A TIBETAN-ENGLISH
DICTIONARY

WITH SPECIAL REFERENCE TO THE PREVAILING DIALECTS.

TO WHICH IS ADDED
AN ENGLISH-TIBETAN VOCABULARY.

BY

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PREFACE.

This work represents a new and thoroughly revised edition of a Tibetan-German Dictionary, which appeared in a lithographed form between the years 1871 and 1876.

During a residence, which commenced in 1857 and extended over a number of years, on the borders of Tibet and among Tibetan tribes, I and my colleagues gathered the materials for this Dictionary.

We had to take primarily into account the needs of missionaries entering upon new regions, and then of those who might hereafter follow into the same field of enterprise. The chief motive of all our exertions lay always in the desire to facilitate and to hasten the spread of the Christian religion and of Christian civilization, among the millions of Buddhists, who inhabit Central Asia, and who speak and read in Tibetan idioms.

A yet more definite object influenced my own personal linguistic researches, in as much as I had undertaken to make preparations for the translation of the Holy Scriptures into the Tibetan speech. I approached and carried forward this task by way of a careful examination of the full sense and exact range of words in their ordinary and common usage. For it seemed to me that, if Buddhist readers were to be brought into contact with Biblical and Christian ideas, the introduction to so foreign and strange a train of thought, and one making the largest demands upon the character and the imagination, had best be made through the medium of a phraseology and diction as simple, as clear, and as popular as possible. My instrument must be, as in the case of every successful translator of the Bible, so to say, not a technical, but the vulgar tongue.

Thus, in contrast to the business of the European philologist, engaged in the same domain, who quite rightly occupies himself with the analysis and commentary of a literary language, the vocabulary and terminology of which he finds mainly deposited in the speculative writings of the Buddhist philosophers, it became my duty to embrace every opportunity, with which my presence on the spot favoured me, to trace the living powers of words and of expressions through their consecutive historical applications, till I reached their last signification in their modern equivalents, as these are embodied in the provincial dialects of the native tribes of our own time.

These circumstances, it is hoped, will excuse and explain the system of my work.

As an inventory of the whole treasure of the language, as a finished key to its literature, this Dictionary, when judged by the high standard of modern lexicography, may seem inadequate; I have, for instance, been unable to consult, much as I could have wished to have done so, all the original and translated treatises in Tibetan which, down to the present, have appeared in Europe, and the reader of a Tibetan work may thus, here and there, look in vain for the assistance he expects. On the other hand, a consistent attempt is here made for the first time, 1. to give a rational account of the development of the values and meanings of words in this language; 2. to distinguish precisely the various
transitions in periods of literature and varieties of dialect; 3. to make sure of each step by the help of accurate and copious illustrations and examples. I have done my utmost to arrive at certainty where, heretofore, much was mere guess-work, and I cherish the hope that, from this point of view, my contribution will be welcomed by the comparative philologist, and will be serviceable to the general cause of learning, as well as a useful volume within that narrower circle, whose requirements I was specially bound not to overlook, of persons whose main purpose is to be taught how to write and speak the modern Tibetan tongue.

There are two chief periods of literary activity to be noticed in studying the origin and growth of Tibetan literature and the landmarks in the history of the language. The first is the Period of Translations which, however, might also be entitled the Classical Period, for the sanctity of the religious message conferred a corresponding reputation and tradition of excellence upon the form, in which it was conveyed. This period begins in the first half of the seventh century, when Thonmi Sambhota, the minister of king Srongtsangampo, was sent to India to learn Sanskrit. His invention of the Tibetan alphabet gave a twofold impulse: for several centuries the wisdom of India and the ingenuity of Tibet laboured in unison and with the greatest industry and enthusiasm at the work of translation. The tribute due to real genius must be awarded to these early pioneers of Tibetan grammar. They had to grapple with the infinite wealth and refinement of Sanskrit, they had to save the independence of their own tongue, while they strove to subject it to the rule of scientific principles, and it is most remarkable, how they managed to produce translations at once literal and faithful to the spirit of the original. The first masters had made for their later disciples a comparatively easy road, for the style and contexts of the writings, with which the translators had to deal, present very uniform features. When once typical patterns had been furnished, it was possible for the literary manufacture to be extended by a sort of mechanical process.

A considerable time elapsed before natives of Tibet began to indulge in compositions of their own. When they did so, the subject matter, chosen by them to operate upon, was either of an historical or a legendary kind. In this Second Period the language shows much resemblance to the modern tongue, approaching most closely the present idiom of Central Tibet. We find a greater freedom in construction, a tendency to use abbreviated forms (thus the mere verbal root is often inflected in the place of a complete infinitive), and a certain number of new grammatical combinations.

The present language of the people has as many dialects, as the country has provinces. Indeed, as in most geographically similar districts, well nigh every separate mountain valley has its own singularities as to modes of utterance and favourite collocations of words. Especially is it interesting to note, in respect to pronunciation, how the old consonants, which would seem to have been generally sounded and spoken twelve centuries ago, when the Tibetan written character came into existence, and which, at any rate, are marked by the primitive system of writing, remain still extant; every one of them can still be disinterred, somewhere or other, from some local peculiarity of language, and thus even the very diversity of modern practice can be made to bear testimony to the standards imposed by what was termed above the Classical Period. (Compare my Essay on the Phonetic System of the Tibetan language in the Monthly Reports of the Royal Academy of Science at Berlin 1867, p. 148 etc.)

I have already adverted to the circumstances which, especially in the case of the student, who has for immediate object to learn how to read and write the Tibetan language, render existing dictionaries almost if not quite useless. They give but scanty information concerning modes of construction, variations and limits of actual application, shades of
meaning etc. In my own case, I was forced from the beginning to compile my own German-Tibetan dictionary, and found myself for all practical purposes thrown back upon my own resources. But the cause of truth appears to require a further word or two in regard to the Lexicon by Professor I. J. Schmidt of St. Petersburg, the relation of that work to its predecessors having been left by its author in some obscurity.

The first Tibetan dictionary, intended for European students, was published at Serampore, as long ago as 1826. It contains the collections, amassed in view of a dictionary and grammar, by a Roman Catholic missionary, who was stationed in eastern Tibet or close to the frontier in Bhotan. There was nothing to assist him, except the scanty contributions, given by Georgi, in his Alphabetum Tibetanum. He had to cope with an entirely unworked language. He evidently took the one way possible of making acquaintance with it, sufficient to enable him to understand, to speak, to read and write. Each word or sentence was jotted down, as soon as it was heard, or was committed to writing, at the request of the learner, by some native expert. After a while, the attempt could be made to master a book. In the instance of our missionary, Padma Sambhava's book of legends appears to have been selected, a work which represents rather a low level of literature, yet just on that account, perhaps, as a specimen of popular and current literature, not unsuitable to start from. Then, step by step, as best he could, our missionary had to possess himself of some abstract views, which would serve as a preliminary basis for a grammar. And had it been granted to this first occupant of the field to reduce his materials to an ordered system and to prepare them himself for publication, it is possible, that in Europe the knowledge of the Tibetan language might have reached, some fifty years earlier, the stage at which it has now arrived. The very name of that Roman Catholic missionary, however, has been lost. The papers which he left behind him, unsorted and unsifted, came into the hands of Major Latter, an English officer, and were passed on by him to Mr. Schröter, a missionary in Bengal. English was substituted for the Italian of the manuscript, and the East India Company made a grant which defrayed the cost of the Tibetan types and the further expenses of printing. But there was no Tibetan scholar to correct the proofs. The author himself would doubtless, on reconsideration, have detected and dismissed much erroneous or unnecessary matter. As it was, many additional mistakes crept in during the passage through the press. Thus the work, though it has a richer vocabulary than can be found in the later dictionaries, cannot on any questionable point be accepted as an authority, and has only value for those who are already competent, for themselves, to weigh and decide upon the statements and interpretations it advances. I have not been able to extract from it much that was serviceable to me. Nevertheless, any one who knows by experience what time and toil such a work must have cost, though its design remained unfulfilled and its object unaccomplished, will not easily be able to repress his indignation at the tone, in which this book in the preface to his Grammar (p. VI) is recklessly and absolutely condemned by Professor Schmidt.

High praise, however, is awarded by the Professor to a second work, the Tibetan-English Dictionary by Csoma de Körös, which appeared in 1834. This work deserves all eulogy; but the Professor's manner, which imitates that of a master commending a pupil, is, though on other grounds, as unwarranted and as offensive in this as in the former case. The work of Csoma de Körös is that of an original investigator and the fruit of almost unparalleled determination and patience. The compiler, in order to dedicate himself to the study of Tibetan literature, lived like a monk for years among the inmates of a Tibetan monastery. It is to be regretted that, with the knowledge he certainly must have possessed of the later language and literature, he should have restricted the scope of his labours to the earlier periods of literature, and when in his Grammar conversational
phrases are quoted as examples, they are almost without exception in the dialect of the Kangyur, and of little practical value.

This Tibetan-English dictionary by Csoma has been adapted for a German public by Professor I. J. Schmidt of St. Petersburg. The translation from English into German is good; in the general alphabetical arrangement improvements have been introduced, and such as are in conformity with the spirit of the language; moreover, three Mongolian dictionaries have been consulted, and from these a certain number of words have been supplemented. But it cannot be said that even on the work of revision Professor Schmidt has bestowed much pains. For example, Csoma's rough grouping of words under the principal headings is left unaltered, though here especially a reduction to alphabetical order was obviously required. Mistakes and superficialities, very pardonable in the case of a first issue of an original publication, are repeated in this translation, and these cannot be so readily overlooked and condoned, when they are made at second hand, and are sanctioned and subscribed to by one, who has assumed so severe a critical and editorial attitude.

The national dictionaries of Tibet itself, so far as I have met with such, are either little handbooks, meant only to furnish a correct orthography, or they are glossaries of antiquated forms. The absence of an alphabetical order in them makes the business of reference very troublesome. It is by great good luck that one sometimes finds an otherwise unknown word after a prolonged search.

My own dictionary, in the main, pursues the object and accepts the plan of the work, which was published by Mr. Schrötter. As I said at the beginning, I have not restricted myself to the Classical Period, but I have endeavoured to deal with the Tibetan language as a whole, though I do not pretend to have performed this task exhaustively. My dictionary derives its matter and its principles, so far as possible, equally from the literature and from the speech of the people. Each word has been made the object of observation in its relation to the context as it occurs in books, and in its value and place among others when it is used in common conversation, and then the attempt has been made to define its range and to fix its meaning.

All the words, cited by Csoma and Schmidt, even such as I myself had never seen or heard, I have embodied in this work, stating, in each case, the source from whence I drew them.

The signification in Sanskrit has been added, whenever this seemed likely to be useful or interesting to the student of Tibetan literature. Of proper names only the most important are given.

The great number of diacritical marks will perhaps prove irksome to the English reader; yet, they were not to be dispensed with, if the pronunciation of Tibetan letters and words was to be represented with any degree of exactness, and the method of Prof. Lepsius seemed the most eligible among all the systems available for my purpose. The student, however, need not be disheartened, as he is not obliged to make himself acquainted with all the minutiae of the system, but need only direct his attention to the peculiarities of that dialect, within the limits of which his inquiries, for the time, are confined. And by-the-by it may be observed, that the multitude of little marks, of manifold description, cannot be startling to the Indian reader, who was ever necessitated to make himself familiar with systems quite as complicated, as e.g. the Urdu alphabet.

One word more of apology. Of publications in general it has been said, that "when human care has done its best, there will be found a certain percentage of error". And the probability is but too great, that this dictionary will exhibit a number of deficiencies and faults, in the English text as well as in the Tibetan transcript. Still, I venture to hope that an indulgent Public will be ready to make every reasonable allowance,
in consideration of the peculiar difficulties, which attach to the execution of a work like the present, and which, moreover, were not a little increased, in this instance, by the fact that the compositors of the press were altogether unacquainted with English.

I should be guilty of great ingratitude, if I were not to mention my obligations to two friends, without whose kind and efficient aid it would have been impossible for me, in my present infirm state, to complete this work, which was commenced in the days of health and vigour, viz. to the Rev. T. Reichelt, formerly a Missionary of the Moravian Church in South Africa, and to Mr. F. W. Petersen, a relative of mine.

Further, I desire to record my obligations for various acts of kindness, encouragement, assistance and advice, during the prosecution of my researches and the completion of my work, to A. C. Burnell Esq. M. R. A. S., in India; Dr. E. Schlagintweit in Bavaria, Dr. Thomson and Dr. Aitchison of Kew, Dr. Kurz of Calcutta, and R. Laing Esq. M. A., Fellow of Corpus Christi College, Oxford.

Not the least debt of gratitude is that which I owe to Dr. R. Rost in London, Secretary of the Royal Asiatic Society, to whose exertions, indeed, the execution of this work is, properly speaking, entirely due, inasmuch as he kindly interested the Indian Government on behalf of my undertaking.

Herrnhut, January 1881.

H. A. J.
INTRODUCTION.

I. THE TIBETAN ALPHABET.

CONSONANTS.

The names of all the Consonants sound in a, pronounced like the a in the English word 'far'.

\[ \text{\text{\text{\textBalinese}} ka} \text{ pronounced like the French c — car} \]

\[ \text{\text{\text{\textBalinese}} ka} \text{ like the English c or k — cart} \]

\[ \text{\text{\text{\textBalinese}} ga} \text{ harder than the English (hard) g} \]

\[ \text{\text{\text{\textBalinese}} na} \text{ ng — pang} \]

\[ \text{\text{\text{\textBalinese}} ca} \text{ the soft English g — ginger} \]

\[ \text{\text{\text{\textBalinese}} ca} \text{ ch — chart} \]

\[ \text{\text{\text{\textBalinese}} ja} \text{ j — jar} \]

\[ \text{\text{\text{\textBalinese}} nya} \text{ the French gn — campagne} \]

\[ \text{\text{\text{\textBalinese}} ta} \text{ the French t — tard} \]

\[ \text{\text{\text{\textBalinese}} da} \text{ dart} \]

\[ \text{\text{\text{\textBalinese}} na} \text{ nard} \]

\[ \text{\text{\text{\textBalinese}} pa} \text{ the French p — pas} \]

\[ \text{\text{\text{\textBalinese}} pa} \text{ the English p — part} \]

\[ \text{\text{\text{\textBalinese}} ba} \text{ bard} \]

*) \text{\text{\text{\textBalinese}} ya}, when combined, as second consonant, with k- and p-sounds, or with m, is written under the first letter, assuming the shape of \text{\text{\text{\textBalinese}}}, thus \text{\text{\text{\textBalinese}} kya, \text{\text{\text{\textBalinese}} pya, \text{\text{\text{\textBalinese}} mya etc.}}

**) \text{\text{\text{\textBalinese}} ra}, when combined as second letter, with k-, t- and p-sounds is written under the first, in the shape of @, thus: \text{\text{\text{\textBalinese}} kra, \text{\text{\text{\textBalinese}} tra, \text{\text{\text{\textBalinese}} bra etc.}}. — When combined with another consonant as first letter, it is written over the second, thus: \text{\text{\text{\textBalinese}} rka, \text{\text{\text{\textBalinese}} rna, \text{\text{\text{\textBalinese}} rda etc.}}. but it is seldom heard in speaking.

The so-called Sanskrit Cerebrals are represented in Tibetan letters by \text{\text{\text{\textBalinese}} \text{\text{\text{\textBalinese}}}, \text{\text{\text{\textBalinese}} \text{\text{\text{\textBalinese}}, \text{\text{\text{\textBalinese}} \text{\text{\text{\textBalinese}, \text{\text{\text{\textBalinese}} \text{\text{\text{\textBalinese}}}}}.

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and when in this dictionary they are transcribed, they are marked by a dot underneath:

\[ \text{\textbullet} \]

The figure \( (\text{\textbullet}) \) attached to the foot of a letter, is often used to distinguish homonyms in writing, e.g. \( \text{\textbullet} \text{s} \) hot and \( \text{s} \) salt.

The dot, which stands at the end of every syllable and of every word, is called Tseg (tsseg) and is indispensable for a correct writing or reading.

When stands as a prefix, it is, when transcribed, represented by \( \gamma \), e.g. \( \gamma \text{yig} \), \( \gamma \text{ytam} \) etc.

**VOWELS.**

The alphabetical order of the vowels is: a, i, u, e, o; they have in Tibetan the same sound as they have in German, Italian, and most other European languages: a sounds like the English a in ‘far’, i like ee in ‘peer’ or i in ‘pin’, u like u in ‘rule’ or in ‘pull’, e like a in ‘fate’ or e in ‘met’, o like o in ‘note’ or in ‘not’.

As the vowel a is inherent in every consonant, so that even a single letter may form a word, e.g. \( \text{a} \text{ba} \) (cow), \( \text{i} \text{sa} \) (earth), there is no special character or letter required for this vowel. The other four vowels are represented by little hooks, \( \text{\textbullet} \) standing for i, \( \text{\textbullet} \) for u, \( \text{\textbullet} \) for o. The marks for i, e, o are placed over the letter, that for u under it. Examples: \( \text{\textbullet} \text{a} \text{pa} \text{ma}, \text{i} \text{ri}, \text{u} \text{nr}, \text{e} \text{nho}. \)

The letter \( \text{\textbullet} \) is used as a basis for initial vowels, thus: \( \text{\textbullet} \text{a} \text{ma} \); the letter \( \text{\textbullet} \) serves as a basis for initial and final vowels: \( \text{\textbullet} \text{e} \text{ma}, \text{\textbullet} \text{dga} \).

The vowel-sounds of \( \text{\textbullet} \), when transcribed, are indicated by the mark \( \text{\textbullet} \), \( \text{\textbullet} \), \( \text{\textbullet} \), whilst the \( \text{\textbullet} \)-vowels are denoted by the mark \( \text{\textbullet} \) placed over the respective letters: \( \text{\textbullet} \text{a}, \text{\textbullet} \text{i}, \text{\textbullet} \text{u}, \text{\textbullet} \text{e}, \text{\textbullet} \text{o} \). — The real nature of the letters \( \text{\textbullet} \) and \( \text{\textbullet} \) is treated of in the latter part of the Introduction.

Whenever \( \text{\textbullet} \) is a prefixed letter, the mark \( \text{\textbullet} \), in transcribing, is put under the consonant following the \( \text{\textbullet} \) e.g. \( \text{\textbullet} \text{du}, \text{\textbullet} \text{gro} \text{ba} \).

**Note.** For a ready ‘finding of words’ in the Dictionary, it should be borne in mind, that the articles are arranged in the alphabetical order of the initial consonants and their prefixed and superscribed letters. Thus: \( \text{\textbullet} \text{\textbullet} \text{\textbullet} \text{\textbullet} \text{\textbullet} \text{\textbullet} \text{\textbullet}; \text{\textbullet} \text{\textbullet} \text{\textbullet} \text{\textbullet} \text{\textbullet} \text{\textbullet} \) etc. etc.

**II. PRONUNCIATION.**

With regard to the language, with which I am dealing, it must, on the one hand, be admitted, that distinctions between sounds and, especially, variations in the mode of expressing their values as embodied in a written character, are far more numerous in Tibetan than either in Sanskrit or Hindi; in which two languages there is really little or no opening for mistake or ambiguity in this respect. But on the other hand, Tibetan is
scarcely more irregular than French pronunciation, and a few definite rules enjoy universally recognized acceptation.

There is, however, one special difficulty in the case of Tibetan which, at the present stage of that language, renders it practically impossible to set up an equitable and authoritative standard of pronunciation, and this is the existence of a great number of independent and well-defined dialects. An attempt to deal partially with this difficulty; — to append, let me suppose, to every word from three to five different pronunciations would involve a waste of time and an extension of space quite disproportionate to the value of the result. And yet, if one has to strike a preference in favour of one particular dialect, it is very hard to determine, which is to be selected. At first sight, it might seem the most natural course to fix upon the speech of the best educated classes in the capital city Lhasa. But when this method was followed, or when at least an endeavour was made to act upon it, by Georgi and then by Schröter, only scant approval was bestowed upon it by European critics, and there were and are several reasonable arguments to be urged against its adoption. Of all the dialects this presents to the European ear and tongue the greatest difficulties, and accommodates itself least readily to the written character. Moreover, in my own case, I have to add that I do not consider myself sufficiently master of it to care to risk its application to each individual word. Besides, modern political circumstances make this dialect, for the present, the least available for general use.

Csoma chose a much more manageable and a much more widely circulating mode of pronunciation, though one which presents problems of its own, when it has to be fitted to the written character: the West-Tibetan dialect. Here again, in representing each separate word, one has, in reality, to make choice between two, three or four pronunciations, of which one agrees best with the written character, another conforms closest to the rules of spelling, a third recommends itself as that most frequent in conversational language. In my own smaller Tibetan dictionary I went no farther than to distinguish between two principal groups, which I termed West-Tibetan and Central-Tibetan; but in a more scientific work like the present I may permit myself to call more minute attention to the niceties and refinements of the language before us. I have, accordingly, published a number of specimens from my note-book, in which I kept a collection of typical words, of which I availed myself as often as I had the opportunity of meeting the representatives of remote districts, and of enquiring concerning their manner of speech at home. Whenever in this collection a word had not been entered on sound native authority, or had not been sufficiently discussed, I preferred to mark it with a note of interrogation, and not to allow any conclusion from analogy, or any theory of pronunciation to interfere with the design of my handy-book and its simple and unprejudiced statement of fact. I may therefore, I hope, claim for this list a high degree of trustworthiness, even among collections of the kind, into which words can sometimes have slipped, as they had been heard once, and perhaps were not heard again.

In order to denote the pronunciation, I follow the scheme of Professor Lepsius. Some objections have been urged against this scheme; yet, amongst all systems of the kind, so far as I have become acquainted with them, I have no hesitation in affirming that of Professor Lepsius to be the best, and it is certainly also that most appropriate for my purpose. A thorough study of the 'Standard Alphabet by R. Lepsius, 2nd edition, London, Williams and Norgate. Berlin, Hertz, 1863' may be recommended to all persons, who interest themselves in phonetic investigations. As I can scarcely take it for granted, that the work mentioned will be already in the hands of every one, who may consult my dictionary, I shall endeavour, as briefly as possible, to indicate its essential plan and principles. Its rules may be stated as follows:
In order to mark sound, Lepsius uses the letters of the ordinary Latin alphabet. Where these are insufficient, he calls in the aid of a few Greek letters. Letters are used with the powers they most generally possess in European languages. (Thus z has its usual force, and does not stand for the peculiar sound ts, which belongs to it in the German language alone.) Sounds which lack exact representation are indicated by diacritical marks, placed above or below the letters which most nearly correspond. Every simple sound is represented by one and only one simple mark. Explosive and fricative consonants (these terms will be explained below) are denoted by different letters.

The following marks or signs are for vowels: the well known sign (') for a short, and (') for a long vowel; the mark of a modified vowel ('), German â, ô, ü, is placed by Lepsius, for practical reasons, below, not above the vowel (a, o, u); a dot under the vowel denotes a close vowel-sound (e = a in fate, o in note); a horizontal line under the vowel denotes a more open vowel-sound (g in 'there', o in 'or, cord', which, indeed, supersedes the a mentioned above); the mark (') above the vowel indicates a nasal quality, the breath passing, while uttering the sound, to a considerable extent through the nose (the French 'an, in, on, un' = ə, ɔ, ɔ, ɔ).

In marking consonants, there is first the distinction to be noted, that they are partly explosives, formed by a rapid process of closing and re-opening the passage of the air at a certain point, partly fricatives and liquids, formed by a partial process of compressing or narrowing the air-passage; and secondly, they are distinguished in regard to the exact spot, where the process of articulation takes place. The lowest articulation takes place in the faucal region, close to the larynx (here, for example, h is formed); next comes the guttural region, at the throat, near the soft palate and uvula (here k is formed); it is marked, when necessary, with a dot above the consonant; then the palatal region, the hard palate, (here the German ch is formed in 'ich'); the mark is a stroke like the acute accent in Greek over the consonant; then the dental region, at the teeth and gums (d, t, s, sh), and finally the labial region, at the lips (b, p, m). There exists a further class of consonants in the Indian languages, and also in modern Tibetan, which are styled cerebrales; they are most of them modified dentals, formed by bending or curling the tongue upwards, and bringing the tip of it into contact with the hard palate in the centre or toward the hinder part of its roof; mark, a dot under the consonant.

Many of these letters, in order to become audible, require in pronouncing them a certain vocalic effort; others, to say the least, allow or suggest such an effort; the mark of these vocalized consonants is a small ring under the letter. When this vocalic effort is made by the medium of the nasal channel alone, the oral passage being simultaneously closed at some one of the points indicated above, we get the nasal consonants as a result. When the stoppage is made at the guttural point, ng is obtained (to be marked ə); at the dental point, n; at the labial point, m. In order to conform with the two final rules, cited above from Lepsius, the Greek letter χ is used to represent the German ch, when it is guttural and hard, as in the word 'doch'; use is made of the Greek γ, when it is soft or accompanied by a vocalic tone (the Dutch g); ɣ gives the force of a palatal ch (German 'ich' = ɪɣ, 'milch' = milɣ); ɣ is used to represent the strong English th (as in 'through'); d renders the softer or vocalized tone (as in 'that'); a hard, sharp and hissing s or ss (as in 'yes', 'press') is marked as ʃ; the soft vocalic s (as in 'his', 'rise') is represented by z; the hard rushing sound sh, German sch, is rendered by ɔ; the sound of the French j by ɛ. If one attempts to give at the palatal point, where the English y (in 'year'), or the German j (in 'Jahr') is formed, the sound sh, German sch, one obtains the palatal ʃ, or the softened and vocalized ɛ. In the Dictionary ʃ and ɛ have been substituted for these marks.
Further, in many languages, what are properly combinations of two consonants come to be regarded as simple forms, this happening, either because they are gradual growths upon an original simpler form, or because they have a natural affinity to each other. Thus properly dental sibilants should be distinguished thus: \( \tilde{c}, \tilde{d}; \) but for the sake of simplicity Lepsius, in his second edition, marks them \( \check{c} \) and \( \check{j} \), or, with their palatal force, \( \check{c} \) and \( \check{j} \) (instead of \( \check{c} \) and \( \check{j} \)).

A further example of the combination of consonants is presented in what is known as *aspiration*, when the letter \( h \) is brought into more or less intimate connexion with another consonant. This introduces us to a very important distinction, belonging to the Tibetan language, which it is necessary to explain at some length, in accordance with which explosive consonants, as they have the force of tenues, mediae, or aspiratae, are treated. The tenues are produced by a sudden opening of the air-passage at one of the points above mentioned: throat, teeth, lips, such opening being unaccompanied by any sensible operation of the breath whatsoever. Thus, when quite exactly sounded, \( k, t, p \), are produced. The mediae, \( g, d, b \), are produced by the same process, carried out in a milder and less abrupt way, (the peculiar English pronunciation will come under consideration later). The aspiratae require a decided pressure by the breath (they will be found marked by the spiritus asper above the letter: \( \breve{k}, \breve{t}, \breve{p} \)). In northern Germany, in England, and in Scandinavia, modern educated speech recognizes only mediae and aspiratae, for we give an aspirated sound to every \( k, t \) and \( p \). The French and the Magyars distinguish consciously the pure tenues from the mediae; on the other hand they ignore the aspiratae. Tibetan pronunciation makes room and requires a mark for all three gradations. Nay more, it augments the class of explosive consonants or mutae by the addition of the dental sibilants in all three ranks or grades of aspiration: \( \check{z}, \check{s}, \breve{k}, \check{s}, \breve{k} \), or according to the Standard Alphabet: \( \check{v}, \check{z}, \check{j} \) and \( ts, ts, dz \). At a later stage of the language some further modifications were introduced, which we shall subsequently allude to.

Let us now, passing from these general observations, draw attention to a few details of the Phonetic Table, which has been drawn up in deference to a wish that reached me from several quarters.

The first column of the Table, now under review, gives the ancient literal pronunciation, as it was in vogue in the seventh century of our era, and was settled at the time of the invention of the alphabet. Such a pronunciation relies, after all, for its justification on the hypothesis, that the inventors of the alphabet had for their first object to reproduce, as exactly as possible, an artistic reflection of the natural value of sounds as spoken by their contemporaries: that, therefore, a later pronunciation is most in conformity with the original genius of the language, if it gives with the greatest distinctness a special power to each written character. A reference to the Table will amply illustrate the fact, that a pronunciation, adopted on these principles, has actually maintained itself in one or the other provincial dialect, and it is very interesting to notice, that the purest and most striking forms of this survival have their homes in those districts, which are most remote from and least subject to the disintegrating and dissolving influences of the actual centre of Tibetan civilisation, the capital Lhasa. Thus the prefixes and the super-scribed consonants, for the most part, are still sounded at each extremity of the whole territory, within which the language is spoken, both on the Western and the Eastern frontier, alike in Khams, which borders on China, and in Balti, which merges into Kashmir. Moreover, in both localities the same minor irregularities occur, transgressions against an exact rendering of the pronunciation according to the letters, the same frequent transformations of the tenues into the aspiratae, \( g \) and \( d \) (compare lower down) becoming \( y \) or \( \chi \), \( b \) becoming \( w \). Now, about twenty degrees of longitude separate Balti from Khams,
and the former, embracing Islam, long since cut itself adrift from spiritual and religious cohesion with Tibet, and there, too, the dialect in other respects has greatly deteriorated, has admitted many foreign elements and has fallen altogether from the position of a literary language. The resemblances and correspondences noted can, therefore, scarcely be accounted for in any other way, than by assuming that an old and strong instinct of speech lived on in oral tradition for more than ten centuries on the outskirts of the Tibetan domain, which in the intermediate provinces has gradually surrendered and submitted to the spirit of change.

Columns 2—6 contain, on most pages, the provincial dialects in their geographical sequence from West to East. The dialects of Ladak, Lahoul and Spiti correspond to what in my smaller Tibetan dictionary I called the dialect of Western Tibet. The last named, Spiti, represents in some respects the transition to the dialects of Eastern Tibet, under which heading Tsang and Ü are to be classed. At the date of the publication of my former dictionary I was unacquainted with the dialect of Khams. Where a space is left vacant in the columns, the provincial pronunciation agrees with the model provided under column 1. Towards the end of the Table, where the anomalies become much more frequent, I have for the sake of clearness repeated the word.

The sign ⟨4⟩ (which does not occur in this Table) was pronounced = ParseException0, or ParseException1 in the substantive terminations ba and bo (v. Dict. p. 362), viz. = the English w, so that ParseException2 sounded exactly like the French word roi.

The Accent has seldom been marked, because, as in our Teutonic dialects, it generally rests on the root of the word. In the case of compounds, it more frequently falls on the last than on the first of the component parts. But accentuation, altogether, is not of great significance in this language.

With regard to Quantity, vowels are pronounced shorter, even in open syllables, than is the case for instance in England and Germany. This applies particularly to the Central Provinces. Absolutely long vowels occur only as a peculiarity of dialect. They indicate that a consonant has been dropped, in most provinces, s, in Ü, gs, in Tsang, l. A long vowel may also indicate the blending of vowels. But when in Ü and Tsang the d, (as in  פרשת-pa) and when in Lahoul the g (as in to˪, 驸u˪-rûn) is partially dropped, the vowel likewise maintains a short abrupt pronunciation. Moreover, the region, to which I have just referred, is that in which the spoken language has been greatly affected by a foreign linguistic principle. A system of Tones has been introduced under manifestly Chinese auspices. I am told by European students of reputation, who have made the Tonic languages of Eastern Asia their special department, that only the first principles of what are known as the high and low Tones, have made their way into Tibetan. Here, as in the languages of Farther India, generally, which possess an alphabetic system of writing, the Tone is determined by the initial consonant of the word. This I have generally indicated in column 7, which column applies only to the Spiti, Tsang and Ü dialects. The system of Tones, as in Siam and elsewhere, has become of paramount importance in determining distinctions between words. An inhabitant of Lhasa, for example, finds the distinction between བ and ར, or between ཁ and ཟ, not in the consonant, but in the Tone, pronouncing ཁ and ཟ with a high note (as my Tibetan authorities were wont to describe it 'with a woman's voice', shrill and rapidly), ཁ and ཟ, on the contrary with a low note, and, as it appeared to me, more breathed and floating. This latter distinction is still more apparent with regard to those low-toned aspirates, that in the course of time were introduced in Central Tibet instead of the mediae, in contraposition to which now the original aspirates are used as high-toned; so more particularly in the dialect of Spiti. The low-toned aspirate I have indicated by h, the high-toned by the mark of the spiritus asperʿ.
Those letters of the alphabet, which as simple initial consonants have a deep tone, become with a superscribed letter or with a prefix high-toned, so also \( \mathbb{A} \), when subscribed.

The tenues remain, it would appear, unaffected by the Tone. With reference to the modifying effect of a final \( n, d, \) and \( \mathbb{n} \), in different provinces, the Table may be consulted. The characterisation of the rushing sounds as 'palatals' is no doubt correct and agrees with the generally prevailing pronunciation; but the learner need not consider it as being of much importance.

The two letters, \( q \) and \( \mathbb{W} \), introduce us to a very interesting linguistic phenomenon.

We meet here with the idea of the vowel absolute, the pure vocalic note, freed altogether from any presence of a consonant. This vowel-tone is rendered by the letter of the alphabet \( q \), in contradistinction to \( \mathbb{W} \), which represents the Semitic \( \mathbb{S} \), the spiritus lenis of the Greeks, the audible re-opening of the air passage of the larynx. The difference may be observed, for example, in the manner of uttering the words, 'the lily, an endogeny' and in the pronunciation of 'Lilian' (a name), in Tibetan \( \text{ིིིི} \) and \( \text{ིིིི} \). Thus, whenever in the middle of a word one vowel succeeds another (hence also in all diphthongs), \( q \) is used. Again, in Tibetan, as in every form of human speech, it cannot but be the commonest of occurrences for a vowel to follow a consonant, and the strict rule might seem to require the vocalic tone to be always indicated, which, according to Csoma, was originally done. However, as the Tibetan language, adopting the principle from Sanskrit, deems the sound of \( a \) to be naturally inherent in every consonant, while the other four vowels, as mere subspecies of the vowel absolute, are indicated by little hooks above or below the letter, and as the end of a syllable is always marked by a dot (called \( \text{fsey} \)), the function of \( q \) in this capacity was soon seen to be quite superfluous. Its use is necessary only to obviate ambiguities, when for instance one of the five letters, used as prefixes, precedes a consonant with \( a \); e.g. the word \( \text{།།} \), would be read 'mad'; whereas \( \text{།།} \), written thus, implies that the vowel does not precede but follow the consonant \( d \), and consequently the \( m \) is prefix, and the word to be read 'mda'. If the vowel is not \( a \), the sign of such vowel suffices, e.g. \( \text{།།} \) mdo; \( \text{།།} \) mdao, standing now for \( \text{།།} \).

Some practical difficulty attends the pronunciation of the pure vowel as an initial letter. In order that the effect of the consonant \( \mathbb{W} \) may not be produced, it is necessary, after opening the larynx, to allow the tone gently to set in and then to let it gradually gain fullness and force. I shall indicate this process by the mark \( . \). The sound would be still more accurately represented than it is in the Table, thus: \( \text{ྭྭ-po, མ་ྭ-pa} \) etc. Improper are the expedients of some of the dialects, the sound being hardened to \( y \) in Khams, to \( \mathbb{W} \) in Western Tibet; also Csoma's device of indicating it by an h is inadequate. This is a case in which the true pronunciation has been preserved in the Central Provinces, perhaps, because it almost necessarily implies the effort connected with the low Tone, above referred to, so that, when the invading system of Tones had here established its authority, it acted as a conservative element.

Finally, this vocalic tone can be used in connexion with certain consonants. It is unnecessary to indicate it in Tibetan, when it accompanies liquidae (\( m, n, \mathbb{n}, r, l \)) and sibilants; but with the mutae it must be marked, where the effect is that, with which we are familiar in the case of the English mediae, \( b, d, g, j \), for instance in 'be, do, go, jew'. In Tibetan the vocalic effect accompanies aspirates too, and is marked by \( q \), placed as a prefix, which I transcribe thus, e.g. \( q\mathbb{S} \) \( du \) = the English do. The pause on the tone
is of course in the case of mutae a very short one. Here again, though only in the case of the mediae, we find this peculiarity preserved in its purity in Central Tibet. It is not difficult to understand, how, if one is careless about closing the nasal passage, a nasal articulation of this prefix can easily grow common. This has happened throughout Khams, and in the rest of Tibet at least in compound words; at Lhasa it is considered inelegant, as is also the sounding of any prefix. On the other hand, the dialect of Central Tibet neglects the distinction between ཎ་ and ག and pronounces the former only as a vocalic initial. In words from the Sanscrit the ག is used in some respect as a 'mora', to denote a long syllable, e.g. ག for ག; hence the opinion of Lamas of Lhasa, that it expresses prosodical length, when used as above in ག.

 мойга, is not found in use in any of the dialects. The sole confirmation of its literal pronunciation depends upon the word myaŋ-ba which, perhaps a thousand years ago, found its way into the Bu-nan language (Tibar-skad, Cunningh.) and which the people of Labouli; when speaking Tibetan, pronounce myaŋ-wa. The process of transition to the cerebral r-sounds in the words krad-pa etc. is in many places not yet completed, so that the sound of r is still more or less clearly distinguishable. The Prefixes have always constituted the most perplexing phenomena in the Tibetan language. At the time of the invention of the alphabet they must have represented a sort of anticipatory sound in close connexion with the initial consonant of the word. Certain seeming impossibilities of pronunciation, when one has, for instance, to deal with a prefix together with a threefold initial consonant (myaŋ, ག) become less formidable, and not more embarrassing than those which meet us, for example, in the Polish language, when we ascertain that in Balti and Khams the three explosive prefixes are pronounced as fricatives, in which case v must be written for w. Thus གཡི་།, ག་ཅེར།, གོ་ལྗེེ་ཅྲལ། call for no greater exertions, than do the Polish chciwy, ukróte, ukróś. Our strongest ground for assuming this fricative pronunciation to be that of antiquity is, I think, that, had it been explosive, words like ག, ག་tbq, etc. would have coincided with ག, ག. Yet it must be acknowledged that a pronunciation beon, bka etc. exists, side by side with ག, ག. Yet on the other hand, the initials ག, ག are complements to each other; but how came, at the beginning, two letters to be chosen as signs for one and the same sound? Most probably the original sound was ག, which then very soon passed into ག. The variations between r and s in Ladak afford no sure hold for drawing inferences.

The purpose, for which the Phonetic Table was drawn up, will have been attained, if I succeed in convincing my readers, 1. that for scientific objects the pronunciation, as it is given in Column 1, is the most suitable, and that with a good conscience it can be recommended in the place of that introduced by Csoma; 2. that its system is regular enough to render it unnecessary to give the pronunciation of every individual word throughout the work; 3. that I present in this Table, in regard to the various dialects, as much in the way of results as, down to the present, it has been possible for European students to acquire and to put into shape for the service of a European public.
### III. PHONETIC TABLE
FOR COMPARING THE DIFFERENT DIALECTS.

The columns 2—6 are arranged according to the geographical site of the provinces from West to East.

#### 1. Words containing only simple consonants and vowels.

<table>
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<th>Central Prov.</th>
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II. Words terminating in त or त्र.

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IV. Words with diphthongs.

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### VI. Words with superscribed letters.

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**V. Words with subscribed letters.**

- **kyań**
- **kyir-kyir**
- **kyi**
- **kya**
- **kyed**

**VI. Words with superscribed letters.**

- **rkai-pana**
- **rgad-pana**
- **ria**
- **rjes**

**These and all the rest are high-toned.**

- **kyań**
- **kyir-kyir**
- **kyi**
- **kya**
- **kyed**
- **kyed**
- **kyed**
- **kyed**

**These and all the rest are high-toned.**
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Bal. yser
Bal. ynam
Bal. ynam
or gi'er-pa
Bal. yser
Bal. ynam
or ynam
Bal. ynam
or ynam

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<td>Bal.</td>
<td>Balti, the most westerly of the districts, in which the Tibetan language is spoken.</td>
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<td>Central Tibet, esp. the provinces Ü and Tsang.</td>
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<td>construitur cum accusativo, etc.</td>
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<td>confer, compare</td>
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<td>Christian writings by Protestant missionaries.</td>
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<td>Cunningham, General, Ladak and the surrounding country.</td>
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<td>dat.</td>
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<td>Desgodins, La Mission du Tibet de 1856-1870.</td>
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<td>Do. or Dom.</td>
<td>Do-mang, a collection of incantations.</td>
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<td>Dzangluwu, an ancient collection of Legends of Buddha.</td>
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Abbreviations:

- abbr. = abbreviated, abbreviation
- acc. = according to
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- act. = active, -ly
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- Do. or Dom. = Do-mang, a collection of incantations.
- dub. = dubious
- Dzang. = Dzangluwu, an ancient collection of Legends of Buddha.
Page 122, 1st. column, 4th. line from the top, after dignity, are to be inserted the following words:


Other misprints in the English text will be easily recognized as such, and hardly require a specification.
TIBETAN-ENGLISH DICTIONARY.
1. the letter k, tenuis, = French c in car. — 2. as numerical figure, used in marking the volumes of a work: one.

1. an additional syllable, so-called article, affixed to some substantives, numerals and pronouns, v. the grammars.

2. pillar, v. ka-ba.

ka (kva) oh!


ka-kā Ssk. crow.

ka-ka, Ssk. 仏, heron.

ka-ka ni a small com of ancient India Cs.

ka-ka-rān cucumber Kun.

ka-ko-la, Šsk. 燕, a plant bearing a berry, the inner part of which is a waxlike and aromatic substance. — ka-ko prob. means the same.

ka-kā the a-b-c, alphabet; ka-kai fo alphabetical register, ka-kai dpe a-b-c-book; ka-ka-pa abecedarian.

ka-kol-ma v. kol-ma.

ka-la also kā-ča, goods, things; kā-čai rjé-su, brāṇs-pai rgyālpo n. of a demon.

kā-ta-ya, also kā-tya. n. of a locality Mil. a-ča-ya; kā-ta-ya a dpe abj-abj, 'pilule' Sch., 121.

kā-tu v. ke-tu.

kā-to-ra, more correctly ka-to-ra, Hil., metal cup, dish, basin.

kā-ta-ra Kun. a sort of peach.

ka-dāg, also ka-nas day, pure from the beginning Lex.

ka-dār (from خبردار Urdu) only in the phrase: *ka-dār čo-če* to be cautious, take care, take heed, -la, of.

kā-pā-la Ssk. skull.

ka-qi-ta gum, resin Sch.

kā-po-rtse, absurd spelling instead of kam-bo-ja Wok.

kā-ba *ka-va* 1. pillar, post; k. drung-pa to erect a pillar. — 2. a large vein or artery in the abdomen. — Comp. kā-skēd shaft of a column. — kā čan having columns. — ka-rčig-sgo-rčig a small house, poor cottage; also a mode of capital punishment is said to be called so, when the culprit is fastened to a pillar in a dungeon until he dies of hunger. — ka-rčig-pa having one pillar, ka-mān-ma having many pillars. — ka-čen the principal p. (cf. στήλης Gal. 2. 9) Tar. 182. 10. — ka-rčen base of a p. Lex. — ka-stēg, ka-γdān pedestal, base of a p. — ka-spāns many pillars. — ka-mīd without a pillar; helpless, destitute. — ka-rtsel, ka-yāh-rtse capital of a pillar. — ka wā-
Can, sül-can a channeled pillar. — ka-
vā capital of a pillar. — ka-yū-ydiĩ
beam of the capital (pillars are mostly
made of wood).

ka-bêd ka-bêd prob. a sort of gourd Wdi.

ka-mu-ru 1. alabaster Sch. — 2. n.
of a country.

ka-ma-lâ-sî-lu n. of a famous
ancient pandita or Brahmanical
scholar.

ka-mul-rdo-rgyûd is said to
denote a sort of alabaster
or of steatite in C.

ka-tsa-limli n. of a fabulous, very
smooth, stuff or cloth, Gyatch.

ka-rtsam, Ld. "ka-sam", prob. a
sort of oats; differing from yug-po,
accounted superior to buckwheat, but
inferior to wheat.

ka-tsigs-âm-po title of a
book cited in Gy.

ka-yê (kwa-ye) oh! holllla! hear! so
e. g. at the beginning of a royal
proclamation Pth.

kä-ra C. & B. sugar; ârl-ka-ra
crystallized s., sugar-candy, rgyal-
mo-ka-ru id. Sch.; byê-ma-ka-ra ground
sugar. — ka-ra-ja tea with sugar; Sch.
'a sweet soup'? — ka-ra tog-tûg sugar in
lumps. — kara-ûn sugar-cane. (W. ka-ra).

ka-ra-bi-ra, also ka-ra-ui-ra (Ssk.)
oleander flower, Nerium odororum.

ka-rain-dza Ssk. a medicinal fruit,
Gaehtupa arborea.

ka-ran-dha Pth. more correctly
ka-ran-ûa, Ssk., a species of duck.

ka-ru wedge.

ka-lâ-pa a famous place or
country in the north of Asia;
also n. of a grammar Cš.

ka-la-piï-ka (š. 'Ssk., n.
of a bird', Will.: 'kalâpin
peacock; the Indian cuckoo'.

ka-la-sã Ssk. pitcher, jar.

kä-lag W. mud, mixture of earth
and water used instead of clay
(C. & B.: jîm-pa); the word is also used
for other similar compounds.

ka-lan-tuka Ssk. n. of a bird.

ka-li 1. skull Lex. — 2. = ka-le W.

ka-li the Tib. alphabet, v. ka.

ka-lii-ga Ssk. n. of different
tracts in the eastern part of
India; Sch.: 'Korea', without giving fur-
ther explanation; perh. Mongol writers
call it so? C. ko-le (in-\-wâ?) Lh.âk-le.

ku-lib, Ar. قلاب bullet-mould W.

ka-le. also ku-leb, saddle-cloth.

kä-su Ssk. a sort of grass, Sac-
charum spontaneum; Tibetans
often seem to mistake it for ku-sa q. v.

ka-si-ka Ssk., adj. of Kâsi (Ban-
âras): inhabitant of Banâras;
ka-si-kai ras, a sort of fine cottoncloth.

kä-so, also "kä-so, kâ" (perh. a
mutilated form of bka-stsàl) resp.
yes, Sir! very well, Sir! at your service!
(W. also: *kä-so-jä* v. zu) W. frq., also
C. ni f., never in B.

kä-gis kâ-gis suddenly Sch.

kä-ma mishief, harm, injury Cš.

ka-ka Ssk. heron.

kä-dan-kiâ n. of a terrifying
deity Glr., prob. = kin-kân,
which is said to signify Râhûla (v. sgra-
ûn & drag-ûsd. in drag-pa).

ka-qa-la-kii Ssk. ('thorny')
Wilson: Solanum Jaquinii; in
Lh. a sort of wild Rubus.

kâd, Ld. sometimes instead of the
affix ka, e. g. nyis-kâd, tsan-kâd;
perh. also in mnyam-kâd, Thgy.?

kan Med. = bad-kan.

kán-ma middle finger.
kāb-za (Ar.) W. hilt, handle of a sword.

ka'b-za (Pers.) shoe; in W. esp. the leather shoes of Hindu fashion, which are also bought by wealthier Tibetans.

kam-bo-delz Ssk. n. of a country in the northwest of India. Wd.: kam-po-retse.

kāu watermelon Sch. Chinese kua.

car, also kar-kar, great pain, suffering. Lex.

karka-tu Ssk. the constellation of Cancer.

kar-skyn loan, when respectfully requested, cf skynin.

kar-ēg register, list.

kārma Ssk. ('deed, action'); kar-ma-pa (in Nepal karmika) name of a philosophical school of Buddhism.

kar-yōl porcelain, china-ware, cup etc.

kar-lān-ba, also kēr-lān-ba, to stand up, to rise.

kar-lān-ba or kar-lān-pā or na, Ssk. a coin in ancient India, or rather a weight of gold and silver, of different value (not = 'cowsries', as Sch. seems to think).

kal-ya, also kal-yōr, W. col. instead of kar-yōl, the former seems to be a corruption of kal-ya.

ki numerical figure: 31, ki-pa the 31st (volume).

ki-kān wild leek Sch.

ki-gū n. of the vowel-sign for i, え.

ki-ma Dzl. acc. to Sch. a corruption of the Chinese khin, a lyre with 7 strings. (Pilgrim of Fa-Hian Calc. 1848 p. 265).

ki-tśi tickling W., *ki-tśi kūg-čé* to tickle.

kiān-kān v. kaṅ-dāṅ-kiān.

kim-pa n. of a fruit, Lex.

ku numerical figure: 61; kū-pa the 61st (volume).


ku-na-la, ku-nā-la Ssk., n. of a bird in the Himalaya.

ku-ba Wd. gourd.

ku-bera Ssk. the god of riches, also Nag-ku-bera, Rnam-los-kyi-bu, Rnam-los-srās, Lag-na-rdo-rje etc.

ku-mu-da Ssk. the flower of the red and white lotus, Nymphaea rubra and esculenta.

kü-yu sediment of urine Med.

ku-ru-kul-le n. of a female deity Mil.

ku-rūg Lab. colt of an ass.

ku-rē, also ku-res jest, joke, ku-re byed-pa to jest, cf. kyal-ka.

ku-līg key, also lock; more accurately: *je-kū-līg* key, čaig-kū-līg lock, padlock; *ku-līg-bār- (or bor-) tse* in Lab. a contrivance used instead of a doorlatch. W.

ku-śa a sort of grass, Poa cynosuroides, often used in sacred ceremonies.

ku-su apple Dzl.; W. (Cf. sī).

ku-su-ma Ssk. flower.

ku-hu ring-dove (s. (Ssk.: the cry of the cuckoo).

kug, also kug-kūg, crooked; a hook;

grk-kug a curved knife, short sabre;

kug-kug an iron hook; nya-kug a fishing-hook; *kug-kug Ḫe-pa* C. *tān-čē* W. to bend, curve; clinch (a nail); *go kug tān-čē* W. to nod, *lag kug tān-čē* W. of beckon. (Cf. kum-pa.)

kug-retse, *kug-se* cuckoo W.
kun (C.: *kun*) all, every, each; whole; spui kün-bu kün-nas from every pore Dzl.; dê-dag kun all these; yzan kun all the others; also pleon. kun tams-či all of them, they altogether; king-gis mtoñ-ba, tös-pa seen, heard by every generally known; kün-tu 1. into all, in all etc. 2. adv. everywhere, in every direction; kun-tu-ba from every Dzl.; d6-day Acun all these; y2an all the others; also pleon. kun tam-&id all of thrni, they altogether; kin-yyis mtdn-ba, tds-pa seen, heard by every body, generally known; ktin-tu into all, in all etc. 2. adv. everywhere, in every direction; kun-tu-bzd~i-po Allgood, n. of the first of the celestial Bodhisattwas, Sanzanta-bl~ud~~a, sometimes confounded with Adibuddha, fdy-n~ai Suds-tyyus; in later works even a Kun-tu-tyyu is mentioned Thyr.; Atin-tu ryyk-la to gp everywhere, wander about; Kun-tu-tyyu n. of a class of Brahmans, itinerant monks, Dzl.; kun-nccs from everywhere, round about, wholly, thoroughly e. g. overpowered by passions, cleansed from sin Dzl.; kun-nas 'god' to wish from the bottom of the heart They.

Comp. kun-ikris general corruptness, misery, sin Lex. — Kun-kyôl comprising, pervading all things. — Kun-mïyen-(pa) omniscient. — Kun-dgyâ-bo, Ssk. ânandô, n. of the favourite disciple of Buddha; Kun-dgya is to this time frequently used as a name of (female) persons. — Kundga-râ-bo, also kun-dgya Thgy., or kun-ra, Ssk. बाराम or संबराम ‘garden of all joys’ 1. the grove in which a monastery is situated. 2. the monastery. 3. in Tibet, which is destitute of groves, more particularly the auditory or library of a monastery. — Kun-brtâg, in the Mahâyana: a personal, erroneous supposition Was. — Kun-dlus all-gathering, all-uniting. — Kun-dbaîn almighty. — Kun-rdzôb altogether vain, delusive; kun-rdzôb-kyi bdëu-pa subjective truth Was. — Kun-yzi lit. the primary cause of all things, viz.: 1. the soul or spirit, kun-yzi sêms (opp. to byüin-ba bziî the body consisting of the 4 elements), kun-yzi sêms-la ã mo ma miis-te as no difference of sex exists in souls (we, though being women, would beg etc.) Mil. 2. With more precise distinction: kun-yzi soul as the seat of the passions, opp. to sêms-nyid, the very soul, the spirit as the seat of reason Mil.


kun-da Ssk. jessamine. kun-du-ru Ssk. incense, Boswellia.

ekum-pa, also kun-kûm, kûm-po, crooked, shriveled, dried up; *kun tân-ce W. to bend together, to double. (Cf. skium-pa).

kum-bha Ssk. earthen jar.

kum-bi-ra Ssk. crocodile.

ke numeral: 91, ke-pa the 91st (volume).

ke-ke-ru, also kerketana & ketaka Ssk. ‘n. of a precious white stone’ Cs.; our Ssk. dictionaries give but the last of these names, and as its only signification the name of the tree Pandanus odoratissima.

ke-ta-ra Sambh., n. of a mountain, prob. Kedâra, part of the Himalaya. Will.

ke-tu Ssk. a fiery meteor, shooting star; the descending node.

ke-rtsé v. keu-rtsé.

ke-ré v. kye-ré.

ke-la-sa, kai-la-sa Cs., विजय Will., n. of a lofty region of the Himalaya, mythological rather than geographical, seems to be the same as Ti-se q. v., though modern geographers apply the name to different ranges.

ke-lan; the fraternity or association, which Huc mentions under this name (Voy. II ch. 6), seemed to be totally unknown to our Tashi-lhunpo Lama, although the expectation of a final war between Buddhist believers
infidels, in which the latter will be
destroyed, is widely spread through Tibet.

ke-su-ka Wdn. n. of a plant, perhaps kecakes, Arum Colocasia, with
edible root; or = kei-su-ka?

kay-ma = kag-ma Cs.

kei-rus skeleton.

kei-su-ka Lox., Sambh., Wdn.,
n. of a tree.

keu-rtse, also ke-rtse, jacket Mil., Chn.,
kei-ri n. of a female terrifying
deity Thgr.

keu-le Dzl. pe, 1: keu-lei rgya,
acc. to the Mongol version: customary seal, — dubious.

kergyis suddenly Sch.

ker-bo to raise, lift up, e. g. the
finger towards heaven Gtr.; ker
lás-ba to rise, stand up.

ko 1. num.: 121; ko-pa the 121st
— 3. all, whole Schr., cf. kob.

ko-kó 1. also ko-skó, throat, chin
Sch., ko-skó 'days Lex.' 2. = ka-
ka W.

ko-kó-tán-ma n. of a country
in or near Ceylon Pth.

ko-nyon-tse, also ko-nyol-tse, ko-
lon-tse the kernel of the pine-
apple Cs.; more particularly the edible
seed of the Neossa-pine in the valley of the
Suledj; also skan-nyan-tse Kun.

ko-ta, Ssk. কাঠ, a kind of leprosy
Wdn.

ko-paño-tse a sort of tea Schr.

ko-páins guitar Ld.; it is tuned
in 3 fourths.

ko-bá 1. hide, skin. — 2. leather,
"ko-taa nyé-kán" tanner C.; glán-ko
neat's leather. — ko-krád leather-shoe.
— ko-mkan 1. tanner. 2. (acc. to some also;)
conductor of a leather-boat, boatman. —
ko-biám 'leather-wrapping' is said to be
criminal punishment in C., in different
degrees of severity, e. g. "lag-pa ko-túm",
when the culprit's hands are cut off, the
stumps sewed up in leather, and the
wretch thrown as a beggar upon public
charity etc. — ko-táig strap, thong. — ko-tágs
Cs.: a small instrument of leather to weave
lace with. — ko-gdán a piece of leather
put under the saddle Sch. — ko-lpágs
hide, leather. — ko-biigs Sch.: three-edged
needle for leather. — ko-tsáig leather-sieve.
— ko-rúl a rotten hide.

ko-bo n. of a country Wilk.

ko-ma n. of a bird Wdn.

ko-rág is meant to express the
voice of a raven.

ko-ra, Hindi छोरा, more tibetan-
ized ko-rús, unbleached coarse
cotton cloth.

ko-ré, in compounds kor W., cup
for drinking; šín-kor wooden cup, a
utensil every Tibetan carries with him
in his bosom; šél-kor (European) tumbler.
(Cf. jór-pa).

ko-lón, a dubious word. Sch. has
ko-loi-ba to hate, envy, but in a
passage in Mil., where the connection
admits of no doubt, ko-loi mdzad-pa must
be taken for: to disdain.

ko-sam-bi Dzl., Gtr., Ssk.: কোলমানি n. of an ancient city
on the Ganges, in the Doab.

ko-sa-la Sambh., Ssk.: কোলবানা = Ayodhya, Oude.

ko-gápa I. subst., also skó-pa,
skó-pa shell, peel, rind; šún-kog
id.; pyi-kog exterior shell, bark; kóg-pa
šú-ba to peel, pare. — II. vb. n. to splinter
off, to chink; kog laá-ba 1. id. 2. to rise
suddenly and run away.

ko-, also ko-kón, 1. concave, ex-
caved. — 2. crooked, *pi-si tság-pa
ko-kón čo* the cat makes a crooked back
W. — kón-po 1. cup, bowl. 2. crucible. 3.
breach, gap Sch. 4. n. of a province S. E.
of Lhasa. — ko-bu small cup, bowl. —
mče-d-kón offering-bowl; snág-kón inkstand
for black ink, *msől-kon* for red ink, vermilion; *lág-kon* casting-mould C.

**kod** (a gathering?) 1. *lag-kód* Ld.
   an armful of corn, a sheaf. 2. affix = *kad, ka, ko: *nýis-kód, ná-kó* all the two, all the five Ld.

**kor** root denoting anything round or concave, hence: *kor-kór* 1. adj. round, circular C. (= *kýir-kýir* W.); roundish, globular C.; concave, deep, as a soup-plate (opp. to flat) W. 2. sbst. a thick *loaf* of bread, (opp. to a flat, thin cake) C.; a *pan*, saucepan W.; a hollow in the ground, a pit not very deep W.; *stód-kor* a little circle above a letter, Ssk. anuswara; *klád-kor* id., a dot, zero, naught; *ydúb-kor* bracelet C.; *pád-kor* a certain way of folding the fingers, so as to represent the form of a lotus-flower; *ód-kor* a radiant circle C. Cf. *skór-ba, jór-ba, ko-ré.*

**kor-do-ba** boot Ld.? **kol-to** dumb, mute Sp.? **kós-ko** = *ko-ko*; *kos-snyůi* with a pointed chin Sch.

**kya-sir-rún v. kyi.**

**kyag,** also *kyag-kyág,* thick, run into clots C.

**kyag-kyóg** curved, crooked; *go kyag-kyog* ño-cê* W. to shake one's head, viz. slowly, in meditating; *ri-mo kyag-(ga-) kyog-(go)* a *flourish* (in writing) W. Cf. *kyog-kyóg.*

**kyáin** I. adj., also *kyáin-kyáin,* *kyáin-po* straight, slender, as a stick; *kyáin-kyán rít-mo* tall, slender, as a man, a tree etc. W. — II. adv. = *yan, too,* also, always used enclitically, after the letters g, d, b, s.

**kyáin-kyói,** also *kyáin-ña-kyóc-ne,* indolent, lazy, idle W.; *kyáin-kyóin* ño-cê* to lounge, to be idle W.

**kyar-kyór,** also *kyar-ra-kyor-re,* still feeble, as convalescents after a disease.


**kyal-kyál** Lex. w. e.; Sch.: *kyal-kyál* to go round (?).

**kyal-kyál = kyar-kyó, díd-gro kyál-kyóld ga* some poor ill-conditioned beast, speaking of cattle, Míl. nt. **kýi,** affix I. to sbst. -roots, ending in d, b, s: sign of the genitive case. — II. to verbal roots, after the same final letters, and then without an essential difference from *kýi*, to which we add in this place also examples of the other terminations *gi(s), gyi(s), yi(s), i* (the s by itself is not used after verbal roots): a. in the sense of a gerund, meaning by (doing something), because, *dgos-kýiis dón-no* we come because it is necessary . . . , or more freq. *dgyi* though she is glad . . . Dzl., in which case it may often be rendered in English by *but:* she is glad, but . . . ; *zas bqái-po mi dód-kiys ta-mál-pa* zos he did not care for dainties, but ate vulgar food Dzl.: or it has to be omitted: *bdén-pa yin-giis rdžín-pa ma yin* it is true, no fiction Dzl. — b. as an adjective, forming, like *kiyn* (q. v.), with *dug* or yod a periphrastical present tense e. g. *groi* *dug* he is walking, *oni-gi* yod he is coming. — c. at the end of a sentence in the sense of a finite verb and more particularly in the 1. pers. fut.: *gyod mi rmoi* I shall not make you suffer for it Dzl., *nís grogs byá-yís* I shall help Glr., *bqág-gi,* and: *bçag-pis* I shall put Glr. This use of *kýi(s)* is said to be quite common at the present time in C., whereas in W. not only the whole gerundial use, but even the distinction of *kiy, gyyi, gi* in the genitive case of a sbst. has disappeared from colloquial language, instead of which the last consonant is repeated and the vowel

Note 1. *kyi*(s) when combined with adjective roots, includes the verb to be, e.g. māñ-gi = māñ-po yin-gyi. — 2. In colloquial language and later literature the genitive of the verbal root often takes the place of the genit. infinitivi, which seldom occurs in the old classical style, e.g. nam čís bør-du lifelong. — 3. ji nās *kyi*(s), ji tūb-*kyi*(s) or vulg. *tāb-bē*, as much as (I, you etc.) can (could etc.). — 4. *kyi*(s), when denoting an antithesis, is often followed by a pleonastical *kør-kyā*. kyī-tshī a medic. plant, Gentiana decumbens L., k. ldr bā a variety of it with white flowers.

*kyi-lār* iron hoop Ld.?

*kyi-bān* a feeling cold, a chill Sch.

*kyi-hūd* the sound of weeping, lamentation.

*kyi-rs-chee* unburnt brick Sch.

*kyū-sir-riā* Mil. also *kyas-s*, L., C., an onomatopoetic word: a blowing wind.

*kyin*, used alternatively with *gyin* and *gin*, after a vowel: *yin*, denotes a partic. present, e.g. smōn-lam dēbs-*kyin* soñ proceed on your way praying! With yod or ò, it forms a periphrastical present tense: smōn-lam dēbs-*kyin* yod he is praying (just now); in Ld. even as a real subst.: *sāg-ra tōn-gyin* (*zi) dān* ‘with a whistling sound proceeding from it’, *dā-γyin-dān* ‘together with walking’ = in walking.

*kyi*, after d, b, s. 1. sign of the instrumentative case, and therefore generally indicating the personal subject of the action. — 2. combined with verbal roots = *kyi*.

*kye* oh! holla! in calling to somebody; in solemnly addressing a person or an auditory; also merely the sign of the vocative case B. (in W. *we*(s)) *kye-kyé* id. emphatically. *jé* abbrev. for *kye-kyé* v. *kye*.

*kyé-ga* n. of a bird. Med.

*kyé-pa* n. of an idol in Lh., consisting like most of the popular idols in those countries of a wooden stick or log decked with rags, but much dreaded and revered; said to be identical with Pe-dkar in C. Its worship probably dates from a time before Buddhism was introduced.

*kyé-ma* oh! alas! mostly expressive of sorrow, often combined with *kyi-hud*; also sign of the vocative case. Seldom it expresses joy. — *kye-mao* id.


*kye-hūd* = *kyi-hud*.

*kye-hō ho! hello! heigh! well!* also like the behold of the Holy Scriptures.

*kyed-kyé* also brañ-kyéd, with the upper part of the body stretched forward Ld.

*kyer*, v. *kye-re*.

*kyo-ba* hook Sch.

*kyog*, also *kyog-kyog*, *kyog-po*, crooked, bent, winding, rtse kyog with its point bent, crooked at the top. Med. *kyog*.

*kyō*, also *kyon-kyōn*, *kyon-po* 1. hard, as e. g. stale bread, ču *kyōn-po* hard water; obstinate, unmanageable; *kyon-bür* a sort of relievo-work in metal. — 2. ob-long Cs. — Sch.: *kyōn-ka* quarrel, *kyon-mgö* cause of a quarrel (?). Cf. *gyon*, ka-γyon.
kyō, also kyō-bu, small shovel, scraper Sch.

kyōm, also kyōm-kyōm. 1. flexible, but without elasticity, flabby, loose, lax. — 2. also kyōm-kyōm, of irregular shape, not rectilinear.

kyō, also kyō-kyō weak, feeble, unfortified (b. kyol, also kyol-kyol = kyō) Ca.

krag v. bkrag.

krah-ḥcib v. ob.ab-pa.

ham W. cabbage, kram-mlidr sweet or fresh cabbage; kram-skytir sour or macerated cabbage (or gyi, from gyinat?) a worn-out leather sole.

krab-krāb v. krab-pa.

kram W. cabbage, kram-mādr sweet or fresh cabbage; kram-skyūr sour or macerated cabbage (or pā, from pāna?) a worn-out leather sole.

krai-ičé standing, krai udol-pa to stand Zam. ( cf. krai.)

krād-pa leather half-boot or shoe, as it is worn by the lower class of people, often with a woolen leg; krād-rgyuṁ Ca. a long narrow piece of leather to fasten the sole to the upper-leather; *tad-kyi W. *ṭa-kyi C. (or gyi, from gyinat?) a worn-out leather sole.

kram-ka 1. Ssk. barbārian. — 2. in later times: Moslem, Mahometan; Mahometanism. Was.

kla-klo 1. Ssk. barbārian. — 2. in later times: Moslem, Mahometan; Mahometanism. Was.

kraiklo I. Ssk. barbārian. — 2. in later times: Moslem, Mahometan; Mahometanism. Was.

klag-pa v. Lāz. = goū what is above; hence klād-pa, also glad, 1. head. 2. brain, and klād-ma beginning, top Sch.; gu kart-klaa chimney of a felt-tent. — klād-kor v. kor. — klād-rgyā the skin covering the brain, pia mater; klād-rgyas = la-ba, 'the bloody marrow in the bones' Sch., or simply 'brain' Scht. — klado the fontanel in the infant cranium Sch. — klād-cūn the cerebellum Sch. — klād-yūn spinal marrow. — klād-yūn head-ache Med. — klād-sūbs = klād-rgyā Sch.


klān-pa v. klon-pa.

klu, Ssk. originally: hooded snake, a cobra di capello; in this specific sense, however, it is never used in Tibetan, whereas every child knows and believes in the mythological signification: serpent-demon, a demigod with a human head and the body of a serpent, living in fountains, rivers etc., commanding over great treasures, causing rain and certain maladies, and becoming dangerous when in anger; ydug-pa is therefore a usual epitheton of such demons. Klui skad 'means the Prakrit language, klui yi-ge the Nagari character of Ssk. letters, viz. that which is called varutta, in contrast to the holy landza, klui yi-ge. — klui ynod-pa or skyon diseases of unknown origin. — klu mo a female serpent-demon. — klu-sgrūb, prop. n., Nagarjuna, a famous Buddhist divine. — klu-mdūd Condonopsis ovata. — klu-nad = klui-ynod-pa. — klu-priğ a young Lu. — klu-smān 'n. of a medicine' Cs., but sman and klusmān are also synonyms for klu, Glr., Mil. etc.

kluis river, more com. ču-klān, B.

kluis 1. cultivated land, field, kliansu skye it grows on cultivated ground Wān. — 2. a complex of fields, ëkar-
mdain-kyi klui tsam-ma all the fields belonging to Kardang (n.of a village).

qlb-pa, pf. klubs, to cover, e. g. the body with ornaments Pth.

klog v. klog-pa.

klog-pa I. sbst. ear wax Sch. — II. vb., pf. (b)kloga, ft. (b)klog, imp. klog, thogs, to read, B., C., yid-kyis klog-pa to read without uttering a sound; klog-pa or klog sbst. reading, klog bsam-po sés-pa Mil. to be a good reader; klog-gi slob-dpon a reading-teacher. — klog-gra a reading-school. — klog-tabs, klog-tslag art, way of reading.

klo'i acc. to Lez. = Sek. urmi, wave; in the living language it is used for middle; in ancient literature for expanse, esp. sma-mka'i of the heavens, rgyud-mtsoi of the sea; rna-buṅ klo'i yaris brjod-med the unspeakably vast uncreated space; hence: the space of heaven, the heavens, klo'i-du ldin-ba to soar, to hover in the sky.

This vagueness of meaning makes the word suited to the idle fancies of mysticism, as in: klo'i-gyur-ba, which seems to denote a soaring into mystic perfection.

— dba-klo'i Sch.: wave; Tibetans of today, and Schr.: the midst of the waves. — klo'i-brdol Ghr. was explained by Iamas: emerging from amidst the waves. (The significations 'depth, abyss, plenty, body' added by Sch. seem to be erroneous).

Cf. dkyel.

klán-pa, also klán-pa, to mend, patch v. also lhán-pa.

ksha-ya Ssk. prop. phthisis pulmonalis; but acc. to Tib. pathology ksha-ya nág-po denotes a bilious disease, prob. icterus niger, black jaundice.

dkags-po W. for dka-bo.

dkan, also rkan (Ld. *skan*) 1. the palate, yá-dkan, the upper, má-dkan the lower part of the palate; *kán-da dré-pa* to smack C.; dkan-gnyé the wrinkles of the roof of the mouth Cs. — 2. dkan

byá-po Lex. w. e., Sch. steep declivity, precipice.

dka-1. adj., also -bo, seld. -mo, difficult, slob-pa dka-bo learning is difficult Dzl., gen. with supine: slob-tu or slob-par dka it is difficult to learn, or with the root: go-dka difficult to understand; dka-bo byun it has become difficult, it is difficult (to me, to him etc.) — 2. sbst. dka-bo pains, exertion, hardship, suffering, dka-bo méd-par without difficulty, easily, dka-bo spyod-pa to undergo hardships = to use exercises of penance (तपस्या, अघु). dka-bo ri'

dka-grél Cs. 'a difficult commentary', acc. to Tib. dictionaries = पर्सिका perpetual commentary, lit.: explanation of difficulties. — dka-tub, dka-spyod, dka-spyod 1. penance. 2. penitent; dka-tub-pa, dka-spyod-pa, dka-spyod-can, penitent, sdo-ba dka-tub-ba rten-pa to live as a penitent. — dka-sdug trouble, dka-sdug mán-po byed-pa to take great pains C. — dka-tsegs = dka-ba. — dka-lás 1. a troublesome work. 2. trouble, distress.

dkar-ba I. adj., also -po, seld. -mo 1. white, whitish, gray. — 2. morally good, standing on the side of virtue — 3. candid, sincere? las dkar-po good action; ka-zás dkar-po v. dkar-zás; dkar-la dmar-mdain-can white and red of complexion Pth.

II. sbst. whiteness. — dkar-mo sbst. 1. the goddess Durga. — 2. white rice Cs.

Comp. dkar-skya light-gray. — dkar-kān 1. window-hole in a wall W. — 2. opening for the smoke in the roof C. — dkar-koṅ C. a piece of quartz, (acc. to popular belief porcelain is made of quartz,) hence Cs.: 'porcelain-clay.' — dkar-rgyá rose-coloured. — dkar-čag register. — dkar-tog = dkar-zas. — dkar-mé a light (?), dkar-mé sbor-ba Sch. 'to light a candle.' — dkar-čmar light-red Sch. — dkar-rtsi white-wash, consisting of lime or some other earthy colour C., W. — dkar-zás, ka-zás dkar-po, dkar-tog clean food, lenten
diet, viz. esp. milk, curd, cheese or butter, as dkar-ṇṣim Schf. Tar. (Germ. translat. p. 335); also honey, fruit. — dkar-yül, resp. C. *kal-kar, W. sol-kar* porcelain, china-ware, cups or plates of porcelain, dkar-yül sgrig-pa to place the china-service on the table, for: to lay the cloth. — dkar-γād W. tin, pewter, *kar-γā dañ śār-ē* to solder. — dkar-sér yellowish white. — dkar-γād 1. shining white, sku-mdog dkar-γād gāns-rī drea of a bright white colour like a glacier Glr. 2. window Sch. (?)


dksi-to craft, cunning, trick, stratagem, esp. if under specious pretence one person induces another to do a thing that proves hurtful to him.

dku-ba 'sweet scent' Cs.; Zam.: पानिपिट पिट stench.

dkon-mōg (W.: *kon-čog, kon-čog, C.: kon-čo*) 1. the most precious thing. Buddhism has always sought the highest good not in anything material, but in the moral sphere, looking with indifference, and indeed with contempt, on everything merely relating to matter. It is not, however, moral perfection or the happiness attained thereby, which is understood by the 'most precious thing', but the mediator or mediators who procure that happiness for mankind, viz. Buddha, (the originator of the doctrine), the doctrinal scriptures and the corporate body of priests, dkon-mōg gyum. Now, although this triad cannot by any means be placed on a level with the Christian doctrine of a triune God, yet it will be easily understood, how the innate desire of man to adore and worship something supernatural, together with the hierarchical tendency of the teaching class, have afterwards contributed to convert the acknowledgment of human activity for the benefit of others (for such it was undoubtedly on the part of the founder himself and his earlier followers) into a devout, and by degrees idolatrous adoration of these three agents, especially as Buddha's religious doctrine did not at all satisfy the deeper wants of the human mind, and as its author himself did not know anything of a God standing apart and above this world. For whatever in Buddhism is found of beings to whom divine attributes are assigned, has either been transferred from the Indian and other mythologies, and had accordingly been current among the people before the introduction of Buddhism, or is a product of philosophical speculation, that has remained more or less foreign to the people at large. — 2. As then the original and etymological signification of the word is no longer current, and as to every Tibetan dkon-mōg suggests the idea of some supernatural power, the existence of which he feels in his heart, and the nature and properties of which he attributes more or less to the three agents mentioned above, we are fully entitled to assign to the word dkon-mōg also the signification of God, though the sublime conception which the Bible connects with this word, viz. that of a personal, absolute, omnipotent being, will only with the spread of the Christian religion be gradually introduced and established.

Note 1. rai-grub-dkon-mōg with Schr. is evidently the appellation of the Christian God adopted by the Rom. Cath. missionaries of those times. — 2. In the older writings dkon-mōg occurs (as far as I know) never without gyum, and combinations such as dkon-mōg-la mćod-pa
byed-pa or ysol-ba, dets-pa, as well as bla-ma dkon-mtög, are to be found only in writings of a comparatively recent date. — 3. Instead of the phrase of asseveration: dkon-mtög bsd, God knows! the mere words dkon-mtög yrum are frequently used in the same sense.

dkon-pa C., B., mo W. rare, scarce, and therefore dear, precious, valuable (in an objective sense, cf. yes-pa) jig-rten-na dkon-no is exceedingly rare in the world Dzê; jig-rten-na dkon-par bzân-no it is of a beauty rarely to be met with in the world Dzê; kyöd dra mtöa na dkon-rgyu med to see a person like you, is nothing particular Mil.; cê bdam-la lhâ ës dkon with a prattle religion is scarce, there is generally not much religion about him Mil. — dkon-nôr riches, valuables Mil.

1. wealth, riches. — 2. mil-dkor, yas-dkor, sa-dkor are expressions current in C. which I could not get sufficiently explained. — dkor-nôr = nor. — dkor-pa Cs., dkor-mi Sch. treasurer. — dkor-mdzod frq., treasury. — dkor-mdzogs (pronounce kör-zog(s)) n. of a monastery in southern Ladak, situated 16 000 feet high.

dkyar Z., ld. a sort of snow-shoes. (Sch.: 'stocking-boots?)

dkyil the middle, dkyil-du, -na in the middle, c. genit. in the midst of, amidst; dkyil-nas from the middle, amidst; relative to time: yar-ri kyiG-la* W., in the middle of summer. dkyil-ma the middle one, e.g. room, dwelling-room N.;

Comp. dkyil-dkrua v. skyil-dkrua. — dkyil-kor 1. circle, circumference, frq. 2. figure, e.g. dkyil-kor gru-bzî-pa quadrangle, square; a certain mystical figure; diagram, model. 3. a circle of objects, kör-gyi dkyil-kor the circle of the attendants. 4. the area of a circle, disk, e.g. of the sun; zál-gyi dkyil-kor bstan = he showed his full countenance Phth. 5. sphere, riin-gi

dkyil-kor the atmosphere, mëd-dkyil-kor the sphere of fire, and similarly of the other elements, thâi dkyil-kor may perh. likewise be translated by: the sphere of the power of a certain god. In mysticism and magic, however, several other more or less arbitrary significations are assigned to the word, e.g. it is said to be used for tûs-kyi dkyil-kor the whole extent or bulk of the body, = the body, dkyil-kor-gnas-su cêna-ba to wear on one's body (e.g. an amulet); or instead of dösa-kyi dkyi.: dkyil kör mtöa-ba to behold the whole extent of religious doctrine (?).

Note. In Lex. dkyil is said to be = mëd; perh. merely because dkyil-kor is used for mëd-kor? But mân-dal-gyi dkyil-kor is the Buddhistic map of the world, representing Mount Sumeru with the surrounding continents etc.

dkyûa-ba 1 to run a race Cs. — 2. to wring out, to filter Sch. — 3. to caper about Ld. — dkyûa-byai rta race-horse Cs., dkyu-sa race-course Cs.

dkyûg-pa to lose colour by washing Ld., perh. more correctly skyûg-pa.

dkyus 1. length, dkyus-su in length, dkyus-rni long C., spyan-dkyus length from one corner of the eye to the other (e.g. in an image) C. (Sch.: bold, insolent?) — 2. untruth, falsehood, lie. Tar. 108. 7. dkyus-nyid seems to be used so, whilst 188, 5 is totally obscure.

dkyus-ma common, every-day, e.g. na-bza every-day clothes, dbu-sa work-day hat; hence mi dkyus-ma common people (without office or authority) C.

dkyel seems to be acc. to Cs. a synonym of kînö. I only met with the word dkyel-po cê in a medical work; Sch. explains it by universe, and a native Lex. by kān yâis-pa the wide house, which possibly may signify the same.

dkri-ba pf. dkrîs, vb. a. (cf. kri-ba) to wind, to wind up, grû-gu a clew or ball of thread, liš-la gos (or gos-
kyis) dkr., to wrap a garment round the body; rtsha-bar, bhr-lo dkrigs-pa ycheu Med. was explained to me: a magic spell in circular writing, wrapped round the lower end of a cluster-pipe, fig.: ser-snas 'kun-nas dkris quite ensnared in avarice; kun-dkris 'all-ensnaring' = sin. — dkr-ma (Glr. 47. where the text has drima) means very likely necker-chief, which col. is called *kog-ri* or Ka-fi C. *og-sri, ka-sri, kya-sri* W. — In the sense of krid-pa to conduct (Sch.) it never came to my notice.

**dkrigs-pa** 1. darkened, obscured, dim, = krigs-pa. — also dkrigs-prad, term for a very large number, C.s.: a 100 000 billion, acc. to Zam. = ydam-pa, which C.s. renders, a 1000 billion. The one may be, after all, as correct as the other, for all these large numbers are, of course, not meant to be used in serious calculations, but are mere imitations of fantastic Indian extravagancies.

**dkrigs-pa** pf. dkrugs (W. *kaug-ste*) to stir, stir up, agitate (as the storm does the sea); to trouble, disturb, confound (as enemies of religion confound the doctrine, or as passions disturb the mind); dkrugs-sri 1. stiring-stick, twirling-stick. 2. disturber, enemy e.g. of the doctrine Glr. — dkrugs Schr.: turning-lathe (?) — dkrugs-maSch.r quarrel. — Dzl. *gsta. dkrugs byed-pa*

dubious; a safer reading is dku-lto byed-pa.

**dkru** v. skyil.

**dkrims-pa** Cs. & Sch.: broken.

**dkrigs-pa** (= skrigs-pa) 1. to stir, churn frq. 2. to rouse, scare up, Glr. — 3. to wag e.g. the tail W.

**dkrol-bal** v. kró-1.

**bkag-pa** v. géga-pa; bkág-ca byed-pa to forbid Sch.

**bkas-pa** v. géna-pa to fill.

**bdad** Lex. quote tads-kyi bdad, which was explained to me by: the crossing of threads in weaving; similar: mgos-spa'i bdad, mgos-bkák the crossing or entangling of the hair on the head. — bdad-pa seems = krad-pa.

**bkad-sa** 1. a bake-house, kitchen, cook's shop Lex. — 2. open hall or shed, erected on festive occasions Tibet.- Ssk. Glossary; Tar. 18, 12.

**bka** to put, to press, rak-an-pa, rtsig-pa-la one's one's foot against a wall; to apply, yéo-mo the plane, lág-pa the hand Zam., to put the hand on or to something (or: stretch it out? Sch.)

**bka** (resp. for ytan, tsig, skad) word, speech of a respected person (wherefore order, commandment may often be substituted for it), rgyal-poi bka the word of the king, bka-la rtsig-pa to belong to the word, i.e. to be under the commandment or dominion (of somebody) Glr.; rgyal-bai bka the word of Buddha (this is named as one of the five 'means of grace', so to speak, Glr. fol. 70; the four others are: mdo-rgyud the sacred writings (sutra and tantra), bstan bcos doctrinal and scientific writings (kāstra), lung oral benedictions and instructions of Lamas, man-nág admonitions given by them). After quotations bka or bkao (= skad & skad-do) means: thus says (the holy book or teacher). bka as first part of a compound is frequently used to give the word adjoined the character of respectfulness, and is therefore not to be translated separately.

Phrases and compounds: bka bkad-pa to publish, proclaim; publication, proclamation C. — bka-bkhyön (col. *kab-kyön*) 'verbal blows' reprimand, rebuke (given by a superior), bka-bkyön byed-pa, mdzad-pa B. C., *tön-če, yün-če*. W., bka bkyön-pa, all of them construed with dat., to rebuke somebody. — bka-bkriams law, commandment, rygal-poi bka- krims rnyad-pas by the cruel order of the king Dzl. — bka byró-bal to consult, to deliberate, nai-blón briu
I. bka-‘thub-tu bgröspa-la deliberating carefully with the ten ministers of the interior Pth. (Schr. gives also, bka-gröspa-drang-spa to ask, byed-pa to give advice), bka-gyur ("bka-gyur," com. "ka-njur, kan-kyur," in Mongolia "kan-jur") the word of Buddha, as translated from the original Sanskrit, the holy scriptures of the Buddhists (100 volumes). bka-grol-ba to dismiss Pth., bka-bkrol leaf of absence, nyol-ba to ask for, ynaia-ba to grant leave Schr. bka-gnyis, bka-tog, resp. for rgya-ma and srog-bu, letter or paper from a superior etc., diploma, missive, communication etc. bka-gnyud 1. bka-rgyud 'thread of the word', the oral tradition of the word of Buddha, which is supposed to have been delivered through a continual series of teachers and disciples besides the written scriptures; bka-rgyud bka-ma a Lama deriving his religious knowledge in this manner from Buddha himself Mil. 2. perh. also = bka dañ rgyud 'word and tantra', oral and written instruction; bka-rgyud-pa n. of a Lama sect Schr. 73.; bka-brogos commandment, precept. bka-sgnyur order, bka-sgyur ynaia-ba to issue an order C. = bka sgyur-ba 1. to translate the words (of Buddha etc.) 2. to issue an order (viz. in the name of a superior). bka-agogs-pa 1. to publish an order. 2. to proclaim, read, preach the word. bka ’gyogs-pa to act against an order, yab-kyi bka bdag-tu med the order of the father must be obeyed Glr. = bka-iems resp. for ka-čems testament. 3. bka-mčid resp. for mčid, words or speech of a superior or any person to be honoured. bka rgyan-pa cgyi. 1. vb. to obey. 2. adj. obedient, bka mi rgyan-pa to disobey. 2. disobedient. bka rgyan 'the cruel commander', acc. to a Lex. = btsan-pai sa-bdag 'the mightily lord of the ground', is said to be the first of gods, either Siva or a pre-buddhistic deity. = ka tai-ski* W. to permit. bka brtags-pa (Lex. := krim bsgags-pa) a proclaimed order, cf. bkar. bka-rtags Cb.: mark, seal, precept, maxim (?) bka-stod Sch.: 'a subaltern, agent?' bka-tai order, edict. bka-drin resp. for drin, favour, grace, kindness, benefit, bka-drin-mdzad-pa to bestow a favour, mči-la upon somebody; bla-mai bka-drin-gyis through the kindness of his (your) reverence Mil.; bka-drin-cé the usual phrase of acknowledgment, as our: you are very kind! many thanks! B. and col. bka-drin-secretary (of a high person) C. = bka-yedams, = žal-yedams advice, counsel, instruction; bka-yedams-pa 1. adviser Schr. 2. n. of a sect of red Lamas, founded by Brom-ston Schr. 73. = bka-dogs-pa to proclaim; proclamation. = bka-bsdus-ba collection of the doctrine Tar. = ka-nán instruction C. = bka ynaia-ba 1. vb. to order, command; grant, permit; 2. sbst. order, permission; nié bód-k,i rgyal-pos btsin-mo-la bka ynaia-bar Žu I beg you will give her as a consort to my (the Tibetan) king Glr. = bka-phus Sch. a supreme order. = bka-phrin message. bka babs-pa the going forth of an order, bka-bab order, edict Schr. = bka-büm, vulg. *ka-n-büm*, the hundred thousand precepts (title of a book). bka stsal-ba, yf. stsal (stsal-to, stsal-pa), resp. for smrab-ba to speak, to say (acc. to circumstances: to command, ask, beg, relate, answer etc.), esp. in ancient literature, in which it is almost invariably used of Buddha and of kings. = bka-blo-bdél Lex.: = सुवचन speaking well, eloquently; Sch.: bka-blo-bdél-ba to acknowledge to be wrong (?) bka-blon, (bka blon-po Glr. f. 94) prime minister; any high official. = bka-sog any writing of a superior, decree, diploma, passport, official paper, letter. bka yigs-pa 1. a high official, counsellor. C. 2. court of justice, judgment-hall.
bkur-ba v. dgur-ba.

bkul-ba v. Kul-ba and gel-ba.

bkas instr. of bka; bkas-pa v. ges-pa.

bkur-ba Lex.: to extract, to make an extract of a drug by drawing out the juice (kur-ba byin-pa); bkus-te bor-ba id.; sman-bku medicinal extract.

bkug v. kug; bkig-pa v. gugs-pa.

bkum v. kum; bkum-pa v. gums-pa.

bkur-ba I. 1. vb. to honour, esteem (synon. mchod-pa), ma-pos bkur-bai rgyal-po, mahasamata, the king honoured by many, freq.; kun-gis bkur-ziu mchod-pai os worthy of general honour and respect Mil.; mis bkur-bar mi gyur is not esteemed by men Dzl. — 2. sbst. honour: more freq., bkur-sti, honour, respect, homage, mark of honour, bkur-stis mchod-pa to distinguish (a person) by marks of respect Zam.; ran-la bkur-sti byun dus when honour is shown to yourself Mil.; bkur-sti byed-pa to do honour frq.; to make a reverence, to salute. — II. pf. of fur-ba to carry; in the term ma-pos bkur-bai rgyal-po the legend combines this signification with the preceding one Glr.

bkog-pa v. gog-pa.

bkon-ba v. gon-ba.

bkod-pa v. gud-pa.

bkon-pa v. Kon-pa.

bkod-lta ("kod-ta") the plan of an undertaking W. (vulg. pronunciation for bkod-btta?)

bkur-dré Mil. seems to be a kind of goblins.

bkol-ba v. Kol-ba.

bkul-ba Cs.: to talk nonsense, v. kyul-ka; bkyl-pai nag = kyul-ka Lex.

bkig-pa v. Jig-pa.

bkyl-ba v. gyld-pa.

bkyl-pan-pa to bend back, recline (v. nt.), rgyais byed-de bending or turning far aside.

bkylon-pa to beat (= rdun-ba) Mil. nt.; bka byon-pa resp. to chastise with words, to scold, freq. (v. bka, phrases); Schr. mentions also byon-bkyal chiding.

bkra-ba (Lex.: = chrin, cf. also krö-bo) 1. variegated — 2. beautiful, blooming (of complexion); glossy, well-fed (of animals); sa-bkra n. of a cutaneous disease.

Comp. bkra-bzun n. of a mountain in Tibet. — bkra-lam-mé v. kralam-mé. — bkra-sis Skt. सुखः 1. happiness, prosperity, blessing, bāṁs-nams-la bkra-sis tōg happiness to my people! may they prosper! Glr.; *mad-med tšad-med ta-si yun-sum-tsö yu* I wish you good health and immeasurable and perfect happiness! (new year's wish in W.); bkra-sis-kyi tō holy water Glr.; bkra-sis-kyi mī-lkri nuptial bed Cs.; bkra-sis-kyi tsi or smon-lam blessing, benediction; *ta-si tsi*! Good bye! May you be happy! *kyöl-la ta-si čo! I wish you joy! (also ironically) W.; bkra-sis-šis being happy, enjoying prosperity Glr.; bkra-sis srin-bai gō-ch instruments used for insuring happiness (to a new-born infant) Lt. — 2. sacrificial ceremony by which blessings are to be drawn down, bkra-sis byed-pa or mchod-pa or *yog-che* (W., barley being scattered — yog-pa — on that occasion), to perform this ceremony, — bkra-sis-pa propitious, lucky, perh. also: happy; bkra-sis-pai ltaš lucky signs; bkra-sis-pai rtags lucky configurations or semblances (such as e.g. devout imagination seeks to discover in the outlines of mountains etc. Glr. fol. 58.) bkra-sis-ma n. of a goddess, Sch.: goddess of glory Dzl. — bkra-mi-sis misfortune, calamity, bkra-mi-sis-pa un-
happy; calamity, bhr-mi-sïs-pa tams-dåd all manner of calamities. (The expression bhr-mi-sïs c. dat. for: 'Woe to . . .' in our translation of the New Test. does not rest upon classic authority, but has been adopted as analogous to the above mentioned bhr-sïs log.) bhr-sïs-xos-rdzou ('ta-si- ço-dzou') 'Tassisudon' in Bhot., bhr-sïs-lham-po ('ta-si-klym-po') 'Tashi-lumpo' in Tsan.

brag 1. brightness, lustre = mdaïns, also bkr-madïns, e. g. of jewels.
2. beautiful appearance, colour, of the face or skin, also &a-bbcig; ba bkrig-mdais pure of the skin Mil.; bkrig-'an bright.
kag-e'br without gloss, dim.
brdb-pa 1. to select, choose; mc'-g' tu bha6 exquisite, choice La.- 2 =,Rrcibpa, skrcib-pa W.
brcil-ba 1. pf. of grkGba Cs., vT Tar. 124, 14. - 2. to appoint, h-la to a business, bbcis-pa 1. Sch.: pf. of a verb bhci-ba, adorned, decorated (?) 2. Cs.: bha8 abbreviation for bbcr-?is, bhs-btags for bbcr-a-& Pa-btags = ta-btags.

rk 1. a small furrow conveying water from a conduit (yur-ba) to trees or plants; furrow between the beds of a garden; hence: 2. flower-bed.

rkai (Ld. *skai, zaïs) 1. marrow, rkai-mâr id.; rkai-bro-ma tasting of marrow Sch.; rkai-gi kôn-nas byâms-pa love from the innermost heart Thgy. — 2. the upper part of the arm or thigh, or the large marrow-bones of them, dpân-rkai, rlâ-rkai Med. — 3. kernel of a nut etc. W. — 4. = rkai-pa no. 5, stalk; also quill of a feather. — 5. in compounds for rkai-pa.

rkai-pa (resp. zaïs) 1. foot. — 2. leg. — 3 (cf. lag-pa) hind-foot. — 4. lower part, lower end, e. g. of a letter, rkai-pa-can 'having a foot', so the nine letters are called that extend below the line (, etc.) Glr. — 5. stem, stalk. — 6. verse, metrical line; tsig-rkai, prop.: tsig-su-bcâd-pai rkai-pa, id., tsig-rkai mïr nyis-säd tob at the close of a verse a double shad is placed; hence: verse of the Bible Chr. Prot. — 7. base, foundation, rdzur-yrul-ghi rkai-pa bzi Dzl. the four 'pillars' of performing miracles (कृपायार) Trigl. fol. 17. जनि-कृपायार दृश्यामित्व युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त युक्त यु
porter Cs. — rka'-gros or -brs 1. walking on foot. 2. domestic cattle; breeding-cattle. — rka'-ryn-po Cs.: 'the hollow of the sole'. — rka'-yig-pa one-footed. — rka'-rjen-bare-footed. — rka'-ryn-footstep, trace. — rka'-yn-yis-pa two-footed, a biped, po. for man, mankind. — rka'-stigs-foot-stool; trelible. — rka'-tahi on foot, rka'-tahi-pa pedestrian. foot-soldier, rka'-tahi-du grul-ba (Sch. also: rka'-tahi-ba) to walk, to go on foot. — rka'-mti1 sole of the foot.

— rka'-tahi (erron. also -tahi) Skt. तद्याय 'drinking with the foot' po. for: tree Mil. — rka'-tahi trumpet made of a human thigh-bone (Hoot. I 173). — rka'-drig-pa, rka'-drig-ladan-pa six-footed; insect, po. — rka'-yid foot-ring (ornament). — rka'-drén (v. also ksh-drén) disgrace, rka'-drén-pa c. genit. to get a person into disgrace, to deprive him of his honour and good name, to be a disgrace to another, e. g. a son to his father by criminal actions etc. rka'-rdi'm a maimed foot; lame Cs. — rka'-sam-pa, snám-bui rka'-sam yig one pair of cloth-trowsers. rka' pa ns thui S. g. fol. 9? — rka'-pyi'i felt for covering the legs, v. rka'-dkri. — rka'-bol upper part of the foot. — rka'-d'am a disease in the foot, Sch.: gout. rka'-brs or bros v. rka'-gros. — rka'-tsigs v. tseg. — rka'-mdzub-dzer-pa Sch.: corn (on the toe). — rka'-mdzéir iron pricks fastened to the feet for climbing mountains. — rka'-dz-i-pa four-footed; quadruped. — rka'-lág hands and feet, rka'-lág bél-ba Lt., Schr.: 'numbness or rheumatic pain in hands and feet'; rka'-lág sér-kar où hands and feet chap Sch. — rka'-lam foot-path. rka'-ši nombreux things that may be stolen, brku- byai názas things that may be stolen.

— rka'-la 1. thief freq. 2. thief. rke. byé-pa (W.: *so-če*) to steal; *kun-ma zo soi* W. it has been carried away by a thief; *ka-kin gud-če* W. 'to steal with the mouth', to promise to pay without ever doing so, or: to deny having known a thing missing, until all inquiry has ceased and it may be safely appropriated (a common practice of servants in India); dur-rkaün robber of graves. — rka'-tab-su blan-pa to take away thievishly Sty. — rka'-nor stolen goods. — rka'-po, fem. -mo thief. — rka'-dpon the head of a gang of thieves or robbers Cs. — rka'-zla a thief's accomplice.

— rka' (Lex. तुड़) 1. the anus B. — 2. vulva W., C. — 3. backside, posteriors C. — rka'-stigs sitting-bench C. — rka'-tsós buttocks Cs.

— rka'-ba (cf. ském-pa) lean, meagre Cs.

— rka'-pa, also ské-pa, W.: *skéd-pa* 1. the waist, sén-ges mchäns-sar mchäns rka'-pa čag if the fox takes a lion's leap, he breaks his neck Mil.; *sked-kug tāi-če* W. to bow; *sked-zêr* (?) the arms a-kimbo W.; more particularly that part where the girdle is worn, loi1a; rka'-rkyán ornament of the girdle; rka'-pa-nas gri btun he took a knife from his girdle Pth.; *ké-pa bhab* 'her waist fell', euphem. expression for: she has got her menses C. — 2. the middle of a building, of a mountain, *kar-skyêd* W. the middle story of a castle; rka'-pa tam brsigs tśivar nas when the building was half finished Gbr.; Ti-sei rka'-pa-na yar bslebs soi he is already half-way up the Ti-se Mil.

— rka'-pa, pf. (b)rkos, ft. brko, imp. rkos 1. to dig, dig-out, to hoe, e. g. sa earth; rko-byéd digger; po. also a spade, mattock; brku-byai sa soil to be turned up. — 2. to engrave (cf. bür-ba); brko-spyad a gouge Sch.; brkos ma sculpture.

— rka'-ma n. of a bird Wdï., prob. = ko-ma.
**Itch,** T., Lt. Others describe it as a scabby eruption of the skin, chiefly affecting animals, but occasionally also men. C.

rköö-pa, = rköö-ba Ts.

rkön-pa, also skön-pa 1. basket; the word is said to be used in Kun.; perhaps also the Ladakian word *kun-düm*, a large cylindrical or bottle-shaped basket, may be traced to the same form. I never found it in books. 1. net, fowler's net Lex. m(q)skyog(-pa), also ~k~ag(7@1, dirt, excrement; *k,ydg-pa tdi-wa* C., *@cig t&-te* W: to cack, vulg. - migrsky* the impurity in the eyes Cs.; *nu-skycig+ ear-wax W.

rkyaA the wild ass or horse of Central Asia, Chigitai, po-rkyāi male, mo-rkyān female of it; rkyān dār-ma a young wild ass, rkyān-ryan an old one, Cs. — rkyān-chu n. of a lake in the south of Ld., in the neighbourhood of which these animals are particularly numerous.

rkā(n-pa) simple, single; ras rkyān a single sheet of cotton cloth Dzl., Mil.; *mi kyan* a single i. e. free, unemployed man, one that carries no burden C.; yi-ge rkyān-pa a letter that forms by itself a syllable, or one that is not brtsgs-pa and without any other consonant or a vowel-sign superscribed; rkyān-pai grans are called 1, 10, 100 and the further powers of 10; mi rkyān-pa a word that has no affix-denoting case etc. attached.


rkān-ba v. rkyān-ba.

rkān-ma n. of a vein, v. rtsa.

rkān (Ld. *skyan*) 1. a brass-vessel like a tea-pot, with a spout, rag-rkyān id.; *ko-kyan* W. milk-pot. — 2. pot-belly, paunch Sch.

rkényl-ka, sometimes for kyél-ka.


rkényl-ba to swim, *kyal gyāb-te* W. id.; rkyāl rtsé-pa to amuse one's self by swimming.

rkyen, ñir. Will.: 'with Buddhists: a co-operating cause, the concurrent occasion of an event as distinguished from its proximate (or rather primary, original) cause', rgyu ñir. (The right meaning was given already by Schr., whereas afterwards, by a mistake of Cs., the totally erroneous sense of 'effect, consequence' has become current among philologists.)

1. cause, occasion, rkyen-gis c. gen. by, on account of, ñi rkyen-gis whereby? dei rkyen-gis thereby, therefore, dei rgyu dei rkyen-gis id. As a medical term, opp. to rgyu (the anthropological or primary cause of a disease) it denotes the pathological or secondary cause of it. — 2. event, occurrence, accident, case, circumstance, in a general sense, in as far as the Buddhist conceives every thing that happens in the mutual connexion of cause and effect; rkyen nān-pa unfortunate accident; rkyen nān-pas das he has perished by a fatal accident Glr.; tse dir byün-bai rkyen nān-nams the adversities of the present life Mil.; rae mi dūl-pai rkyen an event disagreeable to one's own self; blā-bur rkyen a sudden accident Mil.; rkyen de-la btren-nas owing to that circumstance Tar. 8. 1. méd-pai rkyen-la btīnis-te or btren-te C. considering the case of not being..., not having..., thus nad-kyi rkyen, ñi-bai rkyen stands also for: a case of disease, of death; gal-
rkyn any circumstance or event adverse to the success of an action, obstacle, hindrance, any thing opposite or hostile to the existence of another thing, mtun-rkyn.

dum~2)0 altogether successful.

-3. misfortune, ill luck, calamity, rkyen zMg-pa to avert a misfortune, fkgs-pa to endure, fub-pa to brave it.

cf. rgyu.

5. rky&-ba pf. & ft. brkyari, to stretch, extend, stretch forth (one's hand to a person), put out (the tongue), spread, distend (the wings, a curtain), zads gnyis brkyan-bekim one leg stretched out, the other drawn in Psl.; *kya&f&&Ee* W. to stretch one's limbs. — brkyan-sri 1. 'extending-wood', an instrument of torture in Tibet, a wooden frame on which the extended arms and legs of the delinquent are fastened down, whilst burning pitch or aehg-wax is dropped on his naked breast, which procedure is called Myan.

5. bkyari-Bsh one leg stretched out, the other drawn in Pth.; *kya&f&&Ee* W. to stretch one's limbs.

employ. — ukog-secret, ukog-gi zini-ma Cs.: a wife kept secretly, a private con-cubine, ukog-tu in secret, secretly frq.: ukog-tu guyir-pa, ukyog-gyur, wr&seek, secret, hidden, out of sight Mil., Tar.; ukog-tu g&n-ba to converse secretly; ik. sd&d-pa to keep in retirement. — ikog-rnan a reward given secretly, a bribe. — ukog-sri Sch.: 'a secret doctrine'; but ikog-ços byed-pa is gen. understood: to apply one's self to religious studies or exercises in secret.

— ukog-jab byed-pa to hide one's self in a lurking place: ukog jab byed-nas ita-pa to watch, to witness from a lurking-place.

— ukog-zan z&-ba Sch. to take usury-interest in secret. — ikog-lab backbiting, slander.

l. gullet, oesophagus. — 2. wind-pipe. — 3. throat. — 4. neck. ukog-mai tha-gön Sch., (acc. to others: uhar-gör) the larynx, *Koi ukog-ma* or *og-ma drai soi* W. his throat is swollen, he has the croup.

— ukog-dkar a small nocturnal carnivorous quadruped with a white throat, mart'en.


ibfat, heavy, plump Sch.

ikol-mdud, also 'ol-mdud, larynx.

sk& v. skad d&g, skad no. 4.

sk& n. of a grammarian Zam.

sk&-ba thick (of fluids, cf. st&-ba);

sk&-sl&d (Ld.: *kas-l&d*) consistency, density. — W.: *sk&n-te*.
mophone),
dad tciri48 W. to

as

tr

not performed.
cries;

vq tistaction

tr

C.

with one accord.

C.

of time:

vT

takdu

news, Yg'

pleasure? what did you my, Sir? C.;

akdu

Id.-Glr.

&-skad(Eea)

thus, (before a literally quoted speech),

Itar:

&-skad (C.:

Sch.

%a8)

(g.

1.

2.

C.

(gy&k

Sodds cut out.

skad (C. : "ka")

voice, sound, cry

a sound like the voice of an elephant, "ka'-

la 'ig-pa dhon mi'-ig-pa" C. (words) equal

as to sound, but of different sense (= ho-

mophone), sdug-bsnal-bai skad byin-pa,

snyin-zei skad don-pa to utter lamentable

cries; skad st'er-ba Sch., "ka' gyag-pa" C.

*skad tain-* W. to sound; "ka' tain-wa*

C. *skad gyab-* W. ccpp. to call to a

person; skad s&un-par with one voice,

with one accord. — 2. speech, words, talk,

news, "ka' ci nai (sdug" what is your

pleasure? what did you say, Sir? C.;

z'er-ba de ci-skad yin (the (words) spoken

what do they speak are they? = what do they

mean? Pth.; d'i-skad-(du) in these words,

thus, (before a literally quoted speech),

d'en-skad-(cse) id. (after it); it is also used

in a more general sense instead of de-

litar: de-skad ma byed don't that Mil.

skad smrd-ba to give account, to relate

Ld.-Glr. fol. 12. b. Schl., acc. to another

reading instead of sra smr&is-te; skad byed-

pa id., rmi-lam-du byin-ba skad byads-te

reporting it as having been revealed to

him by a dream Pth. — 3. language, bod-

skad the Tibetan language, rgya-pa-skad

the Sanskrit language, b&-skad-du, col.

-la, into or in the Tib. language, yul-

skad-du into or in the provincial dialect.

— 4. a snap with the fingers, always

with ci: skad-ci-(ma), gen. as a measure

of time: a moment; also adv. : for a mo-

ment, skad-ci-(gla in a moment, instantly,
in one moment, skad-ci de-nyi&-la in the

very same moment. (Some mathematical

books compute the skad-ci = "1/6", others

as long as "1/4").

Comp. and Deriv. skad-ga's hoarseness

of the voice, Cs. — skad-n&n 1. a bad voice.

2. cry, screaming. — skad-ban having a

voice, sounding. — skad-ca 1. C.: dis-

course, conversation, "ka'-za lib-pa" or

"neh-pa" to converse, to have a chat. 2. C.

talk, rumour, "mi' ka'-za re" it is (but)
talk of the people. 3. W.: news, tidings,

intelligence. — skad-bi, -b&n 1. a loud

voice Sch. 2. n. of an animal Lt. — skad-

my& Sch.: a high voice. — skad-mi& yig-pa-

Mil. to sing or whistle in a quaivering,

warbling manner, of birds, flute- players etc.,

gyur-skad a singing or playing of this kind.

— skad-dod an equivalent word, ciuni-mai sk.

another word for wife Gramm. — skad-pa v. the

separate article below. — skad-dz&r Cs. =

skad-gags. — skad-bz& Sch. 1. a good voice.


— skad-ba's contempt, screaming.

— skad-yi& Sch.: a loud voice, skad-yi&

nyams-cii yigur the voice is getting

weak Wth.

skad ladder, v. sk&-ka.

skad-pa I. vb. 1. to say, relate,

ziu-kama big yold-do skad-par for

that a land (of bliss) exists I heard say

Mil.; more frq. at the end of a sentence

skad-do or skad for: it is said (= dicitur),

grags skad id. Mil. — 2. to name, call,

skad-pa partic. = bya-ba named, called.

— 3. Ld.: *skad-ci, 'chid=* to measure,
take measure.—II. sbs. interpreter; language-

master, teacher.

skan-te, W. instead of sk&-ba thick,

turbid.

skabs 1. time, opportunity, case,

circumstances; m&un-(bair) skabs op-

portunity of seeing, skabs rnyid-pa to find

an opportunity, skabs-su or skabs-skabs-su

now and then, under certain circumstances,
skábs-su or skabs with genit. at the time of, on occasion of, during, while, when; dê-ka skábs-su in a moment, instantly, skabs dâr now, here, in this case, in this place (of a book etc.) frq., skabs re once, for a time, *skabs-tög* Ld. (col.) now, bár-skabs interval, interlapse of time Tar.; dûs-skabs, tsê-skabs, yûdds-skabs, time, state, situation, skabs dân skyár-ba, dûs-skabs dăni-btin-pa fit for, adapted, suited to the occasion. — 2. Cs. 'mode, method', or perhaps rather, way, manner; so the word seems to be used in Wûn.: ldûm-bûi skams la-yûg dân skylê-lûgs drû-bar the manner (nature) of the plant being similar to that of a radish as to growth. — 3. section, chapter (cf. yâm no. 3), so esp. in Tar.; skabs bûu the ten sections of Buddhistical theology, also; one that has absolved them.

Comp. skár-kûn (the same word as skar-kûn, but of a different etymology) window. — skar-Rûs Cs.: 'the angular distance between two stars or planets' (?) — skar-lâa a weight ('5 points' on the steelyard for gold) = 1 zo or 1/4 ounce; as money = 1/2 rupee. — skar-čû *star-water'; bathing under the constellation skár-ma rib-čî (prob. revati, the 28th nakshatra, is meant) in October is considered beneficial for every kind of complaint, because Sânis-ryûâs smán-pai ryûâl-po (quasi 'Buddha Aesclapius', to whom the origin of the medical science is ascribed by Tibetan Buddhists), bathed in that season, and therefore Tibetans, though not particularly fond of washing and bathing in general, are said to follow this example pretty frequently. — skar-mdû (Cs.: 'ignis fatuus') a shooting star, lûni or sa-la drûl is coming down, Sànis Mil. id. — skar-dûyâd, -ûsîs astrology. — skar-prâin a small star. — skar-töögs the starry host. — skar-chûn 'star-catching', making one's self sure of a propitious constellation, e.g. for an intended journey, by a sham departure, conveying luggage or goods to the next village etc., but then
interrupting and postponing it to a more convenient time.

The text seems to be discussing the concept of 'skal' or 'portion' in a cultural or religious context, possibly related to Buddhism. It mentions 'skal-ba' and 'sku' in various contexts, suggesting terms related to sharing, inheritance, and divine or religious gifts.

The text also discusses the concept of 'staircase', both in a physical sense and metaphorically in the context of spiritual progress or merit. It notes the importance of merit and virtue in achieving spiritual advancement and the significance of respectful terms in addressing parts of the body or spiritual dignitaries.

The text is rich in cultural and religious references, indicating a deep connection to traditional or religious practices. It highlights the importance of merit, virtue, and respectful terms, which are fundamental in many spiritual traditions.

The text contains Latin script characters, which might be part of the original script or used for specific terms or names. The text is dense with cultural and linguistic richness, reflecting a deep understanding of cultural and religious practices.
any thing in common with the Christian Trinity, nor even with the Indian Tri-mūrtti, for the first state, the 'body of law', the absolute body, is Buddha in the Nirviṇa, the so-called first world of abstract existence i.e. non-existence, which is the ultimate aim and end of every existence and the ideal aspired to by every believing Buddhist; the second state, the 'body of happiness or glory' is Buddha in the perfection of a conscious and active life of bliss in the second world (heaven or Elysium), which state however is inferior to the first; the third, the 'body of transformation and incarnation', is Buddha in the third or visible world, as man on earth. Notwithstanding the altogether abstract character of Fds-sku, as a philosophical conception, Buddhistic fancy is pleased to represent it as a visible image of Buddha, shining in the colours of the rainbow, or at least as a brilliant apparition of light, though impalpable and unapproachable; and this is not only a notion of the vulgar, but is acknowledged also in literature. More recent speculators have even added a śo-bo-nyid-khyi sku superior to the three, viz. that which is eternal in the essence of a Buddha, even śo-sku, the absolute body, being described by these philosophers as transient. The unintelligible passage in a dictionary, p. 305b. might be corrected thus: 'adding to the former three as a fourth' etc.

To this signification the compounds sku-rim, resp. for rim-gro reverence, respect, particularly in the special sense of a solemn sacrificial ceremony, performed on public and private occasions, e.g. in cases of disease; sku-rim byed-pa to perform such a ceremony.

— sku-ṛtwa, sku-fsad, sku-yulga, sku-drā (W. *kun-ṭā*) image of Buddha etc. — 3. image, statue, of Buddha or other holy persons, yāś-sku a gold image, rdā-sku a stone image, jīm-sku an image of clay, bris-sku a painted image, buir-sku a basso-relievo, rdo-sku an engraved, bligs- or lugs-sku a molten, lugs-sku a woven image Cs. — sku-bum 'mausoleum' or acc. to another etymology 'the 100 000 images', n. of the famous monastery Kumbūm east of the Kokonor (v. Travels of Huc and Gabet).

— sku yum tugs 1. (cf. sku no. 1) resp. f. lus nag yid the three spheres of a man's doings or sufferings, works, words and thoughts. — 2. the rten yum, the three representations of Buddha: the image of his person, the books containing his doctrine, the pyramid (mchod-rten) as the symbol of his grace. — sku-ba-rgyal-po five deities of degenerated Buddhism Schl. 157.

sku-ru a paddle-wheel, without a rim; such are the water-wheels of all the mills in the Himalaya sku-ru-kha the figure of a cross ×. The latter is common in books as an abbreviation like our 'etc.', to save the repeated writing at full length of the same sentence, as refrains etc.

skugs the stake in a game or wager received by the winner. — skugs-ston Schl. id.?

skun-ba pf. bskunś, ft. bsken 1. to hide in the ground. — 2. to bury, to inter. — 3. to tie in a doubled or twisted position, e.g. a corpse before it is burnt, to cord on all sides. — bskunś-sa lurking-place, hiding-place Mil.

skud sbst. v. skid-pa.

skid-pa I. sbst. thread, yarn; wire; skid-pa yod-pa to cut off the thread, also fig. Cs. to divorce; ras-skud cotton thread, lṭags-skid iron wire; tson-skid coloured thread; skud-rō the thread-ends of a seam; skid-bris-mkan an embroiderer.

II. vb. pf. bskus, ft. bsku, imp. skus, col. ku-va C. *sku-le* W. to smear tā-gir-la mar sku-le to butter the bread W., *di-la nāg-po ma sku* don't make that dirty W.; to besmear, to daub smyin-po(-la) snūm-pis a wick with grease Dzl.; sgod-la rts to paint a door; spōs-kis skud-pa to anoint; skud ointment, *dra-skid* pomatum W.

skin-bu = koi-bu Lex.

skim-pa pf. bsikams, ft. bsikam, imp. skum(s) to contract, to draw in, e.g. the leg.

skur-pa, also skur-klan, skur-zez abuse, occasionally blasphemy; skur-debs-pa, byed-pa, smra-ba to abuse, viz.: persons to whom respect is due, esp. holy men or things, e.g. phags-pa-la the venerable Dzl.; akon-mcog yamun mi bdlen-par ltdi-zi skur-pa debs-pa to blaspheme by denying the 'Three Most Precious' Thgy. 

ski-ba I. pf. skur, at the end of a sentence skur-ro, sometimes for skir-pa debs-pa Mil. —

II. pf. ft. & imp. bsikr, pf. at the end of a sentence bsikr-to 1. to send, to transmit, e.g. news, objects, also an army, but not a messenger; mdun-du skur-ba to send on in advance, to have carried before, e.g. a banner; skur ynam mdzoda-pa resp.: to be pleased to send. — 2. to give, hand over, deliver, consign, give in charge, commit, e.g. an army to a general; dba' skur-ba to invest with power, to authorize, ji dgya-bar gyid-du dba' skur cig give me power, permission, to do what I like Dzl.; rgyal-por dba' ski-ba to authorize somebody to be a ruler, to appoint, create, designate as king. The ceremony observed in such a case is a kind of anointing or baptism, pouring holy water on the crown of the head, spyi-bos du dba' skur-ba, and as supernatural powers are supposed to be active during this process, dba' skur-ba means also: to bless, consecrate, endow with miraculous power; esp. four mystical powers of meditation are imparted in this way.

skul-ba pf. bsikul, at the end of a sentence bsikul-to, Skk. to exhort, admonish, enjoin, mi zig las byed-par a person to do a thing; to appoint, mi zig las-la in the same sense; to impose, mi zig-la las, work on somebody, — perch. a mere provincialism; dei tsi-gis bsikul-nas induced by his words; rnams-kas las dahn nymo-kyis bsikul-nas the (departed) soul urged on, influenced, driven, by its former works and sins S.g.; lha-srin mdo skul kyar though I tried to determine, to bring round, the gods and the evil spirits by sacrifices Ph.; glin sogs drag-tu skul-shi flutes and other (instruments) calling, resounding, fortissimo and so animating the actors; "yid skul-te" W. to remind, admonish; "san" (for ycan) "skul-te" to rouse by shaking. — bsikul-ba and more freq. bsikul-ma exhortation, admonition; bsikul-ma debs-pa, C. also skul-ryag-pa, skul-cig byed-pa Mil. nt. to admonish, exhort. — "skul-kan W. overseer.

sk, vulg. skye, seld. skya, neck, throat, freq.; neck of a bottle Cs.; skye tair tan-te, kyig-te, sadm-te W. to choke, strangle, skye-la tseg-pa tseg-na sad-te id.; skye tseg-pa, ytab-pa, breg-pa to behead; sker yam-pa to seize by the throat, to worry Sch.; sker dug-pa to tie round the neck e. g. an amulet; sker necklace Schr.; sker-za ornament for the neck, necklace Mil.; sker-stova Med., Sch.: cavity of the throat; sker-rma Sch.: a wound of the throat, a jugular gland that has opened.

sko-te Wdn., Skk. rakhva Sinapis ramosa, black mustard; mustard seed, a grain of m.s.

skeg-chos paint, rouge (for the face) Sch.

sked-pa v. rked-pa.

skem-pa I. vb. pf. bsikams, ft. bsikam, imp. skom(s) to make dry, lean, meagre; to dry up; exsiccate. — II. adj., also skem-po, dry, dried up; meagre. — skem-byed a demon that causes drought Lt. — skem-nad Bhar. consumption.

sko-ba, pf. (b)skos, ft. beko, imp. skos 1. to appoint, nominate, commission, charge a person, las-su with a work Dzl., much more freq.: rgyal-por,
dpön-du to be king, chief; rgyal-sar skö-ba to raise to the throne; ma bskö-s-sin without mandate, unbidden Grī. — 2. lás-la bskö-pa destined to the works i. e. destined to a man in consequence of his works; nö-d-ki las-bskōs my destiny, fate, lot Mil.  

Note. The signification: to elect, to choose (Cs., Sch.) cannot be proved and was expressly denied by Tibetans.  

skö-tsal 1. a kind of wild onion Cs.  

2. a mixture of the leaves of several kinds of leek, pounded, formed into balls and dried; when used, a small portion is broken off, fried in butter and then added to the food. This spice forms a lucrative article of commerce and is exported from Lh. to Cashmer and from Lh. to India.  

skö-pa v. kōg-pa.  

skōi v. under koñ.  

skōn-ba pf. bskāi̯s, ft. bskāi̯, imp. skōn(s) 1. to fulfill, e. g. a hope, a vow etc., *nyö* the desire W.; ka skōn-ba to fill up what is open, to make up a deficiency Zam., also dgé-bai ka-skōn̯ to fulfill perfectly the laws of virtue, ka-skōn̯, ka-bskāi̯s, kas-skōn 1. appendix, supplement, yśam-du ka-skōn-du bṣad will be named, described, below in the appendix Wīn. 2. By Tibetan copyists of books a short prayer is called so, consisting of a stanza of 4 verses, which they are accustomed to write down or recite after having finished the copy of a work, in order to make amends for the mistakes they may have committed. — tugs-dam bskāi-rdzas a certain ceremony v. Schl. 260. — 2. v. dpa.  

skōn-pa I. sbst. v. rksōn-pa. — II. vb. pf. & ft. bskon to dress, to clothe another person (resp. rskōl-ba).  

skōs = skabs Schr., Sch.  

skōm 1. thirst, skōm-gyis ydsān-pa tormented by thirst Dž. — 2. resp. žal-skōm, drink; zas (dan) skōm food and drink. — 3. i. o. skam the dry land Grī., provinc. — skōm-pa 1. to thirst, to be thirsty. 2. the thirst. 3. thirsty, skōm-pa-dag ni skōm-pa dam brāl-bar gyur the thirsty will get rid of their thirst S. O. — skom-dad (dad-pa = dod-pa) thirst Med. — skom-tsad burning thirst Mil. — *skōm-ri* thirst W.  

skōr (cf. kor) 1. circle, mig-skōr eye-ball W.; sba-skōr hoop of bamboo Schr. — 2. appurtenances, yi-ge bā-bai skōr writing utensils, tāb-kiṣ skōr everything that belongs to the fire-place C. (perh. provinc.) — 3. section, division, e. g. of a book, similar to lev., chapter Mil., Tar. — 4. repetition, skor ldāb-pa to repeat Schr. — 5. theme, subject, gan skōr-la bā bai dag what is the subject of this writing? Answer: rtai skōr-la a horse C.; de skōr-la on that account, therefore Ld. — 6. skor, skōr-zas food presented to Lamas; laymen are deterred from laying their hands on it by the mysteriously menacing verse: skōr-zas zā-la lāng-gis grām-pa dgos he that eats Lama's food, wants iron jaws. — 7. v. skōr-ba no II.  

skōr-ba I. vb. pf. & ft. bskor 1. to surround, encircle, enclose, besiege cca. & d.; also of inanimate objects: de-la skōr-bāi ri the mountains surrounding it Grī.; ri ngö-kys bskor-ba Sambh. a mountain surrounded by a forest. — 2. to go, move, ride round a thing; esp. the reverential ceremony of pādakṣe transferred from Brahmanism to Buddhism, which consists in going round a holy object with one's right side turned towards it — one of the most meritorious and indispensable religious duties in the eyes of a Buddhist; dzon-skor-la byon they walked round in the religious direction, i. e. according to the precepts of Buddhism, bōm-skor-du soin in the Bon manner; i.e. the opposite direction Mil.; piyag daš skōr-ba byed-pa, as a specification of religious duties: to make salutations and circumambulations.
3. to wander through, traverse, *rgyal-kams, the countries, Mil. — 4. to return, go home Sch. — 5. to turn round, twist, *ltag-pa a man's neck, i.e. to choke, to strangle him Glr.

Phrases: *mgo skór-ba, *mgo skor byéd-pa (W: *to-cê*) to befool, delude, deceive a person, by intoxication or flattery Glr., also by a flood of words. — *ka kór-aca C., kór-cê W. to make one alter his sentiments, to divert one from a plan etc. — *lan* or *days skór-cê* to take vengeance W. — *si kór-cê (v. rtssis) W. to count, calculate. — *tds gyi rôrlo skór-ba to arrange the objects of the mandal (q.v.) in a circle n.f. — skor lég-pa, skor lég-la grô-ba to go round the wrong way Mil.; *pe-ra kor-re-lôg tân-cê* to talk foolishly, to twaddle W. — *lôg kór-cê* the putting a seal under a document which is done by several persons one after another W.

Comp. skór-kân Glr., prob. = skór-lam. — skor-rgyâgs turning the enemy, getting into his rear Mil. — skór-mkun, skór-pa a turner Cs. — skor-spyâd, skor-rin a turner's lathe Cs. — skor-fig a pair of compasses. — skor-dbyâg a sling, for throwing Sch. — skor-lâm 1. the pathway round-about a monastery, used for the holy processions. 2. a veranda surrounding a house. 3. col. also: round-about way.

II. 1. the going, moving round, encircling etc. — 2. the way round a thing, = skor-lâm, in the compounds: nân-skor the inner, bûr-skor the middle, pûr-skor the outer roundway, pûr-skor cên-po the outermost. — sâ-skor round-about way, by-way.


śmy skôl-pa 1. v. skôl-ba. — 2. Sch.: 'to order', but this is soô-ba.

skîya 1. ear C., Thgy.; skîya-lêb id.; skîya-mîyûg rudder; skîya rgyâb-pa to row Schr. — 2. spatula Schr. — 3. pot-ladle, C. — 4. wall of stone or clay, bûr-skîya, partition-wall, *bhôr-kîya cê-pa* to make a partition-wall C.

�性 skyâ-ba, skyâ-ga Lt., n. of a bird, Cs.: magpie.


�性 skyâa-bo, Sek. पाकार and पापु, whitish gray, yellowish-white; *skyâa cêg-che to fry or toast a thing so that its whitish colour turns partially into brown Ld.; mi skyâ one clothed in light-gray, (not in red or yellow, as monks are), a layman; *sîo-skîya light-blue, yaw-skîya light-green, and so of the other colours; therefore ser-skyâ ought to denote light-yellow, but it is also used as an equivalent of कायल, n. of a saint, (Ser-skyai-gron = Kapilavastu, an ancient city in Oude, and Buddha's birth-place); originally: 'monkey-coloured', tawny, to-skyâ 'pale' i.e. poor, insipid, miserable food Mil.nt.


�性 skyâ-ru-ra n. of a drug Med.

(Property) skyâg-pa 1. = rkyâg-pa. — 2. pf. bskyâgs, ft. bskyâg, imp. skyog to
spend, lay out, expend; skyag-sgo expenditure. 3. W. *skyag tān-če* to slaughter, to murder.

skyā-nul pavement, clay-floor, mud-floor. 

skyān-ul to pave, to plaster. (Sch. also; to rub, polish).

skyas (cf. skyōb-pa) Śk. अनुप्रेरणा protection, defence, help, assistance; me-ču-la skyabs is a protection against water and fire; skyabs méd-do I am (or: he is etc.) lost! skyabs byēd-pa, skyabs-su gyār-ba cccgp. to protect, help, save a person, freq. with srog-ji added; skyabs-su gró-ba eleg. mēṭa, W.: *skyab cōl-la yōn-če* to seek help, mi or mi-la of some body, skyabs-grōs 1. the seeking of help. 2. the formula Sahs-rgyas-kyi skyabs-su mēṭo, čōs-kyi sky. mēṭo, dge-dün-gyi sky. mēṭo, the Buddhist creed or confession of faith.

Comp. skyabs-mgon helper, protector, deliverer; this is applied to certain highly esteemed and respected persons, mythological as well as living, ni f.; Chr. Pr. use it for Savoir, Redeemer, Christ. — skyabs-grōs v. above. — skyabs-ynds 1. place of refuge, shelter; also of persons, = helper, freq. mi-la skyabs-ynds byēd-pa Mil. to take refuge to a person, to seek his assistance. 2. seld. for skyabs-su ynds-pa client, nā-yi skyabs-ynds pō-mo-mams all my clients, men and women Glr. — skyabs-skyin a gesture of the right hand, like that for giving benediction Glr. — skyabs-yāl = skyabs-ynds. 1.

skyār-gog naked Pur.

skyār-po Sch.: snipe, wood-cock; skyar-čuā Sch.: 'a large snipe' (Sk.); skyār-mo Sch. heron; skyar-ṭeb Sch. spoon-bill; šu-skyar Cs. duck, Sch.: bittern, but the अनुप्रेरणा of the Lex., 'a kind of goose' speaks in favour of Cs. 1. skyār-ba v. skyōr-ba.

skyas a changing of abode; skyas dēba-pa to change one's dwelling-place (cf. skyā-ba), skyas dēn-po dēba-pa to die

skyās-ma 1. v. skyes. 2. Śk.: fern.

skyā Cs.: the outward side of a skin or hide (opp. to ā); skyā yā-dā to shiver, tremble with fear Cs. Comp. skyā-dkār Cs. dressed leather; hide. — skyā-lpāgs Sch.: chamois, wash-leather. — skyā-bū Mil.? — skyā-būn prob. an itching of the skin Mil.? — skyā-sā 1. outward and inward side of a hide. 2. Sch.: the anus.

skyi-ba I. sbst. 1. a medicinal plant Med. 2. also *skyi-u, yi-liši kyi-u,* potato C.

II. vb. pf. bskys, ft. bskys, imp. skyis to borrow, esp. money or goods (cf. yār-ba and skyin-pa). skyis-pa to hitchup; skyis-bu the hitchup Med.

skyin-pa the wild mountain goat, Capra ibex.

skyin-gör lizard Lex., = da-byid.

skyin-tān Sch.: hail, sleet.

skyin-pa, W. *skyin-po*, resp. kar-skyin a loan, a thing borrowed; money advanced without interest; skyin-pa skyi-ba to ask a loan; nā-la di skyin-du great he asked me to lend him this Dzl.; skyin-pa lēn-pa Cs. to take on credit; skyin-pa spleś-pa, jāl-ba to pay back or return a loan Cs.; nör-skyin a loan of
goods or money, ged-skyin of clothes. — skynin-mi Schr. debtor. — skynin-tsdb C.: the pledge for a loan; acc. to others, however, it just means the object lent or its equivalent when being returned.

Everything giving shelter from above, an overhanging rock, a roof etc.: *čar skyib* shelter from rain; *dag-skyib* under a pa-bon q. v. (gyam is much larger, yug-pa deeper) W.; bka-sky. **skyib.**

covered terrace or small portico before a house.

**skyil** skyi-ba, pf. & ft. skyiyl 1. to bend, esp. the legs when sitting on the ground after Oriental fashion, also another's leg by a kick from behind; to bend the bow. — 2. to pen up, shut up, cattle, to dam up, a river, also: cu rdziin-du skyil-ba to collect water into a pond Ghr., or rdziin-bu sky.; to dam up a pond (but not 'to dig it' Schr.); to keep back, retain, detain a person W.; *'a kyiil-te* to keep a person from doing something, to dissuade from W. — skyil-krün, also skyil-mo-krün, the posture of sitting cross-legged, skyil-krün byed-pa (resp. mdzad-pa), skyil-mo-krün-giu (or du) diag-pa (resp. bün-pa) to assume such a posture; semsdpai skyil-krün the usual manner of sitting, in which the feet are not seen, rdo-rjei sky. the posture in which the soles of the feet are seen turned upwards, rdegs-pai sky. another posture requiring particular practice. (The spelling skyil-krün, though frequent, is expressly rejected by grammarians.) — *skyil-din* W. a small hole filled with water. — *skil-ldir* W. handle, ring fixed to a thing, for carrying it, hanging it up etc.

**skyu** Lex. w.e., Sch.: a gulp, draught.

**skyu-ru** a sour fruit Med.; skyu-ru ra Med. (Lex.: olives wood - sorrel) the same (?); in later times the word seems to have been used also for the olive, and skyu-ru-bon the olive tree, which in Sik. is called ka-skyur-poi sin.
turn one's back upon a thing; to throw away, throw down, a stone, a corpse etc.; to eject, lâd-pa phlegm; to throw off, a rider; to give up, abandon, a work; to forsake, a friend; to abort. — skyur-ma abortion W. (†) — ētu skyur, ēyuāskyrūr capital punishment in C., when the delinquent, with a weight fastened to his neck, is thrown from a rock into a river.

skyrus? Sch.: skyrus tōg-pa altogether; skyrus-su kīg-pa Gramm.: to pronounce jointly, viz. two consonants without a vowel between them.

1. skyk-ba I. vb. (कधः) pf. skyes 1. to be born; nā-la (seld. ēs) bu skysep-pa yin 1 I have given birth to a son Ghr.; pō-skyeas a man, mó skyes a woman, female; skye-rga-na-ci-bai sdu-g-ba it the evil of birth, old age, sickness and death (which constitute what in the opinion of the Buddhist is the greatest evil of all, that of existence); tōg-ma skyes-nas, má-la skyes-nas B., *d-ma skyk-se-na* W. from one's birth; skyk-ci- (or kā-) méd pa subject neither to birth nor to death, eternal; skyk-gag-méd-Thgy., Lex., is said to mean the same. In the special sense of the doctrine of metempsychosis skyē-ba has often to be rendered by: to be reborn, mi-ru as man, bur as (somebody's) son. — mi skyē-bai čs-l-a bsd-pa v. bsd-pa. — W.: *skyē-ch*

1. as inf. to be born, reborn, 2. as sbst. the being born; birth, 3. as adj. being with child, pregnant, big with young, also *skyē-de-ma*.

2. to become, to begin to exist, arise, nad kun mi skye, skyēs-paān zi-bai pyir un ne morbus ullus nascatur, natus quoque sedetur Med.; skyē-ba dān ū jīg-pa to arise and pass away; frq. of thoughts, passions etc. (the person as well as the thing in the accus.): kyēu krōs-pai sensa skyēs-te the youth — thoughts of wrath arising (in him). — 3. to grow (nasci) līn-pa bru skyē-ba valleys where corn grows; ru mgā-la skyē a horn is growing on the head. — 4. to grow (crecere) ēr or ēn-por skyē-ba to grow up, to grow tall; ras kyān līs-kyē tād-du skyēs-so the garment also grew in proportion to the growth of the body, or: with the body Dzl.; rūtāl-pod-par skyēs-so he grew up a valiant man, became a valiant man; to bud, germinate, sprout, *sā desn-te skyē chūg-ce* to accelerate the germinating of the seed by maceration W.; even — bdl-ba Dzl. prv? — 5. sometimes = skyē-ba 2. unless in that case *kyē-ch* should be spelt bskycis-čēs W.

II. sbst. (बालिन्) 1. the being born, the birth, skyē-ba mto-ba, skye-mtō or mtdān high birth; of high birth, noble, man, male; skyē-ba drāmā-ba, skyē-drnā, dmmān low birth; of low birth, ignoble, woman, mi-tus tob kyān skyē-ba dmnān born a human being, it is true, but only a female Mil.; skyēs-dmnān col. *kyer mān* in C. the usual word for woman and wife, ne kyer mēn my wife.

In the special Buddhist sense: re-birth mir skyē-ba būr-pa to take or assume re-birth as a human being; also period of re-birth = existence, life, skyē-ba dī-lā in this, my present, period of life; skyē-ba bdūn seven periods of life; also manner of re-birth, v. skyē-ynās; in a concrete sense: the reborn individual, yūm-gyi skyē-ba yn she is the rebirth of the queen dowager, the re-born q. d. — 2. the arising etc. — 3. the growing etc.

Comp. skyē-dgūs v. skyē-bo. — skyē-grō — grōba being (q.v.) — skyē-sgrō 1. entrance to re-birth, viz. to one of the six regions of birth, v. grō-ba II., skyē-sgrō yōd-pa to lock it up. 2. face, lēs-pa a handsome, Ḿan-pa an ugly face; also ka-sgrō skyē-bras lēs-pa is said for: having a handsome exterior C. — skyē-mčēd (चाढ़न्त) the five (or six) seats, i. e. organs, of the senses (the sixth is मचन्त तु the inner sense); the senses themselves; this conception, however, has been greatly altered and varied by the fanciful theories of medical and philosophical authors, cf. Burn. I, 500. Was. (240). — skyē-ynās

1. birthplace; station or locality of a plant.
2. class or region of birth or re-birth, class of beings (v. 99-ba); byol sön-gi skyé-ba the being born as an animal. 3. manner of birth (spra-pa, skyé-ba bs'i, also chamd-nor. the four kinds or ways of being born: mid-las (or nas) out of a womb (so, acc. to Sgg., elephants and some men are born), ryó-há-las out of an egg (birds, some klu, some men), drod-yiér-las out of heat and humidity (insects, some men etc.), rdzús-te in a supernatural way (so the lha, the Buddhas, when they spring from lotus-flowers; also the inhabitants of infernal regions, souls in the bardo and some men). — skyé-yug prob. = byad-yug stature, figure. — skyé-rás series of the births of a man, history of them, and esp. so of the births of Buddha, — so in the title of a work. — skyé-lás = skyé-stán W.tn.

skyé-bo 1. being, (animans) mì-la-sog-pa skyé-bo man and the other living beings Dzl. — 2. human being, man, gen. as a collective noun: mankind, lrig-lcás skyé-bo infatuated men Pth.; skyé-bo mkad-pa yân-rnams other sensible people Tar.; skyé-bo mân-poi yid-du ón-ba universally beloved Dom.; ni nag skyé-bo laymen (on account of the dimness of their religious knowledge); so-sói skyé-bo sgrub-rig (cf. Will.) the lower clergy, common monks Tar., but also simple laymen, if they are not quite without religious knowledge; skyé-bo-tog, (skyeo-tog Cs. is a less accurate pronunciation), skyé-dgya, or (less correctly) rgyu, men, mankind; skyé-dgyi-bdags mo chabzatí fem. pr.n., the aunt and first governess of Buddha Glt., Gyangch., also a name of dpal-tha-mo's q.v.

skyé-fI = ske-fI Lex., mustard.

skyé-rugs W. for ska-rags girdle.

skyeg Cs. = bzg, kag misfortune. But rtse-kyi skyeg Lex. w.e.?

skyegs 1.n. of a bird: cu-sk'yeg Lex. w.e., Sch.: coot, water-hen; ri-sk'yeg Lex. w.e., Cs.: a large singing-bird, Sch.: grease, heath-cock. — 2. rgya-skyégs shell-lac.

skyén-ba and skyéns-pa to be ashamed, also ka-skyén-ba, B. and col. frq.

skyéser-rtsun also skye- or skyéser-lhi Mil., cold wind.

skyé and skyé, 1. growth, increase, skyé ce-bar yon-ba to grow much; y þan-gyi rl-nd-skyé-pa de ci-zag-skyé ce his daily growth was greater than the growth of others in a month etc. Pth. — 2. progress, the getting on, improvement skyé yoi progress comes, I am making progress Mil.; profit, gain nad-la skyé med (this) is of no use for that disease, of no benefit S.g. fol. 10. — 3. interest C., dün-lskyé of money, bru-skyé of corn C., skyé-du yon-ba to give on interest Cs.; skyé-pog-pa Cs.: ‘to be the full term of payment’, more accurately: skyé pög I (you, he etc.) am struck or hit by the term of payment; skyé-dan yielding interest, profit Cs.

skyé-sgo Mil. nt. prob. = rgyal-sgo principal door.
dra just as the water of the ditch makes the fields green Med.; sá-bon Dzl. (v. before, but it may as well be referred to this signification); yos skyéd-pa to bring up, to nurse up Dzl.; skyéd sríñ-ba id. Glr. — 4. = skyá-ba, to bring on, carry, convey to a place Pth.

Comp. skyed-mos-tsáil grove, park. — skyed-rgzógs, instead of skyed-rim and rgzógs-rim, तस्माद and साम्यंन, two kinds or degrees of meditation. — skyed-štö Cs.: a planted tree (?) prob. a fruit-tree, Dzl.

If sbst. 1. the generating, producing etc. — 2. = skyed, e.g. skyéd-pa lén-pa to gain flesh, to thrive C. — 3. = rkéd-pa.

skyém-pa adj. 1. quick, swift Lex., kro- or sddé-skyén-pa quick to wrath Stg.; byéd-skyén-pa rash, hasty, precipitate Glr. — 2. nimble, dexterous C.W.; yom-skyén-pa dexterous in shooting, a skilful archer Dzl. (Besides: vb. to make haste, to strive; sbst. zeal, ardour; adj: strong Cs., Sch. ??)

skyéms resp. 1. thirst. — 2. drink, beverage, esp. beer, also žal-skyéms or -skyéms, skyems drén-pa to offer or set before an honoured person something to drink, béd-pa to accept of it, to take it; skyéms-la yosł-rés byéd-pa to drink beer in company Glr.; yelegs-skyéms a carousal on the departure of an honoured person; yers-skyéms beer together with grains of corn, as an offering to the gods for the good success of an enterprise, a journey etc., in religious dancing-festivals, yers-skyéms-pa sbst. the priest or dancer who offers it. — skyems -čáin beer. — skyems -čú drinkable water. — *skyéms -čáin* W. (?) brandy. — skyéms-fsügs Sch.: cup, dish. — skyéms-stī small-beer.

skyérs-pa Lex.: वुल्कुर curcuma, turmeric; in W. barberry.

vulgo for ské-dmán woman C. (v. skyé-ba II).
skyés-bu 1. fem. of skyés-pa, she that has been born Mil. — 2. fern.
= skyás-ma Sik.

Comp. skyo-grögs comforter, companion Glr., Mil. — skyo-gítu Cs.: a mournful song.
— skyo-nál, skyo-dùb weariness, skyo-nál-mé-pai dád-pa unwearied faith Mil. — skyo-lás disgust, aversion.
— skyo-sáris recreation, skyo-sáns-la, gró-ba, resp. byon-pa to take a walk or a ride, to promenade.
— skyo-bzin-pa to be grieved Sch.

skyó-ma 1. pap of parched meal and beer; any pap, paste or dough; skyó-ma byug-pa to spread paste (upon a wound, as a salve) Med.; za-skyó Med.?
(it may denote a paste of meat as well as one of mushrooms). — 2. blame, slander, skyó-ma maná-ja when he slanders a great deal Mil.

skyogs 1. scoop, ladle. — *me-kyóg* coal-shovel C.; *zu-kyóg* melting-spoon, crucible C. W. — 3. drinking-cup, bowl, goblet. — yser-skyógs, dàúl-skyógs gold, silver goblet. zál-skyógs C. B., *don-skyógs* W. resp. drinking-cup. krag-skyógs bowl for drinking blood, a skull used for that purpose Pth.; *kyog-zab sal* may I ask your honour for the foot of your cup (viz the remnant of your drink)? W. — 3. srab-skyógs Cs.: the rein of a bridle.

skyógs-ló-bu snail W. *ol-skyógs* id.

skyó-pa to turn, mgrin-pa the neck, = to look round, back, Mil., also = to turn away, aside C.

skyó-ba, pf. bskyán, ft. bskyán, imp. (b)skyó-n(s) Sik. प, र र to guard; to keep, to tend, cattle; to defend, the religion; to save, preserve, the life, the body; support, to take care of, poor people, e.g. drin bzi-pos by benefits, favours. táb-kyís by various means; to attend to; to be given to, fugs-dám meditation, lag-léni exercise; rgyal-srii skyó-n-ba to rule, govern a kingdom, čos bzin-du in conformity with the law of religion, justly. — čos-skyó-a ‘protector, defender of religion’, घरेलाव, is used for a certain individual deity, or = jig-rgen-skyó, or for a class of magicians in the monasteries of C., v. Schl. 157. K. II. 259. — *jig-rgen-skyó, स्वरंग्न ‘guardian of the world’; there are four of them, identical with rgyal-ten bzi the four great spirit-kings, q.v. — skyo-dál assistance C., *kyo-diál jhe-*pa to help. — skyón-ma = brtan-ma the goddess of the earth.

skyó-d-pa pf. & ft. bskyod, Sik. जम 1. to move, to agitate, riéng-gis yél-ge
skyod-na when the wind agitates the branches Dz.; to shake; hence Mi. skyod-pa, Ashabhaya, n. of the second Dhyani-Buddha.

1. W.: resp. to go, to walk, (= ēgha-pa, skyen-pa B. C.) "nāṇ-du skyod" step in, if you please! — 2. W.: to go down, to set, of the sun, moon etc., to expire, to pass, to elapse, of time.

skyen श्येन 1. fault, defect (opp. to yon-tan), skyen gaṅ yan ma I have not to complain of anything, I do not want anything Dz.; damage, harm, disadvantage, misfortune, ēṅg-la skyen ci yod what harm is there in erring? Thgy.; C.: "mi kyon, kyon me", no harm, no matter (W. more freq.: "mi stā"); yāṅ-gyi skyen tō-na ḍga-ba rejoicing in the calamities of others, malicious Glr.; skyen-du mtōn-bā to consider it a loss Glr. — 2. bodily defect, fault, as lameness; derangement, disorder in the mixture of the humours Med. — 3. spiritual defect, sin, vicious quality, rāzān-du smrā-bāi skyen the sin of lying Dz.; skyen-gni ma gos not defiled by sin; lar skyen če but that is very bad (of you) Glr.; skyen byēd-pa C. to commit a fault, sēl-ba Lex. to remove, amend, correct a fault, spān-ba to leave off, to quit it; mi-la skyen bēb-pa, dōgs-pa (col. "tāg-pa, tāg-cal") to charge one with a crime, to calumniate Glr.; yāṅ-gyi skyen glēn-ba, rjod-pa, to name the faults of others, to speak ill of them, to slander B., C., Schr. also: to blame, criticise. — skyen-tan 1. faulty, defective, incorrect, e.g. dag-yig the spelling of a word. 2. sinful, subject to vice. — 4. symb. num: 18.

skyen-pa pf. (b)skyen to put astride upon a thing, (causative form to zōn-pa), mi zig rṭā-la (or rṭā-rū) to cause a man to mount, to go on horseback: to fix something on a stick; mi zig ḍsāl-sin-la to empale a man.

skyōb-pa, pf. (b)skyōb, ft. skyōb, imp. skyōb(s) Sak. श्योब to protect, defend, preserve, save frq., jīg-pa-las from fear, jīg-pa-las from destruction; skyōb-pa the protecting power, the preserving cause Mil. (ni f.).

skyōb help, assistance, seldom for skyabs; skyōb-ma Thgy. id.; *krog-kyōb* col. preservation of life, escape; also: he that saves another’s life, helper.

skyōm-pa, pf. bskyōm, ft. bskyōm, imp. skyōm(s) C.s.: to shake, agitate, stir up. Lexx. give: ću skyōm-pa and mōd skyōm-pa, to stir the water, to shake a vessel.

skyor श्योर = kyor, the hollow of the hand filled with a fluid, e.g. ću-skyor a handful of water.

skyor-ba I. vb. pf. & ft. bkyar 1. to hold up, to prop, — 2. to paste. — 2. to repeat, bskyar-te btaṅ it was repeatedly sent Dz.; to repeat word:for word what the teacher says, in order to learn it by heart Mil.; to say over again; to recite by heart (opp. to aṣṇg-pa to read); glu de rjes skyor-nas ma blāiās-na if one does not sing the hymn afterwards repeatedly Mil.; *skyor jai jhē-pa* C. to practise repeatedly.

II. sbst. enclosure, fence.

skyōl-ba sometimes for skyēl-ba.

skyōs-ma v. skyēs.

skra, resp. dūr-skra (C.: *ja, W.: ēra*) the hair of the head, *ēra-lō* Ld. id., used caressingly in speaking to children and women; skra daṅ ḍā-spu the hair of the head and of the beard; skra bshīr ba C.s.: plaited or curled hair; skra nyag yēg a single hair. — skra-čan having long hair. — skra-do-kēr the hair plaited together on the crown of the head, as Buddha and Hindu-women wear it. — skra-mdād the bow of ribands at the end of the long plaits of the women in Ld. etc. — skra-tāb C.s.: false hair, a peruke. — skra-či Sch. thin hair.

skrāg-pa, with instr., to be terrified, frightened by, afraid of something jīg-skṛag-pa, ḍrāi-skr id. B., C.
skrān-ba pf. skrāns, to swell, skrān-sun* it is swollen, a tumour, a bile, a weal has formed itself W.; skrān-po Sch. a swelling, tumour; skrān-bîr Sch. an abscess not yet open.

skran 1. Sek. Cs.: a fleshy etc. excrescence in the abdomen, a concretion under the skin, in the bowels, womb etc., Sch. also: a swelling of the glands. Wise (Commentary on Hindoos Medicine) says, that very different diseases are comprised under the term gûlma, tumours of the pylorus, partial enlargements of the liver, diseases of the large intestines, fixed and moveable swellings; — perhaps also herniae, which I did not find mentioned elsewhere. — In S. g. I found skran-nâd described as a consequence of great fatigue and want of breath, and skran-yzâr as pain in consequence of suppressed winds. — 2. rdo-skrán, bad-skrán, two sorts of steatite C.

skrâ-pa Cs.: 'to beat the ground with one's feet,' to stamp, tread, cf. krdâ-pa; Lex.: brô-skrab-pa, to dance.

skrás-ka v. skás-ka.

skri-ba 1. Cs. to conduct (?) 2. W. *srî-če* f. dkri-ba.

skrâ-ba pf. bskrun ft. bskru, Sch.: to wait; the latter would suit well in a passage of Mil., perh. also in zás-la skru of the Laxx.; but èn-skrus-pa Lexx. remains unexplained.

bksr-qa pf. & ft. bskrun to produce, fruits Mil., a root of virtue (v. rtsâ-ba) Sty.

skrum meat, resp. viz. when spoken of as the food of respected persons.

skróg-pa = drkrog-pa, perh. also f. skrâg-pa. Lexx. dá-ru skróg-po to beat the drum: W. *kopôn sróg-če* to play on the guitar.

bksn-rdzâsa a sacrificial ceremony v. Schl. 360.

bksâ-ba, Sek. kâbhâ, astringent, as to taste, Cs. erron.: bitter.

bksâl-pa, Sek. kâla, a kalpa, a fabulous period of time; the fantastical reveries of the Buddhists concerning this subject v. Kô. I. 266, also Will. under kalpa. bksâl-pa èn-pa the great kalpa; bÔr-(gyn) bksal-pa the intervening or middle 'kalpa'; bsk. bdân-po the happy, blessed period, viz. in which Buddhas appear; bksâl-pa nûn-pa the bad 'kalpa'; bksal-mê conflagration of the universe.

bksû-ba v. skûd-pa II vb.

Ka 1. the letter k', aspirated, like c in 'call'. — 2. numerical figure: two, ka-pa the second volume.

Ka I. additional syllable, = ka, but less frequent. —

II. in compounds instead of kâ-ba bitter and kâ-ba snow; for the latter signification it is in W. the only form existing.

III. i. o. kag part, kâ gnâs-su into two parts (e. g. to cleave) Sty.; *ka-ghân*
one part; in a special sense: the sixth part of a rope C.; ka-dig part, some, several, frq.

IV. (also Sek. resultSet) resp. žal, cf. Ká-po
1. mouth, ka ka bitter mouth, bitter taste Med.; ka dül-po (soft month), manageable, tractable, ka gyön-po hard-mouthed, refractory; ka sgyur-ba (= ka-lo sgyu) to govern, to rein the mouth (of a horse), to lead, guide, influence other persons Glr., to turn off (a river) Tar.; ka tél-ba (to pull the mouth) to stop a beast of draught Tar.; ka byed-pa, W., *pé-ce* to open one’s mouth, ydáns-pa to open it wide, dšiamp-pa, W., *chug-ce* to shut it; ka brdāb-pa (or krāb-pa?) to smash; *ka dáb* (or *tab*) *zér-wa* to produce a smashing, snapping sound, col.; ka ríg-pa c. dat. to put one’s mouth to a thing, in order to eat or drink it; ka jü-g-pa c. dat. to interfere, to meddle with; ka tál-ba 1. col. = ka jüg-pa. 2. Cs.: to promise; ka ytigs-pa, Ka _o ytigs-pa, kā-la _o byed-pa, ka skyór-ba B., C., *ka lán-ce* W., *ka kyi-wa* C. to kiss; *ka kyé-ce* W., to inveigh, to give ill language; ka bört-ba to have intercourse, social connexion with one another, viz. in eating, drinking and smoking together, which is a matter of no little social consequence; ka dzin byed-pa c.genit. to receive friendly, to be kind to, assist Mil.; ka rtaamp-pa Glr. 16. 3. was explained: to bring together personally, to confront, = ka sprád-pa; ka búb-tu nyál-ba to lie in that position; ka bsłán-ba the contrary of the preceding; ka ṣog-tu bitás-te śi-ba to be killed by a precipitous fall. Especially: the speaking mouth, Ká-nas, col. also *kána*, orally, by word of mouth, e. g. to state, report, *ká-ne zér-na* in the colloquial language C.; *ka dé-mo ngyis sóg-po* W. hypocritical; kā-la śdá-te dón-la bka easily spoken after, but difficult to be understood (e. g. a doctrine); *ka dör soin* ‘my (his etc.) mouth has run away’, *nor soin* ‘has erred’, the former denoting inconsiderate talk, the latter a lapsus linguæ; ka lén-pa, blán-ba 1. to anticipate with the mouth’, to promise frq., with direct speech or term. inf., sometimes also with the term of a sbst. e. g. brán-du Kas blins he promised or engaged himself as a servant, — also: to presume, to arrogate Mil. 2. ‘to accept, adopt with the mouth’, to acknowledge, admit Tar.; kas žé-ba B., ka tál-ba Cs., to promise; ka sni-ba, śiđa-pa to bluff out, speak out inconsiderately; ka čám-pa, mtuñ-pa, col. *tig-pa* to agree upon; ka sdóm-pa, mmán-pa to silence, W.; *ka kág-ce, kyil-ce* id.; ka skyór-ba, stū-ba to speak cunningly, to try to persuade etc.; ka róg-pa, more freq. *ka róg-(te) dág-pa, dād-pa, to be silent; ka giān-ba Tar., prob. = ka Kyam dhūg-pa C. to divulge ill rumours; ka lóg-pa to reply, contradict; Ka gán agar smrá-ba (*gān tād, gān dran zér-ce* W.) to talk at random; Ḹk- (la) nyán-pa to obey, ka nyán-po obedient (resp. bka i.o. ka); ysd-k clear, intelligible language; ka nán-du smrá-ba, W.: *ka sóg-po zér-ce* to use ill language; also without *nán-pa* or *sóg-po, ka zér-ce* or *ká tón-wa* means the same. — 2. mouth, opening, orifice, of a vessel, cavern, pit etc., ka yéd-pa, gèba-pa to cover, shut an opening; ka byed-pa to open, is also used of a book, a letter etc. (for holy books žal is employed i.o. ka); ka bye-ba to open or unclose itself, to begin to appear, ka bā-ba id., of flowers; ka bū-tu the opening turned downward, ka bsłán-du turned upward; ka-tig skón-ba to fill to the brim; ka skón-ba to fill up a void, to make up a deficiency, žam-nas or las from elsewhere; ka nañ the inward brim, ka ľyi the outer edge Glr. — 3. the front side, face, ka thör stón-pa or lā-ba to be directed southwards Glr. — 4. surface, ka brio-ba, to be diminished, of a fluid the surface of which is sinking; kā brió-ba to diminish, to make less, by taking away from the surface; the outside, ka dkar ythi nag outside white, inside black, fig. Mil.; in a special sense: colour, v. Ká-dög; therefore Ká-ru, Ká-na, Ká-la, Kar 1. on, upon, above, śin-kar upon the tree (e. g. he sits), up
the tree (he climbs) Dzl.; šu kar on the
water; ťyogs bźi kā-ru all round Glr. 2.
on, at, šu kar on the river all round Glr. 2.
on, at, šu kar on the water, mīso kar
jebs he came to the lake Pth. 3. above,
besides, = stëni-du Mil. 4. towards, in
the face of, mston kar era proof against thrust or
blow Mil. 5. at the time of, slēb-
pai kar, aleb kar, byon kar when (he)
arrived; ré-bai kar in the hope of; — kā-
nas down from, away from, rta kā-nas
bēbs-pa to alight from the horse Glr.;
"kā-na, kā-ne, kā-la" col. for sgo-nas, "tābe-
si kā-na" by way of the opportunity, on
occasion, "yun rīn-qi kā-ne" by little and
little, gradually. — 5. sharpness, edge, of
a knife etc., "ka tūg-po son" the edge has
become blunt, "log son" has become bad;
"ka mi dug" the edge is wanting; mēi,
či, rīn-qi ka nön-pa to suppress the
sharpness of the fire, water, wind, to stop
the flames, floods etc. (viz. by means of
incantations) Glr.; *"ka tōn-çe, piš-çe" W.
to grind, to sharpen; ka lēn-pa to become
sharp Sch.

V. yesterday, also: the day before
yesterday, kai nyin id., cf. kai-rtsan.

Compounds. ka-ākri (C. "qī", W. "ār")
neck-cloth, sometimes worn as a protection
against cold. — kā-skōn, Kā-skōn append-
dū, of a book. — ka-skṣyur-po olive, olive-
tree Sik. — ka-ka-sān or sā in about two
months ago C. — ka-kēs cover, lid Sch.
— ka-kör, ka-kyēr border Sch. — ka-kral
C.: respect, regard, with respect to. —
ka-kör the circumference of the mouth
C. — ka-gān (cf. ka III) quadrat,
square, ka-gān-bo square adj., ka-gān-ma
id., e.g. pieces of cloth so shaped. — ka-
gāb Sch. cover, lid. — ka-gōn snow-ball.
— ka-gūn corner of the mouth. — ka-mgāl
v. ka-sō. — ka-rōgān Mil. privilege of old
age n.f. — ka-rōgōd Sch.: ill language; a
slanderer. — ka-ryūg Glr. acc. to the
context: idle talk, unformed assertion. — ka-
ryūg or -ryūn, resp. ʒal-ryuṃ, oral tra-
dition, esp. certain mystical doctrines not
allowed to be written down. — ka-bayōs
advice, = kā-ta; commandment, cf. bka-
bodōs. — ka-miār bitter and sweet. —
ka-čig (v. ka III) some, = ka-γdā clever talking, cf. ka sbyān-po eloquent.
(Cs.: fair words?) — ka-γdā cover, lid;
cork. — ka-bōd Mil. idle talk, prattle.
— ka-čig Mil., was explained: abuse, ill lan-
guage. — ka-čād, resp. žal-čād agreement,
convention, covenant, *k. zūm-çe* W. to
conclude a convention. — ka-čār Mil. snow
and rain; ka-ma-čār both falling promis-
cuously, sleet. — ka-čūs the appeasing
of wild beasts etc. by witchcraft Mil. —
ka-čū 1. spittle Cs. 2. snow-water. — ka-
če 1. a large mouth. 2. a person that has
to command over much. (cf. ka-drāg, ka-čān).

3. n. of a mask in the religious plays. 4.
n. of a country, Cashmere, v. below. —
ka-tēms last will, ka-tēms jōg-pa to make
testament. — ka-čōs hypocrisy. —
ka-mū 1. lip. 2. Sch. word, voice (? 3.
quarrel, dispute. — ka-rēj 1. great lord,
mighty personage Cs. (? 2. good luck,
good fortune Cs.; but in C. it is only used
for fortune = goods, wealth. — ka-niān
Sch sparing of words, laconic. — kā-ta,
also kā-lta good advice, lesaen, byēd-pa or
jōg-pa to give, C. W. — ka-tōd-la (or -na)
Ld. = ka-tōg-la, on, upon. — ka-tōn Cs.:
'a reading or saying with a loud voice'
(Lex. 777.), better: the saying by heart,
kīog-gam ka-tōn-du dōn-nas reading or
saying by heart, ka-tōn-du īs-pa to know
by heart Dzl.; gen. in reference to reli-
gious texts. — ka-yām Cs. tradition.
— ka-stōn not yet having eaten anything.
— ka-čūg C. to the brim. — ka-tōg-la or -na,
= kā-la, above, upon, on the top or sur-
face of, ka-tōg-tu id.; ka-tōg-nas down
from. — ka-tār Sch.astes in the mouth.
— ka-dig, ka-lōg-mīlan W. stammerer.
— ka-dig, also ka (v. ka IV. 4.) colour akra
mton-mēn-qi ka-dōg-tu gyūr-to the hair
became blue Dzl.; ka sgyur-ba to change
colour, ka sgyur the colour changes, cf.
also mōg. — ka -drāg 1. mighty. 2
haughty. — ka-dраn W. over-against, just
before, opposite, straight on. — ka-ādāms,
= kā-ta, yādams-ka, advice W. — ka-dār

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Cs.: 'one who speaks too fast', Sch.: 'too loud'. — *ka-*dāg cork, bung, stopple. — *ka*-nān yesterday morning C. — *kā*-nar-čan oblong. — *ka*-nis last year. — *kā*-po sometimes f. *ka* 1. mouth, e.g. *kâ-po dāl-mo* W., *kā dāl-po* C., tractable. 2. speech Mil. 3. bitter C. — *kā*-tpāg lips, gōn-ma upper, ṣāg-ma lower lip; W.: *kā-pag (s) pāg-ce, dāb-ce* to smack. — *kā*-spu hair of the beard, ṣkra dān *kā*-spu hair of the head and beard, frq. — *kā-ō* boasting, *ka-pō* id. — *ka-pōr* = *pōr-pa*, a cup. — *ka-*pyis napkin. — *ka-ba* v. below. — *ka-bād* the humidity of the air or the moisture of the earth caused by snow. — *ka-būb* mouth or face being turned downwards. — *ka-brāg* v. below. — *ka-rābd* Cs.: 'a boast, proud speech'; others: idle talk. — *ka-sbyān eloquence Mil., ka-sbyān-po eloquent, cf. *ka-ydān?* — *ka-ma-čār* sleet, rain and snow. — *ka-mūr bit (bridle) Sch — *ka-rtsān*, *ka-sān* 1. B. C. yesterday forenoon, *ka-rtsān-gi byis-pa* the boy that was here yesterday forenoon Mil. 2. W. (*kā*-sān*) the day before yesterday; some days ago; *kar-sān za-nyi-ma* last sunday: *kar-sān (s)tōn-ka* last autumn. — *ka-tsa* 1. bitter and acrid Med. 2. 'hot in the mouth' a. a very acrid sort of radish, e.g. horse-radish. b. aphthae, thrush, a disease of the mouth, incident to horses, cows, sheep. c. *ka-tsa* rūn-ne-ba Mil. nt. daily warm food. — *ka-stūb snow-storm.* — *ka-tso* boasting, *ka-tso dān-ta če-ba* a great swaggerer Glr. — *ka-tōn* v. below. — *ka-mūsūl muzzle, mouth (of a dog etc.); the lower part of the human face col. — *ka-*tōg abuse? *ka-*tōg čém-po* C. a great abuser, reviler. — *ka-żān* the contrary of *ka-drāg*, low, unimportant, having no authority, *ka-żān-pai sdug-bvilād* the misfortune of being of low birth Mil. — *ka-żē* 1. 'mouth and mind', *ka-że mi mtsiṇs-pa* hypocrisy, hypocrite C. 2. 'mouth-mind', meaning the same as the phrase just mentioned: *hypocrisy Mil., ka-że-méd-pa* unfeigned, sincere Mil. — *ka-žēn* breadth, expase, e.g. of the heavens Mil. — *ka-zās* food, *victuals B. C.* — *kā*-ya lit.: 'being one's partner or match as to speaking', also *kā ya*, — gen.: partner; match; *kā-ya ḡe-po* C. to assist. *kā ḡe ya* (or *kā-ya) ne mi tūb* I am not his match, not able to compete with him; with regard to things: I am not equal to the task. — *kā-ras neck-cloth, cf. kā-dkri. — *kā-rū-fa* alum Méd. — *kā-rūd snow-slip, avalanche, *ka-rō* taste in the mouth. — *ka rog* v. *ka* IV. 1. extr. — *ka-lān* 'mouth-requiEal' 1. *thanks-giving Mil.* 2. reply, esp. angry reply. — 3. requital for food received C. — *ka-leb cover, lid. — *ka-lo* 1. 'mouth leaves', sīoī *kā-lo* Mil. the young, tender leaves of several wild herbs, used as vegetables. 2. v. below. — *ka-sā* 1. v. *ka-akuy-po* — *ka-sā kā-ba* S. g. 'snow-deer', elk Sch.; shoe-leather from the skin of this animal is mentioned in Mil., and is known in Tibet. In Sāk. however the deer of the neighbouring Tarāi is called *ka-sā*, in other parts of the country the spotted deer, *ka-sūgs jest, joke, *ka-sūg tāb-ce, táin-če* W. to jest. — *ka-sūgs-can, -sēd-can* W. eloquent. — *ka-čēs* Cs. some. — *ka-sōb* col. lies, falsehoods; obscene talk; idle talk. *ka-bād talk, gossip Mil. — *ka-sā* v. *kar-tsdān. — *ka-șūn* several weeks ago Cs. — *ka-sō mouth and teeth; similar: ka-mdāl mouth and jawbone, *ka-sō* or *ka-gal čag yin* I shall break your chops W. — *ka-srō?* Ld. *ka-srō lāmče* to fry (meat) in butter. — *ka-slōb, =* *ka-tōn,* learnt by heart, (used by children) W. — *ka-thāg* remnant of a meal Mil.

**Ka (kwā?) v. *kwa-ta.**

**Kā-ga-po Sch.: difficult (?)**

**Kā-čāl W. col. for *ka-čē-yul, Cashmere.**

**Kā-čē Cashmere; amongst other things it produces much saffron, hence *ka-čē-skyes safron*; in Cashmere Buddhism was once flourishing (v. the legend relative to its being introduced there: *Introduction du Bouddhisme dans le Kashmir*).**
par L. Feer Paris 1866), but afterwards it came under Mahometan rulers, and ka-
či denotes therefore now in C. a musul-
man (cf. Huc & Gabet's journey); ka-
či dpě-ta the koran Schr.; ka-či grün-
ka an inn kept by a musulman Mil.

krá-bo magpie.

Ká-to-siš is said to be = ysal-
šiš, a pointed stake used for the
execution of criminals.

Ka-tvān-ga, Ka-te., gen. pronounced
ka-tóm-ga Schk., Will.: 'a club or
staff with a skull at the top', the weapon
of Siva, also carried by ascetics; Tibe-
tans refer it also to the trident.*

Ka-bág handkerchief or scarf of
salutation, a piece of veil-like
and generally worthless silk-fabric, about
as large as a small pocket-handkerchief,
which in Tibet is given or sent, with or
without other presents, to the person one
intends to visit; cf. Huc's journey. X

Ka-dá, v. Kan-da. ।

Ka-ba I. col. C. *ká-po*, W. *kán-te*,
Bal. *zo* bitter. — II. W. *ká* snow,
ká-ba dūi ltar ysal bright as snow and
shells Pth.; ká-ba bab, col. *ká yoz* it
snows; *ká pāq-ci* W. to remove the snow
(with a shovel); ká-ba-can snowy, and as
a subst.: the snow-country, Tibet; ká-ba-
can-pa sêms-can-rungs the Tibetan beings
Glr. — III. correspondently to the Arabian
word the missionaries in Lh. have
given to ká-ba the signification of coffee,
which is otherwise unknown in Tibet.

Ka-búd I. the architectural ornament
of a Tibetan house formed by the
projecting ends of the beams which support
the roof (not 'parapet' Cs.) — 2. v. ka.

Ka-brág fork (not generally used in
eating); any forked object.

Ká-mo Cs. enchantment, irresistible in-
fluence.

Ka-frār fringes, threads, such as the
loose threads at the end of a web.
kāg-po

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Kāg-po

kāg-po. 1. difficult (W. *kāg(s)-

po*); hard (to bear), *kāg-po jhan*it proved hard, *kāg-po jhê-pa* to suffer

to want. 2. bad, spoiled, rotten, *mar kāg-

po soi* the butter has become rancid.

Kāg-la, Md.: *kāg-la mar* fresh

butter, just made.

Kān: C.: vulg. f. koi, sometimes also

in books.

Kān-pa house, kān-pa-la W. home,

at home; in compounds also for a

part of the house: room, story, floor etc.,

stein-, bār-, ̀kān upper story, middle

story, ground-floor Glr.; bār-ma, dkyl-ma

or yān-kān means also the usual dwelling-

room, opp. to jugs and sgo (v. sgo): bāz-

kān workshop; bān-kān store-house, store-

room; sgo-kān entrance, vestibule; skōr-kān

(GLR. 68, 9) seems to be a passage running

round a building; ̀kān W. the scooping-

form or mould used in the manu-

facture of paper; *tsáa-kān* bed (garden).

Kān-glā house-rent. — kān-chūn house

or room reserved for decrепent parents;

kān-chūn-pa inhabitant of such; yai-kān-

chūn-pa such a person of the second de-

gree, (if, during his life, his son enters

into the same right). — kān-stōn an empty

house, which is thought a fit place for

sorcery and necromancy. — kān-bu 1. little

house, cottage. 2. room, mya-rān-gyi >Password

room of mourning Dzl. — kān-mīg room.

— Kān-rād foundation of a house Sch.

= kān-zābs flooring of a room. — kān-bzāds

residence, chiefly of gods. — kān-rūl Sch.

a house in ruins.

Kān-bu Pth. n. of a (fabulous) country.

Kad litter, barrow. 2. like, as, = itar Glr. 3. = kod, kad-snyâms v. kod-snyâms.

Kad-pa, 1. the same as kōd-pa to

stick fast, to be seized, stopped, im-
peded, v. kad-pa; hence also ma-kād =

ma-tāg as soon as: dugs čad ma-kād-du as soon as the breathing ceases Thgr.;

de ma-kād instantly, directly, bu skye-

ma-kād čig Glr. a child born just now.

2. to approach, draw near, with la, nūl-la kād-pai tse when the evening drew near

Pth.; frq. with the perfect-root of a verb:

dugs čad-la kād-pai dus when the ceasing

of the breath approaches Thgr.; zin-

la kād yǒd-pa-la as we were just about

to seize him; kād-du postpos. c.a.: rtu-

pa kād-du as far as the heel Mil.; kād-

kyiis adv. by degrees Mil.; čād-la, kād-du

id. Tar.

Kān-pa, also kēn-pa 1. sbst. Schr.:

wormwood, probably a mistake for

Kām-pa. — 2. vb. to add (arithm.) Wkd.

Kān-da, more correctly kān-da, also

spelled kā-gā, Ssk, treacle or mo-
lasses partially dried, candy; dé-la kān-da

bōs-pa the candy made of it Med.; skye-

kān-da candied skye-pa.

Kān-māi (corrupted from ka-
dma?i) modest Lh.

Kab 1. court, residence of a prince,

rgyāl-poi kāb-kyi mi-rnama courtiers.

— 2. wife, spouse, kab kēn-ma the first

wife (in rank); dé-la kāb jős-pa ma rnyed-
nas as there was not found a wife worthy

of him Glr.; di yonis nai kāb-tu byin-ba

rmis-so I dreamt that these two would

become my wives Glr.; Kāb-tu bēs-pa to

take for a wife, to marry. (Schrs. has even

a verb: čān-mar kāb-pa.) — 3. needle,

kab-rtes point of a needle, kab-rāk(?) Sch.

needle-case, kāb-mīg eye of a needle, kāb-

mīg-tu skūd-pa ̀jūg-pa or rgyūl-pa to

thread a needle; jra-kāb a small needle,

sbom-kāb, mo-kāb Dzl., ta kāb W., blo-kāb

W., kāb-rūl W. a large, thick needle,
packing-needle; kab-spú bristle Ssk.; kāb-

lēn (rdo) loadstone, magnet.

Kab-tā-ka col. ncoder, pouch.

Kāb-lē (or las?) W. difficult.

Kabs n. of a disease Med.
Kam 1. a bit, a small piece of anything, kam-bui a small bit, kam-goni, kam yeig a mouthful, kam-tsad-du yodd-pa to cut 'in the size of bits' Dzl. (infernal punishment); kam-zan a mouthful of food Mil.; las kam yeig id. — 3. W. C. appetite, "za-che-la kam yon"* W. I get an appetite for eating; "kam dig son"* W. I have no appetite; kam-lod want of appetite, nausea, aversion (Gs. also: hatred); *tam-mi-zan* W. id.; *kam lom do dug, nyi kam-kam do dug* (with la) W. he has a desire, a longing for, perh. only provincial pronunciation for km-pa.

Kam-kam high and low Schr. (?)

Kam-dar walnut Sch.


Kam-por a cup made of dough, used as a lamp in sacrificing.

Kam-bir (perh the Ar.-Hd. leaven) thick bread-cakes leavened with butter-milk La.


Kam-yig Sch. cherries, morels; these not being known in Tibet, the word must be either of Khotan or Chinese origin, or else the signification of 'stones of apricots' is to be adopted, as given in Ws.

Kams (Skt. राम) 1. physical constitution of the body, state of health, kams bdé ba healthy constitution, good health; yje-bsiin-gyi kams bdé lágsam? is your Reverence well? asks a layman, and the Lama answers: na din-tu bde; kyed kams bde-am? I am quite well; are you well? Mil.; W. more frq.: *kam-zan-po*, C. also kam sañ good health; kams-rnyi Med., acc. to Cs. nausea, feeling sick; kams-sös Sch.: rest, comfort, health, prob. more accurately: recreation, recovery, restoration (of health), so: kams sös-par gyur Mil.; sometimes it seems to be a synonym of lus, body, kams döb-pa bsen-ba to recreate the exhausted body Mil.nt. fig.: *gnod-sems-med-pai* kams las ê the peaceable disposition predominates Stg. — 2. (synon. of yul) empire, realm, territory, domain; yul-kams empire, in a geographical and political sense, e.g. Nepal Glr.; rgyal-kams 1. for rgyal-poi kams kingdom, ka-ba-tan gyi rgyal-kams the kingdom of Tibet. 2. for rgyal-bui kams the empire of Buddha, the world; rgyal-kams grampa to roam over the kingdoms, the countries Mil.; region, dominion, bar-smii-gyi kams the aerial regions, where the la live Phk.; in physiology: mkris-pai kams the dominion of bile Med.; kams ysum the three worlds acc. to Buddhistic speculation, viz. the earth with the six heavens of the gods, as the 'region of desire', dödpai kams; above this is the 'region of form', yzęs-kyi kams, and ultimately follows the 'region of formlessness', yzęs-med-pai kams. — 3. element (syn. byan-ba), kams drug the six elements of some philosophical systems, consisting, besides the four elements familiar to us, also of ném-mka and mam-de, the ether and the substance of the mind. In chronology, in naming the single years of the cycle, five elements are assumed, which (according to Chinese theory) are wood, fire, earth, iron, water. — 4. p.n. Khams, Great Tibet, the parts between Ü and China; smad-mdö-kams-sgon ysum the low-land, the three provinces Do, Kham, and Gong, cf. mia-ris; kams-pa a man from Khams.

Kar-rtal v. kā-rtsan.

Kar-gón steatite, soapstone, Sch., prob. = dkar-gon.
Ki numerical figure: 32.

Kiu C.: *kyiu* a cutting-out knife.


Ku-gu Cs. "1. uncle. 2. an address?"

Kiu-tu a hut, cottage, constructed of branches Lh.

Ku-nu p. n. Kunawar, also Bissáhar, country on the upper Sutledj, bordering on Tibet, and inhabited in the northern part by Tibetans. Here are situated Kámán, a monastery with a considerable collection of Tibetan books, and Poo, a missionary station of the Church of the United Brethren, founded 1865.

Ku-ba 1. fluid, liquid, also (but less freq.) ku-ču; phuas-bzé dkrus-pa kū-ba, the fluid in which a beggar's bowl has been washed Tar.; brás-ku Cs. rice-soup, Schr.: rice-water; šin-ku, rtsa-ku the sap of trees, of plants Cs.; kā-ku broth, gravy; mār-ku melted butter. — 2. semen virile, ku-ba byin-pa emittre semen; ku-kīrg the mixture of the semen with the uterine blood, by which process, acc. to Indian physiology, the fetus is formed, Med., Skt. Kū-bo uncle, on the father's side B. and C.; pa-kū father and uncle; kudbón and ku-tadn uncle and nephew. But owing to polyandry, the degrees of kindred lose their precision, in as far as all the brothers that have become the husbands of one wife may be called 'father' by the children.

Ku-bypig B., also ku-gyug and yug cuckoo, called bya- yi ryal-po and described as a sweetly singing bird, whence prob. Cs. has conjectured nightingale, which however is scarcely known in Tibet. — Ku-bypig-rtsad n. of a medicinal herb.

Ku-máig Lh. purse, money-bag, col. for kug-ma.

Ku-fṣur Cs. the clinched hand, fist, ku-fṣur snirá-pa (Sch. also rgyad-pa) to strike with the fist. This signifi-
cation, however, seemed not to be known to the Lamas consulted, who interpreted the word: a religious gesture, the forefinger being raised, and the others drawn back. Some native dictionaries have fist, others half-closed fist.

Ku-yu, in C. also *a-yu*, hornless, having no horns, used of cattle Sch.

Kuí-tu 1. the short woolly hair of the yak. — 2. Lh.: venereal disease, syphilis.

Bú-le Sch.: steel-yard and its weight; but Dzl. *wu*?, 17 the word refers to an ordinary pair of scales and denotes that scale of the two which contains the weights.

Kúg, kugs corner, concave angle, nook; of rivers, lakes etc.: creek, bay, gulf, cove, also ču-kig; kig-tu within a recess, on the farther side of a cavity.

Kíg-ta (or rta), a-li-kíg-ta, a kind of swallow Cs.: the lights (lungs) of this bird are used as a remedy against pulmonary diseases, Med.

Kúg-má and kúg-má fog, mist, haze, during a calm, esp. in spring-time.

Kúg-pa I sbst. 1. Cs.: “part of a long period of time” (?) — 2. a certain part of the body Med. — II. vb. 1. also kúg-pa, to call = gi-g-pa Mil. (cf. also *kyán*). — 2. to find; get, earn; nor kúg-pa-ri srid there is a possibility that we may yet replenish our cash Mil. nt.; nyid kúg-pa to get sleep; sran yéum kúgs, it drew i.e. weighed three ounces.

Kúg-má pouch, little bag, me-léngs-kúg-má tender-pouch Mil.; dá-lú-kúg money-bag, purse; *rña-ñi-kúg* Pur. knapsack; rústm-kúg, resp. zél-kúg, little bag for flour; nú-kúg sucking-bag, for babies.

Kúi hole, pit, hollow, cavity, originally used only of dark holes and cavities; ma-kúin nostril, rña-kúin the ear-hole, mchán-kúin arm-hole, arm-pit; brag-kúin cleft in a rock, cavern; byi-kúin mouse-hole; táli-kúin a sink; boc-kúin peep-hole; mda-kúin loop-hole; in C. *i-kúin, mig-kúin, to-kúin* are used of any hole in walls, clothes etc., caused by decay or daily wear. ytor-kúin a sink, gutter; kún-dregs soot of an oven or chimney Sch.; kión-po, kión-po Cs. a large hole, kún-bu a small hole, e.g. spui kún-bu pore, passage of perspiration Dzl.

Kún 1. the original meaning perch. is mine, pit Cs. — 2. origin, source (fig.), *yyos kún* snubs, he stopped the source of the deceit Ed.-Glr. Schfr. 13, b. kún-can, and prob. of similar meaning kúns-btsin, of noble descent, or when applied to statements etc.: well founded; Cs. also fine, excellent; kúns-mé, kúns-rán-pa having no ‘origin’, mean, pitiful, ill founded; in the last sense it seems to be used of historical accounts, Tar. 43, 5, and more esp. of religious records Pth., Glr.; y traceback, Lh. 66, 18, prob.: historical source, record, document; in Pth. facetiously: yén-kúns čán yín the source of that speech is beer.

Kúd coat-lap, or any cloth serving in an emergency as a vessel; *kú* ze* hold forth the lap of your coat, words frequently used to beggars, to whom the alms, chiefly consisting in flour, are poured into that receptacle, C.

Kúd-pa pocket, pouch Sch.

Kúd-ma side, edge Cs.; kúd-du aside, apart, secretly; kúd-du jog-pa to put, to lay aside.

Kún-ti, or *Kyen-ti*, is stated to be used in Pur. for he, she.

Kún-pa to grunt (Sch.: to groan).

Kún-bu Glr. 97, 12?

Kúms Sch.: so it is said; Mil.: ló-tósls-baí snyán-po rgyán-nas kúms might be rendered: the interpreter’s renown was proclaimed from afar; the word, however, is of rare occurrence.

Kur 1. burden, load, for men, more fully: mi-kur; kür-skyed-pa šdö-ba žig
one that lives by carrying loads Tar. — 2. rarely porter, carrier of a load; kur-po load, burden; kur-ba, col. "kur-ru" prop. a small load; a load in general; kur-pa carrier, coolly; kur-rtad, kur-lam cooly-station, a day's journey, gen. 10 to 12 English miles; kur-rtad-pa a station-cooly.

Kur-ba, Kur-ba 1. sbst.

Kur-ma, Kur-main(s) dandelion C., used as a pot-herb and medicinal plant; as the former it is also called kur-tsod.

Kur-tsod C. and B. cheek, the ruddy part of the face below the eyes (cf. gram-pa); *kur-tsog W.

Kul 1. Sch.: "the soft down of furs"; abbreviation of ki-lu; kul-mal small basket for wool Ts.

Kul 2. ravine Kun.

3. district, province, domain; lha-sa kul all that belongs to Lhasa Georgi Alph., *dei kul-la dugs* is subject to him C.

Kul-ma the bottom, or the side of a thing C.

Ke numeral, ninety-two, 92.

Ke, Kye (Sch.: ke-ma) 1. profit, gain; ke-spog B. and C., *ke-bod* W. id.; ke-tdon byed-pa to trade, to traffic Pth.; kes-kye ke gain, advantage obtained by knowledge and attainments; ke-pa trader, dealer; tson-dus ke-pa trader in a market Mil.; ke-nyen Sch.; profit and loss, risk; ke-sgrub-pa Ca., *kye-bod tobs-* W., to make profit, to gain, ke byag-pa, to make a good bargain Sch.; *ke-ru do-wa* C. to abate, to go down in price; *ke-cen, ke-me*", profitable, unprofitable; *kyle-mo* W. cheap. — 2. tetter, herpes, ringworm (eruption of the skin) Sch.

Ke numeral, ninety-two, 92.


Ko pers. pron. of the third person, he, she, it, but almost exclusively in col. language. In ancient writings it occurs but rarely, being either omitted or supplied by de, but in later works that come nearer to the present language, it is to be found the more frequently. Koi his, her; *ko-pa, ko-va* plur. they, W. and C. v. Georgi Alph., in an edict; *ko-zag, ko-tso* id. C.; *ko-va nyt* W., both of them: kordu 1. he himself. 2. he, — *ko* col.; with partic.: ko da-chi sion la son-ba de, Mil., he that just went on in advance, proceeded in front.

Note. The word prob. has been originally a sbst., denoting essence, substance
(like nö-bo); mà-ko, yëi-ko, rgyü-ko are said to be used in C. for: the essential, the most important part of a thing, the main point, and the noun substantive may possibly have changed into a substantive connected with the most important part of a thing, the noun substantive may possibly have changed into a substantive.

Kö-ti C. (Chinese?) tea-kettle.

Kö-tág yéöd-pa c. termin. to despair of Mil.; to resign, to acquiesce in, to reconcile one's self to; also seems kö-tág yéöd pa Pth.

Kö-na adj. and adv. 1. just, exactly, the very, rgyal-pos, dö-dpa kö-na yin that is just what has been wished for by the king Del. 17. sni-ma kö-na bzin-du just as before; dê kö-na yin-par nes he is evidently the very same (man) Mil.; srim-ba kö-na drâ-ba just like a worm Thgy.; tsul de kö-nas by the very same process Tar. 13, 12; de kö-na nyid-du gyur tig just so may it happen! (at the conclusion of a prayer) Glr.; but de-kö-na-nyid, as a philosophical term, is also the translation of the Ssk. tättea, essentiality, truth, implying to the Buddhist nothing but vacuity, the Nirvâna Trig. 20. — 2. only, solely, exclusively, skad-tig kö-na, only for a moment Del. 29, 12. död kö-nas brél na, if taken up merely with lust: sëms-tam kö-na bdé-bar död-tsa-na as he intended only the welfare of beings Thgy.; Tar.

Kö-bo mas., Kö-mo fem. pers. pron. 1st person, I, pl. Kö-bo-čag we, indiscriminately as to the rank of persons, B. and C.; mi kö-boi rnam-sê the soul of me the man, i.e. my human soul Mil.; also pleon. Kö-bo na.

Kö-bôm, the Tibetan name for Khatmandu, the capital of Nepaul Glr., Mil.; sometimes also called klui ýo-brâni, prob. on account of the mineral treasures supposed to abound in that country.

Kö-ma, perh. misprinted for Kö-knap sack, wallet Mil., or else a secondary form of that word.

Kö-rig, occurs only in *Kö-yä skör-le (perh. col. for Kö-yig) W. to thrash, which is done by driving a number of oxen fastened together round a pole that stands in the middle of the thrashing-floor.

Kö-ra, Cs. also Kö-ra, circumference; circumjacent space; also fence, surrounding wall; Kö-ra kor-yig-tu, (Kor-) kor-yig-tu, in a circle, in circumference, frq. in measuring; also round about, all round, e.g. to flow, to encompass; kor-yig kün-tu in the whole circuit, round about.

Kö-lág 1. Cs.: bigness, robustness (Lex. परवर्ष), Kö-lág-yâns-pa big, prominent limbs; Sch.: kö-lág ëe-ba a large space. — 2. Lh.; dumpling, made of rtsâm-pa and beer; Ld.: pap of rtsâm-pa and tea, called spags in C.

Kog 1. frq. for Köñ(-pa), the interior, inside; v. also Kö-g-pa and Kö-g-ma. — 2. for Kogs, Kogs q.v. — 3. for gêgs-pa.

Kog-pa, sometimes Kög-ma, Kog, the trunk of the body, 8a-köög the body of an animal cut up for food; *sa-köög dâl-de, sig-ce* to cut up a carcass; *köög-tu, kog nân-du* within the body.

Kög-ma C. pot, earthen vessel = ëru; Kog-ên large pot.

Kogs cough Med., Kögs-pa to cough.

Kôñ, rarely Köñ-pa, pers. pron. 3d. person, he, she; like kö it is of far less frequency in the earlier literature than in the later; at present it is in W. used as the respectful word for he, but in C., acc. to Lewin, as plur., = they; Köñ-gi his, her; pl. Köñ-rnams, Köñ-čag, Köñ-foo, Köñ-čag-rnams; Köñ-rân and Köñ-nyid he himself; rgyal-po Köñ-rân yin dg ön-nas the king supposing that he himself was meant Glr.

Kôñ-pa 1. prov. for Köñ-pa. — 2. the inside, inward parts, prov. Kög-pa (Cs. also: the veins); Köñ-du, Köñ-na, Köñ-nas adv. and postp. in, within, from
within, out of; kón-du (also kón-su) čād-pa or fsād-pa, with or without sems (resp. tugs) being prefixed. 1. impressed on, fixed in the mind, thoroughly understood, known. 2. very restless, uneasy, sorry, anxious in one’s mind; — kón-du sdu-ba to impress on the memory, to learn (by heart) Glr.; kón-nas snyin ūyin-ba lta as if their heart was torn out, Pth.; snyin kón rús-pai dkyil-nas yǒl-ba tbat he prayed from his inmost heart Thgy.; kón-nas ṣa-ba, smur-ba to know by heart, to say, recite by heart Cs. *kog-la yid-du med* W. I have no recollection of it; kón-pai dród-la pä’ it helps against internal heat Med.; hi-par sdi-bai dug biin-no it is like a poison that has entered into the internal parts (or the veins) Thgy.; *kog-paiš-i-n-pa*, a bad character W., *kog-pa čen-mo* W. generosity, magnanimity (?) —

Comp. kón-krāg, the blood contained in the veins Cs. — kón-krō (-ba) wrath, anger; kón-krō spōn-ba Mil. to put away, subdued anger, *zā-ba* C. to ‘conceive’ anger, take a dislike; kón-mi-krō-ba quiet, calm, mild Pth. — *kog-’ūg* col. uneasiness, sorrow, anxiety; *kog-’ūg ḷé-pa* C., *ču-čé* W. to be uneasy, anxious. — kón-gīn full, filled up in the inside, solid, kón-stōn hollow, tubular. — *kog-řen, kog-ďen*. W. grudge, ill-will, hatred. — kón-feiš suet. — *kón-lág* W. cholera. — *kog-śiin* W. 1. the core of a tree, heart-wood. 2. tenon. — *kog-ďuša* a groan, sigh W., *kog-ďuša tān-če* to sigh, to groan. — *kog-šuša la sil-če* W. to read low, softly, whisperingly; *kog-śil tān-če* W. to read noisely, so as not to be heard. — kón-(r)seš inner caverns, not opening to the daylight; (those of the Rirab are the habitations of the Lhama-yin or Asura).

kón 1. sbst. (kños-ma Cs.) the middle, the midst; gaus-kóns-na in the midst of alpine snows Mil.; respecting time: žāg bdin-gyi kón-su within, during, seven days Pth., Tar.; respecting money: de nyid-kyi kóns-na yiús-so, (this) is contained, included in that (sum) Tar. 24, 15; kón-su ytlā-ga Lex., Cs.: annexed to, united, incorporated with. — 2. adj. crooked; W.: *kón-la dug* it is bent, curved, e.g. paper by heat, the limbs by the gout; *kón-kaš-n* W., *kón-riš* C. crippled.

kólp 1. v. kópq-pa and gōd-pa. — 2. inst. of kólp. kón-pa anger, grudge, resentment; kón .dzin-pa, kón-du .dzin-pa to hate, *kín-la ḷur-če* W. id.; *kón-gāg-ste dād-če* W. (“to sit waiting with hatred”) id.; *kón-ba* W., the sting, the burning of anger or hatred in the soul.

kóng 1. fat, heavy, clumsy Sch. — 2. sometimes for ḷob. — 3. v. ġebs-pa.

kóm wallet, leather trunk C., Cs.: felt or skin bag; ẓimz-kóm Cs. id. (prob. resp.); kóm-bōg Cs. a cloak-bag; more accurately: the cloth in which the trunk is wrapped and carried by the porter.

kóm-pa Schr.; to be able, esp. to be enabled to do a thing by the absence of external impediments; kóm-pa mīn Cs., *kóm-ce mi ḷag* W. I have no time, I cannot do it now; sdod mi kóm I cannot sit and wait now Pth.; mid mi kóm-par without your having time to swallow it down Dzl. 17. mi-kóm-pa brgyad, the eight obstacles to happiness, caused by the re-birth in places or situations unfavourable to conversion Trig. no. 66. Acc. to Schr. the word is also used in that special sense: to be able to carry on a law-suit, to which there are likewise eight obstacles.

kor-ma-yūg Sch., kor-yūg, kör-sa v. kó-ra; kor-yūg-tu continuously, incessantly Mil.

kól Cs. = kól-bu; kól-du yǒn-ba, abridgment, epitome Cs.


kól-po, also kól-brán, servant, manservant, kól-por ŋiš-su būn-ba to
Köl-bu to hire for a servant Pth.; frq. fig. sēms-kyi kōl-por yda (the body) is a servant of the mind Mil.; jig-rten srīd-pai kōl-pa a servant of the world i.e. of mammon Mil.

Köl-bu a small piece, kōl-bu nūn-bru tsam ẓig kyaṅ ma lus Pth. not so much as a grain of mustard seed is left.

Köl-ma 1. Cs. 'anything boiled'; perh. more accurately: anything boiling, ču kōl-ma boiling water; dāg-mtse kōl-ma a boiling lake of poison. — 2. Sch.: an outlet for the smoke in a roof.

Köl-mo 1. maid-servant B. — 2. a coarse sort of blanket usually given to slaves Schr. — 3. mowed corn, a swath C.

Kóṣ v. gēs-pa.

Kóṣ-pa wished for, wanted Sch.

Kyaṅ-le Cs., *kā-le* W., as much as fills the hollow of the hand, a handful, e.g. of water.

Kyaṅ-pa to lift, v. Kyog-pa.

Kyād(s)-pa 1. frozen; ice. — 2. the frost, cold, Kyād-fog-kar on the ice Gk.; Kyād-pa Kyād-pai bōd-yul 'Tibet frozen up with frost' Pth.; *Kyād-la jar* (v. byōr-bo) *son* W. it has stuck fast by freezing. — *Kyag-ʒu-kok* Ts. mud caused by a thaw, snow-water.

*Kyād-sran-can* W. hardened against the cold. — Kyag-rôm, Kyag-röm pieces of ice, floating blocks of ice (also čab-rôm); cf. Jiyag-pa.

Kyād 1. difference, distinction B., C., * gaṅ tān-na kyād med* W. it is no matter which you give me; niā-dain-prad-pa*dān kyād-męd-do it is quite the same as if they came to myself; sēms-ta kyād byun a difference of opinion arose. — Kyād-čos mark of distinction. — 2. something excellent, superior, bzo'i kyād, bzo'kyād an excellent work of art Gk.; bsgrūb-pai kyād you? prob. it shall be instantly performed in the very best manner Pth. — Kyād-nör the principal or chief wealth

Cs. — Kyād-dön the principal sense Sch.

— 3. syllable employed to form abstract nouns. A transition to such formations appears in the following sentence: dkar-mag-bōs-kyi čo-kyād bīta Mil. we wish to examine the difference of greatness or worth of the white and the black religion; so also whenever a certain measure is given, and in general, when such abstract nouns are used in a relative sense, as: mlo-kyād height, zab-kyād depth, ʒiŋ-kyād wealth. — 4. part, division, the same as kyād-par 2; *sa-kyād* W. place, corresponding exactly to *sa-ča* C.

Derivatives. *kye-tar-cen* = niō-mtser-can wonderful C. — kyād-du adv. especially, particularly, kyād-du ʒāg-pa particularly (uncommonly) lofty, sublime Gk. kyād-par adv. = Kyād-du Gk. 50, 7, and more frq. sbst.: 1. difference, dissimilarity B. and C., niā daṅ kyod nyis kyād-par-če I and you — that is a great difference Gk.; de daṅ kyād-pa-ma-mēs-pai rten an image not differing from this Gk.; min-gi kyād-par yin it is (only) a difference of name Gk. — 2. sort, kind, brás-bui kyād-par kun all sorts of fruit; ri-deā-drug-kyi kyād-pa-ʒig a particular kind of game; perh. also: division, part, yul-gyi kyād-par province Tar. 2. 14. — 3. kyād 2. something of superior qualities, an excellent man Tar. 2. 7. kyād-par-can superior, excellent, capital, bla-ma kyād-par-can ʒig Mil. an excellent spiritual teacher; kyād-par-du adv. particularly, chiefly, especially. Rather obscure as to its literal sense, but of frq. use is the phrase kyād-du ysoḍ-pa, ysoḍ-pa, c. accus. but also dat., to despise, e.g. dma-la an inferior, Avu-brás the doctrine of retribution, iyom-miṅs-pa trouble etc.

Kyab v. Kyab-pa.

Kyab-pa to fill, penetrate; to embrace, comprise, c. accus., also dat., mitsān-bas kyāb-pai sa-ʒyögs a place full of dirt Thg.; brūm-pa maṅ-po full of, quite covered with pustules, pocks Med.; mkris-
pas filled, impregnated with bile Med.; lus sens dga-blis kyab-par gyur-nas body and soul (filled with) full of joy Glr.; bar kyab-pa to fill up an intermediate space; to make (a country etc.) full of light, religion, happiness, frq.; tama-cad-la dring-nis to embrace all creatures with benevolence; kien-la kyab-pa in grammar: capable of being joined to any word, comprising all of them, Glr.; kyab-cel-ba comprehensive; used also in the way of cen- sure: everywhere and nowhere, to be met *Pyi-pal-jdr* W. Blitum virgatum. — kyi-ja a bastard dog, a cnr — *kyi-ja* Sch. 'a bastard dog, a cnr'.

— kyi-bru Sch. 'a vicious, biting dog. — kyibrudin dog's seal', a mark burnt in; stigma capable of being joined to any word, comprehensive, extensive. — kyibrubu la according to what is spoken in the whole compass of India and Tibet Tar. 87.

**kyab-jug Vishnu**, a Brahmanical divinity, appearing, like Brahma and Shiva, also in Buddhist legends, yet principally known in his quality as yzasgra-yic-an-dein (Rahula), conqueror of the demon that threatens to devour sun and moon; hence kyab-jug-yiez Med., *kyabjung-gi nad* W., *ra-hu-le ne* C., epilepsy.

**kyams Cs., Sch. yard, court-yard, Cs. also gallery. It is, like tsoms, a space that is to be found in many Tibetan houses, and may be compared to the clo- plumbium of the Romans, being open in the middle, and on the sides generally enclosed by verandas. Kyams may therefore be called court-yard, when it is on the same level with the ground, (so also perh. Tar. 89, 4, reading kyams-su for kyams-su); but in the upper stories such a construction is unknown in European architecture. kyams-tid the upper court- yard, kyams-smad the lower one; kyams-tona Cs.: 'impluvium'.


**kyams-pa, kyar-pa, kyad-pa v. kyams-pa, etc.**

**kyid breadth of the hand with the thumb extended, a span.**

**kyig v. Kyig-pa.**

**kyig breadth of the hand with the thumb extended, a span.**

**kyim (Skt. कीम) 1. house, not as a building, but as a dwelling-place of man, a home. Even when in Sik. they speak of *shin-kyim, nyug-kyim* a house of wood, of bamboo, the idea of habi- tation, dwelling-place predominates in these expressions. kyim-na at home, kyim-dun home (to go home); kyim-dun kyim-na house for house, each in his house Tar. 151. 22; kyim spo-ba to remove to an- other place; kyim skyon-ba to have a house-
hold, to gain a livelihood; *kyim-gyi so-tsis household, housekeeping, farming; *kyim-gyi rig-pa knowledge, experience in housekeeping and farming; *kyim-med-pa homeless, without a home; therefore esp. as opp. to the life of a homeless and unmarried priest: *kyim-gyi bya-ba or las, 1. domestic business, 2. lay-life, worldly life; cf. also many of the compounds. kyim-la dün-ba, yton-ba to get married, to be given in marriage, respecting the female part Glr., Mil. — 2. the signs of the Zodiac, which is called *kyim-gyi kör-lo, viz. lug ram, ylag bull, brig-pa (pairing) twins, kárkata (Sék.) crab, sêni-ge lion, bûmo virgin, sraun balance, sadig-pa scorpion, yu (bow) archer, šu-srín (sea-monster) capricorn, büm-pa water-bearer, nya fishes. To these 12 signs however the corresponding Tibetan figures are not 7 to 71, but 0 to 33, as seems to be the usage in astronomical science. There is moreover a division into 27 ‘lunar mansions’ much in use; v. rgyu-skár. — 3. double-hour, the time of two hours; or the twelfth part of the time of the apparent daily rotation of the heavens and consequently also of the zodiac, or, as we should say, the time of the passing of a sign of the zodiac through the meridian. — 4. Cs.: halo, or circle round the sun or moon. — 5. Symbolic numeral: 12.

Comp. and deriv. *kyim-táb(s) husband, frq.; also wife; *kyim-táb-la yton-ba to give in marriage, to give away a woman for a wife; *kyim-táb-mo wife, housewife, ča. — *kyim-bdäg master of the house, husband; owner of a house, citizen; *kyim-bdäg-ma fem. — *kyim-pa 1. layman, 2. Cs.: surrounded by a halo (*kyim 4); *kyim-pa bdrigs-su sbyin-pa given away to laymen Dzl.; *kyim-par dag or rnas he lives as a layman; bdrigs *kyim-pa tsül-can-gyi rdál-bkor-pa a devout man, who lives outwardly like a layman Mil. — *kyim-pa-pa a houseowner, peasant, farmer, husband; *kyim-pa-ma housewife. — *kyim-byas domestic fowl, cock, hen, poultry W., C. —


kyim-nya Sch.: whale (if at all correct, it must be taken as mythological signification, no Tibetan having ever known of the existence of real whales).

Ryu, rgyu-bo Cs., rgyu-mo Pth. flock, herd, læg-kyu a flock of sheep, mdzó-mo-kyu a herd of bastard cows, ynas-kyu of horned cattle; rgyu skô-ba to keep, tend a flock or herd; company, band, gang, troop, mi-kyu Cs. a company of men, bû-mo-kyu a bevy of girls, dmag-kyu a troop of soldiers; rgyu-nas bsd-pa to exclude from the company Pth., C.; rgyu-sná drénapa to go before, to take the lead of a troop, a flock Mil.; rgyu-mdag bell-wether; also the most distinguished amongst a number of men, the first, chief, head Pth., rgyu-mdag-ma fem.; rgyu tsga-pa vb.n., Sch. to collect, to gather in flocks. s.s. [As] rgyu-pa n. of a medicinal root, pseudo-zedoary; rgyu-rgd Med. id (?)

kyu Sch. ‘ell’, prob. incor. for kru.

kyu-byug acc. to Lex. = ku-hú.

kyu v. rgya-pa.

kyu (Sch. also kyun-mo) the Garuda bird, a mythical bird, chief of the feathered race. rgyu-sog-can = pyag-rdor.

kyun-dpyadad a small round basket of reed Cs.; kyun-ril is said to be in C. a large cylindrical basket, the same as kun-dum Ld., v. rkon-pa.

kyun-sdér (‘Garuda claw’) Med., Cs.: n. of a medicinal root, pseudo-zedoary; kyun-ryöd Med. id (?)

kyuad v. kyud-pa.

kyūd-mo rim of a vessel Sch.
husband and wife, married couple;

act a wife; if unmarried.

thy, your.

kyd-thy thy, your. — kyd-rãã (kyd-nyiit seems to be little used) thou thyself, you yourself; plur. particularly in the plur. you, in B. eleg., in addressing superiors, but also used by superiors in speaking to inferiors, and even contemptuously: kyd ítí-buï mar- rabs such vulgar, mean people, as ye are Dzl. — kyd-kyi thy, your. — kyd-rãã (kyed-nyiid seems to be little used) thou thyself, you yourself; plur. particularly expressed: kyd-ãag, kyd-ram, kyd-foo; dge-tsul kyd yngis you two Getsuls Glr.; kyd ýsím-po you’three (a mother speaking to her sons) Glr.; kyd-ãag, kyd ño you, when speaking to one person Glr., = nyiit-ãag.

kyed 1. = kyiit W. 2. v. kyd-pa.


kyebs v. kebs.

kyem (Sek. also kem) a shovel, W.: "kyem dañ pañ-cê to shovel away, to remove with a shovel; kyem-ãyi dãba ma the blade of a shovel, ñi-ba the handle of it Cs. — gru-kyem, éu-kyem W. oar, lêags-kyém spade; me-kyém fire-shovel; wa-kyém a scoop, hollow gutter-shaped shovel Cs.; kyebs bu spoon Cs.


kyo B. frq., also Kyö-po Pth. 1. man (seldom). 2. husband, kyo byéd-pa (to act a husband’ cf. byéd-pa I. 1) to take a wife; kyo íai kyo mi byéd-na if you do not marry me Dzl. — kyo-méd single, unmarried. — kyo-mo wife Cs. — kyo-suíg husband and wife, married couple; kyo-suíg yngis grógs-nas soñ these two married people went together; kyo-suíg mdzâ-bar fire a loving couple; kyiin-bdag kyo-suíg yngis the citizen with his wife; ysr-tha kyo-suíg yngis about the same as: Mr. and Mrs. Serilha; kyo-suíg-tu saa-ba to join a couple in marriage Dzl.

kyo-ga 1. man emphatically, as: skyêbs-u ña hör-pa yân kyo-ga yin we Turks are men, too; hero, kyo-ga-pa id. — 3. heroic deed, exploit.

kyög-po crooked, curved, bent; Cs. also cunning.

kyogs litter, bier Pth., palanquin Cs. also scaffold (?!) Cs.

kyon v. Kyôn-ba.

kyod pers. pron. 2nd. person sing. and plur., thou, you; kyd-kyi thy, thine, your; if plurality is to be especially expressed, it is done by adding ãag: kyód-ãag Mil.; occasionally also Kyöd-ram; cf. kyd; kyd-rãã 1. thou thyself, you yourself. 2. thou, you (W. *kyo-rãã*).

kyon size, extension, width, circumference, area, height e.g. of Dzambuling Dzl., of the Sumeru Glr., of the lunar mansions or the zodiac Glr.; kyon-yán-pa a wide extent, kyon-yán-sa-yi all the wide world (earth); kyon-ãom Cs. 1. narrow-extent. 2. sum, contents. — kyon-nas thoroughly, kyon-ãom mi ady-ãan thoroughly a sinner; kyon-ãom med not at all C.

kyom-kyö 1. oblique, awry, irregularly shaped.—2. v. Kyóm-pa.

kyor (Cs. kyd-pa) as much as fills the hollow of the hand, a handful, cf. skyor; kyor gañ, kyor re one handful, kyor do two handfuls.

kyól-ba v. Kyól-ba; kyós-ma C. = skýós-ma, skýís-ma.

kra 1. a small bird of prey, sparrow-hawk, falcon, used for hunting, also bya-kra; kra-ûr Sch.: a species of eagles; kra-pa falconer. — 2. v. the following article.
blood, e.g. ral-grí. — krag-yúd n. of a medicinal herb Med.; krag-tags-rád a 'bloodbred' horse, i.e. a real horse, opp. to a metaphysical one Mil. — krag-süň a class of terrifying deities Thgr. — t§'ag-tsun-bs W. leech. — krag-yézér W. rheumatic pain (?) — krag-ró clotted blood (?) Med. — krag-tiň a clot of blood. — krag-tör hemorrhage, bloody flux (?) Med.

krag-krag one hundred thousand million, an indefinitely large number Cs.; acc. to Lex. = सौन one million, cf. skrings-pa.

krag-krag Cs. complicate, confused; Zam.: like a troop of fighting men, or like the loose leaves of a book, when out of order.

krag-krag Lt.?

krañ v. mkräi.

krad-pa Cs. stretched out; krád-por sód-pa to sit (with the legs) stretched out (?). krád-por skyé-ba Wdsi. a botanical term applied to the leaves of plants.

krab shield, buckler; coat of mail, scales Sch.; acc. to oral communication the word in the first instance denotes scale (scale of a fish), and secondly coat of mail; consequently krab-ban 1. scaled, scaly. 2. mailed, armed with a coat of mail; krab-mkan armourer Gisr.

krab-krab 1. a weeper, one that sheds tears on every occasion Sch. — 2. Mil. 92, 4?

krám-ka a cut, a notch (in wood), lines cut into wood so as to cross one another, as an ornament; krám-siňi a club-like implement, carved in the manner just mentioned, representing the attribute of a god. nyag-krám a notch.

krám-pa I. Cs.: a liar, stu-bar byédpai krám-pa Ptk.; krám-ma fem. Cs.; Ka-krám a lie Mil.; krám-sems-can lying, mendacious Mil. — II W.: 1. lively, brisk, quick, like boys, kids etc. (the contrary of ylám-pa slow, indolent, apathetic); *tám-pa do* W. a wish of good speed, ad-
dressed to one going on a journey, such as: good success! may all go well! — 2. modest, attentive to the wishes of others.

Kral (Lex. 侵害 punishment) 1. punishment, chastisement for sins, visitation; in this sense the word is said to be used still, but much more frq. it signifies 2. tax, tribute, duty, service to be performed to a higher master; kral skā-ba to collect taxes, jāl-ba, skōr-ba to pay taxes, bkāl-ba to impose taxes; dṅul-kral money-tax, tax to be paid in money, bhū-kral corn-tax, tribute paid in corn, tib-mār-kral tax, tribute to be paid in sesame-oil.

Kri (Cs. kri-ma), kri-kṛḍa, kri-tāo ten thousand, a myriad, kri ṛyyed dañ ynya 15000; myi-kri 20000; bzi-kri 40000; bṛgyad-kri bāz-stōn 84000, a number frq. occurring in legends.

Kri, also kriu, seldom kri-bo, resp. būrigs-kri, seat, chair; throne; couch; frame, sawing-jack, trestle etc.; gya-fi an Indian (Anglo-Indian, European) chair; ṇōs-kri a professorial chair, pulpit Pth., reading-desk, table for books, school-table; mye-fi (v. mye-ba) a contrivance to rest the head on when sleeping on the ground W. nyāl-kri, resp. yziṃ-kri, bed-stead; sēn-ge-kri throne; kri-la bād-ba to raise on the throne; kri-la kād-pa to preside, to hold the chair. — As the Tibetans generally sit on the bare ground, or on mats, or carpets, chairs are rather articles of luxury.

Comp. and deriv. Kri-ydzugs po. the sun. — Kri-pa Cs. a chairman; one sitting on a throne. — Kri-ṇān 1. Cs.: the height of a chair, a high chair. — 2. mchōd-rten-gyi kri-ṇān the same as bān-ṛim. — Kri-mun or mūn Pth., Tar., prison, dungeon. — "k-stai, k-su-stai", the common, plain word for chair.

Kri-ba fear C. (.popup)

Kri-kri 1. so kri-kri byād-pa to gnash, grind the teeth Mil.; ydzigs-po to shiver, shake with cold, terror, rage Mil., — 2. col. for tīg-bīg.

Kṛigs plentiful, abundant Sch.; za- og kṛigs-se silk-fabrics, silks, in abundance Mil.; kṛigs-se gāṇi quite full Sch.; kṛigs-se byād-pa to treat, to entertain plentifully Sch.

Kṛid, kṛid, instruction, teaching; kṛid-dāb-pa to give instruction, to instruct, kṛid-pas-tog I am willing to give you instruction, you may have lessons with me Mil.; kṛid bād-pa to give instruction, to make admonitory speeches, to give parenetical lectures; kṛid zāb-po thorough instruction; slu-kṛid instruction to an evil purpose, seduction, v. slu-ba; saa-kṛid Lex. guide, leader. — Kṛid-mkhan col. teacher. — Kṛid-pṛig scholar, pupil. — Kṛid-pa v. Kṛid-pa.

Kṛims 1. right, not in the abstract sense in which the word is generally understood with us, but in more or less concrete applications, such as administration of justice, law, judgment, sometimes also implying custom, usage, duty. Accordingly rgyal-po, or btsin-po kṛims-mūs means an unjust king, an unprincipled priest or ecclesiastic; kṛims bām-du, kṛims dañ mām-pa conscientiously, justly; in conformity with custom, duty, law; ṇōs-kṛims religious right, coming nearest to our abstract right; when, for instance, in Glr. king Sron-btsan-sgam-po says: rgyal-kṛims ṇōs-kṛims-su bagyur I have changed the right of a king into that of religion, he means to say I have subjected my own absolute will to the higher principle of universal right. A somewhat different sense conveys Glr. 97, 4: ṇōs-kṛims ḍig-pai ḍro bṣag they conspired to extirpate the religious principle of administration. — 2. law, dge-ba bāu dañ lān-pa kṛims a general law, founded upon the ten virtues Glr.; des ṇōs-kṛims dañ rgyal-kṛims ynya yām-la ḍab, he regulated the spiritual and secular law Glr. 97, 1.; bka-kṛims resp. law, as a collection of precepts, decree, commandment; kṛims sā-ba to enact a law, to publish a decree, frq.; kṛims sgrūg-pa to pro-
claim an edict; mtö-ba krim-kyis ynon he limited the power of the nobility by laws Glr., krim-yig code of law C.; krim also a single precept, rule, commandment Dz.; Burn. I. 630. — 3. administration of justice, dzis-kyi krim the ecclesiastical, dpon-gyi krim the secular civil, exercised by the krim-dpon; lugs yngigs-kyi krim a twofold jurisdiction, a combination of the ecclesiastical and secular administration of justice (as it existed among the Jews); krim srün-ba to observe, to act according to right, custom, duty; also to exercise jurisdiction, to govern, to reign; to bridle, to drop (several things at intervals), to keep in check Glr., Rre'm.s#g code of law C.; XJhr. also a single precept, rule, commandment B.; Bum. I, 630. — 4. action, lawsuit, W. also *tım-kigs* or only *tags*; gan žig *tım-ni pī-la* W. for the sake of some law-suit, *tım tán-tê* to sit in judgment, to try, to hear causes; *tım cê-pa* C. = *tım tán-tê* W., means also to pass sentence, to punish, *tım do-lg-po tán-wea* to inflict a heavy punishment; mi-la krim-bcads pog he incurs, suffers punishment Pth.; *tım ži-tê* W. to go to law, to commence an action; *tım ži-kam* W. plaintiff; *tım tán-kam* W. magistrate, judge; krim-dpon B., C., W., superior judge, chief-justice; *tım-kyi do-lg-po* C. id.; krim-yig apparitor, beadle C.; krim-pa lawyer, advocate C. (seems to be little used); krim-kun court, court of justice, tribunal; krim-ra id.; place of execution. — 5. use, custom, usage — that power to which people in general show the readiest obedience, and which in every sphere of life forms the greatest obstacle to reforms and improvements.

कृल v. कृल।

क्रिस? क्रिस-यागा peace, v. याग।

क्रु (क्रू-मा C.) cubit, a measure of eighteen inches, from the elbow to the extremity of the middle finger. The average height of a man is assumed to be four cubits, that of a short man three.
lates to a certain medical procedure or method of curing.


**kre-tse** Chinese vermicelli C. (*t e-tse*).

**krogs-pa** v. mkrögs-pa.


Comp. and deriv. — krel-gād a scornful laughter. — krel-can Cs. bashful, timid; W. pious, faithful, conscientious. — krel-ītās, krel-tōs, deed of wicked actions; krel-yōdi (lit. a face capable of shame) id. — *ël-đad-can, *ël-dōd-can* W. fond of making others ashamed. — krel-ītān = krel-can. — krel-ba vb. to make or to be ashamed, *ël soñ* he was ashamed, *ël-e mi yon* W. he is not put to shame; C. also: to get into a passion; sbst. shame, krel-ba dañ nó-tsa-ba med he has no shame nor dread Dzll., *ël-wa yod* W. it is a shame. — krel-mēd (*-pa*), W. *krel-mēd* (kan) shameless, insolent. — *ël-g* object of disgust, C. — krel-yod chastity, modesty, decency, krel-yod-pa chaste etc., krel-yod-par byēd-pa to behave chastely etc. — krel-sōr = krel-mēd.

**kros-pa** Thgy. load, burden, = kur.

**kro** 1. a kind of bronze, of about the same quality and worth as, kār-ba, but inferior to, q.v.; krō-ču liquid, melted bronze; krō-ču sdōm-pa to fill up joints, grooves etc. with melted bronze, to solder Glr. — 2. kettle Schr. .

**kro-pa** W. for krod.

**kro-ba** 1. anger, wrath, (cf. *krō-ba* vb.) frq; Kōn-kro-ba inward anger Thgy. — 2. angry, wrathful Cs.; krō-bar byēd-pa, gyur-ba to be, to grow angry Cs.; krō-bo, fem. krō-mo angry, fierce, ferocious, e.g. yōan-yān a ferocious beast; esp. applied to the 54 (or 60) deities of anger and terror (भो), e.g. krō-ba-čen-po = yēin-rje the ruler of hades; *ţ-o-tām-po* furious with rage, raging with anger C.: kro-γnyér distortion of the face by anger; krō-ba-ma, krō-ba-can she whose face is wrinkled with anger, n. of a goddess Glr. 17, 12. — *ţ-o-d* W. dissatisfaction, grumbling. — kro-mōn Sch. prison (perh. krimōn). — kro-ţāl an angry,rowning countenance Glr.

**krog** — krog brygāb-pa to drink hastily, to gulp down Glr.; krog-krog plump! the sound caused by something falling heavily on the ground W. — kro-smān the raw, unprepared substance of a medicine Sch.

**kro-po** botanical term, used of leaves standing round the stem scattered or alternately.

**kro-i-ne** upright, straight, erect, (cf. kro-i, ) Glr., Mil.

**kro-po,** *tōi-po* Ts. close-fisted, stingy.

**kro (-pa), W. *tō (-pa)* crowd, assemblage, mass, multitude; mi-kroā a troop, crowd of men, ri-kroā an assemblage (mass) of mountains; rōwā-kroā a heap, stack, Rick of hay; nagā-kroā a dense forest, mun-kroā thick darkness; dur-kroā cemetery where the corpses are cut into pieces for the birds of prey; dei kroā-du lha-yēg jōg-paā placing the princess among their (the girls') company Glr.; in W. *tō-pai nān-na* and *nān-du* c. genit, is the usual expression for among.

**kron** claw, fang; kro unhia kro-baā sē the class of the gallinaceous birds S.g.

**kro-pa** 1. well, spring. — 2. Lh.: a wooden water kennel; kroā-ba a little well; also n. of a medicinal herb, a purgative against bilious complaints Med. Kro′n-rāgs enclosure of a well Sch.

**krom** 1. market-place; market-street, bazar; krom skōr-ba to wander, to ride round the market Glr., to ramble through; ysansūdās kroā-du klog secret spells (magic formulas) are read in the market (a crime and sacrilege in the eyes
of a Buddhist). — 2. crowd of people, multitude of persons; krom-čén a great crowd; tso-gs-pai krom-rna-ma the assembled crowd. — pö-krom a multitude of men; rgyal-krom prob. an assembly, a gathering of kings Mil.; krom dmär-nag kyi-ba a motley crowd, throng of people. Comp. — krom-čén (po) Thgr. chief market-place, principal street Cs. — krom-dpon overseer, police-officer who is charged with the supervision of the market. — krom-skor-ma harlot, strumpet Cs.

Comp. — krom-pa Gtr., n. of a province (?), krom-pa-pa an inhabitant of it.

Comp. — krom-mé sparkling, glittering, zil-pa krom-mé a sparkling dew-drop Phu.

Comp. — kroms v. grém-pa.

Comp. — krol 1. v. krol-ba and gról-ba. — 2. a sound; krol-gyis soi Gtr. (the ring) slid sounding (across the azure-floor); krol-dön is said to denote a large hand-bell, and krol-log the same as k rog-krog W. — Cf. krol-ba. — 3. kettle (?) v. lēgas.

Comp. — krol-Krol adj 1. bright, shining, = krol-po. — 2. krol-krol byed-pa Gtr., *mig ʃ ol-lé ʃ ol-lé tā-wa* C. to stare, la, at.

Comp. — krol-cā the act of forgiving, pardon Sch.

Comp. — krol-po 1. sparkling, glistening, dazzling, e.g. water when the sun shines upon it; *od ʃ ol-po* W. brightness, splendour. — 2. distinct, intelligible, *(s)pē-ra ʃ ol-po zer mi iel(s) W. he cannot speak distinctly.

Comp. — krol-mo W. brittle, fragile, opp. to mnjen-po.

Comp. — krol-tsa-ba Lex., Cs. a sieve.

Comp. — kroṣ-pa v. kró-ba.

Comp. — mkā (Ssk. Ṭ) 1. heaven, heavens, gen. nam-mkā; mkā-la in the heavens, mkā-la pūr-ba, rgyū-ba, ldii-ba to fly, wander, soar, in the air. — 2. ether, as the fifth element. — 3. symb. num.: cipher, naught. Comp. — mkā-klöön, mkā-kyāb, mkā-dbyins the whole compass or extent of the
heavens Cs. — mka-gró-ma, in Mil. gen. mka-pro-ma, Sek. साधारण, fabulous beings of more modern legends, 'wise' women of supernatural powers, sometimes represented like angels, at other times like fairies or witches. — mka-mnydm Lex. like the heavens, infinite.

soarer, the bird Garnda, v. kyuli. — mfa-spydd wanderings through heaven Tar. 112, 4, also: enjoyment of heaven, enjoying or inhabiting heaven; mka-spydd-da to go to heaven, to die.

castle, nobleman's seat or mansion, manor-house, frq.; citadel, fort Ptk.; house in general Mil. — 2. termin. case of mka.

Comp. — mkar-dpóm governor of a castle, commander of a fortress. — mkar-lás C. and B., the work of constructing a castle, of raising an edifice; "kar-lén" W. id. — mkar-srái the guard or garrison of a castle, fortress Cs. —

1. resp. sku-mkar. Glr., castle, nobleman's seat or mansion, manor-house, frq.; citadel, fort Ptk.; house in general Mil. — 2. termin. case of mka. —

mkar 1. resp. sku-mkar. Glr., castle, nobleman's seat or mansion, manor-house, frq.; citadel, fort Ptk.; house in general Mil. — 2. termin. case of mka.

mkur-tkk v. hr-Ms. —

m9q mtd-ba desirable, to be wished for, mkó-bai yo-byád, in C. also *kójha*, desirable things, requisits, wants, desiderata; "hindu-kén-gyi mi-lá kó-ös tson-zog" articles of commerce, goods, commodities, such as they are called for in Hindostan; nyé-bar mkó-ba indispensable, most necessary. Cf. *ko*.

Indi8ian scholars; it is also used like our 'most wise', 'very learned', and similar expressions in a pompous address Glr.; mkas-mdog profound scholar Zam. I never found the word applied to animate things in the sense of 'wisely contrived', and the correctness of Cs.: tabs mkas-pos 'by wise means' may be questioned.

mkb-n-pa Sch. v. kún-pa.

mkur-tás v. kur-tás.

mkó-ba desirable, to be wished for, mkó-bai yo-byád, in C. also *kójha*, desirable things, requisits, wants, desiderata; "hindu-kén-gyi mi-lá kó-ös tson-zog" articles of commerce, goods, commodities, such as they are called for in Hindostan; nyé-bar mkó-ba indispensable, most necessary. Cf. *ko*.

mks-pá Lex. v. *kos*.

mkyúd-pa Cs.: to keep, to hold, to embrace, = khyud-pa; dpe-mkyúd Lex. w.e.; Cs.: unwillingness to lend books, dpe-mkyúd-cán unwilling to lend books, dpe-mkyúd byed-pa to be unwilling to lend books; mkýúd-spyád a sort of bag or vessel for carrying something (*P*); sorcery, witchcraft Sch.

mkyen-pa, resp. for bês-pa, rig-pa, go-ba, to know, yab-yém-gyis mkyén-par mzdó-cig my esteemed parents may know Dzl.; to know, one man from another, rgyal-po mkyén-tam does the king, does your majesty know the...? (the king himself will answer: nas bês-so) Dzl.

It is frq. used of the supernatural perception of Buddha and the saints, baum-pa dag-par mkyén-pas as he (the Bodhisattwa) perceived the sentiments (of his scholar) to be sincere Dzl.; mkyén-par gyur-to perceived, found out, discovered; to understand, mkyen són-nam did you understand it? mkyen-rgyud-cán possessed of much understanding, very learned Mil.; mkyen-lidan-yáins-pa profoundly learned; mkyen-brtse Glr. prob.: omniscient-merciful: tams-rad-mkyén all-knowing, a later epi-
the of Buddha; ye-mkhyen, mion-mkhyen = ye-bi, mion-bi. — tugs-mkhyen is known to me only as a sbst. abstr.: the knowing, knowledge, prophetic sight, ye-btsun-gyis tugs-mkhyen-gyis ytsi-ga lde-sam has your reverence seen by your prophetic sight? Mil.; acc. to Cs., however, sku-mkhyen, ysmi-mkhyen and tugs-mkhyen are identical in meaning with mkhyen-mkhyen, a form of entreaty which, as a Lama told me, properly has the sense: you know yourself best what is good for me! In accordance to this explanation we find in Mil. after an entreaty: bla-ma kyed mkhyen-mkhyen. It is gen. added without any connecting word, like our pray, or please, but sometimes it is construed with the inf.: mdzad-pa(r) mkhyen-mkhyen, please to do.

mktan-(ba), also kmta hard, solid, compact; srá-mkta-can gnyur-med Thgy. firm, hearty, sound, of a strong and robust constitution. — mktan-pa denotes the fourth stage of the development of the foetus Thgy.

mkti-ma the wrist of the hand.

mkti-pa* col. W. (also Bunan) for:

mkti-pa B. and C. (Ssk. पिङ्) bile, gall. — 1. the vesicle of the gall, the gall-bladder, as part of the intestines. — 2. generally: the substance of the bile, the bilious fluid, which acc. to Indo-Tibetan philosophy is connected with the element of fire, and which, conformably to its functions, is divided into five species, of which physiology gives the oddest details. — mkti-nād bilious disease; mkti-sād prob. bilious fever; grān-mkti a feverish shivering, a chill.

mkti-ma Lex. w.e., perh. = kmti.

mkti-pa, W. तण-मो* (Ssk. तण) hard, firm, e.g. snow; *gā- (Ssk. गान) W. obstinate, stiffnecked, stubborn.

fān-ba (not: to put a fault or crime on another Cs., but:) to hurt or offend, to annoy, to vex, tāur-la fān we cause vexation to ourselves (by minding too much the affairs of others); kān animosity, kān mañ there occur many collisions, quarrels Mil., dpon-slōb re kān byun there arise mutual differences, animosities, between masters and scholars Mil. kād-pa esp. W. 1. to sit, to sit firm, rta kā-ru on the back of a horse. — 2. to remain sitting, to stick fast, to be stopped, kept back, e.g. of a bird, rnyi-pa, in a snare; rka-pa kād-de gyel-ba to get entangled with the foot so as to fall; ago kād dag the door sticks. Cf. also kād-pa and bkad-pa.

kām-pa 1. to faint away, to swoon.

— 2. Sch. also: to take into one's mouth.

kār-ba I. sbst. 1. staff v. mktär-an-ba. — 2. bronze, bell-metal, kār-ba (ba) ē molten, liquid bronze, kār-ba me-loa a metallic mirror; kār-riding gong, used in India and China instead of bells; Cs.: a drum of bronze; yet it is rather a large bronze disk, producing, when struck, a very loud sound like that of a bell. — kār-yōn a dish or basin of metal; kār-zās a metallic kettle. — II. vb., in C. the same as kād-pa. — 2. in W. intrs. to dgar-ba.

kār-kū-ba to resist Sch.


kā-ba to offend, insult, Bhar. (Lex. झा = jha injury); ju-kūrig, acc. to the context, denotes certain passions that disturb the tranquillity of the mind, such as malignity and covetousness; kān-ba is synon. — Cs.’s ‘to emulate, contemn, hate, long for’, and Sch.’s ‘pride’ I am not able to verify.

kūn-pa to groan, to fetch a deep sigh, not so much as a sign of pain or sorrow, but rather as a mere physical deep and hollow sound Med.; kūnsgras kān-pa Kesā he filled the house with
groanings Ph.; sdān-bai dgra-la ṣyag ltar khu he groans (grunts, bellows) ‘like a yak against a fierce enemy Mil.

kūms-pa Lex. and Cs. to comprehend, understand; Sch. also: to practise, to impress on the mind.

kūr-ba 1. sbst. = kūr-ba. pastry. II. vb., pf and fut. kur, rarely bkar (v. bḥūr-ba) 1. to carry, convey, kūr(-ru) kūr-ba to carry a load; mi tsg-par kūr-ba Med. to carry too heavy loads, prop to carry what one cannot carry; *kur ṣog* C., *kur kyon* W. bring! fetch! *kur son* C., *kur kyer* W. take away! carry off! kūr-du tsg-te taking up in order to carry, taking on one's back Dzl.; lāg-par kūr-ce *W. to hold in one's hand. — 2. to carry away or off, ro kūr-ba Phth., to carry away a corpse; to take along with, in W. even: to pocket, *sēm-la kur-ce* W. to take to heart; *a-ne kur-ce* to take a wife, to marry. — kūr-tog carrying-girth, rope or strap Thgy. Cf. kūr, kūr-ba etc.

kūr-tsoṅ v. kūr-tsoṅ.

kūl-ba to subdue, to subject Cs.; Sch. also: to be uncasy about. Lex.: ṣyog-tu kūl-ba; v. also kul 3. Zam.; kral kūl-ba perh. to force a tax, a rate, on a person.

kēgs-pa pf. kēgs to hinder, stop, shut off, debar, lam the way Mil.; ji-ltar bkadogs run ma kēgs-pas Mil., although they prohibited, tried to prob. him), he was not prohibited; rgyal-bai ṣyag-gris kyai mi kēgs-pa Mil. not being hindered even by Buddha's power.

kēins-pa, pf. kēins, to be full,充足 keins yod-pa Glr.; blo-gris ma kēins-te his mind not being satiated Tar. 135, 13.

kēb-pa pf. kēbs, to cover, to spread over, yon-ṣu kēbs-te being covered all over Stg.; ka tams-cad kēbs-te over the whole face Stg.; to overshadow Dzl. s.17.

kēl-ba pf. kēl 1. to put on, to load, to pack on, = gel-ba; bōu-tog kēl-na when the ten stories or lofts shall have been put on Mil. nt. 2. to spin, = fūl-ba C., Glr.

kō-ba (vb. to mkō-ba), to wish, to want, to think useful, serviceable, necessary, to have occasion for Mil.; kōste sūn he will be able to make use of it Mil.; *kōa mi kō* or *kō-te med* W. I do not want it, I do not like it; kō-bjed fit for use, useful.

kōgs-pa weak from old age, decrepit, decayed; ṛgyan or ṛyan kōgs id.; sio-kogs, sky-a kogs (sic) Thgy. with a complexion blue or pale from old age.

kōn-ba (cf. sgoṅ-ba) to contract one's limbs, to sit in a cowering position, to squat; to hide one's self; dpa kōn-ba to become discouraged, disheartened Thgy.

kōd, kōd 1. surface, superfluous; sāi kōd snyoms-pa to remove inequalities of the surface, to level, to plane, kōd-snyoms-pa levelled, made even, plain; also fig.: bār-gyis kōd snyoms gaps were filled up, i.e. distinctions of rank, wealth etc. were done away with, not in consequence of a revolution, but as an act of kindness, forced upon the people by a despotic government. — 2. a mill-stone, *yā-kō* the upper stone, *ma-kō* the nether stone C.

kōd-pa to sit down, to sit; bamsāna-la, suspended in the air, floating, soaring, frq. of gods and saints in legends; rgyal-srid-la to have been raised to the throne Tar.; to live, to dwell Dzl.; gen. used like a passive to gōd-pa to be put, placed, established (in virtue, in a doctrine, = to be converted to); glegra-bām-du to be put down in writing, to be recorded Tar. Cf. jād-pa.
P57

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dan, to bear a grudge or ill-will against a person, to be dissatisfied with a thing; kén-nas when they (the states) were at war with one another (opp. to mén-nas in peaceful relations) Glr.; kóm-med-par honestly, without insidious intentions, e.g. in negotiations Glr.; vos dan kóm to wish to keep aloof from religion, or to have done with religion; in a special sense: to be tired of the clerical profession Glr.; kóm-za-ups-pa, kóm-du dzin-pa = kón-pa; kóm res byéd-pa Sch. to quarrel, prob. more accurately, to have a spite against each other. — kóm-po dissent, discord Sch. Cf. kón-pa. — 2. C. = kár-ba II.

kőb Sch. barbarous, rough, rude, gen. combined with mta, mta-kőb, with or without yul, barbarous border-country. So the Tibetans always designate their own country, in comparison with India, the holy land of Buddhism, as being mta-kőb kä-ba-cán. The rarely occurring yai-kőb seems to indicate a still more distant and barbarous country. Rk.13.4.4.4.4.4.4.

kőb-pa to be startled, agitated, alarmed, in one Lex. however, it is explained by kyab-pa.

kör I. circle, circumference; the persons or objects encircling, surrounding (a certain point or place); tib-ba dan dei kör-nams the navel and the circumjacent parts Med.; *de-kör-la* W. thereof; nye-kör v. nye; more esp. retinue, attendants, kör dan bicas-pa (स्वरूपनादन) with attendants, suite: kör rám-pa bži Tar. frq., the attendants of Buddha’s bearers, divided into four classes (viz. in the earliest times: dge-slön, dge-slón-ma, dge-snyên, and dge-snyên-ma; at a later period: nyan-lás, ra-nás-rgyads, byan-śub-séma-dpa, and so-séi skyé-bo-nrams q.v.) kör dgra-bööm-pas bskor-te surrounded by the retinue of the Arhants (v. dgra-bööm-pa); kör-du bche-sa so he gathered them round himself as his retinue Dzl.; also fig.: the train of thoughts, reminiscences etc., which the soul, when passing into a new body, cannot take along with it Thgy.; it is also used for a single servant or attendant (Cs. has kör-po or kör-pa male attendant, and kör-ma female attendant), kör rig Mil.; kör ynas two attendants Glr., hence kör-nams sometimes for domestics, household servants; but if kör with a numeral is preceded by ytsö-bo, or a similar noun, this preceding word is acc. to the Tibetan mode of speaking included in the number given, so that ytsö-bo kör lía should be translated: the master and four attendants (not five). — 2. instead of kör-ba, or kör-lo, esp. in compound words; ló-kör = lo-skór a cycle, comprising a space of twelve years.

Comp. kör-mkan attendants Glr. — kör-stóins subjects (Cs. — kör-rgyö = kör retinue, servants etc. — *dbun-kör* C. waiting man, valet de chamber, = sku-mdan-pa which is the respectful word for it. — nain-kör household servants, domestics. — *kör-rgyö* W. latch. — kör-śás v. sub kör-ba II.

kör-ba I.vb. (cf. skór-ba), to turn round, to turn about, to go round in a circle; kör-gin yod he is walking (running, flying etc.) round the . . . Glr.; esp. of the successive transmigrations of metempsychosis, v. II; mgo kör my head turns, I am getting dizzy, confused; also I am duped, cheated, imposed on, kyéd-kyi ka-sbya-n-gyis ied mgo mi kör we are not to be taken in by the volubility of your tongue Mil.; to pass away, to grow full, to be completed, lo-dis kör-ba-na when one year was past Glr.; srda-kyis to kör-te when the prince had completed one year, was one year old: *da ba-lon kör* W. now the debt is entirely paid off, cleared; *kör mi tub* it cannot be paid off: *mi kör*, the sum is not full, not sufficient to cover the debt; to walk about, roam, ramble W.; to return from a journey, to come home; *rân-la kör-ba* to come or fall back (on the head of the author, originator); to come together, to contract, to gather, e.g.
clouds, frq. water, *kōi kā-ṣu kō* W. it makes his mouth water; dgrá-bo kō Mil. enemies are collecting (we create ourselves enemies); also impersonally: *kōr soi* it has become cloudy; ynam kō the sky is getting overcast, clouded; therefore even to arise, to be produced, formed, zil-pa kō dew is produced, yyd, rust, even: lus-la sras kō a child has been formed, produced, in the womb Pth. —

II. sbst. 1. the turning round or about etc.; more particularly 2. the orb or round of transmigration within the six classes of physical beings. Though the Buddhist has not a more ardent wish, than to be finally released from the repeated wanderings of the soul, yet he believes so firmly in these migrations, that he will rather follow the doctrines of his philosophers, and doubt the reality of the perception of his senses, than think it possible, that the whole theory of the kār-ba with all its consequences should be nothing but a product of human imagination. — kār-bar kār-ba to turn round, to wander about in the orb of transmigration; kār-bai bston-ra, dam, mtsa the dungeon, the swamp, the sea of the kār-ba; kār-ba-las dās-pa to escape from the kār-ba, = to enter into the Nirwana kār- dās 1. abbreviation of the foregoing. 2. for kār-ba dās-pa the stay in the kār-ba and the escape from it; kār dās ynyis-su nias ma mlo I have not seen that there is a difference between these two Mil.

kōr-yig a wall, rampart Cs., v. kō-ra.

kōr-yigā C. latch.

kōr-lo (Sak. |කොර්-ලෝ|) 1. circle, tsogs-kiśi kōr-lo offerings arranged in a circle, v. tsogs: kōr-lo bti-ba to describe a circle Tar. More frq.: 2. a circular body, a disk, roll, wheel, any modification of the cylinder, bṣu-yum-kōr-lo the column on the mōts-rīm consisting apparently of thirteen circular disks; kōr-lo brtsi-bṛgyad the wheel with eight spokes, a frq. attribute of deities; rdza-mkān-gyi kōr-lo potter’s wheel; dās-kiśi kōr-lo praying-cylinder, cf. below; also a complication of wheels, wheel-work, engine, prāl-gyi kōr (-lo) ’magic wheel’, a phantastic attribute of gods, but also any real machine of a more ingenious construction, e.g. sugar - press ṭog., electrical machine etc.; ča-tbsd-kōr-lo a clock; ēṣ-dra-kōr-lo waggon, carriage, also cart-wheel. — Figuratively: bdé - ba dān sdu - bsal - gyi kōr-lo, vicissitude of fortune; dās-kiśi kōr-lo (বার্ষিক) acc. to Cs.’s Chronological Table (Cs.’s Gram. p. 181) a later philosophical system, contained esp. in the rta-rgyud, Mulatantra, in which the Adibuddha doctrine, prophecies, chronology etc. are propounded. It was introduced into Tibet about 1000 p. Chr.; cf. also Schl. 45. — kōr-lo sgyur-ba, or skōr-ba, with dās-kiśi, to turn the wheel of doctrine, = to preach, to teach religion, (vulgo understood only of the turning of the praying-cylinder); dās-kiśi kōr-lo lōn-mor bī-po C. to devote one’s self to the preaching of religion. On the other hand: kōr-lo sgyur - bai rgyal - po (स्वर्गिणी) Will.: ‘a ruler, the wheels of whose chariot roll everywhere without obstruction, emperor, sovereign of the world, the ruler of a ca kra, or country extending from sea to sea’. In this Indian explanation two different etymologies are given, the former of which is undoubtedly the original one. Buddhism and the Tibetan language have added a third signification, ’praying-wheel’; modern scholars a fourth, that of the ‘orb’ or round of transmigration or metempsychosis: hence the confusion attaching to the import of this word.

kōr-lōlā 3. W. kōr-sa = skōr-lam v. skōr - ba 1. extr.; kōr-sa bdā-pa, ēn-po Ghr. kōr-yum, lit. three circles, SAK. trimāṇḍala; Sch.: ‘everything that belongs to archery’; more correctly: arrow, knife, and spear.
The page contains a passage in a language with the following content:

- **köl-ba**: I. pf. kël, cf. sköl-ba, to boil, to be boiling, ču kël the water is boiling; kël Ⓑag-pa to make boil, to set to the fire for boiling, = sköl-ba; to ferment (dough), to effervesce, to sparkle (beer) W. — II. pf. bkol, imp. kël 1. to oblige a person to be a servant or bondman, to use as a servant; in full: bran-du, also rydg-tu, kël-ba; therefore bran-köl, kël-po servant, man-servant: bkol-spyod-kiyi shug-besial the calamity of servitude, current expression for designating the lot of animals; ydn-dag-gis dbdn-ned-par bkol-ba to works of virtue.

- **kyıl-ba**: 1. to freeze (of water, earth, provisions); to coagulate, congeal (melted fat etc.). — 2. to feel cold, kjy gratis gya gyon if you feel cold, put on clothes Ghr., "kyag jhun" C., "kyags-sa rag" W. I feel cold; kyi gans a feeling cold, a shivering (cf. ltyos-grsi) Mil.; *kyigsa ia* W. id., the cold fit of the ague. — kyi gams, kyag-rsom ice Ghr.; kyi gams-lám snow-shoe Sch.

- **kyam-pa**: to run about, to wander, e.g. ča-med yäl-du in an unknown country Ghr.; kör-bar in the orb or round of transmigration, v. kör-ba; kyiams ste nor mi bolag-pa žig one who lives as a vagabond Dž.; dé-dag-mi rma-npar kyiams-pa they are mistaken, on the wrong track Wkh.; kyiams-du žig-pa to cause to ramble or rove about, to scatter; kyiams-pa strayed, lost, wandering, vagrant; erroneous, erring.

- **kýam-pa**: v. ohrim-ste to work Thy.; ohrim-ste to save, to spare, to become insensible, to be a servant, manvant: man-varvant: kyiams-pa to use an a servant; kyiams-pa to make a person minister to works of virtue. — 2. to save, to spare, to enjoy with moderation Cs., zyín-du . . . bköl-ba Lex.; Sch.: saved, laid up, put by. — 3. Sch.: to become insensible, to be asleep, to get benumbed, in reference to the limbs; seems to be used in Med.

- **kyar-ba**: to err, to go astray, to deviate from. — *yan kyar-lā ma ča* Ld. do not step out of your rank! do not accept yourself! Kyar dogs yod one should be afraid of going astray Thy.; dpe kyär-po a defective simile; *tse kyär-po* an inadequate designation. — In Tar. 48, 4 dpe kyär-po is translated ‘epitome’ by Schf., but the whole passage is somewhat obscure.

- **kyal-ba**: kyal-ka q.v.

- **kyi-ba**: Sch., prob. an incorrect reading for kyıl-ba.

- **kyig-pa**: pf bkyigs, fut. bkyig, to bind (a prisoner, a bundle of straw etc.); *kye* (v. ske) *kyig-pa* C. to strangle, suffocate.

- **kyigs-pa**: to comprise, encompass Pth., v. pän-pa.

- **kyid-pa**: Sch.: mig kyid-pa to turn or roll one’s eyes.

- **kyims-pa**: 1. to be encircled with a halo, as the sun and moon sometimes are Cs.; og kyims Lex. — pbya rgya halo; also yod kyims a rainbow-coloured halo appears Pth. — 2. *na-bün* or *mūg-pa kyims, dād-pa kyims*†, fog, smoke, comes floating on.

- **kyir-ba**: to turn round in a circular course Cs., Lex.; ydugs kyir-ba to turn a parasol round (?)
the fish rolls its golden eye Mil.; to whirl, to eddy, to move round rapidly, of the water, so prob. Dzl. 22; 2. to flow (whirling) together, used of rivulets and brooks overflowing so as to form small lakes Mil.; of persons: to meet, to flock or crowd together, mi máñ-po dé-ru kyil-bar gyár-te Pth.; *kyil-ča,* and ču-kyil* col. puddle.

kyül-ba, pf. *kyus to run Lex.

kyug-pa, pf. *kyug 1. Cs.: to run; kyang-po a runner; kyug-yig running hand, current hand-writing, as is used in the writing of letters etc.; kyug-po kyül-ba Lex. is explained by Sch.: to run away hastily. The signification of running, however, seems to be obsolete, whilst the usual meaning is: 2. to dart or sweep rapidly along, frq. used of a flash of lightning, also of the rapid motion of a fish in the water Mil.; of spectral apparitions Mil.; of acute rheumatic pains; of the rainbow; to glitter, to shine with various colours Pth.; ser-kyug-ge-ba glittering in yellow lustre Mil.; to glitter, to shine, of the rainbow; to shine through, of the veins through the cuticle etc. — *kyug-sar-čdn* W. hasty, hurrying, careless.

kyó-pa 1. to embrace frq., mgúl-nas kyó-pa to clasp round the neck, to hug; to encompass by spanning Pth. and elsewhere, cf. kyús-pa. — 2. to glide in or into (as serpents), máíl-du kyug-pa of the soul in the new conception, like the synonym kril-ba, for jyug-pa. — 3. to be able, máñ-pa máñ-sa-na láñ-ña* (instead of lañ-bar) "mi kyud" the sick man is not able to rise from his bed. — blos mi kyúd-pa kyéd-pa Thgy. (not clear).

kyur-ba Cs.: to be separated, divorced; Lex.: bskúr-bas kyúr-ba, therefore prob. the vb. n. to skyúr-ba, to be deserted, cast off.

kyéñ-ba seems to be = qéns-pa C. col.

kyé-pa (1. cf. gyped-pa) Cs. to be distributed, e. g. food, Dzl. — 2. C. and W. to be sufficient, to suffice, to be enough, to hold out, "mi kyéd* there is not enough. — 3. C. to gain (a law-suit), to be acquitted. — 4. pýr kyéd-pa to bow without uncovering one's head, as a less humble way of saluting Mil.nt.

kyé-ba pf. kyer (Northern Ld. *Kyers*), at the end of a sentence kyé-ro Tar. and others, (Cs. Kyer-tof), nearly the same as kur-ba; (the व of the Lexx.: to lead, to guide, does not fully agree with the sense in which it is generally used) — 1. to carry away, to take away; čus to be carried or swept away by water; fig.: lê-los to be overcome, carried away by idleness Mil.; idé-miŋ kyér take the key with you! — 2. to carry, to bring, in a more general sense, C. and B.: kyé sóg bring! kyer soí carry off! take away! (in a like manner as kur-ba); des ču blá-nas kyér jón-bai lám-ka-na he having fetched water, being on his way to bring it Pth.; kyér-la sóg bring me (word), let me know (the result of your investigation) Mil. — Kyér-so 1. appearance, esp. a neat, handsome appearance of persons or things. 2. advantage, superiority, pleasantness, Mil., C.

kyel-ba Ld. to hit, to strike.

kyug-pa, pf. kyög, imp. kyog, to lift, lift up, = sóg-pa, tés-pa Glr.; to carry, bring, *söl-jha kyog* bring in the tea C., cf. sub kag.

kyog-po or kyög-po crooked, bent; kyög-poi rí-mo a crooked figure, a curve, flourish, crescent etc.; mías yár kyog tür kyög byás-iän the fish winding its body, writhing Pth.; kyög-can, kyög-kyög tortuous, kyög-biéá a crooked, out of the way construction or explanation. — kyog stön-pa to fly into a passion (?) Sch.
"kyogs or kyogs palanquin, sedan-chair, litter Pth.; kyogs-dpyän id.; a lath or pole for carrying burdens Sch. \(\text{ṣi, \ṣi, \ṣi}\) C.

"kyōbi-ba pf. and imp. kyōni to bring W.

"kyōm-pa pf. kyōma 1. to rock, to wave, of a ship Schr., of the water Sch. (not quite clear); *"kyōm-kyōm lo-ba* C. to reel, stagger, "či-an-gū kyōm-pa dug" he is staggering under the influence of beer; to be dizzy Med.; mtso-"kyōm dizziness, vertigo, n. f.; tug-glād mgo-"kō kyōm-pa yso the brain of a sheep cares the swimming of the head (vertigo) Med.

"kyōr-ba 1. to miss, fail, not to hit Cs. — 2. to reel, stagger, from intoxication. — 3. to warp, of wood.

"kyōl-ba, pf. kyōl, cf. skyl-ba, to be carried, to be brought (somewhere) Pth.; with "mnōd-pa to be done, inflicted Mil.; to arrive at, come to, reach, sku-tāe mtā-ru the end of life.

"kyōs-pa ("kyōs-pa) Sch., kyōs-ma Mil., a present, gift, = kyōs-ma, skyās-ma.

"krā-ba I. vb., pf. prob. kras to lean to, to incline towards Cs.; krā-sa a support to lean against, a prop, back (of a chair) Lex. — II. adj. hard, = "krān-ba, mkra-ba Sch.

"krāb-pa, pf. bkrab (?), cf. also skrab-pa, 1. to strike, to beat, in repeated strokes, as in swimming and rowing; to thrust, stamp, thump, tread heavily, brr-"krāb-pa to dance in that manner Mil., Pth. — 2. to winnow, to fan Stg., col. *"tab-pa*. — 3. *mig paj ab paj* (or *paj-tab*) "jhe-pa* C., *"bo-e* W., to blink, twinkle, wink with the eyes. — 4. *"ra-sāg paj ab-e* W. to jest, to joke, to crack jokes. — 5. Sch.: to leap, jump, Schr. for joy. — 6. to scoop out, to bail out Sch. — 7. to fight, to combat C., W.

"krāl-krāl confusion, disorder.

"kri-ba, pf. kris, cf. dkrī-ba, cognate to kri-ba, 1. to wind, roll; twist one's self, to coil (of snakes) Dzl.; kryim-tāb-kiy kri-ba conjugal embrace Pth.; *"gym-"ma i-te* (for kri-ste) *rag* W. I have a sore throat, prop. I feel my throat tied up, I am choking; fig.: kii-lam-"kris-pa, either as an adj. 'ensnaring', or as a sbst. 'ensnarer' = sin, cf. kun-dkri-pa in dkrī-ba; kri-ši = kri-ši. — 2. mostly as a sbst.: the being attached to, given to, c.c. genit. (synonym of čaigs-pa): raā-"dūn-gyi, to one's own advantage, bu-smād-kyi to wife and children Mil.; fondness, attachment; zen-"kris id. — 3. kral kri-ba to impose a tax C., Lex.

"krig-pa I. sbst. 1. (Sek. "kajhun) coitus (of the two sexes), copulation, pairing, the usual, not exactly obscene, yet not euphemistic term for it; krig-pa spyōd-pa, also krig-čaigs spyōd-pa B. and C., *"çīg-pa čo-e* W., to lie with etc.; krig-pai čo-sa-ra tēn-pa to indulge in lust, to be given to voluptuousness; krig-skād Sch., krig-čajng Lexx., obscene words, unchaste language; krig-pa byin-pa to talk smut. — 2. a sign of the zodiac, the twins. — 3. symb. num.: 2.

II. vb. 1. to cohere, to stick together Cs. — 2. to be clouded (of the sky), ynam krig the sky is getting overcast; also čaigs son W. without a sbst., it has become cloudy, dull; čo-d-zr čān ja-čād krig-pa wrapt in rays of light and the splendours of the rainbow Pth.; čān tamačād mes krig-pa the whole plain was enveloped in a flame of fire Mil. Cf. dkrīgs-pa.

"krid v. krid.

"krid-pa, pf. krid, fut. bkrī?, to lead, to conduct men or beasts to a place; to command, to head (an army); to bring along with, krid-de ma čān-so he has not brought (his wife) with him Dzl.; therefore krid equivalent to 'with': bu-ča krid byin-nas coming out with their children Schr.
Glr. — blo krid-pa perh. a mistake for brid-pa.

Kritis, bré-k(-nas)-Kritis Lex. w.e.

Kritis 1. syn. with gram, bank, store, coast, rmá-cu kris-na yod-pai mkar, a castle on the banks of the Hoangho Glr.; *kyö-ran-ge 'i-na yö* C. it lies just before you, under your nose; blá-mai skhu-kris-su = blá-mai pji-gs-la Mil.nt. — 2. v. kri-ba.

Kris 1. syn. with gram, bank, shore.

Kris, bré-k(-nas)-Kris Lex. w.e.

Kris 2. diarrohoe, looseness; dysentery (?) kru-nad, kruis-bhyöns (सत्तर्घा) id.

Krog-pa 1. vb., pf. kruca, cf. dkrug-pa, bkrug-pa, to be in disorder, agitation, commotion, to be disturbed; krig-par gyur-ba to get disordered; of the blood: rsa tams-séd krig-tu bugging, it made all his blood boil Glr.; of the sea freq. esp. of the mind, disturbed by wrath, fear, anxiety, or some other passion, cf. kag-krigs; to quarrel, fight, contend, de yngis krigs-nas, the two quarrelling; bod cê nai krig-go, the nobles of Tibet are contending among one another, have internal feuds; méi-ma krig-pa tears appearing, coming forth, (lit. tears being stirred up, excited) Thgy., Mil., Tar. — 2. sbst. disorder, tumult, war, also single combat, duel, krig-pa xor disorder arises; krig-dás byas he appointed the time of the duel Glr.; krig-dpon = dmág-dpon; krig-pa byed-pa to take arms, to begin war; respecting subjects: to rebel; krig-bhro-nam


*Krul-ba or krun-pa 1. resp. for skyö-ba to be born, bcom-lidan-dás krun-pa das dus-mnyam-dus at the same time when Buddha was born Glr.; gnyis-la sras ma krun-pas as by neither of the two (queens) a son was born Glr.; krun-dba skyö-sbu (holy) men, such as are but rarely born (lit. with difficulty) Mil.; to arise, to originate, krun-rab's legend of the origin . . . kiyed-rin-gi tigs-la krun-pa the words as they may just arise in your honour's mind Mil.; snyin-re tigs-la, krun-pas compassion arose in the soul of his reverence Mil.; tin-ne-dezin krun-pas meditation arising. — 2. to come up, shoot, sprout, grow, of seeds and plants freq.

Krud-pa, pf. bkrus, fut. bbru to wash, to bathe, go clothes, ka-lag face and hands Dzl.; to wash off, dré-ma dirt; fig. sa nán-gyis krod Ma. is stated to mean: the country is fleeced, thoroughly drained of its resources.

Krunus carcass, carrion, game torn by beasts of prey, Sch., (the word seems to be very little known).

Krod-ba (Lex.: Ssk. la to turn out of the way, to wander, to stray, hence perh. originally:) 1. to be dislocated, sprained, distorted, *tig íul* W. the limb is dislocated; usually: 2. to be out, to be mistaken, almost always used in the pf. tense, krod-pa mistaken, deceived, nia nig krod-pa yin-nam does my eye deceive me? Mil.; rmá-ba krod dogs tirre gya take care not to hear wrong Mil.; yngis tig-tu krod-bar byed-pa to make by mistake two to be one, to confound one thing with another Tar.; dì dge-slon-mar gld-pa krod-pa yin-la she being frustrated in her wish to become a nun Tar. 85, 1; grö-ba krod-pa the deceived creature Glr.;
frq. with snai: râni-snâni kûnl-par dag I have been mistaken, it was a deception of the senses Mil.; snâni-kûnl, and snâni illusion, delusion; kûnl-snâni--can delusive Gâ.; to err, as a syn. of nôr-ba: kyûd-dag kûnl-pai jîg-ten-pa ye deluded children of the world! Mil.; izes dûn-pâr-tnams kûnl they who pronounce (read) in this manner, are mistaken; a dogs kûnl the adding of a is a mistake; nor--kûnl mistake, nor--kûnl sel-ba Schr.; *tôn-êc, sâl-po gyâm-êc* W. to remove mistakes, to correct. — 3. to be insane, deranged, syn. of smyôs-pa Dzl. and others. — kûnl-pa 1. adj. mistaken, deceived. — 2. subst. mistake; frenzy, madness; kûnl-êzî mistake, error; kûnl-êz (errandi locus) occasion for committing mistakes, a wrong way, peril; mistake, error, cf. gôl-sa; kûnl-kôr artifice Schr., (C.s. machine, contrivance; but this is spelled more correctly kûnl-kôr).

krûn-pa 1. to wish, to long for, zas-skôm Med., kyim-la Lex. — 2. W. to look upon with envy, jealousy.

kôl-ba, pf. kôros, to be angry, la at.

krôt-pa to roar, rush, buzz, hum, rûd-ba kûr-la kôr Med., a tinging noise is caused in the ear; rgyun-lûn kôr-êf a rumbling in the bowels Med.; sbo-kôr in the belly; kôr-kôr roaring, rushing, buzzing.

kôl-ba pf. and fut. dkôrol, imp. kôl 1. to cause to sound, to make a noise, to play, rûl-mo on an instrument, to ring (a bell), to beat (a gong, cymbal); ma dkôl-bar without being played on. — 2. to sound, resound, rôd-pa rûl-la râg* W. my bowels croak; kôl-po a player, performer, bell-ringer etc., cf. kôl-po; *drol-lo-to-ëc* W. a tinkling of bells.

ga 1. the letter g, originally, and in the border countries still at the present time, as initial letter = the English hard g, as final letter = ck; in C. as initial deep-toned and aspirated (gh), as final letter more or less indistinct; as a prefix (in Khams and Balti) fricative = y or i; v. Preface. — 2. as numerical figure: 3, cf. ka 2.

ba affix (article) to some substantives, like ka.

gûn C. (*gha*) 1. = ga (C. *ga*). — 2. = gân.

gûn-kôl C. (pron. *gha-lô*), tax, duty (on cattle and butter).

gôa W. a title of honour: the old gentleman, the old squire e.g. *gôa-gôa ta-ra-êzîn* the old squire Tara Chand, opp. to no-no the young Squire; instead of it in C. *a-gôho-lâc*.

gûn-kۀ gûn-gôl tickling Cs. ; gûn-gôl byêd-pa to tickle.

gûn-kôl Cs. such a one, such a thing Cs.; such and such; v. ëe-ge-ëo.

gûn-gôm gûn-gôm a melon Cs. (some Lexx. have: cucumber, others: barley).

gûn-gên, gûn-gên some (people), a good many; a good deal W., C.

gûn-kôl without cause, involuntarily, e.g. to weep Med.

gûn-ta Ssk., gûn-ta sde-tse-a a particular kind of Indian hand-writing, besides Nagari and Lantsa Gâ.

gûn-gà (mât), club, mace.
ga-dûr medicinal herb of an astringent taste.

Ga-dûr Lex. w.e.: şa-bai ga-dûr; Sch. explains: the growth of a new branch on a stag's horn.

ga-drâs C. (pronounced *ghandê*) how?

gâ-na = gâ-na, where, used interr. and correl., frq.; gâ-na-ba and gâna-ba the same as a sbst., the whereabouts of a person, his place of residence; rgyäl-po gâ-na-bar, (or gâ-na-ba der, gâna dûg-par, gâ-na bûgs-par) soñ he went where the king was Dzl., frq. — *ga-na-mêd* W. absolutely, at all events, *ga-na-mêd kal gos* it must be sent by all means; *gccm-mid Idg-te tali yin* I shall give it back at all events (B. čis-kyan).

gâ-pr camphor Med.

gâ-bra n. of a medicine Med.

gâ-psám how, how much, how many how long, interr. and correl.; as much as, e.g. as much as you like (you may take) col.

gâ-btsôn an eruption of the skin W.

gâ-tsûd C. how much, *rin gha-tsû* what is the price?

Gâ-za, gâ-ýâ, gâ-à a jest, joke, laughter, gâ-za dañ rtûd-mo rtse Phû. they jest and play; also adj.: inclined to jesting, *di-riû gâ-à mi dug* he is not in a good humour, in good spirits, to-day W.

gâ-zug W. how, interr. and correl.

gâ-yzi W. squinting.

Ga-ri, dga-ri = gâ-à W.; *ga-ri mi ray* I am in low spirits, dejected.

Gâ-ru = gan-dû 1. whither, which way, to which place, whereto. — 2. where, interr. and correl.

Gâ-ça the Garuda-bird. v. kyûn.
region or part of the world? gān-gi dus
which time? in the latter case it may also
mean  

which of the two doctrines, the Brahmanic or the
Buddhist, is the right one?  

this omission of pa, although sanctioned
by long continued use, is after all an
incorrect breviloqueness, and that pa must
always be understood, appears from the
frq. occurrence of the plural sign
immediately after yod etc.: de ynyis-kyi srīd
gan yōd-nams the claims to government
which both of these maintained  

\[\text{gan-tse} = \text{dē-tse when} \quad \text{then; gan zig whoever, if any body etc. frq.}; \quad \text{vulgo in W. often pleon. = any or some,} \quad *\text{gan zig tims-si pī-la}* \]
on account of some law-suit, instead
of tims zig-gi pīyir; gan la-lā zig is of a
similar meaning, but less frq. The import
of the word is still more generalized by
yai being added to gan or to the verb:
dnōs-po gan mton yai Mil. whatever he
sets his eyes upon; gan ltār-na yai, gan
yīn yai whatsoever it may be, however
that may be, be that as it may, at all
events, esp. C.; gan-yain-rūn-ba, gan-rūn,
gan-či-yain-rūn-whosever he may be,
whatevover it may be, quicunque; ynas gan-
yain-rūn-ba-na wherever; gān-nas gān-du
skyes yain out of which class of beings
and into whichever I shall be re-born
Dzl. — 3. indefinite pron., used absolutely,
each, every, any, all, when followed by a
negation = not any, none, no: to dar če
sogs gan yain ka, curdled milk, buttermilk,
water, every thing tastes bitter Med.; sānis-rgyās gān-gis yain ma bādgs-pa not yet
trodden by any Buddha  

\[\text{gan-gi lam sīn-du grub-pa des} \quad \text{he}
\]
whose way (of sanctification) will be com-
pleted first, shall ... Stg. Often tams-tād
or a plural-sign accompanies the partic.: gai
mi dēs-pa-dag they who do not under-
stand Dzl. Rarely in B., but frq. in the
col. language of W., the pa after the verb
is supplied by a gerundial particle, such
as na, nas: *gan tān-na kyad med* which
you intend to give is all the same. Some-
times, however, particularly in more mo-
dern literature, no pa is added to the verb
at all, esp. when gan is joined with yin,
yod, or dag, so that such sentences in
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sentences of occidental languages; but that
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dern literature, no pa is added to the verb
at all, esp. when gan is joined with yin,
yod, or dag, so that such sentences in
gan-ba, sometimes gan-po, also gan
1. full, r'i-po-čes ban-mdzod gan-ba žig a treasury full of jewels Dzl.; tál-chu köl-mas gan-ba-sté being filled with boiling lye Thgy.; yser-pyé bre gan-po, yser yòön-pa gan a measure filled with gold-dust, a basin full of gold; ḽobs-kyi nān-na sbrul y dag-pa gan-ño lit.: in the ditch it was full of poisonous snakes Dzl.; brgyud gan-bar gyur-to the progeny increased Gtr.; mchod-rten kru gan-pa Gtr. a pyramid, a full cubit in height. — 2. W. also heaped (measure), opp. to *gan-čad* (lit. bēad) smoothed (measure).

gan-bu pod, shell, husk (Sch. also also flower-bud?) ḽod-zér-gyi gan-bur  dril-nas enveloping himself in a veil of rays, wrapping in itself a garment of light (another reading: gón-por in a lump, in one mass) Gtr.; gan-ló an empty pod, freed from the kernels of light.

gan-zág 1. man, as an intellectual being, a person; gan-zág yòön-gyis brda sprād-pa another person describing it to you (opp. to what we know by our own perception and observation) Mil.; hence philosophical term for the I or self, Was.; ʰstan-bōs-la mkās-pai gan-zāg-rnams learned or lettered men, men of science Gtr.; esp. man in relation to religion: ḽos pyi-būl byod-pa gan-zág Mil., men who postpone religion, not troubling themselves about it: ʰdags-pai gan-zāg-rnams-kyi rgyal-po the king of reverend persons, i.e. Buddha; lóg-lta-čan-gyi gan-zág heretical people; gan-zág pal-pa, ta-māl-pa common people Mil. and others; also explicitly: people favourably disposed towards religion, religious people Gyatch. c. 26 & 27. (at present the word is generally understood in the latter sense); ḽūs pyis-kyi gan-zág Gtr., ma-čās-pai gan-zág skal-ba daṅ ldān-pa Mil. a pious posterity. The word, however, so little implies the clerical state, that it is used directly for 2. layman, one that has not taken orders Dzl. 258, 5 and elsewhere. — 3. (resp. žal-zág) tobacco-pipe, not the hukka, but

a small sort, similar to ours, gen. made of metal; gan-mgo bowl of a tobacco-pipe; gan-mjūg mouth-piece or tip of it C.

gains 1. glacier-ice, glacier; gāns-can adj. abounding in snow, in glaciers, also as a sbst. a glacier; gāns-can-las ḽyān-bai ḽu the water issuing from a glacier Med., and even as a p.n.: Tibet; gāns-can-gyi skad the Tibetan language; gāns-bhö-ga to cleave the snow, i.e. to have it trodden down by yaks sent in advance, in order thus to form a path for the travellers (v. Huc Voyage II. 421). — gains-rgyud a chain of snow-mountains. — gāns-chen-mzod-līa 'the five receptacles of the vast glacier-ice', or gāns-chen-rje-lin the five kings of the same', pronounced *gḥan-chen-de-'a* or *je-'a*, n. of a high mountain in Sikkim, commonly spelled Kinjinjunga; gāns-chen-mpsö-rgyāl name of a deity (?) Gtr. — gains-tigs Med. perh. stalactite. — gains-ri a snow- or ice-mountain, as p.n. = Ti-se. — Seldom 2. col. ice in general; *gāns-son* it has frozen W. — 3. snow in general, *gḥan_1ab* it snows Ts.; *gḥan-ma-ča* sleet. — 4. the sclerotic of the eye Sch.

gad-pa 1. a bluff; precipitous river-banks, such as frequently inclose the mountain rivers of Tibet. — 2. In W. the word seems to refer more to the species of rock, which is favourable to the formation of such banks: conglomerate; gad-gether a cavern in such a bank; gad-rgyal the gigantic walls of conglomerate rock, through which mountain rivers have cut their way.

gad-mo laughing, laughter, žig-rten-pai gad-mo a laughter, a laughing-stock, to wordly-minded people; nas gad-mo ynas this is to me an object of laughing, it is ridiculous to me Mil.; gad-mos dēbo-pa to laugh at a person Tar. 25, 15.

gan B. and W., gām C., nearness, proximity, used only in such connections as gan-du to, towards, up to, nai gan-du sog come to me; rgyal-poi gan-du he went to the king; kān-pai gan-du son he went
towards the house; rgyal-poi gán-nas 'pyin he came from the king; in col. language also c. accus.: *lóg-po gán-du* W. close by the brook, and c. termin. case, *bur gán-te* W. hard by the water; rin-gán-pa one living close to a mountain or hill.

gan-kyāl, and rkyal, supine, lying on the back, with the face upward, gan-kyāl (du) nyāl-ba to lie in that position; sge-ga to fall backward; sgyel-ba to make one fall on his back; *ghan-kyāl lóg-pa* to perform a somerset, to tumble over head and heels C.

gan-rgyā C., *gan-rgya* W., a written contract, an agreement.

gan-dār Sch.: a silk handkerchief offered as a present in exchanging compliments on meeting, = ka-btags

gan-mdzöd store-room, storehouse Sch.

gān-dho-la n. of a famous temple in Gaya in Bengal Tar. 16, 4 and elsewhere frq.; yet the words in Gla. 8, 10: 'pyi gān-dho-la nān-du lha-kān bya-spas 'making outwardly a gandhola, inside an idol shrine', seem not to admit of a noun proper; a Lama explained it by ytsung-lag-kañ; more correctly perh. = dri-ytsan-kañ, i.e. = gAndhola. Cf. also gānđholā.

gān-i-ra Gla. 65, 8 obviously a Ssk. word, though not in our dictionaries; Lamas described it as an architectural ornament, consisting in small turrets or spires along the edge of a flat roof.

gāb-sgra W. a belch (vulgar).

gāb-pa to hide, to conceal one's self Dzl. and elsewhere frq.; gāb-yig, writing in secret characters, cryptography W., C.; gāb-sa a place of concealment, hiding-place.

gāb-spān Gla., panels or little boards beneath the cornice of a roof, often filled out with paintings.

gāb-tse, gāb-tse a tableau containing numerous mythological and astrological figures, and used for fortune-telling.

gāb-tsad, gāb-pai tsa-ba a disease Med.; acc. to Schr. a hectic, consumptive fever.

gam v. gan.

gām-bu-ra W. citron, lemon.

gau 1. a chest, box Pth.; a little box or case; when containing amulets, it is worn suspended by a string round the neck (v. Schr. 174). — 2. a squeaking sound W., *gau zér-č* to squeak.

gar 1. (C. gār-ma) a dance, gar byed-pa, W. gār se-cé, to dance; gu gur-td-sel-mo byed-pa Glr. to sing, to dance and play; gār-mikan 1. one dancing, a dancer, a performer, e.g. even Buddha or any saint, when displaying miracles. — 2. n. of a god Tar. 11, 17, acc. to Schr., Siwa; gar-stābs a dancing gesture or motion. — II. = gā-ru, gān-du, whither, whereto, where; gar yan anywhere, gān-ba to go nowhere, to remain where one is Mil.; Pth. — *gar-méd* W. at all events, by all means, = *ga-na-méd* — gar-bāb at random, hit or miss, at hap-hazard Sch.

gar-nāg n. of a medicine Lt.

gār-ba strong, gar-ča strong beer.

gār-bu solid, not hollow Sch.

gār-mo thick, e.g. soup, = skā-ba; gar-ča Sch.: thick and thin; thickness.

gār-ja, native name of the district called by the Hindoos Lāhl or Lāhōl (acc to Cunningham 'Lahul' is a corruption of lho-nal, southern country, which latter appellation, however, is not in use in that district itself). Here, in the village of Kyelang, a missionary station was established in 1857, by the Church of the United Brethren (Moravians), together with a school and a lithographic press, for dif-
fusing Christian knowledge by means of books and tracts.

gar-log, Tar. 91, 7. 10. Transl. p. 317: 'acc. to Was. a rapacious mountain tribe, north-east of Tibet; in the Tibetan-Sanskrit dictionary mentioned as 'Turushka'. They are doubtless the same robbers, that are called 'Kolo' by Huc (II. p. 187), who were known to our Lama from Tashihunpo as mgo-log, or l2ari-ww-nyo-log, they having received this name ('queer heads') in consequence of having their hair closely cropped. Possibly gar-log is the older and more correct form; cf. dar-rgyas-gliin.

gar-sgi the muscles of the thumb (?) Med.

gal 1. importance, gal-du dzin-pa to consider of importance, to esteem highly Mil.; gal-tan Cs., more frq. gal-če-ba important, de mi śin-tu gal-če-ba yód-do Gir., belb-bya gal-če-ba Glr. important precepts; gal-ču unimportant, insignificant; undervalued, slighted Mil.; gal-po prob. = gal, Schr.; gal-po-če-yi bsá-a pon the important, indispensable master of the house Mil. — 2. constraint, compulsion, *ná-la ghal γhuJ* C. I have been compelled. — 3. trap, snare C, W., also Mil.; *gal-tém* W. id.; gal dzüg-pa to set a trap or snare.

gal-log Med. ?

gal-ta W. crow-bar, handspike.

gal-te 1. sbst., gal-te mčan-kun bčug Pth. ? — II. conj. if, in case, serves to introduce a conditional sentence, ending with na (which is the essential word, whereas gal-te may be left out as well): gal-te ... bóna if ... comes (éán ... éádr); also followed by yañ (kyan), although black snow fell Dzl. (nas instead of na, frq. to be met with, is either merely a slip of the pen, or an impropriety of speech). — gal-te-na as one word, and with the signification of perhaps, or the Greek ár (not 'if', Cs.) I found only in a few passages of the Kye-lang manuscript of Dzl., where the edition of Sch. has gál-te, which makes no sense. gal-srid W. = gal-te. In Lewin's Manual it often occurs in the sense of but, however.

gal-mdo n. of a disease Med.

gal-ba to force, to press something on a person (cf. gal 2), mi-la btsun gal in-door confinement is forced on men Mil.

gal-ro W. refuse, rubbish.

gas v. gás-pa.

1. num. for 33. — 2. affix instead of kyi, after g and ni; for the signification v. kyi.

1. num. for 63. — 2. sign of diminutives, e.g. kyi-gu puppy, little dog. — 3. extension, extent, room, space gás-sa gu-dóg, hiin-pa gu-dóg, lam gu-dóg a nar-
row place, valley, road; gu-yâns (-pa) spacious, roomy, wide, gu yâns-pa dug there is much room here.

Gu-gu-la Ts. plate, flat dish.

Gu-gui (gu-ge) Amyris Agallocha, a costly incense, one kind is white, another black.

Gu-ge n. of a province in the southwestern part of Tibet.

gii-ti W. deaf (?).

Gu-ru Sak., spiritual teacher, father-confessor.

Gu-ru-sa Wdk. garment, dress (?).

Gu-gi-ba bent, bent downwards (?), of leaves Wdk.; gi-pa id.

Gu-pa W. to rub or scratch gently, to tickle.

Gun I. Sch. 'the broad-headed tiger of Central Asia, Charachula' (Mon-poi); it is said to differ from stag, and is not found in Tibet. — II. also gun (c. gi-n-mdma) 1. the middle, gui-la in the middle, e.g. the king in the middle (between his two wives); stod-kyi giin (ma) ton taken out of the middle of the upper part Mil.; giin-du byed-pa Thgy. prob. to divide through the middle, to dissect (anatomically); giin sqrig-pa Sch. 'to unite'; with respect to time: dbug-gyi giin-la W. in the middle of summer; nyin-giin, and mtskam-giin mid-day, mid-night Cs.; giin-rnyis, the two middle times, mid-day and mid-night; gnam-giin tien-la at the hour of midnight. — 2. mid-day, gun bâb-pa to take a noon-rest on a journey; gun-tsiigs dinner Schr.; gun saîns-la gro-ba (W. *âa-êc*) to take a walk about the middle of the day, at noon; perh. also generally: to take a walk; guin-tân Sch. 'at noon', more prob. after noon. — 3. mid-night, guin-la at midnight Grh.; dguin-yiég one night (?). Sch. — 4. (Chinese?) title of a magistrate in Lhasa, something like Privy Counsellor; v. dguin.


Gun-tân n. of a monastery in Mânyul Mil.

Gun-mo the middle finger; *guin-dzüg* C. id.

Gun-dmâr-la-þiug C. carrot.

Gun-þiug C. radish.


Git-pa v. giid-pa.

Gun (Cs. gun-pa) loss, damage, *ñid-la gun jöng* W. I have suffered a loss (prop. damage has come over me).

Gin-po Lh. expensive, dear.

Gin-dmâ a bottle-shaped or cylindrical basket to put fruit in, Ld. (perh. akin to rkön-pa).

Gin-pa v. gin-pa.

Gur, resp. dbug-gur, yzim-gur Cs., also dbu-gur Cs., tent, go-s-gur Cs. a tent of silk, ypin-gur of felt, sbra and re-gur of coarse yak's hair felt, ras-gur of cotton cloth; rgyal-gur Cs. 'a king's pavilion', dam-gur a military tent. — Gur-mêd a magnificent tent, or gur-rgyal. is used by Chr. Prot. for the tabernacle. — Gur-tâg the tent-ropes, *gur-bôr* W., or gur-tâi Cs. the tent-poles. — Gur-tâg Cs. 'the upper covering or outer fly of a tent'. — Gur-râol Cs. 'the walls of a tent'. — Gur-kland passage for the smoke out of a tent, gur-
gram lattice in the side of it, and gur-l'am stakes supporting the roof Sch., peculiar expressions relating to the felt-tents of the Mongol nomads.

2. marigold, Calendula, and similar yellow flowers C.

gur-gir Ld. a small churn used for preparing tea.

gur-l'pás a perforated skin, a hide full of holes Sch.

gul-gül Bal. slowly, for gi-le.

gul-mág Lt. n. of a medicine.

gus-pa sbst. respect, reverence, devotion; also adj. respectful, devout; dge-dan-la gus-pas žyag tsal-lo the priesthood I respect with devotion; ma-gus-pa unbelieving, undevout Thgy.; "gus-sáb čo-ré" W. to show a respectful willingness to serve; humble, gus-par gyur-ba Cs.: ‘to humble one's self'; in modern letters = pran, your most humble servant.

gus-po C., W. expensive, costly, dear.

ge num. for 93.

gé-sá a kerchief for the head hanging down behind.

gés-sár 1. Cs. n. of a flower, Lt. and elsewhere, prob. = गुजरिंग; it is said to grow in Nepal, and to be called also púd-má ges-sár. — 2. Sch.: pistil, but, like ze-brú, it signifies undoubtedly the organs of fructification in general, as the natural science of Tibet is certainly not acquainted with the sexual difference in the parts of flowers; ge-sár-can the lotus flower Sch. — 3. n. of a fabulous king in the north of Tibet, with the epithet dmág-gi rgyal-po Glr. and elsewh.; ge-sár-gyi sgruñ the fabulous history of the same.

gé-sá hindrance, impediment, obstacle, gés-med-par without hindrance, unimpeded, te-tsom da'n gégs sél-ba to remove doubts and hindrances Mil.; gés-byéd bgegs a malignant spirit, causing im-pediments or mischief Zam.; čos-mdzäd yós-la gés-la byé-pa to throw obstacles in the way of all pious people Pth.; sañs-rgyud mi tób-pai gés bzi four obstacles to attaining the Buddhahship Thgy.; also without a negation: tób-pai grogs gró-am gés-su .gro will you help me or hinder me in obtaining . . . ? Mil.; gró-pai gés impediment to perfection.

gel-pa branch of a tree, šin-gel-pa.


gó 1. place, room, space (prob. = go); in this sense it is used in go-mtšams-méd-par without intermediate spaces, continuous; hrú sna tsogs go-mtšams-méd-par skyes grain of every kind grew densely, luxuriantly; go-mtšams-méd-par gán-ba closely filled Tar. 13; prob. also in go-ød: ‘the space is cut off, or filled i.e. the matter is done with, settled, satisfaction has been made; col. also: I have got enough, I am full, (the thing lost or missed) has been found, restored; *gho čo' son* or *jhum* C., "go ćód-kan yod" W. he has managed the business well, he has executed his commission satisfactorily; des rgyal-bai gó mi ćod by this the victory has not yet been fully decided Glr.; fub bsam sgom y stm-gyi go ćod (by only once looking at the Ommanipadmeham) every other hearing, thinking, or looking at is done away with, any thing further is rendered unnecessary Glr.; kyé-l-la go mi ćod-pai čos a doctrine not satisfactory to you Mil.; bu tāab na sphyug sī žyir go mi ćod why should it not be sufficient that I be condemned to exile instead of my son? Pth. — 2. the proper place of a person or thing among other persons or things, position, rank, condition of life, so in many of the following compounds, the word being seldom used alone: pa'i gor in the place, office, dignity of his father Dzl.; gó-nás according to, in proportion to Glr.; go rya-na when rank and
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rn-gi go, dug that is my place, my business, like ča; also place, space, spot in a still more general sense: 'á-mai gö-na at the place of my mother, with my mother GIR.; rán̄-ďag̃-gi gö-na near the mill GIR.; go ldög-pa (zlog-pa, lög-pa) to change place, esp. to turn to the contrary Sg.; nád-go the seat of a disease Sch.; go-byéd is mentioned as a quality of the air Sg.; sprin-gyi go-bar ĳyé-nas onis, we came parting the space between the clouds MIL.; sprin dkar ldān̄-gi go-dög MIL.? — 3. armour, gen. gö-ča. —

Comp. go-skábs lit. a chance of taking place, of existing, bdé-bai go-skábs gö-la yod Phk., where is there a possibility of being happy? — go-skāl C. the share or portion due to a person in accordance to his rank. — go-kās arsenal Schr. — go-kráb coat of mail with helmet, armour. — go-γrál rank, dignity Cs. — go-gráš id. Cs. — go-γsā v. go 2. — gö-ča 1. armour; often fig.: bzd̃paj gŏ-ča bdg̃-ba, or gŏm-pa, to put on the armour of patience; mi-jīg̃s-go-ča the harness of intrepidity. 2. gear, implements, tools in general, bka-bis srūn-bai gŏ-ča (charmed) instruments used for securing future happiness (in behalf of a new-born infant) Med. — go-mnyām C. of equal rank. — go-ṭēm degree of dignity or rank Cs. — go-čuñ = sma-čuñ, of different sorts, various Lex. — go-lōg (cf. go-lōg-pa) the contrary, reverse, opposite; wrong, perverse, dé-las go-lōg the contrary of it Med.: *go jurg go-lōg-la W. head foremost; *go-lōg či-če* W. to go to work in the wrong way, *go-lōg di-če* to write wrong. — go-pān(s) 1. degree, rank, dignity, bōn-poi go-pān-ba bdg̃-par gyur-ba Phk. to be installed into the dignity of a minister; go-pān spār-ba Lex. to raise the dignity. 2. model, pattern, standard of perfection (?) Cs. — go-mšāms v. go no. 1. — go-mšām harness and weapons. — go-řim 1. order of rank GIR. — 2. succession, successive order, turn.
gog

gog W. for gön-po a lump.

gog-tal ashes, *gog - tál yim - če, yög-če, tön-če* W. to spread ashes (viz. on the snow, in order to increase the effects of the sun, and to accelerate the thawing of the snow).

gog-pa 1. to crawl (of little children).
   2. to crumble off, to scale off (of the plaster of a wall, of scurf etc.).

gog-po dilapidated, ruinous, kā̀ın(-pa) gōg(-po) a house in ruins; mktar-gōg a dilapidated castle; of clothes: out of repair, ragged; tön -gōg a field lying waste; dpe - gōg an antiquated, worthless book; gog-gōg Cs.: ‘the sound of a somewhat broken vessel’.

gōn 1. price, value, also gōn-tā̀n Glr., frq.; gōn dpfyā̀d-pa (often also ḍcā̀dpā, inconsistent with etymology) to apprise, to fix a price; gōn bṛgyā̀d-pa C. (gōn srig -pa Schr., Sch.) id. — 2. the above, in space as well as in time, (in Khams e.g. it is used as a sbst., signifying: elevated, alpine pasture-grounds); the above said, the former, referring to a preceding part or passage of a book, gōn dā̀n mṭuṇ, gōn dā̀n ḍrá-bar, gōn-bzin, gōm-mtswin as above (mentioned); ṣhrin gōn ḍbzol-ba to confuse a message, to make a medley of it Glr.; gōn-dū, gōn-na, gōn-nas, gōn-lā 1. adv. over it, on it, thereon, above, from above. 2. postp. c. genit. or accus.: on, above, over, before, sgo gōn-du over the door; yāḥ -kyi gōn -du das, he died before his father Glr.; dēi gōn-du before this time Glr.; ma tṣogs gōn-du before they are assembled; gōn-gi the former, the above mentioned; gōn -gi dē -rṇams those preceding; gōn-du būḍā-pa ltar as has been said, explained above; gōn - dū smōs-pa the above mentioned; gōn -gi ... žes smōs-pa the above statement that ...; sīa gōn bōd-kyi rgyāl-po the former (ancient) Tibetan kings; gōn and ḍog like our subdivisions of a and b, the first and second part, division or section of a book, ba-gōn and ba - bg Volume XV Section 1 and 2; the face and the back of a leaf: bū -gōn folio 4, a. — gōn-skṛ -yāga, a title, like our: his highness, excellence, eminence Sch. v. sku.


gōn-ba, W. "gōn-nā", gōn-kyi gōn-ba, collar, gōn-ba-nā ḍzin-pa to seize by the collar high (colla) gōn E.

gōn-ma a higher one, a superior; the former, the first named, gōn-ma bzin-du like the former; rgyāl-ba gōn-ma the most high, the divine Buddha Mil.; gōn-ma če, gōn-ma čen-po the most high, applied to worldly sovereigns, as: rgya-nāg gōn-ma the emperor of China C.; gōn-ma -rṇams Mil. the gods (the ‘superi’ of the ancients), among whom according to the doctrines of Buddhism the Lamas are included.


god, W. *gōd-kā* Del. gōd-pa, Cs. gōd-ma 1. loss, damage, god gyi-yi-ba Thgy., *gho-lā ḍo-wa* C., *god-la ča-če* W., to suffer loss, e.g. nōr - la or nor, a loss of money and property; gōd-pa vb. id., *nor gōd-da* W. have you had a loss? 2. C. punishment.

gōn the common gourd, pumpkin W.

gōm-pa I. vb. to put on (clothes, shoes), mgol-zā gōm-pa to put on a cap.
— II. sbst. coat, clothing Sch.; *gón - če* Lh., Ld., *góm-ma* Bal. id.

11. sbst. coat, clothing Sch.; *gdn - če* W. to tease, vex, irritate.

góm-pa 1. a pace, step, góm-pa börd-ba to make a step, to pace; góm-pa bdun börd-ba Glr. 5, 2 and elsewh.: to make seven steps, as a ceremony, which may also be counted equivalent to a religious pilgrimage, the actual performance of which is not possible: góm-pa dórd-ba prob. = börd-ba; góm-pa débs-pa and skyêl-ba Lt. ?? — góm-pai stabs the (peculiar) manner of stepping Zam.; *firti-gu-la goóm-tZri bib-?e8 W. to teach a little child to walk; *gom Zcig-Ee* to stride solemnly along; *gm-jdr' col. a veranda (?).

2. the 'pas' in dancing.

gwm-ya tâ to make a step, to pace; g6m-ya &-ba Glr. 5, 2 and elsewh.: to make seven steps, as a ceremony, which may also be counted equivalent to a religious pilgrimage, the actual performance of which is not possible: góm-pa &-ba prob. = bdun &-ba; g6m-ya &-ba and skyêl-ba Lt. ?? — g6rrcyai stabs the (peculiar) manner of stepping Zam.; *firti-gu-la goóm-tZri bib-?e8 W. to teach a little child to walk; *gom Zcig-Ee* to stride solemnly along; *gm-jdr' col. a veranda (?).

qwq gh yo accustomed, wonted, wont c. dat.; kldg-pa-la gh-sd p1.w-tising (the art of) reading DzL; gh-par byid-pa, and jyhr-ba c. dat. and accus., to accustom one's self to a thing, to prmc-tise; mi góm-pa unaccustomed; *mi dari g6m-te' W. accustomed to man, tame, domesticated: *giumL.ky$* C. a habit, custom.

wq gdr-gma G.: a general name for stone; Sch.: stones, rubble, bowl-der-stones.

gor-ma Cs.: a general name for stone; Sch.: stones, rubble, bowl-der-stones.

gor-ma-chág, eleg. gor-ma-bákim, certain, sure, indubitable, de byin-ba gor-ma-chág-go his coming is quite sure Wdn.; dé yin gor-ma-chág-go that it is this, is quite certain Stg. frq ; gor-ma-chág-par adv. certainly.


gör-si-ba v. tân-da-na.

gol-ba v. gôl-ba.

gos 1. resp. ná-bza, garment, dress. — 2. in some compounds silk. — rgyán-gos fine clothes Glr.; rgyun-gos C., W., an every day coat; Ùs-gos clerical garb or garments Schl. 170, Burn. I. 306, Köpp. I. 339, II. 266; mtâin-gos a sort of petti-

gos-ma* Tâmarâtąj. y

Comp. gos-skûd silk-thread. — gos-sgâb skirt or flap of a coat. — gos-sgóm box, chest, or press for clothes, wardrobe. — gos-chén, col. go-chén, silk fabrics, silks. — gos-rnyin an old coat or dress. — gos-tiân trowsers Glr., C. — gos-mtâ = gos-sgab. — gos-nâg a black garment, a female dress. — gos-bzâni a beautiful dress, fine clothes (as an object of show), festival raiment. — gos-lâg (in W. also pronounced *goi-lâg, go- lâg* in C. *gho-lâg*) dress, clothes, body-linen; *gos-lâg ŋü-cê* W. to wash linen.

gos-pa pf. of bgo-ba.

gya num.instead of brgyâd-ču, in the abbreviated numbers gya-ču etc. 81—89.

gya, a root, the meaning of which is not quite settled yet; it occurs in the following combinations: gya - gyu (Cs.: crookedness?) intrigues, secret machinations C., W.; yndd-dms dari bsâci-gon gyâ-gyzi. sogs malice, deceitful tricks and the like; gya-gyu-čan crafty, deceitful, fraudulent, e.g. sems; gya-gyu byid-pa to intrigue, to plot. — gya-ma-gyu 1. of rivers etc.: quiet, calm, gently flowing along Mil. 2. of a man: cautious, close, reserved, so that one does not know what to think of him, ni f. — gya-nyês Mil. was explained: marvelous, inexplicable, of men, occurrences etc. — gya-nóm-pa* Cs.: 'contentment, joy'; yet the context in several passages of Mil. suggests the signification: abundance, suf-ficiency. — gya-rtöm, gya-tsöm haste, hurry, rashness Cs.
gyad-ba deformed, disfigured, having lost his or her former beauty Cs.
gyag-pa diminished Cs.; v. gyag-pa.
gyai, gyen pisé, earth or clay stamped into moulds, and frequently used as building-material in Sp., Ld., and other parts of Tibet; gyain-agrom pisé-mould; gyai-skor pisé-wall round an estate or village Glr.; gyan-ra cattle-yard constructed of pisé; gyan-te terrace wall of pisé Ld.; gyan-rim one layer of pisé, i.e. as much as is stamped in at a time, about one ell in height; this frequently serves for a measure of the depth of the snow Mil.; gyan-ris fresco or wall-painting.

gyad, also gyad-pa, Ssk. n. 1. a champion, a man of great physical strength, an athlete, frq.; da-dön gyad-gyi tsal gran let us try once more our strength in fighting Mil.; gyad-roo giant-stone, i.e. a stone which only a giant is able to lift Mil. — 2. n. of a people Tar. 11, 10.

gyan-rgyud Med., gyan-rgyud bu-ga, gyan-rgyud mū?

gyam a shelter, a grotto large and wide, but not deep (cf. skyiba), brág-gyam a shelter under a rock; gág-gyam a grotto beneath a conglomerate rock; poing-gyám (for pa-boi-gyam) a shelter under a beetling rock; gyam-bu a little cover or shelter Cs.
gyar-gyöd prob. = gyod-kā, god-pa loss, damage.

gyi for gyi, after n, m, r, l; v. kyï.
gyi-na (ba) n. 1. bad, coarse, mean, poor, miserable, of food, clothes etc.; gyi-na tsō-ba a miserable, starving life Pth. — 2. unsteady, fickle Schr.
gyī-liin Glr. n. of an excellent breed of horses.
gyig caoutchouc, India rubber, gyig-sūn, gyig-sdön caoutchouc-tree Sik.
gyin n. of a deity Pth., perh. = kīn-kān.
gyin-mo W. gently sloping, gradually descending or subsiding.
reduced to want. — gyón-po (cf. kyö-n-po) hard, harsh, rough, rude, impolite, (Arab.) ka-gyón-po hard-mouthed; gyón-ró a dried up body, a mummy Sch.; metaphor. dgra-gyón a hard, cruel, dangerous enemy; ka-gyón-ré very rude, impudent Mil.  

gyod v. gyod-pa.

gyód-ka loss; quarrel, law-suit Sch.

gyó-pa to put on, to wear = gón-pa; lás-la gyón-pa yos the garment that one wears Dzl.; gyón-rgyud materials for clothing Mil.

gyóds -po father-in-law, gyós-mo mother-in-law, gyos-sgyud parents-in-law Dzl., Sqg. (In Ld. this word is rather avoided, sounding, as it is pronounced there, much like the obscene rgyd-ba.)  
gvéa 1. angle, corner Dzl. 2q-, 13; lap, lappet, extremity, gés-kyi grvéa coat-tail Tar. 98, 10 (seldom used). — 2. school, kłóy-grvéa a reading-school Cs.; sgóm-grvéa Glr. and elsewhere: a meditating-school; sícés-grvéa a school for mystical theology Cs.; dül-grvéa Glr. a training-school, seminary; smin-grvéa a medical school; rtsis-grvéa a school where mathematics are taught; yig-grvéa a writing-school Cs. — 3. a cell Cs. (?) — 4. sometimes for grvéa-pa. Comp. grvéa-káí school-house, school-room; lúb-da-káí W.id. — grvéa-pa scholar, disciple; generally; monk, the lowest ecclesiastical grade; grvéa-pa byéd-pa to become or to be a monk. — grvéa-dpon school-master Cs. — grvéa-prug school-boy. — grvéa-teañ the apartments in great monasteries, where the monks belonging to the same theological confession live together. — grvéa-tsóbs convention of monks. — *da-ság* cell C., W. — grvéa-sa monastery, grvéa-sa çen-pó a great monastery; a school attached to such a one; mtsan-njéid-kyi grvéa-sa yig a school of the Tsannyaıdpá sect; dei stónpa-rnams the teachers of such a school Mil.  

grá-ti plate, dish Ld.
written grág-pa), dga-grágs žur-ba to raise shouts of joy.

grán-ba, W. *dáň-mo*, I. adj. cold, cool, grán-bai ynas a cool place; *dáň-mo rág* W., *dáň-gi žúg* C. I am cold.

II. sbst. coldness, cold, grán-ba ni dró-bar gyur the cold changed into warmth Dzl.: *mén-tog dáň-mo žog* W. the cold has struck, killed, the flowers. — grán-nád the cold fit of the ague, *dhaň-ži* (lit. mürris) C. id. — *dáň-nád* W. synon. with grúmbu, gout, rheumatism, arthritic pain; grá-dro cold and warmth, grá-dro-méd-pai ras-kyán dši this thin cloth which constitutes my clothing, in warm and in cold weather Mil., v. méd-pa; also warmth in a relative sense, temperature. — grán-súm Lts., gráni-súm byéld-pa to shiver with cold Schr.

III. vb., also grás-pa 1. to get or grow cold, gráis-su b二者-pa Lex. to let grow cold; gráis gsr-bar žug it will grow cold Mil.; gráis mi bya one must not suffer (the child) to catch cold Lts. — 2. to count, judge, consider, v. bygrán-ba; also Zam.: cés grán-naaň though such may be supposed; Cés. and Schr. have also gráis perhaps, yin gráis perhaps it may be so.

gráis, col. also *dáň-ka*, Ssk. संख्या number, frq., lan gráis-dú-mar a number of times Mil.; gráis-méd-pa, eleg. gráis-ma-méč-pa innumerable; gráis-can numerous (?) Cés.; gráis-can-pa the atheistic Sankhya sect of the Brahmans (Ban. p. 66); *dáň-dáň žag-dáň gyağ-če* W. to date (lit. to write down the number of month and day); gráis, débs-pa or rtsi-ba to count Cés. — gráis-brdá (Cés. Gram. § 235) symbolical numerals, certain nouns, which in some books are used instead of the usual numerals, e.g. mig, eye, for ‘two’.

gráis-pa to grow cold, v. grán-ba III.

gráb-rgyúg pride, boasting Sch.

grábs 1. preparation, arrangements, measures; a contrivance, grábs byéld-pa to make preparations for, to be on the point of, frq., gró-bai grábs byéld-pa, to make preparations for departing, yódl-grábs yódl-pai teé-na just as preparations were made for slaughtering them Mil.; *ko kyung dhab jhe* C. he is getting sick, is going to vomit; Káb-grábs, dzin-grábs the making one’s self ready for combat. — 2. col. also for gros, deliberation, *ne čir dhab jhe dag* C. they are deliberating about me; *nai-nil-nil days lün-ne* W. on mutual agreement.

grém-pa 1. swamp, marsh, fen Lex. — 2. grém-pa Mng.

gral, Ssk. ग्राल 1. row, series, class, esp. a row of persons, grál-(du) sgriog-pa to order, to dispose in rows, in rank and file; gral-gí tóg-ma, ltag, goin, more frq. gral-mgé the upper end of a row, the uppermost place, the seat at the head of the table; tá-ma, .og or gral-mjúg-(yýug) the lower end; gral mgé the first, the head person Mil.; ygas-gral the right-hand end, yyon-gral the left-hand end; gral-rüm C. claim, title, ryan-yón-gral-rüm the right of seniority; gral-pa a beer-house customer; gral-yám tap-house talk Mil.; dbal-gral the row of supplicants for a benediction; méd-grágs dbal-dbal-gral mÜN dáis su Mil. if you sit with your fellow-believers in one row, on one mat; *če -dál-la éud son* W. he has entered into the row, the class, of adults. — 2. bench. — 3. proportionality (?), *zen-rín dal-méd dais* W. with his disproportioned length and breadth, his unwildness. — 4. *mi žig-la ál žig dige* W. (lit. sgriog-pa) W. to play a trick to a person.

gral-ma a small beam, rafter, Cés.; gral-bu, gral-príd Sg. roof-laths, sticks which are laid close together and covered with earth.

gras class, order, series; rank, dignity; tribe Cés.


grí (so pronounced in Pur.) 1. knife, grís yódl-pa, *di dain éad-če* W., to cut with a knife, but also grí riám-pa, yódl-pa, güns-pa Ma: to kill with a knife.
gri-sê, gri-ðêö, gri-kâ the edge of a knife; gri-lâm lit. ‘the path of the knife’, the cut, incision; gri-ðêö Phk. a short, crooked sabre or sword, falchion, cimeter; gri-sâ flesh of a man that has been killed with a sword, (used in sorcery). — 2. Lt.: dar-maï gri?

Surus gri-mâg v. gri-ma.

Suras gri-pa Mil., prob. = sgrin-po skilful, clever.

Suras gri-ba 1. shade, gri-bi ju Glr. the shady part of a valley on the north side of a mountain range, cf. srib; gri-bjûgos the side not exposed to the sun, north side, col., gri-bhaq the coolness of the shade, the cool shade Sch.; gri-ma *di-mâg* W. shadow (cast by an object); deî gri-ma gân la þog-pa on whom his shadow falls; gri-baâd a dial Cs. — 2. spot, filth, defilement, contamination, mostly in a religious sense: gri-yoi pollution arises; ro-gri defilement by a corpse; gri-bâl name of a Buddha; grib-(klyis) nön-gyi ydom a demon that defiles and poisons the food, a harpy; *kô-la sib þog sôn* W. C. he is crack-brained, not in his right mind; *gib-čam* stubborn, refractory, whether from stupidity, or from ill-will.

Suras gri-pa to hasten, to hurry Sch.

Suras gri-ma Sik. a pair of scissors.

Suras gri-ma Med.? (Lex. quadrangulär, regular, harmonious) Schr.: intelligent, clever.

Suras gril (cf. gril-ba) a roll, sôg-gril rolled paper, a paper-roll; ges-gril a garment folded up Cs.; gri-kâ byéd-pa to make up a parcel Sch.

Suras gri 1. boat, ferry, ship, vessel, also a hide blown up with air, used for crossing rivers = *ko-ðêö* C.; gri-sân id.; gri-sân-pa ferry-man; gril-la zôm-pa to go on a ferry. Comp, gri-kâ, gri-sân-kâ, gril-btai-sa C. starting- or landing-place of a ferry, — gril-ðêö, gril-btâs fare, passage-money, a boat-man’s fee. — gri-pa ferry-man. — gri-ðêö ship-master, master of a vessel. — gri-ðêö, gen. gru-þêins, ship. — gru-dzin (Grievous) ancient name of Tatta, at the mouth of the Indus, ancestral seat of the Shakya race, whence the name is transferred to the residence of the Dalai Lama in Lhasa, v. Kôpp. 11, 342. — 2. (Cs. gru-ma) angle, corner, convex or concave, also edge, border, rim; gru-yosum, gru-bzhîi etc. triangle, quadrangle; gru-yosim-pa triangular; akyl-for gru-bzhîi-þag grîri-ba to draw a quadrangular figure, a square; dom-ðên gru-bzhîi, a surface six feet square; abyîbs gru-bzhîr yod S.g. *du-nar-čan* W. rhomboidal; gru-yon, Cs. gru-gzel, oblique angled; gru-drân right-angled Cs.; gru-hân v. mto-gon. — yul-gru place, village, town, country. — 3. lustre, of precious stones, gru-dmâr a reddish lustre Mil.nt.

Prâs gru-gri 1. clew, hank. — 2. n. of a country.

Prâs gru-čâr ‘a fine, fertile rain’ Sch.

Prâs, gri-ma, gré-ma elbow, gru-mor ka-þâm-ka bsùn-ba holding a trident in his arm Phk.; de-la gru-moi þul-rdêy þig byas-nas pushing him with his elbow Mil.; gru-sûg byé-d-pa id.; gru-moi kug, the hollow of the elbow-joint Glr.

Prâs-gri-sân id.; gru-sân, n. of a country Phk.

Prâs grâg-pa to break into small pieces, to crumble, to bruise Dei.; grâg-pa brâs bruised rice Schr.; râs-pa čag-grâg fracture of a bone Med.; grâg-bu something broken.

Prâs, gru-sân-ba, gru-pa, fem.gru-čâr mo 1. wise, prudent Mil.; also: grins-pa lags very learned Sri! Thgr. — 2. meek, mild, gentle Cs.

Prâs grub Ld. all, *þub ti soî* all are dead; *þub zas soî* it has all been eaten up, (v. the next word).

Prâs grû-pa, pf. of grû-pa 1. made ready, complete; perfect; (ma grû-pa also: not existing); grû-pa rai-byöñ spyan-ras-yiţes Glr. the perfect, by himself originated, Avalokiteswara = þûm-gyis grû-pa; don tams-câd grû-pa, don-grûb, słañgפז, חים א ‘the fulfilment of every wish’ n. of Buddha, also of a spell or
magic formula. — grūb-pa lus Med. either: the frame, the structure of the body, or more prob. an abbreviation of jān-po bid-las grūb-pa lus Med., v. jān-po. — 2. the state of perfection, grūb-pa tob-pa to attain to this state, grūb-tīb तिथिग one that has attained to it, a saint; grūb-bryēs, grūm-mād id.; grūb mātā (C.col. *dhūma-tā*) Sāk. विक्रम opinion, theory Zam.; यु-नान-गी grūm-māt ma cāma-par Gār. there being no conformity of opinion between Brahmanists and Buddhists; also n. of a philosophical work, Was: 262. — ma-grūb-pa, grūb-pa-mēd-pa?

1. S.g. n. of a burrowing animal, Sch.: badger. — 2. pf. of grūm-pa lamed, crippled, grūm-pa a maimed person, a cripple; grūm-ā, grūm-nād gout, rheumatism, = tsig-nād; drag-grūm gout, podagra; *da-dīm* W., a feeling of lameness in the limbs.

2. grūm-tse a thick woolen blanket Mil.n.t.

grūb-bīm a class of demons, grūb-bīm-mo female demons; there are also horned demons of this kind.

griś-po C. a yak two or three years old.

gre a Naksatra, v. rgyu-skār.

grē-ga(C.a sheet of paper (W.*sog-gān*)

gri-ba the fore-part of the neck, the throat, both the wind-pipe and the gullet; *dē-va dé-mo*, or *nyān-pa duq* W. he has a good voice, sings well; gre (bā) gāgs-(pa) Med. hoarseness; *dē-va tān-ic* Ld. to join in singing or shouting; grē-ba dār-ba a snoring or rattling in the throat; *dē-bsd tān-ic* W. to hawk, to hem, to clear the throat.

grē-bo a species of demons; grē-mo 1. female demons of this kind. — 2. v. grē-mo.

de-māg, vulg. for grē-ma awn.

grē-mog-bu W. ant, emmet.
gentlemen! Stg.; fellow, grogs-kyeu play-fellow, play-mate Dzl.; dpün grogs fellow-combatant, brother in arms; dāng grogs, resp. bāng grogs inmate, fellow-lodger Mil., *dāng rogs* W., (v. brant-sa) id.; also neighbour W., C.; dūga grogs, yān grogs, grogs, companion in life, spouse, husband, wife, grogs mī rnyed she cannot get a husband Nil.; tie odii grogs-ski1 a man's destination as to marriage, the matrimonial lot assigned by fate Gb..; dūga grogs, hi grogs, Oz cirig grogs one beloved, lover, sweet-heart, māl grogs resp. yin māl grogs bed-fellow (not only 'concubine' C's.); dūga grogs ally, confederate (in war), hence also: - 3. assist-ad, fellow-labourer, kcis grogs journeyman, under-workman; grogs ṭaw pa to help; they helped the old woman in anointing the pyramid Dzl.; rtvig grogs ṭaw pa to help in building a house; at present in C a word of courteousness in making requests: *tni rog mfi* (tna3i) be so kind as to show me; *nii rog dzg* would you kindly give me; *dha na ṭoī rog dzg* now please let me go! cf. rogs.

Comp. groi-kyer 1. a large town, city, B and C. groi-kyer (ggi) mīōg chief city, capital Tar. 2. fig. place, scene, sphere, (e.g. this world is a scene of illusions Mil.) — groi-grains the number of houses in a village or town. — groi mīōg Mil., groi-mīōg drim pa, groi-ty, ryyu-pa one that wanders about among the peasantry as a fortune-teller; clerical charlatan, hedge-priest. — groi tyām prob. = groi-tsig = groi-rdal (Lex. अवकाश ‘an extension of houses’) a large town, also a suburb. — groi pa 1. W. a villager, peasant. 2. C. = groi. — groi-po = groi Mil. — groi-dpon village-chief, Sch. — groi-mi peasant. — groi -tsig Lex. provincialism. — groi -tsu village, borough. — groi-bzis farm Sch. — groi-yul village Mil.

groi-ba C. col. for groi-ba cold, in Gbr. occasionally.

gro̱d-pa 1. belly, grod-tsul suet. — 2. col. stomach; of ruminating animals the first stomach or paunch. — 3. a dried paunch, or bullock’s stomach, for keeping oil etc. Gbr.

gron-can disadvantageous, injurious, gron-če very noxious, gron-mērd harmless, innoxious Lex.

groila pf. of groi-ba, as sbst. = the having been delivered, deliverance (from the pain of existence).

gro 1. advice, counsel, gros ḍeb-pa B. to give advice; groś byēd-pa B., *ṭōs ṭjak-bč* W., to consider, to deliberate; to resolve, decide; groś ḍri-ba to ask (a person’s) advice, to consult (with one); groś-ḍri-sa the place where advice may be asked, an oracle Gbr.; groś-pa adviser, counsellor, senator; groś-mi id., head-man of a village; groś mī₂n-par by unanimous decree, unanimously Dzl. 2. speech, talk, = ḍam Mil. nt. 3. council (?). 4. C's.: care, heed, caution, gron-čan careful, cautious, gron-med careless, heedless.

gla pay, wages, fee, gla zā-ba to live on wages, to work for daily wages Dzl.; gla-lṭö food and wages; glā-pa, glā-bo (col.), gla-mi a day-labourer, hired workman, glā-mo (Cs. glā-ma-po) fem.

gla-ba 1. the musk-deer, Moschus moschiferus, glā-mo the female of it, gla-ṛūg the young of it; glā-bāi lṭé-ba musk-bag (lit. navel); glā-gṛisi (W.*lari-si*), Sek. बसुरी musk, glā-gṛisi me-tog Pedicularis megalantha, *gla-dā-ra* W. Delphinium moschatum, two alpine plants smelling strongly of musk; gla-gṣdā n. of a medicinal root Cs.; gla-gla-d v. gla-gla-glād. — 2. n. of a pretty large tree, similar to, or the same as stār-ba Gbr.

gla, bya-glāg eagle, vulture; glag ċrā-mo Sch., *lag-kṣi* W, (an eagle which is said to bark like
glag-pa

- a dog), rgyab-glág perh. different species of eagles.
- glág-pa often used erroneously instead of rlag-pa.
- glags opportunity, occasion, possibility, glags srol-ba to seek an occasion, to look for an opportunity; da glags rnyéd-par dug now the favourable point of time seems to have come Glr.; esp. opportunity of doing harm to mother, of getting a hold on him; glags srol-ba mi gyur, he will not be able to get at you, to do you harm; ysl-glqa md there is no possibility of helping him, he is incurable Med.; bzdd-glap med intolerable, insupportable, frq. glan (Bal. ?lag)

1. ox, bullock.
2. elephant — Taurus, the Bull, in the zodiac.

Comp. glan-glád ‘bullock- or elephant-brains’; soap being made of such, acc. to popular belief: C. soap (Schr. gla-glad).
- glán-to the Indian bison, Bos taurus indicus, Lh. — glan-tûq, glán sogs-tan a bull.
- glan-dár-ma n. of a king of Tibet, living about 1000 after Christ, notorious for his hostility against the hierarchy of the Lamas.
- glan-dor a team of bullocks.
- glan-snà the trunk or proboscis of an elephant; a plant so called on account of the long spiral spur of its corolla, Pedicularis Hookeriana.
- glan-po = glan. — glan-po-té, glan-çên, elephant, glan-mo a female elephant, glan-prüg the young of an elephant.
- glan-bu a young bullock, glan-rû a bullock’s horn; also a large fork used by the Tibetan soldiers to rest the musket on, when firing (Hook. II., 235). — pahlán = glan-tûq.

Comp. glan, glan-tâbs Med., yer-glán W., colic, gripes, spasms in the stomach, and similar affections; glan-sû Med.
- glan-ma a large kind of alpine willow.
- glad 1. the head, glâd-la round the head, e.g. to brandish a sword, Glr.; as postposition used in a general sense: close over, chi glâd-la close over the water. — 2. brain Med., cf. klâd-pa.
- glîn-pa 1. = glâm-pa, to patch, botch, mend; glan brygg-pa Sch., glân-par byêd-pa L.t. id.; thân-pa glâm-pa to sew on a patch Lex. — 2. to return, lan an answer, to reply, rejoin Lex. — 3. C. col for glâm-pa; so also occasionally in books.

glâ-ba to yawn.

glîn, glîn, prop. island, but usually: continent, part of the globe, viz. one of the four imaginary parts of the earth, as taught by the geographers of Tibet, or rather of ancient India: tua-pâgs the part east of the Sumeru, of a semicircular shape; dzam-bu-glîn in the south, triangular; ba-glan-spyôd in the west, circular; sgra-mî-snyân in the north, square. The general character of the first of these parts is described as being zi-ba tranquil; that of the second as being rgyâs-pa rich; that of the third as being sbar-ldan strong, and that of the fourth as being drâg-po wild. In a more general sense: region, country, so Nepal is frq. denominated rin-po-çêi glân the country of jewels and treasures, Urgyan mka-pröi glîn the country of the Dakini, as is also Lahoul, in local chronicles; byaî glîn region or country of birds Glr.; the word is also not unfrequently a component part of the names of towns and villages.

- glân-prân prop. a little island, generally one of the small continents, of which there are eight, acc. to the above mentioned geographical system; also island in general.
- glîn-ka a small uncultivated river-island, or low-land C.

glîn-bu (Ssk. âû) fife, flageolet, made of one piece of wood and much like those used in Europe as play-things for children; it is the common musical instrument of herdsmen, and often consists of two pipes; ñred-glîn flute, piccolo-flute, mostly of metal; dge-glîn a larger musical
instrument like a hautboy, used in sacred ceremonies; rkan-glin lit. a hautboy, used in sacred ceremonies; rkan-glin.

**glo (Skt. गोल)** song, tune, mostly, though not always, of a profane nature, opp. to religious hymns; ytam glitch, ytam glitch, ytam glitch, ytam glitch. I have made this speech S.O.; ye gjl glitch glitch, glitch glitch, ytam glitch, ytam glitch, ytam glitch, ytam glitch.

**glu (Skt. गोल)** song, tune, mostly, though not always, of a profane nature, opp. to religious hymns; ytam glitch, ytam glitch, ytam glitch, ytam glitch. I have made this speech S.O.; ye gjl glitch glitch, glitch glitch, ytam glitch, ytam glitch, ytam glitch, ytam glitch.

**gld, bld, ghld-fs** m' vlv qy' mma a ransom, a thing given as a ransom, wdg-, Qi glu a ransom for one's life b.; Roi gli-tdu lug brgya ysd-pa, to "suffer a hundred sheep as a ransom M2.; *&-la tag C. he is made an expiatory, a scape-goat; 'mi-l!l* C. in a special sense: a man's image which in his stead is cast away in the ytdrma: therefore *&* mi-lg' yin C. he is a curse, an anathema, one deserving to be cursed (n.f.).

**glegs (Skt. गोल)** table, board, plate; z&c& glds-bu copper-plate Tdr. 26, 10; glegs-bam (पञ्चक) book, also dpé-ka glegs-bam Glr.; glegs-bam m&n-po b&d-a so he made a present of, dedicated, many books (for the use of a temple); glegs-st& the wooden boards which in a Tibetan book supply the binding; glegs-t& a thong etc. fastened round a book; glegs-t& a buckle, clasp, or ring attached to this thong. — s&d-glegs the pannel of a door; *num-lag* writing-tablet, a small board, blackened, greased, and strewed over with scraped chalk, on which the school-children write with wood-pencils.

**glo** (Ld. ्

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Comp. and deriv. gld, bld, gld-fs sab stb. conversation, discourse, lecture, gld bld ma man dar-yel yson listen a little to a short discourse Mil.; c&-ytam gld-mo byed let us converse on religious subjects Mil.; gld-mo the act of speaking, opp. to yi-ge, the act of writing, the written letter etc. Lex. — gld-y& 1. the subject of a discourse Cs. 2. table of contents, index S.O. and elsewh. 3. place, scene, of a conversation or discourse Stg. frq. — gld-ba-po, gld-mo-m&n a story-teller Cs.; gld-bm 'a hundred thousand stories', title of a book, Sch.
means of the side); glo-ča (*ldó-ča*) ornaments, suspended on the side of the body, strings of pearls, shells etc., worn by women in the girdle; also in a general sense: srán-gi glo rgyas yón-nu on both sides of the street Stª.; perh. also side of a house, wall, in the expression: *kún-me lo to* the thieves broke through the wall W.; glo-skár window Pth. — 2. saddle-girth W. — 3. cough, *lo gyá-g-pa* to cough; (Sch. has: to err, to act foolishly, to lose, to neglect); *lo lán-wa* C. to cough; glo-ka sra a bad cough Sch.; *lo-kg* C., W., cough; glo-rgyul Lt. a chronic cough; glo-bstúd Lt. a permanent short cough. — 4. Not quite clear is the etymology in glo rdé-pa Sch.: to be frightened, timid, and glo rdé (-tu) suddenly, = glo-bur q.v.

The lungs, glo-ba ma lña prob. the five posterior lobes of the lungs, glo-ba bu lña the five anterior ones Med.; glo-ka a colour like the blood of the lungs, pale-red Sch.; glo-dön windpipe Cs. — glo-rdö a disease of the lungs; glo-rkô perh. the same. — glo-sňubs (Sch. spnub) wind-pipe. — *glo-ro* W. prob. pulmonary consumption. — glo lú-ba Lt. 'convulsion of the lungs' Cs., or simply: cough, v. lú-ba.


A rise, an elevation above a surface Sch.

glo (Bal. and Kh. *klo*), col. also glo ka, lightning, flash of lightning; glo bar it lightens; glo kyid id.; glo kyi-pai yun gmám-las ma lön-par with the rapidity of lightning Mil.; glo rgyü-ba the flashing of light, Dzl.; glo-gprin thunder-cloud, also as a symbol of the transitoriness of things.
to hear, to listen eagerly; to be willing, su žig, dgu-pa dar dga-na if anybody will stay here voluntarily Dzl.; to have a mind, to intend, to wish, kyod rabs-tu byin-bar dga-m do you intend to take orders? Dzl.; bdag-gis ras, di ... byin-par dga-o I should like to present this cloth to ... Dzl.: méd-par byed-bar dga-na as I wish to annihiliate ... Dzl.; gar dga-bar (or gar dga-bar der) so on wherever you like Dzl.; seldom with the accus.: dza-m pa de dga-ste as you now enjoy an abundance Mil.; with the instr. case: des dga-bar sogs-sig, may you be cheered, comforted by it Dzl.; frq. absolutely: dga-bar byed-pa to make glad, to rejoice, C. also: to caress, to fondle.

II. sbst. joy, dga-bai 'tam byed-pa to express one's joy Dzl.; dga-bai sems id.; dê-la rabs-tu dga-ba sems skyê-sos so he found great delight in it Dzl.; compounds v. below.

1. adj. 1. glad, pleased, enjoying, na dga-ba ma yin-pa as I was not pleased with it Dzl.; de-la mi dga-ba, W. *mi ga-kân*, not favourably disposed towards, unfriendly, inimical to; dga-bar byed-pa to make glad, to delight, bu čun dga-ba byed-pai yo byâd things which delight little children, play-things Glr. — Less frq. 2. charming, sweet, pleasing, agreeable, beautiful, lhag-par dga-rú gro she is getting more and more beautiful; C. in a general sense: good, cf. below: dga-bde. — 3. as a proper name = नर Tar.

Comp. and deriv. dga-grags 'bar-ba to give cheers, to raise shouts of joy Mil. — dga-grags a participator of joy, gen. with reference to husband or wife (col. *gar-pa*). — dga-mû great joy, dga-mû-ba, dga-mû-rân-ba to have great pleasure, to be very glad, to be delighted, frq., dga-zû mû-la yi-râns-par gyûr-ba id. Glr. frq.; yet dga-mûr spyod-pa to indulge in sensual pleasure Pth., Stg., bü-mo dain with a girl. — dga-stûn feast, public festivity; dga-stûn gyû dâm-sa the place of a feast Glr.; bû-ba dga-ba festivities of welcome Glr.; dga-stûn byêl-pa to celebrate a festival; gye-dâ to spread a feast, to distribute festival dishes; fg. rnà-bai dga-stûn a feast or treat to the ears Glr. — dga-bû
d 1. joy, lus sems dga-bûs gyûr-par gyûr Glr. 2. (Ts. col. *gan-de*) good, yâg-po, (of servants, dogs etc.) C.; *mi-la ga-dé jhe-pa* to treat a person kindly, with affection C. — dga-mdin wedding, nuptial festivities Sch. (seems to be a word not generally known). — dga-dûd n. of the plain of Lhasa, or at least of the northern part of it. — dga-mdin joyful 1. n. of a residence of gods, or of one of the heavens, Ssk. तुवित v. Köpp. I. 265. 2. n. of one of the great monasteries near Lhasa, founded by Tsongkhapa, about the year 1407, v. Köpp. II, 345. 3. ysin-sa dga-mdin n. of the royal castle of residence at Lhasa; dga-mdin-pa n. of a sect = dge-bigs-pa. — dga-bo = dga-bûl 2. good C. — dga-sku-drag-žan good and bad, strong and weak, of articles of merchandise and the like C. — dga-sprô joy, dga-sprô dpag-du -mûl-pa tôb-pa yin he entered into a state of indescribable joy Mil. — dga-mûn. n. of the goddess of joy Cs. — dga-mdin C., W. (col. *ga-man-dûr*) the trembling with joy, the state of being enraptured, in ecstasy. — dga-mo 1. delightful, pleasing, charming, of news, of a speech W., of a landscape Mil. 2. delighted, joyous, cheerful W., *sem gâ-mû rag* I am cheerful; *gâ-mûn-can* W. id.; *gâ-mû jhe-pa* C. to caress, to fondle. 3. pure, holy Sch., Dzl., prob. also Mil.; ཆོས-པ་ dga-mo a godly priest. — dga-tsûr joy, *ko ga-tsûr mân-po jhe* C. he is very joyful; dga-tsûr chê-ba gratifying, delightful Mil. — dga-râns being glad, rejoicing, *dhe-la ga-rân dagâ-te* C. being greatly delighted with it. — dga-ris v. ga-rî, = gâ-zâ.

dgar = dga-ba, râin-dgâr at pleasure, ad libitum, frq.: ci dgar Pth. seems to mean: why.

dgâr-ba I. to separate, confine, fold up (men, cattle, goods), dga-byai byûngs cattle to be penned in a fold Cs.; yûns-nas dga-ba to banish, to exile; dga-bai dôn-du in a special sense, in particu-
lar Sch. - *gár-te bör-če* W. to set apart, exclude, shut out; to lock up, shut up, to lay up or by, to preserve; *gár-gya čé-če* W. to store up; *töb-ci gár-če* to button up. — 2. to hang up, to fasten, to attach; *dhar-čog tág-pa-la* C. a flag to a rope. Cf. skár-ba.

dgál-ba v. gél-ba.

dgús-pa v. gás-pa.

dgu 1. nine, dgu-bču (tám-pa) ninety; dgu-bču rtsa rčig, or go-čig, W. *gubču-go-čig* ninety one etc.; dgu-pa 1. the ninth. 2. having, comprising, measuring, nine, e.g. kru-dgu-pa measuring nine cubits (in length, height etc.); dgu-po the nine, those nine; lan-dgu nine times; dgu-niš three years ago col. — 2. many, dgu-čig id. Mil.; tabe dgu bsgs, gathered by many efforts, with great difficulty; used as sign of the plural: skyé-dgu men, skyé-dgu bdag-po (Sék. 专门的) the lord of creatures, the lord of men; skyé-dgu-bdag-mo n. of the aunt and wet-nurse of Buddha; yód-dgu Lex. those that are, the existing beings; nor yód-dgu-čog Mil. the goods that one has, property; bdé-dgu Lex. the good and the brave (among men); tus ddo dgu sguń-ba to be changed, transformed, ad libitum Mil.; bian-dgu táb-pa Lt. to overcome every evil; mi ñes dgu bés-po Thgy. he that knows everything; *mi jhe' gu jhe' mi yón gu yón* C. if you do many things which ought not to be done, many things will take place which ought not to take place; či-ba yid-ki dgu-la mi byéд-de Thgy. not counting death among things to be thought of. — 3. inst. of dgun, dgu-čiā winter-month Mil. frq — zer-du, smra-dgu?

dgu-bré litter, bier C.

dgu-čtor, for tse snyer-dgu-čtor-ma, a sacrifice on the 29th day of the month W.

dgu-táb ‘all-conquering’, n. of a plant.
ter solstice; dgun-myi-ldog-gi tig, or kör-tig the tropic of Capricorn Cs. (cf. the remark at the end of dgun); dgun-stöd, dgun-smäd the first and the last half of winter, (v. dus).

Comp. and deriv. dge-bskod censor, and at the same time provost and beadle in a monastery, who has to watch over strict order, and to punish the transgressors Köpp. II. 259, 276; in Ld. he is also called ēsā-krams-pa (vulg. "čaurimpā"). — dge-rgān surety, moral bail, a monk that is made answerable for the moral conduct of an other, who is placed under his care and called dge-rgān; also in a gen. sense: teacher, schoolmaster. — dge-bsnyı̀, fern. dge-bsnyı̀-ma (Ssk. reg and m) i. the pions of the laymen who retaining their secular occupations have renounced the five cardinal sins (murder, theft, fornication, lying, and drunkenness) and provide for the maintenance of the priests (so in Dzl. and gen. in the earlier writings). 2. in later times as much as a novice, probationer, catechumen, i.e. either a kind of clerical apprentice (the Shabi of the Mongols, brāmanera Ssk., v. Köpp. II., 252), or one of a next higher degree, a candidate (v. Schl. 162). — dge-ltus S.g. a propitious omen, a favourable prognostic. — dge-dun (col. "gen-dün"), prop. dge-dön-gi dün (Burn. II., 435) Ssk. the whole body of the clergy, priesthood; dge-dun-dkon-mtöy the priesthood as one of the
three great jewels, or as part of the godhead (in which latter sense the word now is usually understood) cf. dkon-mchog; dge-
\textquoteleft\textquoteleft dun-dpal-cen Mahasanghika, n. of a Hi-
nayana school Tar., Was.; dge-
\textquoteleft\textquoteleft dun-grub-
pa n.p., the first Dalai Lama about the year 1400; dge-
\textquoteleft\textquoteleft dün-rgya-mtso n. of the second Dalai Lama, v. Köpp. II., 131.
dge-
\textquoteleft\textquoteleft ldan virtuous; dge-
\textquoteleft\textquoteleft ldan-pa n. of the most numerous sect of Lamas, founded by Tsongkapa; it is also called dge-
\textquoteleft\textquoteleft thugs-pa, or dga-
\textquoteleft\textquoteleft ldan-pa from Galdañ, a monastery near Lhasa which, as well as Sera and Da-
\textquoteleft\textquoteleft puñ, belongs to his sect. The Lamas of this community wear for the most part yellow garments; they are said to approach nearer to perfection in mysticism (the highest aim of Buddhist priests) than any other sect, since they apply themselves more systematically to the preparatory studies of morality etc. — dge-
sdug for dge-
\textquoteleft\textquoteleft ba dnan sdig-pa. — dge-sbyon Skt. अभ्यस्त a Buddhist ascetic, or mendicant friar, Burn.
I. 275. Köpp. I., 390. — dge-sbyor seems to have corresponded in its original acceptance to our conception of piety, sanctification and practical religion, but in later times the sense of expertness in the art of meditation was attached also to this word, as: dge-sbyor yel (this man's) expertness increases, is making progress Mil. — dge-rtaa instead of dge-bai rtaa-ba v. above. — dge-rtsis the amount of virtue, the sum of merit, dge-rtsis rgyas-pa a considerable amount of merit. — dge-
\textquoteleft\textquoteleft tsul 1. a young monk; in the older writings it may be understood as novice; 2. in later literature it denotes the degree next to the dge-
\textquoteleft\textquoteleft bsen-yen, being that of a subordinate or under-priest, Köpp. II. 252, 385. Schl. 162.; dge-
\textquoteleft\textquoteleft tul-ma a young nun, a novice. — dge-rtsum a lucky omen Glr. — dge-
\textquoteleft\textquoteleft ydon v. dge-
\textquoteleft\textquoteleft gdan. — dge-
\textquoteleft\textquoteleft ydog (seems to be pronounced *ger-
\textquoteleft\textquoteleft ydog* in col. language) constable, beadle, a servant of the tsogs-cen zal-
\textquoteleft\textquoteleft id, or chief-justice of Sera and other monasteries. — dge-
\textquoteleft\textquoteleft las a good deed or action, but by later writers also applied to magic ceremonies
1. to think, to meditate, *dgôn-\textipa{pa}-la \textipa{jug}-pa* to enter into meditation. Glr.; *dû snyâm-du \textipa{dgôn-par g}yur-to* he thought so in his mind Dzl.; *r\textipa{gyal-po kon-râni yin \textipa{dgôn-nas}* the king thinking that he himself was meant, referring the allusion to himself Glr.; to regard as, *bu dan \textipa{drâ-bar \textipa{dgôn-pa} to treat one like a son Dzl.; to remember, to think of, to devise, *\textipa{mni-ris-kyi \textipa{yâd-byâ-la* remembering those of Nari that were to be converted, thinking of the conversion of Nari Glr.; also with *\textipa{phyi} \textipa{Ph.} ná-la tugs-brtsé-bar \textipa{dgôn-sig} remember me graciously, frq.; so in a similar manner: to hear graciously, to take a kind interest, share, or concern in, to interest one's self for, to try to promote; so our Lama explained the passage Glr. 101, 9: *sâns-rgyâs-kyi \textipa{bta-n-pa-la \textipa{dgôn-nas} = \textipa{bta-n-pa} dêl-bai \textipa{phyi bsâm-blo \textipa{bta-n-nas* to intend, to purpose, with the termin. of the inf., frq., tugs-\textipa{kyis ma \textipa{dgôn-so* he did not intend, he had no mind Phk. — 2. to die, *mêk-kyi \textipa{dgôn-dus-kyi \textipa{môd-pa bstug Glr. is stated to mean: he instituted sacrifices for the remembrance of his grandfather's death; and so similarly in other passages. 

II. sbst., also tugs-\textipa{dgôn}., 1. the act of thinking, meditating, pondering, tugs-\textipa{dgôn \textipa{rân-ba Mil. to meditate; thought, r\textipa{gyâl-poi tugs-\textipa{kyi \textipa{dgôn-pa-la \textipa{gân-du \textipa{phyin* smyâm-pa} lit. in the king's 'mind-thoughts' was thought: where shall I go! Glr.; meaning, sense, esp. the sense of sacred words or writings, therefore \textipa{dgôn-pa} gré-ba to explain that sense, \textipa{dgôn-\textipa{grêl} \textipa{dgônis-bgrôl commentary; a will, a wish, r\textipa{gyâl-poi (or -pos) \textipa{dgôn-pa bzin-du b}gyrub nûs-so I am able to fulfill your majesty's wish Dzl.; skyôñ-bai \textipa{dgons-pa-can Glr. 104, poetically, one having the desire of protecting, one wishing to protect. — 2. soul, \textipa{dgôn-pa mya-nân-las \textipa{\textipa{dâs-so* his soul quitted (the abode of) misery. — 3. permission C., \textipa{W. \textipa{gôn-pa zin-wa* to beg leave, to ask permission, *gôn-pa tâin-wa*, resp. *nân-wa* to give permission, in \textipa{Sik. also: to grant admission; but gen. it is used for leave of absence, and *kô-la \textipa{gôn-pog jhui son* C. signifies: he has been dismissed, turned out. 

\begin{itemize}
    \item *dkô-pa 1. to laugh, Glr.; gen. in such expressions as the following *gô-dhô (lit. bro) yin-pa* C. to make one's self ridiculous, a laughing-stock, also Glr.; *\textipa{hab-gdô cö-cë* W. to set up a loud laugh, to burst out into laughter; \textipa{gdoes-ba} a jest, joke Sch.; cf. b\textipa{gôd-pa}. — 2. v. \textipa{gôd-pa}. 
\end{itemize}

\begin{itemize}
    \item *dgôns-pa 1. a solitary place; desert, wilderness, \textipa{dgôn-pa} na\textipa{s a deolate place or region Stj.; \textipa{dgôn-dûn} a sandy desert, sands Sch. (\textipa{Zam. \textipa{kûn} and \textipa{dgôn-pa}: \textipa{\textipa{kûn} forest}). — 2. hermitage. — 3. monastery, frq.; \textipa{dgôn-pa-pa 1. a man dwelling in a desert, a hermit. 2. a man dwelling in a monastery, a monk; \textipa{dgôn-pa-ma fem. 
\end{itemize}

\begin{itemize}
    \item *dgôns-pa 1. \textipa{vb.} implying necessity, as well as want: to be necessary, to be obliged or compelled; to want, to stand in need of; also where we use 'ought'; it is gen. used with the verbal root or with the termin. of the inf. present, byed \textipa{dgos}, but sometimes also of the inf. future or perfect, e.g. rin-po-che brtsegs \textipa{dgôs-na rin-po-che med-pas să-las bya \textipa{dgos though it ought to have been built of precious stones, yet for want of such, it will have to be constructed of earth Dzl. — la gen. denotes the person standing in need of a thing, e.g. ná-la \textipa{dgos I want, I stand in need of, but it also refers to the object for which a thing is wanted: \textipa{rgya-gûr-du \textipa{grô-ba-la yser \textipa{dgos-pa yin for a journey to India gold is wanted (required); in such a case the termin. may also be used: t\textipa{zi z}ig-tu \textipa{dgos, for what purpose is it wanted? zas za ma \textipa{dgos I did not want to eat Mil.; \textipa{dgos-pa dûs-su blÂn\textipa{s they took them when they wanted them Glr.; bžêins ma \textipa{dgos he was not obliged to erect . . . Glr. — In commanding, the word is used to paraphrase the imperative of a verb: \textipa{\textipa{dûn-bar \textipa{dgos come! in entreating, the respectful term is chosen: \textipa{byon \textipa{dgos Mil., or in \textipa{W. *skyod \textipa{dgos \textipa{\textipa{\textipa{2u* you must come, pray!}
please, do come! ḏgās-pa ṣol-ba, or ḏu-ba, a request to be taken along with (by another person) Mil. C.: to wish, kyis-se pa, a request to be taken along with (by another person) Bil.

II. sbst. necessity, want, use, purpose (W. ḏgō-śe, pronounced *gō-śe(s)*), mānpa ḏgōs-pa byun we have been under the necessity of looking for you a long time Mil.; ṭi-ni ḏgōs-pa med I have no use for that turkois, I do not want it Mil.; *ṭi-n- la ḏgōs-pa pi-la* W. for future use; ḏgōs-pa chān-bas as it is rather useless; ḏgōs-pa tii hir for what purpose? frq.

III. adj. (C. also *gō-gyu*, and *gō*, W. *gdde*, as in II.), necessary, due, needful, useful, med kyun ḏgos-pa xil-bal sentenced to be paid, unrelentingly exacted Mil.; ṭān-la ḏgōs-pa skcil-ba the portion due to you Mil.; ḏgōs-pa byun-ba useful doctrines Glr.; ḏgōs-pa yin or yod B. and C., *gō-ses yod* W. it is requisite; ḏgast-pa med B., *gō-gyu men* C., *gō-śe man* or *med* W., it is unnecessary, unfit, not wanted; mī- ḏgōs-pa useless, noxious, mī- ḏgōs-pa ṣra-men pernicious witchcraft Pth.; ḏgos-byed useful, don ḏgos-byed tshug what there is in it of useful contents Mil.; ḏgos-dod wishes and wants, ḏgos-dod byün-bai dpal a treasure out of which all wishes and wants come, i.e. are satisfied Glr.; ḏgos-dod nangs-tsāl a forest for wishes, i.e. a forest which grants every wish; ḏgos-dod necessary expenses Cs.

**dgye-ba to bend, to be curving or crooked; dgyibs dgye-ba stooping, cringing, ducking S.g.**

**dgyer-ba, ghu dgyer-ba for ghu len-pa to sing, chant, expression of the Bonpas; the word is also pronounced *ghyer-sa*.**

**dgyel-ba Sch. = sgyel-ba.**

**dgyes-pa**, resp. for ḏgās-pa, to rejoice, to be glad; often with tugs: rgyal-poi (or -po) tugs ḏgyes the king rejoiced; with la (to rejoice) at or in, (to be glad) of; to please, to be pleased, to choose, jö-bo byün-pa-la tugs-dgyes-par dus it seems the lord is pleased to walk Glr.; mī ḏgyes-te sorrowful, sad, discouraged, dejected; angry, indignant; cf. ḏgā-ba.

**dgyê-su jüg-pa to bend, to double down Sch., v. ḏgê-ba.**

**dgra, also dgra-bo, Ssk. ro 1. enemy, foe, adā-bai dgra the hating enemy, (opp. to byams-pa rnyen), frq. used of imaginary hostile powers, that are to be attacked and withstood only by witchcraft; dgra rnyen med there is no difference between friend and enemy = no such thing exists (viz in the golden age); dgra rnyen to become an enemy (to one) Tar.; dgra byed-pa, dgra-ru lān-ba, lān-ba to act in a hostile manner, la, against; dgra-block-ba, causative form, to make a person one's enemy S.g.; dgra sêm-pa, dzin-pa to look upon one as an enemy, to take him for an enemy; dgra sês-pa id.; dgra-bôm-pa Arhant, Arhat, the most perfect Buddhist saint (Ssk. ṭharmabha venerable; the Buddhists, however, explain it as a compound of âri enemy and han to extirpate, he who has extirpated the enemies i.e. the passions Burns. I. 295, II. 287. Köpp. I. 400). Also dgra bgegs dül-ba Glr. is interpreted as referring to the subduing of spiritual enemies. — snā-dgra a former foe, dā-dgra a present foe, ḏgyi-dgra a future foe Cs.; ḏgyi-dgra prob. also a foreign enemy. — ḏgā-dgra a mortal, deadly enemy Cs. — dgra weapon, arms Wdh., dgra-sta battle-axe; dgra-lha v. lha. — 2. In W. also punishment, *kō-la ḏa ṭog soṅ* he was punished; also for any self-incurred misfortune: *kyöd-la ḏa ṭog zin* you will draw upon yourself trouble, fatal consequences.**

**dgram-pa v. grém-pa.**

**dgrón-ba v. grón-ba.**

**dgrôl-ba v. grôl-ba.**

**byāg-pa Cs. another form for gye-ba.**

**byād-pa to laugh Dz., cf. dgôd-pa.**
bgégs 1. = geegs, hindrance, obstruction, seldom. — 2. an evil spirit, demon, devil, like ydoñ; bgégs-kyi rgyud-po bi-nä-ya-ka Mñ. frq. (Skt. विचार a remover, of obstacles; the god Ganesha etc.).

bgó-ba 1. vb. 1. to put on clothes etc., pf., imp. bhós; lhám rtág-tu bhós always wear shoes S.g.; esp. to put on armour. — 2. v. under bgód-pa.

II. sbst. clothes, clothing, bgó-ba dañ ké-ba food and clothes Dzl.

Comp. bgód-byéd divisor Wdk., and accordingly also bhó-byá dividend. — bhó-skil 1. share, lot, B. and col. 2. the doctrine of strict retribution Thgy. frq. — "go-kän* W. sharer, partaker, heir, joint-heir, — bhó-biä = bgó-skil, bgó-ba byéd-pa to distribute, allot, apportion, nor the property Thgy., la among Stgy.

bgóm-pa, pf. bgams Sch., to walk, to step, to stride, góm-pa bgóm-pa Lex. to make steps; šem pa-la bgóm-pa to step over the threshold; bgóm gróba to pace, to walk slowly; bgóms túb-pa to begin to walk (?) Sch.

bgor, supine of bgó-ba.

bgör-ba, Cs. = gör-ba.

bgyáin-ba, acc. to Zam. = bgryáin-ba, v. rgyóin-ba.

bgyì-ba, eleg. for byá-ba, 1. fut. of bgyid-pa. — 2. sbst. action, deed.

bgyid-pa, pf. bhgyis, fut. bgyi, imp. gys, eleg. for byéd-pa 1. to make, to manufacture; gys zër-bai yëzugs the images regarding to which there had been said: "make them!" i.e. the bespoken, ordered images Glr.; to do, to act, to perform, las bgyid-pa to do a work, bka bžin-du bgyid according to the word will be acted Dzl.; nye-yánás bgyid-pa to act the disciple = to be a disciple Dzl.; mi-la yñó-pa bgyis I have hurt the man, I have done him harm Dzl.; bu yód-par gys šig make, bring it about, that a child be (born)! Dzl.; rgyal-bu ma sör-ba gys šig see that yo do not let the prince escape Phñ. (ba for bar in the more careless popular style). — 2. to say, žes byyis so he said Dzl.; žes byyí-ba the so called Dzl.

bgrán-ba, pf. bhgrais, to number, count, calculate boéó-nams-kyi tsaad the amount of merits Glr.; bgrán-bya what may be numbered, numerable; bgrán-bar mi byá-ba, bgrán-du méd-pa, bgrán-yás innumerable; bgrán-þréi rosary, beads Glr., also the garland of human skulls, often seen as an attribute of terrible deities.

bgrád-pa 1. to open wide, mig byrâu-pa to stare, goggle, ka bgrád-pa to gape Glr., Cs.; rkäi-pa to part the legs wide, to straddle, cf. bgrád-pa. — 2. to scratch Sch. (spelled more corr. brád-pa).

byyid-ba, pf. bhgrais to cause to deposit;* to strain, to depurate Cs., e.g. rnyó-g-ma impure water Lez..

byrâu-pa, pf. bhgrau-fut. bhgru, to clear from the husks, to husk, to shell, bhgrs-pai bras Lez. husked rice.

bgrb-ba, pf. bhgrs, resp. to grow old, often with an additional sku-nas in years (v. na) Dzl.; bhgrs-rgyud weakness of old age, infirmity Pth.: bhgrs-po, in W. pronounced *re(s)-po*, an old man, a man gray with age, hoary; *re(s)-mó* fem.

bgrn-ba, occasionally for 1. sgrén-ba. 2. bgrán-ba.

bgrén-pa, Sch. = bkrén-pa.

bgró-ba, pf. bhgros (resp. bka-bgrós mdzad-pa Pth.) to argue, discuss, deliberate, consider; the subject discussed is gen. a direct quotation: üiŋ péi rítar gnar tér bhgrs-nas to converse on the cause of the present state of things Dzl.; žes ŋan-
byrón-ba Tar. = byrán-ba to count.

byrød 1. the walk, gait, mode of walking. — 2. symbol. num.: 2.

byråd-pa to walk, bgréld-la þan this assists in learning to walk Lt.; to go, wander, lam bgréld-pa to travel over Gr.; to get through, &dd-kyis byd-d-yai sktrb~ md although until now you have not been able to get to this place Mil.; zu bgbg,.dd-par dkd-ba a river difficult to cross; nyi-ma-tho-bgréld the sun's going to the south, in the winter half-year, the sun's south declination, bylain-bgréld, north declination, bgréld-dus ynyis S.g. both declinations; bud-&d-la bgréld-pa to lie with a woman Schr., Cs.

byrós-pa v. byróa.

mgur n. of a noted crafty vizier of the king Srontsangampo Gtr.

mgur-ba (col. "gur-ro") smith, mgur-bai bzo smith's work; *gur-ro co-ce* W. to forge; mgur-kai, mgur-sa smithy; ñer-mgur gold-smith's.'

mgal jaw, jaw-bone, ya-mgal the upper, ma-mgal the lower jaw-bone; mgal-ëag a broken jaw-bone, mgal-búd a dislocated jaw-bone Cs.

mgal-pa, also gal-pa a billet of wood; mgal-dúm 1. a large piece of wood split or cut, 2. a piece of wood half-burnt W., C.; *gal-dó, gal tseg* W., *gal-ro* C. id.; *gal-mé* a burning piece of wood, a fire-brand; torch, consisting of long chips or thin billets of wood; mgal-mé kör-lo a circle of light produced by whirling round a fire-brand.

mgú-ba to rejoice, to be glad, joyful, content; mgú-nas delighted Mil., Tar.; mgú-bai lan ma bjñ structured he did not receive a gratifying, satisfactory answer Tar. 17, 27; tams-ëô byin yai mgú-du med he is never content though everything be given him Mil.; mgú-bar byéd-pa, W.: "gú çag-ce", to exhilarate, to gladden, to make content; dga-mgú-ba, dga-mgú-rai-ba are intensive verbs; mgur = mgú-bar.

mgur (Ssk. कु) resp. 1. throat, neck, gya mgur-du þal-nas presenting (the great teacher) with a turkois for his neck Ma. — 2. voice, mgur snyin-pa a sweet, harmonious, voice Cs. — 3. (col. "gur-ma") song, air, melody, hence a religious song is always designated by the respectful word mgur (not by glu), although the term in itself has no immediate reference to it. mgur (-du) ydii-ba, bêsa-pa resp. for glu lén-pa to sing a song; Sch.: mgur lén-pa id.—mgur-bim a hundred thousand Songs, title of the Legends of Milaraspa, which are richly interwoven with songs. — Sch.: mgur bsai-ba to clear the throat, to hawk, to hem; ñu-boi mgur 'by-water', a tributary, a subsidiary stream (?).

mgur-lha the god of hunting with the Shamans Sch.

mgul (-pa) Ssk. कव 1. neck, throat, mgul-du dougs-pa to tie, fasten to one's neck e.g. magic objects; râi-gr mgul-pa rôd-pa to cut one's own throat Dzl.; mgul-pa sub his throat is stopped, choked Mg.; mgul(-pa)-nas dzimpa, Jü-ba, to seize by the throat, sometimes also used for mgul-pa-pas fyrïd-pa to fall on a person's neck, to embrace. — mgul-nad disease of the throat, sore throat.

mgul-çins dkar-po a white neck-cloth Pth. — mgul-dár or dpa-dár a silk cloth tied round the neck as a badge of honour. — 2. the shoulder of a mountain Mil., yyôn-mgul-na on the left slope.

mgo = mgor Cs. v. mgú.

mgo (Ssk. मग) resp. dnu 1. head, "go-la zug rag" I have a headache, a pain in my head W.; "mgo for" my head turns, I feel dizzy, I am getting confused, perplexed; mgo skór-ba to cheat, swindle, deceive; mi-mgo ma skor do not cheat
people! Mil.; *mgo dgu-ba, dgu-r-ba v. dgu-ba, *mgo hÖm-pa v. hÖm-pa; *mgor jÖg-pa to carry on the head Sch.; *go yug-cê* W. to shake one's head, "kug tân-cê" W. to nod with the head, either as a sign of affirmation, or of beckoning to a person; *kyog-*kyog cê-cê* to wave the head from one side to the other, expressive of reflection. — 2. summit, height, top, ri-*mgo kâ-bas yogs Mil. the hill-tops were covered with snow. — 3. first place, principal part, *mgo byed-pa* to lead, to command, to be at the head Glr.; to educate cf. dbu mazâd-pa; to inspect, look after, superintend, control, bû-mo zÌg-gia *mgo byel-pa* mi mây-pa a number of (labouring) people looked after by a girl (the farmer's daughter) Mil.; *gos go cê-cê* W. to preside in a consultation. — 4. beginning, W., *go-ma*; grôs-*mgo* the beginning of a consultation; *mgo dzic-pa* to begin; bod sIC-pa *mgo dzugs* that was the beginning of the misfortunes of Tibet Ma; bû-tan-gyi skyid-*mgo* dê-nas tsugs with this my constant good fortune commenced Mil.; lô-*mgo-la* at the beginning of the year Mil.; *mgo-nas* from the beginning Dzl. — 5. Gram.: a super-scribed r, l, s e.g. ra-*mgoi* ka, òj, k with r superscribed; dê-nâms bas 'pu' sâ-*mgoi* kao these are the words beginning with bsk.

Comp. and deriv. *mgo-klad* brain Cs. — *mgo-dkyil* col. crown of the head, vertex. — *go-kâr*, or *gar* Ldl. a tight under-garment, drawn over the head when put on, (Sak. परिवर्त, Hdl. आँखिरक) something like a shirt, but not in general use. — *mgo-skôr* imposure, deceit, bûd-ul-kyil *mgo-skôr* de nê mi *dod* I detest these diabolical tricks Mil. — *mgo-skyid* a gray head, *mgo-skyid-cân* a gray-headed person Cs. — *go-kyân* C., W., protector, patron, *mgo-drên*. — *mgo-kra* scald, scald-head Sch. — *mgo-mikrêg-cân* obstinate, pertinacious, stubborn, esp. in buying and bartering, selfish, bargaining, haggling: *go lag cê-cê* W. to have these qualities. — *mgo-regyan* head-ornament. — *mgo-cân* having a head, *mgo-cân* having a man's head, such as English rupees and other coins (bearing the image of a head) W. — *go-čis* C., W. = *go-drên*. — *go-(l)ôág* a blow or knock on the head Idl. — *mgo-légs* little shoots, sprouts, branches Sch. — *mgo-čâ* = *mgo-regyan*. — *mgo-tyug* beginning and end (head and tail), sêš sii *mgo miyug gai yin-pa* bye-brag yêg siêq find out which is the upper and which the lower end of this piece of wood Dzl. — *mgo-yon* Cs.: 'an oblong head.' — *mgo-yên* bare headed. — *mgo-nyögs* Cs.: 'a compressed, contracted head'. — *go-nyi-pa* C. two-headed, double-tongued; a double-dealer, backbiter. — *mgo-snyöms* indifferent, unconcerned. — *gor-tin-skiin-* W. to preside in a consultation. — *go-mu*; *mgo-*drh* with *mgo don-pa* to bring or draw forth, to raise, to lift up a person's head, gen. with rai, one's own head, used in the sense of: to be self-dependent, one's own master, to come off well, to be uppermost Mil.; *mgo-lon-pa* id. — *mgo-drên* protector, patron, used frq. in letters as a complimentary title. — *mgo-nâg* po. for man Glr. — *mgo-nâd* headache. — *go-bu* W. first-born. — *mgo-ma* 1. adj. first, *gral-mgo-ma* first in order, the first in a row or line of persons Mil. 2. sbst. the beginning W., *go-ma tsug-cê* to begin. 3. adv. in the beginning, at first W. — *mgo-tsem* 'stitched at the head' denoting a book which is so stitched, that the lines run parallel to the back, whilst one stitched in our way is called rta-mgo-ma. — *mgo-yzin* col. *gog-zin* crown of the head. — *mgo*, *mgeu* a small head Cs. — *mgo-yör* = tâ-bai nad Ts. — *mgo-yjögs* a covering for the head (hat, cap etc.). — *mgo-ril* 1. a round head. 2. cattle without horns W. — *mgo-rég* for *mgo brigs-pa* one that has his head shaved, a monk; *mgo-rég* btsün-ma Lt. monks and nuns, or: nuns that have their heads shaved. — *go-lus-ča-tsain* a complete suit of clothes, *gor-tin-tsain-ma* id.; *go lus sum kân-cê* W. to furnish a person with new clothes; *go lus spö-cê* W. to
give one’s own clothes to a person (e.g. when a king honours any body by arraying him in splendid garments). — mgo-lób a flat head Cs. — go-bóg, resp. u-bóg cover, of a copy-book etc. Cs. — mgo-srin n. of a disease Lt.

mgon-po, Ssk. गौर protector, patron; principal, master, lord; tutelar god; gro-mgon protector of beings; skyabs-mgon v. skyabs; cti jyir nai mgon mt byed why do you not assist me? Dzl.; tshai, bdud-kyi, yin-rjei mgon-po the principal of the gods, of the devils, the lord of death Cs.; mgon-po mchod-pa, std-pa, rbsd-pa to honour, to praise, the tutelar god, to stir up or urge him to aid one’s cause. The special tutelar god of Tibet, called mgon-po by preference, isAvalokiteśvara, Spyan-ras-yigs; rgyigs-rten-mgon-po, or mi-mjed-zhi-ni mgon-po lord of the world, rgyigs-rten ynam-gyi mgon-po (Hindi: trilokndth), lord or ruler of the three worlds, an epithet I. of Buddha, 2. of Avalokiteśvara, 3. of the Dharmarajii of Bhotān.

Comp. mgon moins many patrons or defenders of religion; many small pyramidal sacred buildings Cs. — mgon-méò unprotected, mgon-med-zas-sbyim, चापाभिष्कृत, n. of a certain house-owner in Buddha’s time, often mentioned in legends.

mgyogs-pa, C. *gyog-pa* quick, speedy, swift; mgyogs-par (seldom mgyogs-la Mil.) adv. quickly, speedily, soon; *gyog-rin* W. speedy, hasty, rash, *gyog-lam* W., C., a straight, short way, a short cut; rkañi-mgyogs v. rkan. — su-mgyogs, pronounced *sun-gyogs* W., (lit. ‘who is quick?’) a race, a running or running-match.

ogrig-pa 1. vb, (of. oggs-pa) to stop, to cease, to be at a stand-still; mostly in the perfect form jags; bdi-fa, gags the appetite is gone Mil.; it is also used of the passions having been suppressed, having ceased Mil. — 2. sbst. door-keeper, v. ago-jcig sub jag.

mgon feast, treat, banquet, entertainment, mgon ytoû-ba, resp. sku-

mgon bül-ba to entertain; *jón-tai-can* W. host, entertainer; mgon- la bod-pa, resp. mgon-duc spyan-drên-pa, to invite to an entertainment; mgon-duc myêr-ba to treat, to regale Dzl.; mgon-duc gró-ba to go to an entertainment, a party Dzl. (cf. grön-duc gró-ba to go abroad); za-s-mgon an entertainment consisting in eating; ja-mgon a tea-party; čân-mgon a treatment with beer or wine Cs.

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mgon v. rgañ.

mgyongs-pa difficult, troublesome Sch.

gani(-po) the burden of an office, business, commission, לר-ב to bear such a burden, bekur-ba to impose it on a person.

gab = mta-ma, myug-ma, the end, of a bench, a garment etc. Mil.nte. as postpos. c.genit. after, behind C.

gāb-pa 1. Sch.: to take care, to be cautious; orderly, decent. — 2.
W. to suffice, *mi gāb-de med* the workmen will not suffice.

**gām-pa**, pf. gams Sch., bgams C., fut. bgam, imp. goms 1. to put, or rather throw, into the mouth, e.g. grains of wheat, a mouthful of meal, as Tibetans use to do; *gye tag-mgo re* tsam gams I took a small spoonful of meal Mil.

2. to try, bgam - mo I will try him, I shall put him to the proof Dzl.; *tsód gām-pa* id. Lex. — 3. W. to threaten, to menace.

**ga**(ga-bo C.? ) some, a few, several, kyi-ra-ba ga some huntsmen Mil.; *yōn-pa ga* zig some young men Mil.; *bū-rajā* ga some of them Mil.; *ga-re = ga zig Ph.; gāl-te nān-gyis* ga zig bāzāg-na if I appoint some by a peremptory decree Dzl.; skabs gar in some cases; lan ga (zig) sometimes, now and then (opp. to frequently, as well as to once, one time); res ga 1. sometimes. 2. col. for some, several; bar ga sometimes; lan ga — lan ga, res ga — res ga, bar ga — bar ga at one time — at another time, some — others; *gsam I took a few, few Thgy.: ga sās some, part (of them) Mil.; ga yān followed by a negation: no, no one, not any, none.

**ga** Glr., also *ga-ti* n. of a place in the east of Tibet.

**gar**, termin. of *ga*.

**gār-ba** 1. sbst. (W. also *gār-ru*, Ts. *gar, gir*) masc. *gār-po*, fem. *gār-po, a mixed breed of cattle, of a mzdō (q.v.) and a common cow, or a bull and a mzdō-mo. — 2. vb. v. sub *dgār-ba*.

**gāl-dīm** v. mgal.

**gāl-ba**, c. las or dān, to be in opposition or contradiction to, as: rtāg-pa dān dūn-po nyis *gāl-ba* yin the ideas of 'perpetuity' and of 'thing' are contradictory; commonly of persons: to counteract, to act in opposition to, to transgress, violate, infringe, break, a promise, law, duty; yil dān mi *gāl-bar* Dzl., resp. fugs dān *gāl-ba* (he gives them) to their wish, to their heart's content; *bkā bzin-du mi* gal-bar byng-o I shall act faithfully according to the order Dzl.; *gal mi dug* W. he has not committed anything, he is innocent; lha or klū dān *gāl-bar* not to honour a Lha or Lu according to duty.

Comp. **gal-rkyen mishap, untoward accident, impediment** (opp. to mtun-rkyen); gal-rkyen sel-ba, or med-par byed-pa, or zlō-g-pa to avert, to remove such accidents or impediments. — **gal-krul transgression, gal-krul spanis-te, conscientiously; *gal-†ul so-va* to make amends, to atone for a transgression. — **gal-mtun-kṣa-pa** (Chr. Prot., the knowledge of what is conformable or contrary to the divine law, meant to express our 'conscience'; the term was formed after the Tibetan phrase: dge mīng-dge sēn-pa, or rig-pa, knowledge of what is virtue and what is vice; cf. however sēn-bzin, yon-n-ba, and byas-čos. — **gāl-po C., gāl-po Sch., a transgressor. — gal-tsābs C. a great fault, a crime: gal-tsābs can faulty, criminal, a criminal (?).**

**gās-pa**, pf. gas (cf. ges-pa) to be cleft or split, of rocks etc.; to chap, of the skin, the lips; to break open, to burst, of a bag etc., ka līd-ru into five rents, in five places; to crack, to break or burst asunder, of a vessel, the heart, a fruit, bdlin-du into seven pieces; *sīn-gi rigs-la byās-na ni* gas if it be made of wood, it will split, crack Glr.

**gīu** v. gi-wān. — **gu-mdā** gun-stock, (spelling not certain) v. gsam-mdā.

**gū-ba**, incorr. for mgū-ba.

**gug(s)-pa**, pf. bngug, fut. dngug, imp.bug 1. (cf. kug) to bend, to make crooked, ynya gugs-pa C. to bend, bow, stoop; mgo gugs-gugs-par sōn-nō he went off bowed down, crestfallen. — 2. to gather, to cause a gathering, rnal-tu of matter, pus, to suppurate. — 3. to call, to summon, to send for, e.g. the gardener Dzl.,
one's daughters Dzl.; to conjure up, ghosts, des bdag sngag-par gyur-ro by this (charm) I may be conjured up; blo nañ-du kīg-la calling the spirit back into its inner domain, abstracting the mind from the external world. — 4. to draw back, to cause to return, to convey back Mil., C.

**gūd-pa**, pf. gud, = rgyud-pa? gūd-du bce-pa to ruin, to reduce to an extremity Schr.; btsa byin-gūd dal Med. a pulse slow and sinking.

**gim-pa**, 1. pf. gum, gams eleg. to die. — 2. pf. bkum, fut. d'kum, imp. kum(s), to kill, to put to death Dzl. frq.; to slaughter (butcher), yis-du bkim-pai saa, meat of an animal just killed, fresh meat Dzl. — 3. to bend, curve, make crooked, to contract, v. kum and skims-pa.

**gul** neck, v. mgul.

**gul-ba** (cf. sgu-ba) to change place or posture, to move, shake, to be agitated, *ri-gu död-pa-la gul dūg* the kid moves in the womb (of the goat); gul-ðkā (the limb) moves with difficulty Med.frq.; gul yan ma nyis-so (they) would not even stir (from terror) Dzl.; to waver, tremble, shiver, dār-zhī gūl-ba; sa-gul (pronounced *sani-gul*) earthquake W.

**gyis-pa** pf. bkag, fut. dgyag, imp. kog to hinder, prohibit, stop, bdag-gis bkg-nā yañ ma tib-kyis though I was preventing it, I could not (carry my point) Dzl.; ma bkag-ste nā-du bañi he admitted him without impediment Dzl.; *kāg-çe med zér-kan-gyi ka-sōg* a warrant, a permit to traffic without hinderance, a pass-bill, and the like W.; to shut, to lock (up), to close, sgo the door Glt., iam the road frq., to close one's nose with the hand Pth.; to retain, keep back excretions Med., bkān-dgag obstruction (cf. dga); *zā-çe kāg-te ki* W. his food sticking fast he died; to lock up, shut up (things for keeping), to pen up (sheep, cattle), *kāg-te bōr-çe* W. id.; dga-gdyl the ending of the seclusion, viz. of the monks who have to stay in their houses during the rainy season Schf., Tar. 10, 10, cf. Köpp. I, 369; to forbid, dga-sgrub Sch.: 'to forbid and to allow'(?); dga-pa sgrwa, sngag-tsig a prohibitive particle Gram.; bkag-ča byed-pa to forbid, prohibit Sch.; *ka kāg-če* W. to silence, to hush; dga-pa a negative, a negation; bkag-ča the negative side Was. (282).

**gēms-pa**, pf. bkān, fut. dgañ, imp. kōi 1. to fill, tib-ril rūs or (seld.) tis-las, or tib-ril-du rūs, or ču, (to fill) a tea-pot with water; to soil, smear, stain, the bed with blood Glr.; dgdli-dka diffcult to be filled, not to be satisfied, insatiable Sty. — 2. to fulfill (more frq.) sknō-ba tugs-dṣim Lex. — 3. qad gēms-pa, mda gēms-pa to prepare bow and arrows for shooting, frq.; *tā-pag kān-če* W. to load a gun.

**gēl-pa**, Cs. = gyeñ-pa.

**gēbs-pa**, pf. bkab, fut. dgañ, imp. kob (W. *bkob*), to cover, e.g. one's breast with the hand; to cover up, ka an opening, aperture; to spread over or on, to set up, to put on, a cover, lid, cork, plug etc.; to protect, btsun-mo mima-yin-gyis gēbs-su sngag-mo to have the queen protected by ghosts; to disguise, metaph: *bkūb-ste* in disguised language, euphemistically W., *kāb-çe pā-la* in order to express it euphemistically.

**gēm-pa**, acc. to Cs. another form for gūn-pa, to kill, to destroy; Schr.: klād-pa gēms-pa to surprise; to overthrow an argument by reason; cf. mgo-gems Lex. w.e.; as a partic.: stupid Schr.; the few passages, where I met with the word, leave its meaning doubtful.

**gēl-ba**, pf. bkal, fut. dgal, imp. kōl, 1. to load, to lay on a burden, brūś kāl čig bkal-te loaded with a load of grain Dzl.; fig. to put a yoke upon a person's neck, byug to bring down misery on a person; W. to bring accusations against a person, *mi 'ōs-če lās-kā čig mi čig-la kāl tān-na* Ld. if one is accused of an unlawful action; fral gēl-ba to impose
tribute Lex.; to commission, to charge with, to make, appoint, constitute, *mi žig gād-po-la kal če* Ld. to constitute some one to be an elder or senior, cf. .NoSuch. — 2. to put, to place on or over, yda-in-ma bkal-ba a beam placed over it S.g.; to set or put on, e.g. a pot on a trevet; to hang up, gos-gel-yda-in a stand to hang clothes on; fig. 8-bar nias-pai tog gos dgos one must set on it the roof of being able to die, i.e. one must crown the whole edifice by being free from fear of death Mil. 8-ga-pa, pf. bkas, fut. dgas, imp. Kos. trs. to 8-ga-pa, to split, cleave, divide, bkas-sin Lex. cleft or chopped wood; dām-bur (to divide) into pieces Lex., to cut up or open, e.g. a fish, gourd, pumpkin, Dzl. 8.go = mgo in some figurative applications of the word: dmāg-go commander of an army Cs.; mkār-go, rdzōn-go commander of a fort Cs.; go snām a sort of fine cloth made of shawl-wool, or also: Europe-cloth, i.e. broad cloth = suglād; 8-go pa officer, captain, head-man of a village or district, esp. in W.; in a general sense: *kon-čog jig-ten-gyi go-pa yin* God is the ruler of the world; *kon-čog-gi sañ go-pa med* God is the only and highest ruler; *go-piin* C. rector, director, head-master, principal e.g. of a school; 8-go ma Zam. beginning, origin, source; 8-go mi Lex. = 8-go-pa; *go-yol* 8-go-pa Ld.; gor in the beginning, at first, originally Sch., ser-bai gor when it began to hail Mil.nt. 8-go-ba, pf. gos (or gos), cf. bygo-ba, 1. to stain, to lose colour; to dirty, sully one's self, dè-la with it, nau-skūgs līs-la to soil one's self with vomit. — 2. to infect, with a disease, 8-go-bai nad, go-nad, 8-go-bai rims, a contagious or epidemic disease, a plague, frq. 8-go-pa, pf. bkog, fut. dgos? imp. kog 1. to take away forcibly, to snatch, tear away, pull out, rtsā-ba a root Lex., so a tooth Schr.; to tear up, e.g. a floor W.; to peel Sch.; *kog-te kyey-če* W. to rob, plunder frq.; *kog-te kyers* Ld. it has been robbed. — 2. to take off, a cover, a lid, a pot from the fire W. 8-go-pa another form for 8-go-pa, to prevent, to avert unfortunate events, fatal consequences; to suppress, the symptoms of a disease by medicine; to drive back or away, to expel e.g. spirits, ghosts; to repel people that are trying to land. 8-go-ba 1 Cs.: to bewitch, enchant (?), gōn-ba-po, gōn-po an enchanter, sorcerer, gōn-ba-mo enchantress, sorceress Cs.; more frq. gōn-po an evil spirit, demon, also fig. demon of concupiscence, of fear, of terror Mil.; gōn-mo fem. — 2. pf. bkun, perh. more corr. sgo-n-ba, sū-sgo-n-ba Lex. to despond. 8-go-pa, pf. bgod, fut. dgod, imp. kōd (cf. kōd-pa), the Latin condere, 1. to design, to project, to plan Schr. — 2. to found, to establish, to lay out (a town), to build (a house); hence bkōd-pai rig-byed books on architecture Glr.; to manufacture, to form, to frame. — 3. to put, to fix, to transfer, into a certain state or condition, bdé(-ba)-la Dzl., bder Lex., into a happy state, dge-ba-la Dzl. into virtue, čos-la Pth into the true doctrine, rnam-par grōl-ba-la Dzl. into salvation, mya-rnam-la dās-pa-la into delivery from existence Dzl.; žag-grāns to fix a certain time or term Schr.; tsad (to determine) the measure or size of a thing Schr. — 4. to set, put, or place in order, gral-phyin bgod-pa śtra as the rafters of a roof are placed side by side S.g.; mtar dgod-pa to add or affix e.g. ciphers to a certain number Wdk.; bkon-par mdzēs-pa beautiful as to arrangement, nicely ordered, (b)rgyug dgod-pa Lex. to arrange ornaments (tastefully), to decorate, adorn, to construct or adjust grammatical forms, sentences Zam. — 5. to put down in writing, to record, mii ka-ba-la to write names on a column Pth.; to compose, draw up, write, a narrative etc., frq.; to mention, to insert, in a writing; *ka kā-pa* C. to publish, to make known. — 6. to rule, to govern Schr.; byol-sōn bkōd-pai rgyal-
po Yin he is king over all subjugated animals Mil.

The partic. pf. bköd-pa is also abst.: 1. plan, ground-plan, draught of a building Schr. — 2. delineation, sketch, *zin-bkod map. — 3. form, shape, figure Schr. — 4. sample, copy, even of one's own body, e.g. when a person multiplies himself by magic virtue, = sprul-ba. — 5. building, edifice, structure, bköd-pa medzes the structure (is) beautiful Glr. — 6. frame, body, bköd-pa tus id. Mil.; nai bköd-pa nam-mkai ravn-žin my body of an ethereal nature Pth.

**Note.** The Lexx. have for bköd-po always बास putting down, depositing; but often it has the signification of देह orderly arrangement; as vb. it comes nearest to सत्य. As the meaning of the word is almost quite the same as that of xyiZeiv and condere, it recommends itself as the most suitable term for 'to create', to call into existence, ggod-pa-po for creator, and bköd-po for creature, notions which are otherwise foreign to Buddhism.

瑛rin-gom-pa, Cs. = góm-pa, Sch. also = góm-pa, güm-pa.

gom-gor 1. v. the following article. — 2. termin. of go, in the beginning, at first Sch. — 3. supine of go-ba.

god-gor to tarry, linger, loiter, W. frq. *mañ-po gor sön* you stayed away very long; *lám-la gor* he lingers on the way; *mañ-po ma gor-té* without long delay, = riï-por ma lön-par, and riin-por mi fogs-par B.; de gor-ʒi youn that impedes, delays; zdá-ba yñis kor (the work) lasted two months Glr.

god-gol-ba, pf. gol 1. to part, to separate vb.n.; gol-bai ynas a hermitage Pth., gol-po hermit, recluse. — 2. to deviate, err, go wrong or astray; gol-sa 1. the place where two roads separate. 2. error, mistake.

gos n. of a monastery Tar.

god-pa v. god-ba.
a monk, a king Dzl.; skra mton-mtön- gi ka-dog-tu gyur-to his hair turned azure (sky-blue) Dzl.; sbram-par gyur-ba to get with child; bdam-du gyur-ba to reach the number of seven Dzl. (In all these cases the more recent writings and the col. language in C. usually have *dö-wa*, in W. "ta-ču"). gyur-ba is also frq. used in conjunction with verbs: yod-par gyur-ba 'to become being', i.e. to begin to exist, 'to become having,' i.e. to gain possession; srog-la miltā-bar gyur-pai dṇős-po di-dag these acts of having become indifferent to life, i.e. acts of contempt of death Dzl.; mī-bar gyur-na di mtön-ba tsám-gyis na sós-par gyur-ro when taken ill, they get well again, as soon as they obtain a sight of this Gīr.; čai mi smrā-bar gyur-to he became speechless Dzl.; gyur-ba denoting both the pass. voice, and the fut. tense, the context must decide in every instance, how it is to be understood: su žig rgyal-śrid byel-par gyur who shall have the government, who shall rule? Tar. 21.; de rgyal-por gyur-bar kēs-so they knew that this man is made king (for: would be made king); kē-mos kyöd-kyi ba bsd-par gyur-na if your son has been killed by me Dzl.; kyod mi-ba za-bar gyur-cig may you be obliged to eat human flesh! Dzl.; ča gyur kyod di-tar gyur by what means have you come into this state? Dzl.; ya-mtson-du (or-par) gyur-ba to be surprised, astonished; with ynds-su to come to a place, to arrive at Mil.; dđm-pai dņos- grūd-tu gyur-ba to be endowed with the perfect gift of wishing, viz. of having every wish fulfilled; to happen, to take place, to occur, ya-mtson-du gyur-ba či yod lit. what is there that has wonderfully happened, what wonderful things have happened? ydns-par gyur-ba to become moving, to begin to move. — 3. to be translated, bod-du into Tibetan Tar.; bka-gyur the translated word, v. bka; cf. sgyur-ba. — 4. joined to numbers it signifies time or times, ydān-pas bṛgya-gyur ston-gyur-du pāya-pa a hundred times, nay a thousand times more sublime than others Dzl.;

kyöd-pas bṛgya-gyur-bas lhāg-par bzhān-ba yod there are (girls)a hundred times prettier than you Dzl.; ysum-gyur lag-bar three times as much Dzl.; de ynyis-gyur tsam žig one twice as large as that Mil.

II. sbst. change, alteration, vicissitude, dus bzi gyur-bas through the change of seasons Thgy. — gyur-ska, or also gyur-kūgs singing or humming a tune in a thrilling manner Mil.; gyur-lam nya Mil. perh. a fish swiftly moving to and fro; gyur-rten bṣag-pa to pay money in hand, as an earnest that the bargain is not to be retracted. — Instead of the imp. gyur, sōg is frq. used.

gye-ba, pf. (and imp.? ) gyes, to be divided, e.g. a river that is divided into several branches; rnam-pa ynyis-su (a ray of light divided) into two parts Dzl.; to separate, to part, bem rig gyes dus when body and soul part from each other Mil.; to disperse, of a crowd, with or without so-sōr Dzl. and elsewh.; of a single person: to part, withdraw, go away, *mi-tāog daŋ ghye-mé* C. withdrawing from the crowd; to issue, proceed, spread, dè-dag-las gyes-so they have proceeded from those (their ancestors); of a disease: gyen-du gyes (opp. to tūr-du zug) Med.?
gyel, gyel, pf. gyel (-to), imp. gyel, to fall, to tumble, "gyel ma gyel" W. don't tumble, take care not to fall; *gyel-kem* W. lying, (not standing), e.g. a bottle.

*gyel-*pa, another form for *gyel-*ba, *gyel-*gros-su *gyel-*par *gyel-*ur back foremost they retreat Glr. pa'n-pa (&. d) 1. to vie with, *gydd-*pa (Ssk. m) vb. (W. *gydd-*ce) to repent, to grieve for, I feel repentance, 1 repent frq.; *gydd-*pa med 2. in a general sense, to fight, to defend *gydd-*pa kzydd-la sby'n-no I give it one's self, to make resistance.

Comp. *gran-*sigs words of contention, a quarrelling speech Glr. — *gran-*sems 1. contention, emulation. 2. jealousy. 3. quarrel some temper, spirit of controversy; *gran-*sems yo'g-*pa to stop, put an end to contention. — *gran-*zla (pronounced *dal-*za* in the north of Ld.), rival, competitor, equal match; *gran-*zla-med-*pa, *gran-*zla bran-*ba, also *gran-*gyi do-*med, *gran-*ya-med, without a rival, matchless, unequalled, applied also to things.

gram 1. shore, bank, *ču-*grām id.; *ču čen-poi *grām-du soñ they went to the bank of a large river Dzl. — 2. side, *ago-*grām gyás-*na on the right side of the door Glr.; *soñ *gyi-*grām-*na before the door, outside, out of doors Ph. — 3. wall, *kān-*pail *gr-

-gram the lower wall of a house (opp. to the roof) Mil.; *grām-*zī C., S.g. foundation, basis, *grām-*zī do-*ba to lay a foundation. — In a more general sense: *grām-*du near, close to, just by, *rghāñas sgra če-la *grām-*du don čuñi he has a great voice, is making much noise, at a distance, but looking nearer, you do not find much in him Mil.; *šiń-*grām-

du close to the tree.
grám-pa

grám-pa cheek (cf. kur-tős), *dam-pa hom soñ* W. his cheeks are fallen; lág-pa grám-pa-la rtém-pa to lay one's hand on the cheek (in a pensive or sorrowful mood) Dzl.

Comp. grám-léa a slap on the face, box on the ear; *dam-léa gyud-že* W. to box a person's ears. — grám-chu ldan that makes one's mouth water Sch. — grám-ying Lt.? — *dam-déog* C. a blow or cuff with the fist upon the cheek, *gyig-pa* to deal such blows. — grám-rús cheek-bone, jaw-bone. — grám-sa the flesh of the cheek. — grám-yed the binder part of the jaw-bone Sch. — grám-so cheek-tooth, molar-tooth, grinder.

grám-yig edict, proclamation, publication Sch.

grám-pa to hurt Lt.; of wounds: to get inflamed, nī f. Mil. nt.

grám-tsdā, a disease, fever in consequence of great exertions Med.

grás-pa to hate, to bear ill-will, to have a spite against, *na ko-la ze de dug* C. I hate him in my heart.

gríg-grig 1. gelatine, jelly of meat C. 2. v. the following article.

grig-pa (cf. sgrig-pa) to suit, agree, correspond, to be right, adequate, sufficient, in B. seldom, col. very frq., *dig-pa yin* C. that will do, I am satisfied; *da dig* W. now that will do! just enough now! *dig-dig* W. to be sure! quite so! of course! *a dig go* W. yes, to be sure! *tö-te mi dig* W. it is not yet time for cooking; *tö-re tāg-na digga* W. will it be early enough, if I sift it to-morrow? *de yan mi dig-pa dug* W. also that is not practicable; *na jö-yan dì ma dig-na if my pronunciation is not correct C. (Lewin).

grób-pa, pf. grib. 1. to grow less, to decrease, to be diminished, syn. to bri-ba; mi grib mi lüd-pa neither to grow less nor to flow over Dzl.; but gen. sél-ba is opposed to grib-pa, and both words refer not only to bulk, size, and quantity, but also to strength, well-being etc., so that grib-pa also means to sink, decay, be reduced; bskal-pa mar grib, acc. to Schr. = Treta yuga v. dus 6; mar grib-pa also opp. to yar skyé-ba to be re-born in lower regions. — 2. to grow dim, to get dark, cf. sgrib-pa C's.


grim-pa I. sometimes for brim-pa Pbh. II. pf. grims 1. to go, walk, march about, perambulate, to rove or stroll idling about, royal-kams over the countries Mil.; yíg-pur ri-kvod-la Mil.; bār-dor in the bardo (q.v.) Thgr.; mi-sér jāg-pai grim-sa yin it is a resort of robbers Mil.; it is also used of the course of the veins in the body Med. — 2. W. to go off, to sell, to meet with a ready sale. — 3. rig-pa grim-pa v. rig-pa.

gril-ba, pf. gril (cf. sgril-ba) 1. to be twisted or wrapped round, Dzl.

gris v. stris.

grús-ba, pf. grus, to bestow pains upon a thing, slob-pa-la upon study Dzl.

grús-pa, pf. grib 1. to be made ready, to be finished, accomplished; grúb-pa mi srid it is not possible that this be accomplished Gtr.; ma grúb-par before its having been finished Gtr.; ma-grúb-pa-rnams grib-par gyur-ro (frq. of charms, regarding their desired effect) prob. means: all that has not yet been effected, will be accomplished by it; grúb-pa-rnams is applied in a special sense to the ordained Gelongs (v. dge-slö); ñigs-la grub the
thing is brought about quite of itself Mil.; &-pa
so esp. in the phrase: thzin-gyis grub-pa being produced spontaneously (opp. to
making, procuring) e.g. clothes, food etc.
were always at his disposal, viz. in a
supernatural way Dzl.; dpal-las grub it
devolved on me in consequence of my
perfection, my superior qualities Mil.;
don-la grub-pa med kyai though it did
not actually happen so (still, being meant
to frighten by appearances etc.) Glr.; byed-
a don chen grub if you do so, you will
have many advantages (lit. great welfare)
by it Mil.; gru grub-pa Tar. 25,6; 34,20
Schf.: to take in a full cargo, though from
the wide meaning of the word, it may
also signify: to accomplish a journey
happily, so esp. in the passage Tar. 35,3
- 2. to be made, fabricated, rdob-las out of
stone. - 3. to be fulfilled, granted, of
wishes etc., also with chen-du. - 4. to be
performed according to rule, of charms; cf.
grub-pa and grub-pa. - grub-shyos is
an expression occurring in almanacs, relative
to the proving true of certain astrological
prognostics of good luck, similar to, but
not identical with rten-grub.

grum-pa, pf. grum (?) to pinch
or nip off (the point of a thing),
to cut off, to prune, lop, clip, the wings,
W., cf. grum-pa.
grul-ba I. 1. to walk, to pass, to
travel, grul-bar byed-pa to cause
to go, to send off, despatch, a messenger
Dzl.; *nim-la dul W. walk first! take the
lead! grul-ba-po, grul-po Sch., *dul-
kan, dul-mi* W. a walker, foot-traveller,
pedestrian; grul-po Sch. id.; grul sbst.
passage, the possibility of passing, yna-
nam-gi grul ced-pas the passing from
Nyanam being made impracticable (viz.
by snow) Mil. - 2. fig. to walk, to live,
act, or behave, *tim-si* (or *tim-mi) nau-
tar* W. (to live) in conformity with one's
duty, in accordance to the law. - 3. to
pass, to be good, current, of coins.

II. i.o. brul-ba Mil.

gro-ba I. vb., pf. and imp. soi, the
imp. gro(s) seldom used, 1. to
walk, kyeu gro mi nás-pa góg-pa tsam an infant, a child, that creeps only, and is not yet able to walk Dzl.; gro-ba dañ nyál-ba dañ dug-pa the walking, lying and sitting Dzl.; com. in a more gen. sense: to go, to move, gro-am mi gro will you go or not? ryuyl-poi min-lán gro-ba lág-ți the things going, i.e. carried, before the king Glr.; to go away, da nda gro-ba now I beg to be permitted to go Phk.; mina-nas gro-ba to go away from a place, to leave, kyim-nas gro mi jód-na if one cannot leave his house, part from home Phk.; to go out, kyeo nyín-par ták-tu gro-ña if during the day you always go out, are from home Dzl.; to travel, jian-tsín-du gro-ba Dzl. yar gro tser gro-ba Phk. travelling there and back; yar gro mar gro-ba to travel up and down, up hill and down hill Glr.; gro-čos-su as a spiritual vademecum Mil.; gro-tse on the way, on the road; opp. to jón-ba (more fully: yar gro tser on-ba, col. yon-ba) to go and to come back; hence gro-tse may also mean: on the way thither; gro-jón-méd-pa a thing that is neither going nor coming, but always remaining in its place Mil.; to go, move on, to continue one's way, esp. in the phrase soi(-soi)-ba-las. Connected with adverbs and postpositions: pyi gro-ba to return, go home, to come back, also: to go out, min-lán-du, sinú-du, sinú-la gro-ba to go before, pass before, precede (min-lán-du referring to space only, sinú-du and sinú-du both to space and time); rjés-su gro-ba to follow, come after or later, to succeed, also to give one's self over to, to addict one's self to (e.g. ill courses) Ld.-Glr. Schl. p. 7, b; gro ḋug, C. let it be, let it take its course! — rkyal-gro a swimming fish Cs. — ḋgīr (or ḡnr)-gro = dug gro. — grúl-gro pacing, walking Cs.— rgyug-gro running, galloping Cs. — ḋán-gro going to damnation, ḋán-soi having gone to damnation, ḋán-soi yasum the three damned, or not saved, classes of beings (v. sub II); ḋán-soi yasum is opposed to bdé-gro, and often used in a general sense = 'hell'. — sión-gro 1. preceding, foregoing, previous, former. 2. preface, introduction, opp. to dás-os-yi, the thing itself, the text etc. Thyr. and elsewh. — ēs tams-tū kyé sión-gro slāh-bya Petersb. Verzeichniss no. 409) does not mean: 'advice given by the former (teachers)' Sch., but: introductory and preparatory doctrines. — mći-gro (going in leaps) a frog Cs. — nyál-gro (creeping, crawling) a worm. — ló-gro (crawling, sliding on the belly) worm, snake, frq. — dūd-gro (Ssk., तिन्यं) walking in an inclined posture, an animal, v. sub. II. — bdé-gro going to happiness: the happy, the blessed, also bdé-gro Was., opp. to ńán-gro, v. above; usually in a gen. sense, like our 'heaven'; bdé-gro mto-ris-kyi lus tób-pa to receive a heavenly, glorified body, v. lus. — där-gro trotting Cs. — jūn-gro a bird Cs. — ḍyé-gro = ló-gro. — lánis-gro walking erect, man. — 2. to get, to get into, to enter či-bad- gi dbān-du són-ba having got into the power of death S.g.; grā-gyi tāi-mar soi they got (in a miraculous manner) to the end Dzl. v-S. 4. b.; de nyid mig-tu són-na if the same (š little hair) gets into the eye Thgy. — 3. to find room in, to be contained in, like són-ba: til-rajān kal bryād- ķu grā-ba žig a sesame store-room that will hold 80 bushels; kal yig grā-bai žiś as much land as can be sown with a bushel of corn (prop. a field holding a bushel) Phk. — 4. to turn to, to be transformed into, syn. to ḡyr-ba and often used instead of it, but only in more recent writings, and in the col. language of C. (in W. ḡd-े* is much more in use): dug-tu gro it turns to poison, it is changed into poison Mil.; kył-mo žig-tu soi she was changed into a bitch Mil.; mṭar ḡyr-nas sug-tśādi-du grā-ba-na because they finally change and are turned into misery Thgy.; lāg-par grā-ba to take an unfavourable turn, to have a fatal issue (of a cure) Lt.; da ṣgrūbh-ṇas-su soi yod it has now become a place of meditation, it has been transformed into sacred ground
Mil.; stobs šin-du gró-ba the state of declining, the decay of strength Med.; 'dol-bar gro they get intermixed, confused Ma.; similarly Tar. 210,10; las zin gró-na when there is no more work, when work ceases. In a somewhat different sense: mét-tog smán-la gro the blossom is used for medicines. — 5. In W. gró-ba is gen. joined to a supine in Ma.; similar. — 6. to be spent, expended, v. is gen. joined to a supine in Ma.; declining, the decay of strength following: this particular use of the word may perh. have been borrowed from S. g. when there is no more work, when no work is going on. — 2. to* bri*-pa a being, a living creature, gró-ba mi the being 'man', Mil.; gró-ba rin-chin Cs., gró-mé-6g, the highest being, or creature. man; gró-bai ríg drig, gró-drig the six classes of beings, viz. lha, lha-ma-yin, mi, did-gró, yi-drags, dmyál-ba-pa. The lha-ma-yin are sometimes omitted, or placed after man. — gró(-bai) don byéld-pa, or medžad-pa to care for the welfare of beings, which expression is frq. applied to the benevolent activity of the Bodhisatvas etc., at present as much as to: perform divine service, to officiate, = sku-rim byéld-pa. — gró-pán = gró-dón Tar. 13.16. — gró-sa 1. way, road W., *dö-sa med* one cannot go there. 2. aim, scope, gró-san rjüin he reaches his aim, attains his end Glr. 3. access, approach, gró-sa mi 'dug one cannot gain access, admission. — grógs-pa 1. (ct. grogs) to be associated, kyu-šig rnis grógs-na husband and wife together Dzl.; de dan grógs-te oins he came with him, had joined him Dzl.; grógs-te dön-no let us go together Dzl.; na dan kyéld-rnams 'bral-méi rtag-tu grógs I and you, we shall always remain inseparably united Glr.; grógs-dgos-rnams those with whom we are to keep close fellowship, our nearest relations and associates S. g. — 2. cf. grágs-pa, sgrógs-pa) to cry, to shout Dzl., esp. joined with bod. — 3. (cf. grágs-pa, grágs-pa 1.) to bind, to tie, lág-pa-là dar-lög, a flag to a rope; to hang, fix, fasten, nyi-mai zér-la hanging on a sun-beam Glr.

grón(i)-pa, or gróns-pa, straight, = brás-pa, Ts.

grón-ba 1. pf. gróns 1. resp. to die; gróns-ka the very time of one's death Cs., cf. či-ka; sometimes it stands 2. for drén-pa, Mil. and C. — 2. pf. bkrois, fut. dgrois, resp. to be killed, murdered, put to death, of Lamas and kings.

gródp-a = byród-pa, to go, to travel Glr.

grón alienism, the state of being a foreigner; grón-du gró-ba to go on travels, to go abroad Dzl.; grón-po, fem. grón-mo, guest, foreigner, stranger, traveller frq.; grón-po bod-mikan one inviting guests, an inviter col.; yéis-gron a native guest, byés-gron a foreign guest Cs.; grón-káin inn, public house Mil.; grón-yinér 1. that servant in a household who has to announce visitors, to receive and hand over requests etc.; in W. an official in the monasteries attending on strangers and travellers. 2. a mediator, one supporting a petition, one taking care of sacrifices etc. — grón-lám road Cs.

grón-pa, Cs. = gródp-a.

grón-bu (W. col. rüm-ba*) a small shell, cowry, at present chiefly used as ornament, or as a medicine, after having been burnt and pulverized; grón-bui, the ashes of this shell Med.; grön-töd an ornament for the head, consisting of cowries Mil.

gror, supine of gró-ba.

gról-ba 1. vb. neut., pf. grol, to become free, to be liberated, released from, bčün-pa g ulong pa d-deug ni gról-bar gyür-to all that were bound
were released; *las dé las from this body Glr.; *nas by me Mil.
In a specific Buddhistic sense: *yid, or sems nam-par grôl the soul or spirit is released, made free, viz. from every impediment arising from imperfect knowledge or perception, the latter being no longer subject to dimness and uncertainty, but perfectly clear; *rañ (~sar) grôl-ba what has become clear of itself (without any study or exertion) Glr.; yet *rañ grôl-ba seems also to denote: to be set free, to get released (from the kör-ba) through one's self; *tsös nyid-kyi g limbs of grôl-ba to be released and elevated into the region of the highest perception Glr.; grôl-ba, used absolutely, always signifies, like tib-ba, to be released from the evil of existence.

II. vb. act, pf. bkrol, fut. dgrol, imp. krol (W. bkrol, pronounced *tool*) 1. to loose, untie, unbolt, unfasten, a knot, a bag, a garment; to put down, take off, arms, ornaments etc. — 2. to release, redeem, liberate, bûzûn-po-las from fetters Tar. — 3. to remove, do away with, put an end to, mdgd dgol, imp. ~byal, c. las, or accus., c. la, to step over (a threshold) Glr.; to pass or climb over (a mountain); *la bûzûn-ba byân-nos the north-side of a pass crossed Glr.; to leap over (a wall) Dzl.; to ford (a river); to travel through, to sail over, to pass (a river or lake), rgyâd-mtsos-la guru-yeñs-kyi lûm-nas bûzûn-te after having crossed the sea in a ship.

rgal W. a ford.

rgal-ba, pf. and fut. bryol, imp. rgol, c. las, or accus., or la, to step over (a threshold) Glr.; to pass or climb over (a mountain); *la bûzûn-ba byân-nos the north-side of a pass crossed Glr.; to leap over (a wall) Dzl.; to ford (a river); to travel through, to sail over, to pass (a river or lake), rgyâd-mtsos-la guru-yeñs-kyi lûm-nas bûzûn-te after having crossed the sea in a ship.

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rgud-pa to decline, to sink, to get weak, frail; esp. with old age Mil.; in W. used in a more general sense: "gud soi" 1. he has grown thin. 2. he is impoverished, much reduced, in declining circumstances; dar-rgud the rise and fall in the world.

rgun the vine; grape; rgun-dkar white grapes, rgun-mdg black, or purple grapes W.; rgun-rgod W. raisins; rgun-brum grapes; raisins; rgun(-brum)-tsi' vine; rgun(-brum)-tsis vineyard; rgun-can Mil. wine, resp. rgun-skyems Cz.

rgur v. dgnur.

rgo, sometimes for sgo.

rgo-ba = dgó-ba.

rgoös S.g.

rgoös-mo Mil. for dgóös-mo (?).

rgod 1. laughing, laughter S.g. — 2. bird of prey. — 3. wild. — 4. prudent (v. the following word).

rgöd-pa I. vb. 1. to laugh, aloud Mil.; (Bal. *rgod-ta*) cf. gód-mo, dgód-pa, bdag-pa. — 2. to grow weak, languid, or indolent, syn. to ryéi -ba, often joined with byun, for emphasis; rgod-bagan weak, languid, indolent Stg.

II. adj. 1. wild, ra-rgod wild goat, pag-rgod wild boar, yag-rgod wild yak or ox; rgod-yag-reái horn of the wild yak S.g.; bya-rgod vulture, bird of prey = byar-rgyal; rgod-po, and rgod id.; rgod-kyi of a eagle's feather, stuck as ornament on the hat Ph.; mi-rgod a wild or savage man; a robber, ruffian; mi-rgod byed-pa to rob (usually named together with murdering and lying) Dzl., but as the Tibetan always attaches to this word mi-rgod the notion of some gigantic hairy fiend, it cannot in every instance be applied to beings really existing. — Fig. furious, angry (seldom); dbugs-rgod Med.? — 2. prudent, able C., Zam.

rgod-ma, rta rgod-ma (Bal. *gim-ma* a mare; rgod-skám-ma a barren mare Sch.; rgod-brun dung of a mare Med.

rgol 1. v. rgöl-ba. 2. v. rgöl-ba.

rgöl-ba, pf. and fut. brgol, to dispute, combat, fight, mi-la with or against a man; piá-rol-poi dmdg-la rgöl-du gró-ba they are about to fight against the hostile army Dzl.; rzaan-gnis rgol ma nás-so nobody could fight them, could make head against them Gir.; to offer resistance, to make opposition, mas kyan rgöl-ba dzüs-pai mi ma byun nobody arose to offer resistance Ph. (evidently incorrect; it should be either; mas kyan rgöl-ba dzüs-pai [inf.] ma byun, or: rgol-ba dzüs-pai [partic.] mi su yai ma byun); sometimes as much as to accuse, to charge, ryod-kyi nas bu beás-do zas brgól-te you have killed my son, thus accusing me Dzl.; tsur gnyis rgol he quarrels at a double rate Mil.; mi-la rgöl-ba zú-ba to find fault with another (higher in rank), to pick a quarrel with him Mil.; rgol-bai žú-dön a speech provoking a quarrel with a superior Mil.; pás-rgol a quarrel or contest begun by the counter-party Sch.; pás-rgol-mi, pás rgol-pa mi adversary, opponent Dzl. S.Ś. 2. — sía-rgol, and ýi-rgol (Ssk. पुरवाणिक & परवाणिक) 1. acc. to Cz. plaintiff and defendant, but these terms are not quite adequate, as sía-rgol prop. denotes him who begins a quarrel, the aggressor, assailant, both in war and in common life, e.g. in court, and ýi-rgol designates him who is intent on defending himself against the attacks and accusations of the opponent, by surpassing him in abusive language and esp. by having recourse to witchcraft. Hence ýiir-rgol-bai yón-dé-pa is a kind of danger against which every one tries to protect himself, and chiefly again by charms and witchcraft. — 2. sía-rgol and ýi-rgol are also said to signify those students that are contending with one another in academical disputations.

rgya 1. resp. ýag-rgya, seal, stamp, mark, sign, token; (ýag-) rgyis dêba-
pa, Cs. rgya bryiyab-pa, to seal, to stamp; to seal up, bim-pa-la a bottle Glr.; nám- mkai dbya’-a-su (to seal up) into the heavenly regions, i.e. to cause to disappear, to hide for ever Glr.; to confirm or pledge solemnly by a sealed document; ri - rgya lhun - rgya dzüg-pa ‘to seal up hills and valleys’, i.e. to protect the living beings inhabiting them from being harmed by huntsmen or fishermen, an annual performance of the Dalai Lama, consisting in a variety of spells and incantations; rgya yêog-pa to break open a seal Cs. — Further expressions v. compounds. — 2. (Cs. rgya-bö?) extent, width, size, rgyar dpag-tu-mol-pa immeasurable in extent Glr.; sems-dan-gyi rgya tsad ni ci sam how vast must the extent (of love) with respect to beings! Thgy.; rgya-can having extent, mkhyen-rgya-can of extensive learning Mil.; rgya-cen(-po) of very large size, very extensive, of a building, a pond etc.; grand, enormous, prodigious, of banquets feasts, sacrifices, assemblies; c. accus. very rich in, Schr.; in a general sense: great, ston-pa rgya-che-bo a great master or teacher Thgy.; rgya-can spyôld-pai blá-ma may be rendered: a very virtuous Lama, po.; rgya-can denotes the contrary of all this; rgya-che-túi v. rgya-kyon in Compounds; rgya-cér adv. = rgyas-par in detail, at large, at full length, e.g. to explain; rgya-cér byêld-pa to extend Feer Introd. etc. p. 72; rgya-cér-rôl-pa Lalitavistâra or Lalitavistâra, title of a biography of Buddha, translated and edited by Foucaux (a conjecture concerning the signification of the Sanskrit word v. Fouc. Rgyatccherr. II. p. XXII.; some statements relative to the Chinese translations of this work, v. ibid. p. XVI., and Was. 176; on the historical value of it v. Was. 3, 4); rgya bskyêd-pa Zam., Cs. to widen, augment, enlarge, extend, rgya bsam-pa to contract, to diminish the extent. Lastly, it also denotes, like dkyl-kor, a plain surface, a disk: nûi zlai rgya dkar sar Mil. the bright disks of the sun and moon appear, cf. rgyas in zla-rgyas; v. also the compounds. — 3. (Cs. rgya-mo, perh. also rgya-ma) net; bya-rgya fowling-net, nûa-rgya fishing-net, ri-dags-rgya hunting-net, — 4. for rgya-ma, v. compounds. — 5. for rgya-mo beard, rgya-can having a beard, bearded C. — 6. for rgya-gär, rgya-gär-pa, and rgya-gär-skad. — 7. for rgya-nâg, rgya-nâg-pa, and rgya-nâg-skad. — 8. for rgya-ru. — 9. for rgya-skîyês. — 10. erro. for bryya.


Williams: ‘a kind of red dye, lac, obtained from an insect as well as from the resin of a particular tree’; in medical works it is mentioned as an astringent medicine; the adjectives dkar-rgya light-red, and rgya-smug violaceous C. are derived from this word. — rgya-kür Med.? — rgya-kyi a Chinese dog. — rgya - kyon width, extent, area Pth., col. "rya-che-can". — rgya-kri C. chair. — rgya-gär (the ‘white extent or plain’) India, rgya-gär-pa an Indian, rgya-gär-skad Sanskrit language. — rgya-grâm a figure like a cross; rdô-rje-rgya-grâm shaped like a quadrifid flower; rûnî rgya-grâm zès-pa Gîr. seems to be = riün’ gi dkyl-kor for atmosphere (connected with some phantastic association); lâm-po rgya-grâm a cross-road Sch. — rgya-can a kind of girdle Lex. — rgya-can v. rgya 2 and 5. — rgya-che-kûg-pa n. of a river in China near the Tibetan frontier (also rgya-churabs-med) Gîr. — rgya-che etc. v. rgya 2. — rgya-tâm Bhot. = tâm-ka, the third part of a rupee. — rgya-rťags mark, signature, stamp Sch. — rgya-tél a kind of seal or stamp Cs. — rgya-mtôn 1. a platform, an open pavilion on the house-top, 2. a vent-hole for smoke. — rgya-drê a quarrel Mil. nt. — rgya-nâg (the ‘black extent’) China, rgya-nâg-pa, and -ma a China-man and woman; rgya-rnams the Chinese Gîr.
3.3

$a$-dri, je-rdti, in influence and power.

Sanskrit book

Lez., n. of the country, $r_gya$-pr-li$n$-pa, n. of the people, through which the Tibetans heard first (prob. at the beginning of the eighteenth century) of the civilized nations of the occident, hence n. for British India, for Englishman, or European resident of British India, and also (sometimes without $r_gya$) for Europe and European in general.

The word is of course not to be found in literature. Some derive it from 'Feringhi', which term, in the slightly altered form of $p_a$-rân, $p_e$-rân, is current in C., along with the above mentioned $r_gya$-pr-li$n$; it is therefore not improbable, that $p_i$-li$n$ represents only the more vulgar pronunciation of the genuine Tibetan word $p_yi$-glï$n$, an out-country, a distant foreign country and esp.

Europe, Chr. Prot. — $r_gya$-$p_i$b(s), $r_gya$-$p_i$b(s) a Chinese roof Glr. — $r_gya$-ba 1. vb. to be wide, extensive, pf. $r_gyas$ (q.v.), 2. sbst. width, extent, 3. adj. wide; $r_gya$-bar $g_yï$-ba to extend, to increase, to become copious Cs., perh. no longer in use.

$r_gya$-bo 1. Cs. and Lex. beard. 2. a Chinese Glr., but not without an allusion to the former signification. — $r_gya$-dbâ$ï$n rin-po-čê title of the Dalai Lama, v. Huc II., 275, where 'ki$ï$an ngâian' stands erroneously. — $r_gya$-ma 1. a large steel-yard C., $r_gya$-ma-la $d_y$s-pa to weigh Glr., 'gyâ$ï$-ma-la tég-ne* C. being weighed out by retail, e.g. meat; *$g_yï$-ma-la ma têg-ne* C. wholesale. 2. a sealed paper, document. — $r_gya$-mi a Chinese. — $r_gya$-mo 1. net Cs. 2. a Chinese woman Glr.; $r_gya$-mo-bza id. — $r_gya$-rmâ the venereal disease Sch. — $r_gya$-smüïg violet colour C. — $r_gya$-tsâl ammoniac Med. — $r_gya$-tsô Med., perh. = $r_gya$-skyêg$s$. — $r_gya$-mï$ï$so 1. sea, ocean; $r_gya$-mï$ï$so $j_u$g-pa to go to sea Dzl., $jï$-bî$n$-ba to let one go to sea Dzl.; $p_yï$i $r_gya$-mï$ï$so the outer sea, ocean; nân-qi $r_gya$-mï$ï$so an inner sea, inland sea, lake. 2. Bal. ('$r_gya$-mï$ï$so') river. 3. dropsy Mg.
rgyān-tse n. of a village and monastery in Tibet, not far from the frontier of Bhotan, Köpp. II., 358.

rgyān I. 1. ornament, decoration, rgyān-gyis brgyān-pa decked with ornaments Dzl.; rgyān-dogs-pa to adorn one's self Mil.; kā-rgyān an ornament at the mouth, edge, or brim of a vessel, e.g. peacock's feathers about the mouth of a bīm-pa (sacred bottle), flowers in a glass etc.; kā-rgyān-cen decorated in the front-part, e.g. a coat trimmed with fur of different colours, an arrow gaily painted at its notched end; rgyān-rnam Dzl. ornaments, rgyān-ba id.; rgyān-bsdus Glr. festival garment, beautiful vesture; dbu-rgyān an ornament of the head, a diadem. — 2. in relation to spiritual things: sems-kyi rgyān something good, a blessing, for the heart Mil.; rgyān-du čar it proves a blessing, a moral advantage or benefit Mil.

II. 1. a stake or pledge at play, = skugs, *gyan tsiṅ-če* W. to bet, to wager, e.g. a rupee: (also rgyal? Schr.). — 2. lot, rgyān rgyāb-pa to cast lots, without religious ceremonies, whereas rtags-ri and mo are connected with such.

rgyāb, resp. sku-rgyāb, Ssk. 1. the back of the body, the back part of anything; rgyāb-khyis gyog-pa, in later literature also rgyab-phug-pa Thgy. to turn one's back to a person or thing, c. la, also fig. Dzl.; rgyāb-khyis phug-pa byed-pa to put to flight; rgyab ston-pa to turn one's back, to turn round Glr.; rgyāb-tu skyur-ba to throw to the back, to leave behind, to give up, to quit, frq.; rgyāb-tu būr-ba id.; rgyab brtēn-pa to lean one's back against or upon, to lean or rest on, to rely upon, confide in Mil.; rgyab byed-pa to protect Sch.; rgyāb-tu, rgyāb-na, rgyāb-la behind, behind hand; after, back; rgyāb-nas from behind; rgyab mdūn nγi-sla Glr., *gyab dān dün-la* col. behind and before; ti-sei byan-rgyab-tu sles tse as we came behind to the north-side of the Tise Mil.; rgyāb-khyi skyed-mos-tsal-du yigs-s-so let us go into the garden behind us Dzl.; rgyab-rdzī one standing behind working people, in order to watch and superintend them. — 2. as much as one is able to carry on his back, a load, drel-rgyāb pbum three mules' loads Glr.

Comp. bal-rgyāb, or *rgyab-ba* W. a fleece of wool. — rgyab-kāl 'a back's load', a burden carried on the back Sch., Schr. — rgyab-siās a cushion or pad for the back C. — rgyab-rten something to lean against, a safe retreat, prop, support Mil., rgyab-rten byed-pa to be a support Mil. — rgyab-rten serpent, snake Sch. — *gyab-lögy jhe-pa* C. 1. to turn one's back 2. to rebel, revolt; *gyab-lögy dād-če* W. to sit backward, with the back in advance. — rgyab-lögy the back, back-part, reverse of a thing.
killed his mate by a stroke of his bill Bhar.; *tsa ge-la gyoG* W. throw into the centre! hit the mark! adbo-po-la bryag yog (the ray of light) fell upon the stem Glr.; de-la cu rgyob sprinkle this with water! Ph.; gways nag-ses-tu rgyab-pa to let the cattle run into the wood; *zag-dan gyab-ge* W. to put down the date, to date; *la gyab-ge* to cross a mountain pass.

Bhar.; *is-ye-la yyob* W. to throw into the centre! hit the mark! sddri-po-la brgyab joy (the ray of light) fell upon the stem Glr.; dk-la Zx.

glr.; dk-la

jrugs ndys-seb-tu rgydbya to let the cattle run into the mood; *2ag-da~i gyab-iie* W. to put down the date, to date; *la gyab-i.e* to cross a mountain pass.

- rgycib-pa is particularly used in W. in many phrases, whilst in C. rgydg-pa, and in B. ofkbs-pa are more in use, as may be seen by referring to the several substantives, e.g. *ludgydb-i.e* W. to throw dung upon the fields, to manure; par gydb-pa* C., and *yydb-28 W., to print; gycib-pa stands also alone, elliptically: *ha gyab dug* here (is printed) the letter ka.

Zv. & rgyana-tsva bled., Cs.: 'a kind of salt, like crystal'.

rgyar v. ryya 2.

rgyal 1. victory, in certain phrases: *gyal tib-ge* W. to gain the victory, to conquer, overcome; to win a law-suit, opp. to *pam p6g-ge*. — 2. Schr. and Sch.: rgyal-rgylin a pledge, a stake, rgyal btsug-pa to bet, wager, gamble Sch.; rgyal bzag-pa to contend with an other person about the first place, to try to get the precedence(?) Sch.; perh. also ornament, v. sub rg6d-pa 2.

— 3. fine, penalty, for theft C. — 4. n. of two lunar mansions, v. sub rgyu-skdr; rgyal-gyi zld-ba, sk6r-ma rgyal-la b6b-pai nyin-par, sk6r-ma rgyal daG dzoG-par, dpayal-zla rd-bai sk6r-ma rgyal-gyi nyin-par, are dates relating to them. — 5. for rgyal-po and rgyal-ba.

rgyal-po 1. vb. neut. to be victorious, to obtain the victory, always with the sbst. in the nom. (not instr.) case, and gen. with las, over or against, nag-poi py6g-las over the powers of darkness, jigs-pa-las over fright; also rgyal-las in battle; prob. also tsod lta-ba-las to pass an examination successfully; but also without las, rtsod-pa (to win) in a contest Glr.; very frq. rgyal-bar gyur-ba id.; na

pam soG kyod gyal soG I have lost, thou hast won (also in business); to be acquitted, to gain a law-suit; dmag-krigs-kyi rgyal-pam-gyi runa-tuG kol send (as) news concerning the progress of the war; in a similar sense: rgyal pam ci-tar byun B.; rgyal-bar gyur-cig, rgyal-ba daG fse-rins-bar sog cig victory and long life! Dzl.

II. sbst. 1. (Ssk. sram) the act of conquering, the victory, *li gyal-wa to6* C. this bears away the palm or prize, this is the most excellent of all. — 2. the conquering party or person, he that prevails, the conqueror (opp. to pam-pa the conquered, vanquished). Much more frq.: 3. the most high, Buddha (Ssk. taw), rgyal-bai sku his person, rgyal-bai bka, his word; rgyal daG de sras (po. instead of rgyal-ba daG dei sras) Buddha and his children, his disciples Pth. 1.1; rgyal-ba g6n-ma the highest Buddha, God, Mil. — 4. rgyal-ba rin-po-che His Highness, His supreme Majesty, title of the Dalai Lama.

III. adj. 1. conquering, superior, eminent, excellent, rnam-par rgyal-bai kan-bzans the most magnificent palace (of Indra) Glr. — 2. W. (gen. pronounced *gylalla*, in Pur. *rgyal-wa*) good, instead of bz&-po; *gyla-dad-ge* or *lus-ge* to continue in good condition, entire, uninjured; ma gyalla excellent! capital!

Comp. and deriv., belonging partly to rgyal-ba, partly to rgyal-po: *gyal-kar* window C. — *gyal-ka, ka-rgyal* victory, gain, advantage W. — rgyal-kag country, empire. — rgyal-kams 1. kingdom. 2. realm, dominion of Buddha, the world. — rgyal-krid Ld. for rgyal-srid. — rgyal-Krams v. krims. — rgyal-gon n. of a demon Mil. — rgyal-brgyud, and rgyal-rabs 1. succession of kings of the same line or family, dynasty Glr. 2. a single generation of a dynasty, rgyal-brgyud lal-bu-nu in the fifth degree (in the line of descent). — rgyal-sgo principal door, entrance-door, gate C. — rgyal-agvilas, legend of the kings, esp. that of Gesar. — rgyal-zen bzi the four kings of the spirits or guardians of the universe
rgyal-po (Jig-rten-sknyi v. skyon-ba), residing just below the summit of Meru, the protectors of the gods against the Asuras, v. Köpp. I, 250; II, 261. — rgyal-stod lunar mansion v. rgyu-skär. — rgyal-po 1. king, rgyal-po čen-po great king, emperor; rgyal-por jjug-pa, bako-ba, to inaugurate a king, to raise to the royal throne; mi-la rgyal-po zōl-ba id. Pbh.; rgyal-po byed-pa to act the king, to be(a) king; ni rgyal-po mi did I do not wish to be king Dzl.; rgyal-po mi tōb-na if I do not obtain royalty Dzl.; ni as ni rgyal-po mi nus-so I cannot be king Dzl. The word is also used for: government-authorities, police etc.; rgyal-po čad-pa public punishment, rgyal-po yōd-pa to be publicly executed. (As a characteristic sign of Asiatic views it seems worth mentioning, that the rgyal-po is usually spoken of much in the same manner, as robbers, conflagrations etc. are, i.e. as a kind of calamity against which protection is to be sought, esp. by charms and spells, cf. jigs-pa). 2. a local god, ggro-tan rgyal-po the Dewa of Dotaï Mil. 3. fig. something excellent, superior in its kind; not only as with us the word is applied to the lion, as the king of animals, but also to distinguished flowers: the Udimbara (Ficus glomerata), to mountains, Meru and others; and col. gais-rgyal a large glacier, brag-rgyal a huge rock, smon-lam-gyi rgyal-po a very comprehensive prayer, the bsan-rgyod Glr. 4. symb. num.: 16. — rgyal-prin vassal or feudal prince. — rgyal-bu prince. — rgyal-blōn king and ministers, council of state. — rgyal-mo 1. queen. 2. pupil of the eye, together with the iris; rgyal-moi mdaḥs nyams the brightness of the eye-ball disappears Med. 3. like rgyal-po 3, e.g. a charm of particular power. — rgyal-smad lunar mansion, v. rgyu-skär. — rgyal-tshab (for rgyal-po tshab) 1. vice-roy, regent. Such a vice-roy under Chinese supremacy is now the king of Tibet, who about a century ago was still an independent ruler. 2. successor of a king. 3. (for rgyal-bai tshab) Maitreya, the future Buddha. — rgyal-
beneficial influence, la on, Glr. — zla-ba rgyas-pa full moon Pth.; nyla rgyas zla-ba id. — rgyas-pai tsa-ba, rgyas-tsad n. of a disease Med. — zhi rgyas etc. v. glii, and zhi-ba.

rgyu Suk. 1.1. matter, substance, material, rgyu stel-las crystal being the material; chän rgyu ingredients for making beer, i.e. barley, barm etc.; rgyu dge-ba bsags-pas tib-pa yin (the human body) is a substance obtained by accumulating virtue Thgy.; id-la dgos rgyu chi'i I have few wants Mil.; also for substance in an emphatical sense, = nervus rerum, money Mil.; bzo rgyu matter or substance of which any thing is made or manufactured, material Glr.; zhi rgyu med we have nothing to eat Glr.; hence opportunity, chance, possibility, dä-itar rgyu zig snä-i o an opportunity offers now Dzl.; arrangements, preparation, *dä rgyu yhe-pa* C. to make preparations for a journey. In a special sense: material, stuff for weaving, warp, chain. — 2. cause, reason, motive, main condition, ma-las dä-pai rgyur gyur it becomes the cause of Nirvana, i.e. it leads to Nirvana Dzl.; in elliptical speech: tha daii mi rgyur gyur-pai dge-ba the virtue that leads to (the re-birth amongst) gods or men Dzl. 2q), 17 (Sch. incorr.); in the same manner idän-soi rgyu-ru gro; rgyu c. genit. by reason of, on account of, in consequence of Tar.; chi rgyus why Stg.; rgyu med-du, med-par without the impulse of a foreign cause, spontaneously; without sufficient reason, without good cause, the Latin emere; rgyu daii rkyen Cs. and Sch. 'cause and effect', more correctly (cf. rkyen): primary and secondary cause, which, certainly, sometimes coincides with 'origin and further development', and so, too, with 'cause and effect'; rgyu daii rkyen dei jyir, dei rgyu dei rkyen-gyis, dei rgyu-rkyen, therefore, on that account; in Med.: nyl-bai rgyu the three anthropological causes or conditions of diseases, the three 'humours', air, bile, and phlegm; rii-bai rgyu the ultimate cause of diseases, and of every evil, viz. ignorance (ma-rig-pa, v. rig-pa); skyéd byed rgyu the creative cause Zam.; jel-bai rgyu ni tē-ba the main condition, the efficient cause, of growth is the navel-string Med.; rgyu byed-pa to be the principal cause of, to lie at the bottom of a matter Mil.; rgyu skyéd-pa to lay the foundation of Dzl. — 3. after verbal roots rgyu implies necessity, like our I am to, I have to, I am obliged to, I ought to; in later literature, as well as in the present col. language of C., it indicates the fut. tense: cho skor gyas nas byed rgyu-la whereas the holy circulation (v. skor-ba I, 2) ought to be performed from the right (to the left) Mil.; adän-dgra yal rgyu-la as the enemy must vanish, or: is sure to come to an end Mil.; *sol-cog tal-dig jha-gyu yin-nam* C. am I to lay the cloth? *dha ta tā-zā la do-gyu yin C. now I will go and dine; sai driin-du sōn rgyu yin-pa those that intended to come to me (the Latin 'venturi') Glr.; dē-la rgyal-srid yēd rgyu-la when the government was to be conferred upon him, when he was to enter upon his reign Glr.; rta sōn rgyu med (riding-) horses were not to be had Glr.

— When appended to adjectives, it is a mere pleonastic addition: dkon rgyu med that is not a very precious thing, there is nothing particular in that Mil.; chän rgyui tha lā a very small temple Mil.; yē-dan pas lēs rgyu med he is not more beautiful than others Glr.; ya-mtšān rgyu-med that is not to be wondered at; *gīgyu man* C. that is useless.

Comp. rgyu-rkyen (v. above sub no. 2) connection, meaning, signification, rgyu rkyen bīad-du ysol please explain to me the connection, which is often used in a general sense = what does that mean? what is that? Glr., but also in a special sense relative to law-suits: *kyō-kyi gny kyen zā la do* C. I am going to tell what it is with you, i.e. I shall inform against you, bring an action against you. — rgyu-chā col. that which belongs to a thing, an appurtenance, necessary implement etc. —
rgyud-ba cause and effect or consequence, gen. in a moral sense: actions and their fruits (las-kyi rgyu-bras); also the doctrine treating on this subject, the doctrine of retribution, the principal dogma of Buddhism, prop.: las-rgyu-bras-kyi dos; las-rgyu-bras-la yid-chen-pa to believe in the doctrine of retribution Glr. — rgyu-mtsan (Ssk. निषेध) 1. cause, rgyu-mtsan dri-ba to ask after the cause Glr.; rgyu-mtsan lo-rgyus dri-ba to question closely, to examine rigorously Mil.; the connection of events, the manner in which a thing has come to pass, nai nai-nas phyé kyé-bai rgyu- mtsan sdo tell me how it was that you could fetch the flour from my house, how you were able to accomplish it Mil. nt. 2. token, sign, characteristic, proof, evidence, shig-pai rgyu-mtsan as an evidence of being... Glr.

II. instead of rgyu-ma.

rgyud-ba to go, walk, move, wander, range, of men, animals, and fig. of lifeless things, che-la rgyud-bai dag-chags birds frequenting the water; kun-tu rgyud-ba to wander from one place to another, hence: kun-tu-rgyud itinerant monk, n. of a sect of the Brahmans Dzl.; rtsi-sun rgyu-ba those veins in which air is circulating, cf. rtsa and rtsi; also c. accus.: yul, or groi rgyud-ba to rove through countries, through villages; rgyu-sran, ba-dng gi rgyu-sran the road that is frequented by the btsan (a kind of demons). — rgyud-skár v. below.

rgyud-ma 1. entrails, intestines, bowels, esp. the small intestines, opp. to loñ-ta the large intestines; rgyud-éll-ba conculus intestinorum Sch. (?); rgyud-shri-pa the croaking of the bowels Sch.; rgyud-snying the caul, covering the lower intestines; rgyud-stod the upper bowels, rgyud-smad the lower bowels C.; rgyud-nád disease of the bowels; rgyud-yézer colic. — 2. sausage, *gyu-ma gyu-né-tea* C. (v. sgyi-ba), *kán-če* W. to stuff sausages; "gyu-ma kar-gyud" meat-sausage, meat-pudding, *gyu-ma nag-gyud* black-pudding C.

rgyud-skár the lunar mansions, Ssk. निस्सिक श्रेणी, or those 'constellations' through which the moon 'passes' in her revolution round the heavens; acc. to Wdlk. and others they are the following: 9 ta-skar (also dbu-yugu) three stars in the Ram's head; 9 bra-many (conceived by the Brahmans to be the image of the yoni); 2 smin-drug, the Pleiades; 2 be-rgü, snar-ma; 2 mgo, smal-po; 9 lag, 9 nabs-so, rgyal-stod, nam-so; 9 rgyal-smad, 9 skag, wa; 9 mchü, rta-pa, rta-chen (with Regulus its brightest star); 9 gre, rtau, rta-lha; 9 dba, kya; 2 me-bzi, bya-ma; 2 nag-pa, bya-wa (with Spica); 9 sa-rig; 9 sa-ga; 2 tha-mus-sna, lag-sor; 9 srnron, ideu (with Antares); 9 snrubs, sog-pa; 9 bu-stod, 9 chu-smad, 9 pul; 9 gro-bzin and byi-bzin (considered as one constellation); 2 mon-gre, mon-dre; 2 mon-gru, sgrog; 2 krun-stod; 2 krun-smad; 2 nam-gru, dse-sa.

rgyug-pa, pf. bryugugs, fut. bryugyg 1. to run, frq.; to make haste, to hurry, to rush, to go to the door (out of the room) Dzl. . . . kyi tóg-tu upon . . . Dzl.; "ha-la gyug* be off! get you gone! C. 1. to start (of a rail-way train) W.; rta-rgyu-gpa to ride full speed, to gallop; also sbst. race Glr. — 2. to go, to pass, to circulate, to be current, to have force.

rgyug Lec.; Sch.: limit, term, aim, end; W.: task, lesson.

rgyug-pa pride, ambition Sch.; grief, sorrow Schr. (?).

rgyuy-ba the nerves, sinews Sch.; cf. bryugugs-pa.

rgyud 1. Ssk. तनाव, तनाव string, cord, but only in certain relations: the string of a bow; rgya-rgyud Chinese string Mil.; string, chord, of a musical instrument, rgyud-máns harp; chain, v. lu-gu; mostly fig.: ri-rgyud, gans-rgyud chain of mountains, ridge of snowy hills; also thread of tradition, i.e. continuous, uninterrupted tradition, so in: ka-rgyud, dgos-rgyud, čos-rgyud, bka-rgyud (v. bka, compounds); snyan-rgyud = bka-rgyud, frq. in Mil.; yam-rgyud Zam. legendary tradition. — If used
for expressing a succession of generations or families, the word is gen. written bṛgyud, rarely rṛgyud, e.g. rje-btsun slob-rṛgyud dañ bcos-te his reverence (the venerable divine) with his race of scholars, in as much as the disciples of a saint are frequently called his spiritual children Mil. — 2. treatise, dissertation, Skt. विक्रय also rṛgyud-sde, esp. the necromantic books of the mysticism of later times Was. (184), in four classes, the so-called four classes of Tantras (rṛgyud-sde bzi): bṛgyud-bai rṛgyud, spyul-pai rṛgyud, rṛnal-byor rṛgyud, rṛnal-byor bla-na-med-pai rṛgyud; yet rṛgyud bzi is also the short title of a medical work consisting of four parts: vsad-bai rṛgyud, būdl-pai rṛgyud, man-nag rṛgyud, ṣyi-mat rṛgyud. — 3. connection, relation, reference, e.g. of a word. (?) — 4. character, disposition of mind, natural quality; heart, soul; rṛgyud bzi-pa a good disposition, rṛgyud tėn-pa a bad disposition; rṛgyud zê-ba a mild disposition, good nature, rṛgyud zâm-pa a soft temperament Cē.; rṛgyud ma-rênas-pa a wicked character Thṣy.; sem-nyê C., sê-nyê C., Mil., prob. also rīg-rṛgyud Mil., character; rai-rṛgyud nân-pai gôn-po têl restrain the demon of your own wicked heart Mil.; of thoughts, feelings, passions, also of a tēun-çe-dêzân is said: rṛgyud-la sbyê they arise in the soul; rṛgyud smin the mind ripens Mil.; in some phrases and passages it designates a man's whole personality: rai-gi rṛgyud têg-tu lêm-pa to take (other people's) sufferings altogether upon one's own person (not merely to heart) Glr.; rai-rṛgyud-la brafted-pa, rān-rṛgyud-la sbyâr-ba to think a matter through in one's own mind, to draw conclusions from an attentive observation of others, Thṣy. — Concerning rai-rṛgyud, and rān-rṛgyud (सत्तत & परत्तत) in the more recent philosophical writings, and in medical works, v. Was. — rṛgyud-tâgs Tar. 15, 14, acc. to Schj. sentence, thesis, point. — don-rṛgyud, sgrub-rṛgyud Mil.? र्र्ॆेः rṛgyud-pa I. vb., pf. bṛgyus and bṛgyud, fut. bṛgyu, imp. rṛgyud, 1. to fasten or file on a string, to string, tā-gu-la bṛgyus-pa strung, filed on a string Sty.; yiser-nyag-tag yu bṛgyus-pa a gold chain with turquoises inserted Mil. — 2. to pass through or over, to traverse (later literature and col.) mû-ge rṛgyud-nas po famine passes over, prevails in the country Ma.; *nâi-nâ nai rṛgyud-de dûl W. he passes from one room to the other, he visits room after room; *nyin-ti-ne rṛgyud-nâ gâr-la ton* W. he is passing through Kullu to Gar; tag-grom-gyas bṛgyus-pas v. grîm; yig-nôr bṛgyud-pa an error in writing has crept in Tar.; stön-pa ysum ras-cûñ-pa bṛgyûd-nas zer the three teachers, using Ras-cûñ-pa as a go-between, said . . . = they sent word by Ras-cûñ-pa to this effect Mil. — II. sbst. and adj. 1. prop. a participle used a. actively; rṛgyud-pa (or bṛgyud-pa) one that is transmitting knowledge, a teacher; rṛgyud-pa bûn-poi byün-rlabs-cân one that enjoys the blessing of having an excellent spiritual teacher Mil.; nai rṛgyud-pa rdo-rje-cûn-cân yin Mil. (in this instance it would be justifiable to write bṛgyûd-pa, and, regarding this as a derivative of bṛgyud, to translate it with 'ancestor'). — b. used passively: rdo-rje-cûn-nas nyams-trögs bṛgyud-pa de nd-ro lags he to whom knowledge was communicated by Dor-je-cûn is Nêo Mil.; nê-dân-poi rṛgyud-pa a scholar of great Nêo Mil. — 2. a derivative of rṛgyud 2., a Tantrika, a mystic. र्र्ॆेः rṛgyud-tâns a term used in architecture, wall, panel (?). र्र्ॆेः rṛgyud-lôni bolt, door-bar Sch. र्र्ॆेः rṛgyun, Skt. र्र्तसा a continual flowing, the flow, current or stream (seldom river; perh. smig-rgyun rṛgyun Lex. a river seen by a mirage or fats morgana (?); gân-gai rṛgyun the river Ganges); cu-rṛgyun-gyas kyêr-ba to be carried away by the current; rṛgyun-du žigs-pa v. brâs-bu bzi; frq. fig. tûgs-rjei rṛgyun stream of grace Glr., and in some compounds; often in reference to time, hence rṛgyun-du continually, perpetually, always, dus-rṛgyun-du id.; *dha-gyûn ta-bhu jhe sig* C. make it as usual!
snär-gyi rgyun all the time before, opp. to da-ltur now; also for ordinarily, predominantly, e.g. ordinarily it is white, only by way of exception it is of another colour; ka-rgyun = ka-rgyud tradition; rgyun-gos an every day coat, opp. to yzdb-gos; rgyun-gād, and more frq. rgyun-čād an interruption of flowing, of progress, hence rgyun-čād-mēd-pa, or rgyun-mi-čād-pa uninterruptedly; rgyun-zās daily food; rgyun-rā-ča lasting, of long continuance; rgyun-lām an endless, interminable way, to be pursued again and again, e.g. kʰōr-bai of transmigration, byaṅ-¢ub-kiyi of virtue, holiness Mil.

rgyun 1. v. rgyu. — 2. (Cs. rgyi-ma) notice, intelligence, knowledge, nā-la dé-i gyus yod i am acquainted with it, I know the thing, I am up to it, frq.; W.: *gyus yod-kan* one that knows about it; *gyus yod-pa'i lam* a well-known road; ča-méd yul-du rgyun-méd kyam as a stranger I am rambling through a foreign country Glr.; lo-rgyus 1. annals, chronicle, 2. in a general sense history, story, tale, narrative, lo-rgyus bād-pa to relate a story Glr., nā-la lo-rgyus šād-le maṅ-po yod* W. I have much to relate, to tell; lo-rgyus žib-tu çri-ba to ask closely, to inquire minutely into a story Mil.; gōn-ši lo-rgyus bād-do he reported what was related above Pht.; also used of any short notice or intelligence, without reference to things past: der byon-pai lo-rgyus yunis he mentioned that he was going there Mil.

rgyun-pa the fine threads or fibres of which animal muscle, plants etc. are composed; rgyun-pa-chan fibrous; rgyun-skid catgut.

rgyo-ba, pf. brgyoṣ, fut. brgyo, imp. rgyos, to unite in sexual embrace. This word is an undisguised, and therefore somewhat obscene expression, which in books and in col. language is avoided, though referring to an act not criminal in itself, as Cs. seems to have understood it, when he translates rgyo-ba by: to abuse, constipurate, ravish; hence it is allowable, yet vulgar, to say: *'ā-pa daṅ 'ā-ma gyō-va jhe" C.

rgyōn-ba, pf. brgyoṣ, fut. brgyan, seems to be a secondary form of rkyōn-ba, to extend, stretch, spread (vb. a.); the word is to be found in Lexx., but seems to be little used; brgyoṣ-pa má-tsa Pht. a disease consisting in some parts of the body being morbidly distended (?)

rgyō-pa Cs., a secondary form of rgyāb-pa, prob. but a provincialism.

lγa, also sγa, ƣkgurγa ginger (fresh or dried); lγa-rlon fresh ginger.

lγn-nē Pht.: skya-lγa-nē, is stated to mean: perfectly white.


lγn-ba, = gān-bu, husk, pod, shell.

lγn-yed Cs. = lγa-rλon.

lγo Cs. = pā-ba-dyo-dyō puff-ball.

lγn-yem-tsoa = rgyo-m-tsoa Zam., a kind of rock-salt.

sγa 1. gen. lē-sγa, bē-sγa, ginger, = lγa; sγa-skyā Lt. id. (?) ; sγa-prā-po Lt. prob. for sγa daṅ pī-pī-liṅ daṅ pō-ba-ri ginger and two kinds of black pepper; sγa-syēd Sch. = sγa-skyā. — 2. saddle, rat-sγa (Ld. *stāga*) horse-saddle; sγa bstād-pa, resp. cība-sγa bstād-pa Glr., to lay the saddle on, to saddle; sγa-lēbs saddle-cloth, Sch.: the leather cover or coating of a saddle; sγa-glō saddle-girth W., C.; sγa-lāg Cs.: frame of the saddle; saddle-bow, saddle-tree; sγa-kā straps for fastening the travelling - baggage to the saddle, cf. stād 2.

sγa-pōn bat, flutter-mouse Sch.
sgañ a blister, caused by vesicatoryes, by long marches etc., C., W.; cf. bsgañ.

sgañ-ba, pf. bsgañus, fut. bsgañ, to grow or become full Cs.; bud-méd ná-so sgañ a marrigeable girl.

sgap-pa, secondary form of ĝebspa, byá-mas bi-la syab-pa the covering of a young bird by its mother Glr.; gos-sgáb Lex., skirt or lap of a coat, sgbaff a short skirt.

ti a blister, caused by vesicatoryes, by long marches etc., C., W.; cf. bsgañ.

sgali-ba, pf. bsgañus, fut. bsgañ, to grow or become full Cs.; bud-méd ná-so sgañ a marrigeable girl.

sgap-pa, secondary form of ĝebspa, byá-mas bi-la syab-pa the covering of a young bird by its mother Glr.; gos-sgáb Lex., skirt or lap of a coat, sgbaff a short skirt.

sgari-la, pf. bsgalian, fut. bsgari, to grow or become full Cs.; bud-méd ná-so sgañ a marrigeable girl.

sgari-la, pf. bsgalian, fut. bsgari, to grow or become full Cs.; bud-méd ná-so sgañ a marrigeable girl.

cf. bsgan.

sgari-la, pf. bsgalian, fut. bsgari, to grow or become full Cs.; bud-méd ná-so sgañ a marrigeable girl.

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ya'd-pa 1. to shut, 2. to lock (a door); *gyud-pa, gyad-pa* C., to shut (the door); ytan-pa Sch.: ‘to lock up’, prop. to bolt, to bar, v. sgo-yan; bkum-pa, bskum-pa Cs.: resp. to shut (a door); sgo bdia - ba to knock, to rap at the door; *go brug-go rag* W. I hear a rattling or rapping at the door. The ground floor of a house into which the door leads, is generally occupied by the cattle, hence: sgoi $ysq the resp. to shut (a door); sgo bdun - ba to knock, to rap at the door; *go brug-go rag* gydg-pa's, gydb-pa'

from the door, cattle and money being thus to knock, to rap at the door; *go brug-go rag* W.

I hear a rattling or rapping at the door. The ground floor of a house into which the door leads, is generally occupied by the cattle, hence: sgoi $ysq the resp. to shut (a door); sgo bdun - ba to knock, to rap at the door; *go brug-go rag* gydg-pa's, gydb-pa'

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down. — sgo-bdag = sgo-dpon. — sgo-rnams a single board, e.g. of the floor. — sgo-pa, resp. dba-sgo-pa door-keeper, porter; sgo-dpon the first, principal door-keeper.

1. go-lin W. door-hinge. — sgo-sgrur board or plank of a door Cs. — sgo-bar Ld. chinks between the separate laths of a door (for of such the doors in Tibet frequently consist, owing to the scarcity of wood).

2. pane or square of a door, fold of a folding-door; 2. a masked dancer in religious dramatic entertainments, representing one of the four guardians of the world (v. rgyal-sdon).

3. go-dma 1. pane; or sgo-dma door-keeper, porter Dzl.

4. sgo, in skye-sgo v. sub sgo-po.

5. sgo-nas or sgo-nas and sgoi, egg, eggs, spawn, also egg as a measure Lts.; sgoi-dkris the pellicle, membrane of an egg Sch.; sgoi-cu the white of an egg Sch.; sgoi-shun, or kog, the shell of an egg; sgoi-ser yolk of an egg Sch. — sgo-nas phyed a scholastic term, v. Was. (274).

6. sgo-pur foreskin, prepuce C. vulg.

7. sgo-po, also sgo-bo, (Ld. *go-po*) W.

1. the body, with respect to its physical nature and appearance, *go-po cenn-mo, ri-n-mo, go-ritu, go-sun* tall, *go-po cinn-se* of small stature, short; *rom-po* stout, lusty; *fa-mo* slender, thin; *de-mo* healthy, well; *go-yi* a man that has lost his own body by gaming and become the slave of another. — 2. = skye-sgo face, countenance, skye-sgo legs a beautiful face, zan-sgo an ugly face Mil. — sgo-lo 1. body.

2. face, as a flattering word; also directly for a nice or pretty face, *go-lo min dug bag teogs yod* she has not a pretty face, but looks like a fright W.

3. sgo-ba, pf. bsgo (bgos in Lextra., prob. obsolete) to say, when used of superiors, hence mostly to bid, to order (cf. the article bka init.), frq. in early literature, in later times more and more disappearing, being unknown to the common people.

4. sgo-nas a little Sch.

5. sgo-lo 1. v. sgo-po. — 2. Ld. also sgo-nas.


7. sgo-tei mortar, sgo-yei pestle, for bruising leek.

8. sgo-pa 1. Cs.: *pf. bsgags, fut. bsgag, to make one swear, sgo-pa one that makes a person swear,* I only met with mna-sgo Lex. w. e. — 2. yya sgo-pa v. yya.


10. sgoi-ba, pf. bsgoi, fut. bsgoi, imp. sgoi (s), 1. to make round, globular Cs.; so it is prob. to be understood in: bu-ran bsad-rin bsgra-ma-nas bsgoi Lex., he having boiled down the sugar and allowed it to grow cold, formed it into balls (in this form the sugar is usually kept in Tibet). — 2. to hide or conceal a thing Sch., thus in *goin-te bdr-je* W.; cf. also dpal-sgoi-ba.

11. sgo-bsgob unable, deficient, wanting in strength Sch.; *tug-pa gos-son* Kun. the hands are unable (to move), stiff (from cold).

12. sgo-mi reflection, meditation, contemplation, sgoi son-gei dgos-pa the fearlest contemplation should be prejudiced.
or rendered impossible Mil.; sgom srin-ba to sustain, to preserve meditation (undisturbed) Mil.; sgom-mêd without meditation Thgr.

sgom-pa I. vb., pf. begoms, fut. begom, imp. sgom(s), resp. tugs sgom-pa (Ssk. causative मध्या) I. originally: to fancy, imagine; meditate, contemplate, consider, c. accus. and dat.; to have, to entertain, to produce in one's mind, = skyêd-pa, e. g. bôñê-pa, snuyîn-rje, byâms-pa etc.; rgyâm-du nam či čâ-med sgom always consider that it is uncertain at what time you shall die Mil.; with the accus. and termin, or with a double accus.; to look upon, to represent to one's self as..., gêr-drug-sêms-chan ğâ-mar sgom look upon the beings of the six classes as being your parents Mil., viz. with the same respect and affection, or even so, that you imagine your father's or your mother's soul inhabiting just now the animal body of one of those beings; rmi-lam sgom-ma sgom look upon it as being the illusion of a dream Mil. — 2. In later times sgom-pa became the usual term for the systematic meditation of the Buddhist saint, so that this word, and the expressions tin-ne-dzin-du jêg-pa, and bsam-yân sgôm-pa, which in classical writings denote the concentration of the mind upon one point or subject, e. g. upon a certain deity, lha, prob. imply one and the same thing. Three degrees of this systematic meditation are to be distinguished, viz. lta-ba contemplation, sgom-pa meditation, properly so called, (which requires ysal daî mi-rtôg mà-yênis ysum, i. e. that it be performed in a clear and decided manner, without suffering one's self to be disturbed or distracted by any thing), and the third degree spyêd-pa, exercise and practice, which three distinctions will be somewhat elucidated by the following: bôd-bai-yað(-so) yôd-na bîta-ba min, byîn-royd yôd-na sgom-pa min, blân-dor yôd-na spyêd-pa min, if one lives plentifully, there is no contemplation (possible); where there is inattention and a distracted mind, meditation cannot take place; where there is desire or disgust, exercise and practice are not (to be thought of) Mil. 14, 11. Hence contemplation would seem to be more immediately opposed to the rule of sense, meditation to the rule of imagination, practice to the rule of passion; v. also Was. (137), Köpp. I, 585. Sometimes contemplation and meditation are also opposed to tôs-pa, and bsâm-pa, hearing and knowing, as to mere acts of memory and intellect. — sgôm(-pa)-po Cs., sgôm-byêd, sgôm-mêd Mil. one that meditates, an ascetic; sgôm-ma fem. Mil. — sgom-čên 1. a great meditator (so Mil. often calls himself). 2. a kind of field-mouse, Langmys badius Hook. II, 156. — sgom-tiig meditating-cord', a cord or rope slung by the lasser sects round their bodies, in order to facilitate the effort of maintaining an erect and unmoveable posture during meditation, which expedient of course is scorned by the more rigid devotees.

II. sbst. 1. meditation. — 2. Cs.: 'the state of being accustomed to' (prob. erron. for goms-pa).

sgor a spindle in turning-lathes? v. the next word.

sgôr-ba 1. pf. and fut. bagar, to boil down, to condense by boiling, e. g. bu-râm sugar. — 2. to turn on a lathe, W. *gôr-la ten-če*. 

sgôr-mo (perh. also skôr-mo) 1. round, e. g. of leaves, Wdr. and elsewh. — 2 a circle. — 3. a disk, a globe; hence a rupee W.; a semi-globular bowl or vessel W., sgôr-tiig circular line, circumference, circle; sgôr-tiig ỳê-brâ Cs., ỳê-brâ Schr. semicircle.

sgos, in compounds and as adverb: private, separate, distinct; privately etc., opp. to spyi, e. g. spyi-ydugs a parasol for several persons, awning, shelter, sgos-ydugs a parasol for one person Glr.; sgos-skâl share of a single person, individual lot.
Mil.; *sgos-su,* or *sgos adv., (opp. to *spyir)* particularly, especially; *sgos-(kys)*, donon a subaltern officer *Cs.; *sgos-pa* Sch.: ‘to choose, to find the right thing’.
syn. to *sgyu-,* *sgig-gu* bag, purse; *syyi-gu* ĉaid-pai dbān-du són-nas our purse being at low ebb; *diul-* *syyi-gu* money-bag, purse.

The hollow of the knee, bend of the knee; *syyi-gu*-pa 1. to swear, to say; *syyi-gu*-pa yéodd-pa to lame the knee-joint, to hamstring (a horse) Glr. — 2. the calf (of the leg) Mil.; *syyi-gu*-ba acute pain in the knee and leg e.g. of a woman with child Med.; *Cs.: ‘to despair’; — *syyi-kān* the hollow of the knee Med. — *syyi-kāl* one lame in his legs Cs. — *syyi-lug-pa* Lex. w. e., *Cs.: slothful, idle, lazy; syyi-thod Sch. id.

*sgyu* artifice, imposture Dzl. and elsewhere, *gyo-sgyu* id.; *gyo-sgyu*-ned-na if he is without guile Dzl.; *sgyu-can* artful, crafty, cunning, Cs. — *sgyu-*gur-ul-ma, *Māya,* the name of Buddha’s mother. — *syyi-ma,* *Māya,* illusion, false show, deception of sight, opp. to *dōn* reality; *syyi-ma* sprul-ba to exhibit a false show Cs.; *nas snāi-ba* tams-cād *syyi-mar* ēs I know that every thing visible, the whole external world, is only an illusion Mil.; *syyu-mai* nor apparent riches, hence riches in general Mil. (cf. *syyu-lus*); *syyu-ma-mkan* a juggler Mil.; *syyu-ma-mkan-gyi* mčān-bu, *syyu-mai* mčān-bu a juggler’s apprentice Lexr. — *syyu-rtsal* art, skill, dexterity, frq., the Indians, and so also the Tibetans counting 64 arts (or 60 in a round number) Tar. 21, 2. — *syyu-zog* deception, hypocrisy Phd. — *syyu-lus* 1. the immaterial, subtle and pure body of the soul in the Bardo, hell etc., hence = *yid-*kṣi lus Thgr. 2. the animal and human body in general, in as much as it is only an apparent body, a phantom, when considered from a higher philosophical point of view Mil.


To transform, *lus* dodgyur to transform one’s body (i. e. one’s self) at pleasure, (Dzl. *lus* is to be supplied, or *gyur-*te to be read); to transform the royal prerogative into a religious one, v. Krims. — 2. to change (colour, one’s mind), to alter (something written), hence to correct, to revise. — 3. to give up, leave off (customs, scruples, doubts, timidity) Glr., *gyi-*rol-pai ēs-bu the non-Buddhist religion. — 4. to turn off or aside (the course of a river); to disssuade, divert, las, from Dzl. — 5. to turn, *jin-*pa *gyur-*če* *W.* to turn round on one’s heel; *jin-*pa *gyur-*te tāi-*če* *W.* to look back; kör-lo *syyi*-ba to turn a wheel = skör-ba; skad *syyi*-ba to vary, to modulate the voice, also to hum a tune, to sing or whistle, as birds do. — 6. to govern, rtai *ka* srāb-kṣis, a horse’s mouth by the bridle; also fig. *gyal-po* ka lān-gyi *gyur,* kṣis *ka* śiṁmę *gyur* *C.* the king is governed by his minister, the husband by his wife; *dod-*čags nān-pas *ka-syyi-gur* he is governed by evil passions Mil.; *ka-*lo *syyi*-ba to govern, prop. and fig., v. kā-lo; śiṁ-rtā *syyi-*ba to drive a carriage; in a similar sense dbān *syyi*-ba c. la, to have command or control of, to command, dominate, frq.; prob. also to possess Mil. — 7. to translate, *syya* *syyi*-ba id. — 8. to multiply Wdk. (cf. *gyur-*ba 4, and lō-pa); *syyur-*ba the multiplicand Wdk. — 9. Lād., Pur. to kill, to slaughter. — 10. to publish, proclaim, announce *ka-sāl *gyur-*če* *W.* to pub-
lish an order; 'lon gyur* W. announce me! send in my name!
sigyé-sgrur crooked Sch., better dgye.
sigyé-bo is said to denote in C. one of the lower classes of officials or noblemen.
sigyé-mo 1. sbst. a bag (not of leather); ras-sigyé a bag of cotton stuff Pth.; sgye' diminutive.

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dzin, राहु राहुला 1. 'seized by Rāhu' (Fouc. Gyatch. II, LVII), obscured, eclipse of the sun or moon, 2. 'catcher of Rāhu,' acc. to the Tibetan legend an epithet given to the deity ṅa-ga-ṛd-nā, etc., to Indian mythology, to Vishnu, who in Tibet is called kyab-jug (also kyab-jug-yed ś.), sometimes, however, he is identified with Rāhu himself, for the names ṣa-sgra-ṛcān, ṣa-sgra-ṛcān-dzīn, ṣa-kyab-jug, ṣa-ṛcā-hu-la, and even ṣa-du-ba-ṛj (comet!) are used promiscuously. — 3. a son and disciple of Shakyamuni, who received this name on account of an eclipse of the moon taking place at his birth, v. Fouc. Gyatch. II, 389.

sgrā-ba, C.: pf. bgrains, fut. bgrain, imp. sgrāi, 1. to enumerate, to reckon up separately. — 2. to upbraid, to reproach.

sgrāl-ba to cut into small pieces, viz. the picture of an enemy whom one wishes to destroy.

sgrig-pa, pf. bgrigs, fut. bgrig, imp. sgrig(s), W. *rig-če*, to lay or put in order, to arrange, adjust, paṅ-la boards or planks, so-ṛjg bricks or tiles Glr., kar-yōl plates and dishes, = to lay the cloth; ṣa-dan stuffed seats or chairs Dzl.; to put or fit together, to join the separate parts of an animal body Glr.; to put close together, side by side, hence W.: *ṭīn de nyis rig-te yod* these two fields are adjacent, *ta dān rig-te yin* it is situated close to the border; to compile, to write books Glr. — *rig-mo* W. tight, close, e.g. a joint, commissure, seam.

sgrin-po, Zam.: = mktas-pa, prudent, skilful, clever, blo sgrin-pa a penetrating mind Sch.

sgrīb-pa 1. vb. pf. bgrībs, fut. bgrīb, imp. sgrīb(s), W. *rib-če*, to deprive of light, to darken, to obscure, W. *rib ma rib* get out of my light! nyi-mai od-zér bgrībs-nas the light of the sun being obscured, by clouds Glr., by a curtain Zam. — 2. sbst. the state of being darkened, obscuration, gen. fig., mental darkness, sin, also sgrīb; sém-s-cām tams-cād-kyi sgrīb-pa sél-ba frq., hence sgrīb-pa-rnam-sél n. of a Boddhisatva; sgrīb-pa lha Dzl., the five obscurations caused by sin, prob. = बुधकर बुधकिनी, Burn. II, 360. — 3. adj darkened, obscured, dark; sinner, bṅa-ga-ṛi sgrīb-pa čé-am am I so great a sinner? Pḥ. — *rib-ma*, *rib-ma* W. shelter, fence, e.g. at the side of a field against the wind.

sgrin-pa, pf. bgrǐms, fut. bgrǐm, imp. sgrīms(s), C.: 'to hold fast, to force or twist together; to endeavour'; Sch. also: 'to squeeze in, cram in; to be over- hasty, confused'. Only the following phrases came to my notice: *ki'-pa dim-pa* C. to twist or twine a thread; *rig-pa dim* C. take care! (collect your thoughts!); *dim-tog - can* Sp. inquisitive, curious. Some passages in B., e.g. blo-bgrims (explained by blo-dās Zam.) are as yet dubious as to their sense.

sgril-ba, pf. and fut. bgril, W. *(s)ril-če*, (cf. *gril-ba* 1. and *gril-ba*). 1. to wind or wrap round e.g. a bit of cloth round one's finger; to roll, wrap, or wind up; *ril-bur* to roll or form into a pill Med.; to make fast or tight, thod-pa what is loose; ṣyogs yēg-tu sgril-ba to gather into a heap, to heap on pile up, to sweep together; hence sgril-bas (also drik-bas Glr.) to sum up all, taking all together, in short Lt.: mṛgya-ma sgril-ba to wag the tail, mi-la at a person (of dogs) Mil.; to roll, e.g. a large stone to some place. — 2. to multiply Wik., frq.; bgril-ma a doubled and twisted thread or cord Sch.; sgril-sīn a wooden roll, round which paper etc. is wound; the rolling-pin of bakers. — sgril-bog, W. *bog-rib*, rolled paper Cā.

sgrug-pa, pf. bgrugs, fut. bgrug, imp. sgrug(s), W. *rig-če(s)*, to collect, gather, pluck, pick up e.g. wood, flowers, vermin etc.

sgrun(s), Ld. *srun*, C. *jom*, fable, legend, tale (to the uncultivated mind of the Tibetan, destitute of any physical and historical knowledge of the countries and people beyond the boundaries of his native soil, the difference
between truth and fable is but vague and unsettled; sgruṅ "śād-pa to relate fables, stories etc.; sion-rabs sgruṅ Zam., sion-gyi sgruṅ-rgyūd Glr., sgruṅ-rōm tales of ancient times, of the days of yore; sgruṅ-mkan Cs., sgruṅ-pa Sch. the inventor or writer of fables and tales, also a narrator of tales.

sgruṅ-ba, pf. besgruṅ, fut. beṣgruṅ, 1. to mix. 2. to invent, to feign Cs.
sgruṅ-pa, pf. and fut. beṣgruṅ 1. to compare c. la and dali Dzl. 2. to emulate, vie, contend with Cs.

bsgrubs, fut. bṣgrub, imp. sgm~J (5) (cf. ynin-pa ~sk. m) 1. to complete, finish, perform, carry out, an order, a wish, hence usually with bzin-du Dzl.; to make, achieve, manufacture, obtain, attain, chūl-rdo-la ddiul beṣgruṅ-tu btiṅ-pa la tar sems-càn-la Sain-rgyās beṣgrul-tu btiṅ-pa yin-no in like manner as silver is obtained from silver-ore, Buddha may proceed from beings Thgy.; don sgruṅ-pa to attain to one's aim, to obtain a blessing, a boon; tse ṭdi don sgruṅ-pa to care for the wants of this life; to procure, rgyāgs-yje flour, as provision for a journey Mil.; nor sgruṅ-pa to gain riches; to furnish with, to supply, one's self or others Mil. — sgruṅ-pa to gain riches; to furnish with, to supply, one's self or others Mil. — sgruṅ-pa to gain riches; to furnish with, to supply, one's self or others Mil. — sgruṅ-pa to rise, to stand, to appear in a naked state, to show one's self naked Dzl.; Bhr. 59. Schf. ‘orbus', orphaned (cog. to bḥr-).
sgro 1. a large feather, esp. quill-feather, used for an ornament of arrows, as a charm etc.; sgro-mdöns peacock’s feather, as a badge of dignity. 2. to elevate, exalt, increase; Cs.: to exaggerate. Was. however has p. (305) : ‘Vorurtheil (Anerkennung des Nichtwahren), Gegensatz: skur-, Лиesterung (Leugnung des Wahren), and p. (297): ‘sgro-skur-Verneinen ther, as a badge of dignity. 2.

sgrog-pa, pf. bsgrags, fut. bsgrag, imp. bsgrags(s), to call, call out, call to Dzl. and elsewh.; to publish, proclaim, promulgate, ytam-smön good news Mil.; si-bai ytam bsgrags-na if his death becomes known, Tar.; čos sgrög-pa, resp. čos-kyi sgrög-gléh mažad-pa Glr. to preach; dril-sgrög-pa to publish by ringing a bell, to publish, proclaim; sgrög-pa-po a proclaimer, a preacher Cs. — 2. to shout, to scream, ni-skad drig-por sgrög (the infant) weeps and screams Lt. — 3. (in W. only resp.) to read, ysnā sgrög-pa to read words of Buddha Ma.; even: sems-kyis sgrög-pa to read silently. — 4. to bind, like grögs-pa; v. also sgrög extr.

sgro-pa, another form of sgrö-pa to go; not much used.

sgrö-ma a lamp, lantern, torch, sgron-mé a burning lamp, (prop. a lamp-fire); often fig. — sgrö-pa vb. to light, to kindle, dpé-ča-la me sgrön-nas lighting (burning) the book Pkh. — sgrön-bskal the enlightened age Cs., opp. to mun-bskal the dark age. — sgrön-drégs lamp-black. — sgrön-(me-) sgrön-Čh. the yew-leaved fir, Pinus picea, which tree, however, is scarcely known in Tibet; in Sūk. it denotes Pinus longifolia, and prob. also in every other province, the most resinous species of coniferous trees prevailing there.

sgrön-pa, pf. and fut. bsgron 1. to cover, to lay over, adorn, decorate Glr. — 2. to light, to kindle, v. sgrön-ma.

sgröb haughtiness, arrogance, pride, Lexx.

sgrom box, chest, trunk, coffar = sgam; sgröm-bu a small box or chest: smyug-sgröm Cs. = yäl-ba a chest or trunk made of bamboo; ro-sgröm, rīs-pai sgröm Zam. coffin.

sgröd-ba, pf. and fut. bsgral 1. to rescue, deliver, save, las from, out of, sgröl-bai ded-dpön-du ypur he becomes a guide to salvation Glr. — 2. to lead,
transport, carry, to cross (a river) by boat or ferry, गु-ब्र्याल GS. सीये passed over; गु-बोि पाल-स्यु ब्र्याल-बार मद्दाल-तिग have the goodness to take me over to the other bank Sambh.; कर-बा ब्र्याल-बाल ग्लु-पिन्स यिन Glr. it is a boat that carries over the river of transmigration. — 3. to remove, do away with, drive away, द्रि-मानु, ज्यूि-ग्युि ज्यो-ला ब्र्याल Glr. the demons were driven to the uttermost parts of the sea; ब्दुद ब्र्याल-बा to expel the devil; दिग्चन र्याल-पो ब्र्याल-बाल ग्युि the guilty king will be removed out of the way! Glr.; द्ग्राल-ब्ग्स ब्र्याल-बाल ब्क्राग र्सु-पा दार नाइ-रोल ग्लो स्न्युि ब्चास-पा मिन्द-पार बुल the flesh, blood, bones, heart, lungs and entrails of slaughtered enemies of the faith are offered by us as a sacrifice. This saying, the tendency of which is often justified by the sophism, that it is an act of mercy to kill an enemy of the faith and prevent him from accumulating more sin, shows that even ‘mild Buddhism’ is not incapable of bloody fanaticism, and instances like that of king लिादिर-माल of old, and of the recent martyrdom of Roman Catholic christians at Bonga confirm this fact from experience.

स्रोि-मा, sometimes also स्रोि-यिम CS., W. *रोि-मा*, 1. n. of two goddesses, स्क्क. श्रि, known in the history of Tibet as the white and green Tara, incarnated in the two wives of Srongtsangampo, Schl. 66 and 84; कोप्प. II., 65. — 2. a name of females, of frequent occurrence.

स्रोि स्रोि 1. CS. manner, method, way, ब्नाद-स्रोि way of explaining, instructing, informing: स्रोि ब्नाद-स्रोि GS. ‘the method of instruction which is to be proclaimed’ (?); य्ताम-स्रोि CS. ‘way or manner of speaking’ (?). — 2. CS. edge, brim, lip; Glr. also mark from a wound, scar; श्ल-ग्यि मिउ-स्रोि seems to signify only ‘lip’.

र्ग्याल-पा श्याद-पा to smile, to smile on Stg.

र्ग्याल 1. v. र्गाल-बा, 2. v. र्गूल-बा.
W. to lie in winter-sleep; _o-bryud-te_ very much exhausted, v. _o._ — 2. to howl, of the fox. Sch.

_bryud_ brgyud Lex.; Cs.: _the marrow in the back-bone_.

_bryud_, cf. _rgyud_, Ssk. 林 family (gens), lineage; relations, ancestors, descendants, offspring, _mi-bryud_ 1. = _bryud_, _dei mi-bryud yin-pa_ being of his family Gnr. 2. people, nation, _bod-kyi mi-bryud_ the Tibetan nation. 3. the human race, mankind Cs.; _rigs-bryud_ resp. _ydui-bryud_ family; issue, progeny, _rigs-bryud_ _bél-bar_ _gyur_ there will be a numerous offspring; _bla-rgyud_ succession or descent of Lamas Cs. — _miq ná-te gyud-la yod_ W. diseases of the eye frequently occur in that family; _dé-ne gyud mi čad yin_ W. then the race will not die out; _spel-gyud-la bør-če_ W. to set apart cattle for breeding; _bryud-nas_ _bryud-du_ from generation to generation Cs.; _bu tsa_ _bryud-du bdeo_ he is blessed even to his children and children's children Dzl.

Comp. _bryud-bryugs_ a continuous succession Sch. — _bryud-čan_ like his progenitors Cs. — _bryud-pa_ 1. belonging to a race or family. 2. v. _rgyud_ and _rgyud-pa._ — _bryud-méd_ degenerate Cs., cf. _bryud-čan._ — _bryud-ma_ 1. Cs. = _bryud-čan._ 2. W. fruitful, fertile. 3. _bryud-ma._

_bryab_ Lex. w.e. — _bryud-dzin_ a first-born male, heir and successor.

_bgrad_ is acknowledged by Lexx., but evidently an incorrect form for _bgrad_.

_bsg_ ... _bsg_ ... words beginning thus will for the greater part be found under sg ... 

_bsgá-pa_ v. _ṣeks-pa_ and _ṣog-pa_.

_bgañ_ (Lexx. = _dño-yi_, _my_) point of time, moment, instant, conjuncture, _lo-yrar-bgañ-gi lhāga-ma_ a chilling gale on newyear's day Mil.; esp. the proper time or season for doing a thing, _byá-bai bgañ_; _bri-bai, zú-bai_ bgañ the time for writing, eating. (A different word from _sgañ_)

_bsgó-ba_ 1. v. _ṣog-ba._ — 2. pf. _bsgos_, vb. a. to _gō-ba_ to soil, stain, defile, lit. and fig., _kyen-ghyé ma gu_ C. he was not tainted with any spot or blemish, nothing could be laid to his charge; to infect with disease; rarely in a good sense: _dri sna-ṣogs-kyis legs-par bsgos-pa_ Stg. well anointed with salves and perfumes.

_bgrán-ba_ 1. to enumerate, count up (?) Cs. — 2. to cause to grow cold Lexx.

_bgrád-pa_ Lexx. = _bgrád-pa_.

ni 1. the letter _n_, sounded as a nasal guttural, the English ng in singing, in the Tibetan language often the initial letter of a word. — 2. as numerical figure: 4. — 3. as numeral adjective = _liá-bçu_, in the numbers 51—59.

ni, pers. pron., first person sing. and pl. 1, _we_, the usual word in familiar speech; _ni my_, our; mine, ours; _ni mi_ ryan old man that I am Mil.; _na rgyal-po sron-btsan-sgám-po dañ with me, king Srongtsangampo Gnr.; _bla-ma ni I_, the Lama Mil.; _de mi ryan ni_ my _ká-la_ nyen listen to my word as that of an old man Mil.; _ni_ _di this my (doing) Gnr.; _ni_ _rje-btsin_ my honoured masters! Mil.; _ni_
my dearest!

what concerns my own affairs Distinct expressions for the pl. are: *ri-a qab B. and C.; *ná-za* W., *ná-ye* Bal.; in W. *ná-za* seems to be used in an exclusive sense: I and my people, i.e. excluding you or the person or persons addressed, so that when Europeans use it in Ld. or Lh., in addressing their hearers, meaning to include themselves (all of us, we and you), they are generally misunderstood; *ha dai* 'he or those with me', is said to be used in a similar manner; *ia dun n+* both of us; we Cs. Synonyms are: ked, nos, Mug, *Eo-boo; and riati, 60, dtio, dios, nogs may prob. be derived from the same root.

*ra*-'{I the first) pride, arrogance, frq.; *ra-rygl skyed-pa to be proud Dzl.; *yog-pa to break (another's pride), to humble Mil.; *ra-rygd-čan proud; W. also naughty, of children.

*a-nür a species of duck, v. nür-ba; perch. Anas casaraca.

*ná-ba, rarely for nán-pa; dki ná-ba stench Stg.; cf. nyám-ná-ba, ya-ná-ba.

*ná-ra (cf. *nad) air, na gdás-kyi ná-ras mI yigs I am not afraid of the air of glaciers Mil.; *ná-ra dün-mo rag, yám-po rag* W. I perceive the air to be cold, to be mild; esp. cold air, *ná-ra-can fresh, cold.

*ná-ro a loud voice, a cry, kye-húd-kyi ná-ro bód-pa to raise woeful cries Pth.; skád-kyi ná-ro čén-pos bagrágs-so they proclaimed, shouting at the top of their voices Pth.; sén-gei ná-ro the loud voice, the roaring, of a lion Mil.; *ydg-paí ná-ro prob. voices foreboding mischief Mil.; the roar, roaring, rushing, of waves etc.; *ná-ro sgóy-pa to roar, to rage; in a relative sense: skád-kyi ná-ro drag-zán a loud and a low sound, the different force or effort required in producing it Gram.; *ná-ro-can loud, noisy, roaring; a crier, bawler, noisy fellow.

*nag, sometimes dhaags, resp. yuñ, speech, talk, word, nág-gi nyèt-pa sins committed with the tongue, in words,(rdeun, prá-ma, tsa-g-rtüd, prob. also kyál-ka); nágg-

*ra tshog* ia nyid, ria &-nu,

*ná-bo (?) Cs. id.; *rá-ni yi; yai moreover,

*ná-za* W., *ná-ye* Bal.; in W. 

yid-ô ni my dearest! Pth.; *ná-ráí I my self, esp. col. very frq.; *ná-rán-ka* Ts., *ná tsoq* Ú, na nyid, na kó-na, na bdag (??), na-bo (??) Cs. id.; *rá-ni gi yai moreover, what concerns my own affairs Mil. Distinct expressions for the pl. we are: *ná-raq B. and C.; *ná-za* W., *ná-ye* Bal.; in W. *ná-za* seems to be used in an exclusive sense: I and my people, i.e. excluding you or the person or persons addressed, so that when Europeans use it in Ld. or Lh., in addressing their hearers, meaning to include themselves (all of us, we and you), they are generally misunderstood; *ha dai* 'he or those with me', is said to be used in a similar manner; *ia dun n+* both of us; we Cs. Synonyms are: ked, nos, Mug, *Eo-boo; and riati, 60, dtio, dios, nogs may prob. be derived from the same root.

*ra*-'{I the first) pride, arrogance, frq.; *ra-rygl skyed-pa to be proud Dzl.; *yog-pa to break (another's pride), to humble Mil.; *ra-rygd-čan proud; W. also naughty, of children.

*a-nür a species of duck, v. nür-ba; perch. Anas casaraca.

*ná-ba, rarely for nán-pa; dki ná-ba stench Stg.; cf. nyám-ná-ba, ya-ná-ba.

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*ni-n-pa*  
1. goose, more accurately  
*nān-pa* a gander, *nān-ma* a goose  
*Ca.* The domestic goose and the breeding of it is not yet known in Tibet, at least not in *W.* — 2. a light-bay horse, an isabel-coloured horse  
*Ld.-Gltr.*


*ni-ad*  
1. cog. to *nā - ra, air, *ni-ad-la* skām-če*  
*W.* to dry in the air; in a general sense the air in its chemical qualities, in its influence on the senses: scent, fragrance, espō-kyi *ni-ad* ldān-ba the rising of an aromatic breeze; *ni-ad* yal the fragrancy, the aroma evaporates; vapour, ēd-nād, ču-nād snowy vapour, aqueous vapour; aromatic substance, sō-nād aromatic vegetables, such as onions  
*Med.*; cold air, the cold, coldness, v. *ni-ad-čan.* — 2. *W.* (cf. *nār-ba, nār-ma*) severity, roughness, *ntē ni-ad jīgs dug* he fears I might address him harshly; *ni-ad-čan* 1. fragrant, fresh, cool, W. cold. 2. W. rough, impetuous.


*nān*  
1. evil, mischief, misfortune, *nān čen-po* byas it has done great mischief  
*Gltr.*; esp. harm done by sorcery and witchcraft  
*Mil.*; *nān-dgu* every possible evil  
*Lt.* — 2. curse, imprecation, *nān dēbs-pa*.


*tāb-če,* to curse, to execute; *mtu nān dēbs-pa* to curse by means of witchcraft  
*Gltr.*


*nān-pa,* col. also *nān-po,* bad, of food etc.;  
mean, miserable  
*Dz.*; poor, humble, low, (prop. *rīgs-nān,* nān-lū poor and blind (people)  
*Gltr.*; lo *nān-pa* a year yielding no crops, an unfruitful or bad year; of men, actions etc.: wicked, *nān-pa* kyod  
*Gltr.*;  
noise, pernicious, *yos-ñān* pernicious food, i.e. poison, resp.,  
*Gltr.*;  
... la *nān-du rjóld-pa* to revile, blaspheme; *mi-la mig nān lū-ba* to look with an evil or envious eye upon a person  
*Gltr.*; *rān-ñams spgyod nān byanas dus* *nān zer* acting badly themselves they speak of bad times  
*Ma.* — *nān-po,* *nān-soū* v. *gro-ba*  
*Lt.* extr. — *nān-nōn* (cf. mean, pitiful, very bad. — *nān-nōn tsāng-gyi* čog dēs-pa prob. to be satisfied with anything, and be it ever so poor. — *nān-ne-ba* bad. — *nān-po*  
*W.* meal of parched barley, roasted meal. — *nān-so* 'bad place,' hell; cf. *nān-gro* under *gro-ba*  
*Lt.* extr.


*nān-bu*  
*C,* eleg., = *bdag,* when speaking humbly of one's self.


*nān-gro-g,*  
*Ca.* 'torrent,' *Sch.* 'ditch filled with water, water-ditch; the bank of a river grown high and steep by having been gradually washed out by the current'; (only this latter sense of the word was authenticated to me). In  
*Gltr.* Tibet is poetically called 'nān-gro-gče,' which is a very appropriate name when rendered: having large and deep erosions.


*nān dur-cān* given to gluttony and drinking  
*Stg.*


*nām ru* n. of a disease  
*Med.*


*nām sūgs* reluctantly.


*nār*  
1. fore- or front-side, forepart, *sar-yldön* id.; esp. of the leg, the shin-bone, also knuckle ni f.;  
lag-nār, *rka-nār* fore-arm, lower part of the leg; *rje-nār* seems to be an appellation for both, (in *W.* *nyag* instead of it). — 2. v. *nār-ba*  
1. —
3. termin. of ńa, 'to one's self', ńar- demás = bdag- demás, selfishness, self-interest. Mil.
4. ńar ę-dön-pa to set on or against, to instigate, nyams-kyi ńar ę-dön-pa irritations of the mind, excitements Mil.; nyam-nār Lex. id. (?) — 5. v. ńar-ńar-pa.

ńar-skād the roaring, of lions etc., ę-dön-pa, sgrög-pa Mil.; W. *tañ-čē* also to call to, to shout at.

ńar-nār-pa hoarse, husky, wheezing, e.g. in old age Thgy.; ńar-nār ķun-sgra a hoarse groaning Pth.; ńar-gūd hoarseness and phlegm Med.; gūd- ńar-ba a hoarse throat Med.

ńar-dan v. ńar-ba.

ńar-snāds mucus, snivel, (affords food to certain demons).

ńar-pa stalk of plants Med.

ńar-pa W. strong, ferocious, of the tiger etc.

ńar-ba 1. strength, force; hardness, of steel; cold, frost, cold wind Mil. (cf. ńā-ra, ńad); ńar ȩtōn-ba, W. *tāu-čē, čug-čē*, Sch. also ldūd-pa, to steel, to temper. — ńar-čan 1. strong, vigorous 2. tempered; ńar-ldan id.; sema ńar-ba 1 a strong mind Mil.; ńar-méd weak, soft. — 2. (v. ńar 1.) a sort of flap (of breeches).

ńārmā 1. irritable, passionate, impetuous Sch. — 2. strong, powerful, e.g. a powerful protection, Mil.

ńāl-ba to be fatigued, tired, wearied; fatigue, weariness, resp. sku ěl-bal, or tugs ěl-bal, also mnyéla; ěl-sōn I am tired; spōs-pa ěl the strength decreases Med.; ńāl-čad-pa, ěl-đub-pa intensive forms of ěl; ěl ćug-pa vb. a. to tire, fatigue, weary; ěl yō-ba 'to cure weariness', to rest, frq.; ěl-stēgs a rest, a sort of crutch or fork, which coolies sometimes carry with them, to support their load, whilst taking a momentary rest in standing; also any bench or seat inviting to repose. To provide such conveniences for wayfaring men is considered a meritorious act.

ńas 1. instr. of ńa. — 2. mi-ńas Tar. 37, 16. is undoubtedly a typographical error, instead of mi-nād. Schf. has left it without an annotation.

ńu num. fig.: 34. ńu mi-ńu sū-pa, to ńu weep, 2. W. also to roar, used of swelling rivers, not of the wind; Schr.: 'to groan like a turtle-dove'; *ńu ma ńu* W. do not weep! ńu-pai mčt-ma tears that have been shed Dzl.; ga-čād ńu-pa weeping without a cause, hysterical weeping Med.; ńu-ru țug-pa to cause to weep Lt.; *ńu-ma-god* W. weeping and laughing at the same time; kes ńu-so thus he said weeping Glr.; *ńu ćhó-ća* (lit. gro-ba) C. to be sorrowful, sad. — ńu-(ba)-po Cs., ńu-mkan col. one weeping, a weeper. — ńu-ńur-čan Sch., ńu-mkan col. a child that is continually crying. — ńu-ād, ńu-ńdżi, W. *ńu-zr*, sbst. a crying, howling, lamenting.

ńu-ru W. for ńu-ba 1.

ńug-pa Ts. = ńu-ba 2, to grunt; to snore; to pur (of cats).

ńūd-mo a sob Cs., Schr.

ńūr-1 ba 1. sbst. duck, esp. the red wild duck, अंगारक Anas casarca; ńūr-ka as red as fire, fiery red; ńūr-smṛig yellowish red, saffron colour, the original colour of the monks' habit, though not the common high-red 'of the' Brug-pa monks in Sik. and in W. — 2. vb. to grunt, of pigs and yaks.

ńus v. ńu-ba.

ńe num. fig.: 94.

ńed pers. person. first person, eleg. for ńa, I, we; ńed-čyi my, our; ńed ynhīs(-ka) we two; ńed ściim(-po) we three; ńed yṇum yṇum we three brothers Glr.; ńed-čyi bu-dōd mdzod have the goodness to become our foster-son Mil.; sometimes ńa
and nèd are used promiscuously in the same sentence, so: nás I, and directly after: nèd-
kyi our Mil. The plural number is specially
indicated in: nèd-cag, nèd-tso, nèd-rnams, nèd-dag Mil.; nèd-cag-rnams Cs. — nèd-rän
1. I myself, we ourselves. 2. I, we Glr.;
nèd-nyid, nèd-kö-na Cs. id. (Ld. *nadt*).

nèd-cag Dzl. 222, 11.15. is prob.
an incor. reading in Sch.'s edition, instead of _u-bu-cag_.

nèd-pa 1. adj. certain, true, sure, firm,
bdag-la nèd-pa zig sträl-du _psol_ I
ask you to communicate to me something
certain, i.e. authentic news; nès-par byêd-
pa to fix, settle, establish, ascertain, e.g.
facts of chronology, v. Wilk. chronological
table in Cs.'s Grammar; to ratify Schr.;
če-bar nèd-pa yin or nès-so death is certain;
de bdéén-par nès-sam is it certain that this is
ture? Glr.; mi btôb-tu nèd-na as it is
certain that I am not able (to do it) Dzl.;
nam kṣéer nès-pa med it is not certain at
what time they will be carried off Glr.;
bdag kyôd-kyi bu yin nès-na if I am actually,
for certain, your son Pth.; _pañ_ nès-pai čos
that religion which is sure to lead to sal-
vation Mil.; nès-pai dön-las go1 he is missing
the true sense Pth.; ma-nès-pa untrue Tar.
109,17; ynas-la nès-pa méd-pa yin as to
abode I am changeable, I have no fixed
abode Mil.; also nès-med alone: homeless
Mil.; undefined, nès-méd-kyi ri-la somewhere
on the mountains Mil.; sometimes it is but a rhetorical turn, like the English
evidently, obviously, bú-la bkra-mi-
šis nès-kyis, as our son has evidently met
with an accident Dzl.; bdal-méd yin-du nès-
so they are evidently women, they do not
deserve to be called men Dzl.; also sbst.
certainty, surety, truth; tse-la, nág-la, lès-la nès-pa med (man's) life-time, word,
body have no certainty, are transient Glr.
Hence nès-pa-cân real, actual, nès-pa-can-
du really, truly, in fact, in reality, opp.
to deceitful appearances, false opinions,
wrong calculations etc. Glr.; nès-par-nyid-
du adv. 1. in reality Glr. 2. truly, in truth,
verily Glr.; nès-par adv. 1. really, certainly,
to be sure, frq.; sdig-pa byás-na nnam-par-
smín-pa nès-par myóni-ste as retribution
for a sin committed is sure to take place,
will certainly follow Dzl.; dé-dra-ba zig
nès-par yôd-na if such a one is really
present Dzl.; nès-par čê-la the certain dying,
the certainty of death Thgy.; bdag nès-par
byao I will surely do it Dzl. 2. by all
means, to add force to the imperative mood
Tar. 16, 11. — 2. often it is used subjectively,
esp. in C., when sēms-la is to be
supplied, so that it may be rendered by
to know: bdéén-par nès, rdzûn-par nès
I know (I am certain) that it is true, un-
true; nès-pa čer med I am not quite sure,
I do not know for certain, I do not fully
understand, I do not clearly see through it
Mil.; sēms-cân di bdag-gi pa-má yin nès-
a, if we take it for granted, if we try
to realize the fact, that this being is our
father or mother Thgy.; to remember, to
bear in mind *sēms-la nè tib-bam* C. shall
you be able to remember that? nès-dôn,
also yán-dag-dôn, is said to mean immediate
knowledge of the truth, which may be
obtained mystically by continued contem-
plation, and is opp. to drân-don, know-
ledge obtainable through the medium of
the sacred writings Mil., also Lexx.; nès
(_par_) byun-(ba) Mil. frq., Schr.: 'deliv-
erance from the round of transmigration',
Sch.: 'to appear, to prove true'; another
explanation still: 'knowledge of one's self'
is not borne out by etymology. — nès-
btûn acc. to Lexx. a synonym of brân-
pa, q.v. — nès-(par) legs-(pa) Thgy.,
'that which evidently is the best', is said
to denote deliverance from the round of
transmigration. ĉn 2.10:12 = a:2a:1:

ño num. fig.: 124.

ño 1. resp. žal-ño (cf. nô-wo, nôr, nôs)
face, countenance, air, look, as the ex-
pression of a man's personality and mind
(_ño mazs- pa Cs., and iân-pa Schr. are
doubious_, bdag-gi nó-la yzigs-nas when she
(my mother) shall see my face, _nôd kâr-po_
a cheerful face; _ño nág-par _dug-pa to sit
with a sad and gloomy face Glr.; "no nág-par gyá-r-ba to grow sorrowful, to turn pale with fright, pain etc.; "no báb courage fails(me); "no srú-n-ba frq. 'to watch the countenance', to pay much or even too much regard to other people's opinions; "no dzé-pa Mil. seems to signify the same, pale with fright, pain etc.; "no báb courage and "no báb the contrary: not to comply ma db-na if thou dost not know me Mil.; of a thing, to explain; no .j. dd.

"no jé yul an unknown country..." no tsé-pa to know ccap: "no kyöd-kyis ma sés-na if thou dost not know me Mil.; with termin. inf.: to know (that something happens); to find out, e.g. by calculation; to perceive; "no mi sés-pa 1. not to know 2. unacquaintance, ignorance 3. unknown: "no-mi-sés-pa-la ldá-ba to rise before a stranger; "no-mi-sés-pa-yul an unknown country Thgy.; "no ldá-ba Glr. is said to signify: to submit (vb. n.); "no lén-cé* W. to beg pardon, cf. nos bá-lán-ba; "no ldóg-pa or "ló-g-pa to turn away, always fig. = to desert, fó-r-bai yul "no lág-na if you will desert, get rid of, the land of transmigration; more frq.: "no-lóg byéld-pa to revolt, rebel, rtsóm-pa to bring about a revolt, "no-lóg-mkan mutineer, agitator, "no-lóg-càn seditious, faithless, "no zóg-pa cçg. to oppose, resist, not comply with a person's wish Dzl. — 2. side, like nos, esp. W.: *a "no-lá son* he has gone to that side, in that direction; *sám-pa 'a "no 'i "no-a son* he is absent, inattentive. — 3. self, the thing itself, cf. "no-bo and nos; v. jál-ba; also sbst. the self, the I, "no-tsáb the representative of the I; cf. also "no-cén. — 4. likelihood, prospect of, c. genit. inf. or root, eyer-bai "no a probability of its being taken away; bu tig byuini "no čé a great chance of (getting) a son. — 5. (also nos) a. the waxing and waning moon, with regard to shape; one half of the lunar month with regard to time, yar- "no the former, mar- "no the latter half; yár- "no zla tár like the crescent moon. b. in a special sense the increasing moon, or the first half of the month; thus vulgo; so also in B.: zlá-ba dyu "no bée lón-pa-na Glr., "no bée-nas, zlá-ba "no bée-na Ph. in the first half of the tenth month (to denote the duration of pregnancy).

Comp. and deriv. "no dkar v. above 1. — "no-lóg prop. adj.: public and private, open and secret, but it is generally used as a synonym of zol or rdzun, fraud, imposture, deceit, eye-service. It may be explained by its contrary: "no-med lóg-med acting in the same manner in public as in private life, the open and the secret conduct being alike Mil. (cf. nos). — "no-cán natural (?) Cs. — "no-cén ("the greater self"), a man of influence interceding for another person, an intercessor; "no-cén byéld-pa to intercede Glr.; mi-la "no-cén bél-ba to use a person as negotiator, to make inquiries through him Glr. (Sch. incorr.) — "no-rtóy W. 1. (like sés-pa of B.) certain, e.g. *"no-ág sè-cé* to know for certain. 2. (like dios, yan-dag-pa) real, actual; true, genuine. *'i yin - na "no-tóy yin* is it counterfeit or genuine? illusion or reality? *"no-tóy sál-kán* the actual murderer, he who really occasioned the death. — *"no-stod-kán W. he who praises another to his face, a flatterer. — "no-nág v. above 1. — "no-bo-nyid, entity, "no-bo - nyid-méd-pa non-entity Tar. 90, 2.; essence, nature, substance, e.g. sém-kyi Mil.; character Was. (278. 294); marrow, main substance, quintessence (= snyi-r.PO) Glr. and elsewhere; rán-gi "no-bos in itself, according to its intrinsic nature Mil.; also col. *"no-bo kor-rin* C. the thing itself, opp. to a surrogate; "no-bo yéig rtóg-pa ynuí Was.: 'one quality, two (different) ideas' (Schl. has ldó-g-pa instead of rtó-g-pa). — "no-báb-pa adj. discouraged, timorous, bashful W. — "no - ma acc. to Cs. = "no. — "no-ma-yrog C.: master and servant. — "no-mig W. boldness, "no-mig-cán*, or *čén-po* bold, daring, courageous; *"no-mig 'un-se* shy, timid, faint-hearted W. — "no-tsa ('heat of the face') 1. the act of blushing, shame, "no-tsai ynas shameful things Sch., Schr.; "no-tsa-can,
nö-tsa-sès-pa shamefaced, chaste, ashamed; nö-tsa-med-pa, mi-sès-pa shameless, bare-faced, impudent; "na nö-tsa rág* I am ashamed, *nö nö-tsa dug, nö-tsa-can dug* W. he is ashamed; nö-tsa byed-pa to be ashamed. 2. a shameful thing, kyod nö-mi-tsa-la nö-tsa byed you are ashamed where there is no occasion for it Mil.; nö-tsa-ba to be indecent, indecorous, unbecoming, yül-du lög-na nö-tsa-la as it would be a shame if we returned Gr.; yë-chér-bar grø-ba nö-tsa ziä as it would be indecorous to go naked Pth. — nö-mtsär-ba v. mtsär-ba. — nö-ru, nö 1. into the face Sch., e.g. skid-pa to smear; rtsid-pa to say rude things to another's face Thgy.; nö-rain-du id. 2. in the face of, before the eyes, yë-zang-yii of others. 3. by reason of, in consequence of, des bskül-bai nör in consequence of a summons, of a request of him Gr. and elsewh. — nö-sès an acquaintance, a friend (the usual word in W.). — nö-sô joy, nö-sô chë-bar nöi you will have great joy, you will be delighted, highly satisfied; sbyin-pa nö-sô byed-pa to make presents to another to his full satisfaction Mil., also Tar. 211, 2. — nö-srüns regards to the opinion of others, an aiming at applause Mil. 1. mountain-side, slope (cf. nös); river-side, bank, shore, rgya-mtsoi Dzl. — 2. ford, cbä-nös id. C.

nöm-pa, pf. nöms, 1. to satisfy one's desire by drinking, kräg-gis, also kräg-las Dzl.; ma nöms I am still thirsty; nöm-par, also nöms-tad, stän-ba to drink one's fill; also of sleeping, nyid ma nöms I have not yet had my full share of sleep; fig.: čas-kyi bdud-rtöa, to fill one's self with the nectar of doctrine Dzl.; bìta-bas mi nöms mdzès-pa so beautiful, that one cannot gaze at it long enough, frq.; also bìta-bas mi nöms bžin-du not being able to look at it sufficiently Pth.; nöms(-pa)-méd(-pa) insatiable. — 2. to show with design (boastingly, or indecently, e.g. one's nakedness) Gr.; Pth. — 3. col. for snöm-pa to snuffle, to pry into, to spy.

dñas 1. v. under nö, Comp. — 2. n. of a monastery of the Sàksya, Ëòk chronologial table in Ca.'s Gram.

düs 1. side, mdzin-nös front-side, front of the body Lt.; of a pyramid, a mountain, thö-nös southern side or slope of a mountain, side, margin, edge, of a pond etc.; rgyab nós ydâs-na on the right hand behind, ydâs nós mdzin-na on the right hand before Gr.; surface, plain, of the table; sai nós surface of the earth Ca.; hence nós-su (opp. to lkg-tu) Mil., "nís-la" (opp. to absis-te (*be-te*) W.) manifestly, notoriously, publicly, openly (cf. nö); side, direction, like jyogs, W. — 2. a thing itself (cf. nö 3), examples v. under jäl-ba. — 3. pers. pron. first person I, we; esp. in Ld. in epistolary correspondence, eleg. — 4. instrum. of nós, = nö-yis; nós dzin-pa Mil. (dzin dzin-pa Thgy.) vb. 1. to be selfish, self-interested, also adj. selfish, cf. nö 3. 2. more frq. to perceive, to know, to discern, also nö-yis dzin-pa; nós zn-par gyis šig, know it! be sensible of it! Thgr.; with the termin.: to acknowledge as, to take for, to look upon as Tar. 189, 1. In a special sense: diagnosis, discriminating a disease Med. *nön-ŋa làñ-va* C. (lit. yon nós blain-ba = "no lën-čö" v. *nö* 1).

dnàns-snyâdn v. nöag (Lex. = bâk).

dnàn-ba, pf. díanis 1. to be out of breath, to pant, to feel oppressed e.g. when plunging into cold water C., but esp. when frightened and terrified, hence 2. to be frightened, to fear, to be afraid, sbrûl-ggis of a snake; ces díanis-nas thus he spoke in dismay Dzl.; dían-par gyur-ro you will (or would) be terrified Dzl.; dían-skrag, skrag-dnàn great fear, fright, terror; dían-skrag-pa intensive form of dían-ba, frq.

dîan - tên - pa Lex. not to return things taken away from another.

dîar 1. for mnar, sweet Mil. and elsewh. — 2. also zil-dîar Lex. w.e.;
**diúd-mo**

Sch.: order, succession (?); *tsár-du* diñar

**diúd-mo = niúd-mo Sch.**

1. perfection, excellence, any thing of superior value, e.g. honour, riches, talents, and esp. wisdom, higher knowledge, and spiritual power, as far as they are not acquired by ordinary study and exercise, but have sprung from within spontaneously, or in consequence of long continued contemplation. This *diós-grúb* is, as it were, the Buddhist caricature of the *xaqiyayta* of the N.T. (v. I. Cor. 12, 4). — 2. name of male persons, col. *ño-rub* W. — *diós-núán* having little flesh, ill-fed, emaciated

*Mil. — diós-can* material, real Cs. — *diós-dad* true faith, opp. to *blín-dad* 'a fool's faith', superstition *Mil. — diós-sdíg* prob. real, or still effective sin, unatoned, un-expiated sin *Dzl. (>), 14; or less emphatically: sinful actions in general, as far as they are not acquired by ordinary study and exercise, but have sprung from within spontaneously, or in consequence of long continued contemplation. This *diós-grúb* is, as it were, the Buddhist caricature of the *xaqiyayta* of the N.T. (v. I. Cor. 12, 4). — 2. name of male persons, col. *ño-rub* W. — *diós-núán* having little flesh, ill-fed, emaciated

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vert all mortals. — *miag-yul* a servant, slave, but esp. a messenger of the gods.

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mián-*pa* to curse, to execrate; *mián bsgra-*ba* C.s. ‘enumeration of curses’; but *mián my bsgra-*? *Lex. w.e.*

miá, resp. for dbaï, might, dominion, sway, *miá mdzás-*pa to govern, to rule, lo over; *miá bnyi-*pa* to have obtained power Glr.; *miá sgyur-*ba* Tar. id.; to possess (books, knowledge etc.); to have mastered, to understand thoroughly; *miá ysl-*ba* 1. to name, nominate, appoint, rgyal-po* a king* Pth.; btsin-*mor* to declare a woman one’s wife Glr. 2. to praise C.; bkra-bis *miá ysl-*ba* C. to congratulate. — *miá-tú* power, might. — *miá-bdá*y ruler, master, owner, frq. — *miá-*ba 1. vb. resp. for yod-*pa*, to be (the king having three sons Dzl.; btsin-*poi* skú-*la* bsmgits miá lgsg-sam (I trust) your majesty is not unwell? Glr. 2. adj. (partic.) being owned by, belonging to, Dzl. 3. having, owning, = da'i ldam-*pa*, frq. — *miá-mdzás = miá- bdáy. — *miá-zabs* Glr., *miá-*og Glr., *miá-ris L.ex. subject to; a subject.

miá-*ris* p.n., in a wider sense the whole country round the sources and the upper course of the Indus and Sutledge, together with some more western parts; the Cashmere, English, and most western Chinese provinces, where Tibetans live; in a more limited sense *miá-*ris skor *ysum* denotes Rutok, Guge, and Purang. — *miá-ris-kém-*ba C. (*jü-titz* W.), dried apricots from Balti; *miá-ris czu*, *miá-*ris ysl-*di-*po, also *ygas-*ru-ptsan-*po, and rta-*még-ka-bab*, the principal river of Tibet.

miá-*ba*, W. *nár-*mo*, C. *nár-*po*, sweet, frq.; *míar *ysum* the three sweets, sugar, molasses, and honey; cf. dkar *ysum.

miá, resp. lhum(ng) womb; *miál-gyi* dri-*mas ma gös-*par not contaminated by the impurity of the womb (so all the Buddhas are not born like other mortals, but come forth out of the side of the breast); *miál dañ ldam-*par sgyur-*ba* to be with child; *miál mi bdé-*bar sgyur-*ba* to be taken by the labours of childbirth; *mai miá-*las byün-*las rzag-*par* constantly from one’s birth; *miál-*di čags-*pa* 1. the originating in the womb, conception, 2. the foetus or embryo Med.; *miál-*di tös-*pa* a disease; *miál(-du) ynas-* (pa) foetus, embryo Thgy.; *miál-*di sugs-*pa* to enter the womb, relative to a Buddha: his incarnating himself, his assuming flesh; *miál-*di dzin-*pa* Wdt. to conceive, to be with child. — *miál-*ka mouth of the womb, orifice of the uterus Med.; *miál -grk* contamination of the womb; (*s. adds: original sin, yet prob. it signifies nothing more than *miál-gyi* dri-ma v. above; (the said contamination is considered to extend to the least contact with a woman in child-bed). — *miál-*sso the canal of the uterus, vagina; also in a more special sense the extreme orifice of the vagina Med.; frq. without any immediate physiological reference, the same as *miál*, e.g. when the subject of re-birth is spoken of. — *miál-tür* a spoon used in midwifery for extracting a dead fruit (in the artificial delivering of a live child the obstetric art in Tibet is rather helpless). — *miál* rliegs-*pa* abortion, *miál* rtug-*pa* byéd-*pa* to cause abortion Cs.

mión-*pa* conspicuous, visible, e.g. continents, because they stand out of the water; more frq. fig.: evident, manifest, clear, *mión-*par sgyur-*ba* to become manifest; to be verified, proved, e.g. gold by refining Dzl. — Tibetan writers regularly translate the Ssk. abhi by mión-*pa*, hence čos mión-*pa* Dzl., and mión-*pai bka Pth., the Abhidharma (v. Köpp. I., 595; Was.), mión-*pai* sde-snöd Abhidharma-pitaka, mión-*pa* mdzod Abhidharma kösa (v. Burn. I. and Was.); as a vb.: to be evident, to appear clearly, bdén-*par čis mión, from what is it evident that it is true? Dzl.; ynod-*par bgyig-*du mión-*no they are evidently bent on doing mischief Dzl.; mión-*du* byéd-*pa* to manifest, to make...
miön-du

public; to show something to others; Tar. 24, I should be understood: to make clear or manifest to one's self, to perceive, know, understand; miön-du gyur-pa to disclose, reveal (secrets, the future) Glr.; to make known (one's wishes) Glr.; miön-du gyur-ba to be revealed or disclosed, to make one's appearance, var-byi yi-yin miön-du gyur-pas as the self-originated wisdom has revealed itself to us Mil. — miön-par adv. manifestly, openly, evidently; often = entirely, highly, greatly, very, miön-par rdzogs Was. (246) complete fulfilment; in the sense of 'very' it may also be taken in miön-par dagao, in the legends of Buddha, 'they rejoiced very much', though also one of the other significations of abhinanda might help to explain these words. — Comp. miön-(par) brjod-(pa) = abhi-dana, a collection of synonyms, of which some are mentioned in Burn. I. and II. — miön-rtaqgs proof, argument; sign or token of the truth of a thing Dzl. 12. 2. — miön-(par) rtogs-(pa) 1. a clear comprehension Was. (287). 2. a hymnlike description of a Lha from top to toe, v. also Schl. 260. — miön-mtö re-birth as Lha or as man Thgy. (Schr.); also n. of a region in Paradise. — miön-pa-pa an Abhidharma scholar. — miön-spyod Sch. cruelty, severity; Schf. more corr.: witchcraft, Ssk. abhiçara, Pth., drag-po miön-spyod-kyi las Tar. frq. — miön-mtshin Lee. w.e., Sch.; an evident sign. — miön-(par) sks-(pa), resp. mšyin-(pa), Ssk. abhiyñäa, a kind of clairvoyance, gift of supernatural perception, of which five species are enumerated, viz. assuming any form at will, seeing and hearing to any distance, knowing a man's thoughts, knowing a man's condition and antecedents; originally used as a vb.: to be clear-seeing Pth. — miön-sim-du 1. openly, publicly Dzl.; more frq. 2. boldly, personally; like doön-su, e.g. to appear, to instruct, in person (Tar.); to know by one's own personal experience (W.).
pay wages; to bribe, to corrupt. — 2. in C. at present a kind of sacrifice.

II. vb. to reward, to recompense, perh. better bränd-pa.

riób-pa 1. (cf. ríam-pa) to desire earnestly, to crave, bérén-riób-pa to be greedy, to have a craving appetite Lex. — 2. W. col. for ríu-ba to mow; * nós-sa* (lit. nój-rítwa) W. grass or corn that is to be mown or cut.

ród-ba - rví Med., a hollow horn, used for sucking Sch.

rióm-pa 1. sbst. (cf. diom), also ríam-brijd, ríom-brijd, splendour, magnificence, majesty, an appearance, commanding awe or inspiring terror (but not = awe Cs.); ríam-pa ná-ro a voice of that kind; ríam-pa, ríom-cán adj. bright, shining, grand, majestic. — 2. vb., also ríamsp-a, pf. bríams, to breathe, ríam-pa bde the breathing is regular Mhp., frq.; ríam-pa tůi short breath Sch.; esp. to breathe heavily; to pant, ríam-pa rýg wild puffing Med.; c. dat. to pant for, to desire ardently, srog yóó-pa-la to be blood-thirsty Ma.; ríam-pa tůl-gys greedily (devouring) Thg.; ríam-cán adj. greedy, avaricious, covetous; *za-nám-pa* voracious, glutinous, ravenous W.; to rush upon, fly at, throw one's self on, ržánam-la on others Mil.; to rage, to be in a fury; to destroy or murder in a state of fury; mi pal-čér gír ríom (like gír yod) the people are in numbers murdered by the sword Ma.; to call out in a rage, čes krós-ríam-nas thus she called furious with rage Dzl.; ríamsp-pai (kró)-žal an angry face, wrathful look Gr. ríama height; in height Gr. ríom-ba 2. adj. (perh. erron. for bríam) imp. ríam, ríos, W. * nó-ce* 1. to parch (barley), ser tsam (to parch a thing) so that it turns yellowish Gr. — 2. to roast, to fry e.g. meat in a pan.

III. to deceive (acc. to Cs. = rión-pa to deceive wild beasts, to hunt); to seduce, esp. to sensual indulgence, bud-méld Lex.: similarly Tar. 39, 2.
rión-pa 1. vb., pf. and fut. riñon, to hunt, pursue, wild animals Cs., Sch.; to fish C. — 2. sbst. a hunter, huntsman Del. and Ler.; rión-pa-mo a hunting woman, a huntress Cs.

ríb-pa Ld. to be able, v. ríb-ba.

rión-bjtid (cf. rióm-pa 1) splendid, stateliness, majesty; rióm-bag-čan, also col. "rióm-jig-čan", grand, majestic; terrible, of a judge, of terrifying deities. (A sbst. rióm-bag = rión-bjtid Cs. prob. does not exist.)

ria (Bal. "ya"), five, riá-bcu(-tam-pa) fifty; riá-bryga five hundred; riá-buru-rtsa-yqig (W. "rá-bcu-rná-yqig") or riá-yqig, fifty one etc.; riá-pa the fifth, riá-po consisting of five, cf. dgu; riá-ga Cs., riá-ka Pb. all the five, each of the five. The number five very often occurs in legends, as well as in sacred science, v. the Index to Burn. II., and to Fouc. Gyatch. II. under 'Cinc'. riá-lén, Ssk. पञान, n. of a country in the north of ancient India.

ria (सिं) a root signifying before, soon, early, rarely referring to space, and seldom used alone as adj. or adv., e.g. Del. 229, 8: dá-ba ni há-čan yan sía čh-so deliverance (sc. from existence) takes place much too soon; ná ni tém-pa sía bryal yin I was the foremost, the first, to cross the threshold Glr.; bstán-pa sía dar bar dar ydí dar ysum the first, intermediate, and last propagation of the doctrine Glr.; gen. it is used with an adjective termination, with postpositions, or in compounds.

Deriv. sía-ba 1. adj. ancient, belonging or referring to former ages, rgya-nág-ri rgyal-po sía-ba an ancient king of China Glr.; of an early date, long ago, ... las dá-la sía-ba díg-gam is it already a long time, since ... ? Mil.; 2. sbst. antiquity, the old time; the morning; = sía-dro, Mil.; 3. vb. pf. sías, to be the first, to come first, to be beforehand, (ग्रधवळ): ríé-yi sku mto ná sía-bas as I was the first to see the king's face Glr.; gran-tsiq sías-pa yin you were beforehand with me in disputing Glr.; *ka nê son* Sp. you promised it. — sía-bar in former times, formerly, in the morning; sán sía-bar to-morrow morning Glr. — sía-ma adj. 1. earlier, former, preceding, afore-said, frq.; sía-ma sía-ma always the anterior in time and place; sía-ma ltar, or bzin-dy, as before, frq. 2. the first, the foremost in a series or succession Del.; ldán-ba sía-ma she who takes the first turn in getting up Mil.

— sía-mo 1. earlier, by-gone; sía-mo-nas long ago Mil.; 2. W. the morning, in the morning, *má ná-mo* early in the morning, *tá-re sía-mo* to-morrow morning; also: early enough, in due time (opp. to *pi-mo*). — sía-ro v. siar, as a separate article. — sía-na before, previously, (gen. siar is used inst. of it). — sía-nas id., prop. of former times.

Comp. sía-góán(-nas) adv. before, previously, at first, a little while ago, just now Mil.; formerly, = late, deceased, sía-góú yab your late father Glr.; sía góú bód-kyi rgyal-po the earlier Tibetan kings Glr. — sía-dgóns morning and evening Sch. — sía-sía very early Sch. — sía-cíd formerly, hitherto, till now, up to this time Del., = sian-cíd, sion-cíd. — sía-rtin-du earlier or later, not at the same time, e.g. brds-so they escaped Glr. — sía-ítáia omen, presage, prognostic; also the fate or destiny portended. — sía-týg 1. forenoon. 2. the first-fruits of harvest Cs. — sía-dús anti-quity, time of old. — sía-dro the morning, the earlier part of the forenoon, 'the time before the heat of the sun'; sía-dro yéga-la in half a forenoon Glr.; sía-dro dgön-smo morning and evening Sch. v. above; sán sía-dro to-morrow morning Mil. — sía-pyi(r) sooner or later, like sía-rtin-du v. above Del. frq. — sía-ro time of old, past ages Cs.; sía-ro-ty before Tar. (cf. sión-rol). — *rá-lo* W. last year. — sía šugs, drén-pa Cs.: 'the accenting of the first syllable'. — sía-sár early, sía-sur-sár very early Cs. — sía-sór 1. in the first place, first of all, at first (cf. rtin-sor) Glr. 2. anci-ently, in old times Cs.

NIGAN (a collect of old, legends. The main thing is not difficult to procure.

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siā-sūd vegetables, greens Thgy. (v. sūd).

siāg-pa, also siāgs-pa, pt. bsiāgs, fut. bsiāg, imp. siāg, to praise, commend, extol; to recommend; siār- (par) os (-pa), siāg-ldan praise-worthy; praised; also n. of the horse of Buddha Cs. — siāg-yos praise, thanks.

1. incantation, magical formula, a set of words, consisting mostly of a number of meaningless Sanskrit syllables, in the recital of which however perfect accuracy is requisite; hence detailed rules and instructions for a correct pronunciation of the Sanskrit sounds have been drawn up for Tibetan devotees. (On magical formulas v. Burn. II., 21, and note; on Buddhist magic in general v. Was. 142. 177, Köpp. II., 29.) — rzu-siāgs, rīg-siāgs, and yasa-siāgs prob. = siāgs. — siāgs sgrūb-pa, spel-ba, zūl-ba, C. also *gyāg-pa*, to recite, to pronounce charms, incantations; cān-ba, dzin-pa, to carry (charms) about one's self. — siāgs - kyi tég-pa Tantrayāna, Mantrayāna, v. tég-pa. — siāgs-pa, siāgs-mkhan, one versed in charms and their use, i.e. in orthodox and legitimate magic, as contained in the sacred books of religion.

Opposed to this are nān-siāgs, nān-siāgs-mkhan, diabolical sorcerers and necromancers, and also common swindlers, jugglers, conjurers, fortune-tellers etc. — 2. praise, encomium Cs. སོགས་ཐུབ་པ་སའི་རིང་པོ་སོགས་པ་. (sogspod pa).

siās = dphais, v. dphā-ba Glr., Pth.

siān, for sā, sūn, e.g. sīa - śiūd, formerly, before, previously, beforehand, opp. to now Mil.; siān - śiūd tòms-pa bṣad-par ṣol pardon our former scoffing Mil.; esp. W.: *nān-la* for sūn-la, siār; before, previously; *nān-ma* for sūa-ma, *nān-ma śiūl-pa* the former or last king, *nān-ma nān-tar* just as before.

siān-bu a medicinal herb, Wdā.
the skin of emaciated persons Med.; *sio gyan-gyan* W. greenish-yellow (spelling dubious). — *sio-sgar* official herb, Wdā. (green ginger?) — *sio-rād* v. *rād* — *sio-phani* bluish green. — *sio-togy* Schr. "unripe, sour, of fruits?"; more corr.: green, unripe fruits. — *sio-drgs* green mud or slime Sch. — *sio-nāg* deep blue. — *sio-ba* 1. vb. to get green, verdant; 2. adj., also *sio-ba*, more freq. *sio-pō*, *sio-mo* blue, green, also used of the vivid colour of diseased or famished people Gir. — *sio-smān* a medicinal herb. — *sio-tog* vegetables; herba. — *sio-lö* the leaf of a plant; Cs.: 'sio-lö čār-ba to become notorious'. — *sio-sānis* pale blue e.g. of the sky; *sio-sānis-ma* night Sch.

Comp. *sion-skyēs* the first-born, eldest son. — *sion-gro* v. *gro-ba* compounds. — *sion-cād*, *sion-cād* Dzl., v. *sian-cād*. — *sion-jo* a prefixed letter Gram. — *sion-dus*, *sion-te* antiquity; adv. anciently, in times of old. — *sion-byūn* Cs. = *sion-rabs*. — *sion-rabs* ancient race, ancient history, antiquity, पुराण: — *sion-rol* (cf. *sia-rol*) former time or period, ma yād-pai *sion-rol* žig-tu formerly, in former times, when (the chair) was not yet transferred (to ...). Tar.: dus nā-nān sion-bai *sion-rol* na a year ago (an expression with an unnecessary redundancy of words!) Mil. — *sion-lās* former actions.

The skin of emaciated persons former, formerly, before, previously; *sion tōs-na* having formerly heard Dzl.; *sion maṅ-du* kyer yān although you have taken a good deal with you before; *sion dās-pai* or byīn-bai dās-na in by-gone times, frq.; *sion bōm-lidan* dās a former Buddha Gir.; *sion mi dbul-* po de this man formerly poor Dzl.; bdāg-las *sion bdāg-yi* pa my father before me (has ...); *sion-gyi* adj. former, last; *sion-ma* the former (when two persons or things are spoken of), *sion-ma-rnas* the former (persons or things) Gir.; beginning, *tha-kān* jīy-pai *sion-ma* lhā-sa-la byās-te making a beginning with the destruction of the temples in Lhasa Gir.; *sion-du* adv. and postp., before, at the head, in advance, in the front of, *sion-du* grō-ba to go before or in advance, to precede, also of words and letters; *sion-du* jūg-pa to put or place before, Gram.; *sion-la = sion-du*: *sion-la* son walk first! Mil.; *sion-pai* *sion-du* (he died) before the Teacher (Buddha) Tar.; sooner, earlier, before the time supposed, *sion-la tār-rollo* they were first in finishing (their task) Gir.; *o-nā* *sion-la* di yul cīg oh yes, but first give me that Mil.; *sion-nas* from a former time, from the beginning Mil.; *sion-bzhin* as formerly Mil.


bsní-d-ba to be faint or exhausted Cs.; v. sdug-bsníd. 


ca 1. the letter c, tenuis, palatal, like the Italian ci in ciascuno, or c in cicero. — 2. as numerical figure: 5. — 3. = lca excrement, alvine discharges, ca dbor-ba to discharge excrements Mil.

cleir cérir lark Ld.

cá: cás warped, distorted, awry Sch.

cleir cá-cô clamour, cries, snyúi tsim-gyí cá-co shout, exclamation of joy Pbh.; noise, of many people Tgh.; dá cá-cô ma zer now do not make such a noise! (so Mil. rebukes the aerial spirits); chirping, twitter Glr.; cá-cô-cán shouting, bawling; talkative, loquacious Stg.

cá: dar, also tsú-dar, tsú-sar, a sheet, blanket, toga.

cá-r-a-rá, or ci-ri-rí, W. *cár-pa cá-r-a-rá yon dug*, it rains heavily, it is pouring.

cá: rí W. bug.

cá: rí continually, always = cá.

caš termination of the plur. of pers. pronouns.

cag-krúm cartilage, gristle; snas cag-krúm bridge of the nose.

cag-dkár W. quartz.

cag-ga, C. *cag-ga jhé-po*, = nyú-ra byéd-pa, c. la, to take care of; *cag-ga dág-po jhé-po* to look after, to keep, preserve carefully; *cag-ga dág-po* careful, orderly, regular, tidy, of persons.

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Ean, po., prop. Edn-du, postp. c. accus., to, with, ~ir Edn-du mi oyo I do not go to him Mil., Pth.; na èan-du with me, in my presence Mil. The word seems to be rather obsolete; 'more recent editions having gdn-du and dnn-du instead of it.

Ean-ill (?) W. the green shell of qs a whut. a small bowl or dish; Cs.: continually.

Eab-Eob Cs. nonsense e.g. smrú-ba.

Eab-rd, Sch. also car-már, always, continually Cs. — 2. glistening, glittering (?) cf. Lám-mé.

Eam 1. Cs. slow; Lex. éam-gyis jog, and several other passages, the sense of which is not quite clear; cf. cam-mé. — 2. glistening, glittering (?) cf. Lám-mé. — 3. W. whole, unimpaired, "sa" (lit. .vtsca) the whole store of hay is still left (entire).

Eam-pa-tá-lo Ts. mallow.

Eam-pód Ld. a bunch of flowers, sprigs etc., a handful of ears of corn.

car 1. Lex. car-re, Cs. ca-ré, Sch. also car-már, always, continually Cs. — 2. also car, éar-du, with numerals, e.g. yéig-car at the same time, simultaneously, opp. to one after the other, successively (viz. doing or suffering a thing, sleeping, dying etc.) Dzl.; at once, on a sudden, opp. to gradually Mil.; liá-car all the five together Thgy., gyás-car, drág-car etc.

Eam-ras v. doms-ras.

cál Cs.: 'noise, cal-cal id.; cal-rgyug rumour, (false) report; cal-cöl idle talk, nonsense, cal-cöl yam id. Mil.

cas Pur., v. des 2.

cás-chús Sch. = ca-chús.

c I. interv. pron. in direct questions:

1. what? (C. gen. gan' instead of c) cì sès (like the Hind. का जान) who knows? col. W.; also pleon. at the end of a question after the... am: na ido - sès - sam cì? do you know me? do you? Dzl.; cìi of whom? whose? followed by pyir, don, éed, slad (-du): why? wherefore? inst. of cìi pyir also cì - pyir etc.; de cìi pyir sà - na 'this wherefore? (= why this?) if so it is asked'. (This phrase, besides the gerundial particles — esp. pas — is the only way in which in B. the causal conjunction 'for' (Lat. nam, enim) can be expressed, and in translating into Tibetan, the English conjunction must therefore often be altogether omitted.) cìi brás-ba what sort of fruit? cì rì what kind of a mountain? i.e. of what consisting? Pth.; cì also, like an adj., is placed after the word to which it belongs: rygyu cì-las for what reason? on what account? Thgy. — 2. why? wherefore? but only in negative questions: bdág-la des cì ma éog why should not that suffice me? Thgy.; cì mi sgrub why do you not procure...? inst. of the imp. procure! Mil.; baím-na cì ma legs if you considered... why would not that be a good thing? = you had better consider, you ought to consider Mil.; frq.: de byün-na cì ma rui if that happened, why should it not be desirable? = would that it happened! oh, may it happen! — 3. how? in conjunction with other words, v. below. — 4. inst. of a note of interrogation, e.g. in: cì ynaì, for ynaì-nam, yès-par cì ynaì do you allow(me) to come? Dzl. ovv, 13; 5S, 5.

II. correlative: which, what; whatsoever; every thing, much like gan', q.v., esp. the syntactical explanations given there. cì, as a correlative, ought prop. always to be written ji, yet not even in decidedly correlative sentences is this strictly observed: cì byed(-na-an) whatever I may do Ghr.; cì byi bka ynan(-te) néed - kyis bgrub whatever we may be bidden to do, we shall obediently perform Pth.; cì myur, also cì myur zig-la Pth. as quick as possible;
also ā alone: by all means, at all events, spyan ā dranās he must be conducted here at all events Gīr.

Comp. and deriv. ā-ga what? col. — ā-ggar, ā gṛ-ṛ bar whatever one may wish, at pleasure, at libitum. — ā snved v. snved. — ā tiō* (lit. tōi) ā zig* some, something col. — ā ita-bu of what sort, manner, fashion, quality or nature? Lat. qualis. — ā itar how? in what manner? what? da ā itar bya, W. "da ā cō-čē*, what is now to be done? — ā itar gūr-pai ytam byās-so he related what had happened, frq. — ā-ste, followed by na or (rarely) te, in most cases = the Lat. sin, but if, if however; even supposed that; sometimes for gāl-te, if, in case. — ā sto what does it matter? si yai ā sto if he dies, what does it matter? Thgy. (cf. cau). — ā-drā-ba similar to what? of what kind? also: of whatever description it may be Gīr. — ā-nas from which or what? out of which or what? by which? etc. (Bal.: *ā- ne* how?), ā-nas kyai = ās kyai q.v. — ā tsam how much? B., W.; ā tsam yod kyai though he have ever so much Mil.; ā tsām-du how far? to what distance? — ā-tṣug (ś., col. *ā-zug, gā-zug* how? in what manner? — ā zig 1. what? what a? 2. some one, any one, something, anything; ā zig-tu dgos for what (purpose) is it wanted? Dzl.; ā zig-na once, one time, at any time Phā.; ā zig-nas after that, afterwards Phā. — ā yaś, ā-ān, cañ whatever, any thing, all kinds of things, *śūl yō'-na tsōn-gyu ā yaś yō'- C. if there is money, you may sell any thing; followed by a negative: nothing. — ā rīgs-pa adj., ā rīgs-par adv. 1. in some measure, to a certain degree; in part, partly Tar.; 2. of every sort Dzl. and elsewhere. — ā-la why? wherefore? Gīr., W. col.; also for the de ā tīnr tē-na of R.; further it is used inst. of an affirmative; e.g. question: shall we get rice there? answer: "tob yin; ā-la mī tob* of course, why not? *ā-la tē* why! well!

ऐ , श, ः ā τīs, also tsē-tse, millet.

ऐ , आ ā cī, enclitic, a modification of ṛcī, after s usually changed into ācī, after vowels, and the liquids ṛ, n, m, r, l into ācī (exceptions, however, in provincialisms and in literature are not unfrequent) 1. after nouns, the indefinite article a, or a few, when following after a plural; sometimes also untranslatable: bud-mēd-dag ācī some women; mānī-po ācī many (sometimes expressly opp. to mānī-po, the many, Tar. 7, 1); gān ācī v. gān; a little, some, ānīucī ṛu-ru āro dgos I must go and pick up some fire-wood Mil.; after infinitives: krim duā gāl-ba ācī byēd-pa to commit a trespass, to make one's self guilty of a transgression Dzl.; ṛsā-pa gīrān-med-pa ācī myan he suffered innumerable deaths Dzl.; it is even added to numerals, and not only when 'nearly', 'about' or similar words leave a given number undefined (mi bha amsi ācī some five people), but also in sentences like the following: ācī - mī-g bī ācī yod there are four springs or fountains. In all these cases, however, it may also be omitted. The numeral for 'one' ought always to be written ṛcī and never ācī, but prefixing the ā is so often neglected (e.g. in tābs ācī-tu, ṛhan ācī etc.) that even grammarians let it pass. — 2. when affixed to verbs (to the root of the imp. mood, or, in negative sentences, to the root of the present tense) it is a sign of the imperative. In ancient literature it is used without reference to rank, whether it be in making prayers to Buddha, or in giving orders to a servant; at present in C. only in the latter way; in W. it is of rare occurrence.

ऐ , आ , ः ā cī, śī, ūnī, a gerundial particle, the initial letter of which is changed acc. to the rules obtaining for ṛcī; it corresponds to the English participle in ing, is used in sentences beginning with when, after, as, and is affixed to verbal roots and adjectives, in the latter case including the auxiliary verb to be: yson-por dīr-du bīg- ānī bī āuā zā-bar
gyār-biṣ ( = bṛg-nas, or bṛg-ste) may I, after having been buried alive, be obliged with a consonant: sum-cu, drug-cu, biṅ-cu, bṛg-yad-cu.

\[\text{cu-gan Med., Cz.: 'a sort of lime used for medicine.'}\]

\[\text{cu-ti (?]cu-ti?) pig-tail, cue, worn by boys and men in Tibet proper, Ld. and Sp. Cf. čo-to.}\]

\[\text{cu} \text{, ciu-li, ciu-li 1. W. a fresh apricot.}\]

\[\text{cu} 1. C. gourd, pumpkin. } 2. \text{ n. of a place. } 3. \text{ for the sake of a trifle, through an insignificant circumstance Dzl. } 15 \text{; some, Lat. non-nulla, of rare occurrence, Was. (242); cuu ziy skyen-bar gyār-nas rather ashamed, somewhat confounded Glr.; cuu ziy pian nam bta I shall see, whether it will help.}\]

\[\text{ciu-ri n. of a female demon Thgr.}\]

\[\text{ciu, ciu-ru, termin. of ci, 1. wherever etc., little used. } 2. \text{ with yān: everywhere, in every direction, for any purpose, by all means, with a negative: nowhere (so at least it is to be explained in several passages of Pth. and Thgy.).}\]

\[\text{ciu, instr. of ci, ciu yid-ces-par guJar by what am I to believe it? what shall make me believe it? whereby can I know it to be true? Dzl.; ciu kyān mi } 1 \text{; ciu kyān mi } 2 \text{; ciu kyān, and ciu-nas kyān frq. used as adv.; by all means, at all events, at any rate, ciu kyān guro-na if you wish to go by all means, at all hazards; da ciu kyān gege byao now I will at any rate play him a trick Dzl.; ciu kyān bzen-pa zU I beg of you most earnestly to accept it Mil.; ciu kyān slobz never mind! teach it me at any rate! Pth.}\]

\[\text{cu 1. num. figure: 65. } 2. \text{ inst. of bciu, } \text{ used in compound numerals for the tens, when the preceding numeral ends with a consonant: sum- } \text{, drug- } \text{, biṅ- } \text{, bṛg-yad- } \text{.}\]

\[\text{cup W., from the Hind. } *\text{cuub } = \text{ càd-de duq } \text{ he keeps silence, holds his peace.}\]

\[\text{cur, in cur mid-pa to devour food entire Sch.}\]
ceso meal, flour, only in medical writings.

cē na, sē na, zē na (cf. cīg), inst. of cēs smrā-
na, 'if one says so, asks so' etc., after words
literally quoted, frq. (W. "zēr-na").

cē- spyān jackal.

cē-re, cē-rē, cē-rē, cē-rē environ, jealous,

mēg cē-rē (cēr-gyis Thgr., cēr-
te Glr.) lāt -ba to look with an evil or
envious eye upon; cē-rē lōn -ba dim-sighted,

purblind Cs.

cēm -me -ba bright, shining, of
polished metal Glr., cf. krā-bo.

cēm -tse scissors C.

cēu 1. a small sucking-pipe for drinking
the Murva-beer, in which millet grains
are swimming Sik. (v. Hook. I., 175).

2. a clyster-pipe.

cēr, v. cē -rē.

cēs 1. (Lex. 187), also cēs and cēs
(cf. cīg) so, thus, in ancient literature
regularly placed after words or thoughts
that are literally quoted, and so continuing
the sentence; the quotation itself is gen.
preceded by di skād -du, or di snyām -du.
In later literature cēs and the introductory
words are often omitted, in col. language
always. Inst. of cēs smrās -so, cēs yisün -
so, so he said, thus he spoke, so has been
said or spoken, so it is said, often only
cēs-so is used, and in like manner cēs-pa
for cēs smrās-pa, this word, this speech;

cēs-pa-la sog-pa these and similar words;


cēs-pa di yā also the preceding poem (is
written by him); snyun cēs-pa nād -kyi
miṅ yin the word snyun is a term for
'disease' Zam.; cēs-pa daṅ 'such, and', if
a quotation is followed by another, where
we say 'further', 'moreover'; cēs-pa-la after
words have been quoted, which form the
subject of further discussion; cēs byā -ba,
or cēs-pa the so called, frq. after names;
cēs-su rarely for cēs. — 2. acc. to the usual

spelling and pronunciation (cēs, cē) of the
Lamas of Ld. it is the ordinary termination
of the infinitive in W. (in Pur. and Bal.
cas, in Kun. cā), though etymologically
as yet not accounted for; sometimes used
also as a sbst. or adj. i.e. partic.: bsad-
cēs killing, bsad -cēs yin it is to be killed;
skyē-cēs pregnant, v. skyē -ba.

cā 1. num. fig.: 125. — 2. cō-, dri -ba
Lex., C., to blame, reproach, slight; to

vie with.

cō -ga, lō -ga Mil. lark (not

common in Tibet).

cō -ger (?), cō -ger būgs Glr., W. vulgo:
"cō -gan dus" he sits motionless.

cō -to, also cō -ti, Cs.: a tuft of hair

on the head, thus Lex.: cō -tō tor-
cōg (= cō -ti?); cf. lān -lo.

cō -ri = cor, čān cō -ri Lex. (?).

čō -li = ču -li.

cō -lo the prattling or chattering of

little children Mil.; cf. čā -čo.

cōg Cs.: a plural-sign; Schr. all (people).

This, or a similar original meaning
of the word is also to be traced in an
expression usual in Ld.: čōg -mdo a place
where three roads meet, v. mdo; cf. also
čōg. When affixed to a word, it must be
preceded by the vowel o, the final con-
sonant of the root being at the same time
repeated. Affixed to verbs, it seems to
convert them into participles: čōs-so-čōg-
la Dzl. 78, 6, to those arrived, to the
(persons) arrived, yin -no -čōg, yod -do -čōg
those being, existing (things or persons);
Cs.: čōs-so -čōg things that are valuable,
precious, to a man.

cōg -pa W. grasshopper, cricket.

cōg -pa C. to have leisure cōg -na yōi

yō if you have leisure, come! "čōg -
ka" leisure, čē-rei ċōg -ka me* to-day I have

no leisure; "čōg -ka jhe" is an affirmative
answer, when having been asked for some
little service, something like: well, I'll

do it.
$3
My a sort of small tent Q.

Edy lamp a mineral (?). A musical instrument, Schr.: a bell. 2. Mil: &on-la skyur-ba to push one down a precipice in order to kill him (the only meaning the context here will admit); cf. ton-don. 3. v. &on-

Edon - ci a small bowl or dish Sch.; v. dan-de.

Edon - mo, col. for leun - mo.

Edon - ba, Pth.: &on - baacc. to the context: to raise loud lamentations, wallings (at funerals); perh. etymologically connected with &on-

Edon - i ba, Pth.: ilu - bdd 2% ba acc. to the context: to raise loud lamentations, wailings (at funerals); perh. etymologically connected with Zo -nis. Cf. &on-skad.

Edon - rd Eon - rdti tsha. Eon - pdn, g9; acc. ornament for the head, worn by kings, tiara, diadem, ti, the crest of gallinaceous birds.

Edon - dár Ld.-Glr., Schl. p. 29, a (?).

Edon, Edon cor - gañ, cor - éig a mouthful, a gulp, a little Sch.; cf. co-re.

Edon - éig Thagy. childish prattle or babbling.

Edon - pa 1. to apprehend, to grasp (with the understanding), to impress, gen. with yid-la, on the mind, e.g. the doctrine Dzl.; also bka nan-edon - pa to give a thoroughly solid, impressive instruction; edon - po byéd - pa = edon - pa; with additional force: "do ég - po jhé - pa" C. to impress (to one’s mind) as firm as a rock. — 2. relative to persons it is synon. to edon - pa to love.

Edon - po, W. *édon - po* clever; lively, sprightly; W. also attentive to, regardful of; edon - po drúa - po clever and sagacious Mil., yéan - drúa ldán-pa id. Pth.; hence also yéan sbst. sagacity, cleverness; ka - yéan clever words, clever speech Cs.; cf. also ka-sbyán; W.: *sán ed - è* to watch for; to keep guard, to watch; *sán - rig ed - è* to be very attentive, to listen with fixed attention, "sán - rig - can", C. *sán - rig - èn* very attentive; W.: *sán skúl - è* 1. to exhort, admonish 2. to wake, to rouse from sleep; *sós - si sán - skúl tán - è* to give religious exhortations, to hold parentetic lectures.

Edon - éig, num. one; yéig kyan even but one; one and the same, dus yéig - tu at the same time (whereas dus yéig - na once, one day, which however is also written dus yéig - na); yéig byéd - pa to unite (vb. n.), to join (in an act), to act in concert; sole, alone; dear, beloved, yah yéig dear father! Glr.: sin - tu yédun - bai ma yéig my own (only) beloved mother! somebody, some one Dzl., yéig ... yéig the one — the other, somebody or other, very frq.; yéig - gis yéig, yéig - la yéig etc. one another, each other frq.; mi-yéig C. differing, different.
Comp. and deriv. *yēg-ka single, only, opp. to several, Mil. — *yēg-car, *yēg-čar v. čar. — *yēg-čig, pronounced "*yēg-čig", a certain, some one, čig. čig, sob-ča-lač *yēg-čig Dzl.; bud-med *yēg-čig Dzl. 215, 5 (where Sch. has *yēg-med erron.); *yēg-čig, pronounced "*yēg-čig", 1. one at a time; separately, alone, esp. W.; 2. of the same kind, not different W. (v. Foulc. Gram. p. 21. 42), 3. adv. by one's self, only, solely W. — *yēg-čig all-sufficient Glr. — *yēg-nyid Cs. 'unity' (?) — *yēg-tu 1. into one, into one body, together, *yēg-tu sbu-ba to unite e.g. six countries, Dzl.; to contract, to simplify C. 2. at once, wholly, altogether Dzl. 22, 3; 3. firstly, in the first place, *yēg-tu-nil; then follows *yēg-su-nil etc. Dzl. 4. only, solely Thyg. — *yēg-đu unity and plurality, *yēg-du-brāl not having these two qualities Was. (308). *yēg-pa 1. the first Wdn. (little used). 2. having etc. one, cf. dgu. 3. of one kind, not different or manifold, mēyēg-pa different B. and C. — *yēg-pu (also *čig - bu?) alone, single, *yēg-pu mē stoī *tū-ba to be able to cope alone with a thousand men Dzl.; *yēg-pur būs-pa to remain alone behind Glr.; only, sole, bu *yēg-pu the only son, frq. — *yēg-po 1. alone, rgoyl-pa *yēg-po skyes-pa yin the king alone is a man, Dzl. 2. being one, or the one, ma *yēg-su skyes-pa bu *yēg-po thou (being the) one) two of mother's viz. claimed by two, Glr. 3. Pur. the one — the other, *yēg-sōs the other, when speaking of two.

*yēn-pa, also *čēn-ba, pf. *yēs, fut. *yēt, imp. *yēs, to make water, to piss. 

*yēn urine, *yēn *yēd-pa, or *čēn-ba, W. tān-će, to make water; *yēn-in urine is discharged involuntarily; *yēn-kyag, both discharges, vulg.; *yēn-gag the retention of urine Med.; *yēn-snyi gonorrhoea, clap (?) Med.

*yēn 1. clyster - pipe = čei; *yē-ti - uč saman clyster Lex. — 2. clyster (?) Cs.

*yēl-ba to spoil, to destroy Sch.
bu-pa, yêér-sal-mikâb Mil. (Sak. nirgran-tha a naked man, gymnosophist; ðôs-skû yêér mtôô-du grîôl-bus having been delivered so far as to see the ðôs-skû (v. skû) unveiled Glr.

*yês-pa (Lh. *sê-pa*) dear, beloved, ... târ yêès-nâ yán although he is to me as dear as ... Glr.; nêô-kî-mi yês-pa a man dear to us, our beloved, our darling Mil.; yês-ma a favourite, sweet-heart Cs.; yês-prêg dear child Mil.; excellent, precious, valuable, ñîn-tu yês-pa liâ the five important letters (viz. the prefixed letters) Glr.; ñêê-pa yês is of importance to know Med.; often as superlative: jîg têm di-na yês-pa rai-srog yin the dearest thing in the world is one's own life Pth.; yês-par byêô-pa Stg., ñêîn-pa Glr. c. accus; W.: *sê-pa dô-dê* gen. with the dat., to hold dear, to love, to esteem, persons or things, but not applicable to the deeper affections of the heart.

— yês-bûdâs Lex. w.e.; yês-bûsâs Cs. choice pieces (out of books).

*yêôg-pa, pf. bêôg, imp. côg(s), W. *dôg-dê*, imp. *côg* trs. to dôg-pa, to break, dâm-bur to pieces; to break off, or asunder; to smash, a glass; to crack, nuts; to burst; split, blast, a gun, a rock; fig.: to break, to violate, a promise, a vow, a law etc. frq., yîb-kî bka bêôg-tu med the word of my father may not be violated (by me) Glr.

*yôin, yôin-nâd, consumption, ptbusis, yôin-êôn dûn-chû prob. dropsey in the chest or in the pericardium Med.; gen. any chronic disease *yôn-la têi ma sôô-nâm* C. it has not taken a chronic turn, has it? also fig.: *sem dôin-po dûg* C. the heart is sick, afflicted.

*yôin-skad Lex., Sch.: lamentations, wailings, plaintive voices, cf. yôin-bâ.

*yôin-ba 1. pf. bôôns, to excavate, wash out, undermine through the action of water, tûr-du yôn-bar mi gyûr-ro they are not undermined (by the water) Stg.; yôn-ronô a narrow passage, a defile Cs. — 2. from yôn, to get faint, languid, wearied in mind, C.

*yôin-zî, v. ñôn-zi.

*yôôd-pa, pf. bêôd, fut. yêôd, imp. côd, W. *côd-dê*, imp. *côd* 1. to cut, cêô-hyô yôôd-pa secanda secure Gram.; to cut asunder, kam-tsad-du into small bits; to cut off, chop off, the hands; to cut down, to fell, trees; to cut out, the tongue Dzl.; to rend asunder, to break, a thread, a rope, chains, fetters. — 2. to cut off fig.: cû, the water, by damming it out, frq.; to reduce, the wages; to cure, a disease; to suppress, a passion; to discontinue, to give up, zan, zas, eating i.e. to abstain from food, to fast; srog, to kill, to murder, frq.; to stop a thing in its origin, to obviate, prevent, avert; to avoid; to lock, the door, frq.; ... kyî, or la, bûr-du yôôd-pa to throw obstacles in a person's way, to hinder, impede, frq.; srôg-la bûr-du yôôd-pa dé-dag all these life-endangering beings Glr.; (for more examples refer to bar); to stop, to make a pause, in reading, sôô yôn-na drâg-por bêôd-pa making a marked stop, when there is a shad, Gram.; rnam-(par) yôôd(-pa), or bêôd(-pa), section, paragraph; stop, pause; yôi-s-yôôd id. Gram.; to decide, cêô bêôd-dô thus he decided Dzl.; kîôms, or (Dzl.) zal-dê, to pass sentence or judgment; to judge, condemn, cf. also tâg-yôôd-pa. — 3. to cross (little used), cû-bo grû-yis a river in a boat Glr. — 4. rjes yôôd-pa to follow the track, used both of men and dogs; *mûr-dzê* (to follow) the smell of butter (viz. of roast-meat), *kyûr-dzi cû-pa* C. to follow the sourish smell (viz. the smell of beer); (þ)és-dêr (also tsar Pth.) yôôd-pa to search into, to investigate, to examine or study thoroughly Ld._Glr. Schl. p. 20, b. — cûd-pas yôôd-pa and other phrases v. under the respective noun. — *cû-tân* C. the Tibetan rupee, having lines (radii) of division marked, by which they may be cut into smaller pieces. — Note: In some phrases the
spelling of yeod-pa and the assonant verbs syyd-pa and dpydd-pa is variable.

The spelling of yeom, böm, pride, haughtiness, arrogance, bskyün-ba to put it off, give it up (Lexx.); böm čuñ-nus Tar., 20, 6 despondingly, low-spirited; gros-yööm Lex. obs. or prov. for gros-bëäm, v. čäm-pa.

*yör-ba to spread, scatter, disperse Cs.

bëág-pa v. yëög-pa and čág-pa. bëán? Sch.: bëan-rgya-čên-po comprising much, comprehensive, very extensive; bëán-rgyáruzad-pa resp. to apply one’s self, to bestow pains upon’. bëád-ka W. a whole that has been cut into, or a piece cut off.

bëád-po W. something old, torn, worn out.

bëúb-pa v. čab-pa.

bëam-bëóm Sch.: trivial things, medley, hodge-podge.

bëá-sga v. sga.

bëá-ba 1. v. čá-ba. — 2. sbst. drinking; gen. used connected with bza-ba; bëá-ba dañ bzá-ba, or bza-bëa food and drink.

bëa-þrám Mil., declivity, precipice Sch.

bëa-mág, the usual pronunciation of lčaga-mág.

bëár-ba 1. = bëir-ba to squeeze, to press in a press Thgy.: to crowd, to throng, *ýár-la bëar* C., stand (or sit) more closely together! — 2. to pull or force from, to wrest (Cs. — 3. Lexx.: mig bëár-ba the same as in rcar-mig (?). — 4. Sch.: logs bëär-ba to prop sideways. — 5. Sch.: bëar bëzsags-pa to have a permanent residence (this would however be more correctly expressed by čar). — 6. bëar-bai rta-bëibs, and lan-bëär! Lexx. w.e.

bëal-ba v. jál-ba.

bëa-pa 1. originally pf. of čá-ba, little used. — 2. adj. together with, connected with, having, possessing, containing a thing, with dañ or termin. (the latter in prose only when a second dañ, signifying ‘and’, occurs in the sentence); gerundially: bëás-te, sometimes also bëás-pa or bëás-sä; adverbially: bëás-su frq.; for dañ bëás-pa (-te, -su) with attendance, with a retinue or suite, frq.; bu-mo bëu bod-bëon dañ bëás-pa skö-ér-te surrounded by ten virgins together with the Tibetan ambassadors Glr.; bësnin-mo dañ srás-su bëás-te with (his) wife and son Glr.; goś dañ bësad-su (to go into the water) having one’s clothes on Dzl.; žal dzüm-pa dañ bëás-te with a smiling face Glr.; šén-sna dañ bëás-pa infected with, subject to, avarice; without dañ or termin. (esp. po.); krúl-bëas infatuated, fascinated Pth.; bru-taín tun bëas together with a small parcel of Dutan tea; it is also, like nmams, a collective sign, used in enumerations, referring to several nouns, Wdz., or like la-sóg-pa and other (things), and more (such things), and the like: rgyags dañ bëas bskyäl-lo provisions and other necessities we shall supply Mil.

bëín-ba, fut. of čín-ba to bind.

bëins-pa, pf. of čiu-ba to bind.

Both verbs (bëín-ba and bëins-pa) are also used as substantives: bonds, fetters, whether of a material, spiritual, or magical nature.

bëis(s)-pa v. čib-pa; Sch. also: carriage, conveyance.

bëir-ba v. čir-ba.

bëí-bal-ba v. jil-ba.

bëu (Bal. *wëu*) ten, bëu tam-pa id.; bëu-prag a decade; bëu-yëg, bëu-yñis (Bal. *wëu-näs*) eleven, twelve etc., (v. also bëo); bëu-pa, bëu-po as in dug-pa, dgu-po. — bëu-skör son, bëu-yër son (the field) yields a tenfold crop. — *dë-ka, ču-litäl C.*, *ču-kåg* W., tithe, tithes; bëu-kåg-pa a collector of tithes, bëu-kåg döm-pa to tithe, to decimate Cs. — bëu-dpon corporal, Lat. decurio, bëu-šy (bëu-
a band of ten soldiers. — bēu-yeig-kāl the eleven-faced (Avalokiteswara) Glr.

bēu-ba v. ēu-ba.

bēu-ba v. ǰug-ba.

bēus, from the phrases: ̄ms kōn-med-pa dañ bēus med-pa dañ ynōd-pa med-pa Stg., and Pratiḥṣṣya Ava-dāna (v. Feer) p. 3. ̄ska-byin-ggis bēus byi-st-te = द्विपद्विप्रकटित, it appears, that bēus signifies hatred, hostility, damage, loss, which when compared with ̄gus seems rather strange, yet is in accordance with śikṣā (for this must probably be read inst. of कृतज्ञ).

bēu (rr) moisture, juice, sap, but gen. combined with the notion of a certain inherent virtue or power; zlā-ba bēu a fructifying moisture, to be compared in its effects to the warmth of the sun, and prob. means night-dew (if after all it is any thing real); hence essence, nutrient, rka-i-gis bēu gγur nourishment comes from the marrow Med.; bēul-la soñ, Mil. also bēul-la bor, (this food) has proved a nutritious fluid, it agrees with him; bēu-čan nutritious, succulent, of grass, food etc.; bēu-čed not nutritious, Med.; invigorating cordial, quintessence, bēu-čend an elixir of life; frq. fig.: čos tams-čed bud-s-pai bēu Glr.

bēum-pa 1. v. ǰum-pa. — 2. to use artifices, to chicane Sch.

bēur-ba 1. to be flattened down Sch. — 2. Kun. *lān-po čur-te yoŋ* there is a draught (here). — 3. C. like bkāg-pa to bar, obstruct, block up, e.g. of snow obstructing a road. Cf. ǰur-ba.

bē, bēs bē, bēs v. ēu-ba.

bēer-ba 1. to heap or pile up Cs.; Lec.: ̄sīn ̄pān-por bēer-ba to pile up wood. — 2. = bēir-ba 1. to squeeze, to press C.; W.; to squeeze in, ri-brāg yṃnas- kyī bār dy something between two rocks Pth.; *čer tān-če* W. to squeeze, press, screw in; *čer-čer tān-če* W. to throng, to crowd. bō, for bēu in bō-liṅā 15, and bō-bryād 18; to bīa yṃm bō-liṅā 3 times 5, 15 years (bīa yṃm standing pleon.) Mil.

bō-ba, pf. and imp. bōs, prop. root of the fut. tense of ēs-pa, but in W. the usual word for byōd-pa to make, perform; to prepare, manufacture, construct; employed in all kinds of phrases; *Kō-la zān-cān če* W. (he) makes him a liar.

bōg? Glr. 99.

bōm-pa for yēom, pride.


bōl-ba, v. čol-ba; bōl-ma a thing committed to a person's charge, a trust.

bōs-pa, a verb of its own, though as to form resembling a participle, 1. to treat medically, hence to cure, to heal, mkas kyaṅ bōs-su med he cannot be cured even by the best physicians Med.; bōs-(par) tabs the way of treating, the method of curing Med.; sman-bōs medical treatment Med. — 2. to do (a thing) for the sake of appearance, for form's sake, to affect, bōs-su byēd-pa to perform a sham work, e.g. blowing into a blazing fire C.; hence as sbst.: a false conception, wrong idea, bōs-pa dañ ʃrīl̄-bar gyūr-ba to give way to odd fancies, to have crotchets in the brain, e.g. in consequence of old age Thgy. — 3. partic.: made or contrived by art,
artificial, feigned, fictitious, ma-béos artless, unaffected, genuine; it also seems to denote an absence of mental activity, or a forbearance of exercising such activity, in short that indifference to the world, which is so highly valued by the Buddhist, Mil. — béd-pa ras, or ras béd-bu, washed or prepared cotton-cloth Cs.; calico, chintz Cs.; in S.O. it seems to denote a costly, valuable fabric; béd-ma ma yin-pa natural, unfeigned, genuine, e.g. respect, reverence Glr. — 'tsul-béos-mkan, one that is shamming, a hypocrite. Cf. béd-pa.

lca, Ld. for lci - ba, excrement, dung, manure.

lca-sga = bca-sga, white ginger, v. sgà.

lca-ba 1. Cs.: a sort of carrot, Med. frq., but not known to the common people, at least not in W. — 2. as used acc. to Was. a garment made of wool or felt Tar.

lca 1. rod, switch, stick, whip; glan-lca ox-whip; rià-lca kettle-drum stick; lca-rià Lex. willow-twig, osier-switch; rta-lca horse-whip, whip in general, also a scourge, consisting of several straps with sharp knots; spa-lca a cane, bamboo Mil.; ber(-ma)-lca stick Mil. — 2. (lca-ma) stroke, blow, cut, hit, lca rgyàd-pa to give a blow or cut, rta-la to the horse Glr.; mgö-lca (Ld. "go-lca") a blow or stroke upon the head; gram-lca a smack on the cheek, slap on the face, box on the ear Cs.; tal-lca id. — 3. forepart of a coat of mail Sch. — 4. a kind of Daphne, v. re-lca-pa.


lca Lc. w.e. 5 ac 23 27 p. 150.

lca-pa a girdle, made of plaited and interlaced strips and resembling a chain; one Lex. adds: dàni-mai, dril-du lhas-pa (?)?

lca 1. iron, lca-gyi of iron; lca-bton-mkan a miner digging for iron; rgya-lca Çinese iron; po-lca an inferior sort of iron, mo-lca a finer and better sort of it, Cs. steel (?) — 2. an iron instrument, tool, esp. lock (of doors), fetter, shackle, ago tams - çad lca btab - cii locking every door Pó.; *kán-tag lág-tág C. fettered on hands and feet; yrnam-lca 1. thunderbolt, 2. a flash of lightning just striking an object; me-lca a steel to strike fire with, fire-steel.

Comp. and deriv. lca-gyi B. an iron hook, esp. fishing-hook, angle; often fig.: tigs-rjei, or bés-gyi lca-gyi dzin-pa to seize with the hook of grace or of religion Dzl., Glr. and elsewh. — lca-dkar tin-plate, white iron plate. — lca-skid thin wire. — lca - kêm or ylêm a spade. — lca-krol Sch. a big iron kettle (=W. "cag-dol" stew-pan, large iron pan or pot?) — lca-mgär iron smith, blacksmith. — lca-sgor iron pan. — lca-sgyid trevel, tripod. — lca-sgrögt fetter, shackl. — lca-ésa implements of iron, hardware. — lca-tig a kind of gentian, cf. tig-ta. — lca-tág chain or chains. — lca-tál Cs. an iron dish or plate, prob. from tà-li. — lca-drègs (W. "cag-rág") 1. iron dress, scoria or slag of iron; 2. dirt of the intestines. — lca-rdo 1. perf. more correctly lca-rdo flint-stone. 2. iron-stone, iron ore (?). — lca-rpá Ú, a kind of musket, imported from Rum (Turkey). — *cag-bér W. an iron bar, crowbar, handspike. — lca-mag, béd-mag, the Turkish fist-stone, tinder-box W. — lca-tsàg an iron cribble or sieve, colander. — lca-tsàg iron bridge. — lca-tsàs iron kettle. — *cag-záì C. good iron, steel. — lca-yyà rust Med. — lca-ri a wall enclosing an estate, a town etc. — lca-slán a large iron pan for roasting or kiln-
drying corn. — lèags-léán iron hoop, hasp, cramp-iron. — lèags-sé iron ore Cs. — lèags-bérd smoothing-iron Sch.

léán-ma willow, Salix viminalis, almost the only leaved tree in Tibet, frq. planted in the vicinity of villages; rgyal-léán the specific name of this tree in Kun.; rön-léán, sér-léán different species of it; lèán-dkár Kun. a white kind with birch-like bark, cf. so; lèán-ló willow-leaves, 2. (बट) matted hair, lèán-lo-léan, or -pa, one with matted hair, a penitent; also n. of a place in ancient India, of another in Lhassa, and of a third on the top of the fabulous Rirab. 3. queue, pigtail C.

lèam, also ṣyam, 1. lath, pole, rafter, spar of a roof. In Tibet the rafters are placed horizontally, and support a layer of earth; in Mongol tents they are slanting, supporting the felt-covering. — 2. also brag-léam, n. of an officinal herb used for healing wounds Med. — 3. ṣyur-léam prob. denotes a glittering fish, or a fish rapidly darting along — 4. v. lèam-mo.

lèam-me-ba, perh. variegated, shining, dazzling Glr.

lèam-mo, resp. for ṣpun, and esp. for śrīn-mo, acc. to Cs. also for čün-ma, a royal consort, a great man’s sister or wife; tha-léam a princess Pth.; lám-čün a young princess or lady, a young unmarried lady of noble rank; lēam-drāl, mēd-lēam-drāl, lēam-śrīn brother and sister. Ṣam.

lèam-pa 1. n. of a flower Wdn.; 2. n. of a kind of vegetables S.g.

lèi-ba 1. sbst. (Ld. *lēa*, Lh. *č-a, č-a*), dung, esp. of cattle; bai-lēi-ba, ba-lēi cow-dung; lēi-skām dry dung (used as fuel), lēi-rōl fresh dung. — 2. adj. heavy, W. "čin-te*, yai-lēi 1. light and heavy; 2. weight, *yam-ci dān-da čö-cē* W. to balance equally, to counterpoise; with regard to food, perh. heavy, oppressing the stomach; but also in a favourable sense: substantial, nutritious; fig.: weighty, important, kyéé-kyi skyes dān bka-stsal lēi-ba des in consequence of your weighty presents and requests Glr.; *nām-čog tīnte* W. hard of hearing; ka-na-ma-tō-ba lēi-ba a heavy, deadly sin, frq.
tive; leum-dkar prob. another species of that plant Med.

lce 1. resp. lugs (བོད་) tongue, lek rkyan-ba to put forth, to show the tongue Mil.; lce brgya-yis yon-tan can-zad brjod-par nas ma mes even with a hundred tongues we should not be able sufficiently to praise the merit. .

. 2. blade, Cs. gri-lce. — 3. (གཏོང་) thunderbolt, lce babs-pai glog a flash of lightning accompanying a thunderbolt. — 4. flame, me-lce.

Comp. lce-kjigs the frenum of the tongue Cs. — lce-kjuan uvula, lce-kwun babs inflammation of the uvula Med. — lce-nyiis-pa double-tongued, deceitful, lce-nyiis byed-pa to be double-tongued. — lce-tib, lce-dré a fleshy excrescence below the tongue Cs. — lce-bdé a nimble tongue a babbler Mil. — lce-spyán = bsp-yan Thgy., Stg. — lce-zhor a swelling on the tongue Cs. — lce-myai-tuá alum Med. — lce-rtsd the root of the tongue, lce-rtsd-can a letter pronounced from the root of the tongue, a guttural. — lce-rtse the tip of the tongue Cs., lce-rtse-can a letter sounded with the tip of the tongue, a lingual. — lce-tsd-(ba) a sharp-tasted, pungent medicinal herb Med. — lce-yéor a tongue-scraper Cs.

lég a coat of mail for a horse Sch.

léb-pa to go to kill one's self, to seek death, esp. by a leap into the water or down a precipice, but not every kind of suicide; also used of insects that fly into a flame etc.

lég-ga, also lég-ma or mo lark.

lég ga, also lég-ma or mo lark.


lég-po prob. low, lég-po skye (a certain plant) is low-growing, it does not grow high.

lég, lég-tse, lég-rtsé. Resp. ysol-légs, table, in Tibet, esp. in W., a very rare piece of furniture, and always small and low; légs-ktse table-cloth, lógs-kébs btsa - ba to lay the cloth; rgya-légs a large table, a European table; mdun-légs 'fore-table', a sort of table before an idol, for spreading offerings on it, v. e.g. Hook. I, 172; but it is not the same as altar. 1
c2

légs, zer-légs pronunciation C.(?)

lég(s) -pa I. to be agitated, to shake, to tremble, mé-tog nugo-légs Zam. a flower shaking, waving its head (little used).

II. 1. vb. to be able, de ma légs-na if (he) is not able (to do that); ji légs-kyi Mil. as much as possible, to the utmost; *na-ran-gyi gan ég-pa' C. as far as I am able. More used: 2. adj. able, séd-kjys mi légs-pa unable, feeble, weak, rig-pas mi légs-pa ignorant; *ne tear ég-la ég-pa mé* I am not able to carry the whole at once C.; *dég-can* clever, skilful, handy. *dég-méd* awkward W.; *ké dóg mi dug* he does not get on with his mouth, he lisps; also *ka dóg - pa* irreverent, disrespectful in speaking W. (?)

léon, sbot-léon a frog in its first stage of development, tadpole Pth.

xa 1. the letter 尕, the aspirated 尕, pronounced hard and forcibly, like ch in chap or church. — 2. numerical figure: 6, xa-pa the sixth volume.
of the provisions Dzl.; dbui ča tsam bīg pēr-gyis ma lön-bar there being still wanting about as much gold (the weight of) his head Glr.; nān-par snā-bai ča the following day's first part, i.e. the following morning Mil.; sā-ča a piece of land Glr., C., also land, territory, in general, ghai sa-ča the country of Gha Glr.; zūr-ča frontier parts, frontier province; ča-mnyoms at equal parts, equally, e.g. ča skyar mixed with the same quantity of water Lt.; ca-mnyam id., ca-mnyam zib btey accurately weighed in equal parts Lt.; ča tsam, ča dra tsam in part, in some measure; ča ma dra or ma mṭīn-pa partly not equal, differing a little; ča tsam bī sryai even if one knows but a little Mil.; yig smon os ča tsam mi yid-bas it being not in the least desirable; ča-rdzogs being complete in every part, entire, integral Sch. — Esp. 2. the half, nām-gyi ča stod, the first half of the night, nām-gyi ča smad the second, the last half of it. Hence 3. the one part of a pair, similar to ya, tham ča yēd ig the one boot; ča sgrig-pa to pair, to match, to couple Sch.; an equal, a match, ča-mṭīn-pa, ča-dra-ba, C. also *ča-lōn-av, similar, resembling Wān. and elsewhere; la-lā tār-pa ča-mṭīn dge-ba med some have no virtue befitting (i.e. leading to) final salvation Thgy.; ča-med without an equal, matchless; ča-ma-yina-pa unfit, improper, unbecoming Sch., nāg yēd-pa ni ča ma yin not obeying will not do, is out of place Tar. 110, 11. — 4. a pair, = zuni Sch.; Zam.: ḍuk. — 5. share, portion, lot, mṭar - sūg blū-bai ča-nas mnyam being equal as to their (respective) share of beauty Glr.; dman-ča dzin-pa to choose the humberm (inferior) share, i.e. to be humble, =dmān-sa, dzin-pa Mil.; in general: ča dzin-pa c. genit. to adhere, to be attached to a person or thing Pth.; śiṅ mi-ba nai ča yin ploughing is my business, my lot, my department Dzl.; čā-la equally, in equal parts, equally divided, ča-ba nyin dgu mṭam dgu babs, ča-la nyin mṭsan bōh-brgyad babs Mil. there was a fall of snow during nine days and nine nights; it fell equally portioned out to days and nights, (together) eighteen (the peculiar mode of reckoning is here to be noticed).

II. news, intelligence, notice, construed like rgyus and ytan; ytan-ča dri-ba = ytan ′dri-ba; ča yod, ča med like rgyus yod and rgyus med; nam _ča ča med-kyi čos the doctrine of the uncertainty of the day of death Mil.;... par ča mēš-te there coming news or intelligence that... skād-ča v. skad; physically: voice, sound, brāg-ča echo; intellectually: prospect, auspices, Mil.: srogy-ča prospects of life (as to its length and preservation), kyim-ča prospects regarding the household, dgra-ča prospects, expectations as to one's enemies; *ldm-ča* C. prospects of a safe journey (cf. no 4).

III. thing, things, relating to clothes, ornaments, materials etc., cf. čas; "go-lus-ča -tsun* W. a complete suit of clothes; but mostly used in compounds: skē-ča neck-ornaments, gala-ča ornaments suspended to the belt or girdle, e.g. strings of shells; dgos-ča necessary things C.; mchod-ča things necessary for sacrifices, requisites for offerings Glr.; mṭsān-ča weapons; yig-ča prob. writings, deeds, documents Glr.; *rś-ča* cottons, cotton fabrics C.; lag-ča implements, utensils, goods,  baggage etc. — Glr. — There is still to be noticed the expression: ča-bzāg-pa, lit. to add one's own share to a thing, 1. to adhere, stick, or cling to, to follow, obey (laws); barsṛgya-kyi bkā-la ča bzag they adhere to the words of Buddha; rgyal-poi bkā-la to obey the king's commandment. 2. to refer to (?) C. 

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ča-rgyām Lez., Sch.: 'share of destiny, of fate; consequence of one's actions' (?)

ča-mkan soothsayer, fortune-teller Sch.

ča-ya Mil., hem, edge, border; ča-ga dābs-pa to hem, to turn in (the edge of cloth).
ča-bu, a kind of little ornament worn in the ears Ld.

ča-byad 1. thing, implement, instrument, e.g. a musical instrument Del., a surgical instr. Med. — 2. clothing, dress, mi-sdug-pa'i ča-byad-drn poorly clothed, ragged Mil.; external appearance, also of animals.

ča-ča-n species, division, class Sch.

ča-dzin v. ča I., 5.

ča-rdzogs v. ča I., 1.

ča-ra 1. oak, also mon - ča-ra (on account of its growing only on the southern ranges of the Himalaya mountains, inhabited mostly by Non-Tibetans) in several species, with pointed, evergreen leaves, a tree much inferior in beauty to the English oak. ča- ra 'preu Sch.: 'the stunted or dwarf-oak'. — 2. also ča-ri, ča-li, ča-lu, a coarse sort of blanket made of yak's hair.

ča-la v. ča I., 5.


ča-lán joined with rdé-pa Lex. and Mil., meaning not known; Ws. gives: petite lance des bonzes.

ča-lam = há-lam, some; for the most part, rather C.

ča-li, ča-lú v. sub ča-ra.

ča-lugs clothing, costume, appearance.

ča-sás part, portion, share, tás-kyi ča-sás a part of the body, a limb etc. x-gra ʒwa-rgyud 'a part of a work'

ča-hár Chakhar, a Mongol tribe Sch.

דָּג (יָיוֹּג) 1. דָּג (דָּג) (יָיוֹּג (יָיוֹּג-גֶּ) (or יָיוֹּג (יָיוֹּג-גֶּ)) various things mixed up or thrown together, medley.

דָּגָן 1. a large tuft or bunch of flowers, ears of corn etc. — 2. pf. of דָּג-פֶּב, a broken; דָּג (יָיוֹּג), ma-דָּג (יָיוֹּג) (יָיוֹּג (יָיוֹּג), par also דָּג-מְדְּבָר uninterrupted, unimportant; uninter ruptedly; גָּג-דָּג-מְדְּבָר without a crack, flaw, or chink. — 3. ləm דָּג-פֶּב v. דָּג-פֶּב.

דָּגִּי 1. broken; a broken vessel, pot etc., a pot-sherid; בְּשֵׁר (פֶּב) דָּג (-פֶּב) a broken dossier or pannier.

דָּגָוָו diminutive of דָּג-פֶּב, a little bunch.

דָּגָוָו 1. 1. v. to love, (הָעָב), בּוּ-מְו-לַא a girl; skyָס-פֶּב daːn u-nָּלָני יָיוֹּג דָּג-פֶּב the mutual affection between a man and a maiden; tender attachment in general, connubial, parental and filial love, יָד-לַא דָּג-פֶּב בּוּ-מְו-רָנָם my dearly beloved daughters Pth.; ardent desire or longing.
for something, *grágs-pa-la* for glory; to be attached to, to cling to, e.g. *lus dān sréng-la* *ćaṅs-pa* to life, *yiul-la* to one’s home, to one’s native country; often: to suffer one’s self to be enticed by a thing, to indulge in; *ćaṅs-par mi bya* *jīga-par mi* byad-stö allowing neither desire nor fear to have any influence upon himself *Samb.*—

2. sbst. love (*ēwpōc*), lust, passion for, affection, attachment, *ćaṅs-pa* *skyēs* - so he fell in love *Dzl.*; *ćaṅs-pa* *spyōd-pa* = *grīg-pa* *spyōd-pa*. According to Buddhistic theory all *ćaṅs-pa* is a great evil, as it betrays a troubled state of mind, and a reprehensible attachment to external things; yet even a saint, so far advanced in dispassion and apathy as Milaraspa, may sometimes be caught in very tender affections and sensations of *ćaṅs-pa*, very like those of other human creatures.

Comp. *ćaṅs-sdān 1. Schr. love and hatred. 2. Glr., Pbh. jealousy (love showing itself in hatred), also *ćaṅs-sdān-gi* *prag-dag-*.

*ćaṅs-spyōd* coition, copulation, cf. *ćaṅs-pa* III., 2. - *ćaṅs-bēn*, also *zen-ćaṅs* = *ćaṅs-pa* sbst. Mil.; *ćaṅs-bēn* *cō-cē* W., to love, c. la; *ćaṅs-bēn* méd-*pa* dispassionate, indifferent to all terrestrial things. - *ćaṅs-sēms* = *ćaṅs* - bēn. - *ćaṅs-* sred-*tān* Pbh. lustful, libidinous, wanton.

*ćaṅ* (ćān) resp. *skyeṃs*, *yiöl* - ċān, mēdā - ċān, a fermented liquor, beer, wine, (not ‘brandy’ Sch.); bu *skyeṃs-pa-la* mīn, ċān *drāns-pa-la* *ytān* proverb: to the new-born child a name (is due), to the beer to be drunk a talk; *ndā-ćaṅ* beer made of barley (the usual kind); *braṅs-ćaṅ* of rice Glr.; *grō-ćaṅ* of wheat Cā.; *bāram-ćaṅ*, or *būr-ćaṅ* of sugar Med.; *rgum-ćaṅ* wine; *sbrān-ćaṅ* Med. honey - wine, mulse, mead? *rūs-ćaṅ* Med.? - *zā-ćaṅ*, *zān* - ċān eating and drinking, meat and drink. - *sloin-, tig-, and *beun-* ċān v. sub bāgy-ma. - Fig.: *btain-* ba *dran-* bēdrtstī ċān my drink is the wine of wisdom’s nectar *Mil.* —

Here the process of brewing may be mentioned. When the boiled barley (*Ld.* *līl* (*rā) *ṭāng-* *pa* (*q.v.*)), has grown cold, some *pabs* (q.v.) is added, after which it is left standing for two or three days, until fermentation commences, when it is called *glum*. Having sufficiently fermented, some water is poured to it, and the beer is considered to be ready for use. If proper care is taken (and the people of *U* and Ladak generally do so), the pale beer, thus obtained, is not amiss, and sparkles a good deal, but not being hopped it does not keep long. The people of Lahoul are accustomed to press out the *glum* with their hands, instead of filtering it, and mismanage the business also in other respects, so that their ċān is a gray muddy liquor, that has hardly any resemblance to beer. The residue of malt, called *śbd-* ama, may be mixed with water or milk, pressed through a strainer, and used instead of barm in baking bread, cakes etc.


*ćān-ćān* a little Sch.

*ćād* 1. also *ćād-* dōn, *ćād-* mdō, *W.* "ćād-*ka*", promise, engagement, agreement ka-ćād oral, verbal engagement, *lag-* ċād pledge of faith by hand; *ćād-* dōn byēd-pa, "ćād-*ka* cō-cē, zām-cē" W., to give a promise, make a contract; *ṛōn* - (bat) *ćād-* (don) byēd-pa to agree about giving; ċād-dōn lta byēd-pa to keep, fulfil a promise; *ćād-* rīdo 1. the stone which is broken in the ceremony of *rdo* yēg - pa q. v. 2. monument, memorial of a covenant. - 2. in compounds also for *ćād-*pa punishment, lus-ćād corporeal punishment.
čad-pa I. sbst., resp. bka-čad, punishment; the preceding genit., contrary to our usage, is the genit. of the punishing person, thus: rdgyal-pot čad-pa a punishment of the magistrates, i.e. a punishment decreed or inflicted by the magistrates, frq.; seldom, if ever, genit. of the punished action, and never that of the punished person. In classical language the usual construction of the words is the following: čad-pa yedam-pa to punish, mi žig-la somebody, ... pas or ... pai ūyir for having ...; in more recent literature: čad-pa yedam-pa Thgr., Glr.; čad-pa tdb-pa 1. to receive the fine incurred by another 2. to suffer ~unishment, to pay a fine; tda-la čad-pa pož punishment is inflicted on me, I am punished.

II. 1. to promise, e.g. bkā-las mi gālbar to obey. — 2. v. subj. čad-pa.

III. adj. begotten, born, descended from; the Tibetans are sbrus dañ srin-mo-nas (or las) čad-pa the offspring of a monkey and a Raksahi Glr.; kdu-nas čad-pa by a full child Glr.

čad-po 1. rent, torn, worn-out, ragged, tattered, sgo-pa čad-po a leaky purse. — 2. a limited time, a term Sch.

čad-yig a written contract; čad-mol-gyis yi-ge Glr. id.

čad-lu-pa not to obtain the things hoped for, to be disappointed Sch.

čad-so 1. a limited time, a term. — 2. a time-purchase Sch. — 3. an agreement Tar.

čam, also čam-tug Sch., boiled corn or barley etc.; bras-čam rice-pap, nas-čam barley-pap.

čam-pa a pair of scissors, but the common people know only shears, which are for various purposes; the scissors mentioned in surgical books are prob. of a nicer construction.

čab, resp. and eleg. for ču 1. water, dri-čab scented water; snia-čab, pyi-čab, water which at the beginning and close of the meetings in the large monasteries is handed round, and of which every one presents takes a few drops on his tongue, as a symbol of purification, in place of the original ablutions. — 2. for other fluids, as spyan-čab tears, rdal-čab spittle, yshan-čab, or rdal-yshan urine, ba-čab cow’s urine (so with the Hindoos in Lh., the cow being to them a sacred animal). — 3. in some compounds: power, dominion, authority. — čab-rgyaṅ brass can, brass-(tea) pot with a long spout for pouring out tea, W.; also n. for Tibet, perh. on account of the large consumption of tea there. — čab-kiñ privé Cs. — čab-sgo door, rdal-sgo-pa door-keeper, porter. — *čab-ḥa (spelling dubious) a wooden pail, of a similar shape as čab-rgyaṅ W. — čab-bröm, čab-róm ice. — čab-blug C. a vessel for rinsing one’s mouth with water. čab-mig eleg. for ču-mig fountain, spring. — čab-tso eleg. a watch, a clock — čab-log what is subjected to a person’s sway, territory, dominion etc., čab-ḥog-tu sda-ḥa subject to; čab-ḥog- gi rdgyal-po a vassal, feudal tenant Trig.; čab-ḥog-pa, also čab-bāis one owing allegiance to a sovereign, a subject. — čab-ḥog Cs. eleg. for letter, diploma etc. — čab-sgr él. eleg. for ču-sgr matter, pus.

čab-ma W., C., also Mîl., lid, valve; buckle, clasp, čab-te, or čab-rtse C. id.

čab Lex. čab-yeṅ Sch. = čab-yeṅ together.

čam, in čam-la bêba-pa Lex. w.e.; Sch.: to throw down, to cause to lie down; to subdue, subject; to spend, consume, to have done with; by this last signification it would be a syn. to zin-pa, and the circumstance that čams is used in Balti as an auxiliary vb. of the pf. tense agrees with that supposition, e.g. *zan zas-se čams* I have done eating, = zos zin B.
ing or epidemic catarrh. — 2. Cs. = čam-pa accord, accordance.

čam-mé slowly, by degrees, gradually

čar, termin. of ča, 1. into parts, e.g. bgya-ba to divide into parts. — 2. as an equal, as a match, ...la čar mi pod he is not an equal to, cannot come up to ... Thgy.; ... dan ston - ḋrag - čar mi nye prob. he does not come up to ... at all (lit. not for the thousandth part) Pth.; so in a similar manner: brgyai čar yan mi slob Tar. — 3. affixed to numerals, and sometimes, though less correctly, written čar, q.v. The terminations of the cases may be affixed to it: laa čar-gyi every fifth day Thgy.

čar, also čar-pa, 1. rain, čar čen-po a plentiful rain, čar drag-po, or dragčar a heavy rain; čar čen-pas or čé-bas as it rained heavily Pth.; čar bhe-ba-pa to cause to rain; čar 'bab it rains, W. *čar-pa yon*; čar-gyi rgyun a sudden or violent shower of rain Tar. — 2. at Kyelang for watering-pot; this utensil having never been seen there before, the word was at first applied to it jestingly, but is now generally adopted; ču-thag 'water-sieve' would be more correct.

Comp. čar-skyibs a shelter, pent-roof, protecting from rain. — čar-bhebs dress against rain, rain-cloak — čar-bsan, čar-lidan rainy Cs. — čar-du rain-water. — čar-dus rainy season. — čar - död (-byeu) n. of a bird, water-ousel. — čar-spring a rain-threatening cloud. — *čar - bsh* (?) C. rain-cloak. — čar-rlun rain and wind Cs. — *čar - sn* = čar-skyibs W. — čar-lun the coping or water-tile of a wall Cs.

čal, sku-čal resp. belly, abdomen, Cs.

čal-čil Lex., wavering, fluctuating Sch.

čal-čol Tar. 184, 20 = čal-lačol-le.

čal-mar bdal-ba to spread equally, uniformly (vb. a.)
&yy one, as the first part of compound numbers: &yy-bçu 10, &yy-brya 100, &yy-ston 1000, &yy-kri a myriad etc.; also: &yy-rkâm Lzn., Schr.: 'separate, single, one alone'; &yy-skyêz Med., &yy-tâm Med.? — &yy-tûb n. of a plant Med.; Sch. also: &yy-tûb-pa to be able to do a thing alone; &yy-dril Schr.: rolled, wrapped, packed up (in one parcel or bundle); &yy-lâb byêd-pa to talk to one's self, to hold a soliloquy Schr.

Comp. &yy-ka kirâ-pa to lead a horse by the bridle Schr.; &yy-ka tûb-pa to have the command of the bridle, fig.: to be expert in ruling Ld.-Glir. p. 14, a, Schl. where phûâs is incorr.). — &yy-ðâs a horse's furniture, harness Lzn. — &yy-fur the head-piece of a bridle. — &yy-dpôn a master groom, equerry. — &yy-râd a stable for horses.

I. &yu I. num. fig.: 66.

II. sbst. (resp. &l) 1. water; &yu dâi sai &bu is said to be a poetical name for wood; bâb-&yu lit. descending water, viz. brook, river, also rain. — 2. brook, river, &yu ëyâm-po overflowing rivers, floods Ma.; tân-&yu a river or rivulet of the plain; ri-yâr-&yu cataract, mountain torrent Glir. — 3. water in the body: snyîn-&yu dropsy in the pericardium, páyw-&yu anasarca Med.; páyw-çyu-zugs one suffering from anasarca; v. also &yu-sêr; esp. euphem. for urine; mi- &yu urine of men, bd-&yu of cows Med.; &yu of &yu the urine is like water Med. — 4. v. &yu-çêi.

Comp. &yu-kluâ river, e.g. &yu-kluâ gan-
equal to 24 of our seconds, = 6 dregs Wdk., cf. ču-tad. — ču-srin a water- or sea-monster, also Capricorn in the Zodiac. — ču-tha water-god (Varuna); also = klui rgyal-po.

ču-ču = la-ču, rhubarb, ču-rtsi its root, used as dye and as a laxative C.

ču-ni four years ago C., W.


ču-ba a large sinew, of which there are 16 acc. to Tibetan anatomy; ču-ba ldog-pa a contraction of the sinews Cs., ža-ba lameness, paralysis of the sinews Sch. — ču-rgyus (খাৰ্মূ) sinews, ligaments and nerves (there are 900 rgyus-pa); with respect to these, as well as to the veins, Tibetan science seems to be rather in the dark. — ču-rtsi ‘sinew-veins’, a term coming nearest to what we call the nerves. — ču-ba-lsin-lldn, and lña-lén Cs. names of countries in India.

ču-ma-rtsi a medicinal herb Med.


ču-sö the external and internal urinary organs.

ču v. jug-pa.

ču-ba 1. adj. col. ču-mu, W. also *ču-n-st*, little, small, ču-ba-pas Dzl. when he was very little; young, bu ču-ba or -ni the younger or the youngest son; lo-ču- young in years; ma-ču the younger sister of the mother; *á-pa ču-nu* the younger brother of the father; the younger or the youngest of the fathers (in polyandry); ču-nu-nas up from infancy; ču-lgrogs an early friend, friend of one’s youth; ču-zad a little, cf. ču-zad; ču-gyi (gyi) or a devil devouring infants, infant-devil; *nyin-kam, no-mig, pod-* or *nyom-ču-n-se* W. shy, timid. — 2. vb. to be little, small etc., snyn ma ču-bi gLr., be not timorous, do not fear! ču-n-ma rgya ma ču-bi let the consultation not be tri-fling, let at once something of moment be consulted; ču-n-ma rgya mi ču-ba byed-do let us now decide on important things Glr.; ču-n-pa pf., ču-n-pa yin-nam is it too unimportant? Mil. (ču-njug v. ja).

ču-ma, C. also *ču-ma-grogs, ču-ma-dríis*, resp. bsin-mo, wife, consort, partner B., ču-lé-pa to marry; mi sgi-gi ču-ma byed-pa to be made a man’s wife, to be married:

čud occurs only in ču-dyon-pa, -yom-pa, -yans-pa, -za-ba, seldom -dza-ba (Lex.) to consume, spend, waste; čud m zi-ba inexhaustible.

čud-pa = ču-dyon-pa, jüg-pa, to go, get in or into, to enter, to put in or into etc., to go into a town Dzl.; of food entering the body Dzl.; gan yain rjü-ba mi čud-pa med all without distinction may enter (my religion), says Buddha, in opposition to the aristocratic exclusiveness of Brahmanism Dzl.; ēugs-su čud-pa, resp., to impress on one’s mind; kono-tu v. kon-pa; čog-tu to subject Tar.; grādu-su c. accus. to procure, to provide or furnish one’s self with a thing Mil.

če occurs in cēn - cēn one that is watering or taking care of fields, sās-čen gardens ḏl-čen meadows Ld.

če-pa (dba-1) 1. bunch, bundle. 2. tuft, tassel, ornament, of silk, pearls etc.

če ma the second wife in rank.

če-tse Bal. little, small.

če-pa, a corruption of ču-dyon-pa, kun ču-par byao all this is to be well impressed on the mind; dba-pa tams-cød-du ču-ba to pass through, to penetrate, every organ Stg.

če-pa, ēgs-cüm-pa Mil., to shrink, to crouch with fear.

čur, termin. of ču; čur ču-ba to be drowned.

čer-ba a kind of vermicelli, prepared from butter-milk boiled Med., Ld. *čarpe*.
čus 1. instrum. of ḍu; Sch. also čus-
ťon-ba 'to melt'; more correctly: to
gild, to plate (in the warm or in the cold
way), to overspread with a gold or silver
liquid. — after five days C., W., or, the
present day included; on the sixth day,
cog. to ḍeu.

če 1. num. fig.: 96. — 2. v. če-ba.

če-ge-mo such a one, lo če-ge-mo
zig-la in such and such a year
Dzk.; če-ge-mo kyod you so and so Thgr.

če-grān W. being jealous of one's
own honour, nif.

če-tābs arrogance, haughtiness, sde-
pai če-tābs the arrogance of the
great Ma.; *če-tābs-med-kān* W. affable,
condescending, kind; če-tābs-cān proud,
arrogant, haughty; če-tābs byēd-pa B., *co-
če* W., *swi-ura* C., to be arrogant, haughty.

če-dōn a missive to an inferior, an
edict.

če-ba 1. adj. great, (for čen-po); bu
če-ba the eldest son, the elder; če-
bar *gyur-ba to become great or greater,
to grow, increase e.g. of passions; če-bar
grō-ba, čer grō-ba id., cf. čer, če-bar byēd-
pa to make great; frq. in conjunction with
nouns: že-sdān če-ba great with respect to
anger, i.e. very prone to anger; rig če-
žiin being of high extraction; also in com-
ounds, v. below. — 2 sbst. greatness, high
degree Mil.; superiority, excellence, ... kyi
če-ba stōn-pa to show the superiority of a
thing Mil.; *če-wa śrūn-we* Ld. to behave
decently, respectfully. — 3. vb. če to
be great, not only in če-žiin, če-o, but also in:
na-rygil ma če-žiŋ do not be great in
pride, i.e. do not allow pride to become
great Mil., and so in similar cases; cf. čes.

Comp. če-kā Sch.: 'chiefly; the plura-
lity'; če-kyād greatness, size Dzk. — *če-
dāl* W., *če-dāl-la ču’d son* he has entered
the class of adults, he has come to full
age. — če-rygya = če-ba, cf. rygyu 3. — če-
bygya d perh. lineage by the eldest sons
Glr. — če-žiin great and small; size; če-
žiin ni in size. — če-dōn the coming to
full age Mil. nt. — *če-mi* W. an adult.

če-tāni C. grown up, adult (Sch. 'chiefly')

če-ba the elder sister Ca., the elder
wife Sch.

če-bāi Lā. = bden - dpān, witness,
eye-witness; witness, testimony, če-
bāi drī-te being questioned as a witness,
or asked for a testimony Stg.

če, as sbst. of rare occurrence, Schr.:
reason, signification = don; Schr.: čed
čen-po a great thing, an important business
or affair. Mostly čel-du postp. c. genit. on
account of, because of, for; litā-bai čel-du
yin it is in order to see Ph.; rin-γγi čel-
du as an equivalent Pth.; bhai čel-du, dān-
po or gnyer-ba, also rjed-zu dām-pa or
gnyer-ba to admit to the discipleship or
communion of a god Mil. — As an adv.
čel-du seems to signify 1. for a certain
purpose, designedly, purposely, expressly, e.g.
with byēd-pa to do, to make a thing;
māṅs-pa to send off, dispatch. — 2. again,
once more, once again, = rgyir Mil. — dgor-
čed the construction of any noun with rgyir-
du, čel-du etc., regarded by Tib. gram-
marians as a case of declension.

če-dōn v. če-ba.

če-npo B. and C., *čen-mo* W., great
(čen-mo in B. only as fem. Dzl.
 Ye, b), čen-po gyur-ba, W. *čen ča-če,
to become great, to increase, col. also for
to grow up; skyes-bu čen-po a great man,
a man of great worth (by his talents and
actions), a saint; *mi čen-mo* W. a man
of quality, of rank, a nobleman, a rich
man; čen-ma the first wife in rank; čen
γyis the first and second wife Glr.;
čen-mo* W. also: old, *ču-gru lo ču-
čen-ma* a child ten years old.

čem-me-ba Lex., Cs. stillness, si-
ence, čem mner iāg-pa Schr.,
čem-mer kōd-pa C., to sit still without
speaking.

čem(s) in compounds: 1. čem-
čem(s) v. čan. — 2. ka-čem(s),
resp. žal-čem(s), bka-čem(s) farewell ex-
hortation; last will, testament, śrās-la ka-
čem(s) jóg-pa to deposit a testamentary disposal or devise for a son Glr.

čem(s) čem(s) čem(s) čem(s) čem(s) čem(s) čem(s) čem(s) čem(s) čem(s) čem(s) čem(s) čem(s) čem(s) čem(s) čem(s) čem(s) čem(s) čem(s) čem(s) čem(s) čem(s)

1. the noise made by thunder, by the shock of an earthquake etc., brţig - sgra čem - čem sgrögs - pa the rolling, roaring, clapping of thunder; bţad-gád ur čem-pa a roaring laughter. — 2. kra čem-čem v. kra-bo.

čer termin. of če, čer gró-ba to grow, increase; čer skyé-ba to become great; to grow up, čer skyé-pa partic. grown up, adult; da-dún čer foi go on! go on! Mil.; royal - sríd byá - ba čer ma byuṅ Glr. his government was not (yet) of much consequence (as he was too young); nés-pa čer med this is not quite evident to me Mil.; perch. Tar. 36, 16; 101, 22; 120, 21; 169, 14 will allow a similar interpretation of čer. — čér-na S.O. yes; still more (?).

čes 1. instrum. of če. — 2. pf. of čé-ba, as adv. very, ka-zás nan čes-kyi as the food is very bad Dzl.; čes sgrin-pa very prudent or clever Sch.; čes dár-bar gyir-to it spread very much Tar.

čes-pa 1. pf. of čé-ba to be great, ha-cān yain čes-so he is much too great Dzl.; dmaq-dguṅ čes-pa a great army; dbān čes-pas being very mighty Glr.; čar čes-pas as it rained heavily Pth.; dga čes-nas greatly rejoicing Mil. — 2. to believe, but only when preceded by yid (resp. tungs), or bden (col.), c. la, also c. accus., or par, that, Dzl. 25, 18.

čo 1. num. fig.: 126. — 2. as a word for itself seldom to be met with, e.g. Ld.-Glr. Schl. fol. 13, 6, Tar. 129, 20; signification not clearly to be made out. *cóm-med-pa* C. = dóm-med-pa to no purpose, vain; fickel.

čo-ga (खोग) the way or method of doing a thing, e.g. of solving an arithmetical problem Wdk., of curing maladies S.g., esp. used of magic performances, čo-ga-pa Cs., čo-ga-mkǎn Mil., a performer of such ceremonies. Whether it may safely be used for religious rites or ceremonies in general, is doubtful.

čo-gó Bal. great.

če - nē, čo - nēs, lamentation, wailing, esp. lamentosions for the dead, dirge, dêbs-pa Dzl., bód-pa, dóm-pa in more recent literature, byéd-pa Sch., to lament, wail, cry, clamour; with la to cry to a person; the crying of a new-born child Thyg.

če - jīrul magical trick, jugglery, often put to rdzu-jīrul, also used of the apparitions and doings of goblins Mil. Cf. rdzu-jīrul.

če-ba to set on (a dog), čo-če-ba to set on repeatedly Cs.

če-brān(s) Mil.; Cs.: the mother's family or lineage; čo-rigs Dzl. frq. Cs.: 1. the father's lineage, descent by the father's side; 2. an honourable extraction. — čo-ris Mil., frq. = čo-rigs, also applied to things, e.g. a cane: čo-ris yé-nas btsiṅ -pa a cane of an excellent kind, not coming from any mean or noxious plant.

če-lo 1. die, dice, game at dice. — 2. seal (?) — čo - lo - mkan a dice-player Cs., čo-lo rtsé - ba to play at dice Cs.; čo-lo - ris Glr. the figure of a die, a square figure, in Glr. 47, 9 the Mongol translation substitutes a wheel, v. rdzu-lo; a checkered colouring or pattern, e.g. of cotton cloth C.


če-ga vb., sbst., adj. 1. to be sufficient, sufficiency, sufficient, ccdpir: niđ-la dé - kus čog it is sufficient for us, we are satisfied Mil.; dris - paš (instr. of paš) čog-go Dzl. 25, 10 (there has been) enough of asking, = don't ask any more! gān-du bţugs kyiṅ čog-par dug it is sufficient (for him) wherever he may live, i.e. he is satisfied with any place of living Mil.; niď-la nor loṅs-spyêld-kyis čog-pa yod we have money and goods enough Mil.; di yeȳm - gyis čog - na if these three are sufficient for you Mil.; rin-po-če čog-par
gyūr-nas when they had precious stones enough Dz.; gesture-tam-gyas cōg-pa ma yin-no that is not enough, that will not do' Dz.; sgdal-pa mi brgya zon cōg-pa his back (is) large enough for a hundred men to ride on it Gr.; adv.: cōg-pa sufficiently, e.g. shyun-pa to give Dz.; *ma cōg-pa* or *-go* W. (col. for cōg-par), *dūn-če ma cōg -ga sad soi* he not only struck but killed him; ḡyun-pas cōg-gi it being sufficient (for the present) that I have come Mil.; tams-cād-la cōg-par gyūr -te as all were satisfied Dz.; cōg-par ḡein-pa to deem a thing sufficient, to be contented or satisfied with it; cōg sēs-pa vb., sbst., adj. to be contented, contentment, content; lūi-bas cōg mi sēs-pa rāzas a thing at which one cannot look enough Gr., Ph.; yo- byād -kyi (better kyis) cōg sēs -pa easily satisfied as to the necessities of life. — 2. to be allowed, permitted, at liberty, construed in the same manner: kriā-pas cōg you may have lessons with me, I will instruct you Mil.; ḡrān-pas cōg I am quite at liberty to compete with you, we may safely compete with each other Gr.; ḡāo-ba drān-ā Pas cōg you can have meat set before you Mil.; with a root: bu ḡbyin cōg then you may render up your son; hence it is in W. the usual word for rūi -ba, *nāin-du 2a cōg-če yin -na man* is it allowed to enter or not? *srād-ma za cōg* eating pease is allowed, also: pease are edible; *lē-na kyōn cōg ka taṅ* he issued an edict, that it should be permitted to fetch wool, i.e. he (the Maharajah of Kashmir) permitted the export of wool; *lē -na yul cōg* when it arrives, I shall take the liberty of sending it to you.

bōga-pa seldom for cōg-pa to be broken Mil.

bōga-pa 1. C. the cutting off; deciding; *ṭal-ḍa gya ḡem-po ḡhe-pa* to bring about a great remission of taxes, *bhu-lom-či* remission of debts; *sa-či gya ḡem-po ḡhe-pa* to make a great way; cf. however ḡyod. — 2. partition-wall Sch., ḡod ḡyāg-pa prob. to construct a partition-wall. — 3. v. ḡyād-pa.

bōd-pa 1. to be cut off, lām-sgru maṇiṣ kā-bas bōd-de both approaches being cut off or obstructed by snow Mil.; bēd kyān mi bōd-do impossible to be severed, cendra non cendra, Gr.; mi-bōd-rdo-rje a diamond that cannot be cut to pieces, an epithe of a firm unbending king Ph. — 2. to be decided, settled, fixed, goi-tān dpūyād-kyi (or pa) ḡo ḡir Gr. the value (of the stone) cannot be fixed, though one should attempt to apprise it i.e. it is invaluable, priceless; go bōd-pa v. go.

bōd-pa 1. split, cut through; 2. distinct, of words or writings. ḡon 1. W. (cog. to ḡud?) useless, to no purpose, rin ḡon soī the payment has been useless, thrown away; gen. adv. *ĉon-la* gratuitously, in vain, for nothing, *ĉon-la kōn-če* to hate without cause or reason; *ĉon-la dād-če* to sit idle, to spend one's time unprofitably. — 2. tent (?), con-tāg tent-rope Mil., ḡon-pūr tent-pin.


bōm-pa to be finished, accomplished, W., *tō-re ḡom yin* to-morrow it will be finished, *da ḡom son* now it is done, completed; cf. ḡam.

bōl 1. inconstant Cs.; dpūyād-čol fickle spring-weather. — 2. Cs.: for čo-lo in compounds, rūs-čol a die made of bone; sūn-čol a wooden die; dūn-čol shells used inst. of dice (?).

bōl-ka Sch.: 'a hole made by a blow; a nest'.

bōl-zānīs a shallow shore Sch.
1. doctrine, a particular doctrine, tenet, or precept; ṛṣīn-bai ṛṣa ṛṣa an esoteric doctrine, a mystery Dzl.; kyād-ṛṣa for kyād-par-ṭan-gyi ṛṣa a peculiar, distinguished, sublime, and therefore difficult doctrine; ṛṣa-tṛn-ṛṣi ṛṣa bṛgyad the eight doctrines or principles of the world (though frq. mentioned, I found them nowhere specified) cf. Foucaux Gystemr., Translation p. 264; ṛṣa-bṛgyad-mkan, a man of the world, worldling Mil. — More esp. 2. moral doctrine, whether any separate dogma, or the sum of various doctrines, religion in general, both theoretically (system of morality, ethics) and practically (faith, exercise of religion); thā-ṛṣa the religion of the gods or (Buddhist) deities, i.e. the Buddhist religion, as the only true one, in opposition to all other heresies and false religions (loṅ-ṛṣa), as well as to irreligiosity (ṛṣa ma yin-pa); ka-ṛṣa profession with the lips, hypocrisy Glr.; krīgh-ṛṣa ṛṣa-la ṛṭen-pa those practising the religion of voluptuousness (an expression designedly forcible, like St. Paul's: 'whose god is their belly'); mi-ṛṣa v. below; ṛṣa ṛṭad-pa, or bād-pa, stīn-pa, smṛṭi-ba, sṛg-ga, resp. ṛṣa-kyi sṛg-ga-glē māzād-pa Glr. to expound, to teach, to preach religion; ṛṣa smṛṭi-bai zāl-la lā-ba to watch the mouth of the preacher Pth.; *ṛṣa ṛog-pa* C. to read a religious book; *ṛṣa ṛād-kan* W. a preacher; ṛṣa ṛād-pa ṛun-kañ place where sermons are delivered, church Dzl.; ṛṣa nyān-pa to hear religious discourses Dzl.; ṛṣa ṛu-ba to ask for religious discourses; partic.: one eagerly desiring or asking for religious instruction, an inquirer Pth., Mil.; ṛṣa byēd-pa to act or live religiously, righteousnessely, = ṛṣa ṛēṁ-du byēd-pa; also merely to wish to become pious, to strive after piety; kyēd smṛṭi-nas ṛṣa byēd-na if you are in good earnest about religion, if piety is the aim of your heart Mil.; lastly in a special sense: to become or to be a monk Pth.; ṛṣa-la sams sguīr-ba Mil. to show an inclination for religion, to turn religious; ṛṣa-su, or ṛṣa-la jūg-pa 1. vb. nt. to enter into religion, to be converted, also: to go over to a religion, to turn (Buddhist), 2. vb. act. to convert, to turn a person from a bad life to a good one, to make him a believer, to make another a convert, a proselyte; ṛṣa-la ṛōg-pa = jūg-pa 1; ṛṣa spyōd-pa to practise religion; the exercise of religion, worship S.g.; bka-ṛṣa the word of Buddha, the doctrine as taught by Buddha himself; rtōg-pa ṛṣa Thgy. the knowledge acquired by meditation, independently of books, scarcely different from nes-dõn, or nîn-ṛṣa; bâtan-pa ṛṣa Thgy. any knowledge derived from other sources. — 3. in a special sense the religion of Buddha, Buddhism, dām-pa ṛṣa, and frq. dām-pa ṛṣa id. (cf. ṛṣa pās Thgy. Acts 6, 7); ṛṣa dān bon Buddhism and Bon -religion Mil.; ṛṣa-la lōn-spyōd-pa gytur-ba to live in the enjoyment of true faith. — 4. religious writings, and writings, books, literature in general, in as much as the Tibetans derive every science from religion; bōngyi ṛṣa tams-cād all the Bon-writings Mil. — 5. custom, manner, common usage, fashion, mi-ṛṣa manners of the world Mil.; mi-ṛṣa kyi dūs-su as long as he lived according to the ways of the world Mil.; yūl-ṛṣa kyis according to the custom of the country Dzl.; kyād-ṛṣa the way of distinguishing, of pointing out the characteristics Glr. (cf. under 1); nature, quality, Del. 72, 18 cf. ṛṣa-nyat. — 6. substance, being, thing, ṛṣa tams-cād mi-ṛtāg-pa yin-gyi as every thing existing is perishable Dzl. — Other philosophical expressions containing the word ṛṣa v. Was. (296).

well of religion. 2. = yīn-rje Schl. Buddh. 93, 3. also as a p. n. = čos-rgyud religious tradition, also = confession, creed, rje-btsun-gyi čos-rgyud, dbzin-pa-nma those embracing the religious tradition of his reverence, his fellow-believers Mil.; čos-rgyud yig-pa one confessing the same faith or religion Thgr. — dbzin-can 1. pious, devout. 2. v. čos 5, yig-pa čos-can yin having the properties of perishableness, being subject to the law of mutability Thgy. — rje-lord of the faith', viz. 1. Buddha Lex., 2. devout or righteous lord, title of honour given to distinguished scholars Tar. transl. 381, and elsewh.; perh. also = čos-rgyud. — čos-nyid 1. = čos 5, quality, nature, rgyud-mtsoi čos-nyid-khyis in a manner peculiar to the sea, DzI. 9 (112, 9?). 2. philosophical term: existence, entity, = de-bzin-nyid (acc. to Thgy.) by which the Buddhist however means a negation of being, non-existence, non-entity. — čos-stigs W. = čos-kri. = čos-ston religious festive entertainment given to saints Glr. = čos-drāin-po righteous with regard to the laws of religion (adopted by Prot. Miss. for the scriptural term 'righteous' or 'just'), čos-drāin-ba justice, righteousness. — čos-ladan = čos-can. — čos-sde convent, monastery, Wāk., Glr. — čos-pa a religious man, a divine, a monk. — čos-spīn a religious brother; such brotherhoods e.g. are formed by two devotees, before going on a pilgrimage. After having been consecrated by a priest, who consults the lot on such an occasion, they owe hospitality and mutual assistance to each other for life. — čos-spyod exercise of religion; čos-spyod-bcu = dbel-ba-bcu. — čos-sbyin is said to be frq. used in book-titles: bkra-sūs-thun-po-nas čos-sbyin dbza-med spel 'gur bris written from Tashihunpo as a religious gift for infinite increase and blessing. — čos-bloṅ a pious functionary or official (bdul-bloṅ an impious or wicked one) Glr. čos-ma a religious woman, a nun Cs. — čos-med without religion, irreligious, wicked. — čos-myön religious frenzy, W.: *čos-myön žugs* he has become deranged, his brains are turned (in consequence of meditating). — čos-zod priestcraft Mil. — čos-lugs religious party, denomination, sect. *čos-sem-can* W. inclined to religion, pious. ċāda-pa Lex.: = tomb, sepulchre; = pramārita Sek. killed, slain; mčād-pa-med-pa entire, perfect; mčād-par bya-ba = mahāmān Sek. greatness; also the magical power of increasing size at will. ċe-dan 1. the side of the breast, mčān-gyi bu bosom-child, darling, mčān-gyi mčā-brāṅi bosom-wife (cf. our 'bosom-friend'); mčān-du yig-pa to put into one's bosom Glr.; mčān - kyi arm-hole, arm-pit, often = mčān; mčān-bu yās-pa rtse-mai bār nas (the Buddhas are born) from between the ribs of the right side (cf. mčāl); *čen-da* W. pocket, in clothes, cf. dka-mdā. — 2. v. the following article. ċe-lan - bu 1. apprentice, bzo'i in a handicraft, trade or art, rig-pa in a science, disciple Cs., agyu - ma-mčān-gyi appr. of a juggler, conjurer Zam. — 2. yi-gei mčān-bu words or lines, printed or written in a smaller character than the rest, and inserted in the text (called mā-yig Cs.) like our parenthesis, but without brackets; hence 3. note, annotation (Sch. also: testimony?). ċe-lan - ma, resp. spyan - čab a tear, byin-pa; don-pa Glr., blaṅ-pa DzI., ytan-ba Mil. to shed (tears); skēm-pa to dry up tears Cs.; zhi-pa to wipe off tears Cs.; mčā-mas brūṅ-ba to be choked with tears, to sob violently Sch. ċe-mā 1. Cs. a stone for grinding spice etc., a mortar; māg-gu a small mortar Sch., a pestle Cs. — 2. the nether mill-stone, māg-ma the runner or upper mill-stone, Sch., māg sko-r - ba to grind Sch.
mči Cs. = klo; one Lex. = dkyil; v. klo.
mčū-bu Cs. = č duo-bu.
mčid, bka-mčid, ysnu-mčid, W. *mol-chid* resp the talk, discourse, speech (of an honoured person) Cs.; mčid-lān answer to such speech Māl.
mčin-pa, resp. šku-mčin the liver; mčin-dri, mčin-ri the midriff or diaphragm; mčin-la liver-coloured; mčin-nān 'liver - pressing', first breakfast, because according to popular belief water rises from the human liver in the morning, which is depressed and appeased by taking some food; mčin-nān byed-pa to break- fast.
mčil-pa 1. fishing-hook Dzl., mčil-pas nya 'dor-bo to fish with a hook, to angle Cs. — 2. a little bird, W. *či-pa*, Tn. *čil-pig; či-pa skuyi - wo* W. sparrow; mčil-kra sparrow-hawk; mčil-mgo a fabulous stone, like a bird's head, qualified to possess a variety of marvelous qualities.
mčil-ma 1. W. *mčil-māga*, resp. lyag-mčil, lyag-čāb spittle, prob. also other similar fluids Lāt.; dör-bo (W. *pān-te*) to spit; mčil-lād (W. *mčil-lādu*) morbid saliva, e. g. of people affected with a cough or with hectic fevers; mčil-smās prob. id.; mčil-smōd, resp. žal-bzād, spitting-box; mčil-zūm, mčil-bzād W. slaver-bib or cloth. — 2. = mčil-lām Tar. 72, 9?
mčil-lām shoe, boot, mčil-lām ynyis 'dor-bo to lose both shoes Wād.; mčil-lām-mkan shoemaker, cobbler, seller of boots; mčil-lām-gyi yu-bo the leg of a boot Cs.
mčil-pa 1. also mčis-lāgs-pa, eleg. for yod-pa, to be, to be there, to exist, du mči how much is there, how many are there? Cs.; si-la dá-mān-pa čos mčis-pa whoever has the holy doctrine Dzl.; yul dbus-nas mčis-so (he) is (comes) from the country Ü Dzl. — 2. pf. of mči-ba 1. lam riny-po-nas mčis-te having come from afar. 2. čos mčis-pa so-called.
mčis-brāni 1. eleg. dwelling, abode, domicile; also when speaking modestly of one's own dwelling: bdag-gi mčis-brāny my humble roof Dzl. — 2. Lex. wife, partner.
mčis-māl bed, bed-stead Cs.
mču 1. lip, ya-mču upper lip, ma-mču lower lip; mču brūd mkas Wīl. prob. one must be wise in lowering the lips, i.e. one must yield, giving up pouting; ka-mču, resp. žal-mču 1. lip 2. word, voice (?) Sch. 3. quarrel, strife, ka-mču rgyal-pāṃ ji-slār byu-si že-na if one asks, which are the details of the quarrel; *kam-ču yhe-pa* C. *gyāg-pa* Cs. to quarrel. — 2. beak or bill of birds, mču-la tōgs-te grō-bo to fly, carrying something in the bill S. O.; mču-tō (or ču-mdo?) W. id. — 3. n. of one of the lunar mansions, v. rgya-skar.
Comp. mču-skye muzzle Sch. — mču-agros v. agros. — mču-tār Sch. (prob. a mis-print for mču-tor) pustules, tubercular elevations on the lips. — mču-rinis long-beaked, n. of a bird, and also of an insect (a large mosquito).
mču-ba, Cs. also mče-si, corner-tooth, canine tooth, eye-tooth, fang, tusk of an animal, mču-la ytsigs-pa, W. *żē-te*, to show one's teeth, to grin; mču-ba-lan-gyi sde the class of the tusked animals, viz. the carnivora (lion, tiger, leopard), and the tusked pachydermata (elephant, boar etc.).
mčed, sku-mčed, mčed -lām, resp. for spun, brother, sister; mčed gnyis my two brothers Dzl.; srās-mo bla-lām mčed bzi four princesses, sisters; déi mčed his illustrious brother, in reference to a king, prince etc. Glr.; esp. of gods: mčed bzi four divine brothers Glr.; mčed-grōgs, grogs -mčed clerical brother, mčed -grōgs mān - po lso-gs-par where many clerical brothers assemble; mčed -grōgs dam - tsig ydās-pa Thgr. betrothed brothers, religious brothers, = čos-spun; also mčed-lām has this signification.
1. to spread, to gain ground, esp. of a fire. frq.; also fig.: bdag-*gi, *dod-*dags-*kya me mṛed-pa as the fire of voluptuousness spread or increased within me Dzl.; also in the following sense: már-me yēig-la yēig mṛed ltar as one kindles one light by another Mil.; yēig glei ynyis glei rīm-pa mṛed-de as (the news) spread more and more by gossiping people Pth. — skye-mṛed v. skye.

2. = yyd-ba, mi-mṛed-pa = dād-pa brtan-pa.

mṛed-pa the milt, spleen.

mṛog the best, the most excellent in its kind, skyēs-ba mṛog, mii mṛog, rkai-ynyis-ramns-kya mṛog Buddha; nyes-ltus-*gis ma yogs-pa (or na) mṛog yin-te jogs-rthun bīd-pa byed-pa rub yin Mil. the best thing is, not to have been surprised by sin, but after having been surprised, it is the best to confess it (and thus to atone for it); ynnu-mṛog chief or fundamental doctrine, main dogma, principal commandment etc. Glr.; na mī jigs-rthun dā-ta mṛog I am the highest in the world (says Buddha immediately after his birth) Glr.; ynas-mṛog the most glorious or splendid country Glr.; ro-mṛog excellent taste or flavour Mil.; mzas-mṛog-ramns most learned gentlemen Zam.; also as a complimentary word; mī mṛog kyod most honoured Sir! Pth.; mṛog-dmaṅ, mṛog dān fun-mōṅ, mṛog dān pāl-pa, good and bad, first-rate and common, fine and ordinary, of goods etc.; eminent and ordinary, of mental gifts, talents etc.; mṛog-tu jyur-pa = mṛog, e.g. mi-ramns-kya naṅ-na mṛog-tu jyur-pa yēig one that has risen among men, so as to become their chief Glr.; yul-ramns-kya mṛog-tu jyur-pa the most splendid of countries. — Adv.: mṛog-tu very, most, with verbs: bōn-po-la mṛog-tu mōṣ-pa ḥig a great admirer of the Bonpos Mil.; gen. with adjectives: ro mṛog-tu mnār-ba extremely sweet; with the comparative: much, far, by far, greatly, dēbas mṛog-tu čeo ... is far or much greater than that Dzl.

Comp. mṛog-shbyin pīyag-rgyā a gesture made in practising magic, in conjuring up or exorcising ghosts. — mṛog-ziṅ the model pair, the two most excellent amongst Buddha's disciples, Sharībū and Maudgalyāyī, v. Köpp. — mṛog-rtūn longest Thgy. mōdān-ro v. r. mōdān-mi v. r. mōdān-ba, mōdān-pa to leap, to jump, frq., e.g. čur into the water; mi-seb-la among the people, e.g. of a mad dog).

mōd-pa I. vb. 1. to honour, revere, respect, receive with honour, kun-gyis bkur zin mōd-pa, is worthy of being honoured and praised by all; usually čapir. (rarely dp.) in the special sense: to honour saints or deities by offering articles of food, flowers, music, the sound, odour and flavour of which they are supposed to relish, hence to treat, entertain, regale (the gods), and in a more general sense applied also to lifeless objects, e.g. to honour a sepulchre in such a manner; Glr. mōd-pa may therefore in English be sometimes translated by: to offer, to sacrifice, but it should always be borne in mind, that no idea of self-denial or yielding up a precious good (as is implied by the English word), or of slaughtering, as in the Greek mōd, can be connected with the Tibetan word itself, though in practice bloody sacrifices, abhorred as they are by pure Buddhism in theory, are not quite unheard of, not only animals being immolated to certain deities, but also men notoriously noxious to religion slaughtered as dmār-mōd, red offering, to the dgrd-lha q.v. — 2. C. resp. to eat, drink, take, taste, (in W. expressed by dōn-če). II. sbs offering, oblation, libation, mōd-pa būl-ba, W. *pūl-če frq., also byel-pa; röl-mo mōd-par būl-ba to bring an
offering of music Mil.: mchod-pa sna-tsogs tögs-te carrying along with them all sorts of offerings Glr.; mchod-pa kyad-par bön the ten kinds of offerings Tar.; lha-mchod offering or libation brought to a lha; bru-mchod an offering consisting of grain; dus-mchod offerings presented at certain times Pth.; rgyun-mchod daily offering; fig. dād-pa mchod-pa Mil.; ytaí-rág-tu sprüd-pa mchod-pa jpal as a thanksgiving bring the place, elevation, tumulus (receptacle of offerings); 2. usually: a sacred place of sacrifice. 2. prop. place where there is offered, sanctuary. 3. the offering priest, the sacrificator. — mchod-pa-po a sacrificer Cs. — mchod-sbyin id. (though elsewhere mchod-pa sbst., as a gift to deities, is distinct from sbyin-pa a gift to men), also: sacrificer; mchod-sbyin-gyi chun-kān house where people assemble in order to perform sacrifices; srö-gi mchod-sbyin bloody offerings or sacrifices Tar. — mchod-mé offering-lamp, lighted in honour of a deity, and very common in the houses of Buddhists; *chod-mé jpal-čhe W. to light such a lamp, (prop. to offer it). — mchod-rdzás, mchod-ča, mchod-pa yo-byod instruments, utensils, requisite for festival processions in honour of a deity. — mchod-lāms or -bāms the upper shelves in the holy repositories, containing the little statues of Buddha etc.

mćor-po, sometimes gyö-r-po 1. pretty, handsome, neat, elegant, po mćor-po a handsome man, bud-mćod-mćor-mo a pretty woman, esp. a smart gaily dressed female. — 2. W. also vain, conceited.

cāg-cān col. trodden, stamped; solid, firm, compact, like the Hindustani pakkā.

cāg-pa I. pf. cāg (s) 1. to break vb. n., mod cāg-pa a broken vessel Dz.; fig. nā-r gyāl cāg my pride is broken, frq.; der.-byön-stabs cāg the opportunity of going there has been cut off Mil.; *lam cāg-pa (also lōg-pa) C. a. a beaten, practicable road (a road broken through, v. cāg-pa) b. W. an impracticable, broken-up road. — 2. to be broken off, abated, beaten down from the price, zh-u-cāg-med-par there being no room for either asking or abating Mil. nt. —

II. also cāgs-pa, pf. bēgs, fut. bēag (imp. ?cōg?) 1. to tread, to walk, to move, esp. when speaking respectfully or formally, yab-mś-kyi žabs-kyis bēgs-pa să-ča the place where my ancestors did walk Glr.; žabs cāgs-pa piyag piyir grub follow me on my walk Mil. nt. — cāg-tu or cāgs-su gró-ba to take a walk Dz.; *gōm-cāg-cē W. to step along solemnly; cāg-pa-pa v. piyag-pa 2.
like gró-ba in a more general sense: bôte-pa-la, čibs-la to ride in a carriage, on horseback Cs.


čágs(s)-sa a place for walking, Læxx., Cs.

cőí-ba, pf. bécas, fut. bécis, imp. čon(š), 1. to hold, to keep, to take hold of, skrá-la by the hair Mil. — čarı-zúnis handle, crook of a stick, Mil. — 2. to carry, to wear, to carry about one, e.g. amulets etc. — 3. (yid-la) to keep in memory, in one’s mind. — 4. to have, to assume, e.g. the body of a goddess, of a Rakshasi Pth.

cőí-ba W. a (closed) handful e.g. of dough; *cőí-ba* a clod (of clay), a snow-ball etc. formed in the hand. 1857.

cőí-ba I. pf. čad, vb. n. to yEdd-pa, like čad-pa, to be cut into pieces, to be cut off, to decay, dám-bur (to fall) to pieces Med.; to cease, end, stop, of diseases Glr., of life Lex.; to cease to flow or to blow, of water or wind; to die away, to become extinct, of a family, a generation; to be consumed, of provisions Pth. of bodily strength Tgy.; to be decided, kyęk-kýis béd-dar čad-na you being determined to kill me Dzl. —

II. pf. and fut. bédad, imp. béd 1. to explain, yag-tu čad it will be explained below Lt.; yid-la byos šig dán bédad do give heed, and I will explain it to you Tgy.; čad nyän-pa to listen to an explanation Sch.; jög čos gšam čad-pa to teach the transitoriness of existence Sch. (?) — 2. to tell, to relate.

čår-pa, pf. běbas, fut. běbab, imp. čob to conceal, to keep secret, čår-pa-med-pa seems a candid mind, openheartedness Tgy. (cog. to jáb-pa).

čám-pa I. vb. (pf. běam Lex.), also adj. and sbst. to accord, to agree, agreeing, agreement, srid-la mi čam-pas as they did not agree about the government Glr.; čám byéd-pa to make agree, to reconcile Mil., *čam mi čam* col. they do not agree; ka čám-pa to agree upon, to concert, e.g. an escape; ka čám-par by concert, unanimously.

II. 1. to dance, čám-par byéd-pa Sch.

2. a dancer, kvo čám-pa a dancer with a frightful mask; yar-čám(s) a dance; čám-po a dancer Gbr.; čám-dpön leader of a dance; čám-yig book or programme of a dance.

ča Ld., Sp. cupboard.

čá-ba 1. pf. běcas, rarely čas, fut. bécis, imp. čos, to make, prepare, construct, but used only in reference to certain things; 1. ynas, vulg. čas, čá-ba Pth. to prepare a place, house or abode, to settle; mal čá-ba to make a bed or couch Cs.; damg-agár čá-ba to pitch a camp; krima-ra čá-ba to establish a court of justice Gbr. — 2. rgyal-krims čá-ba to draw up a law, to give laws, frq. — 3. dam čá-ba to make a vow, to promise, assert, protest, frq.; yi ydam čá-ba id.; also to utter a prayer; dám-béca v. sub dam. — 4. skyil-krus čá-ba = skyil-krus byéd-pa, v. skyil-ba. — 5. bío-ytá čá-ba, c. c. la, to place confidence in.

II. to bite, yéig-la yéig čá-zin čá-la to bite and devour one another Dzl.; so čá-ba to bite with the teeth (?) Mng., or to gnash or grind the teeth (?) ; sen čá-ba to gnaw at a piece of wood Stgy.

čår-rgyéd, or čår-way a present given reluctantly Sch. (?)

čår - ba, pf. čar, to rise, appear, become visible, of the sun etc., also of the sun’s appearing above a mountain, from behind a cloud etc., frq.; to shine, gaia-ri-la nyi-ma čar-ba the shining of the sun upon a mountain covered with snow, a snowy mountain lit up by the rays of the sun Gbr.; yzugs-brnýán mi čar-ba the not appearing of the image which is formed by the reflection of a mirror (as something strange and surprising) Wdzi; yzugs čár-ba byéd-pa to cause an image to be reflected (in the water);
dpyid-ka šar spring has appeared; frq. of thoughts: nyams-su, or yid-la šar ba (thoughts) rising in one's mind; yid-la šar kyi an Mil. though I can figure it in my mind; gregs-su šar (they) appear as friends Mil.; rgyan-du šar Mil. it turned into a blessing. — šar-sgo thought, idea, conception, šar-sgo hun an idea comes, a (happy) thought, a (new) light, bursts upon me Mil.; šar-ga Mil. the rising, the rise.

dalya, šal-ba, secondary form to zol-ba II., 1. Cs.: to fluctuate mentally; in this sense prob. Zam. ytid-méd šal-ba to fluctuate, to waver, without aim or object. — 2. to be confused, in disorder, smra-šal, also šal-ytám smra Lt., as a morbid symptom, prob. he raves, he talks nonsense. — 3. morally: tsul-kărims šal-ba S.g. to break one's vow, beldab to act contrary to the doctrine, to violate it Tar.; in a more restricted sense: — 4. to fornicate, to commit adultery, budméd smad-šal byed-pa a whore, harlot Mil.; šal-pa, -po lecher, fornicator Stg.; šal-pa-rnams-kyi tsg obscure language, mentioned as sub-species of kyal-ka; šalmo whore. — *šal-la-šol-li* W., šal-šol Tar. 184, 20 confusedly, bellmell.

shyi, ši, 1. vb. to die, of a flame: to go out; rai ši I will seek death Dzl.; ši-ba yin he dies, will die Sg.; ši or ši-ba-las sö-par gyur-ba Dzl. to be saved from imminent danger of death (but not: to rise from the dead); ši-bar byêd-pa ču water causing death Sambh.; ši-bar gyur-to they perished Phk. — 2. sbst., the state of dying, death, ši-ba tšam-du gyur-ba to die almost (of grief etc.) Mil.; dus-min ši-ba nyin-ba yin premature death rarely occurs Sambh.; ši-ba nam yin ča med Mil. when death will come one does not know, (W. *ši-de* to die; death; *ši sori* he has died, *ši yin* he will die).

Comp. ši-ka Cs.: 'the very act of dying,' but I doubt whether such a sbst. exists; I only know the adv. ši-kar at his very dying, at the point of death Mil., when being exstinguished Glr. (v. kar sub ka IV. 4, 5), and ši-ka-ma 1. adj. dying, dudgro ši-ka-ma a dying animal Glr.; 2. sbst. the dying, ši-ka - ma - ru = ši-kar (doubtful); ši-kar and ši-gar may be incorrect spellings. — ši-las, more rarely ši-(ba) r fågs forebodings, foretokens of death Med. — ši-bdag the lord of death, perh. = yin-rje, but it seems to be more a poetical expression than a mythological personage; ši-bdag baud id. — ši-nád a disease causing death, a fatal disease Tar. — ši-ba-po Cs.; a person dying (?) — ši-(ba)-méd(-pa) immortal; cf. ši-ba. — Note. ši-pö-ba is prob. only a rather incorrect, yet common expression for še pö-ba to change one's place of existence, to transmigrate.

šig(s)-pa to bind Sch., prob. an incorr. spelling for kyig-pa.

šin-ba, šinea-pa I. vb., pf. bëinis, fut. bëini, imp. šina(s), W. *šin-ce*, to bind (in general); to fetter (a prisoner) Dzl.; to bind or tie up, to cord, a bundle or package; to tie round, to put on, a girdle Glr.; to bind up, to dress, wounds; fig. to render harmless, to neutralize, paralyze, esp. by witchcraft, to exorcise, frq.; bëinis gröl-ba to untie, to loosen, to take off the dressings Lt. —

II. sbst. any binding-material 1. ribbon, mgul-chin necklace, neckcloth, neckerchief. — 2. fetter, shackle, also fig. for magic curse, anathema. — 3. string, tie. — 4. cramp, spasm C.

šiin-bu a spurious, glass jewel (Schf. Tar. 142, 9); bsam-yasšiin-bu p. n. Ma.

šibs-pa, pf. bëibs, fut. bëib, imp. bëbs resp. to ascend, to mount, a horse or carriage, rtâ-la, or more correctly bëbs-la, to ride, to proceed on horseback.

šims-pa to be full, to get full Sch.
qir-ba, evidently a present-form of the pf. qir-ba, to press, to squeeze.

qir-ba 1. acc. to grammatical analysis 1. vb. n. to qvd-pa, to be twisted, distorted, pf. qus. — 2. sbst. curvature, crookedness, distortion. — 3. adj., more frq. qus-pa crooked, wry, ka- qus Wd. the mouth being wry, distorted L.; also obstinately perverse; fig. yig- qus Med. frq., prob. = kham-lög.

II. pf. bceu, fut. bceu, imp. cus, W. *cu-ce, 1. to lade or scoop (water), cu-mig-la cu to draw water from a well Dzl.; cu-tom water- conduit Sch. — 2. to irrigate, to water, ču a field Cs. (?)

III. nán-gyis ču-la-la Tar. 127, 6, when he was pressed hard, was urged with importunity; (this signification, however, seems to rest only on this passage).

qày-pa to be mistaken Pth., v. yig-pa.

qán-pa, evidently vb. n. to qán-pa, hence 1. to be tamed, subdued, made to yield, stöb-kys by force, lás-kys by hard work. — 2. to confess Cs. — 3. to wrap or twist Sch. — 4. to fix Sch. — 5. to fix one's self Sch.; zdal-sar čun entangled in vicious indulgences Sch.

qên-pa (qên) 1. to wish, to long for Lex. — 2. to shrink Cs.

če - ba, pf. bceu, čes (Sch.), fut. bceu, imp. čes, 1. to assure, to promise, kas če-ba Lex., resp. zdal-gyis če - ba id. — 2. resp. for amrá - ba, like ysin-ba (?)

qég-pa, also qég(s)-pa, pf. bšag, fut. bšag, imp. sog, W. *ság-dé, 1. to cleave, to split, čöö wood; ság-les qég-pa to saw Sch.; qeg-byéd (a thing) that cleaves, a hatchet Cs. — 2. to confess, to acknowledge; v. also bšag-pa and sóg-pa.

qéd-pa an incorr. form of čud-pa or mǒd-pa.

qéms-pa, pf. b❝ems, fut. b❝em, to chew Med.

qél-ba Cs. 1. to believe, give credit to; bọ - qél-ba (?) col. id. — 2. Lexx. = qón-pa to wish (?)

qog wall Sch.

qún-ba, qóns-pa Sch. = qún-ba.

qons-pa 1. = qán-pa Grr. and Lexx. — 2. vb. n. to qóns-pa

4 W., *da qons son* now it is done.

qor-pa = mcor-pa.

qor-ba I. vb. n., pf. sór, 1. to escape, slip, steal away; to drop from, stón-mo qor-gyis as the meal escaped him, as he was deprived of the meal Dzl.; rtsa-krág qor-ba hemorrhage, bloody flux Med.; bkrag-qor without splendour, lustreless; nor sór the money is gone, spent, lost Thyg.; sóm-pa qor the duty is violated Grr.; mé-la, ču-la qor-ba to be consumed by fire, carried off by water; *tai mi ni dè - ne ká mi sór* W. I will not drink any beer, then the mouth cannot run away, i.e. then no indiscreet words will escape my mouth; to flow out, to run, of a leaking vessel, to run over, of a full one. — 2. to come out, to break out, frq. of fire; črag-pa sór a quarrel, a war broke out, also of water breaking through an embankment etc. — 3. to go over, to pass, from one person or thing to another, rygyal-sa Bǒd-nas Me-nyig-la sór the supreme power passed from Tibet to Tanggūt Grr.; yzán-gyi dḥān-du sór then I shall get into the power of another Mīl.; rünk-ma-la sór it became the prey of a thief. — 4. W. to run away, flee, escape, elope, inst. of brós-pa, * sór-te ča-dug* he retires, falls back.

II. vb. a., pf. (b) sór, fut. yhör (?) 1. to pursue, chase, hunt after, ri-bon rgyas hares by means of nets; nya qor-ba to fish Dzl.; Cs. also to strain (?) ; sór-sog a seducer; a swaggerer Sch. (cf. sog-pa).

2. to light, kindle, set on fire (?)

qöl-pa 1. disorderly, dissolve, immoral. — 2. disorderly action or conduct, dissoluteness, qöl-pa ma - tshags spyúd-pa committing several acts of immorality Wd. — kro-bo-qöl-pa n. of a demon. (Cf. qöl-ba II).
to entrust a person with a thing; to commit a thing to another's charge; to make, appoint, 
dé-la vyööl-po čöl-lo they made him king Pth.; bösön-mo-la rtä-rdzi böl-lo they made the queen tend the 
horses Glr.; tab - ; yö glžig he may be employed as a kitchenboy, scullion 
Pth.; dbain-méd-du čöl-ba to make one powerless, to compel by authority Glr.; 
čöl-ba manu Lex. manager; čöl-ba no Ler. intercessor; *pi-acän-la ram-deys böö-nas glu blues she sang with accom-
paniment of the guitar (lit. committing the accompaniment to the guitar) Glr.; *čöl-te 
W. to deposit a thing for temporary keeping.

II. = čöl-ba 1. Cs. to change, to turn aside (?) — 2. to be thrown together confusedly, e.g. of the loose leaves of a (Ti-
betan) book; čöl-bar byööl-pa to put in disorder, to confuse, to confound Ma.; 
dge-adig čöl-bar gro virtue and vice are confounded Ma.; *i lé-ka čöl dug* W. this affair goes wrong, turns out badly; 
in a special sense: to rave, to be delirious C.; *čöl- lab gyaöl-pa* C. id.; *nyid- čöl 
lab-pa, gyaöl-pa* C., to talk confusedly whilst being heavy with sleep; *čöl-la* C. 
senseless talk; *čöl-kăn-ni jü-gu, čöl-tüg* W. being of a mixed race; illegitimate or 
bastard child, bastard. — 3. morally: to break a vow; *a-ne čöl son* he has broken 
his vow on account of a woman, i.e. by having married.

čöl-ma Cs.: 1. a thing committed to another's care. — 2. a sly, crafty 
woman, Sch. a dissolute woman.

čös-pa I. pf. čös or čös, fut. böö, imp. čös, supine böö-su Dzö. 2, 
4, W. *čöö-čë*, pf. and imp. *čös*, to make, 
make ready, prepare, to construct, build, a 
bow, a road etc. Glr.; *čös-sam am I to build? Glr.; *dres-ma tüg-par *čös-pa to make 
ropes out of drësma (a kind of grass) 
prop. to work drësma into ropes, Glr.; 
; zab čös-pa to adjust one's ornaments 
Sch.; lus čös-pa to dress, to trim one's self 
up Sch.; ; sár-du čös-pa to renew, reno-
vate, repair Sch.; ítün-ba piùr čös-pa Tar. 
95, 20 perh. to retouch, amend, correct, 
improve. — tsül-čös hypocrisy, a mere 
outward performance of religious rites and 
observances Mil., tsül-čös ma byas spyöö-
pa to live without hypocrisy Mil.; tsül-čös-
mkan hypocrite. — tsül-čös-pa or böös-
pa acc. to Cs. also an established rule or 
canon.

II. Sch.: to gnaw off (secondary form to čöl-ba).

ja 1. the letter j, media, palatal, like 
the Italian gi in Giovanni, g in giro; 
in C. as initial deep-sounding and aspirated, jh. — 2. numerical figure: 7. — 3. 
tea, resp. ;sol-ja. For the trade in Cen- 
tral Asia it is pressed into brick-shaped 
lumps, a portion of which, when to be 
used, is pulverized and boiled, having been 
well compounded with butter and salt or 
soda (bul) by means of a kind of churn of 
bamboo (gur-gur), after which it is 
drunk as hot as possible. Of late years 
tea grown on the southern slopes of the 
Himalaya Mountains finds its way into
Central Asia. The tea called *bru-tan* is considered the best, and of other teas Cs. mentions *tsi-ja*, *zi-lin-spi* ({	extcircled{1}}) tea from Siling, (a province in the neighbourhood of the Kokonor); Schr.: *ynám*-*ja*, *mi-ba-*ja*, *ba-yins*, *zau*, *hu-rág*, *yu-ni*; *beas*-*ja*, or *ko-te* is, acc. to Cs., good ordinary tea, *u-ni*-*ju*, or *u-ni-* *ni* are sorts of inferior quality. The shepherds in *W*. make use of a surrogate, viz. the Potentilla Inglisii (epáin-*ja*), growing on the mountains at a height of 15,000 feet; poor people in *Sik.* use the leaves of the maple (*uya-di*).

Other comp. *ja-bkra* (*pronounced *ja-bkra*), prob. for *ja-dkra*, *twirling-stick* Ts. — *ja-mdód*, libation of tea. — *ja-qal*, or *btág* *grinding-stone*, in India and Tibet used for kitchen purposes inst. of our little mortars. — *ja-dám* Sch. *tea-pot* (?) — *ja-btág* *W.* a little pitcher-shaped *brass vessel*. — *ja-rin* (*pronounced *jham-rin*?) C. *tea-kettle*, *tea-pot*. — *ja-ma* the man that prepares the tea in a monastery, *tea-cook*; *jai dpon* head-*tea-cook*. — *ja-ril* 1. *W.* *grinding-stone*; 2. *Lex. skull*. — *ja-smu-can* a 'cup of tea, or: as much as a cup of tea' Sch. — *ja-seg* tea-*dust* Sch.

*ja-hód* Lex. *yellowish red*.

*ja* robbing, robbery, *jag* *ryóg*-*pa* to rob, to be a robber; *khu-jag*-*gyu-zol* byéd-*pa* Glr.; *jag-*pa frq. robber (not robbery Sch.); *jag-dpon* captain of a gang of robbers Mil.

*ji* 1. num. fig.: 37. — 2. the correlative form of the pron. *ci*, what. For the construction of a sentence containing *ci* or *ji*, v. *gae* II. The explanation there given shows, that in correct language *ji* is always followed by a participle: *ji yód-*pa de *ral* *zik* offer what you have, make a libation of what you have. Owing, however, to the slight difference in the pronunciation of *ci* and *ji*, the former is frq. written in the place of the latter; *ji*, of course, is used in conjunction with the same words as *ci*; a few more instances may follow here: *ji-skad* whatever, relative to words spoken: *nas ji-skad smras kyan* whatever I may say Glr. — *ji-snyéd* 1. as much as, as great as; 2. *C.* very much, every thing possible. — *ji-lta-ba* 1. adj. of what kind, of what nature, ... *ji-lta-ba* bžin-*du* ... *la yar* de-bzhin-*no* as it is with ... so it is with ... *Stg.* 2. sbst. quality, nature, condition *ci*. — *ji-lta-bu* such as, like, *Lat.* qualis. — *ji-ltar* adv. as, in what manner; *'das-mas ji-ltar zór-*pa* bzhin-*du* according to what the mother has said Glr. — *ji-ste* = *ci-ste*. — *ji-nus*-*kyis* to the utmost, to the best of one's ability Dzl. — *ji ma ji-bzhin-du* (?) according to custom or common usage Sch. — *ji-mi-snyam-pai* bzhin-*pa* a patience prepared for every event Sch.? — *ji-tsam* = *ji-snyéd*; to *bia* lón-*pa* ji-tsam-*pa* de-bzhin-*no* they are (as tall) as (children) five years old *Stg.*; ji *tsam* byas *kyis* whatever they had done *Tar.*; ji-tsam-*na* or *nas* as soon as, when. — *ji-bzhin* as, like, how, *ji-bzhin ke mi rui* (he) can in no wise, by no means, continue to live *Lt.*; *ji-bzhin-du* rnuis elliptically: he said how (it was), he answered according to the state of the case (*Schf.*) *Tar.* 89, 9. — *ji-ril* as long as.

*ju* num. fig.: 67.

*ju*-*tig* denotes a way of drawing lots by threads of different colours, whence a class of Bonpos is called *phyab*-*bon* ju-*tig*-*can* Glr.

*ju-*po *Li.*; *ju-tum* *W.* a globular stone used for grinding spices, = *ja-ril*.

*jus* C. *strategy*.

*jus-ma* a sort of silk stuff *Cs.*

*jus-légs* 1. *Sch.*; 'possessed of good manners, of propriety of conduct, decent, agreeable; jus-bdé sincere' (?) — 2. *C.* clever, skilful, able, experienced. *'zin*-*gi* le* in agriculture, *mag* in military matters C.

*je* 1. num. fig.: 97. — 2. a particle, used for expressing the comparative de-
gree of an adj., or adv., and esp. a gradual growing or increase, often with termin. or la: je mani gro (they) go on increasing or multiplying in number Mil.; je ysal-du so ni it has become more and more clear or evident Thgr.; gen. repeated: je nye je nye sön-ste going nearer and nearer Mil.; je čar je čin-la so ni, also je čin je nyån Mil. less and less; sometimes also for the superlative degree, Cs.: je dâm-po the very first, also Lex. — 3. ỏé-zig a little while, = ré-zig Lex. — 4. Bhar. 14, Schf.: an adhortative particle, often connected with a vocative; Sch. has: je kyod 'now you, you first!' — 5. = dbayais Lex.

jo 1. num. fig.: 127. — 2. v. the following word.

jô-bo (ृ) 1. C. the elder brother, also *jo-jo* and *â-jo* (the latter also in W.), resp. jo-légs. — 2. lord, master, esp. nobleman, grandee, W. *jo*, yar-tün jô-bo Gîr. the lord of the manor of Yarlung; *ti-nán jo* W. the nobleman of Tínan; jo-jo min-po my noble brothers (says a princess) Gîr.; in C. used as honorary title for noblemen and priests, in W. also for noble Mussulmans; in ancient times for certain divine persons, and ids, particularly for two, famous in history: jô-bo mi-skyod-rdâ-rje, and tsan-dân-gyi jô-bo, also jô-bo sa-kya, jô-bo rám-po-čê v. Gîr.

jô-mo 1. mistress, the female head of a household, a woman that governs as mistress of her servants Dzl. — 2. lady, esp. a cloisteress, nun Mil.; in W. frq. — 3. goddess (cf. sub jo-bo 2), jo-mo sgrol-ma the goddess Doíma Gîr. — 4. p. n. jo-mo-ba-rí one of the highest mountain summits in West - Bhotan, usually called 'Chumulhari'; jo-mo-ka-nag another summit in southern Tibet.

mjâl-ba, imp. mjol, 1. to meet c. dâni, = þrad-pa, without any respect to rank, Mil. often. More frq. 2. resp.: to obtain access to an honoured person; zâl-dîos-su mjâl-bar yod he (the incarnated Buddha) may personally be seen and spoken to Gîr.; to wait on, to pay one's respects to a person, yab dâni mjal þrod-lo I will pay a visit to my father Dzl.; yûs myûr - du mjâl-du yon I shall take the liberty of soon coming back Mil.; rgyâl-ba sku dâni ta-mal mjâl to thee, Buddha, my own humble self approaches (says a prince to his father who appears to be an incarnated Buddha) Gîr.; mjâl-bar zû - ba to ask for an audience Gîr.; mjâl-du mi bûub (they) cannot get in, cannot obtain admittance Phk.; *jal - čâg ço-če* (or *čâg - jûl* Cs.) W. to salute, to exchange compliments on meeting; mjâl-prád-byêd-pa = þrád-pa; used also of a king and his ministers: mjâl-prád dâin dagâ-bai râm mâni-po mdzad (they) exchanged many compliments and expressions of joy Phk.; to visit or pay one's respects to holy places, as pilgrims do, to go on a pilgrimage, also zâl mjâl-ba Mil.; ynas mjâl-ba id., ynas-mjâl-pa partic., a pilgrim/palmer; dâ mjâl čêg do make your pilgrimage to this place. — 3. to understand, comprehend, Zam.: *go-bâi mjâl-ba गो*; don mjâl-ba to understand the sense Mil., yet cf. jâl-ba 3. — 4. often erron. for jâl-ba.

Comp. mjâl-ka audience, access, admittance, mjâl-ka yûn-ba, or yną-ba to give audience, gégs-pa to refuse it Mil. — mjâl-dâr = ka-baðgs. — mjâl-sna-pa an usher, master of ceremonies Cs. — mjâl-þûd salutation. — mjâl-mâns a visit paid by many together, a grand reception Cs.

mjin-pa 1. = jin-pa. — 2. rtse-mjin meadow Bhar. 82, Schf.

mjúg what is behind, hind part, e.g. of the body, resp. sku-mjúg, posteriors, back-side, tail, often also mjúg-ma; mjúg skôr-ba col. to turn one's back (on another); mjúg-ma sgrîl - ba to wag the tail; fig.: the further progress and final issue of an affair, the consequences = vyes, opp. to dâs-yê òt the thing itself, and to snûn-gro the preparations Thgy.; the lower end or extremity, e.g. of a bench, a stick, a river (= mouth), of a procession, train etc.; with regard to time: the end, zâ-ba bryjâd-pa mjúg-la, at the end of the eighth month;
in general mjüg-la, mjüg-tu adv. and postp., = mfar, at the end of, at last, behind, after, with the genit. inf., or the verbal root, gen. opp. to mgo. — mjüg-segro (W. "jüg-ro") lower or inferior part, undertail, buttocks (cf. yug); mjüg-to id. — mjüg-btág (for btág), and mjüg-ldêb W. wagtaiil. — mgo-mjüg above and below Dél.

mje, resp. yän-mje, बृद्धि, ज्युग the penis;
Zam. avoids the term by making use of circumlocations, others employ it, esp. Med.; also in vulgar use; mje sbûs-su nub the penis recedes; mje-mgo glans penis. — mje-rëig the penis and testicles. — mje the membraneous covering or sheath of the penis.

mjêd-pa, Zam. भीति suffering, enduring, bearing patiently; Cs.: obnoxious; mjêd-prop.: free; gen. the world, the universe, acc. to Buddhistic ideas; except in the last mentioned sense the word seems to be little used.

jâg-po, pf. jâgs, Cs.; Sch.: to establish, settle, fix, found; hence prob. bde.-jâgs and kris.-jâgs, jâgs-kris (Lexx. and elsewh., but not frq.) time of prosperity, of peace, of rest, a time without disturbances, war, epidemies etc. (kris by itself is not known).

jâg-po 1. Lex. = klu, or n. of a Lu, also jâg-po. — 2. vulgo = yâg-po.


jâgs, v. sub jâg-pa.

jâg-pa C. to give, to make a present Georgi Alph. Tib.
of the rainbow Pth.; *ja-ton yal-ba* the vanishing of the rainbow frq.; ja-bus v. lus. *jak-* ba 1. also *ja-mo* Sch. lume, gen. za-ba; ja-bar byed-pa to make lame, to lame S.g. — 2. to bespeak, to concert, to confederate Sch.

*jac-* sa, ja-mo, edict, diploma, a permit C.s., who declares this word to be Chinese.

*jar-* ba Lex. w.e., acc. to Cs. = byar-ba to stick together, to cohere.

*jal-* ba, pf. bèal, fut. yèl, imp. *jol*, W. *él-te*; 1. to weigh, *jal-*byed srañ (a pair of) scales for weighing Lex., srdn-la *yal-ba* Glr. — 2. to measure, riśi -fun -tadd *jal-*ba C. to measure the length. — 3. to appraise, to tax; to weigh in one's mind, to ponder; more fully expressed by bloch-*jal-ba* to understand Sch., although native grammarians refer this signification with less probability to mjöl-*ba*. — 4. to pay, pay back, repay, bu-lon a debt, skrin-*pa* a loan, kral a tax; to retaliate, return, repay, esp. with lan: pan-* RN yó-pa* or leég-*pa* lan yêg-*pa* to return evil for good. The following is a Buddhist principle of law, but prob. existing only in theory: dkon-méng-tyi rdzás-la kri *jol, dge-* jáng-yi rdzás-la bsh également *jol, bdul-*pa* rdzás-la bsh *mngur* no bsh *jol* divine or sacred objects are to be repaid or made good tenthsousandfold, things or property of the clergy eightyfold, of the object itself, hence eightfold C.; in Glr. there is the following passage: brkú-*pa* la bsh *jol* nos dán dyu. — 5. often erron. for *mjöl-*ba; thus prob. also in: *jol* bdi-*ba* to bring a present Sch. (more correctly: a present of salutation). — *jol-*la the act, or business of measuring C.


*jig-*tön (receptacle of all that is perishable) 1. the external world: a. acc. to the common (popular) notion: the whole earth, the universe, *jig-*tön-*na* dkon-*pa*, what is rare, the only thing of its kind in the world Dz.; *jig-*tön-*gyi* lha the god of the world, a deity of the Bonpos Mil.; *jig-*tön-*las* dás-*pa* one that has escaped from this world, one emancipated, blessed Cs. — b. the external world acc. to Brahmanic and Buddhist theories, as set forth: Köpp. I, 231; *jig-*tön-*gyi* kams id. Glr.; *jig-*tön *cigs-*pa* origin, beginning, ynas-*pa* duration, *jig-*pa destruction, bdi-g-*pa* arrangement of the world, cosmography (title of a volume of Stg.) *jig-*tön *gsum* the three worlds, earth, heaven, and hades; *jig-*tön (rsum-*gyi*) mgón-*po* (Trilokāī Hind.) lord or patron of the three worlds, which is also the title of the third of the three highest Lamas, viz. of the Dharma Raja, residing in Bhotan, v. Cunningham. Ladak 371; Buddha Sakyabub-*pa* seems to have the same title, Pth. — c. fig.: bdél-*ba*-can-*gyi* *jig-*tön, or bdél-*gro* mto-ris-kyi *jig-*tön the world of the blessed, like our 'heaven', but of rare occurrence. — 2. world, in a spiritual sense, *jig-*tön-*gyi* byā-*ba* worldly things or affairs; *jig-*tön-*la* dgy-*pa* (or pān-*pa*) bslab-bywa useful maxims of life, moral rules Glr.; *jig-*tön-*gyi* čos bshad, v. čos; *jig-*tön byed-*pa* short expression for *jig-*tön-*gyi* las byed-*pa* Mil. — 3. symb. num.: three. — *jig-*tön-*pa* 1. an inhabitant of the world, or the inhabitants of the world, the world as the totality of men, and more particularly of the worldly-minded; *jig-*tön-*pa* ni ma-dāl-*ba* yin-*pa* as the world is unconverted, in which sense also *jig-*tön (by itself) seems to be used. 2. a layman.
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र्मा - जिग र्मा - जिग Med. was explained: healing wounds. जिग-पर बयेद-पा = जिग-पा, frq. - 2. vb. n. pl. बीज, and more frq. जिग, W. "जिग-चे, जिग छाद-छे", to be ruined, undone, e.g. by mischief-making people दल.; to fall to pieces, to decay, to rot, of the human body etc.; to be lost, to perish, जिग-पा भिन-तु स्व (earthly goods) may be easily be lost again थऱ्ग.; to vanish, disappear, जिग (or जिग)-पर ज्युर-बा id.; sem जिग-सन W. he was quite dejected or cast down; जिग व्यो बयेद-पा B., C., *जिग-सो (or -सो) छाद-छे or ताइ-छे W. to 'restore from destruction', to rebuild etc. W., also c. genit. पक.; prob. also c. accus. - 3. to suck, draw out moisture शक., v. जिध-पा.

II. sbst. decay, destruction, ruin, entire overthrow, त्येब-दा दार जिग-पा भिन-ला स्रिना as it is the lot of all men to rise and to decay दल.; ल्स-कि मित्र जिग-पा त्यास symptoms of the final decay of the body यद।; *ताई-ला को जिग-पा यो वे beer proves his ruin, beer is his destruction W.; जिग-पे छाएँ C., जिग-पा-चन चस. frail, perishable.

III. adj., but only in conjunction with a negative: मिज जिग-पा imperishable; मिज जिग ताब-पा as explanation of a synonym लेख। जिग-पा I. vb. (सी) resp. तुदा-पा, to be afraid of a thing, is gen. connected with the instr. (लित. 'बी'), in later literature and col. with ला, स्रिन-पो जिग-सिन from fear of the रक्षाध्रा दल.; देला सा जिग I am not afraid of that चक.; in W. frq. in conjunction with *राग*: *को-ला जिग राग I am afraid of him; also relative to the future, like दोग्श-पा: यी-गे मान-पा जिग-नास = मान-ग दोग्न-नास, fearing lest there should be too much writing, i.e. from want of room पक.; जिग-सु-रुइन-बा dreadful, frightful, frq.; *जिग-ते दृर-री स्पे-रा झर-छे W. to speak trembling and shaking with fear; मिन्न-पो जिग-सन W. I am very much afraid; जिग-पर ज्युर-बा to be frightened, जिग-पर बयेद-पा to put in fear, to frighten.

II. sbst. (सीता) fear, dread, स्रिन-पो जिग-पा from fear of the रक्षाध्रा दल.; दल. 14 (unless स्रिन-पो ought to be read, as above); जिग-पा ब्रययद the eight fears of life (so among the rest: र्न्योल-पो जिग-पा the standing in fear of the king, who in the East is always supposed to be an arbitrary despot); मिज जिग-पा 1. fearlessness, intrepidity; मिज जिग-पा भैम-पा to impart intrepidity; मिज जिग-पा ढङ्ग-पा a fearless hand, heroic vigour. 2. pardon, quarter, safety चस. - जिग-पा-चन चस. 1. fearful, timorous. 2. dreadful, frightful (I never found it used in this sense).

Comp. बार-दा-ला जिग त्येब-मैस मन्न-लम a prayer efficacious in the Bardo-horror थगर. - जिग-स्क्राग fear; also a terrible object, जिग-स्क्राग-तु शोन he has been changed into a fright, a monster चक.; *जिग-ताग तिम-पा C. (लित. बोट-पा) to frighten, deter; intimidate, threaten; जिग-स्क्राग-पा to fear, to be afraid दल.; जिग-मकन col. timid, timorous. - जिग-चन v. जिग-वा-चन above. - जिग-चम-पा v. चम-पा. - जिग-पा-पा one afraid चस.? - जिग-ब्येद one that is terrifying शक., appellation of यामान्तका, who is invoked, e.g. in drawing lots. - जिग-ब्राद, जिग-मिद fearlessness, intrepid, bold; also noun pers. - *जिग-रा W. fear, terror, *जिग-री तर्क-चे to be afraid, "जिग-री कुल-छे" to frighten, to menace, to intimidate. - जिग-सा चक., जिग-सा छे it is a very dangerous quarter or region, in that place there is much occasion for being afraid.

जेच. - जैन 1. acc. to चस. = मेंन, क्लो, e.g. र्न्यो-म्तो; चक.: म्तो - जैन the whole circumference of a lake; prob. more corr.: the middle, लेख. : लुस-जान जिग-पा म्तो-जैन जुग the smooth-bodied Lu alights in the middle of the lake. - 2. र्नदा-जैन पक.; or र्नदा-ब्यौन twilight.

जेच. - जैन-पा, also म्ती-पा, neck, resp. खू-जैन; जिन-पा त्युर-छे W. to
**jīb**-ṣ-pa turn or move round (as vb. n.), *jīj-pa* gyr-te lāṭā-če* W. to look round, or back; *jīn-pa* tāg-če* W. to break one's neck; *jīn-pa* zīm-če* W. to hug, to embrace; jīn-kīḍ a wry neck Gār.; jīn-kūn the nape of the neck Gār.; jīn-lāḍ the back part of the neck Cās.

**jīb**-(ṣ)-pa (Sch. also jīgs-pa) pf. bībīs (yībī), fut. bīb (yīb), to suck, e.g. of a suckling baby; mē-bold with the lips Lex.; kīrag jīb-pa to suck blood Lex.; to suck out, in, or up, to imbibe, absorb, also to blister, jīb-mān W. vesicatory.

**jīq**-ṛṣi 1. Cās. a kind of sirup.

— 2. Wdi. a medicinal herb.

**jīm**-pa B., C, a compound of earth and water, mud, clay, loām etc. (W. *kā-lag*); jīm-skōṇi a small cup of clay, a crucible Cās.; jīm-ṛṣaṇa a figure formed of clay Gār.; rdō-ṛje jīm-pa v. rdā-ṛje.

**jīl**-ba, pf. bīlī, fut. yīlī, to expel, eject, remove, turn off, ḫyīr jīl-va Lex. id., e.g. noxious animals, vices etc.

**jū**-ba I. vb. 1. pf. ḫus, to seize, grasp, take hold of, c. dat., ḫprāl-bāi mīdā-la jū-ja grasping the arrow sticking in his forehead Gār.; yēg-la γīg jū-bā taking firmly hold of each other (in a storm at sea) Gār.; to seize a person (in taking him prisoner) Ptb.; lāg-pañas to grasp by the hand, to shake hands (in greeting) Dzl. — 2. pf. bēsā, fut. bēu, W. *zā-če* (or jū-če!)* to melt, to digest, za jū-bā to digest the food; jū lā-bā digestible, jū dāk-bā difficult of digestion; “ra jū-če* W. to digest intoxication to sleep the fumes of wine away; Jū-ḥyēd a sort of bile, the bile as the promoter of digestion Med. Cf. zā-ba II.

II. sbst. 1. digestion, jū-ba słaq the digestion is in order, is easy Med.; jū-stība čān the digestive power is weak Med.

— 2. aextrasch. = jī-ja.

**jūg**-pa *jug-nīga* Cās. entrance, way of access, to a tank or river, Gāhī (Hind.).

**jūg-pa** I. pf. and imp. ṣuṅga, W. *zūg-če*, vb. n., 1. to go or walk in, to enter, kān-pa, or čūi nān-du ḫūg-pa to go into the house, or into the water; rgyā-mṣor ḫūg-pa to put to sea, to set sail Dzl.; lām-du ḫūg-pa to set out, to start, to prosecute a journey; *māl-sa-la zūg-če* W. to go to bed. In a special sense: a. of a demon, entering into a man to take possession of him, hence *tē-zūg-kan* W. possessed (by a demon); ḫūg-ṛgṛ Med. the place where the demon entered the body. b. dgē-ba-la ḫūg-pa to walk in the path of virtue; acc. to Schr. ḫūg-pa by itself, without dgē-ba-la, implies the same, and in conformity with this a Lama gave the following explanation of the expression ḫūg-pa la ṣa in Thōy.: works that are a consequence of having really entered upon the practice of virtue, positive good works, opp. to the negative good works of the ten virtues. čōs-la ḫūg-pa to turn to religion, to be converted; čōs or bṣṭān-pa ḫūg-la ḫūg-pa to adopt a certain religion, a certain doctrine. c. budd-med-la ḫūg-pa to lie with, sleep with a woman Med.; *bār-la zūg-če* W. euph. expression for: to commit adultery. d. *dām-du zūg-če* W. to appear, in reference to gods. e. ryē-su ḫūg-pa v. ryē-su. — 2. to set or fall to, to begin, ḫig-pa sধyo- board rās-pa kīn-la ḫūg a skilled, an experienced man is prepared for anything, knows how to set about it, how to manage it Med.; gen. with the inf.: to begin to do, to commence doing a thing, ṭōg-pa-la, resp. ḫōns-pa-la ḫūg-pa to begin to think upon Dzl., Gār.; stōn-pa-la ḫūg-pa to begin to show Dzl.; yēg-la yēg rūm-par bṛāg-pa-*la ḫūg-pas being in the best way of entirely exterminating one another Stg. — 3. pass. of ḫūg-pa II, 3, of letters: to be combined, to be preceded, to be followed, zla yēg sān-dū ba ḫūg-sān (words) having ẓl preceded by b, i.e. beginning with bɔl Zam. — 4.
to take place, to exist, če-čhi-kyiā ḍuṣa-par mīon-pas as evidently a difference in size is existing (?) Dzl. vο, 3.

II. pf. bēug (perh. also jūg Lex.), fut. yug, imp. čug, W. *čug-če*, vb. a., with ṣaṇi-du or termin.: 1. to put into, e.g. meat into a pan, a key into the key-hole, a culprit into prison; to infuse, inject, yug-par bya this must be infused Med.; also fig. *ṣyin-rus čug-če* W. to inspire with courage. In a special sense: a. dé-la ḍuṣa to set one's mind on, to apply oneself to to Glr. b. mi čug čis-la jūg-pa to convert a man, to induce him to adopt a certain religion; jūg-pa also without an object, to missionize successfully Feer Introd. du B. au Cachem. 68. — 2. to make, render, appoint, constitute, with the accus. and termin., or col. with two accus.: mi čug roygal-por jūg-pa to make one king Dzl.; mīon-du jūg-pa to make public or manifest, to disclose, to show Sd.; *ṣin čug-če* W. to clear, clarify; frq. with the supine or root of a verb: a. to cause, compel, prevail on, zar jūg-pa to prevail on another to eat something Dzl.; skrod-du yug-go I shall induce (them) to expel (you) Dzl.; bēug jūg roygo yin he will induce (the god) to take his abode Glr.; ḍroīn-su jūg-pa to be the cause of somebody's death Mil.; yid-la jūg-tu jūg-pa to cause a thing to enter a person's mind, to put in mind, to remonstrate; ḍel-bar jūg-pa (resp. mdzad-pa) = spel-la to increase, as vb. a.; *ṣuṇ čug-če* W. to cause to exist, create, procure; *koḷ jūg-če* W. = *skoḷ-če* to cause to boil; dar-du čug čig cause it to spread Glr. b. to command, order, bid, dmaq ḍzes-du bēug he ordered the soldiers to take (the man) prisoner (but he escaped) Dzl. 222, 3; byed-du jūg-pa to bid one do a thing, frq.; būn-mo bōn-pos ḍebs-su bēug he gave orders for the queen being protected by the minister. c. to let, suffer, permit, smon-lam ḍebs-su čug allow me to say a prayer; ṣtṣig-tu mi jūg I shall not give permission to build Glr. d. to give an opportunity Thgy. e. in a general sense: dal-du jūg-pa to do things slowly, to be slow Mil. — 3. to put grammatically: sīon-du jūg-pa to put or place before, sīon-jug a prefixed letter, a prefix; ṭeš-jug final letter, yas-jug the last but one; also to put, to use a word in a certain specification, ṭyug-mtsan-la jūg is used with reference to cause Gram. — 4. to banish, to exile (prob. erron. for sp. āy-pa), byān-la to northern regions Glr. — 5. sgo jūg-pa v. sgo. — 6. inst. of byāg-pa.

*ā* jūg-pa sbst. 1. the going into, the entering; in a special sense 2. the beginning, the first stage of a disease Mīg. — 3. (विष्णु) the incarnation of a deity.

*jūn-pa* avarice, Dzl., Lex.; jūna-pa-cam avaricious; jūn- jūr a miser, niggard.

*jūd-mīm-na, or jūd-tām- na Lex.* (accessible to all) a. prostitute; jūd-mīm byēd-pa to be a harlot.

*jūd-pa, and more frq. dzid-pa, secondary forms of jūg-pa. Cf. jūd-pa, jūd-pa.*

*jūm-pa, pf. būn, fut. yūn (cf. būn, ūn) W. *ūn-če*, Ca.: to subdue, make tame; to make confess; W.; to make soft, to soften, e.g. iron; to punish, by words or blows; to convert.*

*jūm-pa, pf. būn, fut. yūn, imp. āūn, to shudder, to shrink. (Acc. to grammatical analogy jum-pa ought to be vb. a., to cause to shudder, and āun-pa vb. n.) āāa jīm-pa Lex., contraction of the muscles, shrinking, shuddering Sch.*

*jur, supine of jū-ba; jur mi dod indigestible Sch. (?).*

*jūr- ba 1. (pf. būw, q. v.) Ca.: complication; Sch. also: to struggle against, to resist. Pbh.: jūr-bar jūr- ba to be entangled; jūr-ba Sch., *jūr-pa* C. tangled yarn; srād-bui jūr (p-a) Lexx. w.e., Sch.: ‘the tightness of the yarn’; jūr-mtūg wrinkled, as the skin is in old age Thgy.; jūr-mig a wire-drawing plate, jūr-mig-nas ḍrēn-pa to draw through this plate Thgy. — 2. = *dzūr-ba*
to evade, to shun, to go out of the way, jur-med unavoidable Mil.


J pads, J pads, well-sounding Stg.; smyan - J pads harmony, euphony.

J pad-s pads, 1. dexterity, cleverness Lex. 2. skilled, clever;
Sch. decent; J pads id.

Jo - ság a coquettish, alluring, seducing attitude or posture; Lex.: jud-mém, jo - ság jog the harlot assumes such an attitude.

J o - ba, pf. bzo, st. bzo, imp. J o, to milk; rá - ma J o - ba to milk a goat; o-ma J o - ba 'to milk the milk'; kyéd-kyis o-ma bzo dus, nas ni bzo-pa med, it is you, not I, that have 'milked out the milk' Glr.; J o (-ba), J o - mkam, milked, milk, milk-man, J o(-ba)-mo milkmaid; J o - ba a cow that is able to fulfil every wish.

Jo - pa I. pf. bžag, K. J oged, imp. J o, C. col. * J o - pa*, 1. to put, to place, e.g. the foot on the ground; also to place persons, to assign them a place Del., Glr.; fig. = J o - pa (e.g. dge-ba-la, byan-ché-ba-la, byan-ché-kyi lám-la) v. J o - pa 3; to put in order, to arrange, J o - tsa-bžag-pa the arrangement (system) of the world; las dran - por bžag ste sitting straight, bolt-upright Del., Mil.; bžag-na mi séd if one places her anywhere, she will not remain there Mil.; stén - du yar bžag (the anchors) were placed above, were weighed Pkh.; lás-su J o - pa to set one a task, to employ one in a certain service Del., royal-srid-la J o - pa to appoint one to the government i.e. to make one king; bems (resp. tuša-)la J o - pa to take to heart Glr., Mil.; lás-la grui J o - tsa bžag-la if we fancy the human body to be a ship Thgy.; ném-mka rán - gi rán - du J o' transfer it to the nature of the ethereal space, i.e. figure it to yourself as ether Mil.; J o' J o - pa 1. to leave behind, at home Del.; 2. to put by, to lay aside

J o - po n. of a Lu Mil., = J o - po.

J o' = léo, tadpole.

J o' - J o' col., Sch. J o' - po, oblong, longish, oval, elliptical, cylindrical, bottle-shaped etc.; col. also applied to stature: tall; J o' - nyams - čan Wādī. oblong shaped, in relation to leaves, cones of fir etc.; tō - ma J o' - stās nyāg - ga - čan split into narrow slips, wing-cleft (leaves of caraway) Wādī.; aβyūs - J o' an oval form.

J o' - tsa Cs. = bžag-ts'ē.

J om - pa, pf. bōm, also bōm, fut. bōm, imp. bōm, W. *bōm - čē 1. to conquer, subdue, oppress, suppress, an enemy; bōm-bās-khis kīn-nas J om - pa to be quite overpowered by lust; nad J om - pa sman a medicine for a disease (to overcome it); rāb-tu bōm-pa 'the following overpowering (charm);
béd-m-lnao an exclamation like: I am done for! — 2. to destroy, towns etc. Glr.; béd-m-la ́yā́g-go id. Glr. — 3. to plunder, spoil, rob, ́jöms-pai grabs byāspa-la as they were about to rob him Mil. — 4. to finish, accomplish W., cf. ́jëm-pa.

béd-m ́la I. vb. 1. to hang down, of a cow's udder, of the long hair on a yak's belly, of tails etc.; béd-ló hanging-belly, paunch. — 2. gen. byā-la to turn aside, to make way.

II. sbt., also (Cs.) béd-ló ́, béd-lóba, train, trail; retinue Cs.; béd-gos Cs., béd-ber Wtk., Ph., a robe or garment with a train; béd-cam having a train; béd-méd without a train Cs.


béd-mo, acc. to the descriptions given by natives, a bird of the size of a blackbird, of lively motions and an agreeable whistling, in the neighbourhood of Lhasa, building in willow-trees and thorn-bushes; Cs. has: a turkey-hen.

rjān-ma, or rdzań-ma, store-room Thgy.

rjład-pa lean Cs., gen. ríd-pa.

*zhó-las*(¿) W., service done in socage, compulsory service, in the fields, on roads etc.

rjład-pa, rdzād-pa, = rjład-pa Lex.

rjun, nad-rjūn Mil. a disease.

rjé-(bo), also rje-u, lord, master, 1. ruler, king, yūl-gyi rje maşād-nas ruling over a country, acting the part of a sovereign Glr.; bod-kams-kyi rjé-bor gyur he became sovereign of Tibet Wtk.; sa-ya bdāg-po mü-yi rje Mil. lord of the ground, ruler of the people; rje-bo dān bran, rjeköl Stg., master and servant; rje-blön king and minister; rje či lags sir, what does that mean? Glr.; also a title before names, esp. names of kings, jö-bo rje Dipangkāra Glr.; rje-bśad rje-bśān the gentlemen devils and the gentlemen goblins (messieurs les diables et messieurs les farfadets); rje duk-méd-ga yel-ba dēs-pa Mil. is in fact an empty phrase in the mouth of a Buddhist philosopher, but may nevertheless be used in Christian language for addressing God as 'our Lord'. — 2. a nobleman, a person of rank, rjeu(s) rigs, rje-rigs = rgyal-rigs the caste of nobility. — rje-dpon (Lex. जैट = rje, master, lord, prince Cs.; rje-ma, also yed-ma Cs., col. ́sé-ma*, a lady of rank, rje- čün a young lady, a miss; rje-srās a young gentleman; also a term of address Cs. — rje-bśān reverence sir, a title of the higher priesthood, rje-bśān-ma fem. — rje-sa (or zé-sa) byād-pa to show deference, to pay one's respects; zé-sai ytam, or zé-sai skad courteous words, esp. ceremonial and complimentary terms, e.g. dbu for mgo etc. W.: ́ya-ba zé-zé, yā-te pel-ra*.
Comp. rjé-d-nas-can Lexx. (मुचिस्वरूपि)
forfeitious, oblivious; Cs. gives inst. of it: rjé-d-nas-can, but also thus no clear etymological explanation is obtained. — rjér-ču draught of oblivion, of Lethe Cs. — rjé-bstnyii (etymology?) sqg-pa technical term for the common practice of Indian servants to hide an object belonging to their master in some obscure corner, and after waiting (yippa) for some months, until it may be assumed that the thing is altogether forgotten (rje-pa), to appropriate it to themselves.
— rjé-d-to list of notes, memorandum — rjé-d-rdo prob. monumental or memorial stone. — rjé-byān specifications or lists of goods, pieces of luggage etc. which the Tibetans number and mark with the letters of the alphabet. — rjé-byā 1. a demon that takes away the power of memory, also rjé-byé-kyi ydon. 2. epilepsy (चक्षुर) Med. — rjé-zas Cs. : 'the meat of forgetfulness'.

र्जेन र्जेन-ने-बा v. the following word.

र्जेन पा 1. not covered, bare, naked, B., C. (W.: * eer-mydi*), rkan- rjén (-pa) barefooted, unshod; zabs- rjén-par ydá-pa or yélugs-pa, resp., to be barefooted, to go barefoot; ydon rjén-du sdod-pa to sit with unveiled face, mgo-rjén-pa with uncovered head, rgyab-rjén-pa with a naked back Cs.; rjén-par ydon-pa C. to strip perfectly; dmar-rjén stark naked Sch.; ral-gri rjén-pa a naked sword; *rén-pa ton* W. give it (me) not wrapped up! sa-rjén the bare ground, not covered with a carpet Cs.; rjén-ne-ba undisguised, obvious to the understanding, manifest Mil. — 2. raw, not roasted or cooked, sa-rjén raw meat, dmar-rjén red raw meat; mar-rjén not melted butter; nas-rjén raw barley, not prepared or roasted; also the meal of it: W. "nar-jen" barley-flour, cf. Sch.: bra-rjén buckwheat-meal. — rjén-zos Med. (Cs. also rjén-rigs) victuals that may be eaten raw. — 3. not ripe, unripe W.

र्जेस 1. trace, track, mark left, impression made (on the ground), bhag-rjes Med. prob. id.; mi-rjes a man's track, rta-rjes a horse's track Glr.; dö-rta'i rjes the track of a waggon or cart, a rut; rka-n-rjes, resp. zabs-rjes, the trace of one's foot, footprint, rka-n-rjes byun a footprint is made; rka-n-rjes 'gag-pa to leave a footprint behind Mil.; byas-rjes proof of an accomplished deed, whether it be the work itself or some indubitable result of it; lag-rjes, resp. phyag-rjes impression or mark left of one's hand, hence fig.: action, deed, charitable institution, pious legacy, whereby a person wishes to immortalize his name. — 2. the hind part of a thing Sch.(?) — 3. in relation to time: that which follows, the consequence, the course or progress of a thing, the last, = mnyug. — 4. adv. and postp. inst. of rjés-su, v. below. — rjés yod-pa 1. Sch. to destroy, blot out, efface a track or trace, in Med. to eradicate the trace of a disease, to cure it thoroughly. 2. Sch.: to separate, disjoin the hind part (?). 3. W. *bes sād-de* to follow a trace or track, to find out or to come upon the track. — rjes dzin-pa to 'seize' the track, to overtake Glr., also to be able to follow the track, rá-ma kyui rjes mi zin-pa a goat that cannot follow the flock Mil. — rjés-la, rjés-su, rjes, adv. and postp., afterwards, hereafter, for the future, later; after, behind, de-rjés-la, de-rjés after that, afterwards, later Mil.; dö-dag dés-pai rjés-su after these were gone Glr.; bzhag-rjes po. = bzhag-pai óg-tu Lz.; nai rjes-su after my death. rjes-su in conjunction with verbs corresponds to the Ssk. उप and is often not to be translated, or serves only to give additional force to some other word or expression: rjés-su gró-ba, brán-ba to go after, to follow, to come after; also fig.: sphyod-pa tams-cād ya-rab-skyi rjes-su, brón-ba to imitate the nobility, the free-born, in their whole demeanour Glr.; lê-lo dain sphyod-pa sǎn-pai rjes-su gró-ba to imitate idleness and wickedness, or idle and wicked
people Ld.-Glr.; slob-dpon-gyi rjes-su brjod-de saying after the teacher Thgy. — rjes-su dzin-pa to receive Pth.: köl-por rjes-su bzûn-nas to-gos-khyis bskyin-du yasol pray take me (the orphan) into your service, and provide me with food and clothes; to receive as a disciple or follower = čed-du dein-pa frq.; to draw after (after death) Mil.; to assist, di rjes-su zu ñ zig do take care of, or provide for this man (as a future co-disciple) Mil.; finally with respect to charms and spells: to commit to memory or keep in memory if. — rjes-su dûg-pa 1. vb. a. to add, affix, 2. vb. n. to follow, bdag dan bdag-gi rjes-su jûg-pa slob-ma-rnams 1 and the disciples that follow me Mil.; in a similar sense: mi-la rjes-su slob-pa to follow another as a disciple Dzl. 2≤, 3 (2≤, 7 seems to be a corrupt reading). Also in the following phrases rjes-su may be understood in the sense of: afterwards, subsequently: rjes-su drân-pa to remember, recollect, keep in mind, rjes-su drân-pa byêd-pa to bring to one's remembrance, to remind Pth.; rjes-su gyod-pa to repent Ca.; pleon. or without any obvious meaning in: rjes-su mûn-pa Thgy. to agree, to accord, rjes-su rnyêd-pa Stg. to find, rjes-su dpag-pa to weigh, to ponder Ca., rjes-su snyiñ-brtse-ba Thgy. to pity, rjes-su bstân-pa Tar. to instruct, and thus in similar expressions, esp. in one of frq. occurrence in legends: rjes-su yi-rân-ba, resp. rjes-su tugs-rân-ba (Sch. erron. fug-pa!) to rejoice, to enjoy, for which sometimes also rjes-su phod-pa is used, e.g. dbysa-brnams-la rjes-su yi-rân-ba to rejoice at people disagreeing, to enjoy dispensions and jarrings Stg.

Comp. rjes-skyes (skyed) born later; younger brother. — rjes-grub-khyi min by-name, surname Cs. — rjes-jug 1. following, coming after, phûs-râbs rjes-sû jûg tams-kâd all the following generations Pth. 2. final consonant. — rjes-tög prob. the same as rjes-la Wân. — rjes-töb Mil. is said to denote short interruptions of meditation by taking food, but no more than is absolutely necessary for the preservation of life. — rjes-dpâg 1. consideration, deliberation. 2. Wâs. (297) a syllogism consisting of three propositions. — rjes-ma = rjes 2 hinder part Cs. — rjes-mêd without leaving any traces, trackless, jîg-pa to destroy thoroughly Gbr.

rjod-pa pf. and fut. brjod, to say, pronounce, utter, e.g. a charm or magic formula; ne miñ zod-da raâ W. I hear my name mentioned; saîns-rgyûs-khyi mûn-pa to pronounce or invoke the name of Buddha Dzl.; to propound, promulgate, to a religious doctrine; to enumerate, set forth, lega-pa or nyês-pa the good or bad qualities, actions etc., yon-tan the excellence or superiority of a person Dzl. and elsewh.; to treat of a subject in writing: lhûg-pa-rnams ni jir brjod-bya we have now to treat of the rest Zam: an author even says zês brûd-de with regard to his own words (after a bombastic poetical exordium, like the 'dixi', of Roman orators) Gbr.; rjod-du méd-pa unspeakable, inexpressible, ineffable, rjod-du méd-chû dpag-tu méd-pa id. Dzl.; brjod(-khyis) mi láan-ba (or lôm-ba) id.; also vb.: to be inexpressible or inexhaustible, frq.: re-re miñ-nas rjod mi láan one cannot mention or enumerate them all Mil.; don mûd-zâ-pa rjod mi láan-no his utility is beyond description Dzl.; rjod-khyis mi lêm-bai phûr mi bkod I do not write it down, because it is impossible to relate every thing Pth. (v. brjod).

jâgs, resp. for lie, tongue, jâga-khyis čab dör-ba to spit, to spit out; jâga-châb spittle, saliva; jâga-chânga breath.

jân-mo p. n. of a district 1. in Û, 2. in Kams.

jân-ku, or jân-gu L., W. green (gen. expressed by nûn-po, notwithstanding the ambiguity), jâi-skyê greenish white, jâi-nâd greenish black, dark green.

jâi-pa green corn, in the first stage of its growth (in the second stage it is
called sōg-ma, in the third snyé-ma). — lo-ḥan-ba having a green blade. — ḥan-ba greenness, verdure (grass, foliage, shrubs), Lex.: ḥan-dmar greenish red; ḥan-ser greenish yellow.

_loan-dān (spelling?), solid, not hollow, ṡ. \[\text{greenness, verdure (grass, foliage, shrubs), h.: m-jan-dmar greenish red; ljail-\& greenish yellow.} \]

\[\text{F3C'} \]

\[\text{Zjan -d& (spelling?)}, \text{ solid, not hollow, W.} \]

\[\text{Ijan-ljin Wh, dirt, dust, sweepings; ltid-pa gun-ljin man a great deal of foul mucous expectoration Lt.} \]

\[\text{gab W.} \]

\[\text{ljdb-\&-6ar' lay or put it down flat; \&-d&-\& sit down flat (on the ground)!} \]

\[\text{Ida, 1. a flea (Qida).} \]

\[\text{2. heavy, weighty.} \]

\[\text{&-4. \&-pa, heaviness, weight, yer dañ \&-pa mnyām-pa dgos it must be weighed up with gold Glr.; de dañ \&-pa mnyām-pa of equal weight, equal in weight Med.; \&-dan, \&-ldān heavy; \&-či-ba very heavy; \&-mèd light, not heavy; tus tama-čād-kyi \& he sat down with the whole weight of his body Cs.; \&-kyis nūm-pa pressing down by his(its) weight. Also \&-pam.} \]

\[\text{\&-pa Cs. to enter, to penetrate, bō-la one's mind, = to be perceived, understood; tson-\&-\&-a die or colour penetrating and remaining fixed in cloth etc. Cf. \&-pa.} \]

\[\text{\&-a large valley, principal or main valley; region, district, province Dz.; \&-dañ yul-khor countries and provinces; \&-a a large country; ḡa-ba-čang-gyi ḡa-dā, gāris-čan(-gyi) ḡa Tibet, frq.; mās-\&-a wooden country; smān-\&-a a country of medicinal herbs Zam.; mu-gei \&-a a very poor country, starving country Mil.; \&-la in the valley, in the plain; \&-mi-rnams country-people Cs. — \&-a (su) ḡyūs- ba to rove about, \&-a syyir-ba the end of the estival fast of the monks (about the end of August), when they are permitted to rove about the whole district of their monastery.} \]

\[\text{\&-a a country of gods, paradise; \&-u a tree from paradise, or any large and beautiful tree; \&-pai nāgs a beautiful forest.} \]

\[\text{brjod, Tar. 11, 14, but more frq. \&-rjod brightness, splendour, lustre, gen. of gods and saints, v. \&-; also dpal-brjod Lex.; \&-pa to shine, glisten, glitter Cs., \&-khyis \& shining with brightness Lex.} \]

\[\text{\&-bo a making up, a compensation by barter, \&-bo \&-pa Glr., \&-bo gyāb-\&* W., to give an equal measure in bartering, e.g. of salt for barley.} \]

\[\text{brjod (cf. \&-pa) sound; talking; speech, \&-bā-ba euphony, also well-sounding, agreeable speech; \&-mi \&-bā the contrary; also: \"enha jo' mi de\" C. it is not meet now to speak about it; \&-pa speech, utterance; mion- \&-bā synonymy, explanation of words; Cs. also: \"a poetical term\"; m̥od-\&-bā praise, eulogy, Sch.: invocation of a deity; \&-bā Schr.(?), and \&-du \&-pa, Tar. 140,2 acc. to Schr.: preface, introduction, in C.: to approve, sanction, commend, Wats. (270) in the title of a book: = \&-biwar v.e.} \]

\[\text{Comp. \&-bya sbst., Zam. also \&-pa, = \&- an attribute, predicate Lex. — \&-mèd 1. a speech not earnestly meant, empty words, mere talk. 2. Mil.: the un-speakable, the transcendental, identified by some with the Nirvana, by others not. — \&-dād Tar. 210, 7: \&-dād-tsam acc. to Schr.: \"a mere supposition\"; but in a passage in Mil. it seems to denote the (conceited) habit of constantly proposing one's own opinion, and so it might also be understood in Tar,} \]

\[\text{\&-dād} \]

\[\text{\&-dād Tar. 210, 7: \&-dād-tsam acc. to Schr.: \"a mere supposition\"; but in a passage in Mil. it seems to denote the (conceited) habit of constantly proposing one's own opinion, and so it might also be understood in Tar,} \]
I. the letter ny, double-consonant, distinctly pronounced like n + y (Skt. न्य), and used only as initial letter; therefore differing in its nature and sound from the Skt. न्य, though representing it in Sanskrit words.

II. symb. num. for eight.

1. fish (म), न्य ओडियना, W. *nya ८तिम-८, *nya ओ-बा (दक्षिण) Dsl., *nya ओ-पा (कोली-बा) F'th. to catch fish; न्य-न्या लड., an eel Cs.; र्ग्याल-पोि र्सोि-न्या the king's table fish Pth.

IV. also न्या-उ (सं. चु-बा). 1. tendon, sinew; W.: *क्षृ-पे न्या धौं सून* my foot is asleep. — 2. col. mark, left by a blow, a weal; *न्या लाईं* the blow has left a weal W.

V. 1. the fifteenth day of a lunar month, the day of the full moon. — 2. = *तस नि f.: झाल-बै न्या द्रृढ़-ला on the sixth day of the month Mil.

VI. न्या Sch. 1. lock (?) — 2. muscle Med., न्या-बी the four principal muscles, viz. those of the arms and the calves of the leg, v. also the compounds.

VII. *न्या ८डै-८* W. to arrive sooner by a short cut; cf. also *तद-न्या*.

Comp. न्या-र्क्यूिि धल्ल of a fish Cs. — न्या-स्क्यूिि गिल्स. — न्या-क्रूिि सी-एगल, white-tailed eagle Sch. — न्या-क्रूिि-चैंन सर्जोन Sch. — न्या-क्रूिि सी-मार्केट Sch. — न्या-गाँि 1. full of fish Sch. 2. full moon Cs. — न्या-ग्रूिि, न्या-ग्रूिि-मा small fish-bones. — न्या-ग्यूिि = न्या-लोि 2 S.g., C. — न्या-र्ग्याड धल्ल-नेट. — न्या-र्ग्याड़ C., earth heaped up (like the back of a fish) on the top of outer walls to prevent the entering of the top of the wet. — न्या-र्ग्याड़ (झाल-बै) full moon Pth. — न्या-स्गोिि fish-spawn, roe of fish. — न्या-लोििि fish-gills Cs.; mother of pearl Schr. — न्या-चुि tendon, sinew; perh. also a large nerve in the nape of the neck. — न्या-दोि fishing-net; न्या-दोि-पा fisherman W. — न्या-दोि a load of fish Sch. — न्या-दिद 'a muscle' Sch. — न्या-दिद fisherman Cs. — न्या-पिनि (Cs.: fish-gills) mother of pearl Sg. and col — न्या-मिद Sch.: a sea-monster (this word seems not to be generally known). — न्या-मोि (female?) fish Mil. — *न्या-तैळ bowl-net, kiddle W. *न्या-सवाग C. id. — न्या-सवाग the fat of a fish. — न्या-सवाग fish-bones Sch. — न्या-सवाग-पा fishmonger. — न्या-दिन Cs., *न्या-कुंग* W., angle, fishing-hook. — न्या-सवाग a fish-eater, one feeding on fish Cs. — न्या-र्कूल fish-bone Cs. — न्या-लोि 1. Cs.: 'a contraction or sinking of the sinews'. 2. सं.: cholera (Urd. قصيب). — 3. Med., also न्या-लौि, a name for a disease. — न्या-सवाग 1. flesh of fish 2. W.: meat cut into long narrow strips and dried in the sun, in C. *कूंग-आँग". — न्या-सवाग the fin of a fish Cs. — न्या-सवाग fish-scale. — न्या-सवाग prob. the backbone with the bones attached to it, resembling a saw.

न्या, न्या न्या-गा, न्या, a steel-yard.

न्या-भो body, figure Sch.

न्या-मा (सं.: 'mistress of the house, housewife?') hearer of a Lama, without being a regular disciple Mil. frq.; न्या-मा पाि-मो-र्नाम Mil. (cog. to न्या-पा?)

न्या-रा सार, न्या-रा ब्येड-पा Sch., *न्या-रा चौ-चैं* W., to take care of, to provide for a person, to keep a thing well; *न्या-रा सार* C. for न्या-रा ब्येड दोस; cf. न्या-रा का?

न्या-रा-न्या-रे weak, feeble, frail, e.g. of a worm Thgy.

न्या-गा 1. v. न्या-गा. — 2. v. न्या-मा.

— 3. also न्या-गा, न्या-क्रूिि, notch, indenture, लो-मा ज़िदा-ला न्या-गा-कङ having
multifid leaves, like those of caraway Wdt.; nyag-ga méd-pa not cleft, not indented. — 4. of wool, nyag-tu dren-pa to draw out into threads, to spin Mil.

nyag-nyig Cs., Sch. also nyag-nyog filth, dirt.

nyag-nyig Mil. = snas-tso (i), of rare occurrence.

nyag-tag thread; chain, of gold Mil., of iron Mil.; cord for stringing turquoises Mil.; a cable Schr.

nyag-mdil scale of a steel-yard,
nyag-rdo weight of a steel-yard.

nyag-prán a small beam, a pole Cs.; an arrow; nyag-pran-mdá arrow Mil.

nyag-ma, also nyag-ré, single; nyag vég 1. id., skra, or spu nyag(-ma) vég a single hair, frq.; skra-yi nyag-ma id. (a man has 21,000 of them Med.) — 2. a minimum Mil. — 3. Sch. also: bachelor, old voluntary bachelor. — sais-nygas-nyag vég Thgy., Pkh., only Buddha, or nothing less than Buddha.

nyag-mo Lex. w.e.; woman Sch.

nyag-tsin beam of a steel-yard.

nyán-ka, nyán-té Sc. cur- rant, Ribes.

nyán-ti Pur. thy, your (?).

nyán-pa (nyan-to, nyán-tam), imp. nyon 1. (also, though seldom, mnyán-pa) c. dat. or accus. to hear, to give ear to, to listen (cf. tzs-pa); slob-dpon-gyi tadj-du tso nyán-pa to attend to the religious instruction of the teacher; niag or tseg nyán- pa Dzl., ká-la, or resp. zál-la, or bka- nyán-pa to obey, to yield; rnas ji-tar zerpai ká-la nyán-na Glr., ña zer nyán-na Mil. if you listen to my word; Tar. 14, 14; 17, 16 c.c. las. — 2. to listen secretly, to be an eaves-dropper, *phag-nyen jhe-pa C., phag-nyen cö-cé, täbi-cé* W., id.; nyam-nkan col. nyán(-pa)-po, fem. nyán(-pa) -mo, B., a hearer, auditor; nyan-tos id.; but esp. of the personal disciples of Bud- 

dha, the Sravakas, Köpp. I., 419; Burn. I., 296; nyam-tos bød-drág the sixteen ynas-brtan q.v.; nyan-tos ma a female hearer; ká-la nyán-po, nydn-mkan obedient, ká-la mi nyán-po disobedient. — 3. to be able, later B., and col., gen. with a negative: gró ma nyán-pas not being able to walk (on account of illness) Mil.; also like ma béd-pa not being willing; without a negative: *nyán yin* W. yes, I shall be able; inst. of rúá-ba: *za- nyán yod-na kyön* W., bring it me, if it is still eatable. 

nyam, also nyam-tig, nyam-yos cricket, locust Sdk.

nyam(s), resp. tags, tags-nyam(s) 1. soul, mind, nyáms-kyi grogs companions of the soul, viz. the murmuring springs and rivulets in the solitude of alpine regions Mil.; nyáms-kyi cha the soul's wine, i.e. religious knowledge Mil.; nyams dgá-ba 1. well being, comfort, cheerfulness, nyams mi-dgá-ba an unhappy state, discomfort, nyams-dgá glu-rs bloins sing a song of joy! Mil. 2. gen. adj.: agreeable, delightful, charming, nyáms-dga-ba sa-ynds a charming country Glr. — 2. thought, nyams skye or bár a thought rises. — 3. strength, magnitude, height, state, manner, nyáms(-kyi) tshad byed-pa Pkh. (also with béd-pa or len-pa C.) to try, to put to the test, e.g. one's strength; fugs-dam-gyi nyams sad-pa to try the degree of a person's devotion or spiritual progress Mil.; smra-nyáms, byed-nyáms manner, — and particularly a pleasing, agreeable manner, — of speaking or dealing.

Other phrases are: nyáms-su len-pa to take to heart, to interest one's self in or for a thing Dzl., to commit to memory, to learn (v. below); nyáms-su myön-ba to suffer, undergo, experience Dzl.; nyams ndá-ba v. the compounds; nyams béd-pa C. to try, to examine; nyams brú-ba C. to irritate, provoke, vex; nyams myön-ba = nyáms-su myön-ba; nyams bód-pa is said to be = drén-pa nyê-bar bód-pa, v. nyê-ba; nyams len-pa 1. = nyám-su len-pa, v. above, 2. col. to measure out, to
take the measure, the dimensions of, to survey, sa land, nor the property, to take an inventory, to ascertain or compute the state of one's property. 3. C. = the following; nyams sad-pa ccg. 1. to try, to test, byed-dam mi byed whether he will do it or not Mil., to tempt, fuga-dam-gyi nyams sad-pa v. above. 2. to mock, scoff, trouble maliciously, provoke, irritate-C.

Comp. nyams-rgyud Mil. = nyams, nyams-rgyud-la sbyams -pa, intellectually skilled, well versed. — nyams -na anxiety, fear, dread, of a thing, with the dat. or instr. Mil.; nyams-nas tdr-ba to be delivered from anxiety S.g.; nyams-nid-ba vb. to be alarmed, to be in great anxiety Sch.; adj. dreadful, horrible, nags-tsald nyams-nia-ba a horrible forest Dzl. — nyams-tdag is said to be used resp. or euphem. for skyon, e.g. for damage done to an image of a god by corruption. nyams-rtsal nyams-dg& v. nyam-dibs.

nyams-dg& v. nyam-tcibs. — nyams-tcibs, intellectually skilled, well versed. — nyams -ri anxiety, fear, dread, of a thing, with the dat. or instr. Mil.; nyams-ri-ba vb. to be alarmed, to be in great anxiety Sch.; adj. dreadful, horrible, nyams-ri-ba a horrible forest Dzl. — nyams-tdag is said to be used resp. or euphem. for skyon, e.g. for damage done to an image of a god by corruption. nyams-rtsal nyams-dg& v. nyam-dibs.

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nyi 1. num. fig.: 38. — 2. num. inst. of *nyis* in compounds, *nyi-brgyud, -stbi, -kri* etc., *nyi-kri* also title of a book, the Prajna Paramitā, containing 28,000 Sloka.

— 3. for *nyi-ma*.

nyi-kid a lake in Nepal Pth.

nyi-ma (Bal. *nyö-ma*). 1. the sun, *tar* becomes visible, rises; *tar* id., also: has risen, shines; *nub, rgyas, W. also *skyod, bud*, sets, is setting; *nyi-ma nub* ter bar (for *tseñ bar-du*) until sun-set Sch.; *nyi-mai rgyen* akin to the sun, the Sakyas race Ca.; "*da nyi-ma rin-mo* W. now the sun stands already high in the heavens; *nyi-ma-gain-tar" sun-flower, Helianthus. — 2. day, *nyin-mo, opp. to night, frq.; *nyi-ma-tse* W. the whole day, all day long; *nyi-ma-ped* W. noon, mid-day; *nyi-ma yig* one day, once Dzl.: *nyi-ma-re-rer* daily.

Comp. *nyi-dkyil* disk of the sun Sch. — *nyi-gni*, *nyi-mai gnit noon, mid-day; meridian (?)* Ca. — *nyi-dga* seems to be the n. of a medicinal herb Med. — *nyi-rigs* sun-set. — *nyi-ldog* the solstice, *dgün*—*nyi-ldog* winter solstice, *dbhyar*—*nyi-ldog* summer solstice Wdk. — *nyi-nub* = *nyi-rigs*. — *nyi-tse* 1. Sch.: the time or duration of one day. 2. Lex. = दिन direction, place, country (?). — *nyi-tse spyod-pa* Lex.: a kind of ascetic; *nyi-tse-ba Sch.*: epemeral; single, simple; Thgy.: n. of a class of infernal beings. — *nyi-tsod* sun-dial, *nyi-tsod* kyi bør-lo the circle of a sundial Ca. — *nyi-dzin* eclipse of the sun (cf. sgra-yedán). — *nyi-zér* sun-beam, *nyi-zér rül-la zön-nas* riding on a sun-beam Mil. and elsewhere; *nyi-zér gyi rul* a mote floating in a sun-beam. — *nyi-śal* sun and moon; also the figures of sun and moon connected, crowning the top of the mchod-rin; *nyi-śal* bedad mi oï sun and moon will not stand still Mil. — *nyi-dog* below the sun; the earth Was. (49); *nyi-dog-gi rgyal-kama* Glt. id.; it seems, however, to denote a certain country, acc. to Mahāvyutpattika the same as Aparantaka, Williams: the western country; cf. Schj. on Tar. 22.

— *nyi-od* sun-shine. — *nyi-yol* any screen or shelter from the sun's rays: awning, curtain, parasol, pent-house Sch.; *nyi-rig* (prop. sgrub) W. id., umbrella. — *nyi-sar* sun-rise Cs. — *nyi-thag* Sch. a cold day (?) — Cf. *nyin-mo.* न्यिन्त or न्यिन्त, न्यिन्त


न्यिनग-न्यिङ W. loose, slack, lax, not tight or tense.

न्यिन-कु, सकः *यृदः* (ca.: 'heart, spirit, essence'), cf. *nyin-po*.

न्यिनै-शेच: sure, trustworthy, Lex.: *nyin-tor* = नेतृ- पार.

न्यिनालग, a category not familiar to us; gen. mentioned together with *yän-lag*; it might be translated by: members of a second order, parts of the *yän-lag*; the exact meaning must however remain undetermined, as the Tibetans themselves are not able to give a clear definition of it. In C.: inner parts of the body, opp. to outer. In books, phrases like the following are to be found: *yän-lag* dañ *nyi-lag* tams-ød dañ ldan-pa; *yän-lag* dañ *nyi-lag* ni-á; *yän-lag* dañ *nyi-lag* yed-pa; evidently the *nyin-lag* are smaller, but more numerous than the *yän-lag*. In Pth. also *nyin-sprul* is found besides *yan-sprul*, emanation of the third order; v. *sprul-pa*. Beh. *jale* s.15 न्यिन-मदिमा स्योर-बा to be re-born Stg.

*nyid* 1. self, same, opp. to other persons, *ma nyid* the mother herself Dzl.; *mi de ni rgyal-po nyid yin-no* this man are you yourself, o king! Dzl.; the very, just he, just it etc., *las byed-pai ynas nyid-la* just where I am working Dzl.; dei dru-nayid-na (or du) close by, to, or before, hard by, Thgy.; dus de - *nyid* - du at the very moment, frq.; *mchod-bya nyid* that which is venerable par excellence Tar. 15, 13; *yin-
tan nyid Tar. 15, 14 id.; dé-nas mi rin-ba-nyid-na a very short time after Tar.; when added to adjectives it denotes abstract nouns, in English the terminations: -ness, -ship, -ty, -cy, -y etc., but it is chiefly limited to the language of philosophical writings, from which a few expressions only (such as ston-pa-nyid the emptiness, the Buddhist vacuum) have found their way into col. language.

2. In the more recent literature it is used resp. for kyod, thou, you; nyid-kyi thy, your Pth., Ma.; nyid-ran you (col. *nyi-ran, nyo-ran*) W., C., resp., like the German 'Sie'; nyid-čag(ran) you, addressed to one person or to several, C. (in Glr. kyed-čag seems to be used in the same way).

3. only, grains-kyi bia nyid Zam. only the numeral bia; za nyin-do the letter za alone (without a prefix).

Comp. nyin-skár a white, a lucky day Sch. — nyin-gdū, nyin-tag-tág (W. *tag-tog*) all the day long. — nyin-gdū noon. — nyin-gla daily pay, a day's hire Cs. — *nyin-tse-ré* W. all the day long, the livelong day.

nyin-med 1. a day and a night, nyin-mtśan bdo-brag yād Mil. for nine days and nine nights. 2. day and night Dzl., nyin-mtśan-med-par id., frq.; nyin-med-tsān-med W. id.; nyin-mtśan-du id. Mil.; nyin-mtśan myām-pa equinox.

nyin-bāg(*-čig) 1. a day with the night, 24 hours, divided into 12 portions of time, called kyim (q. v.): nam-pa midnight, nam-pa-yol 2 o'clock a.m., to-rāns 4 o'clock a.m. (in popular language also: *ja-pa-pa* about 2 o'clock, *nyi-pa* 3 o'clock, *sum-pa* 4 o'clock, nam-lānis 6 o'clock a.m. (i.e. the time when the sun first illuminates the mountain tops; it is from this moment, and not from midnight, that in daily life the date is counted); nyi-stār 8 o'clock a.m. (when the sun rises upon the valley); dros-jām (col. *nyi-jām*) 10 o'clock a.m.; nyin-gnā, nyin-pa-yed 12 o'clock, noon; nyed-tol (W. *za-ra-pi-mo*) 2 o'clock p.m., nyin-smad 4 o'clock p.m., nyin-rāgša 6 o'clock p.m., srod-kār 8 o'clock p.m. (col. *sa-rāb, srod-rāb*), srod-tol 10 o'clock p.m. (col. *ain-nyi* — thus acc. to Wdk. By adding the names of the 12 years' cycle (nam-pa-bri-ba, byed-bol glad etc., v. the word lo), these terms have been rendered still more convenient for astrological calculations. Of course, all the terms given are strictly correct only at the time of the equinoxes, and deviate at the summer and winter solstices for more than an hour from the time indicated by our clocks. 2. nyin-bāg as symb. num.: 15. — nyin-bde-gnas Pth., nyin-ré bde Glr., daily adv., with-γyi adj. — nyin-lām a day's journey Glr., rka-lta-n, ri-tā-pai, līg-pai nyin-lām a pedestrian's, a horseman's, a shepherd-driver's daily march. — nyin-rāns Tar. (= to-rāns) day-break, morning twilight Schf.

nyi-bōg, W. *nyi-bōg(s)* the sunny side of mountains.

nyel-ba to decay, to crumble to pieces, of rocks, mountains etc.; rarely to run down, of tears, to flow down, of locks of hair.

nyis 1. instrum. of nyi. — 2. in compounds for γnis.

nyu num. fig.: 68.

ny-ti pear Ld.
nyug-pa

nyug-pa

1. to besmear, spoo to perfume; to rub gently, to stroke, to caress Sch., in this sense perh. Gyatsh 17, 14. — 2. to touch, = ríg-pa ccd. W.; C.? — 3. to search after (feeling, groping) Cs. — 4. to put out, stretch out, sä nas mgo one's head out of the water, to look or peep out, resp. dbus nyug mzad-pa Glr.; nyug-nyug-pa Tar. 80, 21 to stand out, to project (Sch.: to run to and fro?).

nyi-ba

nyi-ba


nyi-ma

nyi-ma turnip, la(jug dani) nyu in (*ma*) radishes and turnips Glr. — nyin-ku, nyin-loi ja turnip-soup, turnip-tea, an infusion of dried turnip leaves, much used, e.g. in Bhotan, and considered very nourishing(?). *nyu-in-dö* C., mentioned by Wdz. p. 137. as *navets ronds*, large sweet, red turnips (perh. turnip-rooted cabbage?). — nyin-zi1 seed—turnips (Cs. turnip—seed). — nyin-lo a turnip leaf.

Note. In writing and speaking this word is often confounded with yun(s) mustard, so that e.g. yin-ma is said for turnip inst. of nyin-ma, yunis-dkär for white mustard, inst. of yunis-dkär.

nyuin-rüm v nyuin-rüm.

nyül-ba to wander or rove about, to pass privily or steal through, e.g. towns, countries, mountains Mil., burying-places, tombs (as jackals) Mil.; (lto) nyül-pa, nyul-mi Pth., sa-nyül a spy Cs. (Also nyül-ba, nyul-ba.)

nye num. fig.: 98.

nye-ti a pear Schr. (cf. nyu-ti, nyö-ti).

nye-ba I. vb., to be near, to approach, always with the supine of a verb, dus byéd-du nye-bas when he was near dying Dzl.; zlā-ba tsän-du nye-bas (when she was) near the completion of the months, i.e. the time of giving birth to a child Dzl., frq.; slō-apon yigir on-du nye-bas when the time of the teacher's return drew near Dzl.; zin-du mi nye-ste being not near having done Dzl.; even used as follows: ynas der slē-tu nye-bai tse when he came near the place Mil.

II. adj., col. *nye-mo* near, both as to space and time, lam-rin-gi nyin-pas kymmits nye the neighbour is nearer than a kinsman living far off; kā-ba dañ nye-bai sar at a place near the pillar Glr.; tag-nye-ba id.: ri tag-nye-ba zig a near or neighbouring hill Ma.; standing near, fig. being closely connected with by consanguinity: nye-ba—rnams C. relations, kindred (Dzl. N., 13 nyen-pas prob. is preferable to mo nye-bas); allied by similarity: mtsams-med-pa laia dañ dañ nije-bai sdig-pa the five worst sins, and those coming nearest to them; near by friendship and affection: *nye-mo yin* W. he is closely connected with us, he is desirous to enter into an intimate connection with us; blo, or snyin, or sems nye-ba (or *nye-mo*), friendly, kind, amicable, blo nye-ba ltar byéd-pa to affect a friendly manner Glr.; *nye-mo jhe*—pa* C. to love, e.g. parents loving their children or vice versa; nye-bai sras brygyad Glr. the eight intimate disciples (of Buddha, not historical, but mythical persons, Mandshusri etc.).

III. adv. nye-bar or nyei 1. near, dañ to, dē-dag dañ nye-bar thā-kam bzen near to them he built a temple Tar.; nye-bar dön-ba, slē-pa, to come near, to approach; nye-bar gyur-ba id., stōnsu nye-bar gyur-ba dañ when it was nearly empty Pth.; dār-la nye-bar gyur-to it began to spread, to extend itself Pth.; nye-bar ynas-pa to be near, to stand near, e.g. of a star Wdž. — 2. nye-bar byéd-pa, with la, to adhere to, to keep (one's promise) Pth. — 3. nye-bar bząd-pa to make use of, to employ, drān-pa nye-bar bząd-pa (श्रृंखलास, Burn. I.,
626. न्यें near, though Tibetan dictionaries write न्यें to make use of one's intellectual powers. To do this rightly forms part of Buddhist wisdom (v. Köpp. I, 436) and instruction (DzI. न्यें, 7, where Sch.'s version is incorr.), being divided into four divisions or degrees (Burn.); न्यें-र्लिद-पा न्यें-बार भाग-पा to apply to Buddha the notion of rareness (Tar. 5, 13. — 4. intensely, urgently, speedily, जिग-पा न्यें-बार ज़ी fear is speedily allayed (Glr.); न्यें-बार जो सो the disease is speedily cured (Thgy.); न्यें-बार लैं-पा Mil., Thgy. to seize eagerly, to strive for earnestly, to aspire to, esp. to the re-birth as a human being; cf. also न्यें-लैं; न्यें-बार मका-बा of urgent necessity, frq. Tar. न्यें पेठ it increases rapidly Med.

IV. sbst. v. न्यें-डिनी.

Comp. न्यें-कोर Sch. न्यें-कोर those about us, the company around us, न्यें-कोर-ग्यी लोंम-बु-बा a beggar belonging to the people around you Mil.; esp. relations, kindred, des न्यें-कोर यान बुग्स-क्यिन योन in this way family-connections are formed of themselves Mil. — न्यें-मकोन = न्यें-रिन Cs. (?) — न्यें-ग्रोंगs नीड़ बौं, fellow-creature Cs. — न्यें-चाय now Sch. — न्यें-डाग Cs., न्यें-दु, and most frq. न्यें-ब्रेल (न्यें-ब्रेल) kindred, relations (these being considered a main obstacle to moral perfection, they are to be shunned accordingly). — न्यें-यन्स discipline, क्येक्के न्यें-यन्स ब्ग्यी, न्यें-यन्स-सु म्दी I wish to become your disciple DzI. — न्यें-ढान, न्यें-रिग्स relative, kinsman. — न्यें-रिन 1. near and far, near and distant relations. 2. distance, sgor न्यें-रिन ची-साम yod how far is it from here to the gate? 3. partial, र्द्गार्ल-पो न्यें-रिन चेस the king is very partial Glr., न्यें-रिन-मेड-पा impartial Glr. — न्यें-लाम near; now Sch.

न्यें-डिनी damage, mishap, accident (syn. to बार-काद, न्यें-मेड-पार without an accident, safely DzI.

न्यें-रिग्स-पा Lexx. to wash.
the harvest had been bad; in a special sense in medicine: the three 

humours of the body, air (v. rtui), bile, and phlegm, 
generally called नोद-ब्येड न्येस-पा युम the three noxious matters (most diseases 
being ascribed to a derangement of one of them). — 2. moral fault, offence, sin, crime, न्येस-पा श्योन, being contaminated by 
a crime Dzl.; तस दाँ नाग-गी (or का) न्येस-पा sin in word and deed Dzl.; न्येस- 

पा ब्येड-पा to commit a fault, a crime; to sin, frq.; also: मी जिय-ला न्येस-पा ब्युन आ 
a slip has occurred to a person Dzl.; बदाग- 

ला न्येस-पा जिग युद-डे मा र्नाई what crime have I committed, that you will 

not give me permission? Dzl. — 3. punishment C. "न्येस-मियै" id., resp. "का न्येः; न्येस- 

पा पोग-कान" he that has got a punishment.

II. vb. to commit an offence, दुस चि न्येस-टे ब्युन what offence has he committed 
that he is taken prisoner? Dzl. (cf. above); शवीन-ला ब्दाग-गी न्येस-पा ब्दन it is 
true that formerly I committed a fault Dzl.; स्वार मा स्वार-पा न्येस-सो the not 
reporting sooner was a fault Dzl.; र्योगा- 

पा न्येस-सो you have committed a fault 

by covering . . . Dzl.; ब्दाग न्येस-ना if harm 
is done to me; hence न्येस in a general 

sense: क्योड चि न्येस-पा अमरस दीग tell me 
what has happened to you Dzl.; ब्दोन-ना 

चि न्येस क्विड माली, सो वेंडवेरिस? Dzl.; मि 

द्रिं-नम चि न्येस is she out of her senses, 

or, what is the matter with her? Dzl.; 

चि न्येस-ना why, चि न्येस-ना काय-पाई नाई- 

ना र्देन-बु बेक्सिल is there a pond 

within the house? Dzl.; मा न्येस-पा झट- 

बाई innocent beings Mil.; मा न्येस-पा ग्युर 

ब्युन he came out again unhurt Dzl.; न्येस- 

ब्यास a wicked action, a sin Cs.; न्येस-लुत 

सिन, सिन्दु डी, त्रेसप, न्येस-लुत-गीस पोग 

he has been overtaken by a sin Mil.

न्यो 1. num. fig.: 128. — 2. carrot Cs.

न्यो-ती a pear Ld. जिंगा.

न्यो-बा, pf. and imp. न्यो, 1. to buy, 

द्रिंल ब्रज्यास for a hundred rupees; 

न्यो-(बा)-पा a buyer, purchaser, न्यो-(बा)-
...n-d-i, or n-s-n-d-i, a village on the frontier of Nepal.

n-y-a bo a witness, one that gives evidence Cs., Lex. = dp-an - po;

n-y-a bo byed-pa to pledge for, to be surety for; Dzl. 277: bakyi-n-y-a byas, Sch.: 'he made an attested loan'.

n-yi-ga for n-yi-kas Sg.; n-yi-z'er for n-yi-z'er Lex.

n-yi-tu Lex. = r'i-tu.

n-yid, resp. mnal, sleep, n-yid - du gro-ba to fall asleep Glr., Mil.; W.

'nyid ma yon' sleep has not come, I am sleepless; 'nyid ma kug, nyid kug ma yon',
also 'nyid sai son' id.; 'nyid mi tub he cannot find sleep Med.; 'nyid-tum-pa one uninterrupted portion of sleep Glr.; 'nyid mtg-pa a sound sleep, 'nyid-srab a light sleep, a slumber Med. - 'nyid - log - pa (prop. 'nyid-kyis log - pa) Dzl. to fall asleep, Dzl. 374, 16; 274, 9 (thus correctly translated already by Schr.), prob. also to sleep; 'nyid-la gr0-ba, W. 'ca-'ce', to fall asleep; 'nyid tug-por soni he fell into a deep sleep Mil.; 'da-ra' n-yid ma log-

mkan - dug* W. I am still awake; 'nyid sad-pa to awaken, to awake vb. n.; 'nyid-yur - ba to be overcome by sleep Sch., Tar. 31, 22, Pth., - 'nyid-rdal C. somnambulism; 'nyid-ma-man-la dül-ce' id., Ld.; 'nyi-'döl gyab-pa' id. C. - 'nyid-can sleepy Cs.; 'nyid-med having no sleep, sleepless; 'nyid-yer morbid sleeplessness; 'nyid-yar Med., Pth., i.d.? 'nyid-lam C. = rmi-lam dream.

1. n-yis 1. also n-yis sig (v. sig), two, de n-yis, n-yis-po, n-yis-ka the two, both; n-yis-su 'byin-ba to be divided into two, to become two Glr. - 2. a (married) couple, brdo - ze n-yis Brahmin man and wife. - 3. both (v. above), in Tibetan often added, where two nouns have the same predicate, either disjunctively, and then usually followed by re: 'jo-bo dañ byams - mojín n-yis mdzö - mo re stén-du bzhugs both the lord and the Maitreya were mounted on bastard-cows Glr.; sa-rat re n-yis either of us Mil.; 'yi nañ n-yis dsal-ba to be married Glr.; or copulatively: kyo-tig n-yis-la rás-tig kyi-las mi bdog-ste as they both, husband and wife, had only one cloth together Dzl.; - and reciprocally: 'oñ dañ bon n-yis rtags-pa the contest between the religion of Buddha, and the religion of the Bons Glr.; kyang dañ na n-yis bza-mi byao we two shall marry each other Glr. In most cases mentioned sub 3, n-yis-po (the two), n-yis-ka, (j)n-yis-ga, W. col. also 'nyi-ko, n-yi-kad, n-yi-kod', Sp. 'nyi-mo*, may be used inst. of n-yis; n-yis may also refer to several nouns on one or on both sides: kyang dañ na n-yis both you (referring to several persons) and I; but it may also be quite omitted, as in other languages: ga dañ ba jüg-teid the way
of employing the (two) letters g and b Gram.

Comp. and deriv. gni-si - skies one that is born twice i.e. a bird Cs.; also one that has entered into a religious order Cs. — gni-si - rä v. ċar. — gni-si - gni-si two a piece. — gni-si-lđdt twofold, double, v. ldab. — gni-si - čün (ictions) ‘drinking twice’, the elephant. — gni-si-pa 1. the second. 2. having two, possessed of two, e.g. mgö-gni-si-pa having two heads. two-headed; also double-tongued, deceitful W. 3. having doubts, doubting(?) Wtx. — gni-si-po the two, both (v. above). — gni-si-mäd v. beginning of this article. — gni-si-dzin prob. the state of being affected or influenced by contrary things: doubt, unsteadiness, wavering Glr.; gni-si-dzin td-a-ba prob. to look upon two things as differing, to think them different Mil.

gni-g-ma Cs. natural, opp. to bôs - ma artificial, hence (Sch.) = dìos-mä; Lexx. = ज्यान innate, peculiar. It occurs in the expressions: sems gni-g-ma, and gni-g-mai sems Mil; gni-g-mai ye-däs Mil.; gni-g-mai don Mil. and Lex.; ma-bôs gni-g-mai idä-du, dres, perh.: is dissolved into the uncreated primordial existence Mil. Our Lama explained it differently in different passages, and was not certain of the true meaning of the word.

gni-di-kär rape-seed for pressing oil; but cf. nji-a-mä.

gni-l-bal = nyul-bal.

gni - ba, Glr. also gnyeo, smye-bo, a wooer, courter.

gni - ma the twisted part of the colon or great gut, Med. and col. (Sch. erron.: rectum).

gni - , resp. sku - gni - 1. kinsman, relative, byäms-pai gni - loving relations, frq.; gni - la byäms-pa byäd - pa to love one’s relatives; gni - gyi sgyüg - mo, sgyüg-mo as a degree of relationship Lex.; gni - byäd - pa to become related, or allied, by marriage Del. — 2. gen. gni - po helper, friend, assistant, esp. spiritually: rgyud gni - po bzan-bar byin-gyis rlobs bless my soul, that it may become a good spiritual helper (to these people) Mil.; gni - po - la ma itis - par without looking up to a spiritual adviser Mil.; frq. used of supernatural helpers: bod dül-bai gni - po the promoter of the conversion of Tibet (the special Saviour of Tibet, as it were), Awalokiteswara, frq.; applied to things: remedy, means, expedient, antidote, nåd-lä yso-bar byäd-pai gni - po assistants in curing maladies (e.g. medicine, diet etc.) Med.; del gni - po as a remedy for Thgy., frq.; sprüä-pai tabs mi bäs-pai gni - po as a remedy for helplessness in acquiring a certain object, i.e. direction or instructions to obtain it Thgy.; gni - po ysaä-ba mysterious helpers, or sources of good (relative to fetish-like objects frq.) — 3. Cs.: ‘gni - po adversary, antagonist, enemy; contrary, opposite, adverse’; Sch.: ‘gni - po rtän-po to adhere to the counter party’; Lexx. have ‘spään-byäi gni - po’ a gni - po to be shunned, explaining gni - po by prätmäc (prob. to be corrected into यन्न) opponent, adversary. Sure proofs of this significance of gni - po I seldom met with in literature, but Lewin mentions some instances scarcely to be doubted. — 4. i.o. mnyen and benyen.

gni - dün helper, assistant, frq. — pä - gni - én, má - gni - a relation on the father’s side, on the mother’s side Cs. — bôs-gni - én friend, esp. spiritual friend, v. bôs. — gnyen-grää (Sch.?), gnyen-bröl, *gni - dün - po* W. relations, esp. of the same blood; gnyen-slä, gnyen-tsän, gnyen-srîd Mil. id., col. — gnyen - dün 1. Sch.: ‘concord, harmony, amongst kinsmen’, in which sense it seems to be used in Stg.: gnyen - dün zäd-pa yin this harmony ceases. 2. relations, pä yaän ma yin, gnyen - dün min neither father nor relations Thgy. — gnyen - zlä prob.: qualified, fit for matrimonial alliance (as to birth etc.), kyäd-rnam kyaän nied rgya-näg-pai gnyen - zlä yin-pas as ye Tibetans may enter into connubial connection with us Chinese Glr.; in a concrete sense: a good match, gnyen - zlä ma rnyäd-
I am not allied with you by marriage, with you I...

_ṛnyer-ba_ c. accus. to take pains with, to take care of, to provide for, to try to get; to procure, to acquire, _ṛnyer-ba_ to earn money; _dön du ṛnyer-ba_ c. accus., rarely c. dat.: to provide for, to strive to procure, _nor dön du ṛnyer-ba_ to endeavour to make money, frq.; _yo byād dön du ṛnyer-ba_ - _ransms_ people who desired to have goods _Tar._ 169, hence _don ṛnyer_ exertion, effort, zeal, _don ṛnyer_ bën-po _agos_ great exertions are necessary _Mil._; in this sense _prob._ also _Tar._ 4, 8: earnest exertion (in investigating); _don ṛnyer byād-pa_ c. la to study, investigate (a thing) _Glr._; _don ṛnyer-ban_ 1. zealous, painstaking. 2. _Sch._ also: liked, welcome, _myron_a welcome guest. — _dkon ṛnyer_ _Tar._ 183, 21, _Sch._: administrator of valuable property; acc. to others: the first secular functionary of a _ṛtig-lag-kai_ , about the same as _bailiff_ (steward) of a convent, = _lha-ṛnyer_ _Georgi Alph. Tib._ (in an edict); also the manager of the daily sacrifices ( _dog-ṛnyer_ ?); _slob ṛnyer_ a student, _bön-slob ṛnyer_ a religious scholar (a student of theology) _Mil._, _slob ṛnyer gān-du bygis_ where did you study? _Mil._ — _yspd ṛnyer byād-pa_ to trust (a person with), to intrust (a thing to) _Glr._; _byād ṛnyer-ba_, and _yés-su ṛnyer-ba_ v. _bød._ — _ṛnyer-ba_ attention, care, _ṛnyer-ba_ byād-pa c. to pay attention to, to attend to, take care of _Ph._; _ṛnyer-ba_ _ytd-pa_ to commit (a thing) to a person's charge, to put a person in trust of _Glr._ — _ṛnyer-ba_ _farm-steward_ , in convents etc. — _ṛnyer-ba_ _prob._ = _ṛnyer-ba_. — _ṛnyer-ba_ _store-room, store-house_ , (if under the charge of a special _ṛnyer-ba_).
mind to perfect rest, for meditation, frq.; 
mnyám-pa sbyor-ba id. (?) — nnyam-du 
adv. (col. *nycim-po*) c. dun: together with, 
in company of, bhi-ma da7i 
mnydm-du gogs dtbsa Mil.; ma dañ nmydmdu,~-ba Thgy.; 
*ria dmi nycim-po Jog* or merely 'nycim-
nyam-dz, going along with; nyi-ma Jdr- ba dun 
with the rising sun Md.; 
col. *dul dan nycim-po* in walking, anabulando 
*fen dasi nym-po* in tdmg it away (it 
was broken); *#+pa nym* (to 
send something) by (with) a cooly. 

mnyam-dd, mnyam-brcil unequalled, matchless; mi 
mnyhwpa I. unequal, 2. uneven. 

py4s mnycid2ag-tu ydcGpa both 
hands laid together on the stomach, mnydm-
hcig-rgya-tan id. - mnyum-pa-nyid, 
m, equality, parity; impartiality, justice. 

mnyh~a, W. *nyt?n-mo*, flexible, 
pliable, supple; soft, smooth, of the 
voice frq.; of the mind Dzl.; mnyen-par 
yed-pa to make soft, smooth, flexible, 
gyur-ba to become soft, of the skin etc. 
Med.; mnyen-nynel -ba to make soft by 
tanning Sch. — mnyen-nynel yin-pa to 
care, to fondle Sch. 

mnyel-ba 1. also nynel-ba, to tan, 
to dress (hides) Sch. — 2. resp. 
for sãl-ba to get tired Pth. 

mnyes-pa, resp. for dgya-ba, in more 
recent writings and col. for the 
dgyes-pa of ancient literature, to be glad, 
to take delight in, ccd.; to be willing, to wish, 
often with fugs; mnyes-par byed-pa to make 
glad, to give pleasure; e.g. to the king by 
presents Glr., to Buddha by worshipping 
him Glr. — mnyes-btin-pa Lexx., Sch.: to 
love much; to be rejoiced at.
nas rnyed where did you get that? Dzl.,
also: whence shall I get it? Dzl.; mi
rnyed-du mi rūn-no it must be got or pro-
cured by all means Dzl.; nas rnyed I ob-
tain; rnyed-par dka-ba བོན་ནི་འག་
difficult to be obtained, found, or met with, frq.; sdu-
bsnāl daṇ bdoṅ-te ṇs rnyed-pa to purchase
the acquisition of religion by suffering tor-
tures Dzl.; nas daṇ skom ma rnyed-de hav-
ing nothing to eat or to drink, frq.; don
rnyed-pa v. don; da ni rē-ba rnyed-do now
my hopes are realized Dzl.; gri rnyed-pas
as he found a knife Dzl.; skab rnyed-pa
to find an opportunity Dzl.; bsal-na yari
ma rnyed-de not finding it in spite of every
search Dzl., (W. *tob-kā*).  

II. sbst. འལ་པོ་ རྫོ་ལོ་ རྡོ་ རྐྱེད་ རང་ ཐོག་ ག་ རྩོད་ ག་ རེ་ བོ ལོ་ རྡོ་ བ་ 
profit, gain, acquisition, property, goods, rnyed-pa mān-po rnyed-pa
(or *tob - dB*) to gain much profit; bdag
rnyed-pa dān ldān-na mi dga if I have
got some earnings, he envies me for them;
often in conjunction with gdag-pa and
similar expressions: riches and honour.

rnyed sdū-ba, rnyed-pa ṇrph-po Sch.: to
make booty, to plunder. — rnyed-bkār Lex.,
prob. riches and honour. — rnyed-nor v.
tob-nār.  

rnyog-pa (cf. nyog-pa) vb., pf.
brnyogs, fut. brnyog, 1. to trouble,
to stir up Cs.; also adj.: thick, turbid. *cu
nyog-pa* W. — 2. to rub one's self, kā-
ba-la against a pillar Dzl. (nyog-pa).
*nyog-(ba)-ran, nyog-po* C., troubled, turb-
bid, dirty; rnyog-pa méd-pa clear, limpid,
mtso Wdū. — rnyog-ma dirty, muddy water;
mud, mire, rnyog-ma-čan muddy, miry.  

rnyogs Lt.? rnyogs -tsāā a disease
Med.  

rnyon seems to be the same as rnyi
Lex.; rnyóin-ba, pf. brnyoins, fut. brnyoṁ
1. Cs.: 'to ensnare, entrap'. — 2. Sch.: 'to
stretch out'. I met with rnyon in the fol-
lowing expressions, not satisfactorily to be
explained either by Cs. or by Sch.: rkaṅ-
pa rnyon Lex.; dku ma rnyonis Lex.; lus
rnyoṁ-ba S.g.; frq.; yyal-rnyoṁ S.g.; mgu-
rgyaba zug dān rnyoṁ S.g.; rnyonis -tsāā
Mng.
myn-pa byogs bcor grags every part of the world rings with thy praise; dei myyn-pa rgyan-nas tos Mil. his praises are heard far and wide; ces dei myyn-pa brjod-mi thus speaking praisingly of him Mil.; ces-pai myyn-pa-la rten-nas owing to a rumour of this purport Mil.; ces myyn -pa dan grags-pa chen-po byan so was said far and near Mil.; dei myyn-du to his praise Mil. (cf. snyan).

— 2. adj., W. *nyin-po*, well-sounding, sweet to hear, of voice, words etc.; *fomzcin-la nyin-pa* W. pleasant to the ear; also: dge-slob dbyangs rab-tu myyn-pa a monk having a well-sounding voice Dzl.; feig myyn-pa with pleasant words Dzl.; myyn-pas feig-gis id.; low, not loud; myyn-skad also C.: elegant, well-sounding, poetical language; mi myyn-pa 1. unharmonious; 2. offensive, insulting, gaṅgbdag-la rtsod-mi mi-myyn-brjod he who in a dispute says to me insulting words; mi-myyn-par zé-rba dán-du lén-pa to put up with, to pocket offensive remarks. 3. lamentable, skad mi myyn-pa zér-ba to utter lamentable cries, plaintive tones, also of animals, Dzl.; ytan-myyn-(pa) 1. good, joyful news, glad tidings, byed-pa to bring them Dzl., Mil. 2. a pleasing talk, conversation C.s. (?) — myyn-grags v. grags-pa. — myyn-nyig myyn-pa oral instruction of the Lamas, = bka-rgyud. — myyn-(d)dag-(s) v. dag. — 3. vb. to praise, extol, glorify, ye snyan-grags te he extolled him in songs of praise Dzl. (?)

myin (jg) the heart 1. physically, also myin -ka, myin -ga, resp. fugs (-ka); also the breast; *nyin -ka phar -ra rag* W. I feel my heart palpitate; myin dá-rzin gu the heart trembles (with fear) Domrai; bdbi-gi lugs-skyi myin ltar yods as dear to me as my own heart Gir. — 2. intellectually: the mind, myin gdag -ba, myin bdie -ba gladness, cheerfulness; myin dan mig bdro-pa to transport, to ravish Sch.; courage, myin ma chu bsgig be not afraid! sentiment, feeling, will, *nyin sogg-po cho-te ma dag* W. I have not broken it wilfully; *ka dan myin ma de -te* W. hypocritical; *nyin-sém dán-po* W. sincere, candid; in a more general sense: myin ydlon-igs btsus the heart is inflatuated by far from any thought of fear Mil.; most frq. myyn-du bsams he thought in his mind; myyn-byéd: pan myam-byéd kyarit though one may imagine that it will help Med.; skyig-pa, bdrunis, deris myyn-byéd there arises a feeling like that of nausea, like that of being beaten, of being (tightly) wrapt up, Med.
a demon Glr.; even madness may be attributed to the heart Do. — snyin-nas 1. heartily, zealously, earnestly, e.g. looking for or to a thing Dzl.; snyin-tág-pa-nas with all one’s heart, most earnestly, devoutly, e.g. to say one’s prayers Thgy. 2. actually, really, koi snyin-nas mi byin-ba yin really he does not sink! (the water actually bears him) Mil. 3. v. snyin-po.

Comp. and deriv. snyin-ku v. snyin-ku. — snyin-kams courage Sch. — *snyin-tág koi* W. my heart’s blood is boiling (with anger etc.) — snyin-dgä v. above. — snyin-tan courageous, spirited Ld. — *snyin-tsug* W. afflicted with dropsy in the pericardium, hydrocardia. — snyin-rje, resp. tús-greve (सन्यिन-र्जे) kindness, mercy, compassion, mi-la snyin-rje sgom-pa to commiserate, to pity a person Mil.; snyin-rjes kyab-pa id. with respect to a great number of beings, to embrace with affection Dzl.; snyin-rjes ndon-te overpowered by compassion; *snyin-ze tsör-če* W. to have compassion; snyin-rjes-can, snyin-rje-sbar dben-pa compassionate, merciful Dzl.; snyin-rje-skad lamentation, a cry of compassion Dzl.; snyin-rje-mo: 1. kyod snyin-rje-mo ral šig dug you are much to be pitied Mil. 2. col.: dearest, most beloved, amiable, charming; also snyin-rje for snyin-rje-mo, snyin-rje mdzā-bo my poor little friend. — snyin-’nye-ba, col. *snyin-nye-mo*, friendly, amicable, loving, affectionate; friend; friendship, snyin-nye bu-mo a woman connected by friendship with, a woman, the friend of (a sick person mentioned) Ltt. — snyin-ytams confidential speaking, for exhortation, consolation, or encouragement; brtse-bai snyin-ytams affectionate exhortation Glr.; pün-pai snyin-ytams useful admonition etc. Mil. — snyin-stobs courage. — snyin-död-pa to wish to, to desire, to long for, za-snyin-död-pa to wish to eat, to be craving for food Thgy.; gro-snyin-död-pa to wish to go. — snyin-rdün-ba palpitation of heart Sch. — *snyin dañ (etymol. dubious) čö-če* W. ccd. to interest one’s self for, to take an interest in. — snyin-dug W. liked, beloved; darling, favourite, e.g. a child; snyin-dug šig dug* W. he is a general favourite; *ni di snyin-dug čö dug* W. I am very fond of this, it is my favourite (pursuit etc.); but snyin-ma-sdug bad people Mil. — snyin-nä-ba 1. = snyin-näd. 2. ‘heart-sickness’, grief, on account of injury suffered from others, curable only by indemnity paid or revenge taken. — snyin-näd disease of the heart. — snyin-po (खार, गरे) the chief part, main substance, quintessence, e.g. the cream of the milk Med.; the soft part of a loaf, the wick of a lamp Dzl.; frq. fig.: the main substance of a doctrine, a book etc., don-snyin byin-pa to give a summary, the sum and substance (of a writing); sêms-can tams-cêd sainp-rgyas-kyi snyin-po-čan yin-na if all beings have the pith and essence of the nature of Buddha in themselves Thgy. 5, 8; the Ommanipadmehtum is called the snyin-po of religion Glr.; snyin-po-mêd-pa worthless, null, void, snyinspos dbên-pa id. Tar. 185, 2; de-bzis-yêskay pa snyin-po the spirit of Tathāgata Was.; snyin-po-byain-čid- (or byain-čid-snyin-po- )-la mês-pa to become Buddha Thgy.; sroq(-gi) snyin(-po) bul-ba Mil. frq. to offer one’s heart’s blood, to pledge one’s own life. — snyin-rtsa (col.) the great veins connected with the heart, perh. = snyin-luñ. — snyin-rtsa the tip or apex of the heart, mentioned by Mil. as a particular dainty (perh. only by way of a jest). — snyin-brtse-ba, resp. tús-brtse-ba, vb., also sbst. and adj., not much differing from snyin-rje: love, pity etc. frq.; Dzl.: bû-la snyin-brtse-nas; tams-cê-dla snyin-brtse-ba yin-na; de-dag-la snyin-brtse-bai pyir; snyin-brtse-bai sems skyê-te etc. — snyin-tsom contentment, satisfaction, sometimes also pleasure felt at the misfortune of others Ptkh., snyin-tsom dêba-pa to manifest such an enjoyment. — snyin-tsal the fat about the heart Cs. — snyin-ło-ña v. čö-ba. — snyin-rîś, resp. tugs-rîś (acc. to Mil.: snyin-gi rîś-pa tön-par gyis let energy and diligence arise in you); firmness of mind (heart) i.e. 1. diligence, zeal, perseverance
Mil. and C. 2. courage W. — snyi-r-rye (snyi-r-je, with re placed between, v. re) o the poor man! the poor people! either standing absolute or as predicate to a preceding noun: di-rnams snyi-r-rye these (people) are indeed much to be pitied Mil.; kyad-ran i. dzin-pa snyi-r-rye you (would) comprehend that? poor wretches that you are! Mil.; even as an adjective: dma-?an an@-re-$6 the poor creatures! frq.; snyi-re+jCbaisd$-tan the lamentable sinner! — snyi-r-ruئ Sch.: 'low spirits, melancholy, mental derangement'; I met with it only in Md., as signifying heart-grief, deep sorrow, e.g. snyi-r-ruئ+lduli peat affliction is caused. — myhi-lana-nu Sch.: 'in one's mind'. — my%-kin* W. the heart, liver, and lights of a slaughtered animal, the pluck. — snyi-sba pericardium. 

snyi-ba W. to swell (in water), *rum nytì soئ* the soaked barley has swollen. 

snyid-pa prob. = rnyid-pa Pth. 

snyid-mo Lex. the sister of a woman's husband. 


snyim-pa(-gan) a measure for liquids, as well as for flour, grain and the like, as much as may be taken up by both hands placed together. 

snyil nytì. 

snyil-ba, or rnyil-ba, pf. and fut. byn (cf. nyl-bal) 1. to pull or throw down, to break down, to destroy, houses, rocks etc.; ýjé-mar snyil-ba to reduce to powder Lex., Sch. — 2. ýyir (bekrad) snyil-ba Lex.; Sch.: to expel, banish, exile. 

snyug-pa, also snyug-pa, pf. benyugs, fut. bnyug, to dip in, to immerge. 

snyug-ma, more frq. snyug-ma, reed, rush, bulrush; snyug-gu reed-pen; snyug-bzo basket-work of reeds Pth.; snyug-tui bamboo. 

snyugs C. duration, continuity, time Cs.; *nyug-cen* C. continual; snyugs-srinis Lex. protracted, lengthened out. 

snyugs-streial lizard Sch. 

snyuin, resp. for nad, W. *nyuin-zig*, disease, illness, sickness, btsin-pa skül-la snyuin mi mid-am is your Majesty well? Glr.; snyuin-du mdze byn. Glr. leprosy arose to him as a disease, he was attacked with the disease of leprosy; snyuin mdzes btab id. Tar.; snyuin-yeئ = naد-yeئ. 

snyin-ba I. vb., pf. bnyunis, fut. bnyun, 1. to make les, to reduce, to diminish; Sch.: to disparage. — 2. resp. to be ill, sick, indisposed; sugs snyin-bai mi people that are disagreeable, annoying to others Mil. 

II. sbst. 1. the state of being ill, illness, indisposition. — 2. W. awl, pricker, punch; also snyin-bu. 

snyun = snyuin, skü-la snyun-gyis bzui he was taken ill Dzl.; snyun drí-ba Mil., rmé-ba Sch., ydol-ba Dzl., snyun-dri Kazakhstan-ba Mil., to inquire after a person's health; to wait on, to pay one's respects Dzl. 26, 16. 

snyun-pa, pf. and fut. benyun, to be ill, to labour under a disease. 

snye-ba, pf. benyes, fut. bnye, imp. snye to lean against, to rest on. rtsig-pa-la against a wall; to lie down, recline, repose on, mdal-stan-la on a bed, sás-la on a cushion or pillow; *gyab-nye* col. a support or cushion for leaning against with one's back. — snye-kri v. kri. — snye-stän, snye-ból pillow or cushion to rest on. 

snye-ma, also snyi-ma, 1. ear of corn. 

2. corn forming ears (v. ljaï-pa), snye-ma mig-cän fruitbearing ears, *nye-lôn* W. empty ears; *nye-ma ton* W. the corn blows, is in flower; *nye-chag-pa* C. to thrash, *nye-chag-gi dhy-ëlo* an animal used for treading out the grain. — snye-dkar diseased ears. — snye-ngö=snye-ma 1.
snég(s)-pa, pf. bsnyegs, fut. bsnyeg, imp. snég(s), W.*nyág-
čé*, 1. c. accus. to hasten or run after; to pursue, frq.; also with rjés-nas, rjés-su, rjés-bzin-du, 9uivi-bzin-du; rañ-gró-sa snyogs hasten towards your aim! Mil.; snyég-bar snyogs Lex. id.; bsnyeg -tu, or snyegs - su don -ba to walk hastily, to make haste or speed Dzl. — 2. to overtake, snyegs ma nús-pas not being able to reach Dzl. — 3. c. dat. to hasten to some place, ltdám-lo to the play Mil.; ynam -la rising up to heaven, as a flame, Glr., a cedar Wdun., frq.; to strive or struggle for, to aspire to, nór-la riches, sde-bén-la the increase of territory, žii-kams-bzála the region of eternal bliss. — snyég-ma pursuer Dzl.

snég straight, stretched out Sch.

snéyé - ba 1. inst. of rmnyé - ba, to stretch Mil. — 2. also snyéns-pa, resp. for Jiga -pa, vb. (pf. bsnyens, fut. bsnyen) and sbst., rgyal-pos ma snyens šig do not be afraid of the king! Dzl.

snèyd I. the crupper attached to a saddle Sch. II. = tsam: 1. di-snyéd (-cig), de-snyéd(-cig) so much, so many, frq.; also for: how many! e.g. yóm-tan di-snyéd miao how many excellent qualities has! . . . Dzl.; či-snyéd, ġi-snyéd how much? how many? also snèyd alone (examples v. sub byé-ma). — 2. after round sums: about, near, stoin snèyd, also stoin ġi-snyéd Mil. about a thousand.

snén-pa Cs.: 1. to come or go near, to approach, gen. bsnéyén-pa. — 2. to gain, to procure, inst. of rnyéd-pa(?)

sném(s)-pa 1. vb., pf. bsnyems, to be proud or arrogant, to boast, na-rygal snyém -pas to be swollen with pride Dzl.; mthu-rtsal (to be proud) of one's strength Dzl. — 2. sbst. pride, haughtiness, snýem-pan proudful, proud, snyems-čün 1. prideless, humble, affable, kind, col. *nyom - čün*, and *nyam - dün*. 2. poor, indigent C.

snyé v. sný-ha.
I wish to be treated fairly like any other people Dzl. — *tag nyōms-* sa to regulate (a matter), to manage or direct (a business) justly, uniformly Gir. — *snyōms-du med,* he has not his like Dzl.; *tag nyōms-* la C. always uniformly, without variation.

II. sbst., also *bhāi-snyōms* evenness, or calmness of mind, equanimity, *snyōms-par jūg-* pa to assume it, = *sens* mnyām-par bīg-pa, v. mnyām-pa. — *snyōms-jūg byed-* pa 1. id., 2. euphem. for *kṛigpa spyōd-* pa. — *mgo-snyōms* impartial Mil. — *snyōms-* po equal, even, uniform, e.g. in every part equally thick.

*bnyōns convenient, suitable Sch.*

*bnyās-po to borrow Dzl. 12. 14.; 2. 6. 2. to seize by force, to usurp Sch.*

*bnyās Lex. prob. = rnyān-pa.*

*bnyās-pa for bnyād-pa.*

*bnyān-pa Cs. to borrow; bnyān-po borrowed; also fig.: borrowed, reflected, *γυς-brnyān (Lex. smai-brnyān)* a reflected image *pratisiṃa* fig.; also image, picture in general; even a little statue Pth.; *rni-lam-gyi* γυς-brnyān vision, visionary image; *egra-brnyān, pratisiṃa* reflected sound, echo; *mgo-brnyān* a mask, a fearful apparition Thgr.; *mgo-brnyān sēr-po* Schl. 234. — *gyag-brnyān* servant Cs. — bnyān-po gos Cs.: a garment marked with the figures (sic) of the rainbow — bnyān-po bnyās Lex. interest for a loan, rent for things borrowed Sch.

*bnyās-pa diligence, painstaking; to take pains Sch.*

*bnyās-pa I. borrowed, v. bnyās-ba.

*bnyās-pa 1. to return, restore, deliver up Cs. 2. sediment.*

*bnyug full Sch.; *skyu-gai* bnyug Lex. a full draught (?).*

*bnyūł-ba to wash Lex.*

*bnyen-pa 1. to approach, to come near, c. dat., also dṛnā-du, kō-boi dṛnā-du bnyen cī come to me Dzl.; gom-pa re-re bōr-ziūn cī-va la bnyen-pa ltar as with every step we come nearer to our death Tagy.; to join, to stick to a person Dzl. — 2. to propitiate, soothe, satisfy, a deity Cs. — 3. to accept, receive, admit W.; bnyen-par rāzōgs-pa to be ordained, consecrated, frq.; c. las by Tar. — agē-bnyen v. dgye-ba. — bnyen-bkhor reverence, veneration, respect, byed-pa to pay one's duty or respect, esp. to the priesthood by various services, dū-la bnyen-pa bya-te Dzl. and elsewh., frq., also bnyen-ziūnkīr-ba Gir., and *nyen kūr-cē* W.; bnyen-bkhor zu-ba to ask permission for performing such services Mil. — bnyen-bsgreb priestly function, religious office, esp. sṅags q. v. — bnyen-ṃnas fasting, abstinence; bnyen-ṃnas sruūn-ba, W. *zūm-cē,* to abstain from food, to fast.

*bnyēr-ba to make grimaces or gesticulations Cs.*
ta, the letter t, cerebral t, Ssk. तः.

ता-का, Hind. ता in W. imaginary coin, money of account, = 2 paisa or 1 d. — Different from it is दण्ड, दण्ड, दण्ड, दण्ड तान-का, दान-का, दान-का,

देनुराते तानु तानु तानु तानु. A copper coin with a handle and two balls fastened to it by a strap.

दा, the letter d, cerebral d, Ssk. दः.

दा-कि (दाकि Hind.: 'husband of a Dakini, Shaksp.) in Mil. prob. = दाकिनी, किनो-ग्रो-मा.

देनुराते, देनुराते दे-मा-रु, दे-रु, (इसते) a small tympan or drum, with a handle and two balls fastened to it by a strap.


ताका-री (Hind. ताका-री) common scales, 1d.

ताकु W. stick with a hook, hooked cane, crutch; *ता-कु-रः-कु* 1d. crooked, contracted, crippled.

तागर W. bread, esp. the flat breadcakes of India, commonly called 'chapati'; *ता-गर* Ld. boiled flourdumplings; *ताल-गर* pancakes.

ता-बा (Pers. भाव) gen. *ताब* W. a flat iron pan without a handle.

ता-बा W., तार-बा C., a plate, *ताब-दाता* W., *ताता* C., a
flat plate, *kor-kör* a deep plate, soup-plate.

ta-bér (spelling?) W. fence of boards or laths.

ta-zig, or ta-zig-yul, Persia, ta-zig (-pa) a Persian.

ta-ra-té (Pers. ژیر) W. a small pair of scales, goldweights.

ta-re v. re.

tá-lu 1. तालु the palmyra tree, Borassus flabelliformis (not the date-tree C.) B. — 2. In more recent times, and already in Mil., tá-la seems to denote the plantain or banana tree, Musa paradisiaca.

ta-lai-la Lec. lamp, lantern.

ta-lai-blá-ma (ta-lai Mong. ocean, sea), the Dalai Lama, v. Iluc. II., 155. Köpp. II., 120.

tag-tág W. the imitative sound of knocking, *tag-tág zer* there is a knock, *tag-tág có-cé* to knock at the door.

tañ through, v. töi and ttei.

tañ-kun n. of a medicinal herb Med.

tañ-ga v. �权 tañ-ka.

tatká-la Ssk. the present moment Wdk.

tan-dür Ld. a sort of hard cake or bread, resembling biscuit or rusk.

tab-táb v. tob-tob.

tar-tár, *tar-tár-có-cé* Ld. to smooth (wrinkles or folds in cloth, paper etc.)

tál-pa, or tál-ma, Cs.: 'a moment', Sch.: 'quick, decisive, penetrating';
tál-par, Cs. also tál-mar, 1. instantly, immediately, quickly C., e.g. soni go without delay! Lec. — 2. Sch.: completely, quite through, yödel-pa to hew, to cut (quite through), bigs-pa to bore through, to perforate; also tál bigns-pa.

tál-ba a tool, with holes in it, used by nailers Sch.

tí 1. num. fig.: 39. — 2. Not originally Tibetan, designating 'water'; this word has found its way into Ld., where it however occurs only in *káti* saliva (water of the mouth), and in *ná-tí* mucus (running from the nose). — 3. v. spyi.

ti-ka (टिका) explanation, commentary.

ti-tiág, (Sch. yti-lug) bad, mean, silly Cs.; obstinate, stubborn Schr.

ti-nág heath-cock Sch.

ti-pi (?) W. cap, hat (from the Hind. पी?)

ti-ju, Sch.: ti-ju mijyu-ri/ pheasant.

ti-tsa Sty., ti-tsa Sch., anvil.


ti-te, ti-te tse, té-se, the snow-peaks around the lake Manasarowar in Mnarás, which are considered to be the highest and holiest of mountains.

tig 1. also tig-tig, Lec. w.e.; Sch.: 'certainty, surety; certain'. In col. language *tig, dig, tig, tig*, is frq. used for: to be sure! well, well! very right! also as an adj.: nör-dag tig-tig the right, the lawful heir. Cf. *grig; tig lta-çe, tig tsam*, tig-tsád v. sub tig. — 2. Sik. the great hornet.

tig-tig (from तिग्न the n. of several bitter herbs, e.g. of Gentiana Chinraya) several species of gentian.

tig-mén Cs., tig-tsa Ld., the ribands which are wound round the felt-gaiters that cover the lower part of the legs.

tig-tsa = ti-tsa.

tig-rig Sp. inst. of tu-gir.
tin-ne-dzin (समापि Trigl., Was. also समाप्ति) contemplation, profound meditation, perfect absorption of mind, cf. bsam-ytsan, and sgom-pa; tin-ne-dzin byeld-pa Sch., gen. tin-ne-dzin-du 'jug-pa to be absorbed in deep meditation; tin-ne-dzin braun devout meditation takes place; also meton.: the faculty, the power of meditating e.g. gel Mil.

tin-tii clean, well-swept M., Ta.
tin-tiih snipe Ld.
tin (-tin) -iags little bells moved by the wind Sch.
tib-ril, resp. pol-tib, tea-pot, zaiu-tib a copper tea-pot, rdza-tib an earthen tea-pot.
tim-pi Mil. goat's leather, kid-leather, yq from India, dyed green or blue.
th-bu Ta. funnel.
til (विश्व) sesame, til-mär sesame-oil, seed-oil.
tu 1. num. fig.: 69. — 2. an affix denoting the gerund, and used after the final letters n, r, l, s (v. Grammar), to be translated by the participle in ing, or sentences beginning with when, after, as etc.; also used as a finite tense (though seldom in B.), and in that case followed by dug or yod, or also without these words: *dādde dag* I sit W.; grō-ba yin-te Mil. I go.
tu-ru-ka Ma. the Turks, Turkomans, tu-rūpa, imp. tog, C., W., = fēgs-pa, to pack up, put up; to put in or into, *am - būg - la* into one's bosom; *tug-fū* or *fug* preparations for a journey, *tan-rē* W. to make.
tu-teu? Ld.-Gir. (Schl. f. 25, b); teu sērpo; Mil. 59, 4 of my edition; Lex.: teu sāní-kri, where Sch. translates: a square table.
tel-pa Cs.: an instrument for burning Med.; vāgas-tel such an instrument of iron Cs.; sprā-tel Lt.
to to-to-liñ-liñ W., an adv. denoting a swinging motion;
hence *to-to-liu-liu sed se-ce* to play at swinging, to swing.

**tö-la** for tö-la C.

tog 1. (C): 'the top of any thing, a top ornament'; esp. the button on the cap of Chinese dignitaries, as a mark of distinction; tog-dkar, n. of Buddha in paradise (dga-lđam) before his incarnation Ld.-Glr. 8, a.; medin-tog point, thorn, nail. — 2. for tog, and thus prob. also used in skabs-tog now. at present Ld.

tög-sgra, tög-tog-sgra Lex., a rolling sound Sch., acc. to Wdā. also a cracking sound.

tog - til a bump, a swelling, by a knock against the head.

tög-tse W., tög-rtse Lex., hoe, mat-tock, pickaxe W. (in C. cbr.); tog-ldags the iron of the hoe, tog-gyu the handle of it; tog-lab a spade (?) Cs.

töni-töni byed-pa Lex., Sch.: to perforate; to produce a whirling noise.

tob-cə W. button, *tob-cə brgya-bcə* to button up; cf. tobo-ču; (buttons are not in general use in Tibet).

tob-tob smrū-ba to talk confusedly Sch.; W.: *tab-tab*, or *tab-tob ma ko* keep your temper! do not talk with such agitation!

tou-lo polecat Sch.


tr'am-pa hard (of rare occurrence); da-trâm, rus-tram, rtsa-tram, tram-dkār, tram-nāg, are different species of gout Med.

tri-ked v. ti-ked.

tris-la(-la) from trisū trident Wlk.

tre-tre-ho (by the context) a dangerous disease of the stomach or a serious symptom of it Ptk.

trē-ba-cān coloured Sch.
signification of ytan-du) e.g. to cut off, to deliver completely; ytan-nas id.; ytan-kris agreement, stipulation, convention, ytan-kris byed-pa Mil.

Note. Owing to its second signification ytan is often confounded with brtan(-po), or even with bstan(-pa). Not only illiterate people, but well-educated Lamas from T. were occasionly doubtful as to the correct spelling of this word.

## ytan-fsiys (Ssk. तन, Stg., Do, 344 ytan-fsiys-kyi de-ko-nanyid bstan-pa = तनक्याज्ञान, 1. argument, syllogism Cs.; evidence before a court of justice Dsl. च, 6. — 2. Sch.: a standing proposition, indisputable point Thgy. (where in my Ms. brtan-pa is erroneously written; v. the note to the preceding word). — 3. logic, dialectics Cs.; ytan-fsiys-med-par smrā-va is in Stg. the term applied to a kind of kyi-l-kal, evidently: illogical, irrational talk; ytan-fsiys-su bṣed-nas Glr. 96. wishing to clear up, to render evident (?); ytan-fsiys-men-dzam dialectician, logician.

### ytan (तन) talk, discourse, speech
1. In a general sense: *tan cig-pa* C., *tam cig-cig* W., that is one and the same talk, that means the same; ytan bṣad-r-ba to compare depositions, to examine, to try judicially, *tan-dur* W. trial, judicial examination. — 2. news, tidings, intelligence, ytan bṣad-po good news; phyis ytan mi dug after which there are no further accounts Mil.; *tan sād-ic* to tell a tale, a story W.; report, rumour, fame, de phul bṣer-ba ytan rgyal-pos tōs-nas when the king heard the report that... had been delivered up Pěh.; tag-rin-gi ytan fame of remote matters or events; bdag-gis ytan-du tōs-na as I have learned, have been told Dsl. — 3. section, chapter Thgy., frq.

Phrases. ytan glei-ba S.O., Dsl., ytan-du glei-ba Dsl. to speak, to converse, to discourse; ytan byed-pa, smrā-ba, zēr-ba id.; ytan byar groo I shall go and speak to him Dsl.; the genit. preceding ytan always denotes the person or thing spoken of, not the person speaking; či-lat gyir-pai ytan byas he gave an account of the manner how it had happened Dsl.; mtha-pai ytan byed-pa to negotiate about peace Glr.; bṣes(-kwy) ytan byed-pa to begin a religious conversation Mil.; na dé-lat byed-pai ytan mi-la ma lab do not tell any body that I am doing this Mil.; in a similar manner: mi rin-bai ytan bṣrag-go he shall declare it to be unacceptable Thgr. ; pa-mā ytan dris he inquired about his parents Dsl.; bū-moi ytan tōs he heard of the girl Dsl.

### ytan-mug Comp. ytan-rgyud tradition, oral account; deč ytan-rgyud the legend of him. — ytan-nā ill report, slander. — ytam-snyin joyful news, glad tidings, sgro-ga pa to announce Mil. — ytan-bsad-vu v. above. — ytan-de a proverb, a saying Cs. — ytan-rtshug rough speech, abusive language. Note. In W. *(s)pē-ra* is more in use than *tan*.

### ytan(s)-pa 1. adj full, spū gri ytan (s)-pa quite full of razors Thgy.; also Lorr.; more frq. it is spelled (b)ltim(s)-pa. — 2. vb. to appoint, to commission, of rare occurrence. — 3. sbst. Cs.: a term for a thousand billion, yet v. the remark to dkrigs-pa.

### ytan(-ma) I.e. c. (cf. yē-pa) pawn, pledge, ytan-mar jīag-pa to pawn, to give as a pledge, ytan-ma bṣī-ba to redeem a pledge Cs.; *nőr-ta* W. jewels, precious stones, given as a pledge (Cs.: 'pecuniary security, bail'); mi-beta a hostage Cs.

### ytan - ba, with krag, to bleed, to let blood Med.; ytan (-bar) byed-pa, bṣī-ba-la from a vein, or also ytan-ga blōs-pa id.

### yti-kē a kind of louse Sch.

### yti-tug insane, mad Sch., = ti-tug.

### yti-mug (मुख) gloom, mental darkness, ignorance, stupidity, glmpa yti-mug-ba infatuated fools Dsl.; mtha-mo yti-mug-yinl-du soṇ at night I fell into a profound sleep Mil.; in a special
sense: the lowest of the three guña or psychological qualities of animated beings, virtue, passion, stupidity, acc. to the Brahminical theory, for which however Buddhism has substituted the three moral categories: dod-dág, ze-adán, yti-mug, voluptuousness, anger, insconsiderateness (Kopp. I., 33); yti-mug, as for example, is the source of falsehoods told with a pretended good intention, Stg.; the symbol for it is the pig Wdl. Note. The philosophical term ma-rig-pa is altogether different from yti-mug.

**ytig(p)-pa**

**ytig(p)-pa** Lec. to fall in drops, to drop, to drip.

**ytin, Ld. "tiin", bottom, rgyá-mtso** yti-mugs he turned up the bottom of the sea; yti-du nib-pa to sink to the bottom Cs.; depth, hence yti-n zab-po Dzl., yti-n ri - ba deep, yti-n ye - ba not deep, shallow; rgyá-mtso-bas yti-n zab-bo it is deeper than the sea Dzl.; ygán-su yti-rin -ba a deep abyss Thgr.; čé-bo yti-zab-po zig a deep river Dzl. 2112, 1. (in the third line however zab-bo would be the correct reading for zab-po); yti-n zab-kýa dku-brgyád-pa eight cubits deep (lit. with regard to depth holding eight cubits) Dzl. 225, 5; fig. yti-nas from the bottom of the heart, nå-la dâl-pa yti-nas gyis believe in me with all your heart Mil.; ka-grógs and yti-n grógs v. grogs; ka-ikar-yti-nag white without, and black within (fig.) Mil.; the following passage of Mil.: rgyá-mtso čé-la dpe lón-la ka-yti-n méd-pai sgom čég gyis, is not perfectly clear, yet the real sense seems to be: resembling the ocean, be so lost in contemplation, that you do not know any longer a difference between surface and bottom; yti-rdi a stone or piece of lead (zá-nyei yti-rdo Pth.) fastened to a rope, and used as plummet, as anchor, as a clock-weight, as a means for drowning delinquents etc.; *ču nyögy - po - čé - la tiin med* W. a very muddy water has no depth; yti-n ran deep, yti-n méd shallow Cs.; also fig. deep, reserved, covert, difficult toathom, to form an opinion of, and the contrary: shallow, superficial; yti - mi - lón C. of unknown depth; yti-n-iróns-pa fathomed, penetrated, ascertained C.

**ytib(p)-pa** 1. to be gathering, of clouds, sprín-yiub yti-b-pa thick clouds gathering Wdl.; bdug-spôs sprín-bzin yti-b incense wafts along like clouds Glr.; múm-pa ytiib Lec., col. also *nam - ka tib - tib yod* cf. tib-pa. — 2. sometimes for rdib-pa.

**ytimpa** v. tim-pa.

**ytug(p)-pa**, pf. yugs, also btug-pa, cognate to tûg-pa, 1. to reach, to touch, yi-dam-gyî tûgs-kar ytígs-nas putting or pressing (his forehead) against the breast of the image Glr.; mi zîg-gi zâbs-la mgâbos ytiug-pa, or only zâbs-youtu-pa to touch as a supplicant a person’s feet (or skirt) with the brow, to cast one’s self at another’s feet, frq.; btug tûg-pa dañ was explained: when it (the danger) draws quite near Ma.; to overtake, to reach, ni f., e.g. mta the end Lec.; to meet with, to join Tar. 172, 14. — 2. to bring an action against a person, to sue Sch., thus prob. Dzl. 225, 3, and Pth. — 3. zâd-pa to be exhausted, to be consumed(?). Zum. zâd-pai ytígs-pa.— Note. Not only ytiug-pa, but also many of the following words have b as well as g for their initial letter, and moreover a corresponding form beginning with t, of the same or nearly the same signification.

**ytun, Sch. also rtun, col. *gog-tun* (spelling dubious) 1. pestle; there are small ones, like ours and large ones, in shape of poles, as thick as a man’s arm, and about 6 feet long, by means of which the pounding is effected in an excavation made in a rock, called ytun-kûn; ytun(-gyis) rtun-ba to pound with a pestle Dzl.; ytun-po mortar Cs.; ytun-bn, ytun-sé pestle Cs. — 2. mallet, knocker Dzl.

**ytib(p)-pa** more frq. btib-pa, = tib-pa, to be able, piýir ón-du btib-pa-am shall you really be able to come
back? Dzl.; mi btib-pa very frq. not to be able to prevail upon one's self, to be unable, also: to be unwilling, to have no mind (to do a thing).

**ytúb(s)-pa**

* Ld. "štub-cē", = šub-pa, to cut to pieces, to cut up, (in C. btsāb-pa); ytubs-spyid chopper Sch.

**ytım-pa** 1. ferocity, rage; also: adj. furious; krō-žiṅ yṭım-la snyiṅ-rje-med in furious wrath, merciless Dzl.; ędzi-giṅ yṭım-pa klu a Lu in a deadly rage Sambh.; wyżım-pa sgra sgrö-g-pa to roar furiously Pth.; krō yṭım-pa furious with rage Glr.; wyżım-giṅ ṭigō-pa obstinate and unmanageable, of a boy; ężım-po Mil., ężım-can, ężım-lām cruel, fierce, furious Cs.; blā-ma tugs-yyyy-pa on the Lama grows angry Mil. nt.; ężım-mo fem. a fury of a woman Dzl. 22, 10; Sch. also: hangman (?); rluṅ ężım-mo Cs. a furious wind, a hurricane — 2. = btım-pa, t.rpm-pa, to veil, to cover; to wrap up, e.g. the head; with the instr. to wrap up or cover with something.

**ytım-po** 1. v. ężım-pa 1. — 2.

* (hot) in the more developed mysticism the power which meditating saints by dint of long continued practice may acquire of holding back their breath for a great length of time, by which means the air is supposed to be drawn from the rō-ma and rkyān-ma (two veins, v. rta-ba) into the ḍbū-ma (sgrö-ṛtsa, dhū-ti, aorta?) thus causing a feeling of uncommon warmth, comfort, and lightness inside, and finally even emancipating the body from the laws of gravity, so as to lift it up and hold it freely suspended in the air, Mil. frq.; v. also Tar. 186, 20; ężım-po bde-drōṅ the feeling of warmth just mentioned Mil.; ężım-po ḍar the warmth of meditation commences Mil. The three above-named veins are symbolically represented by a-shād, i.e. the second half of an Ngu, viz. unft, hence a-shād-yyyy-pa

the three veins'-meditation-warmth, Mil.

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**yṭim-ba** to grind, to pulverize, to likeness, medicinal substances etc.; cf. fag-pa.

**yṭe-pa** W. (Ld. "stē-pa") yṭe-ba, yṭe-ma C., yṭe-pa Lex., pawn, pledge, bail (Sch. also: a present); cf. yṭa-ma; yteu id.? hostage? Tar.


**yṭo** Lt., Thgy. a magic ceremony for the purpose of averting misfortune; yṭo-bōs id.

**yṭogs-pa** 1. also btóg-pa, sög-pa, to pluck off, gather, crop, tear out (one's hair) Lex. — 2. v. se-gol.

**yṭogs-pa** to belong, appertain to; belonging, rgyal-pi yṭu-la yṭogs-pa yin you belong to the royal blood or family Dzl.; dei nān-du mi yṭogs-sam am I not included in them? Dzl.; dzamb-sūkh-śi-la yṭogs-pa belonging to Dzambuling Glr.; "di kē-ka dañ ma tōg" W. do not meddle with that! ma-yṭogs-pa, gen. adv. ma yṭogs-par except, besides. — yṭogs-dōṅ Sch.: 'to love, to like, to wish; a good-for-nothing fellow'(?).

**yṭon-ba**, pf. btāṅ, fut. yṭāṅ, imp. toṅ (W. "tāṅ-če", imp. "toṅ")

1. to let a. to let go, to permit to go, to dismiss, ēiḥ pīyir bdāṅ-user-mists-kyis yṭon why should we let you go, suffer you (our teacher) to go? to let escape (a prisoner) Dzl.; to let loose (a dog against a person) Mil.; to let go, to quit one's hold ma yṭon, col. "ma tan" don't let him go, stop him! to leave, abandon, renounce, ēiḥ one's religion; more definitely: blo yṭon-ba, v. blo; yōins-su yṭon-ba to abandon altogether Dzl.; to leave off, to abstain from, yṣk-par byā-ba yṭon-ba to leave off killing Dzl. b. to let in, to admit, sgo-nas through
the door Dzl., nān-du ytōn -ba to permit to enter. — 2. to let go, i.e. to make go, to send, mī a man, a messenger, very frq.; dzam-bui-glu-kīn-tu btān -nas he made him go all over the country of Dzambuling Dzl.; skjel-du ytōn -ba to dispatch for conveying (a message); lēn -du ytōn -ba to send (a person) for (a thing); tōl -ba btān -ba -las he sent out searchers (people in search) Dzl. 2, 18., unless this passage should be read tōl -ba. — 3. to let have, to give, so in W. almost exclusively; sma nōn -ba to give medicine, nōn -twl tho the way of giving medicine, for 'a dose' Med.; nōn -sems -ldun id. S.g.; nōn -sems liberality, bounty; *tōn zer* he says, give me! he wants to have, he tries to get W.; ḏn -la nōn -ba to have, to give a person up to reckon, i.e. to destine him for the priesthood, to make him take orders. — 4. to make, to cause, e.g. a smoke by lighting a fire Ghr.; with the termin. to turn into, byē-ta nēnulān -du sandy plains into meadows Ghr.; rīms -(nad) nōn -ba to cause, to send down, epidemics, plagues (of gods); to construct, rīms to place, chains before a building Ghr.; in W. *(s)kaṁ tān -ce* to utter sounds, *kuō to set up a cry; *ku to raise, to make crooked, to bend; in forming intensive verbs: *go cuā tān -ce* to decapitate; *tōn toā, pisn -toā* take out! throw out! *tān -ce* put salt into it! *cuā tān -ce* to water (the garden); *lud tān -ce* to manure (the fields). The participle *taw-pa* is used adverbially in Lt.; *nē tān-pa ā tān-pa* from here to there, from this place to that place (= btun -ce).

 ytōn? ytōl-la mnān -pa, of the sun Pth., of the galaxy Mil., evidently denotes the disappearing of these celestial bodies by enchantment or only as a poetical figure; perh. = ydos, or to be explained by ytōl-pa II.

 ytōl-pa I. also ytōd-pa, pf. btad, nōn, nōn, imp. btod (Mil.; Cs. tōd?) 1. to deliver up, tāg -tu into the hand, to hand over Ghr., to hand to a person the subject for a theme or problem Ghr., to commit the management of the household to another Dzl., to commit a child to a teacher Dzl., ḏn -la bda -n to confer important offices on the priesthood Ghr., rīg-pa to teach; yēig smyōn yēig -la ytād-pa to communicate one's feelings to one another Ghr. — 2. to lean against or upon c. dat., e.g. to rest one's head on one's arm; to lay or put against, to, or on, one's mouth to a person's ear Thgr., the tip of the tongue against the palate Gram. — 3. to direct, to turn, mī-la mgō-bo, one's face towards a person Lt., mī-la mdzūb -mo, or ḏg -mdzūb to point at a person (with the finger) Ghr.; *go nud -yōg sāl -po yōn -du ytōn Ghr., the door points south, towards Nepal; *būm -la to take aim, to aim at Lec.; rūn -bā dōnpo ytōn-pa to listen to, to give a person a hearing Mil.; sems, resp. ḏn -pa Mil. id.; *od-zōr la ytād -nas yēig -pas* turning after a ray of light, following it with the eye (= būn -nas) Ghr.; also used absolutely: dkar-kūn ytōd-pa the projecting windows S.g. (?) — ka ytōt-pa Ghr.? II. inst. of rīt -pa, to fasten (cows etc.) to a stake (driven into the ground), to tedder.

 ytōm-pa to talk, to speak Sch., cf. *ytam (?).*

 ytōms-pa filled up, full, for bītāms-pa, yātāms-pa, Sch.

 ytōr -ba (Lec.; ḏa) cf. *fītōr -ba, 1. to strew, to scatter cirdp., mé-tog-gis ytōr -ro Dzl. they strewn flowers, also ytōr -to Dzl.; nā -la bā ṣah -tā -be they that threw earth upon me Dzl.; sā -la ytōr -ba to scatter over the ground Ghr. — 2. to cast, to throw, ccar., books into the water Ghr., a ring into the air Ghr.; to throw out, e.g. spittle into a person's ear, for healing purposes (= ḏār -ba); to cause to circulate the chyle through every part of the body Med.; to waste, to dissipate Dzl., occasionally with the accus. of the vessel containing the substance thrown out: nū-
Ma ytor-ba Glr. (a cow) emptying its udder by discharging the milk.

3. Sch.: 'rub ytor-ba to rend, to tear to pieces'.

Ytor-ma strewing-oblation, an offering brought to malignant demons, either as a kind of exorcism or as an appeasing gift, in order to prevent their evil influences upon man; mchod-pa dai ytor-ma sbgyin-pa to offer such an oblation, ytor-mar sio-ba to devote something for it. The ceremonies are similar to those used in sbgyin-sreg Schl. Buddh. 249; the offerings consisting of things eatable and not eatable, of blood, and even of animal and vegetable feces, scattered into the air (the benefit being shared by the dri-za q.v.).

There are various sorts of Torma-offerings, according to the nature of the substances offered (cu or cab-ytor, phy-ytor; phag-ytor, an oblation of the fragments of a meal Mil.), or according to the time at which (dgu-ytor v. dgu), and the purpose for which they are offered (mtsun-ytor v. mtsun).

Other names of Torma-offerings are: bta-du-rgya, mar-me-rgya, tin-lo(?)-rgya, ca-ytsim etc. Tormas in general belong to the ceremonies most frequently performed; ytor-za are the vessels and other implements used for that purpose; ytor-sde Sch.: 'a bowl for these offerings' (?). — ytor-zim Lex. ་བོའི བསྡེས་མྱིན། བསྡེས་མྱིན། oblation of the remnants of the daily meal to creatures of every description.

Ytor, only in ytor-med, = ka-med, not known, dubious, jo-ram mdo-ram ytor-med-do one does not know yet, whether it will be a boy or a girl Dzl.; zii bya-bai ytor med not knowing what to do Dzl.; gar tal-bai ytor med not knowing where she had gone to; bdags-la ytor med I do not know any thing about it Dzl. — (Sch. has a verb ytol-ba to perforate, pierce; to discover, disclose; v. rtol-ba).

Ytos size, width, quantity, ri-boi ytos tsam as high as a mountain Lex.; rim-gro ytos-tsi-ba, like rgya-tsi-ba, great marks of honour, extraordinary homage.
pa (Lex. w.e.) may accordingly imply: to introduce a custom.

Comp. rta-rkyid(-pa), or -skyid(-pa) one skilled in horsemanship. — rta-bekraigs (*stab-rägs* Ld.) a clattering train of horsemen. — rta-gal Ts. pouch or bag of a horseman, saddle-bag. — rta-gräs = rta-rä. — rta-bgäd a horse-laugh, rta-bgäd-kys däba-pa to set up a horse-laugh Sch. — rta-mgö a horse's head; rta-mgö-ma v. go-tsäm. — rta-mgrin (यात्रीन) n. of a demon (Schl. 110), a terrifying deity. — rta-sga, W. "tse-ga", saddle. — rta-sgäm a large box or chest. — rta-sgo v. sgo. — rta-sgyel, gen. connected with mi-bad, the slaughtering of men and killing of horses. — rta-nám Tibetan horses, small, strong, unshod, v. Hook. II, 131, and so already in Marco Polo's travels. — rta-rña horse-tail, "tse ná-ma yod" W. it is (made) of horse-hair. — rta-lëdäg horse-whip; whip in general. — rta-chag dry fodder or provender given to horses, corn, oats. — rta-mbög the best horse, a splendid horse, state-horse; gen. a fabulous horse, a sort of Pegasus, thus e.g. Glr. chp. 6, where it partakes of divine properties (rta-rgyal-po can-käs bā - la - ha; acc. to Schl. p. 253 rūa-rta is the same). — rta-mbög-ka-bab = yyas-su-ytsám-po = miad-ris - ču n. of the principal river of Tibet. — rta-läsä he with the green horses, the sun, po. Glr. — rta-rña horse-ear, n. of one of the seven gold-mountains, surrounding the Rirab. — rta-pa horseman, rider, "tä-pa ta-bom" Ld. a balancing-board, so-so-saw; rta-pa dpa in horse, cavalry Cs. — rta-lpaägs a horse's skin; n. of a medicinal herb Med. — rta-bäsä 1. a large stone or raised place for alighting from a horse (?) Cs. 2. the superstructure of a large door or gate, the arch of a gate-way, Lex. tao-ra-ña, ताम्या? — rta-dbyäs ब्रह्मचारी n. of a great scholar Thgy. — rta-bél a horse's front-hair Cs. — rta-sbäsä horse-dung. — rta-rmig a horse's hoof; n. of a plant Med. — rta-rmig-ma a lump of silver bullion like a horse's hoof Cs. — rta-räzi one that tends horses; a groom Glr. — rta-zün a good horse. — rta-zám 1. post-station, rta-zám-gyi tsi-ga-pa a post-house; rta-zám-gyi spyi-dpon postmaster-general Cs. 2. in Ld. also for rta-zám-pa. — rta-zám-pa postillion, courier, express, estafet. An estafet rides day and night, mounting fresh horses at certain stations, and making the way from Lé to Lhasa (for ordinary travellers a journey of 4 months) in 18 days. — rta(-) -ū -lag a compulsory service consisting in the supply of horses. — rta-rä, rta-gräs inclosure, stable, for horses. — rta-kā 1. horse-flesh. 2. the oblique abdominal muscles of the hips. — rta-kād curry-comb Sch. — rta-ysär a horse not yet broken in or dressed Schr. — rta-bäsä stallion. — With regard to the colour of horses (epü-ka), the following distinctions are made: rta-ðkär a gray or white horse; rta-rkyan-näg or kam-näg Sch. a dark-brown horse; rta-käm-pa Ld. a yellowish-brown horse (Sch. a dark-brown horse); rta-käm-däm Sch. a light-bay horse, a sorrel horse; rta krä-bo a piebald or a dappled horse Ld. - Glr., Schl. fol. 26, a; rta-grö Sch. a gray horse, rta-ðkär a light-gray horse, rta-ðkäm Sch. a dapple-gray horse, rta-ðkäm-däm a roan horse, a roan; rta rgya-bo Sch. a chestnut-bay horse (a bayard, a brown horse) with white breast and muzzle; rta nā-pa an isabel Ld. - Glr.; rta riog-ðkär a bright bay horse; rta-sño-kra, rta-sño-rig-can Sch. a dapple-gray horse; rta-sño-näg Sch. a dark-gray horse; rta-rig-kra Sch. a spotted horse; rta nág a black horse; rta-brau = rgya-
bo Sch.; rta-mog-ro Glr. a yellowish-brown horse; rta zag-pa Sch. a horse having gray and white spots; rta â€œba Mil., Ld.-Glr., a black horse; rta ra-râ€œ Sch. a yellow-dun horse; rta râ€œ-pa Ld. a tawny horse (Sch.: a white and red spotted horse); rta râ€œ-râ€œ an ash-gray horse; rta rag-sâ€œ, or rta ser-ser Sch. a yellowish-red horse; rta sram-sâ€œ Sch. a gray horse with a black mane and tail.

rtâ€œ-pa (र्तैङ्ग) 1. perpetual, constant, lasting, eternal. 2. perpetuity, duration to all futurity, a quality which, acc. to Buddhist views, can be ascribed only to the vacuum, to absolute emptiness, the perishable; de yan mi rtâ€œ lasting, durable, reliable, rtu-feul lasting and hence: to be worldly-minded lying, i.e. disposed to lie down, to be continually at rest, Sg.; rtag-chad lasting and transitory, frq.; rtag-par, or more frq. rtag-tu, always, i.e. 1. continually, 2. at each time (Dzl. 32, 5); rtag-tu-ba perpetuity, eternity Cs. — rtâ€œ-po, Ld. *rtâ€œ-po*, lasting, durable, reliable, btâ€œ-ba id. C.; rtâ€œ-snyom-la C. adv. uniformly, equally. — rtâ€œ-râ€œ Kör-ba Sch.: a constant change(?)

rtâ€œ (cf. rtâ€œ-pa) 1. resp. *râ€œ-dagu signs, token, mark, characteristic, *râ€œ-bâ€œ W., *rtâ€œ-pa* Ld., id.; rtâ€œ byâ€œ-pa, vulg. *râ€œ-rgyâ€œ-pa* to make a mark; râ€œ-ba byâ€œ-bai rtâ€œ yod-pa (partic.) one having the outward marks of an ecclesiastic Glr.; b kra-sâ€œ rtâ€œ v. b kra-sâ€œ; omen, prognostic, = itas, bâ€œ-mo skyâ€œ-bai rtâ€œ a prognostic of a girl being born Med.; proof of a thing, c. genit., frq.; mion-rtâ€œ Dzl. id.; proof, argument, evidence, *â€œ tâ€œ-pa-ne zum* Ld. upon what evidence have they seized him? *tâ€œ-pa zâ€œ-gos* you must prove it, *tâ€œ-pa-an mi dug* there is no trace, no evidence, left. — 2. inference, deduction Ws. (320). — 3. the black, the centre of a target, W. *tâ€œ-la zâ€œ-gâ€œ* to take for a mark. — 4. sexual organ, organ of generation, rtâ€œ-sam bâ€œ-ga as two synonyms for the same thing Wâ€œ, pó-râ€œ, mís-rtâ€œ frq. — 5. gift, present, resp. *râ€œ-dagu-rtâ€œ. — 6. any mark for denoting grammatical distinctions, such as terminations etc., ni f.; rtâ€œ, jâ€œ-pa using such marks, making grammatical distinctions, seems to imply about the same thing as our etymology, the etymological part of grammar. — rtâ€œ-yig 1. stamp, type(?) Ch. 2. letter of recommendation, credentials W. — *râ€œ-nil* W., lot, *râ€œ-nil tâ€œ-gâ€œ* to cast or draw lots (a half-religious proceeding) cf. rygan.
ma' W. the following day; *tsin - jüg* remaining part, the last remainder, *di-rin ja tsin-jüg len son* W. to-day I have used the last of my tea. — rtin-pa 1. the end, extremity, lowest part, e.g. of a stick Glr.; gen.: 2. the heel of the foot, rtin-lcags a spur, rtin-lcags rgyā-pa to prick with the spurs, to spur; rtin-ču the Achilles-tendon.

rtib-pa, pf. brtibâ, fut. brtib, imp. rtib(s) to break or pull down (cf. rdib-pa).

rti, sometimes for rtu, a foil.

tüg-pa 1. excrement, dirt tüg-skâm or -skâm dry excrements Med.; rgyal-srid tüg-pa bzin-du dór-ba to throw off royalty like dirt Ptb.; tüg-pa gyis-pa rdo a stone for wiping one's self Mil. — 2. C. wind, fistulacence. — 3. (b) tüg v. sub fôgs-pa.

rtin v. ytan; rtun - ril a ceremony-bowl Sch.

rtin-pa, brtin-pa, diligence, rtin-pa skyed-pa to be diligent Zam. Cf. dün-pa, and tshu. Us. vinf. tshu. (cf. tüg-pa, or rtal-ba, blunt, dull, mson-rtul a blunt weapon Cs.; gen. fig.: dbas-po rtul-po (opp. to rnon-po or nôba sharp, and brin-po middling) dullness, stupidity, imbecility of mind; dull, stupid; blo-rtul weak intellect. — (b) rtul-pôd-pa (বীবী) boldness, courage; bold, brave Dzl.

rtu feal, colt, rtu brañ-ba to bring forth a colt, to foal Cs.

rten (cf. the next article) that which contains, keeps, or supports a thing, 1. a hold, support, esp. in compounds: kar-tén the plinth or base of a pillar Cs.; nkan-rten (resp. zoks-rten) a foot-stool Cs.; ṭu-rten a present given to support a supplication, and never omitted by Orientals when making a petition; *sem-tén* W. token, keep-sake; — esp. a visible representation, a statue or figure of Buddha or of other divine beings, which the pious may take hold of, and to which their devotions are more immediately directed (v. the explanation in Glr. chp. II, init.) — 2. receptacle, resp. yuln-rten, for the bones or relics of a saint, mchöd-rten for oblations, v. mchöd-pa, compounds; ríg-pai rten receptacle of the soul, i.e. the body Schr.; ríg-pa rten-med-pa, rten gan bral-ba the houseless, bodiless soul Thg.; jig-rten v. jig; snyin ni tse srog sêma - kyi rten the heart is the seat of life and of the soul Mây.; seat, abode, residence, of a deity, sanctuary, temple (Dzl.), shrine, rténg gye jtsö-bo the deity residing in a shrine Glr.; visible representation, symbol, of divine objects or beings, esp. the rten yugm skú-rten an image of Buddha, yuln-rten symbol of the doctrine, gen. consisting in a volume of the holy writings, tig-s-rten symbol of grace, a pyramid, Köpp. II, 294. Hence rten might very suitably be used for denoting the material element in the Christian sacraments, viz. the water, and the bread and wine. — 3. present, gift, prop. for zu-rten (v. sub no. 1), and then in a more general sense, resp. yêyag-rten, W., for yêyag-rágas; also offering, oblation. — 4. sex, specified as male, female, or hermaphrodite, independently of age S.g.; sometimes comprising age S.g.; or denoting age alone, as child, man, old man Lt.; calling, situation in life Tar. 163, 15 (where gyi ought to be changed into ni) 176, 15; 178, 18; some compounds follow still at the end of the last article.
one is intent on watering; sér-bal dka-sūb-la v. dka-ba compounds; kjed-kjis y´sun-ba - la brtén-nas following, obeying (your) orders Glr.; nai nîs-pa-la rtèn-nas relying on my strength, i.e. by the help of my strength (you will be able to get to that place) Mil.; hence (b) rtèn-nas is frq. used for: in consequence of, with respect to, concerning etc.: rkyen dé-la rtèn-nas in consequence of this event (the doctrine spread) Tar. 8, 1; *gha-la tèn-nas* why? wherefore? C.; yui kjid-par-čan-la rtèn-nas (to sin) with regard to a noble object Thgy.; to hang on, to depend on, to arise or issue from; rtèn-par ‛brèl-ba v. rtèn-brèl; to be near, to border on, *tèn-te yod* W. (the two villages) are contiguous to each other; yád-pa, ston-pa to be directed, to be situated, to lie towards, lhó-þügs-lar to be situated towards the south Sambh.; od-zér-la rtèn-nas rgya-pa to look after or pursue with one's eye a ray of light, like yòd-pa I. 3. Cf. sten-pa. — 2. sbst. that which holds, keeps up, rgyal-poi rtèn-pa (these) are the supports of kings Dzl.; brtèn-pa rús-pa ynas-lugs bstán-pa ‘the doctrine of the hold-giving bones’, osteology Mié. 3. adj. attached to, faithful C.

Comp. rtèn-grogs, tse brl-por grógs-pai rtèn-grogs perh. erro. for ytan-grogs. — rtèn-yñas Gram.: the case which denotes the place of a thing or person, the locative. — rtèn-brèl, or in full: rtèn-par brèl-bar gyûr-ba or byûn-ba ‘the coming to pass in continuous connection’ (the explanation of Burn. I., 623 is grammatically not quite correct) i.e.: 1. in a general sense: the connection between cause and effect; in a special sense, the Buddhist doctrine of the rtèn-brèl bûn-grnîs, वैद्यक, the twelve causes of existence Wûk. 551 (with illustrations); Schl. 23, Burn. I. 485, Köpp. I., 609. 2. the auspices of an undertaking, in as much as the complete knowledge of the causal connection of things implies also a certain prescience of future events; rtèn-brèl rtòg-pa to investigate the auspices, sès-pa to know them, (a physician e.g., when treating a patient, must try to find out the auspices) Med.; rtèn-brèl bzañ or legs good auspices, bán bad auspices, frq.; so also frq. col. — rtèn-na prop, support, pillar S.g., *tèn-tün* W. a pole used as a prop; rtèn-sa Mil.?

र्तोग-गेबा (नी) the act of arguing, reasoning; dialectics Cs.; Sch. distrust, suspicion (?); ka-bhad rtòg-ge slöbdpon seems to describe a teacher who talks in a hypocritical manner with a mere appearance of wisdom. — rtòg-ge-pa an arguer, disputer, reasoner, dialectician Cs.

र्तोग-पा rtòg-pa I. vb., pf. brtæga (rtòg q.v.), brtæg, imp. rtòg(s), 1. to consider, examine, search into, look through, cca. (also dat.), brtægs-na mi ñ̃s though one meditates (upon the soul), one cannot understand or fathom it Mil.; frq. with a single or double indirect question: to examine whether (or whether not); brtæ-geyod (or rtòg-rýg) yòtùn-ba Pth., Mil. id.; brtægs-geyod examination, trial Zam.; c. termin. to discern, to recognize as, e.g. mărís-par brtæg it is ascertained to be bile, to be caused by bile Med.; so - sôr rtòg-pa Sty. prob. to recognize as being different. — 2. to muse, to ruminate, to trouble one's head about a thing, which is considered a fault much to be guarded against, and the more so, as religious faith as well as meditation require the mind to be strictly directed and entirely devoted to the one subject in question; hence ma-rtòg tûn-dzûn Mil. contemplation without any disturbing reflections and by-thoughts; cf. no. II. — 3. v. dog-pa.

II. sbst. 1. consideration, deliberation, reflection, cf. I., 2; rtòg-pa skyê-ba, rtòg-pa-la ¡jùg-pa to reflect on a thing, to indulge in musings Dzl. — 2. scruple, hesitation, rtòg-pa skyê-te to grow doubtful, hesitating Mil.; rtòg(-pa)-med(-pa) simple, unsophisticated; simplicity; singleness of heart. — dé-la rtòg-jûg mi byed Glr. he does not meddle with that.

र्तोग-पा (प्रत्य. प्र०. र्तोग-पा, like novi of novoc) 1. vb. to per-
of a thing Dzl.; rtdgs-par byéd-pa to teach, to demonstrate, to convince a person of Dzl.; md-rtögs-pa stupid, ignorant; ignorance Mil. — 2. sbst. (but in Tibetan always construed as an infinitive with the accus. inst. of the genit., and with an adv. inst. of an adj.) knowledge, perception, cognition, frq.; sems rtögs-pa the knowledge of (one's own) soul Mil.; mniön-par rtögs-pa clear understanding or perception, in modern Buddhism the same as ston-pa nyid Trig. 21. — rtögs-pa cān, rtögs-lsdān rich in knowledge Mil. — rtögs-pa byōjd-(pa), for चवचववचव चवव भबव, cf. Burn. I. 64, a moral legend. — rtögs-spyöd theory and practise, rtögs-spyöd byed-pa to know and to do, rtögs-spyöd la mkās-pa theoretically and practically religious. — rtögs-dod-cān desirous of knowing or learning, inquisitive Mil. — Sometimes for toga-pa.

also rtod-pa, a stake, in the ground, for teddering a horse, for securing a boat etc.; a peg, in a wall, for hanging up things; rtod-tāg a tedder (v. btod-pa); rtod-pa brygāb-pa to drive in a stake or peg.

2. vb. to tedder, fasten, secure Dzl.

rto-d-pa, rtöd-pa, brtö-d-pa, btöd-pa 1. sbst., with or without yīā, ccd., to place confidence in a person, to rely on.

rtö-d Mil., cān rto-l Tar. 164, 20, Schf. the pith or marrow of a doctrine; rtölskyes-kyi lsa-pa Mil.? — brtö-l-sa-pa Tar. 197, 8, Schf. to know thoroughly.

rtö Ca., rtö-gog Lex. w.e.; Sch.: a bastard, an animal of a mixed breed, rtöl-pa a male, rtöl-mo a female bastard Ca.; acc. to Desgodins the cross-breed of a yak-bull and a gar-mo. Cf. ltor.

rtol-ba, pf. brtol (Ld. "stöll-dé") 1. to bore, to pierce, to bore into, cci. & t., Stg.; to bore through, to perforate cca., a board etc., sgo-ña the shell of an egg (of chickens creeping out) Sch., to open (an abscess) by a puncture; to make an incision; "bi-gān" W. to bore a hole. — 2. to come to, to get to, to arrive at, yma-s-su to (at) a place Lex. (cog. to tāl-ba, tēl-ba); yona-dus-brtol Lex. w.e.; Tar. 30, 22, Schf.: धाराभासः the coral-tree, Erythrina indica; also a tree of paradise. (In Dzl. शः, 13 the manuscript of Kyelang has: dē-dag-las rtol-ba it out-passed them).

lta 1. more correctly bīta, v. sub lā-la-ba, I. 1., we will see, Mil., frq. — 2. in various phrases and expressions, in which its special signification is no longer clearly discernible: a. lta cī smos Dzl. and elsewh., the most frq. form, lta smos cī dgos Thgy., lta smos cī sāal (eleg.) Stg., W. more distinctly: "lta dgos cī yod", also "zer dgos cī yod", far from, not to mention, to say nothing of, how much less, how much more; with a preceding infinitive or noun: dū-dag dū-la lta cī smos to say nothing of the conversion of these! how much easier is it to convert these! Dzl.; à-skol lta cī smos how much more we! Thgy.; lta zog is much the same: to zlā-ba lta zog to say nothing of years and months; "tar zog, tā-la zog* C. id. — b. the word is frq. used after participles or adjectives ending with pa, when, judging in each case from the connection in which it happens to stand, it may be deemed equivalent to: evidently, indeed, thus then etc., spoken either with emphasis, or ironically, or in a sorrowful tone. As it is next to impossible to learn from the Tibetans the exact import of those little words, which slightly modify the grammatical and logical relations of a sentence, European translators have generally passed them over. Cf. Dzl. रृभ, 18, स्त, 2 (where a shad ought to be added), लाल, 7 (where atie means though), जो, 18; Tar. 7, 17, 19. In Dzl. रृभ, 7 lta, in accordance with the manuscript of Kyelang, is to be omitted. — c. like, as, (lā-ba sbst. abstr., lā-bu adj., lā-bur or lār adv.), dū-ba lā-bur yod-
pa žiγ one having the nature or the colour of smoke Glr.; rta būs rgnyig-pa ltá-bu sgra a noise as if ten horses were galloping Glr.; . . . ltá-bu mkās-pa žiγ a man as wise as . . . Dzl.; pa-ma ltá-bur gyur- to he was (to him) like a father Dzl.; bai dzo ma ltá-bu dan ldan-te having eye-lashes like those of a cow Stg.; rṇi-lu mī- mkū-ba bū-la byin-pa ltá-bu ma yin not as if she (the mother) would give her child only what she does not want herself Thgy.; žēs-pa ltá-buo is the usual expression for quoting a passage from an author, and always follows the quotation; kyod nā-lta- bū-min you are not my equal, and also: you are not in my situation Mil.; dī-lta-bu, dē-lta-bu, one like him, such a one as he; cī-lta-bu what sort of? sain-rgyas sēs byā-ba cī-lta-bu yin the so-called Buddha, what sort of being is he? what is meant by ‘Buddha’? Dzl. cī-lta-bu-la bakal-pa žēs byiγ what sort of a thing is called ‘Kalpa’? jī-lta-ba v. ji; jī-lta-bu of what kind, as a rel. pron. Sometimes lta alone is used for lta-bu: kyōd-lta your equal Mil.; so prob. also in the passage Dzl. ėsw, 8, where yōd-pa lta cī mtoṅ would be = yōd-pa ltā-bu gua mtoṅ (better than taking lta cī mtoṅ for lta cī smos Sch.) In Dzl. ėsw, 13, and ėsw, 3 ltā- žiγ is prob. to be altered into ltā-zoγ, v. sub a, 2, above. — d. lta is sometimes a mere expletive, e.g. in dā-lta (v. da), and after the conditional na (Dzl. ėsw, 1; ėsw, b; gr, 16, ėsw, b.).

ltā-ba I. vb., pf. btaas, fut. btea, imp. lto, bte, resp. žiγ-pa (cf. lto-pa) 1. to look (as an act of the will, cf. mtoṅ-ba), to view, often with mig, or mig-pa (v. below); blta-na ma mtoṅ though you look (for it) you do not see it Mil.; *nā-n tan žib-za ltoś* Ld. look at it accurately! *to žiγ* C. look (before you)! have your eyes open! *to žiγ nyen žiγ* C. attention! mind! be careful! ltā-bas žog mi sēs I never can look enough at it; with nas: to look from or through, sgo-seṅ-nas (to peep) through the narrow opening of a door Tar.; blta-na sdiγ-pa pleasing when looked upon, charming to look at; also n. of the city of gods on the Rirāb Stg., and of one of the seven golden mountains around the Rirāb Glr.; ltā-ru soṅ go there and look (at it)! *ltā-la ton* W. let me look (at it)! show it me! ūn-son-du ltā-ba to look around Dzl.; *cog-cog-la*, or *yc-yom-la* col. id.; yin mig, or yin (to look) back Dzl.; *ji mig log lta-če*, or *ji-pa gyur-te lta-če* W. id.; to inspect, ced., rarely c.a., frq. Glr., Dzl.; kyed mi-nus-pa-la blta-na if one views, considers, your in- ability Dzl.; nas ma bitas-na if I do not inspect it Glr.; *ghan-la te rons* C. whatever one may fix his eyes upon = whatever it may be; to look after or into, to revise, to examine, to try, rta lta-ba to feel a person’s pulse Med.; ūn-nam bte I will see, if I can help Mil.; also: I will see, whether it has done good; su cī bte let us see who is taller Mil.; e’ tsad lto sīg see, if you can put it through Glr.; rūn-sor bte we shall see that afterwards Mil.; yās-dag- par lta-ba to examine or search into min- utey Mil.; *tsod lta-ba* in col. language is the expression most in use for to examine, to put to the proof, to test, to try, to sound etc. Lastly, as a mere act of the mind: to meditate, reflect, muse, ponder, investigate, du sdu bte let us see how many there are Mil.; lta rōg byed-pa, or ytōn-ba Mil. to investigate closely. Also in a mystic sense, v. sdom-pa I, 2. — 2. ced. (or acc.) and termin., to look upon a thing as, sēs-pa-la zōg-tu to look upon knowledge as deceitful; dkon-māg ysum mi bdēn-par lta-ba to think the three treasures to be untrue, not real, = not to believe in them. — 3. c.dat. (rarely termin.): to have regard to, to pay attention to, to take notice of, and with a negative: to be indifferent to, not to care about, sroγ-la mi lta-ba not to care about one’s life (from heroism or desperation). — 4. to be situated or directed towards, mdo ni nūl-bu lta the lower part of the valley is situated towards the west. — 5. nas bltaas-pa in my opinion;
sá-la báltés-na(s), or rțén-nas, with regard to me, for me, for my sake Glr.; yžán-
ma-rnams-la báltés-pas as far as the others are concerned, with regard to the
others Glr.

II. sbst. 1. the act of looking, beholding, v. I, 1. 2.; lta-ba yán-s-siṅ circumspect Glr.
— 2. contemplation (mystical) v. sgóm-pa I, 2. — 3. (क्रिया) opinion, doctrine, theory,
philosophical system, school (in Tibetan a verb, cf. rtogs-pa II), rtögs-par lta-ba the
theory of perpetual duration (of earthly things); nán-par lta-ba a false opinion, =
lta-lóg.

Comp. lta - nyül - pa a spy, scout, lta-
nyül byed-pa to spy, to explore, v. nyül-
ba. — lta-stánis, resp. zyig-stánis Pk. the
look, or manner of looking, air, mien, zi-
bai lta-stánis a mild look, or countenance, Cs.; krö-bai lta-stánis an angry or fierce
look Cs.; esp. the magical and powerful
look of a saint, lta-stánis zyig maṇḍá-pa to
cast such a magical look Mil.; lta-stánis-
lha bzigs-pa, lta-stánis-kyi nán-nas ča-ba
Mil. to sit, or stride along, with such a
look, i.e. with great solemnity of deport-
ment, as of one in a trance; lta-stánis-bzhí
the four magical looks, viz.: gzigs-pa lta-
stánis the attracting look, skröd-pa lta-
stánis the repulsive look, thün-bai lta-stánis
the precipitating look, rèns-pai lta-stánis
the paralyzing look Cs.; also sérn-séi, glán-
po-čéi lta-stánis-kyis zyigs-pa to look at
a person with a lion’s look, with an elephant’s
look. — lta-lóg, in later lit. and col. lby-
lta, false sentiment, not only false doctrine,
heresy, but any irreligious impulses of the
mind, perverse and sinful thoughts, e.g. lóg-lta skyés-te is used for conspiring against
a person’s life Glr., giving way to doubt or
weakness of faith Glr., falling in love
with a woman Pk.; mí-la lóg-lta byed-pa
to slander, to abuse a person Glr.

Comp. lta - nyül - pa (of rare occurrence) the seat of honour Dzl. — 3. the back,
gri-ltag the back of a knife. — 4. ltag-
yog sgur - ba to turn upside down Dzl.; ltag-na(s), ltag, above, sgö-ltag above the
door, grön-ltag dgön-pa Mil. the convent
above and behind the village, the front-
side of the houses being gen. turned to-
wards the valley and the river; thus ‘be-
hind’ is equivalent to ‘higher up’; ltag-
na-med-pa (of rare occurrence) for bld-
na-med-pa the highest, चयनसु; ltag skör-
ba to strangle, to suffocate Glr.; ltag yéö-
pa 1. Cs. to cut off a man’s neck, to
behead. 2. W. to make a person change
his mind, to alter his sentiments; *ne kó-
la gyö-pa tag čad yin* I hope I shall
talk him out of it, shall dissuade him from
doing it; ltag nyül-ba to lie backward Sch.

Comp. ltag - sgo the back - door of a
house, v. above. — ltag - yéöd or - čad 1. de-
capitation, 2. Sch.: changeable, fickle, in-
constant. ltag-chö Med.; Sch.: ‘sinew of
the neck, the covering of the neck’. — ltag-
máid Sch., ltag-sdād Lt., the hole in the
occiput, the connexion of the brain with
the spinal marrow. — ltag-spu neck-hair,
mane, of the horse, of the lion Ld. - Glr.
— ltag-ma what is uppermost, e.g. words
written over other words.

ltan 1. a bale of goods, carried on
one side of a beast of burden, half
a load, ltań bynyis two bales, or a whole
load. — 2. also lten, W.: through, quite
through, *bī - sta - ne nán - la ltań tön dug*
one sees from the outside into the interior;
*ltan bsng tön* bore through! *ltan tön -
te ča dug* he is passing through, he does
not make a stay here. — Cf. toń.

ltād-mo, col. also *ltān-mo*, resp.
zyigs-mo, the looking on, a sight,
scene, spectacle, ltađ - mo-la sogs they
came together in order to look on Glr.;
ltād-mo lta-ba to look at a scene, to be
an eye-witness; ltađ-mo lta-bai sa a place
where there is something to be seen; a
theatre. — ltađ-mo-kan a playhouse, ex-
hibition, puppet-show etc. — ltađ-mo-pa
Pk., *ltād-mo-lta-mi*, *ltād-mo-la yön-kan*

*Conf. Hindustani Tamasha*
W., a spectator, a visitor; lta-ld-mo-mkan, lta-ld-mo stūn-pa a showman, actor, mimic etc. — grön-yul-gyi lta-ld-mo ma dran žig Mil. forget the scenes of village life!

ltöb-pa, pf. bitabs, fut. bitab, imp. lto (W. *ltabs to*i), to fold or gather up, to lay or put together, *kyantab, nyi-tab tab-de* W. to fold single, to fold double; yṣum-ltab byed-pa to fold or bend together threefold, e.g. a corpse previous to cremation; ltab-ma (s. a fold, crease, plait; ltab-grī a clasp knife.

ltām(s)-pa, pf. bitams, fut. bitam, 1. to be full, also yētams-pa. — 2. resp. to be born, skyed-pa yab dañ bitams-pai yum the father by whom one is begotten, and the mother by whom one is born Pth.

ltar 1. also bitar, supine of ltā- ba, in order to see; bltar-run-ba visible; Sch.: 'pleasing to the eye'; gai ltar-na yain, ci ltar-na yain, be that as it may Glr. — 2. postp. c. a., like, as, after the manner of, ri-ltar like a mountain; pyag byed-pa byed-pa to make a saluting gesture Glr.; no-kes run mi kes-pa ltar byas although they knew... , they affected not to know... Mil.; bral mi pod-pa ltar yed-na yan being like one that cannot part with, = being scarcely able to part with, Glr.; ltar snai-ba to appear like, hence prob. ltar-snaï appearance, similarity Sch., (Lex. w.e.); lūn-bstan-pa ltar (to do a thing) in conformity with a prediction Tar.; also lār-na, and lār-du, mi-lo lār-na... yod computed by human or terrestrial years it amounts to... Thogy.; bōd-rnams lār-na according to Tibetan (sources) Tar.; ci-ltar(-na) how? in what manner or way? ci-ltar also serves to paraphrase the English 'so that', e.g. 'he played so that all were enraptured' is thus expressed: he played — how did he play? — all were enraptured; ji-ltar(-na) as ji-lta ji-ltar... dê-lta dê-ltar Sambh. even as... so; di-ltar, dê-ltar(-na) so, thus, in that manner; di-ltar mi rgyan kyöd such an old fellow as you are; frq. also in referring to the words of others, where we use 'that': dê-ltar bdé-nā if that is true.

ltas prognostic, omen, more distinctive snā-ltas; miraculous sign, miracle, prodigy, more accurately: no-mtār-bai ltas; bkra-sī-pa lta as a propitious omen; rmi-ltas bzin-pa a good sign in a dream Pth.; dgé-ltas a favourable sign; niñ-ltas, or lta-nā a bad sign Dz.; lta-mkan a soothsayer, fortune-teller; lta stōn-pa to soothsay Čs.

lti-ri pitcher Sch.

ltig-tān Č. a person of small stature, perh. a corruption of lte-tān.

lti-pa to fall through Sch.

ltir-ba v. ldir-ba.

lti-n-ba 1. vb., pf. lthin, to fall, to fall off, down, into; fig.: mtö-ba de yain mtar lthin-no what is high will finally fall down Dz.; more esp. to fall into sin, to commit sin, hence nyes-lthin an actual sin, a sinful deed, lthin-byed a transgression, crime; also niñ-son-du (v. grö-ba I, 5), or dmyāl-bar to fall into damnation. — 2. sbst. the fall, esp. the moral fall, lthin-bas gos-pa polluted by sin; lthin-ba bhags-pa confession of sin. lthin-lthin the navel-string, umbilical cord, yōb-pa to cut it Med. — 2. navel, lte-bai kiin(bu) Lt. id.; gla-bai lte-ba mask-bag. — 3. the middle of a thing, centre, dkyil-lor-gyi of a circle; meu-hyud yam-gyi lte-bar in the middle of three (concentric) circles Lt.; rau-tag-gi lte-ba the axle-tree of a water-wheel Glr.; sa lte-ba the centre of the earth, in the opinion of the natives: Tibet; also cognomen of several fabulous kings of Tibet Köpp. II., 52. — lte-ba yuñu-rān Lhasa, or, in a more special sense, the palace of the Dalai Lama — lte-tig W. = *tig-tān* Č.

lteñ 1. v. ltañ. — 2. lteñ-rgyas n. of a Buddha.
lté-n-ka pool, pond Dzl.

lté-pa (cog. to ltéb-pa), to double down, to turn in, mfa, or sné-mo to hem, by turning in the edge, cf. sné-mo.

item-rgyás humour, whim, caprice, item-rgyás byéd-pa to be whimsical or capricious Cs.

lté-pa the state of being full, e.g. a vessel full of water; full, overflowing, ltém-po full; item-ltem so full that it runs over.

ltö, seldom ltd- ba (C., Mil.) 1. food, victuals, ltd(b)za-ba 1. to eat, ltd yañ ma zos he did not eat anything Glr.; 2. to gain or get one’s living: ltd-ba byin give him to eat! Lt.; lág-lta stér feed the sheep; ltd ygy-ba to prepare food Mil.; *to nyo brog toni C. he risks his life in order to procure food; gla-ltd wages and food; ltd-gos, ltd-rgyb, food and clothes Mil.; ltd -rgyab skyi’a Lex. prob. food, clothes, and good health (comfort); *dha tö-té ga gyu yin C. now I will go and eat (something). — ltd-čan, ltd-rán Sch.: a person temperate in eating. — ltd-dun-čan an epicure, parasite, sponger. — ltd-ča provision ground which a person receives for his subsistence. — šim-ltd-čan dainty-mouthed, lickerish. — 2. goat’s beard. Tragopogon, used as a kitchen-vegetable.

ltö-ba belly, stomach; also the belly of a bottle; ltd-ba sá-la bébs-pa to prostrate one’s self.

Comp. ltd-ča a full belly, also: with a full belly or stomach. — ltd- gro, ltd- gró 1. moving or creeping on the belly, a worm, a snake. 2. symb. num.: 8. — ltd(b)-gróg(-pa) C’s: ‘belly-fretting, a nervous excitement of the belly’. — ltd-ča with an empty stomach, jejune, empty. — ltd-lär‘ belly of a vessel, ltd-lär-čan swelling out, bellied, like vessels. — ltd-na-ba, ltd-zug stomach-ache. — ltd-čye crawling or creeping on the belly, a snake; ltd-čye čen-po, sá-hémas, a fabulous monster of the serpent kind, similar to the klu.

ltös summit Mil., frq.

ltob v. ltd-pa.

ltor, sras-ltor a bastard prince Glr.

ltös 1. v. ltd-ba. 2. Sch. = ṭöś.

ltös-pa 1. vb., = ltd-ba, to look at, on, or to, ccd., ṭöś-yo po-la ma ltd-pa without looking to a spiritual guide Thgy.; kyod dé-la ltds mi dgos-pa žig yin you need not care for that Mil.; ré-žin ltds-pa Glr. to look at (a thing) hopefully; dé-la ltds-na if I look at, consider, this Mil., if one compares this with… Thgy.; *(s)ná-ltos či-cug (?) tän- ma dgb-kan* W. a person acting with great circumspection. — 2. sbst. the looking at or on, ltds-pa méd-par without looking at it (e.g. in playing at dice); relation, respect, regard Cs.

sta-gón preparation, arrangement, sta-gón byéd-pa to make preparations, to prepare, arrange, fit out; sá-
bai sta-gón-la bženis he rose to make preparations for dinner Mil.

sta-zür hip, hip-bone, e.g. as the seat of strength Mil.; sta-zür yan-čad from the hip upward Dzl.

sta-ri W., originally sta-gri Mil. and C., sta-ré B.'axe, hatchet; dgru-sta battle-axe Lex.; sta-ldag Cs. the back of an axe or hatchet, sta-mig the hole for putting the handle in, sta-yū the handle, sta-so the edge of an axe.

staq 1. tiger, rgya-staq the Bengal tiger Mil.; staq-prig a young tiger, staq-mo a tigeress; staq-śān a tiger's den; staq-ris the stripes of a tiger's skin. — 2. Tar. 166, 2?

staq-čas Mil. utensils carried by men about them, such as a knife, smoking-implements, weapons etc.

staq-pa birch-tree; staq-ma n. of another tree.

staq-yig a not unfrequent form (which prob. has been adapted to Tibetan etymology) for ta-zig, Persia, Persian.

staq-sa a medicinal herb, Glr., Med.; staq-sa-de-ba Glr.

staq-sār a youth, young man C., Mil.

stān-zil Cs.: n. of a black stone, acc. to Zam. a silver-ore.

stānas, Sch. also stān-ka, manner, style, posture, gōm-pai stānas manner of walking, gait; brég-stānas byēd-pa to assume a fighting posture Mil.; lī-tā-stānas v. lī-tā-ba comp.; stān-pai bžūgs-stānas the sitting posture of Buddha; C.: *ko gẖo-ghen-tān dê-mo* his style of dressing is fine, he is well dressed; *tān-zer-tān kē-pa* eloquent; even like a mere termination for forming verbal substantives: *zā-tān*, or *tān-tān lē-mo* good eating, drinking.

stād-pa, pf. and fut. bstad, imp. stod, to put on, to lay on, rtā-la sga to put the saddle on a horse, to saddle; rtā-la grō-čas to load the baggage on a horse.

stan mat, carpet, esp. a carpet for sitting on, also a cushion, resp. bžūgs-

ydan; saddle-cloth; stan dūn-ba to spread a mat (on the ground), gēbs-pa to lay (a mat) on; *ču-stān* swaddling-cloth W.; *bol-tēn* mattress, *tēl-tēn* (lit. pirul-stān) a light travelling-mattress C.; sometimes substratum of any kind, also of hard materials, e.g. ytsub-stān, btsab-stān.

stab 1. v. rtab. — 2. Sch.: stab stāns-pa to suffer, to tolerate, to yield.

stabs (cog. to tabs, also syn. of stān), mode, manner, way, measure, sên-gi stābs-kyis (or su) gōrō-ba to walk in the manner of a lion; gar-stabs v. gar; opportunity, byōn-stabs an opportunity for going; *tāb-si kā-na* (also *kā-ne, or kā-la*) W. when an opportunity offers; riṅs-stabs-su hastily, speedily Mil.; *kōn-stabs* dearth, famine, want Ld.; *riṅ-stabs* a describing at full length, copiousness (stān, in this instance, corresponds to the English termination 'ness', changing the adj. into an abstract noun).

star, for sta-ri q.v.

stār-ka Sch., stār-ga Lex., stār-ka Glr., walnut, star-(gai) sīn, gōn-sīn stār-ka walnut-tree Glr.; star-skogs nutshell; star-sdo trunk of a walnut-tree. stār-ka byēd-pa Ld.-Glr. Schll. f. 15, b (?) stār-ba, pf. and fut. bstar, imp. stor, 1. to file on a string, e.g. pearls; to tie fast, to fasten to, e.g. sheep to a rope, in a bivouac, stār-la rgyūd-pa id. — 2. to clean, to polish Lex. — 3. Sch.: to ornament, decorate.(?)

stār-bu, or star-zin Med., frq., the berries of Hippophae rhamnoides, a shrub or tree very frequent in Tibet; acc. to a Lex. also a kind of Rumex in India.

stī-ba, pf. btsis, fut. bti, imp. sti, 1. to rest, to repose, to refresh one's self, stī-(ba) ynas resting-place. — 2. to honour(?) (b)stī-stān honour, respect, reverence, byēd-pa ccd., to show a person honour, frq.; *kā-la ti-tān dan med* W. he is not esteemed at all, he enjoys no credit whatever; bkūr-stī id., v. bkūr-ba.
**ṣṭīṅ-]** **ba,** pf.  **bṣṭiṅs,** fut.  **bṣṭiṅ,** imp.  **bṣṭiṅs,** to rebuke, scold, abuse  **Lex.**

**ṣṭīṁ-** **pa,** pf.  **bṣṭīṁs,** fut.  **bṣṭīṁ,** imp.  **bṣṭīṁs,** prop. vb. causative to  **ṣṭim-** **pa,** gen. =  **ṣṭim-** **pa,** to enter, penetrate, pervade, to be absorbed in, the soul is absorbed in the expanse of the  **cōs-nyid.**

**ṣtu cuṇṇuś,** orifice of the vagina, the vulg. and obscene expression for the pudendum muliebre.

**ṣṭu yuṅuś,** **lā** 1. abstract noun and adj., thickness, density, thick;  **ṣṭupa** adj., =  **ṣṭun-** **pa,** - **yo,** thick, dense, e.g. a forest,  **DzL;** sound, heavy (sleep, clouds etc.);  **dpul-staṅs** right noble, most noble  **C.;**  **ṣṭuṅ-po-bkūd-pa**  **Im.** one of the heavens of Buddha. — 2. a wind, flatulence  **C.**

**ṣṭūn-** **pa,** pf.  **bṣṭuṅs,** fut  **bṣṭuṅ,** imp.  **bṣṭuṅs,** to offer (sacrifice), rarely used.

**ṣṭiṅ-pa,** pf.  **bṣṭiṅs,** fut.  **bṣṭiṅ,** imp.  **bṣṭiṅs,** to rebuke, scold, abuse  **Lex.**

**ṣṭiṅs,** to rebuke, scold, abuse  **Lex.**

**ṣṭiṅ-** **pa,** pf.  **bṣṭiṅs,** fut.  **bṣṭiṅ,** imp.  **bṣṭiṅs,** to rebuke, scold, abuse  **Lex.**

also to other words than verbs, e.g.  **kyod rūgs čé-ṣṭiṅ mā-ḥa-ṣṭe** as you are of high and noble extraction  **DzL;** like  **ādi-ḥta-ṣṭe** it is also used for  **namely, to wit, videlicet** (viz.), that is to say, esp. before translations of foreign words and names:  **āra-ṣte myō-ḥo žes-byā-ḥa**  **Tar.** 11, 11; 4, 11; 189, 2 and elsewh. In the latter case it may also be rendered by  **or** (Lat.  **sic.**)

After an enumeration of several things, it serves to point back, or to comprise:  **ža, za, a, ya, sa,**  **ṣṭe-ṣṭe drug - ni** the six letters  **z,** etc.;  **yōum nā-ro kyi-gu grē-bu-ṣṭe** three signs,  **o, i, and e  Ḍgr.,**  **Tar.** 188, 16;  **ādi-ṣṭe žag būm-na** as to the being now, in seven days, i.e. in seven days from to-day  **DzL;** sometimes  **ṣṭe-ṣṭe** seems to stand in the place of a preceding verb,  **Feer Introd. 73, s.l.c.;** at other times it is used, where its exact meaning is not obvious.

**ṣṭiṅ-** **po,** or  **ṣṭeṣu,** carpenter’s  **axe,**  **adz,** an axe with its blade athwart the handle (  **Cs.: ‘paring axe’),** used by Indian and Tibetan carpenters,  **Hind. basāla,**  **ste-ṭāg** its back,  **ṣṭe-yi** its handle,  **ṣṭe-kā  Cs.** its edge, though in  **S.g. 32 sṭe-ka so-yoni-ṣṭe** it must be the name of the tool itself.

—  **ṣṭe bōz yōn-ḥa** to pare, to smooth, to hew with the axe. —  **ṣṭe-ṣṭe**  **W. a plane.**

**ṣṭeṣ-*,** also  **ṣṭeṣ-ḥu,** any contrivance for putting things on, a stand, board, table, stool etc.;  **kū-ṣṭeṣ** the pedestal or base of a pillar  **(s.);**  **rkāṅ-ṣṭeṣ** foot-stool, jack, horse (wooden frame with legs);  **kyōṅ-ṣṭaṅg**  **W. candlestick;**  **bōs-ṣṭaṅg**  **W.** book-stand;  **ṣṭug-ṣṭeṣ** a board, stool, bench, to sit on  **Cs.;**  **do-ṣṭe**  **C.** a stone-seat, whether artificial or natural;  **ṣnād-ṣṭeṣ**  **Cs.** a board to put vessels on;  **pōr-ṣṭeṣ** a cupboard  **(s.);**  **pō-ṣṭaṅg**  **W. a bench;**  **žāb-ṣṭeṣ** resp. for  **rkāṅ-ṣṭeṣ;**  **žiṁ-ṣṭe**  **C.** candlestick;  **yāṅ-ṣṭeṣ** a board to place things on  **Cs.;**  **žā-ṣṭeṣ** dining-table  **Ṣchr.;**  **yōl-ṣṭeṣ** id resp., and table in general, col.  **soř-ṣṭaṅg;**  **lām-ṣṭeṣ** seat, resting-place by the road-side  **Ghr.;**  **ān-ṣṭe**  **C. candlestick.**
stéñ that which is above, the upper part, top, surface, sai stéñ tama - céd the whole face of the earth Glr.; stén-moi stéñ-gi sa the earth here upon my finger nail Dsl; stéñ-gi nám-mka the heavens above Dsl; stéñ - gi gyogs the zenith; stéñ - òg above and below, stéñ-òg-gi ydon demons of the upper and lower regions; stéñ-na adv. and postp.: above, overhead, on high, up-stairs, on the surface, answering to the question where or in what place; stéñ-du adv. and postp. 1. id., answering to the question whither, to what place, but also where or in what place, e.g. to sit on a lotus, to throw down to the ground, to send a thing or a messenger to a person Dsl, frq. 2. above, over, moreover, besides, in addition to, rgas-pai stéñ-du in addition to my old age Dsl; byas-pai stéñ-du he made it and besides ... Dsl; bdag égn-la mi mós-pa méd-pai stéñ-du bón rán-la mos I am not only no despiser of religion, but a regular Bon-worshipper Mil.; stén - nas down from. — stéñ-ka (W. *ídá-ka*), also stéñ-tse a terrace. — stéñ-kas upper story of a house, garret. — *stéñ - dün* (? ) W. pestle, pounder.

stéñ-pa, pf. and fut. bsten, imp. sten, to keep, to hold; to adhere to, to stick to, to rely or depend on, almost like rténpa, but c. accus. bsha-ma mkäs-pa stén-pa to adhere to a learned Lama; to stick or keep to certain victuals, medicines etc., using them regularly, frq.; even sdug - bsdal to have to taste misfortunes Thygy.; to addict one's self (to virtues or vices), sér-sna to avarice Sng.; mi stéñ-pa = spán-ba to avoid, shun, abstain from Glr.; Cs. also: gyogs stén-pa to keep a servant in pay. stéñ-pa, pf. and fut. stems (= stén-pa?), to hold, to support Mil. nt.; to shut or fasten a door, to secure it by a beam or bar. C.


steu v. sté-po.

stéñ - ba, pf. and fut. bster, comp. 1. to give B., C., frq.; to bestow, present, grant, concede, allow; with the supine or root of a verb: to let, permit, nán-du gro(r), nán-du in-du to let enter to grant admission Dsl. — 2. W. in a special sense: to give to eat or to drink, to feed (infants, animals). — 3. to add (in arithmetic) Wlt. — *tér - go* aid, contribution C.

stés-dbañ Lex., where stañ-legs is added for explanation; in Tar. 134, 7 stés-dbañ-gis is translated by Schf.: power of fate.

stó-tag rope Sch.

stó-ba, most frq. in the col. phrase cañ mi stó it does not matter, it makes no difference, it is all the same (also cañ mi rtoŋ); Mil.: ši rui mi stó- ba dug it does not matter if they die; ši yaŋ ci stó-ste what does it matter if they die?

stó-ra W., a circle of dancers.

stóni 1. thousand, stóni-prag id., stóni-prag-brgya-pa (the work) containing ten thousand (viz. Sloka) Köpp. II., 272; Burn. I., 462. — stóni-dpon a commander over a thousand; stóin-kir-lo a wheel with a thousand spokes; las stóni byed Med. that is a remedy producing a thousand good effects. — 2. a fine for manslaughter, to be paid in money or goods to the relatives of the person killed; čö-bun-gi stóni byed-pa Glr., to proportion this fine to the rank of the man killed. — 3. v. stóni-pa.

stóni-grús v. stóina-pa.

stóni-pa (sthun) empty, clear, káb-kyi rtsé-mo team yugsa-pai sa stón-pa about so much clear space, as to allow the point of a needle to be stuck in Dsl.; hollow, not charged or loaded (of a gun); not written upon, blank; indifferent, having no distinct or definite quality, e.g. as to taste or smell; rlun-gi ral-bzin ni stóin mód-kyi though wind (or air) in itself is without smell Dsl.; waste, deserted, brag-stóin a rocky desert, buti - stóin a desolate
valley Mil.; *2añ - stön* Ld., *dom - stön* Pur., bare-bottomed, having the bottom bare, vulg.; *mi tön-pa* W. = *mi kyan*, v. rkyai-pa; kañ - stön a desolate house, as a place suitable for enchantments; fig. *sem tön-pa raig* W. I feel lonely. — stön-pa -nyid. सूचना emptiness, vacancy, the void, the chief product of the philosophical speculations of the Buddhists, and the aim and end of all their aspirations, v. Köpp. I, 214; Burn. I, 442; 462. (Five synonyms v. Trig. f. 20). stön - zād - la skyêl - ba to squander, to waste, the one's life Mil.; stön-sañ-nē absolute vacancy, stön-sañ-nē byâs-nas making tabula rasa, keeping, retaining nothing whatever Thgy. — stön-ysâl v. ysal-po. — Adv. stön-par in vain (?) Mil.

**ston-zil** (W) Corydalis metfolia.

**ston-pa** I. pf. btauâs (Dzl.), fut. btaÂn (?) to accompany, *tön - te dô-va* C. to go along with a person; ās kyan mi stôns-par sõ I die without any thing following me Thgy.; more frq. stön-grōgs byâd-pa ccpp. (also dat.) to help, to assist a person Mil. — 2. to make empty; to be empty, to become waste or desolate, rân-gi ynas stôns-siïi S.g., rai-sül stôns-nas Mil., your own place becoming desolate; stôns-su nyo-bar gyur it had become nearly empty, was almost spent or exhausted Pk.; mis stôn-pai kân-ro ruins forsaken by men; saîs-rgyás-kis stôns-pa Thgy. the period during which no Buddha appears, a mi-kóm-pa v. kóm-pa; sa-yïr stôn-pa to level with the ground, to raze, to demolish entirely.

**stød**, Ssk. उच्च, I. the upper, higher, the upper part of a thing, the upper half opp. to smad; 2. esp. the upper part of the body, resp. sku-stød Pk.; stød-kög the upper part of a carcase Sch., also stød-pa Mil.; stöds-köibs a sort of frill or ruffle of the Lamas; stød-gâg doublet of the Lamas, without sleeves; stød - ūn a short coat, jacket. — 2. the upper or higher part of a country, stød-pa an inhabitant of it, highlander. — 3. with respect to time: the first part, of the night Dzl., of life Gîr., of winter and the like; stød-la at the upper part of, above.

**stød-pa** I. vb. and fut. bstod (‘to raise, to exalt’, opp. to emâd-pa) to praise, commend, laud, bâg-stød-pa, W. *rân-tod-cê* to praise one's self, *rân-tod -cân* a self-admirer, self-flatterer; to extol, to glorify, men, gods etc., frq.; stød-(cïn) bânâs-pa id.; stod-tsig an epithet of praise, a commendable quality. — 2. stb. praise, eulogy, also *tôd - ra* W.; compliments, complimentary phrases e.g. in letters; hymn of praise, also stod-bânâs, stod-bânâs, stod-gliâs; stød-pa(r) byâd-pa, W. *bul - cê* ccd. (the former also c. accus.) to praise, to extol; stod -âs laudable, commendable, worthy of praise.

**ston** 1. autumn (more about it v. dû); ston brygâ stòn - bar gyir cê may he live to see a hundred autumns! Lt. — 2. in autumn, during autumn B., frq. — 3. = stôn-tög.

Comp. stôn-ka, stôn-ka, autumn, stôn-ka - na, stôn - ka - la* in autumn, during autumn. — stôn-tög autumnal fruit, harvest, stôn-ög sâd - ba (W. also *dôg-cê*) to gather in the produce of the fields, to harvest.

— stôn-diis harvest-time, autumn, ston-zlâ autumnal month.

**ston-pa** I. vb. and fut. bstani, at the end of a sentence bstân - no (so prob. also in Dzl. p, 10 the correct reading), W. *s(t)ân - cê*, 1. to show, lam stôn-cig B., *s(t)ân ton* W., *ten roj hê cê* C. show me the way! stôn-mûna cê yod somebody has shown Gîr.; bi-mo so stön - mûn the girl that has shown the door Mil., mûn - mûn - la bu stôn-pa to show the soothsayer a child Dzl.; lus stôn-pa, applied to deities etc.: to show one's self, to appear Dzl.; rduo-zûl stôn-pa to show, to exhibit magic tricks, v. rduo; dmâg-pa yin-no âs bstân-te ‘this is the bridegroom!’ with these words showing, i.e. introducing him as the bridegroom.
Dzl. 7S, 3. — 2. = yid-pa, to face, to front, to look towards, so the door faces the south Glr. — 3. to point out, to indicate, describe, explain, ston the greatness or superiority of a thing Mil.; bu-mo skyê bar gyur-bar ston-pa yin it indicates that a girl will be born Wên.; cê-dra zig (yod) ston-dgos give me a description of her person Glr.; bstob-par byao now I will explain that, freq.; ji-ltar byom-pa bstob-pa let us learn the chapter describing the arrival; hence to teach, cos religion; luû v. luû. — 4. W. to make one undergo or suffer, to inflict (just as *tö-d-cê* to suffer), *mi-la nag ston-pa* to torture a person, "dag-ild-ston-pa* to plague, torment, grieve. — 5. W. as a vb. nt., to show one's self, to appear, *'i-ru tân-te yod* this appears here, this turns up or occurs here.

II. sbst. a teacher, freq., luû-ston-pa a prophet, v. luû; the ston-pa par excellence is Buddha, freq.; — ston-min, and tse-min two false doctrines Glr. 92, 3. (the translation given by Sch. is but an arbitrary one).

ston-mo feast, banquet (v. also yâ-tra), ston-mo bzhin-po, cên-po, a grand, splendid feast Dzl.; ston-pa to prepare, arrange (a feast), byêd-pa to give, hold, celebrate it, also c. dat. in honour of; ston-mo drên-pa to serve it up Mil., gyêd-pa to distribute the dishes, dmaân-kyi ston-mo gyêd-pa to distribute of the viands of the table to the common people Mil., zâ-ba to eat, or partake, of such a festive entertainment Dzl.; ston-mo ynaîn-shyin a present of meat, of provisions Glr.; dyâston festive entertainment, freq.; rnâ-bai dyâ-ston a feast or treat to one's ears Glr.; côs-ston a religious feast Glr. (might be used for agapê, love-feast, feast of charity); dús-ston a periodical festival, one connected with certain times or periods Tar.; bâg-ston wedding-feast, freq.; min-ston feast given at the solemnity, when a name is given to a child; rûb-ston a feast after settling some important business Cs.; bstob-ston a feast given after the birth of a child; sôgs-ston sacrificial feast; yid-ston funeral feast.

brtâ-ba stob-pa, pf. bstob (Cs. bstob), fustob Cs., imp. stob, (causative to tob-pa?), to put into another's mouth, esp. food, to feed; also applied to a mare that shoves the grass to her foal Dzl.; nân-tan-gis stob-pa to press a person to accept of a dish etc. Dzl.; in a more general sense: tân-ste ston-pa byêd-pa rising to offer one's own seat Stg.; to make a donation Dzl.; also capir.: yo-byûd tams-câd-kyis stob-pa to provide a person with every thing within one's power Tar.
examination, Stg., frq.; gen. c. accus. rmi-lam brtag(s)-pa examination of dreams Stg.; rin-po-che brtag(s)-pa-la mkos-pa connoisseur of precious stones Dzl.; brtags-pa brygyad Tar. 21, 2.

brtag a kind of imprecation, which consists in hiding the image and name of an enemy in the ground underneath an idol, and imploring the deity to kill him; brtag ju-g-pa to perform that ceremony Mil.

brtad a kind of imprecation, which consists in biding the image and name of an enemy in the ground underneath an idol, and imploring the deity to kill him; brtad ju-g-pa to perform that ceremony Mil.

brtad-pa 1. Lex. = blo-bur new, recent. — 2. Sch. haste, speed, for rtad-pa (?) (Tar. 180, 2 it should prob. be gtad-na).

brtan-pa adj. and abstract noun; brtan-po adj., firm, steadfast, safe; firmness etc.; brtan-par ynas-pa, *tan-po dad-çe* W., to last, hold out, abide, continue, frq.; brtan-pa tób-pa to become firm or durable (lit. to acquire firmness or durability) Mil.; brtan-par gyur-ba, *tan-po ča-če* W. id.; brtan-gyi skyid a continued or abiding happiness Mil.; dban brtan their strength is holding out Med.; brtan-du ju-g-pa Glr., *tan-po ča-če* W., to watch, keep, preserve carefully; *tan-po kaw* W. carry it carefully or safely! dám-bcas-pa brtan-par defs he knew his word to be inviolable Dzl.; yi-dam-la brtan-pa because he firmly kept his word Dzl.; dus brtan-gyi bdé-ba eternal welfare, everlasting happiness Mil. (perh. this ought to be ytan).

brtan-ma, or bstán-ma, and bstán-po-mo, n. of the goddess of the earth, (also skón-ma, yá-ma), used in practising magic.

brtul-ba 1. department, behaviour Cs. — 2. Sch. also diligence, pains-taking (?) — brtul-zugs, bta 1. Cs. manner, way of acting. 2. Sch. and gen.: exercise of penance, brtul-zugs byéd-pa or spyód-pa, to perform such exercises, to do penance. 3. penitent. — brtul-zugs sran penitent (adj. and sbst.) — brtul-pod-pa v. rtul-pod-pa.

bstán-ba v. stón-pa.

bstán-pa 1. v. stón-pa. — 2. sbst. doctrine, a single doctrine, or a whole system of doctrines; sais-rgyas-kyi bstán-pa the doctrine or religion of Buddha, tub-bstán, for tub-pai bstán-pa, id.; ynas-lugs bstán-pa the doctrine of the position of... Med.; bstán-pa gnyis with Urgyam Padma etc., the same as mdo'i and snágs-kyi lam, v. mdo extr. — bstán-gyur the second great literary production of Buddhism, containing comments on Kan-gyur, and scientific treatises (v. bka-gyur in bk) Köpp. II, 280. — bstan-bcos (भस्तन्नत) a scientific work. — bstan-rtsis a chronological work relative to the year of Buddha's death. — bstan-dzin follower, adherent of a doctrine, sais-rgyas-kyi bstan-dzin Mil., Buddhist; also frq. used as a noun personal. — bstan-(b)sig col. a destroyer of the doctrine, in general a good-for-nothing fellow, a mischief-maker, an obnoxious person or thing. — bstan-drññ 1. a keeper, guardian of the doctrine; perh. also = bstan-dzin. 2. keeper, warden, guardian in general, lha-kan-yi bstan-drññ; lhá-sai bstan-drññ the tutelar goddess of Lhasa, acc. to Glr. = dpal-lhá-mo. 3. in general the contrary to bstan-bcos.

bstir supine of sti-ba; bstir-med 'restlessness', one of the infernal regions.

bstugs-pa to make lower, to lower Sch. (?)

bstén-pa 1. vb. v. stén-pa. 2. sbst. confidence, = btrón-pa Bhar.

bstód-pa v. stó-d-pa.
ta, the letter t aspirated, like the English t in 'tea'.

ta 1. num. fig.: ten. — 2. every thing, all, total Sch. (?).

ta-skár a certain star, ta-skár-zla-ba a month, prob. = ब्रिस्त्र (April-May); ta-skár-gyi bu चाष्नी twin half-gods.

ta-lāb Lh. a large needle.

ta-ga-pa a weaver Dzl.

tā-gu, vulg. tī-gu, 1. a short cord or rope. — 2. string, twine, for making garlands Stg.; a bell-rope Dzl.

ta-grū, originally tag-grū Pth., extension, width, breadth, जाम-बु-ग्लिन-ग्लिन ka-grū kin-la Glr. in the whole extent of Dzambuling; ta-grū ē-va Pth. extensive.

ta-rōgād 1. obtuse, rounded off Sch. — 2. Mil.?

ta-chād very bad, mean Cs.

ta-čān the last month of a season (v. dū), e.g. dpyid-zla ta-čān the last month of spring, opp. to rā-ba, (and bṛiṅ-po); the youngest of three or more sons, opp. to rab (and bṛiṅ-po the middle one).

ta-snyād 1. appellation, žes ta-snyād-du grags so it is called Wdi.; Tar. 96, 13; 178, 3; Was. (296): supposition; condition, ta-snyād-pai bdēn-pa conditional truth. — 3. Schr.: etymology, Cs. only: part of grammar; so frq. used by grammarians, e.g. tṣig daṅ ta-snyād slob-pa to learn spelling and etymology. — 4. In col. language I heard it used only for talking or disputing in a conceited, foolish manner, so also in Mil. — Lex. in conformity with each of these significations — अवतार, from अवता, to distinguish, to name; to dispute. — ta-snyad-yēg-pa n. of a school, of a system or doctrine Tar; ta-snyad-grūb-pa n. of a literary work.

ta-dād-pa different, various, sundry, gen. opp. to yēg or yēg-pa; dyōm-pa ta-dād-pa the various wants of a man Dzl.; ta-mi-dād-pa alike, equal.

tā-na even, so much as, up to, ta-na- srog-čags grōg-sbu yan-čād even the smallest insect Stg.; tā-na yig-bru re-rī yam-čād even every single letter Thg.; at the close of an enumeration: finally also Ld.-Glr. Sch. 20, 6.

ta-pī-tū-pī confusion, disorder Sch.

ta-pag v. tār-dpag.

i bā (= tā-ba) bad Mil.

tā-ma the last of several things, with respect to number, time, rank, the lowest, meanest, most inferior, often opp. to rab and bṛiṅ, and also to kyād-pā; it appears somewhat singular, that yēm-zān-gyi tā-ma signifies a cat, and dāb-čags-kyi tā-ma a hen Glr.; dūs-kyi tā-ma-la in the last times Glr., prob. also alluding to the general decline taking place towards the end of the Kalpa; sometimes it is to be translated: in the last place, finally, at last Glr., like tā-mar Dzl. zē, 11; last = parting (parting-cup, parting-kiss); for the last time: ynyēn-gyi tā-ma skor he sees his relations for the last time Thg.; tā-ma-la c. genit. at the end of, after. — oprād-pai tā-ma ni bral, yṣin-pai tā-ma ni či-ba yin the end of every meeting is parting, the end of every living is dying.

ta-mál (ta-mál abbreviated from ta-ma-la) 1. mean, vulgar, plebeian, ta-mál-par dag-pa to live like the vulgar Dzl. — 2. ordinary, usual, ta-mál ma yin that is no usual thing Dzl; ta-mál adv. = päl-čér.

ta-tṣig Sch. 'oath'; but in two passages of Dzl. 'iī ta-tṣig can only mean: 'what signifies?'

ta-ra-to-re W. wide asunder, wide, *ta-ra-to-re dag-pa* C. to scatter, to throw loosely about.


ta-rā Tar. 20, 17, Schf.: 'the utmost limits', or it may be a p.n.

ta-li W., *te-li* C., Hind. धर्म, a tin plate.

ta-lōi W. a sort of red cloth.

ta-kāl Sch.: 'the end, the consequence; bad', Bhar.: skyēs-bu ta-kāl nyid Schf.: homo nequam, a good-for-naught.

tag 1. sometimes for *fa-gru*, Glr. — 2. distance a. relatively (prob. from tāg-pa measuring-cord, surveyor's chain) only in: tag-rin-ba adj. and abstract noun, tag-rin(-po) adj., W. *tag-rin(-mo)* distant, a great distance, sa tag-rin(s) a far country Glr.; with dan or las far from; tag-miri-ni-ba not far Pth.; tag-rin(-po)-nas from afar, from a distance Thgg.; tag-nyē-ba near; proximity; W. adj. *tag-nyē-mo*; tag ēi-tsam how far? Cs.; tag-grū v. ta-grū. b. absolutely, only with respect to time, in: ma-tāg but just, just now, gen. with a verbal root, sib ma-tāg yin-pa he that has arrived just now Glr.; svar bēd ma-tāg-pa (the passages) that have been explained just now Gram.; as an adv. gen. ma-tāg-tu, or only ma-tāg, frq., e.g. tos ma-tāg-tu as soon as he had heard; de ma-tāg-tu directly, immediately, in W. *ma-tāg-tse*-pa. — 3. tag-tāg v. tag-tāg. — 4. tag-yēd-pa v. tāg-pa I.

fa-dl. ma-čăg-pa. ma-čăg, with *jhe-pa* C., *bd-e* to knock, ago at the door.

fa-dl. ma-čăg-pa. ma-čăg, with *jhe-pa* C., *bd-e* to knock, ago at the door.
II. prob. = dāg-pa, in snyīn (or že, or brām-pa) tāg-pa-nas with a faithful heart, with all my heart, heartily, že tāg-pa žu-ba Mil. a sincere prayer or entreaty.

Note. In tāg-pa and other words beginning with t, (e.g. tain, to), ג sometimes takes the place of t, and this uncertainty in the use of the initial letter dates perh. from a time, when the aspirated pronunciation of the media first began to be adopted in C., and was not yet generally introduced.

tags texture, web, tags tāg-pa to weave DzL., tāg-s tag-mkan col. for tā-ga-pa, also tāg-s mkan Pth. a weaver; *tser-tāg* W. thorn-hedge, fence consisting of thorn; tags - bṝi (weaver’s) loom Ld.-Glr.; tāgs-gra-bu Cs., *tāgs-kan-bu* W., spider; tāgs-ēa weaver’s implements; tāgs-ynas, tāgs- ra a weaver’s place or shop Cs.; tags-brān byēd-pa Mil., *tag rān*-ēa W., to begin the warp.

tags-tāgs impediment Cs.

tāi 1. also tāi-ma Mil., tāi-bu DzL.
Ms., *tāi-ka* a flat country, a plain, steppe; also fig. like žiṅ, bde-žen-gyi tāi land of bliss Mil.; tāi-la (from the house) into the plain or steppe, = into the open air DzL.; tāi-la letā-ba to fall to the ground; *ma-tāi* W. the unfloored bottom of a room; grom-tāi a fenny or swampy plain Cs.; span-tāi a green grassy plain or steppe, meadow, prairie; byaṅ-tāi the northern steppes or plains of Tibet (used as a noun proper); bye-tāi a sandy desert or plain; ol- tāi land covered with (snail-) clover, pasture ground, grassy plain; dag-tāi a gravelly plain; tāi-du byēd-pa Cs. to lay waste, to make a desert of, tāi-du gnyir-ba to become a desert. — 2. Cs. price, value, perh. also amount; rin-tāi id. DzL.; rin-tāi-can dear, precious, Mil.; yon-tāi 1. W. income, profit, 2. C. = yon-tan talent, natural gift, faculty; lo-tāi yearly tribute, yōd-pa to fix, to order it Tar.; za-tāi (a person’s) capability of eating Thgy. — 3. W. for dwāni clear, serene,

*nam tāi* a cloudless sky, fine weather; *dan pi-ro tāi-te yod* (the sky) was cloudless last night. — 4. potion Med. — 5. bka-tāi, order, command, (bka) tāi-yig decree; pad-ma-tāi-yig is the abridged title of a collection of legends about Padma Sambhava. — 6. (resin?) tāi-či resin, gum, e.g. of fruit-trees. — 7. a very short space of time (the statements as to its length vary from five seconds to one minute and a half), a moment, a little while, gen. tāi yeig, not seldom joined with skad yeig and yud tsam; tāi tsam id. Pth.; ŋig-tāi, bī- tāi one moment, four moments; Lt., tān- ré S.g., one after the other Sch. — 8. v. tāi-ka. — In a few instances the meaning of tāi is not quite evident.


tān-ka, tān- ga, resp. žal-tān, W. *sku-tān*, Tar. tān- sku, image, prop. of human beings, at present = picture, painting, in a gen. sense, also of landscapes etc.

tāi-dkār the white-tailed eagle Sch.

tān-tāi v. the following word.

tān-po, tense, tight, firm (= tān-poi); tān-thōd tight and loose; also tenseness fig. Mil.; tān-ā ṣod-pa to strain, to stretch, ṣod-pa vb. n. or pass. Stg., Mil., C.; *zig-po tān-nam* C. are you well? — rkan- tān-du or la on foot, v. rkan-pa comp.; tān ṣod-pa to tire, to fatigue Mil., tān ṣod-pa or ṣud-pa to be tired, wearied Pth.; *gom-tān lab-de (tsu-gu-la)* W. to lead a child in walking, to teach a child to walk; ša-tān-tāi to the utmost of one’s power Sch.

tān-prōm a medicinal herb Med., Wdn. = dha-tu-ra thorn-apple (?)
tān-sā v. sub tān-po; tān-šīn v. tān comp.

tād(-ka) 1. the direction straight forward, stein dān og dān tād-ka tams tād-du upward and downward, and in every other direction Stg.; stein-og-tād-kar straight upward and downward S.g.; āū-brān-qi tād-kar ṣuyin they came straight towards the castle; tād-ka-na directly before Thgy.; deśa nub-tād-ṣyā which is situated to the west of it Thgy.; most frq. tād-du c.genit. towards, in straight direction; over against; in presence of c.g. to assemble, to propound, to lay before one, to study under a professor Dzl.; exactly in the place of n thing Thgy.; tād-ka-na directly before Thgy.; dā nub-fdd-kī that which is situated to the west of it Thgy.; most frq. tād-du c.genit.

tān-sā v. sub tān-po, tān-šīn v. tān comp.


tām-ga, tām-ka

tām-ga, tām-ka a seal, sign C's., v. dām-ka.
tam-tam Sch. 1. also tām-me-ba, unconnected, scattered, dispersed. — 2. tam-tam (byed) -pa = tām-pa.

tam-pa (sometimes tēm-pa) complete, full, almost exclusively used as a pleon. addition to the tens up to hundred.

tams-cāḍ whole, all; added to the singular number: rgyal-kūms tams-cāḍ the whole empire Gir.; lus tams-cāḍ na the whole body aches (opp. to one part of it); bōd-kyi zaiks tams-cāḍ all the copper of Tibet Gir.; more frq. added to a plural (though usually in the form of the singular number): all (the persons or things), de tams-cāḍ, rarely de-dag tams-cāḍ, all those; tams-cāḍ-kyiṣ so-sō-nas all of them one by one, each.

tams-pa (= tām-pa?), sa, or byed-tams-su ṣug-pa to suffer (a person or 'beast') to stick fast in the mud, in the sand (?) Gir. 84.

tau Wdi. capsule (?), Ws. peach (?).

tar v. tar-lōr.

tar-kcir (va) = ta-ra-to-ré (cf. for-ba); "tar bōs-se dug" Ld. sit wide asunder, not too close together! tar byed-pa Mil. to break to pieces, to smash, to crush.

tār-nu a purgative Med.

tar-dpāg, C. *tar-bag*, W. *tā-bag* a large plate, dish, platter.

tār-ba to become free, to be saved, *tar gos, or goi* W. he must become free, las from; to be not hindered or prevented, to get through, to get on, to be able to pass, ča-la through the water Mil.; zas mi tar the food cannot pass through Med.; to be released, acquitted, discharged, "fimna" C. by a court of justice; tār-du jūg-pa to set at liberty, to acquit, with tse (col. *tse- tār-la tān-na* to pardon (a malefactor), to grant him his life, frq., to let live (animals) Mil.; often in a religious sense (with or without rrām-par) to be saved, freed, released, viz. from the trans-migration of souls; more frq. the pf. tār-pa 1. to be free etc., lam tar the road is free, passable. 2. sbst. freedom, liberty, happiness, eternal bliss, tār-pa rgyur gyur it will be serviceable for (my) liberty; tār- (pa) lam the road to happiness (a common expression); tār-māl-kyi dmyal-ba hell without release. 3. adj. free, tār-par rgyur-ba to become free, byed-pa to make free, to liberate, to save; tār-sa place of refuge, asylum Thgy.

tal sometimes for ta-li; tāl-gyis v.

tāl-ba II. 3. tāl-ba I. sbst. 1. dust (cf. rdul), ashes, and similar substances; gog-tāl ashes; *tug-tāl* ("soup-dust") roasted barley-flour C. — tal-kār a kind of elephant, Cs., perh. the ash-coloured. — tāl-chu lye. — tal-čen ashes of the dead; also a sort of light gray earth, representing the former, and used for bedaubing the face in masquerades Mil. — tal-tāg Ld. unleavened bread. — tal-mdāg ash-coloured, cinereous. — tal-p'yigs broom Sch. — tal-byi the gray or cat-squirrel. — tal-tās a sort of salt Med. — 2. bya-tal dung of birds Gir.

II. vb. (Cs. also tāl-ba) 1. to pass, to pass by, *tal ča dug* W. he goes past, he does not come in; *zám-pa tal ča dug*, he goes past the bridge, does not pass over it; to miss the mark, of an arrow or ball; rba tal-tāl ẓi the waves flow past Mil. — 2. to go, step, pass beyond, lo inā-bu tāl-nas when the age of fifty has been passed Wdi.; *ču-taā ẓi tālbig tal* W. a little past one o'clock; sāb-bal-as tāl-nas ẓmar-ḍi Thgy., prob. inclining from blue to red; to be in the advance C.; to project, to be prominent, hence tal-tūn different lengths, one object projecting beyond another; to play a prominent part, to take the lead W.; tāl-tēs-pa to exceed the due measure Sch.; "ka tal-ve" to be forward in speaking, bold. — 3. to go or pass through, brāg-la yar tal mar tal, and par tal tśar tāl-du grol-ba to soar up and down before a rock, and
to pass actually through it (the saints not being subject to the physical laws of matter) Mil., Thgr.; to shine, to light through; tal-bya-in-du grö-bo to go straightforward, to act without ceremony or disguise Dz. 32, 3; tal-ma Sch., tal-le C., through and through; tal-gyis directly, straightforward, unhesitatingly Mil. — 4. to come or get to, to arrive at (W. "tél-e"), tal-nas lo ysum lon three years have elapsed since they arrived; pa-má gar tal-bai yol-mé; bza-di-tal safe arrival Thgr.; yár-gyi bzán-tal chen-por grö-bo to arrive at, attain to (a blessed state) in a pleasant and speedy manner Thgr. — 5. to be over, past, finished, done, tál-lo of a song: it is over, finished Mil.; dreg-ta tál-lo the number of sixty is full; yál-nas tál-ba Mil. having disappeared, vanished; stör-te (or stór-nas) tal he is undone, it is all over with him Mil. frq.; rina-gyis je nyuñ je nyuñ tal by degrees it vanishes, dies away Mil.; shiar cād-tig tal the former agreement is no longer valid; tal soñ col. = tsaar soñ. — Tar. 46, 5.12? 172, 5: tál-gyur-pa Schf. follower, adherent, or the name of a certain sect.

The palm of the hand, tál-mo the palm of the hand, tál-mo sbyār-bal to hold together the palms of the hands, as a gesture of devotion; tál-mo smin-pa Dz. more frq. tal-léâg rgyab-pa to give a slap on the face, a box on the ear; tal-brdâb-pa to clap with the hands Sch.

1. ti num. fig.: 40.
2. ti-gu. v. tál-gu; ti-gu-kro-bo (?) C. = *ar-gon* W.
4. tiq, prob. from ti-gu, 1. carpenter's cord or string to mark lines with, marking-string, tig-(gias) débs-pa to use such a string, to draw lines; — 2. any instrument used in drawing lines; skor-tig a pair of compasses, rya-tig slate - pencil, lead-pencil; also a line drawn with a lead-pencil; *tig-ta tain - ë* W. c. genit. to examine, try, test. — 3. a line, tig- débs-pa, rgyag-pa, rgyab-pa, to draw lines; gui-tig the meridian line Cs.; nag-tig or snag-tig a black line, tsa- tig a red line; tsvaís-tig diameter; equator Cs. — 4. symb. numeral for zero. — 5. v. tig.

Comp. tig-skod string to mark lines with. — *tig-nyö* W. over against. — tig-nag Stg., Sch.: that part of hell, where the damned are sawn to pieces, lines being drawn upon them. — tig-tsám a little. — tig-tsád Cs. proportion, symmetry, Ld.-Gr. f. 27, 6, tig-tsád byêd-pa to proportion; *tig-tsád züm-ë* W., to determine the relation or proportion of things. — tig-shin a ruler, to rule lines with.

1. a spot like that of a leop ard's skin, tig-le - can spotted, speckled; tig-ma* W. id., of variegated woolen fabrics; čos tig-le nyag čig Mil., the centre of all religion, in which finally all the different sects must unite. — 2. zero, naught Wdk. — 3. semen virile. — 4. contemplation. The two latter significations are mystically connected with each other, as will be seen from a passage of Mil., which is also a fair specimen of the physiological and mystical reveries of the more recent Buddhism: yonis lús-la yâm-mo bár-bas bde; rwañ ro rkyan dhú-tir čud-pa bde; stod byan-chub-séms-kyi rgyun-bas bde; smad dán-is-mas tig-le kyāb-pa bde; bar akar dmar tig-prad brtsé-bas bde; lus zag-med-bde-bas tshim-pa bde; de rnal-byor nyams-kyi bde drug lags, he (the Yogi) feels well in general, when the warmth of meditation is kindled (cf. yâm-mo) in his body; he feels well, when the air enters through ró-ma and kyân-ma into the dhú-ti; he feels well in the upper part of his body by the flowing down of the bódhi; he feels well in the lower parts by the spreading of the chyle (chylous fluid, semen); he feels well in the middle, by being affected with tender compassion, when the red (the blood in the kyân-ma) and the white (the semen in the ró-ma) unite; the whole body is well, being per-
vaded by the grateful feeling of sinlessness; this is the sixfold mental happiness of the Yogi.

**tigs-pa** a drop, tigs-pa re-ré-nas in drops, by drops Glr.; čar-tigs a drop of rain; yäs-tig-po (sic) Mil. seems to denote a drop or globule of molten gold, in which this form is offered for sale by gold-washers.

**tib-pa** v. stitial and rpm-pa; tib-tib very dark Sch.; byin-rkabs tibs-tibs Pth. seems to imply the descending of a blessing upon a person; tib(s)-po, mo dense, Cs. or perhaps nothing but obscure, dark, nags Stg.

**tim-po**, also štim-po, rpm-pa and stim-pa, gen. with la or nā-du, to disappear by being imbibed, absorbed; to evaporate, of fluids; of a snake: to creep away, to disappear in a hole; frq. of the vanishing of rays of lights, of gods etc.; to be melted, dissolved (salt or sugar in water); to sink, dran-méd-du into unconsciousness Mil.

**tu** 1. num. fig.: 70. — 2. *tu gyāb-cè* W. to spit, with la, to spit at or on. — 3. often errone. for mú.

**tu-ba** 1. also *tu-pa*, skirt, coat-flap Glr. — 2. rarely *tu-ba*, bad, e.g. wood Mil.; *gyal- tu* W. good and bad promiscuously; sdug-brsīd *tu-ba* a bad accident Thgy.; malicious, wicked, vicious Glr. — 3. vb., v. *tu-ba*.

**tū-bo** तू बो a chief; an elder brother, Dzl., Tar.; tū-mo Cs.: mistress, lady (?).

**tu-mi** p. n., v. *ton-mi*.

**tu-ré** uninterrupted Sch.

**tu-li m** a lump of metal B.; W. cannon-ball.

**tug**, C. also *tug-pa*, c. accus. until, to; in reference to time and space; *tug zib-tu tug* for forty days; only col.

**tugs** tad *tugs* in drops, by drops Glr. — 2. heart, in a physical sense, gen. tugs-ka; tugs-kyi sprul-pa the incarnation of a deity, originating in a ray of light which proceeds from the breast of that deity Glr. — 2. heart, in a spiritual sense, mind, soul, spirit, will, v. below; design, purpose, intention, shyn-pai tug zilög-tu pool we beg to desist from the intention of giving Dzl.; understanding, intellect Glr. (v. sgām-pa); fugs-

**tugs** I. sbst. soup, broth, broa-
tug rice-soup, bag-tug meal-soup, gruel, rgya-tug Chinese soup, a sort of vermicelli-soup C.; tug-tul v. tāl-ba.
In the phrase ṭuṅ mi ŭū-pa, with the genit. of the inf., it is used without ceremonial distinctions for to venture, to risk, to dare Del.

In general, the meditation of a whole day Mil.; ṭuṅ ćād-će W. (the cock) announces the watch (by crowing); ṭuṅ būñ-a Pth. prob. to have the watch; nam-γyi ġuṅ-ṭuṅ-la at or about midnight; srōd-kyi ġiṅ-ṭuṅ-la Mil. prob. id. — 2. a dose of medicine Med. frq. — ṭuṅ-log?

II. in sercery: bodies or substances which are supposed to be possessed of magic virtues, such as sand, barley, certain seeds etc., ṭuṅ-ćoṅ a hole in which such substances are concealed; ṭuṅ-rā a horn to carry them; ṭuṅ ṭuṅ-a to revive a charm Mil. nt.

III. one who collects, a gatherer (from ū-ta), biṅ ṭuṅ one who picks up or gathers sticks Mil.; rtsa-ğuṅ a gatherer of grass, snye ṭuṅ a gatherer of ears of corn Cs.; ṭuṅ-zor reaping-hook, sickle Sch.

IV. ṭuṅ, or more frq. ṭuṅ-moṅ(s), usual,
daily, what is done or is happening every day; common, general, dion-grub fun-moins earthly goods, as well as intellectual endowments, considered as common property, but not spiritual gifts; fun-min, fun-moins ma yin-pa unusual, uncommon, not for every body; *sig-la sig fun-moii do* take good care to live together in harmony W.; fun-moii-du or su in common, in company, jointly; fun-moii by itself is also used as adv., = fun-spyir, in general.

**tub-pa (†ubs)** I. vb., c. accus., sometimes c. dat., 1. to get the better of, to be able to cope with, to be a match for (an enemy), to be able to stand or bear (the cold etc.), to be able to do one harm, to get at one, dig-giis ma tub-biin as the poison could not do him any harm Dzl.; to be able to quench, extinguish, keep off e.g. fire, hail Gtr.; yam-giis mi tub-pa invincible, not to be overcome; nan dgu tub-pa to be able to subdue every thing that is bad L.t.; to have under one's command or control, to keep under, e.g. one's own body; to be able to bear, e.g. mis tub-par dka (water from a glacier) is not easily borne by man, i.e. does not agree with him Med.; ras rkyans tub-pa to be able to bear a simple cotton dress Mil.; lo brgya tub-pa to live to (the age of) a hundred years, frq. — 2. with a supine or verbal root, to be able, col. the usual word, in B. gen. nis-pa; cf. ytub-pa.

II. sbst. 1. བཀྲ་ བོ དུས་ a mighty one, one having power and authority, de-kyi-tub-pa Buddha; a wise man, a sage, a saint in general, ལྷོ་. — 2. symb. num. for 7.

**tum (s)**, also tum-pa Cts., tum-po Sch. 1. cover, covering, wrapper, of a book or a parcel; rgyab-pa Sch. to put (a cover round a thing), to wrap up; *sig-pa* C., W., *sani-pa* C. to take off (a covering); tum-can having a cover. — 2. a parcel wrapped up (in paper etc.); bru-tan-tim bras together with a small parcel of tea. 3. to cover. Phakim. 4.

**tum-pa** 1. v. tum. 2. v. rnyid.

**tum-bu, tum-bu** a large spoon, a ladle; rag-tim a brass ladle, zains-tim a copper ladle.

**tir 1. Cs. a declivity (?)**, prob. only adverbially: down; tir-lam a downhill road; tir-la, tir-du down, downward, gró-ba to go down, nub-pa to sink down; mgo tir-du batán-te head down, head over heels Stg.; *ti-pi tir-la sib-bi* W. to uncork one's cap. — 2. v. tir-mgo, and tir-ma.

**tir-mgo** 1. the tip of a spoon, tir-mgo tsam as a measure Mil. — 2. also tör-mgo halter, *tir-go sib-bi* W. to bridle, to bit (a horse); *tir-la len-bi* W. to strive, to struggle against; to rear. — tir-tig the rein, tir-mla the end of the rein.

**tir-bu, tir-ru foal, colt, filly.**


**tul** 1. egg (acc. to Cunningham a Cashmiri word), tül-ta-gir pancake. — 2. v. dul-ba, also substantively: tul de min besides this way of converting (people) Pth.; tül og tu jüg-pa Tar. 25, 16 to keep a tight hand over a person, to discipline one; tül-gi tül debs-pa Ld.-Gtr. to clear land for tillage, nf f.

**tul-pa, Cts. also tül-po, dress made of the skins of animals, a turreted coat or cloak Mil.; tig-tul dress of sheepskin, rd-tul dress of goat-skin, tül-lu the common sheep-skin dress; *tül-can* W. wide, not fitting close or tight.

**tul-ba** 1. pf. to dul-ba, to tame, curb, check, restrain, Mil.: nás dré-mams tul-nas the goblins having been subdued by me; las nyon-moins tul-ba dka it is difficult to check a sinful deed Mil.; participle: tamed, civilized; converted. — 2. to roll or wind up Lh.

**tül-le Ld. impressive, nearly the same as tir-re.**

**tus-pa** 1. bad = tül-ba, prov.; 2. v. tül-ba.
te 1. for te-mo; 2. num.: 100.

te-riig scrupe, doubt, uncertainty, hesitation, occasionally used for te-tsom.

té-bo, C. also *fi-bo*, pf. tes Sch., the col. syn. of yotog-pa, seldom in B., 1. to belong, appertain to, c. la. — 2. to occupy one's self with a thing, to meddle with, to interfere, c. da (=-dri-bo); té-nikan belonging together, c. la, belonging to a thing; *ma-te-a* W. for ma-te-bar, = ma-yotog-par; te-regs the connexion or relation of ownership, da-la yob-kyi te-reg to this my father has no claims Mil. nt.

té-bo, te-bón W. thumb, v. té-mo.

té-mo, col. té-tse, diminutive teu, resp. pyag-te seal, signet, stamp, *té-tse gyob-ce, or nán-ce* to seal, to stamp; sa-té Tar. 79, 12(?); *té-tse lag-kor tán-va* to engage, to bind one's self by a seal in some common concern.

te-tsom doubt, scrupe, uncertainty, perplexity, te-tsom skies, byed (W. "bo"), za, te-tsom-du gyur I am doubtful; te-tsom za-ba-rnams scrupulous, irresolute persons Pth.; *te-tsom ma-po raq* W. I am in great perplexity, I am quite at a loss; te-tsom mig dri-bo to utter a doubt Dzl.

te-rain v. teu-rain.

te-ré col. straight, upright, firm; smooth, without folds or wrinkles; te-ré tía C. draw (the carpet) smooth.

te-rél W. incomplete, defective, unfinished, te-rél-la lus soñ (the loaf) is not whole, there has already been cut from it.

te-li v. ta-li.

té-pa 1. sbst. ण, 1. vehicle, carriage, riding-beast, rtaí té-pa-la žon he mounted on horseback Dzl.; té-pa biabrsga bams he procured five hundred conveyances (horses, elephants, carriages) Dzl.

té-pa tax, duty, impost Sch.

2. for attaining to salvation, té-pa yem three conveyances are generally mentioned, but in most cases only two are specified, viz. té-pa dman(-pa), śrīnācāra, and té-pa čen-po, mahanā, gen. called 'the little and the great conveyance or vehicle', by means of which the distant shore of salvation may be reached. Yet mention is also made of a māyā-kyi té-pa, mahanā mantrayāna, e.g. Tar. 180, 13. For more particulars about these vehicles, and other more or less confused and contradictory notions, the works of Köppen and esp. Wasiljew may be consulted.

II. vb. 1. to lift, raise, hold up, support Mil., Glr.; hence kri-regs leg of a table Sch.; teg-khiq C. knapsack, travelling-bag. — 2. to raise, set up fig. bhaad-gad to raise a loud laugh Mil. — 3. most. frq. to be able to carry, ji té-pa as much as you are able to carry Dzl.; mis té-trad yéig as much as one man is able to carry Tar.; esp. with a negative: ma tég he was not able to hold him up Dzl.; mi-teg kur to carry what is too heavy to be carried (by ordinary muscular strength), to strain one's self by lifting, Med.; to endure, tolerate, stand, kon-rnams-kyi nan ma tég-par not being able to stand their urgent demands Mil.; to bear, to undergo without detriment, skiyd tég sduq tég to be able to bear good fortune and ill fortune. Cf. tégs-pa, dëgs-pa.

1 teñ 1 teñ-ró Mil., *da-té* Ld., the dead body of an animal killed by beasts of prey. — 2. *teñ-la* C. down, downward, e.g. *kyur-wa, yig-pa, bór-wa*, to fling down.

té-pa Pth., téu-bu Sch., *tén-kan* W., lame, hobbling, limping.

tenis time, times, tenis ina five times Pth.; dñu-pa *teñ*-la in one breathing, at a stretch; without intermission Pth.


teb 1. for tem, full Ghr. — 2. for taba Ghr., C. — 3. téb-mo, tebd-zén the thumb, téb-xéni the little finger; v. mte-boni.

**tés series, order, succession** Sch., tebd-re byed-pa to do successively; téd-se-pa v. tebd-pa.

tém-pa I. 1. threshold, rgyal-ba to cross it Ghr.; sgo-tém door-sill, threshold; yá-tem head-piece of a doortframe, lintel, ma-tem sill, threshold Ghr. — 2. staircias, stairs, flight of steps, temskás id.; *tem-sö* W. step, stair; tem-rim Cs. 1. the several steps of a staircase. 2. rank, dignity. — rdo-tem stone staircase; fó-tem winding stairs Cs. — II. 1. to be full, complete, zla-dus tem-pa dañ when the time of the months was fulfilled Ghr. frq.; žag yig ma tem-pa-la one day being still wanting Ghr.; brya tem-pa v. tampa Ghr. — 2. W.: to be sufficient, enough. — 3. to receive (?) Sch.

III. Sch. = tém-pa, tax, impost, tribute.

tem-ba, tem-tsan stopping, closing, shutting up; a stoppage Sch.

tem-dskyi Sch. memorial.

tém-ráni Ghr., te-bráin Lt., te-rán Ma., a sort of demons.

ter 1. bald, bare, sngi-tér Thgy. a bald head; a bald-headed person; ter-tér C. flat. — 2. = te-re(?) ψyí ter nañ gog strong and hale outside, decayed within Mil.; ter-zag-pa = rdag-pa Thgr.
	
*ter-bum* Sch. 1000000000; *ter-bum-po-pa* 10 000 000 000.

ter-ma a kind of thin woollen cloth, a flannel-like fabric, le-ter made of shawl-wool, bal-ter of common wool.

tel for te-li, rag-tél C. a plate made of latten brass.

tél-ba W. frq. = sélb-pa to arrive, cf. tél-ba Lt., 4.

tél-se Sch. and Wts. a seal, stamp, = te-sse.

téss-pa Sch. pf. to té-ba; = téssum Lt.?

**to 1. num. for 130. — 2. register, list, catalogue, index; to ӧbr-ba to register, to make out a list or catalogue SCHR.; sléb-to, ḋyrúñ-to account of receipts, sóñ-to, bidto, skyag-to account of expenditures; btáus-to account of money or goods lent out; nyö-to account of goods bought, bill; to-to calendar, almanac; dei lag-tu prin-bor-to list of orders or directions given to him (lit. laid down in his hands); dei rgyudla tód-to a list of things which his relations shall receive.**

tó-gar PTh.; acc. to Sch. the Turkmans; Tar. 18, Schrf.: Tukhara, name of a people in the northwest of India; prob. the Togarmah of the Bible.

tó-to Mil., a foolish joke, unbefitting a sensible man.

tó-ṣyi Schr. love(?), in PTh. it seems to signify the sky.

tó, tó-ba, mtó-ba, a large hammer, tó-bas rdál-ba to hammer, to forge; rǒ-to a stone hammer, sini-to a wooden hammer, mallet; “to-čin” 1. an ordinary hammer. — 2. the cock of a gun. — 3. a soldering-stick. Lh.

tó-ṣam-pa to scorn, scoff, jeer, sneer at, vex, insult, mock, c. la, by words Dzl., also by actions Dzl.; stáčam to-ṣam-pa bzód-pa yool pardon our having sneered at you before! Mil.; also mto-mtám-pa, -bštám-pa, -bštám-pa.

tó-ür stone pyramid, heap of stones (cairn).

tó-ráin 1. dawn, break of day, early morning, to-ráin(-ṣyi) dús-su early in the morning; 2. the following, the next morning, c. genit.; both also adverbially: de dañ mjal-bai to-ráins on the morning after having met him.

tó-re W. to-morrow (B., C. sani).

tó-re-ba, tor-tsal Cs.: a few; Mil., tog-re-tsal a little while.

tó-lam v. tu-lam.

tolé 1. to-lé ӧbrs-pa to spit, c. la, at or on PTh. (cf. tu). — 2. button C. — 3. to-lé dkár-po C. chalk. — 4. to-lergyal Mil.?
I. what is uppermost 1. roof, *tög-ba, to cover with a roof, to roof (a house) freq.; *tög-gel-bar id.; also fig. to complete, to crown a thing Mil.; *tög-san-dén, to crown Mil.; *tög, 6. *tög, to lead, direct, govern; *tög-tu, to roof, to finish a roof by beating and stamping down the earth or sods, of which the covering consists; *tög-rdzis-ytön-bar Mil. id.; also fig. to impress, c. genit., Mil. — *tög-kar* W., the opening for the smoke in a roof. — *tög-bar* having a roof, *tög-yog* W. under cover. — 2. ceiling; *yā-tög ceiling, má-tög floor of a room. — 3. story, *dgu-tög* having nine stories or floors, freq. — 4. in a general sense: *tög-dër-pa Mil, to be at the head, to lead, direct, govern; *tög-bar, W. *kā-tög-la*, on, upon, kyog-tög-bar on the ice Glr.; *tög-tu, and *tög-tög adv. up, up to; above; yān-tög-tu in the uppermost place, quite at the top, Glr.; postp. c. genit. (or accus.) 1. on, upon, e.g. to lay on, to place upon Pth.; sens *tög-tu yi-bar byün-nas lying heavy, weighing heavily, upon one’s mind Glr.; *nai tög-tu byün* my heart was smitten (by that); that has touched, has grieved my heart Mil.; *tög-tu kel-ba Mil., vb. act. to it. 2. above Glr. 3. towards, in the direction of, e.g. running towards, mai *tög-tu Dzl.; yi-tög, má-tög ad. above, below, or up to, up stairs, and down, down stairs Mil. 4. to, e.g. to send to Dzl. 5. *dmag-tög* at the head of the army, or only with the army. 6. during, as long as, throughout; whilst (*tög gen. without -tu), *dgon-tög* throughout the whole winter; *dir a-kus sem tser* whilst her husband is here in great anxiety Ld.; byros -tög during the walk. Cf. also *nā-og, pi-tög as subst.: morning, evening, forenoon, afternoon W. 7. directly after, *bzas-tög só-* ma fresh milk, S.g. (s.l.c.). — *tög-nas 1. above, more than, *to nāb-śu tog-nas* the roof they remained, i.e. lived not more than fifty years. 2. on the part of, Thgy., analogous to płyga.-nas.

II. thunderbolt, lightning; *tög dañ sér-ba lightening and hail, *tög-sér-gyi ychod-pa damage done by the elements; *tög-ba lightening descending, rgyab-pa striking, *tög-ba-su byön-pa to arrive, to approach quick or suddenly like lightning Thgy., resp.; *tög-gis ychod-pa S.g., *tög-ba ste śi-ba Do. to be killed by lightning.

III. 1. fruit, produce, *dkar-tög v. *dkar-po; *thi-tög produce of the fields Dzl.; ló-tög a year’s produce; *thi-tög produce of a tree or other plant, fruit; *yar-tög this year’s crop S.g.; *tög-du first-fruits, as an offering; *tög-ba id. (?). — 2. W. fortune, wealth, property, *nül-li tög* property in money, cash in hand; (s) *pi-tög* common property, property belonging to a community.

IV. in *ma-tög(-tse) for ma tag, col. and Thgy., s.l.c., v. tag. Cf. also *tög-tög, tög-ma, tögs-pa.*

**Conclusion**

**Conclusion**
between childhood and manhood, having for 
up, upon 
East,
to be hindered, impeded, delayed,
forms
authorities, however, €&-pa, nnd ra- fd7i
hindered by men, dogs, or anything else
bating.
Mil.
(or(b)rlug-)dCGpa,
signify a ram and he -goat
f&gcil Fd-ba
' a ram
"-pa
fh-ya
Mil., fh-ya
1.
2.
3. €hi-pai lo Mil. the years
1. share, quota. 2. quotient.
6.
to find, frq. — 2. to get, obtain, nas tob
B., nā-la tob col., I find, I get; tob-par
"gir- ba id.; to partake of, to come to,
dād-pa faith (to come to the faith) Mil.;
to obtain, to get possession of, to subject to
one's power Del.; da-drāg tob-mār Gram::
after (words) that have got a da-drāg;
saras-rgyās, rgyāl-po, bdag-po, tob-pa (lit.
to get the Buddha etc.) to become a Buddha,
a king, a lord; *cag - dzōd tob -cē* W. to
become frq. (cf. rgyāl-po).

II. sbst. that which has been got or
obtained: the sum, result, of a calculation
etc. Wdn.

III. *tōb-čē(s)* W. adj. that which is
to be got or received, e.g. *bālom tōb-čes-
si biin-yig* a list of demands to be called
in, of money owing.

Comp. tob-rgyāl byēd-pa to rob, pillage,
plunder (?) Sch.; tob-čā the share which
one gets C. — tob-tān C. 'income, re-
venue'; more accurately: that which falls
to one's share, as a reward or pay, for
work, services etc., e.g. bits of cloth or
silk, which a tailor may keep for himself.

— tob-nör 1. share, quota. 2. quotient.
— tob-blō C. desire, bkis-sti tōb-pa ambition
Schr. — tob -tsir (lit. the turn of getting,
receiving) claim, right; duty, due, tob-teir nid-la yod I have a claim, a right to it W.; *tob-teir tān-ce W. to give each his share in his turn (prop. acc. to the due turn). — tob-rim Glr. id. — tob-yaig repertory, index. — tob-yaig prob. = tob-teir, right of succession C. — tob-dā C. contest, quarrel, strife; scramble, e.g. for money thrown among the people.

tom-bu = tūm-bu.

tom-pa v. tom-pa.
tor-kōd, or tor-gōd, a Mongol tribe.
tor-mgō v. tur-mgō.
tor-bog, tor-tsugs, (also do-kēr) a plaited tuft of hair, toupet, Lex.: cō-toi tor-čog; tor-čog dar sna līna binis Pth. he bound his tuft of hair with a silk string of five colours; prob. = yṣug-tōr q.v.; tor-to(y) Lex. id.
tor-pa, also tor-pa Med., the small-pox Sch.; in Suk. tor- ba signifies pimple, pustule, but the usual word for this is sīn-tōr, and in W. *pul-tōr* has a similar meaning, whereas tor-bu Med. denotes a whole class of diseases, comprising dyspepsy and cutaneous disorders. — dam-tōr measles Sch.

tor-ba 1. v. tor-ba. — 2. v. tor-pa.

tor-bu single, separate; Tar. 120, 19: prā-mo tor-bu-pa separate little works, books Sch. tor-mo the growing fat of cows, goats etc. in consequence of sterility Sch.

tol-ba 1. v. tol-ba, pf. to rīd-ba, what has come forth, what has been raised, elevated (?) Sch. cf. tol-tol Mīg.; tol-byān to arise, to begin, suddenly Sch. tos-pa 1. vb. to hear B., C. (W. *tsor-čo*), rygāl-po zig-gi ytam tōs-sam, or only rygāl-po zig tōs-sam Dzl. have you heard of a king? brōs-so zēr-bai ytam rygāl-poi smyān-du tōs-so it came to the king's hearing that he had escaped. Glr. — 2. adj. mān-du tōs-pa far-famed, renowned, frq.; ma tōs-pā unheard of; tōs-grōl the title of a book which is read to the soul of a deceased person (*tī-duhō* C., *to-dōl* W.), and the full title of which is: tōs-pa sām-γyis grōl-ba tōs-pai tōs a doctrine by the hearing of which a man is instantly saved Thgr.; tōs-čiun Mil. hearing little.

trig-trig the creaking of shoes.

tega Ld. the sharp sound, the cracking, which is heard, when a branch of a tree is breaking off; cf. tea-rāy and tidim.

mtai (C.) the lower part of the body, mtai-gōs a vestment for it, a sort of petticoat (acc. to others: toga) worn by Lamas.

mta (cf. tā-ma) 1. end, ending, 1. relative to space: edge, margin, brink, brim, of a well Glr., skirt of a forest, gen. mta-ma; limit, bound, border, confines, frontiers, mta skīr-ba to go round the confines (of a place); mta-las dda-pa exceeding all bounds, very great, e.g. sādug-baṇād Thgr.; used even thus: rgyal-po bṣigs-pai mta-la bakor to walk round him that sits on a throne Glr., po.; adverbially: dē-mta round this (mountain) Mil.; mta dbus kün-tu in the whole country (in the frontier districts and in the central parts); mta rgyal-kams neighbouring or border-country; mta id., e.g. mta bīṣi the four border-countries, i.e. all the surrounding territory, frq.; mta nor the treasures of the border-country Glr.; mta dmaθ border-war; in the Tibetan part of the Himalaya mountains mta denotes in a special sense Hindoostan; — in grammar: termination, na ma ra la zēr-nams mta-čan words ending in n, m, r, l; ga-mta a final g. 2. relative to time: bskal-pai mta Dzl. the termination of a Kalpa; dus-mtai me the confagration at the end of the world, the ecyprosis; in a more general sense: mta nān-pas as this will end badly; mta yig-tu Wān. and Tar. 4, 7 Sch.: on the one hand, in part, in a certain degree, in some respect; Schf.: 'schlechthin' (?) —
mi &mo mdr.pa, sundry; all, rtm-med-pa plural sign (opp. to the middle or the other end, not necessarily to the beginning, like mta-dag; mta -ru, mtar 1. towards the end, towards the boundary or the neighbouring country; at the end etc.; mtar tig-pa to reach, to attain to the end, frq.; tsei mtar tig-pai grais the number of those that reach the (natural) end of life Dzl.; mtar - tig - pa - med - pa inexhaustible Dzl.; mtar - jqin-pa (rarely mtaq - kyil - ba) id.; also absolutely as abst. mtaq - jqin - pa a perfect, a holy person, a saint; mtaq-ton-pa id. (?) Mil.; mtarbyed-pa to give a work its finish C., (Sch.: to destroy, demolish?) 2. adv. lastly, finally, in conclusion Dzl., Thgy.; perh. also to the very last, wholly, altogether. 3. postp. with genit. after, behind, rgyal-rabs sum-brgyai mtar after 300 royal generations Glr.; sa mtaq sik, sik is to be written after a final s, Gram. - 2. aim, purpose Cs. - 3. system, opinion Tar. 107, 4 Schf., perh. for grub-mta.

Comp. and deriv. mta-klas Cs. = mta-med-pa, yet v. mtas. - mta-skor circumference, perimeter, v. dpag - tsad. - mta-kob v. kob. - mta-gru Glr. 42? - mta-qrgyas very wide Schr. - mta-lgags frame, of a mirror etc. Schr. - mta-chaq Med.? - mta-rten final consonant Gram.; mta-rten-med-pa ending with a vowel Gram. - mta-tig boundary line Sch. - mta-tog-tig unceasing (?) Sch. - mta-dag several, sundry; all, frq.; man - tig mtaq dag the plural sign mta-dag Gram. - mta-drains Gram.? - mta ma the end, gral-gyi mta-mai bmo the girl at the end of the row (opp. to the middle or the other end, not necessarily to the beginning, like mtaq-ma); border, hem, seam, of dresses Dzl.; den mton- ba mta-ma to-day we see (him) for the last time Glr. (t-a-ma would be more correct, like Dzl. 37, 16). - mta - mal - pa sometimes for ta - mal - pa. - mtaq - mi borderer; neighbouring people. - mta med-pa, mtaq - yas - pa infinite, endless. - mtaq-yeb Wds.!

mi & mo mtar 1. v. mta. 2. for tar.

mi & mo mtaq-gyis by turns, successively, Dzl.; by degrees, gradually.

mi & mo mtaq-klas, Zam. = tarqc, border, limit? cf. mta compounds.

mi & mo mi acc. to Cs.: 'indigo,' and 'mi - si indigo - plant'; acc. to a Lama from Lhasa however: 1. mountain - blue (which is found, together with malachite, in the hills near Lhasa). - 2. from the resemblance: indigo-colour (whereas indigo as a substance is rams), and esp. a light sky-blue, azure; cf. mton mtaq. - mtaq - tril mi - ril, Lex. a certain bird; Sch.: a sort of wild duck; acc. to Pth. a smaller bird.

mi & mo mtn v. mtnu.

mi & mo mtn 1. bottom, of a vessel, of the sea; floor, of a room Glr.; foundation, of a house. - 2. the lower side of a thing; inner or lower part of a thing, lag-mtn (resp. jqi - mtn) the palm of the hand; lag-mtna in the closed hand; lag - mtn gani a closed handful; rka - mtn (resp. dzas - mtn) the sole of the foot; lham - mtn the sole of a shoe; mtn bzi the palms of the hands, and the soles of the feet. - 3. the background, the far end, of a cave, a tunnel etc. - 4. C.: the centre, the principal or chief part, of a town; the principal place, chief city, capital, of a country.

mi & mo mtnu 1. power, force, strength, of the body, of the mind, of Buddha, of a prayer, of witchcraft etc.; ability, power, or authority to do a thing; mtnu dan ldan-pa strong, powerful, efficacious, able etc., mtnu-med powerless, feeble, unable; 'mi za tu mel C. I must eat it; bsgrub-mi-mtnu-mtnu-med-la soi we must be able to fulfil it Mil.; mtnu-
zig-gis by an extraordinary manifestation of power or strength Dzl.; klui mtu yin that is an effect of the Lus, is produced, comes from the Lus Stg.; mtus by virtue of, frq.; mtu-stöbs = mtu. — 2. magic, witchcraft, mtu yöö-ni-ba Mil., mtu-debs-pa, *täb-če* W., to practise witchcraft, to injure a person by magic spells, to bewitch Mil. and col. frq.; mtu ser brtad *tsim-po rdögs-par bsalbs conjuring, raising tempests, exorcising ghosts, all these things I have learned thoroughly Mil.; mtu-bo-cê high-potent, high and mighty Tar.

\[\text{mtug v. tugu.}\]

\[\text{mtd-pa v. tdu-pa}\]

\[\text{mtun-pa, also tün-pa, to agree, to harmonize; agreement, harmony; agreeing etc., 1. in a general sense, c. c. dañ... yin-par don mtun-no they agree in the opinion of her being... Glr.; mtun-par byûd-pa to make agree, to bring to an agreement, to make consistent, mtun-par gyür-ba to be made agreeing or consistent Glr.; dgon-pa *täg-tu mtun-pa unanimous; thai lugs dañ mtun god-like (in deeds) Glr.; riqs mtun-pa of equal birth; lo mtun-pa of the same age, contemporary; blo mtun-te being of the same mind, similarly disposed, čos byûd-bar with respect to religion Glr.; ka mtun-par with one mouth, gros mtun-par with one accord, unanimously, as one man; grabs mtun-pa to live in harmony; — to be adequate, corresponding to, e.g. yid (dañ) mtun-par, resp. tigs dañ mtun-par, to one's wish, as one could desire = yid bêin-du; nad dañ mtun-par corresponding to the disease, fit or proper for the disease. — 2. in a special sense 1. viz. yid dañ, to be wished for, desirable, particularly in mtun-ryên, v. ryên; also: to wish, to like, to delight in, Eyed-rtamskyps mtun-pai rdzas things wished for by you, desirable to you Mil.; 2. with or without *täg-la *täg: mtun-nas whenever they (the two nations) lived in peace with each other (opp. to *fön-nas) Glr.; mtun-par *tams byûd-pa to converse amicably Glr., to enter into negotiations of peace Glr.; mtun-par byûd-pa 1. v. above, 2. to caress, to fondle, to dandle Glr.; *tän-tu mtun-par *yo they are on the best terms with each other, are making love to each other Glr.; mtun-po bsdad *tug col. id.; mtun-po byûd-pa to be kind, affable, descending Mil. (opp. to being proud, cold, reserved); rgya bod *nyis mtun on there will be a good understanding between China and Tibet Glr.; mi mtun-pai *jyeogs tams-câd-las rgyal-ba to gain the victory over all the hostile parties; mtun- *gyur- *gyi-yi ge C. letter of recommendation; mtun-can W. gentle, peaceful.

\[\text{mtur, also mtir-mgo, v. tür-mgo, halter, rta-mtur Lex. id.; mtur-tag rein, reins Sch.; mtur-mtâ the end of the reins, e.g. to place them into the hands of another.}\]

\[\text{mtus v. mtu 1.}\]

\[\text{mtê-bo, col. mtê-bön, mte-cên, mte-mo (v. also te bo), thumb, rkân-pai mtê-bo the big toe; mteb-čuñ the little finger, the little toe Glr.}\]

\[\text{mte 1. a little hammer; 2. mteu-čuñ the little toe.}\]

\[\text{mto 1. a span, from the end of the thumb to the end of the middle finger when extended; mto jäl-ba or yâl-ba, W. *täb-če*, to span, to measure by the hand with the fingers extended; mto gân, mto ré tsam a span (in length), mto do two spans. — 2. v. mto-ba.}\]

\[\text{mâo-góâ a little triangular receptacle into which the likeness of an enemy is placed, to whom one wishes to do harm by witchcraft W.}\]

\[\text{mto-ryûûû earnest-money W.}\]

\[\text{mtó-ba 1. to be high; heightness, high, lofty, elevated, B. (cf. mtôn-po), frq. fig.; riqs čê-žiñ mtô-ba ste being of high and noble birth Dzl.; dê-läs mtô-ba more elevated than that, surpassing, surmounting that; c. accus. or instrum., high}\]
as to (stature, rank etc.) mtön-na when I am high, when I rise; mtö-lo yön-pa to lower what is high, to bring down, to humble, frq.: nas mtö-mtön byás-pas dmab-dmá byun the more I was aspiring, the more I was brought low Ph.; sbyin-pa mtö-lo S gy. was explained: gifts or alms bestowed from a sincere heart. — 2. hammer, v. to-ba; mtö-po-tog a stone used as a hammer Cs.

Comp.: mtö-kyad height, highness Dzl. — mtö-dogs Ph. (together with yyo-agyu, and 'prag-dogs) perh. mistrust, suspicion; *tön-dod-can* W. ambitious, aspiring, aiming at things too high. — mtö-spyod W. a haughty manner. — mtö-dman 1. Cs. high and low, uneven; also Sch. 2. height, mtö-dman mnyam-pa of equal height Glr. — mtö-ṭsám(s)-pa v. to-ṭsám-pa. — mtöris heaven, abode of the gods, paradise, Elysium.

mtön-ga Sch., mtön-kas Ph., breast, mtön-ga nas ḍzin-pa to seize by the breast Phk.

mtön-ba to see, 1. vb. n. to have the power of vision, often with mig(-gis); mtön-bar ḡyür-ba to obtain the faculty of seeing, to recover one's sight; mtön-bar byêd-pa to make (the blind) see Dzl.; mig-gis nye mtön rin'i mtö-n he sees only when the object is near, not when it is far, he is short-sighted Med.; nye-mtön short-sighted Sch. — 2. vb. a. 1. to perceive, by the eye, to see, to behold, bód-kyi ri mtön-bai ri an eminence from whence one can see the mountains of Tibet Glr.; mi yézan-gyis mtöñ-sar (a place) where one can be seen by others; de bû-mos mtön-bar mbdzād-do he made it visible to the girl, he made her see it Dzl.; mtön-ba žig yod-na if there is one that has seen it, if there exists a witness Dzl.; de mtön-ste sèes seeing this, I came to know, i.e. from this I saw, I perceived; mtöñ tos dran reg, frq., the seeing, hearing, touching, thinking of (e.g. a form of prayer, or magic formula); ma žön-bar, (or žön-ba) mtön-nas as he saw his mother coming. 2. with accus. and

termín.: to regard, consider, take for, Thgy.; rdzas dkar sér-por mtöñ Lt. taking white things for yellow ones. 3. to meet, find, catch. 4. to know, understand, perceive (mentally) Mil. 5. col. to undergo, suffer, endure, misfortunes, pain etc. (cf. stonpa 4), mi mtöñ mtön-ba to suffer what is not to be suffered, not bearable nif., cf. tig-ba.

Comp. mtöñ-kuñ Cs. 'a window', prob. for mtön-guñ-kun. — mtöñ-sgom-čan Thgy. was explained: one who instantly knows and understands everything he sees (?) — mtöñ-kor, mtöñ-mta, the reach of sight, range of vision Cs., *tön-kor-a la bor* W. do not take them (the horses) farther than you can see them; the horizon Cs.; mtöñ-dułg ('eye-possion') evil-eye Sch.; envy, grudge, jealousy. — mtöñ snan v. snari-ba. — mtöñbyêd that which sees, the eye Cs.; the substance which is the source of vision, a species of gall, चाचि. Med. — mtön-lam the path of obtaining the power of sight, a mystical state Was. (139) — mtön-lugs the way of beholding, of viewing a thing; notion, idea, opinion = snan-ba, mtöñ-lugs ḍzam-du byun three different opinions were forming Glr.

mtönis, rgya-mtönis 1. an opening for the smoke in a ceiling or roof, also mtönis-kun. — 2. also mtönis-kas, pavilion, platform, open gallery, on a flat roof Glr. (Cs.: 'impluvium, or the opening in the middle of a square building', for which, however, the Tibetan word seems to be ḋyams or ḋyams-mtönis).

mtönis-kas silk ornaments on the borders of a painting Cs.

mtönis-pa Cs.: to lose one's senses; perh. ḋōms-pa.

mtön-kas, or mtön-ga Lex.; Cs. 1. azure, sky-blue (?). — 2. n. of a flower. — 3. Glr. one of the five celestial gems; mtön-ba čen-po another of these gems.

mtön-po high, elevated, B. and col. (cf. mtö-ba), of water deep, of the voice loud, of weight and measure full, of rank high; čös-skad tön-po* W. high-
sounding words, pompous style; *tāg-len tān-po* W. highly skilled, well practised. — mton-mtun 'the high blue (thing)' viz. the hair of the head of Buddha, always represented as of a light sky-blue.

**mthun, mthun** mthun, fthun, to confess, to avow, nyēs-pa Dzl.; mthun taṇis (cf. gyod-taṇis) confession, acknowledgment, mthun-taṇis byēd-pa Dzl., mthun bthags-pa to make confession, to confess, which acc. to Buddhist doctrine involves atonement and remission of sins.

mthun 1. Ld. high, elevated, *śim-sī san tos ma* W. do not take more than is right! — 2. Mil.

fag-pa, pf. bthags, fut. btag, imp. fag, 1. to grind, ravi-tāg-gis in a mill Dzl., gro wheat, fit-mar to flour; to reduce to powder, to pulverize, by means of two stones (cf. yun); to mash. — 2. to weave, snām-bu cloth; *fag(-pa)-po, fag-kman a weaver; dar-fag-bu-mo the daughter of a silk-weaver Gbr. — fag-stān loom Sch. — fag-rdöl mill-stone, grinding-stone (?) Sch.

fān-po Wdū. a bodily defect or deformity, prob. tān-po.

fād liking, pleasure; will; joy, v. the following article.

fād-pa I. 1. to be pleasant, agreeable, well-pleasing ccdp., yun de kun śin-tu sēms-la fād-pa zīg byuṅ all these sayings have pleased me very much Mil. — 2. (not governing a case) to please, to be acceptable, to be considered as good, to be (generally) admitted, mi fād-par mthon I see that (this reading) is not generally accepted Zam.; yon-paṅ fād-do it occurs also in this form Zam., mi fād-de wrong! Was. (294): to be fit, proper, suitable (syn. to os-pa), sēms zēr-ba mi fād-la as it is not proper to call it soul, as it cannot fitly be called soul Mil. — 3. a familiar word, very freq. used, in W. almost the only word for dgya-ja and ddb-pa, *sem fād-de* cheerfully, joyfully W., fād-rgyu mthun tām zīg-la prob.: as he became angry Mil.; *sem-mi nān-nē fād son*, also *tīn (q. v.) *tāg-pa-ne tād-son* W. I have been heartily glad; fāt-fād-nā bā yun Mil. though apparently rejoicing; *ma tād-tād* W. I am very glad of that; *sem śīg-čē* W. to make glad, to exhilarate; *sā-heb-bi zō-la mi tād-da* W. does your honour not like curdled milk? *fād-kān* W. willing, ready; *gā-ra tād-na son* W. go wherever you like; lāg-pa-fād let us turn back Gbr.; rān-nī fād-la voluntarily, spontaneously.

II. Sch. = fān-pa, fād-līdān = fān-po.

**fān** fān, *fān-ārī a demon Sch.

fān-pa (cog. to btān-pa and tān-po?) Cs. also fād-pa, firmness, constancy, in Lex. explained by nān-tan; mi fān-pa a steady, resolute man Cs.

fāb-pa to combat, to fight, in a battle; to quarrel, to dispute, to brawl; ka-ṭsāb dān fāb-pa to struggle with a snow-storm Mil.; fāb-pa mēd-chīn šī-ba to die peaceably, without a struggle; fāb-pa šūm-nu when quarreling (persons) are reconciled; ka-fāb Cs. a fighting with the mouth, altercation; lag-fāb Cs. a fighting with one's hands, a close-fighting, a scuffle (Sch. gesticulation?); *fāb-mtō* C. &btān weapon?; *fāb-dab* C. 3. weapons, arms; *fāb-chīs ammunition, requisites for war Schr.; *fāb-bṛtūnā, a-hui fāb-bṛtūnās the quarreling and thrashing of my uncle Mil.; fāb-mo quarrel, fight, row, fray, battle, B. and col. freq., *fāb-mo byēd-pa B., *cō-čē W., to quarrel, fight etc.; fāb-mō sprōd-pa to fight a battle, to join battle Gbr.; fāb-zō a dry cough Sch. — fāb-rtsōd altercation, quarrel, brawl, frq. — fāb-ya antagonist, kydo-kis niā fāb-ya byed dgyos thou must contend with me Gbr. — bād-mōi fāb-ya a termagant, a she-devil to struggle with Mil.; yud-ska-pho fāb-ya the antagonists of life, i.e. the family and relations a secular man has to struggle with Mil. — fāb-rāgs intrenchment, breast-work, fortification ('
QWqCJ o€db-obu

qvq .€dm-pu, pf.

firm hold of, esp. with the teeth (dogs),

feet, as a supplicant; to grasp intellectually,

frq. to comprehend

bees W.);

or the jaws (serpents W.); to sting (of one's teeth;

an act, an undertaking Dzl.

ws'

sinewy;

your minds

inordinate desire has taken a firm hold of

qQT-a. .ftgya 1. vb. n., pf. .f&vs

Pth.

ping out.

cause to fall in drops, to instil

W. to put one's arms around a person's

solid;

bag-Zdgs r&la

margin or edge Mng.; gen. of woven st&,

opp. to srcibya; srab-,€tig I.

frq.;

sleep;

inclination

gestation,

of life Yth.;

no need of adding a re-birth, a new period

of life Pth.;

"tib-"ma 1. addition, prolongation,

*srö-gi tib-ma tib-"e* W. prolonging

life (by medicine, careful nursing). — 2. aid, assistance, subsidy, e.g. to a needy

betrothed couple; also a gift of honour, a present, offered to a departing benefactor

or respected Lama W.; dnam -tib subsidies; auxiliary troops. — 3. help, assistance

in general.

sun gatherer, sii-"sun a gatherer of

wood, rtsa-"sun of grass.:

stät-pa, pf. 

fubs, fut. 

imp. 

fubs, btub.

W. *tib-"e*, to cut into pieces, v. 

ytsä-pa.

stäm-pa, pf. fums, btums, fut. 

btum, imp. 

fums, btum, W. *tib-"e*, to cover or lay over, to put over, to

"v. fal-ba. 

and fig. to grow dark or dim, sès-pa con-

sciousness Med. — fibs-po dark, close, dense.

fibs a cover, covering; fibs -"og
tsdä? S.g.

fibs-pa, pf. fibs and ytibs (cf. 
ytibs -"pa), to gather, of clouds,

storms; nà-bun bzi"-du fibs-par gyr-to
(all the Buddhas) came drawing nearer

like clouds of mist Glr.; to condensate, vb.

n. ljon-"sii tams-cäd dgi-bai tsäld-du fibs
all the trees afford a delightful shade Glr.;

byin fibs drowsiness overcomes me; po.

and fig. to grow dark or dim, sès-pa con-

sciousness Med. — fibs-po dark, close, dense.

sii-ba 1. adj. v. tu-ba. — 2. vb.,

also süm-pa, pf. füs, btus, fut. btu,

imp. füs, btu (Cs.), to gather, collect, pick

up, sii, me-tog, frq.; tus-mi an assemblage

of men, council, Cs.

sii-ba v. tsäld-pa.

stäm-pa v. tsäld-pa.

funs-ba, pf. funs (Cs. also btuns

I have drunk out), (fat. btuns Cs.),

imp. funs, (Cs. also btuns drink out!), W.

*tib-"e*, to drink, frq.; to suck, to smoke
(tobacco), to eat (soup); to be soaked,

drenched (cloth) Dzl.; nöms- pa tib-"a

to drink one's fill Dzl.; zo-funs, o-funs

suckling baby; zo-funs dus-na during the
time of giving suck Med.; funs-pa tib-

gyis immediately after drinking Thgy.;

funs-so they were engaged in drinking
Glr.; funs-du rün-"ba, W. *tib-"e*, drink-

able; btün-ba bsst. drink, beverage, bzi-ba
dar btün-ba, ba-ztün (W. zabetüns) meat
and drink, frq.; btün-"ca water for drinking
Mü.

funs-pa, mtsig-pa, adj.

and abstr. bsst., bgu-

po adj, thick, mtsig thicker toward the

margin or edge Mng.; gen. of woven stuffs,

opp. to sräb-pa; sräb-fug 1. thin and thick.

2. thickness relatively; also consistency,

of liquids, opp to slä-ba Med.; dense, nag,

frq.; sound, heavy, rnyiK flug-"po a sound

sleep; strong, bag-"eag fug-"po a strong

inclination Mü.

fadj-pa, mtsäd-pa to

make longer by adding

a piece, to piece out, to prolong, pu-däi

W. a sleeve; skyë-ba fud mi"dgos he has

no need of adding a re-birth, a new period

of life Pth.; fud-"ma 1. addition, prolongation,

*srö-gi tib-ma tib-"e* W. prolonging

life (by medicine, careful nursing). — 2. aid, assistance, subsidy, e.g. to a needy

betrothed couple; also a gift of honour, a present, offered to a departing benefactor

or respected Lama W.; dnam -fud subsidies; auxiliary troops. — 3. help, assistance

in general.
coat, zānīs-ka Gīr.; to wrap up, to envelop, v. yām-pa.

fams barren, sterile; added (eggs); bio-fams stupid Lexx.

fur supine of fa-ba.

fūl-ba to rise, to spread, of smoke, vapours, perfumes, ga-pur sīl it smells of camphor Lexx.; rdul mi fūl-ba byās-pa sōg-tu after having laid the dust Dzl.; la-lās btāg-spōs sīl some persons were spreading perfumes Pth.

jīm-ba to rise, to spread, of smoke, bon Mil.; to be afflicted with, befallen by, nād-ka Gīr.; lan jīb-pa to answer; ysal jīb-pa to be explained minutely; to be understood perfectly Thgr. — 2. W. to be hit or struck (= kēs-pa; *i-ru teb soi* I have been hit here (stung, bitten etc.); *teb čāg-te toī* put it down, hitting (the right place), i.e. put it just in its proper place; *mi teb-men* not to hit the mark, to miss the aim; *ma teb* the blow did not strike home; even of a prayer is said: *teb*, it has hit, it has been heard. — 3. Cs. in a general sense: to take, seize, hold fast; jīb-līb Cs.: a tailor’s instrument for holding fast cloth etc. in sewing; a thimble’; but the latter is undoubtedly to be spelled mbē (or teb)-līb; v. līb.

fēms-pa Cs.: to shut, comprise, cover, include; v. fams-pa; the Lexx. have only: nan-cage-fēms, and fēms-nān w.e. In W. it is 1. vb.n. to fēms-pa: *lāg-pa tem* my hand has been squeezed in, *lēm-čei čā-lag* a thing (e.g. a machine) giving chances of being squeezed. — 2. to suffice, = kyād-pa, idān-ba.

fēgs-pa v. to etc.

fōg-pa Cs. = yōg-pa, Sch. also = fāg-pa.

fōgs-pa pf. and imp. fōgs, 1. to take, to seize, to take up, a knife, a sword Dzl., provisions in order to distribute them Dzl., esp. to carry Dzl. and elsewhere; rol-mo fōgs-pa Gīr., Tar. 21, 16, prob. to carry musical instruments (or to make music?); tōb-pa to receive, *mī lus fōgs re-re, or fōgs fōds* all that have received human bodies by the metempsychosis C., W. — 2. = dōgs-pa with pān, frq., v. dōgs-pa; Tar. 159, 16 = to name, to call.
tön-pa, pf. and imp. ton, vb.n.
to dön-pa, in W. very freq., in B. less so, = byün-ba.
1. to come out, to go out, *dày-sā liün-pa ne ton* he is just coming out of the house; kun ḏon-te all coming out Mil.; to remove (from a house or place), to leave, *ton-čąg* W. the last farewell; to depart, to emigrate; ḏon-ga-ger tôn-nas when I shall be beyond the river Mil.; more carelessly: *yul tôn-na, lün-pa tôn-na* W. when one has passed through, the village, the valley; *dün-du tôn-če* to step or come forth (from the crowd etc.); to rise, arise, originate, v. snyi-ris. — 2. for ḏon-ba, to come, esp. Bal.
— 3. to come from, to proceed from, to have origin, bod kā-rān-nas ḏon-pa yin these are products of Tibet itself; hence: to occur, like ḏon-ba, tson-pas kūr-nas ḏon dug (these goods) occur as imported, are imported; rți-pa-can miṅ ḏon yin-te known as being acute, sagacious.

töb-pa, v. tōb-pa.

föl-ba v. mtöl-ba.

dā 1. the letter d, originally, and in the frontier districts also at present, pronounced like the German d, i.e. not quite so soft as the English d; in C. as initial aspirated and low-toned, dh; as final letter half dropped, and changing a preceding a, o, u into ḏ, ụ, y; as prefix in Kh. and Bal. = y, not differing from the prefixed g. — da-drag is a term used by grammarians, for the now obsolete d as second final, after n, r, l, e.g. in kund, changing the termination du into ḏu; no, ro, lo into to; nam, ram, lam into tam. — 2. num. figure for 11.

dā 1. gen. at the head of a sentence: now, at present, just, esp. before the imp. mood: da kar-daṅ-la soi just go to Kardang! directly, immediately, forthwith, instantly; in narration sometimes (though rarely) for then, at that time. — 2. in col. language after the emphatical word of the sentence: it is true, to be sure, indeed, *lṭin da yod niṅ med* time I have, it is true, but no money.

Comp. da-ko Sch. = da. — dā-ča a little while ago, lately. Mil. and col. — dā-ča in future, henceforward. — da-nyid the present time; but just now. — dā-ṭa(r)
1. now, at present, dá-cí-nas dá-lta pián-la from lately till now Thgy.; dá-ltai (or dá-ltar-gyi) bár-du until now; dá-ltai spyödlam our course of acting during this life Glr.; dá-ltar-gyi byà-ba, or dños-po a person's experience or actions during the present period of his life Dzl.; da-lta-nyid-du Glr., da-lta-rán Mil., Pth., instantly; da-lta-ba Cs., dá-ltar-ba Gram., dus-dlá-ba the present time, presence; the present tense. 2. W. hereafter, afterwards, *dág-sa mi gos, dál-ta toï* I do not want it now; give it me afterwards. — dá-sté henceforth, from this time forward Dzl. — da-dún (frq. pronounced and spelled da-rúñ) v. below. — da-dé Glr. and C. now. — da nán this morning. — dá-ni 1. now, 2. henceforth Glr. da-pyi(n)-cäd Dzl., da-pyis Glr. henceforth. — dá-byún a man of yesterday, an upstart. — dá-tsam about this time. — dá-yar this morning. — dá-ñi 1. now, 2. henceforth. — da-ñu col. and sometimes B. = dá-rá buttermilk. — da-li several low-growing kinds of Rhododendron. — dag 1. sign of the plural, eleg. for rñas; often added to the pronouns de and di, and sometimes to numerals; also in the combination dag- rnas. In translations of Sanskrit works it denotes the dual number. — 2. nd-dag, kyét-dag, seems in Mil. often to be used for nd-ltá-bu-dag my equal, or equals (another reading is nd-ltá, v. ltá 2). — 3. W. col. = da, esp. in the compounds *dág-sam, dág-sa* now; also certainly, it is true (v. da 2) Mil. — 4. v. dág-pa. — dag-ka is said to be used in Ts. for dé-ka. — dá-cí Lh. mint, aromatic plant, Mentha Royliana. — dag-pa-dog-gé Ld. for dog-dóg. — dag-pa (prop. pf. of dag-pa), clean, pure; cleanliness, purity; as adj. also dag-po, W. *dág-mo*; dág-par gyer-ba to become clean, dág-par byé-pa to make clean, to cleanse, to purify, dág-par krú-ba (W. *dág-mo tū -če*) to wash clean; more frq. fig.: *ka ma dhaq* C. impure, incorrect, vulgar pronunciation, cf. sgra 1; rigs ma dag impure blood or kindred; com. pure with regard to religion and morals, (also = holy, sacred, relative to lifeless objects), lus dun 7iq dan yid-hy las yóis-su dag-pa quite pure in word and action Dzl.; lus dag sems dag dbáin-po dag, also dus-ytsaí etc. id.; dág-par sós-ba to lead a pure, a virtuous life; smón-lam dag-pa is stated to mean a sincere prayer Glr.; rnas-(par) dag(-pa) quite pure, most holy, frq.;
hence rnam-(par) dag-(par) rtsi - ba, or mdzad - pa is used for: to justify, in a scriptural sense, by Chr. Prot.; mi or ma - dag - pa impure; impurity, bkrus-na mi-dag - pa med - do when they have bathed they are quite clean Dzl. - Adv. dag - par, e.g. jkrus-ba v. above; dag-tu assuredly, certainly Lt.(?) ; dag - gis purely = quite. entirely Sg.(?) ; *dag - mo* W. id., *dag - mo 'rgag- cê* to burn completely, *dag - mo za - cê* to eat all, to consume entirely. — yan-dag - pa Skr. सत्य Trigl., actual, real, yan-dag - par cu yin in reality it is water Dzl.; more frq. construed thus: de yin yan-dag - na if it is really that, btsos yain-dag - na if you are really willing to sell it, *dod yan - dag - na if you really wish it, kyöd-la yod yan - dag - na if you really have Dzl.; yan-dag - pa dan bden-pa tas btsi-thu in truth and in reality S.O.; yan-dag - pa ni bden-pa-ste since that which is real is true S.O.; yan-dag - pa - nyid reality S.O.; dgé-bai 'bod-rnams yan-dag - par blan-ba to assume, to adopt, virtuous habits earnestly Stg.; yan-dag - par rdzogs - pa really accomplished S.O.; yan - dag - par lta - ba to be orthodox, v. dgé - ba bûu; yain - dag lam the right way, = târ - lam Mil.; yan-dag-dón seems to be = nes - don Mil., but yan-dag-don-du yin - rêt - ba to aim at, to aspire to, truth Mil.; yan-dag - pai dön-la zûg - pa to be pious Thgq. —

Comp. dag-brjod orthodoxy čs. — dag - tăr - ba, dag - tär byêd - pa Sch. to clean, to cleanse; Tar. 189, 22; dag-ster( - čer) mdzad - pa. — dag - (pai) snaï(-ba) Schr. ‘good opinion’(?) , prob. : a pure, sound view or knowledge Glr. ; in Mil. it has a similar meaning; *dhag-nan jön - wa* C. to lead a holy life. — dag - ziù holly country Sch. — dag-yig orthography; snon - yig - dag - yig the older orthography; brda - dag = dag - yig.

**dañ** dag-pa, W. *dag - cê*, v. tég-pa.

**dañ** postp. c. accus, with (Lat. cum), na dañ with me (often with the addition of bcas - pa, than - yig, mnyam, q. v.), e.g. to go, speak, play, quarrel with; bud - méd dañ nyi - ba to lie with a woman; in some cases it must be omitted in English, or rendered by other words, as: groi' - kyêr dañ nyê - ba, riî - ba near the town, far from the town; de dañ drâ - ba equal to that. Some particular ways of using dañ are the following: 1. for and, yser dañ drâl dañ rdags - la - sogs - pa gold, and silver, and iron, and the other (metals). The shad is here always put after dañ, which shows that in the mind of the Tibetan dañ never ceases to be a postposition; it can therefore be used only for connecting nouns and pronouns. In enumerations it is employed in different ways, and often quite arbitrarily, e.g. after every single noun or pronoun except the last one, or also after the last; it is used or omitted just as the metre may require it; or when a sum is mentioned, in the following manner: byûn - ba bzi ni: sa (dañ) ču (dañ) me (dañ) rlu' dañ bzi the four elements: earth, and water, and fire, and air, they are; or, esp. in col. language, thus: sa dañ yêg, ču dañ ynyis etc. — 2. distributively: żag dañ żag, lo dañ lo, day by day, every year; kyim dañ kyim - na Tar. every one in his house. — 3. after a personal pronoun col. almost like a sign of the plural: na dañ ynyis - ka we two, both of us. na dañ tsan - ma all of us. — 4. after the inf., and in W. after the gerund in gin, yni - ma dâr - ba dañ at sun - rise, as soon as the sun rises, when the sun rose; lo bbrgya lón - pa dañ when a hundred years had (or shall have) passed away, after a hundred years; smrâs - pa dañ kyim - du sôi with saying so, he went home, is gen. translated: he said so and went home, and so frq. in narration; W. : *sûg - da ton dañ* with a whistling, *tôn - gin zib dañ* at beholding. — 5. after an imperative for and, sgo rdûns sîg dañ de-dag zûi - ûo knock at the door, and they will come Dzl.; yid - la byos sîg dañ bûd - do give heed, and I will explain it to you Stg.; or it is used in the following manner: léys - par sems sîg dañ ma nör - ram consider it well; have you not made a mistake there? nyon sîg dañ snöö - dus - na listen to me!
Now, there was in olden times etc. Dzl. and elsewh., frq.; lön žig dan sāb-sōb zer* he cheats me, tells me a lie, through his servant.

dān 1. meadow Lh. — 2. dān, or perh. better tan, (cf. tīn), *taṅ tān -če, or tan čo -če, taṅ ṭan čo -ča*, to read in a singing or drawing manner Ld. — 3. dān-du lén-pa, c. la, to submit, yield to, comply with, Grī, Tar.; c. accus. submissively to put up with (Sch. and Wts. are hardly right).

dān-po 1. the first, with respect to number, time, rank, dān-poi 'tam de sus zer Phth. who spoke (raised) the first rumour? who was it that first got up the rumour? dān-poi nyin-par on the very first day; na-laṅ dān-po-la ynās-pa being still in the prime of life Wān.; the former, he that is mentioned before another, dān-po ynās the two first named Thgy.; the former, the earlier, he that precedes another in point of time, = sūd-ma, opp. to ḭiṃ-ma, ḍjī-ma, the latter. — 2. the first thing, part etc., nyin-mo dān-po-la at the beginning of day, at day-break Tar.; dān-po-ngiṅ-du in the first place, before the rest, above all, before every other thing Thgy.; dān-po-nas from the very beginning Thgy., Tar.; dān-por, and very frq. dān-po adv., firstly, in the first place; at first, in the beginning. — las-dān-po-pa a beginner, las-dān-po-pai dū-'su as long as he is only a beginner Thgy.; las-dān-po-pai byis-pa like vṛjyoc (child) in the N.T., Mil.

dān-ba 1. to be pure, nām-mka dān-nas Mil.; gen. adj. pure, clear, ḍsā dān-ba picked rice Lt.; of inclinations, dispositions, feelings: sēms-čan kūm-la rab dān-ba full of love towards all creatures; dge-sēms dān-ba a pure, sincere disposition to virtue S.O.; most frq. devout, pious; devotion, faith; dān-ba sems id. (in W. often confounded with yden-ba). — 2. lag dān-ba = dār-ba, v. darba II. 2.

dān-ise W. a field-terrace.

dān-ra (spelling dubious) stable, for cattle, C., W.

dān-la 1. Sch. 'a tract of land abounding in springs'. — 2. n. of a high mountain pass, north of Lhasa, called Tantla by Huc II., 231.

duān-pa, C. also *dhan-pa*, pure, clean, clear, = dān -ba I., of air, water; ynam-duān a clear sky, fine weather (W. *taṅ*); duān-smug reddish gray Sch. — duān-ma 1. the chyle, Skt. रक्त, concerning which Brahmanical and Buddhist physiology has led to a great many phantastical ideas, Med. frq.; also fig., mostly in an obscure and unintelligible manner. — 2. Sch.: 'the spirit, the soul', a signification not found hitherto in any book, but acc. to a Lama's statement the word denotes the soul, when purified from every sin, and to be compared to a clear and limpid fluid, in which every heterogeneous matter has been precipitated. — duān is also not seldom met with erron. used for dhanis and mdais.

dād-pa 1. secondary form of dād-pa to wish Dzl. and elsewh.; hence in compounds: skom-dād thirst, *taṅs-dād-čan* fond of dress or finery (cf. dogs-pa) W., and in similar expressions. — 2. to believe (cf. विश्व) in a religious sense, more significant than yid-čes-pas and including a devotedness full of confidence, like pīva-bhav in the N.T.; also sbst. faith, more fully dād-
palk, faithful, believing; yin-bdag dād-pa the faithful giver of alms Mil.; more fully dād(-pa)-cān, dad-ladān; mad-dād-pa, and dad-mād unbelieving; often with mos or qus: kun dad-dad-mos-mos-su dāg-pa-la Mil.; dad-cūn-gus-par ggyur-ba Glr.; dad-par ggyur-ba, dād-pa byed-pa to become faithful or believing, to believe, frq.: dād-bzin-du full of faith; dād-brtson for dād-pa dañ brtson-grūs Tar. — Note. *mi zig-la dād-pa tob* W. col. a man becomes a believer, v. tob-pa; but Tar. 35, 1 pāgs-pa Dhi-ti-ka- la dād-pa tob means: he was brought to believe by hearing the Reverend Dhitika.

dān-da, and dan-rig, medicinal herbs Med.

dān-dal-li, or dan-dul, Ld. a sieve, gen. consisting of perforated leather and a wooden frame; rās-dan-dal a sieve made of cloth (inst. of leather).

dān-mo (spelling?) the female of the ibex, and of the musk-deer.

dam (a root signifying bound, fast, fixed, from which the following compounds, as well as sdōm-pa, are to be derived), sbst., also dam-tsiy and yi(d)-dam, resp. tugs-dam, a solemn promise; vow, oath, confirmation by oath, like bden-tsiy; dam bē-ba 1. to promise, 2. the act of promising, the promise; also dām-bēcā Mil. and col.; dām-bēcā būl-ba resp. to make a promise, e.g. mi lā-ba-pai not to descend Mil.; to promise solemnly Mil.; hence yi-dam, and (more popularly) dām-bēcā the sacrament Chr. Prot.; dam bēcā-pa a promise made; dam sriu-ba, dam ynds-pa, or nyé-bar byed-pa, dam-bēcās-pa spyod-pa, dam-bēcās-pa bzin-du byed-pa, dam-bēcās-pa dān mi gāl-ba, to keep one's promise; nyams-pa to break (a promise, a vow); dam-nyams kyi lās-rnam violations of duty; dām-la dōga-pa to exorcise demons etc. Glr., Pth., but only by gentle persuasion, which induces them to promise to do no harm anymore, not by magic power (so it was expressly stated by a Lama); dām-la jög-pa Tar. 125 id. (ni f.); dam-čan, dam-fsiy-cān Mil. bound by an oath etc.; dām-chu prob. water which is drunk in taking an oath Pth.}

dām-ka' Glr., dām-pa Wās., tām-pa C's., a seal, stamp, resp. piyang-dām, esp. for the seals of Lamas; dām-ka rgya-ba to seal, to stamp; kyi-dam v. kyi; dam-rgyā = dām-ka Tar.; *dam-chu* W. seal of a Lama, used as an amulet.

dām-pa, acc to the explanation of a Lama: bound by an oath or vow, consecrated; but Lexer. render it by yārg, i.e. mcog, thus Dsl. 23V, 4; 2V, 9, and C's.: noble, brave, excellent, which is prob. also the sense of the word when compounded with ēs, skyes-bu, and other words. Its usual rendering, however, is 2. holy, sacred, blā-ma dām-pa, skyes-bu dām-pa, a holy Lama, a holy man, and most frq. dām-pai ēs, dām-pa ēs, dām-čos, the holy doctrine, the holy religion of Buddha. Yet, in the interpretation of passages the original meaning (noble, excellent) ought to be resorted to much oftener. So also yug-mo dām-pa cīg Glr. signifies an excellent, a favourite female slave, but not exactly a holy or a faithful one.

dām-po 1. strong, firm; tight, narrow, of letters etc.; gen. adverbially dam-du, e.g. to bind, to lock up, to seize firmly, securely. — 2. of laws, commandments, severe, strict, exact.

cotton; acc. to others velvet. — dar-dam-pa raw silk Schr. — dar-tsón-pa a dealer in silks, a silk-mercer. — dar-zāb the finest silk, frq.; a piece of such silk. — dar-yāb a silk fan. — dar-yig a narrow ribbon-like piece of silk-stuff Gīr., Mil. — dar-ša = *dhar-ma-r*.

A dealer in silks, a silk-mercer. — dar-zdl the finest silk, frq.; a piece of such silk. — dar-ydb a silk fan.


dar-po-C'C 1. a large flag fastened to a flag-staff; 2. flag-staff, mast. — dar-tsad a military division, squadron Sch. — dar-c'dp ice is forming; also substantively = dar, mhd-la dar-

24s btab Mil. — dar-zanz ice-bridge. — 'daedF ('clinging to the ice'?) W. a dark-py aquatic bird.

III. v. dm-yi.ig, dcir-bu, dh-ma. YT* dar-rgyas-gliti V. rdo-@c-glli. YTq

akir-sgar walnut.

dar-yig (col. also dal-yig), a little while, a moment; dar-yig lön-pa-na after a little while Gīr.; adverbially: for a little while, for a moment Mil.; directly, instantly, in a moment Mil.; dar-tsam Sch. id.

dar-dir humming, buzzing Mil.; wailing, lamenting Pth
dar-rdo grinding-stone for Indian ink Sch.; bdar-rdo would perhaps be more correct.

dar-po, dar-mo, col. for dál-po, dál-mo, v. dál-ba.

dar-ba 1. sbst., also dá-ra, dar, buttermilk, dar-yār fresh buttermilk.

II. vb. 1. to be diffused, to spread, of influence, power, opinions, diseases, ēs dār-ba to gain much ground, to increase exceedingly Lt.; dār-du jūg-pa (act.) to extend, enlarge, e.g. academics Gīr.; dar-gud spreading and decaying, increase and decrease; *dhār-po* C. grand, magnificent, of a feast, drinking-bout. — 2. with lag, to take in hand, to put hand to a work, c. la Dzl.; also dān-ba.

dār-ma 1 the age of manhood, manly age, prime of life, gen. reckoned from 30 to 50, but acc. to S.g. from 16—70; dār-tā bāb-pa, or dar-bāb, a person in the prime of life, frq.; dar-gān col. id.; dar-yel a person beyond that age. — 2. a man, and dār-mo a woman in the prime of life.

dār-mo v. dār-po, dār-ma.

dar-smán v. dar-tsir.

dar-tsam v. dar-yig.

dar-teil Sch. 'groin' (?).

dar-(m)tsur Wīd. = dar-sman, alum Sch.

darl-ya-kan a medicinal herb Med.

dal-yams Mil., rims-dāl Mil., epidemic disease, plague, or perh. n. of a particular disease.

dal-öig, col. for dar-yig.

dal-tōg jūg-pa to attack and disperse an enemy Sch.

dāl-ba, dāl-bu, slowness, ease, quietness, leisure (opp. to haste, hurry, vehemence). *dhāl-rcā (or dhāl-bu) yī* -dham* C. have you time? dāl-ba žig -gi skābs-su when he happened to have nothing to do Dzl.; dāl-bar jūg-pa to be disengaged, unemployed; dāl-ba bryaad the eight conditions of rest, the state of being free from the eight mi-kóm-pa; to these belong the byor-pa bēu, i.e. ten goods or blessings which, in part, are but more particular definitions of the eight rests, yet include also other blessings; hence both together are called dal- byor bēo - bryaad (another instance of this peculiar way of reckoning v. sub nyin- mtsān). As these various conditions are partly characteristics of 'humanity', and attainable only by human
beings, they might be denominated 'the (eighteen) specific blessings of humanity'. Often they are also used directly for 'condition of humanity, or of human nature', this kind of existence being, from a religious point of view, the best and most desirable. 

**number:** 71.

**figure:** 1. num. fig.: 71. — 2. for *tu* (q.v.) after final *n, d, n, m, r, l.* — 3. how many? *bo-lé-ba nas zi-lá-du* how many months is it ago that he came? — *du-dú* how much, how many each time? *dú-ma* many days; *dú-mar* it is divided into several (parts) Wd.: *lan dú-ma* many a time, often Cs.; *dú-ma rá-khé* (*C.* col. a great many, very much (perhaps 'devilishly much'), from *rá-khá*).

**du** (cf. *dú*—*du*—*du*) smoke, *ful,* or *gyén-du* *gyur* smoke rises Zam.; *du-ba* Sp. *du-ba* *myug-rin* a comet. — *du-zág* C. the smoke or vapour hanging over towns and large villages in the morning.

**dug** poison, *dug bi-lad-pa* to administer a poisoned potion to a person, to give him poison to drink; *dug-mi-* *ynód-par* he becomes proof against poison Dom.; *du-la* *dug-debs-pa* to poison the water Pth.; *dug yóm* in a moral sense, *dod-dags,* *yi-mug,* *ze-sdán,* sometimes *dug liá,* five moral poisons, are mentioned.

**Comp.** *dug-can* poisonous. — *dug-nyén* an antidote Cs. — *dug-mdá* a poisoned arrow. — *dug-brül* venomous serpent. — *dug-méd* not poisonous. — *dug-lóg* poisonous paper Mil., Ptk., Glr. — *dug-sél* that which neutralizes a poison Cs. — *dug-srín* a preservative against poison Cs.

**diy-ti** (or *diyg-*ste?) Tt., so, thus, in this manner, also *nág-tí.*

**dug** *po,* *dug-* *pa,* esp. U (= *du-* *pas,* *gon-* *ché* W. coat, garment, dress Mil. *dugs,* esp. in medical writings; it seems to denote 1. *heat:* Tar. 31, 21 *tsad-pa* *dugs-kyis* by the glowing heat of the day Schf.; S.g.: *chui* *dri* *dugs* *vláns-pa* *če* the water (i.e. urine) has a strong smell and emits much heat (? and vapour; Lt. 77, 4, 5; 72, 4; *sás,* 5; *sás,* 4; 72, 10. *chui* *rigs* *sín-tu* *dugs-* *pa* Mág. adj.? — 2. revenge, grudge, rancour, *dug kór-* *ché,* *dugs-*
dīgs-pa

1. to make warm, to warm, mé-la at the fire, e.g. one's hands, a plate. — 2. to light, to kindle, *me dūg-* to light a fire; *kāi-* mes dug son* the house has begun to burn, has caught fire; *za-* dug tār-kan* burnt food, a burnt meal; *dug-dī* a burnt smell.

1. a tortoise shell, dūn-rdō a perishable tortoise shell Cs. — 2. a shell, both small shells, worn as an ornament (skye-dūn -préu necklace of shells), and more particularly the great trumpet-shell, which is sounded on certain occasions; it is usually of a pure white, hence dūn-dkar 1. trumpet-shell, 2. white rose C., dūn-so snow-white teeth Pth, dūn-ru snow-white horns Mil.; a trumpet-shell wound to the right (ydra-su kyil-ba) is regarded as valuable as it is rare Glr. — 3. trumpet, tūba, dūn-bād-pa to sound, to blow a trumpet; krim- dūn judgment-trumpet, trumpet used in courts of justice, čos-dūn church-trumpet, trumpet used in religious ceremonies, dmag-dūn war-trumpet, ḍiś-dūn hunting-bugle; ṛkaṁ-dūn a trumpet or cornet made of a hollow thigh-bone; čo dūn a copper trumpet, a bass tūba eight feet long; ḍbaṁ-dūn a similar instrument, but of less dimensions; ṛwa - dūn a trumpet of horn, ṛag-dūn a brass trumpet. — 4. skull (?) Sch. has: dūn-čen 1. skull, 2. = ṛkaṁ-dūn; in Glr. Brahma is called dūn-gi tor-tso-leg-bān.

dūn-ne constant, continual Dom.; dūn-ne-ba Thgr. id.

dūn-dūn staggering, reeling, tottering, wavering Sch.

dūn-pān, C. *dhuṁ-pēn*, basin.

dūn-gyār Pth., 100 million Sch.


dūn-pa I. sbst. (cf. dū- ba, and the Pers. دو‎) smoke, W.: *kāṁ-mig dūn-pa mā mēd-kan dug* there comes very little smoke into the room. — dūn-ka Sch. 1. having the colour of smoke, dark-gray. 2. family, household. 3. chimney (?). — dūn-ku Sch. 'liquid soot'; prob. soot mixed with water, smut; Lt. compares morbid evacuations or matter ejected from the stomach with dūn-ku. — dūn-bāl soot Sch., prob. focky soot. — dūn-bān a cloud of smoke Cs. — dūn-tsī soot, smut Cs. — dūn-lōm chimney.

II. vb. 1. to tie, to knit, to knot, v. mād-pa. — 2. pf. of dūn-pa, stooping, bent, hence dūn-gro quadruped, beast, animal, opp. to man that walks erect Stg.

dūn-pa great diligence, assiduity, dūn-pa drāg-po; *dūn-bān* very diligent W. (cf. dūn-pa, and rtun).

dub-pa, vb. to be or get tired; adj. tired; sbst. fatigue; mi dūb-bo they do not get tired Del.; nil-i žiū dūb-nas Glr.; bas dūn nāg yid dūb Pth. he is tired in body, mouth, and soul, i.e. he has no strength for doing, saying, or thinking anything good. — dūn-bān tiresome Cs. — dūn-gyū anxious, sorrowful Sch.

dubs, Stg. frq.: nyē-zīn dubs nyē-bar acc. to the context it might mean: very probably; but the word seems to be little known.

dum a piece, frq.; as a measure or certain quantity of meat, v. yzugs; dūm-po a large piece Cs.; dūm-bū a small piece, frq.; dūm-bur yēg-pa, yēd-pa, byēd-pa to break, to cut to pieces. — dūm-dūm several small pieces or things Cs.; perh. = dum-dūm Ld., e.g. yul dum-dūm, or groi dum dūm several scattered farms, hamlets or villages, which have together one common name.

dur tomb, grave, dār-du žag-pa, dūm-pa (Cs. dēbs-pa) *(s)kām-čen W., to bury; dur rkō-ba to dig a grave. — dār-kaṁ grave-rober, plunderer of tombs. — dār-kuña grave, tomb. — dūn-kōd acc. to etymology denotes a cemetery, burial-
ground, but in Tibet it signifies a place to which corpses are brought to be cut into pieces for hungry dogs and vultures, this being considered a very honourable mode of burying (or rather disposing of) dead bodies, Köpp. II, 322. These places of course are haunted by demons and foul spirits; dūr-krod-pa an ascetic living at such a place, *Burn. I, 309. — dūr-rgyas the last food which a dying man eats. — dūr-sgam, dūr-sgrim coffin. — dūr-rdo tomb-stone Cs. — dūr-spyan jackal. — dūr-yin-ba barrow, tumulus, mound, cairn. — dūr-byan epitaph Cs. — dūr-tsun, dūr-tso, food offered to the dead Cs. — dūr-mbsiéd a place for burning dead bodies Sch. — dūr-ser a grave-devil, a sort of sepulchral vampire.

dūr-ba 1. sbst. weed, weeds, Sch.

— 2. vb. to run Mil., dūr-te rgyug-pa to run towards a place or object, to hasten to, zas-la dūr-ba to hasten to dinner, lás-la to work C.; cf. nam-dur-čan.

dūr-bi Ç., , the Persian spy-glass.

dūr-bya a paring-axe; a hoe Sch.

dūr-byid a purgative root, prob. = tār-ru S. g., acc. to Wdū. = tri-byi-ta (sic), prop. विलक, Ipomoea Turpethum.

dūl-ba, prop. pf. of dūl-ba, soft, of the skin etc.; tame; gentle (temper), easy (disposition), mild; also sbst. softness etc.; dūl-po, W. *dūl-mo id., but only adj.; ma dūl-ba untamed, rude, Dzl.; *srāb-ka (or kā-po) dūl-mo* W. soft or tender-mouthed; tame, manageable, tractable.

Taran. 11, 14 a better reading prob. would be: dbai-pa po dūl-bai byid a splendour that dazzles the senses.

dūl-ma a kind of water-colour made of pulverized gold and silver, for painting and writing.

kus dus 1. time, in general, dus-kyi kör-lo v. kör-lo; dus-kyi means also: happening sometimes Mil.; dus adv., for a while, for some time Lt.; deī dus-su, dus de tua-na, de-dus, dus der, at the time, at this time; dus de-nyid-du then immediately, directly afterwards; dān-poi dus nyid-du in the very first time; dus-su, or dus-dīs-su, dus ga-ré, sometimes, now and then; de dān dus mnyom-du simultaneously with that Glr.; dus yéig tu or la at one and the same time, together; dus-čig-na (error. yéig), also dus re (or nam)-čig-gi tse, dus-re (-čig), once, one day, some day; dus lan-čig id. Glr.; dus yāyi čig-na some future day; dus yāzan čig-na another time; dus ci tsam-na at what time? when? Glr.; dus(-na) after a genit., inf., or verbal root when, after, zab yongs sōn dus when two days had, or will have passed Mil.; na bi-moi dus-na yin-te when I was still a girl Glr.; mūs dus med the time of being satisfied never arrives Mil.; bdā-dus-te as the time of giving birth has come Lt.; frq. with bāb-pa: bdag dūl-bai dūs-la bab the time of my conversion has come; sometimes dūs-la slob Lt.; col.: dus slob the time is come; āgro-bai dus dūs-pa Dzl., byd-lpa frq., to fix a time for going, also thus: nam āgro-bai dus byēd-pa Dzl.; dus kin-tu, dus rgyi-n-dū always; almost pleon. in: dus dā-nas henceforth, from this time forward Mil.; de dān dus āsom as to time it coincides with that Glr. — 2. the right time, proper season; for is expressed by the genit. of the inf. (cf. above: the time of my conversion); dūs-su at the right or proper time, e.g. for paying off Glr.; dus ma yin-pa the wrong time; dus ma yin-par, dus mān unseasonably, not in due time; esp. too soon, prematurely, e.g. to die; dus-ma-yin-pa spōn-bā to abstain from doing unseasonable things. — 3. dus ysum the three times, viz. da-lta, or dā-ltar-gyi, dās-pai, and ma-bi-spai, frq., thus in dus ysum-gyi sau-s-rig the Buddhahs of the three times; often also with special reference to metempsychosis, the present, the former, and the future period of life; with respect to the times of the day: morning, noon, evening; besides nyin-dus ysum, also midsān-dus ysum occurs.
4. season. Here Tibetans, of course, distinguish the four seasons of the temperate zone, dp yi (spring), db yar (summer), ston (autumn), dg un (winter); but in books, originally written in India, either three are counted, tsa - dus (hot season), gr d a n - dus (cold season), g d a r - dus (rainy season), or more accurately six: dp yi (spring), db yar (summer), g d a r (hot season), g d a n (cold season), g d a r (rainy season). March and April, s o s - k a (spring) hot season, May, June, db yar (summer), July, August, ston (autumn), s o s - k a (spring) first part of winter, November, December, d g u n - s m a d (winter). Last part of winter, January, February. 5. conjunctions, times, circumstances, dus d e - m o (e.g. dus d e - m o * W., * d h y u - d e (sa - j a m) C., dus - k y i d r u g - p a m d - p a L d. - G l r., dus - b z a n - p o D m., peace). 6. a particular period of time, as distinguished from others, an age, d u - l a n ( = t h u n l a n), y a r - l d a n, or r d z o g - l d a n ( y a r or l a n) y a r - r a b s, or y e u m - l d a n ( s h a r t) r t s o d - l d a n, or y e u m - l d a n ( s h a r t) s n y i g s - m a ( b h a i), to be compared to the four ages of Greek mythology. 7. year L t. - 8. symb. num.: 6. - Note. dus bye d - p a also signifies (cf. 1 above) to fulfil the time, t s e i dus bye d - p a to die, to perish, also to commit suicide D z l. frq.; t s i - b a i dus bye d - p a id. W d n. - dus d z i n - p a to take the day-service upon one's self (?) D z l. 3 5 4 3. Comp. dus - s k a b s v. sk a b s. - dus - c e n, - b z a n, - s t o m, f e s t i v a l, by e d - p a to keep one. - dus - m o d, v. m o d - p a. - dus - s b y o r C s.: "judicial astrology", dus - s b y o r - p a an astrologer. - dus - m e c o m e t C s. - dus - t s a i - b a C s. the counting of time. - dus - t s i g S h.: 'dus - t s i g y s a r - b a new, fresh provisions, 'produce of the year?' (cf. d u s - t s i g s , d u s - m a n a m s 1. period, epoch; 2. season C s.). - dus - t s o d 1. space or measure of time, 2. often for dus, d e i dus - t s o d - k y i m i - r a m s the men of that time or period, d e i dus - t s o d - l a at that time; also for hour. - dus - z t i S h.: 'time of depravity'. - dus - b z a n v. above dus - c e n. - dus - r l a b s 'wave of time' i. e. e b b and f l o o d, the tides, S t g.
Mil. — de-snyed so many. — dé-lta, dé-ltar (-du, or -na) so, pa ni dé-lta ma yin-te as it is not so with the father Sty.; dé-lta-bu of that kind, quality, or manner, such, esp. in B. — de-de = de, but more emphatic, exactly that; de-de-de-bzin-no yes, so it is! *dhen-la, dé* C. = dé-lta etc. — dé-na therein, in that place, there, here. — dé-nas from, thence, from that place; afterwards, then, at that time, very frq. — dé-pa, dé-ma Cs. one of that place, sect, religion etc. of the present day Wdi.; dén-dus smán-pa Lt. id.

**dén**-ba, pf. and imp. of dén, to go, to go away; dén-is-pa seems to be the same form: so-sé ynas-su dén Mil., rán-sar dén-is-so Pth. they went each to his own place; nám-mkar dén Mil. prob. it melted away, dissolved into air; sór-mor-nams dén mszad-pa to turn the fingers upwards (?). Schr. dén-pa to ascend.

**dB**-pa, pf. of dB-pa.

**dB(-ma)** poultice, cataplasm, applied to sores and inflamed parts of the body Sch.

**dB(-re)** one day, some future time, Dzl. frq.; deu ... deu ... now ... now, at one time ... at another time Mil. (Tar. 165, 18 is prob. an incorr. reading).

**dB**-for, for dB-ru, esp. as adv., then, at that time; der zad, der bas Cs. that is all, there is nothing more, finis.

**dB(-s)** des 1. instrum. of de; des ŋog with that it is enough, that will do Sch. — 2. for dB-bas, v. de comp.

**dB(-s)** de-b(=ma) poultice, cataplasm, applied to sores and inflamed parts of the body Sch.

**dB(-s)** dén-tsi (perh. Bu-nan), a small, narrow bridge, foot-bridge Lh.

**dB(-s)** de-n, v. sub de.

**dB(-s)** de-b(=re) day forward Mil.; de-b(=s) yin-čad or čad Dzl. id.; de-b(=s) dus the present time or age; de-b(=s)áu to-day and to-morrow; now-a-days; de-b(=s)áu thá-rje the physicians
mod to-day. — 4. an equal, a match; a companion, associate. W. *yá - do* fellow, yoke-
fellow, mate, comrade, consort; do-zla 1. id. Mil.; 2. party in a lawsuit(?); *dö-da *yan-
tsün žib či* pa* Cs. seems to mean: carefully to investigate (the right of) both
parties; do - med unequalled, matchless; *dho-med za {- po* Cs. *dö-yo* fellow, mate, comrade, consort; do-zla 1. *Md.;
2. party in a lawsuit(?); *dd-da *san-
tsün žib * * Cs. seems to mean: carefully to investigate (the right of) both
parties; do - dö-dzö *, W. *dö-ghal mi že-'
pa* C., *dö-gal mi čö-če* W., to treat lightly, to make light of, to slight; *.dö-tsö-pa dho-
ghal mi dug* C., this word is unimportant, of no consequence; do-gal-čan important, of consequence Cs.


do-dám commission, charge, superintendence; *dho-dham jhe-'
* pa* C., *dö-dám kür-če* W., to have the superintendence, direction, or charge of a business, to have the keeping of a thing; do-dám-
па 1: a commissioned, authorized person, overseer etc.; 2. bishop Chr. Prot.

do-po a load, for a beast of burden, cf. dos; *do-göm* W. saddle - cloth, housing; do-
łaqs the load on one side of a sumpter-horse, half a load, do ya-yöig; do-nóm-
па the equalizing of the load, by increasing or lessening it on one of the
sides.

do-ba 1. Jerusalem artichoke Sik. —
2. second form of sdö-ba c. accus., to be a match for, to be equal in strength etc., to cope with Mil.; *.brög dhaññ
tha rdè* C. his life is at stake (da?).

do-bo Med., prob. = dö-ba I.

do-mód to-day, this day, v. do.

do-ré Mil.?

do-ré v. do 2.

do-sa-la Hind. a thick shawl or wrapper W.

do-söl Cs. n. of an ornament hanging down from the shoulders; Schr.
um-tig-gi do-söl pearl-necklace; Mil. id.

do-sé (from the?) now, at present Bal.
dog col. an auxiliary vb., acc. to Lamas of W. and C. = rdö-pa, but of differ-
ent pronunciation (W. *dog*, C. *dhog*). It seems to correspond to the expressions: as far as I know, as much as you know, to your knowledge etc. So a person may be asked: "yög - mo me bar dög - ga(m)* has your maid - servant, for what you know, lighted a fire? whilst, if the servant herself were asked, the question could only be: *me bar-ra(m), or bar tsar-ra(m)*.
dog sbst., in B. mostly dög-pa, 1. bundle, clew, skein, e.g. of wool, weighing about
two pounds, as much as one can hold conveniently with the hand or twist round it
more in use: dog-dög a larger piece, ka-
ra dog - dög, lump-sugar (opp. to ground
sugar); clod, clump, lump, loaf, *dog-dög
če* W. to form loaves; or in general: to press, to press together, to crush, to crumple;
a piece of wood, a log W. (differing from rdog); *dög-ga-dög ga* Ld. broken in pieces, e.g. ká-ra. *
1. narrow, narrowness; dög - po, dög-mo adj.; dög-pai ynas-las tar-ba Wń.;
fig. sin-tu dög-par gyür-to they were kept within narrow bounds Glr.; *lim dög-po* C. strict administration of justice.
dög-le an iron pan with a handle C., W.
dög-pa 1. vb., to fear, to be afraid of, to apprehend, gen. with the root of the pf
tense, which in earlier writings is placed in the instrum. case: nyög-pa huyö-
gis mi dogs Dzl.; whereas Glr.: ser byuñ
dög-pai düs-su (fearing) when a hail-storm is threatening; Tar. 188. 9: ryal-ard ma
zin-giś(dög-te being afraid (the prince) might not be able to govern; ma zin dög-
pas Glr. fearing lest he should not finish
the matter; yṣo-ṃkāna ma byūṇa dūṇa-ṇas Glr. fearing that no deliverer would make his appearance; hence for that not, lest and similar expressions, bru mis mtoṅ-gis dūṇa-ṇas that his son might not be seen by the people Pth.; že-saṅdū lain dūṇa tūr-re gya be on your guard lest anger should arise, take care not to grow angry! Mil.; ṣoṅ dūṇa-pai lēōs dusters to prevent (things) from getting dirty Lex.; yṣāṅ-gyiṣ yṣāl-bar sēṅ-kyiṣ dūṇa(-na) using distant allusions, so that the drift of a speech is not at once clear and intelligible Gram.; rarely with the supine: dē-dag bāg-tu. or bṛs-su dogs fearing lest they should become faint-hearted or take to flight Dzl. — 2. sbst. apprehension, fear, scruple, dūṇa-pa skyēs-te Dzl.; also dogs skyēs-te Glr.; dogs bsūl-ba, dogs yēōd-pa to remove doubts or apprehensions Tar.; dogs dpāba ni dogs yēōd-dο examining a scruple is as much as removing it Sch.; re-dūṅs hope and fear (things which a saint ought to be no longer subject to) frq.

dōṅ 1. a deep hole, pit, ditch, an excavation deep in proportion to its breadth, e.g. a trench in fortifications, Glr.; sa-dōṅ id.; ṣu-dōṅ a well, a deep cistern; me-dōṅ a fiery abyss, pool of fire Dzl.; Sch. proposes to use it also for crater. — 2. depth, deepness, profundity; dōṅ-čan Cs., *dōṅ-po* W.; deep; doṅ-miṅ not deep, shallow Cs. — 3. v. doṅ-ba=" inā."


dōṅ-pa padlock, doṅ-pa jūg-pa to put a padlock on.

dōṅ-po, ldōṅ-po 1. tube, any hollow cylindrical vessel, = pu-ri; dōṅ-bu a small ditto; spa-dōṅ a tube etc. of bamboo, śāṅ-dōṅ a tube etc. of wood; lēāṅs-dōṅ of iron; maṭa-dōṅ a quiver, dōṅ-ba Glr. id ; dōṅ-mo, ldōṅ-mo a small churn, = gur-gur. — 2 a shuttle, made of a piece of bamboo.

dōṅ-te, Sch. also dōṅ-te, dōṅ-rtse, piece of money, coin, yṣer-ṣgyi gold coin Dzl.; esp. a small coin, used (like penny) proverbially for a small sum, Dzl. ṛṣa, 9; s., 6.

don-ze wasp Τα. doṅ an equivalent, *ṇul mēd-na doṅ čig tob gos* W. if you have no money, I must receive an equivalent; dẹi doṅ či-dra yod what is the equivalent, what shall we get for it? Mil.; bu-dōṅ adoptive son, ṣeṅ-kyi bu-dōṅ mżod pr'yay, suffer yourself to be adopted by us Mil.; skad-dōṅ verbal equivalent, synonym, translation Lex.; dōṅ-du as an equivalent, as payment, for, instead of, at, e.g. at a moderate price; kyōd-kyiś niā śōṅs-kyi-dōṅ mi jīr čag, gen. *mi yon* ('i.e., you cannot cope with me in strength, you are no match for me.

dōṅ-pa to project, to be prominent, gen. with bur-du; also elongated (Botany) Wālī.

don (Ssk. दध), resp. (at least in some of its applications) ṭab-don Pth. 1. sense, meaning, signification, gō-ba to understand, grēl-ba to explain; ṭab nyēd-par dēkā-bai yīg-ṇr letters the meaning of which is not easily understood Glr.; doṅ mi jīr that makes no sense; diṅ doṅ či jīn what does that mean? zaṅ ni kai doṅ jīn; zaṅ signifies the same as ka; ṭe būz doṅ daṅ līnā rūg a psalm, containing four parables, together with their explanation, as being the fifth (part) Mil.; rāṅ-γi-sēms-la doṅ gys refer the signification, make the application, to your own soul Mil.; . . . kyi dōṅ-du bhād, it is explained in the sense of . . ., as having the same meaning as . . . Gram.; doṅ mṭiṅno they agree in this sense, on that point, they say so unanimously Glr.; doṅ dē-la soms think over this sense, i.e. over the meaning of this significant example Mil.; ṭu-dōṅ application, petition, request; contents, Tar. 45, 19.; also opp. to tṣig (word, form); čoṅ-byūṇ-na spri-ti-ma zer-ba dūgest doṅ mṭun in the čoṅ-byūṇ, it is true, he is called Spritima, but the contents (i.e.
the things related about him) agree, are
the same Glr.; nēs-don, and drān-don v.
nēs-pa extr.; idea, notion, conception Was.
(283); as the heading of a chapter or para-
graph, e.g. sdī-ga dāg-pai don of the
expiration of sin. Rarely in a subjective
sense: don-mēd byin-pa thoughtless children
Mīl. — 2. the true sense, the real state of
the case, the truth, (cf. d.n-dām), esp. dōn-
la, sometimes also dōn-gyis Tar. 102, 12,
in truth, in fact, really Glr. and elsewh.;
to speak the truth Thgy.; dōn-la bīlā-na
col. id.; also for: true! surely! indeed, for-
sotth.
3. intent, purpose, design; profit, advantage,
advantage, the good, of a person, mīi don byēl-
pa to promote a person's welfare; esp. with
reference to holy men, gro(-bāi) don byēl-
pa to work for the welfare of (all) beings,
very frq.; of priests col.: to act officially,
to sacrifice; gain, profit, v. ymyēr-ba; in a
concrete sense: some particular advantage,
prerogative, good or blessing obtained, frq.;
pān-pai don a useful thing, bēl-bai don a
gift of fortune, rnyēl-pa to obtain it; dīos-
grīb mōg-gi don the excellency of the
highest perfection; hence dōn-du postp. c.
genit. 1. for, for the good or the benefit of;
2. for the sake of, on account of; c. genit.
of inf. in order to, that; 3. rarely: in the
place of, instead of, against, for, zas nōr-
gyi dōn-du ˌṣōn-ba to sell food for money
Mīl. — 4. in a general sense: affair, concern,
business, rāi-(gi) don one's own affairs,
one's own interest (cf. n. 3); Ḿām-(gi) don
the interest of others; also meton. for dis-
interestedness Mīl. (Skt. ...) don mān-
bas on account of much business (syn. brel-
bāa) Dzl.; chief or main point (ni f.), yṣō-
bāa-rīg-pai don-māmā mādā sūi-ba to sum
up the principal points of medical science;
ēs don yṣīm-la, ādū-te religion being re-
duced to three main points (lūs, nāg, yid)
Glr.; don sgrīb-pa, or grīb-pa to settle an
affair, to obtain one's end, to attain to
happiness. — 5. in anatomy don lāa are:
the heart, lungs, liver, spleen, and kidneys
a written contract, agreement, ēd(-) don a
letter (to an inferior person).
Comp. dōn-čan, don dañ ēdān-pa 1. use-
ful, profitable, expedient, e.g. tāsg Thgy. 2.
enjoying an advantage. 3. having a certain
sense. — don-mān a merchant Cs.; dāp dañ
ēdān-pai don-mān-dāg most honourable
merchants! — don-ēdāq 1. Sch. business, af-
fairs(?). 2. col. = don 1. don-dām (pārmān),
the true sense, subjectively: good earneest,
col W. yān-pa man don-dām yin it is not
(said in) jest, but in good earneest; ob-
jectively: don-dām-par bāy-ēr-mēd in truth,
(after all, upon the whole, in the end), it is
all the same Gram.; don-dām rōm-par
nēs-pai ēs Glr. prob. = don-dām-pai bdēn-
pa absolute truth Was. (293); in later times
ːstā-pa-nyid Trigl. 20; Mīl. = *don-dās
W (lit.-bras) = ē-dōn?
1 don num. for bdēn-ču, don-yēc etc.
71, 72 etc. to 79.
2 dōn-pa for ʔōn-pa Glr. in one
passage, prov. in Cs.
3 dob-dōb, dob-dōb smūr-ba to talk
stuff, nonsense Sch.
4 dom the brown bear; dōn-bu 1. Sch.
the cub of a bear, 2. Cs.: a species
of black dogs, resembling a bear.
5 dom-dōm Cs.: ornamental fringes
hanging down from the neck of a
horse; Wdn: mō-tog rīd-yi don-dōm ˈdra.
6 dōn-ˈra screen, shade for the eyes
and the like Sch.
7 dor a pair of draught cattle; glān-dōr
a yoke of oxen
8 dōr-ba v. dōr-ba.
9 dōr-ma breeches, trousers, dor-tūn
short breeches, dor-rīū long drawers,
trousers (Cs.); snam-dor from snam-bu; dōr-
ṛta 1. that part of the breeches which
covers the privy parts, v. ṛta; yūgs-sa-moi dōr-
ṛta des ṛya sruā, rūm-ˈla ḫa Wdn., the
middle part of a widow’s drawers prevents epilepsy and heals wounds. — 2. W. = dór-ma?


dos a load (of a beast of burden) that has to be carried by compulsory service, without being paid for; kál-dós id.; ja-dós a load of tea carried in this manner; dos gél-ba to load (on), to pack, dos bágs-pa (not jóg-pa Cs.) to unload; dos-pa a conductor of such loads Cs., dos-dpon the leader of a caravan of such loads; dos dráy-pa 1. Mil. prob.: hard compulsory service; 2. perh. also: severe in exacting it, e.g. a feudal lord.

kha, ddrig-pa a small copper coin, used in the western part of the Himalaya, a thick paisa, of the value of half a penny.

drá-ba I. sbst. ध्राब्य, 1. grate, lattice; net, net-work, lus-la drá-bar (the veins) are spread throughout the body like net-work S.g.; rís-paí drá-ba the frame-work of bones, the skeleton Thgy.; od-zér-gyi drá-la a pencil or aggregate of rays of light (lit. lattice-work of rays) Glr.; dra mig id., esp. col.; lág-ga (kyi) drák(-mig) iron railings; grate; gridiron; rygya-dra wooden rails, fence C., W.; dra(-ba) pýed(-pa) Lex., Glr. ‘half-lattice’, technical term for a kind of silk ornament; drá-ba-can latticed, grated; dra-lag-drá-lag-can having many forked ends or branches, of the horns of a stag. — 2. a bag made of net-work Cs., dra-júd, dra-chún id. — 3. the web of water-fowls.

2. vb., pf. dras, W. *dé-če*, to cut, clip, lop, dress, prune, pare (leather, cloth, paper, wings etc. with knife or scissors); also fig.: pái mín-nas drás-te borrowing (a syllable) from the father’s name Glr. (twice); cf. also Tar. 107, 13; *tēb-dhe-pa* C. one that cuts the strings (of a purse) on his thumb, i.e. a cut-purse, pick-pocket; gos-drás cloth cut out for a garment Cs.; dras-spyád scissor Sch.; dra-prít Cs.: ‘a tailor’s knife used for shears’; drái (sic) ro Sch., *de-rág, ta-de* W. clippings, cuttings, remnants.

drá-ma experienced, practised, learned Sch.; so perh. Pth., where however bra-ma and tra-ma is the usual form.

dra-zu, or *dra-su* W. a small pan with a handle; a ladle.

drág 1. W. the post; any parcels or goods conveyed by post, the Hind. द्रग — 2. expedient, profitable, of use, *phul-ba* drág-gam will it be of any use, well-applied, if I give? Mil.; ji byas kyan ma drag whatever I did, it was of no use Pth.; na či-ltur byás-na drág what course will it be expedient to take? what shall I do best? Pth.; *či ḥag, ghan drág* C. what is right? what is expedient? nád-pa drág-pa ēog it is sufficient, if the patient is getting better Mil.

drág-pa 1. noble, of noble birth C., *drág-pa* W.; mi drág-pa, or merely drág-pa, a nobleman; drag-rigs nobility, gentry; drág-par byéd-pa to raise to nobility, drág-par gyür-ba to become a nobleman Cs.; drág-dos an inferior officer or magistrate Cs. — 2. gen. drágs-pa, W. also drag-cán, (Ssk. दगच्छन, दगच्छ) strong, vehement, violent ču drág-pa a rapid river, violent current; brston-grus drág-pa bād-pa or chün-pa drág-pa unbinding, unwearied application; skal drág-pa a powerful voice; krima drág-pa a severe punishment; snyin-rje drág yearning compassion; strong, forcible, of expressions or language; moreover an epithet of terrifying deities, particularly of Siwa (Ssk. दग), drag-mo fem. ; zi rgya drán-dān ēag v. sub zī-ba. — Adv. drag-tu vehemently, violently, e.g. to pull, to lament, to implore; hastily, speedily, e.g. to come Wdū.; drág-por, e.g. drág-por bād-de btlag-pa byao in reading a marked stop should be made Gram.; ha-chān mi-drág-par very gently, softly; drág-gis, dád-pa to believe firmly Mil. — 3. drág-pa pos-
drags

Drags adv. very, much, greatly, mainly; drags Mil. very much; adj. much, strong, intense, bza-blun-drags eating and drinking a great deal S.g.; dran-drags an intense, most vivid, remembrance of a person Mil., an ardent longing or desire; dga-drags-nas being very happy, highly rejoiced Pth., C.; sgyod-drags-nas feeling deep repentance Mil.; bsten drags-nas if one continues it too long S.g.

dra a kind of bear Sch.

dran-po (דְֹנָי) straight 1. not deviating from the direct course, not crooked or oblique, tig, lam etc. frq.; lus dran-po ḥag-pa to sit straight; *ka bûne dâ'â-no sô - ce* W. to place a thing straight or upright again; *ṭâ-lã dâ'îâ-po* W., horizontal. — 2. right, e.g. lam, opp. to lôg-pa. — 3. sincere, honest, upright, truthful, drân-poi râin-bûn-tan-gyi ẏjir because they have an upright character Dzl.; las drân-po good actions, righteous deeds, opp. to rtsûb-pa violent, unjust Stg.; krim drân-po 1. a just sentence, righteous judgement, opp. to log-pa. — 2. applied to men, with regard to their acting according to justice and the law (v. krim); êsas drân-po honest, upright, with respect to religion and the divine law; also drân-po alone, whenever it is not to be misunderstood, may be used for our just. — drân-por, tseg drân-por smrâ-ba to be candid, to speak the truth, frq. drân-don v. nês-pa extr.

drân-ba 1. abstract noun to drân-po. 2. pf. to drân-pa.

dran-drâti, drân, 1. a holy hermit, an order of men, introduced from Brahmanism into Buddhism. These saints are looked upon partly as human beings, partly as Dewas, and at any rate as being endowed with miraculous powers Dzl. frq. — 2. At present the Lama that offers sbyin-sreg is stated to bear that name, and whilst he is attending to the sacred rites, he is not allowed to eat anything but dkar-zas (v. dkar-po). — 3. symb. num.: 7.

drán-dri Ph. the beam of a pair of scales, Hind. מְֹדִי

drán-pa I. vb. וָ, 1. to think of, c. accus., with or without yid-la, gen. to think of past events, to remember, recollect, call to mind, drân benefits, v. drân; byûin-ba-rnam tâs that which has happened Grtr.; more emphatically: rjâs-su drân-pa frq.; but also dkon-még drân-pa to think of, to remember, God; adg-po yôî-ba de ma drân-pa yin do not think of, do not trouble yourself about, future evils Mil.; bskyis-par mi drân-no I do not recollect having taken anything on credit Dzl.; drân-pa tsâm-gyis as soon as one thinks of it, quick as thought Thgr.; so-sô-nas . . . drân-par gyis ñig every body should think of . . . Dzl. (the simple imp. seems not to be used); (rjâs-su) drân-par byêd-pa also: to remind of, to put in mind of, to revive the memory of, = drân-du jûg-pa, drân-skûl byêd-pa Lex. — 2. to become conscious of, to recollect, rmi-lam a dream Pth.; drân-par ṣûîr-ba to recover one’s senses, to be one’s self again Dzl.; chia mi drân-pa insensible Dzl.; mi drân-pai jûg-tu after they had become insensible Dzl. — 3. to think of with love or affection, to be attached to, to long for, ô-ma for the mother col.; "drân-sêm* W. love, affection, attachment; drân-még-rje dearest Sir! Mil.

II. sbst. וָ, bil. 1. remembrance, recollection, reminiscence; memory frq.; drân-pa yûl-pa a retentive memory. — 2. consciousness, stor is lost; fûgs drân-mèd-du tin-pa to lose one’s senses, resp. Mil.; drân-mèd-du bryûl-pa id.; drân-pa rnyêd-
pa to recover one's senses | Th.; | yi-ba id.; | dr-an-drizin-med-pa being out of one's senses (with joy) Glr.; | self-possession, consideration, | dran-med without consideration, inconsiderate; sems-pan smyon-pa-day dran-pa so - sor rnyed insane persons regained the respective faculties of their minds S.O., dran-pa yizhun-pa prob. quickness of apprehension, good capacity; dran-pa nyidns-pa weak-minded; dran-yod, dran-ldan, remembering, being in one's senses Cs.; dran-ses for dran-pa da'ii dets-rab Mil.; *dhe-m-pa mait-po ko-la spar* C. he is uneasy, troubled, full of scruples and apprehensions.

**dral** 1. v. lcam-mo. 2. v. dral-ba. 3. for gral.

**dral-tse** a kind of courier or messenger Cs.

**dras** v. dra-ba II.

**dri**, col. also dri ma, odour, smell, scent, dri-3im(-po), dri-bsiu Dzl. an agreeable smell, sweet scent; dri- bsani (-po) 1. id., 2. Cs. also saffron; dri-nan, prob. also dri-lgy, W. *dri sog-po*, Cs. dri-mi-3im an unpleasant smell, a stench; dri-br6-ba to exhale an odour Glr.; *di nlm-pa or nlm-pa* to inhale an odour; W.: *kyur-di, nyin-di, dgu-di, med-di, rul-di, hams-di rag* I perceive a sour, stale, burnt, smoky, putrid, mouldy smell; *bsag-di, zod-di* a smell of burnt food, burnt wool; dri lia five odours or perfumes used in offering; dri-ka Sch.: urinous smell (?); dri-nad vapour, exhalation, fragrance; dri-can lta-ba bag of the musk deer; musk Wgl.; dri-ba scented water, perfume Cs. (yet cf. dri-ma), dri-chen a medicinal herb Lt. — dri - ytsan - kijn, a sacred place, a chapel, conjectures about the etymology of the word v. Burn. I, 262. — dri-dzin po, the nose. — dri-za, also dri-za-mo fem. *ytsan* an eater of fragrance, in Brahmanism the heavenly musicians, and so also in Buddhism painted as playing on guitars, but usually (in accordance with the etymology) thought to be aerial spirits, that
ful of grace (Milaraspa's Lama); the di-la drin če-dūs mān-gi ma yin the greatest benefactress for this life is one's own mother; bōd-la bka-drin če-ba lags-so this turned out the greatest benefit for Tibet Glr.; a-ma drin-čen kindest mother! (says a king to a wonder-working female saint) Pbk.; drin dran-pa as a vb., to acknowledge a kindness, to feel obliged; as a subst. thankfulness, gratitude Thgy.; byod-kji drin rtag-tu dran-pas as I shall always feel greatly obliged to you Dzl.; dei bka-drin dran-rin full of thankfulness towards him Dzl.; drin rjed-pa unmindful of obligations; drin yō-ba, drin-du yō-ba, drin-lam glan-pa, drin-lam bād-pa, W. ḷīn-zo tain-če to return benefits, to show oneself grateful; drin yō-čin lan byao you shall not have done it for nothing Dzl.; drin dān-du as a gift made in return, a return-present.

X. 3. sincere, candid... 2. diligent?

53. dren the space near, and esp. before a person or thing, pō-brān -gi drun gān-na-ba der tāg-nas alighting on the place before the palace Dzl. N, 3; gen. with na, du, nas. 1. adv. near to, near by, to or at the side of, before, to, off from; drun-du rtag-pa to examine personally, face to face, orally Dzl.; drun-du grol-ba to go near or up to. 2. postp. c. genit. (less corr. c. accus.), siū-gi drun-na near, or under the tree, drun-du id.; to or towards the tree; drun-nas away from (the tree); rgyāl-poi drun-du to the king, before, in presence of (coram) the king; drun-pa, resp. sku-drun-pa, one standing near, a waiting man, a page in ordinary Cs. — drun- for train, retinue. — drun- ynas-pa companion, associate. — drun- yigs-pa secretary. — drun-tso-ba private physician, physician in ordinary Cs. When preceded by žabs it becomes a respectful term, e.g. in the direction of a letter, where it stands for our 'to' (lit. 'to the feet of N.N.').

52. drun po 1. prudent, sensible, judicious, wise Mil., in conjunction with yéan-po; so also Pbk. yéan - drun-ltau-pa. — 2. sincere, candid C. — 3. diligent?

X. 3. druins root, of rare occurrence; druins (nas) pyn decreased, destroyed root and branch, L. The druins-pa clarified, clear (s.; bzes-drins resp. for čaun, beer, Ts. 1. v. drud-pa. — 2. drud-drud pelican Sch.

drum-pa to have a strong desire, to long, languish, pine, for, Sch.

X. 3. druins-ma millet Sch.

55. dren Ts., dren Lex., dūn Lh., drel Glr., mule, drün-po, jō-dre he-mule, dré-mo, mo-dre she-mule.
dré-bo

dré-pa, drégs-pa 1. any dirt that is removed by scraping, whereas drit-ma is washed off; more particularly:
— 2. soot, which is also used as a medicine Wd.; kré-dreg id.; srégdr dreg lamp-black; sláu-dreg soot on a kettle; léag-dreg v. léags; tál-dreg, vtd-dreg Med.? — só-dreg tartar incrusting the teeth Med. — dreg-bál flakes of soot. — dreg-nád gout; dreg-grím id.

drégs-pa 1. pride, haughtiness, arrogance, Lês-dég id.; drégs-pa nyams pride is put down, humbled; drégs-pa skyán-ba to lay aside, to put off pride; nór-gyis dreggs purse-proud Léx. — 2. proud, haughty, arrogant, = drégs-pa-can; drégs-pa (-can tams-téad the great, the proud, the people of high rank, the great ones of this world Pkh.; in the world of spirits, with or without byegs: the powerful demons.
— 3. as a vb.: vó-teás dreggs tse when the sexual impulse is strong Med.

dred (Zam. तरु) hyena, which name has prob. been transferred by the inhabitants of the mountainous districts to the dred, an animal better known to them) the yellow bear; mi-dred a bear that devours men Mil.; jyégs-dred a bear destructive to cattle; dred-dp ho-bear, dred-mo she-bear. — dred-tsán a bear's den. — dred-siu-siu hazel-nut tree Sch.


dré-ma, rtsa-dré-ma Glr. = drez-ma; dám-dré-ma Mil.

dre; dreu, drel, v. dre; drel-nóg 1. the mane of a mule. — 2. a couch, or stuffed-seat Cs. — 3. a kind of long-haired cloth.

dré-ma 1. C. a kind of grass, of which ropes and shoes (of great durability) are made; Glr. dré-ma; dré-ma'i ge-sür S.g. the filaments of dré-ma;

dres-bru Cs., dres-brum S.g. the seeds of dré-ma. — 2. W. Iris kamaonensis.

dro (cf. dró-ba), 1. the hot time of the day, from about 9 o'cl. a. m. till 3 o'cl. p. m.; dró-la bbd-nas when this time arrived DzI.; siá-dro the morning, yápi-dro 1. the later part of the afternoon, 2. W. *yé-ro* evening, night. — 2. a meal taken about noon, lunch; dro bád-pa to lunch; dro-lég a sheep intended to be eaten for a luncheon; dro-sá meat intended for such a purpose.

dro-ba 1. to be warm, v. drós-pa; gen. adj. warm, dró-bai ynas a warm place; dró-bar guyur-ba to grow warm. — 2. warmth (bág-dro v. sub ur).

drogs Sch.: 'packed up, made up into pack or parcel'.

dron(s) v. dren-pa.

dró-ma a large basket or dosser, provided with a lid, and carried on the back, Hind. यातारः.

drd 1. warmth, heat, e.g. of the sun; dród-ybôr warmth and moisture; dródkyi sii a tropical tree Wd.; me-drod 1. the heat of the fire Lt. 2. prob. animal heat, perh. because it is supposed to arise from a union of the fiery element with a germ originated by conception. — 2. ka-dröd zuu yéig a small piece of food, = ka-zás, and prob. incorrect for ka-bród enjoyment of the mouth. — lom-lá dród tób-pa Mil. was explained: to have a cheerful mind, free from doubts and apprehensions on the way (to heaven), drod, therefore, seems to stand here for brod. — drod-rtags, Mil., was explained as being new knowledge, new perceptions, as a fruit of long meditation; one Lox. has drod-rig-pa = मादेश experienced or well-versed in measure.

drón-mo col. warm, zu-dron warm food. यूँ सुदरिम 'warm? Punyabarn aśādana (I. 75)

drod v. drol-ba.

dros, Sch. = dro; dros-čen noon, mid-day, dros-čian forenoon (?).

drés-pa, pf. of dró-ba, heated, grown warm, esp. of the ground by the
heat of the sun, of men, by warm clothing; dros soi the ground has grown warm, the snow is beginning to melt; dros-na when it is getting warm; di gom-na dros lags if you put that on, you will be warm Mil.; tse yig dró-pa gos warm clothing for one period of existence Mil. — ma-dróspa n. of the Manasarowara or lake of Mapam in Nari. The Hindoos describe it as something like a northern ocean, inhabited by Nagas (v. klù), and the Tibetans in good faith repeat such fables, at least in their literature, although they know better.

The smallest coin, equal to the tenth part of a kind of dun in the body (which would be a new or second signification of a vital power closely connected with the soul, supporting it during lifetime, and leaving it only when separated by death. This would be a new or second signification of dhu-ti, although I cannot vouch for the correctness of the above statement, nor am I able to decide, whether dhu-ti and a-ba-dhuti are quite the same. — a-ba-dhuti pa Tar. 187, 8 is a proper name, Schf.

dhe-la, Hind. धेला, half a paisa, the smallest coin, equal to the tenth part of a penny, W.

ydag(s) 1. fut. of यद्धम-प, to take leave, to withdraw, to depart; ydān-ka 1. place of residence, blama Mil.; dga-ston-gyi place of a festival Gdr. 2. situation, position, rank, ni f., Mil.; ydān-dren-pa to invite, = spyin-dren-pa, to appoint, to nominate, upon-du a chief, a leader Gdr.; to go to meet Gdr.; *dan-su-* W. id.; *dan-kyal-* W. to accompany, as a mark of attention; dan-je-ba to arrive Sch.

ydā-ba, fut. of यद्धम-प, to open wide, mouth and nostrils, to gape B. and col.; ydān-pa kro-zal an angry face with the mouth wide opened Gdr.

ydān 1. music, harmony, melody, = dbyains, smyangs, also ydān-smyan; ydān byed-pa to make music C. — 2. resp. for dprul-ba forehead Cs.

ydān-pa 1. v. ydān-ba. 2. resp. one recovering from illness, convalescent, with smynn, bsmyn-ba Lmr.; *ra dan* W. he has recovered from his drunken fit, has become sober again.

ydan, यदन, resp. bzcgs-ydan W., a bolster, or seat composed of several quilts or cushions, put one upon the other (five for common people, nine for people of quality), cf. bol; ydan-bta a throne Gdr.; ydan-rabs a succession of teachers Tar. 199, 4. The word is much used in polite expressions: ydan dgegs-pa to take leave, to withdraw, to depart; ydān-sa 1. place of residence, blama Mil.; dga-ston-gyi place of a festival Gdr. 2. situation, position, rank, ni f., Mil.; ydān-dren-pa to invite, = spyin-dren-pa, to appoint, to nominate, upon-du a chief, a leader Gdr.; to go to meet Gdr.; *dan-su-* W. id.; *dan-kyal-* W. to accompany, as a mark of attention; dan-je-ba to arrive Sch.

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daehin; spyi - ydugs a covering, shelter, awning, for several persons Glr.; ydugs bübs-pa to raise a canopy, to put up a shade or screen; of peacocks: to spread the tail.

II. eleg. mid-day, noon, sán-gri ydugs-la for to-morrow noon Dzl.; noon-tide heat (cf. dugs), ydugs-méd ydun-pa ydugs-kjys ydun an unprotected face is molested by the heat. Læx.; ydugs-bod 1. noon-tide, dinner-time, 2. dinner.

ydu, resp. for rus (-pa), 1. bone, bones, remains, esp. as rin-srél, also ydun-rús, sku-ydun; yser-ydun, dūl-ydun the gold and silver palls covering the remains of the highest Lamas. 2. family, lineage, progeny, descendants, rings ni ringa-loj-so, ydun-nigau-ta mao as to caste, he belongs to that of the ruler, as to family, he is a descendant of Gotama; also fig.: sains-ringa-yi ydun Dzl. the spiritual children of Buddha, the saints; ydun-bryug yod the house, the family, is still existing Glr.; ydun(bryug) dzin-pai sras a first-born male, by whom the lineage may be continued, frq.; also for any single descendant Glr. — ydun-sgrömd Sch. coffin, Schr. funeral urn. — ydun-rten funeral pyramidal containing relics, cf. mchod-rten. — ydun-rabs generation, nā-nas ydun-rabs lha-pa-la in the fifth degree after me Glr.

dagó-pa 1. poison = dug, ydug-pa

yda how many are there here? Zam.; spyin-gin yda Glr.; rtog-tu yda he or it may be discerned, distinguished Dzl.; pyin-nas yda he had arrived Mil.; no other negative than mi can precede it: žabs-mil-la ču rēg-pa tsa’im-las mi yda the water did not reach above the soles of the shoes Mil. — 2. with par it expresses uncertainty, vague ness, rēg-pa par yda he may possibly go, Pth.; dī yin-pa (col. for par) yda he seems to be this (man) Pth.; cf. dug-pa. — 3. to say, cf. mch-ba.

yda-ba another form for rdal-ba.

yda-ba another form for bzhin-ba; also sbst.: ybun - ba dan bgo - ba carpets and clothes, i.e. all sorts of textures, Stg.

ydu-ba 1. another form for sdi-ba to gather, to collect. 2. another form for ydun-ba (?) Sch.: to love; cf. rnyed-la.

ydu-bu Glr., ydug-gu Glr., ydub-bu the usual form, ring for the wrist, bracelet, or for the ankle, an ornament of Hindoo women; lug (resp. ’yog) - ydub bracelet; rkan (resp. zab)-ydub foot-ring; sør (col. ser)-ydub finger-ring Glr.; yser-ydub gold-ring, dūl-ydub silver-ring; yser-ser-ydub a golden finger-ring; *tāg-té* W. to put on (a ring).

ydu-ba 1. vb. 1. to desire, to long for, zás-la, ló-la, Glr. and elsewhere; *dūn dūn dū-té* W. id. — 2. to love, bīn-tu ydun-bai ma yśog my own dearly beloved mother! cf. brtse-ydun. — 3. to feel pain, to be pained, tormented, afflicted, by heat or cold, thirst, lust, distress; *nyin dūn-te* W. sad, sorrowful; ydun-bar byel-pa to make sad, to distress, ydun-gyi sémala, the mind of others. — 4. to be dried, nyin-mas by the sun, of a dead body Dzl.

ydu-ba, ydun-pa 1. vb. 1. to desire, to long for, zás-la, ló-la, Glr. and elsewhere; *dūn dūn dū-té* W. id. — 2. to love, bīn-tu ydun-bai ma yśog my own dearly beloved mother! cf. brtse-ydun. — 3. to feel pain, to be pained, tormented, afflicted, by heat or cold, thirst, lust, distress; *nyin dūn-te* W. sad, sorrowful; ydun-bar byel-pa to make sad, to distress, ydun-gyi sémala, the mind of others. — 4. to be dried, nyin-mas by the sun, of a dead body Dzl.

II. sbst. 1. desire, longing, lust, ydun-ba zi (sensual) desire ceases Stg. — 2. love, mos-gus-ydun-ba dphag-méd skye immense veneration and love arises Glr. — 3. affliction, misery, distress, torment, pang, ydun-bai skad a plaintive voice, doleful cry Glr.

ydu-ba 2. canopy, bal-
III. adj. 1. longed for, earnestly desired.
   - 2. beloved, v. above. - 3. grieved, tormented frq.; ydùi-dhùïás a song expressive of longing or of grief, an elegy Mil.; ydùn-sem love-longing B., and col.; "â'-ma-la dàin-sem-çân "dug" W. he tenderly loves his mother.

* ydùn-ma beam, piece of timber, má-ydùn principal beam, bi-ydùn cross-beam; ydùn-êibs beams projecting over the capital of a column Glr. — ydùn-sçrig a raft Ld. — ydùn-ôëbs S.g. pedestal, base (?) — ydùn-zâm a bridge of timber or of poles. — ydùn-šùn Sik. fir-tree (Pinus abies).

ydùd-pa love, longing Sch., cf. ydù-ba.

ydùb-bu v. ydù-bu.

ydùb-pa Stg.: zâs-la, adj., frugal, temperate?

ydùm(-po) a piece Sch., = dum.

ydul v. julu-ba.

ydus v. ydù-ba.

ydeg v. ùëgs-pa.

*ydei confidence, assurance, cheerfulness Mil. very frq.; ydei tôb-pa to become confident, to take courage, to be reassured; "çì-tse ydei ñáin med when dying, he has no confident hope Mil.; "mì-ñïgs-pai ydei a strong confidence Mil., Thgr.; ydei-tsâd id., de-rïa tsam yan s³ôô-pai ydei-tsâd ma mëis-pas not being sure whether his life will be spared for one day more; "çì-brôd ydei-tsâd med without confidence, without any readiness to die Mil.; bi-ydei Mil. and col. = ydei.

ydei-ba, pf. ydeer, Cs. to threaten, to menace; Sch. to brandish in a menacing way, mson-ydei brandishing a weapon Lex.; I also met with: lag ydei-ba Glr. to raise and move one's hand (in a suppliant manner), cf. dân-ba II., and: bya yjog ydei-pa a bird with its wings raised and spread Ma.
some evil spirit; "don jüg-pa the entering of a demon into a person; "don-mi-za-ba certainty, surety; de byun-ba-la or de byun-bar "don mi za there is no doubt of such a thing having happened; gen. adv.: "don-mi-za-bar undoubtedly, indubitably, "don-mi-tsaal-bar Dzl. id.

"don-pa (s. fut. of "don-pa.

"ydo-pa, Lexx. = rigs-nán, ḡanakṣa, an outcast, a man of the lowest and most despised caste, still below the dmân-rigs. The Tibetan word for this caste was perh. originally döl-pa fisherman, and has afterwards been transferred to all persons that gain their livelihood by the killing of animals, and consequently are despised as professional sinners.

"ydo 1. fetter, chain; "ydo-tâq fetter in a fig. sense, bondage, Thgy. — 2. material existence (?), matter (?), "ydo-béâs, (h)"ydo-béâs, material, corporeal, "ydo-béâs-kyi lus Thgr., frq.; "ydo-béâs-su grûb-pa med (these things) are nothing material, they have no substance Thgr.; "ydo-méd immaterial, unsubstantial; "ydo-su ë-âa seems to be the same as "ydo-béâs, and perh. also "ydo-pa,dzin Lex. — 3. "ydo bryûb-pa C. for W. *ka kun gyûb-ëêa, v. riûm-ma.

"yds-pa 1. = "ydo (?); — 2. Cs. mast, sail-yard; acc. to Lexx. something pertaining to a ship; "yds-bu oar Sch.

bdag 1. self, na bdag for na nyid Dzl. vC, 14; gen. in the objective case: myself, thyself, one's self; bdag ston yzan smad to praise one's self, to blame others; bdag srûn-ba to devote one's self to solitary contemplation; or as a genit.: bdag-gi one's own, my, mine; bdag-gi ñoms-la smad he reproved himself Dzl.; bdag-tu, dzin-pa; bdag-dzin the clinging to the I, the attachment to one's own self, egotism, frq.; bdag dañ bdag-gir dzin-pa attachment to the I and mine S.O.; bdag-tu lâ-ba prob. id., Tar.35,18, Schf.: Atmaka-theory, bdag-méd-pai ḡos Tar. 36, 1 the Anâtâkâ, the contrary; bdag-méd rmâm-pa ynuâs are mentioned in Thgy., prob. = gân - zâg-gi bdag-méd, and ñuâs-kyi bdag-méd Mil. c.XII.; bdag-gir med S.O.; bdag-méd ultimately coincides with ston-pa-nyid, Burn. I., 462 med. In common life, bdag - med is also used for another, *dag-méd - kyi m* id.; *dag-mêd-la ma t'ai* do not give it to another; bdag-yzan I and others, one's self and others; bdag-nyid 1. = bdag I myself, thou thyself, he himself, bdag-nyid-la yom-čug listen to me! Pth.; rgyâl-po bdag-nyid the king himself Dzl.; ka-čug ni bdag-nyid râb-tu byûn-ba ysel some ask for the permission of becoming priests themselves Dzl.; bdag-nyid ba-čug only for their own persons Thgy. 2. sbst. the thing itself, the substance, the essence, byûn-čub-séms-kyi bdag-nyid yin I am the essence of bôdhi, the personified bôdhi, says Mil.; tûga-rjèi bdag-nyid dkon-mêc-g-yasum o grace personified, Trihratis! Glr.; the Ommanipadmehmûn is saîn-ryâs tams-câd-kyi dgîn-pa tams-câd yçic-tu bdûs-pai bdag-nyid Glr., i.e. the sum and substance of all the sentences of all the Buddhas concentrated in one word; bdag-nyid-čen-po, čê-bai bdag-nyid = rdûs-gs-pai saîn-ryâs chief Buddha, Sâkyathubpa, S.O. — 2. sbst. pronoun, first person, I, eleg., expressing modesty and respect to the hearer or reader, without amounting to our 'my own humble self', v. þrân-bu; plur. bdag - tâq, bdag - rmams, bdag-tâq-rmams, also in a general sense: we mortals Thgy.; bdag-tâq sêûn-pa-rmams we, these merchants here Dzl. — 3. the I, the ego = gân-zag Was. (269). — 4. master, lord, for bdag-po, v. below. — 5. in natural philosophy the element of solid matter; also for air Sûg. — bdag-po 1. proprietor, master, lord; bdag-po sgra the syllable pa, as denoting the active agent, i.e. him that has to do with a thing, e.g. tâ-pa (not to be taken as 'definite article' C.); thus in many compound words: kâïu-bdag, kṣïm-bdag etc.; tûga-rjèi bdag-po lord of grace, Awâlokîtes-wara, Glr. init.; supreme lord, liege-lord, klu bdag-po = dbûn-po, rgyâl-po; patron. 2. husband, lord, spouse; hence *â-ma dâg-po, or srii-mâ dâg-po*; a vulgar and ob-
scene word of abuse. — bdag(-po) byed-pa to reign over, to possess, prop. with la, but also with accus. gha-sa - ča bōd-kyis bdag byas Tibet reigned over the province of Gha; W. also: to treat rudely, to handle roughly; bdag - tu byas - pai bud - méd a married woman Thgy.; bdag-po-med-pa (col. m'kan) unowned, e.g. of a dog, Pth; forlorn, friendless, without a patron, a vagabond; also for an unmarried woman; also as an abusive word.

Comp. bdag-rkyen (as yet not found in books) seems to denote kindness, attention, help, received from a superior, (yet, it would seem, not without some obligation or other existing on the part of the latter, and thus the word differs from bka-drin). — bdag-njyd, bdag-méd v. above. — bdag-bzūn Glr. prob. = bdag-po. — bdag-dsran hermit.

bdā - ba 1. adj. resp. savoury, well-tasted, for thim-pa; C. col. "dān-te". II. vb., pf. bdaś = ṅed-pa, 1. to drive, to drive out, ṭyug's cattle; to chase, to put to flight Dzl.; lās-kyis, lās-kyi rlīn-gis bdās-nas in consequence of works, of certain actions, frq. — 2. to carry away, along, or off, to hurry off, ču-bos bdās-pai glūn land carried away by water ĸs. — 3. to call in, collect, recover, bā-lon debts Dzl. — 4. to reproove, rebuke, accuse Sch.; bdaś-ded byēd-pa Lex., ĸs.: 1. to drive, to carry. 2. to examine, to investigate.

bdar for bdaś-bar.

bdar-po, rdar-po, to rub, i.e. 1. to file, to polish Glr., to grind, to whet; bād-rdo whet stone, hone. 2. to rasp, e.g. sandal-wood Glr.; to grind, to pulverize, ṭyē-mar bdār-bar to grind to powder, Lea.; lēgbs-bdar a file, sa-bdar a rasp. — 3. so bdar - ba C. to gnash or grind the teeth; ṭyag bdar-bar to sweep B.; byi and ṭyē bdar-bar to clean, to polish Dzl. — Ma. in two passages: to pray earnestly, which is the meaning required by the context, confirmed also by several Lamas.

bdun 1. seven, bdun-po, bdun-po, cf. dgu; bdun-tu seventy; bdun-ru-rta-yöig. (W. *bdun - cu - don - rgyig*), don-rgyig, seventy one etc.; bdun-brya seven hundred, bdun-stōi seven thousand etc. — lūs - kyi bdun-po the seven (principal) parts of the body, viz. hands, feet, shoulders, and neck,

prefer; honour. — skyel-bdār fee or reward given to an escort Sch. — brdār-sa Sch.: 'sēm-sa brdār-sa the nerves, sinews(?); brdār-sa yod-pa, and rtsa-brdār yod-pa to examine closely Mil.; ral-gi sēms brdār-sa cod C. take it seriously to heart.

bdal-ba v. rdal-ba.

bdug-po 1. vb. pf. bdugs, to fumigate, to burn incense, to swing the censer Dzl. — 2. sbst. the burning of incense; perfume, frankincense, more frq. bdug-spōs, bdug-spōs-kyis bdug-pa, Dzl.; bdug-spōs ful odours of incense arise Pth.

bdun-ba v. rdun-ba.

bdud, Sk. amacare, Mong. śūmanas, the personified evil principle, the Evil One, the Devil, the adversary of Buddha, and he that tempts men to sin, but not like Satan of the Bible, a fallen spirit, nor like Ahriman of the Persians, an antagonist of Buddha of equal power and influence, but merely an evil genius of the highest rank, by whose defeat Buddha will finally be the more glorified. He is also identified with the god of love (Cupid), ḥam; v. Köpp. I. 88. 111. 253. In later times he has been split into four, and subsequently into numerous devils; also female devils, bdūd-mō, are mentioned. — bdud-ṛtsi (भदु-र्त्सि) 1. the drink of gods, nectar, frq.; fig.: ṭos-skyi bdūd-ṛtsi the nectar of the doctrine, and similar expressions; even common beer, when drunk by a Lama, may resp. be called so. — 2. a praising epithet of medicines; bdūd-ṛtsi-baś-lām a bath prepared of a decoction of five holy plants, viz. ṭag-pa, bā-lu, fse-pād, kām-pa, and ṭom - bu. — 3. myrobolan, Terminalia citrina, Wān. — 4. a kind of brandy (?) — 5. bdūd-ṛtsi-dmār-po a demon.
those of holy men are of a goodly size, long and stately). Stg. — bdun-jrāg (bṣ-donâc) seven days, a week, S.g. — *dun-nā-tse* W. a child born before the natural time, a seven months' child.

Comp. bde-ba (bsam, sro) vb., adj., sbst., bde-po adj. Mil., C. (of rare occurrence), bde-mo adj., col., esp. W., 1. to be happy or well; happiness; mi bde-ba the contrary of bdé-ba; na bdé-ste as I am quite happy Dzl.; bdeo he is happy, prospers, flourishes; bde-bar bykd-pa to make happy; bdé-bar jyin-pa to come to a state of happiness, of rest, to a place of safety he is happy, prospers, flourishes; bde-bar bykd-pa to make happy; bdé-bar jyin-pa to come to a state of happiness, of rest, to a place of safety he is happy, prospers, flourishes; bde-bar yéa-ba to let alone, to let another one be happy; kyod bdé-bar btañ mi yoñ we shall not allow you to be quiet Mil.; in C. col.: 'zo 'de-mo-la mi baq* id.; bdé-bar gyur-cig, resp. bžags-cig, be happy! farewell! W. "de-mo ca zig"; bde-bar btsa-ba B., "de-mo-la kyé-dè* W., to be safely delivered of a child; bde-bar yéa-pa he that has entered into eternal bliss, the blessed, Sch. (Kopp. I, 91?) an epithet of former Buddhas, Šsk.

_bdé-ba_ Sch. to belong to a class (?)

_dzìn-ba_ bdén-pa

gyi bdé-ba-la bkod dgos I must help him to attain to eternal bliss Mil.; ŋan-bde v. jan.

2. good, favourable, suited to its purpose . . . na bdeo (W. *de-mo-yin*) the best thing will be, if I . . . Dzl.; *gho dé-wa yoñ* C. so it becomes intelligible; good, well-qualified, well-adapted, ka ìce bdé-ba with good organs of speech Pth.; smra-bdé-zhii knowing to speak well, well-spoken Pth.; nyayatsugs-khyi smra ìce bdeo a tongue skilled in speaking wisdom Pth.; in W. it is opp. to rtso-g-po: "lam de-mo* the road is good, may be passed without risk. — 3. in W. bdeo is also the usual word for beautiful, more accurately: "(l)tá-na de-mo; mi de-mo* splendid indeed! "de-mo man-na-mèd* it is only for show.

Comp. bde-skyid happiness, felicity, frq.; bdé-gro going to happiness, joining the happy (spirits in heaven), also bdé-gro, opp. to nîn-*; gro; usually in a general sense, like our 'heaven'; bdé-gro mdo-rig-kyi lus tó-ba to receive a heavenly (glorified) body. — bde-ṣen felicity, consummate bliss, frq. — bde-mdög, gñam, tshar, a deity of more recent Buddhism, Schl. 108; Tar. — bde-jagä prosperity, welfare. — bde-stóa (acc. to a Lama's statement for laba bde-ba, bṣes-rab stö-a-nyid), an expression for contemplation, v. Waz. (144 and 141). — bde-spyod W. "de-ba" C. "de-yi", col. euphemism for privy. — bde-ba-can, bdé-ba-can-gyi zhi-Kams the land of bliss, a sort of heaven or paradise, in the far west, the abode of Dhyani Buddha Amitabha, v. Glr. chapt. IV., Kopp. II., 27. — bde-byel he who or that which makes happy Cs., gñam. — bde-byün bshad, phun, source of happiness, n. of Siwa; as symb. num.: 11. — bde-blág ease, content Cs., acc. to our Lama: quickness, speed, nádp ba bde-blág-tu yòs-par gyur-bai msam-niyid Wd. a sign that the patient will soon recover. — bde-legs well-being; las bde-legs-su gyur-cig they shall recover from . . . they shall prosper again after. . . Dom.

_bdén-pa_ bdén-pa, sgrang. I. vb. 1. to be true, and adj. true, kyod zér-ba bdén-no
what you say is true, you are right Dzl.; bdag-gis nyis-pa bdun-gyis it being true that I committed a fault Dzl.; de-bzin-du bdun srïd it might be true after all Glr.; bin-tu yan bdun to be sure, that is true! Glr.; de bdun-par nes-sam is it quite certain that this is true? Glr.; s'den litos-la bdun-par dag-nä ... see whether it is true, and if it is, then ... Pth.; bdun-par dzin-pa to believe to be true, to take for granted bdun-dzin zig-na the illusion being destroyed Thgr.; dên-če-če W. (for yid-ten-pa) to believe, to be persuaded of the truth, frq.; bden bden very true indeed! certainly; bden-bden-ma prob. something in which there is much truth Tar. — 2. to be in the right, to be right, kyed bod-blon-rnams bden ye Tibetan ambassadors are in your full right Glr.; *na à-sål-la dën-pa son* W. I have evidently been right.

II. sbst. 1. truth, in the abstract; but usually: something true, true words etc., bdun-pa smra-boa to tell or speak the truth; as adj.: true, veracious Stg., (W. *dên-pa zêr-lan*); mi-bden-rdzin this is not truth but falsehood Glr.; bden-pa mtön -ba to discern, to know, the truth, a degree of Buddhist perfection Tar.; bden-pa b dez the four truths, the four realities, viz. pain, the origin of pain, the annihilation of pain, and the way of annihilating it, v. Köpp. I., 220. Whether, when bdun -pa nyis are mentioned, they refer to two of the just named realities, or whether they always denote absolute (objective) truth (don-dam-pai bdun -pa) and subjective truth (kun-brsod-kyi bdun-pa) as mentioned by Was. (293), I am not prepared to decide, nor am I able to explain the meaning of lam-gyi bdun-pa and sdog-pai bdun-pa (Thgy. frq.). bdun-pa-nyid seems to be a technical term for truth, though the Buddhist understands by it nothing but stoin-pa-nyid. Nevertheless, the possibility of its being misapprehended from this reason ought to be no obstacle to the word being used in its original sense, and re-established in its proper right, the more so, as Buddhist philosophy makes but a mockery of truth, by identifying it with a negation of reality. — 2. = bdun-tsig, v. below, Mil.

Comp. *dên-dai, dên-dag* W. in truth, certainly. — bden-po a true, a just man Cs. — bden-bral Cs.: 1. 'void of truth, unjust.

2. southwest part or direction'. — bden-tsig 1. a true word Mil., but usually 2. a solemn asseveration, often combined with a prayer, to which the power of securing infallible fulfilment is ascribed Dzl. and elsewh., frq. — bden-dzin v. above.

bdag-ba 1. Cs. 'abundance, exuberance'; more corr., acc. to Zam., where it is explained by ddr-ba and tgr (unbounded), to extend (intr.) without bounds. — 2. with la, to hurt, to injure a person Dom. and elsewh.; dgra bdag-ba v. adain-ba.

bdag-po I. vb. 1. W. to get or take possession of, to stow away, to house, *ston-tog* the harvest; to put into, *gim-mi nai-nda* something into a box; to lay up or by, to keep, esp. *dog-te börçe* in store, on hand; *ug nai-nda dog-ce* to hold one's breath. — 2. H. to be in possession, to be possessed of, gen. with la, like yod-pa, dê-la räsa-yiü réig bdag he is in possession of only one piece of cloth Dzl.; kyid-la di-sra-bai slob-ma bdag-gam have you such scholars? Dzl.; nor mi bdog-pa Dzl. poor; gön-pa ni gain-na bdog Mil. where have you (where is) your monastery? bdog-la yig-pa bdog I have a cavern Mil.: in an absolute sense: tabs bdag-gam mi bdag are there any means or not? Ma.; W. *yin-dog-can* is stated to mean proud, arrogant; *yig-dog-can* one that saves money, a scraper.

II. sbst. wealth, riches, B.; cog to bdag-po. btral-ba, pf. of sbral ba, Dzl. frq. (s. l. c.) mdiag-pa a sort of large unburnt bricks of mud or clay Cs.
mdág-ma. 1. arrow, gedg-pa, dbang-pa to shoot (an arrow); smi-ga mdag an arrow of reed, bdag-mdag an iron arrow; dag-mdag a poisoned arrow Mil.; dpral-ba mdag an arrow lodged in the forehead Ghr.; mephmdag 1. a fiery dart. 2. gun, fire-lock C. — 2. any straight and thin pole or piece of wood, e.g. the stem or tube of a tobacco-pipe; sti-rta mdag pole or beam of a carriage; bdag-mdag an iron bar or rod, a ramrod etc.; cu-mdag a jet or shoot of water, frq.; (s)kar-da W. a shooting star. — 3. = mdo 1. — 4. symb. num.: 5.

Comp. mda- bka lung-hole, embrasure. — mda-mdkan 1. an archer. 2. an arrow-maker Ghr. — mda-rgyan the range of an arrow-shot Ghr. — mda-agdro the feathers of an arrow Ck. — mdag-ču the waters discharged from the lower parts of a valley, opp. to pū-ču, those of the upper part Ghr. — mda-lton the notch at that end of an arrow which is placed on the bow-string Pth. — mda-dar a little flag fastened to an arrow; esp. an arrow with silk ribbons of five different colours. By hooking such an arrow into the collar of a bride, the match-maker draws her forth from among her maiden companions Ghr. — mda-dón quiver. — mda-pa an archer; mda-dpon the commander of the archers, a high military rank C. — mda-sprad v. spród-pa. — mda-bér perh. the more correct form of ta-bér. — mda-bo a large arrow. — mda-md arrow-lot, a kind of fortune-telling by means of arrows. — mda-rtag byed-pa to amuse one’s self with the shooting of arrows Ck. — mda-bso a troop of archers Ck. — mda-rnyu bow and arrows Dzl. — mda-bzo-pa arrow-maker. — mdag-yab Ghr. 1. Lex. = pū-su, fence; hence parapet, railing; yet a Lama from Tashi-lhungpo declared it to be the projecting part of the (flat) roofs of large temples, on which the parapet is erected. — 2. a covered gallery on the top of a house C.

mdu 1. lance, spear, pike, mdu-skor-ba to brandish, to whirl a spear Ck.; mdu-n kyim Dzl. 96, 9 a frame for leanning spears against; mdu-n-mdkan a maker of spears; mdu-ton, or sbis-mdu a short lance or pike, a javelin. — mdu-n fags Mil., mdu-pa a spearman, a lancer. — mdu-dar a lance with a little flag at the top. — mdu-n-rtae top of a spear, spear-head: mdu-n-ta shaft of a lance. — mdu-n-bzo-pa =
mduais-mikan. — mdaii rtsi-yiim-pa trident.
— 2. sting, of insects C., W., mdaii brgyab-pa to sting. — 3. yer-mdaii, dnum-mdaii prob. the two frontal muscles Mdb.

mdud Lt. a medicine (?).

mdud-pa a knot, mdaii-pa b6r-ba frq., dud-pa L.t., byed-pa Cs., 

gyig-dci* W., to tie or make a knot, sgrolba, sgrol-ba, to untie (a knot); *dol-dud* W. sliding-knot, slip-knot, *sin-dud* W.
a regular knot; skra-mdud knot or bow of ribbons holding together the long plaits of the women; frq. fig. sersnarai mdud-pa bonds of avarice Mil.; *nyin-dud dol-dci* W. (to untie) to open one's heart to

mdun the fore-part, the front-side of a thing; the vis-a-vis, mdun-gyi nam-inka-la in the heavens before him, over against him, Glr. and elsewhere; mdun-gyis adv. coram, face to face, mdun-gyis lta-ba to behold face to face; gen. c. la, na, du, nas: 1. adv. before it, at it, to it, from it; 2. postp. before, at, to etc.; mdun-la bii-ba, or slob-pa to come up or near, ran-gi mdun-la slob ma brug he did not allow (the pursuer) to come near; mdun-du skiar-ba to send in advance; mdun-du byin-pa to come near, to approach; to hasten to Pth.; mi main-po tshogs-pa mdun-du in the presence of a great number of people Dzl. — sku-mdun-pa a waiting-man, valet de chambre, v. sku. — mdun-l6g v. l6g-tse. — mdun-na-don (C. *dgm-nandun*). 1. Lext. पूर्वीत, court-chaplain, domestic chaplain or priest; so prob. also Tar. 58, 17. — 2. at present: a high civil officer or functionary, = bka-bl6n, vizier, Stg. and elsewhere.

mdian-mdian, ma frq. in later lit.; one Lama explained it by mo6-pa, another by: 1. wife, 2. things, concerns; jeg-rten-gyi mdian-ma = jeg-rten-gyi bya-ba.
**mdog, resp. sku - mdog, colour (cf. ka-dog) B., C.; mdog-lags of a beautiful colour; mdog-ma'gs. 1. id., 2. a rose. Cs.; mdog-dkar-kā perh. the more corr. spelling for *do-gar-kā* W., light-blue; mdog-yad a species of gall, lit. ‘purifier of the skin’ Med.

**mdo’n** 1. the white spot, blaze, star on the forehead of a horse Glr. and elsewh.; 2. the eye in a peacock’s feather; mdo-byai mdo’n, sgro-mdo’n, mdo’ns-sgro peacock’s feather; mdo’n-mta-can turkey-hen Cs.

**mdo’ns** = ldo’ni-ba, blind, physically and morally, B., mig-mdo’n-pa, mdo’n-par gyur-ba, to get blind, to be made blind Del.

**mdo’sol** = ldo’ni-ba, blind, as a participle clean, v. dāg-pa. Mil.

**dān** v. dād.

**dān-ba** Sch. to come to, to arrive at; cf. also brgya-dān, sub brgya.

**dad, dān, resp. sku - dān or dān Lex. funeral-repeat.**

**dab a train of persons, for – dab retinae Cs.**

**dab-ma** 1. wing, sprūg-pa to shake (the wings) Cs., yod-pa to clap them Cs. — 2. ladle, float-board of a water-wheel.

**dab-dab, rarely dab, the side, lateral surface, of a hill, of the body etc.; surface, mchen-dabs of the liver Med.; in a more general sense: sgad-dabs the lumber region Med.; pleon.: nags-dabs-na = naged-na in the woods Mil.**

**dam** mud, mire, swamp, earth and water, = dāg-pa, but as a product of nature; dam-rdag B., *dam-tog* W. id.; dam-du, dam-rdza-la byin-ba to sink into a swamp; *dam - pāg(s)* W. muddy plash, slough. — dam-bu reed for thatching, writing etc.; Cs. also sugar-cane; dam-bu ka-ra? prob. a species of reed in wells or ponds Wdn.; *dam-bur* W. sugar-cane.

**dam -ka Zam., dam-ga, dam-na, dam - pa Cs. choice, option, deš sañ dam -ka byin -ba to choose whether to-day or to-morrow Zam.; cf. yedam-ka.**

**dam-pa (or dam(s)-pa Glr. prov.) pf. dam's, imp. dom(s), to choose, to select, a bride Glr.; mi-yedam -ba dam-pa such as choose impure things, cynical, lascivious characters Sky.; dam-rin choosing, turning over in one’s mind a long while; dgral bo ydn-pa mi ytañ dam -rin tābs - kyis yul prob.: not losing sight of your enemy, constantly watching, put him
down, as soon as an opportunity offers, S.g., and hence ze-sdān dam-rin a long lingering, lurking grudge S.g.

dā-ba, pf. das (prob. vb. n. to bād-ba, dēd-pa) to pass over, 1. to travel over, to clear a certain space, ta'i de this plain Sambh.; zāg-dū-mai lam (to perform) many day's journeys Dzl. — 2. c. las: to go beyond, to surpass Dzl.; šād-las dās-pa Tar. surpassing number, innumerable; bām-byai yul-las (surpassing) the understanding or imagination, inconceivable Glr.; to transgress, to trespass against, bka-las, krīmas-las, a commandment, a law — gāl-ba; to get over a thing, to get the better of, to overcome, ṣgugal-ba; to go away from, mya-nīn-las q.v.; to let go, leave off, abandon, dās-las one's religion Thgy.; blō-las dās-pa? — 3. with or without dās-las, sse, resp. sku, to depart this life, to die; das-po the deceased, defunct, late, Lex.; "de-lāg" W. the soul of a deceased person, ghost, apparition; the re-appearing is possible only for about forty days after death, as long as the Bardo lasts, v. bar-do. — 4. to pass by, — to disappear, nyi-žla dās-nas when the sun and the moon have disappeared (for a time); very frq. relative to time: to pass away, to elapse, dās-pa-dus the time that has passed, is gone, past time, v. dus 5.; sla dgu dās-nas after nine months Lt.; das-lō the year past, dās-zhla the month past, das-zāg the day past; *de-zāg-la* W. the other day, lately; nyin-mtšān čos-kyis dā-bar bya day and night are spent in religious exercises; dgā-bai bya-ba kö-nas dus da Tār. (time) spent in none but works of virtue. — dā-ga (-ma) Cs. hour of death, da-ga-yel-bes sūtṛa śāstra, knowledge of the hour of death (title of a book).

dār-ba to tremble, shudder, shiver, quake, grān-bas dar-ba to shiver with cold; jigs-pas (to tremble) with fear; dār-zin gūl-ba id.; dār-ba gyūr-ba to begin to tremble; dar-yām Sch. doubting, wavering, undetermined; dar-yām byād-pa to doubt, to waver.

dal(?) ru-dal, ru-drēl a single horn Sch. — bad -dāl prov., being left exhausted on the road, sinking under fatigue.

dāl-dāl v. tà-bag.

dāl-dāl v. tà-bag.

dāl-dāl v. tà-bag.
compressed system of religion. — 4. *dus-pa to consist of or in, ynyis-su dus-so (religion) consists of two things Thgy.; sma-srid sëms-su dus-te yda the external world consists of spirit, i.e. is nothing Mîl. — 5. col.: to be drawn together, to contract, to shrink, *dus 'ta dug" Ld. it shrinks, e.g. wood or paper from heat; *tsa -gdy g C. prob. cramp, spasmod, convolution; *dus-kâr Ld. elastic, springy.

8. du-kyed, Sek. 8. (the Tibetan word is nothing but a literal translation of the Sek. sa-skêra; cf. also *du-ses and jiun-po) 'one of the obscurest and most difficult terms of Buddhist philosophy' Köpp. I, 603, where the various translations are enumerated that have been attempted, such as: idea, notion, imagination (cf. Burn. I, 503), action (Was.) etc. It should, however, at once be acknowledged, that the word cannot be translated into a European language, as the meaning given to it is not the result of honest research and observation, but a product of arbitrary and wild speculation.

1. to come together, to assemble, a gathering, esp. in Med. a (somewhat indefinite) disease, or cause of disease; *dus-sa meeting-place Glr.; las-mi ma-pa dus-so an establishment comprizing many workmen, manufactory, workshop, workhouse, *dôm - du yon - gin dug* C. they flock or crowd together; tson - dus the assembled traders or dealers, the market frq.; skyabs-kun - dus 'a collection of all the refuges' is a name given to Milaraspa. — 2. to unite, to join one another, kyo-sug-tu as husband and wife, to get married; in a special sense in philosophical language: 1. to unite (opp. to brâd - ba), e.g. the soul uniting with an organ of sense, like sdêb-pa, Mîl. 2. *dus-byas composed of two or more ingredients, dus-ma-byas consisting of one thing, simple, elementary; only this is eternal, every thing compounded is perishable, frq. — 3. to be pressed or crowded together, *sûrîl dus-te dug*. Ld. they stand crowded, in serried files or ranks; intellectually: dam - âs dus-pa a
ing, having no faculty of thinking, neither thinking nor not thinking (Dzl.
exalted, twb other terms relate to celestial beings (v. K*. I, 261, 17 and 26), that are evi-
drodh-c?an entertaining thoughts of sensual
pleasure Glr. ; yod-pa he and his eight children being
with him Mil. (yod-pa is construed in the same manner); in quotations: to be found, to be written, to be met with, ... yod zé-
ba ... na dug the account of being ... is to be found in ..., Glr. — 3. to be, as
copula, in B. often with termin.: kyim-par
dug-pa to be a layman Stg.; rdán-pa krà-
bor dug the foot was variously coloured
Dzl.; d?i-rnamu mi-ma-yin-du dug-pas as these are spirits Mil. Generally speaking,
this termin. case is not to be pressed, nor always to be explained by: to have become,
or to be translated by: in, as in the follow-
ing: rgya-gar-gyi yi-ger dug-pa to be (written) in the Indian language Glr. — 4. to be, as auxiliar vb., 1. with the termin. of the inf., often merely paraphrastically,
e.g. yod-par dug-pa = yod-pa Glr.; frq., however, indicating doubtfulness and un-
certainty: na ni òa òi-bar dug may be
I shall die to-morrow Glr.; kyed ... yin-
par dug you seem to be, you are, I dare
say Mil.; g?or dag-par dug I suppose you
must go Glr.; sér-bar dug it will probably
be given Glr.; ma mòi-na mi röga-par
dug if we had not seen it, we should pro-
bably not have known it Mil.; in the same
manner it is used with yod-pa, q.v. — 2.
with a verbal root, in ancient lit. hardly
ever occurring, in more recent writings used
paraphrastically like dug-pa, with the ter-
min. of the inf. (v. above 1), but not in-
dicating a certain tense, e.g. rdol dug it
makes its appearance, comes to light, Glr.,
bìg dug they were destroyed Glr.; in col.
language (in W. at least) it is gen. a sign
of the pres. tense: zer dug I say, thou
sayest etc.; only in Bal. it indicates the
fut. tense. — 3. with the gerund in te or
nas vulgo for the pres. or preterite tense,
frq.; in B. of so rare occurrence, that it is
prob. to be regarded as a vulgarism to be
charged on the copyists, and to be cor-
rected accordingly. — 4. with gin (B. and col.) and čin (B.), denoting a continued action, state, or condition, as in English: I am looking. — díg-yñas, díg-sa, place of residence, abode.

*díg* pa 1. vb. to desire, to wish earnestly, with la, nyān-pa-la mi dīn-par they not having any desire to hear Pth.; dge-ba-la to strive after virtue, frq.; also dīn-pa alone (without dge-ba-la) id. Thg.; "to či-la dīm-pa" C. religious interest, concern for religion; to be zealous, to take a warm interest Mil. — 2. sbst. a desire Thgy.; a supplication Dzl., Glr. Cf. dūn-pa. *dzīl-* ma 1. advice, counsel, nān-pa a bad advice Ma.; dēb-pa to give advice; byān-pa to take a resolution Mil. — 2 consultation (v. examples sub čiṁ-ba), dūn-grōs id.; da-lān-gyi dūn-grōs dī-la at this present consultation Ghr.; "ōṃ ma jhe-pa" C. to consult, to confer with (a person about a matter). — 3. council, dūn-mar bēdu they called a council together Mīl.; esp. in compounds: ċūn-kāri = dūn-kāri g.v.; dūn-sa meeting-place, assembly, frq.; union, association, society, dge-dūn an association of clerical persons. — 4. v. ċūm? yṇyen-dūn harmony amongst relations, Stg. — 5. the state of being a bride; bride, C., and perh. Ghr.; cf. also dga-ṣum sub dge-ba. — 6. *mān-ma?*

*dub* - snyōms Sch. a state of comfort, ease; dūn-kṛūga, an interruption of that state, discomfort.

*dīm* pa 1. vb. to reconcile one's self to, to be reconciled with, tāb-pa dīm-na if contending parties are reconciled with one another; rtāg-tu mi dīm-

mo they are constantly at variance Dzl.; *dūm-ta* (lit. kṣra) C. contract, agreement, = čad don. — 2. sbst. concord, union, peace Cs.

*dur* thick and clammy Sch.

*dūl-ba* to trot; dur-grōs the trot.

*dūl* pa 1. vb. pt. btul, fut. yūdul, imp. tulu, W. *tul-cē* 1. to tame, to break in, rta; to subdue, conquer, vanquish, dgra; sometimes even to kill, to annihilate Pth. — 2. to till, cultivate, waste land; to civilize, a nation, which with the Buddhist is the same as to convert, frq.; to educate, to discipline, to punish; yūdul-bai rings-pa those fit for and predestinated to conversion Dzl.; yūdul-bya id. frq.; also used substantively: grō-ba nā-yi yūdul-bya yin the beings are to be converted by me Ghr.; bdag kyel-kyi yūdul-byar sōg cīg may we become your converts!

II. sbst. *dub* 1. the taming etc. — 2. also dūl-bai sde, the disciplinary part of the Kangyur, dūl-ba-las from, or according to the Dulpwa; dūl-bai brda an expression (taken) from the Dulpwa.

*dēgs-pa* v. dēg-ba.

*dēgs* pa, v. dēg-ba.

*dēs* pa, v. dēs-ba.

*dē-gu* v. lde-gu.

*dēs* pa, v. lde-ga.

*dē* pa, v. lde-ba.

*dē* pa, v. lde-ba.

*dē* pa, v. lde-ba.

*dē* pa, v. lde-ba.

*dē* pa, v. lde-ba.

*dē* pa, v. lde-ba.
No-sprél, gros débs-pa, to answer, to explain, to advise; ysal-debs-pa to make a request, smön-lam débs-pa to offer up a prayer; ysal-debs byéd-pa to remember wellMil.; ysal-debs-su débs-pa prob to have a distinct recollection of a thing Glr.; rtsis-débs-pa prob. to cast up an account, to reckon, to compute, déi rtsis-ydab bdāg-la med I do not take that into account Mil.; lus-la yezr(-gyis) débs-pa Dlz., *zér tab-če, or gyab-čè W., knocking nails into the body; rgyas débs-pa to seal; *túd tab-če, or gyab-čè W. to spread dung (on the ground), to manure; čus débs-pa to sprinkle with water Dlz.; ča, sa tjug-pa-la débs-pa to put salt, meat, into the soup; sèbon débs-pa to sow; gur débs-pa, aga-debs-pa, to pitch a tent, a camp (driving in the tent-pins); also without a sbst.: sniar btub-pa ču-yéon-du (pitching) in the same dell where they had encamped before Dlz. 77, 1. (Sch. incorr.): hence in general: to found, to establish, e.g. a monastery, frq.; dus débs-pa to fix a time.

der Glr. prob. for lder.

N.t., do, for mdo 3., Cs. do-yod prudent, clever, do-méd Lex., Cs. imprudent, silly.

dā-ba 1. sbst. Sch.: a breed of fine horses; one Lex. has do-ṛta w.e.

2. vb. Cs.: = zlob-pa, to say, to repeat; ma-dos-par unspeakable (?) Dlz. 77, 4 (the reading of Sch. dubious, v. Schf.'s remarks on this passage).

dāg-pa, prob. an incorr. reading for dégs-pa.

dāgs-pa, pf. btags (also ydogs?), fut., ydaigs(s), imp. tough, W. *tag-čè*, imp. *tog or tag tos*, 1. to bind, fasten, tie to, (opp. to grob-pa), W. *kuy tig-te bor*, tie up, fasten, the dog well; (v. borb-a); la to a thing, frq.; also in a more general sense: to fix, to attach, e.g. a balcony to a house S.g.; to tie round, to buckle on, go-mtsón lus-la the armour Ptb.; to

L.t.; dégs-ka‘al ‘a bushel by weight’ Cs., or rather: twenty points on the large steel-yard. —jug-tág* W. water - waga‘ial. —*dégs-ka* C., W. weight. —dégs-dpon is said to denote a military dignity, but is not generally known; as ‘servant waiting at table’, it ought to be spelled stégs-dpon.

—dégs-ši Sch. yoke, fitted to a person's shoulders, for carrying water-buckets etc.
put on, rgyan gay clothes, finery, rgyan bzãi-po btags-pa beautifully attired Mil. col. also without rgyan, e.g. "tâg-dad-can* W. fond of dress and finery. — 2. in particular phrases: bkar- 'dogs-pa v. bkar; mi-la sbyon 'dogs-pa to charge a person with a fault, to upbraid; sgrO 'dogs-pa v. sgrO; tubs-la 'dogs-pa to interest one's self in or for, to take care of; kyod tubs-la my 'dogs-pa di ci yin mi ëš why he does not interest himself in your behalf, I know not Mil.nt. 37, 6.; with reference to things: to have near at heart; tubs-la btags-sO you have taken great care of me, a phrase frq. used, where we should say: I am much obliged to you! though Tibetans deny its implying acknowledgment and expression of thanks. — dâm-la 'dogs-pa v. dam; pan 'dogs-pa v. pân-pa; min 'dogs-pa to give a name; drï-bai sgo-nas according to likeness or analogy Mïg.; kyeui min ëš-skad ydogs how is the boy to be called? Dzl. min mi-ydün-ba zës (or mi-ydün-bar) btags-so they named him ... Mil., Dzl.; min may also be wanting. — 3. Gram. to join, subjoin, affix, rar btags ga a g joined with r, i.e. ry; ra-la ya a j joined with r, i.e. ry; sa-la btags-pai ta-yig, st; ya-btags, or shorter, ya-ta, the ya which is written underneath, the subscribed ya, =; yâta btags-pa yi-ce bdun, seven letters are joined with ya-ta(ga) Gïr.; smâd 'dogs ysum the three subscribed letters, ya, ra, and la Zam.; 'dogs-can 1. having a letter subscribed; 2. an open syllable with a vowel-sign, as go ñû, de ³, mdo ²³, etc. (not da ³ or mda ³) Zam.; a - 'dogs consonants with a (²) subscribed, syllables with a long vowel. — 4. in philosophical writings: btags-pa conditional, not absolute, Was. (228. 270), btags-mêd nominal Was. (281).

*dön-ba, pf. and imp. dön or dön, to go, to proceed, so - sör Dzl. to separate, to disperse; rgyâl - poi tâd - du (to go) to the king; fiyi-rol-tu sâg-chin to take a walk Dzl.; dön - nö let us go Dzl.; lög-la dön-nö let us turn back Gïr.

*dôd-pa I. vb. (W. more frq. tâd-pa), to have a mind, to like, to be willing, zas bzãi-po mi 'dod Dzl.; mi za 'dod tshul byed he pretends not to like this food L.t.; sbyin (-par) 'dod-pa 'gyur he gets inclined to give; mi 'dod-par 'gyur-ba to feel no longer inclined; to wish, nyin (-par) to listen; ci dan ci 'dod-pa whatever you may wish Dzl.; rgyâl-po 'dod-pa to wish to be a king Dzl.; as adj.: wished for, desirable, esp. with negatives, v. below; 'dod-par byâ-ba adj. agreeable, pleasing, obliging, flattering, Stg., Cs.; to desire, to long for, kyim 'dod I wish I were at home Dzl.; me dan nyi-ma (I am longing) for fire and for sunshine Med.; bi-mo ni 'dod I do not wish for a girl; rai- 'dod-zen-pa self-love Gïr.; (raï-) bzãi- 'dod self-complacency, vanity, Gïr.; to ask for, to demand, koi-jo 'dod-pa-la slets they came in order to ask for Konjô (in marriage) Gïr.; to strive for, to aspire after, saïns-rgya-bar for holiness, for being like, Buddha, for Buddhahood, Dzl.; to be willing, to intend; also ironically: ná- 'dod-pa one that slanders.
luphouseness, = dod - čags, frq.; meton., coitus, död - pa spyyid - pa to practise it; död-pa dus död-pa to agree upon the time for cohabiting. 2. Sek. a wish, död - pa ysum ydán - na if three wishes are granted Del.; meton. the object of desire, död - pa töb - pa; död - pa död - pa to be separated from the object of one's desire. 3. supposition. 4. W. semen virile. 5. Kama, Cupid, the god of love and of lust. 6. symb. num.: 13.

Comp. död-kāme the world of sensual pleasure, the world of Brahma; död-kama-bdāg-ma, prop. n. = Skye-dgu-bdāg-ma, = Dpal-lhā-mo. — död-mkān he that wishes, seeks, sues, a lover, suitor, cca., nai bō-mo död-mkān mān-po dug there are here many suitors of my daughter Glr. — död-dgu all wishes, lus död-agur skyur-ba to transform one's self at pleasure Mil., Stg. — död-can, död-mdān, död-pa-can eager, desirous Cs. — död - čags (lām) passion, carnal desire, lust, frq., död - čags skyès-te, död-čags kyis ydāns-te; as the highest of the three guna (cf. ydi-mug) it corresponds to रूप, virtue, and is symbolized as cock or hen, though Tibetan readers probably never understand anything else by it than sensual indulgence. — död-jö v. jö-ba. — död-dān strong desire Cs. — död-dpal prop. n. Dödpāl, a large hardware-manufactory and mint at the foot of the Potala in Lhasa. — död-brāl, död-mēd, free from passions. — död-(pa'i) yöm-(tan) 'wished for goods', earthly goods and pleasures, whatever is grateful to the senses, such as död-pa bia, a delight to the ears, the eyes, the palate etc. — död-lōg unchastity, lewdness, prostitution, spyyod-pa to have illicit, esp. incestuous intercourse, dāi with. — död - sred - čan avaricious, greedy Pth., yet cf. čags - sred - čan; both words prob. signify the same. — död-lha = död-pa 5.

Don Lc., n. of a medicine (?) dkar, dmar, skyur-don.

Död-pa, pf. bton, fut. (Cs.) ydon, imp. ton, W. tōn - če*, the vulg. word for byin - pa, v.b. to tōn - pa, byin - ba, to cause to go out or to come forth, i.e. 1. to expel, throw out, eject, from the house, village etc.; to take out, from a box; to draw forth; to dig out, metals; *zān-ton-sa* W. a copper-mine; tōn-te bōr - če* W. to put, set, lay, place out; to let out, of prison Pth.; to drive or turn away, to dismiss, a servant, a wife etc., frq.; *na kō ka - nē cāi ma ton* W. I could not get or force any thing out of him; mēl - ma. död-pa to shed tears Glr.; with skad and similar words: to utter, to set up (a cry), to make one's self heard; hence 2. to pronounce, yi ge ymyi - ymyi - su död-pa to pronounce two consonants as two distinct sounds Gram.; to pronounce a magic formula; klo - y tōn - dōm - pa to give diligence Glr.; 3. to elevate, to raise, kri tōg-tu Pth., or rgyāl-sar Glr., to raise to the throne; myo v. myo - dōn, sub myo compounds; ydān - gyi srog to prolong a person's life, by affording him a (scanty) subsistence Thogy.; *srogy - ton - lān -(po)* W. the giver of life, ζωανοςς. — 4. *ka tōn - če* W. to sharpen a scythe by means of a hammer. — 5. to edit, to publish, books, Tar. 47, 17. — 6. tōn mā - ru dōn - pa to arrive at the end and scope of religious knowledge Mil. — 7. W. resp. to take, to taste, to eat or to drink, dōn yin-na would you like a taste of that? dōn-kāi dining-room; dōn - gir resp. for ta - gir; dōn - rag for ū - rag.

Död - pa 1. to come together Lc., Lt. — 2. for dām - pa to choose, to make a choice Glr. — 3. also dōms - pa, pf. ydana, ft. ydam, imp. dōm. 1. to advise, cf. ydām - pa. 2. to exhort, bāg - med - pa - rnam - la wicked persons, brtson - par to give diligence Tar. 3. to recommend Glr., to bid, to command, v. ydām - pa. — 4. Cs.: importance; business, occupation (?).
doms, praeclarae partes corporis humani; ordinaries manus, pedes, genita, etc.

1. to throw or cast away, like yôrb-a and jôrb-a Stg.; esp. to throw out, to reject, spit, frq.; dôr-tu jôrb-a to make water Gtr.; fig. sro gôr-ba to fling away one's life Dzl.; to sweep out or away Dzl., Stg. — 2. (opp. to lêm-pa, bêd-pa) to decline, refuse, reject, despise, things offered Dzl.; to reject, a reading, a passage Gram.; to disapprove, of an action as immoral; blândôr, dôr-lôn, accepting and rejecting, deciding for or against, e.g. dge-slig-gi Gtr. — 3. to subtract, dôr-bai lhag-ma Wdk. the remainder left after subtracting; perh. also to divide. — 4. sro gôr-ba also signifies: to endanger life, or to deprive of life, used e.g. of diseases S.g.; gôm-pa dôr-ba (= bôrb-a), to pace, to step, to stride, frq.; dmôdp-a dôr-ba v. dmôd-pa.

drô-ba. 1. adj., C.: *dâ-te*, similar, equal (which two notions gen. are not strictly distinguished from each other); dôr-ba di-dag these equal things, for:

these comparisons, Pkh.; kyêd yôra dôr-ba di-dag, dôr-ba yin, dôr-ba, you two resemble each other very much; with a pleon. mnyâm: riû-kun mnyâm-la dôr-ba equally long Dzl.; gen. with dan or accus., seldom with termin. in various applications: kyêd(dan) dôr-ba ni your equals Dzl.; bud-mêd-chu dôr-bai nâi-nya amongst woman-like, effeminate (men). Dzl.; dii byin taâs-pa dan dôr-ba his brightness is equal to (that of) Brahma Dzl.; yân-gi dôr-ba dâu-rây-gi dâr sôms-pa esteeming our neighbour's advantage as high as our own S.g.; tâma-bôd-la byêl-pa dan dôr-ba he behaved to all as (to) an only son Dzl.; with a negative: yân yani de dâu dôr-ste yôm-ônaôô med others shall allow it just as little as he himself Dzl.; Saîns-ryôs dan dôr-ba byêl-ba yêir in order to be equal to Buddha, to come up with Budâha Dzl.; brisigs-pa mi dôr-ba yêks-pa dôr not as if (it had been) built, but as if it had grown up spontaneously Gtr.; bôd dôr-ba bud-mêd blo-dmân kyi even a stupid woman like myself; sôra dôr-ba yôk-dam whether any thing like hair is still left? Mil.; ònâ-ro dôr-ba nyêd he found the remnants of a carcass or something like it Mil.; ro dan dôr-ba as much as dead Wdk.; mnyâm-pa dan dôr-ba bôs-nûnên a teacher like as a ferryman (conveying to the shores of happiness) Thgy.; rtag - rtag dôr yai seemingly eternal Mil.; skyêd-skyêd dôr yai even if it appears a blessing Mil.; riûn-ba dan dôr-nya if it appears feasible Dzl.; stêr dôs-pa dôr it seems I shall be obliged to give it Gtr.; da-lân kyôd nûs-pa òe-òe dôr-bêyin-sté as your strength this time at least seems to be rather great Mil.; kyôd-slu-slu dôr you might easily be ensnared Mil.; mi dôr-ba unequal, unlike, different, snom-téê dan mi dôr-ba quite otherwise than formerly Dzl.; òs-pa mi dôr-ba not like, not befitting, a priest Mil.; various, several, "ka-zê mi dôr-wa" C. several dishes; òd-dôr-ba, dê-dôr-ba such; dê-drás, *(dhéng-dê* C. vulg.) so, thus; òe-dôr-ba, jî-dôr-ba of what kind (qualis), òe-dôr cîg bês-
par ston dgos you must tell me minutely how she looks, what kind of appearance she has Glr.; ¹pag ci ¹dra cig ²on what will be the upshot? where is this to end? Glr.; na ji-¹dra-bar de bzin ²gyur he becomes just what I am Stg.; *ghan-d'*. C. col. how? ¹dra-¹dra (W. "dána-da") very frq. for ¹dra-¹bra, e.g. ³a-dkür-gyi ³gyu ¹dra-¹dra-la tig-tse zer something similar to the substance of tin is called zinc; ¹bra mi ¹dra like and unlike; equality, likeness, similarity; ¹bra mi ¹dra tād-ba to examine the likeness Glr. — 2. abstr. 1. resemblance, likeness, v. dgos-pa 2. — 2. form, shape, appearance, phase. Tkh.

dráins v. grains.

dráins v. brad.

dráins v. gran.

dráins v. bain.

dráins v. grains.

dráins v. brad.

dráins v. gran.

C. col. how? ¹dra-¹bra, pf. dral (cf. rāl-ba and hrāl-ba), to tear to pieces, to rend asunder; also to pull down, a house; to rip up, to cut open, an animal. ¹dril-ba, pf. and imp. dris, 1. to ask, ... la, W. nas, a person; with accus. to enquire after or about a thing; grós-drá sa a place for asking advice, oracle Glr.; bład-ma ¹dril-ba to inquire after one's Lama Mil.; pa-mäi ytam after one's parents Dzl.; ¹dril-bai ³sиг interrogative pronoun, e.g. ci Gram.; v. also dril-ba. — 2. inst. of dri-ba.


1. *dstis* for *drid*.

dril-ba v. bril-ba.

dris-pa to be accustomed to, to be acquainted with, gen. with dān, Glr. and col.; rarely with accus.: nyen ji tsam ³dris bzin the more friends you get familiar with; mig ³dris es-na if persons constantly see one another, get perfectly used to one another, Mil.; mostly adj. (= göms-pa) accustomed, used, mi or kāri-pa dān, to men, to one's house; also dris-pa used absol. = tame W.; dris-pa mi an acquaintance, a sympathizing friend, an assistant Thgy.; sñas-³dris-kiyi mi an old acquaintance, an old crony Thgy. A derivation of dris-pa from ³dril-pa, ³bril-pa, to deceive, to bait, to decoy, and hence to tame, was suggested by some Tibetans, but is after all scarcely to be authenticated.

dril-ba v. bril-ba.

drugs-pa to fall into small pieces, to crumble (away) Sch.

drūd-pa, pf. and imp. drud(ḍrus?), rarely ³brud-pa, 1. to rub, lus the body; to file, to rasp, ³šin wood, Lex.; to rub off, to scour, ³be-ma dān W.; to polish, to smooth, to plane, pag-ste with a plane W.; to grind, to powder, to pulverize (?). — 2. to drag, to draw or pull along on the ground, by a rope, ro sā-la a dead body on the ground (ma-³dris-par without slipping (?) Med.) — 3. *ṭud-ṭe gyur tāi* W. move, or push it a little aside; ³ṭud ³ṭad-ṭe W. to cut off obliquely (?).

drīb-pa, pf. and imp. drub(s) 1. to sew Sch., so perh. Dzl. 229, 11.
— 2. to embroider C. — 3. to heal, rna
wounds S.g. — ssem-dr% needle-work Sch.
 dor%— drul-ba, pf. drul, gen. rul (q.v),
to become putrid, to rot, to putrefy,
drul-bar dp% ba id.; drul-bar byed-pa
to cause to be decomposed Med.; rten-drul
prob.: putrefied substances, bia&-g& byin-
par-byed are removed with the faeces Med.

\[ \text{yam-pa, drés right and wrong were mixed}
\text{together; in an absol. sense: spyid-pa \text{dtes-}
\text{te ma-stegs-par dp%} to his course of life
degenerated, and he became a Brahmanist
Pht.; diid-gro drés-pa an animal of a
mixed race, half-breed, mongrel; ma \text{drés-
par} without any confounding or mixing
together, sharply discriminating Mil.; ma-
drés-pa prob. pure, unadulterated. — 2. to
interfere, to meddle with, \text{de ti-ka da} n ma
die W. do not meddle with that; to have
intercourse with, to engage in, B. and col.;
r&-sens bl&-ma drés-pas bde through your,
the Lama's, intercourse with my soul, in
your society, I am happy Mil; ytam dré-
ba id.

II. erron. for \text{gré-ba Pht.}

\[ \text{drég-pa v. brég-pa.} \]

\[ \text{drégs v. drég-pa.} \]

\[ \text{dré-pa to slide, glide, slip, \text{déd-
de gyet} W., \text{déd-tag (?)} dór-ne
gyet C. he slipped and fell.} \]

\[ \text{drén-pa, pf. dra(n)s, fut. dra} n,
imp. dra(n)s, 1. to draw, drag, pull,
a carriage Glr.; a person by his arm Dzl;
derg-tu violently Dzl.; to draw tight, a rope
Dzl.; to draw from, to pull out, an arrow
out of a wound Glr.; to press or squeeze
out, matter, pus, Med.; to tear out, ypso-
poi gya-\text{ma the intestines of a living person;
fig. ka-\text{v} gsr-sim-\text{g} r gya-\text{ma some reckon it (lit.}
draw it) to the species of
Meconopsis Wdà.; to cause, to effect, bdé-
déanny felicity Thgy., skyung-pa vomiting Tar.

2. to conduct, water (W. *rân-\text{-de*}; to
lead, to guide; with or without sma, lam
\text{drén-pa to direct a person in his way;
also sbst. guide, dren-mé\text{d without a guide,
without a king Dzl.; esp. to lead to happiness,
felicity, frq.; opp. to lông-drén-pa q.v.; yid-
du-dmag to lead an army into a country,
to wage war against it, frq. — 3. to cite,
to quote, lén a religious authority Cs. —
4. to invite, a guest; to call, to go to meet;
to cause to appear, to conjure up, a ghost,
a deity; resp. spyid-drén-pa, ydén-drén-}
pa; also to fetch, to go for, if the object is of a sacred character, e.g. relics; spyan ma dréns-par göö-ba to go uninvited Cs.
— 5. to place before one, to serve up, dishes, meals; to pour out, beer, wine etc., ccdpar., frq.; resp. with zdal-du Pth.; to taste, to eat or drink what has been offered, resp. W. (cf. mhood-pa, ydul-ba). — 6. to count, to number, esp. with re, or re-rkan-s, separably, one by one, Gb., Mil.; to enumerate, mgo. . . . are here not enumerated W. &; c. termin. to count for, to consider, to look upon as, dpél-ru as a parable, as not existing Mil. — 7. W. in a general sense: to convey, to remove, zd-te 15ir-muri dari en* food is conveyed by a spoon, *Ra kym du?i dm* enow is removed by a shovel. — 8. further: rkal; (resp. Ms) ,&&pa to i~ult, to scoff, to deride Thgy., C.
— 7ns, drh -pa the blazing, flaring of a flame Sch.
— mgo-, drh -pa, esp. in conjunction with spydn: spydn-, droiresam ltos $d~; mj, droiLs-na try whether you can invite him (whether he will come); if not, then . . . Mil., also Mil. nt.

drég-pa 1. to wince, shrink, quiver, start, from fear; to shy, of horses; drég-tan shy, skittish, easily frightened W. 2. — drög-slöñ-ba Sch.: to take by surprise, to deceive by cunning, to outwit; blo-drög Lex. w.e.}

[Text continues with a mix of sanskrit and english, discussing various actions and objects, such as counting, conveying, and eating or drinking.]
a kicker; of oxen, butting. — *rdun-ytag* Lex. w.e., prob. a drubbing, a sound thrashing; *rdun-ytag* byu I Have got a drubbing.

Gl.; *rde-g-za rdug-bzid* the ill-fortune of getting a beating Thgy.; to push, thrust, knock, kick, *phul-rdeg* a blow with the fist, *byed-pa* to give one Mil.; *rdeg-čös* Lex. w.e., Sch. a dance; *rdeg-čös-pa* to dance, so perh. Thgy., if *brdog-čös-pa* is not a better reading, *glo-rdeg(tu) = glo-bur-du, suddenly.*

**rdöl dust, not so much as a deposited mass, but rather as particles floating in the air, motes, atoms; thus esp. *rdul-prán*; *rdul-prá-mo*; *rdul-prá-rab*; *mig-zer-gyi rdul* yet less to express minuteness than infinite number; *aton* in a philosophical sense; *khu - krag - gi rdul sams-bzad* all the atoms of the pre-atoms of the pre-atomistic 

**rde in compounds for *rdeu***

**Comp. rdül - can dusty. — rdul-prágs dusting-whisk, dusting-brush Sch. — rdul-tsbu a whirling cloud of dust, *rdul-tsön* coloured stone-dust, employed in certain ceremonies, for making figures drawn in the sand more visible Mil. nt. — rdul-yza a breeze (?) trekka, (B.) a travelling-cloak against the dust, *Wilk. fol. 144* a Lha wears such a garment.

Gl.; *rde-ba rdel-po* prob. erron. for *rdül-po Dzl.*

**rde in compounds for *rdeu***

**rdölpo Cs. maimed, mutilated, rdül-po byed-pa to mutilate, lag-rdum a maimed hand, *rka-in-rdöl* a maimed foot, *rca-rdül* a maimed horn, having a maimed hand, foot etc. Mil.

**rde-ba in W. the usual form,** in more recent lit. frq., 1. stone. — 2. weight, for weighing things by a balance, a potsherd Tar.; *rdeg-čös-pa* a potsherd Tar.; *rdeg-čös-pa* to dance, so perh. Thgy., if *brdog-čös-pa* is not a better reading, *glo-rdeg(tu) = glo-bur-du, suddenly.*

**rde-ba-da-ru Wālī.* tibetanized from र्देब्दारा. cedar.

**rdél(a)-pa, prob. the original form, but of rare occurrence, for rdöl-pa, pf. *brdabs, fut. *brdab, 1. to throw down with a clap, to clap the coat-tail on the ground Glr.; with a clashing sound, a potsherd Tar.; to fling or knock down, a person Mil.; lus sā-la to prostrate one's self, very frq.; *rsas* (to be thrown) by the horse Sch.; *k'a dāb-pa* 1. C. to fall upon one's face. 2. W. to smack with the tongue, also of the snapping of a spring, of the clapping down of a lid or the cover of a book; *kā-l pa dēb-pa* W. to smack with the lips (in eating). — 2. to throw to and fro, to toss about, *mgd-bo rdéba-kīn* dré-idog-pa to turn one's head this way and that way Phb. — 3. to stumble Sch., so perh. Lt. fol. 196, 6; *čal rdāb-pa* Lex., *rdāb-čal-ba* Sch. to slip and stumble. — 4. to kill, to slaughter Bal. — 5. *¢ed-¢og 8-pa, tān-¢a* C.* ur deb tān-¢e* W. to talk big, to exaggerate.

**rdöl po, rdöl-po, rdöl-pa, dimin. of rdo, 1. a little stone, pebble, *rdel bskur-ba bzin* like a little stone thrown on the ground Glr. — 2. the stone, calculus, in the bladder or the kidneys, *po-rdé* calculus in males, *mo-rdél* in females; *rdeu čaga-pa* the concrescence of a calculus, *rdeu dón-pa* the removing it Cs. — *rdel-dkār* a white pebble, *rdel-krā* a coloured pebble Cs. — *rde-grām* (the spreading of little-stones) the counting with pebbles Cs. — *rde-yzá* a pavement of pebbles. — 3. a musket-ball C., *rdeu-pār* a bullet-mould; a bullet-founder C.
comp. rdo-klaś a stone resembling a sheep's brain, and used as a remedy for diseases of the brain s.g. — rdo dbar s. a white stone; s.c. alabaster. — rdo-skraś a kind of steatite or soap-stone. — rdo-kā a vein in a stone. — rdo-kā a stone pot. — rdo-mkris gall-stone? s.g. — rdo-rgyāś kinds various kinds of soft stone, as serpentine, soap-stone, chalk. — rdo-rgyāś s.g. do-chāg* c. oath taken in the above mentioned ceremony. — rdo-tāl skt. = rdo-yāl. — rdo-chā a shower of stones; hail s.c. rdo-chān, w. dom-chān*, a stone of such a size as may be grasped by the hand. — rdo-mnyen s. = ka-ma-ru a soft kind of stone, alabaster. — rdo-myāś jasper s.c. rdo-tāl s. stone—ashes, calcined stone; s.c. quicklime, schf. tar. 103, 14: chalk; rdo-tāl byāgs-pa to rough—cast, to plaster. — rdo-drīg s.g.? s.c. dirt on stones. — rdo-sūn rock-oil, petroleum s.c. — do-ph* w. stone-dust, small particles or grains of stone. — rdo-biūn—ba a shining black stone s.c. — rdo-bos (perh. do-bos) a large hammer, mallet ld. — do—dbyug a slingstone s.g. — rdo-’bum a sacred heap of stones, a mani. — rdo-sbom large, heavy stones s.c. — rdo-retsīg stone-wall — rdo-tād (= ydm-bu, rta-rmig-ma s.c.) a bar of silver—bullion, of about 156½ tolas (4 pounds) in weight, the common medium of barter in Central Asia. — rdo-zun lt. = brag-zun bitumen, mineral pitch (?) — rdo-zo lime, both quick lime and slaked lime s. — rdo-yāl a stone—pavement. — rdo-’grigs a cut or wrought stone s.c. — rdo-zam a stone—bridge; a rock—bridge, natural bridge formed by overhanging rocks. — rdo-rin(s) a stone pillar, obelisk, as a land—mark, monument, or an ornament of buildings s.c. — rdo-riül a globular stone pth. — rdo-lēb a stone slab to sit upon; or to write on etc. — rdo-sraś a stone weight s.c. — rdo—sin s.c. 50, 10, evidently a corruption of dar-srīn.

comp. rdo-rje, gen. *dor-rje* w. *dor—rje*, s. (zam. also daw) 1. precious, stone, jewel, esp. diamond, more precisely: rdo-rje pa-lam; rdo—rje yi tum a knocker made of precious stones dzl.; rdo—rje sklu an adamantine body pth.; rdo—rje sre an adamantine life s.c.; zag-med-rdo—rje-ta-bu s.tal ma bnyed-pas pth. as much as immortality; rdo—rje jin-pa, or rin-po—ce jin-pa s.c. mortar composed of pulverized precious stones and water, and considered a cement of marvelous properties. 2. thunderbolt, originally the weapon of Indra, with the northern Buddhists the ritual sceptre of the priests (v. kōpp. ii, 271; was. 193), held by them during their prayers in their hands and moved about in various directions; symbol of hardness and durability, also of power; source of many phantastic ideas and practices; frq. forming part.of names. 3. euphem. for po—rtags s. 7.
also lág-na, or pyäg-na-rdo-rje, and abbreviated lag-, or pyäg-rdór, holder of the scepłre, originally the Indra of the Brahmans; in Buddhism, in the first place, the Dhyäni Bodhisatva of the Dhyäni Buddha Aksobyha, and secondly a terrifyıng deity, the guardian of the mystical doctrine (Was. frq.), hence confounded with the sön-skjöñ-bzhï, as well as with ku-be-ra, prince of the ynod-skjöñ, and special deity of Milaraspa; v. Köpp. and Schü. — rdo-rje-ýdän, bhavabhava, gen. = rdo-rje-ýdän (Was. 188), sometimes differing from it. v. Schü. p. 50; also = mi-skjöñ-pa, Aksbohya; also mi-skjöñ-rdo-rje Glr. Respecting the word rdo-rje cf. Burn. I, 526.

The ground; rdog-bstâd byêd-pa prob. id.; prop. to load, to pack on (C).

rdog-po (C.s. also rdog-ma), a grain of corn, sand, sugar; a drop of rain Glr.; sran rdog bdun seven peas; freat-rdog the bead of a rosary, which often consists of grains of seed; a piece, rdog-yêg (how many turnips do you want?) one C.

rdöns-pa v. sdoña-pa.

rdom-dán v. rdo-mchán.


rdol-pa a cobbler Cs., prob. = ydol-pa.

dol-ba, pf. and fut. brdol, vb. n. to rdol-ba, 1. to come out, to break forth from, to gush forth, to issue from, of a well of water (issuing from) Pth; to come up, to sprout, to shoot, of seed; "so ma dol" W. the teeth are not yet cutting; köa-nas rdol-bai glu a song streaming forth from within Mûl.; mi-nad rdol-bâi diseases breaking out among men Mûl.; to flow or run off, of the water of a lake; klok rdol-ba to come forth, to proceed from the middle or the midst of Glr. (the meaning of this passage is not quite clear); rdol-yez an instrument for boring metals Sch. — 2. of vessels: to leak, to be not tight, to have holes, snod žabs-brdol a vessel with a leaky bottom Thgy.; also of shoes, covers, tent-cloth etc. not being watertight; to break, to burst, of ulcers, wounds; glo-rdol Med. v. glo-ba; rdol-nyiñ Sch.: 'fistula; gonorrhea'. — 3. to rave, to delirate; to be sleep-walking, lunatic, also bla rdol(smra)-ba Lex., where it is explained by bab-cöl; ; nyid-rdol, mig-rdol C. id.

rdöns-pa 1. sbst., Cs. = ydos; las rdos-čé Lex. w.e. — 2. vb. n. Sch.: 'to break, burst, flow out, dbu-ba, or lbu-ba the bursting of a bubble'.

ldâ... Ld. frq. for kla... gla... zla...
Ida-gu discourse, speech, conversation; W.: *Ida-gu tān-ba* to speak; *Ida-gu le-če međ* one cannot understand what is spoken or said; Ida-gu-can talkative Cs.

Ida-mān, Ld.-Glr. dha-mān, a couple of small kettle - drums, one hanging in front, the other behind, the latter being beaten by a second person that follows the bearer.

Ida-lūd a kind of ornament of silk or cotton, a fringe or tassel, dār-gyi, rinp-po-či, esp. worn in sacrificing, Lex.

Ida-pa pf. bldags, fut. bldag, imp. ldog, to lick, krag blood; ldad ldog-pa the brain being licked up, a punishment of hell Thgy.; nā-ba-la, or -nas to lick a person's coat Mil.; *Idag-ldog* W. = po-srul, lit. 'a lick', i.e. a pap prepared of ršām-pa and čaṇ, licked from the fingers, or eaten with a spoon.


Ida-mgo the yarn-beam of a loom Sch. *

Ida-sgo-ska. Ssk. ऑ सक, Fouc. Gyatch. šak; if the text is correct, it would seem preferable to connect ri-dags with ldon-sgo-ska, and to render it: 'the animal Sarabha', a fabulous eight-footed creature of the snowy mountains.

Ida-ba, pf. ldani or laṇ, imp. idoṇ, 1. vb. n. to slān-ba, to rise, to get up (cf. the more frq. secondary form lān-ba), gyel-ba-las from a fall Wdā.; nyāl- las from a lying position Lex.; stān-las from a seat; to-rāis in the morning L.t.; nō-mi-ses-pa-la before, or in presence of a stranger; also used of the bristling of the hair, L.t., of the rising of vapours, perfumes, dust, of a wind springing up; to extend, to spread, drid nān-pa ġyogs byur ldon an offensive smell is spreading in every quarter Tar.; frīngs-pa dibs-nas the rebellion (spread) from the province of Ū, Ma.; to break out, mé-ro ldon the smothered flame breaks out again; in a special sense of morbid matter that has accumulated (ytyog-pa) Med. frq., e.g. ka-zās žu-nas ldon during digestion the symptoms break out anew; ādra-ru ldon-ba to show one's self an enemy, to break out into hostilities frq.; to arise, originate, break out, of disease, despair, Mil.; also for: to have risen, to stand, but only in certain combinations, ldon dub byed-pa tired from having been standing (so long) L.t. — 2. W. to suffice, to be sufficient, enough (cf. loin-ba) = ḵyed-pa, of food, clothes, money; hence ldon: complete, perfect, entire, whole, *ras nān-ba rāg-ma gos ldon ġig* cotton cloth with lining (sufficient) for a whole dress; *ḥū-ğu gos ldon nyis* woolen yarn for two complete dresses. — ldon prob. signifies also quite through, cf. ltoṇ II.; ldon-fād occurs in medical works, and in many cases seems to imply quantity; neu - ldon Lex. = namnyām of the same age (Sch. not corr.).

ldān-pa 1. vb. pf. and fut. bldad, imp. ldog, to chew Zam., W.; skynug-ldād Cs., v. skynug bldag - čiṅ ldat-pa (?) Sch. to chew the cud, to ruminate; log Cs. 1. id., 2. rumination, deliberate reflection; Pur.: *spā ldog-bas* to taste, to try; Ld.: *di ldat-če* to smell at. — 2. Ld. for gJud-pa

ldān-pa I. sbst., also mdān-pa Lex., cheek, ldān- (-pa) so cheek - tooth, molar tooth; ldān-liāg Cs. a blow on the cheek, a box on the ear; *deṅ-tsog* C. id.; *mi dē-lā dēn-tsog gyaṅ (or gyaḥ) soṅ, mi dē dēn-tsog-gi mān-po duṅ soṅ* his ears have been soundly boxed; metaphor. grog-ldon the cheek or side of a ravine Mil. nt.

Il. vb. and adj. 1. originally: to be near to, hard by, a thing, (juxtap.), hence W. *ldān-la, ldān-du*, adv. and postp., near to, by, *ne ldon-la dug* sit down by my side; *bni - gi ldān - du* close by the tree; *nai ldon-du ldog* come near to me! *gām - mi ldān - du* near the box; *tser-mān-ū ldon-la duṅ - ġe* to go along the side of a hedge. — 2. in B. and C. only
used with reference to possession (penes), mostly as partic. or adj., and construed like bêds-pa, having, being possessed of, provided with, = ćan (which in W. is almost exclusively used in this sense). The objects may be things of any description, also exclusively used in this sense). The objects

with reference to possession (penes)

also physical and mental properties, so that ldân-pa differs in this respect from bêds-pa (Tar. 136, 14. 15); nor dañ ldân-pa rich, wealthy; sans-ćan dañ ldân-pa with child; bu dañ bu-nor ldân-pa having children; rig-pa dañ ldân-pa wise; with a negative: nor dañ mi ldân-pa; dañ ldân-par guyr-ba to get, to obtain, frq.; ldân-du lénam-pa Gir. 101, 1 is stated to mean the same. Poetically, and forming part of certain expressions and names, without dañ and pa, like ćan: nor-lidân, dañ ldân, byor-lidân. — 3. ldân-pa and ldan dañ dus-pa seem to imply: mixed, compound (opp. to rkyêl-pa) with regard to temper and disposition of mind S.g. — 4. to add up, sum up, Wdk. — 5. W. *gîm-ka taxg-pa ldan yin* it will be enough, it will hold out, till winter-time, prob. only a corruption of ldân-ba. — 6. Pur. ćrig, regularly, properly, duly, rightly.

ldân-(pa)-po one that has, that is able, a man of ability Cs.

ldân-ma n. of a country Ma.

ldân-tсад equivalent to *dus-tсад Mng. 35 (?).

ldîb ldîb (skad) Lex. silly talk, tittle-tattle.

ldôb ldôb Lex. w.e., Cs. indolence, dullness, drowsiness; acc. to others, a hasty, volatile manner.

ldôb-pa, pf. bdôbs, fut bdôb, imp. ldôb, 1. Cs. to do again, to repeat; skyâr ldôb Lex. Sch.: repeatedly, anew, afresh, again; nyis-lldôb Lex., Sch.: for the second time, doubly, twice; "bâ-(C)lôb de saî ćên-mo yodi" W. it is ten times as large as that, yet cf. ltôb-pa; *ldôb-ste zér-na* W. saying it once more, again, in short. — 2. ? Ld.: *ldôb zâm-te iyer* take a firm hold of him (or it) with your hand, and carry him (or it) away!

ldôm ldôm Ca., ldôm pa, very idle, slothful.

ldôm ldôm Cs.: 'mean, pitiful, sorry, idle'.

ldôm ldôm Ld. dubious, uncertain, used of things.

ldôr-ba Cs. to be weary, tired, faint, languid, ldôr-ldôr-du guyr-ba.

ldî-ri-ri (v. ldîr-ba) the rolling of thunder Thgr.

ldig-pa to fall or sink through Sch.

ldîb ldîb to be swimming, floating, cf. rkyal-ba, W.: "ćân-î ka-tôg-la pab ldîn dag", opp. to *sil-la ner or nub*; to be suspended, floating, soaring (in the air), ydnam-la, nâm-mka-la; mka-lldîn v. mka.

ldîn-ka v. ldîn-ka.

ldîn-kaî a bower formed by the branches of a tree, the leafy canopy of a dense wood Mil.; ćîn yuî-lo ryda-pai ldîn-kaî the wide shady porches of turkais-leaved trees.

ldîn dpon an officer over fifty, acc. to others, over a hundred men, = bryyd-âpon, a sergeant, captain, distinguished by a copper button on his cap, Hook. II, 160. 200.; ldîn og Sch., ldîn-tsö, the troop under this officer's command.

ldîn-se, or ldîn-si Ld., adv. quite, very, very much, "na ldîn-se kams zân-po yodi" I am quite well; *na ldîn-se ma zâm soî* I was very much displeased, very vexed; perh. also *ldîns tîg-pa-nas* for ytiî, cf. lînis-pa, or perh. in Ld. ldîn is the form for ytiî.


ldîm W. the crash of a falling tree, the report of a gun, "ldîm zêr-ra rag" I hear a crack.

ldîr ldîr is said to be = *di-ri-ri* C.
ld̄ir-ba 1. also ld̄ir-ba, to be distended, inflated, to belly; lāo-ld̄ir a big belly; lāo-ld̄ir-ćan big-bellied. — 2. to rush, to roar, of the wind W.; to roll, of the thunder, brag ld̄ir it thunders; ld̄ir-ba like thunder; ld̄ir-agra a thundering, roaring noise; ld̄ir-će-ba thundering Thgr.

ld̄iś-gu = ydu-ba, ydu-gu.

ldug(s) -pa, pf. ldugs (Lex.), blugs (usual form), fut. blug, imp. blug(s), col. blug-pa, to pour, smōd-du; lāg-ści blugs pour some water on my hands, give me water for washing; to sprinkle, to strew, sand etc.; to east, to found, metals. Cf. blugs and lugs.

ldūd-pa, pf., fut. and imp. ldūd-pa, to give to drink, to water, cattle etc., with accus of the drink given, dug ldūd-ći mi, či he does not die by a poisoned draught, būin-śa blug he gives (him) to drink Thgr.; tāg-śa lég-par ldūd-ści making (another) eat plenty of soup Lt., as one also says: tāg-śa lān-ba to eat soup.


ldūd-pa, ldūm-pa, ldūm-śa, 1. for sūn-po Gîr.; 2. Ld. for sūm-pa, round; Mil. also ldūm-la grīlba made round, rounded off.

ldūr - ld̄ir Lex.; Sch.: roaring, rushing.

ld̄e? Lexx. min(-gi) - lde w. e.; lde-ka "Sch.: ‘belonging together, of the same species’.

ld̄e-gu, lde Med. 1. Cs. mixture, syrup (?); 2. ointment Wās.

ld̄e-ba (Sch. also dē-ba), pf. (b)ld̄e, fut. bide, imp. ld̄e, to warm one’s self, c. accus., me, at the fire; nyl-ma, in the sun (not me-la).

II. adj. 1. (Schr. latém-po) straight, upright; tall, well-made, Mil., prob. also Wdn. — 2. partic. of III., inconstant; unstable, variable, perishable Cs.

III. vb., also latém-latém-pa Sch. to move up and down, striking, trembling, vibrating; ṭḥog-sgrö latém-pa the clapping of wings Mil.; ltem-latém flexible, supple, elastic, pliant.

lder, Ts. = idems I., skayl lder-la on the side of a wall, on a wall, e.g. to paint, to scrawl; rii lder.

lder-ba Cs.: 1. toughness, clamminess, 2. potter's clay, lder-īs- īs Cs. 1. clay, 2. an idol made of clay Māq. — lder-āku Glr. prob. = lder-īs- īs 2.; acc. to others: a picture on a wall. — lder-bzo figures modelled of clay, plastic work, lder-bzői thā Zam. = lder-īs- īs 2.; lder-bzo-īs- īs Lez. a clay-enclosure (?) — lder-īs Glr. 88, 1. 2., by the context also figure, image.

ldo side, Ld. for glo.

ldog-pa, pf. and imp. log, vb. n. to log-pa, 1. to come back, to return, to go home, to depart. — 2. to come again, often with ĝyir, of diseases, = to relapse; in a specific religious sense v. brās-bu bë, freq.; Ḟggrar to come forward again as an enemy, to renew the war (ni f.) Mil. — 3. to change, to undergo a change, as to colour, smell etc. Med.; ĝyir-ldog, and ldog- ĝyir Māq. changeableness, inconstancy, fickleness. — 4. to turn away (vb. n.) las from; āto ldog-pa id. Thgy. — no ldog-pa v. log-pa. The partic. as adj.: dē-las ldog-pai (the thing) opposed to that, contrary to it, Wdn.; go-ldog id. Lt.; mgol-ldog Lez. — Sch. has also ldog- ĝyé-ba distinguished, different, from each other, and ldog-pa reciprocal, mutual, each separately. Cf. log-pa.

ldōn - ba 1. vb., pf. ldōns, loī, to become blind, to be blind; to be infatuated. — 2. adj., also ldōns-pa, mdōns-pa, blind; infatuated. Cf. lōn-ba.

ldōn - mo, resp. ṭso - ldōn, a small churn, used for preparing tea, = gur-gur, v. sub ja. Cf. "ldōn-dās" Ld. a stave; ldōn-rus?

ldōn-ros Cs.: n. of a yellow earth, bole, ochre, used for staining the walls of houses; ldōn-ros-sa Lt.

ldōn-pa to give or pay back, to return, = klōn-pa, glōn-pa, esp. with lan, to answer Dzl.

ldōb-pa to apprehend quickly; to be witty, to be quick in repartee Cs.; ldōb-skyēn Lez., explained by sēs-sla-ba understanding readily?

ldōm-pa? rag-lldōm-pa is stated to be = rag-lia-pa Ld.

ldōm-bu, less frq. ldūm - bu, often preceded by ro-manyōs alms, consisting of food; ldōm-bu byēd-pa to ask such alms; ldōm-sa alms-house, house where beggars receive food; ldōm-ba-ba a person living on alms, a beggar, Mil., Pbd.

zdān-ba, pf. sdāns, I. to be angry, wrathful, mi ādā-biā zdān-sté growing angry, flying into a passion Dzl.; gen. c. la: to hate, to be inimically disposed, frq.; sdān-bai ṭggr opp. to byām-sai ynyen; sdān-bai sēms-pai dgrā-bo id. Wdn.; kym-mēs-kyi dgrā-sdān-ba, or dgrā-bu-ba the neighbour's grudge; sdān-bai sēms, sdān-blo, most frq. ze-sdān, hatred, enmity, hostility, ill-will; (cf. dug) sdān - ba tams - ād āg-pa to subdue all hostile powers; snar sdān-ba the former, the old hatred Mil.; sdān-mig Lez. an angry look, a scowl.

II. for ydān-ba.

sdān-bu v. ydān-bu.

sdād-pa v. sdōd-pa.

sdām-pa v. sdōm-pa.

sdā - ma trembling, timorous, timid Dzl., Zam.

sdī-ba, pf. badīa, v. sdig-pa.

sdīg 1. thick (?) yeůs-pa sdīg Māg. —

2. foundation C., ryggā - pa to lay a foundation.
sdig-pa I. also sdig-pa rvd-čan, col. *rd-te*, scorpion, also as sign of the zodiac; sdig-pa dkir-po, mág-po; sdig-rvd, the sting of a scorpion; sdig-dug the poison of a scorpion; sdig-sdán a scorpion's nest; sdig-srin crab, crawfish, used both as food and medicine Med., but not as designation for the respective sign of the zodiac, v. sub byim; sdig-srin-’bu Lt. id.?  

II. (गृह्य) sin, moral evil as a power, sdig-pa-la yid-čes-pa Dzl. 22, 11 to believe in sin as such; jön-pa to conquer sin, as something hostile to man Dom., and so meton. = sinners, adversaries; sometimes perh. for sinfulness, sinful state, but gen. in a concrete sense: offence, trespass, in thought, word, or deed, ka-nama-tö-bai sdig-pa, or nyès-pa prob. a grievous sin Dzl.; also with a genit., rgyal-poi sdig-pa sbyön-ba to wash away, to expiate, the king's sin; also dag-pa, sélba, W. tād-'če'; sbyön-ba id., but more in an intransitive or passive sense; so also sdom-pa (ydg-pa, bda-gs-pa) to confess, as acc. to Buddhist views, confession is almost tantamount to expiation of sin, cf. also gyou-pa and bzod-pa; there seems to be, however, no word strictly corresponding to our ‘forgiving’ of sin; sdig-(pai)-las a sinful deed; sdig-pa-la dgu-ba to love sin, to be wicked; sdig-(pai) grogs a companion in vice, an associate in crime Dzl.; sdig-pa byêd-pa, spyod-pa, to commit sin, to sin; sdig-pa mi byêd-pai yul a country where no sins are committed, a pious country; sdig-byêd, sdig-spyod imp. wicked, a wicked person; sdig-pa-nams byêd-pa id. (more accurately: po-lā ḫmā rzì-mā) Sg.; sdig-čan id. (sdig-čan seems not to be in use); sdig-agrib the filth, the contamination of sin, sdig-agrib tams-čad sél-ba to cleanse from every defilement of sin Glr. (which the Ommani-padmehum is sufficient to do); sdig-po a sinner, a bad character, sdig-po če a vile sinner Glr., Mil.; sdig-to-čan, चालीम, = sdig-čan, but only as epithet of Dud; sdig-blon a wicked officer Glr.
gu-ma Del.; sdú-ge-ba Cs.: 'the state of being somewhat pleasing'; in a prayer occurs: bod-báins sdug-gse snyin-re-rjé the good, poor Tibetans, just as in W. "sdug-
pa-té" is used; often (but not necessarily) rather pityingly: kó sdug-pa-té the good man (will do his utmost); *ri-pa sdug-pa-
té* the good fieldmouse (speedily made off); but also: *sab dug-pa-té á-la žig ton* W. good sir, give me a few potatoes!

II. vb. to be oppressed, afflicted, grieved, like ydúns-ba, sams las-khyis sdug-纳斯 by sorrow Mil.; *sem máñ-po máñ-po dug son* C. I was very, very sorry for it; ... pas sdug-go we are miserable, because ... Dzl.; sdug-par gyur-ba to become unhappy, to get into distress Dzl.

III. sbst., Sek. ologue, affliction, misery, 
distress, bod sdug-pai mgo *dzugs* that is the beginning of the misfortunes of Tibet Ma.; néed-la sdug-pai ré-mos bab (then) came our turn of being visited by affliction Mil.; more frq. sdug, and sdug-bsid (v. below) sdug-tu mi yon *dug-gam* are you not in distress? Mil.; sdug kār byéd-pa to undergo hardships (voluntarily), to bear affliction (patiently), to suffer, in an emphatical sense, Mil.; sdug mi teg you cannot endure the hardships Mil.; *ka-dug máñ-
po jhe'-pa* C. to work hard, to drudge; skyid-sdug good and adverse fortune, good luck and ill luck, very frq.; *sde-sdug id.; sdug-sohgs byéd-pa (the contrary to tsoogs-
sogs byéd-pa) to accumulate misery upon one's self Mil.; *dug máñ-po tāñ-va* C. to plague or vex a good deal, to inflict injury, c. la; yžan-sdug-gi sdug-pa the sin of having done evil to others Mil.; *dug zö'-la tāñ-
va* C. to torture, to put to the rack; sdug bāb-pa to be in mourning Cs.; sdug sriñ-
bā to mourn Cs.; sdug-can col. fatiguings, worrying. — sdug as adj., unhappy, miserable, Pth., is of rare occurrence.

Comp. and deriv. sdug-kān a chamber 
of mourning, a darkened room Cs. — sdug-
góš a mourning dress Cs. — sdug-bsid the 
most frq. word for misfortune, misery, suf-
ferring; also pain, sdug-bsid-gyis ydúns-pa

Dzl., sdug-bsid láyón-ba (W. "tāñ-ve") to be in calamity, to suffer pain; *dug-ñíd tāñ-va, tāñ-va* C. ("tāñ-ve" W.), to inflict pain, to grieve, to torment; sdug-bsid dán 
ldān-pa, sdug-bsid-lān unhappy, miserable; misery, distress, affliction; *dug-ñíd jhe'-pa* C. to lament, wail, moan; sdug-bsid-lān gyur-ba to become sorrowful or melancholy; *nā-la nā-ga-ri ma sēs-pa dug-ñíd yod* La. I regret my not knowing Sanskrit; sdug-
bsid-lān-ba (vb.) to be unhappy, (sbst.) the 
state of unhappiness, Thgy.; sdug-bsid-bai skad lamentable, doleful cries. — sdug-
mtug C. accumulating calamity. — sdug-dō C. to be a demon Sch. — *dug-pa* C. wretched (road), savage (dog), ill-bred, naughty, unamiable; evil (sbst.), dug-pa byéd-pa to do evil Mil.; 
"mi-la dug-pa tāñ-va* C. to do evil to a 
person, to molest, trouble, annoy, injure, a person. — sdug-pōṇs-pa Stg., C., poor. — sdug-bāa a mourning-hood Cs. — sdug-
srān inured to hardships; the being hardened Mil.

sdud 1. Sch.: the folds of a garment; 
*sdud-ka* string for drawing together the opening of a bag; *drawing-hem.* — 2. Cs. synthesis, *byed-sdud* analysis and synthesis. 
*sdud-pa, pf. badu*, fut. and likewise 
for the pres. tense) *bedu*, imp. *sdu, 
badu*, vb. a. to *dū-ba*, 1. to collect, 
gather, lay up, amass, assemble, riches, flowers, 
broken victuals, taxes, crops, earnings, men, 
cattle etc., frq.; to put together, to compile, 
mīn-rnama... nas badu the names have 
been put together out of... Gdr.; to brush 
or sweep together, W.: *hyin-sa ól-mo-ne 
(or dán)* the dust with a broom; dūn-
dū to subject, subordinate, frq. — 2. to unite, 
join, combine, in qui yum mgo three pieces 
of wood at their upper ends Dzl.; six king-

doms into one Dzl. (to join) actions, words, 
and thoughts in the path of virtue Dzl.; drag-

rhams hōr-du (joining) the troops with his 
retinue Dzl.; khyu-sdug-tu to unite in marri-

tony, to give in marriage. — 3 to condense, 
to comprise, all moral precepts in three 
main points, the letters of the alphabet 
in five classes Gram.; esp. with *nyin-mu,
śdūm-pa, 1. vb., pf. bsdum, fut. bedum, imp. sdum(s), vb.a. to śdum-pa, to make agree, to bring to an agreement, mī-māt-pa-rnams things not agreeing Sch., to reconcile, to conciliate, mī-mdzā-qa-rnas enemies Thgy.; sdūm-par byēd-pa id.; sdūm-byēd (resp. mdzād), sdūm-pa po, sdūm-mdzn, conciliator, pacificer, peacemaker; res bhrās-pa res bsdum-pa mān-du byūn-nio at one time they were at odds, at another with the finite verb in o, Gram. 2. sbst. house, mansion C.; yūm-sdum (resp.) bed-room; sdum-ra garden near the house, cf. ldām-ra.

śdūr, śdūr-pa, pf. and fut. bsdur, to compare, go-stār byēd-pa id., v. go 2; nyams sdūr byēd-pa C. to compare different texts; *tām dēr* W. judicial examination, trial.

śdūr, śdūr-sūs, sdūr-lēm, sdūr-blān, amber Ts., for sbūr-lēm.

śde (Ssk. in compound words śdē) part, portion, of a whole, e.g. of a country, also yāl-śde, province, district, territory, even village C., bōn-śde the places or villages of the Bonpas Glr.; śde-čen-la mnyēk-pa to aim at an extension of territory Dom.; part of the human race: nation, people, tribe, clan, community, pā-lāl-gyi śde rjoms-pa to conquer hostile nations; class, e.g. of letters: phonetical class; śde sder byō-ba to divide into classes Cs.; classes of books: mdō-śde the Satras, v. sub mdo; rgyud-śde the Tantras, v. sub rgyud; sbyor-śde bzi the four volumes treating of pharmacy Glr.; of monks: community of monks, body of conventuals (consisting of not less than four persons); hence convent, monastery, śde bshugs he founded convents Glr.; čos-śde id.; class of religious followers, philosophical school, śde bzi the four (principal) schools Tar.; lha srin-gyi śde bryagld, lha klū-la sogs-pa śde bryagld the eight classes of spirits, frq.; it is also used for a great quantity, great many, lots of; and by improper use, or by way of abbreviation for śde-pa, śde-dpon, commander, ruler.

Comp. and deriv. śde-skor Glr. district. — śde-kṛṣṇa insurrection, general revolt of a people, byēd-pa to excite one Ma. — śde-snöd yṣum, विप्सु, 'the three baskets', viz. the three classes of the sacred Buddhist writings, dūl-bai (discipline), mdos-sde (Sūtras), snāg-kuś śde-snōd (Mantras, i.e. metaphysics and mysticism), hence śde-snōd-la bshug-ba to study the sacred writings Mil. — śde-pa 1. the chief or governor of a district C., = go-pa W., majordomo of the Dalai Lama, Köpp. II., 134; in a general sense: a man of quality, a nobleman Ma. 2. a letter of a certain phonetic class, or the phonetic class itself, adē-pa bzi-pa the fourth phonetic class, the labials Gram. So the word is also used for denoting a certain class or school of Buddhist philosophers, Tar., frq. — śde-dpon = śde-pa 1, signifies also a class of demons Dom. — śde-tsān class, e.g. phonetic class, = śde; a particular kind of writing, ndā-ga-ri sde-tsān Glr.; — śde-yās Sch. lawlessness, anarchy, śde-yās čen-po general anarchy (?) — śde-yans (spelling?) court, court-yard, = kyams. — śde-rigs dominion, territory,
Glr. — sde-srid 1. province, kingdom Cs. 2. regent, administrator, in more recent times title of the sde-pa of the Dalai Lama, and the rulers of Bhutan. Köpp. II., 154.

sde-ba(?) W. "'ru dé-te med" there is here no room any more.

sdeb ('sdebs) time, times, = lan W., e.g. four times.

sde-ba, pf. bseb, fut. bseb, imp. sdebs, 1. to mingle, mix, blend (jyogs) yig-tu together, Lex., cf. shyir-ba. — 2. to join, combine, drás-su sde-pa Mil., by the context: sewed well together, — but drás-su? — Gen. vb. n.: to join, to unite, dain with, also la, sems gíg dain bsebs-nas lta, rna-ba dain bsebs-nas nyan Mil. the soul sees by joining the eye, it hears by joining the ear; to join company, to associate, to hold intercourse with, Mil.; also to have sexual intercourse Ptk., cf. dré-ba, grégs-pa, dzóm-pa. — 3. to prepare, dress, get ready (victimuals) Sch., cf. shyór-ba. — 4. to exchange, barter, truck for, "bág-pe dás-la" W. flour for rice; in this sense prob. also used by Mil.; to change, money, "nul deb sal" please change me a rupee (not so in C.). — 5. to make poetry, to compose verses, at the end of poems: žéspa ... kyiis sde-ba-pa the above verses have been composed by ... = shyór-ba.

sde-ba sbyor 1. composition, esp. poetical, poetry, — 2. yt-gei sde-bshyó̋r orthography Schr., Cs., Sch. sder-ma, resp. ysol-sder, dish, platter, plate, saucer; sder-gáii a plateful, a dish (of meat etc.), esp. C.

sder-(mo) claw, talon, sder-kyu Sch. id.; sder-mo rno a sharp claw; sder-can furnished with claws, sder-med without claws; sder-dein byé-śa to seize with the claws Cs.; stag-gi) sder a tiger’s claw Lt.; sder-gáig animals provided with claws Mil.

sdo-edam Sch. belonging together, a pair (?).

sdo-ba, pf. (b)sdos, fut. bdo, imp. sdos (also dö-ba q.v.) 1. to risk, hazard, venture, gen.c. dain, also c.dat. or accus., bdag-gi lus one’s own body Dom.; lus srog dain frq., lus dain srog-la Dzl. — 2. to bear up against, sdug-bsnal, nyom-món-pa dain, against heavy trials, against toil and drudgery Dzl.; to bid defiance, to an enemy Dzl., also to behave with insolence, contemptuously Dzl. — 3. lág-pas Dzl. 786, 6(?).

sdon-po (C. vulg. *dám-po* 1. trunk, stem, body of a tree Glr. — 2. stalk, of a plant, padmaí of a lotus; sdon-po koi-stön a hollow stalk Wdà.; sdon-po sde the class of stalked plants Cs.— 3. tree, also sün-sdón(-po) frq.; sün-sdón rkaâ-yig a tree of a single stem Glr.; sün-sdón koù-rùl a tree rotten at the core; col. fig. barren, of females, prob. jestingly. — 4. block, log.

Comp. Cs.: sder-sdón trunk of a walnut-tree, tág-sdón stem of a juniper-tree; tial-sdón a tallow-candle; kyage-sdón an icicle. — mód-sdón (Sch. = mód - rtén), in a botanical work it was explained by ‘wick’, — sdon-rás, which seems to be more to the purpose, as a blossom is compared with it. — sdon-rkaâ v. sdon-rás. — sdon-düm stump of a tree, sdon-dâm tseg-pa the burnt stump of a tree Cs. — sdon-bu Cs. 1. a small trunk. 2. stalk. 3. wick. — sdon-rás, sdon-süi, sdon-rkaâ C. a wick of cotton, of wood, of pith; cotton wicks are used esp. for sacred lamps.
to wait, re žig ma bsdād-pa sdoṅ-dīg wait a little yet before beginning to kill DzL; skad-dīg kyi sdoṅ-pa loṅ méd-par without waiting even for a moment Glr.; Ld.: *lṭos-te dād-dē* to wait and see whether etc.; *sāṃ-te dād-dē* to wait for, hope for, to look forward to, *gūg-te dād-dē* id.; mdō-sde ḍi ḍsō-zin sdoṅ-na as long as the authority of this book is acknowledged Dom.; *zag daṅ kyir-kyir dad dug* W. (this thing) always remains round (crooked), it will not get straight. — 3. to be at home, *de’ yo* he is at home, *de’ me* he is not at home C.; to live, reside, settle at B. and col.; bka-sdoṅ Lez., C.: 1. attendant, waiting servant, 2. aide-de camp.

bind a person by duty, by oath, to swear in Glr. (e.g. in convents, in the relations of priests and laymen); sryu-n-ba to be true to one’s duty, to keep one’s engagements; ṣor a duty is violated Glr.; nīd-la sdoṅ-pa med I have renounced my vow Glr. — sdoṅ-pa ysum, acc. to Glr. and other more recent authors, are: so-tār (v. so-so), byan-sems, and ysnā-snāga-kyi sdoṅ-pa.

Comp. sdoṅ - lṭoṅ(?): neck-bell, bell attached to the neck of cattle. — sdoṅ-byād 1. one that binds, by duty etc. 2. an astringent medicine Cs. — sdoṅ-yzr rivet of a pair of scissors or tongs Sch.

bind, constrain, render harmless, to neutralize, nyēs-pa an evil Lex., Sch. — 4. W. *kū̀-sā dam dug* the shoe pinches. — 5. to make morally firm, to confirm, spyōd-pa, one’s conduct, to conform it strictly to the moral law. — 6. with or without bdaq - nyid, to bind one’s self, to engage Cs. — 7. to add together, to cast or sum up, rgyud bṣi bṣad-pa pas len Wc. all the four Gyud together have 154 chapters; yōs-su bṣad-pa-la taking all together Tar. II: sbst. sdro obligation, engagement, duty, sdoṅ-pa lṭen-pa Glr., dzin-pa Cs., to enter into an engagement, to bind one’s self to perform a certain duty, mi-la bṣogs-pa to
stated to be a Lama who instructs by word of mouth Mil.; esp. with regard to the spelling of words: brda yan mi dra sna-tsgs gyur there came also into use various spellings Zam.; brda rgyan old orthography, brda-ysár new orthography Zam.; böd-kyi brda bstan-bcós title of the Zamatog; tšig-brda = tšig, tšig-brda-yis grol-ba to explain by words Mil.

Comp. brdá-skad language by symbolical signs Mil.; prob. also nothing but the usual language by words Glr. — brda-čad (prob. for šad, from šad-pa II.), me-lon-gi brda-čad the language or evidence of the mirror; so prob. also Tar. 210, 22. — brda-spród, brda-sbyör 1. explanation, miś-dön brda-spród explanation of the import of names, title of a small Materia Medica by a certain Wairocana. 2. orthography Gram., Phth.

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brda 1. the letter n. — 2. num. figure: 12.

na 1. the letter n. — 2. num. figure: 12.

na meadow, C. also ná-na; nar skye it grows on meadows, Wdîn. and elsewh. (cf. neu).

na I. sbst. 1. year (?) v. ná-nin. — 2. stage of life, age, also na-tsód, and ná-so, resp. sku-ná (also sku-nás?); na-tsód rğás - pas Wdîn. old, of an advanced age; ná-so yönte Glr. young; sku-nás prá-mo Mil. of a tender age; na-tsód-kyi dbyé - ba the different ages or stages of life; (sku-) nárson-pa (Sch. grown old?) Glr.: of full age, adult, grown up; ná-so-tsir-la W. according to age; na - čün girl, maiden, virgin, na - čün bzán - mo bçu ten beautiful girls Del.; na-mnyam, -drá, -zld, neu-lldáin Lex. of the same age, coetaneous; *ná-da-tommo* C. a festivity given by wealthy parents on their son's birthday to him and his playmates, also *tö-da-tom-mo*; na-prá young, tender; na-yöön = yöön - nu. II. postp. c. accus., signifying the place where a thing is, 1. added to substantives, in, (more accurately ná-nu c. genit.), sometimes also to be rendered by on, at, with, to etc. mdo-na in scripture, lo-rgyâsa in a book of history Glr.; dé - na there, in that place; of time: dús-yöön-na at the same time, dé tsél-na at that time, then etc. — 2. added to verbs, either to the inf., or more freq. (col. always) to the verbal root: in, at, during (the doing or happening of a thing), hence a. when, at the time of, bôs-na when I called Del., zér-ba-na when he said Tar.; bdâg-gi pâ tse yöön-na when my father shall have died Del.; with nam: nam dús-la bôs-na (W. *dus lobs-na*) when the time comes.
frq.; nam gró-na when I (you etc.) go, was going, shall go. — b. if, in case, supposing that (cir'), the different degrees of possibility, however, cannot be so precisely expressed by the mood in Tibetan, as in other languages; with or without a preceding gál-te, čí-te etc. (cf. the remarks sub gäi II.); ... ma mbón na ... mi rögs-par dug if we had not seen ..., we should not have known ... Mil.; but in most cases also the vb., to which it is subordinate, is put in the gerund: ci byäs-na brlám-ze ma yin-pas as I should be no longer a Brahmin, if I were to do that Dzl.; further: if even ..., how much the more ...! in asseverations: if ..., then indeed may ...! then I would that ...! it is well, that ..., it will be well, if ... na lügs-so frq.; if lügs-so is elliptically omitted, na answers to: o that! would that! also: I will; in an interrogative sentence, viz. 'lügs-sam' being omitted, to: must I? shall I? Mil.: čos byäs-na smyam (when we are with you) we think, we will be pious! jig-rten byäs-na smyam (when we have come home) we think, let us take care of temporal things! či drāg-na (better či byäs-na drāg) what shall we consider the most advantageous? — c. of a more general signification: as, since, whilst, by (with the partic. pres.), = te or pas Dzl. frq., dug zös-na yan even by eating poisonous things (he was not hurt) 29%, 3; na is used thus, however, only in conjunction with yan, and dug zös-na yan is the more popular phrase for dug zos kyāñ. In careless speaking or writing na is also used for dé-na Thgy. frq. — 3. pleon. added to the termination of the instr. of substantives and verbs: rgyu dês-na for that reason, therefore, či rgyud-na for what reason, why, wherefore Stg.; dé-bas-na hence, thus, so then, accordingly, very frq.; kür-bas-na because they carried Glr.; also added to the termination of the termin.: jt-tar-na frq.; yéig-tu-na, rnyis-su-na, in the first place, firstly etc. Dzl.; sild - du - na Dzl.; rgya-gar skād-du-na Thgy. — 4. incorr. for nas, col. frq.; its being used for the termin.
is very questionable, and the rare instances of this use in books may be regarded as errors in writing (e.g. Dzl. zyj, 17 nān-na son inst. of nān-du), whereas the contrary, du for na, occurs frq., and is to be considered as sanctioned.

III. conj. and, Bal (?) — IV. v. nā-ka, nā-ba.

na-ga, Skt. for klu.

nā-ga-ri Sanskrit, Sanskrit-letters.

nā-gi Sch. 1. being ill(?). 2. the claws of a sea-monster(?).

nā-ge-sar Lt. = Hindi, for गर्भजय, Mesua ferrea.

nā-jā W. mock-suns and similar phenomena, v. na-bün. 2. 3. ...? Dzl. 4 ... 4.

nā-nīn (Cs.: ‘for na-rnyi′) the last year; gen. adv. last year; nā-nīn-gi adj. of last year or last year’s (crop).

nā-ba 1. to be ill, sick; inf. also the state of being ill, illness, sickness, nā-ba yosó - ba to cure it Lt., though nad is more in use; partic.: a sick person, patient, nā-ba dañ ěi-ba disease and death; skye rga na, či v. skyel-ba I., rgya-pa dañ nā-ba old and sick people; mi-nā-ba rnyás-pa to remain in health S.g.; nā-ba-pa, nā-ba-ma Cs. a sick person, an invalid (male and female); nā-mo a female patient Mil.; nā-ba-mšan a sickly person, an invalid Cs.; nā-ba-can sickly, na-ba-mèd healthy Cs.; na - tóg after falling ill Sch. — 2. of the separate parts of the body: to ache, rna-ba (not -bai) nā-ba pain in the ear, ear-ache; lus tama-cād na (my) whole body aches Dom.; so nā-na having the tooth-ache; nān-na na it aches, when pressed (with the fingers) S.g.; klād-pa nā-ba-la (good) for the headache, for diseases of the brain; na - ĕrē complication of diseases or fits Sch.; na - (ba dañ)xug(-rni), na-tsā disease and pain.

na-bān fog, thick mist, fībs, skyims comes on; byin - rīabs - kyi prob. a cloud, a flood, of blessing Mil.
ná-ma 1. v. na I. 2. also ná-mo(कन्नस्), praise, glory, adoration, na-mo gu-ru praise to the teacher!

ná-ma Skk. = ēs byā-ba so called, frq.
in titles of books.


na-in obs. or vulg. for na-bën, old edition of Mil.

na-rag, Skk. मरण, hell.

na-rám medicinal herb, Med.; in Lh. Polygon. viviparum.

ná-re, by form and position an adv., like *di-skad-du*; before words or sentences that are quoted literally, mostly followed by *smrād-nas, zèr-ba-la*, but not always, in which latter case it stands for *he says, he said* etc., the noun being always put in the nom. case, never in the instr.: *pāgs-pa na-re the Reverend said*; rarely in accessory sentences: ḡāl-te yām-dag nā-re (not ná-re-na) si forte alii dixerint Wādā; even without ḡāl-te in the same sense Thgy.

It hardly occurs in old classical literature, nor in the col. language of W., but pretty frq. in later literature. In Kun., however, there exists a vb. nā-ças (*nā-bā*), pf. nas (*nā*), imp. nos (*na*) which is used for zèr-ba (not in use there), and is constrained with the instr.: ḡā-pa-su nā soñ the father has said.

ná-ro the sign for the vowel o, ~

ná-ro n. of a holy Lama Mil.; nā-ro-pa Tar. 181, 10 id.? ná-roi sems-dzīngyi lāqš-tág a sort of puzzle.

na-landa Pth. nā-len-dra Wādā, n. of a monastery in Magadhā.

ná-li bowl, basin, an iron or china dish W.

*ná-le-nag Lt., śal S.g., = di-kru Wādā. (शितु?) n. of an acrid medicine.

nag (blackness?) crime, offence, transgression, v. nág-pa comp.; nág-ku-bera v. ku-bera.

nág-pa, gen. nág-po, black, ber ḡā nag-pa nāi ḡār-ba a garment outside black, inside white Glr.; *nág-po ma ku* do not blacken it, do not soil it! of the countenance dark, frowning, gloomy, mournful Glr.; mi nág (-po or-pa) a black one, a layman, (on account of his not being clad in a red or yellow clerical garb); nág-po n. p. Krishna Tar., nág-po ēn-po = महाभारत Siwa; nág-po 1. a black woman, 2. Kali, Uma; nág-mo-jaīns or kōl Kālīdāsae. — 3. woman, in general Sch. — nag-groś, nág-po gro - dēs *easy to be understood* Sch.; acc. to our Lama from Tashilunpo nág-po *gro* dēś implies: illustrating a sentence by comparing it with similar passages; nág-čan 1. a person guilty of a crime Sch.; mi nág-čan dōn-nas tār-pa a criminal released from prison Mil. 2. a married man Sch. — nag-čaṅs black-cattle, horned cattle Sch.; v. also ḡā-nág -pa. — nág-ču n. of a river north of Lhasa, Huc II, 238; nág-ču-ka-pa people living on its banks, notorious for their thievish propensities. — nā-gčen, nag-nych C. a heinous crime. — nag-tiśīm, nag-tōm, Sch., nag-sin-ba Thgy. nag-hur-rē Sch., coa-black, jet-black. — nág-nā (ān) dirty, dingy; not clear, as bad print; fig. stained, polluted, with sin, guilt, sems. — nág-χyogs v. ḡyogs. — nag-(ma)-tsār a black mineral colour, Sch.: green vitriol (?). — nag-teig a point, dot, W. — nag-zūg (?) darkness, nāg-zūg-la snōm-bzîn soñ he groped about in the dark.

nág-ka Sch.: linden-tree, lime-tree (hardly to be found in Tibet; the word perhaps introduced from Mongol dictionaries).

nág (कन्नस्) B.C., C., W., forest, rtsi-siṅ-nags-khyis mādz beautified by forests, richly wooded Glr.; ēs-po dense forest; nags-krōd a thicket Glr.; nags-čan woody, covered with forests; nags-lyōn woodland country, a well-wooded province; nags-sbāl Lt. tree-frog (?); nags-sbāl = nags, nyām-sa-ba a dreadful forest Dzl.; yid-du-son-ba a lovely wood Sambh.; nags-(y)seb an intersected forest, v. (y)seb.
II. nān-gi, genit. used 1. as an adj.:
inner, inward, esoteric (opp. to ṭājī), nān-gi kṛims, nān-kṛims, a private law, an esoteric precept or doctrine not intended for the public; *ge-dān-gyi nān-tim dhan gal tse* C. if priests violate their special moral duties, (very different from nān-pai the Buddhist law, merely opp. to Brahmanism); nān-gi ṭhāyin-pa inward offerings, i.e. spiritual sacrifices, opp. to outward and material offerings; but Dzl. in it, therein, within, among it or them; nān-du and nān-la thereunto, into it; nān-nas out, thereout, from among; among it or them = nān-na. — 3. postp.: in, into, among etc., e.g. rādzi-gi nān-na kṛus byēd-pa Dzl. to bathe in a pond, čui nān-du žūg-pa to go into the water; groi-kyer dei nān ān-ψ-yil-rollo-na in the town and out of it Dzl.; *sēm-mi nān-na zēr-pa* W. he said to himself; maui nān-nas byūn it came out of his nose (again) Dzl.; mi nān-na(s) bāži--po žūg one very beautiful among men Dzl.; gliū de-rnams-kyi nān-na(s) mēg-tu gyur-pa the most important among or of these countries Glr. (here at least the sing. is as frq. as the plur.); in col. language the word is much used, though often inaccurately; so it is frq. employed, where the later literature has nān-la, nān-nas; *ved-gi nān-na* by force; *sō-me nān-na zer goe* W. that should have been mentioned, when it was fresh (in remembrance); *lo bō-ni nān-na trā-pig ma tser* not yet quite in a thousand years, i.e. it is not full a thousand years W. — There is still to be noticed: nān = nān-mo. — nān-mēd-la col. frq. suddenly; in B. of rare occurrence; nān-mēd nor rnyed-pa to become rich unexpectedly S.g. — Comp. and deriv. nān-kṛōg Sch.: having legs bending inward, bandy-legged. — nān-skōr v. skōr-ba extr. — nān-kṛims v. above. — nān-krōl, vulgo -rollo, bowels, entrails, intestines; also any separate part of them; nān-krōl drōi-ba spasmodic contractions of the bowels Sch.; nān-krōl-bādāg seems in Lekx. to be taken synon. with mnyamb-bāg. — nān-gōg v. ter. — *nān-gyōg* W. a large bolt, door-bar. — nān-ča = nān-kröl. — nān-čags-su in one's self, in one's own mind Sch. — nān-rye minister of the interior, home-minister Sch. — nān-lta Glr. 89, 11? — nān-tāb byēd-pa to be involved in intestine war Ptkh., = nān-frīrgs. — nān-dāg 1. Sch. 'the interior being cleansed'. 2. col. (or nān-bṛtags?) v. snān. — nān-don the intrinsic meaning, the true sense, nān-don rōg-pa to investigate, to study, the real meaning; *nān-don tōg-ken,
or *gho-chen* C. *nāñ-don-dan* (or *yod-kan*) W. most learned, very erudite; acc. to Cs. more particularly the mystical sense of religious writings, a higher degree of theology, as it were; *nāñ-don-gyé-rab-sbyams-pa* a Doctor of Divinity Cs. — *nāñ-nāñ-gi, nāñ-nāñ-nas = nāñ-gi, nāñ-nas* among. — *nāñ-pa* Buddhist, opp. to *gyi-pa, Non-Buddhist, Brahmānist; nd- *pail-lu-ha, btsa-rpa,* nun-mi-gi, nun-nhi-nus roomy. *naa among.*

flesh excrements, urine, blood, marrow, 1 and 2.

ncirimi members of a household, inmates with the Lama at their head. This *d-pa 1.

and *'byan-chdk-po" (?), all mixed *dn-da tdn-wa* (ni f) lining, *nāñ-sa tān-vo* to cover on the inside, to line, *nāñ-sa-chen* C. lined. — *nāñ-sel* dissension, discrepancy. — *nāñ-ye’s* reciprocal, mutual Wān. frq.

*nāñ-mi’d* a sort of potion (thin pap?) consisting of the ‘ten impurities’, viz. five kinds of flesh (also human flesh), excrements, urine, blood, marrow, and *bya-n-sems dkar-po* (?), all mixed together, transsubstantiated by charms, and changed into bdad-rtsi or nectar, a small quantity of which is tasted by the devotees, with the Lama at their head. This delicious drink is considered of great importance by the mystics, who seek to obtain spiritual gifts by witchcraft (cf. mdo extr.); hence every offering is sprinkled with this potion.

Comp. *nad-rkyal* Wān. emblem of a deity (meaning not clear). — *nad-kai* hospital Cs. — *nad-go* seat of a disease Sch. — *nāñ-can* III, sick (little used). — *nāñ-pa* 1. a sick person, male or female. 2. adj. ill, sick, sems-can nāñ-pa-dag S.O. = *nāñ-po* and *nāñ-bu = Cs., *nāñ-bu-can* W., weak in health, sickly, poorly. — *nad-me’d* healthy, hale, in health, (the usual word); *nad-me’d-par gyur-chig* may you recover your health, may you remain in good health, all hail to you! Cs. — *nad-med-pa* health, nāñ-med-pa tōb-pa, rnyēd-pa to get well, to recover one’s health; nāñ-med-pa gyur-ba declining health Thgy. — *nad tīl* the character of a disease S.g. — *nad-γi* seat, primary cause of a disease (?) Lt. — *nad-γyog* one attending to sick persons, a nurse; *nad-γyog byed-pa* W. *cō-δar* *, to nurse.

*nāñ the act of pressing, urging; pressure, urgency,importunity, bōi-rnams-kyi nāñ ma tēg-par not being able to resist their importunity Mil.; nāñ-gyis with urgency,
pressingly, e.g. zu-ba to request, to solicit Glr.; nám-gyis zar jüg-pa to urge, to compel (a person) to eat Dzl.; nám-gyis skör-ba to press, to crowd, round Dzl.; nám-gyis jüg-pa to make a person come near by calling to him; nám-čogs

1. sbst. certainly, surety, *da nan-čag tobo sön* W. now I have certainty, now I know for sure; nám-čags *fems*? Zam. 2. adv. certainly, surely W., C.; adj. *lon nan-čag* W. certain news. — nán-tan 1. sbst. earnest desire, application, exertion Cu.; byan-čel-a nán-tan byed-pa to strive earnestly for perfection Dzl.; nán-tan-du byed-pa Thgy.; in čos-kyi nán-tan yunis Phk. ‘kiy’ is perch. to be cancelled. 2. adv. C. *certainly, positively, ne nán-ten lāb-pa, nen-čag zer-pa*, I have told him so definitively, as my unalterable decision; W. *earnestly, ardently, accurately, nán-tan žib-ča lòos* look at it, examine it, accurately! *nán-tan dos* do it well, most carefully! *nán-tan brag-dos* to burn entirely. — nán-tar very, nán-tar bzan Lex.; *very much, all the more, altogether Mil.; nán-tur, of rare occurrence, = nán-tan. — nón-pa, γnąnp-qa are cog. to nan.

nán-te 1. Ts. for ná-ba sick, ill. — 2. W. *çu nán-te kyon*, for ran-te, dren-te, conduct the water this way!

nám-zag W. late, recent, what has happened a few weeks or months ago.

nab put on (your clothes)! Sch., v. mnáb-pa.

nábs-so one of the lunar mansions, v. rgyu-skhr skr.

nam I. sbst. 1. night, nam láins-te, or -nas, when night departs, at day-break, frq.; nam-gäin Sch.: the last day of the lunar month on which there is no moonshine at all; nam-giši midnight, nám-gyis giš-tun-la in the hour of midnight Dom.; nam-stöd the first half of the night, nam-smad the second half of the night; nám-gyis ča stod, smad, id. — nám-pyéed midnight Del., Glr.; nam-sön (?) Sch. in the morning; nam-rin Sch. a long day (??)

— nám-làins day-break, nam-làins-kyi-bar-du Dzl. — nam-sröd darkness of night, nam-sröd byis sön-bai tse as it was almost quite dark Mil., *nam-sröd yol sön-nas* C., nam-srö-s nas Sch. id. — 2. for nam-mka q. v.

II. adv. of time, also dus-nám-zig, 1. when? frq., how long a time? seldom; rgying-nu nam së ča med sgyom always keep in mind that you do not know when you will die Mil.; dus-nám-zig -gi tse-nas since when? since what time? how long ago? Mil.; relatively: nam gro'-bail dus byed-pa to appoint the time, when one is going to start Dzl.; nam žig sgyi-lus jög-pai tse, when he shall lay aside his phantom-body Mil.; *nam žig-pa ko ma lèb-na, de fuy*... as long as he has not come, so long ... W. — 2. nám (-du) yain (col. *nám-añ, nám-añ*) with a negative, never, in sentences relating to the past, or the future, or containing a prohibition, cf. mi and ma, nam-yai mi sín-to it will never be finished Dzl. 23-5, 9; sion nam yain ma fos (that) has never been heard of formerly; without a negative in B. rarely, col. frq.: always; nam žag brian Mil.; *nám-zag gyin-du* C. id.

nám-mka (cf. mka and ynam) the space or region above us, heaven, sky, where the birds are flying, and the saints are soaring, where it lightens and thunders etc.; the ether, as the fifth element S. g.; the principle of expansion and enlargement Wá. nám-mka dai mnyám-pa like unto the heavens, as to wide expanse, frq.; inaccurately also for an innumerable multitude, nám-mka dai mnyâm-pa sëms-can-rıams Mil.; nám-mkaï dboïns, nám-mka i-lii (-mo) v. sub mka; nám-mkaï mtöis celestial vault, firmament Glr., S. O.; nám-młia -mdog the blue colour of the sky, azure; it is supposed to be produced by the southern side of mount Rirab, which consists entirely of azur-stone, Mil.; kyim-gyi nám-mka-la in the air above the house, like bar-smän-la, Tar. 23, 2; nam-gyis yéd-pa, also nam-gyis gyi-ma Sch. to pray to Heaven (chinun tā).
flour.

with bzzifi-ste (Ld. *nal-nas* frq., 'nal (almost like las)
in about 60 days; stk-mo late barley, the
bydn-&ogs-nas from the north, often joined
in the (favourable) season has passed Mil.

ná-m-so = nábe-so.

nár v. na I. and II., 2; also ná-ka.

nár-ma adj., and nár-mar adv., continuous, without interruption Sch.;
*nár-te* C. torrents of tears gushed from his eyes, cf. krul; nírre Mil., more vulg. *nár-ra-ra* in a long
row or file, *grül-ba* to walk

nárs-nas o&wpa or
nas a middling sort.

nas I. sbst. 1. *barley,* in three varieties:
nyögs-nas (Ld. yán-ma, or drug-cu-
nas, Wdū. krā-ma) early barley, ripening
in about 60 days; sér-mo late barley, the
best sort; če-nas a middling sort. — 2.
barley-corn, nas-team as much as a barley-
corn Glr. — nas-bañ beer brewed of barley.

*barley-corn Glr. — nas-bañ beer brewed of barley.

nas-rjén v. rjén-pa. — nas-yyé barley-
flour. — *nas-zh* (spelling not certain)
aim or sight on a gun W.

II. postp., sign of the ablative case
(almost like las) 1. added to sbst.: from,
byān-yyogs-nas from the north, often joined
with byān-ste (Ld. *tāns-te*), commencing
from, extending from, with a following to,
as far as; till, until, with respect so space
and time; by, lāg-pa-nas žutn-pa or jü-

*barley-corn Glr. — nas-bañ beer brewed of barley.

nas-rjén v. rjén-pa. — nas-yyé barley-
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can ( — well!); da ni, śnar ni, di-las ni, sion-čad ni etc.; śin-mkan ni now, as to the carpenter, he ... Dzl.; dār-ba ni now, with respect to the propagation (of the doctrine). In a similar manner it is frq. used, where we begin a new paragraph, heading it with its principal contents. In col. language the word before ni is rendered still more emphatic by repeating it once more after ni:

"zer ni zer dug" W. (it is true) they say so; "di ni (dz-te yod" it has been written, (to be sure); "jl-te ni (hj' te" C.; "Eo ni Eo dug" W. (certainly) they are working at it, (but ...). In metrical compositions, esp. in mnemonic verses, it is often added as a mere metrical expletive, without any meaning, esp. after dad. — 2. Ts.: demonstrative pron., "ri ni &? ni to-wa du# this mountain is higher than that.

II. num. figure: 42.

ni-lā (Hindi नीला blue) 1. Cs. indigo. — 2. W. the blue pheasant of the South Himalaya, maniul.

ni-lam, li-lam (Hindi; Shaksp.: ‘from the Portuguese leilam’) auction, public sale.

ni. 1. col. for ni. 2. for rnyi? v. na-ni, 2e-niū.

nim-ba, nium, n. of a plant, Melia Azedarachta.

ni-li Sch.: the great buzzard or mouse-hawk (?)

num, W. col. for mun.

nur-nur-po denotes the form of the embryo in the second week: oval, oblong; mér-mer-po id.

nūr-ba (cf. brnūr-ba, snūr-ba), 1. to change place or posture, to move a little, "rig-te nur" (v. sgrig-pa) W. move a little nearer together, stand or sit a little closer! nūr-gyis sên-pa to pull gradually, to give short pulls Glr.; pa-bōš dam rdzis-pa bzin-du nur the rock yielded, i.e. received impressions, like foot-prints on soft clay, Mil.; to step aside, to draw or fall back; to get out of its place, to be dislocated; "b'i nūr-la dül-čê, pi-log-la nūr-čê" W. to move slowly back. — 2. to crumble to pieces, Mil. of mountains during an unearthly storm, according to some Lamas, cf. snūr-ba. — 3. Cs.: to approach, to come near to (?), yet cf. snūr-ba.
also = ṭōd-pa; ji (or frq. ċi) nūs-kyis to one's best ability; to be able to do or to perform, dkā-las gaṅ yāi mi nūs he cannot perform any difficult task Thgy.; rgyāl-po mi nūs he cannot be a king; to venture, to dare, gro nūs-pa one that dared to go. (In W. *tiāb-pa* is used almost exclusively instead of it.) — 2. adj. able, nūs-pa su cē-ba lta let us see who is more able, more efficient, who can do more, Mil.; C. also active, diligent, assiduous. — 3. sbst. power, ability, faculty, capability, c. genit: śī nūs-pa-la brītē-nas by my power, through my agency (you shall obtain it) Mil.; rtsig-pai nūs-pa yōd-dam med whether there will be a capability of building ... Glr.; *de cōs-la nūs-pa med* W. this religion has no power; nūs-pa būg-pa tams-cād all the destructive powers, byed-nus-pa, stōn-nus-pa the capability of doing, of showing Thgy.; rnam-smīn-nus-pa the power of retributive justice (Nemesis, as it were) Mil.; efficiency, efficacy, virtue (of a remedy), smā-nūs joms they hinder the efficacy of the medicines Med.; nūs-pa smīn the efficacy becomes complete Mil.; in a more particular sense: the effect of a medicine in the stomach (opp. to its taste etc.); there are eight different effects: lī, smuṁ, beil, rtul, yaṅ, rtsub, tsa, rmo S.g.; nūs-pa gynyis daṅ ldan they have both qualities S.g.; nūs-stō ḍs = nūs-pa Sch.

II. pf. of nū-ba.

nē ne num. figure: 102.

nē-tāṅ, neu-tāṅ, meadow, grass-plot, green-sward, B., C., W.

nē-ne-mo aunt, the father's sister, or wife of the mother's brother.

né-ma meadow, green-sward, C., W.

ñō-to parrot.

nē-ré, ner nēr (v. ner - ba), W. sediment, settlings, dregs.

nē-lē Sch.: 'mouse-hawk', a species of large hawk or vulture, differing from gō-bo, frequently to be met with in Kullu, but not in Ladak.

nē-ve Sch. mason's trowel, ne-ve rgyag-pa to plaster, to roughcast.

nē-nā Sch.: nē-ṇiṅ, ne-bṣiṅ = neu-(j)siṅ.

nēn-pa W. col. for lēn-pa, to take, lay hold of, seize; to take out, off, away; to hold.

nēm-nēm denotes a nodding, waving, or rocking motion, Mil.; cf. nems and snem.

nēm-bu doubt, error Sch.

nems; Stg. describes an elastic floor in the following manner: rkāi-pa būg-na ni nems šes byed-de, rkāi-pa bōg-na ni spar ŋes byed: hence nems, it sinks a little, gives way.

neul-dāṅ Lex. = na-mñyām one of the same age, cotenaneous, contemporary; Sch.: neul-dāṅ friend, and neul-dāṅs protector, defender.

neul-śā, hindī nāṣā, Ssk. nākṣ, ich-neunom, Herpestes Pharaonis, Lū.; represented in B. as a fabulous animal, cat-like and vomiting jewels.


nēr-ba to sink, to fall gradually, nīṇ-la to the bottom, = nūb-pa.

nēr-nēr = *ne-re* W.


nō-nō Ld. title of young noblemen, nō-nō řem-mo the eldest of a nobleman's sons, bār-pa the second, cūn-se the youngest; Sp. title of the highest magistrate of the country.

nō-mo (Bal. nō-ṇo) W. for nu-mo.

nog Sch.: cervical vertebra; hump of a camel.

nog-pa, nōg-pa, prob. prov. for nāg-pa; nog - nōg very dark, deep-black.
nöń-ba, pf. nois, to commit a fault, to make a mistake, to commit one's self, či nois what have I done amiss? bdag ma nöńs-par, dül-tar yööl-pa bygis I have thus been injured without my fault Dzl.; nöńs-pa fault, crime, nöńs(-pa) mi byęd-pa not to commit a fault or crime Dzl.; bzdd-pa to pardon, to forgive, v. bzdd-pa; ndd-pa bzddyar pdl-ba to ask pardon for a fault committed (in C. even: *&&pa sol-ma*); ndris-pa-?an culpable, liable to punishment; *noti-Ean-ni (s)p-ra* W. a reprehensible speech. 

nöńs-pa resp. no more alive, dead Dzl., rje-btšin sku ma nöńs-par þëbs-pa* that your Reverence has arrived safe and sound Mil. 

nöd-pa, mnöd-pa, pf. and imp. mnos, to receive instruction, directions, favours, from a superior, esp. priest, Dzl., Glr.; but also to receive punishment. 

nön-pa I. also yön-pa, pf. ynan, mnan, 1. to press, "ma-n-po ma non" do not press too hard! *nän-te þö-če* W. to open a thing by pressing; with or without rkäin-pas to tread under foot, to crush; to pour over, to cover with, saa, byé-mas, with earth, with sand; to be drenched, čär-pas by a shower of rain Dzl.; to lay over, to overlay with Tar. 9, 11, 21; more frq. fig. to oppress, suppress, overcome, conquer, humble, keep under, mtö-bo krim-kyis the great people by laws Glr.; enemies frq.; evil spirits by magic, e.g. sri yön-pa by burying heads of animals in the ground, in order that the evil spirits may remain shut up there; byega nön-pa to keep the spirits away from the fields during harvest by hatchets etc. stuck in the ground; po. ká-bai ydoń sri mnan I have crushed, subdued, the face of the snow (i.e. its surface) that was adverse to me Mil.; sa yön-ndu the sitting posture of a saint, when his left hand rests in his lap, and his right hand hangs down, keeping down, as it were, the earth and her powers; cf. mnьяm-bzag. — Frq. also: mya-nán-gyas, snya-rjes etc. to be overcome by misery, by compassion. — 2. to overtake, to catch, to reach, bdas-pas in the pursuit Mil. and W. — 3. sgo-na to brood, to hatch, eggs, Sch. II. W. to tsam-non, for lon, how old is he?

nöm-pa, pf. noms. 1. Cs. to be satisfied, contented (nöm-pa*) — 2. to seize, to lay hold of (snöm-pa); Sch.: noms-nyüg byęd-pa. 

nor I. (Skt. धन, also धन) 1. wealth, property, possessions, nor(-la) gód-pa Mil. to suffer a loss of property; *nor gód-da* or *þög-ga* W. have you suffered damage or loss? *nor nyams ý-g-pa* C., *tën-če* W., to examine the inventory, the amount of property; þägs-pai nor bthun Mil. the seven (spiritual) possessions of a saint, v. Trig. 17; proverb: *rání-nor-la man mi-nor-la dhug (sc. tar ty)* C. look upon your own property as a medicine, upon that of others as a poison; thing, substance, much the same as råzas, Zam. (nif.). — 2. more or less exclusively: money, nóř-la tâ-ba to care for money, to be avaricious, easily bribed etc.; nor skyi-ba to borrow money, nor bsri-ba to save money, to scrape together; nor sog-þög-pa to accumulate riches. — 3. Sch.: cattle, even in such phrases as: nor krtng-pa the pairing of cattle. Sch., nor-dpon Desg. chief neatherd (provincialism of C.?) — 4. heritage, inheritance, bkö-ba to divide (it among the heirs); þä-nor heritage from the father, má-nor heritage from the mother. — 5 symb. num.: 8 (cf. nór-tha). Comp. nör-skal inheritance, hereditary portion; nör-skal-nrams funds, capital Mil. — nor - ryûn imperishable riches Cs.; nor-ryûn-ma a goddess, nor-can wealthy, opulent, rich Cs. — nör-bdag 1. a man of wealth. 2. an heir. 3. a money-changer, usurer, Hind. स्रवण, nör-bdag-mo fem. of it; also n. of a goddess; nör-bdag-bu heir. — nör-dus Pur. the gathering of taxes. — nör-brnab-can covetous, greedy of money. — nör-þyûgs amount, or stock of cattle, nör-brû store of corn. — nör-bu v. that article.
— nor-dzin po. the earth. — nor-rdzás = nor I., 1. B. and col. — nor-lha = ku-berra, god of riches; there are eight such gods.

II. v. sub nór-ba.

nór-ba to err, to make a mistake, to commit a fault, gas jinul nór-ro it is wrong (to write it) with the prefix y Gram.; nor soi it is a mistake, I (thou, he etc.) am wrong; ka, làg-pa, lam nor soi, it was a slip of the tongue, I got hold of the wrong thing, I lost my way; to stray, dè-las do-ru from one thing to another Thgy.; mi-nór-ba, ma-nór-ba, nór-ba-mé-l-pa infallible, not liable to fail, e.g. of a charm; where one cannot miss or go wrong, lam; mi-nór-bar, strictly according to prescription or direction. — nór-ba, nór-pa Cs. 1. a wanderer, from the right way. 2. an error, a mistake. — nor-krül id., frq.; nór-ra-re Sch.: he might possibly be mistaken.

nór-bu (नौर-बु) 1. jewel, gem, precious stone, nór-bu-can adorned with jewels, set with precious stones; nór-bu-pa, nór-bu-mkian Cs. a jeweler, a connoisseur of gems; nór-bu-prei-ba a rosary or chaplet composed of precious stones; also as title of a book; nór-bu rin-po-čè, rćeśa, a very costly jewel; also jewel, par excellence, a fabulous precious stone, the possession of which procures inexhaustible riches; acc. to Wdk. 488, it has the shape of an oval fruit of the size of a large lemon. — 2. a noun personal, or family name, much in use. — 3. gen. pronounced *nór-ru, nór-ro*, good, excellent, noble, e.g. mi, Bal., Pur.

nór-so, nór-so-can, Wdk. 173, 11; 182, 4?

nôl-ba to agree, to come to terms Cs.

nös-pa v. nóld-pa.

nya-gro-dха Ssk., Ficus indica, = byaṅ-šūb-siṅ.

ynág-pa, a secondary form of nóg-pa, of rare occurrence, 1. black; ynag-sbāgs sooty Sch.; ynag-šyūgs black cattle, esp. the yak; ynag rta lug yrum cattle, horses, and sheep, these three; ynag-kyū a herd of cattle; ynag-rdzix a keeper of cattle, cow-herd; ynag-lhás an enclosure for cattle. — 2. fig. black-hearted, wicked, impious. — 3. (looking black upon) frowning; Glr. fol. 96: sems śin-tu ynag-par byun (notwithstanding their friendly appearance) they had a spite against each other in their hearts. — 4. sbst. misfortune, grief, affliction, pain, ynag-pa daṅ ldān-pa unfortunate, unhappy Sg.; *nag-can* W. cruel, tormenting; *nag stān-pa* Ld. to torture, to torment. — 5. Sch.: (well) considered, (carefully) weighed in the mind; v. however brnág-pa.

ynān-ba I. vb., pf. ynān(s), imp. ynō, B., C. (in W. stāl-ba is gen. used for ynān-ba) 1. to give, resp., i.e. only used when a person of higher rank gives or is asked to give; cf. bdāl-ba; *dāg-la dā-va či-gi jog kyāb-rog nam-va zu* C. please, have the kindness to give me my month’s pay; sometimes it is preceded by a pleon. rjes-su, Cs., to bestow, to confer, upon, frq.; to commit to, to place under a person’s care, e.g. a pupil (resp. for yǒd-pa) Mīl.; to grant, to concede, what has been asked, yād- du yso (ancient lit.), ynān-ba zu (later lit.) I request you to grant; skur-ynān mdzād-pa mkhyen-mkhyen I beg you for the favour of sending me... (in modern letters); to allow, permit, approve of, assent to, yāyā-par ynān-no he accepted the invitation, he promised to come Dzl.; bdag rāb-tu byuṅ-ja(r) ynoṅ čig allow me to take (holy) orders, to become a priest Dzl.; bdag ni sbyin-pa čig byed-khyis ynoṅ čig allow of my making a donation Dzl.; de bzin-du ynān-no yes, I permit it Dzl.; yǔ bzin-du ynān-no we allow it; do according to your pleasure! — či ynaṅ v. či I., 4. — In a looser sense: bīm-por ynān-no he appointed him his minister; mi ynaṅ-ba to forbid, prohibit, čos byar mi ynaṅ-bai krims bīas he published a prohibitory law concerning the exercise of religion Glr.; (bkas) ma ynaṅ Pī. he refused it, declined to grant it, byon-du ma ynaṅ he refused.
to come Glr. — 2. sometimes to command, to order, complete form: bka 'yana-ba; 'yana-tsg skil-ba to order a person to do a thing Phb. — 3. in complimentary phrases used in C. the precise meaning of 'yana-ba is not always quite obvious; 'yana-rogs mza'ad-pa (v. above) to give, to help to, to assist in (†); *göa-pa tsom-pa ma näi*, do not be put out, do not give way to any misgivings (towards me)! sometimes sma'i (q.v.) would make a better sense.

II. sbst. concession, permission, grant, grö-ba'i 'yana-ba zu'-ba Mil.; mi-las 'yana-ba tö-pa to obtain permission from a person; bka 'yana-ba (magisterial) permission, order (of government); 'yana-sbyin very frq., gift, donation, present, gift of honour, reward, favour, privilege, price of victory held out etc.

'yanas adv. 1. on the third day, e.g. he came Glr.; gen. of the future: the day after to-morrow, sa'n 'yana Glr. "tö-re na-las-la" W. to-morrow and the day after to-morrow; sa'n grö 'yana grö yod-pa yin to-morrow or the day after to-morrow I must be off Phb.; 'yana-yže's on the third and fourth day Lsb. — 2. 'yana-dé rather (too) large, 'yana-inchin rather (too) small Mil. nt.

'yanad, Ssk. 1. the main point, object or substance, the pith, essence, 'yanad grö-ba to explain the main point Mil.; 'yanad-dön the proper meaning, the pith of the matter Tar., Schf.; "'yanad-des-mkan" W. one that knows a thing thoroughly, that is up to it, knows how to do it; *dr tse-pa, nö'-kyi zu'-va bül-wa* C. to excurse one's self, to defend or justify one's self (prop. to account for the circumstances that led to an action); *jo'g da jo'g; nad-du (or nad-'can) ma teb* W. I have hit (him), but not mortally; so B.: 'yanad-du smi-pa to pierce mortally. — 2. in anatomy: by 'yanad bdun, or 'the seven important parts of the body', acc. to S. g. are meant: flesh, fat, bones and veins, and kru-gnas, don, and snod (Wis), Hindoo Me-dicine p. 69, gives a somewhat different explanation). — 3. in mysticism: the seven physical conditions requisite for successful meditation, läg-pa mnyam-bzág-tu bzág-pa (the hands joined over the stomach in such a manner, that the fore-joints of the fingers cover each other, whilst the thumbs are stretched out without touching), lus rdor-je skyl-krűn seld-do, gal-tsg mda ltar srün-ba, dpun-pa rgyöd-log-pa ltar srün-ba, mig sna-rtsé bëbs-pa, mëu rai-bab-tu bzág-pa, lèr-rtie ya-dkun-la sbyi-r-ba; there are also sëms-kyi 'yanad Mil. certain conditions of the mind required, such as abstaining from rtög-pa, speculative thinking.
its flesh is well-tasted, and its hair is supposed to cure cases of poisoning(!) Med. Hook., (Him. Journ. II, 182) seems to mean this animal by his 'gnow', prob. confounding ynas with ynyan (q.v.) which latter, acc. to Cunningham's Ladak p. 198, and by the statements of the natives, is the argali.

\[ ynas-su \text{ gyür - ba and byéd - pa S.O. and elsewh.?} \]

1. to be, live, lodge, dwell, stay, of persons, animals and things, mnól-na ynas-pa kyes the babes in their mother's womb Dom.

2. to remain, hold to or on, adhere to, e.g. a doctrine, opinion, way of acting etc., dgb-ba bê-ù-la ynas-pa to persevere in the ten virtues; byáms-pa sêms-la ynas-pa to remain, to continue in love; in a general sense: chòs-la ynas-pa 'one abiding in religion', a clerical person Dzl. =\( \Theta \), 13; to exist permanently, opp. to the moment of first taking existence Was. (278).

3. to hesitate (?). — rùb-tu ynas-pa v. rùb-tu.

Comp. and deriv. (also of ynas): ynas-skabs 1. state, condition, or perh. more accurately period, mnól-gyi ynas-skabs lâr-ttar-po Dzl. 2. temporal life, ynas-skabs-kyi bêd-ba temporal happiness (opp. to mîr-fug-gi myâin-po, or dom,-brás-bu, Schr., the essence or result of perfection, here, therefore, = eternal felicity); ynas-skabs-te-yi dbr-kê-md mi byûn-žêin if my temporal life be not endangered.

4. ynas-kân dwelling, dwelling-house or room Dzl.; ynas-kân-la sôys-pa a furnished house or room Dzl.

5. ynas-bên a great resort of pilgrimage, a great sanctuary Tar. — ynas brîtan (laco firmus, stabiles, lit. translation of स्वर्ग, 1. firm, 2. old) an elder, senior, n. of the (16) highest disciples of Buddha; afterwards, when various schools had been formed, n. of the orthodox Buddhists, Burn. I, 288: Köpp. I, 383; Was. (38). (Cs. seems to have confounded brîtan with brîten, when he translates: subaltern, vicar).

6. ynas-po host, landlord, master of a house, head of a family C., ynas-mo fem. Glr. — ynas-mâl Lex. पवित्र, sleeping - place, night - quarters, couch Schr.; Cs. dwelling-place (?). — ynas-med v. ynas 2. — ynas ytsaî-mai rîs n.p., name of an abode of the gods. — ynas-tsâin dwelling, quarters, lodgings, mi-la ynas-tsâin yyâr-ba to ask for a lodging; to be
lodged, to be received into another's house
Tar.; *nā-tṣāṅ ḛawī C. you will be lodged
here, you may stay here (over night), W.
*dāñ-sa.* — ynas-tṣāł 1. the state in which
one is, good or bad, condition of life, śeṁs-
kyi the state of one's soul or heart. 2. an
account, of one's state of mind. 3. story,
tale, narration; event, col. 4. in philosophy:
the reality of being (opp. to non-existence)
2. the locative, that case which relates to
being in or at a place Gram. — ynas-lugs
1. position, disposition, arrangement, lāś-kyi
arrangement of the parts of the body, the
science of anatomy Med. 2. in mystical
works: ynas-lugs rēgṣ-pa the knowledge of
the essence of things, the knowledge of all
things, or in a Buddhist sense, of the non-
existence of all things, Tar. and elsewhere.
— ynas-bēdd 1. topography and geography
col. 2. narration of legendary tales con-
ected with some holy place. — ynas-sa
(v. ynas-pa) the permanent residence of a
person, or the constant place of a thing,
opp. to *bōr-sa* W. temporary place or re-
sidence; place, room, in general, *nē-sa yān-
pa duγ* W. there is much room here. —
ynas-berūṅ 1. W. (locum tenens') earnest,
earnest-money, pledge, security; it might also
be used for ticket, ticket of admission etc.
2. Sch.: guardian, or warden of a monastery.
— ynoi 1. v. ynav-ba. — 2. conscious-
ness of guilt, ynoi laṅ (his) conscience
smites (him) Mil.; *gyod-čiṅ ynoi bkār-ba이
sens repentance and a sense of guilt Dzl.
— ynoi-ba 1. to be conscious of one's
guilt, to feel remorse, to be stung
in one's conscience, ynoi-zǔṅ *gyod-paig ydo-
nas from a consciousness of guilt Pṭh., ynoi-
*gyod drāg-pos id. Pṭh.; *nōi-no lāṅ - na
lim-cī de C. where there is repentance,
it is easy to pass judgment. — 2. to be
seized with anguish, as the effect of poison-
ing. —
— ynoi-pa 1. vb. (cf. snād-pa) to hurt,
harm, injure, damage, *kāṅ - pa - la
ynd-pa, γyir-γyī dāγs-pa in order not to
hurt one's foot Dzl.; ynoi - par γyir-baι
dgra a dangerous enemy Dzl.; *nā-la nod
yin* W. (he or it) will hurt me. — More
frq.: 2. sbst. damage, harm, injury, byēd-pa,
skyēl-ba, Glr., Mil., *kyāl-čē* W. to do harm,
to inflict injury, to hurt, with la; ynoi-pa
med-par, ma γyir-γyī without any harm,
without injury Sch.; ynoi-byēd-nyēs-pa v.
nyēs-pa I. — klīuy ynoi-pa damage done
by Nagas. — ynoi-sbyin, गो, a class of
demons.
mná-ma
dpai byéd - pa to act as a mediator and witness of the confirmation of the peace by oath Glr.; *mna zd - ba* C. to swear falsely, to commit perjury.

mná-ma Dzl. and elsewh., Cs.: a son's or grand-son's wife, a daughter-in-law; but the word is also used for the daughter-in-law 'in spe', i.e. for the bride of the son, who is usually selected by the parents and lives with these for one or two years before being married; so also bride-groom and son-in-law are nearly synonymous; v. bág - ma and mág - pa; cf. also the Hebrew יָּעֵשׁ and יָּשׁוּע.

mnár - ba to suffer, to be tormented, B., C., sdug-bisádl yúi-pos under a mountain of misery Glr.; nyes-méd yiś - bo rgyál-poi jigs-has mnar the innocent lords had to suffer in consequence of the king's fears Pth.; lás-kyis mnár - ba to suffer in consequence of former actions, to be damned; lás-kyis mnár-bai brág-srin-mo zig a Srinmo in the state of damnation; ran-nyid mnar-sdai (?) byed you make yourselves suffer the torments of damnation Mil.

mnal, resp. for ynyid, sleep, mnál-du yéb - pa or gró - ba to fall asleep, mnál - ba to sleep, mnál - yzim - pa id.; mnal sád - pa to awake Mil.; mnal - láb the talking in one's sleep; mnál - lam dream Glr.

mnó - ba 1. to think, fancy, imagine, de ná-la zér - ba yin mnó - nas thinking it had been said to him. — 2. to think upon, to consider, sía bsam yyi mno méd-par neither considering before hand, nor thinking of the consequences; bsam - mnó ytön - ba id., Mil. (cf. bsam-blo).

mnog - pa contentment Cs.; zas-mnog Lex. w.e.; Sch.: moderate fare, frugal diet; mnog - čuñ insignificant, trifling, v. naín.

mnó - ba v. ynón - ba.

mnó - pa v. nód - pa.

mnol - griib Cs. = mnal - griib; mnol - rig weak intellect, want of quick perception Sch.
rnag-pa bho-bhogyd the eighteen wonderful feats; byin-ba rnám-pa bia Wdn. the five elements; Žal-zás rnám-pa Dzl. v.5, 17 the separate dishes of a meal (another reading: Žal-zás-rnams); when used in quite a general sense, the exact meaning is to be understood only by the context: lhá-sa rnám-pa ynyis tsár-nas after finishing the two Lhasa affairs, viz. the erecting of two buildings previously mentioned; rnám-pa tams-dáé mkyén-pa ye-dés B.O., or spyan Dzl., as much as omniscience; yzugs ni ka-dog dan dhbyiś-kyi rnám-pa 'yzugs' is that in which both colour and form are included Wdn. — 3. division, class, species, dpun rnám bii the four species of troops (cavalry, elephants, chariots, infantry); rnám-pa bii of four different kinds. — 4. manner, way, rnám-pa sna-thogs-kyis, rnám-pa sna-thogs-kyi sgö-nas in manifold manner, variously, freq.; rnám-pa drüg-tu (the earth shakes) in six ways, i.e. directions (whenever extraordinary works of charity are performed by holy men) v. Burn.I., 262 (not 'six times' Sch.); rnám-pas = sgö-nas, or gyis, bka-baíi rnám-pas by arts of seduction Dzl.; de-la mi dgya-bai rnám-pas from vexation at it Mil.; bskr-mai rnám-pas in consequence of the cold wind Mil. — 5. outward appearance, exterior, बाह्य, as to form, figure, shape: ldog-kyiś rnám-pa in the shape of a hook, hooked Wdn.; stōn-paíi rnám-par sprul he assumed the appearance of the Teacher Tar.; dús-skéi rnám-par gyur-ba to appear in a misty form Gir.; tús bii ni roí nám-par gyur this body turns into a corpse Thgy., and so in most cases with regard to the whole appearance; of colour alone it is used only, when dbysbs (the shape) has already been stated, as in a passage from Pāk.: as to its rnám-pa (colour), it is spotted like a leopard; deportment, demeanour, gesture, yid-du bii-bai rnám-pas of graceful manners Mil.; further: state, manner of existence, of certain inhabitants of hell Thgy.; in philosophical writings: 'Form der Erkenntniss' Was. (274); men-
The following expressions most in use, containing the adv. rmam-par or rmam, are alphabetically arranged with reference to the second word: rmam-par klud-pa to adorn, embellish C.; rmam-graizs 1. enumeration, rgyal-poi of kings Glr. 2. the whole amount, sum total, Sg.; full number or quantity, where nothing is wanting Glr.90, 3.; mtsan-gyi rmam-grais the component parts of his name according to their etymological value Tar.69, 3. treatise, dissertation, a paper, bdo-kyi frq. 4. by grammarians the signification of de is thus defined: rmam-grais-yi-zan-bryod-pa demonstrative pronoun(?); — rmam-gyur (cf. above rmam-pa) 1. form, figure, shape, yi-gi rmam-gyur the form of the letters (written or printed) Glr., or in this passage also = the graceful form of letters, calligraphy, penmanship, v. below. 2. behaviour, demeanour, lus-nig-gi Wdzi.; of a sick person Sg.; gesture, e.g. devout gestures Mil.; rmam-gyur rdzba-pa Pth. mimic gestures, mimical performance, ballet. More esp.: 3. beautiful form, graceful carriage of the body, graceful attitudes (of dancers etc.) Pth.; bzo rmam-gyur the beauty of a work Glr. 4. pride C., W., Mil.; rmam-gyur-can fine, smart, gayly dressed; proud, vain, topish col. — rmam-par rgyal-ba conquering completely, gaining a full victory Pth.; rmam-rgyal a surname much in use; rmam-rgyal-paun-pa, acc. to Schl. 247 bum-pa, water-bottle for sacred uses. — rmam-(par)-bced-(pa) section, paragraph, rmam-par bced-pa dau-po-o first paragraph; also mark of punctuation at the end of a paragraph, i.e. double-shad. — rmam-bde-donden a certain way of writing the Omnipampdmeum, v. Schl. p. 121; but I should rather explain it in accordance to rmam-pa 2, as the ‘ten powerful things’, scil. letters or written characters, else the words would have been: rmam-par dbad-donden bdu. — rmam-par jod-pa v. rmam-bdag. — rmam-par rdog-pa (cf. rdog-pa I. 2, and II., 2), gen. sbst. rmam-rdog (विवेक distinction; doubt, error) 1. discrimination, perception; so perh. Sg.: rmam-rdog nam bcom the perception of what is disagreeable is weakened; reasoning, mental investigation, opp. to ye-les, the sublime wisdom of the saint. 2. scruple, hesitation, rmam-rdog meddzad-pa, can dis please drink this beer without any scruple! Pth.; so also in col. language. 3. in philosophy: obscuration, viz. of the clear and direct (nihilistic) knowledge of truth by reasonings in the mind of the individual, error, Was. (305). 4. in pop. language disgust, distaste, rmam-rdog skyed-pa to feel disgust Glr., dad-ba Pth. prob. id. — rmam-(par) tdr-ba. 1. to be entirely released or delivered, and sbst. complete deliverance, rmam-tar ynam Trigl. fol. 12, three ascetic notions (in themselves of little consequence), ston-pa-nyid, mtsan-pa-med-pa, and smon-pa-med-pa. 2. sbst. rmam-tar biography, legendary tales about a saint; tale, story, description, in general. — rmam-tos-(kyi) bu, wras, rmam-wras = Kuvera, Ssk. वृक्षमुख. — rmam-(par) dag (-pa) thoroughly cleansed, frq.; by rmam-(par) dag (-par) tsmi-ba, or medzad-pa I have attempted to express the Scriptural doctrine of divasvayor or justification.— rmam-dud n. of one of the seven golden hills round Mount Mem Glr. — rmam-dren (cf. drén-pa 2) the saviour, Buddha; rmam-log-dren the reverse. — rmam-par-median, त्रिवेक, n. of the first of the Dhyani Buddhas. — rmam-(par) brul(-ba) sorcery, magic tricks, byed-pa Dom. — rmam-ji, rmam-jiyd, prob. = rmam-(par) byed(-ba) 1. distinction, division, section. 2. rmam-bye case or cases, of which the Tibetan gram-
marians, from an excessive regard of the Sak. language and in fond imitation of its peculiarities, have also adopted seven in number: — rnam-(par) smin-(pa) retaliation, requital, of good or evil deeds, committed in former lives, of good actions by prosperity (las-§p experimenting), of bad ones by misery and sufferings (lan-läch, very frq.; sde-gi rnam-par smin-pa myöö-ba Dzl. — rnam-(par) bäsag-(pa) 1. to distinguish, to put in order, arrange, classify Wāla., Thogy., . . . . sgo-nas according to (certain points or facts). 2. to consider a person or thing as fully equal or equivalent to another, to substitute one for the other, C.; rnam-bēag sbst., Lex. 1. placing apart, separating; distinction. 2. arrangement, position, = ynas-bags 1. — rnam-(par) rig-(pa) and bēs-(pa), as a vb., 1. to know fully, to understand thoroughly. 2. rnam-par bēs-pa lus-can-rnams Dom. rational, or at least animated, beings, opp. to inanimate nature; as a sbst., gen. rnam-bes, निष्ण: 1. etymologically: perfect knowledge, consciousness, Köpp. I, 604. 2. in philosophy: one of the five puña-po, perceptions, cognitions, Was. (of which there are six, if the knowledge acquired by the inner sense is included) also in Mil. frq., e.g. sgo būna rnam-bes (cf. sgo ynam). 3. in pop. language: soul, e.g. of the departed, (later literature and col.) (The significations 2 and 3, I presume, should be distinguished, as is done here, according to the different spheres in which they are used and not be explained one out of the other, as is attempted Burn. I, 503. Schr. gives here, as in most cases, the signification used in col. language.) 4. rnam-rig Was. (307) idea, notion; Tar. often = नभा, also विष, rnam-rig-tu bkra-s-pa ‘explained in the sense of the idealists’, Schf.; rnam-rig dan riögeg beṣan-böös logical and dialectical Shastras. — rnam-bīdd explanation Tar. 1. sharp, acute, edged, pointed; rno-mêd C. dull, blunt; rno 'phyu-ba to sharpen, grind, whet Sch. (like ka 'don-pa); rno lön-pa to get sharp, to be sharpened; rno-'phyün name of males. — 2. this word is applied by the Tibetans to the chemical qualities of things, though not quite in the same way as we do, as they ascribe a ‘sharp’ taste to the flesh of beasts of prey, to the bile etc. Med. — 3. rig-pa rño-ba sharp, clever, shrewd, Glr., blo rño-ba talented, gifted, dbön-po rño-ba acute, sagacious.
sna 1. (resp. &sain) the nose, B.; in col. language sna-mtsul, v. below; sna ris-pa bridge of the nose, sna cag-kram cartilage of the nose; skad sna-nas droit-pa to utter (nasal) whining tones Mil.; sna nas crid-pa to lead or turn by the nose; sna pyi-ba to blow one's nose. — 2. trunk, proboscis, pâg-pai Gür.; glân-sna v. glân. — 3. a mountain projecting from some other mountain in a lateral direction, a spur Gür.; it might also be used for cape, promontory. — 4. end, fig-sna the end of a string Gür., râl-pa sna the end of a lock of hair Gür.; hem, edge, border, gôs-kji sna the border of a garment Cs.; esp. the nearer end, fore-part, od cên-po zig-gi sna-la foremost of a bright ray of light (that was approaching) Mil.; sna drên-pa to lead, to head (a body of men) cf. mîng-ma; dmâg-sna drên-pa to take the command of an army Ph.; more indefinitely, like drên-pa: to draw along, to lead, to guide, esp. with lam, to direct the way or course of a person, (having the person always in the genit. case); pro drîg-gi lam-sna sna as a guide he leads all beings Mil.; *cù-na ëm-pa* C. to conduct water (by a water-course); to bring upon, to cause, v. below, compounds; rmâg-sna drên-pa to cause suppuration Med.; lâm-sna dzîn-pa to have taken a certain road Mil. — In some cases it is difficult to account for the signification, so: sna-cên-po Cs. a deputy; commissioner; sna-lên byêl-pa c. genit. to shelter, harbour, lodge, take in, Phh.; sna (bî)stâd-pa Lex., bdag-gi sna-stâd kyîd-la re Cs. I place my full confidence in you; *nâ-do tóg-ng* C., *(nâr-do gyêl-te* W.) *gyêl-ba* either: to fall by striking with the fore-part of one's foot against a stone, or by striking one's foot against a stone lying before one. — 5. sort, kind, species, mostly with tsûgs(-pa), W. with *so-so*, diverse, various, all sorts of, spos sna-tsûgs-kips débs-pa Dnl. to strew all sorts of spices over . . . ; rmîn-pa sna-tsûgs frq.; less frq. sna-maï Lex., ma dpaq - tu-mêd-pa Gîr., sna-tûd Gîr. of every sort; rîn-po-ê sna-bdun seven kinds of jewels; dâr sna ina five sorts of silk; also sna alone is added to substantives, inst. of sna tsûgs. or = rama: *kî-nai dûd-pa smoke from different sorts of wood Gür.; brû-sna smît-pa the ripening of corn Gîr.; sna-êtig a single one Mil.; ës-sna Tar. 166, 4 prob. is not so much a kind, as a part of doctrine, Schgf. — 6. mi-sna, blô-sna v. mi and blô.

Comp. sna-skad, *nâ-kad ton* W., he speaks through his nose. — sna-kûn nostril. — sna-kràg, sna-kràg dzag-pa a bleeding from the nose, sna-kràg yöd-pa to stop it, cîd, it ceases, it is stanched. — sna-krid guide, leader; the leader of a choir. — sna-ga col. = sna 3. — sna-gôn trunk, proboscis Sch. — sna-sgân bridge of the nose Cs. — sna-sgrâ the noise made through the nostrils Cs., snuffling. — sna-cù a running nose, sna-cù dzag mucus is dropping from the nose Lt. — sna cên Thgr. a demon (?). — sna-mch a mountain projecting from some other mountain in a lateral direction, a spur Gür.; it might also be used for cape, promontory. — 4. end, fig-sna the end of a string Gür., râl-pa sna the end of a lock of hair Gür.; hem, edge, border, gôs-kji sna the border of a garment Cs.; esp. the nearer end, fore-part, od cên-po zig-gi sna-la foremost of a bright ray of light (that was approaching) Mil.; sna drên-pa to lead, to head (a body of men) cf. mîng-ma; dmâg-sna drên-pa to take the command of an army Ph.; more indefinitely, like drên-pa: to draw along, to lead, to guide, esp. with lam, to direct the way or course of a person, (having the person always in the genit. case); pro drîg-gi lam-sna sna as a guide he leads all beings Mil.; *cù-na ëm-pa* C. to conduct water (by a water-course); to bring upon, to cause, v. below, compounds; rmâg-sna drên-pa to cause suppuration Med.; lâm-sna dzîn-pa to have taken a certain road Mil. — In some cases it is difficult to account for the signification, so: sna-cên-po Cs. a deputy; commissioner; sna-lên byêl-pa c. genit. to shelter, harbour, lodge, take in, Phh.; sna (bî)stâd-pa Lex., bdag-gi sna-stâd kyîd-la re Cs. I place my full confidence in you; *nâ-do tóg-ng* C., *(nâr-do gyêl-te* W.) *gyêl-ba* either: to fall by striking with the fore-part of one's foot against a stone, or by striking one's foot against a stone lying before one. — 5. sort, kind, species, mostly with tsûgs(-pa), W. with *so-so*, diverse, various, all sorts of, spos sna-tsûgs-kips débs-pa Dnl. to strew all sorts of spices over . . . ; rmîn-pa sna-tsûgs frq.; less frq. sna-maï Lex., ma dpaq - tu-mêd-pa Gîr., sna-tûd Gîr. of every sort; rîn-po-ê sna-bdun seven kinds of jewels; dâr sna ina five sorts of silk; also sna alone is added to substantives, inst. of sna tsûgs. or = rama: *kî-nai dûd-pa smoke from different sorts of wood Gûr.; brû-sna smît-pa the ripening of corn Gîr.; sna-êtig a single one Mil.; ës-sna Tar. 166, 4 prob. is not so much a kind, as a part of doctrine, Schgf. — 6. mi-sna, blô-sna v. mi and blô.
one's self to be led by the nose Cs. — sna-yed ‘the hair in the nostrils'; sna-yedogs ‘the wings of the nose (alae nasi), together with the nostrils' Sch.; sna-yoder id. Sch. — sna-bzad Lt., prob. an injection into the nose.

sna-nam Samarkand Glr.

sna-snem, sna-snem ma dug-tig do not sit here so idly, without any particular object! Sch.

sna-brsna arrow-head Sch.

snad-ma 1. Cs.: ‘the blossom of the nutmeg-tree' (?). — 2. v. sna, compounds.

snag, rna-ro, nii-ro Sch.

snag 1. = rtag Cs. — 2. also snag-tsa ink, Indian ink, rgya-snag China ink, boc-snag Tibetan ink, ce-snag Cashmere ink; *nag(t-sa) lug son* W. the ink has run, i.e. a blot has been made. — *nag-kon W.*, *nag-bhum* C., inkindst. — snag-fug an ink-spot, a dash, a stroke, made with the pen. — snag-pyed ink-powder. — snag-ris rgyag-pa to paint over with ink. — 3. mig-gi snag-lpas Ph.?}

snag(s) = ma - gyen, relationship by the mother's side; snag-gi gyen-mtams id. Phb.; snag-dboin Lex. w.e.

snad-ba I. vb. 1. to emit light, to shine, to be bright; sna-ba byed-pa to fill with light, to enlighten, to illuminate, sgyur-ba to be filled with light, to be enlightened, e.g. by the light of wisdom Dzl.; sinn-tu mi-sna-ba mian-pa darkness entirely devoid of light Dzl. — 2. to be seen or perceived, to show one's self, to appear, e.g. blood appears on the floor Dzl.; (gyi) sna-ba tams-ciad Mil., gyi sna-ba gai byun Mil., gyi sna-bai jil Mil., sna-tsad Glr., every thing visible, all that is an object of sense, the external world; da-lta rgyu zig sna-ni now an opportunity shows itself Dzl.; dus mi snaia yain rsiu sna-ba ma-ciad-pa byuins although the body had become invisible, yet the voice continued to appear, to be heard Tar. 127, 11; it seems even to be capable of being extended to mental perceptions, the partic. being equivalent to imaginable; to have a certain appearance, to look (like), codd-pa lta as if it had been suddenly cut off Wd.; sna-mbas (to look) greyish Sg.; bral-du sna-ni it looks like sorcery Glr. (cf. brul); mi-sna-ba invisible, mi-sna-ba bar gyur-pa to disappear frq.; btain-mo-ruams mi sna-ba dan as their wives were not to be seen, were not present Dzl. vG, 17; mi-sna-ba bar byed-pa to make invisible, to efface the traces of a thing. — 3. = yod-pa Lex., sometimes in B., and in the col. language of certain districts; zor-ba sna: it is said, dictetur, Tar. 34, 4, and in a similar manner 33, 22; 34, 14; prob. also: to be in a certain condition, situation etc., C.: *dha-ta ghan nain - ghin yo-dham* how are you now? *dag peb zu nain* is the usual salutation in C., like our: good morning! or: how do you do? however, the literal sense of it seems to have been forgotten, as even educated Lamas seldom know how to write it correctly. The proper way of spelling it seems to be: pyay peb bzu snai, and the words hardly imply much more than those addressed to inferior people, viz. da leb soi well, so you are come! well, there you are! Cf. g-double.

II. sbst. (क्याकं, अग्रेढः etc ) 1. brightness, light, sna-ba yod-pa dus-su when there is light, broad day-light Thgy.; fig. dsu-kyi sna-ba the light of doctrine Dzl. — 2. an apparition, phantom, mi<main-pos ded-pa sna-ba byun-no there is an appearance as of being pursued by many people, i.e. a phantom of many pursuing people Thgr.; rmi-lam-gyi sna-ba-ruams Ming. — 3. physically: seeing, sight, bdag-rain-gi sna-ba ma dag-pa yin my faculty of vision, my sight, is dimmed Tar.; more frq. intellectually: view, opinion, sains-rgyud-kyi sna-ba-la ... yzigs-so, mi-nag-gi sna-ba-la ... mta-ni by the Buddhas he was looked upon as., by laymen as ... Glr.; thought,
idea, notion, conception, c. genit., dū tamś- cād rān-gi sams-khyi snān-ba yin all these things are only conceptions of your mind, your fancies Thrgr.; skyād-sūg-gi snān-ba bar Thrgr.; khyāgs-pai snān-ba 'byun Mil.; bker-sna'n ye-mē-pa gyar-to he was even without a thought of hunger Mil.; absolutely: *khyod-dā nān-va gā-ru ta'n so'n* W. where are your thoughts wandering? ēdā snān-ba agyur turn your mind to religion! Mil.; snān - ba gyar - ba (t'o, meocanvīr) change of heart, conversion (not to be con- founded with snān-bar gyar-ba v. above). snān-ba bdé-ba pleased, cheerful, happy Pth.; in some expressions it is equivalent to soul. Most of the significations mentioned sub 3 seem not to have been in use in the older language. — ērul-snān, ērul snān illusion, deception of the senses, deceit, error Mil., Glr., col. — yngiis-snān the arising of two ideas in the mind, yngiis-snān-gi rtog-pa hesitation, irresolution, wavering Mil.; mto' snān 1. the act of seeing, the sight, mto'n- snān-gi sprul-pa phantom, apparition, *ton-nān dé-mo* W. a sight beautiful to look at, *ton-nān sōg-po* of ugly appearance. 2. Ca.: manner or mode of viewing, point of view; yngiis-snān id. resp.; Pth.: yngiis - snān - la according to his (supernatural) intuition (with reference to a holy person). — tsor-snān the hearing, *tsor-nān-la nyān-po* W. delightful to hear, pleasing to the ear. — bar-snān v. bar. — ra'n - snān one's own thoughts, ideas Mil.; the own mind Glr.; ra'n-snān krul-pa an illusion of fancy Thrgr.; snāi-grāgs things seen and heard Mil. — snāi-ston Mil. pfq., prob. not 'empty show, delusive appearance' Sch., but: things (really) appearing and (yet) void, one of those frq. instances, where two words of opposite meaning are placed together, dbyer - mēd often being added, as a tertium quid (cf. Köpp. I, 598). — snāi - dāg (na'n - rtags, brtāg?!) Id. nāi-stag) col. the inward man, the heart, the soul, *na'n-dāg-la sām-pa sar son* W. a thought has risen in my soul; *na'n-dāg ēad son* now he has felt it in his inmost soul, this will have struck home to his heart W.; *na'n-la na'n-dāg ma ḷhūn* C. I have not heard it, perceived it, minded it; *na'n-dāg ma ḷhē* C., *ma ḷē* W., I was not heedful, I made a mistake! snān-ba-mtā-yās = od-dpam-mēd Amitabha, the fourth Dhyāni Buddha. — snān-me v. nari - me. — snān-tṣād v. above I., 2. — snān-tṣul 1. the outward appearance, of a landscape = scenery Mil.; 2. appearance opp. to essence, ynas-tṣul Was. (297). — snān - mdzād v. nām - par. — snān - sās thoughts, fancies (?); — snān-srīd (Sk. संस्कार) the visible, external world frq. — snān - yāl shining brightlo, brilliant; ēdā-kyi snān-yāl sgron-me the bright light of doctrine Pth. — snān-nor ral 'Drum Tar. 16 (?). snān-pa, pf. benad, imp. smod, to hurt, to harm, to injure, c. accus., lus snādnas being hurt in the body Dzl.; nai rta snad gro or 'on my horse might be hurt Mil.; snād-kyis dōgs - te afraid of hurting him Dzl.; of horned cattle: to butt Sch. snābs, resp. ñān, mucus, snivel, snot, snabs ņi - ba to blow one's nose, snabs-pyis pocket-handkerchief; snabs-lūg snotty nose, snotty fellow Sch.; snabs-tūd, prob. also dar-snābs Dom. = snabs; bè-snabs thick phlegm Cs.; snām-pa v. snom. snām-bu woolen cloth; the common sort is not dyed, very coarse, and loosely woven; snām-busšp-čan hairy cloth, napped cloth; snam-prūg, dūs-snām Mil., fine cloth; go-snām C. id.; snam-skhyār Lxx. a sort of loose mantle for priests Cs. — *nām-pa* W. trousers. — snam-yug, yug- snam a whole piece or roll of woolen cloth. snam rīs woolen cloth and cotton cloth Mil. snam-brāg (Ū: *im-bāg*) bosom, snam-lōgs, snam-yādzs resp. side. snar, termin. of sna; snar-blād Wdk. fol. 464 nose-band (?) pocket-handkerchief (?); snār - kya guide- rope for camels, passing through their nose. nar-tān n. of a monastery, Köpp. II. 256; n. of a philologist Gram. snār-po, snār-mo Cs. 1. of a white or light red colour (cf. skya-nār). — 2. long, oblong, cf. nār-mo.
snár-ba prob. the original form of benár-ba.

snár-ma n. of one of the lunar mansions, v. rgyu-skar 3.

snál-ba v. benál-ba.

snál-ma thread, silk-thread, woolen thread etc.; knitting - yarn, or yarn used for other purposes; also for wax, abb-yarn.

snim-pa, pf. and fut. bsnun, 1. to prick Lt.; to stick or prick into, e.g. a stick into the ground Mil., mūsion a weapon Lex. — 2. to suckle (cf. nú-ba, nú-pa), nú-ma or nú-οο snim-pa Phh., Lt., id. — 3. to multiply Wk. — ynad snim-pa Lex. w.e., Sch.: to excavate the interior, to get or penetrate into the inside(?).

snù-pa, pf. bsnunb, fut. bsnub, imp. snub(s) vb.a to nù-pa, to cause to perish; gen. fig. to suppress, abolish, abrogate, annul, destroy, annihilate, a religion, a custom etc.

snim-(pa Sg., -po Cs.), 1. fat, grease, any greasy substance, sním-yis skūdp- pa to grease, to smear; in C. esp. oil (W. *mār-nag*); snim-zād-kyi már-me a lamp, the oil of which is consumed; also fig., snum being added pleon., e.g. Mng.: lus-zûns snum-zād, and parallel to it: lue-zûns zad Lt.; rlan-snim raw fat, žun-snim melted fat Cs.; sol-snûm cart-grease, composed of pulverized charcoal and fat Glr. — 2. fig. of luxurious grass or pasture, ri sním-pa a hill clothed with luxuriant pastures C. (cf. rug-ţe); snim-la jâm-pa luxurious and soft Mil. — snim-kön a little bowl for oil etc. — snim-kir a kind of pastry baked in suet. — snum-glég, W. *num-ľág*, a wooden tablet, blackened, greased, and streaked with ashes, used for writing upon with a wood-pencil, thus serving for a slate. — snim-can, snim-bčas, snim-lidan fat, oily, greasy. — snim-drî a smell of fat. — snim-nag oil Kun. — snim-rtsi a greasy liquid, oil etc.; greasy, oily C. snium-pa vb. = snim-pa 1.

snúr-ba, pf. and fut. bsnur, vb.a to nûr-ba, 1. to put or move out of its place, to remove, to shift W.; to move or draw towards one's self Cs., so mdin'-du snúr-ba Zam. is explained by gém-pa. — 2. Sch.: to cut into pieces, to fracture, to crush, žib-mor into small pieces (to reduce), to powder; so it seems to be frq. used in Lt., though one Lex. explains it by gás-pa (scarcely corr.). — 3. Cs. to bring near — to shorten, dus a term, a space of time. Cf. brnú(r)-ba Lex.

sné(-mo) 1. extremity, end, snál-mai Lex., of a thread, fág-sne the end of a rope Sch.; hem, seam, né-mo *ltib-cē* W. to fold down and sew the edge of a piece of cloth, to hem; *né-mo gyâb-cē* W. to trim with cord or lace. sne-fâr to warp, to get twisted Sch. — 2. sne-rgöd, sne-dmâr, sne-tsöd, món-sne, sneu, names of plants.

snó - ba Čs. = snûr - ba, to reduce to small pieces, to crumble.

snod 1. sbst. (ভবন) 1. vessel, snod-spyād id., Lex. and col. frq.; yser-snôd a gold vessel; yye-snôd a vessel for meal or flour; ēu-snôd water-pot, pitcher; bu-snôd uterus, womb, Lt. and col.; snôd-kyi ka mouth of a vessel, snôd-kyi žabs bottom or foot of a vessel, stem of a glass. — 2. in anatomy: snôd drug (the six vessels) are: gall-bladder, stomach, the small and the large intestine, urinary bladder and spermatic vessels (in the female: uterus); don-snôd, the six vessels and the five don together, v. don 5. — 3. with reference to religion v. sde, compounds. — 4. fig. 1. in ascetic language denoting man, as far as he is susceptible of higher and divine things; so already in Dzl. a man is called snôd yôis-su dâg-pa a very pure and holy vessel; snôd-ldàin slob-ma a disciple eager to be instructed Mil.; snôd-du rûi-ba one fit for, worthy of (instruction); snôd-du mîd-pa unfit, insusceptible, rude, vulgar; śes-par lêgs-pa snôd mšog, śes-legs bsgrûb-pai snôd
mōg a most perfect vessel of religion (most susceptible of etc.) Thg.; snod ma yin in-susceptible of religion Thg., Tar. — 2. in metaphysics: pīy-snod the external world, or rather inanimate nature, pīy-snod-byi jīg-rten Glr. and elsewh. freq., opp. to naib-bud, viz. the sentient beings composing it; so Mil.; Sch.: matter and spirit. — II. v. snād-pa.

snōn rest, remainder(?) DzI. 4, 4, Sch.

snōn-pa, pf. and fut. benan, 1. to add, superadd, increase, augment, *la nān-ce* W. to add to the wages, to raise the wages; *ja tā-bīg nan sal* W. please give me some more tea! ynyis benān-te two being added to them, (their number) increasing by two Mil.; mōn-du snōn-pa to augment by a great number freq. — nōn-ka, or nōn-ka W., increase, growth, augmentation, and in a special sense: aglo, premium; snōn-ma, benān-ma, id.; *puui-nōn* W., *gyab-nōn* C., dmag - tūgs snōn - ma reinforcements, auxiliary troops. — 2. to add up, sum up Wdk.

snōb-zog-can (spelling?) curious, inquisitive, *nob-zog tō-ce* W. to pry into, to ferret.

snōm-pa I. also snōm-pa, pf. benums, fut. benam, imp snōm(s); and snāmpa, pf. benams, fut. benam, imp. snōm(s),

1. to smell, to perceive by the nose (cf. mnām-pa), mas dri-hams mnāms-pa to perceive scents by the nose Stg.; *da num* W. there, smell at that! *zi nūm-te qūl-čē* W. to go about smelling and prying; *na čiān mi num* W. I do not smell anything.

2. to grope, *myun-nag-la nom-ne čin = nag-zug-la nōm-zin soi* C., v. nag-zug.

II. pf. benams, fut. benam, W. *nam-čē*, resp. for bēn-pa, dzīn-pa, tūgs-pa, čān-ba, to take, relics from a sepulchre Glr.; to seize, to take up, the alms-bowl DzI.; to hold, a stick Mil.; to put on, a sacred garment; *nam yin-na* W. would you please (to take), would you like (to have a cup of tea etc.)?

brnāb-sems brnāb-semS Cs.: covetousness, selfishness; Thg.: bdāg-zi-la brnāb-semS predilection for one's own things, yūn-zi-la brnāb-semS desire for things
belonging to others; W.: *zá-nab-tan* greedy, ravenous; *nór-nab-tan* greedy of gain or money, covetous.

brane-ø, brnú-ø, brnúr-ø Lexx.; Cs. to draw to, to attract, (Sch. also: 'to remove a thing from its place?'), prob. another form for snár-ø.

brane-ø to hide, conceal, Lexx.

bsná-ø v. rnán-ø.

bsnád-ø v. snád-ø.

bsnán-ø v. snón-ø.


pa, an affix, or so-called article, the same as ba (q.v.) which, when attached to the roots of verbs, gives them the signification of nouns, or, in other words is the sign of the infinitive and the participle; in the language of common life, however, it is frq. used for the finite tense, and for par; affixed to the names of things, it denotes the person that deals with the thing (rtá-ø horseman, ċú-ø water-carrier); combined with names of places, it designates the inhabitant (bod-ø inhabitant of Tibet); with numerals, it either forms the ordinal number (mnyig-ø the second), or it implies a counting, measuring, containing (bu-mo ló-mnyig-ø a girl counting two years, i.e. a girl of two years; kru-gán-ø measuring one cubit; süm-du-ø containing thirty viz. letters, like the Tibetan alphabet); frq. it has no particular signification (rked-ø etc. etc.), or it serves to distinguish different meanings (rkaím narrow, rki-ø foot) or dialects (ká-ø B., *ka* W. snow); pa dān with a verb, v. dān 4; in certain expressions it stands, it would seem, incorr. inst. of pai: psó-ø rig-ø science of medicine, grü-pø tus structure of the body, dám-ø čos holy doctrine (of Buddha).

pa-ta W. cross, St. Andrew’s cross (thus X).

pa-té v. pa-til.

pa-to a medicinal herb Wāñi.

pa-té, more corr. pa-tra (also pa-ta Pth.) Ŝek., cup, basin, bowl (esp. for sacrifices); beggar’s bowl = lhuÆ-bzed.

pa-ø Ŝek. = tañ-ka Tar. 112, 6; in Bhotan 1 rupee Ŝchr.; in W. (also *pé-ø*) a copper-coin = Paisa, esp. of foreign coinedage.

pa-ni Hind. पाणि, water Lt.

pa-ben a strip of wood, ledge, border (?) W.

pa(-wa)-sáis 1. the planet Venus. — 2. Friday.
pa-yag-pa a medicinal herb = smug-chun Med.

pa-yu salt Bal.


pa-ra-ka W. cross (a straight one +).

pa-rain (spelling doubtful, at any rate not pa-rain) n. of a mountain pass, 19,000 feet high, between Ladak and Spiti.

pä-ri W., pä-ru C., B. 1. box, cylindrical or oval, high or flat, of wood or metal. — 2. pä-ru, also pä-tra Sch. — 3. v. ba-ru.

pa-si Sch. ‘a teacher’; Lex.: n. of a Tibetan priest that went to China.

pa-sanis v. pa-tea-sanis.

pag, pág-bu Bal., pág-gu Dzl., pau W., pág Gmr., pau Wnm.: brick; pág-gu byed-pa Dzl.; pib-pag roof-tile Cs.; wá-pag gutter-tile Cs.; rdzé-pag, só-pag Gmr. burnt-brick Cs.; sá-pag Gmr. unburnt-brick Cs.; pag(-bu) - mkhan mason Cs.; pag-tsaig brick-wall Cs.; *pag-tsiW a row or layer of bricks; frq. used as a measure = a small span, *ka.pag-tsiW.nyis.yod the snow is as deep as two layers of bricks.

Not quite plain is the etymology of *og-pag, Lex.: ská-rga-kyi rgyan, Sch.: a girdle ornamented with glass beads; and of pag-por Sch. cup or vessel with a lid. a pag-por Sch. for building houses.

paö-pa, Mil. also -po (cf. lpaö)

1. skin, hide; su-ba to skin, acc. to Schr. also merely to fret the skin; pas-pai gos skin or fur - clothing S. g. — 2. foreskin, when the connection of words does not admit of a misconception, Mbg. — 3. skin or peel of fruit, the bark of trees, also pags-sin, and xin-pags; *pag-fag* C. bark-cord, match-cord; pags-ču anasarca, skin-dropsy; pags-ču - zugs affected with this disease.

pa-n, pa-n, resp. sku-pa n, 1. the
representations of loto, sun and moon. — pad-ma-pa-ni loto-bearer, name of Awa-lokiteswara, Köpp. II, 23. — Pad-ma-ḥyūn ynaś, Skr. P. Sambhava, also: U-ṛgyan-pōd-ma, one of the most famous divines and holy magicians, in the 8th century, from Urgyén (Skt. Udayana) i.e. Kabul, who acc. to his own declaration (v. the fantastic legend concerning him), entitled: pad-ma tāni-yig was greater than Buddha himself, v. Köpp. II, 68. — pad-ma-ra-ga &k.; ruby. — pa-rta a medicinal herb &(-ρt?). — pan-di-ta Skt., Pandit, Indian scholar or linguist; pan-čen great Pandit; pan-čen rin-poče, Bog-dO (Mongolian) rin-chen, title of the second Buddhist pope, residing at Tashilunpo, Köpp. II, 121. — pan-za Pandit-cap.

par-pōn (also pan-pun?) not considered perfect in dignity, as for instance the Lamas in Lh., that are married; yet cf. ban-bdn. ut.?&k.;A(%. — par I. form, mould, blugs-par casting-mould; rdēu-par bullet-mould; blugs-par, as well as śiā-par, printing form, a stereotype plate cut in wood; par rkō-ba to cut types; rgyāb-pa, par-du ḍeb-pa, to print, to stamp; par (-yig) bri-ba to write the exemplar or manuscript for printing. — par-rko-pa, par-rko-mkhan, cutter of types. — pār-kaṇ printing-office. — par-rgyāb print, *par-rgyāb tsgaḥ-se* W. like a print or impression. — par-snāg printing-ink. — par-pa printer Cs. — par-dpon fore-man of a printing-office. — par-ma a printed work, book; "di pār-ma yai yod" this is also to be had printed. — par-yog a printer’s man, assistant. — par-sog printing-paper. — par-yi = par.

II. v. pār-ma. — III. termin. of pa, also sign of the adverb; combined with verbs, it represents the supine, or adversative sentences, commencing with whilst, so that; mi byed-par without doing.

par-tān Lex., a hairy carpet Sch.

par-pa-ta n. of an official plant Med.

par brush, pencil; byaṅ-pīr large brush, for house painting; bēdd-pir small
brush or pencil for artistic painting, Chinese writing; *pir-togs*(pa) painter Cs. — *pir-don* receptacle or case for brushes. — *pir-snu* pencil-hair. — *pir-nyüg* W. = bead-pir; also for lead-pencil. — *pir-sin* pencil-stick.

*pir-ba* (spelling?) to crush, to grind (to powder) = mnyed-pa Ld.

*pil-tse* Ld. sieve.

*pe-mo* v. *pis-mo*.

*pipal*, acc. to Cs. Sek., yet not to be found in Laxx., the wild fig-tree, Hindi: pipal.

*pu* num. figure for 73.

*pü-ti* milfoil, (millefolium), yarrow; Lh.

*pü-tri* (Sek. पुत्र, daughter), a common female name (perh. *bu-krid*.)

*püs-ti*, Glr. = pü-ti, book (perh. formed out of *püs-tak*).

*Pu-na-kā* town in Bhotan.

*pü-byi* v. *spü-byi*.

*pü-te*, pü-se, a little rat-like animal, v. bra and zlum; *pu-te-del* prob. = *pu-del-te*.

*pu-te* husks of barley W.; Cs. bran.

*Pu-rānis* Mil., a district in Mja-ris.

*pu-ri* tube, any thing tubular and hollow, box of tin or wood, pence etc.; also = *don-po* the Tibetan shuttle; *pu-ri méd-kan* W. full, solid, not hollow, cf. pü-ri.

*pu-ru-lā* Sek. man; soul = skyeś-bu.

*pu-lii-ga* Cs.: Sek. masculine gender.

*pu-lu* hut, built of stones, like those of the alpine herdsmen W., (T. rdzi-skyor); kyi-pul dog-kennel.

*pu-lu* fence, Laxx. = mda-yab and lin-kan.

*pu-del-tse* a medicinal herb Med.

*po* 1. sign of nouns, in like manner particularly designates con-
creta nouns and the masculine gender, frq.,
in contradistinction to abstract nouns with
-pa or -ba, and to feminines with -mo;
connected with a numeral, it supplies the
definite article: lñá-po the five (just mentioned);
yñís-po the two, both, = yñís-ka.
— 2. num. figure: 133.

po-ta-la (Ssk. नौन ship, to receive, hence: harbour, port; Tib. gru-dzin) 1. ancient n. of Tatta, a town
not far from the mouth of the Indus. — 2. n. of a three-peaked hill near Lhasa,
with the palace of the old kings of Tibet, now the seat of the Dalai Lama. (The
spelling 'Buddha-la' arises from an erroneous etymological hypothesis, and the
fact of its being found even in Huc's writings may be attributed merely to a thoughtless
adherence to what had become a custom; v. Köpp. II, 340.)

pö-ti (acc. to one Lex. a corruption of pu-sta-ka, for which also the form
pu-sti seems to speak) = glebs-bam, book
(of loose leaves).

po-tum Sik. large wasp.

po-tó C. bullock.

po-tóg v. mto-po-tóg.

po-la the well-known Turkish mess
of pilaw, Hind. pulao, rice boiled with fowl; in Ld. however sweet rice, prepared
with butter, sugar, and 'stewing'; fig. bsám-blo po-la byéd-pa to concoct and deal in
plans and plots.

po-lo(n)-dün n. of the mountains bordering on China Ld.-Gr. Sch. 21, a (where in the translation
the word has not been recognized as being
a proper name).

pog-pör censer, perfuming-pan.

posição ta v. pugs-ta.

pod, pon, pón-to v. pod, pón, pón-to.

pod C. castrated ram.
dpag - ša'dād mile, acc. to Cs. = 4000 fathoms, hence a geographical mile; yet there are mentioned dpag-čen and dpag-čaṅ, the latter = 500 fathoms. The word seems altogether to belong more to the phantastic mythical literature, than to common life; so at least in W.

dpag-pa v. dpgo-pa.

dpag-ye'nis the bustle or tumult of a festival Ld.

dpag-bram-ta'n n. of a fabulous tree, that grants every wish; acc. to Pth. = tsan-dan-brut-ghi smyn-po. v. 1. 2.

dpa'n-po witness, both the deponent, and the evidence deposited. Fully authenticated are as yet only: lha dpān-du dzug-pa to call a deity for a witness in taking an oath, to appeal to Glr.; also: dpān byed-pa to bear witness, to attest, v. mna. More conjectural are the meanings of: blo-sëms dpān-du jøg-pa Glr., or rān-sëms dpān-du dzug-pa Mil., to be sincere, to be conscious of speaking the truth; dpān-du gjur-ba to be witness of, to see, to know (cf. spyān-du gjur-ba); bdun-dpān Lās. as explanation of cebki, witness or proof for the truth of a thing; *pān-po lög-pa zër-īces* W. to give false evidence (Schr. rdzun-dpān). — mi-dpān (Ld. *mir-pa'n*) W., is used as syn. to dpān-po (also Schr.), 1. witness. 2. defender, advocate; mi-dpān (or dpān-po) byed-pa c. genit. or dat., to defend in a court of justice; (dpān-pos dpān-ba Sch. seems to be unknown and doubtful).

dpa's height; dpās-su in height Samb.; dpās-mtö Lex. high, cf. dpās. — dpās-ša'dād great heat Schr. (?).

dpa-bā v. dpōr-bā.

dpal Lk. 1. glory, splendour, magnificence, abundance; dpal reg-pa med-pa unattainable glory Glr.; yon-tan dū-mai dpal splendour of numerous accomplishments; skyed-pa dpal-la lois-spyod-pa enjoying the utmost happiness Glr.; frq. as an epithet, or part of the names of deities, e.g. dpal-cben ḍer-ru-ka, and esp. dpal-(ldan)hā-mo, dpal-cben-mo, Durga Uma, Kāli, the much adored spouse of Siva; dpad-dgi dpal the fulness of all that can be desired Glr.; dpal-gyi dēm-bu, திருத்து 1. sandal-wood. 2. Cs. a kind of syrup, prepared of baś-śīṇ, used as a purgative. — 2. wealth, abundance, Glr. and elsewh. — 3. welfare, happiness, blessing, grā-bai of creatures Mil. and elsewh.; kāng-gyi dpal-du gjur-ba or śār-ba to be (become) the salvation, the saviour of all beings Glr. and elsewh.; dpal skyed-pa, yān-gyi, rān-gi dpal to work for the elevation of others or for one's own. — 4. nobility, dpal-gyi yānāi-ba privilege of nobility; dpal-gyi yānāi-lög diploma of nobility, dpal-gyi yānāi-lög-pa one having a diploma of nobility Cs. — dpal-kṛaḍ Dzl. = dpal 1. — dpal-rūig majesty, full glory Sch. — dpal-dān a man's name (very common). — dpal-pō an illustrious man, dpal-mo an illustrious woman Cs. — dpal (-g)ī -bēu is said to denote the figure Glr. — dpal-bēu glow - worm Sch. — dpal-byōr 1. glory, wealth, magnificence, as a man's possession. 2. W. strawberry; 3. a man's name (very common).
with sleeves Cs.; dpun-pa-bcöt the part of a woman's dress covering the chest Zam.; Sch.: dpun-bcöt-ras.

dpe, Ld. 'spe', 1. pattern, model, dé-la dpe Glr., or de dper byás-nas Zam., taking this for a pattern; rgya-yul-nas rtis-skyi dpe blains it was from China that mathematics were learned Glr.; ... pai dpe mi áuy there are no patterns for ... Glr.; dpe ös ltar with what to be compared? according to what analogy? Thgy.; similitude, parable, example, mtiün-pai dpe an example that may be followed, a good example; bzol-pa dpe an example to the contrary, a warning example Thgy.; 'pe zás-po, and ném-pe pe,* as well as "yár-la and már-la žag-pe-pe, or mar-pe" C. id.; dpe stömn-pa to teach or to prove by examples; hence the participle, used substantially, serves as an epithet of the Sautrantikas, was. (112); dpe bsdad-pa, dpe bdag-pa = dpe stömn-pa; dper rjöd-pa to set up for a parable or comparison; dpér-na, in later times also dpe - ni, dpe byed-na Mil., 'pe gyab-na* W., 1. (in order) to quote an example, by way of a comparison, just as if, followed by žin-du or ltar, very frq.; 2. like our 'for instance', e.g., before enumerations, where in the older writings gen. dki-lta-ste is used; dper ñö-pa Cs. what may be compared, dper mi ñö-pa not to be compared; occasionally also: worthy or not worthy of imitation; ká-dpe, yéam-dpe proverb, adage Cs.; drá-dpe allegory, parable S.g.; mä-dpe W., Ld. "mä-spe", Lh. *mär-pe", pattern, (writing-) copy (cf. also mä-dpe and bü-dpe below). — 2. symmetry, harmony, beauty, (in certain phrases). — 3. book, krim bsgag-kyi dpe the book of the eight commandments Dzl.; ká-dpe, ka-kái dpe a bc-book, primer; yig-dpe resp. for dpe, if used by a Lama (cf. yig-mgur); mä-dpe, bü-dpe original and copy of a book Cs.; yig-nag dpe a real book, not of a fig. meaning, as the book of nature, Mil.; dpe rtsömn-pa to write, to compose, bšu-ba to copy a book; dögs-pa, stömn-pa to bind, to stitch a book.


dpé-sgra (?), *(s)pé-ra* W., speech, for ytam; *(s)pé-ra zér-če(s), tân-če(s)*, to speak, to talk; ia-zug *(s)pé-ra ma tañi do not say so! *(s)pé-ra zér-če(s) med-kän soñ he became speechless (with terror etc.).

dper-na v. sub dpe.

dpö-ga, pfl. dpags, fut. dpag, 1. to measure, to proportion, to fix, yön- tugal če-chin-la (to proportion) the dose to the size Lt.; ... kyi bsdad-las after the measure of ..., Lt.; naad-stöbs-la according to the violence of the disease Lt.; dpag (tu) méö (pa), less frq. dpag-brd, dpag-ya, immensely large, very much; tugs dpag-méd infinite grace, mdsad-pa to show Dzl. — 2. to outweigh, to counterbalance, lois-spyod tams-csöd-kyis mi dpö-pa not to be counterbalanced by all the wealth ... Tar. — 3. to weigh, to judge, to prove, rjes-su dpö-ga to examine Tar.; rjes-dpög Zam.चनुम, inference, conclusion.

dpön-po master, lord, over men (generally); (cf. bdag-po owner) master, over working-men, overseer, foreman, leader, grá-pai dpön-po, director, =
"gö-dpon; *dpón-po-la čag þul dug žu zer, tug-srō ma kyod, na yön-loom medi" W. make your master my compliment, and he should not take it amiss that I had no time to come; krim-dpon 1. prop.: superior judge, lord chief-justice. 2. now: high officer of state, prefect, = mi-dpón; mkar-dpón commander of a fortress; ārāg-dpon general Ma.; gö-dpon v. go; brygy-dpon centurion, captain; bere-dpon corporal; zibs-dpon master of the horse, equerry; rje-dpon = rje; rtā-pa-dpon (sic) (cf. pa extr.) general of cavalry Glr.; stēgs-dpon (? v. stēgs; ston-dpon leader of a thousand (seems to be no longer in use); dēd-dpon sea-captain; mad-dpon is said to be in C. the modern word for general, and dēga-dpon the same as stōn-dpon; however v. stēgs; ldān-dpon v. ldān; spyi-dpon governor general Čs.; mi-dpon prefect; rtsig-dpon master-mason; rdzo-dpon = mkar-dpon; yûl-dpon prefect of a district Wās.; ri - dpon something like colonel; šīn-dpon master-carpenter; slob-dpon teacher, frq., also title of the higher and more learned Lamas, corresponding, as it were, to M.A., master of arts; ysol-dpon head-cook, butler. — dpón - mo fem., nāi dpón - mo yin she is my mistress Glr. — dpón-yod standing under a master or mistress. — dpôn-mêd standing under a master or mistress and servants, frq. — kōn - jo dpon - gyôt (princess) kōn-jo and her suite Glr. — dpōntāñi physician Schr. and Sch. — dpōn-yig secretary Schr. — dpōn-slob 1. inst. of dpōn-po dañ slob-ma Ma. and elsewhere. 2. title of the four independent rulers in Bhotan, the 'Penlow' of English news-papers, acc. to the pronunciation of *pēm-loh, pēn-lo*.

dpôr-ba, pf. and fut. dparr, to dictate, čs.: "por-tsôm (jhe')-pa* C. id. dpya tax, duty, tribute, būl-ba to pay, Dzl., bébs-pa to impose Tar. 21, 11; dpya - kral id., roŋyāl-poi dpya-kral Lex.; likewise dpya-tāñi Čs.

dpyān-ba, dpān-ba, to suspend, to make hang down, prop. vb. a. to dpyn-ba, with pf. dpānais and dpānais, imp. dpānais, Sch. dpānais, but also vb. n., to rock, to pitch (of a ship) Pth.; dpyān-la yōn-ba trs. Thgy.; "gryō-čan"*, perh. more corr. "kpyg-čan", also *pēl-čan* C. ēdān-chair, palanquin; dpyān-tāg, dpyān-tāg, cord or rope, by which a thing is suspended, e.g. a plummets, a bucket, a miner; hence fig. tugs-rēs dpyān-tāg yōd-pa Thgr.; ṭs-smod dañ dpyān-tāg sbā-pa to hide the bucket together with the rope Schr.; a rope-swing, dpyān-tāg rtṣād-pa to swing (one's self); dpānais, dpānais-pai ḫan, hanging ornaments, dar-dpānais silk ornaments Sg.

dpyād 1. v. dpyād-pa. — 2. Sty.: an instrument to open the mouth by force; perh. also in a more general sense: crow-bar (?); dpyād-pa v. dpyād-pa.
dpyās-po offence, fault, blame Čs.; dpyās-čan faulty, blamable; dpyās-mēd faultless, blameless Čs.; dpyās dōg-pa to blame Tar.; cf. ḫyā-ba.
dpyī (Čs. also ḫpy) W. "(?s)pa* hip; ḫpyī-mgō Čs., ḫpyī-zūr, ḫpyī-rīs, hip-bone; ḫpyī-ṛig socket of the hip-bone, perh. also vulg. = hip.
dpyāḥ (cf. Phonetic Table), spring, also adv. in spring Dzl.; cf. also dw 4; dpyād-ka, *pīd-ko* W., id., also Glr.; dpyād-zla month of spring.
dpyīs, dpyīs ḫyīn-pa Sch.: to come to the last, to arrive at the end; deī rig-pa, di dpyīs ḫyīn-pa suṣ kyaṣ mi ḫes dgoṅs-nas Schf.: as he reflected, that no body would thoroughly understand his arguments.
dpyōn-ba, perh. primitive form of dpyān-ba.
dpyād-ba to change Sch.
suspects Gmr.; say dpyad bzhin-bar skes-pa to favourably Gmr.; "rin cd-ad-cle" (gen. written bcd-ad-cle, cf. bcd-pa extr.) W. to tax, to estimate; goin-tan dpyad-khis (or -pas) mi cd Glr. v. cd-pa 2; esp. in medicine: sman-pas... dpyad byis-te... zes dpyad byis - so the physician having tried, tried thus, (pronounced the following as the result of his examination) Dzl. 777, 12; sman-dpyad byed-pa to treat medically, dpyad ma-la bya then the mother (not the child) must be placed under medical treatment Lt.; bris-khis btsun-moi sman-dpyad byed-pa to cure (the illness of) the queen with rice Dzl.; sman-dpyad-la mkis-pa is to be skilled in medical science Dzl.; ca-byed dpyad-khis ynas instrumental therapeutics i.e. surgery S.g.; rtag-dpyod, brtag-dpyad, examination; rtag-dpyod rab-tu ydo-bo to examine very closely Pth.; rtag-dpyod ton examine! Mil.; bzani-dpyad examining the worth of a thing. - dpyod -pa -pa, and npyod-pa-pa, Skt. विनयांक, an Indian sect of philosophers (the former of the two spellings seems to be more correct).

**dpral-ba** (resp. ydanas Cs.), *tala-wa*, Ld. *srdal-va*, forehead, dpral-ba mdan an arrow sticking in the forehead Gmr.; dpral-bai mig bzin-tu 'like the eye of the countenance', to designate something highly valued (as the scriptural 'apple of the eye'); dpral-bai ygo-sc-khi td dravi-na just before one in front Wda.; fig. *tal-wa man-pa* W. unlucky; a luckless person.

**dprul-dprul** (or *purl-purl?): *tul-tul-la thon wa* C. to hang one's self.


**spa** 1. v. dpa. - 2. also sha, cane (seems to be distinguished from smyag - ma more in a popular and practical way, than scientifically); spa-skir hoop of a cask Schr.; spa-kar Mil., spa-lcay Mil., spa-bir Pth., spa-dbyig Lz., walking-cane; spa-glin cane-flute Sch.; spa-til lunt, match, v. patil; spa-doni or -ldon little cask, made of bamboo, prob. = gur-gar don-mo; *pa-ba* C., W. torch; *spa-dmyag* or *smyag*, cane Cs.; pa-shin Skt. strong bamboo sticks.

**spa-ma** 1. juniper, Juniperus squamosa, and some other small species; cf. sng-pa. - 2. cypress Skt.

**spa-pa** 1. v. spog-pa. - 2. *kal-pag pag-te* W. to smack (in eating). - 3. C., W. to dip, e.g. meat into the gravy; cf. the following.

**spaug**, resp. skya-rum, 1. C. = zan (*=Ko-lag, pach-ku* Ld.), pap, esp. made of tea and 'tsampa.' - 2. W. = *kari-g* C.), sauce, gravy, for dipping in (sops);

*dam-pag* W. mire, sludge. - 3. food, dish, mess; W., C. "pag na so-so".

**spa**, I. also *spani-po*, 1. turf, green-sward, meadow, mdin-na spain-po mtag bkra in front a flowery meadow-ground Mil. - 2. moss, also *spa* Cs. - 3. bog, spa-skon 1. p.n. ('turf-ditch'), a large valley, with a lake in it, on the frontier of Ladak and Rudog. 2. *spa-skon* ygos-rgya-pa n. of an ancient work on religion Gmr.; spa-rgyan a medicinal herb Med.; *spa* -can covered with turf; spa-ru green mud Sch.; spa-bons grassy country; spa-tan a plain covered with verdure; spa-spis Waldheimia tridactylites, a pretty, very aromatic composite, growing on the higher alps; spa-bog piece of turf, sod; spa-ma Med.

**spa**, blue vitriol; spa-rtse S.g. (f); spa-bon verdigris Sch.; spa-ri a grassy hill Mil.; spa-yedn a mountain-meadow Mil.


**spa** spai-ba v. spa-ba.

**spa** spain, sometimes inst. of dpain.

**spad** spad, only in pa-spad father and children; cf. the more frq. ma-smad, Lex.

**spa** spa-spain brothers, relatives Cs.
I.

spar-ka, spar-ka bryad the pah kwah, or eight diagrams of Chinese science, etc.

II.

spar-ba I. sbst., also spar-mo (Ld. *wdr-mo*, acc. to the spelling sbarmo) 1. the grasping hand, paw, claw, sprain-poi spar-mor spa-dbyug spar he puts the staff into the beggar's grasp (hand) Lexx.; *wdr-mo gyab-cé* W., spár-mos brí-pa to clutch, to scratch; spár-mos dbe-pa Cs., spar byed-pa Sch., to seize with the hand, the paw, or the claws; ydon tams-bád spar-sád rgya-pa Pth. to scratch the whole face ('combing it with the claws'); *sbarmo* C. rail, for taking hold of; spar-mo byed-pa, bsdám-pa to open, to close the hand Cs. — 2. as a measure: as much as may be grasped with the hand, a handful (of wood, grass, earth etc.), *(s)pcir-ra one handful, *(s)pcir-ra gun fuls etc. of wood, grass, earth etc.), *(s)pcir-ra may be grasped with the hand, yiob byed is singed off Sch., 8,- yag-dspu, 8, bd-spu the little hairs of the skin, bd-spu the little hairs of the skin, brtse Sch., *se-zin* W., a shuddering of fear comes over (me, him etc.); tams-ódd spu-zin byed-ódd Pit.; byad spus keins-pa with a face all hairy Glr.; spus káin-bu passage of perspiration, pore Dzl.; spu myog-ma tsám-gyi gyódt-pa for taking hold of; spar-kā, spar-tā hairy, carded (cloth). — spu-méed hairless. — spu-ytsan-ma v. spus. — spu-hrig short-haired Sch.

Comp. spū-kā colour of horses and other hairy animals. — spū - gøi razor; also allegorically, as a title of books. 2. knife C. — spū - čan hairy. — spū - čim (?) false hair Sch. — spū - ja v. ja. — spū - byi nág-po, spu-nág also pu - byi, sable (furred animal) Sch. — spū - ma hairy, carded (cloth). — spu-méed hairless. — spu-ytsan-ma v. spus. — spu-hrig short-haired Sch.

spu-ráins G. v. pu-ráins.

spug Lexx. n. of a precious stone C.

spu heap, col. also for pðn-po; spùnb-pa pf. and imp. -spuins to heap, accumulate, pile up (coals etc.); rin - tén spuins-pa a heap of precious stones Glr.

spùd-po to decorate; rgya-gyis Lex. (cf. spus).

spun 1. children of the same parents, brothers, sisters, kō-mo-cág spun yngis we (his) two sisters Dzl. 230, 17; nèd spun yngun we three brothers Ghr.; kyed bá-mo spun bia-po you five sisters Mil.; pleon. bu spun yngun Tar.; spun yádn-nmains his other (six) elder brothers Tar.; spun-yèb dear brother! Chr. P. — ād-spun, brothers and sisters of the same father; mà -spun of the same mother; spéng-zla, (s)pun-da, or -la 1. = spun; 2. in C. it is said to be used also for attorney, advocate; spün-ma sister, as a more particular designation of the sex. — 2. in a wider sense: cousins, brothers- or sisters-in-law; gúgs-spun mate, conrade; dás-spun a brother of a religious order; ād-spun, ās-spun, several neighbours or inhabitants of a village, that have a common Lha, and thus have become "mpa ñig-ñig", members of the same family; this common tie entails on them the duty,
whenever a death takes place, of caring for the cremation of the dead body (cf. čos-spün) Mil. and elsewh.; mdza-spün friend Cs. — 3. woft, woof in weaving.


spūb-pa, pf. spubs, vb. a. to būb-pa to turn upside down.

sptur, pur, also sku-sptur, resp. for rdo, dead body, corpse, spur-skye-pa C. to burn a dead body; spur-skun house for keeping dead bodies, or rather, in most cases, the place of cremation; spur-yam or yrm coffin; spur-ljul ashes of a dead body; spur-skur the salt for preparing a dead body; spur-8iri wood for burning a corpse.

sytir-ba, vb. a. to &r-ba, to make fly, to scare up, to let fly; dus syzir-ba to pass time quickly Cs.; stoti-spyir exaggeration, bombast Cs.


spus, spiu, turret, on a castle or gate W., (C. lde). High towers or steeples are seldom met with in Tibetan architecture; "peu gya-dan rin-mo", mkar or rān-pa dgyo-togy are the terms denoting such.

spug-si Cs.: n. of part of a cart.

spen-tog, ornament, finery.

spūn-pa, yza-spūn-pa 1. the planet Saturn; the proper meaning is said to be a bough, hence the name is somewhat resembling that implement Wdk. — 2. Saturday.

spūn-ma, spūn-si Cs. n. of a tree, prob. tamarisk; spūn-bdubs a parapet, formed of the stems of tamarisk and raised on the roofs of monasteries.
spods gain, profit, ke-spods id.; spods byed - pa to make profit, to gain money; tson-spods byed-pa to gain money by traffic Dzl.; tson-spods-la gró-ba Dzl.; skyed-spods interest (of money); spods - su yöón-ba to give money on interest Cs.; *mi-pog lém-pa* Cs. to demand a tax from emigrants or travellers.

spóí-ba, spán-ba, pf. spánis, fut. spañi, imp. spoñ(s), (Ssk. ४४२) 1. to give up, to declare off, bdag dañ bdag - gir Sambh. to give one's self up and all that one has; sman-dpyöad mi byéd-pa spóí-na if he gives (the patient) over without even attempting a cure Dzl. स०, 1; to renounce (all pleasures) frq.; *kódruru spañ mi pód* he cannot give up Kotgur (his former residence) or forget it; without an object: yón-su spóí-ba (partic.) they (the Bodhisattvas) who entirely renounce Thgy.; to shun, avoid, abstain from (faults, sins, certain food) frq.; to reject =dórb-a: bde-sdág-la spañ-blán med between happiness and unhappiness there was no need to choose (sc. because only bliss prevailed) Glr.; spóí-blán, _dzin-pa_ xig-pa the cessation of every inclination and disinclination, or also, of every interest in choosing or rejecting. — 2. to throw off, to drop, a letter, yi-yi-tseg (to omit) the dot after a syllable Gram.

spóí byéd Vaisali, ancient town near Allahabad, Tar. 7, 5 and elsewhere; also Vrijii, acc. to Sch'.

spód spice Med.; spód, débs-pa to season; spód-tan seasoned.

spódé-pa 1. hermit, spódé-kari hermitage Sch. — 2. vow, spódé-pa nyáams-pa one that has broken his vow Sch.

spóís-pa (W. also *spóís-pa*), 1.vb. to dare, to venture, _yú-bar_ mi spóís-pas not daring to take hold of Pth., also Dzl. यू, 4; स०, २, १६; spóís-par byéd-pa 1. id. 2. to enable, empower, authorize Cs. — 2. sbst. courage, confidence.

spom-yor diffuse (in words), prefix, long-winded, byéd - pa, smrá - ba, čad-pa Cs. ‘to say circumstantially’. spor, spo-ré, steel-yard; W. particularly a little one.

spó-r-ba, spår-ba, pf. and fut. spår, 1. to lift up, rdó - rje the praying-sceptre Dom.; (a hatchet) to fetch a blow; W. *kódr spår-la (or spår-te) rgyob* swing (the hatchet) well and strike! *spår-la čon* run and leap! cf. also nems; to raise, promote, advance, go - pían in rank Lex. — 2. v. dpór-ba.

spol Ts. for *me-mé* W. (v. mes-po).

spos 1. sbst. incense; bdag - spós id.; less frq. perfume in general; byug-spós sweet-scented water or ointment; spos sbyor-ba, sgrúb-pa, also rgyādb-pa and rgyāg-pa Cs. to prepare incense, perfumes, bdag-pa to burn (incense); byug-pa to cover (with perfume); rgya-spós, brag-spós, spán-spós, different kinds of perfume; sapos (kys) rén (bu) pastil, long and thin straws being covered with an odoriferous substance, which generally consists of pulverized _śūpa_, and sandal-wood, combined with some _gugul_, musk and the like; they are made by the Lamas, and frequently presented to travellers as an offering of welcome. sapos-dkar frankincense, = gugul dkar - po. — sapos-mkhan perfume. — sapos-čug incense in pieces or cakes. — sapos-ču, resp. čab, sweet-scented water, diluted ointment, lús - la byug - pa Pth.; sapos - tus čag - čag débs - pa Pth. to sprinkle with such water. — sapos-smod Cs., sapos-pódr (also pog-pódr), censer, perfuming-pan. — sapos-tson-pa = spós-mkhan. — sapos-y 조í basin for incense Cs. — sapos-dél (col. "po-del") amber. — 2. vb. v. spó - ba and spóís-pa, to perfume, to scent with various perfumes. — sapa-tson-pa = spós-mkhan. — sapos-y 조í basin for incense Cs. — sapos-dél (col. "po-del") amber. — 2. vb. v. spó - ba and spóís-pa, to perfume, to scent with various perfumes.
Spyan-<ruby>ba</ruby> 1. sbst. and adj.; spyi-po adj.; skill; skilful, clever, Lex.; Glr. and elsewh.; prob. = yêân-(po), q. v.; sometimes confused with abdaya-bo, abdaya-pa, practiced, expert; rig-pa spyân-bas rdzom-pa kin-la jug L.t. the clever man finds his way in every thing; spyan-yên Cs. the clever man and the dunce; Glr.: spyan yên ma nor-ba cig byed dgos, prob. to be read buyed, and to be translated: then it must evidently appear, who is clever and who is stupid. — 2. vb. = dpâyân-ba.

Spyad v. spyâ.

Spyidd-pa v. spyôd-pa.

Spyan, resp. for mig, eye; spyan bgrâîd-pa, yêân-bo, to stare Cs.; spyan spyur-bo v. spyân-pa; spyan dren-pa, rarely drôns-pa, resp. for dren-pa, to invite, v. drên-pa; spyan spyi-bo to wipe the eyes; spyan btsim-pa to shut the eyes Cs.

Comp. and deriv. Spyan-kyûg or kyûg eye-brow Cs. — Spyan-dkyûs v. dkyûs. — Spyân-bkis-yên mâyâd-pa to protect, to preserve the eyes Sch. — Spyân-snyâ before, with, in presence of a dignitary, spyân-snyâ grâ-pa-rnas the scholars standing in presence of his Reverence Cs.; mostly in the termin. case: spyân-snyar, as adv. and postp., rgyâl-po spyân-snyar krid-pa to lead (another) before the king, freq.; rarely in reference to the first pers.: nai spyân-snyar noi they came to me, before my face (sc. Buddha’s) Dcl.; less corr. spyân-snyar mâyâs-pa skud-ris Mil. in front (on the fore-part of the shoes) beautifully embroidered figures. — Spyân-can having eyes. — Spyan-leiba eye-lid. — Spyân-tâb tears, byên-pa to shed; dör-bo to flow from; also to shed, rgyâl-bu spyân-tâb dör-ro Pht. the prince shed tears. — Spyân-dren one who invites, one that calls to dinner. — Spyân-pa Cs. 1. eyewitness; 2. commissary; 3. Sch. overseer; spyân-du gyûr-pa = dpân-du gyûr-pa, to see, to know; spyân-pa byêd-pa to watch, guard, keep, protect, inspect Sch.; bâ-glaî-gi spyân-pa cow-herd(?) Sch. — Spyân-brâs apple of the eye. — Spyan-mig-bzân the western ‘king of ghosts’, v. rgyal-lên sub rgyâl-ba. — Spyan-amgâ Sch.: ‘the object of vision; the inclination of the mind’. — Spyân-smân medicine for the eyes. — Spyan-rtâg the wrinkles of the eyelids Cs. — Spyan-zûr Sch., corner of the eye. — Spyan-yûs, costly offerings dedicated to the gods, Mil.; also applied to presents of food, offered to men, Mil.; bûl-ba to offer such; also drên-pa. — Spyan-yûs, Sch., without eyes, blind. — Spyan-rds, Sch. the brightness of the eye, a glance of the eye. — Spyan-ras-yûs W.; *can-re-zig* Cs.: *zen-re-zig* or *-zi*, Skt. चेवनचितिर, the other (cf. Jam-dpal) of the two great half-divine Bodhisattvas of the northern Buddhists, who more particularly is revered as begetter (not creator), redeemer, and ruler of men, and in the first place of the Tibetans, incarnate as king Sron-tsan-gâm-po, Köpp. II, 22. — Spyân-lam-du seems to be = drûn-du, spyân-snyar, Mil. and elsewh.

Spyi, I. adj. (synon. fun, also dbyins, opp. to sgoes) 1. general, relating to all, standing higher than all: *tîm-pon cs.*, chief prefect, governor general C.; adv. spyi, spyîr-(du), less frq. spyi-la, spyi-na, spyîr-gris, generally, in general, frq. followed by sgoes-(khyas), kyâd-par, in particular, singly; also like cam tum in Latin; spyi dûn dir, generally, and here, in this work, Wdâ.; spyi idom, v. sdóm; — spyi kog ji dûn ji bzin-du (?) Sch.: ‘according to general custom’. — 2. all, C.; thâ-khâ spyi bstan-sris Glr. — 3. for spyi-bo, v. below. — Spyi-sgra Cs., general meaning, more corr. sgra-spyi, Was. (294), general expression. — Spyi-yê’er, spyi-ter Cs., bald-headed. — Spyi-tor = gsum-tor Lex. spyi-tog, property of the community, common property; W.: *pi-tog-ne ton* bestow it out of the common funds! — Spyi-rgags, v. sgoes. — Spyi-pa, head, chief, leader, superintendent, Sch.;
spyī-dpon, much the same, v. sgos; spyī-bo, 1. (rarely spyī), crown of the head, top, spyī-bor śir-ba to carry on the head; — spyī-bos pyāg-ṭsal-ba to bow down bending the head; žabs spyī-bor lēn-pa, frq., to place the foot of a superior on one's own head; de spyī-bo-nas byāg-nas, pouring over his head, anointing him, Domain; more frq.: spyī-bo-nas dbān skir-ba, v. skur-ba; spyī-bo-nas dbān bsūk-r-bai rgyāl-pa, the anointed king; spyī-glugs, the vessel used for anointing (resembling a tea-pot). — 2. the end of a piece of cloth, dar$.g-yi, spyi.; 3. name of a king of China Glr.; spyī-min common appellation: dkor ni nörg-yi spyī-min, ‘dkor’ is a general word for property, Lex. — II. often incorr. for ču, also dpyi.

spyī- ti, a fantastic, mystical doctrine of Urgyen-Padma, tēg-pa čen-po spyī-ti, spyī-ti yög-bridai dgyil-khor Pth.; yānti, another of his doctrines.

spyī-brtöl, Cs.: impudence, impertinence, Sch.: lewd; spyī-brtöl-ban, impudent; spyī-brtöl byēd-pa, to be impudent Cs.

spyī-ba, pf. spyī-ns. imp. spyī(s), the vb. a. to byi-a-ba, to sink, to lower, let down, dip under; čur, Lexx.

spyīn (W. *(s)pin)*, glue; pasta: spyīn skil-ba, to manufacture glue; skūd-pa (Sch. also bdār-ba?) to spread glue on; "pin dañ jār-če" W. to glue; ko - spyīn, glue made of skins; nya-spyīn, fish-glue, isinglass; bāg-spyīn paste or rather a kind of putty, compounded of flour and glue; rd - spyīn glue made of horn; ḍa - spyīn, meat-jelly; spyī-por glue-pot.

spyīns (? čims), Ld. = spyī; "čims mi-a " = spyī-min.

spyīr v. spyī.

spyīl-po, 1. hut Mil., Pth.; rtsai, thatched hut Lex.; spyīl-bu, id.; lo-mai spyīl-bu, hut constructed of twigs, fastened together on the top, arbour; a cot, a mean house. — 2. inmate of such a one, Cs.; also spyīl-pa, fem. -ma.

spyīug-pa, pf. spyīugs, imp. spyīugs(s); to expel, to turn out, to banish; yak-nas out of the country; yul gzain-du Glr.; mta-la, mta into the neighbouring country, over the frontier (v. mta); when the place of banishment is named, the otherwise faulty spelling bāg-pa is allowable; v. sāgu-pa.

spyīl-bo, pf. and imp. spyīs, to blame, to scold Dzl.; čun-ma rāg-tu spyī-līn, as my wife is always scolding; čes spyīs-so thus they spoke in a blaming way, Dzl.; Cs. also: to mock, to ridicule (?). synon. yel-ba.

spyīl-bo = dpyān- ba.

spyīd-pa, I. vb., also spyād-pa, pf. spyād, Ssk. त्रि । = byēd-pa, to do, to act, v. tsāns-par, yet gen. with an object in the accus. to accomplish, perform, commit; sāg-pa, sāg-pa las, dge-ba, dka-ba (v. dka-ba), čos spyōd-pa; mi-dge-ba dā-dag spyōd-na if one commits these sins Thgy.; bdag či spyōd-pas dīr skyes, what having done, or because of which doing of mine am I re-born here? Dzl.; even like byēd-pa = to be, mi-a sāg spyōd-pa bāns Glr., simply = subjects; rarely c. dat.: sāg-pa bā-zig-la spyōd-pa, Thgy., dge-ba bē-lā, Dzl., denoting a habitual doing; cf. zā-ba. — 2. to treat, to deal with, zas-skim lhos-par spyōd-pa, (to deal with) food and drink in the right manner S.g.; gen. with the dat.: zi-nil la thu-ru spyad, the fields were disposed of in lots, divided Glr.; hence gen. to use, to make use of, to employ, to enjoy: bā-glan nyin-par to use an ox during the day (for ploughing) Dzl.; yun-rin-dus-sa bdā-bar spyad kyi-a, even if one has long and in tranquillity used, enjoyed (this world's goods), Thgy.; so frq. with lond: lond-spyod-pa; to have for a sphere of activity, v. mbr-spyod, sū-spyod, sā-āg-spyod; also a euphemism for sensual indulgence: bud-mād-la spyod-pa to use, to cohabit with, a woman, Dzl.; mi-rigs-par or lāg-par, to violate (a woman) Thgy. & others; dga mtur spyod-pa, of a like meaning; the
other synonymous phrases: ḍod-lóq ṣpyǒd-pa, mi ṣe-paś ḍpyod-pa byeṭ-pa, Glr., nyal-pa, żag-pa, ḍhrig-pa ṣpyod-pa, belong by their construction properly to 1; so also: bud-médi ḍraṇa ṣpyod nus he can get done with a hundred wives, L.t.

II. sbst. 1. action, practice, execution, opp. to lā́-ba, theory. esp. in mysticism, v. syṭmj-pa. — 2. activity: ṣpyǒd-pa śṭi-tu dōg-par gyār-to they were much restrained, narrowly watched Glr.; sēms—kṣi ṣpyǒd-pa seems to be: faculty of mind, Wān. — 3. way of acting, conduct, course of life, = ṣpyǒd-lam; ḍyan-tub-sēms-dpaś frq.; niṃ- or nyēṣ- ṣpyǒd bad actions, žān- or lēṣ- ṣpyǒd good actions Cs.; ṣpyǒd-pa žīb-pa, 'the strict', a monastic order Pth.; behaviour, deportment, frq.: ṣpyǒd-pa ṭstain-ba, rude, rough, in manners Glr.; ṣpyǒd-pas skād-ēq kṣan mi ēqus, of an extremely variable conduct (lit. not for one moment the same) Glr.

Comp. ṣpyǒd-gṛds gait and deportment Mil. — ṣpyǒd-nāṃ = niṃ- ṣpyǒd, ṣpyǒd-nāṃ byeṭ-pa. — ṣpyǒd-sṭul, Sch. = ṣpyǒd-pa II. ṣpyǒd-yul, sphere of activity; kṣān-gi ṣpyǒd-yul dā ma lags, that is not a thing to be attempted by every body Mil.; mātāh-bai ṣpyǒd-pa range of vision Tar.; cf. འདི་བཤད, ḍpǒy-lam, 1. demeanour, deportment, mode of life frq.; 2. good behaviour, graceful demeanour, noble deportment; otherwise ṣpyǒd-pa mātāh-pa; hence ṣpyǒd-pa ḍan lām-pa, ṣpyǒd-lām of gentle manners Del.; ṣpyǒd-pa ḍan lām-pa Del., *yod-nāṃ-čan* W., *yū-lōg žhe-ken*, C. rude, unmannerly, ill-bred, disobedient. 3. Med.: diet, and more particularly bodily exercise; ṣas- ṣpyǒd, food and exercise. 4. attitude: ṣpyǒd-lam rnam-bāz the four attitudes of sitting, lying, standing and walking.

චFolderPathag-pa v. ṣpyǒd-pa, extr. ṣpyǒd-paḥ or ṣpyǒd-pād (spelling not quite certain), pronunc. *ṇy-ve*; lemon, citron C.

 FixedUpdate pa, rarely for byon-pa.

限り pa, ṣpyǒn-pa, pf. ṣpyǒms, to boast, to exhibit with ostentation, e.g. virtues, (the Greek ἀναγηγή). Notwithstanding the detailed explanations of the Lexx., the word is after all so little known, that I never met with it in books, nor heard it used by the people. — ṣpyoms, sbst., self-praise, boasting Zam.

jav, monkey. Mil., prob. the large dark-gray, long-tailed monkey of the southern Himalaya; śpra-mo; śpra-ṇūrṣ. ṣprā-cāl v. pra-cāl; ṣpra-tel v. tel-pa.

av, v. av. — ṣprā-ba, I. sbst. W. *ṣtā-tā*, spunk, German tinder, prepared of the fibres of a thistle (Cousinia); ṣprā-mē, glowing tinder, Pth.; ṣyā ni ṣprā-ba ḍkār-por yōogs, white-nappy, as a botanical term, ṭān, the colour of the tinder, referred to, being a light gray; ṣprā-bai tōg-gu a medicinal herb ṭān.

II. vb. pf. ṣprās, imp. ṣprōs, 1. to adorn, to decorate: rgyāṅ-rgyis frq., mṭsān-dpei Mil. and elsewh. — 2. yēs ṣprās, Lex.? ṣprā-ba byeṭ-pa to love, to carees. — 3. pers. identical with *ṣrd-čwe*s, to empty (a dish). — 4. ṣprā Krir-pa to lead, to direct right. — Cf. also ṭsānā ṣprā-tea.

हा प्रभ Goa, Med., C. wax (W. "mum").

ṣprā-gaḥ v. sbrā-gaḥ.
sprī-ma, acc. to Chinese accounts: Miūg-ti, 58-76 after Christ.

sprī-ma, sprīs-ma, sris-ma, W. "sri", cream, and other fatty substances, gathering on the surfaces of fluids; o-mai spris, Lt., zo(i) -spris, Wā.; gen. o-sri, cream (of milk); tūg-sprī, the greasy surface of soup; ditto of urine Med.

sprī-ba, pf. sprīs, to send a message, to give information, to send word; ṭrīn, tidings Dzl.; ḍes sprī-ṇ ā so I send him word Dzl.

sprīn, "sin", Ld. "sri", Bal. "spli", cloud, also as an emblem of transitoriness freq.; "sin ṭiga, kor", W., clouds are spreading; sprīn-gyi ṭoṅ-ṇaṅs from between the clouds Glr.; glōg-sprīn thunder-cloud Glr.; čār-sprīn rain-cloud; jā-sprīn cloud tinged with rainbow colours Ph.; migs-prīn v. this; thō-sprīn a southern cloud, picturesque expression, the clouds in Tibet generally coming from the south Mīd.; sprīn-skyes lightning; sprīn-dmār clouds reddened by the sun, morning or evening red; sprīn-giūn, sprīn-tsogs, an accumulation of clouds; sprīn-gyi pō-ṇya the messenger of the clouds, Meghadūta, a poem by Kalidāsa Tar.

sprīs-pa to be hungry Sch.

sprīs-ma v. sprī-ma.

sprū-ma, Cs., hellocbore; sprū-dkār, -nag Med.

sprūg-pa, pf. and imp. sprugs, "tug-pa", W. "tug-dè" to shake, to shake off, to beat out, rdul dust; to stir up, rdul-tuṅ, to raise, whirl up dust; lus sprīg-sal-ba, lus sprīg-sil byed-pa Glr., to shake one's self (used of horses); fig. ṭus mat rtsal sprīg-pa, to strain every nerve, to work with might and main Ph.; to shake about, to stir up (synon. "ṛuṅ-dè, rum-dè" W.); Cs. also: to rub, to scratch, to brush??

sprūl-ba (cf. "sprūl-ba"), to juggle, to make phantoms (sprūl-pa) appear, to change, to transform (one's self), which according to the doctrines of Buddhism is the highest acquisition of any man, that by his own holiness has assumed divine nature, viz. as long as he is capable of acting, not having yet been absorbed into the blessed state of nothingness. This power of transformation on the part of the Buddhist is the evidence of what he understands by divine omnipotence; but as this conception is a mere product of fancy, it varies in its import. On the one hand it is opposed to reality, dinas; thus e. g. beings, whom no Buddha could convert through his personal agency, sku-dinās-kya śog-ṇaṅs, are converted (acc. to Ph.) sprūl-pa tābā-kyis. Frequently Buddha avails himself of jugglery, rdzu-ṭrūl ston, converting thousands of beings in a trice, Dzl. & elsewhere; further: drāg-poi sprūl-pa bylas-pa yin Glr., I caused terrifying phantoms to appear, viz. the spectral bodies of executed culprits, in order to scare the rude Tibetans into the way of virtue. From the foregoing it is evident that the term in question by no means conveys the scriptural idea of a creative and miraculous power; the Tibetan, however, when he becomes acquainted with christianity, is always apt to substitute his sprūl-pa or rdzu-ṭrūl, and sprūl-ba for it. On the other hand, a real and material existence is as often attributed to a sprūl-pa, when it designates the incarnate and embodied person, the Avatāra of a deity, (Mongol. Chubilgan), who like any human being is capable of acting, and exerting an influence on the material world around him, or of suffering by it, without any docetic admixture. Occasionally it is also to be translated by emanation: yān-sprūl, emanation of the second degree, i.e. one emanation going forth from another; ngyis - sprul or yeshim-sprul, an em. of the third degree Ph.; sprul-pa,gkūrd-pa, to let emanations go forth, Lecx. — Further: sprūl-pa mkyen-pa, to be an adept in the art of sprūl-pa, i. e. witchcraft, Glr.; ri yumis sprul-te producing two mountains by magic, Dzl.; ... mtb-ba ... bsig-pa sprūl-ṇaṅs, changing himself into a high enthroned person, Dzl.; dge-
spre, gen. sprreu, rarely sprel (Ld. "treyu; spris") monkey, of a grayish yellow brown, common in the forestes of the southern Himalaya, (cf. sprva); sometimes a distinction is made between spre and sprva, in which case the former is the long-tailed monkey.

spre-ma, female monkey. Cs.; yet also spreuz-ma, a blind female monkey, Del.; spre-prug, young monkey. — spre-rtsed, apish tricks; foolery.

sprva-ba I. vb. pf. spro, prop. the transitive of spre-ba to make go out, to disperse, to spread; gen. however intransitive: 1. to go out, to proceed, to spread, of rays of light, of the wind, Wdø. — 2. fig. to enlarge upon, by way of explaining, representing, Zam., Pth.; žeig-las spreva, Was. (115), enlarging (proceeding) from the number one in an ascending progression of numbers; nám-par spreva-pa, to have come to a full development and restoration from the consequences of sins, Stg.

II. 1. vb. (pf. unaltered), to feel an inclination for, to delight in: dgæ-ba-la, in virtue, Del.; bya-ba gti-la yañ spreva-ba čuñ, feeling little inclination for doing any thing, Thgy.; bsad-par spreva-ba su yañ ma byañ, none was found that had a mind to kill, Stg.; so also Tar.; to be willing, to wish, Tar.; in an absolute sense: sems, or resp. fugs, spre-bar, gyi-rva, to get cheerful, merry, Mil. — 2. sbst. joy, cheerfulness: spre-ba skyed-pa, to feel joy, pleasure, Del. and elsewhere; spreva-ba skyé-bai ḥyir-du, for an encouragement, for a comfort, Glr.; spre-sin-ba Sch., great joy (cf. sin); spre-sin-lé-ba Sch., to one’s wish(?); spre śi-ba, Sch., ‘not to be joyful’, lit. the cessation of joy; spre tši-ba, ‘short cheerfulness’, i.e. a passionate disposition; or as adj. passionate, irascible, Wdø.; dga-spré, joy, dga-spré dpag-tu-mé-pa, to get into a most cheerful humour, Mil. — *po-Raín*, C., pleasure-house, summer-house, pavilion; spre-séma and (Ld.) *spre-téa, ḥro-téa*, joy; spre-séma, Thgy. also youthful joy, alacrity, cheerfulness in working, readiness to act.

sprva-spa. 1. pf. v. spre-ba I. — 2. business, employment, activity; Cs.
spros - pa méd - pa or čod - pa, or spros - brül, denoting the state of an absolute inactivity, such as belongs to Buddha in the state of čos - sku, (v. sku 2) Pth., Mil.

\[ \text{\`a} \text{pa} \]

1. the letter \( \text{\`a} \), aspirate, the English \( \text{p} \) in pass. — 2. num. figure: 14.

\[ \text{\`a} \text{pa} \]

I. vulgo अः, अः; ओः-पा, ओः-पा, (Cs. also अः ओः) 1. father, resp. \( \text{yab} \) (yet also \( \text{\`a} \) is used, e.g. when Milaraspa addressed his female disciples, as well as in prayers to defunct saints Mil.) — 2. a male, not castrated, animal (vulg. likewise \( \text{\`a} \)-ਪा).

Comp. \( \text{\`a} \)-gšu bull. — \( \text{\`a} \)-rjes-bu, Sch., a child born after its father’s death. — \( \text{\`a} \)-rta, stallion. — *\( \text{\`a} \)-nōr*, patrimony C., W. — \( \text{\`a} \)-spād (Sch. also \( \text{\`a} \)-pad) v. spad; \( \text{\`a} \)-spān v. spun. — \( \text{\`a} \)-pāg, boar. — \( \text{\`a} \)-mā, parents, \( \text{\`a} \)-mā-la gūs-pa, Stg.; *\( \text{\`a} \)-ma-mēd-kañ*, W., orphan; also father or mother, parent; \( \text{\`a} \)-mā-yēg-pa, brothers and sisters born of the same parents. — \( \text{\`a} \)-miin, relations on the father’s side; būtin-moi \( \text{\`a} \)-miin bōs-so, Glr., he invited the relations of his wife’s father; \( \text{\`a} \) (dau) mēs (-po), ancestors; \( \text{\`a} \)-mēs bī-bai dōn-du, for the (defunct) ancestors, Wdn.; — \( \text{\`a} \)-tsāb 1. foster-father, guardian, Sch. 2. father to a country(?). — \( \text{\`a} \)-tsān, Mil. 1. cousin by the father’s side (patruelis) C. 2. also \( \text{\`a} \)-spān (?). — \( \text{\`a} \)-yē = *\( \text{\`a} \)-nōr*, C. — \( \text{\`a} \)-yāin, Sch., step-father; — \( \text{\`a} \)-yul, fatherland, native country, frq.; \( \text{\`a} \)-yul-la čags-pa or srēg-pa, love of country. — \( \text{\`a} \)-yāg, yak-bull. — \( \text{\`a} \)-yār, step-father, foster-father, Cs. — \( \text{\`a} \)-rā, he-goat, buck.

II. root for the terms: beyond, onward, farther on; \( \text{\`a} \)-ga, the opposite side; \( \text{\`a} \)-gār tōn-nas, to get to the opposite bank or shore, Mil. (not frq.). — \( \text{\`a} \)-gi, 1. that which is on the other side, Sch. 2. C., also Pth., Mil.: yonder; \( \text{\`a} \)-gī ri de, that mountain yonder, Pth. 3. col.: he. — \( \text{\`a} \)-gīr, there, thisther. — \( \text{\`a} \)-nos = \( \text{\`a} \)-rol, \( \text{\`a} \)-rol-tu Lh. — \( \text{\`a} \)-mā, the other end, the other boundary, Cs.; \( \text{\`a} \)-mā-mēd, without boundary, endless, C.; — \( \text{\`a} \)-pīyogs C. = \( \text{\`a} \)-ga. — \( \text{\`a} \)-štād, \( \text{\`a} \)-štād, distance; \( \text{\`a} \)-štād čig-na, at a small distance (from the town), Pth.; dénas \( \text{\`a} \)-štād čig-na, a bit farther on, Dl.; \( \text{\`a} \)-štād čig-tu tōn-nas, stepping a little aside, Pth.; \( \text{\`a} \)-štād gūs-ba, to go on, Dl. frq. — \( \text{\`a} \)-rī the mountain on the other side. — \( \text{\`a} \)-rol, in B. very frq. 1. the other side; opposite side, counterpart. 2. for \( \text{\`a} \)-rol-pa, -na, -tu v. below; \( \text{\`a} \)-rol-tu, over to the other side, skyel-ba, to carry, ħŪm-pa, to get to the other side, esp. in reference to the Mahāyāna doctrine of crossing the stream of time to the shore of rest, of Nirwāna; gen. as sbst. — भार्तिः, means of crossing (Was, perfections, Köpp. cardinal-virtues); gen. six of them are reckoned: shyin-pa,kad-khirm, bzōd-pa, brtson-gru, bsam-yitan, bse-rab; sometimes only five, at other times even ten, by adding tābs, smōn-lam, stobs, ye-dēs; shyin-pai, bse-rab-kyi pārol-tu pūsin-pa, to have stepped over or crossed by means of beneficence, wisdom etc. (or more naturally: to have got to the end of beneficence etc., to have fully achieved, accomplished it; sbst. the full accomplishment of etc.). — \( \text{\`a} \)-rol-nā, adv., on the other side; postp. e. gen. beyond, behind, with regard to space, Sambh.; extending
beyond, both as to the future and the past, e.g. bdkl-pa grāiis-med-pai pä-rol-na, innumerable Kalpas ago, frq.; pä-rol-pa, 1. one living on the other side. 2. also po, enemy, adversary, pä-rol-pai rgyal-po, pä-rol-pai dmag, pä-rol-gyi dmag-tös-gs, the hostile king, hostile army; pä-rol yun-pa, to vanquish the enemy; pä-rol-gi mi tüğs-par gṣûr-ba, not to be molested by the enemy. 3. also po, the other; the neighbour; pä-rol-gyi len-pa, to take away the neighbour's property; pä-rol-gyi rdzas, yo-byad, nor, Stg.; pä-rol yun-pa, Tar. 12,20; excelling others, Schf. exceedingly. — Cf. also pär and pān II.

pa-gu, Sch. wall; edge, border; in two passages of Glr. the latter meaning does not suit at all, and the former not well; rather: tile; v. pag.

pa-tiš, W., sweet dried apricots, in C. *na-ri-kham-ba*, in Hind. خیابس, in Russia bokhari, bokkarki, also called Persian fruit, much exported from Balti, Kabul, and other countries of western Asia. *pa-til, pa-til (Ar. خیابسی) W., lunt, match; *dug-ga, to light (a match).

pa-bōn, Glr. and elsewh., C., pa-bōn Pth., Bal., pa-bōn Ld., a large rock or block, above ground.


pa-ra, 1. breeding-buck. — 2. v. pädr-ba.

pa-rān, 1. also pe-rān, *pi-lin*; C., Feringhi, European. — 2. vulgar venereal disease.

pa-ri 1. Lh., a coarse covering or carpet. — 2. a mountain on the other side.

pa-la Ssk., fruit, Lt.

pa-lām, rdo-rje-pa-lām, diamond, Lt.

pa-li, shield, buckler.

pa-sod-ga, dug, he changes colour, turns pale, with consternation, Lt.

pa, I. v. pag. — II. in B. gen. päg-pa, swine, hog, pig (introduced into C. from China, and largely consumed; in W. somewhat known from India, *ri-pag and lün-pag* being distinguished as the wild boar and the tame hog); päg-pa sna, Glr.; rūs-pa, Med.; bṣud (?) Lt.; pāg-gi ydön, a pig's face, Sambh.; päg-pag, not castrated, päg-pag, castrated boar; mó-pag, sow. — pāg-kyu, herb of swine. — pāg-mgo, 1. boar's head (a valued protective against demons, it being hid in the ground under the threshold of the door). 2. Sg. fol. 26, it seems to be a mineral used in medicine. — pāg-rgo, wild boar. — pāg-mče, tusks of a boar. — pāg-tuñ, Sch.: a large boar (?). — pāg-pā, young pig. — pāg-mo, Sch., gelled hog. — pāg-mo, 1. sow. 2. a goddess v. rdo-rje. — pāg-tsān, pig-sty. — pāg-teil, hog's lard; bacon. — pāg-tös-gs = pāg-kyu. — pāg-rdz, swine-herd. — pāg-zé, hog's bristle, Wādī. — pāg-yar-ma, Sch., the fattening of pigs (?). — pāg-ril, pig's muck (?) Lt. — pāg-sa, pork.

III. (Cs. pā-ga), something hidden; concealment: pāg-ma ni yod-pa, a man concealed behind, Dzl., pāg-γam gγu ẓig-tu, in a corner, in obscurity, Dzl.; *fā-biγ pāγ-la yod*, it is somewhat hidden, cannot be seen well (from this place), Ld.; *pāγ-la ẓa-cē*, to eat (dainties) by stealth, W.; nyi-ma rī pāγ-tu γro, Thgr., the sun hides himself behind the mountain; sγo-pāγ-nas bīttā-pas, to watch, spy, lurk behind the door, Glr., v. also jāb, pāγ nyān tān-cē W., to listen. — *pāγ-stē, W.* (a hidden paring-axe' v. stē-po) plane; *pāγ-stē γyāb-cē, tūd-cē, šrub-cē*, to plane. — pāγ-rōn, smuggling, dū-cē, to smuggle, W. *tān-kan*, smuggler, W. — pāγ-rā, parapet. — pāγ-rāγs, rampart, intrenchment. — pāγ-lām, secret path (of smugglers). — *pāγ-sūγ*, bribery, C.; *pāγ-sūγ tān-cē*, to bribe; zā-cē, to accept a bribe, W.
"pāñ-śāg, the name given in Pur. to Codanopsis avata, the thick roots of which plant are cooked like turnips or ground and baked; v. klu-medäd.

पात I. pān (pāñ-ma, pāñ-bu Cē) spindle; pān-lo, 1. the whirl of the spindle. 2. śāñ-ṛtau pān-lo, waggon wheel, Dzl.

II. v. pān.

पात-grā, Sch., the belly or body of a stringed instrument.

पात-ba, pān-pa (Glr. also pūṁ-pa, prov.) to save, to spare, to use economy: sro to spare one's life; mi-pān-te or -par e.g. būl-ba, to give largely, not sparingly; pān-semā, thriftiness; pān-sem-čan, thrifty, frugal; pān-sem bo-bo* W., to be thrifty, frugal.

पात-ma, a medicinal plant, Med.

पात-mād, stated to be = rin-mād, Tsā.

पात-lo v. pān I.

पात-tōn, vertebra(?) S.g.

pāt Sāk., an unmeaning sound, frequently used in magic spells, on which subject Milaraspa speaks rather obtrusely.

पात, a large bag or sack, rās-pāt, rāl-pāt, rtsi-pāt, sack of cotton cloth, goat's hair, yak's hair; pāt-kā, -skēd, -mīl, the mouth, middle, and bottom of a sack; pāt-gān, a full sack, a sackful; pāt-stōn, an empty sack; pāt-snām, sack-twine, sack-cloth; pāt-tea, very coarse sack-cloth.

पात I. abst., hanging ornaments, lappets of silk, similar to the decorations of our tent-cloths, awnings etc., ka-, sgo-, ydo-n-pān, on pillars, doors, beams; pān-ydug, a parasol so decorated, S.g.

II. = pā II., gen. in the combination of pān-čāld (Glr. also pān-čād), also pān-la or pān, towards, until: dā-bi-nas dā-lta pān-la dar čig soñ, from 'but just' till 'just now' a moment has passed, Thgy.; nā-nin-nas da pān-čād lo čig soñ, Thgy.; "da pān*, until now, C.; ... nas dii-san pān (-la) Glr. from ... till now; pān-ma pān-čād-du, grō-ba yin, I am proceeding towards the future, Thgy.; pān-čād also beyond: "de pān-čē ma dō* C. do not go any farther than that place, combined with its contrary tsum: pān-tsum-du grō-ba, to walk to and fro, there and back; to walk past, frq.: pān-tsum-du pāl-ba, to push hither and thither, Glr.; pān-tsum mčān-pa tsum, assurances of mutual friendship, Glr.; pān-tsum yēc-gis yēc-la yī-ge yēb-ta, pāyā byē-pa, yin-pa byē-pa, mutual correspondence, m. greetings, m. encroachment; pān-tsum sāt-ba sēb-pa, to compare with one another, to mix one with the other. Zam.; nyin-nyin-dag pān-tsum-gyi sra-bas yī-ge, two equal letters (ā, ā etc.) at a time Gram.: ma-pān-gi gram pān-tsum-du on each of the two shores of lake Ma-po, Mil.; don pān-tsum būd-o-rgyud yād-pa, correlative terms, having reciprocal relation, Gram.: pān-tsum tōr-ba, to scatter, to disperse; pān-tsum-dag, Cē, both parties.

III. v. the following articles.

पात-dil W. kettle, pot (of tinned copper, the common cooking-vessel in Tibet and India, having the shape of a broad urn); in C. *zan-(-bu)*, Pers. and Hād. *āt-dil* (dōgā); pān-čān, a small vessel of that kind.

पात-pa I. vb. to be useful: de ni bdag-la mi pān, that is no more of use to me; pān-par mi gnyur, it will be of no use; bu dii nā-la pān-par dka, this son will hardly be useful to me, Glr.; pān-par dgya-ba-rmams, such as wish to make themselves useful, they who are ready to serve, Thgy.; byrōd-la pān, useful for learning to walk, Lt.; nad kiś-kiś-la pān-po yin, that is good for all diseases, Lt.; nāi nāl-la pān-pa yin-pas, because I have recovered, Glr.; *pān-soi*, it has helped, it has got better; ... na pān, if ... then I shall get well, Glr.; pān-pa žig srid, recovery might be possible, Pth.; mi pān, it is useless, = hurtful; also: it is not enough, Mil.; mi pān-par dōd-pa tams-čād, all the malevolent, Domān: kā-la pān, lit. 'it is a mere en-
joyment of the mouth, i.e. an outward, temporary enjoyment or advantage; hence pān-pa and pān-pa yin-pa, adj., useful: pān-pai don, a useful thing, valuable possession, frq.; bdag byon-mons-pa-las pān-pai don med, after all it is of no use to me in my misery, Dzl.; balab-byi pān-pai tseg, a wholesome instructive word, Glr.; pān-pai grōs, useful advice, Dzl.

II. sbst. use, benefit, profit: bstan-pa-la pān-pa žig byed-pa, Stg.; pān-yndon-méd-pa, bringing neither profit nor harm, Mil.; pān-pa dañ bdé-ba, pān-bdè happiness and blessing, very frq.; pān-dōgs-pa, pān-dogs byed-pa, to be of use, and adj. profitable, frq.; pān-tōgs, profit; pān-tōgs de, Thgy., "tēn-mo", W., very profitable; ... la pān gai tgos ygis, renders service to ... in every way possible! Mil.; pān-grots a helping (useful) friend, Pth.; pān-yndon, profit and loss, pān-bdè v. above; pān-zās, wholesome diet, Med.; pān-yön, benefit, blessing, as a reward for a meritorious action, frq.; pān-(pai) sems, usefulness, readiness to help.

pāb-pa, I. v. bēs-pa. — II. Sch.: to fall down (?).

pābs, 1. dry barm (prepared for inst. in Balti, is said to consist of flour, mixed with some ginger and aconite). — 2. lees, yeast (of beer).

pām-pa v. pām-pa.

pāu v. pag.

pār I. sbst. interest (of money), W.: *nāl-la pār kāl-cē*, to impose, demand interest, "kāl-cē", to pay interest; exchange, agio.

II. in later writings and col. for pa II.; also for pān-chad, pa-zād: farther; pār grōba, to go on; pār kyām-pa, to roam farther and farther, Thgy.; *pār-tsam*, C., = pār; pār gro tser grō-ba-rnams, people going, travelling, hither and thither; away, off: di-nāa pār, away from here; pār mī mībo, I do not go away, Dzl. 42, 6 (Sch. erron. ‘to the father’); pār būd, go away!; ... la pār lta-ba, to look (in a certain di-

relation) Mil., away from one’s self, as opp. to: ran-rig-sems-la tser lī-a-ba, to look into one’s own heart Mil.; glu pār-ch plus tser-ch līn-pa, alternative song, Mil.; pār-slob tser-slob yin, they are mutually scholars one of the other, Th.; pār yēg lā-ba-nas tser mūn-yi grol, if you say one word ‘towards her’, she gives you a double charge back, Mil.; pār-tsur-la, W. also = "so-sōr, in opposite directions; *pār-tsur-la co-cē to separate vb. a.; *do-cē, to separate vb. n.


pa- I. 1. wild dog (barks, and commits its ravages like the wolf, yet being afraid of man) in Ld. — 2. wolf C., also pār-spyā. II. v. pār-ba.

pa- rzās, Sch., an old heir-loom.

pal, I.? Ld. 1. *pāl cōs-se (or te) dug*, step aside! make way! — 2. *pāl-pāl chācê*, to feel flattered. II. v. the following.

pāl-pa, usual, common; pāl-pai min, his usual (common) name, Thgr.; pāl-pa-las piša-par brān-ba, a more than ordinary beauty Dzl.; mi or gan-zāg pāl-pa, common people, Mil.; tsun-pāl-rnams bōr-ro, they left the common tradespeople behind, Dzl.; pāl-pai rdzas v. pāl-ba; sí a pāl-rnams, common trees, Mil.; snod pāl-pa, common vessels, Mil.; pāl, the common people; pāl-gyi nān-na ynas-pa, to live among the people Dzl.; pāl-gyi yugūnas ded pāl-gyi bskor-te, the people running after and crowding round him, Pth.; *pāl-(pa) skad*, 1. W. the language of common life, opp. to *ēos-skad*, book-lan-
guage (C. *fdl-kf*). 2. Sch.: rough-copy, waste-book; pld-po (C. also -mo) ce, a host, a troop; ml-rgd pld-po-ce zig, a troop or set of monsters (v. rgd-pa II.); gen. like ai polloi, the mass of the people, majority, great part or number; pld-ce-ba id. - pld-ten, a philosophers' school, called Mahasanghika. - pld- cer, manifold, for the most part, ordinarily, also = universally; pld-ce-ba or -degs-so, they raised a general lamentation Dzl.

pld-cai W., broad, wide, e.g. a broad valley; pld-md, narrow.

das, instrum. of da, I. by the father; v. also das-spun, sub spun. II. of the opposite side, of the counter-party, e.g. das rgd-ba.

di, 1. num. figure 44. - 2. W. for dita, dita-pa for dita-pa.

di-ker (Urdu , Ar. reflexion) W. *da di-ker med* = dii mi sto it is no matter, it makes no difference.

di-lin v. under ryga.

di-sim di-sim, a kind of jelly C.


di-pa v. di, di, di v. 

pld-ba, *pld-ce* W. to fall down.

plu numerical figure: 74.

plu, I. sbst. 1. the upper part of an ascending valley or ravine; plu bar mdo (or mda), the upper, middle, and lower part of such a valley; plu-cu, mountain-torrent, frq.; plu ma gro, plu ya-gir ma gro, Grlr., do not go to the upper part of the valley; plu-lhags, higher situated and colder places or districts, opp. to rgya-sod, lower and milder parts. The not un frequent phrase: plu-tag yod-pa or yod-pa was traced by our Lama to its original meaning: the upper part of the valley is shut up (with snow etc.), which is now used in a general sense; hrul-bai plu-tag cod, Mil., prob. shut out all error, prevent every mistake! plu-tag-cod-lugs-kyi zoig, Mil. seems to be an instruction for making a decision; na rgya-pa dar sems kyi plu-tag cod-pa gr-va mi yon-bar dug, prob.: I being old and my spiritual affairs settled (not calling for further improvement), shall probably not travel any more (to India; but you may do so) Mil. cf. puns. - plu-pa, the inhabitant of an elevated valley. Fig.: plu gyo mda dkrug, there is agitation above and below, the higher and the lower faculties of the mind are troubled, excited, Mil. - 2. prop. n. Pu, e.g. a village in Upper Kunawar, missionary station of the Church of the United Brethren. - 3. vulgo the spirit or gaseous element of liquors, causing them to foam, effervesce or explode, cf. dbugs; perch. to be referred to no. II.

II. interjection and imitative sound: plu debs-pa Grlr., *plu gya-b-c* W., to make pooh, to blow, to puff, to inflate; plu skon, puff it up (the skin etc.), lit.: fill it with pooh! plu, with the breath; plu debs-pa Sch. to blow, howl, cry (?); sna-rtsa-pu, n. of a disease, Lt.

plu-dun, also plu-tuni Grlr., plu-ran C., sleeve; *plu-rdzas* C. (false sleeves), plu-dun- (or -tuni) tse (sleeve-edges) hand-ruffles; mittens, cuffs (to keep the wrist warm).

plu-dud, honour, respect, esteem; plu-dud-du byed-pa, Grlr., plu-dud-kurba, S.g., to show honour, respect.

plu-pa, pf. of byed-pa, to blow, col. used for the latter.

plu-bo, plu-bo, (Sch. also pun), a man's elder brother: plu-nu, the elder and the younger, i.e. the two brothers; also the elder and the younger sons (for examples refer to tsan-dun); in the passage of Dzl. Ps. 14, nu ought to be canceled, and plu-nu-mo, Ps. 6. 9. should be translated by sister-in-law. plu-grda, Sch., the elder brothers, dab.
**pu-rón**

prü-rón Pth., pug-rón, ("pur-gon* vulg.) pigeon; pru-rón-gyi kyi Pth.; pug-skyá Sch. of a light blue colour, like pigeons.

*Prél.* Pth.-&-rh, ("r-gh* vulg.) pigeon; m.; is-skya Sch. of a light blue colour, like pigeons.

ído, Ld. (from the Turkish), pilaw, a dish of boiled rice, with butter and dried apricots.

**piuk, 1.** =&a. 2. = abugs, *a; igdiqhggan, the bladder, in reference to its capaciousness, S.9.; mje &-tu nub, the eye of a needle, Lt.- 3. pf. and imp. of .hq-pa.-

4 $uJ m.; &igdiqhggan, the bladder, in reference to its capaciousness, S.9.; mje &-tu nub, the eye of a needle, Lt.- 3. pf. and imp. of .hq-pa.-

5. for pbg-Ton, q.v.

69-pa, cavern; braqqilig, rock-cave; gavem, grotto; gad-, cavern in a steep river-bank, or in conglomerate; &-, the solitary cavern of an anchorite, Ma.; $9-pa-pa, n. of an astronomer of the 15th. century, v. pad-ma; &g-rtia, and likewise $ug -ltigs Wdl.; his calculations.

37-33 $6h v. pu-rdn.

my--W &+Id-Be-b (?) W., hoopoe; yerh. =&-$lid, which occasionally is also spelled @-yM .&(s), (cognate to $u; also bzig-pa and sbugs), end, termination; tiugd-f%-.pai 12% -ka, the entrails, the beginning and end of which lie close together, Mil. (mda, v. under $); innermost part, an innermost apartment, = sbugs; pugs-kyi nor v. sgo init.; perf. also pug-qi spar-im ldà-bu Glr. 45, 4 may be referable to this meaning: sems-kyi pugs-tag òd-pas bde, happy (am I), because the final aim of my mind is decided and settled, Mil., evidently = pug-tag òd-pas, the former being perf. etymologically more correct. Similarly: bu tse &i bió-pugs òs-la òtòd-cig Mil., may the boy direct the aim of his mind for this life unto religion! — **Time to come**, futurity, (opp. to jral, the present moment); pugs-su, pugs-na, hereafter, at last, ultimately (Sch. always?); pugs-ci, &ra òd-ò, how will it end? what will be the final issue? Glr.

**puń-po, 1.** heap; püń-por spün-ba, Lex. also bécér-ba, to gather into a heap; nás-puń, rtsa-puń, lúd-puń, sá-puń, a heap of barley, hay, dung, earth; mass, me-mür-gyi puń-po, a glowing mass; a mass of fire; sprin-puń, clouds, a gathering of clouds Glr.; nyér-mai puń-po (the skin becomes) a heap of wrinkles, Thgy.; the body is called mi-yedì-ba rnam-pa smölgs-kiy puń-po, dūg ysem-gyi puń-po, jig-pai puń-po, zin-pai puń-po, Thgy.; accumulation, mass, baoe-nams-kiy, čös-kiy, e.g. čös-kiy puń-po =4000, the whole mass of the 4 000 religious lectures of Buddha (!) Mil. — 2. In metaphysics: अन्तः, the so-called five aggregates (च) or elements of being, viz. yzugs, tsö-r-ba, du-šes, du-buéd, rnam-šes, (v. Köpp. I. 602, and esp. Burn. I. 475 and 511), which in the physical process of conception unite, so as to form a human individual or the body of a man, (puń-po lña-las grub-pai lus Wdl.) which by some of the later and more popular writers is itself called puń-po. So this word, as being synonymous to lus, has found its way into the language of the people, and not in a low sense, in as much as one of our Christian converts used the expression: ye-dai puń-po dar-kui-ne žens. — 3. Symb. num. for 5.

**puń-ba** v. खुंब जुंबा.

**püd, sbst. I. (v. puń-pa, pf. püd), a thing set apart**, used particularly of the first-fruits of the field, as a meat- or drink-offering, in various applications: zas-chäi-gi püd meat- and drink-offering Glr.; tóg-püd, ló-püd, an offering of the first-fruits of harvest; sris-püd id., consisting of ears of corn, wound round a pillar of
the house; būn-pa, first-fruit offering of the barn; rdo-pa, sā-pa, an offering of stones or earth, when a house is built, these materials then being used for manufacturing images of gods, Glr.; initiatory present, e.g. the first produce of a work, that has been committed to one Glr. (so, according to circumstances, it may be as much as a specimen); in a general sense, a thing done for the first time; bāg-mai pa, prob. the first cohabitation.

pūr-bu 1. = pūr-pa; the usual form of incantation is: pūr-bus 'dag-d-bo, tā-bas brtun-no, ṭeq-pa māṇ-no! 2. (yza) pūr-bu, the planet Jupiter; its day: Thursday.

pūr-ma, v. under pūr-pa.

pūr-ma, v. pūr-ba. — 2. pīyé-mai pūr-ma, a decoration resembling a flag.

pūr-mo, a medicament Wdn.; pur-tal? S.g.

pūl 1. a handful, also pūl-gāñ, e.g. of corn, Dzl., beer Lt. (in which case = skyor). — 2. end? only in the phrase: pūl-tu pīyin-pa, to reach the highest degree, to be victorious, to have the better of an argument; yi-gei sgrā-la pūl-tu pīyin, he has finished his studies in grammar, Glr.; mkha-pai pūl-tu pīyin-par gyur-to, he became a great scholar, Pth.; also pūl-(tu) byin-(ba), accomplished, perfect, eminent S.g.; p. n. = á-ti-sa. — 3. pūr-can, thick = pīm-po* Ld.

pūl-ba v. pūl-ba and būl-ba.


pečh, pečhk-ting, pa - rāñ, Feringhī, Europeans, C.
I. num. figure: 134.

II. man, opp. to woman, male, โป lo ลัว-บุร-ปา, men of the age of fifty (opp. to บุ-โม lo จนิยา-โม) Ma.; โป mëb-โป, a handsome man (opp. to bud-เมด mëb-โม) Phk.; as a pleonastic apposition to the person. pron., like きれい I. extr.; โป-ปะ Sch., common in C.: "โป-น" I. masc. = ซอย; esp. in reference to animals: แกเลย, he (ass), นก (bird), Del. and elsewh.; as apposition to the names of domestic animals when castrated: โป-ร้ัด, gelding; ร้าย-โป, a castrated he-goat. — โป-สกิย, man, male person, Phk. — โป-กลง, man's dress, man's coat; โป-แต Sch., Mil. id. (?) — โป-ยืด Wt., Sch., gelding. — โป-โต Bal., stallion. — โป-ร้ัด 1 Physiol. = โป-ร์ต {'a': 134.345}

III. v. โป-บส.

โป-ญา Sch. (perh. โป-ญา v. ญา-โม), hollow tile.

โป-ญา, less frq. โป-ญยา-บะ (Sek. ญา),
1. messenger, e.g. sent for a physician;
โป-ญา ย์-บะ, โป-ญยา-บะ, to send, dispatch a messenger; บุร-บะ, Ck. to receive one (?) — 2. ambassador, envoy. — 3. Passages like ญ-ญ-เยโป ญยา messenger of death, angel of death, and บุร-บะ-คำ-โป ญยา, honourable epithet of a king, that is looked upon as a demi-god (similarly to คำ-บุร-บะ) sufficiency justify the application of the word to the scriptural notion of angel, which may be rendered still more intelligible by adding นัม-มกิ Ck. P. (P. Georgi retains the Italian Angelo, spelling it อน-บุร-บะ). Buddhist mythology has no available type for it, and บุร (C.) could only be made use of, if already whole generations of the Tibetan nation had become Christians.

โป-โน Bal. for บุร-บะ.

โป-บะ (resp. สะ-บะ Ck.)
1. stomach — โป-มสาน, membrane virile, man's yard, eap. the penis; the rather vague expression โป-มสาน (or โปร-รัส) บุร-ปะ is asserted to apply not to castration (Schr.), but only to circumcision (which, however, is not generally known in Tibet, Mussulmans being found only in some of the larger cities of the country). — โป-ญ Sch. and โป-รัน Ck., โป-บวน Ck., an unmarried man. — โป-ริ W., โป-ริ C. a male kid. — โป-ลัว, 1. tutelary deity of a man's right side (ni f.)

โป-บะ, 2. the second cavity of the stomach or reticulum of ruminating animals (cf. ปอด-ปะ). โป-บอล ย์-ปะ, Ck. to overcharge the
stomach, to clog; sól-ba Cs. to purge, to cleanse; pò-bai ka Cs., the upper orifice of the stomach, joining the oesophagus; pò-san, a weak st., bzañ, a good, sound st. Cs. — pò-têr, swag-belly Sch.; pò-nád, disorder of the st. — 2. v. pò, above.

II. pf. of pò-ba for pò Glr. pò-ba-ri, also -ris or -ris L., black pepper; the col. form: pò-ba-rid-bu ‘stomachic pills’ prob. is merely a popular etymology (similar to the English ‘sparrow grass’, corrupted from asparagus).

pò-bí, resp. for kán-pa, house, dwelling; often also implying hall, castle, palace, B. and col.; slei pò-brán, the castle (palace) of Lé.

pò-tsôò Schr. red paint; diú-là pò-tsôò bsâs-pa, red paint put on a shell Píh.; tò-tsôò-teal Píh.

pò-ris v. pò-ba-ri.

pò-róg, raven, perh. also crow; cft. kæd-ta; pò-róg-míg, medicinal herb, Wâi.

pò-la, W., v. pò-la.

pò-lád W. steel, Pers.

pò-lo-liâ W. peppermint.

pò-loí-míàd Mil. a kind of knot, complicated, and of magic virtue.

pò-loí-hël-kyi etc. v. pà-vâi.

pò-so, W. haughtiness, pride; *pò-so-co-te, to demean one’s self haughtily, W.; *pò-so-čân, proud, haughty, puffed up; kâ-pò Mil. bragging about things, which in reality one is not able to do; pò-tsôd, prob. the same as pò-so, Mil.: pò-tsôd mín-nes ma čad čig, do not boast of prophetic sight.

pòg, 1. Ws. beam, rafter; Sch.: ‘the principal beam of the roof’. — 2. v. pòg-pa and bòg-pa.

pògs, wages, pay, salary; lo-, zla-, nyin-pògs annual, monthly salary, daily wages; diúl-pògs, smár-pògs, Cs., payment in money; zón-pògs Cs. payment in goods.

2. providing for another person in natural produce, even without any service being done in return, e.g. the maintenance of Lamas; jògs-dòd, maintenance by an allowance of money (in exceptional cases).

pòn, v. pàn-ba; pòn-ba Glr. for pàn-ba.

pòns-pa (cf. pòns-pa) 1. poor, needy; sëms-can nyam-tág-pòns-dgu, the poor and miserable creatures, Glr.; sdiug-pòns-pa, id. Stg., C. — 2. poverty.

pòd, skâr-ma pòd, Cs., Sch., comet.

pòd-ka, masquerade garment with long sleeves.

pòd-pa, 1. to be able, esp. in a moral sense, to prevail on one’s self, boral-mi pòd-pa litár yód-na yai, although he was scarcely able to part with . . . Glr.; di nî mi pòd-do, that I cannot do (moral impossibility) Dzl.; îta mi pòd, I cannot bear to see that, Dzl.; to be able to resist: zas kim gos bsâi su-yis pòd who can resist good food and fine clothes? hence pòd-pa-čân, Cs., bold, daring; *pòd-čân-se*, W. timid, cowardly. — 2. to come up to, to be nearly equal in worth, with tsam-(la): dé bòd-nams tsam-lá pòd it is nearly of equal merit as . . . Dzl.

pïn(po) Glr. and elsewh., pòb-pon Cs., pòb-po(n), pòn-to, pod-pod, W., 1. bundle, truss, of hay, straw, reeds; sheaf. C. — 2. bunch, wisp, cluster, umbel, W.; tuft, tassel; dá-rìpon, skia-pón, Cs.

pòb v. bës-pa.

pòr-pa C., B. (W. kó-re, resp. don-kyòg*), bowl, dish, drinking-cup, generally made of wood and carried in the bosom, to have it always ready for use; cups made of other materials are called lòg-por, diúl-por, yuòn-por, and a glass tumbler bël-por. The word is also applied to vessels used for other purposes: spyin-por, glue-pot, pòg-por, perfuming-pen. — pòr-pyìs, cloth for wiping the cup; pòr-kig, id. (?); pòr-kig(subs?), the pocket or fold in the coat for receiving the cup, C.
blister caused by burning, a bad sore, ulcer, abscess;

caused by burning; ministers waiting on the king,

Glr.;

a bad sore, ulcer, abscess, C.,

*Fdg-ga yon*, he comes to pay his respects,

hi his respects,

a kind of fungus (mould).

the king,

Glr.;

imp. to make a very low reverence, the head almost touching the ground;

more at large: yzän-gyi zibs-la mgdö-bos

esp. in use before Lamas and kings; in the introductions of books, also,

in more at large: yzän-gyi zibs-la mgdö-bos

esp. in use before Lamas and kings; in the introductions of books, also,

fortune-teller Cs., but v. also the next article.

fortune-teller Cs., but v. also the next article.

responsible for mkar-ba

the back of the hand Cs. — pyag-rgya

seal; pyag-rgyas

to stretch forth one's hand, gesticulations

the manner in which the hand and fingers

are held by Buddha, by stage-players,

when performing religious ceremonies or sorceries; pyag-rgyas

mnán-pa to overcome evil spirits by such
gesticulations Dom., gröl-ba to set them

free, by dissolving the charm Pth. There

is a great number of these gesticulations.

pyag-rgya-chen-po is said to be a figurative
designation of the Uma-doctrine. (The other

meanings given by Cs. and Sch. are rather

uncertain.) — pyag-ňär wrist Cs., yet v.

ňär I. — pyag-ça Sch. ‘wrought by the hand; an implement’, resp. for lag-ça, v.

ea III. extr.; pyag-ça attributes, carried

in the hand, in performing religious dances, cf.

pyag-mtsan. — pyag-čab water for washing the hands and the face. — pyag-

mčöd Mil. for pyag dañ mčöd-pa byöd-pa.

— pyag-smnyigs L.exx. = pyag-dör. — pyag-rtiags 1. resp. for lag-rtiags sign of the hand, impression of a blackened finger in the place of a seal. 2. = pyag-rtiin (?) — pyag-
rtén B. and col. a present of welcome, frq., a present in general, also a fee Glr.; Ḣgyag-ṛtēn ṛgya- lāṃ immense presents Glr. — Ḣgyag-mūṭī resp. palm of the hand. — Ḣgyag-mīṭāb resp. thumb. — Ḣgyag-dār sweepings, dust, rubbish; Ḣgyag-dār byed-pa Dlz. and elsewh., Ḣgyag-pa Lex., "gyāb-tē" W. to sweep, to clean; Ḣgyag-dar-pa a sweeper Dlz.; Ḣgyag-dār-ghu ān-pa, Ḣgyag-dār-krōd dust-heap; Ḣgyag-dār-krōd-ki ēös-gos or nā-bza vest- ment or cowl of a mendicant friar, which according to the rules of his order is to be patched up of rags gathered from heaps of rubbish Burn. I, 305. (The explanation given by Sch. seems to rest on mere hy-pothesis.) — Ḣgyag-na-r可靠性, Ḣgyag-rādār v. rdo-ṛje-ἀ.Śa. — Ḣgyag-dpē resp. for dpē-ča v. Ḣpe 3. — Ḣgyag-dpūṃ resp. for arm. — Ḣgyag-dṣyī attendant, man-servant = Ḁa-a-ṛṣī; Ḣgyag-pi yēd-pa to be a servant; Ḣgyag-pi-la or Ḣgyag-pi-rēṇa to be a follower (of a Lāma); collect. train of servants, retainue. — Ḣgyag-piīs resp. towel. — Ḣgyag-bṛs resp. 1. hand-writing, manuscript. 2. drawing Glr. 3. letter W., bṛtā-bai Ḣgyag-bṛs your kind letter, your friendly cor- respondence. — Ḣgyag-būl resp. gift, present. — Ḣgyag-sbāl Cs. resp. = Ḣgyag-gōi; Sch. Ḣgyag-sbāl-du bṛča-pa to hold one's hand ready for taking or receiving, v. sbal. — Ḣgyag-smān 1. resp. for smān C. 2. = Ḣgyag-ṛtēn W. — Ḣgyag-mā broom, duster, mop C. Lexx. — Ḣgyag-prāṇ Sch.: the all-filling One, the all-universalizing One (?) — Ḣgyag-māśān the attributes or emblems of Bud- dha and of different deities, carried in the hands (it is indeed nothing else than what, when carried in the hands of men, is called lag- or Ḣgyag-čaś Glr. and elsewh.). — Ḣgyag-māśāb resp. for finger. — Ḣgyag-māśād trea- surer, of kings or in large monasteries. - Ḣgyag-rdēs resp. for nor-rdēs Mil. — Ḣgyag-zābī resp. for rkāṇ-lāg Schr. — Ḣgyag-ra (prob. for Ḣgyag-gra) privy, water-closet. — Ḣgyag-rās resp. for towel Sch. — Ḣgyag-lān the return of a salutation, reciprocal greeting Mil. — Ḣgyag-lās W. resp. for las = prin- las B. — Ḣgyag-lēn resp. for lag-lēn practice, exercise, also ceremony (?) religious rites(?); . . . la-ḥgyag-lēn debs-pa Pth? . . . la-ḥgyag-lēn-du gro-ba Mil. (?) — Ḣgyag-hiī an at- tribute of idols, resembling a rod (bird) or besom Wdk. — Ḣgyag-sa = Ḣgyag-ra; Ḣgyag- sēn resp. for sēn-mo; Ḣgyag-sōr resp. for sōr- mo. — Ḣgyag-srōl law, regulation; practice, use; tradition.
gró-ba, to walk behind or after another person, Pth. — ḫyi ḫrān Lex. (also mēs-brān), spouse, wife. — ḫyi-ma, the posterior Schr. (?) — ḫyi-bēzin adv. and postp., after; gró-ba, ḫrān-ba, frq.; ri-dags-kyi ḫyi-bēzin ṭṣug-pa, to pursue game, deer; ḫyi-bēzin, id.; ḫyi-la, later lit. and C., id.; ... kyi ḫyi-bēzin ṭṣin-pa, ēt-ba, gró-ba, to go after; v. also ḫyir and ḫyis.

II. after; adv.: sia-খyi, sooner and later; also adj.: the former, the latter; the earlier, the later; dā-খyi sc. cse, the present and the future life; frq.; dus ḫyi žig-na, at a later period, some time afterwards Del.; deī ḫyi nyin on the following day Dzl.; nyi-ma deī ḫyi de nyin kā-na, id., Tar. — ḫyi-dgra v. dgra. — ḫyi-cad = ḫyin-cad q.v. — ḫyi-to g W., the later part of the afternoon. — ḫyi-dro, ḫyi-ro (also Mil.) W., gen. * gratuito, * gratuito-ro* id., also evening. — ḫyi-nas, in future, in time to come, Mil. — ḫyi-préd Tar.: nyi-ma ḫyi-préd-kyi bar-du Schr., until sunset; Schr.: evening. — ḫyi-ṭyāg ṭyel-pa, to greet for the last time, to bid farewell, to take leave.

— ḫyi-ma adj.: later, subsequent, following, sid-ma ma ḫu ḫyi-ma zā-ba, not having digested the first (meal), to eat (conservative) additional quantities L.t; ḫyi-ma ḫyi-ma, each following one, every one conservative in a series, S.g. and elsewhere; nyil-bai ḫyi-ma, the last going to bed, Mil.; ḫyi-ma-nams, the later ones, the moderns, frq. — ḫyi-mo adj. late, da (nyi-ma) ḫyi-mōr soṇ ṭuḥ-pa, having grown later (in the day) Mil.; *i go ḫyi-mo pe ṭuḥ*, this door is not opened until later (in the day), W. — ḫyi-mo do(s)-kan ni ṭa- gouvern., the last baked, newest bread, W. — ḫyi-rabs, the later generation, posterity. Cf. ḫyin, ḫyis.

III. outside, ḫyi-zin, the field outside, as a third part of the property, exclusive of cattle and money (cf. soho init.); ḫyii so-nam, husbandry, farming Glr.: ḫyii-rgya-mtso, the outer sea, the ocean, Glr.; ḫyi-mi Dzl. (Ms.), people from abroad, other, strange people, not belonging to the family, mgnō-nam ḫyi-mi-dag ṭbōs-na, if (when) guests or strangers come, Dzl.; ḫyi-na, out of doors, abroad; ḫyi-nas, from without, from abroad; ḫyi-ra, ḫyir, out (proceeding from the interior of a place to the exterior), less frq., v. ḫyi-rol; ḫyi-la, id., B. and C. frq. — ḫyi-k'yog Sch.: with knees bent outward. — ḫyi-glti v. ṭga-ji-liṉ under ṭga comp.; ḫyi-dgrā v. dgrā. — *ṭu-(ṣ)a-la and -ra* W. for ḫyi-rol-na etc.; *ṭi-sta-la čā-čē*, euphemist. for ‘going to the water-closet’. — ḫyi-nān, the outside and inside, ḫyi nān lō-g-čē*, W., begyur-ba, Schr. to turn inside out, e.g. a bag; lēāgs-kyi sgrām-la-sogs-pa sgrām ḫyi nān ṭim-pa bdun tsm, an iron box (coffin) and moreover a series of 7 boxes one within the other Tar. 28; ḫyi nān ṭnās-kā smān-pa, ripe both as to the outside and inside, Dzl.; ḫyi nān ytsnān, pure as to thought and action. With respect to religion, this expression generally denotes the difference between Non-Buddhism — or in a more limited sense Brahmanism and Buddhism; frequently ṭnān is added as a third item, being explained by: ḫyi lus nān ṭnān-ba yīl, which explanation however is insufficient, e.g. in the passage: čōn ḫyi nān ṭnān Pth., in which moreover merely a classification within the Buddhist religion seems to be spoken of. Political distinctions are made in Glr.: ḫyi nān bar ṭnān-pa ṭbāl-ba byel-pa, yet without sufficiently elucidating the subject. The terms ḫyi lta and nān lta, Glr. fol. 89, as well as ḫyi lṭār-du and nān lṭār-du, Pth. p. 10 I am at a loss to explain. — ḫyi-pa 1. B. and col. a Non-Buddhist, more particularly a Brahmanist, also for ḫyi-pai čōn, the doctrine of Brahma ḫyi-pa-la dga Glr. 2. Chr. Prot.: heathen, one that is neither a jew nor a Christian. — ḫyi-yul 1. Sch. foreign country. 2. ḫyi smān-bai yul, the external world, opp. to: nān-gi sems, Mil. — ḫyi-rol, 1. the outside, māl- ḫyi-rol, the outside of the bed, Glr.; ḫyi-rol-na, -tu, -nas, in B. gen. for ḫyi-na, -ru, -nas; adv. outside, out of doors, out, from without; postp. on the outside before (the door), (he was turned) out.
of (the house), (he comes) from without (the village), frq.; *pi-log* W. id.; *dág-rí pi-log la*, outside before the (garden) wall.

2. mystic: ydon byegs pi-d rol-tu dzin-pa, to believe goblins and demons to be really existing in the outer world Thgy. — *pi-tha?*

IV. *pi-la*, on account of, v. *piyr.*

*Pi-lyan* threat, menace, Mil. nt.

*Pi-bār* (or *padk*) *(pi-lá* - bdár (or *brdar) byéd-pa, to clean, to cleanse Dzl. and elsewh.; byádkyi pi-bdár bdál-nas kyan though you do not wash your face Mil.

*Pi-lyi*, a kind of ornament, similar to *pián.*

*Pi-ba* S.g., *pi-ba* Lt., 1. the large marmot of the highlands of Asia, Arctomys Boibak. — 2. v. *pi-ba.*

*Pi-mo* I. col. *á-piý, ipa*, grand-mother, Cz. II. v. *piy II.*

*Pyin-* pur. *pyin-pa*; Ld. *pin-pa*, elsewh. čin-pa, felt, déd-pa, to make felt, to mill, to full Sch.; *piýi-giýr*, felt-tent, a Tartar hut; *piýin-stán* felt-carpet, felt-covering; *piýin-deb* Sch.: a wrapper or cover made of felt.

*Piýid = piýi, after, following; *piýid-nyn* the day after to-morrow, Cs.

*Piýid-pa* I. (v. *piýi ni f.) to retard, prolong, maintain, with *te*: to maintain one's life, to earn a livelihood, W. e.g. *gār-ra có-te* or *cós-si nán-te* te *piýid-té*, to maintain one's self as a smith, or by religion, (being a Lama). — II. to freeze, *kán-pa piýid-son*, the foot is frozen, suffering from chilblains; *mig piýid son*, the eyes are inflamed, snow-blind, W. (C. *či*). — III. v. *piýid; byýid."

"Pyin for piýi, in certain phrases: 1. *pyin-čád, čád*, later, afterwards, *pyin-čád ydon*, bound over for the time to come, e.g. not to do a thing again; da *pyin-čád*, from the present moment, from henceforth, frq.; *dí pyin, id.; de pyin-čád, rarely de pyin-nas, Tar. 57, 2 since, since that time, ever since. — 2. outside, *pyin rtágu-pa médept as there was no wall outside Glr.; pyin-drá a foreign enemy Glr.; pyin-las outward business, foreign affairs Dzl."

"Pyin-ci-lágy, anything wrong, incorrect, deceptive, fallacious; perversity; *pyin-ci-lágy-gis bdálé-da corrupt, depraved by perversity Dzl.; *pyin-či ma lág-pa it is infallible (of a spell), synon. to bén-pa; tía-ba pyin-či ma lág-pa correct view, opinion Pth.; pyin-ci-lágy-tu stóm-pa to teach a false doctrine; blo pyin-či ma lág-par, with a never erring mind Mil."

"Pyin-pa I. B., C. *čín-pa*, Sp. *pin-pa*, little used in W.: 1. to come, to get to, advance, arrive; lam piýed tész-dü, having got about midway, Dzl.; der pyin-pa dan, frq.; ču prág-pa tás-dü pyin-to, the water reached up to his shoulders, Dzl.; *čín-pa* Sp., is he arrived? *sbyin-pa jyí-rol pyin*, that goes further than alms-giving, surpasses it, Glr.: dpag-téod tinár pyin-pa, to be five miles in length, Dzl. — 2. to go, to proceed, sön-lá pyin-pa, Pth.; ma pyin-par sélb, without going, without moving from the place, he arrives at... Mil.; bud-méd dei tshar ma pyin, he did not go to the woman (euphemist.) Glr.: stab-stob-du nan-dü pyin-te, he went in, run in, in a great hurry. (Probably the word is cog. to *pyir* and therefore = *byun-ba, tón-pa.*) — II. v. *pyin-pa.*"

"Pyir; prop. the termin. of *piýi*: I. 1. adv. back, towards the back, behind; *piýir jómba, to come back, to return Dzl. and elsewh., frq.; also used in a special sense rel. to re-birth lan-yèig *piýir jóm-ba, piýir mi *jóm-ba b bráš-ba(bzé); *piýir gón-ba, piýir dón-ba* etc., id.; *piýir día-pa, to remain behind, at home, Dzl.; *piýir gis-pa, to leave behind, at home, to lay aside, to lay up, Dzl.; again (rusrus), *piýir lámba, to get up again, after having fallen; *piýir lág-pa, lág-pa, to come back again, to return; *piýir lág-pai lam, the way back, the return, Dzl.; *piýir mi lág-pa, the not
things past, of a later date than others that had happened before them Glr.; ṣye-nas kyai, also in future, in after times Mil.; ṣye-nyn, in the following day (= san) Dzl.; at some future time, some (future) day, Dzl.; da ṣye = da ṣye-b̪2i̮ Glr.; dus ṣye = dus ṣye ŋi̮-na, subsequently, hereafter Pth.; ṣye skye-ba-mêd-pa, one that in future will not be re-born Mil.; on the other hand: ṣye skye-bu Sch., a son born after the death of his father; sī-ba kyi̮ ṣye last of all Dzl.; ṣye-pa v. ṣye-ba (I.); it is also construed like a sbst.: ... tob-pa ṣye ŋi̮-na, at a time subsequent to his having obtained, = after he had obtained Tar. — II. sbst. in compounds: clout, rag, duster, cloth, snā-ṣye, lāg-ṣye, ṣya-g̪ye; ṣye-pa, v. ṣye-ba II. ṣya-g̪e-pa adj. rich, also fig.: yôn-tan, du-mai ṣya-g̪e-pa sōg, may I grow rich in the splendour of numerous accomplishments! ṣya-g̪e-po, adj. rich, sbst. a rich man, ṣya-g̪e-po t̪e̮-po ŋi̮ a rich nobleman Mil.; ṣya-g̪e-mo a rich lady; ṣya-g̪e-k̪yad riches, wealth, opulence Dzl.; ṣya-g̪e-par ṣya-ba to grow rich, byêd-pa to make rich; ṣya-g̪e-dûl rich and poor; ṣya-g̪e-dûl med no difference between rich and poor Dzl.

IV. postp. c.g., also ṣye-du, more rarely ṣye-na (W. ṣye-lâ) on account of. I. (propper) = by or through, ṣye Ḣa kyd di-lar g̪i̮r, whereby or through what have you got into this plight? Dzl.; without kyd: where does that come from? Dzl.; *i nad c̪i̮ p̪e-lâ yonâ, by what has this disease been caused? W.; yonâ-pa ṣye-du, because I have done you harm Mil. 2. for, for the sake of (causa), for the good or benefit of, from love to Dzl.; for the purpose of, b̪t̪a-g̪a-pa ṣye-du, in order to try or to prove Glr. Whether ṣye with the infinitive, esp. of one-rooted verbs, is to be resolved by because or in order that, can be determined only by the context.

ṣye W. *pe*, resp. ysan-ṣye, žib. 1. flour, meal, esp. 2. flour of parched barley, rtsâm-pa. — 3. for ṣye-ma, dust, powder etc.; ṣye sāg-pa, t̪a-g̪a-pa, to grind corn to flour; to sieve; ṣye sāg-pa, to reduce to flour. — 4. v. byêd-pa. — rgyâgs-ṣye flour as provision for a journey Glr.; *nân-pe* W. = rtsâm-pa; also parched meal. lâgs-ṣye iron filings; rdô-ṣye, stone reduced to powder, small particles of stone; spô-ṣye, tsândan-gyi ṣye-ma, sandlewood powder, fumigating
powder; big-pee wheat flour; brag-pee small fragments of stone, produced by stone-cutting Ggr.; siy-pee saw-dust; ret-pee gold-dust; pea-kug flour-bag; pea-sgye flour sack; Cs.: 'a double pouch for meal'; pea-smod, flour-tub; pea-por Cs. a box for meal; pea-pal, flour-bag; pea-ban, flour-store; pea-ma, dust, powder; saw-dust, filings etc.; pea-mar termin. of pea-ma; pea-ma-r (Hindi चक्रू) flour roasted with melted butter, sweetened with sugar, considered a dainty.

**pyed-ma-leb** Lex., *pe-ma-leb* -tse W., butterfly.

**pyed** I. half; pyed-dan-yanis ('which with an additional 1 would be 2') omo and a half etc.; brgya-prag pyed-dan-yastm, two hundred and fifty; *yan-de C., *yan-ped, ped-di(s)an ped, ped-yan-ped* W. one fourth, a quarter; yin-pyed one eighth (little used); mi-pyed half a man, also used for woman Pth. (n.t.); zla-pyed v. zla-ba; zla-ba-pyed-pa, lasting half a month, e.g. a disease. — pyed-ka, -pa, -ma, Cs., pyed-po Cs. and vulg. one half; pyed-ma also: partner to one half; dii nain-na nai pyed-ma ziq kyani yod-de, as I have still a partner in this business; pyed-krain, half a skyl-krain (q.v.), drawing in one leg, and stretching out the other Ggr.; pyed-gtsi, peninsula; pyed-brgyad = pyed-krain-brgyad hence sbst.: half a rupee, = 7½ points on the gold-steel-yard C.

II. v. byed-pa.

**pyen** (vulg. *pen*), wind, flatulence Med.; ytun-ba, to let go a wind; pyen tor soni, a wind has escaped (me etc.); pyen-dbus Cs. id.; pyen-dri, a low, soft wind. **pyo-pyo**, *co-cô zér-va*, to set on or at (to set a dog at a person) C.

**pyogs** I. side, direction; pyogs gan nas from whence? pyogs der, there, thither, in that direction; yul dei pyogs-su or-la) soni, proceed in the direction of yonder village; tlag-pa (for -pa) pyogs-su Wdi. towards the nape of the neck; pyogs yig-tu or -la towards one side, in one direction; also, for together, e.g. to sweep together, to heap together; vulgo also for at the same time, at once; kyim-pa pyogs-su byin-pas, bestowing on lay-men Dzl.; cöös pyogs-su ytöin-ba to spend for pious purposes Mil.; in the same manner: dyen-ba pyogs-su, to devote to benevolent designs Mil.; for, in behalf of, for the benefit of: ytöin-grogs pyogs-su sè-lêbs byêd-pa, to die, to undergo death for the sake of husband or wife Mil.; in letters usually: de-pyogs-su, there with you, di-pyogs-su, here with us. — 2. quarter of the heavens, the cardinal points of the horizon; pyogs bê, the four points of the compass; pyogs bêr, round about, in all directions; c.g. round (a person or place); pyogs bê-nas, from all sides; frequently also pyogs bê, the ten points of the compass are spoken of, which are the following: sar, sar-lô, tho, tho-nub, nub, nub-byân, byan, byan-sar, stein- and òg-pyogs (Zenith and Nadir); pyogs-skoyin, pyogs-skoyin-rgyals-pa, the seven-points of the compass, similar to jug-rten-skoyin (v. skoyinba), yet ten in number; rgya-gars-par sâr-pyogs-na, to the east of India; rgya-gars sâr-pyogs-pa-rnams, the eastern Indians.

— 3. sa-pyogs, country, region, neighbourhood, part, dben-pa sa-pyogs, lonely region, solitary part; jigs pa sa-pyogs, an unsafe country; yul-pyogs id., nai sa-pyogs-na in my country Mil., C. — 4. part, party, also pyogs-ris, yêm-la pyogs gyar-pa, to take another man's part, to side with a certain person Thgy.; pyogs-(ris) byêd-pa c.genit. W., *beg-(ri) dê-de*, pyogs dzin-pa Tar.; pyogs tsam rig-pa Tar. 119, 4 id.; pyogs-med impartial, sine ira et studio, gen. in a Buddhist ascetic sense: indifferent to everything; pyogs-ka Mil., pyogs-thu Lez. prob. also pyogs-zen Tar. 184, 22, partial, interested; pyogs-cai rtog-pa, hesitation, scruples, arising from still feeling an interest in a thing Mil.; in a general sense it is used in: pyogs-mrjuns-pa similar Wdi., Tar.; pyogs-mrjum - du Tar. 190, 16 ought to be rendered: appropriate, suitable, adequate; rân-pyogs one's own party, yêm-pyogs the other or opposite party; pyên-pyogs friends, dgrâ-pyogs enemies; dkar-pyogs the good.
the well-disposed, esp. the good spirits, nāg-pyogs, sdig-can-gyi pyogs the bad, malicious, esp. the evil spirits, devils. — 5. in popular language the word is used also with respect to time: *ka-sa-n-stö-mogs* Ld., last autumn.

7. pa-turn vb., 2h-la to turn to religion Schr.; jyigs-pa to 'turn one's self back, to turn aside (Schr. jyir jydys -par Injd -pa, to divert from, to dissuade from) Tar. 12, 14 28, 9. si-kar pyogs-pa turned to dying = near dying? kör-ba-la rgyab-kjyis pyogs-pa, to turn one's self back to the orb of transmigration; mnöm-du pyogs-pa, 1. to be visible, to be evident, to be exposed to view (?), lhon-os-su mnöm-du pyogs-pai brég-las byin-ba growing on a surface rock on the south-side Samdh.; don de mnöm-du pyogs-par bya-bai pyir, in order to bring this meaning to the light, to express it clearly Gram. (?). 2. to be openly or evidently attached to, to adhere to (?) rgyud-la to a Tantra or treatise Samdh.

II. adj., sbst., attached to, following; a partizan, an adherent.

7. pyod-pa Cs. progress, pyod če-ba, great progress; Lex.: sa-pyod-če v. cms.

7. pyor Mil., prob. for mčor.

7. śra, śra, ornament (?), jewel (?) śra rgyab-pa, rgyab-pa, stod-pa, sde-pa, Sch. also śra spra-ba, to insert an ornament of jewels, to stud with jewels; mnoga-la pad-ma-ra-pai śra bdé-pa de, this set of rubies on the helmet, this helmet studded with rubies Glr.; rin-dén sna-tögs-kjyis śra bkod-pa Mil.; śra-stöm border, trimming, Lex.

7. śra-rgyis Was. (241) = bāg-la nyāl-ba, vanities, i.e. passions, errors, erroneous notions.

7. śra-dag v. śra-dag.

7. śra-ba 1. v. śra-ba. — 2. Lt. a disease of children. — 3. adj., gen. śra-mo (Cs. also bo) thin, fine, minute, opp. to sbom-po q.v., sbrol śra-mo žig Tar.; in a general sense, little, small, sems-can śra-mo-rnāms; nā-śra-mo, little as to age, young, Mil.; trifling, little, slight, rrñān-root śra-mo slight scruples, Mil.; rdzun śra-mo, a little lie, a fib, Thgy.; *śra-mo-ne tön-wa, lab-pa*, to see, to inspect most accurately, to learn the minutest details, C.; thin, high, rel. to voice W.; śra-zid Lex., fine and exact; śrin-tu śra-ba, in reference to the doctrine of Buddha, implying prob. its subtilties. Cf. śra-n.

7. śra-ma, calumny, slander, esp. through tell-tales and intermediating persons B. and col.; śra-ma byed-pa Dzl., smrā-ba Cs., jyig-pa B. and C., *śō-čē* W., resp. (when referring to a person of higher rank) yod-ba, žu-ba, to calumniate, slander, vilify, blacken; śra-ma - mkan Cs. calumniator, slanderer.


7. śra-mo, v. śra-ba; स्ना-मा śra-ma, v. śra-ba.

7. śra provinc. also drak, srag, 1. intermediate space, interstice, interval, hence śra-tu = bār-du Thgy.; a hollow, ravine, defile; smin-śra v. smin-ma. — 2. after cardinal numbers it seems to correspond about to the Greek subst. termination as: bēu-śra a decade, brya-śra a hundred (century), ston-śra a thousand (chiliad), brya-śra gčig, brya-śra bēu; ston-śra bāi-bāi-gig, a number of forty thousand Dzl.; bām-śra, bās-bās, week (recognized as a measure of time, but in common life not much in use).

7. śra-pa, 1. sbst., resp. sku-śra-pa shoulder, śra-pa-la stel-ba Glr., tōgs-pa Samdh. to load on one's shoulder; grōgs-poi śra-pa-la stel-pa, to mount the shoulder of one's companion Dzl.; upper arm, śra-pa nyis-gyi la Dzl., śra-gön
prag-pa, to envy, to grudge, skye envy is stirring within me, I envy, frq.; prag-dog, prag-dog, the envy, prag-dog skye envy is stirring within me, I envy, frq.; prag-dog-can, envious, grudging, jealous. *Prag-dog* is the name of a dog, *prag* is its skin.

Lt. id. — 2. vb., also prag-pa, to envy, to grudge, Cs.; prag-dog, prag-dog, the envy, prag-dog skye envy is stirring within me, I envy, frq.; prag-dog-can, envious, grudging, jealousy.

Byi, v. o'byi.

In compounds for prag-pa, prag-pa, prag-pa for krard-po Dzin.

Pran, pran-bu, (Ts. also pran-te) = pramo, little, small, trifling, yet more in particular phrases, and less used in books, than in common life, esp. in C.: *rin *em-bhu te-'dhe* (lit.: sprad-de) having paid, spent a trifle; *zin-ba *em-bhu zig* a small request; *zin-bhu zig* a little bit C.; as sbst.: 1. part of the body (whether in a general or a more particular sense, I have not been able to ascertain); in medical writings the pran-bu thus form a class of their own; yan-lag-gi pran yod-pa Glr., to main, to mutilate parts of the body (not necessarily to castrate Sch.). — 2. knives and other small instruments used in surgery Med. — 3. pran-rain in the polite epistolary style the person of the writer, ‘my own little self’, ‘your humble servant’; pran-la rai-gi = to me my, inst. of: na-la na-raingi. — pran-tsags, trifles, minor matters; dalba pran-tsags-kiyi ydzi the minitute of religious discipline, Dulva.

Pran-tsags, pran-ne-tsags-tai stated to be = pyin-ci-lod Ld.

Pran-tsags v. pran-bu extr.

Pral v. pral-ba; pri ba v. o'rians; prid v. sbrid-pa.

Prin, prin, news, tidings, intelligence, message, prin bsain-po, good tidings, favourable accounts; prin-bkur-mkan, messenger, vulgo; prin skur-ba, prin-ba to send word, information, kyur-ba, to bring tidings, intelligence; sproda, prin-pa to deliver; smra-ba, ryod-pa, byed-pa to report, to deliver messages orally; to superiors: yool-ba, zu-ba; to inferiors: yon-ba, yen-ba; Ed-boi prin yin de-la byod sig deliver a message to him also from me Dzl.; prin-ylam message, report Cs.; prin-pa messenger; newsmonger Cs.; prin-bzani gospel Chr. Prot.; prin-yig letter, epistle; prin-lan answer to a message. — prin-las (W. *zag-las*) 1. resp. for las labour, business; deed, work, frq.; rdo-tu-ynas-pai prin-las mdzad (the Buddhas) performed the work of consecrating Glr.; prin-las nram bzi the same as zhi-rgyas-dbian-drang-gi prin-las Glr., v. explanation under zhi-ba; prin-las tol-ba, prin-bod byed-pa cdpar. to commit a thing to another person's care or trust, e.g. before going on a journey; in reference to gods: to recommend to their protection or blessing Glr. and elsewh. — 2. po. for prin-las-pa commissary Glr., where Avalokitesvara is called prin-las of all Buddhas. — 3. efficiency, power Mil.

Prug v. prug.

Prug-ba, prug-ba = kog-ma earthen pot, pan, stew-pan.

Prug, prug-1. uterus, matrix of animals, or acc. to Cs. merely the integuments of the eggs; acc. to some, also the urinary bladder. — 2. encampment, dam-mag-sgar Lex.

Prug 1. in compounds for prug-gu, prug-gu child, a young one (of animals); prug-gu-mo a little girl Cs.; prug-gu skyelpa to beget children, yoz-ba to rear, to bring up (children); prug-gu skye a child is born; sor a miscarriage, abortion, takes place; prug-gui dus childhood; da-prug orphan; nal-prug bastard; glos-prug the young one of an elephant; sen-prug a lion's cub etc.; metaph. of disciples and subalterns: tson-prug the merchants of a caravan in their relationship to their leader tson-dpon. — 2. fine cloth or woollen stuffs Wts.; snam-prug id., duns-prug woollen goods from C Mil.

Prugs one day with the night, a period of 24 hours, — but this signification does not hold good in every case.
distinguished, excellent, glorious, yul-las kyad-pa rgya-gar-yul India, the most glorious country; nor-sna kyad-par phags-pa bryjai bu-l-ba an offering of a hundred of the most costly kinds of jewels Pth.; esp. in reference to holy persons, things, places etc.; title of saints, and teachers of religion, with the fem. phags-ma; phags-pa 'par excellence' is Avalokitesvara, in W. esp. the one, that has his throne at Triloknath in Chamba, v. re-phags; the word is also frq. used as an epithet, placed at the head of the title-pages of religious writings; lastly it is a name of common persons.—phags-pa nor bu-dun the seven treasures of the saints: shyin-pa, tsul-khrims, dda-pa and the like Mil. — phags-(pa) yul 1. elevated country, highland. 2. the holy land of the Buddhists, the tracts of the middle Ganges; phags-pa skad, the Sanskrit language Lex. — phags-ryyal Tar. and elsewh. = उत्तरपूर्व Schf., town and district of Ujain. — 2. the word is stated to imply also to play, to joke, to make sport C.

phags-pa, pf. phags, l. to rise, to be raised, e.g. a post or stake raised by the frost; to soar up, to fly up to heaven, a miraculous feat often performed by the saints of legends, Dzl. and elsewh.; of rays of light, Dzl. and elsewh.; fig. to be higher, more elevated, deĩ stê-n-bu (or dé-las) dpag-tsad bryjad-kri (or more accurately kris) dpags-so Glr., Pth. (this region) lies by 80,000 miles higher than that Stg.; to grow larger, longer, of the apparent lengthening of the teeth when aching W.; of horses: to rear, to rise up on the hind-legs; more particularly of the deifying of saints; thus the demi-god-like king Srontsansgampo in his farewell speech says: kyed kun phags-pa byin-rab sîn I am the divine instrument of your elevation (your elevation-blessing), he who will effect your ascent to heaven or deification; part. pf. phags-pa (Skt. खङ्गोस), sublime, exalted, raised above, pâl-las phags-par bzhain-ba a more than ordinary beauty Dzl.; yzan-pas phags-par gyur-to he far excelled others Dzl.; kyid-(par) phags-pa,
II. vb. (vb. n. to spör-bar) 1. to rebound, of stones, *bar-nun-la* W. to splash up, of water, to fly up, of sparks; to leap, to bound, to throb, of the veins, rta-spar, the pulse is beating; *spar tā-ce* W., to feel one's pulse; "nyin-ka spar dag" his heart is throb- 

bing, palpitating; "spar-ra rag" I have heart- 

throbbing (v. rag); spar-spro chad v. spor- 

ba 2; sā-la spar-ba, to fidget, it be restless, to jump, from fear Ptb.; spar-gyis spar-ba Lex. prob. the same as spar-ba. — 2. Cs. to be raised, elevated, promoted, advanced.  

spar-ma, Sch. 'double, manifold'; brya-spar-ma, Sch. 'more than hundred'.  

spar-ga Cs., incision, indentation, notch.  

ūd-bar Ts. = ūdr-ba, to fly.  

ūd-pa Sch. = būg(s)-pa (?).  

ūn-ba, pf. āu, to sink, to begin to decay, to be in declining circumstances, to get into misery, either by one's own fault, or that of others (opp. to aubu-ba) Glr. and elsewh.; bōd-yul ūn-ba las a deed to the detriment of Tibet Glr.; in a similar manner bōd-yul ūn-ba āu-gōn, mischievous conjurers in order to inflict an injury on Tibet Ld.-Glr. Schk. 21, b; mgā- 

gyis rgya-yul ūn-bar bya-s-pa-nams drānis, remembering the calamities brought on China by Mgar Glr.; ūn-bar sgrub-ba B., *ūn-du dō-va* C., ūn-ba ča-ē W., to be ruined, to perish, snyi-bar byed-pa B., ūn-la stobr-ba Mil., prob. also snyi-ba, sgrub-pa to ruin, to undo Ptb.; rān-ūn having been reduced by one's own fault; ūn-dkrol or krol the decay of fortune, ruin, destruction Mil. and elsewh.; ūn-gā, cause, occasion of decay Mil.  

ūd-pa to lay aside, to put away, to separate, = būd-pa Cs. (?), sgrub-pa ūd-pa, to clear, to part the flour from the bran, to sieve Sch. (?).  

ūd-pa = būd-pa to cover with a roof Sch. (?)  

ūd-bar, pf. ād, 1. to fly; gās-gyis sgrub-ba Lex., prob. id.; cf. ād- 

ba. — 2. to wrap up, envelop, muffle up; Dzl. gās-gyis sgrub-ba, the gem into the skirt of the coat, and likewise Dzl. gās-gyis sgrub-ba, inst. of byūn-ste; gās-gyis Mil. (col. not used). — 3. = mnyēd-pa to rub with the hand, e.g. linen in washing, leather in tanning Glr.; to scratch (softly) C.  

ūd-/yig) prefix, de sogs dag-yig gās-gul-can, these and others have d with the prefix g: bās-gul- 

kao words beginning with k with the prefix b; bā-yis gāl-ba sla, viz. bila ...; dar- 

gāl-méd these receive no d as prefix; sa-
ra-lá-rnams o lhul-tsul ni the manner in which prefixes are joined with words beginning with s, r or l; rkyan- lhul words beginning with a simple consonant (to which also ya-, ra-, and la-tags are reckoned), preceded by a prefix; brtsegs- lhul, words beginning with two consonants and a prefix e.g. baka Gram.

II. vb. 1. = o lhul-ba, to give.
2. to push, to jostle; *jul-te gya-bé* to push with the fist, with the trunk, (of elephants) etc., W.; gró-mon o lhul-rdeg sng byed-pa, to jostle with the elbow Mil.; vulgo *jul-dag* or tag* W., *jul-tsug* C.

I. vb. the preceding article.

2. to push, to jostle; *jul-te gya-bé* to push with the fist, with the trunk, (of elephants) etc., W.; gró-mon o lhul-rdeg sng byed-pa, to jostle with the elbow Mil.; vulgo *jul-dag* or tag* W., *jul-tsug* C.

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2. to push, to jostle; *jul-te gya-bé* to push with the fist, with the trunk, (of elephants) etc., W.; gró-mon o lhul-rdeg sng byed-pa, to jostle with the elbow Mil.; vulgo *jul-dag* or tag* W., *jul-tsug* C.
and adj. poor, v. ≪po-qa; perh. also defected, disheartened.

General sense: to hang up, so esp. W. "čár-la" (Lad. "čás-la" for "čārs-la" ), "bör-cē"; *čár-la tān-cē* to hang a man; čār-ič gallows; occasionally too: to cling or stick to an object. — 3. Cs. to show, to represent, to excite, to waken; țiyar-țiyen, engaging, winning behaviour (≡ joy-agōgs), țiyar-ba byid-ba to assume an alluring attitude; țiyar-ka-čan, tempting, graceful, charming.

st. marmot, țiy-ța. — II. vb. pf. țiyis, țiyis 1. to be late, to be belated, to come too late; gál-te țiyis-na, if I come too late Dzl.; da kyod țiyis-pa yin you come just a little too late Pth.; țiyi-mo v. țiyi II. — 2. also țiyid-pa to wipe, to blot out, mīg to wipe the eyes Pth.; mēč-ma the tears Glr.; to pull out, spu the hair W.; to tear out, rīg-pa the testicles Sch.; țiyi-rās Cs., wiper, wiping-clout, duster; lāg-, țyi Cs., towel, v. țiyis II.

țiyig-pa, Sch. to bind, better țyi-ga.

țiyil-pa v. țiyi-ba.

țiyid-pa for țyi-bal to wind, to twist, (the hair) Wdi.

țiyi(s)-pa, rarely čag-pa to be mistaken, also W.; to miss, lam, the road Lex.; ču-tsdod, to mistake the hour Pth.

țiyūr-ba 1. to mount, to rise up, of smoke; to overflow; inundate, of rivers and lakes Lex. — 2. Sch. to heap up, to accumulate? v. țiyūr-bu.

țiyé-ba, pf. țiyes, to crawl, to creep, like snakes; esp. lō-țiyē, "belly creeper", snake, serpent; țiyé-ba čen-po, name of a demon; țiyé-bo, fem. mo cripple Lex. = rkan-med.

țiyen Mil. = pyen, wind, ytōn-ba, to let go a wind.

țiyi-ba pf. țiyos 1. to swim, of fishes, Mil. — 2. to soar, to float in the air Thgy. — 3. to flow, heave, swell, of fluids Mng.; țiyo-dār-ba Sch., to undulate. — 4. to range, roam about, gambol, rtse-țiń țiyé-ba, of deer Mil.; rī-la țyo...
5. nsha, nyo Sch., 'the heart is swelling, courage is rising'; however dé-pa, nyo Med., seems rather to imply: consciousness gives way, is wavering, flitting; sens no Sch. Lt.

5. no Sch., 'the heart is swelling, courage is rising'; however Bb-pa, Sch., seems rather to imply: consciousness gives way, is wavering, flitting; sm no Sch.

q@9, &ydi-ba Lt. perh. = &chi-ba; occasionally, like ,&olis-pa used incorr. for mZ&'~a.

$qq, pydr-ba, v. pydr-ba, also for &'~a. pyh-dga Sch., dandy, fop.

$qq-q, &Q-pa 1. vb., also prd-ba, pf. ,fias, to kick, to jerk, to strike with the foot, jra-Bdgs a stroke or kick with the foot, bybd-pa to kick about with the feet, in a paroxysm of pain or anguish, Pth.; *a-dug gydb-pa*, to give one a kick.

$a$, wq 09~9, to env, grudge, v. $rag.

$qF3w, p*a pf. and fut. $ad to meet together; $dari to meet with, to fall in with, to find; de daí prd-do, you shall see him Dzl.; de ni na dan prd ni ūb, him I cannot admit Dzl.; bdag daí prad-par dog ʒig, come to see me Dzl.; snar na daí prad-pai ʒig-tu not until they have met me (sensu obsceno) Dzl.; byis-pai ro ʒig daí prad-do he found the dead body of an infant Dzl.; prad-tsams Sch., intersecting line of two plains, corner, angle.

$qr$, pral, prob. to be regarded as a sbst., like dru, mdun, sja etc., expressing immediate nearness; 1. in reference to space, but seldom, as for instance pral-du kyi krid-de, having a dog near at hand Glr.; gen. 2. with respect to time: pral dañ ūngs, what is going to happen immediately and at a later period, presence and futurity; pral-ūngs-kyi galrkyen tams-čād sél-bar byed Glr. to avert immediate and subsequent disasters; pral ūngs gā-lā bzañ that is good both for the nearest and the more distant future; pral dañ ūn-du now and for a long time to come; pral-sog, yoj-méd-par without having gathered or laid up any thing for daily use Mil.; pral-gyi dag-tsungs nān-pa a poor temporary dwelling, or also: a common, ordinary dwelling, v. no. 3; pral-du la yzan ma rnyed-de as at the moment he was not able to procure any other meat Dzl.; pral-du sleb you Mil. I shall come immediately; pral-du dgös-pai yo-byād the things necessary for daily use Dzl.; pral-du byōr-ba ma yin that is not to be had at a moment's bidding Dzl.; also postp. c.g.: deí pral-la ūn that will help the moment directly after it; more frq. after verbal roots = ma-tāg-tu; *jeba-pral* as soon as he had arrived Mil.; smras-pral as soon as it has been spoken S.g.; skyes-pral immediately after birth Lt.; in compounds: pral-rkyen, pral-dgos, pral-ūngs cf. above; pral-grig finished, ready, prepared, in proper case, (vulgo, esp. in W., a word much used) *f al - ʒig ʒo - ē* to prepare, to get ready. — 3. fig., common, ordinary, of daily occurrence, common-place, pral-skad B., C., (W. *pāl-kad*) common dialect; ēran pral-skad - la snañ so you may hear it in the language of the common people, Gram., Wdā.
rtags dan pîral he deprived them of their insignia Glr.; srog dan pîral-ba to put to death, to inflict capital punishment Glr.; žug-tu sîral-ba to cut into quarters (cattle) Mil.; lð-ba sîral-ba to cut open, to rip up the belly Tar.; dbrl-bar dka difficult to part, hard to be kept asunder Lex.

"pîras-pa" 1. pf. of pîra-ba; as sbst. stroke, blow, kick with the foot, Cs.; rkân-pîras, id.; rtags-pîras rgyag-pa, the kicking of a horse; lag-pîras, a blow with the hand, Cs.; sî-pîras Lex., sî-pîras vulg. (W. *sîn = tâs or tâs*), the kicking, struggling, moving in convulsions, of a dying man or animal, agony. (Sch. pîras, to lie on one's side?). — 2. instrum. of pîra, Sch.: pîras spras-pa.

pîra-ba pf. and imp. pîra(s), fut. dbrl, vb.a. to dbrla, to lessen, diminish; to take away from, "ka tâs-te" to take off at the top, e.g. from too full a measure W.; more in the special sense of subtracting, with different construction: de (or dê-yis or dê-la) tig-ro pîra-ba-yis 60 diminished by this, or: this being subtracted from 60; (tig-ro = cipher six) Wdl.


pîrin v. pîrin; pîrin-pa to inform Cs.

"pîra-ba, pîra-ba" etc.

pîrg-pa, pf. pîrgs, to scratch one's self, pîrgs-na Lt. if one scratches; za-pîrg byed he scratches himself on account of an itching Med.

pîrg S.O., perh. = pîrug II.

pîral, jugglery, magical deception, the abstract noun to sprîl-ba, q.v.; sprîlche-ba great in magic power Glr.; sprîl-gyi rgyal-po the magic king, enchanted king, phantom-king Glr.; pîral-gîi koñ-jo the enchantress Koñ-jo Glr.; pîral-gyi spyang-yi with a magic eye, by means of magical vision Dzl.; pîral-rol yonm-pai pîral dan ldân-po possessing magic power for subduing an enemy Sambh.; rnam-(par) pîral(-ba), co-pîral, rdzu-pîral, frq.: sgm-pîral less frq., id.; mig-pîral, optical deception Cs. — pîral-gyi kor-lo, pîral-kor, magic wheel, in ancient literature merely a phantastic attribute of gods etc.; in modern life applicable to every more complicated machine with a rotating motion, e.g. a sugar mill Stg., an electrifying machine and the like. pîral-dgai lha, dga-bzi-pîral-gyi lha, yzan-dga-pîral-dban-byed-kyi lha, the names of various regions that are residences of gods. pîral-snâ n. delusion, mockery. 2. n. of a monastery in Lhasa founded by the Nepali wife of Sroñ-btsan-sgam-po's.

pîrul-tûr S.g. seems to be catheter.

pîrul-ba, 1. by its form intrs. to sprîl-ba; acc. to Cs. both are identical in meaning; I met with it only as an abstract noun = pîrul in rnam-par pîrul-ba (v. under pîrul), e.g. rnam-par pîrul-ba dû-ma, many transformations, magic tricks, for which rnam-pîrul gen. is used. — 2. to be mistaken, to err, to make blunders Mil., better kûrul-ba. — 3. to separate, part, discriminate, the good from the bad, truth from falsehood Ld. (= pîral-ba? like drán-po and drán-po).

pîre-ba pf. pîre Cs., pîre byed-pa Sch., to incline, to lean against; to put down, to lay down; Dzl. ñV, 12, where however the context is not perfectly clear.

"prân-(a), prân-(a)" sbst. col. W."tân-ia". Ü: "pâna" Ssk. mân, a string, a thread or cord, on which things are filed, strung, or ranged, e.g. mé-toy-gi pûre-ba Glr. a wreath, garland of flowers; pûre-ba dmar-po a wreath of red flowers Wdn.; gas-stû a circle of snow-mountains SChr.; nas-kyi, of woods Sambh.; ìn-rtau pûre-ba rim-pa bdun 7 circles of chariots Pth.; yig-pûre a line of letters; pûre-ba dâgs-pa to bind a wreath; pûre-skûd, pûre-tâg the string or cord of the wreath; pûre-rdug bead,
hence  ṭren-ba esp.: a string of beads, rosary; byran- ṭren, rosary for counting the repetitions of prayers and magic spells, being used also in arithmetic, as an aid to memory; mū-tig- ṭren string of pearls, rosary composed of pearls; nor-ba- ṭren-ba of precious stones; also title of a book; fig. don ma go taig-gi ṭren-ba bzuñ, they only keep to the string of words, without understanding their import Mil.

**fīr-ba** vb. n. to love, to be fond of, greatly attached to, with aecus. of the person, sh-la and similar supplementary words being generally added; bld-ma yid-la ṭren-ba, ttags, bú-mo sēms-la ṭren-bas Gldr.; yāb-kyi tūgs-la ṭren-bar gyār-te, or ṭren-bān-du as she was very dear to her father Gldr.; śin-tu ṭren-ba būn an ardent longing for home came over me Mil.

**środ-pa** 1. vb. to rob, take away; to deprive of, cgpar. nor, gos, rgyāl-poi lāg-nas rgyāl-sa to deprive the king of his throne Gldr.; hence rgyāl-sa środ-pa mi usurper Gldr.; tād-pas mi mfu-stöbs środ the heat deprives a man of his strength Med.; yet also: sēms-yid środ-pa to take another man's heart, to run away with his affections, to captivate him Gldr.; środ-byed, and also środ-ma = dbān-ḥyug 1. i.e. Shiva, or also Indra. 2. symb. num.: 11. — rkū-środ, robbery Ma., *com-or ṭom-tog*, id., W.; *ṭom-tog tān-kam* robber, *wañ dan ṭom-tog ḡo-te* by violence, W.

— 2. to make one lose a thing, bdag- gi glan środ (by his negligence) he has made me lose my ox Dzl.; sdām-pa ṭrod-tu byun my vow is lost to me, i.e. the meditation I had vowed has been disturbed, thwarted Gldr., to deprive a person of his power or place, to overthrow, kings, dignitaries etc. Sty., analogous to yyo-ba, gul-ba, ḩrugs-pa. — 3. to remove, do away with, expel, demons Gldr.

**środ-pa** 1. vb.: pf. środ, vb. n. to sprōd-pa, 1. gen. with las, from, to proceed, issue, emanate from, to spread, in most cases rel. to rays of light; sku od-zēr ṭrod-ba a body from which rays of light proceed, a body sending forth light Gldr.; Cs. also relative to odours, fame etc.; occasionally in reference to descent or parentage Thgy. — 2. to proceed, to go on, continue, and środ continuation, opp. to being finished, at an end (Sch. incorr.: 'the end'); *lāb- to žen-ghyi ḡe-pa* C., Schr.: the interruption of a conversation by another person; *jig- ṭrod bēc* the process of destruction came to an end Gldr.; sbyin-pai ṭrod ėād kyan sōn-mo-paŚ ṭrod ma ṭrod Phn. the gifts had come to an end, but not the begging; per- ṭrod ėād the pulse no longer beats Thgr.; čoṅ-bṣygur- ṭrod-rāms bskyur the continuations of translating were thrown aside Gldr.; of the soul: yōd- ṭrod-la mi yōi whilst it is still existing, it does not come forth, i.e. it vanishes imperceptibly, as soon as an attempt is made to find out its seat and to demonstrate its essence Mil.; ṭrod ṭād-pa to annex the remainder, to append the continuation; *ṭo ṭāg-pa* C. to lay the continuation aside; *sōl-wa* to put it off, both expressions implying an interruption of work; ṭrod tus soñ or las soñ a remainder is still left of what has not been used or consumed; *di ḡanā ḡi-te* after this has been filled up (by pouring in the wanting quantity) C.
kai-pa e' oprod de-na if the question is, whether the house is likely to prosper.

If the question is, whether the house is likely to prosper, ba Sch., par byed-pa Sch. to spread, to pour forth, e.g. light, opro Tar. 48,3, acc. to Sch.: a detailed work; but Tar. 143,13?

The letter b, originally, and in the frontier districts still at the present day, corresponding to the English b; the pronunciation of it, however, varies a good deal in the different dialects of the country: in C. this letter, as an initial, is at present deep-toned and aspirated = bh; in Sp. as a final letter, it is sounded in Bal. and Kh. = b or w. Regarding the irregularities in the pronunciation of initial db v. the Phonetic Table. — 2. num. figure: 15.

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with pendent silk strips Dzl., Gyatch., Glr. — 2. also δές-rαβ-ραλ-γρι, stated to be a kind of dagger, set upright, a semblance of which often attends apparitions of the gods; thus the signification of 'sword', given by Sch., seems to be justified, and also Schr. refers to it under spa-dām; I never met with it in B. in that sense.


ba-spā a little hair, the little hairs of the body, ba-spā lāi or īḍā, the little hairs stand up, I shudder, B., C.; similarly: ba-spā ग्यर Glr., Mil.; ba-spā tšam yāi med (I feel no repentance) even as great as a hair Dzl.; ba-spā-tan hairy, covered with hair, ba-spā-mēd bald; ba-spā bi-ga or kūn (bū) pores.

ba-bu (Pers. बीयोश, pāpōsī) a soft shoe, skūṭ-pai knitted shoe, pīn-pai felt-shoe, but in general they are made of wool or goat's hair.

ba-bla (Ts. धाव-ब्ला) Med. arsenic.

ba-bog W. clod, lump of earth.

ba-mēn Mil., Wdā., Cs. and Sch.: 'a species of wild cattle with large horns'; Sch. also: buffal caste; though in Sambh. gāns-rī-ba-mēn are spoken of.

ba-mo hoar-frost, B. and col.; ba-tsha (Campbell in Summer's Phenix p. 142, 5: pen-chā), inferior, impure soda, incrusting the ground near salt-lakes; it is mixed with the food of cattle (from which circumstance the word may be translated 'cow-salt'), occasionally also for the want of something better put into the tea; ba-tsha skyur-btst Cs. muriatic (hydro-chloric) acid.


ba-ru-ra an astringent medicament Med.

ba-la-ha, čān-dēs bā-la-ha, n. of a demon, v. rta-mēd. 

ba-lu = da-li, various low alpine species of Rhododendron.
posite meaning: bag-yod (pa) reverence, fear, shame, often parallel to nö-tsa, dzém-pa; conscientiousness, almost religious awe; adj. conscientious; spyöd-pa bag-yod-pa conscientious dealings (pious course of life) Dom.; bág-yod-par mzung-dig act conscientiously, take care not to commit sin (here = do not kill) Tar. 32, 7; de bág-yod-pai gyan as he was conscientious (here = chaste) Tar. 39, 2; bag dań ldan-pa id.; bag dań ldan-par mzung Glr.; bag-tsa-ba to be afraid; bag mi tsa I am not afraid Mil.; sbst. fear, timidity, anxiousness Mil., Sty.; bag-tsa med-pa fearlessness Mil.; bag byéd-pa c. la, to fear, to dread, a person Dzl., to take care of, one's clothes Dzl.; bag-yans-su (or -kyis) Sch. (eura relaxata) without fear, fearlessly, coolly; bag küns-pa Sch. to be afraid; bag bøbs-pa to drop, abandon, cast away all fear, yṣan-la the dread of a person Mil. frq.: bag-pa Dzl. Ly. 15 Ms. as a vb. to be afraid, to be fearful, dé-dag bág-tu dögs-nas afraid lest they should take fright (another reading: brö-su) bagks-kyis with fear, with awe Mil.; bág-kyis byéd-pa to act carefully, with caution Dzl. zηγ, 15; ma bags - kyis without fear, unrestrained Dzl. Zηη, 1 (Ms.; with Sch. ma is wanting, and both passages are rendered incorr.); bag-po adj. = bag-yod-pa Cś.; bag-zön dread, fear, anxiety Sch. —

II. inclination? passion? bag-la nyal-ba Was. (241) 'vanities (in Chinese: lullings into security'), the usual sinful temptations, lust, anger etc.; the etymological derivation of the term is, however, not perfectly clear; bag-méd-la nyál-ba, which acc. to its primary signification ought to be placed sub I, is said to imply the same. More frq. bag-čags denotes passion, inclination, propensity, gen. in a bad sense, las-ian bag-čags, nán-pai bag-čags, also occasionally without any addition, id.; bag-čags yid-kyi lus the 'intellectual' body of passions Thgr., v. lus; less frq. in a good sense: Tar. 32, 7 = love, affection; bag-čags bzań Mil. —

III. in compounds also for bag-jiye and bág-ma.
ban-dr̥dn-'a to run a race; ban-dr̥dn-'a to exercise one's self in racing; ban-dr̥dn-'a to overexert one's self in running Med.; *bha/i-gy&J, bhais-MliL running-match, race; ban-Z(-pa, also -yo) Rh., Glr. swift messenger, courier; *bhn-mz* C'., 'ban -mz* W., id.

bdri-ba. bdn-ba, bdn-kan, bdri-mdzod store-room, store-house, corn magazine, also treasury Dzl.; Biri-ban Kun. a large box for grain, half underground; bdri-std first-fruit offering from the barn; *bhaiyhaf Ts. repository; (dh-blrciri* Ts. cupboard, press, case.

ban-rim = k%-opa'n, the part of the which has the form of a staircase. — 2. Sch. 'a separate part of a house connected by a staircase' (?).

bd7i-so grave, tomb, ysdnyor bdft-eel. odzGgya to bury alive Glr.; sepulchm, monument, ban-so o&bs~a, or rtsig-pa to build a sepulchre Glr.; bdn-so rna-d2~ to perform funeral sacrifices, to honour a grave Glr.

bdtt (Hindi) 1. a weight = 2 ser, *about I pounds. — 2. Mance, pair of tcales; *bdtti trig-?e* to weigh W.

bad 1. moisture, humidity, *BiA bad 13%-nu* W. when wood attracts humidity; *bad-kan* moist, humid, damp, from rain or dew W. — 2. hoar-frost — bā-mo Sch., Wts. — 3. in compounds for bdd-kan. — 4. edge, border, bad ni yser the edge is of gold Sch.; mkar-bad S.g. = ka-bad? bad-bār Mil.? 

bād-ka C. a plant, similar to mustard, yielding oil.

bād-ka C. a plant, similar to mustard, yielding oil.

bād-kan mucus phlegm, a. as normal substance of the body comprising 5 kinds: rten-byed mucus in the joints of the neck and shoulders, myag-byed in the stomach, myon-byed in the tongue and palate, 'bsim-byed in the brain, eyes etc., byor-byed in the rest of the joints; b. in a morbid state, as a cause of disease: bād-kan-las gyir-pa' nad mucous diseases; bād-kan-lhen mucus in the cardiac regions, prob. = gastric catarrh; bād-kan-leags-dręgs intestinal catarrh; bād-kan-mgul-ga'g mucus consumption; bād-kan grīm-bu ikār po etc. Med.; bād-kan-rūn phlegm and air, bād-kan-mkris phlegm and bile; bād-kan-krag phlegm and blood Med.

ban 1. C. beer-jug, pitcher. — 2. v. the following articles.

ban-čiun, ban-bún a little, a bit; kyod- rān nyams-bān-būn-gyi snāi-ba-la you, with your little bit of spiritual light Mil.; rtsi-siun sna-tsöys ban-ma-būn forest-trees of every kind not a few (or also variously mixed?) Mil.; ban-če in moderate quantity, 'tolerably many'.

bān-dha Sch. skull, cranium; frq. spelled bhūn-dha, hence perh. = अङ्क vessel, in which sense it is gen. to be understood in books; accordingly it may be a skull used as a drinking-vessel.

bān dhe, bān-de, acc. to Hodgson's learned Nepalese authority (Illustr. 75) = भां त, reverendus, salutandus, for which also in the Tibetan language btsin-pa is always used as an equivalent: a Buddhist priest; hence originally = Buddhist in general, the term being also applied to women Mil.; ban-rūn an old priest Glr.; ban-sprān and sprān-būn a mendicant friar; ban-čiun ('pen-kiông' Desy. 370) pupil, disciple in a monastery; ban-lōg col., a priest that has turned apostate; ban-būn Mil. and elsewh. 1. (acc. to our Lama:) Buddhist and Bonpo. 2. (acc. to Sch.): a Bon-priest, in which case, however, the word prob. would be bon-būn.

ban-zōn Sch.: for bag-zōn dread, fear.

bab v. bab-pa.

bab-čūl hastiness, rashness, want of consideration in speaking and acting = rzu-lim; sdi-g-pa bab-čūl-du byēd-pa to sin recklessly, without heed or regard Mil.
bāb-mo, bās-mo (?) Ld. soft, mild; also chaste, modest (corrupted from bāg-mo?).

bāb 1. sunk, settled, v. bāb-pa; nūs-ma-la ran-bāb-kyi rdzás bying-ste rubbing the breasts with a medicine, so that they sank down of themselves, as if they were full Glr.; bās - sa settlement, colony Sch. — 2. shape, form, appearance Sch. — 3. rta-bāb v. rta, comp.

bām(-pa) 1. rotten, decayed, putrid, ro bām-pa putrid corpse Tar., bam-ro, id.; prob. also corpse in general, esp. in connection with sorcery; bam-sūn, id.? Thgr. — 2. mould, white film on liquids; mouldy,usty, musty W.

bām-po 1. bundle of wood or grass Schr., Sch. — 2. division, section, of books, (of greater length than a chapter); in metrical compositions it is said to comprise a number of 300 verses; glegs-bām v. glegs; bām-sūn Sch. board, prob. = glegs-sūn.

bāmrīl 1. Sch. dull, weak, from old age or long labour, worn out, by much usage. — 2. W. mould.

bar sbst. (Cs. also bār-ma) 1. intermediate space, interstice, interval, mkar byngs-kyi bar zām-gyis sbrul-ba Glr. bridging the space between the two castles; sa-bār straits, narrow sea; chu-bār isthmus, neck of land; pān-gi bar, laṅ-ké bar, če bar shelf of a repository, cup-board etc. W.; intermediate, middle, mean, stod smad bar yum upper, lower and middle country Ma.; bar dir here in the middle countries Glr.; bār-gyi, id., as adj. Tar. and elsewh.; bār-gyi sder-čags, in Wān. a lizard, as an amphibium partaking of two natures; bār-na, bār-du, bār-la adv. and postp. c. genit. (and accus.), lām-gyis bār-na in the middle of the road (there is a well); on the road, in or on the way, on the journey Dzl.; bṛg-bar btsir-ba to be squeezed between two rocks Thgy.; lön-ma dañ yāl-gai bār-du between leaves and branches Dzl.; rgya bod bār-la grō-bai mī people travelling between China and Tibet Glr.; dei bār-du, de-bār between Glr.; in the mean time, at the same time, Glr.; zla-ba yum-gyi bār-du (to provide for a person) for the space of 3 months Dzl.; zag būn-gyi bār-du for seven days (he had not eaten any thing) Dzl.; tūm-bīn byā-bai sā-ča bār-du byon he went as far as the country called rūm-sīn Glr.; dā-ltaï bār-du Glr., da-tsam-gyi bār-du Dzl.; da-bār, Mil. until now, hitherto; de(s) bār-du id., when referring to what is past = until then; brás-bu bār-du tōb-pa to obtain all, even to the fruit (inclusive of the fruit) Dzl.; lan yum-gyi bār-du at three (different) times Dzl.; frq. with verbs: rtsé-mo-la tig- gi bār-du till even touching the top Dzl. and so frq.; rel. to time gen. with a negative, being then equivalent to as long as, ma tōb-pai bār-du as long as it has not been obtained = until its having been obtained Dzl.; na ma sī bār-du till or up to my death Mil.; ma bele bār-du as long as we have not reached, attained Glr.; seldom without a negation: mya-nān-las bās-pai bār-du Dzl., jī (s. l. c.); bār-nas from between, rtsib-mai bār-nas from between the rius Glr. — 2. fig. bar byed-pa to interpose, intercede, mediate Glr., cf. bār-mi. — 3. Termin. of ba, and cf. par III.

Comp. and deriv. *bhr-kya* partition-wall C. — bar-skūbs space of time, period Tar. — bar-sköür veranda, exterior gallery of the middle story of a house. — bar-kān Schr. a building between two other houses; Schr. a room between two others. — bar-gö Schr. waist-coat. — bār-ag some, several, several times, now . . now Dzl. — bar-ch, čad, perh. also -yod, sbst. to bar-du yod-pa, (v. yod-pa) hinderance, impediment; danger: damage, failure, fatal accident; te- la bar-chad on, or byna (my) life is in danger; lūs-kyi, srov-gi bar-chad-du ygyur id.; also: to meet with an accident, to perish, to be lost Dzl. and elsewh.; *bar-chad-la ši* W., he met with a violent death; bar-chad sōl-ba to protect against fatal accidents, of magic spells frq.; ni-la bar-chad méd-par without meeting with an accident Mil.; bar-chad rtsōm-pa to meditate evil, to brood
mischief Mil.; bar-čad ma ṭsigs-pār without having played me a roguish trick Mil.; also in a moral sense: temptation; sin, trespass, bār-du ṭsigs-pār to commit sin, to trespass Mil. — "bār-ṭa" W. cloth round the loins. — bar-stöḥ Sch. empty space. — bār-do 1. also bar-ma-do the intermediate state between death and re-birth, of a shorter or longer duration (yet not of more than 40 days, ni f.); although on the one hand it is firmly believed, that the place of re-birth (whether ra man, an animal, or a god etc. go forth from it), unalterably depends on the former course of life, yet in Thgr. the soul is urged and instructed to proceed at once into Nirwana to Buddha (inconsistently with the general dogmas). bār-do ṭsigs-pār Mil. is explained as putting off and preventing the intermediate state after death, as well as re-birth, by penitentiary exercises. 2. W.: hard, difficult; difficulty, — perh. Bunan. — bar-smān (seldom bar-smān-ba) atmospheric space; stöḥ-gi bar-smān-la in the heavens, in the air, freq.; bar-smān-la or -la c. genit., the common word for over, goi bar-nās-la, over (his) head. — "bār-ṭa" W. the middle one, e.g. of three brothers. — bar-bār-du Ma. at intervals, from time to time, now and then; bar-bār-la id.; ma bar-bār-la*, at long intervals, seldom W. — bār-ma the middle one of three things Gtr. — bar-mi mediator, intercessor, umpire. — "bar-tsād* W. middling, ṭān-po bar-tsād* a moderate wind. — bar-mtāms, bar-ṭsāms interval (Sch.: room; leisure, convenience, comfort†). — bar-lāg-po = bar-mi Sch. — "bar-lhag* gap, vacancy, deficiency W., "bar-lāg kān-če" to fill up a gap or vacancy, to supply a want, or deficiency.

bar-lig W. a field or estate let to a person for the term of his life, for usufruct.

bal wool, bal-gyi woolen, bal dān-šūn-pa woolly Wād.; bal sēñ-pa the first coarse plucking of wool, rmel-ba the second, of the finer wool, stī-ba the third, of the finest W.; "bal tāb-če" to beat wool W.; lug-, ra-, riā-bal sheep-wool, goat's and camel's hair; rās-bal, šiṅ-bal cotton Cs.; šiṅ-bal prob. also the down on willow-blossoms Sch.; rīn-bal Wād., Sch.: raw silk, yet perh. also cotton; šī-bal a kind of moss on stones in brooks Cs. — bal-skūd a woolen thread or yarn, worsted. — bal-skjei Sch.: mould on fermented liquors. — bal-glaṅ, Cs. also bal-gyi glaṅ-po-čē, a kind of elephant, for which sometimes incorr. and ambiguously bā-laṅ is used, Dzl. and elsewhere. — bal-ṭēr thin woolen cloth Cs.; *bal-dā* W. tuft of wool, as is used for spinning. — bal-ṭrīg thick woolen cloth. — bal-yās Sch. wool-card (?)

bal-po, bal-(po)-yul Nepal, frq. designated as rin-po-che glaṅ, and as the favourite country of the Klu, or serpent-demons; bal-po-pa, fem. bal-po-ma, bal-mo Gtr., a Nepalese man or woman; bal-nyi C., (snyins) a Nepalese woman; bal-srīn Tar., Nepal pease. bal-ča Sch.: bas I. v. bās-po. — II. instrum. of ba; bas-bādāgs, 'licked by a cow', n. of a disease combined with the sensation, as if the skin had been licked off by a cow, cow-itch, cow-pox Cs. (?) — III. v. pas, where there is to be added: to say nothing of, much less, e.g. kram dom dgu-brjyā-ba bṣug yaṅ bru mi tub, a well a hundred fathoms deep cannot be dug, to say nothing of 900 fathoms (much less one of 900 f.) Gtr.

bās-po (cf. Pers., Hind. بس) Cs.: pf. of byēd-pa inst. of, byās-pa in the signification of 'done (with), settled'; bās-par byēd-pa, id. Sch.; in Bal. frq.: *bas, byas, bas-se, or also byās-te yid* it is finished, completed, ready, all right; der bas that is all of it, nothing more is left Sch.; in byās-su bās-kyis after having been made, caused, occasioned Mil., it stands as a sign of the preterite, similar to zin; or like zad: mi yēdg-gi smān-du ma bās-kyis not only for one man it serves as a medicine Dzl.; bas-ma border-country Sch.

big, hole W. for bi-ga, cf. bi-ga; bi-gan-can having holes.

big, door, prop. Bunun.

big pan Cs. vitriol; Sch. potash, garlic-ashes; mentioned in S.g. as a caustic.

bid-bid(?), Ld. mouth-piece of a hautboy, hautboy reed.

Bim-pa, Momordica monadelpha, a cucurbitaceous plant with a red fruit Wdii., along with ka-bed; the fashion of Indian poets to compare red lips with the bimpa fruit, has been adopted also by the Tibetans, Gyatsh. p. 80; transl. p. 108; so also Pth.: mju-sgrsos bim-pa la-bur mdes (where Sch. gives the signification of peach, on which the name possibly may have been transferred, although 'lips of the shape of a peach-tree leaf' seem to be rather a strange fancy).

bir-bir W. crumbs, bits, scraps.

bil-ba Ssk. bil, Hind. bilt, bel, Aegle marmelos, tree with a nourishing and wholesome fruit; the word seems to have been transferred also to the cocoa-nut.

Bu 1. sbst., resp. sras. 1. son, common in B. and C.; *cic-bu* W., the eldest son. — 2. child, bu btsa-ba the bringing forth of children, children being born Dzl.; bu main-bar gnyur-ba to get many children; bu mi yods-pa not being able to keep a child alive Dom.; esp. in reference to the mother: ma-bu, mother and children; also transferred on animals: rta ma brya ba brya a hundred mares with as many foals Dzl.; the word is moreover used in many other instances, e.g. with regard to letters which in writing are placed under other letters, in reference to principal beams and smaller cross-beams, to capital and interest; also as a friendly address of a teacher to his hearers Mil. — The fem. bu-mo v. below.

bud, every darkening of the air through dry matter, a cloud of dust, more exactly tal-bud; bud-tub dust from threshing; bud-kyis abi wrapped in vapour Mil.; perch. also snow-storm (Sch.), yet not exclusively. bud-dha Sks., Buddha, n. of the founder of the religion which is called after him, occurring but rarely in Tibetan writings, and among the people (at least in W.) almost unknown, v. saïns - rgyas; bud-dhai bren-ba, *bud-de tân-na* rosary Ts.


bud-méd B. and C., 1. woman, bud-méd sdag-gu a fair woman Dzl.; bud-méd daï sâgs-pa to defile, corrupt one's self with women Dzl. - 2. wife, spouse, not frq. Dzl. (W. bu-mo and â-ne).

bud-sin fire-wood, fuel, also dung used as such; bud-sin bêg-pa to cleave or chop wood.


bud-lon — cu bun-lon-lon byed it is whirling up and down, an expression used of boiling water which contains impurities or extraneous matter; hence bun-lon-gi snai-sas troubled, impure, sinful thoughts.

bub-pa v. .bub-pa.

bubs = yog, also tan (तन Hind.)
1. an entire piece of cloth rolled up; gos-bubs cotton-cloth Cs. — 2. in a general sense one whole, something entire Sch.; bubs-ril prob. whole, entire, bubs-ril lus S.g. the whole body, opp. to separate parts. 24
bŭm-pa

*bŭm-pa, bottle, flask; the water-flask of the hukka; bottle-shaped ornaments in architecture, e.g. on the crenotaphs or Chodtén; rdzā-mai earthen-bottle, pitcher; bĕl-bum glass-bottle; čān-bum beer-bottle; mŏtŏ-bum Čs. vessel used in sacrificing; mĕt-bum cupping-glass Lt. (cf. puin-pa).


bŭr-tse n. of certain plants in Ld. & Kum.

bul W. *bhul, bhyl, bhö and bhug-tog* C., Med., (the spellings of Campbell, pesu — v. bā-mo — and of Schl., phušt, have prob. resulted from a mistake in hearing), soda, not unfrequently found in Tibet as a white powder on the ground, and used as a medicine, as a ferment, as a means for giving additional flavour to tea, and for various technical purposes.

bul-po slow, heavy, tardy, g-ro bul-te slow in walking, making but tardy progress Dzl.; W.: *dŭl-te bul-po*.

bul-ha-ri, *bul-gar* W., Russia leather, jutts.

bĕs-pa 1. for byes-pa Lt. — 2. v. būd-pa.

be, 1. num. figure: 105. — 2. W. for bye. — 3. for words here not noted refer to pe.

be-kur S.g.? 

be-gē v. beg-gē.

be-scon, also -tson, Ssk. mār, 1. club, with an ornamental knob, prob. merely an attribute of gods. — 2. n. of a goddess Thgr.

be-ta a geographical prop. name, prob. = Himalaya, Pth.

bĕ-to, bĕ-do, vulg. calf.

bĕ-dha v. bĕ-dha.

be-snābs Ča., thick slime or mucus, e.g. the mucus flowing at childbirth from the vagina Lt.

be-bŭm, also beu-bŭm, writing, scripture, book Glr., perh. the same word as the following.

be-bum, are stated to be the sacred writings of the Bonpos, which — as our Lama candidly owned — 'are also perused by Buddhists for their edification'.

bĕ-mō cow-calf, female calf C.

be-rići Nakshatra, v. rgyu-skār 3.

bĕ-za W., from the Hind. bāza a double paisa interest, 1 rupee, = 4 — 6 pCt. pro month.

be-rag (spelling?), fillet of the women in Ld., ornamented with coloured stones.

be-le-ka S.g., a kind of surgical instrument.

be-log Sch. great-grandfather.

be-sin oak-tree, = ča-ra; be-kroḍ oak-forest Wādi.

beg-gé Lt., a disease; Sch.: measles.

bĕg-tse a hidden shirt of mail.

bĕn Sch., stick, cudgel, club.

bed, 1. = ke, be-bĕd, advantage, profit, gain, high price, tā-la drig-cu bed yid-paś skāds-su at a time when salt was a sixty times dearer (than barley) Glr.; *bed tīb-čē* W. to gain, to make profit; bed-čōd Mil. is stated to be the same as lois-spyod; bed-čōd tsool bĕd-da to be temperate, to keep moderation in the indulgence of the appetites. — 2. interest, C., W.

ben a large pitcher; jug, beer-pot, Glr.; *ču-bhēn*, water-pot, C.

bĕm-po 1. dead matter, mostly applied to the body, as opp. to the soul, rig-pa, e.g. bĕm rig gye-dus when body and soul are parting, Mil., Thgr.; tsh bĕm-rig ynyis-kyi so-mtse-bus su on the
boundary between the physical matter of the body and the soul Mil.; Was. (272) bem-rey is perh. a mistake in writing, although it also makes sense. — 2. Sch. a pestilential disease; in the Māy. bem tol rgyāb-pa seems to denote a surgical operation. — 3. some receptacle, box, bag etc., bём-poі nān-nas yer bton she took gold out of the . . . ?

bo-de Cs.: ‘n. of a tree, the fruits of which are used as beads for rosaries’.

bo - dhi Ssk., wisdom; also n. of the Indian fig-tree, ficus religiosa, byān-čub-šin; n. of the white narcissus (Lh.).

bō-ba, prob. pf. of bō-ba.

bō-mo W. for bū-mo.

bō-lō, ball, for playing Ld.

bog-pa v. bōgs-pa.

bog-ra Sch. roof.

bogs, Cs., gain, profit, advantage; bogs dōn-pa Sch. to yield profit; wherever I met with the word, it was used only in a religious sense: gain for the mind, benefit for the heart, furtherance of devotion of meditation, Mil.

boi 1. also boins, size, dimensions, volume, bulk, bōn-čē, -čēn large, bōn ē don čuṅ, large of size, and small of significance are e.g. the lungs (in as far as roasted or boiled they yield little substantial food) Mil.; tūs-bōn-čē, -čuṅ, ēni big, little, middling, as to size of body, S.g.; bōn-čuṅ little in stature; bōn-tshed, bōn-tshed = rdzogs-pa full size, a full-grown body Thgy. — 2. v. boi-na. — 3. also bōn-ba, Cs.: ‘general name for small stones, pebbles etc.’; in medical works zin-yi bōn-ba are mentioned as remedies; in Pth. the word occurs in an enumeration of temporal goods, preceding the above signification. — 4. v. boi-bu. — 5. provinc. for bai Glr.

bōi-kra Sch. a species of falcon.

bōn-gu v. bōn-bu.

bōn-nd, various species of wolf’s bane, aconite, bōn-ikā, nāg, -dmar, -sēr, used as medicines, or even as poisons.

bōn-nāg v. the preceding and the following article.

bōn-bu, Sch. also bōn-bo, 1. ass, bōn-po or bōn-po he-ass, bōn-mo or mobōn she-ass, bōn-prāg colt or foal of an
ass; bon-sgāl an ass's load; bon-sbāṅ dung of an ass; bon-rdz'i keeper or driver of an ass; dre-bōṅ Cā. 'an ass generating a mule'.


bod 1. Ssk. mor, Tibet, bōd-(kyi) yul id. 2. for bōd-pa, bod ka-'ag some Tibetans Tw., Eyed bōd-gnam ye Tibetans.

- 3. Cs.: blockhead, fool.

bod 1. Ssk. m, Tibet, bdd- (kyi) 3ul id. 2. for bdd-pa, bod ka-'ag some Tibetans Tw., Eyed bdd-gnam ye Tibetans.

- 3. for bdd-skad the Tibetan language, bdd-du bsglyur dug I will have it translated into Tibetan Vth.; bdd-skad, in a more limited sense, also implies the common language of conversation, opp. to book-language W.; bōd-pa, bōd-(kyi) mi Tibetans, bōd-khyi mi-rigs or mi-brgyud the people of Tibet, in contradistinction to other nations, bōd-bāṅs the Tibetan people, opp. to its ruler.

bōd-pa 1. v. bod. — 2. = bōd-pa.

Bon (acc. to Schr. = ="$\text{bod}$") 1. n. of the early religion of Tibet, concerning which but very imperfect accounts are existing (v. Report of the Royal Bavarian Acad. of Sc., 13. Jan. 1866); so much is certain, that sorcery was the principal feature of it. When Buddhism became the religion of state, the former was considered heretical and condemnable, and lha-čos and bon-čos, or shorter čos and bon, were placed in opposition, as with us christianity and paganism; v. Glr. and Mil.; at the present time, both of them seem to exist peaceably side by side, and the primitive religion has not only numerous adherents and converts in C., but manifold traces of it may be found still in the creed of the Tibetans of to-day. — 2. = bōn-po, follower of this religion.

bor, v. bōr-ba.

bōr-ra, a sack of corn, holding about 30 kāl W.

bol, bol-gāṅ 1. the upper part of the foot 8īg. — 2. the leg of a boot W. — 3. clod of earth C. — 4. v. bol.

bol-gāṅ = būl-ka-ri.
bya-dāb 1. lit. a bird's wing. —
2. a part of the roof or vertical projection of the same, a kind of façade, admitting of pictorial decoration Glr.

bya-drē Sch., a winged diabolical creature, harpy.

bya-na (acc. to Lāh. corrupted from aT seasoning, condiment, sauce, in a legend; prob. also in a gen. sense: meat, food, bya-nai yo bya-d Lex., bya-na-ma, prob. id.; tsā-ba bya-na-ma žig kyēr-nas bringing some warm food Mil.

bya-nāg raven, or some similar bird S.g.; bya-nag-rdā-rye Mil. id., because the raven is said to reach an age of a thousand years.

bya-nān Sch. (sub. bya-ra) earnest endeavour.

bya-po Cs. fowler, bird-catcher.


bya-spu, down (feather), byai spu B. and col.

bya-po, cock, the male of any bird.

bya-pi rug 1. a young bird. — 2. a young fowl, chicken.

bya-ba 1. inf. and part. fut. of byē-pa, q.v. — 2. sbst. deed, action, work, without any reference to time, jīg-rten-gyi bya-ba and bōs-kyi bya-ba secular and religious works, frq.; mači bya-ba byē-pa to act as a mother, to perform a mother's part Tar.; bya-ba zin-pa an action completely past Gram.; bya-ba mači yān bōs-bu śīnas-ba much labour and little fruit, much work and little profit Tar.; der rgyāl-po dañ bōs-pa-ma-knyi byā-ba byān-ba yin then the affairs of the kings and their officers, the concerns of the state and its functionaries, gained ground; also in an absolute sense bya-ba = secularity, worldliness, bya-ba bti- ba jīg rgyān-du če a resigning of worldly things is fraught with great blessing Mil.; bya-byē the doing, doings: bya-byēd nyūn-ba jīg rgyān-du če the doing little brings great blessing, and so in a similar manner: bya-rygu byēl-rygu ma žig jīg do not give way to a bustling disposition Mil., i.e. do not permit your contemplative state to be interrupted by a distracting activity of your mind; bātān-pa-lā (or bātān-pai) bya-ba bya-pa lo-ryguš an account of what has been done for the spread of the doctrine Tar.; bya-ba dañ brēl-ba seems to be a grammatical term relating to the verb.

bya-bān v. bya-teān.

bya-bāl Sch. down (feathers); Lt. 121?

bya-brāl-pa one free from business, one that has renounced all worldly employment, an ascetic, Lāk.-Glr.

bya-ma a female bird, hen, brood-hen.

bya-ma rta courier, estafet.

bya-ma-bīm a tea-pot shaped vessel used in sacrificing.

bya-ma-byār-skyāg (?) dandelion, Taraxacum Lāk.

bya-ma byi S.g.; Sch. flying squirrel.

bya-ma-lēb Sch. butterfly, = pje-ma-lēb.

bya-mo 1. the female of any kind of birds. — 2. hen, female fowl, also in conjunction with mtsa-bu, cf. bya-po (?).

bya-rmyān-ba Sch., bya-rmyēn (another reading snyēn) byēd-pa, to yawn Mil.

bya-dmār flamingo Sch.

bya-tsān bird's nest.

bya-tsē-rin Sch. the white crane.

bya-tsēgs a flight of birds.

bya-rdzi one attending to poultry.
bya-waṅ S.g.; Sch.: night-hawk, goat-sucker, caprimulgus; bat.

*bya-bzön* Bal. egg.

bya-צה crest, tuft (of feathers) of birds Sch.

bya-ཉིག prob. owl; Sch. quail(?).

bya-ra Cs.: 'heed, care, caution'. This word belonging to the language of the people and to later literature, is not so much an abstract, as a concrete noun, signifying a watchman, superintendent (chiefly by day, cf. mel-tse night-watch); it denotes more particularly that individual of a community, who has to see to it, that the compulsory post-office duties be punctually performed, and that messages from the lord or magistrate of the place be duly dispatched and forwarded to their place of destination; in a more gen. sense bya-ra byed-pa Glr., *éö-éö* W., yton-ba Mil. c. la. to give heed, to pay attention, to look sharp, not to lose sight of; also, to be on one's guard against, to take a thing seriously, e.g. nád-la a disease L.t.; "jā-ra i-mig" (prop. yid-mig) *éö*, pay strict attention! W.

bya-rdö crow, raven, mentioned in S.O. as an inveterate enemy of the *ug-pa* (owl).

bya-lás, labour, work, zin-pa-méld-pái bya-lás endless labours Mil.

bya-lo-pa 1. v. lo. — 2. Sch. 'keeping poultry'(?).

bya-so-ma Ts., Ld. bat.

byad-'pa 1. Cs. pliancy, nimbleness, agility of body; byad-mikan rope-dancer Lx. — 2. sometimes erron. for jag and jág-pa.

byaṅ 1. north; byaṅ-phögs and prob. also byaṅ-ka Mil. id.; byaṅ-gi, byaṅ-phögs-kyi northern; byaṅ-ཉོི north side, northern brow or slope of a hill; also n. pr., Glr.; byaṅ-tāṅ n.pr. the heaths or steppes in northern Tibet, more esp. those bordering in the west on Ld. — 2. northern country, coinciding with byaṅ-tāṅ: byaṅ-la bzę-go he was banished to the north country Glr.; byaṅ-pa a man from Jān-tāṅ — 3. the significations of byaṅ-snyom-pa Sch. to tailor, to cut to a proper shape, and of several other compounds, require a different etymology yet unknown. — 4. for byaṅ-bu.

byaṅ-rkyaṅ trousers, small-clothes, breeches Mil.

byaṅ-kög 1. the inside of the body, byaṅ-kög-stöd the upper part of the body, cavity of the chest, byaṅ-kögs-smad lower part of the belly, abdomen, bowels S.g.; *jān-kög-la zug rag* I feel a pain in my bowels W. — 2. rump; opp. to yan-lāg limbs Lt.

byaṅ-ga L.t.?

byaṅ-sgra-mi snyāṅ the northern continent of the ancient geography of India, v. glāṅ.

byaṅ-čub, नविष, prop. wisdom; with the Buddhists the highest perfection and holiness, such as every Buddhist desires to obtain, which however to its full extent only the real Buddha himself possesses, v. Köpp. I, 426, 438; byaṅ-čub-méög id., frq.; byaṅ-čub-méög-tu sems (or resp. tugs) skyed-pa to create the thought of such holiness, to direct the mind to it Dzl., Glr.; byaṅ-čub döö-pa to aim at it, to be anxious to obtain it Dzl.; lén-pa to attain it; byaṅ-čub-séms the mind intent on and suited for it, universal charity; snyin-rje-byaṅ-čub-séms-khyis kun blaṅ-nas submitting to every thing with a loving and charitable mind; byaṅ-čub-séms-dpa, नौपित्वस, frq. with the addition of sems-dpa-čen-po the saint that has attained the highest station next to Buddha, merely for the welfare of men still tarrying in this world, designated Buddha, as it were; Köp. I, 422; byaṅ-čub-séms-ma fem. of it Thgr.; byaṅ-čub-siṅ, पिथु, the bodhi-tree, holy fig-tree, ficus religiosa (not indica), emblem of mercy; byaṅ-čub-snyin-po नौपित्वस, n. pr. = rdo-rje-ydan.

byaṅ-rdo Cs. monument, prop. inscription-stone.
byān-pa 1. v. byān. — 2. S.g.? byān-pa-srin Sch.: an insect.

byān-ba, pf. of byān-ba q.v.; byān-sēma a pure, holy mind Mil., prob. = byan-ṭub-sēma.

byān-bu, byān-ma 1. inscription, direction, label. — 2. the tablet on which an inscription is written, zāns-kiyi byān-bu-la (to write) on a copper plate or tablet Glr.; yig-byān, ka-byān, resp. zil-byān, = byān-bu 1; sgo-byān inscription over a door, dur-byān on a sepulchre; rtags-byān a mark on a thing Č.; brjed-byān list of marked luggage; miṅ-byān, resp. mtsan-byān list of names Pth.; sōg-byān cards Sch.; byan-rdo a stone monument.

byad I. 1. Cs. proportion, symmetry, beauty, dpe-byad Dzl., id.; byād-čan well-proportioned, fair, beautiful; byād-mēd the contrary Čs. — 2. face, countenance Lex.; byad spus kēn-po a hairy face Glr.; byād-kyi bkra-s Thg., mdains Lt., brightness, radiancy, beautiful complexion; byad-bzin face Dzl., भूषण Lex.; byad-yigs, Sch.: stature, prob. more correctly: countenance and body Dzl. and elsewh.

II. (Cs. also byād-ma) 1. enemy. — 2. a wicked demon, byād-ma rme-dga-dan Wdī. — 3. also byad-stem(s), S. O. and elsewh., imprecation, malediction, combined with sorcery, the name of an enemy being written on a slip of paper and hid in the ground, under various conjurations; yǒan-gyi byad, pā-rol-po(byad-stēms) a malediction practised by another; byād-du or stēms-su jūg-pa, prob. to curse a person with conjurations.

III. in compounds, yo-byād, ča-byād q.v. — IV. frq. for byed.

byan 1. Ld. frq. for byān-na, *jan to-kan, jān-ma*cook.— 2. v. the following.

byān-po Cs. married man; Sch.: a free man, one divorced from his wife; byan-mo Cs. wife, spouse; Sch.: 1. a divorced woman. — 2. a whore. Only this latter signification seems to be known among the common people, e.g. *ā-pe jān-mo*, as a vulgar abusive term; byan-tṣud-pa Sch. 'to allure, entice, seduce'; these significations are, however, not sufficient to explain: byān-moi byi-bor (or -por) rān byan tṣud Lex., and: sēms-la rān byan tṣud Mil.

byāb-pa 1. to clean, cleanse, wash, wipe, naṅ tams-čād-la to clean the whole house Domai. — 2. to take up, to gather with both hands, e.g. barley Č.; byab-zed Sch. instrument for cleaning, brush; byabs-kṛus Sch. shower-bath.

byāms-pa 1. kindness, love, affection, byāms-sems id. — 2. kind, loving, affectionate, used of the love of parents to their children, of the beneficent to the needy, but not in the contrary order, nor of love to inanimate objects; byāms-pa tīn-ner-dzin the meditation of love, compassion, frq.; mi kun-la byāms-sūi being kind towards every body; byāms-pa ynyen kind, affectionate relations, frq.; byāms-pa māṇa when I have many well-wishers, patrons Dom.; byāms-pa as a n. pr., also byāms-pa mgo-po Maitreya, the Buddha of the future period of the world, who at present is enthroned in the Galdan heaven, and who is frequently represented in pictures, v. Köpp.; byams-bzūgs sitting like Maitreya, i.e. after European fashion on a chair, with his legs hanging down, opp. to tub-bzūgs, like Sākyathubpa; yet he is by no means uniformly represented in that posture.

byar, supine of byēd-pa; byar-mēd 1. prop.: non faciendum, not to be done. — 2. sbst. inactivity, inaction in the specifically Buddhist sense, apathy, indifference, byar-mēd-kiyi niān-la ynas-par gyis Thg.

byās-pa, pf. of byēd-pa; byās-na 'si feceris', 'sin feceris', after a preceding prohibitive ma byed also to be rendered by else; as sbst. 1. 'factor'. 2. 'factus': byēd-pa byās-pa a doer of deeds, as the first grade of holiness; byās-pa kṣa-pa, yeō-ba Sch. to keep in mind a thing done, to require, to reward; byas-čos Mil., also known in C., seems to be a notion akin to our conscience, *jhe-či zaā-po, nēm-pa* C., *jhe-či* id.

byi-täñ-(ga) a medicine Med.

byi-tur or dur, 1. n. of an animal, inhabiting caves S.g.; byi-dur-ma Sik. porcupine. — 2. spine of a porcupine or a hedgehog Sch.

byi-dôr a kind of silk stuff? Wdk.

byi-dûr v. byi-tûr.

byi-dôr the wiping, cleaning; yêag-bôdár zê-pa byi-dôr-gyi las dei min, the word yêag-bôdár denotes the act of cleaning Lex.; commonly byi-dôr byêd-pa e.g. yêads-su to clean, to sweep a place Dzl.; spiritually; to cleanse one’s thoughts Mil.; byi-dôr byêd-pa Dzl. to dress, trim, decorate one’s self, to make one’s self smart.


byi-ba l. sbst. B. and C.; col. C. "hîtis* Lt., Pur. "bi-tsê*, Lt., Lh. "sab-bi-li(g)*", rat, mouse, and various other animals: byi-ba-rkân-rin Sch. rabbit (?) ; dêul-bêi Sch. white rabbit. — byi-dêkár Sch. white hare. — byi-kûn mouse-hole. — byi-rdo Sch. rat’s-bane, arsenic. — byi-lêôm mouse-trap. — byi-nag Sch. fitchet, polecat. — byi-prûg young mouse. — byi-brûn Dzl. mouse-dung. — byi-blû v. sub byi-ba. — byi-tsân mouse-nest, mouse-hole. — byi-tsêr medicinal herb Med. — byi-dzin Cs. mouse-trap; byi-bzûn Lt., *bi-zûm* W., etymol. id.; but applied to that troublesome plant, the bur (burdock), which is stuck into mouse-holes, to fasten in the skin of the mice. — byi-lôn etym. blind-mouse Sch. mole. — II. vb.: byi-ba byêd-pa Cs., byi-bêd-pa byêd-pa 1. to mouse; to steal, to pilfer. 2. to commit adultery. — III. pf. of byi-ba q. v.; byi-ba spu, Sch. hair that has fallen off.

byi-bo Lex.; Sch. little child, infant, = byi-ja.

byi-bëzin n. of one of the lunar mansions, v. rgyu-skâr.

byi-zê Cs. = tabs, manner, way, method.

byi-ru coral, frq., also byûru; byi-ru mdog light red Glr.

byi-rûg medicinal plant Med.

byi-la, B., W. "bi-la, bi-li" (Hind. "bîlâ"), cat; byi-lai brun, cat’s dung Lt.; byi-bla Wkd. id.? In the latter work it is mentioned as the name of a certain monster, whilst byi-bla rgyal-mtûsân is an attribute of the gods, resembling a flag with a cat’s head at the top.

byi-lâm Wdk.?

byi-sàni Wdk.?

byi-ba v. byi-ba.

byi-bûn-tû-lu S.g. n. of an animal (?).

byi-bûs-pa 1. Cs. general, common. — 2. Sch. hidden, concealed. — 3. Cs. root. The word seems to be a secondary form of byi; an old byi, yet in various passages of medical works none of the above meanings is applicable.

byi 1. pomp, splendour, magnificence, e.g. of kings; byin-çê-bar bêzga-pa to be enthroned in great splendour Dzl.; yêb- byi yêin cê Dzl. mtsû dain byin Dzl. byin-çê can magnificent, splendid, brilliant, byin-çê the contrary. — 2. blessing, a bestowing of blessings, a power working for good, byin-bâb Lex., -pâb Sch.: conferring blessings (?), bôm-ldâm-gâs-kyi byin-gyi by the blessing, the miraculous power of Buddha; yet also applied to devils, v. below; most freq. byin-gyi rôb-pa, pf. brâls, b. brâls, imp. rôbs, to bless, mi a person, sa-yi a place Mil., also followed by the termin.: sêms-çan-gyi pad-bânîl zi-bar byin-gyi rôbs grant thy blessing, that the misery of beings may be assuaged Mil.; bu mtsun-rkyên òdzôm-bar byin-gyi rôbs bless the son, that all happiness may be accumulated on him Mil.; rgyud yênu-po bzûn-bar bless my soul, that it may be an efficient help (to these people) Mil.; relative to devils: log-

byi-ba r âggom bâs; byi-ba tham; byi-ba yebyi.
byin-rtén

Drén bdud-khyis byin-gyis brlabs heretical teachers sent and fitted out by the devil; so also Tar. 46, 13; to create, to change into Mil., Tar.; hence byin-rlabs blessing, byin-rlabs byéd-pa, resp. mdzad-pa frq., yéöö-ba, resp. stod-ba Cs.,—byin-gyis riöö-pa; byin-rlabs-can, byin-rlabs dan ldan-pa blessed, sanctified, highly favoured, men or things Phé; so also byin-rlabs žogs-pa Mil.; dre-dal byin-rlabs blessing pronounced against demons, exorcism of devils Mil.; meton.: I am the žogs-pa byin-rlabs of all of you, he who will help you to go to heaven Glr.

byin-rtén Cs., the relics of a saint, or the place where they are kept (‘depository of blessings’); also in the shape of pills, which liberal donors receive from their Lamas, and which they swallow, particularly in the hour of death.

byin-pa 1. sbst. calf of the leg, byin-pa nä-ba pain in the calf; byin-stél Cs. ‘hollow on the inward side of the thigh’(?).

— II. pf. of sbyin-pa.

byin-po Sch. all, the whole; general; byin-gyis pra-ba by degrees, more and more fine etc.?

byin-rlabs v. byin 2.

byib-pa, pf. byibs 1. to cover, to wrap up, gos-khyis Lt. — 2. Cs. to hide, conceal, keep secret, hush up.


byil-ba to stroke, mgö-bo-lá byil-byil byed-pa to stroke a person’s head Phé.

byil-mo naked Sch.

byis-pa 1. child, esp. little child; byis-(pai) ná disease of children Med.; byis-pa bsad-rlabs obstetric science Med.; byis-stón v. ná-zla sub Na I, 2; byis-pa blo Cs. childishness, want of judgment; byis-pa skyé-bo a plain, ignorant person, a person not initiated Thgy., S.O.; mo-byis girl, lass Mil.; byis-pa-szin-zig Cs., twins. — 2. boy, lad, till about the age of 16 years, frq. (W. not in use).

bya-ru = byi-ru.
to show a difference, c. genit. in, of, between things; to analyze, to explain; variety, diversity Was. (266); bye-brag bsd-pa = vihhâsha Was. (147), also bye-brag-bsdmtö or -bbr-ye'r, title of books; bye-brag-bcan Cs. different, bye-brag-med-pa Cs., mîgyêd-pa Dzl. equal; bye-brag-tu smrä-ba Thgy., bye -brag -pa, 4a name of a school of philosophers, Atomists Kôpp. I, 69.

1. sand, frq. — 2. sandy plain, sands, ysr-gyi bye-mâi dkyî-na in the middle of a plain of gold sand Gîr. — 3. gravel (disease) Schr. — bye-mâ bru yêg a grain of sand Cs.; gân-pai kün-gi bye-mâa team as much sand as there is on the Ganges; bye-mâka-ra brown sugar, ground sugar, Hind. C. — bye-dkâr white sand, bye-näd black sand. — bye-tâb Lt. sandy water, water standing on sandy ground. — bye-ljóis a sandy tract Cs. — bye-tân a plain of sand, a sandy desert Gîr. — bye-yûn heap of sand. — bye-tâb sand raised by a whirlwind. — bye-ril (Schr. hril), small sugar-balls, Indian sweet-meat, imported into Tibet, C.

byêd-pa I. vb., pf. byas, fut. bya, imp. byos, vulgo byas (Sp., Bal. *bêd-pa*; in Ld. and Lh. instead of it gen. *bê-d*), resp. mdzad-pa, eleg. bgyid-pa, 1. to make, to fabricate, with the acc., e.g. a house, an armour etc.; with las or la, to make out of or of; yshr-las out of gold, šin-la Tar. 160, 11 of wood; with the acc. and termin. to form to, to work into, page-pa dog-dog-tu to work or manufacture skin into parchment Dzl.; with the instrum.: to do with, to make of: ċis ċi bya what are you going to do with it, to make of it? Dzl. to cause, to effect: lbâ-ba de nas byâs-pa yin Mil. it was I that caused this falling; with the supine, to take care that: byêd-par död-par byêd-pa to make him inclined to do it Dzl., ma sör-bar byos ŋig Pbh. take care, that he do not escape; yôd-par byêd-pa to produce, procure, provide, dei yâs-kân-la sôgs-pa byâs-nas he provided for him a dwelling with appurtenances Dzl.; to fit out, equip (a ship) Gîr.; to act: royal-pa, drai-srôn etc. byêd-pa to act a king, a saint, as much as: to rule as a king, to live as a saint Dzl., blâ-ma byêd-pa to be a priest C.; in a gen. sense: to do: byâ-ba dañ bya-ba-ma-yin-pa stôn-pa to teach what men ought to do and what they ought not to do Thgy.; to commit, perform, execute: nyêa-pa byêd-byêd-pa one that has repeatedly committed himself, las or byâ-ba byêd-pa to perform an action, las ċi ŋig byêd what are you doing, what is your business? tabs yôd-de byêd-mkân med there is an expedient, but no one that carries it into effect Ma; mi byar mi rûn-bas as it must be performed, lit. as it cannot remain undone Dzl.; bsâm-pa ltar mojw-du byâs-na if an intention is speedily executed, performed; las byêd-pa to work, to be efficient (of a medicine); to act, proceed, pretend, affect: ċi ltar byâs-na legs how proceeding is good? i.e. which is the best way to proceed, how shall I manage best? Gîr.; bsâm-ytan-la yôd-pai bugs byas he pretended, affected to meditate Gîr.; dei bugs-su byaö I will act as he does, I will do like that man Gîr.; gâ-le byêd-pa Mil. to proceed slowly, to be slow; to take, to assume, to count: zab bêti-pa dûn-por byâs-na if the fourth day be taken for (counted as) the first Wûn.; byêd-pa with the termin. of the inf. is frequently used periphrastically or to give force to other verbs; such forms are: yôs-d-por byêd-pa to kill, pâ-mâs kûs-par byos (or gys) ŋig, resp. yab-yum-gís mkhyen-pa mdzad ŋig dear parents, you must know! Dzl.; on the other hand: pâ-la rig-par gys ŋig let your father know about it Tar. 37, 7; in such cases the proper sense is merely to be gathered from the context. Besides the simple fut.: ñig-par byaö I shall remain Tar., kû-mo grog byê-
as I shall be with you Glr.; — the form byao frq. serves to express necessity: btsil-bar bya I must seek Dzl.; esp. with a negation: brjod-par mi byao they are by no means to be pronounced; the participles in the short forms of ytoii-byed and yton-byed differ, in as much as the former is used in an active sense, e.g. one giving, a giver, the latter in a passive sense, one to be given; they may be formed of any verb. For specific combinations, in which byed-pa is differently to be translated, as dpe byed-pa, yid-la byed-pa etc., refer to these words.

2. to say, to call, yet chiefly only in the pf. tense: zes byed-pa Dzl. thus said, so called; snar byed-pa bzin according to what has been said before Dzl.; byas-kyan though saying Pth. — and in the fut., which in that case, however, frq. stands for the present: (zes) byed-bai sgra byun-no a voice thus speaking was heard Glr.; dga-la bya lhan these are called vowels Gram.; (zes-8) byed-pa, or more frq. byed-ba, the so called, being often joined to a name, that is mentioned for the first time, e.g. Anu, the so called, whilst we should say, a man, called Anu, or of the name of A.; byed-ba also implies: of the purport, to the effect, just as dga-pa is also used: 'tso-lig byed-bai lhan byun-nas an order being given to make a search Glr. — 3. to go away, to disappear: byas s0n he disappeared Glr. —

II. sbst. 1. byed-pa and byed-mkan, the person that does or has done a thing, the doer, performer etc.; author, bstan-bdzos byed-mkan the author of the work Gram. — 2. byed-pa the instrumental case Gram. — 3. byed-pa the doing, dealings, with noun in the instrum. case: dga-dra-ba mi-rigs-pa rgyal-pa byed-pa such wrong being done by the king, such unjust dealings of the king Dzl.; in the genit. case: blo-yis byed-pa dbya-mus sbyos hide the working of your understanding in the heavens, i.e. let it disappear in nothingness; effect, also with the noun in the genit. case, Wdzi. — 4. byed (-pa)-po, doer, accomplisher etc., miig-pa byed-pa-por b0s he invited him as sacrificing priest Tar.; dul-bar byed-pa-po converter Tar.; bbra-sgs spil-bai byed-pa augmenter of eternal happiness (from a hymn); byed-pa-po instrumental case Gram.; as the twelve byed-pa-por skye-miig here I cite the following from Wdz., without being able to offer an explanation: bdag, sems-can, srog, gr0-ba, yed-ba, skyes-ba, gan-zig, sde-dan, sde-bdag, byed-pa-po, tsor-ba-po, des-pa-po, miing-ba-po, where, by the by, it is to be observed, that thirteen are here enumerated, byed-pa-po being mentioned again with the rest (a want of accuracy, which is not unfrequently to be met with in the scientific works of the Tibetans). — 5. byed-ba q.v.

byeu (also byin q.v.) little bird; byeu-zul byed-pa v. zul; byeu-la-pug S.g., a medicinal herb Cs.

byer-ba v. byer-ba.

byes, Lexx. and col.; foreign country; abroad, byes tag-riin-ba a far distant country Cs.; byes-su gr0-ba to go abroad, to travel; byes-su dug-pa to remove, to emigrate Lex.; byes-nas slob-pa to come from abroad Lex.; byes-pa traveller, foreigner, stranger; lam-roigBes-pa yid-pa yin-te W. proceeding together as fellow-travellers.

byo-ba Cs. runa-ba byo-ba to bear, hearken, listen.

byon-pa v. byon-pa.

byol-ba v. byol-ba.

byol-s0n animal, esp. quadruped; byol-s0n-bas glen-pa more stupid than a brute Mil.; byol-s0n rgyal-po the lion Mil.

br-ka v. taka.

bra-nye, n. of a lunar mansion, v. rgnyu-skadar.

bra-ba, 1. sbst., n. of a small rodent, living under ground (not mole Cs., but rather suslik, earless marmot Sch.); bra-pa se Ld. a similar animal (= pra-li?); bra-mialr, bra-tsan Cs., burrow of it; bra-brin
brán—C. cardiac-region, pit of the stomach. 
brán-eögr snake, serpent (like lto-grö). 
brán-bär the middle convex part of the rü- 
rye Ma. — brán-tsiig Lh., prob. heart-burn-
ing. — brán-(y) käl Cs. dew-lap. — brä-
ze Mil. prob. breast-bone, sternum. — 
bran yyün Sch. tame, gentle. — brán-rus Med. 
brast-bone. — *däi - lág* W. the hands 
crossed on the breast. — brán-so Gfr. breast, 
brisket of a butchered animal. — 2. also 
bran, gen. bràn-sa, eleg. mëis-brán (q.v.), 
resp. yzim-brán, bzhags-brán night-quarters, 
hauling-place, whether under a roof or in 
the open air; also as much as stage (of a 
journey); brán-sa débs-pa Tar., prob. also 
bör-čè* W., to take up night-quarters; 
dwelling, particularly a temporary one, lodg-
ings; but also a permanent abode, esp. in 
W.: *däi-sa tán-čè, ydr-čè* to take in, to 
lodge a person over night W. (cf. ynas 2). 
brán-kun, dwelling-house, dwelling-room 
Ph. — brán-grogs house-mate, bed-fellow. 
brán-dpon master of the house, land-
lord. — pó-brán v. pó; bla-brán v. bla. 
brán-brán Lex. = brán-né. 
brán-brán Lex. = brán—n. 
brán-brán Lex. = brán—n. 
brán 1. slave, servant, mi-brán 'vér ser-
vus' S.g.; brán byéd-pa to be a serv-
ant, to serve Cs.; brán-du güyür-ba to be 
come a servant Cs.; brán - du koll - ba to 
made another be a servant, to use him as 
as a servant B.; brán-du skul-ba to engage 
a person as a servant, to get him to work 
for one's self Gfr.; brán-du kas-bliás-so 
Pth. they promised to serve him; las nag 
yid yomu brán-du pöl-te devoting heart, 
mouth, and body to his service Pth.; nai 
nub lto-göe-kyin brán-du koll morning 
and night I am a slave to food and clothing 
Mil.; subject, one owing allegiance, *la-
däg-zi gyä-l-po dän-yul-tso* a village 
subject to, belonging to, the king of Ladak 
W.; brán-pö servant, slave Tar.; brán-mo 
maid-servant, female slave; brán-köl, bram 
nyög = bran; also collectively, servants, 
domestics, household. — 2. texture, in the 
brán-brán Lex. = brán—n. 
brán-brán Lex. = brán—n. 
brán-brán Lex. = brán—n. 

bran 

Lex., bra-ril Cs., dung of it; bra-lpags skin 
of it. — 2. vb. to have or to be in great 
plenty, to abound (?), räi - gis za ma bra, 
bra'n ma bra, gön ma bra she allowed her-
self no abundance of food, drink, or cloth-
ing; *za-, tuñ-, tün-, lab-, zir-dha-te* eat-
ing, drinking plentifully, walking, speaking, 
talking a great deal C.; *tša-, dho-, dhan-
dha-te* being very hot, warm, cold C. 
brá-bo (prov. *břaw*, Pur. *brö*) buck-
wheat; bra-p'yé Lex., rjen Sch. buck-
wheat flour; bra-sôg buck-wheat straw, 
serving as a poor sort of fodder during winter. 

brag rock, brag rtsa-yisim-pa a three-
pointed rock; brag-skêd the middle 
height of a rock, opp. to brag-mäj and 
rtse its foot and top Cs. — brag-spö prob. 
an aromatic herb, used for incense Lt. 
brag-skùbs beetle rock. — brag-rgyd a 
proninent, high and precipitous rock, tower-
ing rock. — brag-ča, ča echo; also fig. 
for something unsubstantial, shadowy, not 
existing Mil. — brag-mäjg foot of a rock 
Cs. — brag-pug rock-cavern. — brag-p'yé 
dust produced by hewing stones Gfr. — 
*dhaq-bhon* = pa-béni C. — brag-dmär name 
of a rock in or near Lhasa, allledged not 
to be identical with dmar-po-ri (Sch.). — *dags-
štél-zaa, dag-sig-pa* mite, tick W. — brag-
rtšāni rock-lizard. — brag-rtsè top of a rock. 
— brag-zün mineral pitch, bitumen, is said 
to cure fevers and even fractures. — brag-
ri rocky hill. — brag-ríd fall of a rock. 
— brag-rön chasm in a rock, ravine. — brag-
šig v. brag-rtsèl-ba. 

brāi 1. resp. sku-brāi chest, breast, (cf. 
nù-ma); brai rdün-ba to beat one's 
chest Gfr.; *tä-ju gàn-la čir-te kyër-čè* 
W. to carry a child pressed against one's 
breast. — brai-kyēd (?) Cs. a high, pro-
minent chest. — brai-dkyil middle of the 
breast, cardiac region. — brai-lkög Mil. 
prob. = lkg-wa. — brai-skās Sch. the 
dorsal vertebrae opposite to the chest. 
— *däi - kün* string of the brai - kün (-guä, 
-kön, -gön), pellet-bow, a bow furnished with 
two strings, to shoot pellets or small stones, 
bran-rði or -rđeu, with it W. — *dhan-lög*
compound *sage-brân byêd-pa to weave Mil.; *nye-brân Mil. seems to be some decoration of the shoes; *sîo-brân Mil. something similar. — *u-brân Glr., and mto-brân ??

brân-pa 1. v. bran 1. extr. — 2. also = *dan-tsd* W. finger, toe.

brân-mo 1. v. bran 1. extr. — 2. also = *dan-tsd* W. finger, toe.

brân-pa to pour out Tar.

brân-mo 1. v. bran 1. extr. — 2. also = *dan-tsd* W. finger, toe.

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brân-pa to pour out Tar.
bdad-kyis bréd-na if you are afraid of the devil GJr.; bréd-toms Lex.; "şhé-po" fearful, frightful, terrible C.

brél-ba I. vb. (not the same as brél-ba) 1. to be employed, busy, engaged, to have business or work on hand, ɴed mkar-las-kyis brél nas loî mi ɹay being engaged in building, we have no time to spare Mil.; ɹod kó-nas brél-na if one is entirely taken up with lust and pleasure; "dhe-rin ná-la dhél-ya ɹo', sain-nyin ɹog* to-day I have a great deal to do, come to-morrow C.; brél-bas on account of much business Dzl.

2. syn. with ɹónis-pa to be poor, to be without, wanting, destitute of, c. instrum.: lónis-iphyd-kyis brél-ba Dzl. ɹ2g;7; more frq. with a negative: ɹis kyan mi brél-bar byás-so they did not let him want anything Dzl. ɹ2g;17, Sch.; ɹô-bás ɹo-yo-byad-kyis mi brél-bar abounding in every necessary of life Dzl. ɹ55,3 (acc. to a better reading); combined with another word: ɹónis-brél-te; brél-pon-med-čiu Dzl., mi brél-bar not sparingly, scantily, niggardly, e.g. to bestow Dzl. frq. — II. sbst. 1. C. and B., a being engaged in a multiplicity of business v. I, 1.

2. W.: business, affair, concern, *ná-la dél-ya ɹi g yod* I have some particular business, concern, suit; *dél-ya ɹi yod* what do you want, what are you about, what are you doing there?

brés 1. W. also brés-kyu manger; rta-brès manger for horses. — 2. v. bré.

— 3. v. brá-ba.

bró 1. oath, ɹbro-sád-ba to take an oath (?) Pth., ɹbro ɹbór-ba id., dbu-benγuđ ɹdá ɹbro ɹbór-ro GJr. they swore by their heads, nif. — 2. dance, ɹbro skád-pa Lex., ɹkrá-pa Mil., ɹbrdá-ba Mil., resp. ɹzabs-bró ɹmdzäd-pa Mil. to dance, leap, gambol, as a manifestation of gladness and mirth, whilst gar byéd-pa is a regular kind of dancing, with gentle and waving motions of the body; ría-bró drums and dancing GJr.; bró-mkan Cs. dancer. — 3. Pur. bro v. brá-ba. — 4. v. bró-ba. — 5. ɹbro-nád Lex., Mil. and elsewhere.; Sch. ‘an epidemic disease’; bro-şád Sch. ‘cold (in the head), cough, catarrh’;

Tar.: pága-pa lo man-por aku-bro skin-ta; Mil.: ɹim-tu bro-śád-bar ɹyúr-nas.

bró-ba, I. vb. 1. to taste, to smell, vb. a. & n.; ɹnyid kyan mi bró-bas, not even enjoying (tasting) sleep Dzl.; ɹká-ro ɹskyá-dra ɹbro one has an astringent taste in the mouth Med.; spos bro-o it smells of incense Dzl.; dri-ɹyini ɹzim-pa ɹbro-o it has a pleasant smell Dzl. — 2. C. to desire, to wish, = ɹdol-pa, ɹdál-bro id.; ɹi ɹbró-ste being about to weep Mil. — II. sbst. taste, savour, flavour, col. ɹbro-بلاد ("ɹdol-ɹagr"), lán-tsa ka-ɹzás kim-gyi ɹbró-ba ɹskyá-dal salt imparts flavour to any kind of food Sg.; bro tla-ba or myo-ba, col. *ɹdol-ɹayi vini-ce* W. to taste, to savour; to try the taste; ɹbrá-ba-čan Cs., *ɹdol-ɹayi-čan* W. savoury, pleasing to the organs of taste, exciting the appetite; ɹbro-(ba-)med tasteless, insipid Cs.

bró-ma v. bró-ma.

bró-ɹzú v. prό-ɹzú.

bród, = bró-ba, taste (ɹzim-pa) *dol-ɹem* C., *ɹdol-ɹem* W., well-tasted, savoury; *dol-ɹem-pa* C. of a strong, powerful taste.

bród-pa joy, joyfulness, bród-pa ɹskyá-dal-pa Mil.; ɹga - bród id. C.; ɹi ɹbród readiness to die Mil. — Here may be quoted also drod 2 and 3.

bró, ɹbró bro, ɹbró v. bró-ba, bró-ba.

bró 1. v. bro 5; bro-seb Sch. — 2. v. bros-pa.

bla I. the space over, above a thing, chiefly occurring in compounds; blá-na above Lex.; blá-na-ɹmed-pa, having nothing higher over it, the upper-most, the very highest, e.g. byan-ɹub-, ɹba-ráb and the like frq.; blá-na-ɹmed-pa lam, blá-ɹmed-dro-ɹjejú-pa, = śndás-kiy lam, the mystical method, v. mao 3; sa-ɹbla, above the earth, above ground, opp. to sa-ɹsté, sa-ɹg upon and under the earth. Generally fig.: superior, better, preferable, bai-mdzäd ston yas bla then even an empty treasury is preferable Dzl.; commonly with the pf. root of a vb.
In the passage Tar. 123,8 bla seems to stand as an adv. for 'very', Schf. —

Comp. bla-gāb, bla-gōs (W. vulgo *tād-dar, tād-sar*) = ṣā́n-gos, upper garment, cloth, serving Indians, and occasionally also Tibetans as a covering, = toga, iqāsuv; bla-gāb prāg-pa yēc-tu yār-ba to throw the toga over one shoulder, frq.; bla-gāb-med-pa, 1. without upper garment Del. 2. having no wish, no desire, free from passion(?) — bla-bré, also bla-re, canopy, dais Del. and elsewh. — bla-ma nº 1. the higher, upper, superior; bla-mar byēd-pa to esteem highly, to honour, syn. to bkūr-sti byēd-pa Domaṅ, Tar.; the exact grammatical explanation of mīi bla-mai čōs-kyi čo-ūrūl Del. v., or of the similar passage mīi čōs bla-mai rdzu-ūrūl Burn I. 164, offers some difficulties, although it is evident, that Burn has hit the sense better than Sch. Of later date is the signification: 2. the superior, i.e. spiritual teacher, father confessor, bh, with the genit. of the person Pth.; in a more gen. sense: ecclesiastic, priest. ‘Lama’ Thor., Pth.; in East. Tib. a title designing a high eccles. degree, something like ‘D.D.’ v. Desg. 247, 371; bla-mǒd for bla-ma dān mǒd-ŷnas ecclesiastic and sacrificing priest, whether it be one and the same person, or two different individuals Pth., Mil.; bla-(ma-) čem (-po) chief Lama, Grand-Lama. — bla-brāṇi resp. for dwelling-room or house of a Lama or Lamas, whilst yeim-kān, po-brāṇi are the resp. expressions for secular dignitaries. — bla-slob, bla-ma dān slob-ma, the Lama and his disciple Sch. — smāng-yi bla v. sman. —

II. Sch. ‘soul, life’; acc. to oral explanations: 1. strength, power, vitality, e.g. in food, scents etc., just like bəud. — 2. blessing, power of blessings, like yei, e.g. *čim-mé mi-la la čem-po mi dug = yei mi čag* C., no blessing attends a contemner of the law. — 3. an object with which a person’s life is ominously connected; thus very commonly bla-sīn a tree of fate (gen. a juniper or in W. a willow-tree, ral-lecni), planted at a child’s birth; rgyal-po bla-gyi the king’s turkois of life Gr.; bla-dār a little flag on the house-top, on which benedictions are written; bla ynas the omen is lasting, propitious, nyams it is vanishing, foreboding danger; so prob. also Del. 2, 17, where it is not at once equivalent to ‘soul’ (Sch.). —

III. frq. incorr. for sla. — IV. in some combinations it has a signification not yet accounted for, e.g. bla rdol-ba Sch. to find fault with, to blame, abuse, without a reason; bla-te (?) Les. —

bla-gāb, goś v. bla I.
bla-čen, -mǒd v. bla-ma sub bla I.
bla-ynyān Med.?
bla-tāb Les.
bla-dāgh Gram.; Sch.: ‘a primitive word, an abstract noun.’ (?)
bla-na v. bla I.
bla-bor Sch.: ‘well! that may be! so much the better!’
bla-brāṇi v. bla-ma sub bla I.
bla-ta, gla-teo Sch.: hereditary portion, inheritance.
bla-gyi, bla-sīn v. bla II.
bla-ré v. bla-bré sub bla I.
bla 1. sub bde-blag q.v. — 2. sub btsi-blag q.v.
bla-pa 1. pf. blags, rna-ba blag-pa = rna-ba yāt-pa Les.: to incline one’s ear to, to lend one’s ear, to listen to (blag-pa not by itself ‘to hear’ C’s.)
2. mitim-bka' bkig-pa to shed tears. — 3. in bkig-pa med-pa, the free translation of चासीक्रिया. Burn, 1, 309 takes it in the signification given by Sch. to bde-bkig, and explains it by 'bare of every convenience or comfort'.

blad-pa to chew, secondary form to lldad-pa Lex.

blan-pa = glan-pa Cs.

blar, frq. incorr. for slar.

blu-ba, pf. blus, to buy off, to ransom, to redeem, mi de blu-ru yton-ba to pay in order to redeem a man, to pay as a ransom for him Gllr.; phug-ron-gyi srog blus he redeemed the life of the dove Dzl.; sld-sg-gis rgyal-poi mgo blu-o therewith I will redeem the king's head Dzl.; to recover, to redeem, yte-ba, a pawn, pledge, security C.; blu-rin the money or price paid for the redeeming of persons or goods, ransom.

blug-pa v. ldug-pa.

blugs-sku molten image; blugs-pa'r casting-mould; blugs-ma cast metal, statues, relievos (cf. bvir-ba); blugs-ydar, dgla-blug v. yzar; ja-blugs urn-shaped vessel for pouring out tea etc.; spyi-blugs v. spyi-bo sub spyi; mar-blugs oil-pitcher.


blun-pa dull, stupid; stupidity, foolishness; blan-po stupid, foolish; fool, idiot; blan-po la-là... dzin some fools consider it...; blun-poi lugs foolery, fool's opinion, fool's wisdom, expressions frq. used in scientific works to defeat antagonistic views; dge-ba mi byed-pai mi ni blun-po yin the man without virtue is a fool; ddo-don-la çags sìn-tu blun to be given to lust is folly Ptk.; byol-sno-phug-pas blun more stupid than a beast Mil.; blun-ytam, blun-teg foolish talk, foolery; blin-dad superstition Mil. (cf. dno-dad).

blu v. blu-ba; blus-ma ransom Cs.

blo I. rarely blu-ba mind (Was. 314 व्याच.) 1. the intellectual power in man, understanding, mkias-pai blo dan ldan-pa Dzl., blo rno-ba Gllr. talented, gifted; blo chen-po (sün-nu) of great (small) mental abilities C.; blo ysal-te of a clear understanding, sharp-witted Dzl.; tes-pai blo sagacity, intelligence, judgment Dzl.; blo - rgya Sch. comprehensive intellectual power; blo myur-tzin being of quick comprehension, sharp Dzl.; blo-rab, -brin, -dmay-pa of sound, moderate, weak intellects or mental faculties Miig., the last expression is frq. used in modestly speaking of one's self Gllr. and elsewhere; blo-yimun-pa intellectual darkness, a darkened mind Gllr.; blo-ba narrow-minded, weak in intellect Sch.; kyd ni blo nor-ro you are mistaken; blo-lubs-pa to be competent in mind or judgment Sch.; blo-ma-ba 'I understand' Sch. (?) — 2. mind, thought, memory, ba dan yi-ge-la blo jug-pa to direct one's thoughts to religion and to learning to read Gllr.; blo-la sbyor-ba to impress on the mind, to inculcate Gllr.; blo-la bzhugs-pa what is retained by, treasured up in the memory Tar.; bll-la bzur-ba to learn by heart Gllr., W.; "loa or lo-na zim-tse"; blo-tag-čod v. sub tag-pa 1. — 3. mind, sentiment, disposition (here in part = yid), blo-la död-pa to desire; blo dam-pa interest, concern, v. dam-pa; mdo-ba byed-pai blo-can de he that has a mind, is disposed, to sacrifice Dzl.; räi bdé-bar död-pa blo miel-par without any regard to his own welfare Thgy.; blo nyé-ba friendly sentiment; also: kindly disposed Gllr.; sdom-bai blo a hating mind, malevolent disposition Lt.; blo grö-ba Sch.: 'to get soft, moved, touched, sad', acc. to a native authority: to be agreeably affected by; blo mta-n-pa to be of the same mind, like-minded, with supine also: to agree Gllr.; perh. also: to be unanimous, peaceable, on friendly terms Sch.; kyel-kyi blo dan mta-n-pa agreeably to your wish Mil.; blo ma sön Sch. 'the mind could not take it in' Tar., 51, 7, Schf.: 'it did not please
me, I could not reconcile myself to it; *blo skyel-ba* W., *kel-ba* C., *zel-ba* C. (?), to rely, to depend upon, blo gél-ba to hope Sch. (the correct spelling as yet doubtful); blo ydın-ba to give up, resign entirely, to risk, venture, e.g. rán-gi srog Gtr., Mil., blo spān-ba, id. Mil.; *tse-đi lő-tan* monk C.; *lő-čay blo ma tős-par* as she was so much attached to us Mil.; rān-blos ma tōr-spa a man attached to himself, in love with himself; blo ytdá-pa Schr. to trust, confide (cf. compounds); dé-les blo zōg-pa Thgy., to subtract, to draw off, divert, dissuade from; blo brid-pa to deceive, impose upon, cheat Gtr. (blo-yi bday 'conscience' Schr., acc. to Schr. not an authenticated expression).

Comp. blo-kog-čé confident, courageous, intrepid, undaunted. — blo-grős sense, intellect, understanding; blo-grős-kiy ñes-byā what is to be discerned by the understanding; blo-grős dān ldān-pa, blo-grős-čan sensible, judicious (of persons), blo-grős čen-po C. of much sense, of an excellent understanding, čuñ-mu, čan-pa Mil. of little understanding; blo-grős-méd unintelligent, injudicious; blo-grős-rgyal-po n. of a medicinal plant, = smug-čuñ Wān. — blo-čan having mind, sense; byās-pai blo-čan having the mind or sense of a child, thinking like a child Cs.; having a mind, v. above mèöd-pa byēd-pai blo-čan de. — blo-nyēs ill-meaning, malicious Gtr. — blo-ytlád, blo-ydeñ hope, confidence, assurance, bdā-gi blo-ydeñ su-la 'a in whom am I to place my confidence. — blo-ydeñ čos-la byēd-pa Gtr.; W.: "lor-tād or lo-dān ča-čé, kyel-če(s)*, c. la. — blo-rṭog prob. = blo-grős, blo-rṭog ta-dād-pa Phk. people of different mental abilities. — blo-stőbs 1. C., W. courage. 2. W., generosity, magnanimity, or perf. also equanimity, self-command, e.g. if a person remains kind and forbearing towards disobedient servants. — blo-tābs counsel, expedient, blo-tābs tsol-ba Ma. — blo-bde cheerful, happy. — blo-dōd covetous, greedy. — blōsna 1. blōsna mañ-ba Gtr. was explained by our Lama: having manifold thoughts, being restless, flighty, giddy. 2. W. disposition, turn of mind, lō-na riñ-mo sloveness, irresolution, also longsuffering, lō-na fān-šō resoluteness, determination, promptness, both also adj.: slow, irresolute, and: resolute, determined etc. — blo-mêd injudicious, foolish Cs. (Dzl. 74), 18 makes no sense, there being prob. an error in the text. The translation of Sch. seems to be a mere conjecture). — blo-bdā 'sound sense', col. "tob-zan", a very common name of persons. — blo-bdā Sch. 'memory, intellectual power'. — blo-sems mind, soul, heart, blo-sems-bdē = blo-bdā Mil. — blo-bdām intellect; W.: "lo-sām mēd-Kan* foolish, one not knowing what he is about.

II. frq. incorr. for glo.

blo-bā I. vb. to be able = ỵdā-pa; kyod mi lō-na if you cannot; *di mi lo* that you cannot (dare not) do, prob. only W. vulg. — II. sbst. = blo, frq. used by Mil. for the sake of the rhythm.

blo-būr = glō-būr sudden, suddenly; kyed dā-tar-gyi dā-pa blo-būr yin thy present faith is new, but just sprung up in thee Mil.; mi-nychd blo-būr-du ygyar the conduct of men suddenly changes Ma.

blo-bīn-mo, for bōi-mo, bones or knuckles used as dice Mil.

blōn 1. Lex. = ġros, blōn déba-pa to give advice, to counsel; Cs.: to make arrangements. — 2. v. the following.

blōn-po officer (prop. counsellor), any magisterial officer of higher rank; blōn-po dañ, bais commanding and obeying, higher officers and subalterns Gtr.; more particularly minister (of state); blōn(-po) čen(-po) Gtr., blōn-po bkā-la yōgas-pa Gtr., more commonly bka-bīn(-po), high officer of state, minister, governor; krim-bīn minister of justice, officer of justice; rgyal-bīn king and minister, also = council, privy-council, Gtr.; čīo-bīn 1. (opp. to bdūd-bīn) an orthodox, faithful minister etc. 2. čo-bīn čen(-po) minister of public worship Gtr.; yje-bīn the same as rgyal-bīn Gtr. — spyī-bīn chief officer Cs. — ḭyī nañ bar yem-gyi blōn-po Gtr., lit. outer, inner, middle
minister, a distinction not quite intelligible. — *dmdg*-blon military, *ydl*-blon civil officer Cs. — *nani*-blon 1. v. above *phi*-nai etc. 2. L.A. country-judge.

*bha*, sometimes written for भ, either from ignorance, or in order to appear learned, as is also भ for भ, and so forth.

**bhā-ga** Ssk. the female genitals, Pth. 
**bhā-ra-ta, bhā-ra-tai dīm-bu, bhārta, bār-dha**, Ssk. अर्थवर्तक country between Lanka and the Sumeru, viz. Hindustan; also North-India, *buddha-bi* also between Lanka and the Sumeru, 'a far distant country' = भौतिक, for Europe.

**bhā-ge W., Ssk. क्षण, hemp,**
**bheda v. भेदha.**

**bha** 1. Lcs. = भक्तi reverence, respect, obs. 2. (or *rba*) = the following.

**bha-klon** Ghr., *rba-klon Mil., Dzl., bha-rlāb wave, billow; *rba-zkya whitish waves Mil.; bha-btub surge, roar, turmoil of waves Cs.; bha-bi water-rat?

**bāg-pa, pf. daggs Sch., v. dagga and bag-pa.**

**dbāin** (*wan, vulg. an*) 1. might, power, potency, *blōn-po dbāin tē-ba* because the minister was very potent Ghr.; *dbāin dge-dān-la ṭad Ghr.,* not only: the granted great privileges to the priesthood* Sch., but: he invested it with magisterial power and jurisdiction; rarely used of physical power or strength S.g.; *bsdad-dbain-med* it is not in my power to stay Thgy.; *bīm-pa ji-moi yin-te dbāin ma mē-la so as the pitcher belongs to my mistress, I have no power over it, I have not to dispose of it Dzl.; *sddā-dbain-mēd-par* having no strength, not being able to wait (from eagerness, avidity etc.) Ghr.; *dbain-mēd* prob. *sddā* to be supplied (if the text be correct), this won't do so any longer Ghr.; *(rani-*)dbain-mēd-du or par involuntary, not being able to help it, e.g. to weep, rejoice, believe, Mil.: *dbain-mēd-du mē-la ṭor-du jūg-pa* to make one weep; *dbain-mēd-du ṭol-ba* to make a person powerless, to force by absolute power Ghr.; *dbāin-du gyir-ba* to get into another's power, to be overpowered Tar.; *dōd-pai* to get into the power of the passions, to be led away by them Dzl.; *dbāin-du gyir-pa* seems also sometimes to mean: he who has brought every thing into his power (*p*), along with *nyon-mōne-pa-mēd-pa* and *sams-rnam-par-grōl-ba,* *dbāin-du sūd-pa* to reduce under one's power Pth.; *smyin-rje* to make the principle of mercy one's own, to practise it freely Ghr., (where *dū-basta* stands); *grō-ba* to comprise all beings, Ghr.; *dbāin-du byēd-pa id.; dbāin byēd-pa* c. la. 1. to rule over, to govern, frq. 2. to possess, *bāg-gis dbāin byar mēd-pa* what one does not possess Thgy. — *dbāin-sgyur-ba* c. la. to govern, to rule, frq.; *dbāin gṛb-pa id.* seldom. — *dbāin skīr-ba* v. skūr-ba and *dbāin,* 2. *wan tān-te* W. to make efforts, to exert one's self, also = the next. — *dbāin zd-ba* to offer violence Dzl. *22, 3. — dbāi-gis like a postposition, by, by means of, in virtue of, in consequence of, e.g. *lās-kīy of former actions Ghr.; na-rgyal-gyi dbāi-gis from or in consequence of pride Tar. — 2. more especially in mythology, *dbāin bū Dzl. *22, 14, also stobs-bū Trigl. 8, 6; Gvat. II, 46, Burn. II, 781 seqq. 1. the ten powers of knowledge of Buddha, v. Köpp. I, 437 seqq. 2. in later times *yēm-jes-su dzin-pai dbāin bū* ten powers tending to the benefit of others are ascribed to the Bodhisattva. *Thgy.: te-la dbāin-ba* (respecting this form v. below) power over the length of one's own life; *sēms-la dbāin-ba* power according to one's own pleasure to enter into any meditation; *yo-byēd-la* to shower down provisions for the support of creatures; *lās-la* to mitigate the punishments for their sins; *skye-ba-la* to effect one's own re-birth in the external world, without danger of being infected by its sin; *mōs-pa-la* at pleasure to change one object into another; *smon-lam-la* to see every prayer for the welfare of others fulfilled; *rdrun-prul-la* to exhibit wonderful feats for bring-
ing about the conversion of others; ye-dee-la to understand all writings on religion (n.f.); dos-la to convey the publication of religion to all creatures at the same time and in every language. 3. in practical mysticism: various supernatural powers (v. skurbab, e.g. yizi na i yan-gi dbai sktar-ba Pih. is alleged to signify: to convey externally, i.e. into the mouth, the power of snani-batma-yas (this and the two following are names of Buddhas and demons), internally, the power of spyan-ras-yas and lastly into the mind perfect purity, i.e. the stta-mgrin, and together with it power over the demons. — 3. regard, consideration (?). In later writings the composition of dba'i-du byads-na (medzad-na etc.) c. genit. (instead of which in C. also dba'i-du dorna, sorn-na are said to be in use), is frq. to be met with, signifying as much as: when... is concerned, when... is in question, for the purpose of, or merely: respecting, as regards: lega-pai, jigs-pai, btsan-pai when beauty, firmness, formidable appearance (of a royal castle) are concerned, are the points in question Gih.; srids-kyi dba'i-du rtsis-pai dl'o-ka prob. the Slokas being numbered with a regard to the Mantras, i.e. including the latter Tar. 127. 16. — 4. symb. num.: 5 (dba'i being taken for dba'i-po).

Comp. and deriv. dba'i-bskur consecration, inauguration, initiation Was. (189), = dba'i-bskyur might, power, e.g. sanis-rgyudskyi Gih. — dba'i-gral the row of those that are to be ordained or consecrated. — dba'i-chen mighty, powerful Cs. — dba'i-tan 1. might, = mina-tan, dba'i-ten-med-pa low, mean, of inferior rank Del. 2. time, chronology Len. 3. destiny, fate, predestined fate, or rather the destiny of any creature consequent to its former actions, tse da'i dba'i-tan, frq.; dba'i-ten-med-pa may therefore imply: having no destiny, i.e. no particular destiny. — dba'i-du-po-brain 'Angdogphurung' of the Indian papers, n. of a fort in Tibet — dba'i-idan mighty, powerful; dba'i-idan-gyi yongs Domain, dba'i-po yongs Sbh., is said to be north-east. — dba'i-po v. the next article. — dba'i-pyi in. adj. mighty, also sbst.: dba'i-pyi yasan - las 'di-ba Gih. 2. symb. num.: 11. 3. noun proper a. Iswara, Siva Gih., hence also the Lingam as his emblem Gih. b. Avalokitesvara Gih. — dba'i-ba 1. vb. c. la = dba'i byid-pa, e.g. rgal-srid-la mi dba'i he does not succeed to the throne; gen. with accus. ygyi dba'i-ba yin one... belongs to this one Mil.; bdag dba'i-bai rgyal-priin the vassals under my sway Del. 2. sbst. = dba'i, e.g. tse-la dba'i-ba (v. above). — dba'i-ris prob. domain, dominion. — dba'i-po-lag-pa a medicine, said to be prepared from a viscid, aromatic root, shaped like a hand. — dba'i-bas perception, by means of the organs of sense Was. (278).

dba'i-po 1. possessed of power, dominion, ngor-gyi dba'i-por gyur Del. (Ms.); lord, ruler, sovereign, esp. divine rulers: Indra, also bsta dba'i-po; further rgyal-bai dba'i-po, trip-pa dba'i-po the highest of the Buddhas Gih. — 2. organ of sense, dba'i-po lha(-po) a. the five organs of sense, eyes etc., also dba'i-poi sgo lha Med. b. Trigl. 17, 6, five immaterial, transcendent senses of Buddha, which are in unison with his five powers, stobs lha, as stated by Bum. II, 430, v. Köpp. I, 436. In natural philosophy six organs of sense frq. are mentioned, मन्त्र being added as the sixth; medical writings also treat of dba'i-po dug or dba'i-po sgo dug, v. bül-a. — 3. sense, intellectual power, dba'i-po rmi-pa of acute intellect, dba'i-po rdul-po of obtuse intellect; also as common expressions for sagacious or dull Del.; dba'i-po nyams the senses are weakened, become dull Med.; las sems dba'i-po body, soul, and senses (are glad, are pure etc.) Dom.; dba'i-po ye-o-ba to gladden, strengthen, revive, the senses Mil.; rmi-gi sems-las dba'i-po rnam-bes byun out of the spirit (of the personality which during the time between two periods of existence is in a disembodied state) the sense-endowed soul (of the new individual) is generated (in the process of conception)
Long live the king!

pinnacle, of a temple, monastery GL.  

this doctrine Sch., cf. however to resit, to inhale and exhale air Med., W. *tön-'de* for *byün-*ba; *dzugs* *byün-*pa to stop for rest, to recover one's breath Sch. (and perh. Pth.); *dzugs*-*byün* *tö*-*pa* to be eased in one's mind, after despondency Tar.; *ug* gyan bör-*de* W. to stop, to keep back one's breath; *ugsub* or kor tän-*de* W. to choke, suffocate, strangle, throttle; skyé-gro tame-câd-kiy *dzugs* lön-*pa* to take away the breath of beings (which is ascribed to the demon pe-dkâr) Glr.; *phyi-**dzugs* seems to be the last breath of a dying man, but *nân-**dzugs* is some fantastic physiological notion Thgr.; *dzugs* medé-*ba* and *mi-bdâ*-*ba* an easy and a hard breathing Med. frq.; *dzugs-*rûn short breath; *dzugs* rdzin-*ba* or brdzâs-pa shortness of breath, asthma, as a complaint of old age Thgy.; *dzugs* theb-theb byêd-*pa* to pant, to be purdy Med. — *dzugs-*rugd Lt.? — *dzugs-*ânâât Sch. flatulence. — *dzugs* tebô-réi Sch. 'in one breath'? — 2. a breath, one respiration, as smallest measure of time = 1'kyîn = 4 seconds.

*dbun* Lex. = *dbus*.

*dbub-*pa v. *jûs*-pa.

*dbus* termin. of *dbus*, Sch. first, at first.

*dbur-*ba, also *tûr-*ba, *tûr-*ba to smooth, sóg-*bu* paper, ras woolen stuff; yûl a pavement Cs.; *"ur* gyûg-*pa* C.; *gyûb-*cê* W. to iron, to smooth linen etc., *"ur*-tâg* smoothing-iron.


*dbus* (Ld. *"us*, C. *"y*) 1. middle, midst, centre, tâg-*pa* *dbus* tâm-*du


\[\text{dbön-pa} \quad \text{solitary, lonely, e.g. a road}
\]

\[\text{dbyi-mo} \quad \text{medical herb, used against delirium Med.}; \text{Cs.}: \text{‘a plant}\]

\[\text{dbyan-s, } 'yañ-s' \quad 1. \text{singing, song, tune, melody, glu-} \]

\[\text{dbyaṅs, } 'culo' \quad 2. \text{Lama-sentar, skilled in astrology,}
\]

\[\text{du-ga} \quad \text{vocals, Or.}\]

\[\text{dbyāris(-au) dba, dbyāris bya-pa} \quad \text{‘summer-born’}\]

\[\text{dbyi-mo} \quad \text{a mother, i.e. motherless; snyin-pos dbön-pa = snyin-po méd-pa Tar.}\]

\[\text{dbyi-f} \quad 1. \text{n. of a lunar mansion, v. ryag-skär, no. 22.} \]

\[\text{dbyi-bo} \quad \text{v. bā-bo.}\]

\[\text{dbyi} \quad \text{‘yi, com. ‘t’}\]

\[\text{dbyi-mo} \quad \text{the female of this animal, dbyi-prug a young one;}
\]

\[\text{dbyi-tañ lair of it. – 2. in Ê: beer, = 'cāñ.}\]

\[\text{dbyi-gu} = \text{dbyig-gu little stick, cf. dbyig-pa.}\]

\[\text{dbyi-ba, prob. only fut. to sbyi-ba, to wipe off, to blot out, to efface,}
\]

\[\text{dbyi-mo flax (?).}\]
of an acrid taste, used as tea; in Lh. Potentilla Salesovii, of which neither the one nor the other fact is known to me.

*dbyi* (s) 1. = nor wealth, riches, treasures, nor - *dbyi* id. Del.; *dbyi-gan* rich, *dbyi-med* poor Cs.; *dbyi-ma* L.ex. — 2. prob. = *dbyi-*myen, precious stone or a kind of such Glr. and elsewhere.

*dbyig* (s) = *dbyig-*pa stick, = *dbyig-*pa.

*dbyig-*pa Sch.: 'implement for cleaning, scouring, polishing'.

*dbyi-*za Sch.: summer-hat (?).

*dbyins* 1. syn. with *kloin*, com. nām-mkai *dbyins* or *dbyins* alone: the heavens, celestial region, rgyab-la brag dmar nām-mkai *dbyins* red rocks behind and the expanse of heaven Mil.; kyeu *dbyins-su* yal the youth disappearing was carried up to the expanse of heaven (cf., heavens, celestial region, wide diffusion of religion Sch., but a mere fanciful notion, or as it is expressed *Wt.* 143: le monde intellectuel de Bouddha; of highly learned Lamas the words are used: thugs-dgon` *chos-dbyins-su* tām C.; and also *dbyins* alone: blo-yi byed-*pa* *dbyins-su* sbo Glr. hide your mental activity in the heavens, i.e. let it be reduced to nothing; so prob. also Tar. 38, 10, *yin-po* lhag-mo méd-*pa* *dbyins-su*, where nothing of the skandha is left remaining. Sch.: *dbyins-su* in a body, in one mass, whole, entire (?).

*dbyin* or *yin* byed-*pa* Sch., to incite, instigate, set on.

*dbyibs* shape, figure, form, bya-*dbyibs-*can having the shape of a bird L.t.; sti-rta *dbyibs* dan dgra shaped like a waggion or carriage Glr.; skyas-*pa* *dbyibs-la* rīs-brum-*ba* to learn the nature (of plants) from the shape in which they grow; *a-me yib dug* he quite resembles his mother in shape *W.*; *dbyibs* legs-*pa* B.
separable, not to be distinguished, quite the same, identical Gr. and elsewhere; blá-mar dbyér-med prob.: identical with a Lama; esp. in the higher philosophy in reference to the impossibility of distinguishing between good and evil (!).

Blr. and elsewh.; bMwr &it+-d prob.: identical with a Lama; esp. in the higher philosophy in reference to the impossibility of distinguishing between good and evil (!).

dbyes SChr.: magnitude, size, dimensions, so perch. where dprád-ba dbyes is mentioned as a characteristic of beauty.

dbrag, v. prag, intermediate space, interstice; ravine, glen, defile, C.; Sch. also: vise, handvise.

WTV dbrcidya v. ,brdd-pa. mere, nothing but, yser daí dínum ba-zig-gis gañ Su.bh.

bag 1. mask, guise, disguise; cf. also sub sgo-lo. — 2. imitative, effigy, likeness, figure, dra.-bag resp. sku.-bag, zal- bag id.; dra.-bag-gyon-mi masked persons Pth. — bag-čam, prop. masquerade, masked ball; Cs.: buffoonery, grimaces.

Bag-pa I. vb. pf. bags, fut. dbag? cf. sbag-pa, to defile, to pollute one's self, bud-méd daí with women Dzl.; dod-čags-la through lust Dzl.; to defile, to soil, to dirty, sngol-la a vessel Dzl. 72, 72. — 2. C. to take away, to steal, to rob; to covet, to wish to take, c. la Mil. (acc. to oral information).

Bag-pa a slight elevation, hillock W.

Bag-rág spider, bag-rág-gi tsañ cob-web Sik.

Bag-lobby rest, remainder, remnant (of food) Mil.

Báni-ba to be soaked, macerated, softened by soaking Cs., cf. sbáin-ba.

Báins subject, rgyal-po báins-su on the king turns into a subject Ma.; báins byéd-po to obey, bkai báins bygyid-par (or bka-báins-su) kas-báins-so they promised to obey, to perform the commandment Mil. frq.; báins-su byéd-po Cs. to reduce under one's dominion; gen. collectively: the people, the subjects, opp. to biin-po officers, magistrates, or rje, rgyal-po etc. — Uha-báins Tar. 165, 22 Schf.: slaves belonging to a temple.

Bá-dpa I. vb., imp. bod, to endeavour, to exert one's self, apply one's self, c. la or the termin.; dus-rgyim-du čos-la bá-dpa de this (habit of) constantly applying one's self to religion Mil.; also c.acc.: dká-ba brgya-prag to perform a hundred exercises of penance; col. to cultivate, raise, rear, take care of, žin or sáp to cultivate the ground, rgyun-brim to grow vines, dud-gro to breed cattle; slöb-par to apply one's selt to leaning, glémo ré-nar to devote one's self exclusively to public speaking, preaching C. — II. sbst,
application, study, exertion, candidates, work with most persevering application; candidates, with most persevering application; candidates, candidates, without any exertion; consequently candidates, hence candidates, candidates, candidates, an assiduous rubbing with a human hand; consequently candidates, he has passed through his endeavours; candidates, probably: volition, energy of will; the passage in candidates, candidates, candidates, candidates, is perh. not quite correct.

bab 1. a fall of snow. 2. tax, duty Sp.

bab-pa, pf. bab(s), imp. bab C., bobs Gtr., to move downward 1. to descend, la - nas col., a defile, in B. gen. with las, e.g. rti-las Dzl., also rtt-ka-nas Gtr. to alight from a horse, mostly with la, although rtt-la bab-pa may also mean: to alight (flying) on a mountain Dzl. 2. to fall down, ymn-la ká-ba bab snow falls from heaven Dzl. - to flow, the usual word; to flow off; mi-ytsdri ba-pa ytdr-yi-ge. 3. in a general sense, like to get: nya skám-la bab-pa a fish that has got on dry ground; ná-la ré-mos bab Pth., or res bab Tar. it is my turn; srogl-la bab-bo Dzl. life is at stake; frq. in reference to time: ci-bai dús-la bab-bo it has come to the time of dying, the hour of death has arrived; without a genit.: it is time; skás-la bab-bo there is now an opportunity Dzl. - bab-tu river, rivulet, brook; also rain. - bab-stigs access or descent to the water, steps leading to a bathing-place Hind. * ghát. - bab-mo* W. descending, affable.

bám 1. rkai-bám a disease of the foot Sch.: gout. 2. bám-yig v. yi-ge.

bám-pa Cs. putrefaction, rottenness; to be putrid, rotten, cf. bám-pa.

bár-ba (vb. n. to sbár-ba) 1. to burn, me bár-bai Kán-pa a burning house Thgy.; to catch fire, to be ignited; to blaze Dzl.; also in reference to the passions frq.; to beam, radiate, ód-du in light Tar.; bár-du rúi-ba Cs. combustible. 2. to open, to begin to bloom, to blossom, frq. 3. to talk, tattle, to be garrulous, babbling, *bar ó-pa me* it is not worth while to talk about it C.; to ná-la mán-pó bar dug he treats me to a long gossip C.; esp. to brawl, quarrel, chide, ka-bár quarrelsome, brawling Mil.; mán-du bár-du byün-ba-las as she was going to brawl still longer Mil.; *bar-kád tán-ce* to rail at a person W. - 4. dpal bar-ba Cs. to be celebrated, famous. bar-bár 1. sbst. a high, pointed hill, cf. bag-bog. 2. adj. uneven, rough; peck-marked.

bal-ba, used only with skra, 1. to part, dress, arrange, the hair, as it is customary with the monks and nuns of certain sects; in Kham also national costume; skra yyas bal yrons bal byéd-pa (of a nun) Pth.; *bd - go - cên* a person wearing the hair thus dressed C.; skrd-bal can, prob. id.; C.: name of an old Indian sect. - 2. as a sign of mourning, to have the hair disheveled, hanging down in disorder Pth.; so also Dzl. 3. as a sign of mourning, to have the hair disheveled, hanging down in disorder Pth.; so also Dzl. 17, acc. to correct reading; bal-bal shaggy Sch.

bí-bi small lumps of clay Cs.

big(s)-pa, pf.iggs, fut. dbig, imp. píg(s) and bold(s)-pa, pug, dbug, pug, also pig-pa, pug-pa. 1. to sting, of insects Steg.; to pierce, rdd-yje-yis ni rin-cên pug the diamond pierces the precious stone Pth.; to bore, tía-la big-pa big-pa to bore holes into wood Gtr.; in a gen. sense, to make a hole, rka-pa kyis pug the dog bit my foot Mil.; Kán-pa big-pa Thgy. and elsewh., to break into, to break open; * big gyd-pa*, id. C.; ču-gégs bigs it removes strangury Med. 2. C. to deflower, to lie with, obscene. - *big-ce* W. to make remarks on an absent person, to criticize. - biye-biéd, n. p., n. of the Vindhyas mountains (v. viéph).

bin. *ham-bin* C., resp. *sol-bin* tea-pot.

bib(s)-pa = bib(s)-pa Sch.
bu worm, insect, any small vermin, esp. euphem. for louse; bu-srin, 
bus-wa, id.; bu-sk'yog snail Med.; bu-tags Cs., 
cob-web; "bu-yin" (prob. a mere corruption of byin-ba) humble-bee W.; bu-rin" snake W.
bus-ba, pf. bus 1. to open, to unfold, of flowers, esp. with ka Ph. — 2. Cs.: 
to be lighted, kindled, set on fire.
bus-ma Sch.: tool used in forging nails.
bus-bas a coarse silky material, stated to be imported into Tibet from Nepal, and to come from some other insect than the silk-worm.
bus-la 1. C, W. shoe of plaited straw.
bu-su-hain medicinal herb Med.
bug Sch. awl, puncher; chisel.
bigzs-pa v. bigzs-pa.
bus-pa prop. to fall upon in a body, to rush in upon, = rub-pa; cos-la buins apply yourselves with might and main to religion! it is also used of one person: bad buins he summons all his strength, strains every nerve Dzl.
bus-pa 1. pf. bus, pu(s) (the latter form prob. trans., the former intransit.) fut. dbu, imp. pu(s) 1. vb.n. to blow, laks-kyi rhuin, buid-chin whilst the winds of work is blowing; cos-kyi dun bus the trumpet of religion blew (was blown). — 2. vb.a. to blow, dun the trumpet; to blow away, rhuin-gis sbar-ba bus-pa lit. like chaff blown off by the wind Dzl.; to blow up, to fan, me the fire, frq.; to blow into, to inject, e.g. to apply a clyster C.; to blow or breathe upon, buid-bus to be encountered by a cold wind Med.; to inflate, to distend by injecting air, lus kun bus-pa lit skrains Mrg.; bus-dun Wdk. = dun trumpet. Cf. sbiid-pa and pu. — W. *pu-ces*. — II. pf. imp. pu'd, fut. dourd W. *juid-ces*, trs.: 1. to put off, pull off, take off C., W., the turban, hat, coat, ring etc. Gir. and elsewhere; to throw down, pu'd bdeg-go Gir., = *jain-stes* bor W., v. sub jen-pa. — 2. to drive out, expel, cast out, chase away, with the accus. of the person and place, yel out of the country Tar.; yul'jul an exile Schr.; drag-pos by force Mil.; to let out (out of a cage); to set free, to set at liberty, to allow to pass W.; to lay out, to spend, "null tsam ju'd son" how many rupees have been laid out, spent? — 3. to pull out, tear out, extract, uproot, so a tooth, C., W. — 4. to take away, to subtract, gune (or gu toga-ne) zi pid-pa (or pid-na) na bus* 4 taken from 9 leaves 5 W. — III. pf. bud, vb.n. (limited perh. to W.) 1. to fall from, escape from, drop, fall down, *laj-pa ne bud son* it escaped, dropped out of my hand; to fall off, of leaves; to fall through, *solv-wa da mig-ne bud son* the coals are fallen through the grate. — 2. to go away, to leave, e.g. to leave the service. — 3. to go out of sight, to disappear, *nyima bud son* the sun is gone down; *buid-kan* a departed (deceased) person; the ancients, those of old, pristini; to pass away, *dus -tso bud* time passes away (make haste!); *pid-ka sar-na gun bud son* when spring begins, winter has passed away; *bud cing -ces* to cause to be lost, or to suffer to be lost, to lose.
bus, zoo bus, pin-pa, pin-pa to itch; *bu'n, za - bun* the itch, itching W.; *bun rag* feel an itching (B. yya-ba).
bub-pa, pf. bub, imp. bub(s), 1. to be turned over, upside down, frq. with ka, ka-bub-tu nyal he lies with his face underneath; ka-bub-tu bzag or bor it is placed with its top lowermost, inverted, tilted, turned over; lag-bub or (or bub) byeld-pa Sch.: stumbling to fall on the hands. — 2. fig., to be overthrown, destroyed, spoiled, with regard to meditation Mil.
bub-pa, pb. imp. bub, fut. ddbub, W. *pub-ces*, to put on a roof, or something for a roof; tog to make, construct a roof; gur to pitch a tent; grupubs corner-pavilion Sg.
bum one hundred thousand, bium-tso id.; rgyai dmar bium - tso lha 25
500000 Chinese Gtr.; _büm-¢rag y¢g¢ a hundred thousand; _büm-teo drug 600000; _mgur-¢üm the 100000 songs, v. _mgur-ma.

_¢üm-pa 'tomb, sepulchre Cs., sku-¢üm, ydna-¢üm Cs., id.; sku-¢üm (*kum-¢üm*) n.p., a large monastery on the Chinese frontier, v. Huc, also Kopp., who traces the name back to the preceding word.

_bùr-ba, I. vb. 1. to rise, to be prominent, sbân-la brág-ri bùr-ba čig a rocky hill rising from the green-ward Mil.; _bùr-du dód-pa v. dód-pa; _bùr-durkó-ba to emboss, to work out relievos Gtr.; _*bùr-ko gyâb-pâ* C, _*bùr-la tén-c¢* W. id. — 2. to spring up, come forth, bud, unfold, _*no bur dug* it is getting green W. — 3. to increase, augment, _*no kyi-na ô-ma bur dug* when the fields are getting green, milk becomes more plentiful W. — _kyoi-¢ur gold and silver ornaments in relievo on some other metal._ — glo - _bùr, blo-¢ur seems to be a technical term for some part of a building Gtr. — bris-¢ur paintings and sculptures. — _¢ur-rko-mkan, _¢ur-bzo-pa engraver. — _¢ur-skul relief-picture — _¢ur-rgoéd (s.l.c.) Ld.-Gtr., Schl. 17, b., mentioned among various musical instruments (?). — _¢ur-joms with byéd-pa to reduce elevations, to smooth uneven ground; _fíg Mil., to prostrate an opponent in disputation. — _¢ur-po 1. Sch.: projecting, prominent; a protuberance, tumor, rás-pai _¢ur-po idëbs near the protuberance of the boneMed. 2. having protuberances, uneven, rough, opp. to _jâm-po, of the skin Med. — _¢ur-ma embossment, relievo — II. sbst. protuberance, e.g. a boil, pustule etc.

_bùl-ba I. vb., pf. _jáb, fut. _dbül (*ul, ut*), W. _pùl-c¢* 1. to give, when the person receiving is considered to be of higher rank (cf. _ynáí-bal), ci tsam žig dbùl-bar bygi how much shall we give you? Feer Introd. p. 70, 18; to bring in, e.g. to place a criminal before the king Dzl.; gar daî rtséd-mo _rgyal-po-la _bùl-ba to perform dances etc. before the king Dzl.; _stug-lag-Kaṅ _rgyal-po-la _ydzigs-par _bùl-ba to show the king the convent-temple Gtr.; to lay before, represent, report, like _yso-t-bal, _tul rgyas _pùl-bas as they had given him a minute report of the manner in which . . . Mil.; _pùl žig communicate it to me Mil.; _bùl-bar _pùl-nas Mil., prop. proposing to give, offering; lam to put a person in the way of, to put in a condition, to enable Mil.; specifically in dating letters: _dkar-mdânas-nas _pùl given at Kardang. — 2. to add (arith.) Wdâk. II. sbst. offering, gift, present, _bùl-ba maṅ-po _pùl Mil., also byêdpâ Pth.


_bus-biṅ Sch. a coppice of young trees.

_be-dha (*be-da*), a class of itinerant musicians, cf. _mon W. (This seems not to be a Tibetan word, but to belong to one of the mountain dialects; its spelling also — acc. to Ld.-Gtr., Schl. 25, b. p. 15 — may be wrong).

_ben Pth., _*bem* W., C., 1. aim, goal, target, _bên _dêgys-pa to set up a target; _bên-la _ytoṅ-pa to aim, to take aim; _bên-sa the place where the target is to be set up; specifically: the central part of the target, the mark. — 2. scope Cs. — 3. putrefaction Sch., = _ham.

_ben-duṅ Cs. rags, tatters.

_bëbs-pa, pf. _jáb, fut. _dbaab, imp. _yóo W.*_pùl-c¢*, causative to _jáb-pa 1. to cast down, throw down, lto-ba sa-la to cast one’s self on the ground Dzl.; _sárdul _bëbs _bùug he made (the pigeon) throw down dust Gtr.; to cause to rain (e.g. jwell) fr.; _kyen _cu _bëbs-kgyi ri-mo a picture representing two youths who, driven by piety, conveyed by means of an elephant skins filled with water to the fishes in a dried-up pool Gtr.; _mig sna-rstèr to keep one’s eyes directed towards the tip of the nose. — 2. to subject Dzl. 7-8-12. 3. to put off, to lay aside, e.g. _bag I. — 4. used in a variety of phrases: _yñas _bëbs-pa W. _zi _pùb-*c¢* to take up one’s residence in a place; _dpya _bëbs-pa, with _la, to impose
taxes $\text{Tar.}$, cf. $\text{bab}$; skyon $\text{bēb-pa}$ to impute a crime to a person, to calumniate Glr.; *($\text{kad}$ $\text{pād-ča}$* W. to translate; $\text{blo}$, resp. $\text{fug}$, e.g. $\text{yul}$-$\text{yog}$ $\text{di-ru}$ $\text{bēb-pa}$ to direct one's thoughts to a certain place, to have a mind to settle there; $\text{yām-la}$ $\text{bēb-pa}$ v. $\text{yat}$; *nā $\text{vāl-la}$ $\text{pād-ča}$* to turn the barley into money $\text{Kun.}$

$\text{bēm}$ v. $\text{ben}$.

$\text{βer}$ Cs.: *a sort of plastic mass used by smiths*.

$\text{βel-(ma)}$ the hair on the forehead of a horse Cs.

$\text{βel-po}$ Sch.: *temperate, saving, economical*; $\text{βel}$-$\text{po}$ $\text{db}$ a good deal has been saved (by economy), ample provision has been made; $\text{βel-du}$ $\text{yig-pa}$ to enjoin temperance, frugality.

$qχl$ $\text{bo}$ a dry measure, which seems to be very variable as to quantity, and little used; $\text{Kal}$-$\text{bō}$ Cs. bushel. 1. $\text{bo}$ to shed blood Ma.; $\text{ma}$ $\text{bō-ba}$ byūn-$\text{nas}$ there being no spilling Glr.; $\text{bōd}$-$\text{rū-ši}$ $\text{pō}$-$\text{bas}$ pouring out nectar Glr.; *$\text{pos}$ ton* $\text{Ld.}$ pour out! — 2. to swell (up), to rise, *bōs-te rag* I see it has swelled W.; $\text{bōs-pa}$ $\text{nas}$ Sch. swelled barley; $\text{srdn}$-$\text{ma}$ $\text{pō}$-$\text{pas}$-$\text{tsam}$ as big as a swelled pea Lt.; $\text{srūd}$-$\text{ma}$ $\text{pō}$-$\text{pō}$ grain swelled, and afterwards parched. — 3. to sprout, shoot forth, of wild-growing plants, sa $\text{bo}$ $\text{dug}$ the ground is verdant C.

$\text{bog}$, a kind of upper-garment, $\text{pō}$-$\text{bōg}$, for men, $\text{mo}$-$\text{bōg}$ for females Cs. — 2. W.: a square cloth, for wrapping up and carrying provisions, also *$\text{bog-ča}$*, hence *$\text{bog-ča}$* a burden thus formed. — 3. W., a small hillock; *$\text{sa}$-$\text{bōg}$, be-$\text{bōg}$* a sand-hill; *$\text{ri}$-$\text{bōg}$* a projecting hill, also a clod; *$\text{pan}$-$\text{bōg}$* a piece of turf.

$\text{bog-čol}$ v. $\text{sbūg-čol}$.

$\text{bog-tō}$, $\text{zūa-mo}$ $\text{bog-to}$ Cs., hat with a broad crown of yellow cloth, and trimmed with long-haired fur.
Lex., Cs.: widely diffused, far spread; rab-byāma-pa Cs.: a man of profound learning, a doctor of theology or philosophy; also Schr.: Köpp. II, 253.

byin-pa

byin-ba, pf. byin, also piy and piyas, vb.n. of piy-ba to be wiped off, blotted out, effaced Cs.; to fall off, of the hair Dzl. and elsewh.

byin-pa, pf. byin 1. to sink in, to sink down, to be swallowed up, šin-drt byin-ma-la byin Glr. the carriage sticks fast in the sand; gru ča-la the ship sinks in the water Dzl. and elsewh. — 2. to grow faint, languid, remiss, rig-pa byin-ba bdr-ba to lift up again one's fainting soul Mil.; byin-rgod seems to signify langur, distraction, byin-rmugs Mil., id. byin-rmugs-mid-pai sgom; so also byin-tibs lt.; sems-byin-ba drowsiness, indolence, depression of spirits.

— 3. C. jhi-bson, jhi-log-bson2, they have dispersed, separated, are all gone home. — 4. v. jin, 2.

byid-pa, pf. byid, piyid 1. to glide, to slip Lex. = dré-pa. — 2. to disappear, to pass away, e.g. mi-tse byid human life passes away Lex.; in W. tse jrid-če vb.a., to earn a livelihood, gár-ra dö-te* by smith's work (C. tø zā-ba).

byin-pa, pf. imp. byi, fut. (in C. also pres.) byin Ld. jin-če, trs. of byin-ba, to cause to come forth: 1. to take out, to remove, a pillar from its place Dzl.; *jins(ton)* take it out (out of your pocket, out of the box etc.) Ld.; to draw out, pull out, a sword, a thorn etc., frq.; to tear out, to put out, one's eyes etc., miq dbyon-ba dö-dag the men whose eyes are to be put out Dzl. p. LČ, 10, acc. to an emended reading; to draw forth, produce, bring to light, something that was hid Dzl. — 2. in a more gen. sense: to let proceed from, to send out, to emit, rays of light, frq.; lue-la krag to draw blood by scratching one's self Dzl.; mič-ma Glr. to shed tears; skad to make the voice to be heard, of a bird Dzl.; sduq - bendl - gyi skad to utter.
complaints, lamentations Dzl.; skad čén-po
to cry aloud Dzl.; to exhibit, to extol, bstän-
pai čet-ba the grandeur of the doctrine
Tar. 48, 9, Schf.; to drive out, turn out, expel,
mas byin-pa Tar.; "yin-wa" Ts., to banish.
so also Ld. "pīn-te"; to cast out, throw away
Ts.; to save, rescue, liberate, release, nas
from, Dom.; absol. Tar. 121, 19. — 3. par-
ticular phrases, such as köl-du byin-ba,
yid byin-pa etc. v. in their own places.
a coming forth, an originating, the state of being, byun-ba-nyid Tar. 4, 4 Schf. the true state of a case. — 2. element, usually 4: byun-ba bzhis ynod-pa damage done by fire, water, wind and sand Glr.; byun-ba bzhis dus the physical body, very frq.; byun ba ypo the elements are in motion, are raging Ma.; higher philosophy numbers 5 elements, adding the ether, mkha, as the fifth; accordingly physiology teaches, that in the composition of the human body earth constitutes the mucus of the nose, water the saliva, fire produces the pictures formed in the eyes, air the sensations of the skin, ether the sensations of the ear; even 6 elements are spoken of, v. Köpp. I, 602. — 3. symb. num. for 5.

Comp. byun-kun 1. = cu-mig a well, spring Sambh. 2. origin Pth. 3. ablative case Gram. — byun-kun-kyi kams Ck., a mineral, byun-kun-kyi kāms - kyi bṣud a mineral elixir (?); byun - ynas (स्त्रिया), place of origin (cf. padma byun - ynas); primitive source, yon - tan fams - çad - kyi byun - ynas source of all accomplishments; byun - bai yid id.; yan-bdél fams - çad byun - bai ji primordial source of all happiness. — II. sbst. 1.

ton* W. open your mouth; sgo - pyes - nas jogs - pa Pth., "jé-te bör - će" W. to open the door without shutting it again; fig. dōs - kyi sgo runam - par byed - pa; mig to open one's eyes, opp. to dzam - pa; lón - bai mig byed - pa to open a blind man's eyes Dzl.; to open again what had been shut or stopped, to restore, dānga, yi - ya B., kams W. the appetite; ba - byed the open b, b pronounced like w, Gram.; to get out, work out, fetch out, stone-shivers by means of a chisel Glr. — 2. to separate, to keep asunder, to disentangle, threads W.; to disunite, to set at variance, dē - dag bye - bai pyir in order to set them at variance, to create enmity between them Stg.; to part, separate, byan - kōg - stod - smad mčen - dris bye - bai ste the cavity of the chest and the abdomen being separated by the diaphragm S.g.; to divide, classify, rigs - kyi sgo - nas bye - na if they are classified according to the different species Lt.; to pick, to sort, pease; hence, to pick out, choose, select, "jé-te kyom" make your choice. and bring it here! W.; sems - čan - rnam - las kyi runam - par pye the beings are severed by their deeds Thgy.; kā - bye - ba to open, to separate, e.g. when hands, that were laid in each other, are separated again Glr.; kā - pye - ba also to open, to begin to bloom; byed - pa to dissect, to anatomize Thgy.; esp. with runam - par, to analyze, to explain grammatically and logically, dün, the sense, import, Stg. frq.; as sad - pa is the opposite of it: byed - sad analysis and synthesis Ck.; byed - sad - kyi sya term for the affix am, the disjunctive particle (ni f.) Glr.; mi - byed - pa inseparable, indivisible, imperishable, ska Sch.; unshaken, immovable, dād - pa Mil. frq.

byed - dpyad Sch. tongs, pincers.

byém - pa, with byed - pa, 'to act with promptness, determination and good success' Sch.

byér - pa pf. and imp. byer, byed, byes, fut. dbye, W. "jé-te chê(s)"*, pf. and imp. "pe(s)"*, vb. a., 1. to open. *Ka pe(s)
removed, of diseases Lt., opp. to ryyas and bsals.

byōr, byōr-ba, pf. yyy, yyos, imp. yyo, byo, byos, to pour out, to pour into another vessel, to transfuse Lex. and Cs.

byōr-pa, pf. byoos to lick Lex. and Cs.

byōr-ba I. pf byān-ba. 1. to be cleansed, purified, v. byān-ba.

2. to be skilled, well versed, ni~-byōpa, pf. byos to be finished, perfect, complete, frq. with snyi-nje Mil. and elsewhere, to exercise full compassion(?) cf. sbyōn-ba. (The above arrangement is nothing more than an attempt; in order to arrive at any certainty as to these roots, a far greater number of observations would be required.)

byōr-pa, pf. and imp. byon, resp. to go, proceed, travel, dō-nas byōn-pa-na then in proceeding on the way Glr.; to arrive, appear, become visible; also for byīn-ba, e.g. raś-byōn; with root of the verb: byār-byōn-pa preparing to fly Mil.; ma-byōn-pa = ma-,ōns-pa future (Buddhas) S.O.; to rise, to appear; with dat. inf. = jūg-pa to begin, to set about a certain work Tar. 125, 16.

byōr-pa wealth, riches, goods, treasures, byōr-pa zād-mi-šes-pa dān ldān-pa one possessing inexhaustible wealth, bdā-ba dān byōr-pa joy and treasures S.O.; byōr-pa drug Pth., prob. six kinds of temporal goods; rān-gi byōr-pa līa and yān-ogyi byōr-pa-līa five subjective and five objective goods, of a similar nature as those mentioned sub dal-byōr, yet without any evident reason for being thus divided Thgy.; byōr-ldān rich, mostly used as a noun personal.

byōr, byōr-ba, byōr-ba I. intrs. of sbyōr-ba 1. to stick to, adhere to Med.; *kīg-la jar soin*, it is frozen fast W.; byār - byed spyin glue Lex.; byōr-sman sticking-plaster W.; to infect, of diseases, byōr-nad an infectious disease Cs. also mentally: *to or sēm-la jar* it sticks fast, is remembered, borne in mind.

byōr-pa, byōr-pa II. to be prepared, ready, at hand, ex tant, sā ma byōr-nas there being no meat prepared Dzl.; byāl-du byōr-ba ma yin that is not at once in readiness Dzl.; cē byōr-ba des mēōd-pa byēd-pa to offer sacrifice of such things as are at hand Dzl.; cī-stē byōr-bar mi sbyār-na but if he has not such a thing at his disposal Sambh. — 3. to agree, mi-byōr kā-čīg some disagreements, contradictions Tar. — II. resp. to come, arrive, W., C.; *kīyī-kyi ku dān-du jār-gyu yin* I shall appear before your Honour C.; *nyir-du jar yon* I shall immediately attend C.

byōl-ba, pf. and imp. byol, fut. (and pres. in C.) dbytol to give or make way, to turn out of the way, to step aside, ryēg-gis ryēg-la Dzl.; byōl-te gōro in walking I make way (to people) Dzl.; W. with accus.: *rul, las, diga jōl-de* to step out of the way of, to shun, a serpent, toil, sin. Sometimes jōl-ba.

byōl-pa, pf. and imp. byon, resp. to go, proceed, travel, dō-nas byōn-pa-na then in proceeding on the way Glr.; to arrive, appear, become visible; also for byīn-ba, e.g. raś-byōn; with root of the verb: byār-byōn-pa preparing to fly Mil.; ma-byōn-pa = ma-,ōns-pa future (Buddhas) S.O.; to rise, to appear; with dat. inf. = jūg-pa to begin, to set about a certain work Tar. 125, 16.

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produce no fruit Thgy.; corn, grain, *bras-*bu zir-bar bras-ba MIL.; *bras-nyan* a failure of fruit. — 2. testicle Wdī. cf. *_NV*_pa; mig._bras_ apple of the eye. — 3. fig. effect, consequence, esp. as opp. to rgyu, hence rgyu_.bras cause and effect, more esp. in moral philosophy = retribution, requital, recompense, reward, three grades being distinguished: 1. rnam-par smin-pai _bras-*bu full recompense, in the worst case by the punishments of hell; 2. rgyu bstan-pai _bras-*bu by adversity during life; 3. dban-gi _bras-*bs by unpleasant local circumstances, — so Thgy.; rgyu._bras_ and _bras-*bu also directly denote the doctrine of final retribution, _bras-*bu mi bden the doctrine of requital is not true Thgy.; further: _bras-*bu reward of ascetic exercises, the various grades of perfection, of which four are distinguished: a. rgyan-du-zugs-pa *chag-gyur* or as partic. *chag* he who enters the stream (that takes from the external world to Nirwana); b. lan-yig-pyir-on-ba *chag-yi med* he who returns once more (for the period of a human birth); c. pyir-mi-on-ba *chag-yi med* he who returns no more, being a candidate of Nirwana; d. dgra-bkom-pa *chag-yi* the Arhat, the finished saint; v. Köpp. I. 398.

*bris* or *bri-* ki-ti or -gui sect of Lamas and monastery in Tibet, *bri-*ki-ti-pa member of that sect.

*bris* a form of medicine, prob. a kind of extract Med.; *bris-*ta-sa-dzin medicinal herb, an emetic, Med.; in La. Cuscuta, which however does not agree with the descriptions.

*bris* or *bri-* I. pf. and imp. *bri* intrs. of *bris* to lessen, decrease, diminish, of water. freq. in conjunction with ka, at the surface, used with regard to size, number and intensity (synon. *bris-*pa). — II. pf. and imp. *bris* (Glr. also *bris*) 1. to draw, design, describe, dkyil-*kor* to describe a circle or other figure; also to paint Glr. 2. to write, yi-ge letters, a letter (epistle); yi-*ger* 'literis mandare', to record, to write down, something from hearing Dlz.: *bris-*mnyig writing-reed, pen, pencil etc.
yi-ge

yi-ge: deceitfully, insidiously sweet, distributer, dispenser, waiter at table

yi-ge

yi-ge:

yi-ge;

yi-ge;

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yi-ge;

yi-ge;

yi-ge:

yi-ge;

yi-ge;

yi-ge:

yi-ge;
pa and brum-pa nag-po as name of a disease of the groin, prob. bubo Med. — brum-rijes pock-mark. — brum-po a large grain Ca.; brum-bu a small grain; pock, pustule, v. above.

brum-tha-mo Sch. a tutelar goddess of little children, worshipped by the Shamans.

bré-ba, pf. and imp. bres to draw over or before, to spread, to stretch, a net Glr., a curtain Glr., a canopy, awning Lex.; to wrap a thing up in a cloth, in order to carry it, as books, a corpse Thgy.

brog-pa, brog(s), imp. brog(s), also drég-pa to cut off, siin-ta-lai lo-ma brogs-pa a plantain branch cut off, as representing a being irremediably cut off from its former state of existence Mil.; to mow Sch.; of parts of the body: ske to cut off a person's neck Thgr., jom-tsan the membrum virile Schr., rtai sú-gpa the foot of a horse, prob. only the tendon of it, as much as to, lame Glr.; also to sever with a saw; most frq. in reference to the hair, to cut off, to shave, with the scissors or a razor, skra dañ-ká-spu frq.; drég-mi-lan barber, hair-cutter Dzl.; brog-spyi'd a sharp small knife Sch.

bré-pa Cs., bré-ba strap, rope, ko-bré leather strap; da-bré Mil.; bré-n-tag Cs. cane-ribbon, made of buck-leather; leading-rope, guide-line. — bré-n-bu Cs. cobbler's strap.

brog-pa frq. for bráib-ba.

brel sbst. v. brel-ba II.

brél-pa connection, conjunction, yet only in certain applications: 1. connection between cause and effect, used also at once for effect, consequence, efficacy, smón-lam-gyi brél-pa the efficacy of prayer Mil. frq.; jog-pa to apply, make use of it Mil. — 2. the vascular and nervous system conjunctively, the two systems in their totality, nif, Med. — 3. genitive case, the sixth case of Tibetan Grammarians, brél-pai egra, the termination of it, kyi. — 4. a small quantity, a little, a bit, zás-kyi brél-pa zig-dgos I ask for a little bit to eat Mil. frq.; kos(-kyi) brél(-pa) tób-pa to snatch up a little bit of religion Mil.

brél-ba I. vb., intrs. of brel-ba, 1. to hang together, to cohere, to be connected, rtaa dañ rus-pa tram brel-ba connected only by veins and bones, nothing but skin and bone Dzl.; od-zér-gyi dré-bas brél-te covered with a continuous net of rays Glr.; gen. with dañ, bod dañ rygai brel-tsal the connection with, or the intercourse between Tibet and China Glr.; da dan brel-bai las the functions connected with, and peculiar to (a certain organ) Lz.; brel-mtsams 1. joint, or rivet of pincers etc. S. g. 2. boundary, W. — 2. to come together, to meet, to join, brel-yam gossipings in meeting on the road Mil. — 3. to meet sexually, to cohabit, de dañ lus brel-ba to cohabit with (him or her) Glr.; (Thad-de) brél-ba-la(s)bu styes they having cohabited, a child was born Glr. — II. sbst. brel-ba or brel union, communication, connection, bod dañ brel byum the union with Tibet took place Glr.; ryga bod yngis brel çad the union ceases Glr.; *nor-ðél ñe-ñe, nor-ðél-la ña-ñe W., to form a mercantile connection, to enter into commercial intercourse. — las-brel = las-yro q.v. — yngis-bré, yéum-bré a double, triple consonant, e.g. sk, skr.

brog solitude, wilderness, uncultivated land, esp. summer-pasture for cattle in the mountains; thus brog-sköyan-ba Lad-Glr., Schl. 15, 6 might imply: to attend to a mountain dairy, gám-brog a near, ryá-brog a remote summer-pasture; brog-ki Cs. a large shaggy shepherd's dog; brog-dgon, brog-stöng, brog-sa = brog. brog-pnas 1. pasture-land 2. people occupying it. — brog-pa, brog-mi id.; more particularly, inhabitants of the steppe, nomadic Tibetans Sch., brog-mo wife, brog-prag child of such a nomad. — brog-záé Sch. rude, rough, boorish, brog-zad stö-n-pa to be rude etc.
brom 1. Sch. a large species of eagles.
   2. W. crutch, = pain-ka. 3. rbad. 4. great (?) v. ka-rbad; rbad-sgra a strong voice Sch.; cf. rbad-rbôd. 5. quite, wholly, entirely (?) rbad-yeod-pa, rbad-sgrê yôd-pa Mil. to cut off entirely, to expel, to expel; *tag-chi be'-dy* resolute C.

rbad-skyogs Sch. residue, residuum, dregs, husks etc.

rbad-pa 1. vb., imp. rbad, to set on, incite, Tar., C., e.g. kyi; to excite, instigate, animate, Cs.; rbad-sgra an inciting talk (?). 2. adj. undulating, undulatory Sch.

rbad-rbôd, thick, dense, close, strong, great Cs., skra rbad-rbôd Lex.

rbab, 1. Med., Sch.: a kind of dropsey, skya-rbab Sch., also ba-rbab Lt. id. (?) 2. the rolling down, also rbad, e.g. rlo-rbab loose stones rolling down, a frequent annoyance in high mountains Phl.; rbad zibas after the rolling of detritus had ceased Mil.; *bad yôg son* a piece of rock rolling down hit him W.; rbad sgril-ba Lex. to roll down, trs.; rbad-pa id. intrs.; már-la râb-tu kor it rolled down and away Mil.

rb Sch. the fur of the stone-box.

rb Sch. milt of fish.
abal (perh. the same as the following \textit{sbal-pa}), lág-pai the soft muscles of the inner hand, cf. also \textit{pyag-sbal}; the soft part of the paw of animals.

\textit{sbal-pa} and \textit{-ba} frog (rather scarce in Tibet), one \textit{Lex. crab, crayfish (\textit{?})}; \textit{sbal-pa} \textit{dkár-po} \textit{Stg.} stated to be a large species of frog; \textit{nág-sbal} \textit{Lt. prob. tree-frog; rús-sbal} tortoise; \textit{sbal-čun} or \textit{-čon} \textit{Pth.} 1. a young frog, tadpole \textit{Cs.} 2. vulg. (from ignorance) lizard; \textit{sbal-rgyād} \textit{S.g.} tortoise-shell.

\textit{sbal - mig} bud, eye, gem, sprout, shoot, \textit{ton} comes forth, \textit{bye} opens \textit{Stg.}

\textit{sbad-pa} \textit{Ts.} for \textit{sbad-pa} bellows, instrument for blowing.

\textit{sbú-gu} hollow, cavity, in the stem of a plant or a grass-blade \textit{Mil.}

\textit{sbú-ba} v. \textit{lbú-ba}.

\textit{sbú-la-ka} \textit{Ts.} = \textit{bka-blon-sram} sable, mustela zibellina.

\textit{sbu-thin} \textit{Ts.} ("bu-hlen") plane, tool used in joinery.

\textit{sbur-ma}, \textit{sbub-dal} \textit{Cs.}, \textit{sbug-čöl}, \textit{sbub-čöl} \textit{Cs.}, \textit{sbud-pa} \textit{ghug-pa} \textit{Stg.}. \textit{sbug-čöl} \textit{W.} large brass cymbal; \textit{duń-che}, \textit{páb-che} \textit{W.} to play the cymbals.

\textit{sbug-pa} = \textit{búga-pa}, to perforate, to pierce.

\textit{sbug-(sbug-)po} \textit{Cs.} hollow.

\textit{sbug(s)}, more frq. \textit{sbuds}, hollow, cavity, excavation, interior space, \textit{kün-bui} \textit{Lex.} tubular cavity, in bones etc. \textit{S.g.; subterraneous passage, conduit, sewer} \textit{Cs.} \textit{shubs-su jüg-pa}, \textit{shubs-nas} \textit{fón-pa} to put into an underground hole or recess, to come forth from it \textit{Gir.}, \textit{Mil.} \textit{shig-tu} nor \textit{sba-ba} to hide money in such a place \textit{Lex.; hiding-place, hidden recess, = sain-sen;} hole for inserting the handle of some instrument \textit{Sch.; sans kyì} \textit{shubs} \textit{yngis} hollow, expanded nostrils \textit{Cs.} \textit{shubs - jhyár} \textit{Med.} disease of the penis, prob. stoppage of its orifice by gonorrhoea, \textit{cf. mye.}

\textit{sbé-pa} \textit{sbugs - hág} ("bu - hág") 1. the panting of a dog \textit{Skt.} - 2. buzzeon with a large and nearly globular bell-mouth \textit{W.}

\textit{sbé-pa} 1. vb. to light, kindle, set on fire, seldom, \textit{Lex.} \textit{mé-cas sbé-pa} \textit{q.v.} - \textit{sbt. bellows, usually consisting of two skin-bags, the orifices of which are opened and shut by the hands, and which are then squeezed together, so that the compressed air passing through a tube is driven into the fire; sbé-pa \textit{sbé-pa} \textit{Cs.} or \textit{rgyin-ba} \textit{Sch.} to blow or work the bellows; sbud-rgyal = \textit{sbé-pa}. \textit{Kumun} \textit{E.}

\textit{sbín-pa} v. \textit{spin-pa}.

\textit{sbun-ycér} \textit{Pth.} a small building in the style of a monument, in which sacred writings are deposited.

\textit{sbur} ant \textit{Cs.}, prob. identical with the following (cf. \textit{grög-sbur}).

\textit{sbur-pa} beetle, \textit{ču-sbar} \textit{S.g.; sbur-čen, -čun, -dmár, -mggögs} \textit{Cs.}, denoting various kinds of beetles.

\textit{sbur-ma}, \textit{sbun-pa}, chaff, husks etc.; \textit{riš-gis} \textit{sbur-ma} \textit{būs-pa} \textit{ltar} \textit{Dzl.}, \textit{sög} \textit{-sbur} \textit{čus} \textit{gyén-ba} \textit{ltar} \textit{Pth.} like chaff scattered by the wind, carried along by the wind; \textit{sbu-lén} or \textit{-lön} amber \textit{Wts.}

\textit{sbé-go} \textit{Lex.} \textit{w.e.}

\textit{sbé-ba} \textit{Sch.} to scuffle, wrestle.

\textit{sbé-pa} \textit{sbé-pa} lean, lank, thin \textit{S.g.}

\textit{sbé-pa}, \textit{pt. sbas}, fut. and common secondary form \textit{sba}, imp. \textit{sba}, \textit{W.} *\textit{sba-če*}, pt. \textit{sba}, to hide, conceal, \textit{yer} a treasure, \textit{mdsod-du} in a store-house; \textit{mamo} \textit{sbé-pa} \textit{phug} cavern in which a Mamo is concealed \textit{Mil.; dpun-gi} \textit{ troops bdal-du} to conceal troops in a wood \textit{Dzl.; yér-du} to deposit as a treasure \textit{Gir.; sai \textit{šag} - tu in the ground} \textit{Dzl.; also as much as to inter, to bury} \textit{Dzl.; *sbas-te or bér-te bor-čé} \textit{W.} = \textit{sbé-pa}; *\textit{sbas-te*} secretly, clandestinely, by stealth \textit{W.; mi sdig-čan-la} \textit{bus} \textit{sba} \textit{phyr} in order to hide our form before sinful men, in order not to be recognized by them \textit{Mil.;}
to hide from, to guard, secure, protect from, to keep, preserve, to bestow freely, amply, without restriction.

A veiled woman; name of a wife of Buddha Cs.

sbo Sch. the upper part of the belly; sbo-ba pickpocket C.

sbd-ba pf. sbos-ba 2, to swell(up), the belly is swollen, turgid; sbo-rkh-a pickpocket C.

sbdg(s)~a v. ddg~a; rdti~gi (N).~ a4., seems to imply a man that is receiving abusive language from his own sons(?).

sbylva ysm comprises: zan-zt7i the bestowing of goods, hi-digs~ai the affording of protection, and 3s-kyi sbyin~a, the giving of moral instruction Cs., sbyin-en distribution of gifts, sbyin-ytmi Fen-po byed-pa Dzl. - sbyin-bdag dispenser of gifts, more especially in the first beginnings of Buddhism a layman manifesting his piety by making presents to the priesthood, v. Köpp. I, 487, and in almost all legends; also the reverse, len - pa the receiver of gifts, Dulva v. Feer Introd. p. 71. - sbyin-sreg, bhot, burnt-offering, v. Was. (194), Schl. 251 sqq.

sbyu, sometimes for sgyu Sch.

sbóm-pa, more frq. sbóm-po thick, prá-ba-las zog sbóm-po Zam. the contrary to prá-ba is sbóm-po; sbóm-prá dan riśi-ťün mnyam of equal length and thickness Dzl.; stout; coarse, clumsy, heavy, also applied to sins; sbóm-ma a stout woman Cs.; sbst. thickness, stoutness, heaviness.

sbor-lo Anemone polyantha Lh.

sbyáns-ba v. sbyóns-ba.

sbyár-ba v. sbyór-ba.

sbyár-pa Wdn., n. of a tree, prob. = sbyár-pa.

sbyig-pa, sbyig-mo Lex. w.e.

sbyin-pa, I. vb., pf. and imp. byin, 1. to give, to bestow (in B. a common word, in W. almost unknown; yet v. smin-pa II.), without any ceremonial difference between high and low; to hand, deliver; to give up, deliver over; to give back, give for a present; to offer, proffer, hold out, rin-la byin-no he offered as an equivalent Pth.; ma byin-par mi lön-pa v. dgl-ba. — 2. to add, to sum up Wdk. —

II. sbst. gift, present, alms; the expression sbyin-pa yeum comprises: zai-śi-gi the bestowing of goods, mi-jiś-pa the affording of protection, and čós-kyi sbyin-pa, the giving of moral instruction Cs., sbyin-ytöön distribution of gifts, sbyin-ytön len-po byed-pa Dzl. — sbyin-bdag dispenser of gifts, more especially in the first beginnings of Buddhism a layman manifesting his piety by making presents to the priesthood, v. Köpp. I, 487, and in almost all legends; also the reverse, len - pa the receiver of gifts, Dulva v. Feer Introd. p. 71. — sbyin-sreg, bhot, burnt-offering, v. Was. (194), Schl. 251 sqq.
sbyor-ba


custom, use, habit W. — 4. to accumulate (?) Cs. — 5. to conjure to the spot, to call by magic (?) Tar. 76, 15 Schr. *

sbyor-ba I. vb., pf. and fut. sbyar, W. *zir-*ke, trs. of *sbyor-*ba. 1. to affix, attach, fasten, stick, a writing, a plaster W.: *zir gyad-*ke; to apply tse-*rtse dkam-la Gram.; fig. blo-la, sams-la to impress; *kira-*ri da* to solder W.; *zer gyad-*la zor* nail it fast! W.; *me-skam zir tsar* the trigger is drawn W.; to put on, a plaster, v. above, an arrow on the bow-string; to subjoin, take up, resume, a subject in a treatise Thgy., Tar. 127, 14; to put together, to join, unite, ris-*pa eq-*pa Med.; dban-*po gnyis v. sub II.; to compile, compose, a book; ka 1. to close, shut, one's mouth, = tams-*pa Ph. 2. to kiss C.; to insert, to dispense in proper classes or divisions Gram., bya-bai sgra ma sbyar yai also without the word bya being added; bdé-*ba-la, byai-*chub-la Mil., like gos-*pa 3; to join, connect, combine, words, letters; stig de don da* sbyar-*tsa*na if these sentences are joined with their significations, i.e. if their explanation is given Mil.; rtsis-su to count together, to sum up Dsl.; sbyor-la, gen. written zor-*la, joined, connected, combined, *stig nyi sum zor-*la yon* two or three words are found joined to one another; this word is frq. used to express simultaneousness of action, where in English expressions as 'along with', 'together with', 'at the same time' etc. are used: zor-*la sgra-*ba to go along with (another person) Mil.; zor-*la kur-kyer take this also along with it! *ko ca-*te zor da* kal son* W. as he was going, we sent it along with him; zor-*la gyal so* it fell at the same time (by coming in contact with some other falling body); *zor-*la kyier-*ka* to take hold of and take away at the same time; ko-*la zor pog-*pa he was also (simultaneously) affected by (the loss); *zor-*la zor-kan zhe* or even *stig-*ga zor* an mere expletive, without any appreciable meaning C.; bdag sgig-agrib ches-*pa zor-*la (the ca-

lament has befallen the others too), owing to their connection with such a great sinner as I am Mil. nt. — 2. to prepare, procure, to get ready, yo-*byad the appurtenances Dsl., sdo-*ba victuals Dsl.; rta da* sbyor-bai sbr-*ta a carriage ready to start Thgy. (or acc. to no. 1, a carriage attached to the horses); to mix, cu da* with water Dsl. and elsewhere; y'dzin-*du to prepare, to turn one thing into another, to change, transform Thgy.; frq. to prepare one's own mind, to compose one's self, dad-*pa-la sbyor-*bar gya make up your mind to believe Mil. — to join, fit together, adjust, make agree, esp. one's course of action; to conform one's self to, with da*, ko-moi yid da* sbyor cig accommodate yourself to my wishes Dsl.; krim sbyar-*ro Dsl. then we must conform to the law; most frq.: ... da* sbyar-*nas or -te corresponding, agreeable to, according to, krim according to the law, to usage etc. Dsl.; bu-moi yid according to the wish of the daughter Dsl.; also to compare Tar. 89, 16, Thgy.; yzan-rgyud-*la sbyor-*ba seems to imply: to gain knowledge by observing others, opp. to rau-*rgyud-*la brtag-*pa, to ascertain by one's own immediate judgment.

— 4. to compose poetry, ... krys sbyor-*ba = sde-*pa 5 — II. sbst. 1. conjunction, conjuction, union, dban-*po gnyis-*kys sbyor-*ba byed-*pa, 'memorandum amborum conjunctionem efficere' Wdn.; hence coition, habitation, bud-med-*las sbyor-*bar byed-*pa to effectuate it with a woman Ph.; sgra-sbyor-*ba a joining or combination of sounds (letters), orthography (?) Zam. — 2. a mingling, a mixture, e.g. of medicines, also sbyor-tibs Med.; sbyor-sde-*bi the four departments of pharmacy Gr. (apparently the title of a book); preparation = sdo-*gros Schl. 240, also mental preparation, esp. the preparation of the mind for prayer, and the arrangement of it, meditation preparatory to it (nif.) cf. mthams sbyor-*ba. — 3. syllogism Was. (278). — 4. comparison, agreement, harmony, y'am-*gnyi the harmony of history Schy.
frame-work, sbrag-pa inmate, of such a tent. 2. v. sub ytsan.

sbrag-pa, pf. sbrags, C. *dag-pa*, W. *rag-ce* to lay, to put, a thing over or by the side of an other, *gogs-yciga* tu Lzx.; gen. used only in the gerund: *tsa dor rag-ne* together with salt and spices W.; *ná-za dan rag-te mi dug* he does not belong to us W., or in compounds: nyirag double-barreled pistol, revolver W., bse-sgo bdun-sbrag Pth., sevenfold skin-door, used as a target for shooting at.

sbrag-ma hay-fork, Cs.

sbran-bu C. *dán-bu*, W. *rái-nu, ra-tui* fly, and similar insects without a sting; sbran-ma 1. id. 2. C. bee, sbran-mai tsogs swarm of bees. — sbrán-tsi W. *rái-si* honey; *rái-si rái-nu* W. bee. — sbran-čai mead or something similar. — sbran- tsaí and sbran-dón Cs. cells in a honey-comb, the honey-comb itself. — sbran-bug bee-hive Sch. — sbran-byi marten Sch. — sbran-yáb flap, fly-brush Cs.

sbrad-pa = brád-pa to scratch Sch.

sbrán-pa = sbrón-pa.

sbrám-bu unwrought gold Cs.

sbrid-pa 1. to sneeze Med.; sbrid-pa byún I am seized with a sneezing Med. — 2. to become numb, torpid, *kán-pe nyá gdón* my foot is asleep W. — 3. Dzl. 2≤, 5 Sch. to flutter before one's eyes (f).

sbrúd-pa, pf. and imp. sbru, W. *rú-ce* to stir with one's hand, zan Lzx.; to knead (Cs.) is rdzi-ba which is not identical with sbrúd-pa, at least not in W.

sbrúm-pa pregnant, big with young; mi dán srog-tags sbrum-ma-rmag Dzl. women with child and beasts with young; sbrúm-par gýur-ba to conceive, to become pregnant, frq.; sbrúm-par tshí-nas feeling pregnant Pth.; pú-gu sbrum byán-

bass having conceived, being with child Pth.


sbré(d) Lzx. n. of an animal; Sch.: stone-fox.

sbré-bo, ré-bo, ré-ba a coarse material manufactured of yak's hair for tent-coverings.

sbrën-ba, pf. sbrëna, Cs.: to play an instrument; acc. to Dzl. Sv., 16, to jerk, a chord, a bow-string.

sbréba-pa Cs.: resp. for lóg-pa hungry.

sbréba W. *rel-ce(s)* to stitch together, paper; to stitch to, to sew on; to fasten on, a package on a horse; lègs-srog lág-pa sbrél-nas having one's hands shackled together; bar zám-gyis sbrél the chasm is overarched by a bridge Glr.; (iron chains) séng-ste dan fastened to (stone) lions; in a gen. sense: to connect, to join, ynyis-sbrél, ysum-sbrél two or three consonants joined together, cf. min-yéi.

sbrês-pa Cs. frozen, stiff, hard.

sbrèm-pa Cs. frozen, stiff, hard.

sbrón-pa, pf. and fut. sbrán 1. to call to the spot, rú-mda, grogs for assistance Lex.; to send for, the minister Glr. — 2. to call to Thgy.; to give information, notice, intelligence, rgyal-pa-la rmi-lam-du to warn the king by a dream Dzl.; mi zig sbrón- du btá-nas Dzl. to dispatch a man in order to convey intelligence. — 3. to sprinkle, to stain, to pollute, tig-les Sch.
III. negative adv. not, however only in some cases: a. in the simplest form of prohibition, where in the Tibetan language inst. of the imperative the root of the present with ma is used: ma gro do not go, ma byed do not do (it). With the form of the future mi is placed: rjod-par mi byao it shall not, should not be pronounced Dom.; mi de dgrar mi beln they should not make the man their enemy S.g. — b. with the preterite: ma soi he did not go, ma byas he did not do (it). — c. with the present tense also in conjunction with the words yin, langs, mča, red. — d. without any evident reason, and perh. not always correctly, with many substantives and adjectives that are formed of infinitives or participles, and are conveying a negative sense: ma-rig-pa a not knowing, ignorance; ma-run-ba v. ruša (v. mi).

IV. In the col. language of Lh. ma is used as an interrogative, when a question is returned by a question: *khyod-di miš či zer* what is your name? *mīš ma?* my name?

V. Affix, so-called article, frq. denoting the fem. of the masc. in pa, if mo is not used inst. of it; gen. put to the names of inanimate things, utensils etc., as also to compound adjectives: zams ru - bii ma a four-handled kettle (cf. bu lo-γyus-pa a boy two years old, sub pa).

VI. ma nyin two days before yesterday C., = sion-ma ζag W.

ma W. always with a marked accent and long vowel, prob. abbrev. of mašis very, before adjectives and adverbs, *ma mān-po* very much, *ma gyāl-la* very good.

ma kār (Hind. जाका impostor) W. deceit, imposition, intrigue, *ma kār čo-te zer* he speaks hypocritically, with some secret design; ma-kar-čan, hypocritical, fawning.
ma-ka-ra

Skr. sea-monster.


ma-kāl v. ma I.

ma-mkān v. ma-rgdn.

ma-gāl Wūn., W. poplar-tree.

mā-gi v. ma II.

ma-rgād, "mar-gād" Glr., from mar-gā, emerald.

ma-rgān W. *mar-gān* 1. matron, grandam. 2. C. also *ma-kān* cook; quarter-master.

ma-tēn 1. v. ma I. — 2. head-cook.

ma-tri-mu-tri-sa-la-dzu is said to be a form of prayer of the Bonpos, as the Ommanipadmēhūm is of the Buddhists; Desg. p. 242 has: ma tchri mou me sa le gou.

ma-chi Ld. a place on the roof of a house cleared for spreading grain there.

ma-yān, W. *mag-dān*, C. *ma-dān* ground, basis, foundation; also for ma-yān-gyī ri-mo ground-plan.

ma-rā, ma-de W. thorn, prickly, má-ru-čan thorny, prickly.

ma-rdo, *mar-do* W. prob. a careless pronunciation of rmā-ndo.


ma-nu Med.? Cs. := mā, ma-nu, yid; as symb. num.: 14.

ma-nu-pa-tra a medicine Wūn.; in Lh. Bryonia dioeca.

ma-ni (Ssk. precious stone) 1. abbrev. of Ommanipadmēhūm; *ma-nte kān-cē* W. 1. to mutter prayers. 2. to purr like a cat. Hence 2. praying-cylinder, prop. ma-ni-kōs-

kō Schl. 230. — 3. consecrated stone-heaps or stone-walls (Mongul Obo) Schl. 196; ma-nil bka-bo title of a book; as to its contents v. Schl. 84.

ma-pāi Mil., ma-pām Cs. = ma-drōs-pa, v. drōs-pa.


ma-mūn Ld. col. for na-būn, fog.

ma-mo 1. Sch. grandmother. — 2. Sch. ewe, sheep that has lambed. — 3. Mil. and elsewh. fraü, a kind of wicked demon.

ma-ù Ld. medicinal plant (?). Ma-ùkā?

mā-zū v. žū-ba.

ma-yā, W. *māb-zū* 1. ground-work, basis, elementary principle, component part; prime colour; principal thing, main point. — 2. Sch. originally (?).

ma-yā Ssk. = Tib. ugyu-prul-ma 'delusion', n. of the mother of Buddha Śākyamuni.

ma-yāg = tāb-yāg kitchen-boy, scullion W.

ma-rī, ma-ré v. ma II.

ma-ru n. of a castle, perf. = rmē-ru.

ma-ru-tsē 1. n. of a medicine Med. — 2. n. of a country Pēh.

ma-la Sch. excellent! capital! — In Feer Introd. p. 69 it was explained by our Lama as = 'ē-ma ah, well! Also Feer has: Eh bien!

ma-la-la-ya the western Ghauts famous for sandal-wood; the tracts along their foot, Malayalim, Malabar.

ma-la-la-tse Ld. small lizard.

mā-lag Ld. somerset; *mā-lag lōg-de* to perform a somerset, to play the tricks of a mountebank; to roll on the ground with legs turned up, of horses etc.
má-lam high-road, broad passage W.


ma-sa-ka Ssk. má-nam, a small gold weight and coin in ancient India.

ma-si-ka name formed from the Hebrew 'āsh, for Christ, the Greek word not being adapted to the Tib. language Chr. Prot.

ma-hā Ssk. great, used in names and titles: ma-hā-kā-la and de-ba = Siva Glr.; ma-hā-tsi-na, ma-hā-tsin the modern name of China, formerly rgya-nāγ; ma-hā-tsi-nai skad the Chinese language Wdś.; ma-hā-rā-dzā the great king, title of some princes, particularly that of Kashmere.

ma-he, Ssk. mahā, buffalo Glr., ma-he-mo female of it.


2. bridegroom col.

mag-mal, Ar. ماجمل, velvet W.

mān 1. C. col. for mi oṅ, mi duṅ (?); so also in some passages of the Ma.

— 2. v. mān-po.

mān-ga-lam Ssk. = bkra-śis.

mān-po 1. much, many, mi mān-po (rnam) many people, also (like ol nollni) most people, the gross or bulk of the people, for which W. *mān -de*, e.g. *mān -de zer duṅ* most people say, or, mostly it is said etc.; for mān-po (rnam) the numerous retaines Dzl.; mān-po adverb mostly (not frq.) Zam.; ču mān-nyūṅ llos look after the height of the water, whether there is much or little of it; yīṅg bgyur-ba-la mān-nyūṅ med if you multiply by 1, you will get neither more nor less Wdś. — 2. very, very much, with verbs, chiefly col., mān-po jigs I am very much afraid.

Comp. and deriv. mān-bkūr = mān-pos bkūr-ba v. bkūr-ba I. and II. — mān-gé.
**i man** this it is not; **mán-na** is it not so? isn't it? is it? In conjunction with a negative it is col. almost the only word for only, but etc.: *de món-na mi yon*, *de món-na mé?* only this one is to be met with, besides this there are none; *la-dag-ge bug čán-se món-na mi yon* there are only small sheep in Ladak; *dün-la món-na mi tön-kan* he who sees only what is close before him, a short-sighted person; *de-bu lo gyad tii-la món-na mi yon* fruit will appear only after a space of eight years; *gi-rin món-na ma tön* I have seen (him, it) only to-day, i.e. to-day for the first time cf. min. — 2. no. — III. = ma II., man-yán below and above Cs.; man-cød, -cäd, -cød 1. adv. and postp. c. accus., below, downward, on the lower side of, as far as, ité-ba man-céd ču náni-du nub Glr, he was immersed in the water below his navel, i.e. up to his navel; inst. of man-céd also merely man: pí-su mo goi man Mil., lit below the parts over the knee i.e. higher than the knee; de man-céd, below that Glr.; in reference to time, from, do-núb man-céd from this evening Mil.; de man-céd since, from that time forward Mil.; rman btií-ba man rab-ynds mdzäd-pa yán-la from the foundation up to the consecration Glr.; even to (the last man), (all) except or save (one), also "mán-pa, món-pe, món-kan, man-na" W. (B. Min-pa). — 2. sbst. lower part of a country, lowland, thus in Lh. as a proper name.

**man-nág** Ssk. *vadé, advice, direction, information, stón-pa to give, man-nág (-gi)-rgyud v. rgyud 2; in later writings and in the mind of the common people, it coincides with sivas in as much as the esoteric doctrines of mysticism, i.e. magic art, are concerned, which are communicated in no other way than by word of mouth; cf. ka-rgyan.

**man, ch, sh, y, na** man-čäd, čäd, čød, pa, lhag, v. man II. and III.

**man-da-ra-ba, skára, a tree in paradise Stg.**

**man(-na)-mún(-ne) Ld., turbid, muddy, dingy, dim, dull, dusky, as to water, flames of light etc.**

**mán-tei Sch. a kind of silk-cloth.**

**man-dzé 1. Sch. 'a small square table', acc. to others a tripod with long curved feet, for sacrificial purposes. — 2. W. bed Hindi *Bta.* an altar-cloth, C.

**man-dzil crystal, glass Phk.**

**mar I. sbst., resp. *yol-már 1. butter Thgy, C., W. — 2. col. also oil. — Comp. skyá-már, Ld. kág-la mar fresh, not melted butter; ba-már cow-butter; bprimár yak-butter; bru-már oil from oleaginous seeds, rape-seed oil etc. Dzl. and elsewhere; rtsi-már oil from the stones of apricots etc.; mdzo-már butter from the bastard-cow; žun-már melted butter, ghi (Hind.), the usual form of butter in India and frq. also in Tibet, highly esteemed both as food and as medicine; *zum-már-pa* C. lamp; mar-dkar Med. = skyá-már. — mar-kú melted, liquid butter. — mar-rnyön old, rancid butter, recommended by physicians for diseases of the mind, fainting-fits, wounds.

**mar-nág** W. oil. *nyun-dkar-mar-nág* rape-seed oil. — *mar-blug* W. a small urn-shaped vessel for butter or oil. — mar-mé lamp, at present only for holy uses, thus: *mar-mé ghyen-tsen* holy, heavenward burning lamp C. (formerly any lamp Dzl. VS, 11; Glr.); mar me mdzäd Buddha Dパنكara, v. Dzl. XXXVII. — mar-zögs Mil. a part cut off, one half of a mar-ril, i.e. a globular lump of fresh butter, about one pound in weight, not unfrequently offered to travellers as a gift of courtesy. — mar-paá fresh butter Lt. — II. termin. of ma I., to or 'into' the mother; mar-gyur gró-ba regarded as a mother, a creature loved like a mother, Mil.; v. ma II. down, downward, már-la id., B. and C.; v. rtab and srib-pa; mar-nö v. no 5.

**mar-ka-la-ga (?) a fine ochreous earth, found e.g. on the Baralasa pass between Lh. and Ld., used**
as ground-colour in staining houses with

\[ \text{mar-rgán} \]

\[ \text{mar-rgán v. ma-rgán.} \]

\[ \text{mar-nó v. nó 5.} \]

\[ \text{mar-dón perh. dmar-dón.} \]

\[ \text{már-pa, n. of a holy Lama, teacher of Milaraspa, by whom he was highly respected.} \]

\[ \text{mar-ba province for dmár-ba Sch.} \]

\[ \text{már-yul Ma., n. p. = la-duags Ladak.} \]

\[ \text{mal, the place where a thing is, its site, situation, *má-ri-* W., to put a thing in its own place; also where a thing has been, its trace, vestige, sin-rtai rut, wheel-mark, track; mal yèg-tu mi dûg-pa prob. to be unstable, changeable, fickle, restless; more esp. place of rest, couch, bed, mál-gyi yog-tu under the bed Glr.; dgyon-mal resp. for night-quarters Dzl. Ḍ, 3 (so acc. to the xylographic copy; Sch. having the less appropriate dgyon-lam); *mal dûg-če* W. to live in a strange place, ēnidoiśiv; mal bde-ba Sch. a quiet sleep, nai lus sens mál-du bde I now may safely lie down, fig. for: the danger is now over Glr. — mal-kri bed-frame, bed-stead. — mal-gős Cs., mal-ta Lex., *mal-če* C., *stân* C., W.. Dzl. bedding, bed-clothes. — mal-ldān Sch. ‘cradle’, rather improbable, perh. hammock. — mal-yol bed-curtain. — mál-sa, resp. yzims-mál coach, bed.} \]

\[ \text{mal-la-mül-le Ld. lukwarm, tepid.} \]

\[ \text{mal-ši-ka Skk., properly name of a flower, Jasminum Champaca, used as an epithet in pompous titles of books.} \]

\[ \text{mas 1. instrum. case of ma mother. — 2. v. ma II, the lower part, gen. however with terminative meaning, downward, towards the lower parts, mas btañ-ba Med. to move downward, to purge; backward, last Sch.; used also as a sbst.: más-kyi the last, e.g. yi-ge final letter Cs.; más-la downward, below Sch., más-nas from below Sch.; cf. the contrary yás.} \]

\[ \text{mi, I. num. figure: 46. — II. sbst. man, mi yosd-pa to kill men, to murder, mít-méd ri-krod uninhabited, desolate mountains Mil.; mi-rnam né-re people said Mil.; mi-la ma lab tell no body else of it Mil; rahi-gis bsigs-pa mi-yis spyyod what we gathered ourselves, is enjoyed by others Mil.; mi-nor rai slön-ba to gather by begging what belongs to others Mil.; mii bu-mo 1. daughters of men, opp. to that bu-mo e.g. witches appear in the shape of daughters of men Mil. 2. daughters of others, opp. to rān-gi bu-mo Mil., cf. also mi-bu further on; pleon. before a pers. pron. of the first person: mi-ná, mi-bdag I, Mil. (cf. po), and with certain sbst.: yta-bu mi drug (we) six lords Glr.; plur. also mi-tsó Sch.} \]

\[ \text{Comp. mi-ka, (idle) talk of the people, common talk, yül-sdei nān-nas mi-ka adud in the whole neighbourhood one is an object of gossip, nif.; defaming talk; imprecating speech, with or without nān-pa, mi-ká zug or pog (damnation) lights on (me, him) Dom. — mi-kýim 1. human dwelling, house, (the Chinese capital contained) mi-kýim srim-tso 100 000 houses Glr. 2. L. Glr. Schl. 20. b. and Glr. 94, 7 it seems to imply the people of a household, domestics, the same as kyim-gyi mi. — mi-grén v. grén-ba. — mi-ród v. ród-pa II. — mi-bhýúd v. bhýyud. — mi-rje sovereign, king, mi-rje mdzād-pa to be king, to reign Glr. — mi-niyid Cs. ‘humanity, honesty’; mi-niyid-can ‘humane, honest’? — mi-brédgy. 1. = mi-rje. 2. symb. num.: 16. — mi-mda (vulgo mín-da) Mil. and C., W.: men, persons preceded by a numeral, e.g. six men, six women (prop. a line or row of people). — mi-sde v. sde. Sch. has also: tha-sde mi-sde princes and nations. — mi-sna 1. race of men, class of people (seldom). 2. messenger, delegate, not frq met with in books, yet not unknown in C. and W., and used esp. of messengers with an errand or} \]
charge given them in words; in our trans-
lations introduced for *apostle*, *pó-nya hav-
ing been adopted for 'angel'. — *mi-dpön*
prefect *Glr.*, *C.* — *mi(1)-bu* 1. a child of
2. **son of man**, when Christ speaks of him-
selves as such; otherwise *mi* sras *Chr. Prot.*
— *mi-bo* *Ct.*, rarely for *mi* — *mi-dbāi*,
prince, potentate. — *mi-ma-yin(-pa)* चन्द्रिका.
one that is not a human being, *mi* dañ
*mi-ma-yin-pa* *tams-tād* all human and not
human (adversaries) *Dom.*, esp. ghosts, de-
mons, *dur-krod-kyi* *mi-ma-yin-pa *(n)*nams
the ghosts of a grave-yard (not the souls
of the dead); *mka-la* *rgyi-bai* *mi-ma-yin*
the ghosts that walk in the air Ch.;
*mi-ma-yin-gyi dō-prul* apparitions of ghosts
*Mil.* — *mi-mo* woman, yet only in contra-
position to *thā-mo* and other not human
female beings *Mil.* and elsewhere. — *mi(1)-yul*
human world, lower world, earth, opp. to
regions of the gods or of infernal beings
*Glr.*, *Pth.* — *mi-rabs* mankind. — *mi-rigs*
v. *rigs*; *Mi-la-ras-pa*, often only *Mi-la*,
name of a Buddhist ascetic, of the 11th
century (*Wdk.*), who between the periods of
his meditations itinerating in the southern
part of Middle Tibet as a mendicant friar,
instructed the people by his improvisations
delivered in poetry and song, brought the
indifferent to his faith, refuted and con-
verted the heretics, wrought manifold mi-
racles (*radu-gśral*), and whose legends,
written not without wit and poetical merit,
are still at the present day the most po-
lar and widely circulated book in Tibet.
— *mi-lāg* servant, *mi-lāg-tu* धो-वै to do
servant's work, to perform drudgery *W*.
— *mi-las* 1. the human body. 2. v. *lās-pa*.
— *mi-ser* 1. subject, servant, menial, drudge.
2. robber, thief, sharper. — 3. v. below.

III. negative adv.: not, in all such cases
where *ma* (q.v.) is not used. With simple
verbs the place of the negation is always
immediately before them, in compound forms
gen. before the last of the component parts,
e.g. *byin-bar* *mi* *gyīr-ro*, unless logically
it belongs to the first, in which case often
*ma* inst. of *mi* is employed. This rule, how-
ever, is not always strictly observed, so
*Glr.* 70: *de dañ nām-du yān* *mi* *brāl-bar*
gyis śig, and immediately after: *skad yēg*
*kyān* *mi* *brāl-bar* gyis śig do never part
with it

*mi-nāg*, *me-nāg*, and

Tanggud, names of two provinces closely
connected with each other, situated
in the north-eastern part of Tibet and forming
in ancient times a separate kingdom
*Glr.*

**mi-ma** *Sch.* tears.

*mi-ser* 1. n.p., formed after *mā*,
mi-sēr yul Egypt, *mi-sēr-pa* Egyptian, *Chr.*
*Prot.* — 2. v. mi.

*mi-nāg* (V. *mi-nāg*, *mā-nāg*, *mā*
*ngas* *mi-nāg*), *mā-nāg* *mi-nāg* ev. *mi-
ngas* *mi-nāg*; *sa-nāg* *mi-nāg*; *mā-nāg* *mi-
ngas* *mā-nāg* *mi-nāg*; *sa-mā-nāg* *mi-
ngas* *sa-mā-nāg* *mi-nāg*; *sa-mā-*

**miu** 1. a little man, dwarf, also *miu-
tini* *Wdr.*; *mi-gi* *miu* v. *miu*. — 2.
perh. applicable also to puppet, doll. *mi-
ngas* *miu*, resp. 1. eye. — 2. eye of a needle;
hole in a hatchet or hammer, to insert
the handle — 3. symb. num.: 2. — *mi-gi*
*gāns* *Sch.*, the white of the eye; *mi-gi*
*rgyal-mo* or *miu*, 'the queen or the little
man in the eye': 1. pupil. 2. iris *Sig.*; *mi-
gi* *sngag-tsa* or *mīs-o* *Cs.*, vulgo *mi-gi* *nāg-
po* id.; *mi-gi* *mē-tog* *Sch.* the luminous
point of the eye: *mi-gi nyāms-pa* *Cs.* weak
eyes; *mi-gi* *ltā-ba* to see with the eyes, to
look up, to look round *Glr.*; *mi-gi* *sūl-ma-
po* to shut the eyes, *byī-dā-pa* to open the eyes,
v. *byī-dā-pa* 1; *dōn-pa*, *byīn-pa* to cut or
tear out the eyes, to squeeze them out by
a particular instrument, as a torture or pu-
nishment *C.*; *mi-gi* *bēd-bram* *Lex.*, acc. to *Sch.*
id.; *mdōns-pa*, *mdōns-par* *gyīr-bram* to get
blind or blinded, to be deprived of sight
*Dz.*; *mi-gi* *gīy-dā-pa* *Sch.*, to distort or roll
the eyes; *mi-gi* *skū-bram* *Dom.* *(bskī-ba?) n.*
of a certain magic trick; *mi-gi* *bā-pa* in-
flammation of the eyes through cold, snow-
blindness *C.* (perh. *gīy-dā-pa*); *mi-gi* *zug* son

*mi* तात्‍मिष्टिक्‍तस्य न जहि।

*Prasen. Il. 13*.
it has struck my eyes, I should like to have it C., W.; *mig-log-tâ-ce* to eye one obliquely, with envy or jealousy W.

**Comp.** mig-kyâg squinting Sch. — mig-rkêyên Mil., is said to be the same as mig-ltôs. — *mig-skyôr* W. eye-ball. — mig-skyâg the impurities in the eyes C.s. — mig-kûr eye-hole, socket Sch. — mig-jrûl Mil. v. mig-jrul. — mig-grogs one's sweetheart C.s. — mig-gram edge of the eye Sch. — mig-ryâän 1. v. ryâän-ma. 2. far-sightedness, mig-ryân-tan one that is far-sighted, mig-ryân-lûn short-sighted Bhar. mig-sgyûu mirage, looming, Fata Morgana, sós-kai tâî-la mig-sgyûu sgyû-âa bûzin Thgr. like the mirage on a plain in the hot season.

— *mig-sgyûr-ma* = lâkâ-gro-ma Mil. — mig-dâî 1. having eyes. 2. having seeds or grains, fructified, of ears of corn W. — mig-dêr v. dê-re. — mig-lûsâ eye-lid Med. — mig-bû 1. tears W. 2. hydrophthalmas Med. 3. mig-bû dzâg-pa blear-eyes Schr. — mig-brûnya kyer-âa Mil. c. dat., to slight, to treat contemptuously. — mig-rîl dim, dull eyes Sch. — mig-lta (resp. zâl-lta, zâl-ta)byê-pa inspect, superintend (*mig-ta-kan* overseer of workmen); to keep, to guard; to care for, to minister, to serve.

— mig-ltâg Sch. = mig-skyâg (?) — mig-ltôs 1. eye-sight, look, miin C.s. 2. C. W. learning by observation and close ocular attention, *ydr-za-pe hin-dui mig-tôs Kur, or Kyon, or lob dug* W. the people of Lahouly copy the Hindoos; *mig-tôs ndân-pa Kur, or lob son* W. he has imitated what is not good. — *mig-tô-la pêm-pa, or mig-pa* C. to derive profit or harm from observing and imitating others (?) *mig-tô-la pêm-pe pêm* deterring punishment. — *mig-tâg tôn-tao* a kind of torture in C., little hooks, connected by strings, being fastened in the lower eye-lids as well as in the chest, by which means the former are constantly drawn down and prevented from closing. — mig-lûn short-sightedness C.s. mig-lûn-čan short-sighted. — *mig- tô* snow-spectacles, shades formed of a texture of horse-hair. — *mig-dôl* C. = pûsûd-rôl. — mig-

ldûn — mig-can po. needle. — mig-nâd, disease of the eye. — mig-po = mig-â, mig-po-ô a large eye C.s. — *mig-pôg* C., W. eye-lid. — mig-sprîn 'a white spot in the eye' Sch.; acc. to Lt. it seems to be the white of the eye, sclerotica, in C. the cataract is called so. — mig-jrûl C.s. = mig-kûn. — mig-jrûl Mil. optical deception, mig-jrûl-mkan a showman C.s. — mig-bô 'Augenklappe' Sch. (?) — mig-bûr goggle-eyes. — mig-bras apple of the eye, eye-ball, *mig-dàs lôg-ê, or mig-kôr lôg-ê* W. to roll the eyes; bdag-gi mig-gi bras lûr yêâ-na yai although she is as dear to me as the apple of my eye. — mig-mââ(a)* chess-board, game at tables, mig-mââ râba Del. to play at chess, mig-main-rîs-ûn bris-pa Gt. chequered, painted or in-laid work after the pattern of a chess-board.


— mig-rsâg the wrinkles of the eye-lid C.s. — mig-taîl, 1. fat in the eye Mil. 2. the white in the eye C.s. — *mig-tsâg-(ze)* W. inflammation of the eye. *kâ-mig-tsâg* caused by snow, *dûd-mig-tsâg* caused by smoke.

— mig-zî mist before the eyes Sch. — mig-zîr corner of the eye Sch. — mig-židg S.g. optical perception, a picture of objects being formed on the retinas by reflected rays of light (merely guessed by Tibetan science, not ascertained by observation and research).

— *mig-yân(a)* C.s. W. liberal, bountiful. — mig-yôr, 1. Sch. = mig-rîl. 2. = mig-syûl Thgr. — mig-ríg-rig Mil. timidly, anxiously looking to and fro, hither and thither. — mig-rin-can = mig-ryân-can C.s. — mig-ris artificial eye-brows C.s. — mig-ris eye-bone C.s. — mig-slôs the act of accommodating the eyes to... mig-slôs ndân-pa skyé Mil. you habituate yourself to a faulty look, i.e.
downward, to what is earthly. — "mig-dog" W. eye-lash. — mig-sér 1. jaundice, also *gya-nag mig-sér" W. 2. envy, jealousy, mig-sér-can envious, jealous. — mig-hu-re v. hu-re.

W. *man*, 1. for ma yin (he, she, it) is not, da-min-tsl-miin Mil. they are neither 'flesh nor fat'. — 2. abbrev. for min-pa and min-par v. below; btan-min for "btai yin-nam ma yin" W. will it be given or not? min-pa and ma yin-pa to be not; often as a participle supplying the place of a prep. or adv. (for min-par), excepted, except, besides, de ma yin-pa siin Stg. the other trees except this one; klu ma yin-pa yzam mi tub Dzl. except he that is a Lu cannot ...; sara-rgyas min-pa sus kyi mi des Mil. besides Buddha no one knows of it, no one knows it except Buddha; nas yug yic min-pa mi bedad Mil. I have been sitting down only this moment; ro zér-ba min-pa skyab-pai min mi yon-ba dug Mil. one can only say 'corpse', and the appellation 'skyab-pa' is not admissible; de min besides, otherwise, else, apart from, setting aside Mil.; even: de-min-rnams Glr. those that are not doing so. Cf. man.

Comp. min-rkyāin a single syllable or name Cs., cf. min-sbyār. — min-grigs one's name-sake Cs. — min-sgrā a mere name, word, or sound (philosophical term.) Was. — min-rid a bad name, infamous Cs. — min-can having a name, dpal-byor min-can one of the name of Paljor. — min-ton v. 'ton-pa. — min-mtā final letter Cs. — min-sbyār compound name. — min-mād 1. nameless. 2. the fourth finger. — min-nig word, appellation. — min-yi the first letter of the root of a word, in contradistinction to the second, the third, and the prefix-letters, min-yi rkyāin-pa a single initial, e.g. yī, including yī, yī, zam.; ynyis-shrdl, ysum-shrdl a double, triple, letter, like yī, yī, Cs. (?) — min-bzañ good reputation

W. *man* po brother in relation to his sister, min-srīn brother and sister; de ia dan min-srīn-du byao Dzl. her and myself I shall make to be sister and brother, i.e. I shall raise her to be my sister.
seven mountains surrounding the Sumera. *mī-stege-pa,* also *mū-stege-can Sak.* (overlooking the word stege) it is gen. explained in an intellectual sense, so by Cunningham: adherents of the doctrine of finite existence (*Bhilsa Tophes*), Cs.: the doctrine of perpetual duration or of perpetual annihilation (?); but should not rather *mūstege* be the same as *bāb-stege* (v. *bāb-pa*), being a literal translation of *mī-stege,* and therefore prop. a Brahmanic ascetic (v. *Sak.* dict.), in Buddhist literature always equivalent to Brahmanist, Non-Buddhist, heretic (infidel)? — 3. Sch. besides: *mū-la* in a circle, continuously; *mu-ltar* or *mū-nas = bēm-du* Cs.; in *W* they say: *"mū čig-la bor"* throw it together on a heap!

*mū-ge* 1. *W.* desire, appetite, *"zan za-ce"* or *"čan čun-čei mū-ge rag"* I have a longing for food, for beer; *mū-čan* fond of dainties, lickerish, of men and animals. — 2. B. and col., famine, *mū-ge byan* Dzl., *Mil.* a famine is caused, breaks out.

*mū-tār nonsense, smrā - ba Stg.* to talk nonsense.

*mū-tig* pearl frq., *mū-tig-rgyan* a pearl ornament Cs; *mū-tig-čun-po,* *mū-tig-drā-ba* Glr. garland formed of pearls; *mū-tig-brēn* string of pearls.

*mū-ti-la* mother of pearl *Sch.* (?).

*mū-ni* *Sak.* saint, ascetic, anchorite, chiefly in names: *Sā-kyā-mū-ni* the saint of the Sākyas, Buddhist.

*mū-ni-ti* *Sch.* = *mū-tig* (?).

*mū-mēn* Glr., *Mil.* a precious stone, of a dark blue, yet inferior to the azurestone, occasionally used for rosaries; mention is also made of *mū-mēn dmār-po* Wdti.

*mū-rtsōd* (?) *coll's foot,* Tussilago farfara Lh.

*mū-zī* brimstone, sulphur *Med., mū-zī-can* containing sulphur, sulphurous; *mū-zī skūr-rtsi* (nm *num* Schr.) sulphuric acid Cs. (?).

*mū-rān* hoop, of casks etc. *Sch.*
ysd-ha, da and col., to warm one's self at the fire. Is extinguished; *me sdn-na* W. is the fire &kydgs C. a shovel for live coals. For making gun-powder. -*me-ddg" fire.

embers with ashes, in order to preserve the

flint w&l bullet, musket-ball Sch. To discharge a gun; *m.e&-84ri* resinous
drod. Dzl.

mnymlti v. rlud.

Ca..

kaim la*) bsregs, containing fire. 2. symb. num.: 3.

*me$.b* W. ignited, burnt (par-

tially); me sbdr- ba, bird-pa, ytdi-ba B.,

flame of fire. *me-mgdl-gya

la*) bsregs,

tical); me sbdr- ba, .bird-pa, ytdi-ba B.,

of burning. 2. (Tag or stag)

readiness for the following morning. [Image 4x-0 to 464x701]
though the thing does not exist in reality; *ni mēḍ-na yaṅ yoṅ duṅ* the ‘ni’ may be dispensed with, though ‘ni’ be omitted, it will be all right; rgya-la mēḍ-pai yi-ge drug Glr. six letters not existing in Sanskrit; mēḍ-kyan-rui-bai yig-bru yē-yig a letter that may also be wanting, a dispensable letter, e.g. 2J Glr.; mčLAyan dbu-pai bal-bsdtid Mil. a taxation necessary, and even if one possesses nothing, yet as it were inexorable; dcdpa (W. *mdd-bn*) not being, not existing, not having; bkha-la b21igs-gogs mkd-pa ldg-sum Mil. has your Reverence no fellow-resident in your house? fem. dd-ma Mil.; W. *dwl-pamkl-Ran* very or quite smokeless; mi bmitis-pa skyrig-tu mēḍ-pa mid-du mēḍ-pa Dzl. a man about to be choked, being neither able to spit out, nor to swallow down; bdug (or bdag-la) dbul-du med Dzl. we are not able to give any thing; naecCmi-riiti-gd bu-fsci Mil. the sons and grandsons that are to get something (as a heritage); dē-x pa indis-pensable in the house Thy.; so also med-fabsJmkd-pa bldn-pa Glr.; mēḍ-par jydr-ba to be annihilated, to disappear, stdg-mo mēḍ-par gyīr-to Pth. the tigress disappeared; ynam dān-pa yai med-gyur-na Dzl. when heaven and earth shall pass away; *da na cānā mēḍ-kān son* W. now I am quite undone; blon-po-nams gran-sems-mēḍ-pa gyur-to Glr. the ministers lost their litigiousness, gave up quarreling; zas brim-du mēḍ-pa gyīr-to Dzl. the distribution of the dishes became impossible; *pē-ra zēr-je mēḍ-kān son* W. he became speechless; mēḍ-par byēl-pa to annihilate, an enemy Dzl., to put an end to, a quarrel Glr.; frq. mēḍ-pa(r) may be rendered by ‘without’: rgyal-po zīg mēḍ-na mi rui, or tabs-mēḍ Pth. we cannot do without a king; mta-rten-mēḍ-pa mta a termination without a final consonant Gram.; rgyu mēḍ-par S. g. without cause; or by ‘instead of’: rgyal-po mēḍ-par Glr. instead of the king, sīṅ-ṛgyi bsa mēḍ-pa Glr. instead of the former shape; nyin-mtshan-mēḍ-par making no difference between day and night, po-mō-mēḍ-par between male and female, rgyan-byas-mēḍ-par old and young; vulgo also nyin-mēḍ-par old and young etc. — mēḍ-po, W. *mēḍ-kān*, fem. mēḍ-mo, a poor man, pauper.

men Mil. an ornament, piece of finery. mendi, Sk. मेंदी, Lawsonia alba, a plant used for staining the finger-nails red Mil.

mēn-tai a coloured silk handkerchief W. mēn-hri a kind of fur? mēn-hri dmār-pa slog-pa a fur-coat of red men-hri is mentioned as the vesture of a Lha. mēr termin. of me.

mēr-ba Cā.: ‘a quaking; thinness; mēr-po, mer-mēr thin, as liquids’; Sch.: ‘mēr-gyis gaṅ full to the brim’. I met with 1. mer in žig-mēr q.v. — 2. mēr-ba as adj. for mtsog the lake Mil. — 3. *mer-mēr* W. adj. like a thin pap, and sbst. a muddy substance, e.g. street-mire; *mer-mēr dō-cē* to make a mire. — 4. mer-mer-ba adj in connection with such sbst. as light, ray, beam, brightness Thgr., Mil. — 5. mēr-mer-po used in medical writings in a similar manner as nūr-nur-po, to define the shape of an embryo, oblong, oval; these descriptions, however, though partly founded on observation, are frequently very arbitrary, vague, and even contradictory. In W. the word has only the signification 3; a Lama from C. rendered it with ‘full’, which would agree with Sch. and no. 1, as well as with ‘glittering, quivering’, having some relation to no. 2 and no. 4.

mēl-tse or *tse 1. watch, watchman, sentinel; watcher, spy, mēl-tse byēl-pa to watch, to keep watch Dzl.; ja-ra-mēl-tse = *mēl-tse* W. — 2. steatite or soap-stone, of a greenish colour.

mēs-po, vulgo *me-mē*, grandfather; also forefather, ancestor, progenitor, suins-rgyas tams-cād-kyi spyi-mes kun-tubāṅ-po Thgr. Kuntuzānpo, the common progenitor of all the Buddhas; mes rgyal-po Glr. merely equivalent to ‘the old king’;
mA-mès the grandfather by the father's, ma-mès by the mother's side Cs.; yai-mès great-grandfather Ghr.; ze- or yi-mès Sch. great-great-grandfather; mes-dbön grandfather and grandchildren, resp., e.g. rgyal-po mes-
dbón the kings from one generation to another, the royal ancestors Ghr.; mes-râös id. Sch.; "me-mès", reverential name given to men of a more advanced age W. also C.

mo, I. num. figure: 136.


mo-rân-(mo) 1. single, unmarried woman, so perh. in the passage, ydo niân-gyi khôbas mo-rân skyb happier is a single woman than one with a husband of a bad face; more frq., the word implies a poor, destitute female, one who did not get a husband W. 3. she, herself C., Lex. — mo-ri, mo-re a female kid. — mo-lâs the female body Sch. — mo-yâsâm a barren female, hence mo-yâsâm-gyi bu a nonsense, an incongruity.

III. lot, mo dêba-pa to cast the lot, always a religious ceremony performed by Lamas (cf. rgyan and rtags-ril), which however does not preclude the possibility of an imposture; mo-pa one dealing with these practices, a soothsayer, mó-pa drez moñîn-ba a soothsayer that pretends to have seen a ghost; mó-mîn C., mó-rtsin-pa Ghr. id. (the latter expression in the respective passage = court-astrologer); mo-ma the feminine of it Cs., which however is at variance with Mil., who in several places has blama mkas-pa mo-ma.

IV. affix, so-called article, corresponding to the masc. terminations po and pa, and denoting the fem. gender of persons, bu-mo daughter, bôd-mo a Tibetan woman.
pa Glr. abounding in tree-fruit; mód-po adj. plentiful, abounding, kul-lu-ra šiši mód-po in Kullu wood is plentiful, or šiši mód-poi yul (Kullu is) a country abounding in wood, opp. to dkon-po, hence 'cheap' may occasionally stand for it.

mon 1. n. p., general name for the different nations living between Tibet and the Indian plain Mil: món-yul-gyi bindhe a monk from Nepal; Glr.: dpal-gro món-la Paldo in Bhotan; mm-ta-wai is stated to be a commercial place in Assam, from whence much rice is brought to Tibet; the people of Lahoul are looked upon by the real Tibetans as Mon, though for the most part they speak the Tibetan language, and they in their turn consider the Hindoos in Kullu as Mon; that this appellation is often extended to the Hindoos in general, appears from such names as, món-gre, món-san Indian pea, Phaseolus radiatus, mà; món-ča-ra the ever-green oak and its fruit, of the southern Himalaya ridges Wd/i.; in Ld. the musicians (qà-Glr. Schl. 25, b), carpenters, and wood-cutters coming from the south, are likewise denominated Mon.

The form mon-pa Cs. is not known to me; mon-mo fém. Pth. — 2. sometimes for mun.

món-za (or perh. yà) W., popularity, respect, reputation, món-za tòb he makes himself generally beloved, is highly respected; món-za-cân beloved, popular.

môl-ba the usual resp. term; esp. in W., for to say, to speak, as bagô-ba and bka-tsad-ba are used in earlier, and yùn-ba in later literature and in C., hence it is often to be rendered by 'to order'; *sá-heb-la sa-lăm mol zu* have the goodness to present (say) my compliments to that gentleman; *môl-lée tân-če* to flatten, to caress; *môl-la tân-soa* C. to make known(?).

môs-pa vb. and sbst. to be pleased, la with, to wish, to have a mind, gró-bar môs-so Glr. I took a fancy to go there; šu-la sogs-par môs-na Thgy. if you wish for water or something of the kind; môs-pa dam dôd-pa S.O. desiring and coveting (are the origin of all the misery of sin); to take pleasure in, to rejoice at, môs-pa Glr. song of rejoicing; as sbst.: pleasure, satisfaction, esteem. — 2. to respect, to esteem, with la, to respect with devotion, to revere, to adore kôs-la frq.; kyd gân-la mos to whom do you direct your devotions? Mil.; môs-nas buñ-bal yaI I give it merely from devout veneration, i.e. I shall take nothing for it Pth.; frq. joined with gûs-pa: yid-mos-gûs drag-pos with fervent veneration; dad-môs devotion; mos spyô-pa as particle, a pious man, a devotee Tar. 109, 7.

mya-nân, trouble, misery, affliction, mya-nân-gyis yûn-ste Dzl.; mya-nân ci yaI med Dzl. I have no trouble, no uneasiness, whatever; mya-nân bsal Tar. the time of mourning is at an end; mya-nân byêd-pa to lament, to wail; mya-nam-mêd, cóna, n. of a famous king of ancient India Glr., Tar. ch. VI; mya-nân-las dâs-pa, abbr. mya-nâ-das (and so also pronounced, as for instance in a verse of Mil., where it occurs as a trochee) having been delivered from pain', the usual, illiteral, Tibetan version of विनेत्र, the absolute cessation of all motion and excitement both of body and mind, which is necessarily connected with personal existence; absolute rest, which by orientals is thought to be the highest degree of happiness, imagined by some as a perfect annihilation of existence, by others, more or less, only as a cessation of all that is unpleasant in human existence, — well set forth by Köpp. I. 304 sqq.

mya-nâm a fearful desert Lex., Thgy.

myag-pa Sch. 'to chew'; acc. to medical writings, the chemical decomposition of the chyme in the stomach; to cause putrefaction; pf. myâgs; myâgs-par byêd-pa = myag-pa S.g.; ruI-chiî myâgs-pa Dzl. decomposed, putrefied; ro-myâgs the watery product of putrefaction, 'tabes' Thgy.

myân-ba v. myûn-ba.

myâd-pa Sch. — mid-pa sbst.
myōn Sch. = miō.

myō-gu, myō, myug, 1. Sch. reed, rush, flag, also = smy-gu. —
2. Cs. sprout, the first shoot of corn etc., myu-gu śiśo- po Thay. the young green corn.

myō-pa, myug-myug-pa 1. to run, roam, stroll about Sch. — 2. to show, exhibit ostentatiously, to boast with Cs. v. dmyug-pa.

myūr-ba quick, swift, speedy, myūr-po id. Mil.; mostly as adv., myūr-du quickly, speedily; soon; ēi-myūr as speedily as possible; myu-du-bīṣad-rtags symptoms of immediate parturition Med.

myūl-ba to examine closely, to search into, to scrutinize, c. accus. or termin. of place Stg., Mil., prob. but a different spelling for nyūl-ba. — lēe-myūl Mng., Lt. a symptom of disease, acc. to Wise p. 282: a quivering motion of the tongue.

myō-ba v. smyō-ba.

myōn-ba, pf. myaṇa, also myōn, fat. myaṇ W. "nyān-e", 1. to taste Dzl.; to try by tasting, myaṇ-ba zim-po lit-sor-nas perceiving the relish by tasting; ro myōn-ba "lob-lag nyān-e" W. id.; to enjoy, mīroś-kyi loa-spoyd the bliss of paradise Dzl.; myōn-bar byēd-pa to make, or to permit to enjoy, kyōd ēs-kyiy zas myōn-bar byaō I shall make thee enjoy the food of religious doctrine Sch., yet it may be rendered also more simply: thou wilt enjoy ... Dzl. नी, b. — 2. in philosophy: to perceive, in relation to the perceptions of sense, Sk. ज्ञान. — 3. to experience, to suffer, both good and evil, sduy-śeṇal, distress etc. frq.; to get, miśad-paī lus an ugly body; seldom with termin., yna-skabsyāṇ-dun myōn-bar gyūr-bai lās-ırnams works which would bring upon their author another state of existence (after his death) Thagy.; myōn-bar mi gyūr-ba to be preserved from Dom.; raṅ-gī byās-pa rān-gi myōn-ba yin Pth. your own doings are your own sufferings; as you have brewed, so you must drink. — 4. auxil. of the pf. like byūi, but chiefly in negative sentences: btsal ma myōn Dzl. I have never yet sought, mtoū ma myōn Mil. I have never yet seen, tos ma myōn Mil. I have never yet heard, — a construction, that has originated from the earlier one c. inf.: rdeun smeś-ba ma myōn, dge-ba sems-skley-d-pa ma myōn dealing with falsehood, producing virtuous thoughts, has never happened to me yet Dzl.

dmyug-pa to be low, dbus dma mta ymys mto-na if (in pregnancy) the middle parts of the body are low, and the sides high Med.; sbst. lowness; adj., also dma-mo, low, low water, low voice, low rank, short measure or weight, frq.; dma-la kyād-du yōd-pa to despise the low and humble Lt.; dma-na if I live in humble circumstances Dom.; nā-gis mto mto byāspadma dma byūi aspiring higher and higher, I fell deep Pth.; of religion: ēiun-zad dma-bai dus-su as it had somewhat fallen into decay Pth.; dma bēbs-pa (frq. written sma) W. "ma bab kāl-e", and intrs. dma bāb-pa to lower, to degrade, by words: to abuse, to vilify Do. by deeds: to deface, to deform, to mar Pth.; to disgrace, dishonour, profane Pth.; to humiliate Tar.; to oppress, to ruin Schr.; *ma-bab-čan W. humiliated, brought low. — dma-sa 1. Sch. low land (?) 2. = dmān-sa. — Cf. dmān-pa.

myāg Lexx. बह 1. army, host, dmag-tyōg, dmag-dpaṇ, less frq. dmag-yēb id.; dmag daṇ bēs-pa with an army Tar.; mi-la dmag skyār-ba to commit the command of an army to a person Gήr.; yūla dmag-dren-pa to lead an army against, to invade a country, frq.; dmag rgyāg-pa Gήr., *mag ēb-pa C. to war, to make or wage war, dmag-rgyāg (or dmag-dren) res mān-du byēd-pa to make war upon each other Gήr.; mi-stegs-pai dmag-gis bzu he was made a prisoner by an army of Brahmanists Gήr.; dmag stō 1000 men Pth.; dmag-gi tso gis stō-drāg stōm-ča an army of 30 000 men Dzl. — 2. in a gen. sense, multitude, number, host, "mag-lin(s)" W. a beating up of game, a battle; "mag-nōr" property of the community, *= *(s)pī-nor W. — 3. Cs. and Sch. war. —

dmag-pa v. मद् मायापा

dmains the common people, populace, multitude, vulgar; dmains-kyi stón-mo a banquet for all Mil.; dmains pál-pa the vulgar, the common people; one of the common people; dmains-rigs id.; used also as an abusive word: mean fellow; when referred to Indian matters मुखद: the caste of craftsmen, not so low as yodl-ba.

dmad-pa Sch. inductive, abuse, (does not suit to S.g. 21).

dmán-pa (cf. dmá-ba) 1. low, v. mdo-ba; gen. fig., in reference to quantity, little, dman lhag log either too little, or too much, or badly constituted, e.g. gall, and other humours of the human body Med.; bshad-nams dmán-pa having little merit, blo dmán-pa having little sense Glr.; with skye-ba v. skye-ba II.; in reference to quality: indifferent, inferior Sèk. इत्यथा, rim-pas dán-po mdo yin pji-ma dman in the order (of enumeration) the first is always better, the next following inferior S.g.; *men-ba* maiden, girl, virgin C. (cf. skye-dmán); depressed in spirits Wdū.; poor, pitiable, ri-bshags dmán-ma the poor deer Mil.; dmán-sa or dman-cà, dzin-pa to choose the low, humble part, to be humble, to humble one’s self, frq.; dmán-sa zûń dán mdo-sar sêb dû. Mil. choose what is low, and you will obtain what is high. — 2. dman for skye-dmán woman, opp. to po Mil. — 3. in Mil. sometimes also for mdú-mo, sîn-mo.

dmar profit, gain, good success, dmar čuñ a small profit Mil.; dmar-po adj., tugs-dám dmar-po byün-nam did it go on well with your meditation? Mil., dmar-krid Cs. ‘practical instruction’, e.g. in the healing art; acc. to my authorities it signifies the last ‘finishing’ instruction, in religion Mil., in medical science Med.

dmár-po, fem. dmâr-mo (seldom), dmâr-ba, adj. 1. red, frq., mdg-dmár-po one red-coloured (lit. red as to colour) Dom.; dmár-bai sproan red eyes Glr.; sna dmár-ba having a red trunk or pro-boscis Glr.; dmár-ba, also redness and to be red. — 2. v.dmâr. — Comp. dmár-skây pale red. — dmár-kra LT., red-spotted. — dmár-krid v. dmâr. — *mar-zên* raw meat W. — dmár-dzâin greenish red Mil. — *mar-tág* čod* W. the red of evening has vanished from the mountains. — dmár-tâb? — dmâr-tôr v. tör-pa. — dmár-mdâins Sch. 1. bright red (?) 2. ruddy complexion. — dmár-don LT. medicinal herb; in Lh. = bya-po-tsi-tsi. — dmár-nâg, skud-pa dmár-nâg rânya two threads, one black, the other red, used in magic. — dmár-smyûq blackish red. — mar-zan-zâi scarlet-red. — dmár-yol red chine-ware (? opp. to dkar-yol) Med. — dmár-bâdl Sch. dysentery, bloody flux. — dmár-sîr (-po) reddish yellow, honey-coloured Glr.

dmârs-pa Cs. wounded.

dmigs sbst. v. the following.

dmigs-pa 1. vb. (analogous to sgm-pa), to fancy, to imagine Tar. 73, 5. prob.; to think, to construe in one’s mind, dmigs-te Glr. or vulgo dmigs-la in imagination, e.g. to do a thing in one’s mind, which at the time one is not able to perform in reality; this according to a Buddhist’s belief is permitted in various cases (e.g. *sém-mi mig-la phul-cè* W., to bring an offering in mind, in imagination); it is attended with the same beneficial effects, as
if actually done, and in legends, especially, it is generally followed by a happy realisation of what had been desired. — dmigs-so S.O. prob.: it is imaginable, it may be done in mind; don dmigs-pa to intend a benefit or profit for another person Mil.

Generally 2. subst., thought, idea, fancy dm@-mig(s); dmigs-pa sren prob.: a thing only supposed, an object imagined Thgr.; dmigs-pa žig ston-pa, bogs-pa to give (to another person) an idea of, to make a suggestion Mil.; *mig-la čo gö* W. means also: do it, execute it, according to your own mind, I cannot supply you an exact pattern of it; dmigs-can ingenious, skilful in contriving W.; dmigs-pa-las ḏās-pa = bsam-bya'i yul-las ḏās-pa? — yérins-med-(par) dmigs-pa (dañ) brāl-bas-na indisturbable by fancies of the mind, free from every working of the imagination Mil.; dmigs-pa-med-pa snyin-rje Mil. seems to be, acc. to Thgy.. the pity which the accomplished saint, who has found every thing, even religion, to be vain and empty, feels towards all other beings, as far as they are still subject to error and mistake, opp. to sems-can-la dmigs-pa snyin-rje, and čos-la dmigs-pa snyin-rje the tender sympathies called forth by the sight of beings that are really suffering and of those defective in morality — a play upon empty phrases, in as much as in the very narrative, from which the passage above is quoted, the natural softness of Milāraspa is evidently exicted by a very positive case, and not by any reflexions of an abstract nature. — *mig-pa ne ḏā-pa* (v. bzö-ba) C. done only in thought, supposed, fictitious; dmigs tams-cād brjedénas forgetful of all the beautiful fancies, schemes, and airy notions; dmigs-pa ytid-pa prob.: to direct one's thoughts, fancies, la to Tar. 189, 2. (where, no doubt, ytid-na is to be read); dmigs-ytid mental object, dmigs-ytid brāl-baī byor-pa a saint that is free from such objects; acc. to our Lama also = ytid-so q.v.; dmigs-yeid Lex.; (Sch.: 'a clear notion'), perh. misspelt for dmigs-bad exception from a rule Gram.; a particular mention, marking out, exemption of a person, in magisterial orders or enactments W. — dmigs-ba a blind man's leader Dzl., Lex. = lōi-frid-pa. — nyes-dmigs Mil. and elsewhere, "punishment. In the last three examples the etymological relationship is not quite evident.

dmu, rmu a kind of evil demon, rarely mentioned Lex.; rmu-rgod wild, angry, passionate; a violent fellow, not safe to deal with Mil.; dmu-blō a wild, irascible mind Sch.; hence dmuus-byūn terrifying, frightful Sch.; perh. also dmuus-lōn blind, bodily blind, whilst loī-ba may be applied also to spiritual blindness Dzl., Glr. and elsewhere, and dmu-či dropsy, esp. in the chest and in the belly Med.; dmu-skran Sch. an oedema, tumour filled with water.

dmın-pa darkened, obscured, blo; mın-pa.

dmūl-ba v. dzim-pa.

dmūr-ba v. mūr-ba.

dmús-loīn v. dmu.

dmē-ba v. rmē-ba.

dmđd-pa I. vb. (C. to curse, accurse, execute, dmód-pa byēd-pa id. Tar. 14. 17. — II. sbst. dmód-pa Dzl., dmud, Glr. and elsewhere, impeachment, execution, male-diction; dmód-mo id.; joined with ḏōr-ba, dōr-ba, dzūg-pa, smō-ba: 1. to curse, to execute, drai-srōn-gis dmód-pa bor-bai lo būn-ynis the twelve years on which a curse had been pronounced by the saint Dzl. 2. to swear, to confirm a treaty by an oath Glr. 3. to pronounce a prayer or conjuration, lha-la to the deity Glr. 4. to affirm, e.g. to say "kon-čog sē" or the like. The word seems to be nearly related both to smōd-pa, and to smōn-pa, but, as expressly stated by the Lexx., is not synon. with these verbs.

dmýd-bal I. vb. to cut up, to cut into little pieces, meat at dinner Dzl., a punishment of hell Dzl. — II. sbst. hell, also sens-can-dmýd-bal; dmýd-bal gö-bal to go to hell, dmýd-bal bō-brgyād.
the 18 regions of hell; tsa-dmyâl the hot hell, gran-dmyâl the cold hell. — dmyâl-
ba-pa, -po, occupant of hell. — *nyâl-wa-
cân* W. poor, miserable, wretched; also like
Urd., = my own little self, for ‘I, in
humble speech.

dmyâg-pa Cs. to show, dmyâg-
dmyâg-pa, dmyâg-pa byêd-pa to show repeatedly, to boast. Yet cf. myâg-pa.

rma wound B., C.; nâ-la rma byûn I
was wounded; rma byûn-pa to wound,
rama yâ-ba to heal a wound; rmai lhâ-ba
Sch. ‘a wound growing worse’; yet cf. lha-
ba. — rma-ka 1. the orifice or edges of a
wound. 2. W. inst. of rma wound, rmi-ö-
mâ-te mâ-ka ton* he has been wounded
by the bite of a serpent.

mâ-dma Sch. plaster, cataplasms, dressing, bandage.

mi-ba, pf. rmas, to dream; rmi-lam
resp. rmi-lam a dream, rmi-lam za-
zi a troubled dream Lt.; mi-bzai-ba a por-
tentous, ill-boding dream S.g.; rmi-lam
mîbûn-ba, rmi-ba to dream, rmi-lam-du râ-
bar rmi-so he dreamt that he had been
torn to pieces Dzl.; rmi-lam-du byûn-ba
to appear in a dream Dzl.; rmi-lam brûg-
pa Cs. to judge of dreams, bâd-pa Cs. to
interpret dreams.

rmig-sga Sch. a saddle that may be
folded together.

rmig-pa 1. hoof, rmig-pa ka-brâg,
rmig-brâg Cs. a cloven hoof, mig-
pa-ka-brîg-ciân cloven-footed; rmig-zlîm
an undivided hoof; rta-rmig a horse’s hoof,
also name of a plant Wâ.; yâg-rmig a
yak’s hoof; rmig-dêgos horse-shoe Cs.; rmig-
(y) zer horse-shoe nail, hob-nail Cs. — 2. W.
horse-shoe, gyab-ba to put on a horse-
shoe, to shoe.

rmig(s)-pa lizard, of a small kind
S.g.

rmâ v. rmaî.

rmu v. rmu.

rmû-ba Cs. 1. dullness, heaviness. —
2. fog. — rmu-pa 1. Cs. dull, heavy;
Lex. peevish, loath, listless. 2. foggy, gloomy,
dark, nam rmûs-pa a dark night Dzl., cf.
rmûgs-pa; covered with fog, yul, Dzl. —
rmû-tag 1. a cord to which little flags are
attached, on convents etc. 2. Glr. fol. 24,
sqü., here the word seems to denote some
supernatural means of communication be-
tween certain ancient kings and their an-
cestors dwelling among the gods.

rmig-pa, pf. rmugs, 1. to bite, B., C.,
2. to hurt, to sting, of bees etc. W;
to gall, the feet by friction of the shoes W.

1. a dense fog, *kyin* fog is coming on, *sö* Ca. id.; sausa has cleared away *Ca.; rmüga-pa* can foggy; nam rmüga-pa DzI. 22o, 12, a dark, foggy night (another reading: *rmiales-pa*); DzI. 22o, 15, *nyin-mtshan-bu* yul rmüga-pa (rmüga-pa), covered with fog, wrapped in darkness.

2. Sch. eyes heavy with sleep. — 3. inertness, languor, laziness Mil.; inert, languid, sluggish, rmüga-par byéd-pa Dom.

rmim-po Ca. dull, heavy, stupid; to rmim-po Sg. sour milk (?).

rmir-ba to gnarl and bite each other, of dogs Lea.

rmis-pa v. rmii-ba.

rmé-ba I. to be economizing, parsimonious Lea.; béras (Sch. srid?) and sérma-ba Lea. id.

II. also dmé-ba and smé-ba 1. bst. spot, speck, mark, a natural mark, on a cane Mil.; mole, mother-spot; *métel* W, mark of burning; a detectable sin, esp. murder; uncleanness of food, *rmé-ytsan-méd* or *ytsan-rmés-méd* making no difference as to clean or unclean food Mil.; rmés-grib moral defilement; rmés-davan Wd, *mea za-kan* W., eating unclean flesh, as an animal that devours its own young. — 2. adj., also rmé-ba-can, rmé-can Wd., rmé-po Lea. unclean, defiled, contaminated.


rmé-ga=ytan order, series, row Lea.; rmé-ged-ma disordered, not regulated.

rmé gupper, attached to a saddle, sgya-yi rmé Leex.; góin-rmé Pth.

rmé-par I. also smé-par, pf. rmés, to ask, dri-tha smé-par marzhpár id. resp. Mil.; smyin-dri sméPar Mil. = smyin-dri th-ba. — II. to plough and sow; rmé-du jig-pa to cause to be ploughed and sown, e.g. rice DzI. Pst. nín.

rmé-ba Lea. Lea. 27.

rmén-ba Lea, rmén-bu Lt., sa-rmén Mil. and vulgo, gland, swelling of the glands, wen.

rmél-ba, smél-ba I. to pluck out, C., W., Lea., v. bal. — 2. to become threadbare W. — 3. Sch. to appoint, to call, to invite.


rmé-ba, pf. and imp. rméo 1. to plough (up), zü frq. to sow and plough in bras DzI.; ma rmé-pa lo-tögl 1. a fabulous kind of grain in the mythical age. 2. maize, C., W. — rmé-po, rmé-mdkan plough-man. — 2. gyód-rmé-ba v. gyód-po.

rmog helmet Glr.; rmog-tshadis Ca. the padding in a helmet; krab-rmog coat of mail and helmet.
smad-pa I. vb. 1. to bend down; to hand, to reach down, the alms bowl to a little boy Dzl.; (Sch. 'to stoop?'); ydön smad-pa to cast down one's eyes, to be abashed, dejected Tar.; sens to humble one's self, la before Dzl., thugs id. resp.: to be condescending, lowly, meek Dzl. — 2. to vilify, c. la or accus.: to blame, to chide, bu-mo one's own daughter Dzl., bdaq-gi sens-la to blame one's self Dzl.; to abuse, define, degrade, traduce, tsg ndar-pas jaga-pa-la (to abuse) the venerable man with base words Dzl., akön-mög-gi dbu-jan (to degrade) the highness of the excellent, to my the loww p*pp to blaspheme; to dPp*+ the doctrine Gk.; C I st&; andd-h Sch.; lbsbs& dishonour, violate, ravish, a el, smad the lower half of the human body, d-9*nYdm~~~ ~~~-1921 frq.; olya-pa &'*: the pop ahsn (the country of) Magadha had anterior to and 6.0' (?) — lus-smad-bia sa-la ytg-pa to bring the five lower parts of the body, the belly, the knees, and the points of the feet in close contact with the ground, i.e. to prostrate one's self; hence ëos-gos smad bia Dzl. 229, 16, the five lower pieces of the priestly apparel, perh. breeches, stockings and boots; the meaning, however, of sems-smad bdo-brgyad Pth. I am not prepared to settle. — 2. lowland = man-žad. — 3. low rank, v. smad-rigs below. — 4. with regard to time, the latter part, the second half, सहस्र, of the night, Dzl., of winter, of life etc. — 5. children, in relation to their mother, gen. preceded by ma or bu, thus: nöd ma-smad I and my mother Mil.; rdönmo ma-smad ysum the old woman with her (two) sons, those three Dzl.; also of animals: rdöd-ma ma-smad yrnis the mare and her foal, the two Dzl.; bu-smad (Cs. also mad) wife and children, family; nad-pa dei bu-smad Mil. the sick man's family; bu-smad-rnams (my) wife and children Mil.

Comp. smad-čal lewdness, dissoluteness, prostitution, byéd-pa to indulge in, to practise Mil. — smad-ðogs a subscribed letter Gram. — smad-tson-ma 'meretrix', prostitute, harlot, frq. — smad-ryögs nether integuments, breeches, trowsers Wdzi. — smad-rigs common people, lower caste Dzl.
revered by students of medicine, and frequently invoked in medicinal writings, as well as in medical practice, v. Schl. p. 266 sqq. (sman-gyi lha Ghr., is prob. but a misprint). — Other compounds: sman-rkyāl medicine-bag, smaller or larger leather-bags being the usual receptacles for the commodities of grocers and the drugs of physicians. — sman-kān apothecary’s shop. — sman-kug medicine-bag. — sman-ṣgā a kind of officinal ginger (?) S.g. — sman-ṣgām medicine-box. — sman-mō the best, or a very superior medicine Phb. — sman-lhongs a country rich in medicinal plants. — sman-rta the vehicle or substance in which medicine is taken Med. — sman-snod medicine glass or vessel. — sman-pa physician Dlz., Glr., Med. — sman-dpe medical book. — sman-dpyād v. dpyād-pa. — sman-blā v. above.

II. the same as, or something like klu Ghr., Mil.

III. Lex. = ṣpa; Sch. also has: sman-sēme ‘a beneficent mind, a mind intent on working good’.

IV. incorr. for dman.

sman 1. sbst., ready money, gen. sman-rkyān; zoi min sman money, and not good Lex. — 2. vb. careless and incorr. pronunciation of smār-ba.

sman-pa n. of a lunar mansion v. rgya-skār.

smaś-pa Sch., v. rmās-pa.

smaś-rgyā mirageLex. = nārig; prob. also a reflection in water, čur-kral-smār-gyā.

smaś-bu lizard Sch., v. rmāg(s)-pa.

smaś-ma, provinc. for smaś-g-ma cane, reed Do.

smin-drug 1. also skār-ma-smin-drug wathūtā the Pleiades; smin-drug-zāl-ba the month in which the moon standing near the Pleiades is full, Oct. or Nov., Ghr.; smin-drug-ba, wathūtā, the son of Siva, god of war Lex. — 2. Pur. Eremurus spectabilis, v. bre.
smad-pa

smyug - ba, smyg - ma 1. cane, bamboo, smyg - mai stube tube of bamboo Ca. — 2. a pen of reed, bhag - pa, W. bhag - de to make a reed - pen; "di - nyug" id, improp. also lead - pencil.


smyin - ba to fast, to observe a strict diet Med.; often in a religious sense, smyin - bar byas - pa and ma byas - pa he who has strictly observed fasting, and he who has not Do.; smyin - nads the fast, the act of fasting; "nyin - ne nyin - ne stam - te" W. to fast, to practise abstinence. V. Schil. 240.

smyir - ba to be quick, expeditious, in a hurry, to hasten Ca. Cf. myir - ba.

smyd - ba, myd - ba, pf. smyos, myos to be insane, mad, ci - gab mi drin - par myo - so they lost their senses and ran mad (with grief) Dzl.; smyos - sam is she mad? Dzl.; smyin myos - pas De., being deranged; "nyo dug" W. he is crazy; la be mad, as dogs Schr.; to be intoxicated, smyob - bai ti - ba intoxicating liquor Dzl.; rdag - ba myo - pa rnas pot - houses, fuddling - places Stg.; fig. dbo - rdag - kyi myos Dzl. he is mad with lust; smyo - bar byed - pa to make one mad or drunk. — smyo - byed 1. narcotic, smyos - byed - kyi rdayas narcotic medicine, soporiferous potion, maddening drink. 2. smyo - byed(-khyi) ydon a demon that causes a state
of stupfaction or insanity. 3. frenzy, madness.

smyón-pa insane, frantic, mad, la-dág-pa nyón-pa a madman from Ladak; gldi-po-xl Dzl. a mad elephant, kyi a mad dog; "nyón-pa to dog" W. he raves, he is stark mad; *čo-nyaṅ zug* W. he has been seized with religious insanity, is deranged, which is stated to be occasionally the effect of severe and long continued meditation.

 Cf. thon.

smrá-ba, sometimes śmá-ba, also smrá-ba, pt. smras, imp. smroś 1. to speak, to talk, smra ma nir-te Dzl. growing dumb, speechless, not being able to speak (physically); čaì mi smrá-bar gyir-to they grew speechless, did not know what to say Dzl.; smra běs-nas mér gyir-to they received the faculty of speech and became men Ghr.; bslú-bái rnvám-pas kyeu dai smrás-te Dzl. speaking to the youth in a seductive manner; čyug smyán-par smrá-ba Dzl. to speak in a friendly way; čo smrá-ba to preach, čo smrá-bái zál-la ltdá-ba to hang on the preacher's lips, to listen very attentively Phk.; da ma smra žig Dzl. do not lose another word; smra-mkas-(pa) speaking shrudely, well-spoken, eloquent Dzl., Ghr.; smra = jod talkative, lequaciones Cs.; smra-nyaṅ sparing of words, taciturn, Lt.; smra-bód forbearing to speak; not being bound to speak Mil.; smra-méogy, smrá-bái dbaì-phyg, smrá-bái rgyal-po = jamb-

śa, 1. the letter sounding ts; tenuis, as in the words 'it got so cold', cf. however śa; s, d, and ē represent in Sek. and Hindi-words the palatals च, छ and श (ś) - श). — 2. num. fig.: 17.

tooma Ld. spunk, German tinder.

tea-bbr, Sek. चबर partridge, = sreég-pa.

tea-kra-bá-ka red goose, Anas casserica.
tsa-dar, tsa-sar, Pers., Hind. shawl, plaid, cloak, toga

W.

 RTS, RITE, time tsa-na, tsa-nas, tsá-la
 v. tsa.

RTS tsa-na-ka, more corr. RTS Sk.,
chick-pea, Cicer arietinum.

RTS tsa-bíg, v. tsa-bíg.

RTS tsa-rág, *tsa-rág zér-če° Ld. to crackle,
of fire, breaking twigs etc.

RTS tsa-rú 1. W. curled, frizzled, as hair
and similar things. — 2. Lez.: Sk.
meat-offering to the manes.

RTS tsa-bal-(ka), ṭābas, Coracias Indica,
jay, roller.

RTS tság-ge W. the black mark in a target,
ṭság-ge-la ghob hit the mark!

RTS, RITE, sandal-wood, sandal-tree,
Sírum myrtifólium, used for elegant build-
ings, images of the gods, perfumes, medicines Glr., Med.; in different varieties: ḍakr-po, dmár-po etc., also of fabulous kinds: tsa-dan sbrul-gyi snyvù-po, gón-si-ka, glāh-mgo Glr., Del.; fig. something superior in its kind, po tsa-dan sū-nu mì-lay-tu soń the elder and younger sons of a distinguished father perform menial services.

RTS tsa-dón v. bston-dón.

RTS, RITE, ḍjó, ḍjū, ḍjū tsa-btub, tsa-btub
hurry, haste Cs., tsa-btub-can hasty Cs.; tsa-
btub mi bya Lez. take your time, don't be
in a hurry! ḍtub-ṛs aktub-rśub hurrying, like a butterfly, from one object to another Mil.; tsa-btub lit Sch. hastily, in a hurry(?) — ḍtub-baḥḍ Lez.; Sch. a loose, dissolute course of life(?) — ḍtub-pa Sch. to hurry, to hasten(?)

RTS tsa-ṛú 1. a kind of salt, sabs-rú-
found S.g. — 2. a tube of horn Sch.

RTS mostly affixed as an enclitic, =
snyed (sometimes carelessly for tsa-
pa or tsa-mu) 1. in a relative sense, 1. as
much as ḍi-team as much as this, = so
much, so many; mi ḍi-team yod-pa to kill
so many men Glr.; ḍi-team id.; also emphat.:
chos de team ḍbád-nas after having given
you so much religious instruction Mil.; by
way of exclamation: ḍi-team how much! W.
and B., ḍi-team byas how much have you not
done! Glr.; ḍi-team . . . ḍi-team how much . . .
so much (as much as) Cs.—2. denoting com-
parison, as to size, degree, intensity, like,
as-as, so-as, so that: ri-rāb team like Sumeru
(in height) Cs.; yāns-bru tsam as big as a
grain of mustard-seed; de ri-ṭön-po team
dug ḍo-tos ñi yai yon* W. as high as you
mountain is also this one; pía-mo nāb-pa
team even to sinking in up to the knees
(knee-deep); nyi-ma, grib-pa team so much
that the sun was darkened Glr.; mtaï rgyal-
po yai ḍabán-du ḍas-pa team byun he be-
came so (powerful), that he could also sub-
due — or could have subdued — the neigh-
bouring kings Glr. — 3. denoting contig-
ity and restriction: perhaps, if need be,
almost, only, but, all but: ḍsab ruñ tśam-mo
Wdù. this may perhaps be used instead,
this may, if need be, supply its place; btsa-
nam-mkaï bya yain (pa) team yda
if I let him loose, he might almost catch a
bird in the air, = zin-pa dan ñdroo Mil.;
with a partic.: ḍtags yod-pa tśam-la = ḍtags
dan yod-pa-la to every one that has the
mark Glr.; ḍsa dan rūs-pa team Del. nothing
but skin and bones; ḍgro mi nūs-pa ḍgš-
pa team Del. one only creeping, not being
able to walk; ḍča team ḍes kyan if one knows
but a particle, but a little bit; ḍems ḍaṁ-mo
they exist only in our fancy Was.; ḍtsigs-
ma team yod-dam Del. is not the sediment
at least still left? ḍhag-ma team big Del.
but a remnant; ḍbṛya team may mean: about
one hundred, or: only one hundred; in some
cases team is untranslatable: lia-bṛgāyā team
tams-tād ḍsē dus byas-so the 500 merchants
died all Del. (15, 9 s.1 c.); bdēm-pa team yod
Mil. some grain of truth is in the matter;
ṭsīg dan ṭmaṇ-par ḍrā-sa team ḍūg-na-
ān Mil. though it is all but equal to the
words, i.e. very much like the real tenor
or wording; it may also be combined with
the signs of the cases: na mi na tsa'm-gyi dag-slom ma yin Dzl. I am Bhikshu not only by name, I am not merely called so; da tsa'm-gyi bar-du Dzl. till about the present time (standing here rather pleon., as frq. is the case); bram-ze yog tsa'm-gyi slad-du Dzl. for the sake of a single Brahmin; spu nyag-ma tsa'm-gyi gyod-pai sens Dzl. but a whit (lit. a little hair) of repentance.

— 4. tsa'm-na referring to time: about a certain time, at the time when, when: nam-byed tsa'm-na about midnight; de tsa'm-na then, at that time; esp. with verbs: kyim-du pyin tsa'm-na Dzl. when he came home; inst. of tsa'm-na it is very common to say tsa-na; byed-gin yol tsa-na as he was just doing it Glr.; yung sad tsa-na when he awoke Glr.; zla-ba brgyad soi tsa-na when eight months had passed Glr.; esp. col.: yoi tsa-na* W. as we came, on our journey hither, when incorr. *tsa-ne (or sa-ne)* is said, which is justifiable only in such cases, as: *a-ma ky-sa-ne* from one's birth; ji tsa'm-na or nas when, yet mostly pleon., in as far as the sentence beginning with ji tsa'm-na after all concludes with nas, pa dañ, dus-kyi te etc., v. Feer Introd. frq., also Tar. — 5. tsa'm-du denoting extent, degree, intensity: as far as, about so far, nearly up to, even to, till, so that, and tsa'm in various other applications: lam byed tsa'm-du about half way; frq. with verbs: ba-gpyu lâis-pa tsa'm-du skrâga Dzl. he was so frightened, that his hair stood on end; dim-bur bâd-pa tsa'm-du stug-bshid-gyis ydunje Dzl. tormented by a pain, as if he were cut to pieces; bus ma mto-n-bar tsa'm-du dag-ste Dzl. ‘being glad even to a mother’s being seen by her child’, i.e. so glad as a child is, when beholding its mother again; sometimes tsa’m-la for tsa’m-na and tsa’m-du Mil. yet not frq. and more col.: dib tsa’m-la in the shade; *tshin-mi tsa’m-la* W. under, before, near a tree; tsa’m-gyis instrum.: nian-non tsa’m-gyis bôg-ges-pa content with every thing, as poor as it may be; com. added to the inf.: smrâs-pa tsa’m-du as soon as it had been said Dzl. frq., or also: ‘in the mere saying so’ Ståg.; inst. of it, col.: *zer tsa’m big-la*; W: *zer-ra tsa’m big-go* — tsa’m yai with a following negative: not the least, mês-pa tsa’m yai mi byed-pa Mil. to pay not the least respect; not in the least, not at all: nü-ma dañ zla-ba tsa’m yai itar med Dzl. neither sun nor moon is to be seen at all. — tsa’m-pa adj., mi-tdad-tnsa-pa man-sized, having the size of a man Tur. — tsa’m-po Mil. mi tsa’m-po yöns-kyi sens-la jug prob: I shall enter into the soul of the very first man I meet with; also = gãi (cf. tläg gäi yöd-pa-la above). — Cs. has besides: tsa’m-po ba a comparing, estimating; tsa’m-po tsig a comparative expression; tsa’m-po don a comparative sense(?). II. used interrogatively: how much? how many? *rin tsa’m? W. how dear?


tsa’m-pa-ka Skx. magnolia, Michelia Champaca.

tsa’m-tsâm tripping to and fro, fidgeting about W. (cf. tsaob-tsôb).

tsa’m-ma n. of a place, freq. resorted to by Mil.

tsi num. fig.: 47.

tsa’-tra-ka Skx. 1. a painted mark on the forehead, being the badge of various sects Sch. — 2. name of several plants, esp. Ricinus communis, so perh. Lt.; in Lh.: Anemone rivularis, common there.

tsi-stâg n. of a purgative Med.

tsi-na China Cs.; now com. mahat-tsin.

tsi-tsi-dzé-la  

Ca., tsi-tsi-dzé-ba Sch. cancer (disease), said to be a Nepalese word.

tsi-tsi v. tse-tsi.

tsig-tsig byéld-pa to quarrel, to be at variance Sch.

tsita Sak. the heart as seat of the intellect, v. Burn. I, 637.

tsid anvil Sch.

tsu num. fig.: 77.

tsé-da, tsé-dai tün n. of a tree Sch.

tstr for ci-lmar adv. interrog. and correlat., how, as, rarely occurring in books; Pth.: de gar gro, tsug byed where she is going, and what she is doing. In W. com. in the form zig, in such combinations as: gdzig for ci-tsig, ci-lmar; *v-zug or di-zug, and n-zug or *dè-zug: so; *dan de zig de-zug* and more of that kind; de-tsig lays in Lexx.

tsig-tsig the noise of smacking in eating, tsug-tsig mi bya do not smack Zam.

tse num. fig.: 107.

tse-gur Sch.: 1. a small tube. — 2. a little.

tse-té, tse-tél Sch. a basket carried on the back, dosser, esp. W.; *d'n-tse or dág-tse* a wicker basket, *nyún-tse or nyúg-tse* a cane basket Ts.; *tsél-chag* the wands used for such a basket; *tsél-cig* a broken dosser W.; *tse-l-ré* the frame-work of a basket Ca.; *tse-l-bun* string or strap for carrying it.

tse-tê 1. song, tune Lex. — 2. = tse-ré.

tseg-tség, tseg-tséng zér-ba to rustle, 'to make a noise like dry hay' Ca.

tseb-téng sharp-pointed, of needles, thorns.

tém-tse = tém-tse small scissors.

tek-ri a species of female demons Thor.

tek-tek, tek-tek byéld-pa to tremble, shake, quake Sch.

ték-po v. ték-po.

tso num. fig.: 137.

tso-ra Wdh., Sak. n. for the medicinal herb srub-ka; in Sak. Leax. no botanical explication is given, but only the notice, that it is a perfume; in Kullu a sweet-scented white lily is called so.

tso-pu (acc. to one Lex. = भुजुकुम) which is not to be found; on the other hand Burn. I, 310 gives tseg-pu-pa — भुजुकुम one sitting down) the posture of cowering, squatting, crouching, tseg(-tség)-pur sdöd-pa, düg-pa resp. brugs-pa Pth., col. *tsön-tséni, tsom-tsém", to cower, squat, crouch; tseg-pu mi nus he cannot even cower, of one sick unto death Thgy.; tseg mi yung-pa of a similar sense Sch. — (The version 'to sit on one leg drawn in' Sch., which has also been adopted by Burn., may possibly be founded on a mistake of Sch., who in Ca.'s explanation: 'sitting in a crouching posture upon one's legs', prob. read 'upon one leg').

tsoi-ka n. of a place in Eastern Tibet Ma.; tsöi-ka-pa 1. inhabitant of that place. 2. n. of a celebrated teacher of religion and reformer, about the year 1400.

tsöi-tséni 1. = tseg-tseg v. tseg-pu. — 2. tsoi-tséni-la kur carry it straight W.

tsän-dön v. btsan-dön.

tseb-töb, *tsob-töb-la düg-de" Ld. to stand or sit in different groups, not in rows.

tse-mo a five-finger pinch Cs.

ytsag-pa v. ytsag-pa; ytsag-bu also brugs-bu lancet for bleeding.

ytsá 1. clean, pure v. ytsá-ba. — 2. n. of a province in C., where Tashilhunpo is situated; ytsá-pa inhabitant of it.
**ytsig-la** 1. adj. clean, pure. - 2. sbst. cleanliness, purity.

- 3. adj. clean, pure. Most frq. as sbst. with negation: mi-ytsig-la impurity, filth Diz. and elsewh.; excrement Sg.; mi-ytsig-la rmam-pa sna-sogs-kyi piün-po heap of all kinds of filth, mass of corruption, sometimes applied to the human body Diz.; ytsig-ma adj., clean, as to the body, clothes etc.; de ni rab-bkrus ytsig-ma yin that man is well washed and clean S O.; ytsig-btsog-med (pa) one that knows no difference between clean and unclean (cf. med); dirty, slovenly; rude, uncouth Gir.; ytsig-mar byed-pa 1. to clean. 2. to make one's self clean, smart, tidy; "tsig-ma jhê-pa" C., tsiê-ê W. is said to be a euphemism for circumcision.

- *bul-tsiê-pa* C. one that clears his plate, empties his cup; one that does a thing thoroughly. — ytsig-kai C., com. dri-ytsig-kai v. dri. — ytsig-sbral religious purity, तृतीय; ytsig-sbra-can (or dän ldan-pa) morally pure, ytsig-sbra-med-pa impure Do.—ytsig-rin Sch.: the pure country and its inhabitants, the pure, the saints.

**ytsig-lag** 1. sciences, 'literae'; ytsig-lag rmam-pa bö-o-bryâd the eighteen sciences; kyod ytsig-lag dêzin dbêns-dzanis-thon, who art rich in knowledge and wisdom. - 2. scientific work or works, frq.; ytsig-lag-E£â, academy, convent-temple and school, cf. also gdntho-lâ; ytsig-lag-mtham or -pa C.s a learned man.

**ytsig-la** to bore out, scoop out, excavate Sch. (?).
**ytsd-bo** (Ssk. **yog**, consequently = **mchod**. 1. the highest in perfection, the most excellent in its kind, **ytsd**-or or **ytsor** byêd-pa, lên-pa to place foremost, to consider the first or most excellent; **ytsor** byês-pai bú-mo lha the five noblest of the girls Mil.; **ytsor** byêd-pa-rnas the most respectable, the leaders, the heads Mil.; des **ytsd**-byas ápon-yug-rnas the higher and lower people subject to him Pth. (**ytsd**-byed-pa to be the first, belongs however rather under the head of no. 2); sngas-kyi **ytsd**-bo, sbons-lam-gyi **ytsd**-bo (the same as rgyad-po) chief spell, principal prayer; yi-ge **ytsd**-bo sim-çu the 30 principal letters, (the letters of the alphabet) Glr.; nad-rnas kyang-kyi **ytsd**-bo the principal disease, viz. fever Lt. (more correct than from a Tibetan point of view); **ytsor**-ê-xe-va very important Thgr.; eminent Tar.; **ytsd**-or and **ytsd**-or, adv., especially, chiefly, principally.

Hence: 2. a chief, a principal, master, lord, rkani-yngis-kyi (lord) of men, i.e. Buddha Dzl.; rten-gyi **ytsd**-bo the 'lord' of the shrine, the deity to whom a shrine is consecrated, which in the lord's absence is guarded by some servant deity, e.g. Dzl. chap. VI.; chos-kyi **ytsd**-bo bên-po grand-master of the doctrine, a title of Saribu Dzl.; gentleman, but chiefly as a title = Sir, Mr., blon-po **ytsd**-bo drig-po, **ytsd**-bo mi drig the six (gentlemen) ministers Glr.; **ytsd**-mo the most distinguished lady, the noblest, first in rank, bu-mo **ytsd**-mo the most excellent among the girls; **ytsd**-mor sôs-pa žig the one most deserving of preference, the one of the noblest appearance Mil.; **ytsd**-mo mdzad-pa to be mistress, resp.

**ytsd-ma, ytsd-ma** hemp Sch.

**ytsod, btsod, ytsod (Ld. vulgo "stod"),** the so-called Tibetan antelope, with straight horns standing close together and in the direction of the longitudinal axis of the head S.g., **ytsd-mo** fem., **ytsod-prug** the young one, **ytsod-rus** the bones, **ytsod-klul** the wool of it (used for shawls).

**btsa (btsa-ba Sch.?)** 1. rust, lêges-kyi **btsa** rust of iron; btsas-zas Sch., Eyer Lex. destroyed by rust. — 2. rust, blight, smut, of corn Sch. — 3. = btsag, Sch. — me-btsa moxa Lt.; mi rus-btsa?

**btsa-ba** 1. pf. btsas, to bear, to bring forth, chu-ma-la bu btsas his wife bore, gave birth to, a son Dzl.; bu btsa-bai tabs mi têb they could not bring forth Dzl.; btsa-pa what is begotten, new-born children or animals Do.; btsa-yug lasis pains of labour ensued Sch. — 2. resp. to watch, look on, spy, spyan-gyi Cs.

**btsa, fruit** Sch. 2. = btsa Sch.

**btsag, thêr, red ochre Med. and Lex.;** used also of earths of a different colour; btsag-tshê, btsag-rig, btsag-phin plain, hill, valley, of red earth; btsag-yug some other officinal mineral Med.

**btsa-pa** v. btsâ-ga.

**btsa-mo** a certain beverage, = rtad-mo.

**btsân** btsâ-ni noble and rich Dzl., Md.; strong, violent, btsa-ûa to commit a robbery connected with violence Pth.; btsan-tabs-su by violent means Pth.; coercive, strict, severe bka, krima Glr., btsan-par mdzad-pa rigorously to enforce (a law); firm, staunch, immovable, not wavering, nag-btsân steadfastly abiding by one's word Sch.; firm, safe,
sure, dben-rnyas Mil. a safe, inaccessible retreat; rdzön bstan a firm stronghold Ls.; = concealed, hidden, hence bstan-khan the innermost dark room in a temple, in which the gods reside, or an apartment for the same purpose on the top of a house; definite, decided, without uncertainty, saṁs-rgyads-kyi bstan-pa mi nū-b-tni mla btsin-par byed-pa phyi in order that the doctrine of Buddha by being accurately defined may be secured against subversion Ph.

*btsad-pa* imp. btsod, to cut small, to chop, wood; to hash, to mince, meat C.; btsad-ston chopping-block C.

*btsam(s)-pa* for *btsam-pa*, v. to.

*btsal-ba* v. *tsol-ba*.

*btsas-pa* v. btsad-ba.

*btsas-ma* 1. also rtsas-mar harvest, btsas-ma rna-ba to reap, to mow C. and Ls., btsas-ma ran tsa-na in harvest time Mil. — 2. wages, pay, gru-btsas Ls., fare, passage-money; la-btsas Ls., la-dang-gyi btsas?

*btsir-ba* v. *tsir-ba*.

*btsug(s)-pa* v. *dzugs-pa*.

*btsud-pa* v. *dzud-pa*, *tsud-pa*.

*btsin-pa* 1. respectable, noble, of race, family, rigs btsin-pa id. Dzl.; btsin-pa bud-mêd Dzl. a lady of rank. — 2. reverend, as title of ecclesiastics, btsin-pa rnam the ecclesiastics, priests Gk. = ban-dhe and Sks. भजन (Tar. Transl. p. 4, note 7); even btsin-pa krim-mêd wicked Reverends Ma. — 3. creditable, honourable, faithful in observing religious duties, so frq.: mkas btsun btsun ysum v. mkas-pa; tsig-btsin-pa grave and virtuous discourse Schr., Sch.: polite words (?), tsig mi btsun-pa Thgy. was explained to me: one whom nobody believes; applied to things: good; thus Mil. says of his cane: *spa čo-ris yê-nas btsin-pa* de this cane of quite an excellent quality. — btsin-po = btsin-pa 1.,

giya - rjé btsin-po the noble emperor of China Glr.; as a title v. snyu'i; btsin-por byed-pa Cs. to reverence. — btsin-ma priestess Cs. — btsin-mo 1. woman of rank, a lady; also as a term of address: your ladyship, e.g. in a legend, when a merchant speaks to the wife of a judge Dzl.; spouse, consort, esp. queen consort, with and without rgyal-po, frq.; btsin-mo čé-ba = *ten-ma* the principal wife; btsun-mo-can having a wife, btsun-mo-med not having a wife Cs. — 2. nun, mo-btsin, id. Glr., C.

*btsim-pa* v. *dzim-pa*.

*btsé-la* v. *tsel-ba*.

*btsém-pa* v. *tsem-pa*.

*btsi, purification, refining (?) *ser-la tso tain-wa* C. to refine gold (which term eventually is the same as 'to boil') v. *fsod-pa*; btsu-ma, btsas-ma a purified substance, byer btsö-ma, purified gold, very frq. with regard to a bright yellow colour Glr.

*btsé-ba* v. *fsod-pa*; btsé-blag-pa to dye, to colour, btsé-blag-mkan a dyer, Ls.


*btsog-pa* I. vb. v. *fsog-pa*.

II. adj., also (b) *rtsog(s)-pa*, W. *sog-po* 1. unclean, dirty, nasty, vile, *di-ni stin-tu rtsog-pai* sa yin this is a very vile place, says the prince of hades to a saint visiting there; so also every Tibetan will say to a stranger entering his house; *na btsog-bi* khi when I am getting unclean, i.e. when I am confined Dzl.; *lus btsog-pa mnyam-pa* di this vile stinking body Dzl. — 2. in W. the common word for *bad* in every respect, useless, spoiled, troublesome, perilous (e.g. of a road); injurious; also in a more relative sense, inferior, poor, of goods; *btsog-nag* tobacco-juice, oil from the tobacco-pipe.

*btsi* onion Med. and vulgo, eschewed by pious Buddhists and ascetics, but a favourite food of the bulk of the people; *btsi* eré-g-pa to roast onions.
in most cases the same middle one, white, bkpiri-naa the left me, tdgk the well-known supposition of the ancients, red, and rdmQ the right one, white, stated to proceed from the heart, dhhm the ture. This applies to the veins, so that it is impossible to find adequate vessels of the human body, and also in the department of angiology, many jailer, turnkey. pa to open a vein DzL, *siiwa gydb-2e* W. to feel the pulse. — rtsa-čus, C. rtsa-jus cramp. — rtsa-mdud an interuscence of the veins. — rtsa-yns Mil. seems to be a net of veins, vascular plexus, any connection of things that may be compared to it, as e.g. the causal connection of the 12 Nida-nas (v. rten-brel sub rten-pa comp.) — rtsa-spin tissue of veins Sch. — 2. pulse, so in rtsa-lü-ba, or rtag-pa Med. to feel one's pulse, and mtsön-, kan-, or čag-rtsa the feeling one's pulse with the second, third or fourth finger. II. sbst. for rtsa-ba.

III. particle in conjunction with numerals: 1. gen. connecting the tens with the units, equivalent to and: nji-su-rtsa-yig twenty and one; less freq. after bryga and stoi, where also dani-rtsa is not unusual, yet examples as the following: Sg., fol. 5, where the sum of 62, 33, 95 and 112 is stated to be = sum-bryga-rtsa-yns, and Pbk. p. 34, twice bia-brgyad-rtsa yig = stod-dan-rtsa-yns, — exclude any doubt as to the proper use of the word. — 2. inst. of nji-su-rtsa-yig to nji-su-rtsa-dgu, rtza-yig etc. is also used by itself, as an abbreviation, e.g. Sg. p. 3, in describing the growth of an embryo from week to week; this use of the word may account for the assumption, quite general in W. and C., that rtsa in itself is equivalent to 20, for even Lamas of both districts could be convinced only by an arithmetical proof, that the numbers

that the veins of dead men, appearing empty, contain air; par-rtsa id., as in the living body it pulsates; rtsa-nag or kräg-rtsa, vein, blood-vessel; rtsa-sbûe is mentioned L.t. 147, 10, as a surgical instrument. Some names are more or less clear: mig-rtsa seems to be the Vena fac. ext., rtsa-čus Vena jugul. ext., rtsa-čen or rtsa-bo-či V. saphena magna, po-mtsan-gyi dbus-rtsa V. dorsalis penis. rgyü-grog-rtsa, on the other hand, are the ureters, ni f., which are represented as proceeding from the small intestine. — rtsa-rgyus Med. 1. Sch. : 'veins and sinews' (?); rtsa-rgyus-gag an obstruction of the veins Sg. 2. title of a book: Directions how to feel the pulse. — rtsa-čus, C. rtsa-jus cramp. — rtsa-mdud an intuscence of the veins. — rtsa-yns Mil. seems to be a net of veins, vascular plexus, any connection of things that may be compared to it, as e.g. the causal connection of the 12 Nida-nas (v. rten-brel sub rten-pa comp.) — rtsa-spin tissue of veins Sch. — 2. pulse, so in rtsa-lü-ba, or rtag-pa Med. to feel one's pulse, and mtsön-, kan-, or čag-rtsa the feeling one's pulse with the second, third or fourth finger.
mentioned in the above passages were 302 and 1002, and not 322 and 1022. — 3. In bdi-rtsa ngyu-bu-rtsa, bgyud-rtsa, without any units following, e.g. Tar. 120, 10, the word evidently stands but pleonastically, like tan-pa.

rtswa (Bal., Pur. rtswa, stswa) C. "tsa", Lh., Ld., "sa", ज्ञान, grass, herb, plant, rtso-kai (or rtsa-rtset) zil-pa the dew on the grass Glr.; rtsa myag yig a single blade of grass Cs.; sio-yi rtsa, rtsa-snön green grass; rtsa-skám, and often rtsa alone, hay, rtsa rnya-ba to mow grass, sū-ša, to gather (grass); rtsa-kā C., W. pasture, pasturage, "sā-kā gyāl-ta" W. good pasturage. — rtad-dan covered with grass, grassy. — rtsam-medg Kusha-grass Lx., v. ku-sa; rtsa-mög (g-rto) town in West Assam, where Buddha died Glr.; Karmapa. — rtsa-tay grass- rope Dz. — rtsa-tān grass-gatherer Sch. — rtsa-yān grass-mat Sch. — rtsa-yāb manger Sch. — rtsa-ras Sch. 'līn', prop. the same as la-ta q.v. — 2. euphemism for rkyag; "tsa tān-wa" C. to go to stool; rtsa cu bsdama Mil. he suffers from obstruction and strangury.

rtswa, 1. cf. rtsaṅ and rtsad, Sek. 1. root (W. com. "bā-tag" for it), stalk of fruits; rtsa-ba lia five (medicinal) roots, viz. rā-myys, tā-ba, ngyé-bisti, sā-bo (better a-sa)-gandha, yzé-ma; rtsa-ba-nas byin-pa etc. to pull out with the root, to eradicate, extirpate, mostly fig., v. below. — 2. the lower end of a stick, trunk of a tree, pillar; ma-tay rtsa-ba id. Mil.; the foot of a hill, mountain-pass, the latter also lā-rtsa W. "lār-sa"; rtsa-bai zal, lag the lower faces or hands of those images, that represent deities with many faces and hands Glr.; rtsa-baṅ nos base of a triangle Tar. 204, 1; fundament, foundation-pillar, and the like; in later literature and vulgo rtsa-baṅ and rtsar, rarely (Glr.) rtsa-rus postp. with genit., to, at, e.g. to go to, to come to, to be at, both of persons and things, bud-mé-kyi rtsar myal-ba or more euphem., ḥyin-pa to go to a woman Glr., sīn-yi rtsar, even ḥui rtsar Glr.; at, near, to, a tree, river etc.; so also rtsa-la to, at; rtsa(ba)-na Glr. and vulgo (incur.) "tsad-ne" C. at, near; without a case following: rtsar byin-nas coming near, stepping up to Glr. — 3. root fig.: origin, primary cause, also yēl-rtsa, e.g. for-ba sē-rtsa ýod-pa Mil. to cut off the root of transmigration, to deliver a soul from tr.; rtsa-baṅ-nas byin-pa, dūm-pa, gōy-pa etc., also tsā-nas, tsād-nas ýod-pa etc., to exterminate (root and branch), to annihilate; on the other hand: rtsa-brdar-ýod-pa Mil., rtsad-ýod-pa to examine closely, to investigate thoroughly. — nyo ng-bon kyi rtsa-ba ysum are the three primary moral evils, viz. dōd-gaṅ, yō-buṅ, yī-nyug; rtsa-brdā therefore might signify: he who has freed himself from them; but it seems to mean also: without beginning or end, unlimited, e.g. snyi-rje Glr., semi-nyid Mil.; dgye-ba rtsa-ba, dgye-rtsa a virtuous deed, as a cause of future reward, skyed-pa, sphyed-pa, byed-pa to perform such a deed; rtsa-bai . . . the original, primary, principal . . . , e.g. don, primitive or first meaning Cs.; rtsa-bai nyo ng-bon-pa Cs.: 'original sin', Sch.: 'sin inherited from former births'; at all events not identical with the original sin of Christian dogmatics, although the word grammatically might denote it; rtsa (-ba) rgyud an introductory treatise, giving a summary of the contents of a larger work, e.g. of the rgyud-baṅ, mentioned sub bgyud; also title of other works, Sek. 2. Translation 'cause and effect' is altogether correct, may admit of some doubt, yet v. below; rtsa-bai dāṅ grīl-ba Cs. 'text and commentary'; in rtsa-bai ma Thgy. the genitive case stands prob. for the apposition: the mother that is the root of me, in a similar manner as rtsa-bai rān-bzin nature Cs.; rtsa-bai blā-ma seems to denote the teaching priest, the one by whom in any particular case the instruction is given, opp. to bgrgyud-pa, he to whom it is imparted. A good deal of confusion however prevails here, owing to the ambiguity of the verbal form in bgrgyud-pa and the variable spelling;
v. *rgyud-*pa extr. — *rtsa-fi* Sch.: 'lower end and top' (?) (should perh. be *rtsa-lug*); *rtsa-mi* Tar. 191, 3 is rendered by Sch. with 'Haupt-Mann', principal man. — *rtsa-lag* (Schr.: root and branches) Lex. बहु relations, kindred; *rtsa-lag-can* having relations, *rtsa-lag-med* without relations Cs. — *rtsa-de* Sch.: primitive wisdom. — 4. symb. num.: 9. — II. v. *rtsa* vein.

Note. *rtsa*, vein, is traced by Tibetan scholars back to *rtsci-ba*, the veins being the 'roots of life'; in a dictionary the words are better treated separately.

**rtsd-la v. *rtsa-ba***, I, 2.


**rtaa** = *rtaa* = *rtaa-d*: root, *rtaa-n* = *yEdo+a*; *gT* Mil. to root out, to eradicate; *rtaa-*pa*, = *rtsa-brdcir-*pa*, = *ta* and *ysra*-*pa*, to search, investigate Mil.; *gar bhgs rtsad-bcas-n* to inquire, search for a person's place of abode Pth.

**rtsabs** ferment, barm, yeast, prepared of barley-flour; *rtsabs-*pa a sweetish sort of bread, made up with it Ld.; *rtsabs-*mo a beverage brewed from roasted meal (*rtsam-*pa*) and water, and made to ferment by adding butter-milk, esp. liked in winter; also called *btsag-mo*; *zö rtsabs* Sch. milk-brandy, not known to us.

**rtsabs**-ma v. *btsad-ma*.

**rtse 1.** skill, dexterity, adroitness, accomplishment; in the first place physical skill, lag-*rtsa-*can of a skilful, practised hand W.; *sgyu-*pa id., *stobs* dan *sgyu-*tsal strength and dexterity Glr., skillfulness; *rtsal(dan)* ldán-*pa* skillful, expert, adroit, *rtsal-med* the contrary; *rtsal-gran-*pa* to vie in skill, *rtsal sbhön-*ba* to practise, or improve one's self in skill Mil.; *rtsal* for all skill is gone, rgyud id. Sch.; *stobs-*kyi *rtsal*, Lex. पराक्रम, strength, energy, *mchur* rtsal and *rtsal-*mön prob. id. Dzl. S.g.; *rtsal-*ba or *rtsal-po-*čé adroit as a gymnastic, wrestler etc.; also sbst. athlete, juggler etc. Dzl.; *rtsal-gyi* mōns a gymnastic feat Lex.; *rtsal-sbyon* bodily exercise, nimbleness, agility, bān-*rtsal-sbyon* nimbleness in running, *yog-*rtsal-sbyon agility in flying Mil.; cu-rtsal feats performed in the water; the art of swimming Pth.; vulgo W. also for natural, innate abilities: *mig-rtsal-mkan* keen-sighted, *mig-rtsal nyabs* of a weak sight; *rtsal-*tön Sch 'skilful, masterly' (?) — 2. in later times used in a special sense of skill, expertise in contemplation, cf. gyem-pa; so frq. with Mil.; byan-*bshungs-kyi* rtsal-*yus*; lam-*gag-méd-kyi* rtsal-*ka* such accomplishments 'as will clear the road'; — ascetical terms familiar only to the initiated.

**rtsa-ma** v. *btsad-ma*.

**rtsi** 1. all fluids of a somewhat greater consistency, such as the juice of some fruits, paints, varnish etc., *rtsi-*can viscid, sticky, clammy; "tsi gyag-*pa*" C., "si gyab-*de*; kū-*de*; tān-*de*" W. to colour, to paint, "tsi tán-*wa*" C. also to solder; ldab-*pa*? Sch. to lacker, to varnish; *brdri-*rtsi honey; nād-kyi rkyen rtsi a medical draught, potion Dzl. v. L, (another reading: sman); bdod-rtsi nectar; tsön-*rtsi* painter's colour, dhár-rtsi white-wash, nág-rtsis black paint, dmár-rtsis red paint; "sör-*tsi" C. gilding, "niül-*tsi" silvering C. — 2. applied to external appearance: "dóni-*si" W. complexion; even *spa* rtsi Jam ka-dog légs-*pa* de this cane, as to its outside smooth, as to colour beautiful Mil. (unless *rtsi* be = shell, bark, rind?)
— rtsi-tög juicy fruit; rtsi-šān 1. fruit-tree
Pth. 2. tree, in gen. Glr. and elsewhere, frq.
— rtsi-gu fruit-kernel, the kernel in a fruit-
stone (not the latter itself Sch.); W. for
*rtsi-gu*, q.v.; rtsi-gu-mar-nag oil extracted
from the stones of apricots; rtsi-mār Lt. id.

rtsi-ba, pf. (b)rtsis, fut. brtsi, imp.
(b)rtsis(1) 1. to count, *si-te dör-če* W.
to pay down, money; cf. also rtsis.
— 2. to count, reckon, calculate, mi ré-la phyl re-
réi tād-du reckoning a handful to each Dzl.;
*dag sum-du-la zlā-ba yēig, zlā-ba biw-nyis-
la lor rtsi-ba to reckon a month at 30 days,
year at 12 months Thgy.; *mi-lo-tar rtsi-
ba to count by the years of a man Thgy.;
*gan bzan rtsi-ba to calculate which (day)
be a propitious one Glr.; dus rtsi-ba to
reckon up, to compute the time Mil.; *Ze-
rtsis-Ze q. v. no. 3.
— 2. spoke of a wheel, frq.; rtsib-
kyi mu-kyūd felies composing the rim of
a wheel Cs.; in ornamental designs the rtsib-
ma are often fanciful figures, supplying the
radii of the circle; further: the sticks or ribs
of a parasol, canopy etc. Glr.; the spars
of a felt-tent, the ribs or futtocks of a boat
Schr. — rtsib-ri n. of a mountain, = *ri-ri.*

rtsis 1. counting, numbering, numeration,
rtsis-las *das-pa innumerable Mil.;
*bod si-la, môn-si-la* W. according to Ti-
betan, according to Indian counting or com-
putation of time (is to-day the twentieth);
*mi-si, dōn-si* W. numbering of the people,
of the domiciliated; *māg-si tān-če* W. to
hold a numbering of military forces. — 2.
account, rtsis byéd-pa Glr., dēbs-pa Mil.,
gyāb-pa C., *kor-če, (l)ta-če* to calculate,
to compute, rtsis-su shyār-ba to count to-
gether, to sum up Dzl.; calculation, computa-
tion (beforehand), scheme; *zag nyi-kur-
la gro- (or ča-rtsis yod)* W. in about 20
days we calculate, i.e. we intend, to go;
*šān-ta gūg-si yod-pe dus-tsōd-la* Ld. at
the hour, when according to their calcu-
lation the carriage was to start; rtsis-kyis
(or rtsis bydas-nas) nā-des-pa to find by com-
putation Glr. — skā-rtsis astrology, astro-
nomy; dkā-rtsis, nāg-rtsis, acc. to Cs.: In-
dian and Chinese astronomy and chrono-
logy. — 3. estimation, esteem, rtsis-po čen-
po byēd-pa to value, to make much of, lūs-
kyi rtsis-po-če one that makes much of his
own body, by indulging and adorning it
Thgy.; rtsis-rtsis byēd-pa Sch. id.; dē-la bla-
knife, top of etc.

high crown Tar.

flag-feather, pinion; 2a rtae-rân hat with a su

Id-rtse,

scruples; liable to cause both dietetic and religious

a highly vents, royal palaces, resp.: 

tyig-tu bycb-pas' tiri-fie-ân-la

also Tar. frq.

the tip of the finger.

taste,

haviour:

of the late Resident of the Sikim govern-

sensitive, touchy, not to be touched

yond mcnsure Tar., Schf.

off the point, to blunt; rtae-reg-Zi Mil. very

direct the mind to one point, frq.; sm rtse-

of a mountain-pass; rtse

and lateral

W. *&r-se8 (cf. rtsd-ba I, 2.)

also adv., to look

rtee yw-tu Etci-ba to look at one point;

he breathed, asthmatic, panting, gasping,
as

rugh-dzpu Dzl.

a stately building, palace; by

explains bn-bzciri, v. bdd-

forms, royal palaces, resp.: 

dbr-rtse Glr.;

lâ-rtse, W. *lár-se* (cf. rtsê-ba I, 2.) *lâ-se* summit of a mountain-pass; rtsê dâi log-

su terminal and lateral Wâdî.; rtsê-sgro Glr.

flag-feather, pinion; za rtse-rûi hat with a high
crown Tar.; rtsê yël-ba Sch.: to break
off the point, to blunt; rtsê-reg-dê Mil. very

sensitive, touchy, not to be touched with

the tip of the finger. — 2. point, particular

spot, rtsê yêg-tu tût-ba to look at one point;

also adv., to look steadily, unremittingly, as: 

rân-gi giib-ma-la rtsê-yêg-tu tût-ba Wâdî.,

also Tar. frq.; sms rtsê yêg-tu byed-pa to
direct the mind to one point, frq.; sms rtsê-

yêg-tu byâs-pai tîn-ne-dzîn-la Jûugs-te Dzl.;
am, tse dîi rtsê yêg as this life's only aim

Mil.
play, game, dgb-drai rtséd-mo byed-pa Dzl.;
glu gar rtséd-mo byed-pa to sing, dance
and play Glr.; rtséd-mo to, byes-pai chil-
dren’s toy Mil.; rtséd-mo-lan playful, sportive,
merry Cs.; rkyal-, gdr-, gri-, söl-, mchod-
rté-rtséd the sport of swimming, dancing,
fencing, dicing, leaping, riding Cs.; yney-
rté-rtséd play, amusement, diversion; rtsé-
d-gdi id. Sch.; to-to-lin-lin rtséd q.v.; rtsé-
jo, rtsén-jo, W. *sten-jo* sport, public amuse-
ment, popular pleasure; rtsén-mo-tan playful, sportive,
merry Cs.; rkyal-, gdr-, gri-, ME-, ?nZd,i-,
rté-rtsé the sport of swimming, dancing,
fencing, dicing, leaping, riding Cs.

1. to varnish

2. to.compose, to draw up, in writing, bstán-
bcas rtsom-mi author, writer, composer Pth.;
brtsom-gris rtsom-pa Dzl. frq., to work
diligently, carefully; to take pains, to exert
one’s self, rtsóm-par, or rtsóm-pa-la mkids-
apa a clever writer, an elegant composer,
which title in Tibet is applied to any one,
that exhibits in his style high-sounding
bombast with a flourish of religious phrases;
čad rtsod rtsom yems-gyi brad-gra Glr. prob.
a school, in which religion is taught and
explained, combined with disputations and
written compositions.

2. sbt. beginning, commencement (चरित्र),
rtsóm-pa dan-po the first beginning Ld.
Glr.; a doing, proceeding, undertaking, deed
Tar.

1. vb. to endeavour, to take
diligence; rtsol-bar adv.
diligently, zealously;
kal-kal-ba shi-vol to shiver, cold shudder Sch. v.
rté-ba 3.

2. sbt. zeal, endeavour,
exertion;

3. to give, bestow, grant,
when the person that gives is respectfully
spoken to, much the same as ynaib-qa q.v.;
staib-du ysol please to give, to grant etc.
Dzl.; bdag-gi ldam-rgyags tsole bslug pray, give
me provisions (provender) for the journey
Dzl.; to give back, to return what had been
lent Dzl.; to grant, bestow, afford, give (as

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love, affection, pa-md brtse-ydän če yān 'di žig bya what could even parental love do?

brtse-pa 1. vb. with la, to strive, to aim at, to exert one's self for, tsogs-pa-la an accumulation of merits, frq.; brtse-pa byed-pa, or gyur-ba, also with miön-par preceding it; to apply one's self, lás-la to business, fugs-dám-la to meditation DzL., Múl. — 2. sbst. (Skt. धर्म, virtue) endeavour, effort, care, exertion, byé-ba-la brtse-pa alacrity, readiness to act Wdk.; more frq. brtson-grús v. below. — 3. adj. = brtson-pa-ban, brtson-lidán Múl., diligent, assiduous, studious, grús-pa) la eager to obtain power over demons Múl.; brtson-par on purpose, with intention, wilfully; as sbst. mostly brtson-grús, with skyéd-pa, byéd-pa, rtsöm-pa to use diligence, to show energy, zeal etc.; brtson-grús drág-po intense application; brtson-grús-ban assiduous, studious, brtson-grús nyáms-te Stú. having lost one's energy.
tsa-drág haste, hurry, *tsa-drág jhe rig C., *tsa-rág ton* W. make haste! — adv. tsa-drág-tu Sch. but also *ma tsa-rág sog* W. come quickly, without delay!

tsa-sna anxiety about, tender care for a thing, ni.f.; *tsa-nia-can* W. solicitous, careful, attached; *tsa-na-mé-d-kan* W. indifferent, unfeeling, callous; kán-pe *tsad-na kír-kan* W. one that has to care for the welfare of a household or community, superintendent etc.

tsa-smág Sch. = smág-tsa ink.

tsa-pán-té C. dresser, kitchen-table.

tsa-bíg Ld. a little.

tsá-boa I. vb. to be hot, sá-ga-(la) nyim-sa od-zér rdá-(tu-) tsá-bas as at the time of the Soga the rays of the sun are very hot.

If. sbst. 1. heat, tsá-bas ydán-ba to be tormented by the heat of S.g.; tsá-bai dis-su during the heat of the day, at noon, cf. dro Mil.; tsá-ba ni bil-bar gyir-to the heat changed into coolness Dzl.; tsá yzér-ba the burning of the heat, or of the sun Sch.; tsá-bainad Lt. the fever-stage in diseases; tsá sel-ba to cure an acute disease Sch.; tsá-bas rmyá-ba to lose one’s appetite in consequence of great heat Sch. — 2. warm food, stér-ba, drén-pa Mil.; tsá-yétg-ma one that in twenty-four hours takes but one regular meal. — 3. spice, condiment, tsá-ba ysum.

III. adj. (vulgo *tsém-mo C., *tad-le* W.) 1. hot, warm. — 2. sharp, biting, pungent, of spices etc. — 3. stinging, prickly, thorny Pth.

Comp. tsa-jku colic, gripes Lt. — tsa-góni forenoon Sch. — tsa-grann 1. hot and cold. 2. (relative) warmth. — *tsan-gyal* W. inflammatory fever. — tsa-lbiv v. lóbiv. — *tsa-khi* 1. a hot spring C. 2. a warm bath C. — tsa-brá dinner Sch. (?) — tsa-mig red pepper Ld. — *tsém-mo C. hot, warm. — tsa-dmyul hot hell. — tsa-zér

’shining ray’, po. for sun. — *tsan-lán* W. hot, passionate, ardent; in the rut — IV. tsa-lam Sch.: half a day’s journey, a march before breakfast, = tsa-mai lam. — tsa-bubs Lt.

1. tsad-bo, resp. bóm-po B., sku-tsa C.


2. niece. 3. wife Lh. — tsa-kán nephew and uncle Mil. — tsa-ýuug nephews and nieces Sch. — tsa-yúg grandchildren, tsa-yúq máin-poi do-lo the many grandchildren’s tattling Mil; offspring, in gen., bu-tsa-yúg id. W., C.; *tsad-wa tsa-yúg yán-tsa yún-tsa* W. children and children’s children.

tsámig v. tsá-ba comp.

tsám Sch.; tsa-yúg v. tsá-bo.

tsá-zar v. tsá-dar.

tsá-rág v. tsá-drág.

tsa-rú lamb-skin, *tsar-lág* W. coat made of lamb-skins.

tsa-la a kind of medicine Med., acc. to Wdîn. = dar-tsér.

1. also mtsa-lú (?) cock, bya (-po)-tsa-lú Wdîn., C.; in W. applied only to red-breasted cocks, from mtsal vermillion (Sch. hen?). — 2. v. tsa-lá.

tsa-lím-pa C. sweet orange, frq. in Sîkh.

rti boracic acid Cs.; tsa-le byed-pa to solder Sch. (?). — 2. tsde-le zain-po Lh., n. of a flower, Hemerocallis fulva.

tsag, 1. v. tsags. — 2. tşag-sgra an appalling tone Sch. (?); *tšag gyaś W. a stinging pain is felt. — 3. *tšag-tṣug, tšag-yä W. twins; *tšag-lug* twin-sheep.

tšag-pa (cf. *tšag-pa), mar tšag-pa oil-miller Sch. — tšag-ma sieve, filter, also tshags, q.v. — *tshag-re* bolting-cloth, bolster C., W. — tshag-rö residuum after sifting, as bran etc. Dz.; *tšag-i* — tšag[bu] tšag dark spots or speckles, on wood etc. Mil.; frockles C.

tsag-tse bruised barley or wheat Sch.

tšag *a flesh of larger animals, of cattle etc.

tsags 1. cap, goe-tṣags coat and cap DzL. — 2. = tšag-ma, tsags-kyis, btsags L. k-o-tshags a sieve made of leather, the one most in use; krol-tsags = tšag-ma L. ; nya-tṣags weel, for catching fish C. — 3. thin-split bamboo, for making baskets S. k. — 4. Sch. “the right sort, a choice article, tṣags-bzad byas-nas making a good choice”. — 5. density (?)*tšag-dan, tšag-tṣug-mo* W. standing close together, e.g. trees, books; tšags-dam dense and strong, as stuffs Sch.; so tšags-dam-tshin the teeth standing close and firm Glr.; *tšag cho-te dug* sit close together! Ld.; tṣags-lhod not dense or compact Sch.; relative density. — 6. tṣags byed-pa (W. *cö-cö*), tṣags-su jug-pa and tsid-pa Mil. to save, spare, lay up as provision for the future, te pgyi-mai grubs ci yain tṣags-su ma čud I have not made any provision yet for the future life Mil.; to economize, to be sparing, mô-la of the fire; to be niggardly; tṣags-dod-tan stingy, griping, avaricious.

tsai 1. nest, bya-tsa S. g.; tsañ bdz-ba to build a nest Sch.; den, hole, lair, kennel, burrow, stāg-tsañ, wā-tsañ, pgyi-tsañ (cf. pgyi-ba); cell, honey-comb, hive, sbran-tsañ C. — 2. variously applied to human places of abode: ynas-tsañ habitation, house; tsañ bdz-ba to build a nest, to establish a household Schr.; grwa-tsañ v. grwa; *tab-tsān* in W. the common word for kitchen, yod-kani being the resp. term for it; tsañ-zla perh. brothers and sisters, beside pa-ma Mil. — 3. v. tsañ-ba.

tdin-nu cradle Sch.

tsañ-ba I. vb., pf. tsainis, to be complete, full, entire, zdā-ba dgu tsañ-ba-na, tsañ-ba dān, tsañ(e)-nas when the nine months were full, completed Dzl, zdā-ba tsañ-du nyé-bas towards the end of the months of pregnancy Dzl.; *dd-wa tsañ sa\* bud son* W. the month is completed, is expired; rgyud-po ydl (also yel-gi) ma tsañ-ba-la as one king was still wanting, the number not being yet complete Dzl.; tsañ-nas yod they are complete (in number) Pbh. —

II. sbst. (seldom) completeness, entireness, yin-mín-gyi C. ma-tsañ-ba byin-na when there is no completeness, no absolute certainty as to right and wrong. —

III. adj. 1. complete, entire; more frq.: 2. having things complete, yin-tan dé-tse tsañ-bai bā-mo a girl in full possession of all these qualities Pbh.; la-dog bia tsañ-ba having all the five colours complete Glr.; dbān-po ma-tsañ-ba one not in full possession of his five senses Glr. — tsañ-ma 1. whole, entire, perfect (the usual adjective form), bya-prig tsañ-ma žig a perfect young bird, i.e. perfectly developed Dzl. — 2. esp. W. all, for tams-cădd. — *tsañ-kā* W. all together, in all, with regard to smaller numbers. — tsañ-po forming a whole. — tsañ-skim perfectly dry, tsañ-rlön perfectly wet; tsañ-srig all right, frq. *tsañ-srig jhe-pa or db-če* W.

F. tsañ-teein, Cs.: wood, grove, copse, thicket; Sch. a wild, dismal place; tsañ-teein krig-pa Sch.: “dense thicket; horrible and awful”; *tsañ-teein srid-pai ynas the horrible existence in the external world Mil.

LW tsañ-yā double-barreled gun C. and W.

LW tsañ-ra v. tsañ-ra.
tsais, W. "ku-tig-gr tsais* key-hole, col. for mtsams (P).

1. tsais-pa (evid. preterite of tsais-ba) 1. purified, clean, pure, holy, tsais-par gnyur čig prob. be clean! be forgiven! Dzl. 702, 13; syod-tsais, mfol-tsais, v. the two; tsais-par syod-pa, tsais-pa syod-pa syod-pa tsais-par mtsais-par syod-pa 1. to be clean, chaste, holy, to do what is right, to lead an honest, upright life. 2. to be a priest, to belong to a holy order, and as sbst. priest, cleric; mi-tsais-par syod-pa, not to be clean, chaste etc., esp. with bud-med-la to commit one's self with a woman Mil. — tsais-skald; Sch.: 'holy cord, the bond of spirits' (P) — tsais-tig equator, prob. of C.'s construction, cf. dgu n extr. — 2. Brahma, an Indian deity transplanted into Buddhism; he is occasionally called lha 'sten-po (Gl.) and proverbial for his melodious voice, yet otherwise not of any consequence. — tsais-pa buga = mtsaig-ma Med., Pth.

1. tsad (cf. tsod) 1. measure, a. in a general sense, size: če-chün-gr tsad-la according to the size, in size Glr.; mi-tsad size of a (full-grown) man Tar.; sku-tsad stature, size of body, resp. Glr.; zl-bai dkyil-kör-gyi tsad the size of the moon's disk Stg.; stobs gyad stobs-po-čen tsad-du gyin-te his strength was equal to that of a powerful athlete Dzl.; 'chu stims-chu tsad co gos* W. make it thirty cubicits in size; kam-tsad-du yed-pa to cut into bits piecemeal Dzl.; chu-rgyün kyaibs-tsad-du as far as the waters covered it Tar.; nöm-tsad(du) tshul-ba to drink one's fill; ynds-tsad seems to express chronology Wdk.; mnan-tsad direction how the pulse is to be felt (or pressed) Med.; kyed-mama-kyi čods-balab-tsad according to your view of religious studies Mil.; dró-tsad thermometer, grin-dröi tsad id.; yan-bzii tsad barometer; mfo-dman-gyi tsad scale for the rising and falling (of the barometer); all these appear to be proposals of Cs. for the respective physical terms; pa-tsad distance (v. sub pa II); tsad-med(-pa) unmeasured, immeasurable, innumerable, e.g. yon-tan Dzl.; tsad-med(-pa) bzi the four immeasurables (viz. merits): byams-pa, snyis-rje, dka-ba and bstan-snyom Dom., syod-pa to practise them, tob-pa to attain to them Dzl.; na-bas mi tsad yzan yan an infinity of others besides me Mil.

b. the full measure, which is not short of the proper quantity, standard, tsaad-du gyes-pa, skyé-ba (Sch. also fkyi-ba) to grow, so as to reach the proper measure; tsaad-du skyés-pa grown up, full-sized, adj. Dzl.; "tség zag-pa* to set up a pattern, or as a pattern C. tsaad-lldan right (as weight), about the same as 'gaged', just, fair, with regard to persons (ni f.) C.

c. the right measure, which does not exceed the proper quantity: tsaad-yéod-pa to limit, bed-čid the enjoyment Mil.; bza-btshul-la to observe the proper measure in eating and drinking, *tség dzim-pa, or zág-pa* C. id.; tsaad-las dā-ba, tāl-ba to exceed the proper measure frq.; yid-pam-pa-la tsaad-las dās-ba yon the dejection increases to an excess Mil. — To 1, a. may be referred d. those instances in which the word assuming the character of an affix serves to form abstract nouns, such as yedens-tsad, or rtogs-tsad, Mil. in several passages (cf. also tsad) further to 1, b may be reckoned e. the signification all, dgé-ba byed tsaad all the pious Pth., to which also Tar. 54, 15 may be referred; sna-tsaad of every kind, of all sorts Glr.; "tség tse 'g-'du soni C. all his eating agreed with him extremely well; dir ldoms-ba-ba byun tsaad all the beggars that show themselves here Mil.; mi yongs tsaad all the people that come; sna tsaad čis-skur dar all that happens appears as čis-skur Glr.; yun tsaad all that is ordered, proclaimed Sch.; tsogs tsaad all the people assembled Sch.; and f. enough, esp. with a negation: dir ldoms-ba mi tsaad not having enough of the comparisons, not resting satisfied with them; *ma tsaad-de* W. = ma zād-de B. not only.

— 2. a certain definite measure, in compounds: dpag-tsaad a mile, sor-tsaad an inch: also pleon. kru-tsaad an ell Cs. = kru.

— 3. goal, mark, the point to which racers run C.
— 4. tsad rgyad-pa to guess, conjecture, suppose Sch.; cf. tsod. — 5. sometimes for tsad-pa heat; for tsad-ma logic, dbu-tsad Madhyamika logic Tar. 179, 17, Schf.

tsad-pa I. sbst. 1. heat, in gen.; tsad-pa byun-te when it grows hot Glr.; tsad-pas yid-dba to be tormented by the heat Glr.; tsad-pas, or vulg. tsad-pa-nas, b'dg-pa to be struck by the heat, to receive a sun-stroke; also to be taken ill with dysentery, to which the Tibetans, used to the dry atmosphere of the northern Himalaya, are very liable, when during summer they venture into the southern subropical regions; tsad-kan hot, e.g. yul; tsad-llddn prob. id.; me-bum tsad-kan, Lt. a hot cupping-glass (?). 2. morbid heat of the body, fever (W. "tsan-zig"); tsad-pai nad id., but also dysentery, v. above Glr.; tsad-pa zag-ynyis-ma tertian fever Schr.; gya-te' Sik. Indian or jungle-fever; "ron-te" Sik common intermittent fever. — II. vb. Cs.: to measure, = tsad-du byed-pa, tsad jid-ba.

tsad-ma, monad Cs.: 'measure, rule, model, proof, argument; logic'; tsad-ma-pa, or -mkan, Cs. logician, dialectitian; tsad-mai bezan-bod a dialectical work Phk.; tsad-ma yulni an original work on dialectics Cs.; tsad-ma grél-ba commentary to it Cs.; sanis-rgyas-kyi bka tsad-mar b'dag-pa the words of Buddha reduced to a dogmatical system (?) Phk. — tsad-ma kun-dus, tsad-ma sde dbun titles of books mentioned by Was.

tsan, 1. a root = tea in tsad-ba hot, warm C. and B.; tsan-mo ("tsam-mo"), in W. *tsan-te", e.g. with cu, "cu tsam-mo* C., *cu-tsan* W., hot water Del., warm water Lt.; zan-drón tsan-mo warm food Ld.; cu-skol tsan-mo boiling water Ming.; *ba tsal-pa tsem-mo* boiled meat, in Lhasa brought warm to the market; *tset-ji tan-wa* C. to proceed capitaly against, ni. f.; tsan-te sharp, biting, pungent, W. also sbst.: spice, esp. red pepper. — tsan-zug W. fever. — tsan-ro Sch.: 'hot, the sensation of heat'. — 2. = tsad-bo: *pa-tsam* cousin by the father's, "ma-tsam* by the mother's side C.; pa-tsam also = po-spie'n; ku-tsam v. ku-bo. — 3. series, order, class, sde-tsam id.; bzi-tsam a class or collection of four things, tetrad Gram.; drug-tsam-du sde-pa to put together in classes of six Mil.; don-tsam Tar. 96, 14, a certain class of ideas, range of thoughts Schf. — 4. as termination of some collective nouns: ngen-tdn, nje-tdn kindred, relations, nje-tsam bdad-kyi bsdol-dëbs yin Mil.; blon-po-tsam lha-po the five embassies, ni f. Glr. — 5. nán-tsam part, of a country, district, Tar. 90, 20. — 6. tso-tsam any treatise under a distinct head or title in a volume Cs. — 7. difference Sch.; le-tsam different divisions, sections, chapters. — 8. much, large, copious, great, *ku tsan c'ën -te*: W. much deep snow; tsan-’ba, tsan-’ten very much, a great deal, las nián ni tsan-’te a great many bad actions Thgr.; lo tsan-’ba a plentiful harvest, rich crop Glr.; hence tsam-po a dignitary, grandee Phk.; kans-tsam, 1. prefect of a provincial association, in large convents, such as Sera and others. 2. association, club.

tsab (cf. ,tsab-pa), representative, com. tsab-po C., W., *kó-la tsab-po yet* he has got a representative, proxy; in reference to a thing: equivalent, substitute, des tsab ruvi it may be replaced by this, tsab ruvi tsam-mo this may perhaps be used as a substitute Wdni.; *tshab-piš tsab dó-če* W. to use as a mop; nas tsab byao I shall supply his place Tar.; tsab-u instead of, in the place of, már-mei instead of a lamp, for a lamp Glr.; in W. *tsab-la* very common. Chiefly in compounds:sku-tsab resp. = tsab-po representative of a superior, hence, as may be the case, vice-roy, delegate, commissioner, agent. — rgyal-tsab v. rgyal-ba. — do-tsab Schr. prob. = tsab-po = sku-tsab. — rta-tsab a thing given as an equivalent for a horse Cs. — nor-tsab goods serving as a compensation for something else. — pa-tsab guardian, trustee. — bla-tsab representative of a Lama, Vice-Lama. — bu-tsab adopted child, foster-child. — mi-tsab Schr. negotiator, mediator; hostage (?).
tsab-tsdb, mig tsab-tsdb byéd-pa
to blink or twinkle with the eyes C.,
also W.

tsabe 1. mostly with ɛɛ, ɛɛ-po, very
great, very much, sðig-pa tsabe-če-
bar šud it proves a very great sin, mgó-
do šor tsabe-če-na when much dizziness
intervenes Lt.; *šim-dhan-gal tsab ɛɛm-po* C.,
great, serious transgression; ɛgal-tsabs-
čan sinning heinously. — 2. tsabs-pa and
-po Cs., who also designates it as resp., peril,
tear, sin (rather questionable); difficulty,
trouble (might perch. be more adequate); bíd-
med ė-tsabs-la ąn Wd. it is of use in
milk-diseases of the women.

tsam-dám noisy, blustering, alarming
Sch.

tsam-dám, ũsam-tsm, ũsam-tsm
(cf. ũém-pa, ũ-tsm)
doubt, hesitation, wavering, ũsam-tsm byé-
pa to doubt, hesitate, wave; ũsam-tsam-čan,
sam-me-tsm-më doubtful, wavering, unde-
cided, yán-tsam ũyág-ła tsam-me-tsm-më
lùs-pai ăe whilst both of them were un-
certain as to saluting (who should salute
first) Phb.

tsai-tau (Chinese) chopping-knife C.

tsai-skyògs scoop, basting-ladle C.

tsr 1. also tsar time Phv. vulgo; tsar-
yêyg one time, once; tsar yêyg-la also
— sð-yêyg-la in one moment; tsar ysm
threefold, in three specimens, copies Tar.;
tsr bisa Dzl. 7&L, 8, in four divisions, sorts,
qualities(?) — 2. also tsar-tsar ends of threads,
fringes, in webs, ka-tsr Ld. also ru-tsär
fringes at the beginning, yán-tsr at the
end of a web Cs. — 3. thin strips of cane,
for wicker-work, tsar-zdm cane-bridge C.

tsr-bon officinal plant in Lh., Car-
dius nutans, but not agreeing with
the description in Wd.:

tsd-ma, fem. tsdr-mo Bal. old.

tsr-tsar v tsar 2.

tsal 1. provin. also tsol, wood, grove,
as a place for hunting and recreation,
tsal stig-po Dzl.; nags-tsal id.; garden, mét-
og-gi flower-garden Ph.; tsal yan-tse(Chin.)
C. kitchen-garden. — 2. smyu-gui-tsal one
kind of the fabulous food of man in the
primitive world Glr.; also the ‘unploughed
rice’ is called ɛras sa-lu-tsal. — 3. v. mtsal

tsal-pa (Sch. tsal-ba?) 1. also bīst-
tsal chip (of wood), splinter, nón-po
a sharp, piercing splinter Dzl.; billet Glr.;
thin board, veneer etc.; shiver, fragment, tsal-
pa bdès-du gas Dzl.; tsal-bu dimin., small
chip or shiver W.: *tsal-bu ton soï* a small
piece is broken out. — 2. bunch, of flowers,
of ears of corn etc., a lock of hair cut off W.

tsal-ma vulgo fordro, breakfast, tsal-
ma za-ba to breakfast, tsal-ma zà-
ba -rmas ‘companions at a great man’s
rule’(?) Cs.; tsal-ma lam = tsaldm v. tsal-
ba extr.; tsal bû-ga = dro bû-pa to make
a morning-halt on a journey; tsal-rttï the
time from breakfast till dinner, opp. to sîn-
dro, q.v.

tsas (tsás-po Cs.) 1. W. for tsal garden,
sas-skór, tsas-kán garden-bed, tsas-
mkan gardener. — 2. of a woman in child-
birth: tsas-kís yso(?) Med.

tsi num. fig.: 48.

tsì-ka (or tsi -rka?) C. furrow in a
ploughed field.

tsì-gu, tśì-gu, tśì-gu 1. kernel or
nut contained in the stone of a stone-fruit,
kâm-bui of an apricot Lt., C. (W.: *tśì-gu*).
— 2. Ld. a large muller
or grinding-stone=ju-lím; musket-ball, bullet.

tsì-ba C., W. *tśì* tough, viscous, sticky
matter, esp. clammy dirt, e.g. in the
wool of sheep; tśì-dâm-po solid dirt, bdà-
kân-gyi tśì-ba Med. tenacious slime; tśì-(ba)
čan sticky, clammy, dirty; *tśì-du* W. dirty,
unclean, filthy, esp. in a religious sense, —
*khyug-ðho* C. "ñə zïg-po tśì-du soï" says
a girl euphemistically for: I have the menses.

tsig 1. word, in its strict sense, ‘bdd-
br ${ýègs-pa}$ ni’ bde-ba dán ${ýègs-pa}$
tsig nyis-las med, bde-bar ${ýègs-pa}$ are only
two words, viz. bde-ba and ysgs-pa Lx.; dri-bai tsig interrogative (word), such as či; tsig sgrig-pa to connect or arrange words; as a sbst.: construction, the order in which words are to be placed; grammatical form, dā-ltar-gyi tsig form of the present tense; tsig - grōgs, tsig - grōgs-kyi ḍān-gis Tar.; Schr.: 'by the force of construction' (?) tsig-grēl Tar. explanation of words; tsig-grōgs Sch.: 'course of speech, connexion of words'; tsig-grad, tsig-rgyān particle, a small word not inflected; tsig - brū Schr.: a separate word or syllable, tsig-brū-nyarer -pa Sch. 'linguist, philologist, purist'; tsig-brū-lēbs Lx. — 2. word, saying, speech, subject of a discourse, tsig - snyān(-pa) kind word, friendly speech, tsig-jam id., brtse-bai tsig an affectionate word Gīr.; *tsig - sūs* W. hard, angry, bad words; *tsig-nān, tsig-zūn* W. id.; rtād-par ma mōt-bai tsig ton nas always receiving the answer, that (she who was sought) had not been seen; tsig-med-par gūr-ba not being able to utter a word (from pain) Dzl.; but ka-tsīg-mēd-lar yōl-ba, dēbs - pa Mil. prob. to pray without hypocrisy; tsig nyān-la don či-ba Mil. saying much in few words; tsig-kyal-pa = kyal-ka Dzl.; yān-gyi tsig yod-pa to interrupt one in his speech; tsig-yadal a clear word, perspicuous style Cs.; tsig - bōl easy or fluent style Cs.; tsig-la mkas-pa skilful in selecting words Cs.; bdēn-tsīg v. bdēn-pa extr.; brdzūn-tsīg falsehood, lie Cs.

tsig-gu v. tsig-gu.

tsig-gu 1. v. tsig-pa. — 2. sbst., W. also tsig-po anger, indignation, vexation, provocation, tsig-pa zd-ba to be angry Pbk., frq.; *tsig(-po) lots* W. his anger kindles.

tsig-po 1. = tsig Cs. — 2. v. tsig-pa2.

tsig, less frq. tsigs-pa, tsigs-ma 1. member between two joints, hence tsigs-mādams joint S.g.; joint, sor-tsigs the joints of the fingers, knuckles Cs.; tsigs būd-pa Cs., *tāl-če, bōg-če* W. to put out of joint, to dislocate, to sprain; tsigs jūg-pa to reduce a dislocated joint Cs.; tsigs-nād, tsigs-zūg articular disease, pain in the joints, gout; joint of the back-bone, vertebrā; spine, also sgal-tsigs, vulgo tsigs-rās, hence *tsig-gūr* W. hump, hunch; joint, knee, knot, sog-tsigs knot of a stalk of corn or straw, smyng-tsigs knot of cane Cs.; member of a generation Gīr.; metrical division, verse, tsigs-ba bēdād-de smēd-ba to speak in verse, tsigs (-su) bēd(-pa) strophe, stanza, tsigs-bēd byēd-pa to compose verses, to speak in verse Dzl.; dus-tsigs division of time, e.g. season Pbh. — 2. tsigs-ma sediment, residuum, residue, smān-gyi of a medicine Dzl.; mārgyi Dzl. olive-husks, oil-cake; tsigs-rō = tsigs-ma.

tsīb(s), tsīb-nad measles Sch.

tisim-pa vb. to be content; gen. adj. content, satisfied, satiated, consoled, frq.: yid tisim-par gyur he was satisfied, appeased, consoled; ji dōd-par yid tisim-st all her (their) wishes being satisfied Gīr.; dga-bdēs tisim-par gyur-tsi being indeed over-happy Pbh.; tisim-par byēd-pa to satisfy, with the dat. or accus. of the person.

tisim-tisim, mig tisim-tisim dgu C. the eye is dazzled.

tsir order, course, succession, turn, prob. only col., *nā-la tisir yon or bab* it is my turn; *nd - so tsir - la* succession by seniority; *gān-tsir zōn-tsir* id.; *tisir - la, tisir - du, tisir - dan* by turns, every one in his turn or course, one thing after the other.

tisir-ba v. tsir-ba.


tisil-ban Ld. mortar and pestle.

tis Mil., Thgy. prob. secondary form of rtsis.
tsuo 1. num. fig.: 78. — 2. the contrary of pa II., root of the words signifying hitherward, on this side; tu@-ka Cs. (tsuir-ka q.v.), more frq. tu@-rol this side (opp. to p$-rol), tu@-rol-na adv. on this side, postp. with genit. adj. on this side; tu@-rol-tu, this way, to this place; tu@-rol-nas from this side; tu@-rol-pa one on this side, one belonging to this (our) party Stg.; tu@-bi one of this side, pu@-bi one of the other side Cs., provine. (?). Cf. tsun, tsur.

tsu@-(?) C., poe6. Chinese, for the Tibetan skyur-ru, acc. to some: vinegar, acc. to others: a pulpy product, prepared of various kinds of fruit, mixed with vinegar, sugar, and spices, and having been left to ferment, used, like mustard, ·sagar, mostly with a negative, bar-Zcid usually so W. all the households or villages placed under one Gopa.—2. rarely for tsug; thus ji-tsun Glr. 49, inst. of ci-tsun.

tsug 1. Sch.: 'group, object' (?); tu@-pa-(-la) W. to, up to, till, gan tsug-pa how far, how long? *na Nyun-lti-ru @-be tu@-pa-(-la) until I go to Sultanpur; gan tu@-pa . . . de tu@-pa so far as.

tsug-pa-(-la) 1. v. tsugs-pa. — 2. to do one harm, to hurt, to inflict, mostly with a negative, bar-cad ma tu@-par without having hurt me Mil.; nd-la mes, nad-qis etc. mi tu@-pa fire, disease etc. can do me no harm, Glr., Mil., frq. — 3. sbst., also tsugs-ka$; W. "tsug-so", caravan-sary, or merely a level, open place near a village, where traveller’s may encamp, or where public business is transacted; also for yam-ka$, hall of judgment; hospital.

tsug-pa v. tu@-pa.

tsun = tu@ 2. gen. with cad or cad or la, signifying within, by, not later than, as postp. accus., rabs byun tu@-in-cad within seven generations, (they will be happy) even to the seventh generation, Dzl.; sdn-gi niggma -spr& tu@-la by to-morrow noon (it must be finished) Glr.; *d&-wa & tu@-in & leb* C. shall he come in less than half a month? bu dan bu$-mo tu@-ca$d even to the children, not even the children being excluded Tar. 119, 3. —

Note. In the terms p$an and tu@, like yan and man(-cad), the significations given by Cs.: from, from a certain place or time forward, till, until, are not properly inherent to the word, but are to be inferred in each separate instance from the figurative application of the original sense of the root.

tsud-ma, tsud-ma storm, tu@-c&b, rlun@-tu@ gale, hurricane, ka-tsud snow-storm; bu-tu@ (pu@-tu@) gust of wind, (tha) dreu bu@-tu@ whirlwind; fig. prag-dog-gi tsud-ma Mil. a violent fit of envy; sens-tsud trouble of mind Cs.

tu@ hither, to this place, hitherward (cf. par), tu@ dog (resp. yiegs, in later lit. byon) come hither, come here! also in an objective sense: tu@ oni-ba to return home Pth., Tar.; i@-nas tu@ b&ad-nas speaking to me through this (tube) Glr.; almost pleon. in tu@-la nyon listen to me! Mil. frq.; tu@-ka this side, the this side river-bank, declivity, party etc., similarly: tu@-lugs, tu@-pyogs.

tu@(-m), mis@(-m) colouring matter, pigment, prob. = sa-tu@ Stg., acc. to Cs. mineral paint, nag- black; ser- yellow, dmar - tu@ red-paint; for nag tu@ Sch. has: green vitriol; in Zam. also ris-kyi tu@ is named.

tu@ 1. manner, way, form, character, nature, tu@ ji-ltar . . . de b&in-du as — so Wdn., zer-tu@, grul-tu@, bsdum-tu@ the way in which a person speaks, walks, thinks; ynas-tu@ v. ynas-pa; ynas-tu@ and sn&i - tu@ being and appearing, philosoph. terms for reality and appearance Was.(297); ryu-tu@ the way of giving, i.e. a certain quantity given, dose Stg.; mi s&ug-pa ma$dzags-kyi (to damage) in various vicious ways Mil.; tu@ de @o- nas by that same way of proceeding Tar.; hence tuul-gjus is in consequence of, by means of Pth. and elsewhere; snan snm&as-pa@ tuul the character of his last speech Dzl.; rgya-b&d-kyi ,br& tuul the mode or kind of intercourse, the
relations between Tibet and China Glr.; 

which time, at that time, then, frq. tse-ré all the time (?), nyin-tse-ré the whole day, tsa-

tse-ré the whole night W. — 2. time of life, 

*tse-thun-tsal-bug* imprisonment for life 

*C.; tse yig-gi dró-pai ges v. dró-pa; life, 

tse dè this, the present, life, tse-pyi-(ma) a future period of life (also merely: dì pyi, 

without tse); tse sìa-ma an earlier period 

of existence, relative to the transmigration 

of souls, yet tse dì and pyi may also be 

used in a Christian sense; tse rín-ba long 

time, tse tün-ba short life; tse-rìi is also a 

very common name both of men and women. 

rgyal-bal da ni tse-rin-bar sogs-bi happiness 

and long life (to the king) Del.; tse-(dan) 

-lðan-(pa), chabugit, title or epithet of 

Bodhisattvas; tse-dpag-med name of Bud-


da; *tse-pid-* W. to earn a livelihood; 

tse kyier-bzin sör-ba to come off with one's 

time, to have a narrow escape; tse tár-du 

jig-pa v. tár-ba; tse-(la), dás-(pa) having 


male, female sex.

Comp. tse-skabs v. skabs. — tse-bu water 

of life Glr. — tse-ngi-rs-pa of an amphibious 

nature Cs. — tse-ltsegs a poor, starving va-

grant, beggar W. — tse-mdáins Lt. = byad-

mdáins healthy appearance, a fine, fresh 

complexion. — tse-tad duration of life. 

tse-mdzad, Wdk. 457, an attribute of the 

gods, resembling a small plate with fruit. 

— tse-rabs period of existence, duration of a 

re-birth, a great many of which acc. to 

Buddhist doctrine every man has to pass 

through Del.; tse-rabs-kyi bla-ma Mil. a man 

that is always re-born as a Lama.

*tsé-pad* Ephedra saxatilis, a little 

alpine shrub with red berries, which 

are said to be roasted and pulverized, to 

give greater pungency to snuff.

*tség* 1. v. tse. — 2. v. tse-ka.

*tseg* W. *tség* 1. point, dot, also nág-

*tseg* 2. more particularly the point 

separating syllables, bar- tseg, id.; *pì-tseg 

likewise, in as far as it follows a letter Gram; 

tseg — bar that which stands between two 

points or tseg, a syllable.

*fie-ri* 1. num. figure: 108.

II. sbst. 1. time, in a gen. sense, = dus 

B.; yōd-(paí) tse-(na), when it is, when it 

was; gān-(gi) tse-(na), de(t) tse-(na) at
tsogs troublesome, difficult, hard, troublesome, very troublesome, rka'i tsogs-té Mil. much (fruitless) running to and fro; tsogs-mé'd it is not difficult; tsogs-mé'd(-par) easily adv.; tsogs-pa trouble, toil, difficulty Sch.; phran-tsogs little troubles or difficulties Cs.

(2) tsém(-po), seam, cf. tsém-pa; tsém-bzo-pa, tsém-pa tailor W.; tsém-po, sb. tsema the seam opens, comes loose; tsém-mé'd without a seam; tsém-bu Lex., Sch.: what has been stitched, darned, quilted.

tsema, resp. tooth, tsema-si'ni toothpick Dz.

tsema-pa to have the disadvantage, to come off a loser, not receiving a full share Sch.

tser 1. = ser time vulgo; ser-tser, Mil., prob. many times, repeatedly. — 2. v. the following.

tser-tsok W. also tser-ré, tser-sor sorrow, grief, pain, affliction, "tser-ré co mi gi?" do not grieve! "tser chüg-ce" to afflict, to grieve (not in B.).

*tser-ma, W.*tser-mán* 1. thorn, prick, brier, Dz. tser zug son I have run a thorn into (my hand, foot); tser-mai mgya a deer's head po. spoken of Mil.; tser-ma dón-pa to pull out a thorn; nya-tser fishbone Sch.; tser-ma-ran 1. thorny, prickly, briers. 2. like thorns, Thgy. — 2. thorn-bush, bramble, brake tser-dkré, tser-dré, buckthorn, Hippophae rhamnoides, "tser-tar-lu-lu" Ld., the berries of it (extremely sour).


tse 1. day of the month, tsegs-gráinis date, always expressed by the cardinal number, tsegs-yéi'gn, etc., tsegs-bkra' the tenth, in certain months a festival day, tsegs-bu-mé'd-pa sacrifice and beer-drinking on that day; tsegs-bkra' ò坝-yig programme of the religious dances performed on that occasion; zla'-ba tsegs-pa and tsegs-yéum-zlaba. — 2. symb. num.: 15.

tso 1. num. figure: 138. — 2. sbst. troop, number, host, yet hardly ever standing alone, or governing a genit. case, but like a termination affixed: grón-mi-tso the peasants (of the village), gyed rnam-ba yis-pa-tso ye saints! In some instances its substantive character is more apparent, thus in teñ-pa-tso, mká-sa-pa-tso, bá-tso it may be rendered by: a troop of merchants, a society of learned men (or the learned), a herd of cows (Ca.); but most frq. it stands (at least in later lit.) as plural termination of pronouns, so: néed-tso we, kov-tso they, dí-tso these, or it is affixed to numerals: sum-tso 100 000. — yul-tso v. yul. — 3. adj. hot Bal.

tso-ba fat, greasy, tso-kú fat gravy, tso - ldd unwieldy with fatness (tso dug mi dug, or bud ma bud, is it fat or not? being with young or not? Sch.?)

*tso-lo W. vulg. = poins, cf. poin-tsos.

tsoGs Sik. *thorn. (cf. tsogs-pa) 1. an assemblage of men (implying, however, compared with tso, a larger number of individuals, not at once to be surveyed), Cs.: tsogs sdú-ba to call an assembly, gyéd-pa to dismiss it; tsogs du an assembly meets, gyé it dissolves; W.: *tso son* it is adjourned, *tso* it is broken up; dpun(-gi), dmar (-gr)-tsogs army frq.; yul-tsogs village community, country-parish, *yul-tsog ní lan-te yoi* W. two parishes have set out; human society, tsogs-kyi náin-nas byún-ba Stg., "tsog dhan gyé-us" C. to retire from society; tsogs-náin mi gró-ba not mixing with society Dö.; òös-tsogs has been introduced by us, with the concurrence of our native Christians, as the word for 'congregation, church, ékknía'. — 2. accumulation, multitude, of things, *din-tsog* W. wood, thicket, copse, bush, shrub; mé-tsogs mass of fire, Thgy.; in a more special sense = dge-bai tsogs, or bsod-nams-kyi tsogs, accumulation of merit acquired by virtue, tsogs yéig-pa to accumulate such frq.; tsogs ma bsig-pai mi almost the same as a wicked, godless person; tsogs(-kyi) Nor-(lo), zñogñog sacrificial offering, a quantity of victuals, trinkets, and other articles being disposed in
a circle as an oblation, Mil. and elsewh.; *tsogs-*kör skor-ba prob., like kṣōm-pa to prepare such an offering; *tsogs* ynyis Glr. was explained by *bsod-nams-kyi* *tsogs* dani ye-kes-kyi *tsogs*; *sna-**tsogs* of all kinds, merely signifies 'many'. — 3. *tsogs* drug Mil. and elsewh., Was. 290, 'kinds' of perception by the senses, which are supposed to be more or less in number, yet the etymology of the word rather suggests the groups of objects perceptible by means of the (6) senses. —

Comp. *tsogs-*kāṅ meeting-house Cs. — *tsogs-*kör v. above. — *tsogs-*grāl Mil. 1. row of people in an assembly 2. row of offerings, nī f. — *tsogs*-can-ma Sch. 'songstress, prostitute'. — *tsogs-*mōg a most splendid assemblage, *tsogs-*mōg-dge-dam Thgy. — *tsogs-*ytām speech addressed to a meeting Cs. — *tsogs*-tson a high sacrificial festival Pth. — *tsogs*(kgyi)*bdag*(po) 3. son of Siwa, the god of wisdom, furnished with a thick belly and the head of an elephant; appears also in the Buddhism of later times. — *tsogs-dpon* president or chairman of a meeting Cs. — *tsogs-*zāris Sch.: 'the meeting-kettle, the point of union or its symbol'. — *tsogs-*sa place of meeting Cs. — *tsogs-yogs* accumulated merit, tantamount to offering; bestowed on priests, also any kind of perception (kṣāṇa* prati-pada*). — *tsogs-*tsogs-la *grāl-ba* to engage in commercial speculations Dzl. — *tsogs*-phrub commerce, *tsogs*-phrub-gyi ynas market. — *tsog-zān* (cf. *tsog-zān*), meal after settling a business. — *tsog-zān* goods, merchandize. — *tsog*-sa commercial place, market.

— *tsog* (prop. the same as *tsad*) 1. measure, proportion, in a general sense = the right and just measure; *tsog dzin-*pa, (bsun-ba) W. *züm-*cö 1. to take measure, to measure, to measure out, to survey, yul land, *yul-tsog-zum-kān* land-surveyor W. 2. to estimate, to rate, to appraise, to tax, raṅ-gi *tsog* mi dzin he overrates himself (his own powers) Dzl. 3. to observe the right measure, to be temperate, zaas-cān-la in eating and drinking Glr.; *dzis* *tsad* ma zin ĉuis gyur-na when below the proper measure, i.e. when too little is eaten Šg. 4. to try, to tempt, to lead into temptation W.; *tsog-lat-ba, lēn-pa* B. and vulg., C. also *tsog* bγam-*pa* to try, prove, *tsog* ma šos* 1 I have not tried it yet W., *tsig-tsd* ma lōs* id., *tsog lat-ba, len-pa* also to sound, to sift, examine, spy out, *tsog-len-pa* sbst., spy; sēmas-kyi or nyāmas-(kgyi) *tsog* len-pa to examine, find out or sift another's thoughts or sentiments, also *tsog* kog-*tsig* lēn-pa* C.; *tsad* jāl-ba to measure; *tsod* les-pa to keep measure, and adj.: observing due measure, temperate, *tsod-mi-lēn-pa* not keeping measure, intemperate. — *tsod*-can, *tsod*-ldan 1. moderate. 2. punctilious, strict, grave W. — *tsod-mi* intemperate, immoderate, im-
2. measure, instrument for measuring, āu-tdōd water-clock. — 3. division, portion, quantity, ṭōd-čig part; *nor ṭōd čig* part of the money, of the estate W.; esp. of time, point of time, certain hour, cf. āu-tdōd and dus-tdōd; *duin pi-ci ṭōd-la* W. at the time when the signal with the trumpet is given; *ṭāsrm ṭōd* W., at which hour? — 4. estimation, supposition, conjecture, guess; nai ṭōd-la according to my estimation, tōd ḍāzin-la v. above; *dha lēb-pe ṭes' yg* by this time he will have arrived, I guess C.; hence "ṭōd-ce* W. to guess; ṭōd-čes, ṭōd-byā riddle Cs., ṭōd-čes smar-ba to propose a riddle, mi-tdōd about men, bem-tdōd about inanimate objects Cs. (?); "ṭōd-čōd* W. at random Sch. — 5. ṭōd affixed to an adj. serves to form abstract nouns, thus: mnēyad-par dka-tsdōd the difficulty of obtaining, jīg-par sād-tsdōd the facility of destroying, ṭaṃ-dogs ṭā-tdōd the greatness of the advantage Thgy. *tsīm-tdōd* W. to doubt, hesitate; to be timid, bashful, shy; to be ashamed C.; sbst. doubt, timidity etc.; ṭōm-tdōm, ṭām-tdōm, ṭe-tdōm id. *tsum C., W. 1. = kyams, also tsōma- skōr court-yard, kān-pai tsōms Lek. — 2. set, division, part, chapter Sch., so perh. in the title of a book, ṭēd-du bṛjād-pai tsōms Thgy.; *kē-ya yu dān zī tsōm-tan* W. a neck-lace or string of pearls in sets, divided by turkois-drops and γzi.

*tsōma-tāma noise, din, clatter Sch.

*tsār-ba 1. to perceive, sbst. perception; as one of the five skandhas = चन, a sensation, a feeling; to perceive, ṭād-gyis ma tsār-bar without any one perceiving it Dzl.; also without ṭād-gyis: ma ṭār-bar rka-ba to steal unobserved, the contrary to robbing forcibly Thgy.; "ṭām-po tsōrm* he found it well-tasted; sbrīm-pa ṭār-nas feeling herself to be with child Pth.; ṭān-mo ṭsōr soi* W. it felt light to the touch. — 2. to hear, for tās-pa, common in W. — "pām" Ud. XXVIII. 2

*tsōr-lo a (flying) report, rumour.

*tsōl-ba v. ṭsōl-ba.

*tsō 1. paint, dye, colouring matter; ṭsō rgyāg-pa, rgyāb-pa to dye, to colour Sch.; ṭsōs gyur (or log) soi it has lost colour, it is faded; ṭsōs(-kyi) lu(-ba) liquid paint, = ṭsōn - rtsi Gbr.; ṭsōs-mikān’ dyer, ṭsōs-lu Sch.: a cosmetic, wash (?); rgya-tsōs a red pigment from India, perh. kermes Med. — 2. a medicament Med. — 3. v. kurt-sos, ṭpo-ṭsos.
msan 1. resp. for mi, name, esp. the new name which every one receives that takes orders; mtsan-pal-ba 1. to give a name Glr. 2. to take, to assume, a name Glr., title W. — 2. mark, sign, v. mtsan-ma. — 3. night, mtsan-mo.

msan(-ma) prop. 1. sign (rtags and llas), mark, token, badge, symptom, dón-med-pa mtsan-ma yin it is a sign that it would be fruitless Wdá.; mtsan-ma dbōs-pa to make a mark, to mark (e.g. with paint) Glr.; bsán-mo-la ma žigs-bigs bya-pa mtsan-ma byin-nas making a sign to the queen, signifying: do not fear! (that she had nothing to fear); mtsan-mas mtsan-pa to represent a thing by a sign or mark Lez.; royal-poi mtsan-ma (or rtags) lás-po (acc. to Indian notions) the five royal insignia, turban, parasol, sword, fly-flap and coloured sandals; shape and peculiar characteristics of separate parts of the body, lus-kyi mtsan Dzl. 7, 5, esp. as marks of beauty, skyé-sbu žen-poi mtsan sum-bu-rtsa-gnyis cf. skyés-bu; mtsan dañ dbyóbs as to limbs and stature Dzl.; mtsan-(ma) bzāns(-po) and nián(-pa) good and evil signs, tokens, symptoms, prognostics, frq.; bka’-sís-pai dge-mtsan propitious signs Glr., emphat., good, favourable sign, some special (good) quality, mtsan dañ ldan-pa possessing such quality, superior, excellent, frq.; mtsan-ma rtag-pa to prove, to examine, signs; mtsan-mar sgom-pa to take as an omen Sch., mtsan-mār ma bzuvi do not regard it as an (evil) omen, be not surprised or alarmed Sch. — mtsan-dan bčās(-pa), and mtsan-med having characteristics and having none, (v. also Was. 297), terms with which Buddhist speculation loves to play, cf. Köpp. I, 597. — 2. genitals Med., Pth., gen. preceded by po or mo; mtsan-dbye prob. the genitals open themselves Med.; hence in Lhasa the word tsan-zig (q.v.) might be misunderstood for painful affection of the genitals. — 3. sīn-tu mtsan byā-bar gyūr-te is at one time applied to Buddha, at another to men, thus leaving the true meaning doubtful.

Comp. and deriv. mtsan - mtsan soothing, astrologer, frq. — mtsan-graṅ and dgu-mtsan prize, crown of victory C. — mtsan-bryād calling upon the name of a deity, enumerating its characteristics and attributes Cs.; mtsan-dön something similar(?) — mtsan-nyid prop.: ‘the sign’, the essential characteristic, sometimes even implying the true, innermost essence of a thing, whilst, on the other hand, it is also used merely for ‘mark’ in general; bīs-kyi mtsan-nyid stön-pa, bön-du čad-pa prob. to show the true essence of doctrine, to receive it into one’s own mind Dzl.; mtsan-nyid-pa Mil. n. of a philosophical school of the present day, stated to be the same as bne-brā-ga-pa; it is much in favour with the Gelugpa-sect, and the principal object of their studies is, to ascertain the literal sense and original spirit of their doctrine; they love disputations on these subjects, and may be considered the representatives of speculative science among the Tibetan clergy. — dus-byās-kyi mtsan-nyid mi-rtag-pa yin the essential property of all that is compounded is liability to decay Glr.; property, quality Domain; symptom, indication, nād-pa sobs-mtsan-nyid an indication that the patient will recover S.g.; mtsan-nyid ysun the three marks or characteristics in the doctrine of ‘perception’ of the Mahayanists, kun-btags, yāṇ-dbās, yona-grub Was. 291; mtsan-nyid bād-pa Schr. : definition; so it seems to be used in Thgy. — mtsan-rtags = mtsan-ma Wdk. — mtsan-pa marked, kör-los being marked with the figure of a wheel Glr. — mtsan-dpe for mtsan dañ dpe-byud Glr. — mtsan-yi Lex., Sch.: ‘the cause of a sign or symptom, an object’(?).
night, by night, in the night time Dzl., W.: *tsan-la*; dei mtsams-mo Dzl. in that night; tsan gön, tsan tog-tāg, W. also *tsan-tse-r*., the whole night; also adv., all night; mtsan-dkyil, mtsan -gu, mtsan -gyêd midnight; mtsan-stöd, mtsan-smad the first, the second half of the night; mtsan-stöd-kyi rmi-lam


mtsams 1. intermediate space, interstice, border, boundary-line, rgya-gār dañ bāl-poi mtsams-na, rgya-bāl-gyi mtsams-su on the border between India and Nepal Gr.; mtsams-kyi nags-brtob boundary-forest Gr.; sa-mtāms (volgo santām) frontier of the country Gr.; dē-nas doms bia-brgyai mtsams-nas at a distance of 500 fathoms from that place; bar-mtāms-na yod it lies in the middle between; ri tān mtsams-su where the mountains are contiguous to the plain; byai mār mtsams-su in the north-east (cf. no. 2 below); ču gram mtsams-su (between the water and the river’s bank) close to the edge Wād.; dei mtsams-su (with regard to a royal dynasty) intervening, a usurper, interrupting the regular succession Gr.; dē-pai tūg mtsams-nas when these words were uttered, at these words Tar. 127, 11; ego(?)-mtsams a narrow opening of the door, ego-mtsams-nas slob (he or it) enters through the cleft of a door, equivalent to our ‘through the key-hole’; *tsam-la čug-če* W. to preserve, to put (plants) between (paper), to pack up (glass in straw). — mtsams sbyor-ba 1. to close interstices, to stitch up, to sew together (the separate parts of a shoe) Mil. 2. Sch.: to occupy a certain space, to enter a womb, to embody one’s self in human flesh, so it seems to be used in Thgr. and Mil. 3. to take a resolution, to form a plan, to conceive an idea, to settle in one’s mind, like grol-pa, cf. sbyor-ba I, 2; II, 2 C., W. — mtsams byed-ba to split(?), skra smin yed-du mtsams-byed the hair of the head and the eye-brows splits, divides again, is growing thin, crisp, and interspersed with bald places, which is alleged to be a symptom of approaching death, yet hardly founded on correct observation, nor by any means clearly defined; Schr. has: skra mtsams byed-pa to part the hair on the top of the head. — mtsams-med-pa 1. adj., Ssk. ānantarya, without interstices, continuous, = go- mtsams-med-pa v. go 1, Dzl. 2. sbst., Ssk. ānantarya, Wās. (240), ‘where nothing is to be interposed between a deed and its consequences, where the consequences are not to be averted’, a deadly, capital sin Dzl. and elsewh.; mtsams-med-pa bia, i.e. inexpiable sins, are: parricide and matricide, murder of an Arhat (dyā-gdom-pa), or of a Tathāgata, likewise causing divisions among the priesthood. — dus-mtāms intermediate time Cs. — mtsams sbyor the Sanskrit diphthongs ē, ō, ai, au; mtsams-sbyor-pa and -ma, a bawd, Cs. — mtsams(-kye)-zu(-ba), also stams-zu, an expression gen. occurring in modern Tibetan letters, winding up the complimentary phrases of the introduction, and passing over to the proper business of the letter; for the immediate sense of the phrase I found no explanation. — 2. the points of the compass, mtsams bē the four cardinal points of the horizon; mtsams bryjad includes the intermediate points, south-east etc., mtsams drug denotes the four cardinal points together with the zenith and nadir. — 3. demarcation, partition, break, pause, stop, mtsams yed-od-pa to make a stop or pause with the voice in reading Gram.; esp. to draw a line of demarcation about one’s own person, whether it be by a magic circle (Dom.), or by retiring to a solitary house, either for the sake of private study (Zam.), or which is most frq. the case, for religious meditation, (*tsam-la dād-če* W.) in the cell of a cloister, or in a hermitage or cave in the mountains, the seclusion lasting sometimes for several months, during which time the scanty food is silently received from without through a small aperture. Such seclusions are undergone by some in the
sincere belief, that they will acquire thereby higher gifts and abilities, by others merely to increase their odour of sanctity. mtsams adóm-pa Mil. has a similar specification. — spyad-mtsams rules, instructions, defining the extent and limits of a person’s duties. — 4. symb. num.: 6, v. mtsams drug above.

mtsār-ba 1. fair, fine, beautiful, = mdsés-pa Zam., Glr. frq., mtsar sdug dan ldān-pa id., e.g. bā-mo Glr.; also of flowers; bright, shining, of metals Stg.; *nyām-tsar-wa, lā-tsar-wa* admirably fair, wonderfully fine. — 2. wondrous, wonderful, marvelous, gen. with no, no-mtsar-tan zig a wonderful, distinguished, eminent man Mil.; rten no-mtsar-tan a wonderful image (of some deity) Glr., in both instances equivalent to wonder-working, miraculous; no-mtsar-mtōl-pa a marvelous, extremely rich offering Mil.; more frq. no-mtsar-de-ba e.g. marvelous things, events, miracles Dzl.; mi erd no-mtsar-če impossible! most wonderful! Glr.; no-mtsar-de-ba ma yin that is not so very wonderful Dzl.; strange, ridiculous, ytan hin-tu no-mtsar-če Glr. — 3. no-mtsār wonder, surprise, astonishment, no-mtsar-skyé-ba, no-mtsār-du ggyur-ba or dzin-pa, no-mtsar-rmād-du ggyur-ba to wonder, to be surprised. — 4. no-mtsar-če an expression of thanks, = bka-drin-če, dé-tsar yin-na kyed rgyas-ka no-mtsar-če if that is so, then both of you receive my best thanks! Mil.; yins-pa no-mtsar-če thanks to you for your coming! Mil.

mtsāl Cs. also tsal vermillion, used (among the rest) inst. of red ink for writing; mtsal-pār a printing with red ink Cs.; mtsal-lögs-pa(?) Sch.: ‘clear vermillion’(?) ; sku-mtsāl resp. for brag blood Cs.

mtsās-pa (W. *tsozę*) similar, like, equal, ka-doy as to colour S.O., sia-ma dān like the former, bdud-rjiv like nectar S.g.; bdud dān mtsās you are to me like a satan, you are a satan to me Pth.; tha bsdug-bson dān ca-mtswis-pa stēn-du besides their sharing all the imperfections of the gods Thgy.; dus-mtswis-pa a contemporary Mil.; mtsās-méld, mtsās-brul, without an equal, matchless, incomparable; sems dān mtsās ldān-pa explained by Wsd. (241) as: manifestations of mind, those outward signs by which the mind manifests itself as existing.

mtsun (Zam. = Ssk. tsho, raw flesh)

1. Ca.: meat for the manes of the dead, yton-ba to bring an offering to the dead, skyel-ba to send one; mtsun-ytor explained in Wsd. by tbi-bai dōn-du ytor-ma yton-ba; mtsun-ytor stér-ba Wsd. — 2. Sch.: tutelar deities, household-gods, or rather the souls of ancestors; so Dzl. 2, 16 (another reading is btsun); also in mtsun-ytor, if mtsun be taken as a dat., it may have this specification; msw-mtsun household-gods of the Shamans Sch.

mtsur v. tser-mo.

mtsul-pa the lower part of the face, nose and mouth, the muzzle of animals Mil.; bill, beak Sch.; W. *nám-tswu* nose; mtsul-pa dag the effect of the gall entering the nose (?) Mig.; ka-mtsul (W. *kam-tswu*) face, seldom in B.

mtse-skyedn Wsd.?

mtse-lđüm n. of a medicinal herb S.g.

mtsé-ma (W. *tsag-tug*) twins, bu mtsé-ma rnyis dus jāg-na kruis-so Pth. two twin-sons were born simultaneously; mtsé-ma rṣum-po three-twin-child, trigemini Wsd.

mtsed, Sch.: dur-mtseld, place for burning the dead.

mtseu a small lake, mtsö dān mtsö lakes and lakelets Pth.

mtser-ba = tser-ba.

**mtsog-pa**

*mtsog-*rlik* vapours, *mtsog-*rldbs waves of a lake. — *tso-lág* C. inlet, creek, cove. — *to-lag-dél* C. strait, channel.

**sain-ba**


2. adj. thick, fat, obese Lex.


2. adj. thick, fat, obese Lex.
*dañ sañ-të med* W. (the soot) having yesterday been removed, there is none just now; *sañ dug, sañ ñes* W. it is cleansed, swept clean, *bañ sañ, ney-pa sañ* the contamination, the sin, has been removed, done away with C.; *snyun sañ* the disease is removed Pth.; *sky-o-saí byëd-pa* to remove melancholy, to recreate or amuse one's self; to comfort others; *sky-o-saí-la gró-ba, sky-o-saí byëd-pa* to take a walk, to take a ride Pth., C.; *mya-nañ sañ-ba* to comfort Pth., to console one's self; esp. 2. to recover, to come again to one's senses, ra-ro-ba-las from intoxication Dzl.; *yizin-pa-las* from a deep sleep Dzl.; also construed as before: *bsi Glr., *ra* W. from a drunken fit, and this agrees with a sufficiently authenticated signification of the Skt. root &d, so that sañ-saí-gá would after all be the literal translation of उस्त्र (contrary to Burn. I., 71 med.), taking the signification of the name, accord. to Tibetan notions, to be: 'the man that has entirely recovered from error and come to the knowledge of absolute truth'. That sañ-saí-gá be the same as perfect, holy, seems to be a mere etymological conjecture of Cs. — 3. to take away, to take off, *keb sañ-vwa* C. to uncover. — 4. to be spoiled, to become unfit, useless,*wùd-ma-saí son* C. the milk is spoiled, som sañ dug = sañ dug the casks are leaky, are running out.

*saí-ra Sch.: the neck of the thighbone; tsaí-rai tsil the fat attached to it C.

*saí-ba, pf. tsabs, bsabs, fut. bsab, imp. tsob, to pay back, repay, refund, skyin-pa a loan Lex.; cf. tsab.

*tsab-semb hurry, confusion, perplexity, fear Sch.; also: tsab-semb-mor ynas-pa to tarry in fear, to hesitate in apprehensions Tar.

*tsabs-ba, pf. tsabs, imp. tsobs Sch.: resp. to be afraid; Lex. blo- tsabs id. (?).

*tsam(s)-pa 1. = ,cam-pa (?) fit, suitable, in accordance to; in conformity with, de dañ tsam-par Sg.;

so-soí byýr-pa dañ tsam-par Tar. according to their ability, in proportion to their property. — 2. frq. and mostly erron. for mtsams-pa. 

*tsaí-ba* pf. tsar 1. to be finished, completed, terminated, sion-la tsar-ro Glr. it was the first that was finished; to be at an end, consumed, spent, *nor tsar-te son* W. the money is all spent; esp. as an auxiliary, to denote an action that is perfectly past or completed (where in the earlier literature zin stands), in later books with the termin. inf., yöás - su rdzogs- par tsar-te when ... was completely finished Glr.; vulgo the mere root is used, esp.in W., *tsog tsar-ra ma tsar* are they assembled, has the meeting begun already? *lam-la júg tsar, són tsar, kai tsar* he is on the way, he is gone, it is dispatched; tsar-ba byëd-pa, tsar-du júg-pa Cs., *tsar júg-ce* W. to bring to a close, to finish, to terminate. — tsar-ýoc-pa 1. to destroy, annihilate, e.g. diabolic influences, infernal powers Pth.; to defeat, overcome, in digestion Mil.; to excel, surpass, sgyu-ntsal-gyis Glr.; to punish Tar. 2. for ysác-ýoc-pa Pth. — 2. to grow, grow up, thrive, of little children W.; tsar-skýed growth Mil. 

*tsal, sro-bai- = tsal-gyi ka-brgyan Mil.?

*tsal-ba, imp. tsol eleg. 1. to want, wish, desire, ask; when followed by a verb, the latter stands in the termin. inf., or the mere root of it, and more esp. that of the perf. form, yab dañ myal tsal-lo I have a mind to go to see my father Dzl.; bitás-par tsal-te wishing to see Dzl.; tugs-la bţag tsal I wish it may be borne in mind Glr.; ysnú tsal I beg you to speak Mil., bzuı̇ tsal please take Pth.; pleon. krid-par zu tsal Glr.; esp. as an intimation of willingness, dé-ltar tsal-lo yes, we will do that Mil., or like our: very well! Further: yá-la nor ma tsal-tam has he not asked the money from his father? Dzl.; gurm yañ ići tsal why does (the king) want to kill me? Dzl.; deñ don mì tsal the profit of it I do not desire Glr. — 2. to eat, btsan-bug
poison Dzl.; byi-bas ṭsal-te eaten by mice Dzl.; ydon mi ṭsal-bar eleg. for ydon mi zā-bar without doubt Dzl. — 3. to know Cs.; so no-ṃśal-ba appears to be used for no-las-pa, and in a passage of S.O. it seems to imply to understand. — 4. in certain phrases: bad ṭsal-ba to use diligence Thgy.; bro ṭsal-ba 1. to swear Ph.(?) 2. to have a cold Mil.; ḭyag ṭsal-ba to greet, salute, v. ḭyag.

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foter, 1. vb. to nourish, to feed, to graze.

1. to live, ri??-du a long time, to bryga a hundred years Med.; nam (or jiri-id) soi-ba-du for life, life-long, bow-kyis, rig-pas, riin-pas to gain a livelihood by religion, science, hunting Ca., or: to lead the life of a cleric, scholar, hunter; srid toba to pass life, to continue in a state, to exist, frq.; s?u-dzii n?n-du to mi yi?do-in the throng of the world I cannot exist Dzl. (W. *s?in-ce and tso pid-ce*). — 2. to remain alive, to be maintained in life, di ma bya?na mi tsooy else we shall not remain alive, we shall not be able to live Dzl.; to revive, to recover, from sickness etc. Dzl.; sos-par gyin-du, frq.; ?i-ba-las to be rescued from peril of death Dzl. — 3. to last, to be durable, of clothes etc., W.: *ma?i-po tso-ce* to last long, to be very durable; tso-ziu sdo?-pa to remain valid, binding, to retain its virtue, efficacy, of laws, doctrine etc. — 4. to feed, to graze. — b. trs., pf. (b)so? to nourish, bus the body; to sustain, sog life; to pasture, to feed, pyugs tso-ba-la kyir-ba to lead the cattle to pasture Pth., pyugs tsoor gyin-pa id. — 2. to heal, to cure, nan Lt.; in this sense the fut. form is used as a vb. for itself, q.v.; tso-byed, tso-mdzad 'life-giver', i.e. physician, medicine.

II. sbst., also tso, 1. life, mi zig-?i tso-ba b?ol-ba to prolong life Dzl.; ?i-zaq tso?i rye the lord of our lives, viz. the king Gir.; tso skyon-ba to spare, preserve, protect another's life; to rear, bring up, educate. — 2. livelihood, sustenance, nourishment, entertainment, zla-ba 'yin-gyi b?ar-du tso-ba shyor-ba to board a person for three months Dzl.; tso-ba-la ma b?ilt-a not caring for the entertainment Dzl.; tso-ba bab za?-po good eating and drinking Mil.

fsog-?as goods, effects, chattels, tools, necessaries, =yo-b?yd Lex.; also provisions, provender.

fsog-pa, pf. btsog, fut. btsog, imp. tsoig, W. *tsoig-ce* 1. to hew, chop, cut, pierce; to inoculate, vaccinate, brii-pa the small-pox. — 2. to cudgel, tsoig-t?i t?u-la Pth., bridg-fsog-pa id. Dzl. — 3. also mtsoig-pa to find fault with, to blame, censure, carp at, teaze Sch.

fsog-ma, tsoig-ma = mtsoig-ma.

fsog-pa, pf. and imp. tsoig, to assemble, to gather, to meet, frq.; kyed dir tsoig, ye, that are here assembled Mil.; mi ma?i-po tsoig-pa md?un-du before many assembled people Dzl.; byu?in-ba la tsoig-pa the five elements meeting S.g.; tsoig ri?en-gyi las-chai food and drink to entertain the people assembled Gir.; to unite, to join in doing something, to associate, to make common cause; examples v. lugs.

ts?in-ba, pf. bts?iis, fut. bts?i, imp. tsoi, W. *ts?in-ce*, to sell, dri ts?in-bai gnas place where perfumes are sold Sty.; dain gon-be tsoi-kar-mi mi* W. the man that yesterday had a coat to sell.

tsöb(s)-pa to be a deputy, representative, substitute Cs.; riggs
tsöb-pa to be the first-born male in a family, the support of a family Dz.; tsöb-par byéé-pa to substitute, to put in the place of another Dz.; yduü - tsöb-po resp. for first-born Dz.

tsöl-ba, pf. and fut. btsol, imp. tsol, W. "tsal-čé", 1. to seek, to search, to make research; tabś to think upon means.
— 2. to try to obtain; zas; to procure, acquire Mil.; to fetch Thg.

mdzé-ba

mdzé-ba (Lex. = mtsün-pa) to love, as friends or kinsmen do, kyo-süng
madzā - ba - rnam; a loving married couple Dzl.; madza - zin; the deed madzā-ba loving each other, e.g. like brothers or sisters, Dzl.; mi - madzā - ba tams - cād qyis hostile, malignant (creatures or powers) Don.; mi - madzā - ba - rnam; sdūm - pa to reconcile those that are at variance Thgy.; br胺 - ze madzā - zin; dā - pa 125 yod - de he had a Brahmin for his intimate friend Dzl.; madza - bīs; friend, frq. in conjunction with nyi - du or kyim - mthos Glr.; madzā - bo id. Dzl. etc. and vulgo, rarely madza Thgy.; still more vulg. Ts.; *dzan - te, dzā - mo* fem.; *dzā - te; jkhe - pa", C., = madzā - ba; madza - grōs; intimate friend Sch.; C. = husband, wife.

w. 1. wise, learned, frq.; mkts - zin; madzās - pa, ytsug - lag - ye; dzin; madzās - blun; the wise man and the fool, a religious composition, publ. by Schmidt, together with a German translation, containing an endless variety of examples relative to the Buddhist doctrine of future rewards and punishments; madzās - ma a wise woman Glr. — 2. gentle, noble, distinguished as to rank, ya - rabs madzās - kyi bu Glr. po. — (The spelling dzās - pa is not of unfrequent occurrence, but seems to be objectionable.)

imp. madzod (W. also "dzad"), to do, to act, resp. for byed - pa in all its significations, whenever the person acting is the object of respect, hence almost without exception with regard to Buddha; but also in common life: "ei dzad dug* W. what is your honour doing? also together with byed - pa, grōs; byed - par madzod 125 cig pray, help me! further as a sbst. the act of doing, the deed, madzād - pa bīs - gnyis the twelve deeds (or prop. incidents) of an incarnated Buddha, viz. the descending from the gods, conception, birth, exhibition of skill (i.e. going through certain chivalrous exercises), conjugal diversion, relinquishing family-ties, engaging in penitential exercises, conquering the devil, becoming Buddha, preaching, dying, being deposited in the shape of relics; sometimes even hundred (or rather 125) such deeds are enumerated Cš. —

Comp. and deriv. madzād - (pa)? pa a maker, composer etc.; also to be used for creator. — madzad - spyod; resp. deed, action Mił.; deportment, conduct, like spyōd - lam Mił.; course of life, way of acting, e.g. of a heretical king Pth.
a finger Cs. — mdzub-žā thimble Cs. — *dzug-ri* W. = mdzub-brād, *dzug-ri-tān-čē* to beckon. — mdzub-sūba a fingered glove Sch

mdze, Sek. ag, leprosy (not cancer, yet infectious, the skin growing white and chapped) Glr., Med.; mdzé-can leprous.

mdzer-pa, dzér-pa knot, excrescence of the skin, wart etc. Med.; rus-mdzé S.g. bony excrescence, exostosis (?); knag, knot, in wood Dzl.; mdzer-māl knot-hole, in boards.

mdzés-pa fair, handsome, beautiful, mdzés-pai or -mai bū-mo Glr.; bū-mo mdzés-pa as a tender address to a daughter Glr.; ri-bo nags-tsāl dū-mas mdzés-pa a mountain beautified by numerous woods; mdzés-par byā-bai jyir for show, serving as finery, ornament Stg.; fig.: spyød-lam mdzés-pa a deportment outwardly unblemishable Dzl.; lus-mdzés a well-made body, ydo৿-mdzés a handsome face, mig-mdzés a beautiful eye Cs.; mdzes-mdzés pomp, extravagance, profusion, debauchery Sch. — ynod-mdzés name of the ríg-snāgs-kyi rgyal-po (?)

Dom., Lex.

mdzo mongrel-breed of the yak-bull and common cow Lt., whilst bri-mdzo (W. *brim-dzo*) is the hybrid of a common bull and a yak-cow, mdzō-po a male, mdzó-mo a female animal of the kind, both valued as domestic cattle; mdzō-mo-lhun a herd of such animals; mdzo-rgūl wild cattle; mdzo-priug calf of such cattle; mdzo-kū leather, mdzo-mār butter from a bastard cow, mdzo-sgal food for the same Cs.; mdzo-tsāl Wdn. n. of a medicine (cf. ba-tsāt).

mdzo-mo, 1. v. mdzo. — 2. oats Sch.

magazine, depository, strong-box, mdzō-du jig-pa, sbēd-pa to secure, to hide a thing in a depository, mdzō-dnus sōn-pa to fetch/forth from it; dron-mdzōd, yter-mdzōd Glr. treasury; bān-mdzōd corn-magazine, granary; dbyiug-mdzōd a safe for valuables, yser-mdzōd for gold; yug-mdzōd (Cs. also mdzōd-pa) treasurer, with kings, in large monasteries; min-gi mdzod a treasury of words, dictionary. — mdzod-kañ store-room, larder. — mdzod-srūn treasurer Dzl. — 2. vb. v. mdzād-pa.

mdzol-spū, Sek. tshibs-kjed, smin-natsams-kyi mdzol-spū Glr., acc. to Cs. a single hair, acc. to the majority, a circle of hair, between the eye-brows, in the middle of the forehead, one of the particular marks of a Buddha, from which, e.g., he is able to send forth magic or divine rays of light.

mdzod-bu Lex.; Sch.: 'grief, dejection; a snare, a trap'(?).

dza 1. exchange, agio C. — 2. interest or premium paid for the use of money borrowed Lh.

dzā-ba, prob. only in the word dzūd-dza-ba to be expended in vain Cs. (?).

dzāg-pa, pf. (y)zags, fut. yzag, (intrs. to stōg-pa), to drop, drip, trickle, sna-kāg, sna-ču dzag blood, water, dripping from the nose Med.; *nāl-fag zāg-tē* the menstrual flow of females (plain expression for it) W.; mēi-ma Dzl.; ó-ma dzāg-pa dē-las byun milk is trickling from it Wdn.; dzag-dzāg-pa to trickle constantly Sch.; in a more gen. sense: to flow out spouting; kāg yāg-pa the blood that has been shed Dzl.; mdzo žās-nas zāgs-te méd-par sōn flowing off at the bottom, the lake dwindled away Mil.; *ki-ču zag-dug* W. he foams (with rage); bēin zags-te the face dripping (with perspiration); *bū-gu zags sōn* W. the paper runs, blots; sometimes used transitively: kin-la snyiūn-štse mēi-ma yzag he is shedding tears of universal pity Dzl. 22, 16; sor bar-nas dzāg-nas letting (the ashes) fall through between his fingers Mil.

dzāg-dzāg mixed, mingled, promiscuously, bell-mell LEX. = frūgs-pa.

dzaⁿ-dzōⁿ = ytsaⁿ-ytsōⁿ.
dzad magic sentence, bzlad-ba to pronounce one Lex.

dzads(a)-pa to strive, endeavour; to be studious, to give diligence Sch.
dzam-bu v. dzam-bu.
dzam-bar, gun, cannon, "gyab-pa* C. to discharge.
dzar bob, tassel, tuft Lex.
dzar-ba Cs.: 'to hang down'; yet it is evidently the prop. present-form to the pf. bzar and the fut. yzar, which frq. are used without regard to tense: to hang up, clothes on a line Dzl.; to hang or throw over, the toga over one's shoulder Dzl. and elsewhere.
dzi-ba to abstain from, to be abstinent, temperate Sch.
dzin-ba to quarrel, contend, fight, mche-, sder-, ren-a-dzin byed-pa to fight with tusks, claws, horns Dzl., infant, contention, dispute.
dzins-pa, yzi-ba, gen. with sera, rarely with mgo Glr., bristly, rugged, shaggy, of beggars Dzl., infernal monsters Dzl. — sprin-sna dzins-mtins-nag Mil.?
dzin 1. the act of seizing, seizure, grasp, gripe, v. dzin-pa, e.g. nya-dzin eclipse of the sun, zla- dzin lunar eclipse, (the heavenly bodies being seized by the dragon Rahulpa, v. sgra-ycan), ril-dzin total, ca-dzin partial eclipse Wlk. — 2. he that seizes, holds fast, a holder, keeper; receptacle; 'he only person' 'at has seen ... Tar.; mtho-ba var-dzad-na as this is our only means of making a living Dzl.; bu ni kyod yig-pur zhad-de as thou art our only son Dzl.; mtho-ba kdo-mo kdo-nar zhad-de as I am the only person that has seen ... Tar.; mtho-ba var-dzad-de this is limited to seeing, this refers only to sight Dzl. Lu, 12; yenis ni miu yig-pa tsam-du zhad-pas as the two have only one name Tar.; hence the frequent ma zhad-de with the termin. case, not only, srog dzer-ba di ha-zig-tu ma zhad-de having lost his life not only this time (but often so before) Dzl. V2, 13; der ma zhad (-khyi) not enough with that, still more, further, yea even Thgy. — b. it is decided, settled, unquestionable, nor nyal-pos bde-par zhad-na as the fortune unquestionably falls to the king.
lág-pa-nas to grasp a person's hand Mil.; mogul-nas taking hold of a skull Dzl. 29, 6; ged-kyi mi-lā-ma to seize the coat-tail Dzl.; mi a man, = to catch, frq.; čiṅ-mar dzin-pa to take wives Glr.; to hold, lág-na rāl-gri to hold a sword in one's hand Glr.; *kṣiṃ tum tom W., *kṣi dzin (or zin) rog jhe C., hold the dog fast! to catch, a ball, rain-water etc.; dzūn-bas mi zin capiendo non captur, it (the soul) cannot be taken hold of Mil.; bdāg-qi yudān-bryugd dzin-pa rgyal-bu a prince upholding my race Glr.; to hold, support, a certain doctrine; to embrace, another religion Glr., v. below; to take upon oneself's self, some religious duty. — 2. to get, receive, obtain. — 3. to occupy, to take possession of, hold in possession, a country Ma., rgyal-sa the throne; to be seized, nād-kṣis zin-pa seized with a malady Mil., — 4. intellectually: to take in, comprehend, grasp, conceive, by the faculty of perception or imagination: dbān-po-rnams-kṣi nūs-pa zad-pas yul mi dzin-pa-am yāz-du dzin-pa to perceive things not as they are, or not at all, in consequence of weakened senses Thgy.; with reference to mind or memory: sems-la, yid-la, bū-lā B. and col.; to be taken in, affected, seized, captivated, sdiṅ-pas zin-pa to be affected, taken, by sin Mil.; tugs-rjes zin-pa to be kindly, graciously, affected towards a person; tugs-ma zin-pa to be not graciously inclined Mil. nt.; bū-mos zin-pa taken in love with a girl Ph.; dzin-pa tams-dād all that captivates me; to choose, to follow, ri-kṛd to choose the solitude of mountains Mil., dmān-sa to follow humility, to choose lowliness Mil. and elsewh.; to embrace, another religion, v. above; to take for, to consider, esteem, nā-la dgār taking me for an enemy Del.; mi or mi-lā yēd-par or sdiṅ-par to value, esteem, love, a person, v. yēd-pa; par, mar to esteem, respect one, as a father, as a mother Sūg.; māl-pa yēd-par to consider the not existing as existing Thgr.; nyiṣ-su to consider as different, to find a difference between two things, which according to Buddhist philosophy are one and the same, cf. ynyis-dzin; also absolutely, without an object being mentioned: dzīs-por dzin-pa to believe in the reality (of a thing) Mil. — 5. rjęs-su dzin-pa v. rjes.

II. sbst. 1. he that seizes, holds, occupies, rigs-niags dzin-pa the holder of a magic sentence; adherent, keeper etc. — 2. that which affects, captivates, in an intellectual sense, v. above dzin-pa tams-dād; the being seized or affected with, or as we should say, taking an interest in, v. sub spon-ba; also cf. yuṇu-ṃ dzin. — dzin-skyiṅ, po-brāṅ ddi dzin-skyiṅ gyzs occupy this palace and take care of it Glr. — dzin-pa the earth, as a receptacle of beings Sch.

dzin-pa Lt. 9 acc. to one Lex. = dzin-pa.

dzin-pa, = dzin-pa dzaṅ-pa to drop, to drip Lex.

dzu-ba, pt. dzus, to enter Sch.

and dzugs-pa and zug-pa, pt. dzugs, zug, fut. yzugs, imp. zugs (trs. to dzugs-pa) 1. to prick or stick into, to set, to prick a stick, to set a plant, into the ground, to plant, frq.; to run, thrust, pierce, to run one's self a splinter into the flesh etc. W.; to erect, a pillar, to raise, a standard. — 2. to put down, to place, a kettle Dzl.; to place before, mi-lā pōr-pa to place a drinking-bowl before a person (more genteel than dṣag-pa) Glr.; to put or place on, to touch with, mūzub-mo the finger; esp. pūs-mo(-i lha-ṇa) sa-la to place the knee on the ground, to kneel down, v. pūs-mo; dābs-dzugs-kiṅ dga-ston feast given, when a little child begins to walk Glr. — 3. to lay out, a garden, to found, a town, a convent; to institute, a sacrificial festival Glr.; to introduce, srol a custom Lex., hence in a general sense, to begin, commence, any business, with or without mgo; *ku-rim tsaṅ-sa ma tungs* W. has the ceremony already begun? is it a going? ryol-ba dzugs-pa to offer resistance Ph.; 4. to prick, sting, pierce, mās with arrows Dzl., fig. mi-ka zūg-pa hurting by malicious words Do.;
tsig kiuin-tu zig-pa a sarcastic, offensive speech Stg. — 5. intrs., to bore or force itself into, to penetrate, to take hold, to stick to, mostly fig., e.g. sman ma zig the medicine has not taken hold yet, does not work Thyg.; zla-la byed-kyi zi zig you do not cling or stick to a companion Mil.; "de-la sem zig-pa" C. to be attached to, to be pleased with a thing; "zig-pa" C., attached. — 6. to sting, like nettles, to prick, tser ldar like a thorn Mil.; boma zig-par byed the leaves sting Wda.; zig-rgyus-med-pa not smarting Wda.

*dzud-pa, pf. btrud, Sch. also zdud, imp. trud (trs. to ftsud-pa, synonym to jug-pa), to put, to lay, into a box, into the grave; to lead, to guide, into the right way, to virtue, to religion—to convert; to reduce, to despair, sdug-pa-la to seduce to sin Pth.; to prompt one to do a thing Gyatch.; dzud-dzud-pa to put into Sch.

*dzub-mo, sometimes erron. for mdzub-mo.

dzum smile, byams-pai dzum-yyis with a friendly smile; dzum byed-pa to smile; dzum dañ ldan smiling Pth.; dzum skyon-ba to preserve a friendly countenance, to be always mild and gentle; dzum-skyon in a special sense, the exhortation given to every daughter on her marriage, to treat visitors with a friendly smile; also fig., an engaging appearance, rin-mo dzum-yyis ma bshi-par not to be deceived by an enticing appearance of colour Mil.; no-dzum, smile, in a relative sense, a-mei no-dzum dkar nag bitas I watched whether the smile, the mien, of my aunt was friendly or unfriendly Mil.; no-dzum nag-ste looking sad Dzil.

dzum-pa, pf. btsum, zum, fut. ysum, imp. bsurn 1. to close, to shut, yet only in certain applications, more esp. to close one's eyes, to shut one's mouth, mig mi-dzum-par ldä-bis to have one's eyes immovably fixed upon Dzil.; also päd-mai ka zum bzin Sg. just as the lotus-flower closes; mä-ka mi-zum-bzin Wda. if the wound will not close; ka zum the orifice (of the urethra) is closed Mng. — 2. to wink, prob. only "dzum-dzum jhe-pa and bci-çe". — 3. to smile, räb-tu to look very friendly Gbr.; sbst. the smile, bcom-ladan-däs-kjäl dzum-pa dañ bças-pai ag-nas from the portals of Buddha's countenance graced with a smile Gbr.; zal-dzum mzdud-pa resp. to smile Gbr.; bzin-gyi dzum the smile of the countenance; adj. smiling; sweet, beautiful Mil.

Comp. dzum-ka a smiling mouth; lhamo dzum-ka-mo a smiling goddess Mil. — dzum-bag-can (of a child) sweetly smiling Mil. — dzum-tlag-dgyé Cs.: 'a smile between the teeth, a sardonic smile, a grin'; dzum-mdäini a smiling air Cs. — dzum-mul or -dmul a smile; dzum-mul-gyis for a smile escaped him Gbr.; dzum-(d)mul-ba to smile. — dzum-mdäni frowning, austere Cs. — dzum-dzum 1. the winking. 2. the smiling; dzum-wan-waí Cs.: smiling look.

dzur, 1. sup. of dzur-ba. 2. v. the following.

dzur-ba, pf. bzur, fut. yzur, imp. zur, Cs. "zur-wa" to give or make way, lam-(nas) to step aside; to keep aloof Mil.; lás-la dzur-ba to shun work, to evade labour Lex.

dzhil-ba 1. vb. to slip in, rsa-yeb-tu through the door Thyg., spg through the door Lex.; ču-la, čur into the water, i.e. to dive. — 2. sbst. Sch.: 'a tippler'.

dzus v. dzu-ba.

dzh-pa, pf. dzugs, imp. dzog, to ascend, ri-la frq.; sün-sdon-po-la Gbr.

dzei, dzeni-ndo whsettone, hone Lex.

dži-ba to stick or jut out, to project, to be prominent Sch.

džed-pa, pf. bzed, fut. yzed, vulgo bzed-pa, "že-pa" C., "žed-té" W., to hold out or forth, bud the coat-tail, smod a vessel Dzil. (The significations given by Ca.: to receive, and by Sch.: to meet with, seem not to be sufficiently warranted.)

*dzum-pa to shrink, la, from, to shun, avoid, mi-dge-la-ba Gbr., sdig-
are they already assembled? dzag-pa mi rlSn-dgai Stk-kams der skol dzom-par ydon mi za that we shall meet again in the realms of pure bliss, that is certain Mil.; tse bco-lbR dan dzam-pas as it just fell upon the 15th. G.); *dzom mi dzom* W. they do not agree with each other; de-rlNams myed-par bkb-sti mi dzam as it is difficult to obtain these things, we shall not be able to get all of them together G.); *dzam-pa me-pa ig kyian mi* C. there is nothing that does not find its way there, that is not to be had there; to be plentiful Mil.; as partic. with termin. case: rich in, abounding Mil. — d&l- byor dzam-pa lsa Mil. v. d&l-ba. — Kun-dzam 'where all meet', name of mountain-passes, e.g. between Lh. and Sp., and of females; in a similar manner gu-n-dzam and byor-dzam ('confusion of goods'). — dzam-po rich in C., rda&-ba dzam-po abounding in grass and water, fertile C.; mfun-kyen dzam-po fortunate, successful, through a favourable concurrence of circumstances; tsa&-ma-dzam-po variegated, many-coloured.

\[ \text{\textit{dz&l-pa} fault, error, mistake, } \text{\textit{dz&l-po} wrong by now be fell into three mistakes, committed three errors G.} \]

\[ \text{\textit{dz&l-ba} to shake about, to stir or shake up, e.g. a feather-bed; to confuse, to confuse, } \text{\textit{dzol-ba} to deliver a message confusedly, making a mess of it G.}; \text{ W.: } \text{\textit{dzol-ba} co-de}.\]

\[ \text{\textit{dzol-tso} C., } \text{\textit{dzol-bal} W. differences.} \]

\[ \text{\textit{rd&sa} clay, gen. rd&sa.} \]

\[ \text{\textit{rd&sa-ver} in comp. for rd&sa-ma, e.g. rd&sa-ver jug, rd&sa-ver pitcher C.} \]


\[ \text{\textit{rd&sa-md&sa-kor, for rd&sa-md&sa, y&sa-md&sa.} \]

\[ \text{\textit{rd&sa} chest, box, for various store = b&sa Thgy.} \]

\[ \text{\textit{rd&sa} box, rd&sa-ba.} \]

\[ \text{\textit{rd&sa-ba} v. rd&sa-ba.} \]

\[ \text{\textit{rd&sa}, dam-rd&sa, mud, mire (C.s. clay); rd&sa-d&sa sink, slough.} \]

\[ \text{\textit{rd&sa-rd&sa-ba} sham, emptiness, falsehood, rmu-lam rd&sa-rd&sa-ba an empty dream C.} \]
rdzas 1. thing, matter, object (= dááspa Lex.); rdzas dkar sér-por mtons white objects appear yellow L.t.; rdzas ka sáni yod-pa dö-rins med the thing of yesterday is to-day no more Mil.; mit-yid-bai rdzas something impure Phk.; natural bodies, substances, from which e.g. medicines are prepared S.g.; materials, requisites, dei rdzas requisites for this purpose; especially for sacrifices, sorceries etc., hence also used as identical with magic agency Wdi.; remedy, smyo-byé-kyi narcotic, soporific Glr.; oiment, v. rdkí-pa and bábs; rdzas-las byin-bai bsdod-nams Tar. 20.9, not: merits arising from works or any material causes', but: the good, the blessing accruing from a right application of rdzas, wonder-working medicines, and consisting in long life etc., with which also Trigl. fol. 20. b is in, unison, if the Sanskrit word is read dzéinsatrikanam; srog-rdzas provisions, viéctuals Phk.; in the context rdzas is also found standing alone in the same sense, where it perh. would be more correct to read zas; mé-mdai rdzas, me-rdzas, also rdzas alone, gun-powder, *dzé-lg* C. cartridge-box, *dzé-mé* (a gun) not loaded C.; goods, property, rdzas gán yd á-pa -rnams all his property Mil.; nor (dañ) rdzas money and money's worth Mil. and elsewh.; treasures, jewels, valuable productions, rgya-gár-gyi Glr. — 2. in philosophy: matter Was.; real substance, realities Was.

rdzi, W. *zi*, 1. wind, rdzi-rlíid id., also bsér-bai, rlíin-gi rdzi Do.; šu-rdzi, or stod-rdzi a wind blowing down the valley, lno- or mdo-rdzi blowing up the valley; dri-rdzi laði a fragrant breeze, a wind fraught with the odours of flowers is blowing Stg.: *tár zi yön-ña rag* W. I perceive an east-wind is setting in; rdzi-rdr heavy rain with wind, rdzi-rdzr drág-po rain-storm Tar. and elsewh.; *zi núnm-ëe or tsóRon-ëe* W. to smell, sniff, sniffle, of dogs. — 2. in comp. for rdzi-bo, rdzi-ma. — 3. v. zì.

rdzi-bo, pf. (b)rdzis, fut. brdzu, imp. (b)rdzis(s), W. *zi-ëe*, Pur. *dzi-ëas* to press, to knead, dough; to tread, to beat (clay, gyan q.v.); gdll-te tehr-ma brdzis-na if I should tread into a thorn Dzl.; to crush, a wound; to oppress, to distress; rdzi-mé Dzl., Sch.: ‘powerless’, but stöbs-rnam-sla rdzi-bo-med-pa Stg. evidently signifies: of invincible strength.

rdzi bo herdsman, shepherd, keeper, freq.; also rdziu Dzl.; rdzi-po a male, rdzi-mo a female keeper; jyigs-rgdzi herdsman, yneg-rdzi neat-herd, glan-rdzi cow-keeper; rd-rdzi (*rdr-zi* W.) goat-herd; kyi-rdzi dog-feeder, byá-rdzi person attending to the poultry; mi-rdzi ‘guarder of man, a god’ Cs. yet a king might also be thus designated; rdzi-skór shepherd's hut = pu-lu. Sch. has besides: dpe-rdzi index, register.

rdzi-ma (vulgo *zi-ma*) eye-lashes (the eye-lashes of Buddha are sometimes compared to those of a cow).

rdzi-g-rdzig, with *tán-va* C., to address harshly, to fly at.

rdziín pond, gen. rdzín-bu e.g. for bathing Dzl.; v. also skyl-ba; rdziin-po or -kön a large pond Cs.

rdzin, gru-rdzinis L.t., gen. yziinis ship, ferry.

rdziu 1. for rdzi-bo. — 2. fin of a fish Sch.

rdziu-ba, pf. (b)rdzuus, fut. brdzu, imp. (b)rdzu(s) to give a deceptive representation, to make a thing appear different from what it is (cf. sprüd-ba), with termin. case to change into, also to change (one's self), to be changed, gen-por to change into a Rakshasa Zam.; to disguise one's self, mnál-byor-par as a mendicant friar; rdziis-te skyl-ba v. skyl-ba; yig-rdzu a letter filled with falsehoods, a lying epistle Mil. nt.; sáru rdziu-bai rgyu-ma enrills feigning to be flesh, looking like flesh Mil.; rdzus-prul (Sak. ཁ་) delusion, miraculous appearances, transformations, stön-pa to producesuch, sky-ja to destroy the illusion, e.g. by seeing through it Mil.; rdzus-prul-gyi mtsu, or stobs witchcraft, magic; rdzus-prul-lam gifted with magic power Thgy. rdzus-prul is the highest manifestation of the acquired moral...
perfection, that is known to Buddhism; there is, however, an essential difference between it and the miracles of holy writ, the former bearing the stamp of non-reality and mere appearance, as is not only implied by the name, but also universally acknowledged; and it differs again from چوپرول in as much as the latter requires the help of natural magic (jugglery), or of demoniacal influences, and never can be produced, like ژودجاپا at the pleasure of the saint by his own immanent power. Yet there is no doubt that the term ژودجاپا is also often used in connection with ژودجاپا, and as identical with it; v. DzL and Yo.

*dzun,* also brdzun untruthful speech, falsehood, lie, fiction, fable; ژودبةپا id.; mi-brden ژودبتا that is falsehood and not truth Glr.; ژودبتا-بها byd-pa B., C., &-*Ee* W. to lie, to feign, to pretend ignorance, to disown a person or thing, *mi &or ژودبتا* W. he pretends not to hear it.

- - rdzogs-pa 1. vb. to be finished, to be at an end, to terminate (Lex. = ژینپا), lam rdzogs-pa mthams-su just where the road terminates Mil.; *dā-va ژینپا W. as the month has expired; ژینپا-پا zog son* W. here the villages of Spiti have an end; mdzad-pa ژینپا-su rdzogs-nas having accomplished all his deeds Glr.; ji-ltar smon-pa bzin-du ژینپا-su rdzogs-pas all prayers and wishes being fully realized Dzl.; ژینپا-su rdzogs-pa fahr-te when the whole (of the building) was completed Glr.

- 2. adj. perfect, complete, blameless, *ژینپا zog dug* W. the body (of this horse) is without fault; ژینپا-pa ژینپا-par saṅ-gyās the most perfect teacher, Buddha Glr.; so in a similar manner rdzogs (pa)-cēn-(po); also ye-les ژینپا-su rdzogs-pa is an appellation of Buddha. — rdzogs-par adv. perfectly, completely, fully (cf. lhag-par), bsnyid-pa to report circumstantially Dzl., ydams-nid yna-ba to counsel well Mil.; rdzogs-pa ژینپا-pa ژینپا one thoroughly conversant Mil.; rdzogs-par bslāb-pa to learn thoroughly Mil. — bsnyen-par rdzogs-pa or bsnyen-rdzogs mzdā-pa to ordain, v. bsnyen-pa.


rdzun, *dzun*, W.*zun*, Pur.*rdzun*, also brdzun untruthful speech, falsehood, lie, fiction, fable; rdzun-teig, id.; mi-bden rdzin that is falsehood and not truth Glr.; rdzun-smrā-ba, resp. ysnā-ba B., byd-pa B., C., *zēr-če* W. to lie, rgyal-ba-namsh-kya rdzun ysnā-ba mi srīd it is impossible that Buddhas should lie; to tell tales, to make believe, to impose upon; *zun yin* W. you are not in earnest, you only want to quiz me; *zun gyab-če* W. to lie, to act the hypocrite; *mi le znun gyab* W. to feign, to pretend ignorance, to disown a person or thing, *mi tsor znun gyab* W. he pretends not to hear it. — rdzun-krāb Sch.: 'an adroit liar and deceiver.' — rdzin-ma 1. — rdzun Dzl. 2. liar Mil. — *zun-yag-can* W. clown, buffoon, merry Andrew.

rdzub deceit, imposture Lex., byed-pa to make a false assertion Tar.; cf. rdzab-rdzub.

rdzis-ma something counterfeit, feigned, dissembled, rdzis-maisprāṇ-po a disguised beggar Glr.

rdzā-ba pf. (b)rdzes, fut. brdzæe, imp. (b)rdzæe W. *čē-čē*, 1. to tuck up, truss up, clothes; to cock, a hat; to turn up, the upper-lip Wb.; skra gyen-du brdzæes-pa the hair bristling Do.; *so or čē-va čē-čē* W. to show one's teeth, to grin. — 2. to threaten Cz.

rdzūn dimin. of rdzā-ma, a small pot, pipkin.
1. the letter \( \text{w} \), which occurs but rarely, and only as an initial, yet it is a true Tibetan letter, the \( \text{Sek.} \) being gen. represented by \( \text{A} \), and as second constituent of a double consonant denoted by \( \text{d} \) (called \( \text{wa-zir} \) angular or small \( \text{wa} \)); the pronunciation in general is the same as that of the English \( \text{w} \).

2. num. fig.: 20.

3. n. of a lunar mansion, v. rgyu-

4. \( \text{wa-lóg-pa} \) to perform somersault Sch. — 5. \( \text{W. ho!} \) calling for one.

Banaras, a city in the valley of the Ganges, freq. mentioned in legends, as a residence of Buddha, at the present time a principal seat of Brahmanism.

3. a kind of apples Sch.

3. num. fig.: 50.

3. num. fig.: 80.

3. num. fig.: 110.

3. num. fig.: 140.

3, a letter of the alphabet, represented by \( \text{z} \), originally, and in the frontier-provinces to the present day, the soft sibilant, which is pronounced like \( \text{j} \) in French, or like the English \( \text{s} \) in leisure, (\( \text{zh} \)), (still more accurately like the Polish \( \text{z} \) in \( \text{zima} \)); in \( \text{C} \) it differs now from \( \text{A} \) only by the following vowel being deep-toned. — 2. numerical figure: 21.
(in Ts. by way of salutation); rgya-, bod-, sog-zwa Chinese, Tibetan, Mongolian cap; dgu-n-zwa winter-cap, dbyar-zwa summer-hat (light felt-hats adapted to the warmer season); ţu-n-zwa hat or cap made of felt; wa-zwa cap made of the fur of a fox. — zwa-dkar, -nag, -dmar, -ser white, black, red, yellow cap, denoting occasionally also the wearers of such caps, esp. red caps and yellow caps, as belonging to different Lama-sects — zwa-k'hus the covering of a hat Cs. — zwa-tog top ornament of a hat Cs., prob. a button, v. fog. — fwa-ha cap made of felt. — &a-dk'g-n cig, -dm', -& white, black, red, yellow cap, denoting occasionally the wearers of such caps, esp. red-caps and yellow-caps, as belonging to different Lama-sects — ha-Kkbs the covering of a hat Cs. — fwa-tog top ornament of a hat Cs., prob. a button, v. fog. — fwa-ha cap made of felt.

Schl. p. 171 calls a low conical cap of the Chief Lama rci-tina-h. —.. M-nye or fai-ne, also rd-nye Cs., q3 Or qq lead, fag-rgya-rdo sounding lead, fag-ner lead-ore Cs.; icf-n.yei &a slyair-ba to fill up (a groove or juncture) with molten lead Glr.; Snye ddr-po C., tin, also fa-dkair, ya- or b9a-; idd-nye m'po lead, (&'a 'white lead and black lead' seem to be a mere conjecture); idd-g (tin-foil Sch. (?)), thin plates of lead. kci-ba lame; lameness; gen. f6-bo lame, q7; a lame person, cripple, B. and col.; zd-mo fem.; *zd-wo do dag* W. he is lame, he limps; rka- or lâg-zâ-can having a lame foot or hand.

*ld-g-bri in v. fag-extr. zd-lu cup, bowl, = por-pa, ko-re Cs. zd-lu-pa, zd-lu lîts-ta-ba or lo-lam n. of the author of a little glossary, called Zamatoj.

*lag 1. zag-pa (only Schr., (Cs.), *zag-po* W., *zag-ma* Lt., W., resp. dgam-­zag a day, the time from one sun-rise to another (cf. on the other hand ndi-ma 2); zag cig a day, and adv: once day, once; *zag cig-gi zag-la* W. is also used of a future day: *zag cig de dus lê-yan* W. once the time will come; *zag ga-nas after a few days Mil.; *zag dû-ma lûn-par after many days Dzl.; ni dû-rin nd-niñ lê-zag* W. this is the day of our arrival a year ago; *âg-zag* W. lately, the other day, a short time ago; *dûn-zag* W. yesterday; recently, *dän-zag za-nyi-ma* W. last sunday; *nâm-zag* W. some time ago, *nân-zag stôn-ka* W. last autumn; *kâr-san-zag* W. the day before yesterday; *zag-mas zag-te from day to day; *zag-dan(-zag)* W. every day, always; *zag bdun seven days, zag-bdun-prag a week, zag-bdun-prag ze-brgyad forty-eight weeks Thgy. — *zag-graïs the date, *zag-dn gyab-cê* W. to date. — *zag-mal a station, day's journey, quarters Cs., zag-so id. Cs. — *zag-zân* W. holiday. — 2. fat, grease, in a liquid state, = stil-ku S.g.; also melted and congealed again W.; fig. the fat of the country, fertility, yul-la zag med the country is barren Ma.; zag-zan greasy, oily, zag-méd lean; zag-por a cup, vessel, for grease Cs. — 3. fog, smoke, dry vapour, filling the atmosphere in autumn.

*ld-g-*pa leash, rope with a noose, e.g. for catching wild horses, zags-tag Cs., zags-dbyug Sch. id., rgyad-pa Cs., zh-'en pa Sch. to throw the noose; zags-pas, zags-tag-gis dzin-pa frq. fig., as Sch. 213; sbrul-zâgs noose consisting of a serpent, for catching any hurtful creature Glr.; frq. as an attribute of the gods.

*ld-g-ns* zan(-po), vulgo d-zan, uncle by the mother’s side, mother’s brother; zan-bgro’ g his offspring Cs.; zan-nyên in a gen. sense, relations by the mother’s side Dom.; zan-tsa sister’s son. — tsa-zân, resp. dgon-zân 1. nephew and uncle, by the mother’s side, also applied to spiritual brotherhood Mil. — 2. son-in-law and brother-in-law Glr.

*ld-g-*ân-blön Glr. seems to be a kind of title given to a minister (or magistrate). ad. Tarn. Mdo g 9, 419 —.

*ld-g-*ân-zân ancient n. of the province of Guge Glr. zan-pa weak, feeble, frq., the opp. to drag-po; na yi-tar zan yan as weak, as miserable as I am (says a cripple) Pth.;
Kams žán-pa Mil. of a weak body, of delicate health; also applied to sounds, accent and the like; cf. ŋā-ngo; ugly opp. to légs-pa, v. skye-ngo.

žabs 1. bottom of a lake, of a vessel Dzh., Mil.; lower end of a staff Mil.; for under in compounds, as mìa-žabs q.v. — 2. resp. for rkañ-pa foot, mî téig-gi žabs-la šāid-pa Ca., mgō bos būg-pa Sb., o byēg-pa Cs. to bow down at another person's feet, to touch them with one's head, to kiss them; žabs drūn-du c. genit to the feet of ..., for to ..., in directions of letters; žabs dyen-par barefooted, e.g. ŋēgs-pa Mil.; žabs degs-pa Sch. to help, prob. = žabs-tog byēg-pa v. below; žabs ŋāg-pa = ŋāg-pa II. —

Comp. For the most part they are the same as those of rkañ-pa; there are to be mentioned more especially: žabs-bkyn 1. spur Ca.(?). 2. n. of the vowel-sign = for u Gram. — žabs-mgo Tar. point of the foot Schf. — žabs-sgrōg garter Ca. — žabs-bōggs Sch., 1. partic. of žabs-čāg-pa. 2. = žabs-čāgs. 3. grounds, territory. — žabs-čāg(s), ṭyāgs, resp. shoe, boot. — žabs-tog 1. service rendered to superiors, esp. to priests, convents etc., by the erection of buildings, or keeping them in repair, or by any aid or work done in their behalf; žōl-bai žabs-tog or žabs-tog alone: distribution of victuals, žabs-tog bzañ-po āul he placed dainty food before him Mil.; žabs-tog_o mî brgyal-bo āul we shall provide you with every thing, so that you shall not suffer want Mil.; žabs-tog byēg-pa a. to render such services b. to feed, treat, provide, offer, Ghr. and elsewhere. 2. = žabs-tog-pa 1. servant, regularly employed in monasteries, by Lamas etc., an official, rgyal-poš sku-ṣu-ion-tāgs-kyi žabs-tog royal page, Ghr. 2. dispencer, benefactor žabs-tog-ma fem. — žabs-ṛtiṅ heel. — žabs-ṛtāṅ 1. foot-stool Cs. 2. boot Sch. — žabs-ṛām shame, disgrace, from mîi žabs ſṛām-pa to bring shame upon another, to be a disgrace to him, e.g. a child proving a disgrace to his parents, by a dissolute life, disrespectful deportment etc. Thgy. žabs-ṛuṅd āul dust on one's feet Cs. — žabs-pād lit.: 'a padma below the foot', seems to be an attribute of divine persons, but sometimes nothing more than a high-sounding complimetal expression for 'foot'; byin-pa 'e-na-ya dra žabs-pād bār his leg displays a calf like that of Enaya Ph.; žabs-pād-lā, Zam. init., seems to stand like žabs druṅ-du, so also žabs-pād kri drūn-du, in letters; mîi žabs-pād stūn-pa Tar., fig. for žabs-tog byēg-pa to serve; to be a scholar, pupil Schf. — žabs-prīṣ servant (male or female), in the widest sense of the word, servant to an individual, as well as a minister of the state or the church, only that the latter service is always referred by an Asiatic to the 'person' of the king or priest; collectively: retin; occasionally also to be understood as an attending, a waiting on, thus: rje-yi žabs-prīṣ sran, we will vie with one another in our attending the lord Ghr.; žabs-prīṣ brān-ba, žabs-brānt-ba or brān-ba to follow as a servant, zam-brān(-pa) Do., zam-ruān Cs., za-brān Sch. servant. — žabs-brō, žabs-brō mdzād-pa to dance Sch. — žabs-mā drawers, under-petticoat. — žabs-sen nail of the toe Sch. — žabs-bīl āul water for washing an honoured person's feet. — žabs-thām = žabs-čāg. 382. C. toe, ſtām servant. — žams-tu Sch.: 'the scum left by the evaporation of water'?; *žams-če W. to take off, lū-āul the froth, scum; yet cf. yēdām-pa.

žam-ma being plentiful, abounding in Mil.

žār-ba, fem. ma, 1. = yan lag ma tsan being not in full possession of one's members, mig-žār one-eyed, half or totally blind; lag-žār having only one hand, being lame in one or both hands; so in a similar manner rkañ-žār. — 2. (= mig-žār) C., W. blind, rarely in B. — *žar-tse (zar-tas) the winking with one eye C.

žar-la, Schr. 'following, succeeding', prob. = žār-la, q.v.

žal resp. for ḍa 1. mouth 2. face, countenance žāl-du ṭōl-ba, W. *žāl-la rāg-če, to eat, to drink; *āla-big žāl-la rag* or *žal-rāg dzor* please to take some ...!
rgyal-poi žal-nas ynwis the king spoke Glr. frq.; žal-gyi sgo the door of the face, the mouth (cf. also dzûm-pa); žal-la mi nydn-pa Glr. to be disobedient; žal-gyi bês-pa Glr. or žé-ba Sch. to promise, and other significations of käs lën-pa, e.g. to accept Tar. 126, 10; žal bgrâd-pa and ydân-ba to gape Sch., byêd-pa to open the mouth, žal dzûm-pa to smile; with ùtá-ba 1. žal-la ùtá-ba, e.g. ēos smâr-bai to watch the mouth of the preacher, to hang on his lips Pth.; in a similar manner: gis-pai têns-kyi nâ- yi žal-ta ùtá Pth. 2. žal ùtá-ba, žal ùta byêd-pa to serve (v. žal-ta), žal yan byêd-la ùta môld-pa yan byêd-la they serve you and honour you Glr.; žal-ùta-ru byuui he came to serve him Mil.; žal ydâms-pa to bid, order, exhort Glr.; žal dôn-pa to pronounce, to deliver, state, report; žal myâl-ba Mil. to visit, to come to see; žal mÎôn-ba to see a person's face Tar.; 'in order to attain the highest dîns-grub, one must têms- kyi raï-žal mÎôn-ba, and in order to be able to do this, one must penetrate into the Buddhist doctrine' — thus Mil. teaches a Bonpa; ēys žal mÎôn-bao afterwards his face was seen, he made his appearance Tar.; žal-yêgs-pa v. subst. žal-yêg.

Comp. For the most part expressions of civility: žal-kâr, resp. for kar-yôl plates and drinking-vessels. — žal-dkyîl face Cs. — žal-bkôd order, ordinance Sch. (?). — žal-skôm, žal-skîyêms drink. — žal-skîyîn Glr. countenance. — žal-skîyôgs cup, goblet Mil. — žal-Rêbs cover of an image of Buddha Sch. — žal-krid oral or personal instruction Mil. — žal-tsan biting words of a superior (Sch. prob. not quite correct). — "žal-gyâd" (rgya? brgya)? ýéi-pa or ée-pa* to promise C. — žal-rgyânc mustaches C. — žal-nô 1. = no, žal-nô nâg-par bûzûs he was sitting there with a mournful face Glr. 2. tugs-zên-žal-nô title of the chief-justices of the great monasteries of Sera, Gadan and Depung. 3. Sch.: žal-nô or nör? (?), noble sons, princes? (?) — žal-dîôs bodily, in one's own body or person, sans-rgyâs žal-dîôs-\(\text{k}yî\); brûns-yul Pth., the place where Bud-dha was born bodily; žal-dîôs-\(\text{m} \) nyêl-bas yod Glr. he is bodily tîo be seen. — žal-sna Cs. = spyan-sna. — žal-bôl resp. for ar-\(\text{c}\)öl handkerchief, napkin C. — žal-châd v. ka-châd. — žal-ö, žal-châb Schr., Cs. spittle, saliva. — žal-môu lip, v. ka-môu. — žal-châ judgment, decision; des \(\text{d} \) bu-chag-yî žal-châ yêåd do he shall pass sentence on us Dzl. 3.52, 15, and elsewhere. (the text of Sch. is not quite correct); žal-chê bû-ðrûg-pa and bû-ysâm-pa 'the code' with the 16 and that with the 13 judgments': these are two distinct bodies of law, both of them in C. of standard authority; žal-chê-pa judge Dzl. — žal-chôms v. žôms 2. — žal-nôyôd favourite dish Sch. — žal-ta 1. also žal-ta a. services, turn. b. inspection, visitation, revision; žal-ta byêd-pa a. to serve, b. to inspect, review, superintend; to visit, the poor, the sick and to take care of them; to guard, žîn-la the field. 2. resp. for kâ-ta, ka-yêdms direction, instruction, counsel, advice, žal-ta zîb-rgyâs žû-ba to ask for accurate and detailed instructions Mil.; žal-ta-pa = sku-ðrûd-pa, žûs-ðyêi waiting-man, valet-de-chambre C., Tar. 56, 2: servant in a convent; more frq. fem., žal-ta-ma waiting-woman, lady's maid, chamber-maid. — žal-yêdms instruction, advice, jyö-rên-la dyôs-pai žal-yêdms ynwîs so he imparted to her useful maxims Glr.; order, command Glr. (v. above); also, žal-yêdms brîs-mÎian author, in as much as all printed books are considered to be sacred, and the authors generally are Lamas, whose words are looked upon as divine. — žal-yêdms countenance, žal-bdâg in large religious meetings a Lama, who walks about with a wand in order to preserve good order, a verger. — žal-dôs a free-will offering or present Cs. — žal-bdâs lip. — žal-jîgis resp. napkin. — žal-bdâ (or padû) C. chief overseer, superintendent. — žal-hyân title, superscription, inscription. — žal-tsôm (for og-tsôm) Pth. beard. — žal-tsôs Schr. (Cs. žal-tsûs) = žal-zâs Dzl. food. — žal-dâg tobacco-pipe, v. gân-zag. — žal-yêgs 1. looking with the face, lÎor, southward Glr. 2. apparition, žal-yêgs tôt-pa to see an-
partition, bzung-par žal-yig-bshi appearing in a sitting posture Mil. nt. (cf. spyan-ras). — žal-brsé Tar. 76, 12, Schr.: the act of consecrating, e.g. a temple.

žil-ba I. sbst., also žal, ža-la, žal-rtsa or -rdza Schr. clay, lime-floor, Lext.: žil-ba = skyäl-nil; mél-gyi žā-la Glr. clay, cement of a floor, cf. ār-ga; plastering, rough-cast, sgo-la žal byigs-te plastering the door with clay Glr., also applied to the anointing of sacrificial objects with butter Mil. — II. vb. to serve up food, to spread a repast. Sch. 2i-ba d康'x 21?

zi num. fig.: 51.

zi-gil chaff and other impurities removed from the grain by washing.

ži-ba, Satk. ʒi, to become quiet, calm, to abate, to subside; to settle, of a swelling W.; to be allied, of passion, malice etc. Glr.; to be appeased, relieved, to cease, of pain, quarrels, intoxication, maladies etc. Glr. and elsewh.; to be atoned, blotted out, of sins Tar. ; ži-bar gyur-ba B., *zi cā-ce* W., id.; *ra, iro ži son* W. the drunken fit, the paroxysm of passion has passed over; ži-la soni (the hobgoblins) became quiet, held their peace AM.; Mar bydk-pa to still, soothe, appease, mitigate, *zi čug-ce* W.; ži-byed a composing draught, Wise 130; more particularly with reference to the affections: to be dispassionate, not subject to any mental emotion, ži-ba čen-por gyur he is getting very free from passion Do., v. below ži-ynás; also sbst. tranquillity, calmness, and adj. tranquil, calm, ži-ba dañ bde-légs-su gyur-bar mzdād-du ysol permit us to attain to peace and happiness Dom.; ži-bai tābs-kyis amicably, in a fair way Glr.; so also ži-bai ytam smrā-ba Glr.; ži-bas mi tui drāg-pos duł dyos drag Pth. if he will not submit by fair means, he must be converted or subdued by force; ži-bai žal Pth. the expression of calmness about his mouth, his peaceful countenance; ži-bar yād-pa to go to rest, to die Cs.; ži-bai or lós-skun tha-tsaṅs že-nyis Thgr. the good, the peaceable deities, opp. to those called krā-bo; differently again the word is used in: ži-ba dañ krā-bo dañ ži-ma-kro Pth., which has been explained by Sch. as: the medium between calmness and passion, 'calm indignation'. Cs. moreover mentions ži-ba or rtag-ži-ba, as 'a name or epithet of Isvara and certain Buddhas', so that ži-ba would be equal in sound as well as in meaning to ži-ba-pa and -ma being his male and female disciples. A good deal of obscurity attaches, further, to the frequent mention of the ži-gyas-dbaṅ-drag, as the characteristic properties of the four parts of the world (v. glin), and likewise as qualities and functions of the Buddhas, gods and saints, viz. allaying diseases, conferring happiness and wealth, ruling over all creatures and subduing all that is unruly and hostile; to which are to be added four kinds of burnt-offerings, in the same four-fold sense, v. Schr. 250. Finally, in mysticism the term ži-ba acts a prominent part: ži-(bar) yāns(-pa) and lhag(-par) mtoṅ(-ba), žem and ་, shortened ži-lhag, implies an absolute inexcitability of mind, and a deadening of it against any impressions from without, combined with an absorption in the idea of Buddha, or which in the end amounts to the same thing, in the idea of emptiness and nothingness. This is the aim to which the contemplating Buddhist aspires, when, placing an image of Buddha, as rten, (v. rten 1) before him, he looks at it immovably, until every other thought is lost, and no sensual impressions from the outer world any longer reach or affect his mind. By continued practice he acquires the ability of putting himself, also without rten, merely by his own effort, into this state of perfect apathy, and of attaining afterwards even to düns-grub, the supernatural powers of a saint. The stories that are related of such achievements, and with which the work of Taranatha abounds, are, notwithstanding their absurdity, readily believed by every faithful Buddhist. That there are also cases of failures, cf. smyön-pa.

ži-ma sieve, of cane or wood Ts.
Schr. and Wts. (where Sch. stands), gen. žin-po Glr., or žin-bu cat. C.

1. = žig.

2. v. žig-pa I., žig-räl-ba demolished, ruined Mil.

 žig-mér (sbst. or adj.?) dense throng, or crowded together in a mass W.

žin, I. sbst. (Cs.: žin-ma, žin-po, žin-bu, perh. provincialisms), 1. field, ground, soil, arable land; tāi-žin fields in a plain, level land; tāl-žin W. (ni f.) cultivated land; žin-ka = žin, žin-kai bā-mo the girls in the field Mil.; žin rmó-ba frq., to plough a field; to carry on agriculture; žobs-pa to till, to sow a field, mi yāg-gis bāb-pa a field that has been sowed by one man Glr.; žin ču-ba to irrigate a field (?); žin-nā-ba to mow, to reap, a field, žin-mkan reaper; žin bad-de W. to pursue husbandry; žin bgd-pa to divide or distribute land Cs.

— 2. fig., cf. žin-kams, bsgd-nams-kyi žin dan žrād-pa to enter the field of merit, to turn into the path of virtue Dzl.; ydl-byai žin-du yeig-te Pth. seeing him in the land of conversion (yet v. also 3, a.); region, žin bceu (Sch.: ‘the ten regions’) is said to signify something like: the reign of Evil.

3. equivalent to sanie-rayds-kyi žin the kingdom of Buddha, a. in an earthly sense: a holy land, a land of salvation, where Buddha resides, or at least where Buddhism prevails; so also dūl-bai žin land of conversion Glr.; acc. to Wts. it is a name of the earthly seat of Buddha, the residence of the Dalai Lama at Lhasa; b. supernaturally: heaven, paradise, Elysium i.e. one of the heavens inhabited by the Buddhist gods, or also the state of non-existence, Nirwāna; žin-la bēp-ba = bād-bar yeig-pa to die.

4. body, v. žin-čen, žin-lpags.


žin-kān 1. summer-house, pleasure-house, pavilion W. 2. field and house, the whole estate or property W. (= yul-ṃcia) — žin-kams = žin 2 and 3, frq. — žin-krāns, žin-gi krāns-pa or -ma the produce of the field Cs. — žin-krōd many fields together Cs. — žin-rigd rough, uncultivated ground Sch. — žin-čen and -žun a large and a small field; also: a large and a small body or corpse Thgr. — žin-mōd paradise, a most delightful country, an Eden, an Eldorado Pth.

žin-bdāg proprietor of a field, land-owner.

žin-pa husbandman, farmer Dzl. — žin-lpags a skin (pulled off), hide.

žin-mu boundary of a field, landmark. — žin-bzān good land, productive soil Cs. — žin-yshīn dead, arid, burnt soil Cs. — žin-sa 1. ground, soil, arable land Cs. 2. province Sch.

II. gerundial termin. = žin, q.v.

žib, resp. fine flour, also flour in general, žib-kūg bag, žib-piör box, for flour Cs.

žib-pa, B., žib-po Cs., žib-mo C., W.

1. fine, of powder and similar things, žib-rtsiṅ fine and coarse Zam.; žib-par byed-pa, B. *žib-mo co-de* W., to make fine, to pound, to reduce to powder. — 2. accurate, exact, strict, precise, ltaba yāṅs-śiṅ spyyōd-lam žib-par maśod be wide in your views, but strict in your actions Glr.; so Sch. understands also žib-žib yod, žib-po med, žib-rgyug med, which ought however to be translated: ‘I have accurate information, I have no precise information, I have no particulars to communicate’; žib-mo bōs-pa to know accurately; more frq. adv. žib-par, žib-tu B., žib-lu B., žib-ča vulg., exactly, precisely, thoroughly žib-tu yśöl-ba, ytam žib-tu byed-pa to report accurately Dzl. (the former resp.); žib-par bšad-pa Glr. id.; žib-par (ses- ) bōd-na if you wish to know it accurately Glr.; bka žib-tu bgyos-pa resp., to consult carefully Pth.; bka-miṅ miṅ-śiṅ-glen žib-tu byǒd men, discourse as freely as you please! Mil.; las-ṛgyu-bras žib-tu mi rtsiṅ na if one does not strictly regard the doctrine of retaliation Mil.; *žib-ča lto* (or y.*) W. look at it well, carefully; *žib-ča zer* W. pronounce it accurately; *žib-ča bō-pa* C. to examine closely; *žib-sai* W. accurately and distinctly.

žin-fog-le n. of a medicinal herb Med.

žim-pa, gen. žim-po, well-tasted, sweet-scented, žim-po rgyag* W. I find the
taste or smell of it agreeable; da jī ḍhāg-par žim-na this meat being of a better taste Dzl.; žim-ṛgyaũ̃ ās food prepared of savoury things Zam.; dṛi-žim, dṛi-ṛṣe-in žim-po pleasant odour Dzl.; dṛi mi žim-pa disagreeable smell Glr.; *žim-ze* also *žim-žim* C., *žim-zaq* W. sweet-meats, confectionery; *žim-zag-tsōn-kān* W. confectioner; *žim-lṭo-čan* W. dainty-mouthed, a sweet-tooth.

— 2. In W. this žu has become a word of civility to the widest extent, as it is not only added to almost every sentence of a speech or a letter, something like our "with your permission" or "if you please", e.g. *žan ēi mēd-na na do yin žu* if you have nothing further (to say), I shall go, with your permission; *ko leb soi žu* he is arrived, if you please; but it also supplies every kind of salutation in coming or going, hence *žu zēr-ĉe*, resp. *žu žu-ĉe*, to make or give one's compliments, *â-pha-ne žu mā-di-po žu dag" my father's best respects (cf. ḫyag).

Inst. of žu, ju is also frq. heard (vulgo), e.g. *ju sab žu*! good day, Sir, good day! which prob. is only an intensification of sound, and not to be referred to the Indian ēi.

— *dī-la žu* W. why, well then, mind! *di-la žu, nyi-rān ne tsar na kyōd-pa yun-rin kyod* well, I have not seen you this age!

— The word is also used as a sbst., for request, wish, question, *žu-va būl-ba* C., *pūl-ĉe* W., yēd-ba Glr. to make a request, to put a question; ydan-дрēm-pai žu-ba nān-čan pūl-bas Mīl. assailing him with pressing invitations.

II. (prop. fut. of ḫu-va) pf. (*b)žu(s), fut. (*b)žu, (imp.?) 1. to melt, trs. and intrs., bū-bītā v. sub lugs; bū-bītas yer gold to be melted Cs.; žu-bai Rams whatever is melting or fusible, metals Sch.; žo it melted (from the heat) Dzl.; ōd-dū žu-nas dissolving in light Glr. frq. — 2. to digest, žu-byed-kyi ṣman digestive medicine Cs. (cf. žu-byed); ma-žu-ba undigested, zas ma žu-ba undigested food, also indigestion, sufferings arising from it; ma-žīs nad id.; ma-žu-şi-ba to decompose what is undigested Med.; opp. to žu-ṛyēs it seems to denote more particularly the rhyme before it is mixed with bile, and perh. also the duode-num where this takes place; so the region of žu dān ma-žu-bār-na is stated to be the place, where the bile is principally operating S.g. Cf. žu-ba.

Comp. žu-skγγoṣ W. crucible, melting-spoon. — žu-mkān 1. petitioner. 2. digester; n. of an officinal plant, = špāi-žūn Wsd.
if I continue undismayed Dzl.; dkon-mϕog yṣum-lṭa žum-pa-med-par bkur-baṭi byed-pa to honour the three most Precious undauntedly, with a cheerful heart; sems rabs-tu žum-par gyur-to they became greatly dejected in mind, their spirits were much cast down Ptb. — 2. vb. *lbu-wa žum-che? W. to scum, to skim (off).

**žum-bu** = zi-mi.

**žur**, 1. snout, muzzle, trunk. — 2. sup. of žu-ba.

**żyul-žul**, Ts.: *ža-ža jhe'-pa* to stroke, to caress.

**żyul-żyul v. žu-dág, žu-s-po žiús pa v. žu-ba.

*že* (cf. žem) 1. inclination, affection, heart, mind; volition; there is a proverb in (C.): *mi kā-po-če-la že me?, ču nyŏg-po-če-la tii me* a braggart has no mind, as muddy water has no bottom, i.e. as in muddy water you cannot see the bottom, so you cannot rely on the solid principles of a braggart; ka-že v. ka, comp.; že bkon-pa or žon-pa a hating mind, skam-pa Sch. a covetous, tag-pa Mil. a sincere, nāg-po C. a wicked, ytsain-ba Sch. a pure heart or mind, or also hating, covetous etc. as to mind (several other combinations of this kind, given by Sch., are too doubtful to be copied); že-yŏd-pa Sch.: „to lose courage, to have no longer any inclination for“, pers. better, to resign, and že-bčad resignation, as a Buddhist virtue Mil.; on the other hand, že yŏd-pa tsiug Sch.: „lacerious words“ which, e.g. Dzl. 20, 11, well agrees with the context, but is not clear in point of etymology. — že-dag damage, destruction Sch., byed-pa to cause, to inflict. — že-lóg v. žen-lóg sub žen-pa. — že-sin angry, cross, ill-humoured, vexed. — 2. numerical word for bzi-bcu in the abridged numbers že-yŏg etc., 41 to 49. — 3. numerical figure: 111.


**žé-ra** reverence, respect, civility, politeness, žé-ra dañ bōs-pa reverential, respectful Ptb.; dei dus-su mis ýag dañ
Bbsa mi dbas-pas because at that time people ~sh, easily disgusted; *bsh-mi-*hmi-&-& C. one that is not easily disgusted, not squeamish.

Comp. žen-ka, žen-ka = žen-pa sbst., Sch. — žen-kris Mil.; žen-cūgs frq., also vulgo, žen-dzin Glr. inclination, desire, passion, attachment, *žen-dzin cō-ve* W. love, to be attached. — žen-döl, resp. bshed-dön, object of desire Cs. — žen-lög-(pa, cf. above), disinclination, antipathy, disgust; in an ascetic sense: resignation Mil.; jig-reten žen-lög-pi gani-zūg a man tired of this world Mil.; žen-lög-pa, or mcan fastidious, squeamish, easily disgusted; *žen-mi-lög-lan* C. one that is not easily disgusted, not squeamish.

2. = byed-pa to penetrate, to be fixed, of colours etc., ras dkar-po sson žen-pa ltar as a colour is fixed in white cloth, is lasting Dzl.

źen-źen Ld. an inferior kind of silk, of which the handkerchiefs consist, that are presented to foreign visitors etc. as a welcome or mark of respect, cf. ka-btāgs.

źer, zer dbes-par byed-pa Cs.: to chide, rebuke, which, however, in the only passage, where I met with the word, does not suit the sense very well.

źer-po ‘mean, pitiful, coarse’ Cs.

źes v. čes.

źe, 1. dram, a small weight = 1/4 ounce, of skar-liu, v. skar-ma; yser zo-gan Ph. a dram of gold; yser zo ysum-brgya between 1 and 2 pounds of gold; as a coin it is stated to be = 1/4 rupee. — 2. resp. yel zo thick milk, curds, zo benyil-ba to place milk to curdle; milk in gen., esp. mni nā zo Dzl., má-žo col., mother’s milk; zo-kāi dūs-na during the time of suckling, zo-spdās zas zai dūs-na after the child has been weaned Med.; zo dkrūg-pa, skrūg-pa, bsrūd-pa to churn, to butter Lax. — 3. a small white spot, sen-źo on a finger nail, so-źo on a tooth Glr. — 4. num. figure: 141.


źo-śā 1. force, efficiency Cs. — 2. n. of a medicinal fruit, zo-śā ysum, viz. mkāl-fo-sa kidney-shaped, healing diseases of the kidneys (in W. the chestnut bears this name), snyin-śo-śā heart-shaped, healing diseases of the heart; gis-gor-śo-sa is said to be given to horses; besides mūn-pa-
and mčér-pa-žo-āa are mentioned. — 3. toll (?), pay (?), žo-kūs, tūd-ba Tar. Stg. a publican Schr., prob. any officer that receives salary or pay.

**zog,** imp. of jóg-pa.

**zogs v. mar-zogs.**

**zógs-pa Med., zöy-ku Sch., = stūd-dro morning, fore-noon; zógs-pa tea at breakfast Cs.**

- žoū lower, nether, žo-n-kañ-pa the lower part of the house, žoū-rtsē the lower and the upper part; žoū-žoū deepened, excavated, hollow, uneven C.

- žol 1. the original meaning of the word is yet uncertain; at present used in ‘.:
  *žog- dé-wa, žo-jāg* peace, quietness, tranquillity, *ko žog- dé-la mi žoū* he gives him no rest, causes him much trouble; *sém-kyi žoū- dé-mo* peace of mind, evenness of temper; *žoū* or *žog* dé-mo or jām-pa gentleness, meekness. — 2. Sch.: high-water, floods, inundations Wts., C.; sia taī yī Žog 1st drought, then inundation Wdk. — 3. udder W., C.

- žōm-pa, resp. žib-pa to mount, c. la; rtsā-la žōm-pa to ride, on horseback, šini-rtā-la to ride, in a carriage, frq.; rtā-la žōn-nas thö-ṣyogs-su grō-ba to ride southward, to travel on horseback towards the south S.g.; also c. accus.: bžon-pa žōm-pa to mount a horse or a carriage Lex.; žōn-du jūg-pa (= skyōn-pa) to let mount.


- žor, žor-la etc. v. sbyor-la.

- žol 1. žol-ṣyāg, yak-bull, Bos gruniens Sch.; rā-ma žoöl-mo a long-haired goat Mil. nt. — 2. village belonging to a convent Mil., so Shikatse is the sde-žöl of Tashilhunpo. — 3. postp., under, Sch. (cf yžol-ba II).

- yža-ba Sch.: 1. to sport, joke, play, sing, (cf. ga-yža). — 2. to believe, trust, confide.
y2aGyue-tan, the heavens with the sun a
yiii5h-p iitleof a hook Was.

yial-du-rndd-pa

the abode of gods Ah. and elsewh.; also

yial-yus

of the house of a Brahmin), mostly of

yial-yeis id.; yial-

Tibet, in po. language, is called a

measure, scale, standard

infinite, vast;

yfi-tad great-great-grandchild

y2cil-tu skad-big kyan mi add-de in no

place resting for a moment (the arrow flies
towards its goal) Thgy.; *zi big-tu* C. the

same as rtsa yig-tu. — 4. in philosophy:

axiom, proposition Was. (58); contents, tenor

(299); basis, support (273). — 5. Sch.: en-
mity? — 6. also ze (cf. yzes) a definition
of time or of relationship: *zi-nin, ze-nis two
years ago, *zi-mes great-great-grand-
father,*zi-mes-mo great-great-grandmother,

y2a1-sd ggreat-grandchild Sch. —

Comp. *zi-dzon monastery of the place.
in or near a village, usually very small and
harbouring but a few monks. — *zi-jii-la-

pa a recluse, 'who stays where he is'

y%i-ba fut. of,jii-.

y%i-ba to search minutely

bsana-y2ig y&-ba

of a wall Cs.; nyiin-y2i, la-y2i turnips, radishes, left for

seed (being the foundations, as it were, of

new plants)

and elsewh.; school of religion Tar.

y%i-d-ydn monastery of the place,

y%i-ud great-great-grandmother

y2i-ar lord of the manor, lord

y%i-pa a recluse, 'who stays where he is'

y%i-d-ydn monastery of the place,

y%i-ud great-great-grandmother

y%i-d-ydn monastery of the place,

y%i-ud great-great-grandmother

y%i-d-ydn monastery of the place,

y%i-ud great-great-grandmother

y%i-d-ydn monastery of the place,
domestics; *yi-bye-s Sch.: native and foreign, at home and abroad.

*yi-n, also yé-mo Mil., resp. ynam-rú B. and col. 1. bow, for shooting, yé as he constructed a bow Glr.; yé 'kán-bé*, to bend the bow and have it ready, frq.; sé-pa Pth., and sêg-pa Cs., id.; súd-pa to unbend (the bow) Cs.; raing-ba (Dzl. Gy &kk, 15, 24, 11. Gyatch. 32, 10), acc. to explanations given by Lamas: to make the bow-string sound by a sudden pull or jerk, = yé-rgyud sbréa-ba Dzl., which both as to matter and language seems preferable to other explanations that have been given. 2. arch, in architecture Cs., yé-lugs-su súb-pa 'to arch in the form of a bow' Cs.; capital, chapter, v. ka-ba. 3. resp. for *yem-mar-po lamp, *zin-zu* id.; *gön-zu* lantern C. (spelling uncertain).

Comp. *yi-m-s C. middle door, principal door or gate. *yi-n-cág* W. partition-wall, *cáo-dé* to construct one. — yé-n-pa a man from the middle part of the country, neither stod-pa nor tám-pa W. — yé-ma 1. the middle of a thing Cs.; as a proper name: the middle part of Lhasa, containing the royal palace, also yé-sa-du-ga-lad-l. 2. the back-part of fur Sch. 3. kernel, pith, main substance Sch. 4. the original, the source, text; yé-n-lags id. Tar.

Comp. *yi-n-ba pf. yé-nis Cs.: 'to attend, to be heedful; attention, yé-n-pa heedful'; Sch. has: 'sincere, orderly', and for the current phrase yé-n-pa he gives: 'a quiet and prudent mind or behaviour'. But the way in which the word is used in books, where it frequently occurs in conjunction with mkas-pa, as well as in the popular expressions zin-kun and zin-méd-kan = blo-mó and blo-dán, would rather suggest the version: acuteness of perception, a good and quick comprehension.

Comp. *yi-n-pa Sch.: 'to go, to walk, to put into'.

*yé-n-p excellent in its kind, yer yé-n-po the purest gold, ston-bog yé-n-po a capital crop C.

*yé-ha to shear, shave, cut off, *za* the hair C., leaves, branches Cs. (cf. bãr-ba?).

*yé-ra parsley C.

*yé h. v. zeni.

*yen the act of remembering or reminding, *myin-la zhen yé-n-cé yi-la tô* W. in order not to forget it, I have written it down; yen skil - ba Lex. to remind a person; yen btad - pa or acc. to another reading btad - pa, i.e. dêb-pa to admonish, exhert Dzl. 7, 9.

*yén-pa to light, kindle, inflame Sch.; ráin-byé-ni mes žugs-la, prob. to be set in flames by spontaneous fire (?) Tar. 7, 4.

*yés the second day after to-morrow Lex.; *to-re naï-la zé-la* W. to-
morrow, the day after to-morrow, on the fourth day; *yeza-myn C. = *yzi-ni.

*yeza-pa (= *byuns-pa yet less used), resp. for to sit, stay, wait; *zum team *yeza sig wait a little! Dzl. 272, 12 (another reading: *byuns sig).

*yeza-ba for bzhod-ba, v. *jod-ba.

*yeza-pa v. *jod-pa.

*yeza the side of the body, = glo; *yeza ynas *yjon the right and left side Sch.; *yeza-su sideways Sch.; *yeza slon-ba Lex., *yeza-slon byed-pa C. to speak allusively; *yeza-smid byed-pa to prejudice a person against another insidiously, to create enmity Thgy.; it is also used like a verb: *yeza-te rtad-pa to be insolent with a fair appearance, opp. to *nor downright Thgy.

— *yeza-pyi-gad na-ba Do. prob. an inaccurate expression for pain in one side.

*yeza wooden basin, trough, tub, washing-tub; *kyi-*yeza (col. *kyib-*zon) trough for feeding dogs and other animals, also manger W.; *fud- *zo *W. prob. id.; *tag-zon* W. trough for dry horse-meat; *tab - *zon* winnowing-tray, inst. of a shovel; in books the word is used in a wider sense, in such expressions as *yser-dinul, *kar-, *rdod-*yeza.

*yeza Lex. = *yona.

*yeza-pa 1. sbst. v. bzhod-pa. — 2. adj. young, *yeza-pa de na-re the younger one said Mil.; rygd-pa sku-ná *yeza-pa the young king; bzhod *yeza-pa as I am still young, I as the younger one, the youngest Dzl.; *yeza-pa gda-zig some young people Mil.; *yeza-dus bu-med who in their younger years had no children; *yeza-nu a youth, frq., *yeza-nu-tso plur. Mil.; *yeza-nu-ma or bu-mo *yeza-nu Dzl. virgin. maiden, girl; se-ba *yeza-nu a young rose Wda.; *yeza-nu dañ bral-bar byed-pa to deprive a girl of her virginity Cs.; *yeza-nu-bral a girl that has lost her virginity Cs.; *yeza-nu-nas from a child, from infancy Mil.; *yeza-grogs youthful companion Mil.; *yeza-sa-can with youthful flesh, *yeza-sa-can-du gya-r-ba Glr. to grow young again.

*yeza 1. me-*yeza singeing, or what has been singed, wool, hair, feathers etc.; a mark from burning; *yeza-dri Sch. also *yeza-ro smell of singeing; *yeza-tu gya-r-ba to be singed, seared Pth.; "*zod gyab-pa" C. to singe off; fig. nai lus-séms *yeza-tu tal Glr. my body and soul were seared, deeply afflicted. — 2. W. a crash, e.g. of a tree breaking down.

*yezos v. *jor.

*yezo-ba 1. to apply one's self diligently Cs.; *Dos-la *yoda *yezo-ba Pth. id. resp. — 2. to comprehend, toathom (?) Sch. — 3. resp. for *dab-pa to alight, light from, dismount, v. *chis; cf. also *dil.

*yezo for bzhod, v. *jod-ba.

*bza, in Lex. mentioned as the same with brdan-pa.

*bzod 1. large intestine, = *gnye-ma; *bzod-sgob-mo the windings of the intestines Glr., Mil. — 2. certain muscles under the arms Mng. — 3. Sch.: 'flesh of animals that died of disease'.

*bzod-pa 1. v. *jod-pa. — 2. to tear, wear, intrs., of cloth etc.; to burst, crack, split C., W.

*bzad, also bzhod-pa Pth. swan; bzhod-dek Lex.; bzhod-l占领 Schr. : 'a pond with swans on it'.

*bzad-pa, *yad-pa to laugh, smile Glr.; bzhod-lama a girl with a smiling face Mil.; bzhod-gad laughter, tég-pa to raise (a laughter) Mil., bzhod-gad-mkan Tar. buffoon, jester; bzhod-mo smile, laughing, laughter, bzhod-mo bzhod-pa to laugh; bzhod-pa-mo, bzhod-lada-ma n. of a goddess, Sak. Háswati Cs.

*bzad-pa v. *jod-pa.

*bzams-pa 1. also *yams-pa Schr. to stroke, *yog-gis resp. with the hand, to coax, caress; hence *bzams-te Dzl. *yog-i-gis to caress with the hand, etc. Dzl. 201, 3, 11.
2, 5, might perh. be rendered: to appease, to pacify. — 2. bḥams-begā byēd-pa Lex. to remind of, to call to mind.

bdaram ba to scrape, with a knife, to shave or shear, with a razor Med.; skra bdaram ba the hair.

bdari 1. four; ḍi-pa, ḍi-po cf. ḍu; ḍi-bcu (col. "zib-cu") 40, ḍi-bcu-rta; ḍi (W."zib-cu-zo-ṭīg"), ze-ṭīg etc. the numbers 41—49; ḍi-bṛgyā 400, ḍi-ston 4000 etc.; ḍi-bca one fourth, a quarter; ḍi-ṭsān-gyi-scē-pa pyed-dān-bṛgyād the 7½ tetrads (of letters) Gram. — 2. often incorr. for ḍī or ḍī.

bdar 1. sbst. face, countenance, ri-btū mi-sdū-pa (of) a very ugly face Dzl., lēya-pa, mādēe-pa Gīr. (of) a handsome, a pretty face; bēn-mādēe-ma a woman or girl with a pretty face; bēn zāgs-te the face dripping (from perspiration); bēn dāz-pa dān bēsa-pa with a friendly smiling countenance Mil.; bēn-pa-gsū-sr-po the skin of the face being yellow (as in bilious complaints) Māg.; bēn-rīs the appearance, nān-pa Med.; bēn-bdān, fem. bēn-bdān-ma, a polite address: my dear Sir; kye bēn-bdān-dag much respected gentlemen! also in other instances as a word of politeness: bēn-bdān-ma dé-dag lān-ṭe the ladies rose and ...; it seems to be particularly in favour, when appearances are addressed Mil. — 2. particle, the meaning of which corresponds in part to that of the Greek prep. xartā c. acc., gen. used as an adv. bēn-du or bēn, but also as an adj. with pa: a. joined to verbal roots, bēn serves to form with them a partic. pres., and bēn-du a gerund, tungs-mnyēs-bēn-pa nān-lā in a rejoicing frame of mind, in a joyful mood Mil.; kri-la bēngs-bēn-du sitting on the chair Dzl.; skrāg-bēn-du from fear Dzl. (cf. xartū ṭrṇov); mādās ġyur bēn-du whilst his colour changes Dzl.; mi des bēn-du des-so des-zer not knowing it he pretends to know it Stg.; ḍād-bēn-du logson'credentes discesserunt', believing they went away Mil. b. bēn-(du) as postp. c. acc., agreeably, in conformity, according to, very freq.; čos bēn-du according to the precepts of religion Dzl. (cf. xartā vōmov), rygal-pos bēn-ba bēn-du sgrūb-pa to execute a thing according to the king's command, to perform his order frq.; kyod ji-skaḥ srmās-pa bēn-du yāndag-la bonyād-de relating to the others according to what has been said by you, = relating what you have said Dzl.; yid-bēn-du to heart's content frq.; like, as, ri gye-lā ba like the breaking down of a mountain Dzl.; also with a pleonastic itar: mkān-po ji-ītar yuṅ-pa bēn Gīr., or, which would be the same, ji-yītēn yuṅ-pa ītar, as the very learned gentleman has said, foretold; de bēn-du so = de-ītā; de-de-bēn-no yes, that is so; de-bēn-nyid (तत्तत्रत), truth, reality, substance, essence Dzl. (272), identity (297), in mysticism = čos-nyid Thgy., v. čos, comp. c. ḍi-yi-bēn -(du), ḍi-yiḥ-bēn -(du) afterwards, subsequently (cf. xartū piṇa-yē). — d. distrib. nyin-re-bēn -(du), daily, per day xartī ġēśapā, nyin-ṛṇāg bēn-du id.; re-re-bēn-gyi māzād-pa Gīr. his daily doings.

bdar ba, v. ūz-ba II. and ḍu-ba, to melt.

bdug-pa, resp. for sōd-pa and ḍūg-pa, 1. to sit, bdug-su yool B, bdug (-zu) col., please sit down! — bdug-kri chair; throne. — 2. to dwell, reside, bdug-pa āpe-brāṅ castle of residence Dzl.; bdug-pa rten a small temple in which a deity resides Dzl.; bdugs - brangs fellow-lodger: — 3. to remain, stay, exist, live, ḍig-rīṃ-du bdug-pa to be in the world, to live on earth, of Buddha and saints; also, still to remain in the world; stūn-pa bdug-pa dīn-su during the life-time of the Teacher (Buddha) Tar.; kyod dir bdugs čos-māzād ye devout here present = my devout friends! Mil.; *ṭug ye-dham* C. are you at home? *ku ṭug naṅ ye-dham* C. are you coming? = welcome! well-met!; transferred to writings, texts etc., to be contained, so in titles of books: māzās-bēn ḍēs-bāṃ-ba bdug-so the so-styled ‘Sage and Fool’ is contained (in the present volume); bō-la bdug-pa dān gṛgz-bāṃ-ba bdug-pa tams-bād yi-ger spel all that was found in the memories (of individual persons) and in books, was recorded Tar.
bzed-pa, resp. to go away, to depart, B. frq.; p'or bzed pray, go away! (opp. to tshur-byon). *go my looming

bzer-ba 1. = yzur-ba, bzer-ba Cs.
— 2. to strain, filter, Sch.
bzis-pa v. zu-ba.
bzein-ba, pf. and imp. bzeins Gr., resp. for slon-ba, to raise, erect, set up, an image, temple; to manufacture, compose, sacred things, e.g. pictures, books; to draw up, frame, write, print, or cause it to be done; to found, endow, give, books to monasteries etc.
bzeis-ba 1. pf. of bzein-ba. — 2. resp. for lani-ba to rise, get up, intrs. to bzeba; also with yir(-la) Gr.; *nyi-ran zans(-sa) W. are you risen? *zani(s) please to get up!
bzed-pa I. vb., resp. for rgyal-pa yzigs bzed-dam does your Reverence wish to see the king? Dzl.; rgyal-pa nain-du byon-par bzed-pa-la as the king wished to enter Gr.; rta mi bzed-na if your Reverence does not wish to have the horse Mil.; in science: to accept, mkam-pa yyi-ma-dag mi bzed-pa legs it is well that learned men of later times do not accept it, approve of it Gram.; to assert, maintain, so-soi bzed-tshi marn-na yai although many different propositions are to be met with Wdk.; sni-mas bzed earlier writers are of opinion, insist on Gram.; of letters: ga-o bzed certain letters require

for a prefix Zam. — II. supposition, view, opinion Tar. 118, 21. — bzed-don resp. wish, desire Cs., bzed-don grub it happens according to one's wish, as one could wish Cs.
bzis-pa I. vb., resp. for len-pa to take, receive, accept; to seize, confiscate, B., C. (W. *nám-cé* synon.); lab-tu bzes-pa and zal-gyis bzes-pa v. kab and zal; esp. at meals, to take, to eat, ji bzed-pa bzes šig Del. please take whatever you like, bzes-na if he would take it, if it should be to his liking Mil.; instead of lom-pa in: dgyin-lo bzu-nyis bzes-pa he got twelve years old. — II. abst. food, meat, bzes-pa gren-pa to offer, to serve up meat Mil., Pbh. — Comp. *zê-dho* C. food, sweet-meats (cf. gro) bzes-tan food (?). Sch. — *zê-dhün* (?) Ts. beer. — *zê-bhag* C. bread. — *zê-rág* W. brandy. — *zê-hor* C., hookah, oriental tobacco-pipe, the smoke of which passes through water.
bzog-pa v. jor-pa.
bzog = yzogs.
bzom = yzom.
bzom-pa (sometimes incorr. yzon-pa) vehiculum, riding beast, carriage, vehicle; bzen-pa lom-pa to order the horses to be put to Dzl.; bzen-pas, bhre-pa to take to flight in a vehicle or on horseback Del.; mi-srun bzen-pa a not gentle riding-beast S.g.
bzom-ma milking cow Cs., bzon-pyungs milking cattle Gr.

za 1. the letter z, originally, and in the frontier-provinces to the present-day, sounding like the English z, in C. differing from s, only by the following vowel being deep-toned. — 2. numer. figure: 22.

za, za, zas, Ld. any thing small, neat, elegant, of a miniature size, "pê-za za zig" a little book, pocket-edition, "nod-cêd za zig" a little pot or can, "zan za zig" a drop of beer.
zwa, nettle, stinging nettle, gen. zwa-tdôd, being, when young, eaten as greens (v. tsoâ-d-ma); zwa(i)-pûy(mo), 'a-ya-zwa-tdôd, Wds., blind or dead nettle; zwa-lêdâg scouger made of stinging nettles, zwa-lêdâg brazyâ-pa to fog with it Cs.; zwa-ber, the smart produced by the stinging of nettles Cs.; zwa-btrim Wûn. (?).

za-ku Med., e.g. bad-kan za-kur gûgr Mûg. prob. the same word which Sch. spells za-gû, explaining it by gonorrhoea, morbid discharge of seminal fluid, semen pruriens.

za-ba, bza-ba I. vb., perf. zos, bzas, fut. bza, imp. 20, zos (C. *ze*) 1. to eat, both of men and animals, zã-bya, zã-rygu what may or must be eaten, za-ûg-pa Dzl. (perh. better bza-ûg-pa) one that takes only one meal a day, or perh.: one that takes a solitary meal; zos-pas having eaten Dzl.; zos-pai ôg-tu after he had eaten Dzl.; zos-gûrgs 'immediately after dinner' (??) Sch.; matûs-par zã-ba Dzl., *ûg-mo za-ûe* W., to eat up, consume to clear the plate, the manger; bza-ru rûn-ba or mi-rûn-ba what may or may not be eaten; Dzl. Mû, 16 has also a supine zos-su: bu zos-su ôn she will even be constrained to eat her own young (s.l.c.); zim-du zo Zam. may you enjoy your dinner! ni f.; zã-kar at dinner-time Sch.; za-zã-ba 'to eat often, to be a glutton' Cs. — 2. to live upon, to live by, gla zã-ba to gain one's subsistence as a day-labourer Dzl. — 3. to itch, za ôrûg-pa v. ôrûg-pa. — 4. fig. for to steal, *kûn-ma, gûn-mo zos son* Ld., a thief, a witch, has made away with it. — 5. fig. of affections of the mind: to entertain, to give way to, kûn-kro, tsûg-pa, téûsûm zã-ba to give way to resentment, anger, doubts. — II. sbst. food, meat, victuals, za ûzûm good eating and drinking Mil.; *zã-ûe zã-ûe, ôe-ûe* W. to eat food, to prepare food. — za-rkûn v. rkoûn. — za-kûn dining-room; eating-house, cook's shop C. — za-ku v. the preceding article. — za-mkân one that is eating, an eater. — *za-ûg* W. what may be eaten, *za-ûmi-ûg* what may not be eaten. — *za-ûrû* C. chop-sticks. —

za - ma food, victuals, zã - ma mi ster rûni; thoug you do not give me any food Mil. — za-yûn meat-offering to saints etc. Mil. — For more refer to bza.

za-má 1. v. above. — 2. also za-mâ-tog Sûk. bûc, basket, in Tibetan only fig., mostly as a title of books, but also used in connection with mysticism.

za - zi trouble, noise Cs., troublesome chatting Sch.; troubled, bewildered, perplexed Schr.; in the passage rûi-lam za-zi main Med. it seems to signify troubled dreams.

za-zôm a fine cotton fabric Sch.

za-râ? *za-râ pi-mo* W. the later part of the afternoon, v. rdzã-ra.

za-rû v. yzâr-bu.

za - ûg heavy silk cloth, za-ûgû-gi gûs a garment made of it Gîr.; za-ûg dgu brûrgs kî a seat formed of nine silk quilts. — za-dôb id.

za-hor n. of a town or district, acc. to Cs. in Bengal, acc. to Pûh. in the north-west of India, by the statements of Lamas the present Mandî, a small principality under British protection, in the Punjâb, between the rivers Byûs and Ravi, where there is a sacred lake, celebrated as a place of pilgrimage, from which the Brahmins residing there derive a considerable income.

za-gû-pa 1. sometimes for yzâg-pa, from dzâgs - pa. — 2. sbst., Sûk. pûmc mischief, affliction, sorrow, esp. as a consequence of sin, hence frq. = sin, zãg-pa zad the woe of this world is over, frq.; zãg-pa-med-paî las works spotless or without sin Thg; zag-mdjû-ûde-ûba untroubled happiness Gîr.; zag-bûs burdened with misery and sin, zag-bûs-ûkî las yûsîm the three sinful works Thg.; zag-bûs-ûkî màûn (par)-ûsûl (pa) Gîr. and Thgr.?

za? Sch.: zaï-fûl-du penetrating.
&ki even for the most trifling matter Stg.; piyi-4.oLgyi zari-ziri external goods, earthly possessions, (opp. to internal, spiritual gifts) Dzl.; also zai-zin by itself: what is earthly, pertaining to this world Mil. — 2. adj., confused in mind, stupefied Sch., v. the preceding article.

zain 1. copper, yser-zain gilt copper, zains-kyi btla prob. verdigris. — 2. adj., confused in mind, stupefied Sch., v. the preceding article.

copper

zalis-dkar south-western province of Ladak, zais-dkar-pa, ma man or woman of that province.

zad-pa v. dzadd-pa.

zam, C. "Zen", I. resp. beia-ma, also Kam-zain Mil. 1. pap, porridge, of flour and water, thick, boiled or not boiled, warm or cold, also called bdeg-zan, esp. as dough for baking; in C. porridge is gen. made of rtam-pa, and if possible of tea; bras-zam rice-p., 6-zam, milk-p.; porridge being the daily food, as bread is with us, the word is used also 2. for food in gen.: zem zd-ba to take food, to eat, bdeg daN zan mi zA-na if you will not eat with me Dzl.; zan-drin cold, zai-drin warm food, zan-zin meat and drink, Sg.; zan blos-pa boiled food; "zan-k6n" dearth W.; zan zos 1. he was eating porridge. 2. as one word: Bal. wife, cf. bza; fig. ldog-zan zd-ba to take unlawful interest Sch. — 3. fodder, provender, v. bzan. —

II. inst. of za eater, as second part of a compound: ka-zain meat-eater; carnivorous animal Ghr.; nya-zain fish-eater, ichthyophagist; pagn-zin pork-eater.

zain-po v. yzan-po.

zab silk, fine or heavy silk, v. dar-zub; zab-em costly silk cloth Sch.; zab-skud Lt., Mil. silk-cord; zab-bol silk covering for a seat, bolster Pth.

zab-pa, vb., adj. and sbst, to be deep, deep, depth, zab-po, gen. zab-mo, adj., deep, frq.; often fig., blo-zab Cs.: a profound mind or understanding; zab-zab byas kyan zab-mo ran mi gi ang although it is deep, it is not deep Sch.; zab-tam, zab-moi sgom-krid a term of Buddhist mysticism, doctrine of witchcraft, = dhu-mai lam, or jiyag-rgya cen-po. — zab-khyad depth, = zan, Dzl., Mil.

zabs depth, zabe-su, dom buu don a pit ten fathoms in depth.

zdok-za bridge, gru-zam bridge of boats Cs.; lodag-zam iron bridge, wire-bridge; ldug-zam suspension-bridge, by means of cables of twisted birch-tree branches; dr6n-zam draw-bridge Cs.; rd0-zam 1. stone-bridge. 2. natural rock-bridge; rtsdok-zam common expression for lodag-za and skd-zam; the latter: suspension-bridge by cables formed of thin split cane; tshin-zam wooden bridge; zem-pa dzuga-pa to throw a bridge Cs.; zem-pas kha-bo or rka'i-pa the piers or foundations, span-l6b, span-sgo the boards or planks, mda-yab or lag-tien parapet, ydn-fog arch, zan-ydun beam of a bridge, Cs.; zam-dun a large bridge, zam-chun a little one Cs., zdm-bu id.

zar 1. supine of za-ba; zar jug-pa to give to eat. — 2. pitch-fork, for shaking up the corn, hay-fork, dung-fork; forks at dinner are not yet used in Tibet, spoons and knives, and in Lhasa chop-sticks, answering their end sufficiently.

zar-ba Sch.: tassel; acc. to our authorities: gold-brocade.

zur-bu Ghr., Mil. seems to be tassel.
zar-ma Dzl., Med. sesame-seed; zar-mai me-tog flower of sesame, Sch.; zar-ma-tu is mentioned in Ph., as Aphrodisiacum; yet zar-mai ras is stated to be a fabric, manufactured from zuwa-tsoD, muslin.

zar Ld. a small and uninhabited river-island.

zar-mo 1. young cow, heifer, &bri-zarl yak-heifer. — 2. a fabulous bird Sch.

zar food, nourishment, for men and animals, also in a wider fig. sense; zar-bü id smyüh-ynas fasting, abstaining from or withholding food Lex.; zar-bzarl-po the contrary; zar-ni as to diet. . . Med.; zas-su ci za what does it feed on? Dzl.; zas-nalag to drink blood for nourishment Do.; zas-fró-ba to seek to obtain a livelihood Ma.; . . .&bgr-ba zas, Mil. a pleon. expression = zas; &kka-zas (resp. zal-zas B., söl-ica col.) food, meat, for human beings; dkár-zas v. dkár-ba; dmár-zas Sch.: 'festival dishes', perh. more corr. flesh-meat, animal food? gró-zas Sch.: 'dry traveller's fare'; pán - zas, wholesome nutritive food Med. —

Comp. *ze-kijn* C. dearth, scarcity. — zas-skom meat and drink, solid and liquid food Med.; zas- tän, id., as travelling-provisions Glr. — zas-spyod food and exercise, diet, in a wider sense Med.; zas-tsoD the due measure of food, zas-tsoD ma zin the portion or share was not full, it was not the full allowance, Sg. — zas-ysťal-ma (clean food), n.p. Nuydham, the father of Buddha; běid-rti-zas, bré-bo-zas, zas-dkár the names of his three brothers, zas-ysťal-rás appellation of Buddha himself.

zi, L. num. figure: 52. — II. W. 1. something of a very small size or quantity, *zi yan mi dug* not an atom is left, *zi-med-kan coD eat it up to the last crumb!*mê-zi* a spark in the ashes ever so small. — 2. the black mark in a target. (cf. za).

zi-nil v. zi-lii.

zi-ba v. yzi-ba.

zi-ma, Sch.: green slime on standing water, zi-ma-yan what is covered with such a slime.

zi-ra, Ssk. and Hindi जी, the Asiatic caraway, Cuminum Cuminum, exported from Tibet to India, of a powerful aroma, which to the taste of Europeans is often disagreeable; two kinds are distinguished, zi-ra dkár-po, and nág-po.

zi-ri-ri the humming of bees, the singing of a kettle W.

zi-ru col. for yër-bu.

zi-lin I. also *zi-nil, zi-lon* W. noise, bustle, tumult. —

II. from the Chinese 1. also zi-lim, zi-lán a composition metal, similar to German silver, zi-lin-pan-tse or bai-tse C. a basin of that metal. — 2. n. p., province, adjoining the Kokonor, zi-lin-ja tea from thence.

zi-nil-zin v. zai-zin.

zi-rél W., prob. for dzin-sbrél, with *tö-bö*, to prepare for battle, or to begin fighting.

zin-ka 1. v. dzin-pa. — 2. = dzud-pa, esp. in the pf. tense, to draw near to an end, to be at an end, to be finished, exhausted, consumed; zin-pa pün-po the perishable, mortal body Thgy.; to be finished, terminated, nam yan mi zin-to Dzl. it will never be finished; to finish, to get done with, building a wall Glr., *zin %gl-28 W. id.; rä-ba zin-dpas fearing not to be able to drink it all Glr.; rä-ba zin-pas as the playing has ceased, or, as he has done playing Dzl.; zin(-pa) dp(−pa) las endless working, unceasing labour Mil.; hence = tsár-ba, to denote an action that is perfectly past, esp. in B., pru-gu skyés-su zin kyan although the child is already born Do.; yshpoi fag-na, ýu-chag-gis de spyad zin we had enjoyed it during our lifetime; zin-bris (c. 1. abridgment, general view, synopsis. 2. lecture, so Schf. Tar. 210, 22. 3. receipt, quittance; bond (of obligation), bill of debt.

zim-bu fine, thin, slender. zar zim-bu mi drág-po žig bab a fine, drizzling
rain was falling Dzl., Mil.; čar zim-zim dāl-gyis bāb-pa Mil., id.; zim-zim or zi-nzi fine, hair-shaped, capillary, e.g. the leaves of some plants.

zir-ba, (zir-ba?), gen. *zir tán-che* W., to aim, zir-po, zir-can a good aimer, marksman W.; zir-so aii, dispart, *ne-zir* sight (of a gun) W.

zir-mo, *zir-mo g yön-che* W. to slide down a snow-hill on the coat spread under, a winter-diversion of children.

zil 1. (Čs. zil-ma), brightness; splendour, brilliancy, glory, rje-btsun-gyi tugs-rjei zil ma bzod-par not being able to bear the brightness of his Reverence’s grace, (the adversary fell down the mountain) Mil.; zil-can brilliant, resplendent; zil-gyis môn-pa to overcome, vanquish, köi zil-gyis môn-te overpowered by him Pth.; zil-bar gró-ba to increase, multiply, spread Sch. — 2. in botany: ston-zil, Corydalis méifolía; ycler-zil, dnul-zil! S.g.

zil-dirá v. dnar.

zil pa dew, zil-pa krom-mé a sparkling dew-drop Pth.; zil-dkár hoarfrost Sch.; zil-miáar Čs. = mdad-rei nectar.

zil-bún-pa a slight shuddering from fear.

zu, num. figure: 82.

zug 1. also yzug, pain, torment, physical and mental; distemper, illness, complaint, esp. W. *zug rag* I feel a pain, I am ill, *gó-la zug rág-pa* have you the head-ache? *zug to dug* he is ill, he is suffering from pain; sò-zug toothache; züg-ríu, zug-yér, resp. snýin or snyún-zug, B. and col. = zug, mya-nán-gyi züg-ríu móz-bsial-zíi weighed down by the grief of misery, nyon-móns-kyi züg-ríu Mil., of the like import. — 2. also yzug, the principal or main pieces in cutting up an animal, quarters, zug-tu prál-ba to cut into such pieces Mil.; 1 zug = 3 lng = 6 dum = 12 rgya-ri. — 3. v. tug.

züg-ríu v. zug 1.
octangular pillar Stg., (v. zūr-ṭan and zūl-
ma below); zur bservice the four corners Sch.
— 3. side, "zur-du (or lōg-su) zag-pa" C.
to lay aside; zur-(du) bskal-ba Lex., Sch.: to lay up, put by, spare, save; zür-du krid-
pa to take aside, apart, for a private con-
versation; so also zur y Gins-pa Stg.: zur-
du, zür-gyis B., "zur-na* W., indirectly, by
the way, by the by, incidentally, zür-du smrā-
ba to speak indirectly, by hints, by hints Cs.; zür-
gyis mtsöm-pa Tar. to note, point out only
by hints or insinuations Sch.; hence perh.
tig zur inventive speech, "tṣig-zur ma zer* W.
no invectives! don't be personal! zur
zā-ba is prob. the same, where Sch. has:
to address harshly; "zur-ne lōb-cē* W. to
learn or study privately (out of school-time,
or, not with the appointed master); zur
bzugs-pa Cs. (prob. for zur-du) to lead a
private life (cf. zur-pa); zur mig ltā-ba to
look sideways, askance, to squint Sch.
— 4. outline, kyod dan zur ṭra sam yai
sa stei mad none on earth is like you, or
can be compared to you, even in a general
outline Pth.; dī-dag zur tsam bādū-ba
yin-gyis this is merely a brief outline, ex-
tract, sketch Glr. and elsewhere, frq., also
zur tsam yin-gyis Glr.

Comp. zur-bkōd, zur-ṭebas, Sch.: 'founded
for a special purpose'. — zür-ṭan cornered,
angular, yi-ge Glr. p. 31, a sort of type or
printing-letter, = klui yi-ge, v. also no 2
above. — zur-ṭag Sch.: prop., having a
broken edge, damaged by being knocked
about; gen. fig., of words and grammatical
forms: faulty, corrupted, misapplied; Līṭ.
and elsewhere, Sak. n. the most vitiated
Prakrit-dialect Was. (267). — zur-ṭebas = zur-
bskod-zur-nōr private goods Cs. — zur-pa
one out of office, a private individual Cs.
— zür-ma = zur prov. — zur-yos educated
by strangers Sch.

zūr-mo pain, = zug, vulg.

zūr-ṭud Glr. hair-knot, dressed hair
Sch.

zūl-ma W. cornered, angular, = zür-
ṭan; "ṭu-zūl" lotus-edged, of bowls,
dishes, plates, that are of a polygonal or
radiated shape.

II. also zē-ba B., W., zau Cs. 1. hump
of a camel, zebu etc. Cs. — 2. crest, of birds,
dragons etc. Glr., S.g.; also ze-prōg Lex.
— zē-ka Cs.: 1. 'hump. 2. decorated pad or
cushion'. — ze-nīdog Cs. = zē-ba. — ze-brū,
zeu-brū Glr., Mng. the anthers of a flower.

zē-ba W. the maw or fourth stomach
of ruminating animals.

zē-ma W. elastic spring.

zē-tsva saltpetre S.g.; zē-tsva-ṭan
containing saltpetre, nitrous; zē-tsāi
shkyur-retai nitric acid Cs.

Comp. zē-ma impurity, smut, dirt
Sch.

zēn, tū-ba yyās-zei yyān-zei byās-pa
the skirts of the coat on the right and
left side folded back, tucked up Mil.

zēd I. sbst. 1. brush, ṭag-zēd brush of
hog's bristles; byāb-zēd clothes-brush,
dust-brush Cs.; so-zēd tooth-brush Cs. —
2. edge C. — II. adj Sch.: 'broken off,
damaged, injured; zēl-lāins chink, crack, rent;
zd.-du-pa to crumble at the top (?)

zem 1. cask, barrel, tun, often onsisting
merely of an excavated piece of a will-
low-tree, the Tibetans knowing but little of
coovery C., W. — 2. box, chest W. — zem-
sīn the body or wood of a vessel, zem-mīl
the bottom of a vessel Cs.

zer 1. v. žer. — 2. talk, cf. brjod. —
3. n. of a small animal Med.

zēr-ba 1. (seldom ḍzer-ba) to say,
esp. later literat. and vulg.; kyod zēr-
ba bdṃ-no you say rightly Dzl. (where at
other times always smra-ba is used inst. of
it); he he zer bgyād-pas they laughed he, he!
Glr.; ṭos dar zer rgyai yig-trai-na ḍug then
the doctrine was diffused, say the Chinese
records Glr.; after words quoted: ... zēr-
bar ḍug-pas thus having been spoken,
read, heard Glr.; 'yin' zer bṣnyon byās-so
saying ‘it is he’, she told a lie Glr., and so
frq. zer, where in earlier literat. žes is used;
zēr-na 1. If one says, esp. for the older Že-
na, frq. 2. if I may say so, so to speak, as it were; *di-la či zer* what is this called? frq., also without la; to make a noise, e.g. *sag sag zér-wa* C. to foam with a hissing noise, to sparkle, of wine, beer; zér-mkan 1. he that is saying. 2. W., said, called, mentioned, esp. for the older žes byul-ba. — "zér-ke" C. rumour, report. — "zér-pog-can" W. speaking in an uncivil or offensive manner. — zér-ri C. rumour. — 2 to drive in, nails, v. yżér-ba.

**žel-ma** small chip, šin-žel wooden-shavings W.

**žo** I. num. figure: 142.

II. imp. of žá-ba.

III. sbst. resp. sku-zo, = lus-kyi kams physical constitution, sku-zo mdog lĕgn-la as the appearance of your majesty's bodily constitution is so excellent Glr.; zo bzón-ba a good complexion Cs. — 2. figure, delineation, representation, perh. better to be spelt bzo (?) — 3. mould, zo-băg showing mouldy spots Sch. (?) — zo-már old, mouldy butter, s. prob. S.g.; zo-sa Lt. mouldy meat


**žog** 1. deceit, fraud, falsehood (Lex. = rdzub), zog-can 1. lying, deceitful; liar W. 2. adulterate, counterfeit W.; zog-lđan, zog-po Cs. id., zog-méd the opp.; egyu-zog (religious) hypocrisy Pkh.; čos-zog priestcraft Mil.; *zol-zog* = zog W. — 2. vulg. pronunciation in C. and W., inst. of the following.

**žor** (vulgo zog) 1. ware, merchandise, goods, zo-ní-min-smăr not goods but ready money Lex.; rgya-ga-žor goods taken by travellers along with them to be bartered for provisions; smán-žor drugs; tsón-žor merchandise Cs.; zo-ní-rnams rnám-pa sna-tsog goods of all kinds; *zog-grı dag-po* Ts. owner of the goods, master of the estate, heir, = nör-baag. — 2. Sch. worth, price(?). — 3. Sch. doubt(?). — 4. Sch. lie(?).

**žon** attention, heed, care, gen. zoñ byélp-a, to pay attention, to take heed, to beware, dyra-la of an enemy Pkh.; also c. accus. Mil.; zoñ sdiy-pa spoñ nižes seems to mean: not knowing the attention needful for renouncing sin Thgy.; zoñ-méd heedless; zoñ - gribs provision, precaution, preventive measure Sch.

**žón**-pa Ts., stuff- or woolen shoes; *bob-zôn* id., covered with leather.

**žob** Ts., "zob-zob jhă-pa" to shake thoroughly, = dzól-ba.

**žom** 1. point, top, rdö-rgie of the dor-je Dom; summit, of the Rirab and some other mountains S.O. and elsewh.; zoñ-kog dull, simple, stupid, Sch. — 2. cave Sch., brag-zóm rock-cavern.

**žor** 1. sup. of zoñ-ba, bzó-ba Sch. — 2. sbst. the weapons employed in combating the evil spirits in the yttor-ma, such as knife, sword, sling, bow and arrows etc.; zor-kă the fore- or front-part, the edge, of the weapons directed against the demons, zor-kă žen-pa Cs.: to fling those weapons against the spirits.

**žor**-ba sickle, zor-bas nîd-ba Mil., yŏd-pa Cs. to cut with a sickle, zor-lęe sickle-blade; zor-čăn small, zor-čên large sickle, scythe, though in Tibet as yet hardly known; zor-rtăł blunt, dull, zor-rnŏn sharp sickle; zor-bu = zor-čuăn.

**žor-yăn** Sch.: small, short (?).

**žol**-tso v. dzół-ba.

**žol-zóg** deceive, fraud, imposition, falsehood, zol-zog byé-l-pa, W. "io-ču", to deceive, impose on, e.g. in traffic Thgy., zol-zog-can deceitful, fraudulent, zol(-zog)-méd without deceit, free from guilt, artless Mil.

**žos** v. žá-ba.

**žla** 1. for žá-ba. — 2. for žá-ba.

**žlá-ba** I. sbst. 1. prov. zla, moon, frq.; mkăi žlá-ba celestial moon Lex., to distinguish it from 2. dius-kyi žlá-ba temporal moon or month, žlá-ba yčig, B. W., *da čiģ* C., one month; žlá-ba ma for soł come before the end of the month Sch.; žlá-ba tsăń-du nyë-bas towards the expi-
ration of the months (of pregnancy) Dzl.; zla-du's tem-pa da'n at the expiration of those months Glr.; cf. also no 5. — 3. symb. num: 1. — Combinations and comp. zla-bai dkyil-kor, zla-dkyil, *da kyir-mo* W. disk of the moon; *da gan son* W. the moon is full; *da gan-po or son-te* W. zla-bi rgyadas-pa Pth., nya-rgyas zla-ba Pth. full moon; nya day of full moon; zla(-ba) kham(-pa), zla-gam, W. *da-pid* half moon, i.e. the first and last quarter; semicircle, zla-ba kama-pa lt'ab-bur bzog-go they are placed round in a semicircle Do.; ibryas zla-gam lt'ab-bur yod it is semicircular in shape Glr.; zla-bai no v. no; zla-teb = zla-sol; zla-nag new moon Sch. (?) zla-p'ongs monthly wages; zla-ts'es 1. = zla-ba ts'es-pa, tses-yum-zla-ba Mil. the moon on the first two or three evenings of her being visible; crescent, zla-ts'es lt'ab in the shape of a crescent, Sg.; it is also used as an image of speedy decay. — 2. date Schr.(?) — zla-mt'sun the monthly courses; also the discharges of them, zla-mt'sun dzaug the catamenial discharges flow Cs.; zla-mt'sun-can Stg., zla-mt'sun da'n ld'an-pa Sg. having the monthly courses; zla(-ba)-sol. -sol. -teb, zla-thag, W. *da-lug* intercalary month; the separate months of the year are usually counted from zla-ba daín-po to bceu-yiis-pa, yet there are also particular names for them, viz. acc. to Cs.: 1. zriig-zla, czii zla-ba, rt'i-pa zla-ba, bách 2. sbrul zla, k'ra zla, dbö-zla, utara-k'as-yi 3. rta(t) zla(-ba), nág-zla, câc 4. lüg-zla, sii-ga-zla-ba, giyaâ 5. sprö-zla, snömn-zla, k'riâ 6. bya-zla, cu-nöd-zla-ba, yulâgaça 7. kyi-zla, grö-bzin-zla-ba, sinqinpa 8. gön-zla, krim-zla, bregpa 9. byi-zla, ta-skär-zla-ba, chëgö 10. glän-zla, smin-drüg-zla-ba, manâka 11. stög-zla, mgö-zla, gurü 12. yis-zla, rgyäl-zla, récha II. vb., also zlo-ba, zlo-pa, pf. bzlas, bzlos, fut. bzo, imp. zlos, 1. to say, tell, express, zloam mi zlo shall you tell it or not?
pa in payza a4 or a-bra troop, crowd.

The abdomen. The former seven denote also the days of the week: yza-ny'-mu Sunday, yza-zla-ba Monday, yza-mig-dmár Tuesday, yza-lhagnma Wednesday, yza-pa Thursday, yza-pa (or -wa)-sdês Friday, yza-spêm-pa Saturday, and the signs for them in the calendar are 1, 2, 3, 4, 5, 6, 7. yzai yndê-pa hurtful influence of the planets. 2. yza-cên-po, and often yza alone, râ-hu, hence nji-la yzas-dezin or yzas-bzhin eclipse of the sun or moon, v. sygra-yéan; acc. to Pth. every uncommon or alarming sidereal phenomenon seems to be personified as yza. 3. symb.

num.: 9. 4. vulgo: rainbow. yza-skár, 1. planets and fixed stars, nji-zla-yza-skár the sun, moon, planets, and stars. 2. constellation, yza-skar-nán an adverse configuration S.g. — yza-kjam Cs. 'the place', more corr. 'the house' of a planet, the constellation in which the planet stands. — yza-nad Cs. and Schr.: apoplexy; in W. it seems to be used only for epilepsy; yza-bog-pa id.; yza-bog-mkan, yzá-bryag-pa epileptic. — blá-yza, srög-yza, yid-yza, má-yza grg-yza, bu-yza, dgya-yza, klun-si-dar-yza Wdk. and several more, are astrological terms, not to be clearly defined. — II. sometimes for bza, q.v. — III. W. rubble-stones, bowlders, detritus, yza-róî ravine filled with detritus: a better spelling seems to be rdza.

ydzg pa v. šág-pa, dzág-pa.

yzágs-pa 1. v. yzábs-pa. 2. to magnify, multiply Sch.


yžd á.-pá 1. to eat, devour Cs. — 2. to gnaw, mostly Fig.: tsar-ma tábla yzan the thorn hurts, annoys, the foot Ml.; of clothes: to wear out C.; adj. yzan-pa and yzan-po worn-out, threadbare; sëms-la yzan it gnaws at the heart Mil., srog-la it preys upon life Mil., *ná-va-la* C. it deafeins the ears, = sím-skjyin-pa; yzan-dú skyjr-ba (lit. to give to devour, e.g. a body to demons), to scorn, slight, despise Mil.; to throw away, squander, waste, lavish, gen. in the forms (čud)-yžón-pa, ; són-pa, v. čud.
1. dressed up, very smart.
2. fond of dress, vain.
3. put on, to dress one's self up.
4. v. zdbs-pa

1. zdbs-px bundle, bunch, of grapes C.
2. zdbs-px, also zdbs-px, zdgs-px Lex., imp. yzds, to use care, diligence, to zyig zas-spyod zdbs-px by a careful diet continued for a year Mng.; to take care, to beware, de-las yzds beware of it, be on your guard against it Sch.
3. yzdr-px (col. zd-ru) ladle, gen. of wood, yzdr-px zyar she wields the ladle, she swings it for a blow Mil.; dgain-zyar and blgs-zyar two spoons or ladles, with long handles, used at burnt-offerings Schl. 249.
4. yzdr-px 1. adj. yzdr-po, steep, rugged, precipitous, brag mtö-la yzdr-px-las near a high, precipitous rock Mil.; ri yzär-po, brag yzdr-po slope, declivity, of a hill or rock; brag-ygny-zyar Mng. id.; ri yzär-gyin nos steep declivity, cliff Thgy.; ri-zyar-ču waterfall, cataract Glr.; yzsr-kyom-pa to get dizzy on a steep height Sch. — 2. vb. v. zdbr-px.
5. zdbs-px to be about, to be on the point, to prepare, mtöns-par, bad-par zdbs-pa-las when he was on the point of leaping, of killing Dzl.; rbk-čar zdbs-so he prepared, began, to dig out.

Comp. yzi-čan shining, bright, e.g. a star W. — yzi-brjäd 1. brightness, beauty, a fair, healthy complexion, = mdans, or joined with it, frq.; majesty, e.g. of deities etc. Dzl. 2. honour, esteem, celebrity; yzi-brjäd-čan 1. bright, beautiful, majestic. 2. celebrated, famous, distinguished. — yzi-mdans 1. healthy appearance S.g. 2. vulgar. evening-red, evening-sky, n.f. — yzi-byin = yzi-brjäd 1; yzi-byin nydns-pa looking poor, emaciated, worn out, from hunger, sufferings Stg.; yzi-byin-čan bright, shining; yzi-śd bright gloss or lustre Lex.
yzins punctuation.

yzim-pa, also with mnal, resp. for

yzirid-log-pa, 1. to fall asleep Dzl.

— 2. to sleep, ygyal-po yzim-pa-las whilst

whilst the king was sleeping Glr. — 3. to expire,
to die Tar. 4, 20.

Comp. *yzim-kyok* W., resp. for


— yzim-ča bed, bed-clothes Gyatch. — *yzim-tiñ, yzim-ter* W. lamp. — *yzim-tiñ* (lit.

-btia) Skt. bedstead? — yzim-fal sleeping-skins for night-quarters. — yzim-dpon body-servant, valet-de-chambre, = Sch. also yzi yzir-ba a stinging

— pain in the chest. B., C.

Sch. also yzi yzir-ba a stinging

— pain in the chest. B., C.

Sch. also yzi yzir-ba a stinging

— pain in the chest. B., C.

Sch. also yzi yzir-ba a stinging

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Sch. also yzi yzir-ba a stinging

— pain in the chest. B., C.

Sch. also yzi yzir-ba a stinging

— pain in the chest. B., C.
by 'idea and reason'. — yun-, yer peg on a wall, = rešiq-pur; a hold, support, rail, balustrade (?) Stg.

yun-, frq. spelt zuni, yet properly only in compounds, lit. a hold, i.e. 1. power, strength Schr.; yun-ziin Sch.: loose, weak, without a hold, untenable; yun-ziid weakened, debilitated, esp. of women by loss of blood Cs.; yun-ziin prop. support. — 2. luu-ziin the seven constituents necessary for healthy life, त्वाट, chyle, blood, fat, muscle, bone, marrow, semen Med. — 3. धराती, also yun-sidha, spells, magic sentences, first used in the doctrine of Mahāyāna, from which the mysticism of later times originated, v. Was. (142, 177); they are for the most part but short, and always end in a string of Sanskrit syllables, that are devoid of any meaning. Whole volumes are filled with them.

yun-, fut. of ḍun-.

yun-, ḍun-, yeum pa, yeur-ya, ḍun-ya v. ḍun-ya etc.


yeu-ya Med.; Cs.: 'a bronzed aquatic plant'; yeu-yači Med. beer made of it.

yeu-ya, for yeur-bu a little nail.

yeu-re looking poorly Sch.; yeu-re byed-ya to be poorly, ailing, ill Sch.

yeu-re (S.), a little grain, atom; yeu-či a small particle Lex.; yeu-ya prob. id. (Cs. also: filth?) yeu-ziin

yaug, 'atom-eater', n. of the founder of the Vaiseshika-philosophy, also called Kasyapa; yeu-ziin-ya its professors Win.

yeu-ya-mo-byi hedgehog Sch.

yeu-ya height, lottiness, sublimity, gloriousness, esp. in yeu-ya std-ya, also yar yeu-ya std-ya Pth.; to praise, extol, glorify Mil. (cf. seii).
ba, drin yzô-bai sems gratitude, drin mi yzô-ba ingratitude; drin-yzo-tan grateful.

yszô, yzôn-bu chisel, grav- ing-tool, puncheon.

yszô 1. now, this moment, (opp. to
dô cb, before, a little time ago) Mil.;
at least just now, Mil.; da-yzôd (-cig), id.;
da-yzôd bu yin-par cb yod now I know
that it is my son; not until now, then for the
first time (in narratives with preterite ten-
ses) Ptk.; then at length Ptk. — yzôd-tsor-
ba, tos-pa, -rdog-pa Dzl. to hear, to receive
information, to be informed, to be told, yôgs-
pa that he was gone Dzl. — 3. yzôd-ma
beginning, commencement v. yzôd-ma.

yzôn-pa the precept was wasted in the ear,
it entered at one ear and left at the other;
one Lex. gives the explanation: bsâb-byas-
la mi nyân-pai don.

yzôb-pa 1. Sch. quick, sharp, clever;
cautiôn, circumspection. — 2. v.
yzôb-pa.

bzân 1. n. of a medicinal plant in
Tibet Wdi. — 2. whatever is good, v.
bzân-ba. — 3. agreement, treaty, v. sprig-pa.
bzân-po adj.
1. good, (bsân). in every respect,
answering its purpose, excellent, suited,
morally good; bsam-pa bsân-po a good.re-
solution Mil.; bdag bsân-na if I behave
well, keep myself free from blame, Do. (cf.
légs-pa). — 2. fair, beautiful, as to the body,
frq.; nags-tsal bsân-po a beautiful wood
Mil.; yzugs-bsân of a fine, tall stature.
— sbst.: bsân the good, that which is good
in the abstract; bsân-nas byun-'it came from
good' i.e. from a good heart; dei yzân-lan-
du as an acknowledgment of his goodness
Glr.

Comp. bsân-kyi a species of large dogs
Cs. — bsân-sprig treaty of peace, *jhe-pa*
C., *cô-'ce* W. to make peace, to come to
an agreement, to conclude a treaty, frq.;
bsân-sprig-pa id. — bsân-nân good and bad,
good and ill, bsân-nan-brin ysum good,
bad, and indifferent; bsân-nân byéd-pa to
discern between good and evil, to choose
one or the other Schr.; bsân-nân rtôga-pai
sems is an attempt to find an adequate ex-
pression for the word 'conscience' Chr. P.
— bsân-tal a good exit out of the 3ôr-ba
(the cycle of transmigrations), a happy de-
parture Thgr. — bsân-drug 'the six good
things' (nutmeg, cloves, saffron, cardamom,
camphor, sandal-wood) C.; used by Mil.
also in a fig. sense; in W. simply: cloves.
— bsân-ded self-complacency. — bsân-
spyod 1. Cs. good action. 2. n. of a prayer
of particular efficacy Ghr., also called smîn-
lam-gyi rgyal-po. — bsân-bsa'n v. bsam. —
*bsân-kg" W. good behaviour, good treat-
ment, "mi zig-ne tôb-če" to experience such
from a person, "mi-la čô-če" to show it to
a person.

bzâns, only in ka'n-bzâns, which
Wdi. explains by ka'n-pa brtsâgs-
pa a large house of several stories, applied
only to the abodes of gods; in W. also the
cubital part of the Chodten is called so.

bzâd-pararely for bsod-pa; mi-bsod-
pa 1. intolerable Dzl., Do. — 2. ir-
resistible Do.

bzân, sometimes for zan, esp. food of
animals, bsân tsôl-ba to seek food
Mil.; pasture, pasturage, bsân-la skyl-ba to
place in pasture, to let feed Ghr.; bsân-pa
Ts. id.

bzâb-pa v. yzâb-pa.

bzâ, I. vb., fut. of zâ-ba, to eat, bza
this is to be eaten, in dietetic pro-
scriptions; v. also zâ - ba. — II. sbst. 1.
(rarely yza) seems to denote the members
of a family, they being conceived as eaters or
fellow-boarders; bzâ - tso mân-poi pa- mà
parents that have a large family Mil.; bza
mâns nâ-ba among a numerous household
Mil.; bza-drug a family, a company at table,
of six persons, ni f. C.; in certain combi-
nations: wife, spouse, rgya-mo bza the Chi-
nese spouse, bdal-mo bza the Nepalese spouse
(of the king), Ghr. frq. — 2. meat, food,
bzâ-ba dain btu-ba meat and drink, spe-
ically the quality and quantity of food, zd-
ma bciud che-la bza che-ba nutritive and substantial food Mil. nt.

Comp. bza-ytd, bza-bai ytad-so store of provisions, bza-ytad-med-pa not having such a store Mil. — bza-mi 1. = kyo-sug husband and wife, byed-pa to become husband and wife, to marry each other, kyod dan na ynyis bza-mi byao we will marry each other Glr.; bza-mir byin-gpis ri6-pa to give the nuptial benediction, to unite in wedlock, to marry Glr.; dbul-po bza-mi ynyis a poor married couple Glr. 2. in a wider sense: household, bza- mi nyi-surtsea-ynyis a household of twenty two persons Mil. — bza-med ill-fed, lean Mil. — bza-tso plur. of bza. — "za-dâ" (lit. za-zld) W., C. partner, wife. — bza-sin fruit-tree, bza-sin-râ-ba orchard, bza-sin-ra-ba-srinn-pa watchman or keeper of it Dzl. — bza-sug (vulg. "sib") = bza-mi C.

bzr sometimes for zar; bzr-ba v. dzar-ba.

bzâ-pa v. zdâ-pa and yzâ-pa.

bzi (sometimes yzi, zi), drunken fit, intoxication, stupefaction; bziâns-te-having become sober again after intoxication Glr.; "zi-can" W. intoxicated, muddled, bzi-ba 1. vb. to become intoxicated, to get drunk, bzi-bar gyur-ba id.; bzi-bar byed-pa to intoxicate, to make drunk Cs. 2. sbst. state of intoxication. 3. adj. drunk, intoxicated C.

bzâ-ba v. dzin-pa; it is used as an adv. in the form of bzâns-te, e.g. dei nib-mo-nas bzâns-te from that evening (prop. beginning with that evening) ever since that evening Mil.; tes brgyad-nas bzâns-te nyai bar-du during the time from the 8th. to the 15th. (day of the month).

bzur v. dzur-ba.

bze-ré, also bze Sch. : pain, bze-re-can suffering pain, bze-ré byed-pa to inflict pain, to torment. (Cs.: 'indignation; angry; to be angry with.')

bzel 1. in comp.: pây-bzéd (hand-)

basin Cs.; lhun-bzéd beggar's bowl, alms-pot, frq.; bzed-snod salver Sch.; bzed-zâl Lex., also zal-bzd Cs.: 'spitting-box; acc. to oral expl. a cup into which the higher class of people skim off the superabundant grease swimming on the tea (v. ja); bzd-pa v. dzéd-pa.— 2. bzed-snyoms-pa wire-drawing Sch.

bzo 1. work, labour, bzo rinam-gyur the beauty of a work or workmanship Glr.; bzo rgya-nag-gi lugs as to the workmanship it is in Chinese style Glr. (by some the word is taken in these passages in the signification 3). — bzo-las râd-pa liking labour, laborious, = las Stq.; "zo te-rê, mi-la ma (s)tan* W. the work is not yet finished, do not let people see it yet! smai bzo byed-gin dug-pas being just occupied with working out the noses Glr. — 2. manufacture, art, trade, handicraft, rin-po-ches art of a jeweler, gos-trade of a tailor, diul-art of a silversmith, lêags-trade of a blacksmith, tag-of a rope-maker, rdo-of a stone-cutter, rtsi-ag of a mason, bza-ni-of a copper-smith, szi-of a joiner or carpenter, yser-art of a goldsmith, lha-of an image-maker, lham-bzo trade of a shoemaker. — 3. also zo, figure, image, picture, resemblance, = dbyib, "a-me zo dug" W. he is the exact likeness of his mother; appearance, physical constitution, v. zo. — 4. sometimes for bzâ-pa, bzo-bo, so that all the words enumerated sub 2 may also denote the artist or workman. — bzo-ba v. dzo-ba.

Comp. and deriv. bzo-kaïn workshop. — bzo-kyâd, bzo kyiad Glr. work of art, masterpiece, elegant piece of workmanship. — bzo-kyâd, bzo-kyun Cs.: 1. potter's wheel. 2. a hydraulic machine(?). — bzo-grâ academy of arts, mechanics' institution Cs. — bzo-rgyi working-materials Glr. — "zö-bsta", zö-sta, zö-sta W. form, fashion, e. g. style of a house, its architecture; form, of a bottle, a lamp or candle stick, of any production of art; "zor-dö" anvil-stone W. (bzo-rdo). — bzo-pa artist, mechanic, diul-bzo-pa, silversmith, and so forth. — bzo-dpön master, over journey-men or the students of an art. — bzo-ba, pf. bzos, to make, to manufacture C. (for the byed-pa of B., and "zo-ê" of W.), "par zo-wa" to print; "sem-kyi zo-wa" C. to frame in one's mind, contrive, invent; "zo-
pe tsu* manufactured salt, *zö-pe ser* artificial gold Wsd.; — bzö-bo = bzö-pa, bzö-bo mkas-pa a skilful artist Mil.; bzö-bvöd 1. id. 2. imaginative faculty, imagination, nif. — bzölas work Sch.

bzö-pa (rarely bzöd-pa) I. vb., 1. to suffer, bear, endure, c. acc., mig nä-ba ma bzöd-nas not being able to bear the pain in his eyes Dzl.; tus dis na mi bzod with this body pain, disease, cannot be endured Thgy.; sañas-rgyas-kyi tugs-rje ché-bas ma bzöd-nas seems to imply: Buddha in his mercy not suffering this, but checking the mischief; — also c. dat.: jām-po-la mi bzod he cannot bear what is soft or smooth Dzl.; ma-bdí-ka bág-bsam-la bzöd-pa mI byed-de getting so fretful through a slight indisposition Mil.; lta-bams mi bzöd-de finding it unbearable for his eyes Pth.; drán-pas mI bzöd-de as much as: so that he almost lost his senses over it Pth.; bzöd-tabs (or bzöd-gla-gs)-méd-par byun-ba or gyur-ba not to be able to bear... any longer, frq.; mi-bzöd-pa or bzöd-pa adj., unbearable, intolerable, also irresistible; ma bzöd-nas not being able to resist any longer Dzl. — 2. to forgive, pardon, sian-chad to-šam-pa bzöd-par ysol to pardon our former tricks is what we beg Mil.; rtá-la ma skyón-pa bzöd-par bžes tsol that I did not request you to mount, this I beg you to forgive me Mil.; bzöd-par ysol-lo byas kyi although she begged pardon Pth.; skyö-rnam-snye-das-spyed-lam-lam-bzin bzöd-par ysol with respect to the deficiencies I pray for the indulgence of the very wise (readers); bzod-ysol byed-pa to ask pardon, forbearance Pth. —

II. subst. 1. patience (Ssk. རྲླ་མི) bzöd-pa gñom-pa to exercise one's self in patience Dzl. v. 12; but also, to have patience, to show forbearance; bzöd-pa bžes-pa, id. resp. (v. also above I, 2); bzöd-pa-tan patient; bzöd-serän unwearied patience; bzöd-pa-chu impatient Mil., bzöd-med Ca. id. — 2. in asceticism: perseverance, steadfast adherence to the four truths, constancy in pursuing the path that has been entered upon, mi skyö-bai čos-la bzöd-pa acc. to Wsd. id., being at the same time no longer subject to rebirths, p. (140). —

Observe. So far as 'to forgive' implies patience, forbearance, it may be rendered by bzöd-pa; but as the Scriptural view of 'forgiveness of sin' involves more than that, other expressions, such as bi-lon sel-ba, must be resorted to with reference to the latter.
before it is sounded, has occasioned a great 'un-igung'; but in W. "ang-ang" does not break out into a violent passion, and "jung-jung or -han" angry, in its explications. Vide Phonetic Table with its explications. - 2. numerical figure: 25.

...
milk-vessel. — o-spri, o-sri, cream. — o-már 1. milk and butter Sch. 2. termin. of o-ma into the milk. — o-zó milk-pail.

sndd milk-vessel. — o-ma-zí-zí W. pater-noster pea, the seed of Abrus precatorius, used as beads for rosaries.

o-re-brygal v. o-brygal.

o-so W., only in °o-so tân-ce or gyâb-ce* to laugh at, deride, to feel a pleasure at the misfortune of others.

o-se mulberry, o-se-šîn mulberry-tree; ba-ôs Med., perh. strawberry spinach, Blitum, which in W. is called ba-ôo-cow-mulberry.

°og, W. °yog*, Ts. *wag*, 1. root signifying below, or with reference to time, after, opp. to gon; °og-tu, W. °yog-la* 1. adv. down, below, underneath; afterwards, later; in paging books it denotes the second page of a leaf, v. gon; it is used as an expedient to correct errors in numbering, or to make additions, as with us e.g. 'page 24, b'. 2. postp. under, with accus., less frq. with dat., down from; after (as to time, rank, succession).

°og-na, W. °yog-na*, 1. adv. underneath, below. 2. postp. c. gen. under, after.

°og-nas, W. °yog-nas* 1. adv. from under, from below. 2. postp. c. genit. forth from below, °og-tu, °og-pa to put underneath, to subject, subdue Glr.; ka °og Ts. = °og-tu, e.g. °šûn-šî ka-wag* under the tree; sometimes (less corr.) with accus. inst. of genit., also °og alone, inst. of °og-tu, °og-na: °Ruto, °Gub-ba na °og °mi °dug* W. Rutug does not stand under, is not subordinate to, Gulab Singh; ldi-°og the division of soldiers under the Dingpon, or a century (division of hundred); bêw-°og a body of ten men under a bêw-apon or corporal. — 2. testicles, of animals, °og-Šan not castrated; °wag âe-pa* (spjizd-pa) to cover, copulate C.

Comp. and deriv. °og-sgo the lower orifices of the body for the discharge of the excretions, °og-sgo ŋñís S.g.; more partic. the anus Pth. — o-gdó anvil Sch.
tai sub tāi 2. — 4. to be suitable, practicable, to do, bstān-pa yēig-la stōn-pa rnyis mi būs-pa Gār. as two preceptors for one doctrine will not do; yūl-du lōg-pa mi būs-bas Gār. as a journey home is not practicable; o-yoin-no v. o; lās-la oṅ-baī bārd-du as long as he was fit for work; to go on well, to do well C. "da yōī-nu" W. will it do now? — 5. when connected with verbs, it serves to indicate futurity, like the English auxiliaries shall and will, as becomes evident from such expressions as the following: či-ba nam yōī ta med Mil. when dying comes, i.e. when we shall die, is uncertain; mdo gūyār-ba oṅ Gār. a change of colour is coming, i.e. the colour will, or is going to, change; gūō-ba mi yōī-ba dūg Mil. I am not likely (dūg-pa, 4) to go there any more; *el-ce mi yōī* W. he will not be put to shame, not be disappointed; also with the supine: srov daṅ brāl-ba gūyār-du oṅ Dzl. it will even come to his dying, it will be his death; zōs-su oṅ Dzl. he will even get so far as to eat . . . ; sī-ba rō he will die; still more free and popular are those turns, in which the gerund or the mere root is used: ynaa-ste oṅ Pth. he will assent to it, allow it; yēig min kyān yēig yīn-te oṅ Gār. if it is not the one, it will be uncertain; sīb yōī he will come Mil. and in C. very common; yīd-če mi oṅ they will not believe it; it is also used to express the passive voice, and the English to become, to grow, to get: bēs-na na yōī oṅ-baī Gār. as I should be killed, if she heard of it; *zer yōī* C. so it is said, expressed, i.e. this is the usual way of expressing it; "piel-te yōī" W. it is getting larger, increases; or with a noun: smin oṅ Gār. it is growing ripe; rgyāl-po baṅ-su oṅ Ma. the king becomes a subject.


oṅ-ma cane, bamboo, oṅ-ma tsafr, शब्दवः, cane-grove; such a grove near Rājagriha was a favourite retreat of Buddha.

oṅ on W. but (sed, autem); (not so often used as in English).

oṅ-kyan but, yet, notwithstanding Dzl. and elsewh., frq. in B.; rarely oṅ-yan for it Mil.; it stands at the beginning of sentences, but is also preceded by a gerund with -kyā, in which case it is almost pleonastic; Lexx. give उत्तर्देह as the
Skt. word for it, which however seems not to agree with its use.

āṇ-tai = āṇ-kyān Lex.

āṇ-te B. and C. or if not, or else, or also, in double-questions after the termination am of the first question.

āṇ-pa 1. deaf, also to be deaf; āṇ-pa-pa, āṇ-pa-po, āṇ-po a deaf man, āṇ-pa-mo, on-mo a deaf woman Cs.; on-loi deaf and blind. — 2. to give, to bring, chiefly as imp. āṇ-ṭig Dzil.

āṇ-se, with byā-pa, to pay attention, to watch, to spy Sch.

āṇ 1. also āṇs ditch, trench, pit Dzil.; me-āṇ fiery pit; also fig.: the fire-pool of passions. — 2. v. yob.

āṇ-bu 1. tamarisk, Myricaria Med. not unfrequent near the rivers of Tibet. — 2. Sch.: 'a town, settlement' (?).

āṇ or 1. dropsy, viz. the species anasarca, nif., = pāgś-ču; dbu- āṇ prob. id. Med. — 2. eddy, whirlpool Sch.

āṇ-ba 1. to put or lay down Cs. — 2. to feed, e. g. a little child W.

ōl clover, trefoil, viz. snail-clover, medic, (Medicago); ōl-tān a plain covered with such clover; *ōl-kyog* W. snail.

ōl-mdād v. 'ōl-mdād.

ōl-pa vulture Sch. (?)

ōl-spyi in a general way, generally speaking, about, oł-spyir id. Sch.; oł-spyi tbām-du dus myām-mo they are about contemporaries Tar.

ōl-bu black horse Mil., Ld.-Glr. (Ts. *wāl-ba*).

ōl-mo Ld. *ōn-mol* besom, broom, brush, stag-ōl birch-broom, zed-ōl hair-broom Cs.

ōl-mo-se Wdā. an official plant; Cs.: 'ōl-ma-sa 1. a certain small berry. — 2. a small weight'.

āṇ-pa 1. vb. and adj. to be worthy, suitable; becoming, appropriate, with termin. inf., in later times and vulgo, with the root, skyin-par ṣos it is becoming, it is meet to give; *di yūgsk-par mi ṣos it is not decent to see this; *ka-lōn cāće ṣos* W. he is worthy to be a vizier; *t-sam la tān mi ṣos* W. he is not worth such high wages; *la nāṇ-te tān ṣos* W. he deserves extra-pay; *yid-smīn ṣos* to be wished, desirable; *pyag bya-'bar ṣos par* ēyuur he becomes adoral; stōd-ōs to be praised, laudable; bhūr-ōs deserving honour Cs.; tams-cāđ-la pōg-ōs-pai cāđ-pa the punishment condign to all; rarely with genit.: kūn-γyis bhūr-žin mōd-pai ṣos Mil. he is deserving of universal honour and respect, and even: rjei ṣos min he was not worth to be a king, for which more frq. the termi is used: yūmār ṣos-pa ŋig Glr. the one that is the most deserving of being mistress, i. e. she that has the genteelest appearance, that is most of a gentlewoman; ēggos-su ṣos-pa he is worthy to be his colleague, nif. Mil. — 2. more particularly in colloquial language: right, W. *ōs-čan, ő-čan*; with a negative *mi-ōs-pa, os-mād, os-mīn* W., *mi-i-āpa* etc. C. wrong (for the rigs-pa and mi-rigs-pa of earlier lit.); mi ēggos-pa ēggos-pa byed-pa Glr. to entertain illicit intercourse; rdzas ṣos-pa a lawful, mi ēggos-pa an unlawful matter Sch.; *y-min-gā ḷ im-gā (*C. a wrong, immoral act, sinful transgression; *mi mi-ōs yēće* W. to discern between right and wrong; with regard to a man's words, credible, trustworthy, or the contrary. — Sch. has besides: ṣos či yod, 'what other means or way is there?' and: ṣos spyī-ba 'to finish (a thing) for the most part; to be good or tolerably good' (?).
ya I. the consonant **y**, pronounced like the English initial **y**, in yard, yoke etc., in C. deep-toned; **ya**-**btags, ya**-**ta** Glr. the subscribed **y** or **w**. — 2. num. fig.: 24.

ya I. often with **ydg**, one of two things that belong together as being of one kind, or forming a pair, also one of two opponents; **mig** ya-**ydg** lón-ba Pth. blind of one eye; **lam** ya-**ydg** Glr. one of a pair of boots, an odd boot; lag-pa ya-**ydg**-tu yser togs, lág-pa ya-**ydg**-tu bù-mo krid-de Dzl. in one hand holding the gold, with the other leading his daughter; stón-pa daŋ-śsal-ba ymyis ya ma brðl-bar Thgr. the empty and the clear (emptiness and clearness) being inseparable from each other; ya-**gyil** one of several, e.g. of three things Gram.; of six Lex.; "ya-do* in W. the common word for grogs or zulá-bo associate, companion, assistant, "ya-do čö-de* to assist; "nyi-ka ya gg*C. they are equal to each other, a match, one as good as the other, "kò-la ya mè", or kò ya jhê-ken mi duq*C. he finds none that is a match to him, "di li-ke ya ne mi tub*C. I am not equal to the task; kà ya v. kà-ya; ya-mèd = do-mèd; šáb-ya adversary, antagonist, ya-zår one-eyed; ya-ma-zün and ya-má-brala, ya-ya v. below. —

II. root signifying **above**, up etc. (opp. to ma), cf. goi; adj. ya-**gi** (also ya-ki Mil.), pu ya-**gi** the upper or highest part of a valley Glr., ri-bo ya-**gi** the hill up yonder Mil.; ya-**gi** upper = heavenly Mil., opp. to ma-**gi**; yar and yas v. the respective articles; the word, otherwise, occurs only in compounds: ya-rkan palate; ya-gâd (for skad) ladder Sch.; ya-gôn above, over Sch.; ya-mgal, ya-mčù, ya-lém, ya-tòg, ya-rába, ya-re, ya-só v. mgal etc.; ya-mčù the upper end, i.e. the beginning e.g. of a word, opp. to ma-mčù the end Cs.; ya-la esteem, honour, love, shown to a person W. (= ze-za B., C.), "ya-

dé spé-ra* expressions of respect; "ya-šê pi-la zér-na* if one speaks respectfully; ya-ša-méd-kán uncivil, regardless, reckless, unfeeling; "yâ-sa cö-de* to show love, regard, to treat with tenderness, to fondle, a child, animal etc., opp. to mà-sà, which however is less in use.

yâ-ka mutual revilings Ma : ma små-dla yañ yâ-ka sprags mother and children abuse one another. Cs.: yâ-ya bad reputation (?).

ya-**gyil** v. ya I.

ya'na(-ba) C. also *yâ-ña-bo* (prob. for yya nân-pa) shuddering, fright, anguish, with genit. or accus. of that which is the cause of it. Do.; yâ-ña-bai dmag-tdogs Mil. a formidable host; yâ-ña ges terrible danger Pth.

ya-ta v. letter ya.

ya-tra (ya'na(-ba) prop. ya-**tra** (procession and feast, in honour of some idol) W.: festivity, reveling, in beer with dumplings and pastry, held in autumn or winter, in memory and for the benefit of the souls of those that died during the last year.

ya-do v. ya I.

ya-po butcher; executioner Schr.

ya-ba prob. = yya-ba. — Mil?

ya-bá-ra Sek. saltpetre Med.

ya-1 ma 1. the temples. — 2. a severe cold, catarrh. Med.; *yâ-ma rag* W. I have a bad cold. — 3. n. of a goddess, é brtán-ma.

ya-ma-zün unsymmetrical, incongruous, not fitting together, e.g. two unequal shoes; of religions, languages,
customs, that have sprung from heterogeneous elements; of behaviour: inconsistent; unheard of, prodigious, čö-de čö-de magic feats Tar.


| và-mtsan 1. wonder, miracle, supernatural occurrence, adopted also as the term for the miracles of Scripture Chr. Prot.; itás-sam và-mtsan ci byun Dzl. what signs and wonders have happened? và-mtsan-du gyur-ba Dzl. to happen, to come to pass in a marvelous manner; và-mtsan-ste Pkh. being a wonderful man; kyod-la dé-tsam rig-pa-méd-pa ni và-mtsan-dee that you are so ignorant is very strange (wonderful); *yà-šem-po* C. marvelous, miraculous; và-tsam-čan id. Schr. — 2. wonder, astonishment, amazement, rgyal-po và-mtsan čen-po skyès-te Tar the king greatly wondering; *yám-tsan tskr-de, čö-de* W. to wonder; và-mtsan-gyi ynas-so Tar. it is a thing to be wondered at; dé-tsam và-mtsan-rgyu med Mil. that is not so very astonishing.


| và-làd corselet and helmet, mail, armor, yel-gyi of gold; also fig. B.

| và-sa v. ya II.

| và-hu-dà Judaism, ya-hu-dà-pa jew Chr. Prot.

| và-ho-wi Jehovah Chr. Prot.

| yag-po a small mattock, hoe, čag-yag iron hoe, tin-yag wooden hoe Ts.

| yag-po, prov. also čag-po, seldom in B., but otherwise common in C. and W. good, in all its significations, both as to men and things, = bhán-po; *dei yila di yag-po* W. for that purpose this is good, fit, serviceable; *yag-po ye-he-pa* C.

| čö-de čö-de W., c.c. la, to caress, to flirt, also in an obscene sense; yag-po yag-po well, well!

| và-ya 1. (accented), again, once more; likewise, also, further, frq., và-ya Mil., và-ya dando và-ya-du Tar., và-ya-nas và-ya-du Dzl. again and again; joined to adj. and adv. denoting a higher degree, still: và-ya čuí Mil. still smaller, di ci-gan-las và-ya dga-ba big byun Mil. that was still more pleasing than any thing before; và-ya sos Mil. still more in detail; *yán-nön-zag* W. the third day before yesterday. — 2. (unaccented, throwing the accent back on the preceding word), after the final letters g, d, b, s, gen. kyañ, after vowels often vài, also, too, the Latin quoque, vài vài, bdag kyan I too; bu če-ba và-ya Dzl. my eldest boy too; bsod-nams vài vài lbé-pa Dzl. having also merit; vài — vài, both — and —; vài vài both this and that, gyi-rol vài vài both outside and inside; followed by a negative, neither — nor; vài singly, with a negative: not even, kar-da-pa-ni y cią kyan mi sbyin-no Dzl. I shall not even give a cowry for it; vài with a comparative (as above) still, siá-r-bas kyan thag-par still more than formerly; as effect of a preceding cause, so then, kyeu de vài te das-so Dzl. so then the boy died, bsad-pa vài vài grais-méd-do Dzl. so then there were people killed without number; emphat., even, rits-por ma lón-par smra vài vài des-so Dzl. within a short time he was even able to speak; sra-bad kyan Dzl. even before this; kar-da-pa-ni lóm vài even so much as a hundred thousand cowries (I would give); also joined to a verbal root: tams-cad dus kyañ even if all without exception be gathered; although, btsal kyan ma rneged although they were seeking, they did not find, or, they were seeking indeed, but did not find; this latter turn is frequently used, where we use but, yet, nevertheless etc.
\[\text{yan-sgos} \quad \text{yan-pa}\]

\[\text{yan-bar} \quad \text{Bhot. and Schr.}\]

\[\text{yan-lit} \quad \text{yan-po.}\]

\[\text{yan-jug} \quad \text{the second of two final letters, viz.} \quad \text{s after} \quad g, \quad \text{r}, \quad \text{b}, \quad \text{m.}\]

\[\text{yan-tri, yan-gi-ka} (\text{spelling uncertain}), \quad \text{is said to be the n. of a green stone, which is worked into handles of knives etc.} \quad \text{W.}\]

\[\text{cin-ma} \quad \text{or,} \quad \text{in B., corn. pleon. after the affixed am} \quad (\text{gam, nam etc.}), \quad \text{which in itself already expresses the or;} \quad \text{it is also preceded by} \quad \text{dai;} \quad \text{further,} \quad \text{Thgy.;} \quad \text{either} \quad \text{or —} \quad \text{yan-na (ni)} \quad \text{yan-na (ni)}.\]

\[\text{yan-sprul} \quad \text{v.} \quad \text{sprul-pa.}\]

\[\text{yan-pa} \quad \text{Cs.,} \quad \text{yan-mo} \quad \text{C. and} \quad \text{W.} \quad \text{yan-ghe} \quad \text{Ts. adj.,} \quad \text{yan-ba} \quad \text{adj. and sbst., light, lightness, opp. to lõi-ba, q. cf.; — fig.}
\]
\[\text{yan-si} \quad \text{yan-ba} \quad \text{what is soft and light, commodious and easy Dzl.; of food cf. lõi-ba II.;}
\]
\[\text{weak,} \quad \text{de sa} \quad \text{yan-mo yin*} \quad \text{W. this is a weaker, less emphatic, word than that; *no}
\]
\[\text{yan-mo} \quad \text{C.}, \quad \text{W. cheerful, happy.}\]

\[\text{yan-ma} \quad \text{early barley, v. nas I.}\]

\[\text{yan-mes-po} \quad \text{great-grandfather,}
\]
\[\text{yan-mes-mo} \quad \text{great-grandmother Sch.}\]

\[\text{yan-rtsal} \quad \text{very high skill, consummate art Mil.}\]

\[\text{yan-rse} \quad \text{the highest point, summit, fig.}
\]
\[\text{the height of perfection}.\]

\[\text{yan-tsa} \quad \text{great-grandson Sch.}\]

\[\text{yan-ra} \quad \text{W. buck, ram, he-goat, = ýá-ra.}\]

\[\text{yan-la} \quad \text{prob. = yin-na S.g.}\]

\[\text{yan-sos} \quad \text{n. of a hell Thgy.}\]

\[\text{yan-pa} \quad \text{1. also} \quad \text{po, wide, broad, large, taín, sa-γži a large or wide field, plain Glr.;}
\]
\[\text{yan-si} \quad \text{rgya-če-ba large and spacious, of a house S.O.;} \quad \text{gú-sa (or}
\]
\[\text{né-sa)} \quad \text{yan-pa du} \quad \text{W. here is much room;}
\]
\[\text{fig.} \quad \text{mig-yan*} \quad \text{C., W. liberal, generous, bounteous;} \quad \text{yan-méd-la, yan-yan-pa-la*} \quad \text{W.}
\]
\[\text{sudden, unexpected, unawares;} \quad \text{yan-tág cō-ce*} \quad \text{W. to hang or throw a coat over,}
\]
\[\text{without getting into the sleeves;} \quad \text{yan-am byé-pa id., Sch.;} \quad \text{yan-húk*} \quad \text{C., W. wide,}
\]
\[\text{of clothes. — 2. v. γγén-ba.}\]

\[\text{yanpa-cán, Ssk.} \quad \text{Dzl. and elsewh., city in ancient India, now Allahabad.}\]

\[\text{yan} \quad \text{= ya II, opp. to man III q. v.) what is uppermost, man-yan below and}
\]
\[\text{above Cs.;} \quad \text{yan-na Cs.: above, in the beginning, in the first part; gen. yan stands as adv. or postp. with accus., = yán-la, yan-
\]
\[\text{tādk(-la), yan-tōd(-la), above, in the upper part, lē-ba yan stēn-lā yōd-de Glr. lit. above}
\]
\[\text{the navel standing out of (the water), i.e. standing in (the water) up to the navel;}
\]
\[\text{sta-zúr yan-tād Dzl. above the hips; lōbgyód yan-tād Pth. above eight years old;}
\]
\[\text{otherwise when referring to time, always till, to; often preceded by nas, from ... forth, Glr.}\]

\[\text{yan-tjúí} \quad \text{dulcimer, musical instrument in Ts.}\]

\[\text{yan-pa adj., free, vacant, unoccupied, having no owner, of places and things}
\]
\[\text{that are common property, like the air, rocks and stones etc.; kyi yán-pa a dog without}
\]
\[\text{a master, vagrant dog; gral yán-la yod}
\]
\[\text{there are yet places unoccupied; of fields: untilled, fallow-ground; yan Kyár-la ma ča, v. Kyár-ba; yan-gar-ba separate, apart, by}
\]
\[\text{itself Lēs., rgya-rigs yan-gar-ba žig a separate dynasty, a dynasty of its own; yan-
\]
\[\text{gar-du id., adv. Was.(281); rgya-yán the external world, rgya-yán(-gyi) myéén-pa Glr. a helper from the external world;}
\]
\[\text{sans rgya-yán-du ma sör-bar byos take care that}
\]
\[\text{the mind be not distracted by outward things; *yan ča-ce* W. to disperse, *lug,}
\]
\[\text{nor tsā-ni-ma, sam-pa yan soñ* W., the sheep}
\]
\[\text{have dispersed (or a sheep has strayed), the fortune is gone, the thoughts are lost,}
\]
\[\text{wandering; yán-du jág-pa to suffer (the sheep) to disperse on the pasture; nad yán-}
pa wandering (contagious) disease, = yams Sch. (yān-pa to run about, to wander Sch., is rather doubtful).

yān-lag 1. member, limb, yān-lag lla arms, legs, and head Miiq.; yān-lag skyön-te an injured or defective limb Lex.; yān-lag nyams-pa weak in the limbs, decrepit, crazy, = ız-ıa Lex. — 2. fig. branch of a river, branch of a tree; dge-bnay-gyi yān-lag yzin-bar bygyio Do. was explained: I wish to be counted a branch, i.e. a member, of the community of novices; appendage, something subordinate to a greater thing, like branch-establishment Tar. 175, 3; also with reference to books: appendix, supplement Tar. — 3. branch, section, separate part of a doctrine or science, frq., a particular head, point, thought, in a treatise.

yab, resp. for pa, father, rgyal-po yab yun yunum GIr. the king and his two consorts; rgyal-po yab yun denotes also king and queen as father and mother to the country GIr.; yab rgyal-po-la ysoł-to Del. he said to his royal father; yab-ëris father and son, in a spiritual sense: master and disciple; yab-mes 1. father and grandfather. 2. progenitor, ancestors GIr.

yab-yab-pa 1. to lock, lock up, secure, cover over Sch., yab-ça things well secured, under safe keeping; yab-yab-pa to hide, conceal Sch.; yub yub yub-sa covered place, covert, shelter Sch.; yab rin-po portico, veranda, e.g. of the monastery at Tašilhunpo; yab-ras anwning, tent Sch. — 2. C. to skim, to scoop off, from the surface of a fluid. — 3. W. to move to and fro, hither and thither, v. yāb-yāb-pa.

yāb-mo, yāb-mo 1. the act of fanning, waving, lāg-pa yāb-mo byed-chiñ tsh-ba dying whilst waving the hand to and fro, considered as a sign of peace Do.; gos-byi yāb-mo byed-pa GIr. to beckon by waving with one's clothes; hence fig. — 2. the bringing on, provoking, dgrá-boi of an enemy Mil., pñiñ-yëii a calamity Mil.; yāb-mo nhé-pa or yyyag-pa to beckon to come, to bring (something adverse) upon one's self. — 3. fan, rña-yāb a. a yak-tail fan Cs. b. kettle-drum stick Sch.; abran-yāb fly-brush Cs.; rnuñ-yāb ventilating- or cooling-fan Cs.; bsil-yāb pankah (Hind.), a large fan suspended from the ceiling and set in motion by means of a string. — 4. sail Cs. yām-bu = rdo-tsdâ v. rdo comp.

yām-me 1. Sch.: coarsely, roughly, of a coarse make, rough-hewn. — 2. Mil. chui kâ-na yār-la yām-me yälegs he walked softly gliding across the water to the other bank.

yam-yöm Cs. also yam-yöm Thgr. tottering, not steady Cs. yam-yöm byid-pa to totter.

yams, yams-nâd Cs., nad-yâms GIr. epidemic or contagious disease, plague, md-yâms a plague caused by evil spirits, v. mô-mô.

yar, from ya, up, upward, also yâr-la, e.g. yëgis-pa to look up GIr., yör-gro mar -gro byed -pa GIr. to travel up and down; yab mar yâg-pa B., "byed-te" W. resp., to walk up and down; yâr-la kyer boq bring or fetch up Pth.; yar ma ungugs mar ma tóm-par Pth. as it would go off neither upward by vomiting, nor downward; yâr-nas mar-lâ from top to bottom; yar súng-pa Thgr. to come up again, from a depth; *yar mar tsaun-ma-rñ W. in every direction, all over; in such expressions as yar lari-ba to rise, get up, yar .âl-ba to increase, it stands pleon.; yâr-la also denotes a relation to that which is higher, the intercourse with, the deportment towards, superiors (mar-la the contrary) GIr.; esp. with reference to the transmigration of souls and their final deliverance: yar veg-pa to cut off the way to the three upper classes of beings, the so-called 'good natures', yar skyé-pa to be reborn in the upper classes, the reverse of which is mar grib-pa to sink down to the lower; yar drén-pa to draw or lift up to heaven. *yarça mara pro yi ri. E. to wander.
yar-ba to disperse, ramble, stray C. (= *yan čā-čē* W.); to spring or leap off Cs.; to be scattered Sch.

yar-lun Glr. a large tributary of the Yangtsey (river) coming from the north, in western China, east of the town of Bathang; nevertheless Tibetan historians, from a partiality to old legends, describe it as flowing near the mountain of Yarlah-sampo. V. Köpp. II, 50.

Yarlah-sampo, a snowy mountain, between Lhasa and the frontier of Bhotan, near which according to tradition the first king of Tibet, ŋnya-kri-ytdā-po, Nyat'sān-po, coming from India, first entered the country.

Yal-ga branch, bough, frq.; yal-ga tsul-du ramified S. g., yal-ga-čān branchy, full of boughs; yal-prān Cs., yil-ga ārev Sch. small branch, twig; yal-dāb a branch full of leaves Cs.

yal-ba to dwindle, fail; disappear, vanish, drod yal animal heat (in a living being) diminishes, (an inanimate object) cools down, grows cold; niad yal it evaporates Lt.; of beer: to get stale, dead (W.: *yal čā-čē*); " (s)kug (s) yāl-kan-la yal ča dug* W. the stake is lost in going to the winner; ja yal-ba bzin-du Glr. like the vanishing of the rainbow; yal-sūl Wdzi. in a fruit the remains of the withered blossom; to be obliged to yield, to be dislodged Glr. fol. 25, but perh. the signification: to disappear is also here admissible; las dañ srog yal Dzl. body and soul are triffed away, are lost; *go-yad* (v. sgo-po) one who has lost himself by gambling and has thus become the slave of another; yal-bar dōr-ba, bōr-ba, 1. Sch. to annihilate, annul. 2. Cs. to despise, ḋan other people. Cf. yil-ba.

yal-yāl Cs. 100,000 octillions, yal-yāl čen-po a nonillion; yet cf. dkrblg-pa.

yal-yol, *yal- inconstancy, inattention, carelessness Cs., Sch.

yas, from ya, 1. from above, bāb-pa to come down from above Cs.; above, yas-kyi the one above, the upper one Do.; yas-nas from above Cs., yas mas, a. from above and from below Cs. b. upward and downward Cs.; yas-byöṅ coming from above Mil. — 2. off, away, yas ytōṅ-ba, ęd-yās ytōṅ-ba, ytor-yas byēd-pa Glr. and elsewh., to throw away. — 3. in comp. without, ma-yās without an end, endless, frq.; bgran-yās numberless Gram.

yi, 1. num. fig.: 54. — 2. in some combinations inst. of yid, so yi yōd-pa yi(d) čād-pa 1. to forget, e.g. a benefactor Glr. 2. more frq. to give up, to despirit Dzl.; despondency, despirit Mil.; yi-ōri-ba a disliking, hatred Cs.; yi(d)-mūg-pa, yi-mūg-par gyan-ba to despair, frq.; yi-rān-ba to be glad, to rejoice, v. rān-ba; yi-yād-pa Cs. = yi-mūg-pa.

yi-ga appetite, yi-ga gag, log the appetite is lost, aversion, disgust is felt, yi-ga ʌdān id. Sch.; ʌdān id. Med.; yi-gar ʌn it is grateful to the taste, it tastes well Med.

yi-ge in comp. yiğ, 1. letter, yi-ge dbu-čan (W.*ром-ýig*) the Tibetan printed letters, dbru-méd (W.*a-ýig*) current handwriting, of which there are again different kinds: dpē-ýig the more distinct and careful, used in copying books, ḫēyig-ýig the cursory and often rather illegible writing in letters, and bham-ýig, the very large and regular style invented for the use of elementary writing-schools (v. specimens of all of them in the lithogr. supplement to Cs.'s grammar). — yi-ge-drāg-pa the six-syllable (prayer), the Omnipapadmehm Glr. and elsewh.; yi-ge-bdān-pa and bryā-pa Mil.? yi-ge blāb-pa to learn reading and writing, yg-ṛtis reading, writing, and cyphering; kā-ýig the letter k. — 2. anything that is written, note, card, bill, document; inscription, title (more accurately kā-ýig), esp. letter, epistle; yi-ge bdāg-pa a deposited document, bond C.; dge-ṣdū-gi yi-ge register of virtues and iniquities; yi-ge lan a written answer Glr.; yi-ge ḍuṣa a. envelope, b. letter-case, pocket-book; yi-ge brī-pa to write a letter, sproṅ-ba W. *kāl-čē* to send off, tob-
pa to receive a letter; yi-ge slob a letter arrives; yi-ger bri-ba Dz.t, gos-pa to compose, to pen down; yi-ger bri jad-pa to get copied; yi-ger bris jad pa literis mandatum deponere; sk[i] yi-ge letter, circular epistle; ka-yig v. above; zad-yig contract, bargain; dzams-yig dancing-book, rules relating to religious dances; fol-yig letter of recommendation Cs.; rdags-yig 1. stamp, signature Cs. 2. certificate, credentials W.; ynas-yig description of a place; sprints- or prin-yig = sk[i]r-yig; biu-yig 1. copy. 2. commentary, opp. to ma-yig 1. original, first copy; 2. text Cs.; dzin-yig = rdags-yig 2 W.; zu-yig memorial, petition; lan-yig letter in answer, reply; lam-yig 1. hand-book, road-book, guide, dam-bha-lai lam-yig description of the road to Sambhala (a fantastical book). 2. itinerary, travelling-journal (?). 3. pass-port Cs.

yi-drogs (from etymol. subtility written also yid-tags or yid-btags), the fifth class of beings of Buddhist cosmography, condemned in a fore-hell to suffer perpetual hunger and thirst, a grade of punishment preceding the final and full torments of hell; they are represented as giants with huge bellies, and very narrow throats, inhabiting the air Köpp. I, 245.

yi-dam, less frq. yid-dam (= dam-bca) resp. tugs-dam 1. oath, vow, asseveration, promise, yid-dam-la brtens-pas because he firmly adhered to his word Dz.t — 2. a 'wishing prayer' (v. smon-lam), yid-dam bea-ba to make a vow Dz.t, to pronounce a wishing prayer Dz.t — 3. meditation (this signification rests only on the analogy with tugs-dam, and has yet to be confirmed by quotations from literature). — 4. also yi-dam-tha tutelar god, a deity whom a person chooses to be his patron, whether for his whole life, or only for some particular undertaking, and with whom he enters into an intimate union by meditation; frequently also it is a defunct saint or teacher (so e.g. the yi-dam of Milaraspa was rdo-rje-dan); sometimes such a connection subsists from infancy through life, or the deity makes advances to the respective person by special revelations, so in the case of king Sron-btsan-sgam-po Glr. — 5. acc. to Cs.'s proposition: sacrament; yet our Christian converts preferred the more popular bzc'a.

yi-ge = yi-ge as an affix, v. yi-ge.

yi-brs, also yi-mgo, epistolary guide, containing the different addresses and customary phrases used in writing letters W. — yi-g-h[ci] library C., chancery Schr. — yi-g-mkan secretary, bookkeeper, clerk Glr. and elsewh. — yi-g-ca Glr., Tar. written accounts, records, books of history. — yi-g-dpon a 'master-writer' Cs. — yi-g-préa line, written or printed. — yi-g-brú a single letter. — yi-g-tsad 1. archives, records, documents Glr. 2. book-case Glr. — yi-g-dzin written contract, bzad-pa to indent (articles of agreement).

yi-dam, resp. tugs. I. 1. soul, mind, esp. the powers of perception, volition and imagination, cf. blo; yi-dam bea as one would wish, to heart's content, frq.; yid-bzin-yi nor-bu a jewel or talisman that grants every wish; yid-dam-o-ni-ba adj., rarely yid-o-ni-po Mi1. engaging, winning, pleasing, skye-bo main-po yid-dam o-ni-ba Do. beloved with many; nice, pretty, of girls, houses etc., frq.; also yid-kyi inst. of it, e.g. yid-kyi mto a pretty lake Shh.; nai yid-la on my dearest! my darling! Pth.; yid-dam-o-ni-ba sgsu smrab-ba Wdi. to say some unpleasant word; whereas W.: *da yid-la yon or jin now it comes into my mind; nai yid-du mi rag I do not recollect; C.: *yi-la ma son now it would not go down with him, he had no mind for it; nai yid-la mi bab Tar. it does not please me, I do not like it; yid-la sgr can ro mi myon Mi1. though you may fancy it in your mind, yet you do not perceive the taste; yid-la byed-pa, dzin-pa W.: *co-de, bor-de*, to comprehend, perceive, remember, mind, take to heart, frq.; yid-kyi byed-pa to do a thing in one's mind, fancy, e.g. sacrificing, like dmigs-la Thgr.; yid-kyi byed-pa fancied, imaginary, ideal Cs.; *yi-
kyi lög-pa* C. to read mentally, softly, inaudibly; before many verbs yid stands almost pleon.: *yid kul-če* W. to exhort; yid kul-ba Sch. 'mental suffering', perhaps better: to be uneasy, troubled, harassed; yid krul-ba to be mistaken; yid-čad-pa v. yi-γong-pa; yid-čen-pa to believe, with the accus. or dat. of the thing which one believes, with the dat. of the person whom one believes,... par, that... (cf. död-pa); kyöd-la čun zig yid ma čes-pas Mil. having become a little distrustful towards you; *yid (or dên)-če* spé-na* W. credible words; yid-brtan-dka-ba Tar. not to be depended upon, hardly to be believed; yid-γnyis doubt; tê-tsom dagn yid-γnyis ma byed zig Mil.; yid 'jam-pa Mil. to be cast down, dejected, depressed; yid próg-pa Mil. to prepossess, to infatuate; yid blöi-ba to be afraid, full of anxiety (?) Sch.; yid byun-ba, resp. tugs-byun-ba Mil. to be sad, unhappy, discontented, la, on account of; nia kor-bai čos-la yid-byun-nas Mil. I was weared of the way of (constantly moving in) the orb of transmigration; yid-byin-pa to make discontented or weary; yid-mug-pa v. yi-mug-pa; yid 'sim-par gyur-ba Dzl. to become satisfied, contented; *yid tsim ló-če* W. to satisfy; yid-lag-pa to be tired or weary of Sch.; yid-tsan Dzl. forward, rash, overhasty; yid-dün v. duis; yid-myöö fuddled, tipsy; yid-smón v. smón-pa; yid-γyin v. γyin; yid-γrin Lezz., Sch.: 'a refractory, stubborn mind', which however does not suit the connection. — 2. symb. num.: 14. — II. = yud, yid-tsam for yud-tsam, Wdii frq.

yid-tags v. yi-dags.

yin-pa, resp. and eleg. lág-pa I. to be, with neg. ma yin or min, W. *man*; kyöd su yin who are you? bsa de-ka nia yin Mil. I was the leopard (you saw); with genit., nia yin that is mine, belongs to me; *di-rin za-nyi-ma yin* W. to-day is Sunday; gai-nas yin Mil. whence are you? di med-pas yin Ph. it is because this is not here...; nia bû-moi dûs-na yin-te Glr. when I was still a girl; *yin kyai* C., *yin-

na yan* W., C. for _on kyai yet, nevertheless, notwithstanding_; yin-gran-(na) v. gräs-ba extr.; yin for optat or imp.: de yin 1. so it is, yes. 2. that may be, mi _dod ma de yin Mil._ if you feel no inclination, never mind, let it be so! dgrä-bo yin-na-añ yin Mil. if he is an enemy, let him be so! _yin-na_ stands also pleon. with adverbs etc.: _siar yin-na_ = _siar Mil._; yin, so it is! yes! min, W. *man*, no! _yin-min_ truth in a relative sense, _yin-min-gyi tê-tsom bsal Glr._ it removes all doubts as to the truth, e.g. the historical truth; ma yin-pa, min-pa 1. vb. not to be a thing. 2. adj. not being a certain thing, _ma yin-par_, adv.: _ços ma yin-par_ 'not being law', i.e. contrary to the law of religion, _wrong, unjust, _— mi rigs-par_; yul, dus, tæd, rigs-pa ma yin-par spo calor Thgy. to do a thing at a wrong time or place, without observing due measure, in an improper or unnatural manner; hence also _ma-yin pa_ alone: _wrong, unjust_; *ma-yin-pa čö-pa jhêken-la ten-dig zer* C. whoever commits an improper action is called _ten-dig_; hence also _yin-min_ right and wrong. — 3. _min_. Cf. moreover _yöd-pa_ and _duig-pa_, which may be used for _yin-pa_, but not inversely. Sometimes it implies _to mean, to signify_: nia de ċi yin Glr. what does this drumming mean? ryüd-po kon-rän yin dgon the king thought (the prophecy) meant him, referred to himself; tög-ma nèd-kyi pyir ma yan-pas Dzl. as from the very beginning it was not aimed at me, had no reference to me; also in other instances, where we have to use words of a more precise character: kyöd-kyi lo gai yin-pa-la kš-co dyu-gis Tar. whilst the sensibility that was with you, i.e. the discretion shown by you, gives me much pleasure. — II. yin is joined to a partic. pres., quite analogous to our English construction: _grä-bo yin I am going Mil._, C.; kyöd-la lâm-mkan yöd-pa e yin? Mil. (are you having) have you a guide? _dei nāni na su yöd-pa yin?_ Glr. who is within? it is also joined to a partic. pf., when referring to the past: _na-rā-lā skyes-pa yin Glr._ I have born him; _dâd-pa yin-pas Glr._
because he is descended from . . . ; ei byun-
ba yin, Glr. what has become of him? de-
dus ei byas-pa yin Mil. what were you doing
just then? so esp. W. : *zer-pa yin, zer-pen*
he has said it, *kél-pen* it has been sent
off; joined to the partic. fut., (or to the
partic. pres. or pf., in as far as these are
sometimes used also for the fut.) it ex-
presses futurity: Bi-ba yin Pth. I shall die;
lie su Bh~a-la bskzir-ba yin Glr. she shall
be given to him, that will know her, find
her out from amongst the rest; grd-ba yin
nod Gir, indeed you will have to go now.
When joined to a root, it is only in W. that
it denotes the future: *Idb yin, Idb-bin* he
will come, *t%n yin* he will give.
Comp. *yin-tog-can* W. thinking one's
self to be something (great), proud, con-
ceited. - yin-tool Mil. property, attribute,
if f. - yin-lugs 1. circumstances, condition
(= ynas - lugs?); kön-rnams-kyi yin - lugs
byod Mil. she related to him her circum-
stances. 2. nature or essence of things Mil.

yib, v. car-yib eaves, shed Mil. nt., yet
cf. the following.

yib-pa to hide one's self C, W.; car
yib byéd-pa Pth. to take shelter from
the rain; *yib-te bór-bé* W. to hide, conceal;
yib-ma something hidden Sch.; yib-sa place
of concealment, hiding-corner.

yis, termination of the instrum. case
after verbs, po.

yu 1. sbst.? yu byé-d-pa to calumniate
Sch. (?) ; yu-na if it is true Sch. (??) —
2. num. figure: 84.

yu-gu, -ku oats, or a similar kind
of grain, which, in case of need,
may serve for food C.

yu-ge-shin official tree, yielding
a remedy for wounds and sores
Sg.; also fig. Wd.

yu-ge, yu-ge, n. of a
country and people, Cs.,
which Sch. gratuitously identifies with Tan-
gúd; however Glr. p. 32 is stated, that Ti-
bet derived mathematical science and works
of art from the east, viz. China and Mi-
nyag (i.e. Tan-gúd), laws and specimens
of workmanship from the north, viz. Hor
and Yugera (which are frequently men-
tioned together Ma.) — a passage which Sch.
(History of the Eastern Monguls, 328) trans-
lated, but owing to an obscurity in the Mon-
gul text, he failed to recognize Yugera,
instead of which he has the word 'Guqi',
questionable even to himself. (Sch. on the
'The Phantom of the Turkish Uigures', v. Preface
to Dzl. IX.).

yu-ba handle, hilt, shaft, gri-yu haft of
a knife; stár-yu helve of an axe; déba-
yu handle of an awl; thám-yu leg of a boot
Cs.; yú(-ba)-can provided with a handle,
yu-méd without a handle Cs.; yu-béd 'shoes,
slippers' Sch. (?).

yu-bu-cay Cs. = ú-bu-cay.

yu-bo, yu-mo ox, cow, having
no horns Cs.; for yu-mo Sch.
has 'hind, female of a stag'; it seems to be
little known. yú-mo srol-gón and yu-mo
meu-byin names of plants Wd.

yug (= bube) 1. piece of cloth or stuff;
gó-su ras-yug yög-las mi bdog-ste Dzl.
as they had but one cotton cloth for their
clothing. Cotton cloth is generally of very
small width, but the silk fabric, designated
by dar-yug, seems not to exceed much the
breath of ribbons Glr. — 2. for yud Mil.

yug-po, Ld. ag-pa oats, prob. the
same as yu-kur.

yug(s)-sa, yug(s)-za mourning for a
deceased husband or wife, and the state of
uncleanness consequent to it, the duration
of which varies according to circumstances,
whether the first or second spouse has died,
and also with respect to the different coun-
tries; yug(s)-sa-pa, also yug(s)-sa widower,
yug(s)-sa-mo widow; yug(s)-sa póg-pa be-
ing unclean in consequence of mourning; sín-
pa cleansed, viz. by the expiration of the
time of mourning Cs.

yu-n-ba Med., *yün-pé* W., turmeric.

yu-n-ma, for nyu-n-ma, turnip Glr,
white mustard,  
black mustard; mustard-seed,  
husk of mustard-seed,  
as small as a grain of mustard-seed S.g.;  
oil of mustard.

1. rarely yug, a very small portion  
of time, acc. to S.g. = 抽, stated to be a space of time varying from  
8 seconds to 24 minutes; yud tsam (big),  
yud ré but one moment, yud-tsam-pa Do.

of a moment's duration; the di yud tsam  
yin gyi-ma-la mta-méñ this life is but like  
a moment, the future without end; yud-klys,  
yid-du in a moment, e.g. ynd-su pyin-pa  
to get to a place S.g.; for a moment, nám-  
mka-la lta-ba looking up to heaven Wdù.  
— 2. acc. to Stg. ku, fol. 53, yud is a space  
of time of longer duration, 48 minutes; acc.  
to Schr. in Bhot. = 障fo 24 minutes.  
— 3. a black or coloured stripe on woven  
fabrics, yud-can striped, black or white W.

yud-bu = yù-bu, 背(?)

yud-yid Sch.: yud-yid brid-pa a  
dim and indistinct glimmering before  
one's eyes.

yun time, when denoting a certain space  
or length of time, klo çyng-pai yun  
tsam ma lön-par der pyin-nas Mil. in no  
longer time than a flash of lightning takes  
he arrived there; yun rin-po, W. *mo*, a  
long time, yun rin-por, yun rin-du during  
a long time, yun rin-po-nas a long time  
since or past; *yun màn-po bud çà dug*  
W. a long time passes; *yun rià-ni kā-na*  
W. by degrees, gradually; yin-du Gir.  
for a long time to come; yun ci srid-du how  
long? yun tün-ba a short time.

yum, resp. for ma, 1. mother, btsin-  
mo yum, yum btsin-mo the queen  
mother. — 2. βκ.  

yim-pa, only W. to strew, salt on  
food, ashes on the snow.
ternal world, (yet cf. no. 2); spyód-yul, q.v. 2. the object or objects of perception by means of the senses; yiyi yul drug the provinces of the six senses, viz. forms (the external appearances of bodies), sounds etc. Mil.; so prob. also; yul-maama-la lóns-spyod-par rmbón-te Wdr. dead to sensual pleasures; yul mi dzin-pa, or yzán-du dzin-pa Thgy. to perceive things either not at all, or not correctly; brjod-pa yul-las dzé-pa is stated to imply: exceeding the limits of speech, unspeakable, unutterable; baśm-byai yul-las dzé-pa = baśm-gyis mi kyóó-pa frq. unimaginable, inconceivable, which term, however, does not seem to be fully adequate; also Was. (311) translates yul with object; cf. ynas, 5. 3. weather, or rather in a more gen. sense, climatic state of a country, and condition of the beings in it, v. below yul-nán, yul-bzéa.

Comp. and deriv. yul-kınaas kingdom, e.g. of Nepal, China, Glr. = yul-kór country, province Glr. = yul-gru id. Glr. = yul-dgón v. above. yul-nán C. tempest, yul-nán-gyi tsiib-ma the turmoil of the tempest Glr.; also public calamities, such as famine, murrain etc., Glr. = yul-chan 1. suited, proper, being in its place, fulfilling its purpose, Cs. (?) 2. that which is treated 'objectively' Was. 311, cf. no.2 above. yul-tös characteristic properties, manners etc. of a country. yul-dzhóns district, tract of country. *yul-tum-tim* Ld. the separate villages of a whole cluster bearing one common name. yul-sdél 1. district Cs., W. 2. village magistrate. yul-pa inhabitant, native, gañ yul-pa yin whence are you? what is your country? citizen, burgher Mil.; yul-pa-mams the people, the public Mil. = yul-po gen. with ĕ, a large country, Mil. = yul-dpon village magistrate, district judge. yul-pyóog region, neighbourhood Mil. = yul-ma a native woman. yul-mi 1. yul-pa. 2. countryman, compatriot Do. yul-mdéa 1. improper, not in its place Cs. 2. ráin-maá yul-mdéa bstán-du ysol Glr. was explained: what has no place in my mind, what I do not know or understand, I beg you to teach me. yul-tso village, borough, = grón-tso. *yul-tsól-zum-kán* W. land-surveyor, engineer. yul-yés v. yés. yul-bzán fair weather Cs., yet cf. yul-nán. yul-yod-pa = yul-čan Cs. yul-len the mode of forwarding letters from village to village, instead of expediting them in longer and regular stages. yul-badá geography or topography. yul-sá dwelling-place, habitation W. yul-srd government of a country Schr. yul-srd = yul-la ddd-pa attachment to one’s native place, the love of country and of home, Mil.

yul-ba, less oorr. spelling for nyul-ba Tar.

yus 1. boasting, bragging, puff, yus či Mil. much bragging, and nothing in it, yus če yul Mil. one that boasts much, and knows very little; yus brjod-pa, byed-pa to boast Cs. 2. pride, kón yus ma če xig do not take too much pride in your heart Mil.; lás-la byas yus či-ma no-so ču the more a man is pleased with himself after his deed, the less (real) happiness. 3. blame, charge, accusation Schr. (?) false accusation Sch. (?) yus byed-pa to charge, accuse Schr. 4. ardour, fervour, transport, ddd-pa yus-kys in the fervour of devotion, e.g. to shed tears, to fall down on the ground Pth. 5. yus tii-pa to fasten one cord to another, to knit or join things together Sch.

ye, 1. Cs.: ‘yé-ma beginning and eternity, ye-iddán eternal’. This word is known to me only as an adv., completely, perfectly, highly, quite; yé-nas id.; ye-dág quite clean, ye-rdxogs quite perfect, yé-nas bsdán-po altogether good; with a negative following, not at all, ye ma dòd I felt no inclination at all, ye ma xig-par xug Mil. he was not hurt at all, yé-nas mi byed dyog that is not to be done by any means; ye-kés (vulgo Ld. *i-deš*) येक, the perfect, absolute, heavenly, divine wisdom; less frq. resp. ye-mkyén; ye-kés bha the five kinds of divine wisdom, of which, acc to some, every Buddha is possessed, acc. to others, only Adibuddha; ye-kés, in a great measure at least, is inherent
to all great saints and divine beings; it will suddenly break forth from the bodies of the terrifying gods in the shape of fire, which puts the demons to flight Glr.; rani-byua ye-te the self-originated wisdom occasionally is personified in a similar manner, as Wisdom is in the Proverbs of Solomon; in later times this conception coincides in the popular mind also with ston-pa-nyid. — 2. provinc. for yin Glr. 75. — 3. provinc. for yin Glr. 75. — 4. in comp. for ye-86, v. ye-tQ. — 5. nom. figure: 114.

ye-tig Sch.: the trace, line, or manifestation of divine wisdom'.

ye-ldins Bal. for nyid-ran, you, the pronoun of polite address.

ye-bróg a contagious disease Cs.; acc. to oral explanation: injury inflicted on the soul, harm done to the mind, which may take place in 360 different ways Mil. —

ye-ran n. of a city, next to Khobom (Katmandu), the first in Nepal Mil.

ye-re v. yer-re-ba.

ye-du Jesus Chr. Prot.

yogs-pa rough, shaggy, hairy Cs.

yen-ba v. yyen-ba.

yed-po provinc. for yag-po.

yen, prob. only in yen-la joined to ytön-ba and synonyms, to bestow liberally, amply, plentifully; zas dan spyod-lam yen-la rta-pa bya food and exercise should be amply provided for Lt.

yer Lt. = ynyid-yer q.v.

yer-pa? ydag-tu yer-pa zig mdzad-nas to raise one's hand with the palm turned upward, as a gesture of (willingly or respectfully) offering, Mil.nt. (This term might perhaps be applied to the 'waving' of the wave-offerings, ordained by the Mosaic law.)

yer-ba sprinkled, sputtered, spouted (?) Sch.
yon 1. gift, offering, of free will, to priests and mendicant friars, frq., zás-yan a gift consisting in food, yon búl-ba to bestow a gift, to bring an offering; yon búl-ba to present as a gift; fee, smán-yan physician's fee Cs.; yon snó-ba to bless the gift received, to return a blessing for it. — 2. = yon-tan.

is ir. that place; náí yúl-mi-las bú-mo yód-pa-nam Dzl. the girls that are among my subjects; *de náí-ma yód-kán tšdn-ma* W. all that is in it; yód-sa, pop. for gán-na-ba, place of abode. — 3. to exist, to be on hand, bdé-ba yod ma yin Pth. no happiness exists; dúi-zad yod kyai srid-kyis Dzl. as possibly a little might still be on hand; 't é yod is, or are there (even now)? Glr.; smán-ba yod-pai dis-su Thgy. whilst there is day-light. — 4. with genit. or dat. for to have (like the Latin est mihi I have): sú-la-an yod ma yin Pth. nobody has...; rygal-po-la dód-pa cén-po yód-par, dág the king seems to have yet a great wish; rygal-moi yóg-mo zhig yód-pa de Pth. a maid-servant whom the queen had; so in a like manner without a case: gri zhig yód-pa de Mil. the knife which he had about (him); yod-pa Thgy. the things which one has, tā inā-qvonça; krón-pa dom bzu-dgu yód-pa Glr. a well having a depth of 19 fathoms. — 5. yód-par gyur a fut. of yod-pa shall or will be. b. to originate, appear, bsón-ba kál-dú da-rú yá yod-pa gyúr-nas Dzl. as in the place of (the gold-pieces) that were taken away, always new ones appeared. c. to get, receive, kí yđugs kyi zhig yód-par gyur cíg Dzl. the throne should also receive a canopy! yod-pa byé-pa to beget, produce, effect, frq., bu yod-par gyis cíg Dzl. get her a child!

Comp. Cs.: yod-pa-nyiid existence, yod-min - nyid non-existence; Sch.: yod-tán 'thoroughly clear'; yod-tsóid yin 'it has the semblance of being'?; yod-med a. being and not being, yod-méd go-bzol snai optical illusions, when one imagines to see what is not existing, or the reverse. b. in W. yod is also used merely to give force to med, as *yod med* there is not at all...
Comp. yon-mōd 1. = yon-bdag Glr. 2. for yon-bdag dai mōd-ynas Mil. dispenser (of gifts) and priest. — yon- bdag vulgo and in more recent literature for the skyin-bdag of earlier writings, dispenser of gifts, entertainer, host, in point of fact identical with house-owner, citizen, farmer, and also at the present time used in that sense without any religious bearing; it is also the title generally used by mendicant friars in their addresses, something like 'your honour'. — yon-ynas the recipient of a gift Cs.

yom-ten (opp. to skyon) 1. good quality, excellence, valuable properties, e.g. the medicinal virtues of plants; also acquisitions, accomplishments, attainments, yon-ten slob-pa to learn something useful Pth. and vulgo; di bus yon-ten yin Dzl. for that you are indebted to the boy, this is the boy's merit; property, quality, in gen., e.g. the different tastes and effects of medicines Med.; also mystic or fantastic properties Glr. — bdag blus kyan yon-ten med Glr., even if one would ransom me, it would be to no purpose, not worth while; sōd(pai) yon-(ten) v. sōd-pa; pān-yon v. yon-pa. — 2. num.: 3.

yom-po v. yō-ba.

yob, ob, stirrup Cs.; yob-gūi in-step of the foot Cs.; yob-bdags 'the iron of the stirrup' Cs.; yob-čen = yob Cs.; yob-tāg stirrup-leather Cs., yob-mthil the footing, yob-luñ (Sch. yob-löñ) the hoop of the stirrup.

yob-pa v. yōb-pa.

yom-pa Cs. vb., adj. sbst., to swing, totter, tremble, to be unsteady; swinging etc., the swinging etc.; yom-po, adj., yom-yom Pth., yom-me-ba Mil. id.

yōr-po 1. dell, heavy, blunt Cs.; Tar.: yōr - yor - ba; but the expressions tom-yōr shaking, tottering, trembling, like an old man Mil., and mig-yōr mirage, seem to indicate that the proper signification is trembling. — 2. oblique, slanting, C.

dkar-yol china-ware, porcelain, frq.; yel-gö cup, bowl, Sch.

yol-ba I. sbst. curtain, yol-bas hr- ba Glr. to stretch a curtain over; yol-ba ten-pa Glr. to draw a curtain; yol-ba yod-pa to close the curtain (of a door), yol-ba byed-pa to open it Cs.; dar-yol silk-curtain, ras-yol calico-curtain; sgo-yol curtain before a door. — II. vb. 1. to be past, nym-a-yed yol mid-day is past, it is afternoon (about 2 o'clock) Wdk. (v. nyin-zāg); srod yol soni the evening-twilight is gone, it is complete night (about 11 o'clock) C.; nyma yol-la kad day is almost over, evening is drawing on, Del. =; dūs-las yol-ba to be past, both impers., it is past, it is over, and pers., he is past his prime, old, decrepit Del.; rtūn dar ēar dūs-las mi yol-bals wind and rain setting in and ceasing at the proper time Del. — 2. also ygyol-ba Cs., dbyol-ba, sbyol-ba to evade, shun, to go not to a place, mig yol-ba to look away; "lé-yol tém-po yin" he is very shy of work, averse to labour C.

yos, 1. slightly roasted corn, mostly barley or wheat, which on account of its transportability is generally taken by travellers along with them, as their fare on the road; fresh prepared it is much relished by the people; bras-yos rice, thus prepared S.g. — 2. hare, but only as an astronomical term, yos-lo the hare-year. 263, 'yati-Rig2

yyag, याग, the yak, Bos grunniens (reckoned by the Hindu among the antilopes), fem. v. brī-mo; po-yyag male yak; pa-yyag uncastrated yak-bull; yag-rū horn of a yak, also n. of a plant, Morina Ld.; yag-rog-zol-čen a very long-haired, shaggy yak Sch.

yān 1. Suk. C., synon. dpal, happiness, blessing, prosperity, yān tāgs blessing comes (from), grows (out of), nif. Mil.; sōr it departs, it is gone; yān-skīyō, yān-tāgs Schl. 263, *yān-Kug* W. a calling forth of blessing, sacrifices and other ceremonies performed, in order to secure happiness and prosperity. — yān-skār protitices stars or aspects; the lunar mansions no. 9
to the beggar's bag of the Lamas. — yyan-tha a deity of the Shamans, dispensing happiness Sch. — 2. gulf, abyss, gen. yyan-sa also yyan-ydzin; ji- team mto bzin yyan-sa ts so deep as you stand, so deep is the gulf; tus yyan-du yton-ba to plunge, to precipitate one's self Dzl.; yyan-du or yyan-la tin-ba to fall down Dzl.; m60n-ba to leap Glr.; t6n-s6n-gz yyan-la for Pth. he totters on the brink of the abyss of hell; yyan-sa-las dzn-pa to snatch from the abyss, to save Thgy.; brag-yyan-ydzr rocky precipice Mng.; yyan-ti Sch.: 'the precious stone chas'.

**yyan-tse Mil. nt., C. a bowl or cup of clay or wood.**

**yyan-lugs C. also yyan-lis, = yzan-gos skin of an animal, used for clothing; Mil. also fig.: bz6l-pai yyan-lugs gyon he wrapped himself in the mantle of patience; yyan-ydzi Lex. chSrv, skin of an antilope, the customary couch of the members of religious orders; also skin, couch, covering, in general Pth.**

**yyan-pa Lexx. w.e. Sch.: a cutaneous eruption, akin to the itch, which is said to invade any part of the body, and to be combined with a copious discharge of matter; hereditary, and not contagious.**

**yyab, y yab-pa, y yab-mo v. yab etc.**

**yyam Sch.: the following a good or bad example, with the respective consequences(?)'.**

**yyam-pa Sch.: 'a certain stone'; *yam-pdn* W. a slab of slate, roofs- slate, for yya-spdn.**

**yya 1. rust, incorr. verdigris; lcags-gya id.; lcags gya lcags Lr. iron rusts; *ya kor, or jui, or yon* W. id.; *ya d6d-ke* W. to scrape the rust off (from metals), to clean, polish; yya-dig-pa freed from rust, clear, polished, e.g. a mirror; yya-pa rusty Sch.; fig. for infection, contamination Mil.; yya drul-ba to be mouldy Sch. or more corr. to get rusty, to get covered with foul extraneous matter; l6- la yya-drul byed Lt. the tongue gets furred. — 2. also yya-ma, vulgo *yad-ma*, slate, slab of slate; yya-sp6n 1. id. 2. Cs. also oil of vitriol, sulphuric-acid (?) 3. in C. verdigris; yya-tig 1. a line drawn with a slate- or lead-pencil. 2. slate-pencil, lead-pencil, also yya-smiyug. 3. bolt, bar, yya ygyab-pa to bolt, to bar, yya gy6ba to unbolt, to unbar; yya-s6r = yya; *dzin-ya* C. pin. — 4. v. yya-ba.**

**yya-kyi-ma Lt. n. of a plant, in Lh. a small high-alpine Saussurea.**

**yya-ba 1. to shrink, to start up, in consequence of a sudden irritation, tickling etc., to shudder, skyi-yya-ba id. Mil.; W.: *ya dig-ke* to cause to shrink or start, to tickle, Cs. also: yya-ba to feel a horror. — 2. to itch, de il tus yya-bas Dzl. because he felt an itching.**

**yya-ya C. *yd-ya* yes! in speaking to inferiors.**

**yya-i maple Sik.; the dried leaves of it are said to be boiled by the poor instead of tea.**

**yar-dam Lex., oath(?) Sch.**

**yyar-ba to borrow, to lend; to hire; with reference to money, only provinc. (Lh., Ts.); po-brain-nas m6r-me yyar-te Glr. having borrowed a lamp in the castle; ynas-tsdh yyar-ba Tar., C., *dan-sa yor-c6* W. with la, to ask for reception, night-quarters; kdn-pa yyar-mkan lessee, tenant, lodger; yyar byed-pa = yyar-ba Sch.; *pen-y6r bo-ce* W. to succour a person by an advance of money; pa-yyar step-father, ma-yyar step-mother, bu-yyar adopted child; yyar-po credit for what has been lent, advanced; *y6r-po tdn-ce* W. to lend, a thing, Schr. to let, lodgings.**

**yyar-feu food, nourishment, victuals Sch.**

**yyas-pa right, yyas-ma the right hand, yyas-na on the right hand, yyas-su to the right, yyas-nas from the right;**
mig-yás the right eye, lag-yás the right hand, rka-n-yás the right foot; ygas-kos, -yqogs, -lógs the right (hand) side; ygas-ygyon right and left; ygas-ygyon-la ldi-ba to look all round; ygas-rù 1. the right wing.

2. p.n., district in Ts.; *Ye-ru tsuin-po* n. of the principal river in Tibet v. tsuin-po.

3. Lr. = *ydri(s)-ya* Eaa.* to move a thing softly to and fro, e.g. an infant on one’s arms, to lull it to sleep Thgy.; esp. with reference to the head-dress of females; frd-jyu to sleep Thgy.; esp. with reference to the little turkois-stones; frd-yul to move a thing softly to and fro, like a hunted hare Mā.; to stream into, to ovhmv. yu-mfsd a blue-glittering lake, po. Mil.; *kdw-* a to inundate it, of floods, hostile armies etc. Ma.; to rummage, turn over, dép-nams books Mil. — 2. to turn off the attention, to disturb the mind, rygal-po spyan yéns-pa daṅ Gt. the king looking away, directing his attention to something else; sens bdad-khis yénis Mil. the soul is disturbed by the devil; *rdo-pa-nams yéns-par byed-pa Thgy. to put out or confound those that are seeking religion; ma-yéns-par nyön ché now be all attention! yéns-ba, yéns-pa sbst., inattention, wandering, absence of mind, yéns-su yug-pa Thgy. to give one’s self to inattention; adj. măm-par yéns-pa very absent, wandering; măm-par mi-yéns-ba or -yéns-pa quite attentive, not to be disturbed by anything, inexcitable, a character in which Buddha excels, and which every one of his followers must strive to attain. — 3. sbst. yéns-pa diversification, pleasure, recreation, *yán(s)-pa-la tä-che*, resp. *rug-yán(s)-la (s)kyöd-che* W. to take a walk, *yán(s)-pa sê-che* W. to be playful, like children, kittens etc.; jest, joke, *yin-pa man, don-dám yin* W. I am not joking, I am serious; *yán(s)-pa-can* W. jester, buffoon; yéns-död-kyi ka-krām ma yin Mil., these are no falsehoods spoken in jest. — yéns-ma, a wanton female, prostitute Sch.

**ryen? ryen-sbyor-ba S.g. to calumniate nif.**
ryém-pa, Lex. being unwise in one’s dealings, acting ungratefully, which also my referees confirmed to be the general import of the word; in books, however, it is usually joined to död-pa, or död-pa-la, adding lög-par, as: död-pa-la lög-par ryém-pa, or it stands alone as in ryém byé-d-pa, signifying ‘to commit adultery, fornication’ Dzl. and elsewhere; log-ryém sbst.

ryér-ka (vulg. *er-ka), bell, set of bells, or peal Glr.

ryér-po wise, prudent, circumspect, thorough-going Sch.

ryer-bág Lex., Sch.: a light, luminous place.

ryér-ma Med. frq., Guinea pepper, Capsicum W. *nyér-ma*; yeter-siù-pa medicinal herb S.g.

ryel-ba 1. to be idle, lazy, slothful; idleness, laziness; ryel-ba-méd-par incessantly, continually, e.g. to pray, to guard Mil., S.O. — 2. üugs ryel-ba resp. to forget W.

yyo (rarely yo) craft, cunning, deceitful, more freq. yyo-siyú, yyo-sol; yyo-can crafty, deceitful, yyo-méd honest, yyo byé-d-pa to deceive.

yyo-ba 1. vb., pf. and imp. yyo, 1. to move, to cause to change place; to be moved, agitated, shaken, nam sa yyo-s so heaven and earth were shaken Dzl.; des ni sa di yyo-bar gyur thereby the earth may be shaken Do.; to bend, incline, tilt, e.g. a vessel; *sag-po yos ton* W. make a bow! sku yyo-par gyur-to the image began to move Glr.; sa-yyo earthquake; to begin to move or to march Ma.; tug-rye yti-nas yyo-par rtags it is a sign that his heart is moved by grace Mil. nt.; dey-bai yyo-go-la du-sés čaš-zad kyan ma yyo he did not allow the least virtuous impulses to rise (in his heart), he kept down every sense of virtue; yyo-ba partic., continually moving, restless, uneasy, of the mind Mil., mi-yyo-ba unmoved, immovable, n. of Siva and of other terrifying deities Glr. (cf. खल Will.) — 2. to prepare, victuals for the table yyo-

yyog pa,_pf. and imp. yyogs, rarely yog-pa to cover a child with a garment Dzl., mgó-la rdzá-ma yyog-pa to cover one’s head with a pot Glr.; also: rdzá-mai mgó-la drábas yyog-pa to cover the opening of a pot with a wire grate Glr.; *yuyi págs-pa* yyogs the external cutaneous-covering appears (in the embryo) S.g.; ri-mgo ka-bas yyogs the hill-tops were covered with snow Mil.; to pour over or upon, to cover in pouring, krág-gis with blood Dzl.; to overlay, with gold Dzl.; to sprinkle over, besprinkle, *sig-pa-la tág* W. the wall with blood; to strew over, *ká-la gog-tál* W. ashes over the snow. — 2. to pour away, to throw away; so W.; the people in W. understand the words Dzl. 6: *ma yyog-pa lhg-ma* the rest which has not been thrown away, whereas others, e.g. the people of Sikkim explain it: the rest that has not been taken possession or care of.

yyogs 1. cover, covering, mgó-yyogs Lex. covering for the head, cap; also fig. and po. for self-delusion, self-de-
ception (prop.: a veiling of the head) Mil.;
sten-yyôgs, stod-yyôgs upper-garment, mantle,
toga, smad-yyôgs trowsers, breeches Tar.
— 2. cover, envelope, yyôgs-cam having a
cover.

yyod C. the large intestine, colon.

yyón-cam Pth.; Cs. = yyô-cam
crafty; perh. also fornicator, as
yyón-ma, acc. to Lex. and Sch.: harlot.

yyón-pa left, yyón-ma the left hand,
yyón-na on the left, to the left,
yyón-du towards the left, yyón-nas from the
left; yyón-lông the left side or hand, yyon-
lág-byed-pa Pth. left-handed, yyon-rú Sch.
the left wing, of an army.

yyôb-pa, pf. yyôb to move about, to
swing, brandish, yyôg-pa the wings;
rrka-lág yyôb-pa to kick, to strike, with the
arms and legs.

ra 1. the consonant r, always pronoun-
ced with the tongue. — 2. num. fig.: 25.
ra stands for: 1 ra-ba, 2. ra-ma, 3. ra-
mda, 4. ra-ro.
ra (cf. ru) 1. horn W. *rá-čö* id. —
2. sting e.g. of the scorpion. — 3. Sch.:‘the inward side, the horn-side, of a bow’.
— rä-čam horned. — rra-smyi the pith
of a horn Cs. — rra-myûg the first germ
of seed that appears after sowing’ Cs.; rás-
rtsa ‘the root or bottom of a horn’ Cs., râ-
rtsa ‘the top or point of a horn’ Cs., râ-
rtsa S.g.(?).
rá-gan, in comp. rag, brass, râ-gan-
gyi bûm-pa, rag-bûm brass cup, can,
vessel, rag-dûn a brass trumpet; ray-skýá
Sch.: white-copper, packfong, German silver.
rá-sgo hoof, claw C., W.
ra-nye, provinc. for žâ-nye lead.
ra-mnye an official root Med., Sch.:
carrot.
ra-ti Cs.: ‘a small weight, a drachm
(60 grains)’; but (not to be found in Will.) is prob. the Hindi word for ।
the seed or grain of Abrus precatorius, as
a weight about = 2 grains.
rá-mða help, assistance (Cs. also:
companion, assistant), râ-mdø bôd-
pa to cry out for help Glr., râ-mdø sbrøm-
pa Cs. to call (upon a person) for assistance,
ra _døs-pa  W. _ram tûg-čö_ (cf. kabs_døs-
pa) to help, to assist Sch., ra _drèn-pa id.
Mil. nt.; râ-mdø-pa helper, assistant Glr.; râ-
mdø dpûn-tûg auxiliary forces or army Cs.
ra-sdøn Sch. weeping willow.
ra-and n. of a medicinal herb Wdsi. 166, = sgron-stin fir-tree.

rá-ba 1. enclosure, fence, wall, frq., esp. in W., also the space inclosed by a fence, wall etc., yord, court-yard, pen, fold etc.; rá-bas skór-ba to inclose with a fence Stg., rá-dan(?), ra-lásan having an enclosure, fence, wall etc. C.; smyug-mai rá-ba bamboo-hedge, bamboo-fence, tsér-mai rá-ba thorn-hedge, thorn-fence, šin- gi rá-ba wooden fence, fence of boards, pickets or rails C.; ra-mo id., ra-mo-ča a large pen or fold Mil. and C.; kun-dga-rá-ba, kin-ra, v. kun; krim-rā place of execution; lcdn-ra garden with willow-trees; nyag-ra (?) wall of stones put loosely together Lds.; rā-ta-ra stable or pen for horses; rād-rá 1. stone-wall. 2. circle of dancers; pdg-rā v. reags.

bā-rā cow-house, pen for cows; rā-sag-ra Sch.: wall round a court-yard; brtsom-rā v. brtson; šig-rā sheeprcnd, sheepfold; šin-rā v. above. — rā-sul the remnants or traces of an old pen. — 2. the first of the three (or two) months of a season, zla rā-ba.

rā-ma (rarely ra Glr.) goat, she-goat, frq. — ra-khyel bag made of a goat's skin. — ra-skyes Tar.; Sch.: a gelded he-goat. — rā-gu, col. ri-gu, young goat, kid. — ra-rgod wild goat, = ra-po-ča Cunningham. Ld. p. 199. — ra-tāg S. G. and pd-ča he-goat. — ra-tōn 1. a he-goat of two years C. 2. a gelded he-goat W. — ra-dō(?), thread made of goat's hair W. — ra-lpags goat's skin. — ra-pō a gelded he-goat. — ra-lug goats and sheep; ra-ma-lug id., when a particular stress is laid on the impurity of both species of animals being mixed together; also fig. of improper intermixtures. — ra-lō goat's flesh. — ra-slōg a coat made of goat's skins.

ra-med infallible, certain, sure Sch.

ra-mo-ča n. of a plain near Lhasa where the Chinese wife of Sronbtsangampo ordered a large Buddhist temple to be built Glr.; as a com noun v. sub rā-ba.

ra-rī Sch.: ra-rī-méd-pa neither high nor low.

ra-rī treddles, dung of goats.

ra-rès = rès-mos, *skyid dug ra-rès yon dug* Ld. good fortune and misfortune come by turns.

rá-ro 1. intoxication, drunkenness. — 2. intoxicated B. and col.; Sch.: rā-ro dān-po bag-méd-pa, v. sub bag L. rá-ro mnyis-pa glān-po-ča myon-pa dān dra drunkenness while continued resembles a furious elephant, rá-ro gSUM-pa ši-ro dra the end (of it) resembles a corpse; ra zi or sais, also ydais (?) W. the drunken fit is over; rā-ro-ba B., C., rā-ro-dan W. intoxicated, drunk, rā-ro-bar byed-pa to make drunk Dzs., rā-ro-ba-las sains-te having come to one's self again after a drunken fit, being sober again Dzs.

ra-rul-ðul snā n. of a Buddhist temple erected in Lhasa by the Nepalese wife of Sronbtsangsampo Glr.

rá-si Hind. rope, in Lh. hempen rope, and as such distinguished from tag-pa, rope made of goat's hair, which is the one most in use in Tibet.


rakta Ssk. blood, saffron, minium, cinnabar Mil.

rag 1. sbst. v. ra-gān. — 2. adj. (Ssk.: adhina) subject, subservient, dependent, rag lās-pa or lus-pa B., C., W., *rag-ldom-pa* W., with la, to depend on, de kyid kyi nīs-pa-las rag-las that depends on your strength Mil.; drugs viā-pa sems-la rag-las-pa yin breathing depends on the soul Stg.; trā-ba yigān-la rag-las-sís as they depend on others for their lives Tar.; Bhar.22 kyod rgyal-srid byed-la rag-go Schf.: *regno operam nava*? — 3. W. for reg, grags, drags, sbag, v. rag-pa; rag-čan W. for drēgs-pa-čan proud, haughty; for grags-čan famous; glorious, splendid; angry (?)

rag-pa 1. vb. W. for rēg-pa to touch, feel, and in a more generalized sense.
= to perceive, to scent, taste, hear, see, e.g. *dān-mo rag* I feel cold, *dān-mo rag-*ga* do you feel cold? (but *dān-mo dug* it is cold); *gō-la zug rag* (C. *rig*) my head aches; *tōg-ri rag* I feel hungry, *tōg-ri rag-*ga* are you hungry? *nāi mān żād-da rag* I hear my name called; *go kād-da rag* I perceive the door sticks; *'i lūn-po kyēr-ra rag* I see, the wind will carry that away; *go pē-te mi rag* the door seems to be locked. — 2. adj. dark-russet, brownish, of rocks, horses W.

rag-*ma 1. W. adj. to the gerund *rag-*te* (sbrāg-te): *be-rāg yu-dān* (lit. ydān) *rag-*te* a fillet together with a strip set with turquoises. — 2. prop. n. of a village Mil.

rag-*te stone in fruits W.

rag-*sa a bead of a rosary, acc. to Lū. from लाक् Elaeocarpus Janitrus, the berries of which are used for such beads.

rag-*tī n. of a country.

rags 1. dam, mole, dike, embankment, also ču-rāgs, ču-lōn — 2. any construction of a similar shape: pāg-rags (also pāg-ra) intrenchment, breast-work; pūd-rags stack, rick; śiśi-rāgs stack of wood.

rāgs-pa coarse, thick, gross, ļūs-kyi rmām-pa prā-rāgs-rnams Wānā. the more delicate and the coarser component parts of the body; rags-pai dbān-du byās-na Wānā, reckoning one with another, on an average; rough, as in: rāgs-rtsiś-*su* by a rough estimate Tar.; rags-pai mi-tāg-pa dān ḫrā-bai mi-tāg-pa the perishableness of the whole mass and of the single parts Thgy.; yān-lag rāgs-pa prob.: strong, firm limbs Pth.; of Buddhas is said that they appear rāgs-pai āsīl-gyis i.e. bodily, or substantially; rags-ris byed-pa Sch.: to work, mould, form, sketch etc. roughly.

rañ 1. self B. and col. (nyid, with few exceptions, is, in W. at least, colloquially not in use) na-rañ kyod-rañ I myself, thou thyself etc., in col. language also = I, thou etc.; sometimes the person is only indicated by the context, the pronoun I etc. being omitted; rañ-čag, rañ-rnams plur. rañ-gi my, thy etc.; čuṅ-ma de rañ-gi lā-la čāgs-paś this wife fond of herself, in love with herself Dzl. (yet cf. de-rañ, below); des rañ-gi ma yin-par rag-ñas he perceiving that it was his own mother Pth.; rañ-la rañ-gis skra bēdāl-de shaving one's own head Dzl.; also in a gen. sense: rañ-bas rān-pa an inferior person than one's self Thgy.; in manner: rañ-las čē-ba Thgr.; rañ-la bu méd-na if a man has no son of his own Mil.; rañ-gi srīn-ba to keep, to guard one's own property Thgy.; rañ-mi dūd-pa kyem tān-*ma* C. all the disagreeable things that fall to one's lot; in compounds: rañ-sām one's own soul (opp. to yān-lūs) Mil.; v. also črē-ba extr.; rañ-rig rañ-pal rañ-bk yeum self-created knowledge, clearness, and happiness (the three fruits of the spirit) Mil.; rañ-sāg rañ-gis yōd you will take your own life Gbr. — 2. spontaneously, of one's own accord, žal-dās rañ- mín-o Dzl; rañ-byon-pa, rañ-byun-ba originated of itself, v. below; rañ grōl-ba 1. to get loose, come loose of itself. 2. to become clear or intelligible spontaneously, by intuition. 3. to save one's self; rañ-śar-ba = rañ- grōl-ba 2. — 3. just, exactly, precisely, the very, de rañ the very same; de rañ yin so it is! exactly so! just so! *dā-ha rañ* C., *dā-či rañ dāg-sa rañ* W. just now, *di-riś rañ just to-day W.; already, śiśi mo rañ already early in the morning Mil.; barely, merely, the mere, the very, na dān prād-pa rañ-gi by the mere meeting with me Mil.; mi-rañ a person travelling all alone, i.e. without baggage, horse or companion Kun.; mo-rañ v. mo. — really, indeed, actually, truly (the verb being repeated): mi-la-rās-pa de yin rañ yin nam? art thou really that same Mīlaraspa? *yin rañ yon-gyī yin* C. he will truly or certainly come; even, adān-po rañ byas now they even hated him Mil.

Comp. rañ-skal a person's own share. — rañ skyū? (?) tūb-pa Sch.: to act after one's own mind. — rañ-skyur vinegar Ck(?);
— raṅ-ka Sch. = raṅ-ba? — raṅ-kiṅs = raṅ-Mil territory, district C. (?) — raṅ-kiṅs one's own territory, affairs, necessities Sch. — raṅ-grub not made or produced by men, self-produced. — raṅ-dga-pa free, independent, raṅ-dga-pa an unmarried man Sch. — raṅ-rgyal 1. Śt.: = raṅ-saṅs-rgyas. 2. raṅ-rgyal-giṅs = gro-ba Sch.: to live after one's own option or pleasure (?) — raṅ-rgyu Sch.: 'die eigene Ursache, Selbstfolge' (!?) — raṅ-ka one's own nature, des-pa to know Mil. — raṅ-nyid self-born, Sch. — raṅ-nyid dral-ba to deliver one's self Thgr., — raṅ-nyid dral-ba to deliver one's self Thgr., — raṅ-nyid himself, herself etc., one's self Mil., raṅ-nyid 1. raṅ-nyid himself, each... himself, each... his, her, its etc. (not reciprocallly, as Sch. has it), raṅ-ran-gi kūri jö-gtu sab who be buried each (idol) under its own seat Glr., raṅ-ran-gi leur yul each (subject) will be explained in its own chapter Lt. — raṅ-ran-lao each (final consonant) has itself (joined), i.e. is doubled Gram. — raṅ-re 1. = raṅ-ran: raṅ-rei sna-tāg raṅ-ran-rin each may lead himself, may be his own guide. 2. we, raṅ-rēi sgo drun-na at our own door Mil., raṅ-rēi-rams we (the Lammas, opp. to the laymen) Mil. 3. polite way of addressing, for our you or the German 'Sie' Thgr.? — raṅ-sūga-la of itself, spontaneously W. — raṅ-sa, raṅ-so one's own place, raṅ-sa dzin-pa to maintain one's place, one's station Mil., prob. like raṅ-mgo žm-pa; raṅ-sar, raṅ-sor 1. bāg-pa to put (a thing) in its place, fig. for: to leave undecided, to let the matter alone, ni f. Mil. 2. of itself, e.g. raṅ-sor ži (a storm) abates of itself. — raṅ-saṅs-rgyas Pratyekabuddha, i.e. a Buddha who has obtained his Buddhahood alone by his own exercises of penance, but who does not promote the welfare of other beings.

raṅ-ba

raṅ-ba, pf. raṅs, to rejoice, semi-ma-rās-par discontented, yid-raṅ-ba or yi-raṅ-ba id., frq.; *dhe-la ga-raṅ-dhag-te* highly pleased with it C.; yid ma raṅs-śin mi myi-bar gyur-te being very much dissatisfied Stg.; ma-raṅs-bzin-du unwillingly, reluctantly.
rain-roni-dan

rain-roni-dan C.s. rough, craggy, uneven.


rain-po Sch. rough, rude, unpolished.

rad-po W. for byrad-pa.

ran-da (Pere. 1.11, 11) a plane Ld.

ran-pa 1. vb. and adj. to keep, or keeping, the proper mean, to be proportionate, just right, adv. ran-par moderately, ran-par sro warm yourself moderately (tolerably) L.t., zas-feqod ran-par zd-ba to eat moderately S.g.; di-tsam ni rii-nno this is about the proper measure Dol.; with the root of the vb.: 1ia riia-riia nas as it was (the proper) time for harvest Dol., gro-ran it is time to go Ph., si ma rii-par si-ba to die an untimely death; big-mar yai-rian-pan daii when it was time to give her in marriage Dol.; not so often with a sbst.: rtas-ma ran-ba-na when harvest-time had come Mil. — 2. rtaa ran-pa C. shave-grass, Equisetum arense. — 3. col. for drin-pa to lead (water); for bran-pa v. tags.

rab 1. superior, excellent; the eldest, of three sons, opp. to bren-po and ta-bii, frq.; ban-zig dban-po-rab-rnams very able or clever persons (opp. to bren-po or tama having moderate or very little capacity) Mil., Thgr., inst. of which rab bren yum is often used Thgy.; tebs-na rab if rightly understood, that will be the best Thgr., frq. for: so it is right, that will do; much, plentiful, rab-skrii jog-nas also with a full head of hair (you may be a holy man) Mil.; rabs-tu adv. very, with adjectives and verbs, rabs-tu sdam's lock (the door) well Dol.; rabs-tu krobs-par gyur-te Tar.; it occurs also in the following phrases: rabs-tu byin-pa to receive or admit into a religious order, rabs-tu byin-ba to enter into a religious community, to take orders, slob-dpon slob-bani- las being with, or being ordained by the teacher Chosbangs; royil-poig rin-las (to take orders) as a descendant of the royal family, of the caste of noblemen Tar.; rabs-tu byin-ba he that has taken orders, a novice, or in gen.: a clerical person; rab-byin is also the name of the first year of the cycle of sixty years; rabs-tu rna (par) byed-pa, mdo-pa c. acc. or la, prop. 'to make firm or permanent', to consecrate, to hallow, a new house, esp. a temple, an idol; by this act a house is secured against acci- dents, and an idol is supposed to acquire life and to become the abode of the respective deity, which occasionally manifests itself by sundry miracles Glr.; rabs-tu byed-pa (also erron. byed-pa) Cs. to analyze, but Tar. 96 it is equivalent to khrugs treatise, dissertation. rab-byams-pa v. byams-pa; rab-fog the second in rank, next in value, excellence etc., thus Dol. 22, 5 (as a better reading for 'brin-mo') rab-y digns very wide, very extensive Sch.; rab-yedil 1. very clear, quite evident. 2. sbst. a small balcony or gallery, frequently seen in Tibetan houses. 3. Sch. history (?)

II. also rabs, ford, rab-med without a ford, rab-si = rabs Sch.

rab-rib, col. also hrab-hrib, mist, dimness, e.g. before the eyes, in consequence of impaired vision; *ko irab-rib mian-ma ni ton* he sees only a mist before his eyes, W.; skar-ma rab-rib the faint glimmering of a star.

rabs 1. lineage, succession of families, race, family, rygal-rabs royal family or lineage, nobility; succession of kings; mi-rabs human race; rabs-tu a person whose lineage is broken off, i.e. childless, issueless, rabs-tu bza-mi gnays a married couple without children Mil.; ya-rabs the higher class of people, noblemen; mi-rabs the lower class, also: one belonging to the higher or lower class; collectively: rygmar-rabs old men, aged people, yon-rabs youth, young persons; sion-rabs the ancients (se- teres), pji-rabs men of modern times, descendents, posterity Glr., sion-rabs-synbi
an old legend, ancient history Zam., siön-
nyi ras gö-bgyad the 18 Puranas Tar. 4,
11. — 2. generation Dzl., resp. ydun-rábs
Glr., ná-nas ydun-rábs bska-grdbs-na in the fifth
generation after me; with respect to individ-
uals, period of life, viz. one of the many
periods, which every person is supposed to
pass through, or sometimes pleon. denoting
a person as being the representative of his
generation: saṅs-rgyas rabs bdun the seven
Buddhas. — 3. in gen.; succession, series,
development, e. g. the propagation of the
Buddhist doctrine Tar. 205, 21; bska-grdbs
successions of Kalpas, bska-grdbs-nas bska-
grdbs-su.

rám-pa 1. W. quick-(quitch-)grass.
2. = rán-pa? Lt., Glr.

rám-bu 1. prob. only in: rám-bu
degs-pa to join in singing, to take
part in a song, to fall in with, Dzl.
2. = na-rám Polygonum vio-

rams 1. indigo B., col. — 2. Cs.: ‘de-
gree of doctorship, snags- or go-

ral 1. goat's hair. — 2. rent, cleft, pu
ral ynyis a sloping valley dividing into
two parts at its upper end; ral-yenm n. of
Lahoul on account of its consisting of three
valleys; cf. rál-ba. — 3. v. rál-pa.

rál-ká v. rál-gu.

rál-ga Sch. = yál-ga.

rál-gu 1. Sch.: cleft, chink, fissure.
2. dar-dkár-gyi rál-gu and rál-
ka Pth.?

ral-gri, col. *ral-gyi, ra-gyi* sword,
also for rapier and other thrust-
blades Dzl.; ral-gri, däb-ma or lde blade,
so edge, lubs scabbard of a sword Cs.; rál-
grí-pa Cs. a sword-man; a fighting man;
rál-ka = rál so; rál-ka sprödl-pa 'to bring
the blades together', to fight hand to hand,
(ral-ka sbrad-pa Sch. is prob. a misprint).

rád-pa long hair, lock, curl; mane (of
the lion, not of the horse etc.): rál-
pa-'dan having or wearing long hair, n. of
a Tibetan king that distinguished himself
by his bigotry and by his servility to the
priests; ral-dlaś a willow planted at the
birth of a child, under which a lock of the
child's hair is buried, when it is seven years
old Ld.

rád-ba = drál-ba and hrál-ba, pf. of
drál-ba, torn, of clothes etc., mtdön-
yi lacerated, slashed, cut to pieces by the
sword Dzl.; žig-rál-ba id.; žig-rál breach,
destruction, kán-pa-la žig-rál byu-ni-na when
the house gives way Glr.; ka-rál, rna-rál,
na-rál a lip, ear or nose, that has been
lacerated by wearing rings etc.

ras 1. sbst. cotton cloth, cottons, also
a piece of cotton cloth, handkerchief
etc., ras sbón-pa thick, strong cotton cloth;
lág-ras, g¥gis-ras Cs. handkerchief, napkin;
töd-ras turban Cs.; prä-ras a fine sort of
cotton stuff, = kái-sì-kái ras.

Comp. ras-rkyádi cotton cloth. — ras-
skud Cs. cotton thread. — ras-kig a small
bag made of cotton. — ras-kra calico, chintz
Cs. ras-g¥s cotton dress, gown. — re-gá a
strong cotton fabric brought from Sik., C.
rás-bós-bu Cs. calico, chintz. — ras-tág
fillet, bandage. — rás-pa a person wearing
cotton clothes Mil., frq. — rás-bóč raw cot-
ton. — rás-búbs a whole piece of cotton
cloth. — rás-ma a small piece, a rag Lex.
*re-zént* C. a long, loose cotton garment,
shawl. — ras-ñig = ras-búbs. — ras-ri v.
re-rü. — ras-slág a furred garment covered
with cotton cloth W. — 2. adj. ka-rás (*ra*,
for rens?) hard snow that will bear a man.

rása-pa 1. vb., Ld. *ras-ê* to get or
grow hoarse, *skad rás son* the voice
has grown hoarse, *skad ras-sa ras* I feel
a hoarseness in my throat. — 2. sbst. v.
sub ras.

ri, also ri-bo B., *ri-ga* W. 1. mountain,
hill, ri pó-ta-la the mountain (called)
Potala Lúj.; ri-bo dpal-bär Mil., rgyal-
yi-sri ri Mil. the mountain Pal-bár, Gyal-

gyi-sri; rir on the mountain Mil., ri-la id.
mountain and valley. — ri-yot Sch. = ri-
krød. — ri-srás the side not exposed to the
sun, shady side, north-side of the mountains.

**ri**-**gu** young goat, kid W.

**ri**-**rgyá** Sch.: foxes or fox-skins(?).

**ri**-**dwags** animals of chase, game.

**ri**-**ba** W. *ri-ce* to be worth, gen. as
adj. worth, *lug di nul rig ci-ce yin* this sheep is worth one rupee W.; dâu brya ri-bai rta a horse worth one hundred rupees Cs. cf. rin and rib; ri-bais rin-tán the full price Sch.

**ri**-**bón** hare, ri-bón-mo Cs. female hare; it lives in Ld., but not in the smaller valleys, e.g. not in Lahoul; ri-bón-gi rea the horn of a hare, a nonentity, a thing not existing, cf. mo-sám-gyi bu.

**ri**-**mo** 1. figure, picture, painting, drawing, lha-kân - gi Glr.; ri-mo-mkhan painter; ri-mo-can, ri-mo-lidan marked with figures; ri-mor byéd-pa to represent by means of figures and colours, to paint Do.; markings (streaks, speckles etc.) sâi markings of a (tiger's) skin Tar.; ri-krá having stripes of various colours, spotted, speckled; ri-mo also draught, plan, design, and fig. pattern, rule of conduct, law written into the heart.

— 2. = rim-gro reverence, veneration, ri-
mor byéd-pa to honour, to venerate Stg.

**ri**-**tu** col., but also Tar. 63, for ri-bu.

**ri-**-**di**-**sön**, = drai-srôn q.v.

**ri-**-**sö** n. of a medicinal herb Med.

**rig** in Ld. col. and provinc. for zig: "mai-ña rig" or "nyaän-ña rig ton" give much! give little!

**rig**-**pa** I. vb., 1. to know, to under-
stand, = säs-pa with the termin. of a
sbst.: to know (a person etc.) as, with the termin. of the inf.: to know that, to per-
ceive, observe, krös-par rig-nas perceive-
ing that he became angry Del.; prá-la rig-par gyis let your father know it, inform your father of it Tar.; zlög-tu rig-par byed (it
or he) teaches how to avert, prevent etc. — 2. v. sgrig-pa.

11. sbst. 1. knowing, knowledge; prudence, talents, natural gifts Gtr.; rig-pa dan ldan-pa talented, rich in knowledge, learned Dz.; rig-pa yzar-ba new informations, disclosures, knowledge; news, lög-gi rig-pa bsgrés-na if one compares the absurd news Tar. 174, Schf.; ma-rig-pa 1. sbst. 2. science, learning, literature, mostly used in the specific Buddhist sense, viz. for the innate principal and fundamental error of considering perishable things as permanent and of looking upon the external world as one really existing, with Buddhists in a certain manner the original sin, from which every evil is proceeding, v. Köpp. I, 163 (but cf. yāti-mug). 2. adj. void of reason, unreasonable, irrational, dūd-gro ma-rig-pa Mil. — 2. science, learning, literature, nān-gi rig-pa the orthodox or sacred literature, piyī rig-pa the heterodox or profane literature Cs., fun-mon-gi rig-pa literature or science common to both religions (Buddhists and Brahmans) Cs.; rig-pa ynas and rig-pa any single science (philosophy, medicine etc.) v. rig-ynds; rig-pa rol-tso or rig-pa ynas tams-bdd Cs. circle of science, encyclopedia. — 3. soul (prob. only in later literature), rigs-pa lus dan brāl-ba the soul separated from the body, rten dan brāl-ba the soul separated from her hold or from her abode Thgr.; often opp. to bsem Mil.

Comp. ríg-mkan, rig(-pa)-po Cs., Sch. a knowing person, a learned man. — rig-rgyud character Mil. — rig-snāgs a spell, charm, magic formula, rig-snags-mkan a person skilled in charms. — rig-ynds a science, one of the sciences; rig-ynds če-ba lha the five great sciences or classes of science, frq.; these are: sgrā-rig-pa science of language, ytan-legs-rig-pa dialectics, yso-ba-rig-pa medicine, bzō-rig-pa science of mechanical arts, nau-don-rig-pa religious philosophy; of less consequence are: rig-ynds čan-ba lha the five minor sciences; and the rig-ynds or rig-pa bzo-brog-yad (also; tsug-lag), which need not be particularly enumerated, though they are often mentioned in the Dz.; they are named by Cs. and Sch. — rig(-pa)-po v. rig-mkan. — rig-byed 1. conveying knowledge, instructive, prob. also learned, na rig-byed lha-mkan ma yin-te I am no schooled, accomplished, singer Mil. 2. instruction, a book conveying knowledge, a scientific work, bzōi rig-byed a technological work Gtr. 3. Ned Veda, the (four) sacred writings of ancient Brahmanism, hence 4. as symb. num.: 4. — rig-ma, ːdernÁč, Veda-mother, Gāyatri, a certain metre, verse and hymn of the Rigveda, personified as a deity Mil. — rig-dzin, from rig-pa dzin-pa to comprehend a science with ease, to be of quick parts Dz., as partic.: a man of parts, a clever fellow; but usually rig-dzin (like rig-čan, of rarer occurrence), Sak. विविधता, denotes a kind of spirits to whom a high degree of wisdom is attributed, like the Dākimis. — rig-sēs the faculty of reason Tar. 90, 2, Schf.

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Comp. 1. family, lineage, extraction, birth, descent, rigs-rūs lineage and family Gtr., mai rigs-su nyé-ba or ytsga-pa a relation by the mother's side Dz.; emph.: noble birth or extraction: rigs-kyi bu or būmo noble or honoured sir! honoured madam! a respectful address, which is also more generally applied; thus in Thgr. it is the regular way of addressing the soul of a deceased person; mū-rigs 1. the human race, mankind Cs. 2. nation, tribe Gtr.; sē-rigs tribe Cs. 3. rarely = sex, mō-rigs female sex Wdā. — 2. in a special sense: caste, class in society, rank. In Tibet five ranks are usually distinguished. viz.: rgyal-rigs royal state, royalty, brām-ze-rigs caste of priests (Brahman caste), rje-rigs nobility, aristocracy, dmāns-rigs the citizens, ydöl-pa rigs the common people. When speaking of India, the appellations of these classes are applied to the castes of Brahmanism, although they do not correspond to each other in every respect. — 3. kind, sort, species, groi rigs ynam yod there are three sorts of wheat, skād-
rīgs gōs-ṛigs mi, drā-ṛa different languages and costumes; či-ṛigs of every sort, či-ṛigs-su in every possible manner, e.g. čos stōn-ṛa to teach religion; nyin-moi ṛigs-ṛigs or ṛigs-la by the day, by days, daily Glr.; ṛigs is also used for some, certain, nād-ṛigs-la mi, jādm-na if one is not on his guard against certain diseases; sometimes pleon.: yān-lag ṛigs bū the four limbs, viz. hands and feet Glr.; ṛgyal-ṛen ṛigs bū the four great spirit-kings ṛgya., ṛigs ysum mgān-po the three tutelar saints (eṇyan-ras-ṛigs, ṛyas-rdor, ḽam-dbyaṅs) Glr.; sānis-ṛgā ṛigs bīai žiṅ-kama ṛgya. — ṛigs-pa vb. to have the way, manner, custom, quality of, mgo ṛyis ḽyān-bai ṛigs-so the upper end (of a stick, part of which is in the water) has the way of sticking out, i.e. sticks out; often to be translated: must necessarily (according to the laws of nature or to circumstances); as partic. or adj.: necessary, also proper, suitable, right, suited to its purpose, in the earlier literature gen. with the genit. of the infin., sometimes with the termin. of the infin., in later times with the root of the verb; thus: tōs-nas ṛdān-bai ṛigs-so you must get up as soon as you hear . . . Dzl.; da ri žig snān-bai ṛigs now a mountain must appear Dzl.; bzhag-pa ṛigs-sam would it not be expedient to appoint . . .? Dzl.; ṛigs-ṛiṣi ḽis-la bāb-bo it is just the right time Dzl.; mi smra-bai mi ṛigs-so it is not right to be silent Dzl.; smād-par mi ṛigs-so it is not right to abuse Glr.; tōn-ṛigs ḽiṅ-pa because (he) might possibly come Mil. nt.; drān-ṛa mi žin ṛigs-la if he should perhaps not retain the recollection of, if there should be any danger of his not remembering Thgr.; nān-sōn-du ḽro-bai ṛigs-la as there is a possibility of going to hell Thgr.; ṭdūl-bai ṛigs-pa those fit for conversion Dzl.; ṭhar skyé-ba ni ṛigs-pa ma lags his being re-born as a deity is not befitting, or also: not possible, not probable Dzl.; mi-ṛigs-pa wrong, not right, unbecoming, improper etc., mostly as adv.: mi-ṛigs-par byed-pa to act wrong, to do badly, freq. — ṛigs-kṛi ṛigs-brān Was. (274) v. sub ḽaṇ.

Comp. ṛigs-bṛgyud race, lineage, extrac-
tion, family Cs., ṛigs-bṛgyud-ṛaź īn male issue, ṛigs-bṛgyud bīl-bar ṛyur-ṛa the rising of a numerous progeny Dom. — ṛigs-nān 1. low birth or extraction, "kṣyod mi ṛigs-nān-po daṅ ṛyām-po dé-de man* you must not mingle with people of low extraction, with common people W.; ṛigs-nān dpōn-du skōba to raise a child of low extraction to the royal dignity Glr. 2. ḽangman Dzl. (cf. ydol-pa). — ṛigs-dan, ṛigs-lādbā of noble birth. — ṛigs-māyām-pa, mtiṅ-pa, drā-ba of the same rank etc., of the same species. — ṛigs-ṛyām-d degenerated, ṛigs-ṛyām-dges-loṅ a monk disgracing his profession Pīk. — ṛigs-mêd = ṛigs-nān no. 1.

rīn-ṛa 1. v. ṛigs. — 2. often erron. for ṛigs-pa. — 3. adj. of ṛigs: ṛgyal-ṛigs-pa belonging to the reigning family or caste; či-ṛigs-pa ṛgō-nas in every possible manner Mil.; či-ṛigs-par ṛnyān-pa ṛgī-gīs with ever so many kind words Dzl.; also: in any way, any how, to a certain degree or extent, in part, partly Tar. 4, 3 etc. — 4. sbst., translation of ṛaṛ logic, dialectics Trīgl. 15; an infallible, not deceptive idea Was. (297).
time, frq.; mi-riù-bar id. Tar.; dé-nas mi riù-bar not long after that Tar.; riù zìg a long time, riù zìg lön-pa dañ after a long time Dzl.; riù zìg-tu adv. long, a long while, for a long time, riù zìg-tu ma oin-pas as he did not come for a long time Dzl.; riù zìg-na after or during a long time Ghr.; riùn, resp. sku-riù-la c. genit. during, at, nyin-gyi riù-la in the day-time, during the day Phh., dû bûgs riù (province for riù?) seò-chas or rgyags provisions for the time of his stay Mil.; esp. of kings etc.: under a king; during the reign or life of a king, frq.; dé-riù B., C., "dériù" (more correct form, but only in W.) to-day. — 3. old, riù zìg-na Sch. long ago, long since, v. also riù-lügs. —

II. length, distance etc., more definite form, but of rare occurrence: riù-ba-nyid, dé-nas mi-riù-bar-nyid-na a very short time afterwards Tar.

Comp. riù-k'üd length. — *riù-töö W. length, copiousness (of account). — riù-töö 1. long and short. 2. length, relatively. — riù-gás, also stod-gás jacket or waistcoat of a Lama, without sleeves.

riù-lügs Cs.: 'the sect or followers of a person', Sch.: 'old customs'; Ghr. 92, 2 (?).

riù-bérdil ("things which are to be preserved for a long time"), ṣuṣa, relics of a Buddha or a saint, viz. small, hard particles, acc. to Burnouf the remnants of burnt bones. Dzl. 11. 9, 1. 3-4.

riùs sometimes for riù.

riùs-paswift, speedy, riùs-par rgyags-pa to run fast, to hasten, hurry; riùs-par yod I am in a hurry Mil.; *riùs-pa-tos W. be quick! make haste! riùs run though you be in a hurry Mil.; riùs-pai bōd-mdyoms alms, gifts of charity (requiring haste), urgently requested, and out of the common course, Burn. I, 269. 628 *za-riùs, "suni-riùs", waiting impatiently for one's meal, *grud-riùs* for setting out W.; riùs-stöbs-su most speedily Mil.

riù-pa 1. meager, emaciated Dzl. and elsewh. — 2. Sch. also: rare.

rìd-pân the Neosa pine-tree Kun.

rìn 1. price, value, riù yèòd-pa to fix, to determine the price Cs. (cf. tān), riù rtö-gà pa to ascertain the price, to estimate the value Cs.; riù sbebs-pa to abate, to lessen the price Cs.; riù sāb-pa, riù bri-ba to go down, to sink or fall in value Cs.; *riù tsam* W., *riù ghà-töö* C. how dear (is it)? what does it cost? riù-la mi cög Sch. to sell under cost-price; riù-cän dear, costly; riù-med worthless, also: for nothing, gratis; riù-gön, riù-tân, riù-tsöö Tar. 17 = riù; riù-cën-po, riù-po-cé v. the next article. — 2. for riù, v. riù-ba 1, 2.

rìn-cën (-po), also riù-po-cë, 1. very dear, precious, valuable; usually: 2. sbst., ṭàm, a precious thing, treasure, jewel, precious stone, precious metal; metal in general; Ghr. 7, five jewels of the gods are enumerated, sapphire, indragopa and other three, prob. fabulous stones, and five jewels as the property of man: gold, silver, pearls, corals, lapsi lazuli; in other books other jewels are specified as such. In the Buddha-legends frq. mention is made of the riù-po-cë sna bdun, i.e. the extraordinary treasures of a Tshakravartin king, viz. the precious wheel (v. kor-lo), the precious elephant, the precious horse, the precious jewel, the precious wife, the precious minister and the precious general (or inst. of him, the precious citizen) v. Gyatch. chap. III. Sometimes riù-po-cë may be understood literally: consisting of jewels, of precious stones, at other times it is merely equivalent to: valuable, precious; riù-po-cë gzi Glr. seems frq. to signify a holy, happy land inhabited by gods. — 3. a title, used not only in rgya-mtö so riù-po-cë and pan- cën riù-po-cë (the honorary titles of the high-priests of Lhasa and of Tashilunpo), but also a title of every Lama of a higher class.


riù = ri-ba Sch. (Dzl. 77W, 8. 15, and in Sch.'s dictionary): worth, costing,
standing at; to the Tibetans asked by us the word seemed to be unknown, and the MS. of Kyelang has ri-ba in the above cited passage.

**ri-ba** "W., *dib-* C., fence, hedge, enclosure to protect the fields from cold winds, intruders etc.

**rim-gr** resp. for *ltogs-* hunger W.

**rim-gro** or **rim-gro**, resp. sku-rim honour, homage, shown more esp. to gods, saints, and priests, offerings and other ceremonies (v. sub sku), rim-gros tar-bar gyur he will yet be cured by religious ceremonies (if medical advise should prove insufficient) S.g.; dei rim-gro-la as a ceremony for him (the sick person) Mil.; zaṅzin-gi rim-gros by offerings in goods, cattle etc.) Mil.; rim-gro čen-po byas he arranged a great sacrificial festival Pth.; rim-gro-pa servant, waiting-man, valet de chambre.

**rim-pa**, Sek. 1. series, succession, rim-(pa) bzin-(du) Dzl., rim-par Glr., in a row or line, in rows, by turns, successively, one after another, also = by degrees, gradually; rim-gyis, rim-pas Dzl. id.; rim-pas dān-po mṭog yin ḭyi-ma dman v. sub dmān-pa; bya-ba tob-rim bzin byed-pa to do a business by turns, each taking a certain share of the work Glr. — 2. the place in a row or file, constituent part or member of a series, dei mi-brgyud rim-pa lnas rgyal-sa bzui five members of his lineage occupied the throne Glr., and in a still more general sense: sog rim-pa bdun a sevenfold door Dzl.; rim-lḥabs Sch. and nyis-rim S.g. double; rim-yig = lan-yig one time, once. — 3. order, method, cdā-par gyur-bai rim-pa, dis by this method which will be explained immediately, Sbk.; rimbral disorderly, irregular Cə. — rim gnysis v. skyed-rim.

**ris** (nād) contagious disease, epidemic, plague, nan-rims id. Glr.; rims yton-ba to send, to cause a plague, as demons do Dzl.; dus ydon gnysis-kyis ma skyed rims mi byuṅ plagues, epidemics, are caused by nothing but the season or by demons; *u-rims* W. dysentery, diarrhoea, bloody flux; rims-so the 'tooth' of an epidemic, i.e. its contagium, virulence.

**ril-ti** Ld. = sa-rāg.

**ril-po** 1. more frq. ril-po, ril-mo B., C.; *ril-ril* W. 1. round, globular, in C. also cylindrical; srān-ma ril-mo peas are round Wdk.; *ril-ril* W. also obst.: a round, globular object, such as a cabbage-head, a round lump of butter etc.; ril-bai spyi-blugs Glr., Sch.: a bottle, narrow in the middle, a gourd-bottle. — 2. whole, entire; wholly, quite *koṅ-ril* quite crippled, lame C.; *nag-ril-ril* W. very black, quite black; rāg-pa daṅ ril-por dzin-pa to consider a thing lasting and entire (not compounded) Thgy.; ril-por na dbān-ma if it belongs to me entirely Mil.; ril-po the whole, the entire thing (opp. to a part), also in arithmetic Wdk.; ril-poi thāg-ma the remainder of the whole Wdk.; bubs-ril lus the whole body S.g.; ril-gyis phogs-pa entirely, completely, enveloped, or wrapped up Sch.; ril-mā-pa Sch.: 'to swallow a thing entire'; dā-dag daṅ ril-gyis meṅ-am ḭyed daṅ meṅ-ba bka-atsol ćig tell me whether I am to come with all, or only with one half (of them) Dzl. 35, 5 (acc. to the manuscript of Kyelang); ril-bu, col. *ril-la*, small ball, globule, pill, ril-bur bagril-ba srān-ma tsam formed into a pill of the size of a pea Lt.; ril-ma globular dung of some animals, byi-bai ril mouse-dung Mṅg. (where Piper longum is compared with it), glā-bai ril dung of the musk-deer; lāg-ril tirdles, sheep-pellets, sa-ril 1. dung of the argali Ld. 2. small meat-balls C. — II. 1. W.: *ril-te* (for gril-ba) to fall. — 2. Bal. *ril-ba* (for gril-ba) to wrap up.

**ris** 1. cognate to ri-mo and perh. to *bri-ba: figure, form, design, pāda-ma-ris the figure of a lotus-flower Glr., mig-ma-ris su bres-pa Glr. painted like a chessboard; skyar-ris the blank parts of a picture, tsun-ris the painted parts of a picture Cə. — 2. Cə.: part, region, quarter, hence mto-ris heaven, v. mto; dbān-ris share of power or of territory; mña-ris id and n. of a part of
Tibet; *yogs-ris party; Cs. has also: ruṅ-ris one's own party, yān-ris another's party, ris-can partial, prejudiced, ris-med impartial, indifferent, hence also hermit, because he ought to feel indifferent to every thing. — 3. Sch.: 'ris-su difference, ris-su čad-pa equality'(?). — 4. ris-yza symb. num.: 7, derived from the number of the great planets together with sun and moon.

3. Sch.: 'm-ya' difference, mk-su Zcid -pas equality'.

4. ris-yza symb. num.: 7, derived from the number of the great planets together with sun and moon.

1. horn, = ma; rd-).lc goat's horn, lug-9% ram's horn.

2. parts of vessels etc. resembling a horn, e.g. the handle of a stew-pan Mil. nt.; *gō-ru* C. door-post.

3. part, division, dmāg-gi of an army Sch., wing Cs.; of a country, dbu-yān-ru-bśi Mil.; yṛaṇ-ru the right side or wing, yōn-ru the left side or wing, yēnā-ru the middle part or centre Cs. — 4. as num. figure: 85.

Comp. ru-dār Wāk., Mil., ru-mtešón Sch. military ensign, banner, colours, ṣyād-ba to display, to hoist (a flag). — ru-ma division of an army Sch. — ru-pa 'troops, advanced posts of the enemy' Sch. — ru-dpon commander of a regiment, colonel.

ru-nā hatred, grudge, malice, (of rare occurrence); ru-nā-can spiteful, malicious.

ru-tā & Cs.: 'a kind of spicy root' in Lh. Inula Helianum.

ru-log or ru-rdōg Cs. n. of a district in Tibet contiguous to Ladak; an extensive plain, east of lake Paikōṅ.

ru-pa v. ru.

ru-po ram W.

ru-ba or re-gur a tent-covering made of yak's hair; ru-ba-pa a person living in such a tent; ru-bai tsogs a number of such tents, a tent-village.

ru-ma curdled milk, used as a ferment C., ṣ-mar ru-ma blug-dra as when sweet and curdled milk are put together S.g.; as to its effect, it may also stand for leaven.

ru-fār fringes Ld. = ka-fār.
not...? i.e. o that! would that! dì bdág-gi yin-na dì ma ruñ would that this were mine! Thgy.; nai bù-no min-na dì ma ruñ I only wish, she were not my daughter! would it were not my daughter! Pbh. b. ruñ = yan after a verbal root: de tsam žig bslad ruñ though I have been sitting so long Mil.; mi dgos ruñ though it is not necessary Mil.; ìs sruñ mi ìs-pa ltar byèd-pa to plead ignorance although one knows the thing Mil.; ìi-la tug ruñ whatever may happen to me, = at all events, at any rate; ìyin ruñ whatever it may be Mil.; log yin sruñ min ruñ whether it be an erroneous (opinion) or not Mil.; ìi sruñ yson ruñ whether I live or die, living or dead Pbh.; gan yan sruñ, ìi yan sruñ whosoever he may be, whatsoever it may be, frq.; sa ìu gan yan sruñ-ba-la on earth, water or whatever it be Do. c. mìruñ-ba illicit, improper, unfit, v. above; miruñ-bai yì bu ten illicit actions, differently specified Tar. 33, 9, Köpp. I, 147, partly moral offences, partly only infractions of discipline; but ma-muñ-ba, ma-muñ-pa 1. pernicious, dangerous, atrocious, as enemies, beasts of prey, malignant gods and spirits, reckless destroyers etc. 2. spoiled, destroyed, ruined, ma-muñ-ba byèd-pa to destroy etc., ma-muñ-ba gyìr-ba to be destroyed etc. Del.

**rød** a falling or fallen mass, as: ka-rød snow-slide, avalanche, ìu-rød deluge, inundation, flood (by the rupture of an embankment and the like), sa-rød land-slide, descent of a great mass of earth; rød-zam a snow-bridge, formed by avalanches.

**rub-pa** to rush in upon, to attack, assault, þag žabs kìn-nas rub-rød yìs-te rushing in upon him from every side in order to touch his hands and feet Mil.; bžan-la rub-pa to pounce on the prey, to fall upon the food Glr.; *do-rüb tân-te sìd-* W. to kill with stones, to stone; *dogy-ðìg-la rub-pa* W. to press or crowd together towards one side; ka-rüb byèd-pa to outcry, to bear down by a louder crying Mil.;

*go-rüb-rüb ddog* C., *go-rüb tân ddog* W. they put their heads together; *brod rub sòñ, or mìn-tu rub sòñ* W. darkness draws on, night is setting in, for which in C. *sa rub sòñ* is said to be used, so that it might also be translated by to darken, to obscure.

**rub-tò** current W.

**rum** 1. womb, uterus, = mìaïal, but less frq.: *rum mi bde-ba* sensations of pain during pregnancy Del., rìm-du yùg-pa to enter into the womb. — 2. darkness, obscurity, mìn-pai *rum* Glr., gen. smag-rüm.

— 3. prop. n., Turkey, the Ottoman empire, the site of which is but vaguely known to the Tibetans, though some commodities from thence find their way to Lhasa; *rum-pa* a man from Turkey, a Turk; *rum-sam* (شام) Syria Cs.

**rub-la** to rot, to get rotten, to become putrid, to turn rancid etc., ról-bar gyìr-ba B., *rub tì-a* W. id.; *o-ma ruñ sòñ the milk is spoiled, ka ruñ the snow does no longer bear, *be ruñ* W. drift-sand, quicksand; rub-skyür `sour by putrefaction' Sch.; rub-dri a putrid smell; rub-po for hrül-po Cs. — Cf. *drul-ba.*

**rus** 1., W. rus-pa, lineage, family, mìi daù rus ni ìi-ìtar-ro their name and lineage are such and such Glr.; *na-ràn-gshi (or na-ràn-dhaì) ru-yàg-pa or ìa-wa* C.B., *rus-pa dà-gig* W. we are of the same family; *rus-yàg-pa yà-sòd-pa* a murderer of persons related to him by blood Lex.; tì-mi rus Lex.: Thu-mi, a family-name; rus mìò-ba high extraction, rus ìmd-ba low extraction Cs. — 2. v. the next article.

**rus-pa** (resp. yduñ) 1. bone, rus-yàg fracture of a bone Med.; rus-pai dám-bu prob. small bones of which the Tibetan anatomy enumerates 360. — mì-rus human bone; rì-kàù-rus bone of the foot; mgo-rus bone of the skull; rus-pai rìgyan Mil. a decoration of terrifying deities and magicians, consisting of human bones suspended from the girdle; rus-pai rìgyan drug Pbh., the like ornament, but fastened to six different parts of the body, the top of the
head, the ears, the neck, the upper arm, the wrists, and the feet; *rus* bol-ba mentioned as a morbid symptom Lt.? — 2. the stone of apricots and other stone-fruits C., W.; grape-stone Wdn. — 3. energy, snyin-gi Mil., gen. snyin-rus q.v. — 4. v. *rus*.


*re* 1. indefinite num. or pron., single, a single one, some (persons), something; one to each, one at a time, *re*-rë or *re* every, every one, every body, each, yid-um-pa re yid-g'dug, &a-na Lt. — *re*-töd Lt.? — *re*-nád W. caries. — *re*-bu 1. small bone. 2. bones in general Dzl. — *re*-töd, *re*-töd Med.? — *re*-zhin 1. Sch. firmness, perseverance, repentance. 2. n. of a part of the body (?) Lt.

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or $^{33-4'}$ re-Qcigs-pa or $^\text{sdag-pa}$ then misfortune came to be our turn Mil.; $^{\text{rez-mos-su Phk.}}$ $^{\text{rez-mos} \, \text{b} \, \text{ra} \, \text{la} \, \text{ld.} \, \text{by turns, alternately, e.g. to strike one's breast with the hands;}}$ $^{\text{rez-mos \, rez-mos} \, \text{W. by degrees, gradually; \, re-mo'is id. Ma.}}$

$\text{rez-mos} \, \text{re'zik \, v. \, re 1.}$

$\text{rez-mos} \, \text{re-ral \, n. \, of \, a \, medicine \, Med.}$

$\text{rez-mos (rez-mos?) \, re - ru \, (ras - ru?) \, W. \, the}$

$\text{spread-\, or \, warp \, beam \, of \, a \, loom.}$

$\text{rez-mos \, re-sa \, v. \, re-ba.}$

$\text{rez-mos \, reg \, 1. \, Sch.: \, reg-yzig-pa \, 'notes \, taken \, down, \, and \, extracts \, made, \, during \, a \, course \, of \, study'. \, -2. \, v. \, the \, following \, article.}$

$\text{rez-mos \, reg-pa \, 1. \, v. \, 1. \, \text{W. \, reg-ce = nyig-ce, \, the \, latter \, being \, more \, in \, use} \, \text{to \, touch, \, to \, come \, in \, contact \, with, \, lag-pa:sâ-la \, gar \, reg-par \, where \, his \, hands \, touched \, the \, ground \, Dzl.; \, hisu \, yul-ga-la \, reg-na \, when \, the \, wind \, touches \, the \, branches \, Dzl.; \, kite-reg-pa \, c.\, \text{dat.: \, to \, eat, \, to \, taste, \, to \, take, \, dug-la-kâ-reg \, re-ba \, yod \, in \, taking \, poison \, there \, is \, hope, \, (viz. \, so \, bad \, are \, the \, times) \, Ma.; \, "tsâ-big \, zal \, rag \, dzod \, or \, zêl-la \, rag" \, W. \, please, \, taste \, a \, little \, of \, it! \, sâ-la \, kru \, gan \, tsam-gyu ma \, reg-par \, byön-pa \, to \, walk \, not \, touching \, the \, ground \, by \, an \, ell, \, i.e. \, to \, move \, in \, the \, air, \, about \, a \, cubit \, distant \, from \, the \, ground \, Phk.; \, reg-pa-med-pa \, intangible, \, unapproachable, \, out \, of \, reach, \, Glr. \, - \, 2. \, to \, feel, \, to \, perceive \, Cs.? \, \, - \, II. \, sbst. \, reg \, \text{prob. only abbreviation \, of \, reg-bya} \, \text{feeling, \, touch, \, sense \, of \, feeling \, Sg. \, 10, \, 5?}}$

$\text{rez-mos \, reg-dag (\text{'poison \, that \, has \, entered \, the \, body \, by \, contact')} \, Sg. \, 29, \, is \, said \, to \, signify \, now \, in \, C. \, venereal \, disease, \, syphilis.}$

$\text{rez-mos \, reg-bya \, 1. \, what \, is \, felt \, or \, may \, be \, felt, \, anything \, palpable \, or \, tangible, \, reg-bya \, mi \, tso} \, \text{what \, may \, be \, felt \, is \, felt \, no \, longer Wdz.}$

$\text{rez-mos \, reg-bya \, 2. \, feeling, \, sense \, of \, feeling, \, paigs-pa-reg-bya \, the \, feeling \, of \, the \, skin, \, las-po \, pji\, reg-byas \, grad-\, la \, whilst \, the \, outside \, of \, the \, body \, appears \, cold \, to \, the \, touch, \, reg-byas-rtsu\, rough \, to \, the \, touch \, Med. \, \text{- reg-ma Cs. \, n. \, of \, a \, goddess.}}$
rh-ba, pf. reis to be stiff, hard, rigid, to make hard or stiff; ren-pa byed-pa to make hard or stiff; fig. stiffnecked, obstinate, unwilling.

* ratis son* W. (the blood) has coagulated, congealed, also of a dead body: it has grown stiff; *rciris-te* dad dug* W. he makes himself stiff, he struggles against; *rpai* solid (opp. to liquid), coagulated, stiff, hard; *reris-par* byed-pa to make hard or stiff; fig.: stiffnecked, obstinate, unwilling.

fumigating Lt., v. 

* reb log* Cd-Ee* to do something wicked again and again.

rh-pa vb. and adj. (to be) strong, vigorous, durable, sound, hearty, of men and animals, *rem-pa son* W. now I feel strong again; *gyug-pa* dül-đê-la rém-pa do! W. exert yourself to walk fast! čos spyod rem show your ability, in performing ceremonies or incantations Mil.; rém-sig rém-sig dsrl-togs-rnas be strong, ye hobgoblins, show your power; do your best! (ironically) Mil.

re Mil. prob. panel or square, of a wainscoted wall, of a chessboard etc.; re(u)-mig id.

rer termin. of re, to each individually; ... a piece.

res 1. inst. of re. — 2. change, turn, time, times, do n't let byed-pa réz-la bób-ste it being now our turn of acting Dzl.; *di-ren* ču-ré koi yod* W. to-day it is his turn to irrigate (the field); res byed-pa with verbal root, to do a thing by turns with another person, čan-la, firi-rés byed-pa, resp.: skéms-la yol-rés mzdžid-pa to vie with one another in drinking beer Glr.; skyes boul-rés byed-pa to send mutual presents to one another Glr.; res jög-pa to change Sch.; rés-kys relieving one another (in service), doing (a thing) alternately or by turns, e. g. nyál-la mél-tse byed-pa to sleep and to keep watch Dzl.; res is also used as an adv.: 1. res ča ča now great, now small, or partly great, partly small; res yod res med at one time it is there, at another not Cs. 2. at a time, every time, distributively: res pye tür-mgo re tea jam I always take the tip of a spoon full of meal at a time Mil.; res yöig once, once upon a time Tar., res ga sometimes, res ... res now — now, at one time — at another, frq.; *tii-re* W. a change of singing, an alternative song; rézm-o v. re-mos; rea-yê a changing (wandering) star, a planet Cs.; res-gros-gla-skär the stars with which the moon is successively in conjunction Sch.

rös-po old, v. bgre-ba.
been fried, greaves; gāl-ro, rdd-ro, sa-ro rubbish; skūd-ro the ends of threads in a seam; v. also ro-tā.

Comp. ro-kān, col. *rom-kān* place for burning or burying the dead, a favourite spot for conjurations and sorceries. — ro-grib defilement by contact with dead bodies. — ro-rgyāb back, back part Lt. — ro-sgam coffin. — ro-tō Ld. (= ro II, 3) residue; *rai-sii ro-to* wax; *sig-pe ro-tō* ruins of walls.

— ro-stōd the upper part of the human body, chest and back Stg.; esp. back Mil. — ro-dōm fees given to the Lamas for performing the burial or cremation ceremonies Mil. — ro-biug Sch. grave, tomb. — ro-myags v. myags — ro-smād the lower part of the body Med., ro-smād sbrul-du kyil-ba the lower part of the body like a winding serpent Wāk. — ro-rds cloth of cotton for wrapping up a dead body before cremation; upon it incantations are frequently written against demons and malignant spirits Pth. — ro-lainis = तिरतिस (evil) spirit, or goblin that occupies a dead body (Will.) Tar. 158. — ro-siūn wood for burning a dead body.

ro-nyē Stg. = ra-nyē, za-nyē lead.

rō-ma 1. sometimes for ro Cs., Schr. — 2. v. rtsa I.

rō, rōtā gsar-tsa, rō-ytsa sexual instinct, carnal desire, lust Med., rō-tsa skyed-pa to excite, to increase the carnal appetite by medicine Cs.; also: to feel it; rō-tsa-ba 1. voluptuous, sensual, lustful Mil. 2. exciting or animating the sexual instinct Wān.

rōg-po 1. C. black, cf. bya- and pō-rōg. — 2. W. = rōg-pa reddish, yellowish-brown, of rocks. — rōg-ge-ba shining dimly; zal draum-nāg rōg-ge-ba with a face glowing gloomily as it were Mil. nt. — rōg-rōg 1. C. jet-black. 2. 'dark-grey' Sch., prob. = rōg-po 2. — 3. rogue, villain Cs. (a man of dark deeds?).

rōgs, vulgar pronunciation of grogs, friend, companion, associate, assistant v. grogs; rogs-mēd yig-pa quite alone Pth.; *rogs-rōm dō-če* W. = ra-mdā byed-pa; *rogs-po* Ld. adulterer, *rogs-po dō-če* (of a husband) and *rogs-mo dō-če* (of a wife) to commit adultery.

roṅ narrow passage, defile, cleft in a hill, also valley; brag-roṅ dell or chasm between rocks, ravine, roṅ-rtsāb a rough country full of ravines, so Tibet is called Glr. ; roṅ-gul id.; roṅ-mi, roṅ-ṛta, roṅ-léan a man coming from, a horse bred in, a willow growing in such a country. a vella, roṅ-līn pl. of a Willow.

rod pride, haughtiness Ts.

rō-m-po W. (for sbōm-po C., B.) thick, big, stout, of men, trees, sticks; massive, massy, plump; deep, of sounds, opp. to prā-mo. — rōm-sgil type, types, letters used in printing, opp. to prā-sgil, v. yī-gē.

roṅ rol 1. side, only in the comp.: nāṅ-rol inside, pīṅ-rol outside, pā-rol, tṣā-rol etc.; māl-gyi pīṅ-rol the outside of the bed (e.g. has been soiled) Glr.; mostly as post-position: yāṁs-pa-cān-gyi nāṅ-rol-na within the town of Yan-pa-čan; nāṅ-rol-nas būl-ba to reach, to hand from within Del.; ču pā-rol-na, tṣā-rol-na (or tṣā-rol-tu) on the other side or on this side of the water; yāṁs-rol, pīṅ-rol the right side, the left side; also in a looser sense: pīṅ-rol-tu bzu'i-ba to look upon a thing as externally or really existing Mil.; often pleon. : sīṁs-rol-nas before, previously Thgy.; āṅ-gol-tu for āṅ-tu after Ptk., Tar.; di-nas nyi-ma-nūḥ-kyi pīṅ-gos-rol-na to the west from here. — 2. Sch.: rol-(tu) bād-pa to destroy completely, to kill on the spot (?). — 3. (Cs. also rol-mo) furrow; rol rmād-pa to make furrows, to plough.

rōl-ṛta Sch.: the near horse in a team, the right-hand horse.

rōl-pa = sprul-pa, v. rōl-ba 3.

rōl-ba 1. to amuse or divert one's self (synon. with rtsa-ba), thus one of the twelve actions of a Buddha is btsun-mo, for-
diverting himself with his wives; bdag-yod dain rol-ba to divert one's self with a married woman (sensu obsc.) Schr.; in rogya-tser-rol-pa (v. sub rogya), and in rol-pa bkod-pa (the n. of a certain kind of contemplation Gyatch), it is used for playing. — 2. to take, taste, eat, drink, srin-?no Brdg-la rol-ba witches or ogresses reveling in blood Mil.; rol-pa istobs-su ybs there he sits with greedy mien. — 3. spril-ba to practices orcery, to cause to appear by magic power, 17ECim-par rol-pa = rndwai spril-pa; yP-des rol-pai ~eulria Fth. for: yPBes-Ieyt spril-pa incarnations of the divine Wisdom; rol~ai mtos prob. enchanted lake, oc- curs in the description of the Sumcr, but no Lama seemed to know its exact meaning. — 4. vulg.: to thrash, to cudgel.


sla and slag sometimes for bla and glags.

rlag-pa v. rlag-pa.

rlenis-pa vapour, steam, ka-rlenis to breathe, to exhale W.; *gai-lenis* cloud-like snow-drifts on high hills, ca-rlenis steam, watery vapour; rlenis-ca dpon-pa Schr. to distill.

rlan 1. moisture, humidity, rlan spdn-ba to avoid the wet Med., rlan stei nyal-ba to sleep in the wet Lt. — 2. a liquid, rlan-rldn?id., rlan-rlon ca?i the liquid (called) beer Lex.; rlan-?can moist, wet, humid, e.g. a country, rlan-med dry. Cf. rol-pa, brlan.

rlis-pa Schr.: 'to remove, to clear away'.

rlabs wave, billow, flood, rgya-rlos rlbs Med.; cu-rlabs and dba-rlabs or rba-rlabs = rlbs; dus-rlabs ebb and flood, tides Stg.; rlbs y?o-ba or, frig-pa the tumult of the waves (s.); rlbs-po-c? or rlbs-c?n, Lex.: मल्लोम, a large wave or billow, a rolling swell of the sea, surf, surge; also fig.: a high degree, e.g. of diligence Thgy.
three humours of the body (v. nyes-pa) supposed to exist in nearly all the parts and organs of the body, circulating in veins of its own, producing the arbitrary and the involuntary motions, and causing various other physiological phenomena. When deranged, it is the cause of many diseases, esp. of such complaints the origin and seat of which is not known, as rheumatism, nervous derangements, &c., etc. This rlun or humour is divided into five species, viz.: srog-rln cause of breathing; gyi-rln faculty of speaking; sgrub-rln cause of muscular motion, &c., &c.; dbang-rln cause of excretion; 9. lzi7i-las gylir-pa yin (the disease) arises from rlun Glr.; rlun-gis bzhin-ste = rlun-nad-kyis btab-ste. — These notions concerning rlun are one of the weakest points of Tibetan physiology and pathology. —

4. in mysticism rlun, dzin-pa seems to be = dbugs bsgydn-ba, and to denote the drawing in and holding one's breath during the procedure called yun-mo (q.v.), which is as much as to prepare one's self for contemplation, or enter into a state of ecstasy Mil.; rlun-sems-la dba'i töb-pa Mil., frq., is said to imply that high degree of mystical ecstasy, when rlun and sems have been joined into one; he who has attained to the mgyungs-rlun is able to perform extraordinary things, e.g. with a heavy burden on his back he is able to run with the greatest speed, and the like.

Comp. rlun-rta the airy horse, n. of little flags, frequently to be seen waving in the wind on Tibetan houses, on heaps of stones, bridges etc. The figure of a horse which together with various prayers is printed on these flags signifies (acc. to Schl. 253) the deity rta-mchog. Huc also mentions superstitious practices that may be called rlun-rta. — rlun-mdal Sch. air-gun. — rlun-nad disease caused by rlun, v. above. — rlun-mdir, rlun nag-po prop. dust-storm, a storm whirling up clouds of dust: further, storm, tempest in general, also a gale at sea Glr. and elsewh. — rlun-tsal whirlwind, snow-storm Mil. — rlun-sems v. above, rlun 4. —

rlun-sér, rlun-be'ér-bu, rlun beir-ba, a violent wind Cs.

1. in C.: corner, hole, place for hiding a thing; L.: rnu-bus rlubs.
2. Sch.: ditch, pit, pool, abyss, mei rlubs fire-pool.
the right thigh Glr., brlag-pa femoral bone (Sch.: hip-bone?). *bral-kun* groin W.; brla-bar Sch.: junction of the legs, genitals; brla-rus femoral bone; brla-sda muscular part of the thigh; brla-sul Cs.: 'side of the thigh'.

brlag-pa v. rlod-pa.

brel-pa v. rlom-pa.

brel-pa Lex. and Sch. abusive word, invective, abusive language (Sch. also: 'rude fellow, brute?'), rtub-brel-pa ma yin-pa refraining from abusive language Thgy.; brel-pa-rnams byed-pa to make use of such language Stg.; brel-spod byed-pa to be coarse, churlish Sch.


la I. sbst. mountain pass, road or passage over a mountain, lai gyen the up-hill road or ascent of a mountain, lai tur the down-hill road or descent Cs.; la rgyal-ba B., C. (W.: *gyab-tse*) to cross a mountain pass; la-la grdo-ba Cs. id.

Comp. la-rkéd or skéd the declivity or slope of a mountain pass. — la-ká the highest point of the pass, la-mgó the head, or top, of a mountain pass. — la-sgó, Sch.: 'turnpike of a pass'. — la-yéan-pa a collector of duties on a ghat or pass Cs. — la-šéan a small pass Glr. — la-mgyag = la-rtsa.

la-stöin v. stóin-pa. — la-töig = la-rtse. — la-rtse (W. *lar-se*) foot of a mountain pass la-rtsé (W. *lar-se*) top of it. — la-sáin Sch. = la-rtse.

II. sbst., also lá-ba, wax-light, wax-candle, taper, from the Chinese láh wax, C.

III. In compounds for la-phug and la-ca.

IV. postpos. c. acc. 1. denoting local relations in quite a general sense, in answer to the questions where and whither: só-la gret-ba to roll (one’s body) on the ground, só-la gril-ba to fall down on the ground, nám-mka-la rgya-pa to rise to heaven, nám-mka-la gur-ba to fly in the air, mé-la at, on, in, to, the fire, ri-la on, to, the mountain, ča-la in, into, to, on, the water, tér-la to, towards the east, eastward (e.g. to look), bód-la in, to, Tibet; also where we should say: from, as: ynam-la ká-ba bab snow falls from heaven, rté-la bab he alights from his horse, brag-la moši he leaps down from the rock Dzl., bús-la krag byin-pa to draw blood from the body by scratching. This latter use of la occurs so frequently, that it cannot always be looked upon as a misspelling for las, though this would be the more exact word. — 2. with reference to time: zag ysin-pa-la on the third day, lo nyišu-pa-la in the twentieth or during the twentieth year, zla-ba ysin-lá (finish it) within three months Glr., ydag dagn-po-la at, during, the first obeisance Glr. — 3. in other bearings: dé-la rten-nas (prop. relying
on, keeping to) relative to, with respect to, in consequence of; also dé-la, without réten-
nas id.; with verbs expressing feelings of the mind: at, off, concerning etc., dé-la dyad-
ste glad of, rejoicing at it; sdiy-pa-la, dzéem-pa to be afraid of sin; ma byün-ba, dí-laydams-
náy yol-to he asked advice with respect to this not having been done Mil.; in introducing a
new subject: rgyal-sa me-nyi-la sór-bai lo-rgyús-la now, as to the fact of the suprem-
acy having been transferred to Tu~Lqud,...

Glr.; in headings of chapters etc., e.g. glin bëii min-la names of the four parts of the
globe Trig.; cê-chu-qí lsa-la with respect to size Glr.; bre-srá-la ygo mi byé-
pa not to cheat by measure and weight Glr.; for the Latin erga and contra, as: dgra-
lu srgol-ba to struggle against or with an enemy; &-la snyin-he-nu from love to her son;

nad-stòbs-kyê cê-chu-la dpâg-pa to proportion (the medicines) to the degree of the
illness Lt.; sricir-yyi rgyâ-n-la in com-
paxison with the former time Tar.; ryydl-poi figs-rje-la by, or according to the king's
favour; hai ligs-la by my way of proceed-
ing, according to my system &Id.; icibs+yG
la (to go with a person) as a companion.

4. rilost frq. la is used as sign of the dat.
case, also of the accus. following a vb. a.

5. in all the relations mentioned above, la is added to the inf., partic. and root of a
vb., wherever the verb will at all admit
of it, and besides it is used as gerundial-
particle in a similar sense
as te: a. after the
inf. (only in B.): lha-reten zig yod-pa-la as
there was in that place an idol-shrine Dzl.;
often also to be translated by although.
b. added to the root (B. and col.): m7ón-la ma
btags (though) having seen it, yet he did
not fasten it Dzl.; col. esp. when the root is
doubled, for while, whilst: *ne sà tab-tübl-la
kyod sêin kër* fetch thou wood, while I am
cutting the meat into pieces W.; in C. and
B. = cii, also added to adjectives, las mi-
sdiq-cii tün-la dybaoin snyân-pa ugly as to
his body (and) of small stature, (but) hav-
ing a fine voice Dzl.; in sentences contain-
ing an imp. it is added to the root of it:
dág-la lös sêig come and look!

la-kyi-mo W. the mountain-weasel;

= sre-moi?

la-rgyâd Sch.: government, adminis-

tra-tion (?).

la-çà sealing-wax, Wàin.; la-kyir* W.
balls of sealing-wax, with a hole for
stringing them, used like our sticks of seal-
ing-wax; la-fiig drops of sealing-wax; la-fiig
rgyâg-pa to drop melted sealing-wax upon
(a person), as a torture.

la-nyiáan Glr., either a sort of turnip,
or (more prob.) for lâ-jung dâin nyin-
ma radish and turnip.

la-nye Sch.: 'a mark'?.

la-tâ Hind. نیاً? an imported material
like flax or a sort of linen-cloth, not
in general use; hence in many parts of the
country unknown.

la-tu, la-fa, la-du, prop.

la mark’.

la-ñt! Sch.

la mark’.

la-fiig v. la-çà.

la-tód turban Glr.

la-dwâgs, also már-yul, Ladág, La-
dâk, province in the valley of the
Indus between màa-rís and Bâlti, inhabited
by Tibetans and formerly belonging to Ti-
bet, afterwards an independent kingdom,
but recently conquered by Gulab Singh of
Kashmere and hindooized as much as pos-
sible by his son and successor; capital Le.

la-pa-ba or lá-pa-sag
Ca. a kind of upper gar-
ment without a girdle.

lâ-po buttermilk, boiled, but not yet
dried into vermicelli (sêir-ba).

lâ-jug radish,’ bod ‘lâ-jung the com-
mon black radish, ni f.; ryga lá-jung
a red species, of an acidulous taste. The
carrot (Daucus carota) is in C. also col.
called la-jung sêr-po. — la-bdár, gen. *lab-
lá-va, a contrivance for grating radishes, either made of wood, or consisting of a quartz-stone with a crystallized, rough surface.

N’J; q-y Zwd-ba, Jwd-u-a, Ssk. ma, OL-S m, a woolen blanket or cloth; a sort of shawl W. frq. a kind of woolen cloth. The seat of Buddha is often a slab resembling a lá-va Do.

nl’wg la-mo-ad rasperb Kdm. wqq la-& Cs., also la-gbr Sch., quick, swift, speedy, &od ma ,duy ma .dug la-zir. make haste, go without stopping (on the road).

la-ydgs retribution, punishments overtaking a sinner during this life (cf. lan-Zugs) C., W.; *la-yog to yin* that will come home to you! Sch. has la-yogsya to return, to come back (?).

nl’q la-& W. n sort of long-legged and swift-moving centipede, frequent in houses.

la-la C., B. (is said to be pronounced lá-la in Sp., but Thgy. sometimes accentuates la-la, according to the metre) some, a few; when put twice: partly — partly, what — what; la-la zig also as a singular: some body, some one Dzl. Wl. 1.

ld-la-jud a medicinal herb; in Lh. a Bupleurum.

la-so Sch. list (of cloth), selvage.

la-sós v. soqs.

lag, also dbón-lag, dgón-lag, Sch.: little, not much.

lag(-pa) 1. resp. yiyag, hand, arm, *lag-pa tân-čë* W. to shake hands, also to offer one’s hand, as a pledge of faith (for C. v. mdzüng-pa); lág pa-nas jü-ba to take, to seize by the hand Dzl.; lag-pai rgyab or bol the back of the hand; lág-pa mdun the palm of the hand Cs.; lág-tu lén-pa to take in hand, to exercise, to practise, sgóm-pa meditation Mil., tég-dön to study and practise the import of a word, to live accordingly Mil., metaph.: mtso-lág arm of the sea, gulf, bay, mtso-lág-bréi narrow sea, straits; giin-lág, yul-lág tongue of land, giin-lág-bréi isthmus, neck of land C.; fig. for power, authority, mii lág-tu gró-ba to get into a person’s power, to be at his mercy Thgy., lág-nas fríg-pa to snatch out of a person’s hand, to deliver from another's power Glr. — 2. fore-paw; also paw or foot in gen., e.g. foot of a cock Glr. — 3. symb. num.: 2.

Comp. lag-kod bundle, bunch, armful, shaf of corn Ld. (?). — lag-skörl Ld.: handmill. — lag-küg pouch, hand-bag Schr. — lag-mdié 1. lag-mgo tsem like a fist Glr., or acc. to others: both hands put together in the shape of a globe or ball. 2. a glove with only a thumb, a mitten C. — lag-grám leaning one’s head on the hand W. — lag-rgygös railing. — lag-rgyun accustomed manner, use, habit Cs. — lag-när the fore-arm Wdín. — lag-čä utensils, tools, implements; object carried in the hands, e.g. royal insignia at a festival procession Glr.; also in a more gen. sense, like vá-lag, kör-yog lag-čä dañ bças-pa tön zig supply servants and things (wanted for the journey)! Glr. — lag-čä a broken hand, a lame hand Cs., Schr. — *lag-čä* W. solemn promise by shaking or joining hands. — lag-rjäs 1. impression, mark, of the hand, of the fingers. 2. a work which immortalizes a person’s name, lag-rjes jóg-pa to leave such a work behind Glr. — lag-nyö, one Lex. has: lag-nyös = stér-mön-med-par lén-pa to take what is not given, hence lag-nya prob. a sbst.: grasp, a snatch. — *lag-nya* W. for lag-nar. — lag-tig (or dig?) travelling-bag, pouch Ld. — lag-rṭags 1. resp. yiyag-rṭags q.v., sign or mark made with the hand, as a seal of verification, impressed on a legal document, but often only with the finger dipped in ink. 2. any small object, e.g. a needle, which the deliverer of a letter has to hand over together with the letter; present in general? — lag-stäbs Sch. = lag-

lâgs-mo W. clean, for lâgs-pa.

lai-ka Ceylon, lai-ka-pu-ri city of the Rakshasa in Ceylon, which island is the abode of these beings, according to the belief of many people in Tibet and northern India even at the present day; lai-ka yûsûs-pai mdo the Sutra Lânkâvâ-tûra in the Kangyur.

lâns(-nâ)-lon(-îe) weak, e.g. from hunger, disease.

ld-âma lâgs-kyû that does not mean: to behold, but... Dzl.; on-bâ cî lâgs ‘what is it that this comes here?’ i.e. how does this happen to come here? Glr.; rje cî lâgs what is that, Sir? (when one is surprised at any thing strange or unaccountable, at an unreasonable demand etc., also when we should say: God forbid!) Glr.; yin lâgs, yda lâgs, yod lâgs there is, it is Glr.; zol-zâs yso laûgs-nas when we shall have done dining Dzl.; a Lama asks: btsal-le (= btsal-lam) have you looked for it? and the disciple answers: btsal lâgs yes, I have! Mil.; in addressing a person: blâ-ma lâgs (prop: you that are a Lama) for the mere vocative case, ò teqév, Mil., frq. — In W. lâgs is not in use now (cf. however le 3), but in C. it is of frq. occurrence, e.g. in Lhassa: ‘ûa, lâ-so, lâ yû, lâ yin* for: yes, Sir! very well, Sir! ‘ûâ! lâ-am! lâ-sam* please? what did you say?

lâgs-pa, resp. and eleg. for yin-pa and gyûr-ba, to be; lâgs-so like yin, as answer to a question: so it is! yes to be sure! very well! at your service! When a Lama asks a shepherd: kyé-lkyû min cî yin what is your name? the latter answers: N.N. byâ-ba lâgs my name, if you please, is N.N., and asks on his part: blâ-ma kyêd cî skad byâ-ba lâgs what may be the name of your Reverence? Mil. — de kyêd lâgs-san is it you, Sir? Pbh.; dge-sloî de su lâgs who is this reverend gentleman? Dzl.; cî lâng lâgs-pa (for gyûr-pa) yso pats he reported (to Buddha) what had happened, Dzl.; blâ-ma-la bûsûs-grogs med-pa lâgs-san Mil. has your Reverence no attendant?
ing fit Dzl.; bstan-pa mi-ro lāins-pa yin the dying embers of religion were blown into a flame again GGr.; to appear, to break out, of a disease, nad-lāins-dus when a disease is in its first beginnings Lt. — II. lāi-ba and lōn-ba, pf. lōnis to come up to, to arrive at, to be equal, to reach, of a disease, nad-la+-dm when dying embers of religion were blown into cidedly GGr. and &-la, pf. lotis to come up to, to arrive before (nam) ysumseven times or three times, frq. in rules about ceremonies; bgog-ba lan mān-du byds-te circumambulating round it many times Mil.; lan grañs dpag-tu-med-pa innumerable times Thgy.; W.: "żi lan nyi la təm lie* how many are 2 times 4? bzi lan nyin-la bryjad soñ 2 times 4 are 8. — 2. return, retribution, retaliation, lan bykdp-a (W. *ćo-će*), lan jāl-ba to return, retaliate, repay; pān-lan yndāl-pas or légs-pa lan nyis-pas jāl-ba B., *pem-pe lān-la n’es-pa jhē-pa*C., "pām-pe lān-la nōg-pa cęče* W. to return evil for good; *lan-zo cęče W. to show gratefulness, to be grateful; punishment, ... bēng-pas lan duq that is the punishment for having allowed... GGr.; lan lēn-pa, W.: *lan kór-će, tān-će, dug-lan idon-će*, to take vengeance, to revenge one’s self; mig-la mig-lan só-la lōn-ōg-la lōg-lan eye for eye, tooth for tooth, life for life; dei lān-la in return for that; lan-grās a number of retritutions Thgy.; drīn-lan recompense for benefits received, requital of a good action, bzaṁ-lān id., dei bzaṁ-lān-dū as an acknowledgment for it GGr.; hence nan-lan signifies: taking revenge for an injury received, returning evil for evil, not as Cs. gives: bzaṁ-lān gratefulness, nan-lan ungratefulness (?) — 3. answer, reply, kyōd-kyi yuũ-ba dei lān-du as answer to your majesty’s question GGr.; lan dēbs-pa frq., also tēb-pa, kōn-pa, ldōn-pa Dzl., W. *zēr-će* to answer; lan yōl-ba, żu-ba id. in answering to the questions of a person superior by rank, age or office,— lan mōdzāl-pa if he, the superior, answers; yūm-lan giiu-yis jāl I answer to the speech by a song Mil.; drīs-lan an answer to a question, prīn-lan a reply to a dispatch received, rtsōd-lan Cs. a defendant’s reply (in law), yig-lan answer to a letter.

lān (orig. perh.: ‘turn’, hence): 1. time, times, lan-ōg 1. once, one time. 2. also dus-lān-ōg GGr. once, one day, both as to the past and the future. 3. once for all, decidedly GGr. 4. for this time, first, first of all, *lan čiğ lć-ka, ‘čiğ* this work must be done first of all; da-lān id.; lan nyis twice, lan-bču ten times etc.; lan bdun (nam) ysum seven times or three times, frq. in rules about ceremonies; bgog-ba lan mān-du byds-te circumambulating round it many times Mil.; lan grañs dpag-tu-med-pa innumerable times Thgy.; W.: "żi lan nyi la təm lie* how many are 2 times 4? bzi lan nyin-la bryjad soñ 2 times 4 are 8. — 2. return, retribution, retaliation, lan bykdp-a (W. *ćo-će*), lan jāl-ba to return, retaliate, repay; pān-lan yndāl-pas or légs-pa lan nyis-pas jāl-ba B., *pem-pe lān-la n’es-pa jhē-pa*C., "pām-pe lān-la nōg-pa cęče* W. to return evil for good; *lan-zo cęče W. to show gratefulness, to be grateful; punishment, ... bēng-pas lan duq that is the punishment for having allowed... GGr.; lan lēn-pa, W.: *lan kór-će, tān-će, dug-lan idon-će*, to take vengeance, to revenge one’s self; mig-la mig-lan só-la lōn-ōg-la lōg-lan eye for eye, tooth for tooth, life for life; dei lān-la in return for that; lan-grās a number of retritutions Thgy.; drīn-lan recompense for benefits received, requital of a good action, bzaṁ-lān id., dei bzaṁ-lān-dū as an acknowledgment for it GGr.; hence nan-lan signifies: taking revenge for an injury received, returning evil for evil, not as Cs. gives: bzaṁ-lān gratefulness, nan-lan ungratefulness (?) — 3. answer, reply, kyōd-kyi yuũ-ba dei lān-du as answer to your majesty’s question GGr.; lan dēbs-pa frq., also tēb-pa, kōn-pa, ldōn-pa Dzl., W. *zēr-će* to answer; lan yōl-ba, żu-ba id. in answering to the questions of a person superior by rank, age or office,— lan mōdzāl-pa if he, the superior, answers; yūm-lan giiu-yis jāl I answer to the speech by a song Mil.; drīs-lan an answer to a question, prīn-lan a reply to a dispatch received, rtsōd-lan Cs. a defendant’s reply (in law), yig-lan answer to a letter.
lan-skyār

lan-skyār W. prob. = lan, retribution, return, *de lan-skyār yin* that is all he has gained by it!

lan-γyös Thgy., prob. = lan-γyös; or perh. the original form of lāγγyös?

lan-γyös misfortune, adversity, calamity, as a supposed punishment for what has been done in a former life; every unlucky accident, that happens to a person without his own fault, being looked upon as a retribution for former crimes. Thus lan-γyös denotes about what Non-Buddhists would call destiny, fate, disaster.

lan-bu braid, plait, tress of hair (Cs. curl, lock of hair? Sch. pigtail?) lan-bu slé-ba or lhé-ba to make plaits, to plait the hair; lan-€sir ornaments, worn in the hair Mil.

lan-tsa, more accurately lan-tsea (acc. to Hodgson corrupted from लेत्सा) n. of a style of writing in use among Nepalese Buddhists. It is a kind of ornamental writing, used by caligraphists for inscriptions and titles of books.

lan-tswa salt, prob. = tswa, lan-tswa ču-la tim-pa salt which dissolves in water Thgy.; lan-tswa ka-zás kün-gyi bró-ba skyéd salt gives a relish to every dish S.g.; lan-tswai ču salt-water Lex.; lan-tswa-ba saline, briny Med.

lab-bdār v. la-bdār in la-jüg.

lab-pa to speak, talk, tell, mi-la ma lab do not tell anybody Mil.; rdzin-yt'am lab-pa Bhot. to lie, to utter a falsehood; lab tsöl-ba Sch.: ‘to speak unseemly, to bawl(?)’. — lab tsám-pa Sch.: to speak while dreaming, to be delirious. lab ytöń-ba Cs. *lab gyöb-ce* W. to talk, to chat; *ká-lab-ceṃ* eloquent, fluent of words Cs., W.; rgya-lab a great deal of talk, rgya-lab-γan talkative C., W. — *lab-löb or lab-lo*, with *gyöb-ce* to speak indistinctly, to mutter; to speak in one’s sleep; *lab-löb-te dum* he walks speaking in his sleep, he is a somnambulist W.

lab-tse a heap of stones in which a pole with little flags is fastened, esp. on mountain passes Schl. 198.

lam 1. way, road, lam-cen, rgya-lam, stōn-lam Cs., *ma - lam* W. highway, main road, high-road; gyen-lam an up-hill road, an ascent, fur-lam a down-hill road, yid-lam, rtsibs-lam a horizontal or a sloping road, that leads alongside a hill, lam-jrān a narrow footpath, lam-dō-ga a straight path, lam yān-pa a broad one; *lam dé-mo* a good, easy road, *lam sōg-po* a difficult, dangerous, road W.; lam tār the road is open, may be passed, is not obstructed by snow etc. Glr.; lam byed-pa Sch., *lam dê-ce, sê-dê* W. to clear a path, to construct a road; rgya-bar-gyi lam or rgya-gar-du sgrö-bai lam the way to India Pth.; grö-lam the way of the knife, i.e. a cut, slit, slash; *‘i-ne dü-l-pa lam* here is the way for the smoke, here the smoke escapes W. — 2. way, space or distance travelled over, journey, lam-du on the road, on the journey; balbod-kyi lam the journey from Nepal to Tibet Glr., lam-du jüg-pa to set out, to travel, also: to continue one’s journey, lam-pyed tsam-du yin-pa dañ as we had done about half the way Dzl., lam nas idó-ga-pa to return home from a journey, kris-la sgrö-bai lam-du when he went to bathe Dzl. — 3. fig. way or manner of acting, in order to obtain a certain end; tār-(pa) lam the way of deliverance, viz. for Buddhists: from the cycle of transmigrations, for Christians: from sin and its consequences; hence the way to happiness, to eternal bliss. The six (sometimes only five) classes of beings (v. sgrö-ba) are sometimes called the six ways of re-birth within the orb of transmigration. In mystical writings lam lāa are spoken of as the ways leading to the sa bEu (q.v.) Thgy.; lam(γyi) rim-(pa) Cs.: ‘a degree of advance; the several steps towards perfection’; also the title of sundry mystical wri-
ings; zób-lam the profound method or way, tábs-lam method of the (proper) means (nif.) Mil.; bla-med-rdö-rgyi las, col. sńags-kyi lam denotes the Uma-doctrine or mysticism, v. dbö-ma; skyés-bu čün-ba'i, brin-po'i, and čen-po'i lam three ways: that of a natural (sinful) man, that of the more advanced believer (but not: 'the happy mean' Cs.) and that of the saint, or the walk and conversation of the righteous, so also in dgra-srón-gi lam the saint's or hermit's course of life; dgé-ba bçus lás-kyi lam spyöd-pa to walk the way of practising the ten virtues Dzl.

Comp. and deriv. lm-ka prob. = lam, lám-ka-na (another reading lám-kar), by the road-side Dzl. — lam-mkan one well acquainted with the road, a guide Pth., also fig. — lam-göl by-way, secret path Sch. — lam-grögs fellow-traveller, travelling companion. — lam-rjung = lam 37 lam-rgyud láa Dzl. #2, 18, the five classes of beings, cf. gró-ba II. — lam-rgyud-pa = lám-mkán. — lam-čen Schr. = rgya-lám. — lam-rtags the signs of the way being nearly accomplished i.e. the acquirements and perfections of a saint Mil. — lam-čar-sna'i something looking like a road, but a spurious, wrong way Sch. — lam-stigs seat, resting-place by the way-side; also fig. Ghr. — lam-mdé v. mdo. — lam-drën-pa, lam-sná-pa guide. — lam-pa 1. police-officer stationed on highways for seizing thieves or fugitives; toll-gatherer. 2. traveller, wayfarer Cs. 3. bell-wether W. — lam-po = lam, lam-po-té. 1. highway Sh.; also as a place for practising magic, nif. 2. way to heaven, = "tar-lam" W.(?); lam-snag v. yi-ge extr. — lam-lóg erroneous Mil. — lam-sná lane, street.

lar 1. but, yet, still, however Mil., Thgy., Ghr.; lár-ni and lár-na i.d.; occurs scarcely any more in col. language. — 2. *lar* (or *la-rö*) me C. none at all (?).

las I. sbst., col. lás-ka, resp. phyag-lás W. "in-le". 1. action, act, deed, work, byi-dór-gyi las the act of sweeping Lex.; las-bzán, las-dkar a good work, virtuous action, las-nîn, las-nâg a bad, a wicked action, frq.; tus dañ nag dañ yid-kyi las actions, words, thoughts Dzl.; lás-kyi rnam-smi retribution, reward or punishment for human actions, frq. (cf. las-rgyu-brás below); lás-kyi mé-loi mirror of fate, mirror foreshadowing future events Ghr.; lás-kyi büm-pa a certain vessel used in religious ceremonies Schl. 248; las ma zöd-pa because the measure of his deeds was not yet full, his destiny was not yet fulfilled Dzl.; also destination in a general sense Was. (282); lás-kyi lhág-ma láis-pa des in consequence of the yet remaining rest of (unrequired) works Stg.; són-las former action; las dbân-böa-su-med-pa Pth. an accident which cannot be prevented; performance, transaction, business, las tams-rad nus-pa one who can do or perform every thing Do.; also the functions of some organ of the body Lt.; work; labour, manual labour, *lé-ka tóö-pa* to get work; las byêd-pa B., C., "lé-ka dóö-te, tân-le* W. to do or perform a work, to work, also of things: to operate, to produce effects Wdzi mkar-las-byêd-mi workmen employed in building Mil.; dör-las byêd-pa to attend to the graves, i.e. to perform the sepulchral rites and ceremonies; zan-zin-las byêd-pa to carry on business, to trade, to traffic Mil.; lás-su as a task, according to one's occupation, trade, or business, by virtue of one's office, ex officio (nif.) Mil.; lás-su rûn-bar duly, rightly, perfectly, comme il faut Mil.; lás-su byêd-ba v. below (extr.). — 2. sometimes: secular business, *lé-ke nân-na* in business-affairs, in practical life. — 3. effect of actions, and in a special sense: merit, las zöö-pa the merits being over, having an end Thgy. (cf. 1. above). — 4. the doctrine of works and their consequences, of retribution, las mi bden that doctrine is not true Thgy.

Comp. and deriv. lás-ka 1. col. work, labour, v. above. 2. Sch. and Wts.: dignity, rank, title. — las-skál retributive fate, = las-pró. — lás-mkan workman Cs. — las-rgyu-brás either for: las dañ rgyu-brás works and their fruits (which in Thgy. are divided into bsöd-nams-ma-yin-pa las-rgyu-brás sinful deeds, bsöd-nams-kyi las-rgyu-brás
virtuous actions, mi-yyo-baI las-rgyud-bras ascetic or mystical works W.), or for las-kyi rg.yud-bras: fruits of works, retribution and the doctrine of it. — las-sgo trading-place, emporium G.tr. — las-can 1. laborious, industrious Cs. 2. (v. above las 3) having acquired merit, worthy Mil. — las-cê in C. used for expressing probability, as in W. gro with the gerund is used, v. gro-ba I, 5; mtois las-cê he will probably have seen it Mil. nt.; nas di bor las-cê as possibly I may put this yet aside; kyod mi-la-ni min las-cê you are not Mil, are you? Mil. — las-tog-pa Sch.: a person employed, an official, a functionary. — las-rtags Sch: dignity, rank, title incident to the office held. — las-dân-po-pa v. dân-po. — las-dâr Sch.: ‘parade, ceremonial’(?); las-pa 1. workman, labourer Cs. 2. Sp.: vice-magistrate of a village. — las-dpon overseer of workmen. — las-spyod works, actions, way of life, byan-thub-khyi las-spyod skyêd-pa to lead a holy life P.th. — las-’jro ‘continuation, prosecution of works,’blessings following meritorious deeds, kyêd daâ na yaN snûn-gyi las-’jro-yod-pa yin a bond of connection is formed between you and me by the merits we acquired in former periods of life P.th.; — happiness, prosperity in consequence of good works, good luck, fortunate event, opp. to lan-thags. — las-brêl G.tr. prob. id. — las-mi workman. — las-mîd idle, lazy, inactive. — las-tsân 1. office, post, service, las-tsân-du jyag-pa to put into office, to appoint, las-tsân-nas dôn-pa to put out of office, to dismiss Cs. 2. official, functionary *yûl-gyi le-kön* elders of a village-community Cs.; las-tsân-pa id. — le-lam-kan* diligent, industrious, *te-mi-lam-kan* idle, lazy W. — las-su bya-ba the second case of Tibetan grammar, the dative case.

II. only in B. and C.: postp. c. accus. mostly corresponding in its application to the English prepos. from, used also for expressing the ablative case (having nearly the same sense as nas): 1. from, e.g. delivering from, coming from, often = through, e.g. shining into a room through the window Dzl.; to hear, get, borrow a thing from a person etc.; to call, to denominate a thing from or after, according to; tadd-las dpâg-pa to define by or according to measure S.g.; in quotations: odul-bas out of the, from the Dulva, sometimes also for: in the Dulva; for denoting the material of which a thing is made: of earth, of clay etc.; partitively: bras de-las kyang a part of this rice, slob-ma-las kyang one of the disciples Dzl.; naî yûl-mi-las bû-mo-yod-pa-rrams the girls that are found among my subjects Dzl., kân-las yâyâs-pa distinguished amongst all, more excellent than all the others Dzl.; hence 2. than after the comparative degree: ná-níis-las bzan more beautiful than last year Mil.; with a negative: lo bçu-drüg-las ma lônto not older than sixteen years Dzl.; zlâba liâ-las mi sadô I shall not stay longer than five months G.tr.; ras-yâg yêg-las mi bdög-ste possessing nothing but one sheet of cotton cloth Dzl.; ná-las med there is none besides myself G.tr.; brnyas kyer-ba-las mi yoa in the end you will probably do nothing else but despise me Mil.; in a brief mode of speaking: yoa-yêg-las yé-bsun ma mtoî we saw nothing but the leopard, your Reverence we did not see Mil.; mi yân-zûn yâyêd-pa-las med it is good for nothing, it only does harm Mil. — 3. added to the inf. of verbs it signifies not so much from as after, from doing, i.e. after doing, nyûl-bâlas lân-ba to rise from lying, to rise after having been lying down; during, frq., the verbal root being repeated, sön-söN-ba-las during my going or travelling on Dzl.; nûl-du grô-bar bsâm-pa-las when (I) intended to walk in, when (I) was on the point of walking in Dzl.
of those countries in northern Tibet, esp. Khoto-
en; acc. to others in northern India or Nepal.

**li-ka-ra** or *li-ka-ra* Cs. a sort of sugar.

**li-kr** Glr. and elsewh., an orange-coloured powder, acc. to Läs. a red lead, minium.

**li-tān Cs.** 'n. of a province of Tibet near the Chinese frontier', *li-tān-pa* inhabitant of that province.

**li-ba** squinting, squint-eyed Sch., *li-ba mig* squinting eyes Sch.

**li-tsa-byi** n. of a noble family of ancient India, often mentioned in the history of Buddha Džl., Gyatch.

**li-ya** 1. sign, mark. — 2. the image of an enemy which is burnt in the sbyin-srInsp in order thus to kill him by witchcraft Lt. — 3. membrum virile Pth.

**li-gol-nul** a large hornet Sik.

**li-ti** dangling, waving, floating, in the wind Mil.; sprin žiž žiž byun-bo a floating cloud? Mil.; *lii-ti žiž-dé-čé* W. to dangle, to hang dangling, e.g. on the gallows, *lii-ti žiž-dé-čé* W. to swing, to see-saw; *rkan-lâg prá lii-ti dugs-pa* an infant struggling with hands and feet Pth.

**lii-tôg or lii-tôg a film or pellicle on the eye Med.

**lii-ba C., also lii-po or lii alone, a whole piece, lii-čé of one piece, lii-bzi four pieces or parts, = *ndám-pa*; *yser-gyi lii-ba* Cs.: a piece of unwrought gold; *dar-lii* Cs. a piece of silk; *lii-gis* trials-ba to pack up into a parcel, to roll up into one packet Sch.

**lii-tse gratings, lattice Cs.**
lugs 1. the casting, founding, of metal, lügs-su bāg-pa Glr., *lügs-la bāg-pa* col. C., to found, to cast; lügs-ma a cast, rgya-gār lügs-ma an image (statue, idol) cast in India Glr. — 2. way, manner, fashion, mode, method, böd-kyi lügs su gyis tig Glr. make it according to the fashion of Tibet; nāi lügs-khis bon byed dgos you must live according to our, i.e. the Bon-fashion Mil.; bsam-γtăn-la yod-pai lügs-su byas he feigned meditation Glr.; dā yin-pai lügs-su byed they speak, act, make it appear, as if it really were so Tar. 184, 21; na-rāz-gi lügs-kyi mkār-las my way of building, what I call my style of building Mil.; opinion, view, judgment, way of proceeding, kyped-rāz-gi lügs-la according to you, if we followed your advice Mil.; bōd-lügs religion, i.e. a certain system of faith and worship, gyi na'i ynyis bōd-lügs gais brain which of the two religions, the Brahman or the Buddhist be the better one Glr.; established manner, custom, usage, rite, bāg-lügs mode of dress, fashion, bōd-lügs religious rites, rgya-lügs Chinese (or Indian) manners, bōd-lügs Tibetan manners etc.; rān-lügs one's own way, yāzin-lügs other people's way or manners; rān-lügs-la yūns-pa (= rān-sa dzin-pa) Glr.; seems to be only another expression for that Buddhist virtue of absolute indifference to all objects of the outer world; lügs is also used concretely, meaning the adherents of a custom or religion, hence = sect, school, religious party, denomination, mdo-lügs follower of the Sutras, the Sutra sect, snags-lügs a follower of the Tantras, the Tantra sect; in a special sense: lügs ynyis the two principal classes with regard to religious life, jig-rten-gyi lügs the laical or profane class, laymen, bōs-kyi lügs the clerical or sacred class, priests Cs.; lügs-kyi that which relates to manners or morals, ethical Cs. (v. As. Res. XX, 583). — 3. in conjunction with a verbal root or with the genit. of the inf. it often corresponds to the English termination ing as: lādn-lügs the rising, getting up, grô-lügs the going, sddd-lügs the sitting Mil., o-rgyal yin-lügs sogs söl-debs-kyi ža-ba the (possibility of) getting into difficulties and other reasons for inducing him to postpone (his setting out) Mil.; sba-m-yiś būns-lügs bris he described the building of Sam-yiś Glr.; mād-lügs the (circumstance) of not having Mil.; yin-lügs the condition, state Mil.; dā-lta nā-lügs ci-ltar na as to your present illness, in what does it consist Mil.; sōs-nas skhyin-bai lügs-su yod-pa they joined in educating them, they educated them together Mil.; it is also added to adjectives: bā-greatness Mil.

lugs-ma v. lügs 1.

luṅ I. 1. a strap, slung over the shoulder or round the waist, for carrying things; handle, ear (curved), of vessels, baskets etc., different from yū-ba a straight handle, hilt. — 2. "foot-stalk of fruits" Cs.; luṅ-tag Cs.: a rosary, string of beads, suspended by the girdle.

II. Sks. चाण, = bka, used of words spoken by secular persons commanding respect: yas yān-bai luṅ tōb-nas obtaining (his) father's word of permission Del., lānu byun an order is issued (by the king) Glr., ti-ru-ika-la luṅ len dgos-pa being obliged to accept orders from the Turukshas Tar.; more frq.: spiritual exhortation, admonition, instruction, lānu yān-ba to give it (sometimes only: to pronounce forms of prayer etc. before devotees); lānu yān-ba id., *lānu tān-khen* instructor, teacher, admonisher Cs.; lānu stōn-pa, also lān-du stōn-pa to instruct, to give spiritual precepts, also with regard
to supernatural voices etc. Mil.; esp. to prophecy, predict, to reveal secrets, with termin.: dá-na-di-la yin-par lün bstan it is prophesied that it is Dānavā; sanis-rgyas-su lün bstan to he has received a prediction concerning (his obtaining) the Buddhahood Dzl.; mdan mkad yon gis lün bstan-pai skyés-bras de the man foresidden yesterday by the Dākinī Mil., hence lün-ma-bstan-pa unheard of, unprecedented Mil. nt. (Cs. also: to demonstrate, lün-du brtan-du yid-pa demonstrable?); lün gød-pa Cs. to make, to establish, precepts; lün drén-pa Cs. to cite, to quote, an authority Tar. 210, 2; lün-ri rjes-bran Was. (274) those who stick to the letter (opp. to rign-kyi rjes-bran to the real quality, viz. the spirit); lün-brtan exhortation, precept, commandment, lhai lün-brtan bsad-pa to communicate the precept of the god Tar.,... 2. zay-ba lün-bstan byun there came a man Med.; rgyal-div byun yod I bear a prince under my bosom Glr.; lw smapa to violate, to ravish Pth.; lus grub-pa tig-ma the beginning of the development of a body as embryo Wdā.; grub-pa lus v. grub-pa; lus-la rögs-sin from love of life Dzl.; lus dan srö-ga sdo-ba to risk or stake one's life Dzl.; mil-lus töb-pa or blik-ba to be born as a human being, lus-nān (to be born) as an animal, or also as a woman Mil.;... often for the whole person of a man: brang gyi lus kyan dpö-ba gyur even a servant may become a master S.g.; lus-kyi bsod-par yna-nān-gyis ydiin-te is used (Dzl. 72), of an exclusively mental suffering or infirmity. In mysticism and speculative science several expressions are employed which, however, do not differ much in their import: sgyu-lus, jā-lus, bdé-gro mto-ris-kyi lus; rig-pa dzin-pai lus (Tar. 56, 20), yid-kyi lus (frq.), the immaterial body which is enclosed in the grosser material frame, accompanying the soul in all its transmigrations and not destroyed by death (Köpp. I., 66), yid-kyi lus might be rendered by 'spiritual body'; another explanation given by Lamas is: the
body which exists only in our imagination (gyid); in that case it would be identical with sgyu-lás.

Comp. lus-rgyāgs a fat body Cs., lus-rdi a mean, thin, lean body, lus-sbom a thick stout figure, lus-rdi a long tall body, lus-tan a short body Cs. — lus-can having a body, hence as sbst. = sems-can creature, being, lus-can kām-gyi yid-du ʒo a favourite of every creature Stg. — lus-stod upper part of the body, lus-smad lower part of the body. — lus-bōis the bulk of a body. — lus-byid form of the body. — lus-med having no body; incorporeal, ghostlike, ghostly, lus-med-pas skad a ghostly voice Mil. — lus-smad v. lus-stod. — lus-zūnis v. sub yzuris.

lus-pa, C. also lás-pa, to remain behind or at home, bōd-du zla-ba ynyis to remain in Tibet for two months Glr.; to be remaining or left Dzl.; to be forgotten, omitted, left behind; ryen-du lás-pa to remain uppermost, floating to remain standing, sitting, lying, e.g. *Ka lás-sa mi dug* W. the snow does not remain, will soon melt away; lus-par byed-pa Phth., lus-su yig-pa, *lus cig-tse* Ld. to leave behind, to leave a remainder; ma-lus-par entirely, wholly, without remainder, without exception, gro-ba ma-lús or mi-lús Mng., all creatures without exception; ma-lus-par prob. also: surely, undoubtedly, at any rate, in any case, ni f. — lús-ma, rjes-lus, pyir-tus, lhög-lus Cs. remainder, balance, residue.

le 1. a small not cultivated river-island C., = glön-ka and zal. — 2. v. leu. — 3. W. a word expressive of civility and respect, and added to other words or sentences, like Sir! and Madam! in English, *zu-le* good day, Sir! it is also added to the word sa-heb gentleman, and then sa-heb-le is about equivalent to: honoured Sir, dear Sir. — 4. num.: 16.

le-brgân, leb-rdgân 1. Med. frq., Lex. = लाल saffron, whereas Cs. has: ‘poppy, le-brgān-rtsi the juice of poppies, opium, le-brgān-gzi mé-tog the poppy flower, le-brgān-gzi brás-bu poppy-seed’, and Sch. adds: le-brgān-mdog poppy-coloured, light-red, and he translates also le-brgān Dzl. Sv. 1, by ‘poppy-coloured’, although it is mentioned there amongst various species of Lotus. But in W. poppy and opium are usually called by the Hindi name गीज, pīm; neither in W. nor in Sik. did I meet with any body, who knew the significations given by Cs. and Sch., but only: 2. diapered design of woven fabrics; thus also Mil.: le-brgān dmār-poi ydan a flowered carpet, le-brgān 'jol-ber Phth.' a flowered dress with a train.

le-na the soft downy wool of goats (esp. those of Jangthāng) below the long hair, the shawl wool; fine woolen-cloth.

le-ma v. leu.

le-tāg appendix, supplement, addition Cs.

le-län Cs.: consequence; Sch.: rebuke, reprimand, reproof, and le-län-pa, le-län bāk-ba to blame, rebuke, reprove; le-län-can Cs. consequential, important (?).

le-lām-mkan v. las-lām-mkan.

le-lo, le-lo-njig indolence, laziness, tardiness, le-lo ma byed cig don't be lazy! Glr.; yeig le-lo byis-nas as one (of them) had been lazy Dzl.; le-lo-s fger he is overcome by laziness Mil.; le-lo rje-su gro-ba to be given to laziness Ld.-Glr.; le-lo-can lazy, indolent, slothful. — *le-sāl* W. = le-lo.

legs-pa B., legs-po and -mo C. (cf. also no. 3) 1. good, serving the purpose, with regard to things; adv. legs-par well, duly, properly, legs-par fsoi-ba to search, to investigate accurately Glr.; bsā-ba legs-po gyis do care for a proper reception! Glr.; legs-par gyur cig (Schr. adds kyed-la) may you prosper! Sch., legs-par ois-so you are welcome Sch.; happy, comfortable, bdag legs-na when I am well off (opp. to nyis-na) Do.; legs nyes stōn-pai mé-loi mirror of fate, of the future Glr.; lo(-tog) legs-pa B., *lo log-mo* W., a rich, healthy, happy year; ci ltar byis-na legs which is the best way of doing it? Glr.,
The legs of your Highness had perhaps better go etc.

Very well! well done! As if you had better in politely hinting or requesting, like the English 'you had better'.

In English 'you had better' is also used in different situations. For example, in conversation, 'you had better' can be used to express a suggestion or advice. It can also be used in formal settings, such as in a letter or a report, to politely request someone to do something.

In this context, 'you had better' is used to politely request someone to do something. The sentence 'you had better' is followed by a series of actions, which are described in detail later in the text.

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The text also mentions that 'you had better' is used in formal settings, such as in a letter or a report, to politely request someone to do something. In this context, the sentence 'you had better' is followed by a series of actions, which are described in detail later in the text.
Thay.; W.* da lam tar lo* they say the road is open now; also with a definitive subject: *a-č'i-ku-leg ton lo* the mistress asks for the key; *lo kóm-se rag lo* he says he is thirsty (yet also in these cases a speaking on hearsay may be meant: somebody tells me that Mrs. N.N. asks for etc.); *tsörl-lo* report, rumour W., also *tönl-lo* and *lóḥ (?)-lo* are said to have a similar signification; *sé-lo* and *ríg-lo* W. are expressions of which I cannot give a satisfactory explanation; bāsdlo byas kyi krám-pa yin Mil., prob.: though he may get a name (in the world) by his learned discussions, he is after all a liar. — lo 3 prob. occurs only in col. language and more recent pop. literature; DzI. Ṣv, 17 lo is a corrupt reading for ṣasol. 4. num.: 146.

Comp. lo-skor (Cs. also lo-kör) cycle of years, a period of twelve years; it is the usual manner of determining the exact time of an event, which also tolerably well suffices for the short space of a man’s life. If for instance a person in a dog-year (e.g. 1874) says that he is a hyi-loya, it may be guessed by his appearance, whether he is 1894, 95, 96, 97 etc. Occasionally, however, the cycles are counted, e.g. lo-skór bryjyad 96 years Glr. Besides this cycle of 12 years there exists another of 60 years which is formed by combining those 12 names of animals with the names of the (so called) five elements, śiṅ wood, me fire, sa earth, lásás iron, ė water. Each of these elements is named twice, followed, the first time by po, and the second by mo; which signs of gender may also be omitted without altering any thing in the matter. Thus śiṅ(-po)-kiy-lo, śiṅ(-mo)-jąg-lo, me(-po)-byi-lo, me(-mo)-glaín-lo are our years 1834, 35, 36, 37, and 1894, 95, 96, 97 etc. — lo-krmá (v. lo-tóg- gi krmá) ceremonies, at the beginning of harvest. — lo-gráins prop. date (of the year), Sch. also: lo-gráins tsán-ma being of (full) age. — lo-mgó (Cs. the beginning of a year, new-year’s day. — lo-rgyús v. rgyus. — lo-nán a bad year, a poor harvest. — lo-čág Cs. ‘every second year’. — lo-čün or nyain C. young, lo-nyin-nyain very young. — lo-nyés = lo-nám. — lo-smyin Sch. ‘year, period or stage of life’ (?). — lo-tóg or -tōg the produce of the year, harvest, crop, lo-tóg riá-ba to reap it, to gather it in. — lo-tó almanac. — lo-dod Mil. earthly-minded, sinner? — lo-dpyá annual tribute. — *lo-pis* = sras-piūd, C. — lo-piṣag (Ld. *lob-čag*) embassy sent every year to the king to renew the oath of allegiance. — lo-piṣed half a year. — lo-tsán annual produce, harvest, lo-tsán čé-ba a rich, abundant harvest Glr. — lo-légs v. légs-pa. — lo-bidād = lo-tó Cs. — lo-yéb Sch. a stack, a heap of corn (?).
let us turn back, pyir lóɣ-pa lam the way 
back. — 2. to come back, to come again. — 
3. to turn round, to be turned upside down, to 
tumble down W., e.g. of a pile of wood etc.; 
ño lóɣ-pa or lód-g-pa to turn away one’s 
face, always used fig. for to turn one’s back 
on, to apostatize, kôr-ba yul nôd-lóð-ña if 
you mean to turn your back to the land of 
the cycle of existences, more frq.: lóɣ-pa byêd-pa to 
volt, to rebel, lóɣ-pa rsêm-pa to plot, to stir up, an insurrection Glr., lóɣ-
pa-mkan a rebel Glr.; *lóɣ-pa-can* rebellious, seditious W. 

II. adj. reversed, inverted; irrational, wrong, 
lóɣ-pai lam, lam lóɣ-pa Mil. a wrong way; 
lóɣ-pa la žûng-pa (‘to rush into error, to turn 
what is wrong?’), also euphemism for to 
fornicate Stg.; tâa-(ba)- lóɣ-pa) v. tâa-ba; 
çois-lóɣ a wrong faith, false doctrine, heresy; 
gwa-Mg, jo-Mg col. an apostate monk or 
nun; lóɣ-par and (col.) lóɣ adv. wrong, 
amiß, erroneously, lóɣ-par sêm-pa to think 
evil, to have suspicions (about a thing), often 
= tâa-lóɣ skyêd-pa to sin; frq.: *log drêm-
pa* to mislead, seduce B.; *log yôñ-e* W. 
to come back, to return, *zi-lóɣ yôñ-e* to 
recover life, to revive (after having been 
nearly lifeless), to rise from the dead, prob. 
also: to appear as a ghost W.; *nad log-
nyâb tan* W. the disease has become worse 
again, there has been a relapse; *la-lóɣ (bla-
lóɣ) pôñ-e* W. to turn, e.g. the roast; *cûl 
log tan-ê* v. yêud. 

Comp. log-çois Ma. = çois-lóɣ. — log-rtôgs 
wrong judgment, false knowledge. — lóɣ-
lta = tâa-lóɣ, v. tâa-ba; — log-spyod, L.t.: lóɣ-
spyod nûn-pa perverse conduct, a sinful life. 
— lóɣ-ôso with sgrâb-pa to live in a sinful 
manner, as much as: to live by crime, by 
vice Mil. 

lôñ-ba 1. side, direction, region, rkûn-pai-lôgs-ñas from 
the part of the feet, up from the feet (e.g. 
a pain in the body proceeding up from the 
feet) Sch.; yyas-log the right side, yyôn-
lôgs the left side, frq.; tûd(r)-lôgs this side, 
on this side, yûd(r)-lôgs the other side, on 
the other side; lôgs-su, lôgs-la aside, apart, 
"zâg-pa* C. to lay by, to put aside, to put 
out of the way, to clear away, lôgs-su dgâr-
ba, bkâr-ba means about the same; lôgs-su 
bkâl-ba to hang aside, to hang up in another 
place; lôgs-na yôd-pa to be distinct, separate, 
to live by one’s self, solitarily Schf., Tar. 
45, 18; lôgs-pa other, additional, by-, co-
spare, rgyâga lôgs-pa spare-provision, so 
also logs yêg: tûg-pai snê-mo lôgs yêg 
the other end of a rope. — 2. wall, *log-zô*i W. 
id.; lôgs-bris mural or fresco painting Tar. 

lôñ 1. leisure, spare-time, vacant time, 
time, lôñ yôd-du rl-la nâm-zla ..das whilst you are always hoping to have (still) 
time(enough), you allow the favourable 
moment to pass away Mil.; similarly: lôñ yod 
snym-la mi-tse zad Mil.; sôô-pai lôñ mëd-
par without delay, immediately, directly 
Glr.; *na yôñ-lôñ med* C., W. I have not 
time to come; *âb-lôñ yôñ-no* if your honour 
have time to come C., W.; rde-logyôñ-bas 
as there will be yet plenty of time to beat 
(me, you had better hear me now) Mil.; 
loû-ytâm Sch.: ‘cheerful talk, animated 
conversation’. — 2. imp. of làa-ba and len-pa. 

lôñ-ba 1. pf. and secondary form of 
loûn-ba, as vb.: to be blind, and fig.: 
to be infatuated; as adj.: blind, blinded etc., 
as sbst.: blind man Dzl. — lôn-kroid (or krûn-
pa) the guide of a blind man Lex.; lôñ-po, 
lôn-ba-po a blind man C.; *nye-lôn* W. an 
empty ear of corn, a tare. — 2. also lôis-
pa, = len-pa Glr. or làa-ba 1, 2 Glr. 

lôñ-bu Stg., lôn-mo Mil. ankle-bone, 
astragal.
lois, 1. pf. and imp. of lóén-ba. — 2. in conjunction with spyód-pa: to use, to make use of, to have the use or benefit of, to enjoy, e.g. bde-ba da\'i skyid-pa - la happiness and prosperity; lóén-spyód-par byá-bai rgyu the object of enjoyment, the thing enjoyed Stg.; lois-spyód (Ssk. लोि) 1. enjoyment, fruition, use, esp. with regard to eating and drinking, lois-spyód să-la byed they fed on meat, lois-spyód šin dé-las byed they lived on (the fruits of) this tree Pth. 2. plenty, abundance, bza-bsi-i-gi lóén-spyód dpag-tu-méd-pa bsag Gr. they produced or procured an enormous quantity of food and drink; esp. riches, lois-spyod dé-ba great riches; wealth, property, lóés-spyod-kyi bdagpor gyur he became owner of the property Dzl.; mchöd-pa byá-bai lóén-spyod med he was not rich enough to bring an offering (to Buddha) Dzl.

lód-pa, lód-pa, v. lhöd-pa.

lód-po Sch.: 'half through, through the middle, one half (?)'.

lon notice, tidings, message, lon-bzáu
good news, sprin-ba to give notice, send word, send a message; lon kyur or lon zer has also the special sense: send in my name! C.; lon zik byé-ral dög let me know, send me word Pth.

lóén-pa = lóén-pa 1. to take, to receive etc. Gr., Pth., ču lóén-nam have you fetched the water? i.e. are you bringing the water? Pth.; nör-bu mi lon I shall not receive the jewel! Pth. — 2. more frq. the word is used with reference to time: to elapse, to pass, a. in a general sense, lo mån-pi zik lóén-pa dañ after many years had elapsed Dzl., riñ-zíg lóén-te after a long time, riñ-por ma lóén-par after a short time. b. with regard to the age of a person: lo če tsa m lon how old are you? bdu-drüg-lon I am sixteen Mil.

lob W. sometimes for lo year, and lób-ma for ló-ma leaf.

lob-pa, pf., imp. lob-s, to learn, rarely for slöb-pa; lóbs-pa the act of learning Dzl.

ios, in truth, indeed, mgdön-skyabs rañ los yin he is indeed the helper (from a hymn in praise of Buddha).

1. the letter da, the English sh, but palatal; in C. it is distinguished from ]% (?a) only by the following vowel being sounded in the high tone. — 2. num.: 27.

ña 1. 1. flesh, meat, ydag-ña yak's flesh, lúg-ña mutton; ña snöd-pa (W. "tsd-čo") to boil meat; ña rhot-pa (W. "nö-če, brrag-čo" or "lám-čo") to roast meat; 'jyè-ña outward flesh, nán-ña or nán-ča inward flesh, or the entrails' C. (?); ña-nas čad-pa bu Gr. the child of my own flesh and blood; ña

Krig-pa sexual instinct; "'a-pe ša, 'a-me ša" in W. a vulgar form of attestation; surface of the body, šai ri-mo spots, stripes etc. on the skin (of an animal) Tar. — 2. muscle, ná-ša thoracic muscle Mng. — 2. for ša-köy v. compounds.

II. v. ša-ba and ša-mo.

Comp. ša-bkra n. of a cutaneous disease Med. — ša-skad meat dried in the sun. — ša-kás larder; butcher's stall. — ša-kú broth. — ša-köy the body of a slaughtered animal,
without the skin, head, and entrails, a small animal. 1. for body, flesh and blood, meton. 2. for children born of the same parents. 3. fat meat. *a-bhr* (da bi-ug) meat cut into strips and hung up to dry in the sun. 4. raw meat. 5. a certain disease. 6. boil, abscess, ulcer; mark left by dash, weal. 7. rice boiled with small pieces of meat. 8. leathery, thick, tough; incrusted, calcified. 9. a hook for taking meat out of a kettle. 10. the fork of Europeans. 11. a disease; said to be an induration of the skin, callus, or pustule. 12. fresh meat, raw meat, flesh of an animal that has just been killed.
gos a garment made of fine linen. — 2. v. 
dā-sna, sub ḍā.

dā-pos a thick blanket Ld.

dā-ba, swa-ba Cs. W., C., B. a 
hart, a stag 
col. usually *sā-
va-ra-cū or ru-cū*; ḍā-po the male animal, 
śā-mo the hind, roe, śa-prūg a young deer, 
fawn; cf. ka-śe.a.

dā-ma 1. after-birth, placenta. — 2. an ordinary coat made of cloth which has not been napped W.

dā-mi-Ąg parsley Ld.

dā-mo C., B. (W. *mog-śa*) mushroom; the various species of fungus receive their appellations from their colour (dkar-śa, nag-śa, smug-śa, ser-śa) or from the place where they grow (kluṅs-śa, ču-
śa, lūd-śa, śiṅ-śa); the damp climate of Sikkim produces moreover *śō-ke, kū-śa
and ḍé-mo (agre-mo) -śa-mo*, etc. Cs. has also śa-mān, a thick kind of mushroom.

dā-ri-ka Ssk. n. of a bird, Gracula religiosa; a species of jay.

dā-ri-bu, शारिष, n. of one of the two principal disciples of Buddha.


dā-lōg warped, oblique, aslant W.

dāk-ti Ssk.: spear, lance, pike, sword, 
Cs. also trident; Dzl.

dāg, in ḍāg-ter-gās it broke, it burst 
asunder Sch.

dāg-ma 1. C. small stones or pebbles, gravel, 
śāg-ma-ča, gravelly, śāg-lān a plain abounding with gravel. — 2. W. pebble, ḍāg-rād rocky ground, covered with a thin layer of mould which only by dint of much irrigation will yield a scanty product; ḍāg-rūg gravel, ḍāg-sā earth mixed up with pebbles, stony, sterile ground.

dāgs 1. joke, jest, fun, ḍāgs če-ba byēd-
pa to rally maliciously, to turn into ridicule with sarcasms Glr.; śan-śāgs Mil. a bad joke; ka-śāgs v. ka. — 2. cause of a contention, object of a dispute or a quarrel, matter in dispute Mil.; quarrel, dispute, contention, in gen., *śaγ gyāγ-pa* C. to fight, to quarrel, to dispute.

śan v. ḍān.
śaγ, *śaγ-yiγ, śaγ-śaγ-śaγ, śaγ-śaγ-pa, *śaγ kū-l-cē*, śaγ-
rig v. yēan-pa; *śaγ-lōg* a kind of fur, perh. for sbyan-lāγ fur-coat of wolf's skin Ld.
śaγ-γaś sabre, sword Pth.
śaγ-śaγ a fabulous creature with wings and bird's feet, but otherwise like a human being; śaγ-śaγ-tēś Cs. pheasant or partridge (शेणीया).
śaγ, resp. for sna, the nose, śaγ- 
rgyūd Pth., śaγ-sna id.; śaγ-kū 
nostril, śaγ-rēś tip of the nose.
śad 1. the mark of punctuation ]; also 
rkγaγ-śad or čiγ-śad; it is a discr iat 
sign of about the value of our comma or semicolon; nyiś -śad the double shad, || 
dividing sentences, or, in metrical com p ositions, verses; bēś-śad the fourfold shad, 
|||, at the end of sections and chapters; 
geγ-śad the dotted shad (į), an ornamental 
form of the ordinary shad, always made use of, when a shad is to be put after the first 
syllable of a line; śad byēd-pa Lcs., fęm-pa 
Sch., to make a shad. — 2. v. the following article.
śaγ, śaγ, śaγ, śaγ śaγ-pa, ḍād-
pa, ḍād-pa'. 
1. to comb, to curry, (a horse), also śaγ ryāγ-
pa. — 2. to brush, to stroke, to rub gently 
with the hand W.; ḍād-ma Sch. curly-comb, 
horse-comb; *śiγ-śe* a wooden rake, *čiγ-
śe* an iron rake C.
śaγ 1. iron hoop of a barrel Cs. — 2. small boat, *fēm-pa* ferry-man C. — 
3. snow-leopard W. (cf. ysa). — 4. difference, 
distinction, śaγ byēd-pa to distinguish, de 
cide, determine Mil. and elsewh., yāγ-
γiś śaγ mi byēd-pa as nobody else is able to 
decide it Glr.; skad-γniś-śaγ-sbyōγ is said to 
be the title of a certain dictionary.
śaγ-γaś 1. oblique W., śaγ-γaś la ḍē-
ce* to cut off obliquely; śaγ-lēr id,
*lam san-té-la ça dug* the road has an oblique direction. — 2. C.: place of passing over a river.

*šän-pa* 1. also  الماضي-pa, slaughterer, butcher Gtr., sometimes also hangman;  الماضي-kasi slaughter-house, butcher's shop,  الماضي-šr-gri butcher's knife,  الماضي-šr-gri pollution by the sin of slaughtering an animal. — 2. master or rower of a boat, boatman.

*šab-sùb* 1. W. whispering, *šab-sùb tán-ce, zèr-ce* to whisper. — 2. also *šab-sùb* lie, falsehood, *šab-sùb byéd-pa* to lie, to cheat; *šab-sùb-chan* deceitful, fraudulent, crafty.

*sam, yšam* the lower part of a thing, e.g. of a country,  الماضي-pa a lowlander (opp. to  الماضي-ši-pa and สถล-pa);  الماضي-dù adv. and postp. below, at foot,  الماضي-lei  الماضي-du jadi they will be treated of in their respective chapters Ltr.;  الماضي-dù under it, underneath (e.g. to write); *šam-gos, šam-tûbs* resp. *sku šam* a garment like a petticoat, worn by Tibetan priests and monks.

*sám-bu* fringes, fringes, trimmings.

*sám-bha-la* Ssk. in pure Tibetan ديث-byûn, n. of a fabulous country in the north west of Tibet, fancied to be a kind of paradise;  الماضي-bha-lai  الماضي-yig (not passport, but:) 'guide for the journey to Sham bhala'.

*sád* 1. east,  الماضي-pa id.;  الماضي-pa inhabitant of an eastern country;  الماضي-thö south-east. — 2. termin. of  الماضي, into the flesh.

*sád-pa* 1. young men, grown-up youth (collective noun) W.; perh. also: a young man. — 2. v. the preceding article.

*sárd-po* 1. W. adulterer, *sárd-po có-ce or ฏrir-ce* to commit adultery, (on the part of the husband.) — 2. =  الماضي-pa 1.

*sárd-po a young man, sárd-po ฏrir-nu yunm three young men Mil.

*sárd-ba* pf. and secondary form of  الماضي-ba.
Comp. *si-ki-ma*, *ch-ka-ma* 1. sbst. dying, death, *si-ki-ma-wu* in dying. — 2. adj. dying, *si-ki-ma yod* (or *ch-ka-ma yod*) he is at the point of death, he is at death's door. — *si-kan* col. the deceased, the dead. — *si-sno* Sch.: 'blessing for one deceased'. — *si-cho* religious ceremonies for the dead Sch. — *si-sa* flesh of animals that have died of themselves, the only flesh which a strict Buddhist is allowed to eat, and which accordingly in Buddhist countries is frequently consumed.

*si-rig* W. clinking, jingling.

*si-rhog* W. a sort of early barley.

*si-la* Sch. for *krim*s, *tsul-krim* custom, manner, moral law.

*si-g* 1. for *siq* (q.v.) after a final s. — 2. louse, *mi-sig* common louse, *bog-sig* sheep-louse, tick, *kyi-sig* flea, (hia) — *drel-sig* bug; *dag* (lit. bragg) — *si-g-pa* W. mite, wood-louse, tick; *si-g*-ba *B.*, *tsha-che, rig-che* W. to look for lice, to louse, *si-g-bad-ba* to clean from lice; *si-g-chan* Sch. also *si-g-po* or *sig-sig-po* infested with lice, lousy; *si-g-nad* pedicular disease; *si-g-sro* lice and nits S.g.

*si-rig* W. clinking, jingling.

*si-ro* Sch. for 1. tree, *bza-si* fruit-tree, *rta-si* — *si* after a final s.

šin-kun

—šin-šog W. a rasp. —šin-žér a peg. —šin-šib board, plank. —šin-šun the bark of trees. —šin-seð a rasp.

ši-kun asa foetida, used as medicine, and (like garlic) as a spice; also n. of a mountain pass between Lahoul and Zankar.

ši-rtā (‘wooden horse’) waggon, cart, carriage, also fig. = ḍh-yā, e.g. śi-rtā čen-po frq. in the writings of Tsonkapa; śi-rtā-kör-lo id.; śi-rtai kañ-bzān the body of a carriage, śi-rtai mda the pole, beam, shaft of a cart, ṇāl-d-lo the wheel, rjes, lam, suł, srol the track, rut (of a cart) C.; śi-rtai rkar-yig Sch. wheelbarrow; śi-rtai-mkan Cs. maker of carts, cartwright; śi-rtā-pa 1. carter, driver, coachman. 2. charioteer.

śi 1. Sch. hazel-nut. —2. also yād-yād-ma, yād-ston, yād-sān funeral past, of which every body may partake; sīd-čos religious funeral ceremony; sīd-sa Sch. 1. burying ground, cemetery. 2. a fruitful field = yān-sa. Cf. yān.

śi-tu very, greatly, esp. before adj. and adv., in B. frq.

śi v. śi.

śi-pa v. śū-pa to whisper.

śi-tu-lu-lu or rū-ru Ld. hip, the fruit of the dog-rose.

śi-ma-pa Cs. a kind of tree or wood.

śir, śir-śir, with čon-pa Cs. to gush out, to stream forth with a noise.

śil-ba W. to drip through.

śil-li a gauze-like texture W.; śil-śil 1. id. 2. Cs.: ‘a cant word denoting the noise of any thing’.

śis good luck, fortune, bliss; de-byün-na śis if that happens, it will be an auspicious sign, śis-pai mi a name foreboding good Lī., mi śis-pai līs an omen foreboding ill Wdā.; bston-pa śis acc. to Schk. 232 denotes the religious plays performed in the convents. Cs.: śis(-pa)-po one blessed, śis-pa yin-pa to be blessed, śis-par gyūn-ba to become blessed, śis-par byed-pa to make blessed, to bless; bka'-bīs v. bkrā-ba.

śū 1. acc. to Cunningham and other English authorities the Tibetan word for stag; yet as none of the many Tibetans, from different parts of the country, that were consulted by us, seemed to know this word, it is not unlikely, that in consequence of indistinct hearing it is but a corruption of sa-ba (q. v.). —2. *śū-śū jhel-pa* C. to whistle. —3. num.: 87.

śū-dāy n. of a plant Med.; Sch.: the rush.

śū-ba I. sbst. 1. an abscess, ulcer, sore Cs.: śū-ba žon an abscess rises, na gives pain, plan heals; *śū-śū* W., and prob. also śū-för Med., id.; *śū-nág and bū-śū* W. a sore that has become inflamed and ranking. —2. scab, scurf, scald W.

II. vb., pf. (b)šus, fut. šus, imp. (b)šus(s), 1. to take off, pull off, draw off, yāzān-γyi gos to take off a person’s clothes, gō-ća armour, mtsón-ća arms, weapons Pth.; to strip, strip off, e.g. leaves, twigs, pāga-pa the skin, the peel, hence (also without pāgs-pa) to skin, to pare, to peel W., e.g. *ā-ću śū-će* to peel potatoes; gyab-śus coat of wool shorn from a sheep, fleece Ld. —2. to copy, dpe a book, resp. žal-śus byed-pa Cs.; dpe-bśis a copied book C.

śū-bham Sch., sometimes at the end of books, hail! all hail!

śū-ba-se(-na) n. of a tract of land in the neighbourhood of Mathura, not far from Agra Wdk.

śū-ī-ka Tar. 63, 8, prob. also śū-nil Sch., n. of a fabulous country in the north-west.

śug 1. a thrust, push, knock, *śug čem-po jhel-pa* to push off, to give a knock, to elbow, differing from śul-ba to shove (by a more gentle motion) C. —2. in comp.: kyo-śug, v. kyo; śug-bza wife, consort, spouse Schr. —3. W.: old, but still fit for use. —4. śug-śig-la col. for śib-bur softly, gently, e.g. śro-ba to walk, to tread etc.
sūg-pa 1. The high, cypress-like juniper-tree of the Himalaya mountains, the pencil cedar (Juniperus excelsa). It covers large mountain tracts, is considered sacred, and much used in religious ceremonies; its berries (sūg-brīs) are burnt as incense. — sūg-dūd the smoke or perfume of juniper.— sūg-ṭser Med. the young pointed sprouts of this tree. — sūg-lod a sort of mistletoe, Viscum Oxycedri, growing on it and gradually killing it. The leaves have a slightly sour taste and are used for culinary purposes W. — rgya-sūg acc. to Cs. = spā-ma Juniperus squamosa, a low shrub and similar to our Juniperus communis. But a passage of the Stg. shows that its fruits are eaten like pease or rice, which cannot be imagined of juniper-berries or cypress cones; cf. spā-ma. — 2. In sūg-pa sū-dād Sch., v. sub sūd-pa.

sūs 1. Inherent strength, power, energy, c. genit.: dād-pai, byāma-pai, ḍā-bai sūg-kyis by the power or ardour of faith, love, joy, e.g. to shed tears, = to weep with joy etc. Glr. and elsewhere: yin-gyi sūgs dag mi bya the impulse to make water must not be suppressed Med.; dī-dag sūm-gyi sbyin-sūgs yin this is the power of former alms or presents Glr.; sūgs-phre sūgs-kyis by the power of grace Do.; der slē-pai sūgs the power or ability to attain to that place Thgr.; without a genit.: sūgs-kyis = rān-sūgs-kyis spontaneously, of one's own accord, sūgs-kyis yin they will, no doubt, come of their own accord Mil.; sūgs byed-pa to exert one's self (?); sūgs-stobs = sūgs; sūd-sūgs drén-pa Cs.: 'the accenting the first syllable'. — 2. col. also sūbs and sūd, mostly in compounds: sūgs-skad Mil., sūgs-sgra, col. sīg-sgra a whistling, a whistle or whiff; sūgs-glu 1. a whistling. 2. A whistled tune, sūg-dā jhe-pa* to whistle a tune C.; sūgs-pa a small whistle which, in sounding it, is put quite into the mouth.

sūgs-nār (W. *Kog-sūg*), sūgs-rin sigh, groan, sūgs nar byed-pa or byin-pa to sigh, to groan, sūgs-rin nar nār sūg he heaves a deep sigh Mil. nt.

sūn-ba, pf. sūna, 1. to snore. — 2. to hum, to buzz, e.g. of a large beetle.

sūd v. sūgs 2.

sūd-pa pf. fut. sūsd, 1. to rub, e.g. one thing against another C. — 2. to get scratched, excoriated, galled (cf. sūn-pa). — 3. sūd byed-pa (W. *cī-čē*) to steal silently away, to sneak off unperceived.

sūn-pa bark, rind, peel, skin, sūn-kōg, sūn-pags id., the last expression is also used of the skin of animals Lex. — pyi-sūn the outer rind or skin, nāi-sūn the inner rind; bār-sūn the middle rind, the bast, esp. of willows Sch.: sūn-kōg ldān-pa the spontaneous chapping or peeling off of the skin; sūn-māi box-wood.

sūb-pa, also stūs-pa, pf. imp. stūs, to speak in a low voice, to whisper, sūb byed-pa id.; *kog-sūd-la sīl-čē* W. to read in a low voice, to read whispering; sūb-stūs a whispering, sūb-bus zīl-ba to recite in a low voice Lex., sūb-bur smār-ba B., *sūd-la sēr-čē* W. to speak softly; sūb-bus mōd-pa to reprehend in a whisper B.

sūbs case, covering, sheath, paper bag etc. frq.; rka-sūbs, resp. ḍabs-sūbs stocking, sock, gri-dgtilis knife-case or sheath, mjye-sūbs v. mjye; lag-sūbs, resp. ḍyaj-sūbs glove.

sūm-pa, pf. (b)sums, ft. bsum, imp. (b)sum(s), 1. to weep, ma sūm mdzod do not weep! sūm Mil. weeping, lamentation. — 2. to tremble (?) grai-sūm Lt., Schr. grai-sūm byed-pa to tremble or shiver with cold, to shudder.

dūr-ba, pf. fut. dūr, imp. (b)dūr, 1. to burn slightly, to singe. — 2. to cut off.


sūl 1. An empty place, a place that has been left, that is no longer occupied, rān-sūl stōns-nas your own place becoming
empty, by your quitting it Mil. sul-du lispai nor all the things left behind in the camp Glr.; don-te lains-pai sul-du instead of the coin which had been taken away (there appeared . . .) Dzl.; kyod-kyi sūl-du in the place which you occupied during your life Thgr.; hence in a looser sense: bisingmo med-pai sūl-du on the occasion of the queen's absence Glr.; in the same manner Tar. 103, 16, 19, and also thus: dei sūl-du Glr. 51 during her absence. — 2. track, rut, of a carriage, furrow, of a plough Dzl., way, road; also in a gen. sense: sūl tag-rin a long way Glr.; sūl-lam = sūl; acc. to Cs. also manner, method. — 3. any thing left behind by a person departed, or by a thing removed, as chu-sul, mar-sul, pye-sul that little water, butter or flour which adheres to the vessel emptied, but not washed; me-sul the extinguished cinders left by a fire; property left by a deceased person sūl tsham-ma yog-po-la fo his servant gets all the property left (by his master) W., Cs., pa-sul paternal inheritance, patrimony; ria-sul-dzin-pa the heir Cs.; sūl yai mi dug nothing at all is left; *sūl-med-kun do W. finish it at once! eat it all up! dā-tshang-po one that eats all up, clears his trencher (a good trencherman) Ts.

sul-pa, bōsul-pa Cs.: backbone, back, posteriors; sūl-śa the flesh, the muscles of the back, sūl-rgyus the fibres, the nerves of the back; Sch.: bōsul-dri smell of excrement, sūl-byi polecat, fitchet.

sūs. 1. v. sūs-ba. — 2. sūs dēbs-pa to whistle S.g.

sūs-ma any thing copied, a copy Cs.

dei. 1. Cs. de-stag, de-dag = sān-dag mere, only, nothing but. — 2. num.: 117.

dē-na v. dē-na.

dē-pa v. dēs-pa.

bē-bām Cs.: = to-yig a kind of contract or bargain.

bē-ma (for rjé-ma or rēs-ma?) W. noblewoman, lady of rank or quality, lady, *dē-ma chu-nu, dēm-chin* nobleman's daughter, young lady, Miss.

dē-mōi Sch.: 'divine predestination, divine protection; nature, fate, destiny; power; origin of power or authority; strength', force, the latter signification also in Wts. (?).

dē-rul Sch.: fetid, putrid.

sēg 1. imp. of yēs-ga-pa, resp. for sōg. — 2. the Arabian ēmē, chieftain, elder, senior. — 3. C. col. for sēd I.

sēd I. strength, force, = stōbs, mtu, C. also sōg; dpā-zin sēd-cē a mighty hero Thgy.; sēd-can strong, vigorous, powerful; sēd-mo 1. sbst. = sēd? 2. adj. = sēd-can Ts., *sē-mo guy-ya-pa yin* he is strong and stout, sēd-mēd powerless, weak, sēd-mēd-kyi rta-bas rkañ-tān myogos one travels quicker on foot than on a weak horse; sēd-chin weak, feebile, frail, e.g. lus Lt.; sēd bri strength decreases, begins to fail, yos is restored, nyams is impaired; sēd skyed-pa to grow fat Sch.: 'to protect; to make haste'; *mi zīgla sēd cū-g-cē* W. to strengthen a person; *sēd dān nyē-cē* W. to rub well, forcibly; *sēd zār-te (shyar-te) čon* run and jump! *sēd zār-te gyob* swinging your arm and throw! W.; *sēd kyer-nāg-pa* by force, with violence, e.g. *tan* he forced it on (me) W. (cf. nan); sēd-po-cē a strong, powerful man Thgy.; sēd-bu Lex. id.; sēd-bdag Sch. one having power or authority, a lord, ruler. — *sēd-wān* W. force, violence, *sēd-wān dān* by force, e.g. to take, *sēd-wān tān-cē* W. to violate, to force (a girl).

II. the approximate direction, region, quarter, nyi-mai, sād-na below the sun, i.e. between the sun and the horizon Mil.; W.: *gan sād-la* in what direction? where-to? *de sād-la* about in that direction; *gan sād ne (lit. ynas) sig-tu* to some place or other.

dēn (?) floor of a house or room W.

ser-pyin abbreviation for sēr-rab-kyi pā-rol-ti pyin-pa, the title of a division of the Kan-gyur.
*śer-ba, pl. bāer, to compare, to confront Cs.*

*śel* crystal, glass Dzl. and elsewhere; acc. to Stg. the moon also consists of such crystal Cs.: rān-śel native crystal, būu-śel artificial crystal, glass; mān-śel Phk. prob. = śel; epos-śel amber; me-śel burning-glass, ēu-śel श्लेष्म (a fabulous magic stone supposed to have the power of producing water or even rain.


*śr* ḍesa v. ḍesa.

*śes-pa* (synon. ṛig-pa, resp. mkyen-pa) I. vb., 1. to know, perceive, apprehend, būn-bar śes-pa to find, to know a thing to be good Ghr.; brāgh-na mi ḍesa when (the soul) is searched for, it is not to be perceived or apprehended Mil.; śes-pa blo ingenium sapiens Dzl.; mi-śes-pa-dag those who do not care for knowing (a thing) Dzl.; su bēs B., C., *ṭi ḍesa* W. (like the Hindi ज्ञान जान) who can tell? may be; ēra mi śe-kān a know-nothing, ignoramus, dunce; *ko-rān ma śe-kān cēn-mo big tsor dug* W. he is said to be an extremely clever (learned etc.) man; mi-śe dgu śes-pa knowing (even) the unknown things, knowing everything Thgy.; ēra-śes id.; *ha-rān to ē* W. I know it from having seen it; śes-par ḍyur 1. he will know. 2. he comes to know, he learns; śes-par ḍyis big 1. know! 2. let it be known! śes-būn-du knowing, knowingly, with (my) knowledge; nō-śes-pa = śes-pa, yet cf. sub no. — 2. to understand, = gō-ba, don the sense Ghr.; nās ṛtis śes I understand mathematics; to be able, in a general sense, also physically: *ghei śe-pa* C. to one's best ability, to the utmost of one's power (= jī nus-kyis B., *ē ḍu-tub-kan* W.); kṛga-gi gōn gow śes-pa a clot of blood that could only quiver (though, in fact, a human being) Ghr.; esp. with a negative: smra mi śes-pa not being able to speak, dgye dgu mi śes they cannot be bent or curved Med. — 3. to be convinced, to be of opinion, to think, su-la yas medā-ba ma śes do not think anybody to be your friend!

H. sbst. (= ṛig-pa) 1. the knowing (about a thing), knowledge. — 2. science, learning, śes-pa-la ṛog-tu ṛdā-ba to look upon science as a (sort of) cheating. — 3. intellectual power, intelligence, śes-pa tis the intellect (of infants) is still very weak Lt., ysal is clear Phk. — 4. the soul or spirit, separate from the body Thg., Mil.

Comp. *śe-gyud* talent (?) C., W. — *śe-gyud* character C., W., *śe-gyud niṃ-pa* a bad character. — śes-rdo desire of knowledge, curiosity of mind Mil. ēs-bād, ēs-bād-pa 1. knowing, rich in wisdom. 2. very learned Sir! — śes-po, śes-pa-po one that knows or understands, a knower Cs. — śes-bya 1. what may be known or ought to be known, śes-bya kun every thing worth knowing, all the sciences. 2. knowing, conscious, wilful? śes-bya sgrīb-pa contamination by wilful sins Do.? — śes-byed that which knows, the understanding. — śes-bēn consciousness (v. above śes-bēn-dā), drampa dain śes-bēn-dā yan-te Gyatsh. *ṣrv*, 14 (cf. Burn. II, 806, 5); śes-bēn may, accordingly, be used for 'conscience' in a christian sense. — śes-ńo To. = śes-rgya. — śes-rab (Prā.) 1. 'great knowledge', wisdom, intellegence, understanding, talent, śes-rab śa very talented, gifted (e.g. a boy) Mil.; śes-rab dain ēdān-pa id.; śes-rab-sep yan the (mystic) eye of wisdom Schk. p. 210. — śes-rab-rtsho Tawoacum, dandelion, also used as food. — śes-rab-kiṣ pā-rol-tu gyan-pa, प्रज्ञापमि, the having arrived at the other side of wisdom, n. of that section of the Kangṣur which treats of philosophical matters.

*ṣo* (Cs.: ṛo-ma) I. die, dice, ṛo-ṛgād-pa to dice, ṛo-ṛtā-ba to play at dice, ṛo-ṛgād-pa (Sch. ṛis-ṣig as imp.) id.? — ṛo ṛgād-ba or pām-pa to win or lose at playing;
so-gam Cs. the money or stake deposited at dice-playing; rtas-sori rdeu Mil., so-rdel Wld., an attribute of certain deities; so-mig the points of dice, so-mig yum-par (or -pa-la) babs-na when three points are thrown. Tibetans play with three dice marked with 6 and 1, 5 and 4, 3 and 2 on opposite sides, hence from 3 to 18 points may be thrown.

II. 1. the white willow of Spiti, Ld. and other Himalayan districts. 2. other plants rgya-do, lug-Bo? Wld.

III. bte-sa-ma blast, blight, smut, mildew Cs.

IV. for so-gam, q.v.

V. num.: 147.

so-gam custom, duty, tax, so-gam len-pa to take toll, to levy a duty; so-gam bsd-ba Sch.: to smuggle, to circumvent or defraud the customs (?) so-gam-gyi ynas custom-house; so-gam-pa receiver of the customs, toll-gatherer; *so-f dl, so-dig* Ts. tax, duty.

so-za a kind of steel-yard C.

so-ma, v. sdo-mo, mushroom Mil.

so-ma' a medicinal herb Med.

so-ra salt petre, nitre, so-ra-can nitrous.

so-re, adj., damaged, spoiled, by being partially broken, torn etc., sbst.: a defect, flaw, notch, gap, also hare-lip; *so-re son* it is damaged, *so-re ton son* a notch, chink, crack has been caused; *ra-kor, na-kor*, with a slit lip, a slit nose.

so-lo-ka v. sdo-ka.

sog I. sog-chig, prop. from ydegs-pa, imp. of sgon-ba, 1. come! let him come! bras-bu bsur-sog-gi yid-smon nd-la med I do not wish that fruit should come to me from without Mil.; kur sog, kyer sog bskyal sog bring hither, (with sori inst. of sog: take away!) sog zer-ba to invite, ned-la sog kyan mi zer Glr. we are not so much as invited, you know. — 2. with the imp. = gyur-chig, bead-par-sog may (he, I etc.) be killed! Dzl. — II. v. sori.

sog-pa I. sbst., also frq. ydog-pa, 1. wing, ydog-rkyan-ba to spread the wings, also to spread like wings; *dog-pa dba-de, dad-de, düm-de* W. to clip the wings; ydog-pa-can, ydog-ldan provided with wings, winged, a bird. — 2. wing-feather, pinion, sdbyod, ydog-agro id.; mijg-ydog tail-feather. — 3. fin, of fishes. — 4. other things resembling a wing or a feather, mig-ydog, resp. spyan-ydog eye-lash; ran-tú-gi ydog-pa prob.: wing or float-board of a watermill; of course it might also be used for: wing, sail, of a windmill, though these are not yet known in Tibet.

II. vb., v. sub ydog-pa.


sog(s), ydon(s) (Lex.: sgar 'elevated plain, ridge of a mountain') 1. mountain-ridge Ws. Usual meaning: 2. pit, hole, cavity, exca-vation, valley, cu-söins cavity filled with water Dzl.; spai-söins valley with meadows, low ground overgrown with grass; snas bya-ydog-gi ydon the cavities near the wings of the nose Mil. nt.; sön-du valley-ward, down hill Dzl.; sön-sam, (y)don (y)don full of cavities, uneven, Sch. also: rough, rugged, steep; sön-su furror, sön-su tém-pa to make furrows, to furrow.

söin-ba I. to go in, to have room in or on, with term., mi söin, W. also: *söin-te mi dug* that is not to be got in,
there is no room for it; bre bza só-n-ba bün-pa a can holding five quarts Dzl.

II. pf. bšaṅs, fut. bšaṅ, imp. bso(o), to empty, remove, carry or take away, W. stones, earth etc., but gen. (with or without rkyag-pa) to go to stool, to ease nature, B. and col.

ṣod 1. the lower, the inferior part of a thing, ṛte-ṣod upper and lower part, top and bottom C.; rgya-ṣod Wdn. a low tract of land, with a milder climate, where e.g. apricots are thriving, opp. to śod-du to or towards the bottom, down, downwards, C., *ṣod-du bāb-pa* to descend, come down, *ṣod-ne ḍzeg-pa* to ascend C. — 2. imp. of ḍzad-pa, bād-pa; yet cf. also:

ṣod-pa, pf. bād-pa, 1. to say, to declare C. — 2. to comb Cs.

ṣob, ḍob a fib, falsehood, lie, smrä-ba, W. "gyāb-ṭe"; to tell a lie.

ṣob-ṣob loose, soft, as leaves etc. W.

ṣom-pa, pf. (b)ṣoms, bṣams, fut. bṣam, imp.(b)ṣom(o), to prepare, make ready, arrange, put in order, fit out, ynas lodgings, ydan a seat, stō-mo a festive entertainment, bṣom-pa a carriage, i.e. to have the horses put to Dzl.; dpun-gi tsogs an army Dzl. — ṛom-ra 1. preparation, arrangement, fitting out, ṛom-ra byed-pa = ṛom-pa C., so also Cs.; but Sch.: 2. ṛom-ra state, pomp, splendour, with byed-pa to show off, to dress smartly, ṛom-ban stately, grand (?). ṛom-ra, ṛom-ṣad-ba 1. v. ṛom-ṣad-ba. — 2. to measure Mil., v. ṛom-ba.


ṣol-po Sch.: 'a species of willow', v. yød-pa.

ṣos 1. almost always in conjunction with ṛṣig, the other, of two, e.g. bud-med ṛṣig-ḥoṣe the other woman Dzl. — 2. Zom. ṛar, col. ṛog, a termination indicating

the comparative or superlative degree: ṛun-ḥoṣe, ṛon-ḥoṣe the younger, the youngest, of two or of several, bṣaṅ-mo bṣaṅ-bṛgyad ṛun-ḥoṣe Pth.; ṛin-ḥoṣe W. the tallest; yun-ḥoṣe Thgy. the most long-lived; drin-če-ḥoṣe the principal benefactress, cf. drin; nad če-ḥoṣe ṛgā-nād seld-pa because one is suffering under the chief disease, viz. old age, Thgy.

ṣtri Sak., = dpal glory, magnificence; magnificant, splendid, grand; ṣtri Mil., pr. n., a naked mountain in a sandy plain, about a ten day's journey to the west of Tashi-lhunpo, covered with monasteries, and perh. on that account considered as nyams-mšār-ba. ṣtri-kṣaṇa v. dpal-gyi dum-bu.

ṣīl-ka Sak., also ṣī-la-ka, strophe, stanza, esp. one consisting of four catalectic trochaical dimeters.

ṣa II. 1. also ṛā-ma, ṛā-ma, worthy, becoming, fitting, suitable, ṛe-ba mi ṛāai as it is unworthy, unbecoming, improper, to persecute (others) Dzl.; *de kḥyd-la ṛā yod* or *ṛā-če yod* Ld. that serves you right. — 2. righteous, upright, honest, good, = skyon-med-pa, C.; ṛā ṛā-ma an upright, true heart, Thgy.; *le ṛā-ma ḍhe-pa* C. to perform a work faithfully, in good earnest.

II. only, merely; mere, nothing but, (= ṛā-stag) C.

ṣa-dkar, ṛā-dkar S.g., Wdn., C. tin, W. kar-pa; yet cf. ṛa-nye.

ṣa-riṅ a long skirt or coat-tail Sch.

ṣa-pa v. ṛa-pa.

ṣa-dkar, ṛa-dkar right, justice, Lex. and esp. W.; ṛa-pa ṛa-dkar Lnt. to investigate the righteousness (of an action), = ge ḍig pe-če W.; *ṭim-ṣag tān-če* to administer justice, to sit in judgment *ṭim-ṣag-tan-kan* judge, *ṣag (go-) lōg tān-če* to warp justice, to judge contrary to justice and right; *ṭim-ṣag zā-če* to go to law, to bring an action, *ṭag-pom* superior judge, chief-justice, W. — bka-ṣa-ga v. bka extr.
ydan a musical instrument, esp. used by the Bonpo, Glr., ydan kröl-ba to play on that instrument Mil.

ydan-pa Sch. = bdun-ba.

ydaṅ-yid rough, rugged places or tracts Cs:

yālā-ba 1. = bōl-ba to comb.

yām 1. the lower part of a thing, yām-du a. adv. down. b. postp. under, below, beneath; also adv. farther down, more towards the end, in the course of; examples v. sub leu; postp. dei yām-du under it. — 2. barren, B. and col., mo-yām, rgod-yām, ba-yām a barren woman, mare, cow. ydar Sch. = a certain style of writing.

yām-ma Sch. = yā-ma.

yām-pa v. yāl-ba.

yām-po 1. also yām-po good, fine, žin śin-pa B., C a fertile field, sa-pyogs yām-po a rich country Stg.; yām-par rmō-ba to plough well; yām-sa 1. fertile field or land. 2. v. yām-po. — 2. yām-pa.

yām-po one deceased, a dead man, yām-mo a dead woman, e.g. *śin-mō jor-zom* the deceased, the late Jorzom; it may have reference to the body, as well as to the soul, or to both together. — yām-rje the god of the dead, of the lower regions, of hades, also regarded as the judge of the dead, Sek. बम; yām-rjei yēd a. id., Yama the destroyer. b. the destroyer of Yama, Siwa; Sek. बमक. cf. also Schl.98. *cin-dū* knot, opp. to *bol-dū* a bow, a slip-knot W. — yām-drō the soul as a ghost or spectre Sch. — yām-prōs the convulsive motions, the writhings of a dying creature. — yām-zas food presented to the Lamas when a person has died (Cs.: food prepared, or expose for the dead?). śin-sa 1. burying ground, cemetery, 2. fertile field.

yē-dg-pa (SM) yan, yē-dg-pa (BD) yan yēs-pa pa, bēs-pa pa, also yēs-pa, 1. Sch.: to range, to compare; Ld. to be ranged, to draw up in files; *gral yēs rgya-b-pa* C. to induce assembled people by means of a stick to stand or sit closer; cf. žal-bdāg. — 2. ral-grī yēs-pa Wān. yēs-pa, yēs-pa Sch.: *ground, crushed*. yēs-ma-bzān-ba Sch. to be irresolute, unsettled in opinion; to be distrustful, suspicious.

yēs, often also bēs, 1. nature, temper, natural disposition, yēs-ka col. id., rai-yēs yin it is their nature, their very disposition Mil. — yēs-kēs by the very nature of the case, without secondary causes, naturally, quite of itself Mil.; yēs-nān Mil., Do. was also explained by rgyū-med-par, prob. implying merely: not having been one’s self the efficient cause. — 2. person, body, yēs tams-bā-d-u byā-g-go they anointed the whole body Do.

yēs-ba Cs. to rebuke, reproach; the Lexx. explain it by: sūb-bur smā-bad-pa to blame in a whisper, i.e. behind a person’s back.

yēs-ma v. sūm-pa.

yēs-ba, pf. yēs, to abuse, revile, with la, Dzl. and elsewh.; yēs yan slar mi yēs-ba even when reviled, (one should) not revile again (rule for monks) Cs.

yēs-pa v. yēs-pa.

yēs-pa (imp. yēs, Dulwa in Feer Introd. etc. p. 68; but sōg is prob. the original and older form), Bal. *sags-cas*, resp. to go, to go away, opp. to byōn-pa to come Glr.; in other passages to come Dzl.; yēs-pa v. yēs-pa. yēs-grās mdad he made preparations for setting out Mil.; nām-mka-la žur-žin yēs he ascended to heaven Tar.; slar yēs-pa to return, to come back. yēs-pa is col. seldom used, but often in books, and mostly of Buddha and great saints; bdé-bar yēs-pa to die, of saints and kings; sku yēs-pa Glr.; dgūn-du or dgūn-la yēs-pa Mil., mkar yēs-pa Glr., id.; bdé(-bar)-yēs-pa as partic. = बौद्ध Buddha; de-bzūn-yēs-pa tāsān acc. to the explanation now generally accepted: he that
walks in the same ways (as his predecessors), a very frq. epithet of the Buddhas. — येगस-ब्स्क्य्वेस parting-(beer-) cup, parting-feast or treat Mil. — येगस-झैन Cs. a banquet or dinner, after the death of a great person.

**yed-ma** rarely येड, 1. executioner, hangman Stg.; येड-मा स्को-बा to engage a hangman, i.e. to pay a murderer Glr.; fig.: येल त्सै येग-ग्त येड ग्यिंग-ग्स ब्यास्-स्ते W. prob. means: one destroying the other. — 2. in a special sense: gods of vengeance, tormenting the condemned in hell, or fighting against evil spirits, drag-येड Schl. 

**yên-râb(s)** Glr., the founder of the Bon-religion, his full name being bon येन-राब्स-ग्यू-न-द्रृण C. prob. identical with the Chinese philosopher Lao-tse, prob. identical with the Chinese philosopher Lao-tse, the founder of the Bon-doctrine (opp. to dam-3s Mil.). Hence sldg-pa bëags frq. means: the sin is atoned for, is blotted out, and to forgive'. sldg-bëa atonement, expiation, sbrul bsad-pai-sldg-bëa-su as an atonement for having killed a serpent Glr.; mfol- bëags = sldg - bëa, mfol-bëa-lga ba-kög ,bul-ba to offer a killed animal (a sheep) as an atonement Mil.; sldg-bëa-smon-lam Glr. penitential prayer.

**yêo(s)** v. दोि।

**yôd-pa** to comb Cs.

**yïd-pa Cs.: = skyen-pa to put on (?).**

**yob = doib.**

**yôm-pa Thgy. = ñöm-pa.**

**yôr Sch. a basin or reservoir of water, seems to be not much known; but in Zam. yâr-bai yôr is to be found.**

**yôt-ba I. vb., C. also yôr-ba, pf. fut. bêar, bôr, 1. to count, e.g. sheep, by letting them pass one by one through one's hands, the heads of a rosary (through one's fingers), hence तोस - bryod-bêar-sbyani man-po byed to read prayers etc. (cf. sbyan-ba, 3). — 2. to measure, bres by the peck Lex.; to weigh; yôr-la ra - gwa yôr-ba to weigh out (to exchange) brass
for gold. — 3. to hunt, to chase, = ḍor-ba, ri-drags game Lex.; nya-γol-ba to fish Dzl. — 4. Sch. to cut through (?)

11. adj., also γol-ba, rough, bristly, shaggy, skra, sput Stg., opp. to jam-po (Sch. rough, gruff, rude?)

γol plough Glr., ton, tön-γol id.

The plough in India and Tibet consists only of a crooked beam, γol-ma, (without wheels) with the share (γol-ldags, ton-ldags) at the lower end; γol-ma dzin-pa to plough, lit. to take hold of the plough-beam.

γol-po poplar-tree C.

βa 1. in bgo-βa portion, share, allowance, ration Lex., evidently a secondary form of bafs. — 2. Dzl. rāc, 1 inundation, flood; ñca, the reading of the manuscript of Kyelang, seems to be preferable.

βa-ba, pf. βaas, to slaughter, to kill (animals for food); in a story of Glr. it follows the slaughtering and must be understood to denote the cutting to pieces of the killed animal; but our Lama preferred to read bãs-pa to skin.

βa-ma v. yel-ma.

βa-ga v. yel-ga.

βa-n-ba, Sch. also yel-na, alvine discharges, bãs-n-ba byin-pa to make open bowels, of food, medicines Med.; bãs-ldag constitution Med.; bãs-yel excrements and urine, bãs-γel skû-ba to dirty therewith Dzl.; bãs-yel bert-ba to retain stool and urine Sch.; bãs-lâm the anus Med.

βains-pa leaky, leaking, full of crevices, *cu-zom vyi-ma-la bérna sani dug* W. the water-pail will become leaky, if it is left standing in the sun.

βadd-pa (prob. pf. of ṣadd-pa q.v.)

1. to explain, expound; to declare, pronounce, ḍos-badd-pa to explain religion, to lecture on religious subjects, to preach; ḍi-ba dān ḍar badd he must be set down for dead Wðū.; bû-mo skyé-bar badd this indicates that a girl will be born Lt.; badd-kysis mi lān-ño it is ineffable, unspeakable; to say, ḍab-par badd they say it flows down Wðū., tá-mar ḍadd he is said to be on the lowest stage Thgy., nan-par ḍadd it is said or declared to be bad, smān-du ḍadd it is mentioned as a medicine Wðū.; to tell, to relate, col. the usual word. — 2. to comb, v. sād-pa. — ḍadd-grwa school-room, lecture-room. — *sād-don* W. the subject of a talk. ḍadd-yam a public lecture Sch. (?) ḍadd-tō byēd-pa to make many words Mil.

βān-pa v. sān-pa.

βān, supine of bān-ba.

βār-ba v. yel-ba.

βāl-ba 1. to wash, to wash out or off, to clean by washing, to rinse, plates, dishes, etc. — 2. ltō-ba bēl-ba to purge the body, hence in gen. bāl-ba to suffer from diarrhoea, and W. col. *sal* diarrhoea, looseness, flux, *sal rag* I have d., *sal dug* he suffers from d., *sal yon* d. begins; bāl-jām a mild d., bāl-yēs (?) a violent flux Sch.; bāl-nād indisposition from d.; bāl-byēd B., bāl-smān B. and col. laxative, aperient medicine.

βa-pa v. bā-ba.

βei-ga v. dei-ga I.

βib-pa v. yēb-pa.

βū-ba v. bū-ba.

βūd-pa 1. v. sud-pa. — 2. Sch.: to purify by fire, būd-me purifying fire (?)

βūb-pa to put into the scabbard, to sheathe Sch.

βūm-pa — βūm-pa v. bū-ba etc.

βīu (cf. bīa, ñva) inundation, flood Mil.
bões-pa, prop. pf. of bês-pa, to know (a person or thing), to be acquainted, dan with Dzl.; ynyen-bões a relation, relative, ynyen-bões-tyin-yogs-par sems-so they are intent on being of use to their relatives Dzl.; ynyen and bées may also be separated: kyöd-la ynyen med bées kyan med, Mil.; bées-ynyen on the other hand means: friend, dgé-bai bées-, ynyen (Sek. बाथयासिर) friend to virtue, spiritual adviser, opp. to m46 biea- nyh seducer, Glr. (cf. sdQ-pai grdgs-po); dge-bées 1. = dgé-bai bées-ynyen. 2. = dge-benyyen lay-brother. — nö-bées v. nö-bée.

maza-bées friend.
bëd-ba, pf. bës, 1. also yëd-ba, to pour out Lex. — 2. to lie with, to have sexual intercourse with, = êrig-pa byëd-pa, e.g.: de dan bës-pas bu skyes after having slept with him, she bore him a son Pbh.; to engender, to generate, to beget (v.a.), pág-rdzis bës-pai bu the son begotten by the swine-herd Pbh., (bës-ba seems not to be considered obscene).
bëg-pa v. yëg-pa.
bëd-pa = bëd-d, *dö'-ri* C. rumour, report, *dö-r-l-dhe-la zer dug-te yö mi cë" though it is rumoured I cannot believe it C.

bëör-po C., W. liberal, munificent, Schr.: squanderer, spendthrift (?).

bëol-1. to put off, postpone, defer, delay, bëd-la grö-ba the going to Tibet Glr.; absolutely: bëol-ba bëa' n it is good to wait; — to prolong, e.g. mi zig-gi bëol-la the life of a person (by a reprise) Dzl., also to grant, to allow viz. a respite, a reprise, bëd-dag-la zion bdun zig bëol-te granting me a respite of seven days Dzl.; to still, detain, e.g. the sun in his course Thgy., a traveller wishing to set out Pbh.; to omit, to neglect doing Mil. (ni f.); yëi bëol-ba to put off, postpone, yëi-bëol byëd-p'ai gär-zag a person that is always postponing his religious duties Mil.; čö-sa yëi-bëol byar mi run Mil. there should be no putting off whenever religion is concerned; bëol deba-pa and üebs-pa = bëol-ba frq.; bëol ma tel he could not be detained, kept back, diverted from his purpose Pbh.; relatives are called bëol-k'yi bëol-dëba a hinderance on the way of the believer, caused by the devil.
bës resp. for zan or spags, food, victuals, provisions of the table; bëol-la yëg-pa to go to dine, to go to dinner Dzl.: dge-dün-la bës yos-l-ba to treat the priests to a meal Dzl.; now almost exclusively applied to food offered to the gods, = la-bës; bëos-bu Mil. offering-morsels, e.g. small pieces of butter offered to the gods or the ghosts.

bëos-pa begotten, generated, v. bës-ba.

sa 1. the letter s, the sharp English s, in C. distinguished from z, (which is sounded there also as sharp s) only by the following vowel being high-toned. — 2. num.: 28.
sa 1. earth, as elementary substance, sa ču me rlu n earth, water, fire, air, the four elements, sa nyin-zad zig a small quantity of earth, opp. to: sa cém-poi sa the mass of the whole earth Dzl.; rdza-sa clay, argillaceous earth, *bé-sa* W. sand and earth, bëg-sa flint and earth; also for ore, metal (like rdo), yu'-'s-a gold-ore, dün-sa silver-ore Cs.; khyim-sa sweepings, offscourings;
the ground, sā-la (W. also *sā kā-na*) ñāg-pa to sit on the ground, sā-la ltsün-ba, gyal-lba to fall to the ground; sā-lg, sa-stēn, sa-bdā, under, on, above the ground; sā-lg, spyyod the Nagas (kēr); the earth, the globe which we inhabit, usually more accurately sa-cēn-po v. above. 2. place, spot, space, = γνύς, and col. more in use than this, rwa'i sa bīr-ba Stg. ‘swollen in the places of the horns’, i.e. men that had been oxen in a former life, and in consequence of it are distinguished by little knobs corresponding to their former horns; *phog-sa ghā-la duyg* C. where have you been hit or hurt? dā-sa and bēm-sa sharp-shooters’ stand and place of the target C.; yod-sa the place where a person lives, (in the old classical style usually expressed by gan-na-ba); bīn-tān-sa* vulg. 1. orifice of the urethra. 2. privy, water-closet; sā-la grīs-dri-sa cīg yod* I have a place where to ask advice, I have an oracle Gor.; in a wider sense: occasion, opportunity, possibility, bīs-la réya med one cannot get near him Gor., rje kyōd-kyi yēs-sa dé-na med you cannot go to that place, Sir! Mil.; nor-gyis blu-sa med you cannot ransom yourself by money Mil.; also with respect to men: nā gyzān-la zēr-sa (zh-sa, rē-sa) med I cannot address myself to any body else with my words (requests, hopes); place, step, degree, grade, čun-ma čē-sar byu'n he took and treated his second wife in the place of the first, i.e. he showed the second the honour due to the first; sa-bđu v. compounds. 3. it is also said to be the name of a quadrupled of the size and appearance of a badger, but not identical with ysa Sīk.

Comp. sa-dkār = dkar-ṛtsi Cs. — sa-skām Sch. arid soil, dry ground, steppe. — sa-sk'yōn, sa-sk'yōr Lex. protector of the earth i.e. king. — sa-kū made dirty by earth, dust etc., soiled, turbid. — *sa-kāyā* W. (for γνύς B., sa-ṣā C.) place, *sa-kāyā kām-po* a dry place, also: the dry land; a piece of ground; *sa-kāyā cīg tan* he gave him landed property; *sa-kāyā dā dāg-po* landlord; dwelling-place, place of residence,* kъyād-dī sa-kāyā gā-ru yod* where is your home? — sa-kāyā C. = sa-bdāq. — sa-kyōn C.: ‘the earth’s extension or compass’. — *sa-ta* (sa-kra) map C. — sā-mkan one who is well acquainted with a particular place or country, a guide Dzl. — sa-mkar Gor. a castle the walls of which consist for the most part of earth. — sa-gyōn Sch. hard ground. — sa-dgā and sa-dgyes Lex. = ku-mu-da. — sa-dgra Gor. the enemy of a country, i.e. in many cases nothing but a demon. — *sāi-gūl* W. earthquake. — sa-nūs surface of the earth. — sa-siūn Cs. blue earth. — sa-bbau, द्राक्ष भूमि, acc. to one explanation the ten steps or degrees of perfection which must be attained by those striving after the prize of Buddhahood; sa tāb-pa to reach one step (viz. the first) Do.; sa cēn-po a high degree, e.g. the eighth Thgy.; Foucaux enumerates them all Gyatch. Transl. p. 3. According to another supposition sa-bbau signifies the ten worlds or dominions of the Bodhisattvas Was. (124). — sa-ṭā Gor., Mil., C. place, country (W. *sa-kāyā*). — sa-ṭā 1. v. above sa la 1.; 2. v. sa-bbau; 3. v. sa-skāyā. — sa-stēn v. above sa 1. — sa-dāg evaporation, damp, injurious to those sleeping on the bare ground. — sa-dū (v. dū-po) half a load of earth, a sackful of earth, being half the load of a donkey Mil. — *sa-dūn* W. pit, hole. — sa-bdāq 1. landlord, master or lord of the ground, sovereign Stg., sā-yi bdāq-po sā-yi rje are words used in addressing a king Mil. 2. more frq.: god of the ground of the country, supposed to be a jealous and angry being, of terrific appearance, to whom on many occasions sacrifices are brought, and who prob. was worshipped already before the spread of Buddhism cf. Schl. 271. — sa-mdā 1. mouse-trap, also a large trap for catching leopards and other animals. 2. a fabulous plant (?). — sa-rādā a stone of earthy fracture; earth and stones; *sa-dū da tsi-wa* to slight, to disregard, to neglect C. — sa-yāns (= yāns-sa) place, region, country, landscape, myams-dgā-bai sa-yāns a lovely landscape Gor. — sa-sna-liā soil of five different places. — sa-

sa-skyá a large monastery, S.W. of Lhasa, also the Lamas belonging to it, clothed in red, Wts. 132. Schl. 73. sa (-skyá)-čen(-po) honorary title of the Lama Kun-dga-snyin-po, born in the year 1090 after Christ; sa-skyá pándi-la a famous Lama of this monastery, born 1180.

sá-ga n. of one of the lunar mansions, v. rgyu-skár no. 29, and hence also n. of a month, part of March and April, ni f. sa-šo Ma Gopa, the wife of Buddha.

sá-yu a million; this number, however, is not much in use with Indians and Tibetans, whereas the lák, büm, 100,000, frq. serves to represent a very large sum.

sa-yab (sovereign, 'father to a country') a not unfrequent perversion of the title sa-heb W.

sa-ra-so-rö also sar-sr, coarse-grained and fine-grained (corn, seeds etc.) mixed together W.

sá-la Sk. n. of an Indian tree, Shorea robusta, with which also some superstitious fables are connected.

sa-län-gi, Hind. safrang, a kind of violin, sa-lu Sk. safranga, Oryza sativa, rice, as a plant; acc. to Sch. also Indian corn (?)..
sa-le-sbrām

sa-le-sbrām (cf. sbram-bu) Wdbi. fine gold.

sà-heb, col. sàb, sab, Arab. صحب, formerly in India title of Moslems of high rank, now title of every European, = gentleman, sir.

sag, also nya-sag Cs., 1. brawn, callosity; Sch. also: hair-side (of a skin); ság-cān brawny, ság-tūg a thick brawn. — 2. W. scale, (of a fish) nya-sag-cān scaly.

sāg-ydār C., *sab-dār* W., yṣag-brdār Sch. a rasp, ság-ydār rgyag-pa to rasp.

sāg-pa C. a little bubble, *sag sag zér-wa* to sparkle, to effervesce.

sāg-ram-rtsi sulphuric acid Cs.

sāg-lād, Pers. سغ لاد, 1. fine cloth, made of bó-na, C. *go-nam* (v. snam-bu). European broadcloth W. — 2. round or twisted lace, round tape, strips of cloth set with spangles W.

sān 1. B., C. to-morrow, sān-nyin id. Gir.; sān-gyud-la for to-morrow noon Dz.; sān nān-par Cs., sān sād-bar Gir. to-morrow morning. — also absolutely: on the following day Pkh., dei-sān id.; sān-pōd, more frq. sān-lo next year; sān-pōd da tsmadu a year hence, this time a year. — 2. W. particle denoting the comparative degree, inst. of las or pas of B., *de sān i gyal-la* this better than that. — 3. Ld., Balt. sometimes for yan.

sān-kritai skad the Sanskrit language Gir.

sān-gi-ka(?) a greenish stone of which knife-handles and similar articles are said to be made W.

sān-nā, sān-né, sān-sān Ld. secretly, privately, whispering, by report, = sām-sām.

sān-sān hiding-place, chink, crevice, kyêm - gyê of the house Stg., for hiding money and treasures, = sbrâs; gos-

kyi folds of the dress, that are a haunt of vermin.

sān-ča, pf. (b)sāni, fut. (b)sān, 1. to do away with, to remove (dirt etc.), to cleanse, cf. tsān-ča, where also examples are given. — 2. in a more gen. sense: to take away or off, Rebs sān-ča to uncover; *ko-la nyi* sān son* C. his sleep is gone, he cannot sleep. — 3. to spoil, to render unfit or useless, *wo-ma sān son* C. the milk is spoiled, *zem sān son* the cask or tub leaks C. Cf. sēn.

sān-rgyâs the Tibetan equivalent for ज्व; as to the etymology of the word v. sub tsān-ča. The first historical Buddha is Sān-rgyâs dêk-yêt-pa, whose family name is Gâtu-la-ma and his personal name Don-grûb, दोंग्रुब, which, however, is not much used. In course of time several imaginary predecessors were given to him: Od-srûn, Gser-tub and Korbâ-jig, as having existed and reigned in former periods of the world. A successor also, Byâms-pa, was assigned to him, of whom it is supposed that he will reign at the period following this present one. According to others, however, Sâkyatubpa was already the seventh Buddha that appeared on earth, the four above-named having been preceded by Tams-chad-skyob, Gtsug-tor-čan and Rnam-par-γigs, this last one being the first of them all. These seven Buddhas then are comprised under the name of Sān-rgyâs-râgs-btsin. — But the fertile imagination of devote Buddhists has further increased the number of future Buddhas to not less than one thousand (?), appropriate names for each of them have been invented, and Prof. Schmidt has thought it worth his while, to have these thousand names reprinted in a special pamphlet. Mysticism, however, generally knows only of the five first-named Buddhas (Gautama, his three predecessors and his first successor) and to each of these five ‘human’ Buddhas a celestial Buddha corresponds, called ‘Dhyani Buddha’ or the Buddha of contemplation, whilst to every Dhyani Buddha again
his Dhyani Bodhisattwa is associated. In later times there is even mentioned a supreme or highest god, Adi-Buddha, tögy-ma Saṅsāryās, which doctrine, however, seems not to have been generally accepted. — Cf. Köpp. II, 15—29.

sad frost, cold air, cold, coldness, sād-kyis kyur-ba to be destroyed by frost Glr.; often in conjunction with sēr-ba, hail.

sād-pa I. to examine, see, try, test, kyod bzo-dam mi bzo-d sād-par byao
I shall see, whether you are patient Dzl.; yser lar sād-nas mii-m-par gyur like gold, it is approved by testing Dzl.; nyams-sād-pa v. nyams; sād-mi mi bdun 'the seven men of trial', i.e. the seven most distinguished and talented among the young Tibetans sent by king Kṛi-srōn-šad-btan to 'Kampo Bodhisattwa, for being thoroughly instructed in religion and sciences Glr. 86, also Tar. 162, 22; las sād-pai gān-zag Mil. a tried, a tested man?

II. frq. in conjunction with ynyi'd, resp. mnal 1. to cease to sleep, to awake, rmi-ma-tōg-tu directly from that dream Dzl., yzi-pa-las from sleep Dzl. — 2. to rouse, from sleep, to waken, more precisely sād-par byēd-pa; also fig.: ag-d'ai rtsa-ba good, virtuous, emotions Tar.

sad sab, col. for sa-heb.


sam-dal Ld., yar-sam Lh. mustaches.

sam(-ma)-sum(-me) with a low voice, lowly, softly, e.g. *zēr-cē, from politeness etc.; *sām-nūm zer* speak in a low voice! W.

sār 1. termin. of sa, šē-sar dōn-pa Cs. to promote to high rank or dignity, sar-yas-dpā-bo (in a hymn) was explained by: sa bō-su ynaś-pai dpa-bo i.e. Buddha. — 2. sār-yod-pa v. ysar. — 3. sbst. wick W.
which the finest is obtained. — 2. adj. in compounds: nāg-sin-bu-jet-black, very black Thgs.; spro-sīn-ba v. spro.

सिन-बु sīn-bu liquor made of mare’s milk, Tartar arrack Sch.

सिनद Sīn-dal Ts. tea-pot, tea-kettle.

स्यूद sū-yād v. sēn-rās in sēn-po.

सिन-रि sīn-rī 1. n. of a mountain Glr. — 2. = sīn-po.

सिन-सिथिन, sīn-sithin, limpid, of fluids W. (yet cf. ship), *siri Eug-Ee* to clarify, to purify.

सिन-फु sīn-fu 1. adj. thin, clear W. — 2. subst. Cs., also ?an(-ha)-sins Pth., *ug-hi* IA. small-beer, the fourth infusion of ‘chant, a weak beverage, without any intoxicating qualities, yet not disrelished on that account.

सिन-सिन सिन-सिन sīn-sin sīn-sīna to whistle Sch., sīn-sgra = si-sgra.

सिनदुरा, for ब्हिंडुर minium, red lead, = li-kiri Glr.

सिन-पा sīn-pa to evaporate, to soak in, to be imbibed, of fluids, sīb-sīb or sīb-kyis, also sīb-kyis sīn-pa to evaporate quickly.

सिन-पा sīn-pa Lt.; Cs.: a sort of small-pox; Schr.: the measles.

सिन-पा Lex. = bdé-ba, ब्दङ, subst. good health, prosperity, vb. to be well, to be well off.

सिनवत् sim-bid(-la) adv. sliding, gliding, slipping, with *cā-de* to move along in this way Ld.

सिल-बु, sil-bu, जसि-बु a little piece, a fragment, ro sīb-bur , for the corpse falls to pieces Mil.; sīl-sīl col. id.; *sīl cā-de* to reduce to small pieces, by breaking, crumbling, plucking etc. W.

सिल-सन्ध्य sīl-snydn (also sīl and sīl-sīl Lex.) cymbal, lācās-kyis sīl krāl-ba Lex., sīl snydn rōl-mo krāl-ba Glr., Dzl. to strike the cymbals; sīl-snydn-ma a female cymbal-player Tar.

सिल-मास sīl-ma 1. the tinkling sound of a cymbal, rdza-cāb sīl-mas snydn-pa brjod tunefully flows the brook over its clay-slate bed Mil.; sīl-cāb gurgling water, rippling brook Mil. — 2. also sīl-dāl the rupee of Ladak, = 4 jau, = ¼ of an Indian rupee, *sīl-nīl gyad-di nas* a patch of barley worth 8 Silma Ld.

सु I. pron., also su žig, 1. interrog. pron. who? *di-na su yod who is here? kyod su yin who are you? su cī-skad byā-ba yod who is it and what is his name? Mil.; which? = gāi, rgyal-poi bu su žig which son of the king? Tar., sī-rrams, sī-dag, col. *sū-su* plural form; in certain popular phrases: *sugyog* race, running-match W., *su tob gyāb-pa* to pounce upon, to snatch away, to plunder, W. — 2. correlative and indefinite pron.: su mi dī yel-pa dé-lā ... sbyin-no to him that kills this man, I shall give ...

*ṣgy.*; kyod snar sīl-yān yel-ba ma tībb-bam have not you already asked somebody before? Dzl. 14 (acc. to a better reading); su de čān-bai gān-du mčio I shall go to him who has it Do; su tod-tōl whom it concerns Sch. (?); su yān (runu) whosoever, whoever, any body who, also absolutely: every, every one, all, sū-bas kyan pījs later than all (the others) Dzl., when followed by a negative: nobody, frq.; su byuñ Mil. = su yān; su med kyan though nobody be present Pth.; su, su žig, su gāi is also used for somebody, some one, a certain (but not frq. and more in col. or vulg. language): su gāi mdzā-bo žig a certain friend; su sēra-sa-can žig a (certain) miser; also in the following manner: *ṣu cād duug su tsam duug* one cuts out, the other sews W.; *bōn-ba su lo-du-nī-pa, su lo-dā-pa yin* some of the donkeys are twelve, others ten years old.

— II. termination: 1. of the term. after a final s, cf. tu, di, ru. — 2. of the instr. in Kun.: *d-pa-su* from or by the father, inst. of the ās of B. (cf. स in the Brij-dialect of the Hindi). — 3. expletive after nas Mil. and elsewh. — III. num.: 88.

सु-जी vulgar corruption of dzo-ki q.v.

सु-मी su-mi a medicinal root serving as an antidote Cs.
tired of (a thing), to vex, annoy, to stun or drown with noise, to deafen. — 2. sín-par byêd-pa Dzl., and more frq. sín-par byin-pa 1. to drown with, to overpower by noise, to silence (thus prob. Mil. ch. 34 init.); hence 2. to refute, confute, disprove Tar. 3. c. acc. to insult, defame, disgrace, dishonour Schr., Dzl. 1222, 1, 3, 22, Bhar. 67, Schf.; so perh. also sun-pa in the following passage of Mil.: fûgs-rje drag-po sun ma byin we will not put to shame the great favour (of the Lama). 4. to renounce, to resign, sun byin-pai stobs strength to renounce (the world).

sûb-pa, pf. (b)sîbs, fut. bôsub, 1. to stop up, plug up, close, cork; to keep shut, closed, locked up, to stop, ka sna lâg-pas to stop one's mouth and nose with one's hand Lt.; dbugs sîb-pa to strangle, suffocate, choke (a person); to fill up, choke up (with earth, rubbish etc.) a lake Gîr.; sna-sub a disease of the nose? Lt. — 2. to cover, close, shut up Sch., more frq., fig. rkan-rjës sûb-pa to cover the trace or track, to efface every vestige; *ti-pi ùr-la sûb-çe* to turn down the brim of the hat; to blot out, erase, ri-mo ù a drawing, bu-lon-pa mîn the name of a debtor; to hush up, conceal, cover, e.g. other people's offences; to suppress, to avoid, e.g. obscene words; to allow to settle, the mash, in brewing; in all these instances in W. also *sûb-te bôr-çe* is used.

sum, for yeum, three, in compounds before consonants: sum-çu 30, sum-brwa 300, sum-stû 3000; sûm-ça, Sch. also sum-yar, a third, the third part, dzam-bu-qiä sûm-ça nyis (or only sum-nyis) two thirds of Dzambuling (i.e. of the world) Dz., bod sum nyis two thirds of (all) the Tibetans Ma.; sum-skîyã Sch. a cord of three twisted threads; sum-çu-rtsa-yeum the 33 ancient gods (of the Vedas); sîm-ça-pa the thirty, i.e. 30 letters, the Tibetan alphabet, sîm-ça-pa dañ rtsag-, jûg Zam. the alphabet and the punctuation, abbreviated: sum-rtsag Lexæ.

sum(-çu)-tig a medicinal herb Med.
sim-pa

I. adj. putrid, rancid, rotten.

II. vb., pf. bsum? fut. bm, Sch. to bind or tie together, to draw together; to condense.

sūr-na, Pers. անձ, hauhtboy, larger than the gliu-bu and sounding sharper; for profane use.

sūr-pān v. su-ru-pān-bāi.

sur-sur coarse-grained, e.g. grits W.

se-nam vulgar for bsöd-snyoms, alms.

se-spur Sch. dung-beetle.

sé-ba, sê-ba, bsé-ba 1. rose-bush, rose-tree; rose; yser-mdog-sê-ba-me (for mé-tog) Lt., prob. the yellow rose; wild roses with beautiful and rich blossoms frequently adorn the slopes of the lower hills in the Himalaya mountains; whether the se-rgyöd Med. and the ‘wild rose’ of Cs. are identical, seems to be questionable; *se-dum* C. hip, haw. — sīn-sê-ba is mentioned as the food of the silk-worm Glr., hence = a-se-sin. — 3. thorn?

se-bo gray, skra se-bo gray hair; mga se-bo (resp. dbu se-bo) a gray-headed person. — In coll. language many things which we call gray, are styled white.

se-bru, seu (C. *sen-dū*, W. *sen-rū*) pomegranate.

se-mo-do or se-mo-to Mil. a kind of ornament, e.g. made of pearls.

se-mog the venereal disease; se-rnm phlytific ulcers Sch.

se-yāb, bse-yāb fig Med.

sé-ra, n. of a large monastery near Lhasa.

se-rā half open, *se-rā tāg-te* to open half (doors, lids, covers etc.) W.

se-rig obliquely, awry, sideways; sé-gyöd-pa Cs., *sé-gyöd-pa* to cut off obliquely (opp. to *tāg-te* straight C.).

se-rig-seg small stones, gravel W.

se v. ysen.

sēn-ge, W. *siù-ge*, lion, sén-ge-mo lionness, sén-gei rāl-pa the mane of
a lion; sei-gei kri भिक्षा a throne (‘said to be so called from its being supported by golden lions' Will.); sei-mgò lion’s head Glr.; sei-ydòn-ma Sch. = sì-ha-mu-ka lion’s face, a goddess, Glr.; sei - prùg a lion’s whelp, sei-tan® a lion’s den.

*F sei-Udn S.g, sen-sd® Wdn., a tree growing on the southern, lower ranges of the Himalayas, having red wood, and a bark which by poor people is used for tea (sdoi-ja); its sap serves as an official drug, Lt.; ace. to Schf. Acacia Catechu.

&-q, q&-q dn-po, bsd®-po 1. clean, white, cf. skya-sd®. 2. Sch.: thin, airy, transparent, not dense or tight, sei-sd® id. (Sch.: open, free, roomy, spacious); skyl-bo sei-sd®-por gayr they became very thin, lean, pale people, *sì-sìn-po, sìngs-po* W. id.; sei-ràs Sch., *sìn-yol* W. a thin curtain, thin cotton cloth.

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*seb v. yseb.

sem, usually sera, Sek. भन्न, resp. soul; esp. as power of perception and volition, mind, cf. yid and bto; sera na the mind is disturbed, disordered Mng.; sera kriga-pa a mind agitated and troubled by sorrow, affliction, vexation etc., sera kòn®-du (or kòn®-su) chud-pa one very much grieved, deeply concerned; sera chun®-ba a timid mind, *sera tser®-càn* W. a compassionate disposition, *sera nyd®-mo* W. a friendly disposition; sera ys®-ba B., *sera so tān®-cè or dāg®-cè* W. to console, comfort, appease; the mind as imaginative faculty, intellectual power, sera stór®-ba to lose one’s senses Do.; spirit, kun-yi® sem the (eternal) spirit (opp. to byün®-ba bzi® lus the material, perishable body) Mil.; sem-kyi spyöd®-pa intellectual power, mental faculties Wdn.; dèws®-po tams-cúd rân®-gi sera vyin®-te ‘as things with me are only mind’, i.e. as they exist only in my mind, in my imagination Thgr., cf. Was. (136); sera la ma sōn ‘it did not enter his mind’, he had no mind, did not like W.; sera gur® (his) mind is changed, sera ggyur®-ba to change one’s mind, metaröseir, béd®-pai sera patient indulgence, fortitude, constancy; ndod®-sems malice; sera-ràd dañ®-la sera wisdom, knowledge; sera skyöd®-pa, c. genit., to suffer thoughts or inclinations to rise in one’s mind, as e.g. dod®-cúds®-kyi lúsh®, to nourish, indulge (desires, passions), to give way to them; often used for our reflective verbs: sera smad®-pa to humble one’s self (mi zīg®-la before a person); also: bdag®-gi sera-la smad he blamed, scolded, himself Del. 72, 3, cf. lus.

Comp. sera-mka® intelligent, sensible, sera-mkàn mi yêg kya®-na ma byun® not one sensible person was present Glr.—sera-kràl a mind afflicted, painfully agitated Sch. — sera-can animated being, man, animal, very freq.; sera-can dañ®-la being with child, pregnant; sera-can-dmy®l®-ba = dmy®l®-ba.
— *sems-*nyid Glr., Thgy., 'the very soul', and this is often nearly the same as 'spirit', and in the language of the N.T. it may fitly be used for *sva*, and thugs-nyid for *sva* a-yinor, Holy Spirit. — *sems-*rtön keepsake, token Pth. and col. — *sems-dön* an intellectual or spiritual good, gift, or possession Mil. — *sems-bde* cheerful, merry Mil.

and kept in their memory the religion of Buddha, (who remember the words even without understanding them) Mil. Cf. bsam-*pa.*

1. a little tooth Lt. — 2. pomegranate.

Cf. bsam-*pa.*

C. the butter turns yellow and rancid, sér-*van* rancid S.g.

— *sér-*ka, *sér-*ka, *sér-*ga 1. a cleft, slit, fissure, crevice, gap, brag-chasm or cleft in a rock; rgya-*sér* a large gap, cleft, chasm; *sér-*ka sub-*pa* to close, stop up a hole Pth. — 2. v. sér-*po*.

— *sér-*skyā Lamas and laymen, *sér-*kyā *kyin* *dym-*ma *jhé-*pa* a promiscuous convention, parish council C. — 2. v. skyā-*bo*.

— *sér-*kyim-*pa* a sect of Lamas = dbön-*po*.

— *sér-*ga-*ma* Sch. turmeric, Curcuma.

— *sér-*cé Lt. a yellow aquatic flower; *sér-*cen* W. Saxifraga flagellaris.

— *sér-*sna avarice, frq.; *sér-*sna byed-*pa* to be avaricious Dzl. = iṣaraṇam S.p. 1. 2. *sér-*po yellow; *sér-*preni clerical procession, parade Mil.nt.

— *sér-*ba hail; *sér-*kvāl a kind of insurance against damage done by hail, i.e. money paid to the Lama for his preventive ceremonies.

— *sér-*bu v. bsér-*bu*.

— *sér-*mo 1. C. col. finger. — 2. W. six-rowed barley, late barley, — *sér-*mo-*ba* the Lamas Sch.

— *sel-*ba p. f. bsal, imp. sol. to remove, esp. impurities, hence to cleanse; to pick, pick off; to blot out, cross out, bū-lon a debt; to clear, *lam* sél-*ce* W. to make a path or road; very frq. fig.: to remove, to remedy (an evil), to cure (a disease), to repair (a damage), to redress grievances), to dispel (darkness) etc.
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so-tooth, crown-tooth, molar-tooth, grinder, més-so Cs., *éd-tén-so* W.

gap in disjoin, divide, so-sh bLcigTa, w.

so-ca n. of an emetic Med.

so-nám(s) agriculture, husbandry, so-nám-byé-pa to till the ground, to practise agriculture, farming, sgrü-pa, béd-pa id., so-nám-pa Cs. husbandman, farmer.

so-pa v. so IV.

so-pa-ri Cs. a kind of berry, beneficial to the teeth.

so-pag brick, tile; also collective noun, brickwork, tiling.

so-ba coarse, thick-shelled barley, used for fodder.

so-byā an aquatic bird S.g.

so-ma 1. sbst. Ssk. (prop. a climbing plant the juice of which was offered in libations to the gods and was also worshipped itself, on account of its intoxicating qualities, hence): hemp, also ysd-ma, bhul-

ma; so-ma-rd-dza id., so-ma-rā-dzai ra

hemp-linen Sch., so-ma-rā-dza tāg-pa hempen rope Ptk. — 2. adj. new, fresh, esp. W. *so-me nā-na zer goe* this ought to have been mentioned directly (when it was still fresh in every body's memory).

so-lug lees of liquors, yeast of beer Sch.

so-log high-road, causeway W.

so-só distinct, separate, singly, individually, zas so-so bāg-tu _ōis-so_ the victuals came into the hands of the individual persons Dzl.; so-só-nas adv. frq.: so-

so-nas snod bēd-de 'singulatim', each for himself, holding forth his vessel Dzl.; va-

dious e.g. *na so-so* W. for sna-fogs of B.;

diverse, different sám-pa so-só different opinions, a dissension; separate, distinct, so-

so byé-pa, W. *so-so bād-ce* to separate, disjoin, divide, so-sdr bāg-pa, W.*so-so bār-

cē* to set, put, lay apart. — so-soi skye-ba, _ūdglenn_, prop. one separated (from the saints), one outside the pale, a man of the lower classes, of low caste; with Buddhists: a layman, and as to his spiritual condition: a man in his natural state, one not yet enlightened (like ψυχική I Cor. 2, 14, though

on account of its derivation, the above term cannot well be used for the Greek word); also the lower classes of clerical persons, monks. — so-so(f)-tar-pa, so-lār, मलिन्य,
liberation, deliverance, so-so-tar-pai mdo the book of deliverance, code of the moral law, containing about 250 precepts for the priesthood, the monastic rules of the Buddhists.

sog-pa 1. sbst., also sog-pa, shoulder-blade, scapula, sog-pa mè-loṅ the flat part of it, sog-yu the narrow extremity of it; sog-mo dêbs-pa (v. mo III.) to divine from the shoulder-blade; sog-thu shoulder as a piece of meat for boiling (I Sam. 9, 24). — 2. vb. (also: ysg-pa, bsdg-pa, sog-pa) pf. (b)ags, fut. bsg, imp. sogs, bsg, W. *sag-*c*, to gather, heap up, hoard up, pral sog-jog-med-pa without having collected and deposited the daily requisites, 'the things wanted every day Mil., bsdh sog-pa bsg brg9dn-te decorated with little flags and the like; less frq.: la sog-te, inst. of which always la-sogs-pa or pai may be used; often sog(s) alone, also in prose; after (la) sog(s)(-pa) usually a comma is to be supplied, and the words following are to be considered as an apposition: yi-ge rtis-la sog-pa rig-pai ynas lia writing, arithmetic and so on, the five sciences; hence often applicable, when a comprehensive noun appellative does not exist: yser sog gold and the other, viz. metals, Glr.; tsa sog ysum the three tsa-sounds, tsa, tsa and dza Gram.

Note. In course of time the original grammatical sense seems to have been forgotten, in as much as la is now read together with sog-pa, and often also the dot separating the syllables is omitted.

sog perf. and imp. of grö-ba to go, 1.

I went, I have (thou hast etc.) gone, v. gro-ba 1 and 2, e.g. der son yöd-pas when he had gone thither Pth., son-sö-ba-las going on continually, Dzl., continuing to do a thing Dzl.; söń-ba yin it is gone, it is no longer extant Mil.; dbdri-du sôi (he or it), came into the power of... S.g.; da sdig-pa-la sön-na Thgy. if we now go on to (the topic of sins) W.: *da-rin na ma son* it is not yet past five o'clock; *'i-ne sdi-pa nä &kg-pa* from here (adverbially, like bzk-*te) to that place Ld.; imp.: *di-ru ma dug! son!* do not stand here! walk on! — 2. became, turned etc. kyi-mo žig-tu soön she became a bitch, was changed into a bitch Mil., dbdri-por son it turned white Glr., *don nä-po son* W. his face grew dark; *bi-gän son* W. a hole has been made, it got a hole; *gyl-*se ka-čid söń-ne* as she got a taste for the town W.; *nod ču gan son* the vessel was already full of water (when I came) W. — *soön-tö* W. account of expenses.

sög-le B., C., *cød-sög, gya-sög* W. a saw, sog-len yöd-pa B. to saw to pieces, *gya-sög srl-tse* W. to saw; sog-leka the toothed edge of a saw, also botanical term.: serrate, serrated (of leaves) Wdñ.

sogs and so forth, and the like, mostly preceded by la: ml-la sogs-pai sog-rāga homo et cetera animantia, prop. the beings a load. (3) Vol. xxxi. 67
sob 1. also sog, yob, yog, null, void, vain, empty, bad in its quality, not durable. — 2. also yob something stuffed (as a chair), nān-sob, kōn-sob, kōg-sob Wān. prob. id.; sob-stān cushion, bolster, mattress, pags-sob the stuffed skin of an animal, sēn(-get) sob the stuffed skin of a lion Pā.  
som 1. also ysom, sōm-sin fir-tree, pine-tree. — 2. also soms, imp. of sēm-pa.
sov 1. also ysonl, sMri fir-tree, pine-tree. — 2. also som, imp. of at%n-pa.  
sōr 1. also ysonl, sMri fir-tree, pine-tree. — 2. also som, imp. of at%n-pa.  
so. 1. inst. of so, sos bta-pa to bite, Sch. also to backbite, to calumniate. — 2. v. yso-ba and jso-ba.  
sos-ka, sō-qa, 1. in Tibet: spring; Mil. — 2. in India: the hot season, from about the middle of April till the middle of June.  
sos-zin disease of the membrum virile, in five forms (prob. different stages of gonorrhœa) Mng.  
srā-ba 1. adj., also srā-bo and srā-mo Cs., col. *srā-te* (cf. srā-pa), hard, solid, compact, firm, and abstract noun: solidity, hardness, compactness, of wood, meat etc., and often fig.: ybu-srā a bow difficult to be bent S.g., rgas-srā hearty vigorous old age S.g.; mōson kar sra proof against cut and thrust, also: proof against malicious words Mil. — sra-brkyaṅ, जास्नार, the coarse blanket of a monk. — sa-ṛtsi varnish. — 2. vb. W., to empty.  
II. street, lam-srān id.; srān-yār Sch.: tortuous path, labyrinth (?) — rgya-srān street, lane Glr.; rgyu-srān the road which a person habitually walks.  
srān-bu thread, yarn, kāl-ba, agrīl-ba.  
srān-ma vb. v. srān-ma.  
srān-pa (cf. srā-ba) Cs.: pf. fut. berān, imp. eron, W. *srān-che* to suffer, bear (with patience), endure, to be hardened W. frq., *srān-fub-kon or srān-teg-kon* one that can endure much; *kyod ṛān gos* Ld. you must hold out, you must stand it; in B. srān dzugs-pa is used in the same sense; *kyag-srān-che* hardened, accustomed to frost, *dāg-srān-che* inured to hardships W. — *srān-te* col. frq. adj.: 1. = srā-ba (opp. to šad-po and bōl-mo) hard, firm, durable, rigid, strict. 2. fig. hard, severe, bitter. — sdug-srān hardness Mil.; srān-tā = srān-tub-mkan. Cs.: srān-pa sbst. hardship, severe distress or toil, srān-par toilsomely, rigorously, srān-pa-pa one that hardens himself (?)
natives were inclined to give to our European bean. — sran-piñ a heap of pease, sran-pa pease-straw, sran-ψ pease, sran-mé blossom of pease. — 2. grain, like rdig-po, e.g. of Indian corn; even ldegs-kyi sran-cūn Wūn, grains of shot(?).

srab bridle, rtai; srag sga stan tūn-po a complete riding-gear; *srab čug-če* W. to bridle, to bit (a horse), *srab gyur-če* to govern, to rein (a horse) srab-skyla Cs. the reins, — srab-lcags Cs. the bit. — sram mdē Stg., Ld.: *sram-da* reins.

srab-pa B., *srab-mo* W. thin, tender, fine, e.g. skin Dzl., cloth, leather, paper, clouds; shallow, loose, not close; srab-mdī Sch. inner sole, welt; srab-mdūg thickness, dimension.

srab-srīb Cs. dark, obscure.

sram, sbracht 1. otter, the flesh of which is considered very nourishing, the liver is used as a remedy for strangury Sg., but encountering this animal is regarded as an evil omen S.g.; ču-sram id.? (Cs. beaver?) nyā-sram Mil., either the same, or: fishes and otters; brag-srām rock-otter? sable? *ka-lon-sram* W. prob. sable; it is nearly black and stated to live near Yarkand, in the mountains as well as in the flat country. The ear-coverings worn by the ladies of Ladak are made of the fur of this animal. — 2. otter-skin, sable-skin.

srab adv. Sch.: severely, rigorously.

sras(-po) resp. for bu, son, child, dpon-sras, rgyal-sras son of the sovereign, a prince; rgyal-sras also: son of Buddha, a Buddha; lha(t) sras(-po) 1. son of a god Dzl. 2. a prince; fugs-srās spiritual son or daughter Mil.; in this sense sras may be applied to females: saina-rgyas-kyi sras dāg-paō she has become a spotless child of Buddha Dzl. — sras-bu = sras. — sras-mo daughter, young lady, princess. — sras-tsāb Cs. adopted child.

sri 1. a species of devil or demon, devoured esp. children, a vampire, also sri-nān Schl., ču-ni Glr., jān-sri Mil. a devil bringing misfortune; they are supposed to live in underground places, and are therefore also called mas-kyi sri; sri lai a devil rises from below; sri nūn-pa B., *nān-če* W. to lay, suppress a devil.

sri-ba I. pf. bori, fut. bori, 1. to retain, e.g. bān-ba, jēn constipation, strangury. — 2. to be parsimonious, niggardly, esp. with nor; šba-sri-mē-par nān-ba Mil. to give unsparingly, to bestow very liberally; *sri-des-kān* W. parsimonious.

II. W. to wind, to wrap round, for dkeri-ba.

sri-žu, less frq. srid-žu, respect, reverence, deference, sri-žu-pa, sri-žu-mkan one paying his regards, his respects, showing deference.

sri-ba pf. boriñas, fus. boriñ 1. (cognate to riñ-ba) to extend, stretch, stretch out, the arm, to hand, reach, *de dul soi, nā-la ēriñ ton* it has fallen down, hand it to me W.; to fling far away C. — 2. to postpone, put off, či-bai the Glr. the term of death; to prolong, the life S.g.; to wait, to tarry, *d-ābiss śrīn* Lh. wait a little, *dag-sa yo-n-i tsa-big śrīn-te yo-n*? shall (I, you, he etc.) come directly or after a while? Ld.; *nam dir śrīn-če ča dug? how long shall you stay here? W. — 3. to send (skīn-ba Lex.) ēriñ, yo-byād Sch. — 4. skyed-sriñ-ba to bring up, train up, to rear Glr.

sriñ-mo sister (of a male person, cf. mīn-po) bu-sriñ, mīn-sriñ, resp. lčam-sriñ brother and sister, cousins.

srid 1. length, extension, ḍug srid-du kru-bcu-brygard-pa a cavern 18 cubits long Tar.; more frq. with regard to time: *di or de-srid(-kiy bar)-du* (for) so long (a time), či-srid-du, also či-srid-de, how long (a time)? also: as long as; when followed by yan: be it ever so long (in this case ji would be more correct); also srid-par, or srid alone, for srid-du. — 2. dominion, government, srid-la ma ēm-pas falling out with one another about the government Glr., esp. rgyal-srid, dba'i-srid id.; srid byēd-pa to reign, to govern, srid fsb-ba id. Dzl.; *di ḍuṅs-kiy srid gaṅ yōd-rnams ḍrog he
seized upon their territorial shares Glr.; bla-srid Cs. a Lama's dominion. — sde-srid province; tös-srid clerical government, ecclesiastical dominion. — 3. ruler, commander, regent, reigning prince; so also in the compounds just mentioned.

srid-pa I. vb., 1. to be, to exist (?). — 2. to be possible, often preceded by yai; skyé-ba dañ jig-pa kün-la srid-na since springing up and passing away is the lot of all men Dzl.; 'yan-pa žig srid healing is possible Ph.; ḍi-las sla yan srid it might be easier (for me) then than now Dzl.; de-bzin-du bden srid snyám-nas thinking this might possibly be true; the verb is usually put in the infinitive mood terminating in pa: de yin-pa-an it might be he Mil.; ḍir bön-ba mi srid-do, bön-du bris-pa srid he will scarcely come back, he will have escaped to Tibet Glr.; sometimes with the root of the verb: yoǐ mi srid Mil.; bdag tar kyai srid-kyis as it is a possible case, that we might be released Dzl.; ma srid 'čig about the same as: God forbid! by no means! In W. nearly = to be obliged: *kyer-aca-la śrid* now it will be my lot, now I shall be obliged, to carry (twice as much), *sad-te-la śrid* (B.: bab or tug) he deserves death, he must die.

II. sbst. श्रद्धा 1. existence, state of being, life, srid-pa yizan nyams-su myon-ba to experience, to pass through, other periods of existence Wdn., srid 'yi-ma Sch.: the future period of life, of existence. — 2. things existing, the world, srid-(pa) ysum the three worlds, srid-pai kör-lo Cs.: the revolving system (the world's cycle); srid-pai mso the ocean of existence, srid-pai chu-klün čen-po the stream of existence Mil.; also a single being, commonly however srid-pa-pa; bár-do srid-pa, bár-srid-pa Thgy., bár-ma-døi srid-pa-pa Stg. the beings in the Bardo, v. bár-do. — The meaning of srid in srid-pa bar-do, and in some other expressions, have yet to be determined. — 3. symb. num.: 14. śrid-kład Sch.: a sort of flint-stone.

śrīn-gláni Lt. W. *śrīn-gláni-can* having the staggers (of horses); being mad.

śrīn-po, Ṣk. र्थय, fem. śrīn-ma, demons, figuring in Indian and Tibetan mythology. They are supposed to be, for the most part, of an enormous size, generally hostile to mankind, going about at night, to ensnare and even to devour human beings. Their chief abode was Ceylon, and also Tibet was originally inhabited by them. The Tibetans are even said to be the descendants of an ape (sent by, or eminated from, Avalokitéśhvara) and of a Tibetan Srimo. brág-srīn rock-Srīnpo or Srimo; śrīn-gob goblins and Srinpos; śū-srīn v. the following article.

śrīn-ba = bu, insect, worm, vermin; śrīn-bu pad-ma (śrīn-pa Śk.) leech, śrīn-bu me-kyer glow-worm; rygu-srīn, kǒn-srīn intestinal worm; ņyī-srīn vermin living on the skin Lts.; dár-srīn silk-worm; sṛn-bāl acc. to Wdn. = rās-bāl cotton, Sch., Schr.: flock-silk; raw silk; sṛn-byād nocturnal bird, owl etc. Lts.; sṛn-tōr small ulcer or tumour; sṛn-tūn Med., Sch.: mulberry-tree; śū-srīn a monster living in the water.

śrīn-lāg the ring-finger.

śrīn(s) 1. darkness, gloom, night — 2. shady side, north side of a mountain. — śrīn-pa vb., to grow dark or dusky, C.: *sa śrīn soi* night has begun.

śrīn-nīg mulberry-tree.

śrī Sch. silk-worm.

śru Glr., śrī-mo Læx. and C. mother's sister, aunt. 1. Poša 1. 'śrī-mo 1. maš-sku, m.'

śrūg-pa, W. for sprīg-pa, sṛū-pa and dṛūg-pa: 1. to shake, to shake out. — 2. to stir, stir up, twirl. — 3. to shake, to make to totter.

śrūn-ba I. vb., pf. (b)srūna, fut. srūn, imp. (b)srūn(s), Śk. मृण, 1. to watch, to keep guard intrs.; but gen. trans., i.e. to watch, to keep, to guard, to keep in custody, kyim the house Dzl.; to save from, to pro-
tect, to shelter, e.g. lus, the body, but also: to keep unpolluted, pure, chaste; bdag srün- ba to guard one's self, in a special sense: to live as a bdag-srün, as a hermit Dzl.; to preserve, bdag ynod-pa tams-đad-las srüns big may I be preserved from every harm! Do.; with la: bdag-la srün-du ysol I pray to preserve, to protect me Do. — 2. to beware of, to guard against, lus dañ nag gi nyes-pa Dzl., = lus dañ nag srün-ba (v. above no. 1) Dzl. — 3. to keep, to observe faithfully, a promise, laws; bdä - srün - mkan obedient, faithful, trustworthy. — 4. to hinder, forbid, prohibit, rigs-kyis, bdag-pos, čős-kyis srün it is forbidden, it is prohibited, by the degree of kindred, by the husband, by religion in general Thgy.; to prevent, to be a preservative or preventive S.g. — 5. to wait, = srü- ba, e.g. *zag nji* for two days W.

II. sbst. 1. the keeping, guarding, the heed, guard. — 2. the person or the thing keeping, guarding, esp. amulet, preventive, preservative, bdág-pa to suspend (an amulet, to the neck or other part of the body).

Comp. and deriv. srün - sklid, -čör or bźčör an amulet consisting of threads. — srün-mkan keeper, guardian, watchman, *čön-la srün - kan* W. (night-) watchman; srün-pa B. = srün-mkan, bdä-siñ-ra-ba srün-pa keeper of a fruit-garden Dzl.; srün-po Cs. = srün-mkan; srün-ma B. id., dmyal-bai srün-ma guardian of the infernal regions frq. Dzl.; čős-skyn-bai srün-ma tams-đad all the tutelar gods of religion Mil.; collectively: body of watchmen, thä - ramsa-kyi srün-ma dañ-po the first corps of watchmen of the gods, the Naga; rgyal-poi srün-mai the men of the king's body-guard Stg. — srün-sems the taking heed, being cautious.

srün-pa, berün-pa, calm, soft, mild, and: mildness, gentleness, meekness; srün-po adj. = srün-pa, esp. of horses: quiet, tame; sin-tu mi-berün-čün very malicious, malignant, of demons Mil.

srub v. srus.

srub-pa, pf. imp. (b)srubs, fut. bsrub, 1. to stir, stir up, stir about, zo srub-pa to churn, to make butter. — 2. to rummage, to rake up, to stir, to turn over. — 3. to rub, two pieces of wood against each other Wds. — *srub - sün* C. 1. twirling-stick. 2. mischiefmaker, disturber of the peace.

srubs 1. a cleft, slit, gap, fissure, brag-srub chasm or cleft in a rock, smaller than sér-ka Mil.; intermediate space, interval, interstice; rent in a dress; disunion, separation; wound Lt.; srubs jye Lt., srubs for Sch. a searing, a wound has been made; srubs ytor-ba to rend asunder, to tear Sch. *tsen-srub dol-ce* W. to rip, to cut open a seam. — 2. seam? — 3. W. col. for srus.

srum resp. for meat, flesh of animals used as food, srum - kóg an animal slaughtered and cut up, for a person of quality.

srul-po 1. evil demon, malignant spirit Mil.; lus-srul-pa Lex. sorcerer. — 2. putrid, rotten Cs.

srul-ba, pf. and fut. bsrul, I. to be corrupted, decomposed, of the humours of the body Wds.

II. W. *srul-ce* = *šug-ce* 1. to stir, *čug-pa* the soup, to mix and stir, *zü-la ye* flour with water. — 2. to shove, to move, to and fro, *piag-te srul-ce* to plane, *cad-sóg srul-ce* to saw. — 3. *ta srul-ce* to put a horse to a gallop?

srus, W. also *srub*, unripe ears of wheat etc. *srub nyé-ce* W. to rub them between the hands; the grains, thus being shelled, are considered a rural dainty; brás-kyi srus a shelled grain of rice.

srús-pa Sch. to thicken, to become more consistent, by evaporation, by boiling.

sré-da Wds., sred S.g., a species of corn (?).

sré-nág Lex. soot; W. *šre-mág*.

sré-ba I. sbst. a certain shrub Cs.
II. vb., pf. bsres, fut. bere, imp. (b)res, trans. to dré-ba 1. to mix with, to mingle, to admix, már-la sre-ba to mix with butter Lt., čan ču sre-ba to mix beer with water Med.; dreu sre-ba to breed mules; bérès-pa mixed up, confused, of a narration Tar.; fig. ka or bus sre-ba to communicate with another, i.e. to live, to eat, drink, smoke with a person Do.; skyid sdeg sre-ba to share pleasure and pain, joy and sorrow Gtr.; W., like *zé-zé*, to exchange for:

[zan] dün Prog* to risk one's life for a subsistence.

- 2. to add; to add up, cast up, sum up Wdk., *nyi dün nyi Bre &a* 2 and 2 make yq sre*

sre-mdn weasel, prob. --*la-Pyim* W.; srkm Lex.

$Kc sre-mdn we-&

1. Sch.: the sinew above the heel. 2 n. of a medicine?

srkg-pa I. sbst. (W. 'Bpyya*) par-

4 tridge.

II. vb., pf. (b)sregs, fut. bsreg, imp. (b)srey(s), W. *Brig-Ee* to burn, i.e. 1. to consume, to destroy by or with fire (mes, mé-la) e.g. a corpse, dág-mo, or W. *nán-tan*, altogether, entirely, dgra an enemy (sc. in effigy); skyin-sregs burnt-offering; to make red-hot, lags-bsregs red-hot iron Thgy. — 2. to roast, fry, bake, on a spit C., or in a pan, már-la* in butter W.; *tá-gir drég-zé* to bake bread W.; to tan, to make swarthy, nyi-mas (to be tanned) by the sun Dzl.; bsreg-kañ Sch. shed for storing up fire-wood.

sreñ, mi-sréñ C. = mi-rüñiñ, v. rüñiñ-pa.

sred v. sre-da.

sréd-rgyal-ma a deity of the Bonpo Mil.

sréd-pa 1. vb., sbst., adj. to desire, the desire, desirous, zás-la of food Lt., ka-tsai ró-la of acid or hot substances Med., ról-mo-la (liking) music Stg.; yul-sréd-pa čan-ba* not much attached to his native country; jig-rtém(-la) sréd-pa avarice, covetousness Mil., dod-sréd-can cove-
tous, greedy Pth., čags-sréd-can lecherous, libidinous Pth.; sred-pa-las yôhs-su gról-ba quite free of any desire, (so is Buddha); srdé-pa Cs. lover, srdé-ma Cs. sweet-heart. 2. symb. num.: 8.

sren (?) floor W.

srel-ba, pf. and fut. bserl Cs., W. *srél dê* to bring up, to rear, to nurse up, to train, infants, young animals, *srkl-kan* nourisher, fosterer, nurse etc.

sres Ts. = zi-gil q.v.

sro, resp. tugs-sro. W., heat, ardour, pas-
sion, wrath, anger, *sra yon* anger rises (in a person), he (etc.) grows angry, *sro bab, sro bud* the anger abates; *sro-ri-mo* slow to wrath, *sro-can* furious, raging, *sro-tûn* hot, ardent, passionate.

sró-ba, pf. (b)eros, fut. bero, imp. (b)sro(s), to warm, to make warm or hot at the fire, or in the sun Gtr., Lt.; jampai dró-khyis bu bero (a mother) foments her child with a gentle warmth Thgy.

sró-ma 1. egg of a louse, a nit C., W., srog-dun du nits are increasing fast Sg.

- 2. small bubble W., *čán-la sro-ma ba* the beer foams, froths in fermentation. — 3. sro-ma nég-po, sro-ma sêng-ge n. of a medicinal herb Med.

sró-lo Med., Sedum and similar plants.

srog life, srog yǒé-d-pa to kill, frq.; srog lé-pa, *srog-pa id., esp. when done by demons; srog dañ pré-ba id., esp. to execute, to put to death Gtr., srog dañ brél-ba to die; srog *bul-ba Dzl. yé2,12 Sch.: to sacrifice, to yield up one’s life, but the manuscript of Kyelang has: srog dañ brél-lo, and sá-bai srog yéd-la *bul-lo (Mtl.) means: I make you a present of the stag’s life, i.e. I spare its life for your sake; srog dbó-ba to sacrifice, one’s life, prop. to cast it away Dzl.; srog-la mi lé-ba to make light of one’s life frq.; srog dañ bsdó-ba to risk, to hazard one’s life, frq.; srog skyél-pa to save life Dzl., srog fyn-pa, don-pa id., Thgy.: to save, to preserve (a child’s) life (by well caring for it); srog fsd-ba id. Dzl., Sg. (Sch. also: to recover, to grow
well again; srdg- gi kā-ba n. of a vein; srdg- gi snyin-po Mil.?

Comp. *srdg-skyi* W. deliverer, redeemer, saviour. — srdg-kun Mil. the deep cut or stab, by which Tibetan butchers kill animals (Huc I, 443), srdg-kun byéd-pa to stab in this manner. — srdg-can, srdg-lādin having life, living, alive. — srdg-éags animated being, mi-la sogs-pai srg-dāgs tams-dād all men and other living beings Dzl., srg-tāg = dpyan-tāg. — srdg-bdāg ḍen-po = pe-dkār Glr. — srdg-mēd lifeless, inanimate.

— srdg-rtsal ‘root of life, vein of life’, aorta Sag., chiefly used rhetor. and fig. — srdg-xī Mil. the deep cut or stab, by which Tibetan butchers kill animals (HW I, 443), srdg-xī Mil. to stab in this manner. — srdg-tan, srog-lādin having life, living, dive.


the hind part, that which comes after, the later or latter part; slád-mar, slád-kyis afterwards, hereafter, slád-mar yai also for the future. — 3. slád-du on account of, for the sake of.

Slád-pa, pf. slalad, (cf. lhád-pa) to mix, esp. with something of an inferior quality, hence to adulterate, vitiate, to spoil, to corrupt, skydn-gyis or lhád-kyis ma slád-pa not marred by any defects lex., skydn-cil-lóg-gis yoins-su slád-de quite unfitted by perversity Dzl.; gán-gis kyai ma slád-pa without any thing detrimental operating not subject to any noxious influence Wdn.; de myks-sti slád-par byás-te making him drunk and thus disabling him Dzl.

Slá 1. (?) *na-slá* W. the furred ear-coverings of Tibetan ladies. — 2. = slá; slá-čád = yjyn-čád.

Slán 1. (?) *ma-slá* W. the fur.
slob the act of learning, study, slob ma myö-n-ba to have had no instruction or education; slob jrid-pa to teach.

slob-pa, I. vb., pf. slobbs, fut. slob, imp. slob(s), W. "láb-cê", to learn, to teach, na or já-la slob I learn, nas slob I teach, dé-la mkan slob rnyis-kyis lo-tatsa bslabs both the abbot and the instructor taught him the art of translating Pth.; na rtis sìg slob sóð-d-pas slob as I should like to learn something of mathematics, teach me! Pth.; bslabs-pas sês-te when he had learned it Pth.; bslab-cíu los-pa yaâ ëka as learning is difficult, even if one is taught Dzl.; slob-tyû jug-pa to let one take lessons, to have or get one instructed Dzl.; *t'ú-gu-la gom-tiû lâb-cê* to teach a little child to walk W.; mi-la yi-ge bslabs schools were established Glr.; yim-tan slob-pa to teach (to learn) good, useful, things Pth. and frq.

II. sbst. 1. the act of learning Dzl. — 2. teacher, instructor, brâm-ze slob-pa a Brahman as instructor Dzl.; *pâû-pa slob-pa-par-mams* the venerable preceptors (more than dge - slob, less than dgrd - bcom-pa) Tar.

Comp. *lob-kyá* W. use, practice, exercise. — slob - grûd school, school-room, school-house; *lob-ça-Kân* W. id. — slob-grûg school-fellow, co-disciple. — slob-rnyêr student, scholar, slob-rnyêr gân-du byûs where have you studied? at what college have you been a student? Mil. — slob-dpon teacher, instructor, master, frq.; also a college-title like our bachelor etc.; ‘the teacher’ by way of eminence, is either Buddha or Padma-byûl-yûnâs. — slob-bâins scholar, pupil, disciple, = bu-slob Mil. — slob-ma id., frq. *lob-tö* report, rumour, fame W. — Cf. bslabs.

slob exercise, practice, experience; miy-slobs nâm-pa skye Mil. a bad custom of seeing begins to prevail (viz. that of looking downward, and minding only earthly things).

up, to dig the soil; in arithmetic: *sum nyi lóg-pa dug* W. two times three are six.

plón-ba, plán-ba, pf. (b)plain, fut. (b)plani, imp. plón(s), W. "lán-cê", I. causat. and transit. form to ldân-ba. 1. to cause to rise, to help to rise, noe lying on the ground; dgrd-m slâ-ba to cause a person to rise as an enemy (cf. dgrar Idâ-ba), i.e. to make a person one’s enemy S.g.; bdâ-pai mi-rô plón-ba to resuscitate the slain; to excite, cause, inspire, compassion, fear, terror etc.; prag-dog-gis, skyo-bâs-kyis kun-nas bslains-te Glr., Mil. quite excited by envy and hatred, nî f.; esp. in pathology of the procatarctic or exciting causes of diseases: to kindle (u disease) into action, hence sloñ-rkyên the exciting cause (of a disease); — to raise, to erect, a pile, post, wall Mil.; slâi-šiû a pile, stay, prop, erected or set up. — kun-plón Lex., Mil.: nyom-moi-kyi slón-kun-slon excitement (?). 11. (perh. originally quite a different word), 1. to ask, require, ccdp. klu to ask me for the book Dzl.; hil-ww bû-le slâ-ba to ask a man’s daughter in marriage Dzl.; esp. to beg, to try to get by begging: E.riri-zad bslî-mo we beg for a little of it! Dzl., sld-la sldris-naa Ryerhe obtained ~tfroln his father by begging Hil.; bsdd-snywru sldri-ba to collect alms by begging (slân-ba partic. and sbst. beggar, mendicant Dzl., sldlimkan, sldn-ba-po id.); hence. — 2. to collect, to gather, riches. — 3. to examine, to probe (a wound), rma-yuar melzûb-mos a fresh wound with the finger Thgy.; also: to search a man’s house. — 4. to give, ka-lhag čig stôs-la slón čig gather some of the remnants of the meal, and give them to me! Mil., so in Sp. and C. frq.

plón-mo alms, plón-mo plón-ba Lex., byêd-pa Cs. to ask alms, to beg; plón-mos jô-ba to live on alms; plón-mo-pa beggar Pth.

ysāg-pa Sch. to sew together.

what is secret, hidden, sari for the secret comes out, is made known Dzl.

ysān′-ba I. vb. to do a thing secretly, to conceal, na-la ysān-du mi ruñ it is not right of you to be so close to me Mil.; ysān-ste brkia-nas stealing secretly, ysān-ste bskia-nas sending underhand, furtively Dzl.; to hide one's self, to be concealed dbēn-pai ynas sig-tu ysān-ste be-taking one's self secretly to a solitary place Dzl., yid-mtün-par ysān-ste keeping it secret with one consent Dzl.; *sān-ne add-cē* W. to sit concealed.


III. adj. 1. secret, hidden, concealed, ysan-bai 8os esoteric doctrine Dzl.; pḥi-nai-ysān v. pḥi III. — 2. kyi-mo nyam-gyi ṛna ysan-ba a female dog of very sharp hearing (v. ysan-ba).

Comp. ysan-kaṇ a secret room Cz. — ysan-sgo a secret door Pṭh. — ysan-sgro S.g.? — ysan-snāgs secret charms, mysterious incantations, frq.; even in medical works they are praised as the 'best medicine'. — ysan-mye v. mye. — ysan-ynās 1. a secret place. 2. mystery, nif.: ysan-bai ynas dū-ma ynsiḥ hetaught many mysteries, many secret doctrines. 3. privities, pudenda. — ysan-spyok privy, necessary, water-closet. — ysan-dbaḥ, ysan-rdṛ Mil., ysan-bai-bdag-po Do. = rdorje-čan, v. rdorje, comp.

ysān-pa resp. to hear, to listen Dzl.; kyod ysan dani listen (to me)! Mil.; bdag-gi ṛṣig-la ṛxon id. Glr.; with las or la: to hear a person teaching, expounding etc. Tar. Cf. ṛsān-pa.

ysād-pa v. yṣād-pa.

ysād-ba, yṣād-pa, usually yṣād-pa new, fresh, lūg-ḥa yṣād-ba fresh mutton Lt.; ṛna yṣād-pa a raw wound.

Thgr.; bdag-ma yṣād-pa the young, (recently married) wife Dzl.; *bhu-mo sār-pa* a girl that is still a virgin C.; yṣād-du adv., yṣād-du bsad-pai ša flesh of animals that have just been slaughtered, lit.: fresh-slaughtered flesh Dzl.; ru-ṣād a new edge; rai-ṣār new house, also a name of villages, castles etc.; gos-ṣād, mar-ṣād Lt.; rta-ṣād Sch. a horse not yet broken in. — yṣar ṛgṛṣ-pa Sch.: to tell each other news; to make a new acquaintance'. *sar-zuḥ cō-cē* W. to plant (a piece of land) for the first time, to cultivate, to people, to stock with inhabitants. — yṣar-riṅ old and new, stale and fresh; age, duration, existence. — yṣar yṣōd-pa frq., also ṛsar yṣōd-pa Pṭh., to search, inquire into, investigate thoroughly, to examine, to study, skad a language. — yṣār-bu new beginner, tyro, novice Mil.

ysāl-ba vb., to be clear, distinct, bright, sār sār-ziṇ yṣāl-na when (the sun) shines bright again; mār-me śi-kaś yṣāl-ba bṣīn flaming up once more, like an extinguishing lamp Glr.; bhan-iṇe bham-mēr yṣāl-te appearing bright, clear and distinct Dzl.; yṣāl-lo it is clear, it is evident; it stands written, it may be read, ṛdū-ba na yṣāl-lo it may be read in the Dulva Glr.. Tar.; yṣāl-po (matrix) visible to a great distance, conspicuous, distinct, obvious, intelligible; kun-yṣal id.; *mig sāl-po ton mi tub, niq sāl-po zer mi ści W. his eye, — his speech, is not clear, he is not able to see, to speak distinctly; yṣal-dag-snyan-yeṃ B. = the popular sgra-dag-yṣal-yeṃ, v. sgra; yi-ge yṣāl-po a plain, legible handwriting; clear, bright, yṣāl-bai mé-lon a bright mirror (a frq. title of books); bright, light, pure, of colours, śaṅkar-ṣāl pure white Glr.; pure, free from faults and deficiencies, *sāl-po gyāb-cē* W. to correct; sa-pṣog kyan yṣāl-bar gyūr-ṇa also his whole neighbourhood will be freed from defects, will become happy Do.; yṣāl-le-ba = yṣāl-ba; yṣāl-ka Tar. prob. = yṣāl-ča, Mil.: yṣāl-ča žig yṣān-ba žu I request (you) to give me a detailed account, inst. of which also only saṅ śiṣ may be said.
ysdl-sin (like σταυρός in its original meaning) a pointed stake, for empalement of malefactors, ysdl-sin-du or ysdl-sin gi tse-la skydn-pa to empale. — Cf. rkyan-sin.

ysds - mo Laxx.; in Lt. prob.: mother's milk.

ysig-pa Cs., also bsg-pa, to throw up in a backward direction; in Thgr. is said of a lion: ral-pa ysig he shakes his mane; dupui - bsg Cs.: 'the shaking of one's shoulder' (prob. for: shrugging); to winnow, to sift Sig.; W.

ysin-ma 1. pasture-ground, meadow Dzl. — 2. moor, fen Sch.?

ysir-ba Sch., ba'ir-ba Cs. 1. to whirl about or round, to twirl, yian a spindle, mda ysin-ba Cs.: 'to whirl an arrow'.

2. W. to move by a repeated pushing, pag-ste a plane; to smooth, to even, with a plane, a knife etc.; to slide, glide, slip, down a slope.

ysil-ba 1. to cut to pieces, to divide, split, khu-ru Mil., dum-bur Lex., yson-gys ysil-ba to saw to pieces, to saw up.

2. W. to toll, sound, ring, dril-bu ysil-ba to ring a bell Cs., hence mkar-ysil v. mkar-ba.

3. *sil-* W. to read. — ysil-bu and vC go the three, all the three; ysinnta v. sibu. the third; containing three; ysin lip the old (woman) with her (two) sons, the three.

ysun, resp. for skad and ytam, I. voice, yson bhyin a voice sounded, was heard Glr., yson dög-pa a clear voice, like that of Buddha Dzl. — 2. the act of speaking, talking, ysun glén-ba to converse, discourse, yson grel-ba, yson grel madad-pa id.; that which is spoken, the words uttered, the speech, kyéid-kyi yson dei lán-du in answer to your words Glr.; yson khög-pa to read the sayings, the apothegms (of Buddha) Ma.

ysin-ba I. vb., pf. yson, resp. for smrä-ba B. and C. (in W. *mil-ba* is used inst. of it) to speak, talk, say, the latter also with the termin. of the infinit., inst. of direct speech, but rarely; de-skad ma yson your Reverence should not say so! Mil.; yson ma yna it did not please him to speak Mil.; rdzun yson-ba to tell a falsehood, to lie; to explain, don Mil.; to ask; mi dod mi yson bës-par zu Mil. please accept it without ceremonies (without a refusal); zal ydams yson-ba to give advice etc. Glr.; vos yson-ba to preach Glr.; mgür-ma yson-ba to recite or to sing a song (but also: mgür-ma smrä-ba, zër-ba is said).

Comp. yson-byros report, statement, opinion. — yson-mëgog principal word, main dogma e.g. the Ommanipadænehum Glr. — yson-snyån a harmonious voice, an agreeable, pleasant speech; Mil. uses it also of the singing of birds (and the screaming of peacocks!) — yson-sprôs, yson-ndrî conversion between persons of rank, or between such and inferior people. yson-râb = yson-mëgog, also sacred writing, Holy Scripture Chr. Pr. — yson-dög = bka-dög.

ysid-pa, bsud-pa 1. Sch. to be lost, to be dispersed.

— 2. W. to fill with food beyond satiety, to stuff, to cram. Bhar. 124 smán-pa yson stands for Ssk. (Will.: spasmodic cholera), which elsewh. is rendered zas ma zú-ba; the meaning is prob. to overeat one's self.

ysum three (cf. sum), ysum-ka, ysum-ka the three, all the three; ysum-pa the third; containing three; ysum-po the three; ysum also elliptically for dkon-mog ysum: ysum-la skyabs-su döna-ba to seek the protection of the Three Precious Do.; bskal-pa gräis-med(-pa) ysum three times innumerable Kalpas (appeared) Dzl., Glr.; rgu-n mo ma smad ysum-po di the old (woman) with her (two) sons, the three Dzl.; rgyal-po yab ysum ysum the king and his (two) queens, the three Glr.; rab brin ysum the big, the middle (and the little one), the three.

— ysum-sprul emanation of the third degree, = nyin-sprul.

ysur-ma a thing slightly burnt, singed Cs., ysur-dri the smell of it.

ysás-pa belly, stomach, ysis-pa bòs the belly is swollen or distended Lex.; yson-nad dropsy of the belly; yson-marked the middle part of the body, the waist Sch.; yson-ja'yan-po a deity.
gold-searcher, gold-washer Gram.; per-
phila n. of a medicinal herb, an emetic Mel.
— yser-gyan a gold chain. — yser-bye gold-
— yser-yo-ma, yser-bto-ma refined gold Ghr.
Pth. — *ser-zái* W. gilt copper. — yser-
ba-pa, yser-mgár Cs. goldsmith. — yser-
yig-pa 'bearer of a gold-letter', ambassador,
envoy Ghr. — yser-sog leaf-gold, gold-foil,
foliated gold Sch. — yser-sraí one ounce of
gold; a coin = 16 rupees, gold-mohur.

yser? ranni-yéśés reciprocal, mutual Wol.

ysó-ba pf. yosos, (b)yos (= soyó) 1.
to feed, nourish Dz.; to bring up,
nurse up, rear, train, bu a child, dued-gro
an animal; also yso-skyon-ba, yso-skyon byed-
pa. — 2. to cure, nad, rna; to stop, remove,
to put an end to, nial fatigue, i.e. to recruit
one's self, to rest; to mend, to repair, kyan
a house Cs.; to restore, rebuild, re-establish,
what had been destroyed, to kindle again,
stir up again, a fire; big- or big-yóba id.;
to refresh, recreate, sens, resp. tugs, the soul,
i.e. to comfort, console.

Comp. yso-mkán restorer Ghr. yso-lába
way of curing, manner of healing Med. —
yso-ba-po physician Med. — yso-bya the thing
to be cured, the disease Med.; yso-byed the
healing substance, the remedy; the healing
person, the physician. — yso-skyón-ba v. the
following article. — yso-tsál = yso-tábs. —
yso-rig pharmacology.

*ysó-ba,* dánsidig-ba, for nýés-pa yóba-
dain sidig-ba skyón-ba to get quit of
sin, by making confession to a priest and
thus restoring the former state of virtuous-
ness, to confess; also yso-skyón len-pa, yso-
skyón-la ynas-pa; such confession does not
entail any penalties, but only a renewal of

ysó-ba Cs. and Lex.; usually ysoá-ba.
a. *sóm-te ko-dö-na* am I to bring it entire (or cut into pieces etc.)? of the moon: ful. — *sóm-ma* rarely for *sóm-po*, *pi-g-ron* *sóm-ma* a live pigeon Pth.; *sóm-yi*n both the living and the dead Cs.; *sóm-bšrgs* a creature burnt alive, mi žig(-la) *sóm-bšrgs* byéd-pa to burn a person alive Pth.

II. vb., pf. *bsan*, fut. *yan* imp. *yson* Cs., prob. the original form of *yson-pa* to hear.

III. *yón-pa* v. ēud.

Comp. *yson-yöd* the act of murdering, murder, slaughter, *yson-yöd-kyi* jigs-pa fear of murder Mīl.; *yson-yöd mān-po* byed he is murdering, slaughtering, a great deal. — *yson-byöd* killer, murderer, *yson-byöd riṅ-pa* the murderous huntsman Lax.; *yson-byöd-kyi* *ynas* slaughter-house Stg. — *yson-sa* place of execution Thgy. — *yson-lugs* way of killing, *sīar ma byas* a new (way of killing) Tar.

*yson-pa* I. A. vb., 1. intrs. to live, to be alive, *yson-no* he (she etc.) is alive, *de méd-na mi sön-ba* mi tuñ* with-out* that a man cannot live W.; to remain alive, to save or preserve one's own life, rdzün-du smrás-na *yson* kyai though I could save my life by (telling) a falsehood Dzü.; *yson-par mi* död I do not wish to live (any longer) Dzü.; of the fire: to burn, *da sön-ña* W. does it burn now? — 2. trs. to wake, to rouse from sleep by shaking, to urge on, to hurry on (lazy people), by force, whereas skül-ba is only done by words. — B. sbst. life, *yson-pa* tsé-na or *yson-pa* dus-su during (my, your etc.) life, in lifetime, frq.; hence: *yson-pa-njöd* for  getList John 1, 4 etc. Chr. P. — C. adj. living, alive, frq. *yson-po*, col. *yson-te*, kyé-ma bu *yson-po* mñöi-no ah, there I see my son again alive! Stg.; *yson-por byöd-pa* to call into life, to animate, *yson-por dūr-du* *jīa*-pa to bury alive Dzü., *yson-pa* rgya-ma *drén-pa* to tear out the bowels of a living man; *son-te* W. also: healthy, whole, restored to health again, *kaün-pa*, mig, me sön-te čö-čö* to cure a foot, an eye, to blow a fire into flame again; entire, whole, undivided, *sön-te ko-dö-na* the king had drunk rice-wine Glt.; to take, to give, administer (medicine) Dzü.; to place (food etc.) before, to
serve up for (clerical persons) Dzl., *yso-l-lo* mčod-cig I place it before you, help yourself! moreover: *rygal-pos* dba-la sku-kris ysoI the king took a bath Glr.; *srás-la* sku-kris ysoI they administered a bath to the prince Glr.; mšan ysoI-ba to assume, to receive, a name Glr., to give a name Glr.; even thus: déi tūga-la ydon ysoI a demon enters his (the king's) body (dresses himself with it) Glr.


II. sbst. *sóI-lo* 1. request, demand, entreaty, ysoI-ba, debs-pa to make a request, to entreat frq. — 2. food *sól-wa* žé-pa* to eat, dine, sup C.

beadm-pa v. ysoI-pa.

beadm-pa v. ysoI-pa.

bsam, thought, thinking, bsam-gyis mi kyab-pa beyond the reach of human intellect, incomprehensible etc. frq.; *do* bsān-las bsam baI nhag-pa yin a good way of thinking is worth more than good (external) religion Mil.; W.: *sam-nan-cas* malicious, wicked.

bsam-pa I. fut. tense and secondary form of sém-pa.

beadm-pa v. ysoI-pa.

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beadm-pa I. fut. tense and secondary form of sém-pa.

beadm-pa v. ysoI-pa.

beadm-pa v. ysoI-pa.
bld a mind, directed towards what is good, honesty, probity Glr. — bsam-sbyor design, device, project Mil., bsin-po, nian-pa; bsam-sbyor byed-pa to plan, to scheme, to project a plan C. — bsam-gs'am consciousness, sam-se n'em-pa C. bad conscience (?)

bsam-bsa. 1. seminal vesicle. — 2. ovary?

bsal-ba v. sel-ba.

bsig-pa v. yrsig-pa.

bsid-pa to mend, repair, put in order Sch.


bsil-la I. adj. and sbst. cool, the cool (of the day), coolness, kân-pa bsil-ba yig a cool house Dzl., bsal-bar gnyor the heat changes to coolness Dzl.; bsil id., *sil-la do* sit down in the shade W., la'ain 'willow-shade', shady place under willow-trees; bsil - zin grán-bo cold Dzl., Glr.; bsil-mo id., *sil-mo pi-la* W. for the sake of coolness.

II. vb., to cool, resp. for ykid-pa to wash, zdal mouth and face, žabs the feet, žabs-bsil water for washing the feet Cs.; even: ču drón-mos sku bsil-bar mzdâl-pa to wash the body with warm water Cs.; to shed, spyan-čâb mán-po many tears Mil.

Comp. bsil-kâi a cool room, a summer-house, summer-residence Sty. — bsil-grub cool shade Cs. — bsil-fûin a cooling drink or beverage Sch. — bsil-ydugs parasol Do. — bsil-bu coolness(?); bsil-bu rlu a cool breeze Cs. — bsil-smán a cooling medicine. — bsil-zâs cooling food. — bsil-yâb a fan.

bsu-ba. pf. and imp. bsus, to go to meet, ma bu bsur sõi the mother goes to meet her son Dzl. (usually with accus. as in the preceding case, col. also with dat.); bsus sîg let him come to meet me Thgr.; to join, of two armies, generals, kings Dzl.; to make advances, to interest one's self for; most frq.: to go to meet (solemnly), to welcome a respected person, pö-brân-gi nân-du into the castle Dzl.; pûg-la byûn-pa-la bsu-ba byed-do I will go to meet the arriving Pandit Glr.; bsu-ba rgya-bêm-po very great festivities of reception Pñh.; bûg-mar bsu-ba yin we will lead her home as your bride Mil.; ydoñ-bsu-ba = bsu-ba Mil.; "dan sú-de" W. for: dan- or spyan-dren-pa of B. — *su-kyel or kyal* W. reception and conduct of honour.

bsu-smân Sch. clyster, W. *sur-nyig*.

bsui smell, esp. sweet scent Dzl.; dru-bsuñ id.; dru-bsun žim-pa broo it is sweet, scented, fragrant Dzl.: bsun-nâd Sch. fragrance; ro bsun-ba filled with a cadaverous smell Dzl.; *mar suñ son dog* W. the butter smells (rancid).

Comp. bsun-bskyâr Sch.: irregularity of life, dissoluteness; bsûn-par byed-pa Sch.: to be dissolve; to be dirty; bsûn-tesam disgusting, obscene Sch.

bsam-pa 1. = dzûm-pa. — 2. = suñ-pa Cs.

bsur-smâyig W. clyster, cf. bsu-smân.

bsê 1. v. se, se-ba, se-dri, se-sin. — 2. also: bsê-kô, tanned leather, bsê-Krâb Lex. a coat of mail made of leather; bsê-sgam, bsê sgrôn-bu Pñh. leather-box, or a box covered with leather; bsê-sgo leather-door, or a door-like target made of hides Pñh. — 3. bse or bse-ru (Lex. tsân 'a certain animal') unicorn, Hook. II., 157 'chiru', an antelophe, prob. = ytsod; rhinoceros Tar. 185, 20.

bskya-pa Sch. to come from one side, to come across one's way.

bsê-pa v. yse-dâ-pa.

bsed - dpyâd Sch. the bow for setting a drill in motion.

bsen-mo Sch: a female devil.

bsêr, ser, žyér-bu 1. a fresh, cold breeze, bsêr-ûyis jôg he is exposed to a cold wind Sch. — 2. of persons, resp. the feeling cold, catching cold, bsêr-du yôn you will feel cold Mil.; also bsêr-mo adj. or sbst.: *sêr-mo
*st+-mo mcifi-po ma kjdd-da* W. did you not feel very cold on your way? bser-mi

mad

resp. a catarrh, a cold Dzl.

4$nl'(4-1 bail(-ba), gen. lam-bsil convoy.

safe-conduct, escort; Lex.: jag-

skyôb-kyi kyel-ma (escort) against robbers;

bsél-pa safeguard, guide, (lam-) bsél byé-

pa to accompany and protect on the way,
to escort.

bso-g-pa v. ság-pa.

bsod-snyöms, alms, gifts

presented to clerical persons, bsod-snyöms-gyis geo-ba to live on alms, on charity, bsod-snyöms byêd-pa, sóg-pa, jü-
pa Cs., bsod-snyöms-la rgyü-ba, resp. : sêgs-
pa to beg, ask, collect alms; bsod-snyöms sbyôr-ba to prepare an entertainment for the priesthood.

bso-g-pa 1. vb., to be pleased with,
to take a delight in, to like, W.: *de-

cay sod-ce man* God is not pleased with that. — 2. adj., pleasing, agreeable.

*nyi sôd tsor dug* W. I feel well, I am quite happy; bsôd-pa dañ nân-pa good and bad; bsôd-pa zas is explained by one Lex.: zas bzañ-poi mia good food, good provisions, by another: = प्रबन्ध prepared, dressed, boiled.— bsôd-bde, bsôd-nams, resp. sku-

bsôd 1. good fortune, happiness, felicity, bsôd-
bde-can happy, bsôd-bde-med unhappy Cs.

2. destiny, fate, = dbañ-tân, "tâm-êd sôd-
de-ne ju" every thing happens according to a decree of fate W.; prob. also sku-bsôd sin-tu ëe Ld.-Glr. 11, b. Schl., his destiny is a very highone; kyd-kyi bsôd-bde-la bruide-

ba yôd-pa yin it belongs to your destiny that you get a drubbing. — 3. merit, virtue, good action, byêd-pa to perform (a good action) Dzl., bsôd-bde sóg-pa to gather mer-
it, bsôd-nams ma yin-pai las sinful deed Thogy. अधारण कार्यभारता

bsos indemnification, damages paid for bodily injury.

bso-g-pa v. yâsos-pa.

bsrân - ba v. srôñ - ba; bsrân - po

straight, upright, "yör-po dug srân-
po-la zog" C. it stands aslant, put it straight!

bsâl-pa ba v. srôl-pa.

bsâl-pa v. srân-pa.

bsrâb-pa, v. srâb, to bridle, keep under, restrain, check, curb, refrain,
bag-dags the passions, mian-pa or sgrin-pa bsrâb-pa Cs. to dispel darkness (prob. only in a spiritual sense).

bsrâl-pa v. srôl-ba.

bsr-i-ba etc. v. sri-ba etc.

berun Cs. a tutelar genius.

bsi-ba, etc. bela-ba, bslâi-ba, bslâd-pa etc. v. sî-ba, slân-ba etc.

bslâ-pa 1. vb., v. slob-pa. — 2. sbst. doctrine, bslâ-pa ysum Glr., acc. to an explanation in the Triglot: thag-pai sdu-khyur, thag-pai sems, thag-pai ier-

dâb (expressions which I am not able to interpret satisfactorily); our Lama explained bslâ-pa ysum gyi sdom-pa Mil. by: so-
târ, byan-same and ysan-sâga-kyi sdom-pa; bslâ-pai ynas dogma, tenet Tar. — *lab-

Kan* W. teacher. — *lab-(s)tân táñ-e* W. to teach, to keep school. — bslâ-byâ what is to be learned, doctrine, precept, admonition, jig-rten mi-ćos-la dgos-pai bslâ-byâ mzcâd-do he imparted to her some practical doctrines or rules of life and social inter-
course Glr., bslâ-byâ stön-pa B., *tân-ê* W. to give admonitions, to exhort, reprimand.

bslâ, bslâ-ba, bslâ-pa, bslôg-pa v. sülü-ba, sê-

ba etc.

bslul, bslul, bslul, bslul bslû-

ba, bslô, bslô-pa, bslôg-pa v. sülü-ba, sê-

ba etc.
ha 1. the letter h. 2. numeral: 29.

1. W. a yawn, *ha yon doug* I cannot help yawning. 2. breath, ha-deb-pa to breathe. 3. the sound of laughter, *hab-god"co-če* W. to laugh out or aloud, cf. ha-há.

ha 1. gös-kyi ha va collar of a coat. 2. shin, shin-bone Sch. 3. hwa of a coat.

ha 1. gds-iyi hwa collar of a coat. 2. shin, shin-bone Seh. 3. *h2, W. very well. 4. col. nearly = sa II., yonder, farther off, *há-la gnyug* C. get you gone! be off! begone!; *há-töy = jad-rol* the other side, yonder side, *há-gi* that (man) there, *há-gi-ru* there, there above, up there, there behind, thither, that way C., W.

ha-go-ba W. to understand, *ha mi go-a* you don’t understand it?

há-cái very, sometimes too much, too, mya-nán-las da-ba há-cái yán myur-chés-so his removal (prop. disappearing) from misery happens really too soon! Del.; há-cái-nya id., *há-cái-ne ké-pa* C. very learned, possessed of extensive information.

ha-na-ho-né, han-hón very angry, much enraged Ld.

há-mi all of them, all together, in a body Sch.

há-ba-há-ba to breathe out steam or vapour.

há-bo n. of a medicinal herb Lt.

ha-yéys woe (to you etc.)! W.

há-ra, with *gyád-če*, W. to play at dice.

ha-ra-hu-re W. impetuous, violent, rude, impudent.

ha-rám with *dé-če* W. to deny, disown, disavow.

ha-ri Ssk. parrot.

ha-ri-ta-ka Ssk. vegetables, greens, pot-herbs Wdn.

ha-ri-dra Ssk. the turmeric plant, Curcuma S.g.

ha-ri-tsan-dan Ssk. sandal-wood.

ha-ri-tm Pur. centipede.

ha-rib Ld. music (?)

ha-re-nu-ka Ssk. a medicine Med.

ha-la, ha-la-ha-la Wdn., a certain poison, also poison in general, Ssk.

ha-la-há-la Cs.: a name of spyan-ras-yibs, v. spyan.

ha-lam about, near, nearly, pretty, C tolerably, rather, de dan há-lam drú-ba about or nearly like that Wdn. čo ē-

ha-lál Ar., *ha-lál čo-če*, Urd. čalara to kill (an animal) in the manner prescribed by the Mahometan law W.

ha-lás col., astonished, frightened, *ha-la-śe* or *ha-la-še* id., *ha-li ča-

če* W., ha-lás-pa B. to be astonished, fright-

ened Mil., Peh.

ha-ló flower, esp. a large beautiful garden-flower Glr., ha-ló rkyán-pa a simple flower, ha-ló stóin-dáb a double flower; *ha-ló-ka* mallow W. (?)

ha-sái 1. Cs.: (Chinese word) a Buddhist priest, doctor, scholar Glr. 2. id., represented by a mask in religious plays, ha-prug an old doctor with boys, his pupils.

ha-šig a mineral medicine, used as a remedy for the stone; acc. to Wdn. = tód-le-kör, alabaster.

ha-há, ha-há the natural sound of laughter Mil., ha-há ryód-

pa to laugh out, to set up a loud laugh;
to Sch. also an interjection expressive of pain (?).

hai a Chinese word, shee C.

hau-spä-ba n. of a medicinal herb Med.

hag Lex. sugar, treacle Cs., hogs-kyi lá-tu.

han? hän-dzom-pa to squander, to dissipate Sch., hän-ča-byed a squanderer Sch.

hän-ba, W. "hän-če" to pant, to gasp.

häd-kýs suddenly Sch. — had-po? Mil.

had-hád or hur-här, with *cö-če* to exert one's self, to strive W.

han-láš. W. 1. dumb, mute, *han-dán-ni (c)pé-ra* a stammering, also: a confused, unmeaning speech. — 2. imbecile, weak of mind.

han-höm v. ha-na-ho-né.

hab 1. a mouthful, háb-za byéd-pa, hab-hás zá-ba to devour greedily, e.g. of dogs, pigs etc., hab-bcád a needy wretch, a starving, famishing person. — 2. a stitch, in sewing, also *hab-ka* C. *hab-so* W., hab-śém-pa to make here a stitch and there a stitch, as in quilting Mil. nt. — 3. hab-gód v. ha 3. — 4. v. the following article.

háb-ba a dispute, a quarrel, háb-śa byéd-pa Mil., Thgr, to dispute, to quarrel; hab-tób byéd-pa to scramble for, to strive or contend for Phk.

hám-pa 1. avarice, covetousness, greediness; W. also vb.: to covet, *zán-ni nār-la* after a person's wealth; to long for, to yearn after, *koi 'ä-ne hám-te dad dug* his wife sits yearning (after him); hám-pa byéd-pa Sch.: to be covetous. — 2. strength Cs.; courage, bravery W., of men and animals. — 3. white film on liquids etc., mould C., *hám-díi or ri* a musty, dusty smell C., W.; *hám-por čág-kan* W. mouldy, musty, *ham-če* W. to get mouldy. — 4. lie, falsehood, C. — hám-pa-cán 1. covetous, avaricious; greedy, voracious. 2. courageous; one Lex. explains rlam-kýér by hám-pa kyér-ba(?); *hám-pa čün-se* W. cowardly.

hám-bur W. rime, hoar-frost?

har suddenly, har lán-ba to rise suddenly Mil.; *har se jhē-pa* to rouse suddenly from sleep C.; har-gyis (Sch. had-kyis) more precise form of the adv. Tar.

här-re empty, open, Tar.115,16 Sch.

hál-pa a porridge, made of milk, butter and honey.

hál-ba to pant, to wheeze. to snort, *hal-kyi a panting dog Sch.; *hal-méd* W. weak.

has exaggeration, hyperbole, has-cher smrá-ba Cs., *he gyab-če* W. to exaggerate, to talk big, to brag.

hás-po-ri n. of a mountain in C., Gnr.

hi numeral: 59.

hi-dig, or hig-dig, W. *zér-če* to blow one's nose.

hi-ma-la-ya Sak., = ganis-čan the snowy mountains, Him-laya.

hi-ra Sak.: diamond.

hi-ri corn-stack, *hi-ri gyab-če* W. to pile up a stack of corn.

hi-li noise, *hi-li tän-čan* W., bully, brawler.

hi-hi = ha-ha.

hi-ka Sch. breast-bone.

hig, hig-ka the act of sobbing. *hig tīn-te dug or gyab-te dug* he is sobbing W.; *hig jān* (lit. sbyan) dug* is said to be an expression used of a Lama, when he is watching the gradual departing of the soul of a dying man.

hīn, hīn = śin-kun, Asa poetica.


hīz Pur.: "hīz yon* he is panting.

hu-ka, Ar.  =$\rightarrow$ the hookah, with an inflexible tube.

hu-kim W.,  محمود Urdu, order, command.

hu-kiya the sound of sighing Pth.

hú-na Cs : Ssk. (hú-na) n. of an ancient people, the Huns (?).


hu-ré, mig hu-ré dug he stares, he goggles, with wonder, horror, confusion Mil., Glr.; mig-hú Mág.

hú-sdr (from the Hind. hósár?) (grown) well again, being again lively, active; diligent, sedulous W.

hu-htú 1. interj. expressive of pain from cold Cs. — 2. 'the sound of one's mouth in eating' Cs. — 3. *hu-hú tání-te* W. to whistle.

húm, ḥum, ḥum, mystical interjection, e.g. in the prayer of six syllables, v. ॥

hun W. (= ča, lon, prin) news, tidings, intelligence, information, *hun tání-te* to give account or notice, to inform, acquaint, let know, *tsar-na hun ton* tell me (let me know) as soon as it is finished! *hun tsór-te* to get intelligence, to receive news; *hun ma yon or mi dug* we have no news yet; disclosure, explanation, opinion, idea, *či yódpé hun kyöd-la jun yin* you shall get an idea of what kind of ... are to be found, *sém-can tánd-can ŭng yin-pé hun ná-la jun* I have got the notion that this is a very quiet animal; *re-reh hun čil-tar šé* whence have you such accurate information of every one of them? *ser-dub dít-te hun ma jun* he did not perceive it when the ring fell off; *hun méd-la* unexpectedly, unawares.

hub as much as is swallowed at once, a gulp, a draught, tóy-mar hub re ŭnžig at first take only one mouthful, one draught at a time Glr.; hub yčig one mouthful, hub do two mouthfuls Cs.; húb-kús by draughts Sch.; hub-húb byél-pa to drink in large draughts, to gulp.

hó-ma Ssk. prop. : burnt-offering of butter; = sbyin-srég v. Was. (194); Schl. 251; hó-ma byél-pa to sacrifice; hom-kùi a small pit or a triangular box used as an altar for such an offering.

ho-hó interj. of admiration Cs.

hó-mán a medicinal herb, Picrorhiza, frequently to be found on the mountains, Hook. I., 272.

hóh-pa, W. : *hób-te dug* it has got bent in or battered, of tin ware.

hó-ma (Mongol word?) a pad, placed under a camel's load.

hó-ma W. to fall away, to lose flesh, e.g. of hollow cheeks, to shrink, to shrivel, of withered fruit.

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Note. (Cs. has only the second of these significations, Sch. only the first (the latter using Cs.'s examples and changing all the Turks into Mongols!') The suppositions of Latham seem still less consistent with the real state of the case.

hor 1. formerly: a Mongol hor jin-zin-kan the Mongol Djingiskhan; hor-sér Shara Sharaighol n. of a Mongol tribe Gir.; hor-yul Mongolia. — 2. at present: in C. the people living near the Tengri-nor (ynam-méso); in W. the Turks; hör-zla a Turkish month.

hó-r-koén Sch.: deficiencies, gaps; separation’ (?).

hór-дра Sch.: 'confiscation, hór-dra bôhs-pa to confiscate’ (?).

hór-pa wood-grouse or cock of the wood Sch., hór-pa dkár-po a species of hawk Sch. (?).

hol-hól W. soft, loose, light, as the soil in spring, 'hol tán-še, hól-te hor-çe* to break up, to loosen (the soil).

hríg-pa 1. vb., to require more and more, to covet incessantly Ma., W. — 2. sbst., adj. hardness, hard Cs.


hrád-pa 1. to thrust, to push violently, to stem firmly, *káin-pa sig-pa-la* W. to stem the foot against the wall. — 2. to scratch, sgo-la ñag-hrád-pa ‘ga mzdád-pa (his Reverence) made several scratchings with his hand, scratched several times, at the door Mil. — 3. to exert one’s self, to make every effort W., *srád-čan zúm-če or tâni-če* id. W.


hrál-ba to rend, tear up, tear to pieces e.g. of a beast of prey: to tear up a person’s body; *śral son* he has torn it to pieces C., W, hrál-hrál Léc.

hra C.: ‘Sak. essence, substance; a mystical word'.
blissful existence (hence: dé-rriu lhá-yi nyima dar 'this day was a day of happiness to me' Glr., and similar expressions are of frq. occurrence; v. also [tha-yul]) and to be possessed of qualities and capacities superior to those of ordinary human beings. Nevertheless, when compared with any Buddhist saint, they are considered to be of inferior rank and power; and a local 'lha' can never attain to Buddhahship, without having previously assumed the nature of man; v. Köpp., I, 122. 248. II, 296. [tha bu or srus, bû-mo or srás-mo descendant from the gods, son or daughter of the gods Dzj. and elsewhere;] [tha mi thö-pa to obtain the birth as a god or as man Thgy.;] [tha yi-yi the Lantsa-letters, v. lan-tsa;] [tha bab-pa the (mystical) entering of a deity into a human being, inspiration, so that the person inspired pronounces the oracles of the god, [tha žüga-pa id. pop.;] also: the person thus inspired; [tha ni kyab-juug-la mos as for gods, they worshipped Vishnu Pth.;] [tha má-mo-la byed they worshipped the Mamo as a 'lha' Pth.;] [tha dbön-po, tha dböd = bryga-byin Indra; in another sense: thai rgyal-po byed-pa to make the gods subject to one's self, (said to be the blessed consequence of a certain charm) Do.;] the following gods are occasionally mentioned: nám - mkai lha the deity of heaven Tar.; that of the sea Dzj.; the gods of trees, of houses etc.; dgrá-tha and yó-tha are two personal gods of every human individual, the one being the god of the right side, the other of the left side of his body Glr., Mil.; yi-dam-] [tha v. yi-dam. — 2. the image of a god, in as much as it is really thought to be inhabited by a deity, after having been duly inaugurated (rób-tu ynas-pa) Glr.; the local 'lha' are not always represented by figures resembling human beings, but even by sticks, stones and similar fetishes; gods also of non-Buddhist nations are called 'lha' and are acknowledged as such. — 3. fig.: mii lha a king Mil., and hence 'lha' is often used in addressing a king, like the French Sire! lha-rgyal-yab- yüm the royal father and mother Pth.; lha- yi lha the lord of lords, the supreme being, Buddha Ės.

Comp. lha-kön an idol-shrine. — lha-ryig 1. dear Sir! dear Lord and King! Pth. 2. princess Glr. — lha-lèdm a princess Pth. — lha-chen a great and mighty deity. — lhá-čos v. čos no. 2. — lhá-rje physician Wiln. — lha-rten image or temple of a god or of the gods. — lha-tö (prob. for lha-to-yor) heaps of stones, erected on mountain passes or on the tops of mountains. — lhá-dre gods and goblins, lha khü dre srin ydag-pa ma'n Glr. 2. gooblin, bobogoblin; *lhá-dreber-ka* mullein (Verbascum) Lh.; *lán-de non son* W. I have had the night-mare. — lhá-sde, mi-sde the class of the gods, the class of men. — lha-nád Sch.: hysterics; madness. — lhá-pjag honours shown to the 'lha', worship paid to them, jyop b2i-7 lha-pjag man-po btsäl-te bowing towards the four points of the compass in token of reverence to the 'lha' Pth., often only: compliments, kind regards, offered to respected persons, in letters. — lhá-pyi n. of a mountain in the south of Tibet Mil. — lhá-prig a descendant from the gods, child of the gods; as a mask Schl. 235. — lhá-prán inferior deities. — lhá-bris-mkan or -pa a painter of gods. — lhá-bāns Tar.; Schf.: slaves (doing service) in temples. — lhá-mayin, lhá-min, r̥ṣur, one of the six classes of beings, living on the slopes of the Sumeru below the 'lha' against whom, like Titans, they are continually fighting; also lhá-mayin-mo are mentioned. — lhá-ma-srin gods, Asuras and Rakshasas, or perh. also: lhá-ma-srin sde bryga the eight classes of the gods, Asuras, Rākshasas etc., i.e. the whole world of spirits. — lhá-mo goddess. — lhá-ma-rtā Sch.: a certain insect. — lhá-bzu 1. the art of making images of gods Pth. 2. also lhá-bzö-bo a framer of gods Glr. — lhá-yul 1. the region of the world where the gods reside, the heaven, seat or abode of the gods. 2. fig.: a blessed country, a paradise. — lhá-sa (in early times lhá-lidän) Sch., Köpp. II, 332, n. of the capital of Tibet. — lhá-srin gods and Rakshasas; stei lha-
thā-nā

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sṛṅ, ṣog klu-yñān, bar ṣe-bdag, are often mentioned in connexion. — tha-sṛṅ tuṭetar god, bōd-kyi Glr.

tha-nā knee-pan, pis-mo ygyas-pai tha-
nā sā-la 'dzyig-pa to kneel down on the right knee frq.; tha-kūn the bend of the knee W.

ūd-ba Med. and Pth., acc. to Wdū. also klad-rgyas, Sch.: the bloody marrow in the bones; whilst he translates rmai
lhā-ba by: 'the growing worse of a wound'.

tha-rū Med.; Sch. cartilage (cf. thag-
gor sub ldag-ma).

thag 1. more, beyond, "dā-sa čiṅ lay son" more than a month has passed W.,
*nnyi-ma-pyed lay son* W. it is already past noon, rgyad-mso-bas kyai thag-ste as this alone would be more than the whole sea
Del.; nnyi-sus thag more by twenty Sg. — 2. = thag-ma. — thag-pa 1. adj. surpassing, excelling, superior, dé-las thag-pai yzan ċos med Del.; nyam-tāg-pa nā-las thag-pa yod-
dam is there any one that is thinner than I? Del.; dé-rnams-kyi nāx-nas thag-pa the best amongst these Glr.; rgya hor nynjas-
las thag-pa śed bod yin we Tibetans surpass the Chinese and Mongols (in sagacity) Glr.
2. rarely = thag-ma: dé-las thag-pa the others, the remaining Sg. 6. 1. de-thag be-
sides, moreover. — thag-par adv. more (magis) frq., mostly with adj., but also with verbs, sin-tu thag-par far more; very, ex-
ceedingly, uncommonly, thag-par lésg-pa un-
commonly beautiful Dzl.; čes thag-par ex-
tremely, excessively Stg.; further, furthermore,
moreover. — thag-ge-ba = thag-pa, thag-
ge mdzad-nas making it project.

thag-ma 1. remains, scrapings, snar biad-
pai thag-ma (the letters) which at the last discussion remained, were left, (unexplained)
Gram.; tha thag-ma-rnams the other, the remaining gods Stg.; the remainder, in
subtracting Wdk. — 2. razor-stone, razor-
strap Sch. — 3. being above, being at the upper part of, groi the place lying higher up (the valley), opp. to srog-ma Del.

Comp. thag-bcās 1. having more than so
and so much, bha-ra-tu sho-ka bhem thag-
bcās the Bhārata of more than 100,000 verses
Tar. 2. the gerund in te (ste etc.) Gram.
— thag-mdoni 'seeing more' (than other mort-
tals), in certain states of contemplation v. žig-mas sub ži.

thān-gis = thān-ner, thān-gis 'gār
Thgr., chung Mil. he shines bright, thag-ge-ba = thān-ner-ba Mil.

thān-pa 1. sbst., also yza thag-pa
1. Mercury. 2. Wednesday. — II. adj.
more excellent, v. thag.

thān(ā)n-pa 1. sbst. cold wind, lág-
pa pog the cold wind has wither-
em them (the flowers) W.; lo-yas thag-pa
the cold new year's wind Mil. — II. vb,
to come together, to meet, to assemble, with
other persons; perh. also: to join, to be ad-
jaent or contiguous, of houses, beams etc.

thān-ner, than-ne, tham-me, also thag-
ge, lam-me, tham-pa clear, distinct, to
the sight as well as to the ear; thān-ner
tham-ner ysal-te (Buddha) appearing clearly and distinctly Dzl., in a similar sense: tham-
me thān-ner tham-ner būgās-so Pth.; clear,
sonorous; kyi-skad thān-ner-pa Mil. the
clear (loud) barking of dogs; kyod thān-thai
ghi-len-pa Mil. thou clear-voiced songster;
than-thān brjod-la speaking with a clear,
sonorous voice. — Čs. has: majestic, glorious,
sublime, august.

thad a baser substance mixed with a
finer one, an alloy, thad -juṅ-pa or sō-
ba with la, thāl-kyi sād-pa with accu.
Mil., to alloy, adulterate, thād-śan adulterated,
e.g. milk C., thad-mēd unadulterated, pure,
genuine, real; *siṅ hle' sōr* C. or *ṣug sōn*
W. spurious words are admixed, falsehoods
have been artfully introduced; ḷyis lhādd-
du bāg-pai tsig Tar. a later interpolation.
— 2. Ball., *yad*, fatigued, exhausted.

than together, thān-gis (when referring
unto the subject of the action), thān-nas
(as ablative case), thān-du (the most frq.
form with one another, together, than-yiṅ
(-tu), and often than-čiṅ(-tu) id.: bdag dan
than-yiṅ zan mi zā-na if you will not eat
together with me Dzl., rta bēs than-du
rgyiṅs-pa lṭā-bus sgra a noise as if tea
horses were trotting together Glr.; rtá-pa brya dañ lhán-du accompanied by a hundred men on horseback Glr.; lhán(-cig)-skyes(-pa) born together with, e.g. the 'lha' or 'dre' born together with every human being Mil.; lhán-skyes nad, rma a hereditary disease or defect Med. lhán-yöcig, *lhen-gyé-la tsoig or zug* they have come together.

lhán-pa I. vb., to join, to unite, *ta * Un-Ec* id. resp. *ta * Un-Ec* id. resp.

lhab-lháb-pa, lhas-se lhab Sch.: to flutter to and fro, to glimmer, glisten (?).

lhab-lhúb wide, flowing, dar-bér lhab-lhúb a wide silk cloak; prob. also sbst.: the moving to and fro, waving, mé-tog-gi of flowers Do., *lhab-lhúb-tu sol* C. loosen your dress! make yourself comfortable!

lhám boot, also shoe; mël-lham id.; gyal-lham a Mongol boot.

Comp. lhám-skyé, used by shoemakers Schr. — lhám-kuñ-čen (prob. a Chinese word) strong Chinese boots C. — lhám-mkăn shoemaker Schr. — lhám-sgrög shoestrap, latchet; string for lacing felt-leggings. — lhám-mtul boot-sole. — lhám-yú leg of a boot Cs., lhám-yu-rin boots with long legs Sch. — Sch.: lhám-krád or -skrád pieces of leather, used for the patching of soles; lhám-göig worn-out boots; lhám-grám the upper-leather, the vamp; lhám-sgrö-gu-ran buskins; lhám-gyé la sort of slippers to which cotton leggings are sewed (?); rtin-lham quarter-piece (of a shoe).

lhas(-ma) 1. pen, fold, inclosure for sheep C., W.; also *lhlé-ra*. 2. also lhés(-ma) braid; wicker-work; texture; also of pastry, *twisted cake or bun, cracknel (W. *zim-zag*)

lhas-bstan n. of the birth-place of the mother of Buddha, Ssk.

lhas-pa v. under slé-ba.

lhas-byin, lhas-pa, n. of a cousin of Buddha who, as the legends have it, was continually annoying Buddha by malicious artifices, whereby, however, the blameless character of the latter showed itself but the more conspicuously; hence proverbially used for any malicious character Cs.

lhün, cf. lhün-pa; lhün-skrán Sch.: a tumor filled with matter, an abscess, lhün-rtsa a full vein; lhün čád-pa Lt., acc. to Sch.: completely separated.

lhu part, portion of the body of an animal, *lhu züg, lhu-tsogs biu-nyis Sch.: the 12 chief parts (of an animal) resulting from this way of dividing it, — but elsewhere 18 such parts are mentioned; lhu-ru yul-ba to divide, to parcel out Mil.; share in ploughland, v. sub spyod-pa I, 2.

lhug v. ldug-pa to pour Cs.

lhüg-pa, Cs.: 'lhug-pa and lhug-ma prose; lhug-powide, diffuse, luxurious, gos lhug-lhug-pa a very ample robe; lhug-par amply, copiously, plentifully; lhug-par smra-ba to speak diffusely, copiously, to speak in prose'. Sch. adds: 'lhugs successive, continuous; lhugs-tsig and lhug-pa continuous prose'. The principal meaning, however, seems to be: uninterrupted, having no gaps; unreserved; lhug-par bsad-pa = spas-yán-med-par bsad-pa to explain completely, without omitting anything, *lug tän-če Ld. to give unreservedly, without limitation; hence also: liberally, plentifully; měś-ma
lhug-par sør or byuṅ Mil., tears were flowing abundantly. — In some other passages the meaning of lhug-pa is not quite clear.

lhun-ba, pf. of lhun-ba; lhun lhun snyān-pai sgra sryog - chub bo sweetly murmuring (the gentle stream) descends Mil.

lhun-bzêd, Ssk. लुम्बपाच, the alms-bowl of Buddha and of the mendicant friars.

lhun mass, bulk, lhun-čan massy, bulky; well-fed, lhun-tüg-pa* W., lhun-čé-ba very large; lhun-(gyis) grub(pa) acc. to Cs.: ‘formed in mass, or all at once’, self-created, not contrived by human labour; bgya-ba daṅ bzé-ba lhun-gyis grūb-pas clothes and food coming forth of themselves Dz.; also used of palaces, sacred buildings, images, though in such instances often only by way of compliment; lhun-grūb is also noun personal. — lhun-po, ri-rab-lhun-po the mountain of the universe, Meru, Sumeru, frq. lhun-stig Sch. lhun-tüg Thgy. very great, in reference to the mental darkness produced by sin; prob. also: considerable, sublime, grand.

lhūb-pa 1. sbst. width, lhūb-pa-čan Cs., yan(s)-hlūb, hlab hlūb W., C. wide, of clothes. — 2. vb.: to bind, tie, fasten, e.g. ornaments to the ear Ts., = klūb-pa.

 lhūms, resp. for mian the womb frq., lhūms-su zigs-pai dus-mtöd sacrificial festival of the conception (of Buddha) Sch.

 lhur, with len-pa or byé-pa c. acc. to apply one's self to, bestow pains upon, = don-γnyer byé-pa Dz. and elsewh.

 lhé-ba v. slé-ba.

 lhun Cs. *filth or dross in the bowels, causing obstruction'; acc. to others: internal excrecences, v. skran; Sch.: then or lhun-snā pit of the heart.

 lhod, dbuṅs lhod-lhod-tu dug-pa Pth. *'ug leb leb jhad - de* C. gasping for breath.

 lhod now, at present, directly, instantly C.; all (of them) cf. lhams.
\textbf{W,} 1. the consonant which is formed in the lowest and hindmost part of the organs of speech, being produced by the opening of the glottis, like the Greek spiritus lenis, the Hebrew Aleph and the Arabian Elif. (In our modern languages the opening of the glottis is not regarded as a consonant, nor expressed by a particular letter or sign.)

Combined with the Tibetan vowel signs, ऑ, ऑे, ऑि, ऑ०, ऑग, ऑग, ऑज, ऑ२ it is pronounced 'a, 'i, 'u, 'e, 'o (cf. q). It is also called skyé-ba-méd-pat yi-ge, probably because all speaking depends on and is rendered possible only by a previous opening of the glottis; hence this letter is a symbol of the deity, of the c's-sku that was before everything else. Spyan-ras-zig, therefore, addresses a celestial Buddha with 'a: 'a skyé-mé dnam-dag cós-skü dbyin. — 2. num.: 30. 'a(?) ऑ W. 1. in Ld. and Kh. the col. demonstr. pron., for de that (q.v.); *'a-wé* from thence, there, 'a-ru there, thither, that way. — 2. Lh., pronounced very short and sharp, well? what is the matter? yes! here!

\textbf{a,} 1. father's brother, uncle *Mil, C., W. — 2. husband, consort W.

\textbf{a-ga-ru,} ऑग, aloe-wood, agallochum, calambac.

\textbf{a-gyis} caressing word used by mothers soothing their babies, prob. without any particular signification Thgy.

\textbf{a-chig} ankle-bone Lt.

\textbf{a-chu,} ऑचू, 'a-chu-chu interj. expressive of pain from cold, hence 'a-chu-zer-ba n. of one of the cold hells.

\textbf{a-ché,} ऑचॆ, Bal. 'a-šé, col. for çe-če

1. an elder sister of a female person. — 2. W. wife, mistress, madam, used as address and otherwise.

\textbf{a-jó C., W., jo-jó C. (v. jó-bo)} 1. an elder brother of a male person. — 2. Sir, Mr., gentleman, lord, used in addressing and otherwise; also like our: friend! ho there! hello! I say! 'a-jho lág C. the old Squire, = ga-gá Ld.

\textbf{a-ti-sa Ssk., púl-du-byun-ba Tib.,} n. of a celebrated Pandit of Bengal, who lived for many years in Tibet, and died there in the eleventh century of our era.

\textbf{a-tú-ba} beautiful, good Sch (?)

\textbf{a-tas} Pth.

\textbf{a-dogs} Sch. table(?)

\textbf{a-dón} Sch.: 'without sexual distinction; sense of the letter 'a'.

\textbf{a-drúñ C. horse-boy,} one tending horses.

\textbf{a-na(-na)} an interjection expressive of grief Sch.

\textbf{a-na-ma-na Sch.:} having a striking likeness (?)

\textbf{a-nu} Hindi man's name, also used in Tibet Ghr.

\textbf{a-ne} 1. = né-ne-mo father's sister, aunt; grand-aunt Ghr. — 2. Cs.: num.
3. W. wife, partner, spouse, *'a-ne kur-che* to take a wife, to marry, *(s)kyá-vo* *'a-ne kur tog* a layman is at liberty to marry; *'a-ne-la cd-çe* to treat, to use as a wife, sensu obsc. = to sleep with. — 4. a woman, a female. — 5. Sch. an old woman (?).

*A'd-po* building (= *kar-lên* W.), *'a-po gyab-pa* to construct a house, to build.

*'a-pra* Sch. zizel, earless marmot, souslik (*Spermophilus citillus*).

*'a-ya* *'a-po* col. for *pa* in B. of rare occurrence; *'a-pa ŋen-po* the elder, *ču-nra* the younger, of the husbands of a person's mother, hence occasionally = uncle; *d-po sa* W. a vulgar oath; also (like *pa*) uncastrated male animal, cf. *pa*.

*'a-po-ná* C. col.: 1, cf. *ko-bo-ná*.

*'a-pyi* Mil., *'a-pi* , *'a-pì* , for *pi-jo* grandmother.

*'a-pyim* old woman, goody, dame Sch.

*'a-prig* Sch.: the bosom of a garment, *'a-prig-ta sdu-ba* to put into the bosom, = *am-bag*.

*'a-wa-du-ti* v. *du-ti*.

*'a-bai* , for *bain-po* , the husband of the father's or the mother's sister Cs.

*'a-bi-sa* Ssk.: *'antivenomous*, n. of a medicinal herb *Wdá*.

*'a-bo* 1. Sch. = *'a-jo* . — 2. a medicine S.g.


*'a-byag* and *'a-bras* names of medicines Med.

*'a-ma* col. and sometimes in B. = *ma mother* ; *'a-me sa* a vulgar oath; *'a-ma drin-čen* so a king addresses a wonder-working nun *Pth*.

*'a-ma-gyis* Cs. interj., prob. similar to *a-gyis*.

*'a-mi-de-po* the usual Tibetan corruption of *čenlam* v. *od-dpag-méd*.
a Hind. a saw.

q q wr4-b.7 a-ra-pa-tsa-na a mystical and symbolical word, Was. (183)

a-rciy, resp. b3es-rcig C., don rdg W., arrack, brandy, the usual barley-brandy, which is distilled in the convents and in nearly every manor-house.

i-ru 1. prob. Ssk. a medicinal plant.

wsr ‘d~w-ra myrobdan, an astringent medicinal fruit Med. frq.

ws ‘a-rum a species of garlic, with a pale-red blossom, Allium strictum.

wrsl. “a-rdg Sch. = rogs-PO, grogs, companion, mate, fellow, comrade, friend.

a complimentary phrase or form of salutation.

d-la(-la) Mil., also 'dl-la id. expressive of joyful surprise: aye, ah, that is capital! d6s-na 'd-la-la well, that is excellent or splendid indeed! Mil.; also adjectively: "de san di 'd-la-la" W. this is much better than that!

'a-li the Tibetan vowels, 'a-li-kd-li the series of the vowels together with the consonants; 'a-prea id.

'a-li a little C.

'ali-kug-ta a swallow Cs.

'a-luin Sch. buckle, clasp (f).

'a-loui a ring.

'a-dad v. sub gyem-mo.

'a-su apricot.

'a-so-kan. of a tree and of a king.

'a-sam Sch.: a thick sauce or broth, soup; 'a-sby6r a thin broth.

for srui-mo aunt Sch.

'redl-la adv. openly, manifestly, publicly, = mhon-sum-du.

a-ha-ha interj. expressing joy, pleasure, satisfaction.

a-ho-y6 yea, nay even (?).

'og-po bad C.

'ag-tsé Melia Azedarachta, the 'neem' of Anglo-Indians, an important remedy for cutaneous diseases.

ag-törn Ghr., 'og-törn Sch., resp za-törn Pth., beard of the chin, chin-tuft.

aí 1. sbst. = doms? 'án-reta, 'án-ras loin-cloth C., W.; 'án-töu under-garment, xtrów, (hence also to be used for shirt and shift); 'án-rág trousers, breeches Pth. 

interj.: well then! now then! well! in French: eh bien! at the beginning of a speech also 'án-ge, 'án-ke, 'án-ki, Mil., without any regard to rank.

'án-gi or 'án-ki, Ssk. figure, number, cipher, also 'án-grain, 'án-yig Cs.; the last word, acc. to others, means secret characters, cryptography.

'án-gu-li Ssk. finger Do.

'aí-ryar-jíg acc. to Lev. English, Id. angrezi.

'án-ma-tsi Sch. flies, winged insects.

'an W. white chalk.


'án-yos C.: stocks. *'án-dö-la jüg-pa* to put (a person) into the stocks.

'án-där C. 1. board, plank, deal.

2. błągs-kyi 'án-där Cs. an iron instrument of torture; acc. to Thgy. a kind of press.

'andra-myi-la Lex., corrupted form for 'indra-ni-la.

*am-čog, 'am-bag* col. C. for rna-mčog, snam-brag ear; bosom.

'am-ban a Chinese resident, Chinese superior civil officer, in the chief cities and provincial towns of the tributary countries of China.
'dr-ka 1. Cs. marble. — 2. plaster-floor made of pulverized marble and oil, also "a-kal."

'ar-gon an offspring of parents not having the same rank, nor the same religion, and not belonging to the same nation Ld.

*a-ryam Sch.: the offering of sacrifices"; Will.: अव अव respectful offering to a god or Brahman.


(In this signification is not to be found in our Ssk.-dictionaries.)

'ar-la ytid-pa Sch.: 'to be reduced to extremities, to extreme misery'?.

'ar-tyi Sch.: 'the one half of a pair, e.g. one eye', = ya-tyi.

*dö-ta* (for da-ta) Bal. 1. now, at present. — 2. to-day.

'al-ti, *al-ti-la kur-ce* W. to carry something bulky tied up in the girdle.

'al-tö, 'al-tö earthen kitchen-pot Ld.

'al-la v. 'a-la-la.

'asma-gar-bha, Tar.: nör-bu asma-gar-bha Schf.: emerald.

'i 1. beer, = čai, C. — 2. vulgar pronunciation of dbi, = 'i", the lynx. — 3. num.: 60.

*i-kug, 'ig, W. hiccough, sob, *i-kug yon-na-rag*I have got the hiccough, *i-kug gyab dug* he has hiccoughs.

'indra-go-pa, cochineal; yet among the substances devoted to a costly Chodten it is mentioned as one of the five divine jewels Glr. 7.

'indra-ni-la sapphire (Sch.: emerald?)

'u num.: 90.

'u-čig, with *čö-če" W. to persuade, e.g. to buy something.

'u-dum-ba-ra (Ssk. Ficus glo-merata) in Tibetan literature a fabulous lotos of immense size.

'u-ma Ssk., prob. also spelled dbi-ma, n. of the wife of Siwa (Durga, Kāli etc.).

'u-tsigs Sch. = 'u-tig.

'u-rgyän 1. also 'odiyana Cs., (not mentioned in Ssk. dictionaries), often written in the abbreviated form ४, a fabulous country in the north-west of India (though Cs. supposes it to be Ujain), frequently represented as a kind of paradise. — 2. now a noun personal of frq. occurrence; 'u-rgyan-padma v. padma-bu-nil-qrkñs.

'ug-cös n. of a remedy Med.

'un-gu oil-lamp C.

'ut-pa-la, 'ud-pa-la a blue lotos which is also used for medicinal purposes. In Lh. this name seems to be transferred to Pole-monium caeruleum.

'un tig v. 'u-tig.

'um a kiss, *um jör-wa or gyag-pa" to kiss C.

'ur-rgyä a warm meal-porridge; fermenting dough C.

'ur-rdö v. ur-rdö.

'ur-ba v. dbur-ba.

'ul-tig col. for yul-tig.

'e 1. in C. and later literature, an interrogative, pronounced short, accented, and usually put immediately before the vb. or the pron. which stands in the place of the vb.: "dö-mo & yö?* do you feel well? are you well? are you getting on well? kyd dan 'e, prad mi kes I do not know whether I shall see you again Mil.; 'e nus mi nus whether we shall be able or not Mil.; rarely for even if, though, although, 'e sus kya mi tib-na though nobody is really able to do it. — 2. num.: 120.
"e-nya-ya, 'e-nya-ya, Ssk. एन्या, a fabulous black antelope with short legs and black eyes.

'ë-mā, 'e-mā, 'e-mā-hō interj. expressing joy, surprise, astonishment, hey! hey day! indeed! you don't say so! in asking, beseeching, requesting a person's attention: please, pray, I say; or expressive of lamentation, compassion: alas! oh! would to God! O dear! e.g.: 'é-ma sēms-cān snyi-tre-rjē alas, the poor people! Gtr.

'e-wam, Ssk. एवम्, yes, certainly, to be sure Wdk. and elsewh.

'e-ra-ka Cs.: 'n. of a country, Irak? Chaldaean? (In Ssk. it denotes a sort of grass, or a woollen carpet.)

'e-la, Ssk. एल, 'é-la ḫrā-mo Wdk. small cardamoms, seed of Electoria Cardamomum.

'én-tsam a little, some, a small bit, 'U and B.

'en-rē quick, fast, speedy Sch.

'en-dār v. 'an-dar.

'em-chi, 'ām-chi (Turkish word) physician W.

'er-ka C. v. 'dr-ka.

'o 1. for a kiss, Pth. — 2. num.: 150.

'o-dkār W. = ikṣy-dkār, v. ikṣy-ma.

'o-dī-yān v. 'u-rgyān.

'ōndra, ओंद्र Odra, the northern part of Orissa, Wdk.

'o-mo-su (Mongol word) stocking C.

'o-lōn, o-dōi, col. *'o-so* Cs., wind-pipe; *'o-le* W. throat; *'o-le dām-te si son* he is suffocated.

'o-lo (Mongol word?) Sch.: the place where two rivers flow together, the confluence of two rivers.

'o-rgyān = 'u-rgyān Pth.

'om, Ssk. ओम्, mystical interjection, in later Hindooism the symbol of the Hindoo triad, in as much as it consists of the three sounds, a (Vishnu), u (Shiva), and m (Brahma). This interjection frequently occurs in the prayers of the northern Buddhists of Tibet, and especially in the famous 'six-syllable prayer', ओमनिपादमेहुम, 'om pad-me hūṃ, the literal version of which is: 'O thou jewel in the lotus, hūṃ!' The person addressed in these words is not Buddha, but Spyan-ras-gungs (v. spyan); by some he is thought to be the author of them. Concerning the import of this short apostrophe the best information is to be found Köpp. II, 59—61. — The Tibetans themselves are ignorant of the proper sense of these six syllables, if sense at all be in them, and it is not unlikely that some shrewd priest invented this form of prayer, in order to furnish the common people with a formula or symbol, easily to be retained by the memory, and the frequent recital of which might satisfy their religious wants. And though there may be no obvious meaning in such exclamations or prayers, yet their efficacy is sure to be firmly believed in by a people, whose practical religion chiefly consists in the performance of certain rites and ceremonies, in a devout veneration of their Lamas, combined with frequent oblations to them, in abstaining from gross sins (regarding even the killing of live animals as such), and in the Pra-dakshina (v. skw-ba 2). — The numerous attempts that have been made to explain the Omnmanipadmehmūm satisfactorily, and to discover a deeper sense or even a hidden wisdom in it, have proved more or less unsuccessful. The most simple and popular, but also the flattest of these explanations is derived from the purely extrinsic circumstance, that the Sanskrit words of the prayer consist of six syllables, and accordingly it is suggested, that each of these syllables, when pronounced by a pious Buddhist, conveys a blessing upon one of the 'six classes of beings'. — The conjecture with which Köpp. closes his disquisition, is certainly
nothing but a smart thought of that learned author.

O-ta-hüm, another mystical formula, used e.g. for transforming the mä-tsaṅ-ba bcu into bdud-rtsi, v. the explanation given under naṅ-möd.

O-tangs Sch.: propping one’s chin on both fists, O-tsügs mūzad Mil.

Og-rgya beard; og-tsùm = ag-tsùm.

Og-ma throat, neck, = log-ma; og-ga a beautiful white neck, a ‘milk-neck’ Glr.; og-skö prob. = os-skö Med.

Oṅ-gu a lamp, Oṅ-rás the wick of a lamp C.
ENGLISH-TIBETAN VOCABULARY.
English-Tibetan Vocabulary.

The figures, here and there attached to Tibetan words, refer to the page where the respective article is to be found. — The accent is marked only when, exceptionally, it rests on the last syllable of a word.

A, An, article >Create
Abandon skyur-ba; spon-ba; bor-ba.
Abate zi-ba.
Abbot mkhan-po.
Abdomen čal, esp. sku-čal.
Ability nus-pa; rtsul.
Ablatiive case byun-kwis.
Able mkas-pa; to be - kyud-pa; lchas-pa; nyan-pa; tub-pa; nus-pa; pod-pa; lchugs-pa; šes-pa.
Abution brus.
Abode mi&-bran; dug-pa; odug-su; ynas (-sun); y2i-ma.
Abolish di-pa; snub-pa.
Abortion shri-ma; mla-ba.
Aborting skyur-ma; mjal rjugs-pa.
Abounding rgyas-pa 109, mod-po, dzom-po.
About tsam-na, tsa-na; round - v. 'gyogs 392; to be - ča-ba 152; čas-pa.
Above adv. stei-na; bla; yan, yan-la 506; prep. ka-na, ka-ru, ka-la, kar 34; gon-du; ltag-nas, ltag; tog-tu.
Abridge säd-pa.
Abridgment zin-bris.
Abroad v. byes; to go - byes-su gro-ba.
Abscess ču-bur; jol.
Absolutely čis-kyan; ga-na-med.
Abstinence dge-ba; tso-d-ba 452.
Abundant kris.
Abuse s. (reviling words) skur-pa 23; vb. n. (to revile) skur dews-pa (byed-pa; smra-ba); dma lab-pa; smad-pa.
Abyss bton-don; yyan-sa.
Academy ltsug-lag-kān.
Accept bzed-pa, bzes-pa; len-pa.
Acceptable, to be - sad-pa.
Access gro-sa; v. also yton-ba 208 and mjal-ba 173.
Accident rkyen; unfortunate - gsal-rkyen; fatal - bar-čad; byur, byus.
Accompany skyel-ba; zla-bo byed-pa.
Accomplish v. grub-pa; com-pa; spyod-pa; rtsom-pa.
Accomplished pul-tu byun-ba 344.
Accomplishment rtsal; yon-tan 316.
Accord, Accordance dam-pa.
According to "nai-tar" W. C.; dañ sbyar-nas; bzin-du.
Account s. rtsis, lo-rgyus 113; ynas-tsil; on - of v. rkyen; čed-du; jyir; slad-du.
Account vb. a. rtsis byed-pa (debs-pa, gyab-pa).
Accountant rtsis-pa.
Accumulate spun-ba.
Accurate žib-pa.
Accusation, false - snyad.
Accuse gel-ba; rgol-ba.
Accustomed gona-pa; dris-pa; to be - dris-pa.
Ache vb. a. na-ba.
Acid, Acidity skyur-ba.
Acknowledgement kaš len-pa; frq. only smra-ba; zer-ba etc.
Aconite bon-na.
Acquaintance (friend) no-das.
Acquainted, to be - bdes-pa.
Acquiesce ko-tag yod-pa; mi rgol-ba; dañ-du len-pa.
Acquitted, to be - rgyal-ba.
Across jred, šjred.
Act vb. byed-pa; spyod-pa; bgyid-pa; to - the part of byed-pa.
Action spyod-pa; bya-ba; las; former actions sjon-las.
Action (law-suit) krim; sags W. 51.
Activity spyod-pa.
Assist zla-bo or grogs byed-pa.
Assistance skyabs; skyobs; ra-mda.
Assistant grogs; ya-do W.; ra-mda-pa.
Associate s. grogs; zla-bo; ya-do W.; rogs.
Associate vb. 9sogs-pa; to be d. grogs-pa.
Assume zan-ba.
Assurance ydei7; blo-ylad; blo-ydei7. Asterism skar-ma.
Asthma dbug rtsian-ba.
Astonished, to be — ha-las-pa.
Astonishment nio-mtser; ya-mtseran.
A stray, to go — kyar - ba; v. also sub yan-pa 506.
Astride, to put — skyon-pa.
Astringent b4a-ba.
Astronomy skar-dpyid, skar-rtsis.
Asunder so-sor 578; to tear — ha-dral-ba.
At Kar; mtan-du; na 298; rtsar 437.
Athlete yad.
Atmosphere rlung-gyi dkyil-kor 11.
Atom rdul.
Atonement s'dig-bdags.
Attach c'uogs-pa; sdon-pa, rtod-pa.
Attacked zug-pa t. 466; to be — c'uags-pa; zen-pa.
Attachment kri-ba; c'uags-pa; zen-dzin.
Attack rgb-pa.
Attain sgrub-pa; tobs-pa; rnyed-pa; v also ygin-pa.
Attend vb. n. skyon-ba; vb. n. zla-bo byed-pa; nya-ra byed-pa.
Attendant kor; kor-mkan; kor-yog, yyog-kor.
Attention ynyer-ka; zon.
Attentive ycan-po.
Attitude stams; spyod-lam; rnam-nyu.
Authentic rtul; stdod-rtul.
Attribute s. brjod-pa gram.; rtags; mtan.
Author byed-mkan; zal-ydams bris-mkan 473.
Authority zab; mtu.
Authorize dbar shi-bal.
Authority (in a monastery) kun-dga-rba 4.
Augment vb. n. rgyas-pa; riel-ba; vb. s. spel-ba.
Aunt ne-ne-mo; 'a-ne; sru.
Auspice ca; rten-brel.
Avatar nes-pa
Author byed-mkan; zal-ydams bris-mkan 473.
Authority zab; mtu.
Authorize dbai skur-ba.
Avalanche ka-rud.
Avarice ser-sna; ham-pa.
Aversion skyo-sas; krel; to feel an — skyo-ba.
Avert zlog-pa; yed-pa.
Avoid yed-pa; spon-ba; dzem-pa.
Await sguq-pa.
Away par 341; yas 508.
Askward rtsal-med; mi kes-pa.
Awn gra-ma.
Awy kyon-kyon; da-cus; yo-ba.
Axe sta-re; ste-po.
Axiom ysi-ma.
Axle-tree srog-sin.
Ay _o-nad.

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Babbling s. 'ol-chui.
Baby pru-gu chu-nu.
Back s. rgyab; ltag-pa; the small of the — sgal-pa.
Back adv. rgyab-tu; pyir.
Background mtil.
Bacon sbo-tail.
Bad nan-pa; tu-ba; gyi-na; btsog-po W.
Badger grum-pa.
Bag sgyu, sgyig-gu; sgye-mo; pad; leather — rkyal-pa; small — rkyal-bu.
Bail (person) dge-rgin; lag-mi.
Bakehouse bkad-ba.
Baker yogs-mkan.
Balance (pair of scales) tu-li; bat-ti; sran.
Balcony rabs-sdul.
Bald fer.
Ball go-la; bo-lo; musket rdeu C., rin-di W.; cannon — tu-lam.
Ballista sgyangs.
Basket — Bice

Bark vb. n. zug-pa.
Barley nas; so-ba; boiled — glum; — corn nas.
Barm yaba; shani-ču.
Barter vb. nye-ba; sde-pa.
Base s. y'ii; rman.
Bashful no-bab-pa; dzem-bag-can.
Bashfulness krel.
Basis grám-ye; ma-yéi.
Basket pe-ra; tse-po; yzed-ma; a small — of reed bag-tse.
Bat (animal) ya-ván.
Bath krus.
Bathe kru-ba; kru-pa.
Battle yuyul; fab-mo.
Bawling adj. ca-co-can.
Bay (gulf) kuy; ču-šig; mtso-lág.
Bay-coloured smug-po.
Bayonet san-gin W.
Bazar krom.
Be yin-pa, resp. lags-pa; yod-pa; slug-pa; mčes-pa; min-ba; ynas-pa; thereis, there are, dug; mčis.
Beadle (in a monastery) dge-baks; dye-yog.
Beam (timber) ydun-ma; — of light yer; ŋod-yér.
Bear vb. a. (to bring forth) btsa-ba; skyed-pa; (to carry) kur-ba, šyer-ba; teg-pa, sogs-pa; (to suffer) yod-pa; tub-pa.
Bear s. brown — dom; yellow — dreg 264; the Great Bear smin-bdun.
Beard rgya-bo; sma-ra; 'ag-tsóm; — of corn gra-ma.
Beast dud-gro; — of burden kül-ma; — of prey ycan-zán.
Beat rgyab-pa; rdui-ba; rdegs-pa; šam-par byed-pa; to — the drum skrog-pa; to — the gong, the cymbal v. šrol-ba; to be beaten šam-pa.
Beautiful māzes-pa; bzan-ba; legs-pa; slug-pa; dga-ba; bde-ba; — appearance or colour bkrag; mda'i; — form rnam-gyur.
Because v. kyi 6; pas 232.
Becon lag-brda byed-pa.
Become skyo-ba; gyur-ba; ča-ba W.
Becoming (comely), to be — os-pa.
Bed mčes-mal; nyal-ki.
Bed (garden) tsas-kan.
Bedding mal-gos; mal-ča; yzin-ča.
Bedfellow mal-grogs; resp. yzin-grogs.
Bedstead mal-ki; mčes-mal.
Bee bwin-ba; sbran-ma.
Beer čan; — carousal čan-sa; — house čan-kan.
Beetle sbrur-pa.
Befool mgo skor-ba.
Before adv. sña-ma; sña-gön 138; sian, sían, sún 136; sion, sion-du 137; prep. dru-du 263; mdun-du 273.
Beforehand v. sña; sian, sńar; to be — sña-ba.
Beg žu-ba; ysol-ba.
Beget bdo-ba; skyed-pa.
Beggar spran-pa; ŋa-ba; — boy spran-prug. fr. pa-go.
Begin vb. n. čas-pa; jug-pa; mgo šzug-pa; to — to exist skye-ba; vb.n. rtsem-pa; šzug-pa.
Beginner las-dan-po-pa.
Beginning s. mgo, mgo-ma; go-ma; sjo-mo; sion-ma; tog-ma; — and end (head and tail) mgo-myug.
Begotten čad-pa; to be — čay-pa.
Behalf v. don no. 3, 259.
Behave grul-ba.
Behaviour rnam-gyur; spyod-pa.
Behead skyod-pa.
Behind adv. rūn; par-rol-na 338; ŋyi, ŋgis; prep. gab; v. rgyab 107.
Behold interj. kje-hó 7.
Being s. gro-ba; lus-can, sens-can.
Belch s. syreg-pa; vb.n. syreg-pa don-pa.
Believe vb. n. dud-pa 249; vb. a. yid (tugs or biden) čos-pa.
Bell dril; — metal mkar-ba; škar-ba; — wether kyi-mčag.
Bellowls sbrul-pa.
Belly grud-pa; lto-ba, yeus-pa.
Belong yogs-pa; mía-ba; belonging together te-mdan W.
Beloved ye-sa; mon-za-can.
Below adv. ma 408; man-cd, man-cd; prep. og 501.
Bench gral.
Bend vb.a. kuj-šig byed-pa; skyil-ba; dgu-ba; gugs-pa; gum-pa; ĝud-pa; vb.n. mgo dgur-ba; dgye-ba.
Benefit v. skyed 29; don no. 3, 259; pa-po; pa-γon; for the — of yogs-su; don-du.
Benevolence pan-pa sems.
Bent (crooked) koiś; kiy-o-po; gü-ga-ba; dug-ba.
Benumbed v. sbri-ba.
Bereave, pral-ba; to be bereft pral-ba.
Besides ka-ru, kar; sten-du; min, min-pa.
Besiege skor-ba.
Besprinkle čag-čag byed-pa or šbas-pa.
Best s. mičag 106; don no. 3, 259.
Bestow st-byin-pa; ster-ba.
Better, to get the — of sub-pa; rgyal-ba.
Between bar-la, de-bār; yseb-na, yseb-la; from — bar-nas.
Beverage skyems; bta-ba 244.
Beyond pa-rol-na; jen-čad.
Bhotan frug-pa.
Bice, blue — sio-skyá.
Cabbage *kram*; Chinese white — *pe-tsè*, *pi-tsi*.

Cairn *to-yôr*; *dur-jnîi*.

Calamity *bgra-mî-ts*; *rgyen*; *gal-rgyen*.

Calamus *du-tág*.

Calculate *rtsi-ba*; *rtsis* *byed-pa*; *byra-nîi-ba*.

Calculation *rtsis*.

Calendar *lo-to*.

Calf *be-to*; *be-dô*; *beu*; — of the leg *sngyid-pa*; *byin-pa*.

Call *sbya* *byed-pa* 2; *min* *dogs-pa* 280; *so-called* *zes byas-pa*; *vb. n.* *to*; *to a person* *ke* *tân-* *rC*; *skad* *gyab-cè* *W*; *spro-gpa*; *brgyan-ba*.

Calm adj. *gya-ma*; *gyi*; *v. dal-ba*.

Calm *vb.* *szi* *byed-pa*.

Calumny *a-ma*.

Camel *nîa-bô*; male — *nîa-yser*; female — *nîa-mo*.

Camp *sgar*.

Campghor *ba-pur*.

Can s. *rgyan*; *câb-rgyan* 155.

Cancer (disease) *lhog-pa*; (constellation) *kar-ka-ta*.

Candle *rgyon-tse*.

Candy *sngal*.

Cane *spa*; *sba*; *smyi-gu*; *smyug-ma*; *od-ma*.

Canine tooth *mîe-ba*; *mîe-sa*.

Cannon *gugs*; *sngyogs*; *dzinyas*; — ball *tû-lâm*.

Canopy *yugs*.

Caoutchouc *gyig*.

Cap *tôd-bs*.

Caper *vb.* *sbya* *byed-pa*; *sbya*.

Capital adj. *kyad-par*-Ea.

Capital s. (stock in trade) *a* *rkyen*; *rgyas*; *rhyu*; *sgrigs*; *originally* *ngos*.

Captain *go-pa*; *byra-dpon*.

Captivate *sde-pa*.

Captivate *byin-pa*.

Caravansary *tsugs-kâi*.

Caraway *gum*; *am-gyod*; *nîs*-ra.

Carcass *ro*; *fepi-ro*; *sbya*.

Cess *gag-pa*; *Fuo-a*; *sbya*;

Cess *s. rgya*; *rgya*; *rgya-mrtsan*; *originally* *yês-ma*.

Cause vb. *s* *sngyogs-pa*; *sngyugs-pa*; *sbyo-* *pa*; *to*;

Causeway *so-log*.

Caution s. *sngye*.

Cautious *vb.* *s* *ka-dar* *yû*; *s* *ka-dar* *cho-* *s* *gag-pa*.

Cave, Cavern *sngug-pa*.

Cavity *sngyug*.

Cease *gag-pa*; *sbya*; *sbya*.

Ceiling *sngyug*.

Celebrated *sngyug*.

Cell *grys*; *s* *sngyug*; *sbya*.

Cellar *sngyug*.

Cemetery *dur-krod*.

Censer *sngyug-pa*; *sngyug-pa*; *sbya*; *sbya*; *byed-pa*.

Causeway *so-log*.

Cautions s. *sngye-ka*.

Cautious *vb.* *s* *ka-dar*; *s* *sngye*; *s* *sngyug*; *to be*;

Cave, Cavern *sngug-pa*.

Cavity *sngyug*.

Cease *sngyug-pa*; *sngyug-pa*; *sbya*.

Ceiling *sngyug*.

Celebrated *sngyug*.

Cell *grys*; *s* *sngyug*; *sbya*.

Cellar *sngyug*.

Cemetery *dur-krod*.

Censer *sngyug-pa*; *sngyug-pa*; *sbya*.

Censure *s* *sngye*-sân.

Censor (of a monastery) *dgye-bskos* 85.

Censure s. *sngye*-sân.

Centiped *la-rê* *W*; *s* *sri-* *bu* *W*.

Centre *sde-ba*; *sbya*; *sbya*.

Cerebellum *kla-* *sân*.

Ceremony *sng-*; *sng-* *rû*.
Certain — Clasp

Certain
nes-pa; gor-ma-tág; no-rtág; a — one réy-chig.
Certainly ydon-mi-za-bar.
Certainly nes-pa; tag-thod.
Ceylon lai-ka.
Chaff spun-pa, sbun-pa, sbur-ma.
Chain s. lcags-tág; nyag-tág.
Chair kri; rgya-kri. 1.
Chairman kris-pa.
Chalk fo-lé dkar-po.
Chamber naï; kai-mig.
Champion gyad.
Chance s. rgyu 110.
Change s. gnyur-ba; res.
Change vb. a sogur-ba; rje-ba; spo-ba; rdzu-ba; to — place pö-ba; vb. n. gnyur-ba; pö-ba.
chant vb. dger-ba.
Chap vb. gas-pa.
Chapter leu.
Character (disposition) rgyud; naï; no-bo-nyid; tshul; ríg-rgyud; *sré-rgyud* C. 562.
Characteristic s. rgyu-mdùn 111.
Charge vb. sko-ba; rgl-ba; mhig-pa; to — with (to commission) gel-ba.
Charge s. (commission) kag.
Charity smnyi-rje.
Charming dga-ba; yid-du zin-ba.
Chase vb. sör-ba.
Chase s. sgrí-ri.
Chasm s. sgyo-sér.
Chastisement chad-pa; tül.
Chastity krel-yod; tshas-par sphyod-pa.
Chat vb. ur yton-ba; lab yton-ba.
Chatting s. cho-lo.
Cheap kye-mo W.; rin sün-ba.
Cheat vb. blo brid-pa; slu-ba; yyo-zdél byed-pa; mgö skor-ba.
Cheek _gram-pa_; — bone _gram-rúsp_; tooth _gram-so_.
Cheer vb. gld-pa; spro-ba skyed-pa; dga-bar byed-pa.
Cheerful krul-pa; dga-mo; sems-blé; blobdé.
Cheese tud; o-tud. 1.
Chess-board mig-mán; to play at chess mig-mán rtsé-ba.
Chest (box) gau; sgam; sgron; (thorax) brani, resp. sku-bran.
Chew ldad-pa.
Chicken bya-prug.
Chief adj. dpon; ytsö; — justice krimdpon.
Chief s. go-pa; dpon-po; ytsö-bo; kyum-bog.
Chiefly ytsö-bor, ytsö-tér.
Child pru-gu; byis-pa; bu; v. kyeu.
Children bu-prug; — of the same parents (brothers, sisters) spun.
Chill s. kyì-bun.

Chin ko-kó; ma-lé.
China rgya-nág; rgya-yül; modern name: ma-ha-chtra, ma-ha-čin; — clay kam-pa; — ware kar-yül; dkar-yül; resp. žal-kar C.; sol-kar W.
Chinese s. rgya-nag-pa, rgya-bo; fem. rgya-nag-ma, rgya-mo; rgya-mi; plur. rgya-rnams.
Chinese adj. rgyai, rgya-nag-gi; — language rgya-skā; — paper rgya-dug.
Chink sgo-ba.
Chip tsal-pa; sìn-tsül.
Chirping s. ča-čö.
Chisel vb. bru-ba.
Chit-chat s. ur.
Choice adj. mig-tu bkrab; kyad-par pags-pa; kyad-par-čan.
Choke dbugs sub-pa; *skyi tsir taṅ-če* W.; ske bedam-ste ysolid-pa; to be choked rnal-ba; ske bedam-ste sī-ba; tshub-pa.
Cholera kimm-lag W.; nya-lag Sik.
Choose vb. a khrab-pa; byed-pa; dzin-pa; vb. n. (to like) dger-pa.
Chop vb. tsbab-pa; to — off yod-pa.
Chopping-block dñi-stan.
Chopsticks tür-ma.
Chord rgyud 111.
Christ skyabs-mgön 26; ma-si-ka 410.
Chronic adj. yun rīn-ba; — disease yon-nåd.

Chronicle lo-rgyus.
Churn vb. dkerog-pa; zo dkerog-pa.
Churn s. v. gur-gur 70.
Chutney (Indian condiment) tsu-u 449.
Chyle dawnsi-ma 249.
Cimeter gri-gug.
Cinamon sini-ba.
Cipher s. mka; rgyal-le.
Circle s. sör, kor, kor-lo; dkyil-kor; sgor-mo, sgor-tig.
Circular adj. kyir-kyir; gor-mo.
Circumference dkyil-kor; kor; ko-ra; kyon; mu-knyid.
Circumstance rkyen; skabs.
Citadel mkar; rdzoń.
Citizen kyi-m-bdag; yul-pa; yon-bdag.
Citron gam-bu-ra W.; sphyod-pad C.
City grön-kjër.
Civilize dül-ba.
Claim s. tbs-tsir, tbs-srdl.
Clairvoyance mjon-kés 138.
Clammy rtsi-čan.
Clamour s. ku, ku-sgra, ku-sö; skad-bög; da-sö.
Clandestinely sba-s-te W.; v. also lkg-tu, rṣaṇ-ba.
Clap vb., to — the hands čag-cáy byed-pa.
Clap s. (crash) sgu W.; ldim W.; ldir-sgra.
Clasp vb. a. kyul-pa; kril-ba.
Clasp s. čab-ma; — knife ltab-gri.
Communion - Consume

Communion - brel-ba; grogs-lugs; holy - yosol-rin 592.

Compact adj mkrañ; ság-dan.

Companion - grogs; rogs; skyo-grogs; zla-bo; ya-do W.

Company kun; in - fun-mon-du; grogs-te.

Comparative degree v. je 172; las 11; pas, sañ.

Compare sädur-ba; sgrun-pa; sgre-ba.

Comparison dpe 857.

Compass (circumference) mu-khyi; points of the - mthsam 455.

Compasses, pair of, skm-tt'g.

Compassion - og; rogs; skyo-grdg; z2a-bo; yado.

Company kyung; in- knmri-du; flogs-ö.

Comparative degree v. je 172; las 11, was. sai.

Compare sädur-ba; sgrun-pa; sgre-ba.

Comparison dpe 827.

Compass (circumference) mu-Rytid; points of the mtsarna 455.

Compasses, pair of, skm-tt'g.

Compassion - og; rogs; skyo-grdg; z2a-bo; yado.

Company kyung; in- knmri-du; flogs-ö.

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Compasses, pair of, skm-tt'g.

Compassion - og; rogs; skyo-grdg; z2a-bo; yado.

Company kyung; in- knmri-du; flogs-ö.

Comparative degree v. je 172; las 11, was. sai.
consumed ča-ba; čad-pa; šar-ba; džad-pa; žin-pa.

Consumption y dni.

Contain v. ži-ši-ba; to be contained gro-ba; v. džug-pa no. 2.

Contamination griñ.

Contemplate sdom-pa.

Contemplation sdom; ři-ši-dzin.

Contempt tian-čen; brnyas-pa; smad-pa.

Contend (fight) krug-pa; rtos-pa; (to strive) gran-pa.

Content adj. čog des-pa; tšim-pa; to be - mgu-ba; to heart's - yid žin-du.

Contention gran-sems; dzin-mo.

Contentment snyin-fsim.

Contest s. lōb-dā.

Continent sliñ.

Continually rgyun-du; čar, čar-y; ytan-du.

Continuation grñ.

Continue spro-ba.

Contract vb. a. skum-pa; vb. n. kōr-ba.

Contract s. gan-rgya; čad-yig; žin, yig-dzin.

Contradiction, to be in - žal-ba.

Contrary s. bzhog, go-bzhog; go-lod, go-lod, go-lod.

Contrivance grabs.

Convent s. čos-sde; sde; dgon-pa.

Convention ka-tād.

Conversation glei-brjod; (bka-ba)

Converse vb. glei-ba; glei-mo byed-pa; gros-byed byro-ba.

Convert vb. čos-su yug-pa.

Convey skyä-ba; skyed-pa; skyel-ba; jurb-a.

Convoj s. skyel-ma.

Cook vb. lōd-pa.

Cook s. gys-mkan; head - ysol-dpon, ma-čen.

Cool grani-ba; bai-ba.

Coolý (carrier) lür-pa; (workman) gla-pa.

Coot skyegs.

Copious rgyas-pa.

Copper rams.

Copulation krig-pa; čags-spyod.

Copy vb. šu-ba.

Copy s. (transcript) bkod-pa; bu-dpe; (pattern) ma, ma-dpe.

Coral gni-ru.

Cord s. rgyud; sgrugs; ta-gu; ϲrein-ba.

Cordial s. bdur.

Core kog-šiñ.

Coriander seed ḫu-su.

Cork ka-yod, ka-dig.

Corn (grain) bku; boiled - čan; slightly roasted yse; stack of - raqs, žub-raqs; hi-ri; corn on a toe rkan-mad-zub-dzer-pa.

Corner kug; gru; grena; zur.

Corporal bē-dpon.

Corpse ro, resp. spur.

Correct adj. skyon-méød; nor-méød; to be - griñ-pa.

Correct vb. sgyur-ba; ži-dag byed-pa.

Correction ži-dag, žus-dag.

Correspond (to be adequate) griñ-pa.

Correspondent (in business) sion-groñ.

Corrupt vb. a. slad-pa.

Corruptness kun-dris.

Costly gua-pa, rin-čan.

Cottage kan-ba; ku-tu.

Cotton ras-ba; sin-bal, šiñ-bal; - clôb (ka-i-kai) ras. ži .".

Couch s. kri; nyal-kri; mal.

Cough s. glo; kog; bro-fad; vb. kogs-pa.

Council gos, gos-gleñ; dün-ma.

Counsel s. gos; bka-yäms; dün-ma.

Counselor bka-yägs.

Count vb. bygran-ba; dren-ba; rtši-ba; ykor-ba; si kor-ce W.

Countenance ydon; žin; io; skye-sø; sgo-lo.

Counteract gal-ba.

Counterfeit adj. rduz-ma.

Counterparty pa-rol.

Counting s. rtsi.

Country yul, yul-kör, yul-grä; sa-tä; rgyal-käg; love of - yul-sréd; yul-la död-pa.

Couple s. zwi; married - bza-mi.

Courage snyin-stobs, snyin-rä; spogs-pa.

Courageous ham-pa-čan; dpa-ba, dpe-čan.

Courier rta-zam-pa.

Course s. tsir.

Court s. (residence of a prince) kab; of justice bka-yägs; krim-kan.

Courtyard skyams; tsoms, tsoms-skör.

Cove kug.

Covenant s. ka-čad.

Cover vb. šeb-pa; geds-pa; klub-pa; sum-pa.

Cover, Covering s. ka-lebs, ka-gab, ka-yod, ka-leb; lebs, kyebs, lebs-ma; go-sog; tums; ylegs; sobs; covering for the head mgo-yog-s.erk. cover. "p 1 1 1 .

Cowry gron-bu.

Crab sdiñ-srin.

Crack vb. a. yog-pa; vb. n. gas-pa.

Crack s. squi.

Craft (cunning) duk-ito.

Crafty yo-ba.

Cram spri-pa.

Crane (bird) kruñ-kruñ.

Crash s. squi.

Crave riab-pa.

Crow lkg-sög.

Crawfish sdiñ-srin.

Crawl gog-pa; sïye-ba.

Cream speri-ma, spris-ma, sris-ma; s-sri; žo-sri.
Create god-pa.

Creator god-pa-po; mdzad-po.

Creature bkod-pa; gro-ba, lus-can.

Credible os-pa.

Creditor bun-bdg.

Creed yo-skong, yo-lugs.

Creek kug, kugs.

Creep sbyye-ba, gog-pa.

Crescent zo-r 30s-lugs.

Creek k'hg,g; k'reep $ye-ba, gog-pa.

Crescent s. zla-€sea lta-hi 1+-mo or dbyibs.

Crest (of fowl) Eod-pcin.

Crevice yseti, sen.

Cricket (insect) tog-tog-pa W.

Crime nyes-a; noris-pa.

Cripple 2a-%.

Criticise o&zga-pa.

Crocodile kurn4i-t-a. h-pa, kon; kyo -PO; hns; ebe-

Crop v. ytog-pa. L.

Crop S. lo-tdg. (-~t c 1.0.

Cross s. brkyan-&i; sku-&ka.

Cross vb. y2od-p~; rgd-ba.

Crouch cYWllbpa.

Cur, he has the - Koi %-ma skraris soti (his throat is swellen).

Crow s. kia-ta; $0-rdg.

Crow-bar al-ta; lEags-bkr.

Crowd s. 8 rod-pa; horn; yseb.

Crowd vb. a. btar-ba C., ber-ba W.

Crow s. hd-pdn; -of the head sp,yi-bo; ytsug.

Crown vb. a. bd-pan-gyis brgyan-pa; v.

curved kipg-po; inf dgye-ba.

Crown vb. a. bear-ba C., bcer-ba W.

Crown vb a. bod-pan-gyis brgyan-pa; v. also fog sel-ba.

Crucible kon-po W.; zu-skyogs C.

Cruel nyan-a; drag-M-?an.

Crumb urn; brul; bi?*-bir W.

Crumble vb. a. grug-pa; vb. n. gog-pa.

Crupper sgal-pa; md.

Cup h-rk, br; hi-p; tin; $or-pa; -bearer ysol-dpon.

Cupboard .?a.

Curious snob-zog-Ean.

Cur 1 s. (of hair) yog-pa.

Curse s. nun; dmod-pa.

Curse vb.a. tian .debs-pa; dmod-pa ,bar-ba.

Curtain 901-ba.

Curve s.

Curve vb. a. kug-kug byed-pa; gom-pa; curved kyog-po; kyag-k'og W.; to becurv-
ying dgye-ba.

Cushion sias; stan; bol, snye-bol; sob-stan.

Custom (use) krim; ?os; srol; (toll) jo-gam.

Cut vb. a. y'od-pa; jog-pa; dra-ba; (to mow) riia-ba; to - into pieces spral-ba;
frub-pa; v. iad-pa; to - off grom-pa;
\$reg-pa, ?reg-pa, v. char-pa; v. t'ad-pa; to - open ges-pa; to - out v. ycar-ba
143; to - up yebo-pa; dmyal-ba.

Cut s. kram-ka; (blow) leag; a short - "gyog-lam".

Cylinder kor-lo 58; praying - ?os-kyi kor-lo.

Cylindrical ri-ba; to be - grib-ba.

Cymbal sbug-zal; sbum-zol W.; sil-snyan.

Cypress spa-ma Sik.
Darkness mun-pa; smag-rum. 
Darling, my — l'ain yid po'i; cf. also sdug-pa. 
Darn tur-ba; mol-ba. 
Dart s. mda; vb. n. kyang-pa 60. 
Date s. (time) zag-grâns; (fruit) ka-zür. 
Daub vb. skud-pa. 
Daughter bu-mo, bo-mo; saras-mo; — in-law mna-ma. 
Dawn s. skyâ-âd, skyâ-réni; fo-réni; vb. it 
dawns skyâ-réni-râr. 
Day nyn-ma; nyn-mo; zag; — and night 
nyn-mtân; — by — zag daû zig; all the 
— long nyn-fse-rê; every — zag-daû W.; 
from — to — zag-nas zag-tu; one — some 
— deu-re; the other — de-zag 471 W.; this 
— five days dugus. 
Day-break nam-lâis; at — nam-lâis-te 
or nas. 
Dazzle vb. n. tom par gnur-ba. 
Dazzling krol-po; ibam-me-ba. 
Dead adj. v. sê-ba; a — man yein-po; ro. 
Deaf on-pa. 
Deal with vb. spjod-pa. 
Deal s. a good — ga-cên. 
Dear yeig; yêse-pa; dkon-pa; gus-po; rin- 
tân-can, rin-can; to hold — ye-ca. 
Dearth zas-don C. 
Death sê-ba; forebodings of — sê-ltas; 
hour of — da-pa; to seek — lêb-pa. 
Debate s. rdod-pa; vb. byro glei byed-pa. 
Debt bu-lon; the — is cleared bu-lon kör. 
Debtor bu-lon-pa. 
Decapitate sê skod-pa. 
Decay s. yeig-pa. 
Decay vb. n. yel-ba; for-ba; nub-pa. 
Decayed ksga-pa. 
Decenest yein-pa. 
Deceit mgo-skor; no-tkog; rdzub; zog, zol- 
zog. 
Deciseful lêe-yin-yi-pa. 
Deceive mgo skor-ba; riöd-pa; blo brol-
pa, brol-pa; stu-ba. 
Deceived Krul-pa. 
Decency krel-yod. 
Decent gab-pa. 
Deception gnug-zog. 
Decide yeod-pa; tag-yeod-pa. 
Decided zad; v. dzad-pa; to be kad-pa. 
Declare bsad-pa. 
Declination (of the sun) v. bgrod-pa; 
— byan-bgrod, south — tho-bgrod. 
Decline (decay) vb. n. rdug-pa. 
Declivity guid; ri yar-po, brag yar-po. 
Decoction tan-gi sman. 
Decorate zgron-pa; brgyan-pa; spra-ba. 
Decoration gryan. 
Decrease vb. gnur-ba; grib-pa; bri-ba. 
Decrese s. bka-log, bka-krims; kra-ma. 
Decrepit koga-pa. 
Dedicate sio-ba. 
Deed las; bya-ba. 
Deep adj. yiin-rin-ba; zab-pa; — (of 
sounds) rom-po W. 
Deer ka-la Sit. 
Deface dom beba-pa. 
Defeat vb. pam-par byed-pa. 
Defect s. skyon. 
Defective skyon-can. 
Defence skyabs. 
Defend skyon-ba; skyob-pa. 
Defender (of religion) ÷os-skuyoi. 
Defer v. skyan ba. 
Deficient sgob-sgob. 
Defile s. ron. 
Defile vb. bgo-ba; bag-pa. 
Defilement griñ. 
Deform vb. mi sduk-par byed-pa. 
Degenerate adj. bryjyud-méed; ria-nyama. 
Degree (rank) tem-pa, tem-rim; sa no. 2; 
go, go-pa; a high — v. rlabe; by degrees 
kad-kysis; mtar-gyis; rim-gyis, rim-pa 
bzûn du. 
Depicted zum-pa; mi dga-ba, v. dga-ba 
III; dman-pa. 
Delay s. bdo-ba. 
Delay vb. to be delayed skyan-ba. 
Delegate vb. s. miang-pa. 
Delegate s. tsap-pa, resp. sku-tsab. 
Deliberate vb. bka-byro-ba, byro-ba. 
Deliberation grabz, dun-ma, dun-gro. 
Delight s. dga-ba; dga sprö, dga-tsoor, dga-
ranis, dga-mgus; to take — in dga-ba, resp. 
dyes-pa or mnyes-pa; sprö-ba. 
Delighted dga-mo, dga-ba, dga-ranis; to 
be dga-ba. 
Delightful dga-mo, dga-tsoor ce-ba. 
Delineation bko-dpa; rö, ri-mo. 
Deliver (rescue) sgrol-ba; (transfer) sprod-
pa; ytod-pa; skur-ba. 
Deliberation (liberation) grol-ba. 
Deliverer skyabs-mgon; srog-skyob W. 
Dell grog-pa. 
Delude mgo skor-ba. 
Deluge s. chur. 
Delusion sman-krul. 
Delusive kun-rdzob; krul-sman-can. 
Demand vb. sdo-pa. 
Demeanour spjod-lam. 
Demon bgegs; sgon-pa. 
Den teos. 
Denomination ços-tugs. 
Dense stugs-pa; sgo-pa. 
Density skor-std. 
Depart ços-pa; bsd-pa; (deviates) gnur-ba. 
Depend upon rten-pa; blo skyel-ba W. 
Kel-ba C. 
Deporment spjod-pa. 
Depository mdzod.
Depression  —  Disfigured  

Dictionary mü-qi mażod.
Die, dice s. čo-lo, čol; so; to play at — so rts-o-ba; so gyed-pa.
Die vb. n. či-ba, ši-ba; resp. dgois-pa, and groi-ba; eleg. gum-pa; v. da-ba; to — out čad-pa.
Diet spyod-lam; lenten — dkar-zās.
Difference kyad, kyad-par; bye-brag; to find a — ynis-su dzin-pa.
Different mi-yig; fa-dad-pa; so-so; mi-dra-ba; not — yig-pa.
Difficult dka-ba, dka-bo; kag-po, kab-le.
Diffuse vb. gyed-pa.
Dig roko-ba, brur-ba.
Digest jū-ba, žu-ba.
Digestion jū-ba.
Dignitary tshan-po.
Dignity go-gral, go-pān; go-sā; gras; dbu-pān.
Dike ču-rags, ču-lon; rags.
Dilapidated gog-po.
Diligence brtson-grus; snyin-ris; to use — rtsol-ba skyed-pa.
Diligent brtson-pa-can.
Diligently rtsol-bar.
Dim adj. dbri-pa; dbra-čor; man-man Ld.; to grow — grub-pa.
Diminish vb. a. gti-ba; vb. n. grib-pa.
Dimness rab-rab, hrab-hrib.
Din -du-dzi.
Dip vb. spag-pa.
Diploma bka-rgya, bka-sog; — of nobility opal-gnyi rna-sog.
Direct vb. a. yot-pa; to be — ed ston-pa, lta-ba.
Direction no, nos; phogs; man-nag; žal-ta; ėd.
Directly de-ma-tag-tu.
Director *go-piṅ* (C. "di, lal, ė..."
Dirt dri-ma; dreg-pa; rkyag-pa; thags-dregs.
Dirty adj. dri-ma-can; btsog-pa; gos-pa; mi-ytsa-ni-ba; tsi-du W.
Dirty vb. a. go-ba.
Disadvantage skyon.
Disagreeable mi-sdueg-pa; yid-du-mi on-ba.
Disappear mi-sna-ni-bar gyur-ba; yal-ba; med-par gyur-ba; jig-pa; bud-pa.
Disapprove dor-ba; mi yna-ni-ba.
Disciple grva-pa; nye-ynas; slob-baṅs.
Discontented skyo-mo; mi dga-ba.
Discontinue yod-pa.
Discord dbyen-pa; sel.
Discouraged no, bab-pa.
Discourse s. glei-brjod, glei-mo; lda-gu.
Discuss bgrö-bo.
Disdain s. rian-čen.
Disease s. nad; na-ba; snyun; chronic — ydo; fatal — či-nad.
Disfigured gya-bo.
Drinkable water skems-či.
Drinking-cup skyogs; čaṅ-čan, por-pa, ko-re W.
Drip vb. dzag-pa.
Drive vb. ded-pa; to = back gogs-pa; zog-pa; to = out skrod-pa; bda-ba.
Driver ded-mi.
Drop s. figs-pa.
Drop vb. a. krul yto-ba; vb. n. dzag-pa; čor-ba.
Dropsy pages-ču; snyin-ču; dmu-ču.
Dross lugs-drugs.
Drowned, to be - tsub-pa; čus kyer-ba.
Drum s. rna; - skin rña-lpigs; - stick rña-légp.
Drummer rna-pa.
Drunk ra-ro-pa; bzi-čan W.; to get - bzi-ba. Ć.
Drunkard čaṅ-dad-čaṅ W.
Drunkenness ra-ro.
Dry adj. skam-pa, skam-po; skem-pa: weather, drought tan-pa.
Dry vb. a. skem-pa.
Dryness skam-pa.
Duck s. (water-fowl) nur-ba.

Due adj. dgos-pa.
Duel s. Krug-pa.
Dulcimer yan-yin Ts.
Dull adj. lugs-pa; glen-pa; rutul-po; blun-pa.
Dullness rnu-ba.
Dumb lugs-pa; smra-mi-nus-pa.
Dumpling cu-ta-gir W.
Dung s. lca Ld.; lći-ba W.; brun.
Dungeon kri-miün; lson-doi.
Duper vb. a. mgo skor byed-pa 25.
During prep. kons-su; na 298; riṅ-la.
Dusky man-miün.
Dust s. kym-su; tal-ba; rdu-l; pye-ma; cloud of - bud. ċā-gi.
Duty kag; krims; adom-pa; moral - tsul-kris; (tax) dpya; so-gām.
Dwarf mū.
Dwell ynas-pa, dug-pa; sdod-pa; resp. bzung-pa; jod-pa.
Dwelling s. ynas-lain, ynas-īśan; eleg. mchi-brui; temporary - bru deficiency.
Dwindle yal-ba.
Dye s. tsu; vb. a. twos rgyag-pa.
Dynasty rgyal-brgyud; rgyal-rūbs.

Effect s. bras-bu; effects (goods) ča-lag W.; lag-ča; yo-byad.
Effervesce kōl-ba.
Efficacy nus-pa.
Egg sgo-nā; ful W.
Egotism bdag-dzin 268.
Egypt mi-sēr yul.
Eight num. bryag; eighth bryag-ba; eighteenth ču-bryag; eighteen bryag-ba; eightieth bryag-ba.
Either — or yai-na — yai-na.
Eject skrod-pa; dorg-ba.
Elapse ḥa-ba.
Elbow gru-mo, gre-mo; dre-ba.
Elder adj. če-ba, čen-po; — brother jo-bo; tu-ba.
Elder s. ryad-po.
Election ydam-ka.
Electuary le-ghu.
Element byu-ni-ba; kams.
Elephant glaṅ, glaṅ-po-čē, glaṅ-ĉen.
Elevate sgra-dogs-pa; deys-pa; sgar-ba; sen-ba.
Eleven dūr-čig; eleventh dūr-čig-pa.
Elk ka-sa sa-ba.
 Eloquence ka-sbyaṅ.
Eloquent nag-dāṅ; Ka-sbyaṅ-po; Ka-regs-čaṅ W.
Elsewhere ḭzan-du.
Emanate, ži-ro-ba.
Emanation sprul-ba 336.
Embass Žur-ba.
Embrace vb. Ḇyul-pa; Žril-ba; Ḇzin-pa; Kyab-pa.
Emerald ma-rγád.
Emerge Byün-ba.
Emetic skyg-smán.
Eminent Kyad-par-can; yun-sum-tsog-pa; rang-bal; Ḇul-tu byün-ba.
Emigrate Ḇyin-pa.
Emmet gre-mog-bu W.; grog-ma.
Empale yaal-sin-la skyon-pa.
Emperor rgyal-po chen-po.
Empire Ka-ma; yul-kama; rgyal-kág.
Employ skyl-ba; spyod-pa; to be — ed or busy brel-ba.
Empty ston-pa; to make — ston-pa.
Emulate gar-pa.
Emulation gar-sens.
Enabled, to be — kom-pa 44.
Encampment sjar; ṭmag-sjar.
Enchanter goi-pa; enchantress goi-ba-mo.
Encircle skor-ba.
Enclose skor-ba.
Enclosure skor-ba; ra-ba.
Encompass Ḇyigs-pa; Ḇyul-pa; skor-ba.
End s. mjug ma, mta-ma; jjug; Ḇjug; towards or at the — mta-ru, mlar; to be at an — rdzog-pa, zin-pa.
Endeavour vb. risol-ba; lhur len-pa; don-du nyer-ba; s. grus-pa.
Endless mta-pa; mta-mé6.
Enemy ḇgra, ḇgra-bo; ḋa-rol-po; sse-ba.
Energy ṭugs.
Engagement (promise) cad; sdom-pa; v. also las, brel-ba.
Engrave rko-ba.
Enjoin skul-ba.
Enjoy lois spyod-pa; one’s self rtsé-ba.
Enjoyment lois-spyód; nyams-nyoin.
Enlarge ḇrgas-pa; Ḇel-ba; dar-ba; upon spre-pa.
Enough ṭsad; Ḇog-pa; to be — ḇkyed-pa; ḇgrig-pa.
Ensname ḇkriti-ba.
Enter vb. a. ḇjug-pa; ḇseugs-pa; ḇsud-pa; vb. n. čud-pa.
Entertainment msaron; v. also mchod-stón.
 Entire tsain-ma; ri-bal; son-te W.
 Entity no-bo-nýid 129; čos-nýid 164.
Entrails rgyu-ma, nañ-krol.
Entrance (vestibule) sgo-lá6.
Enter trust čol-ba; ytd-pa, nyer-ka ytd-pa.
Enumerate ḇgrani-ba, bsgari-ba; dren-pa.
Enumeration rnam-gráins.
Envelope yz-gei sobs.
Envious ḇrag-dog-chan; v. also če-ré.
Envoy po-nya.
Envvy s. ḇrag-dog; mig-sér.
Envvy vb. ḇrag-pa.
Epidemy rims(-nud); ḇan rims.
Epilepsy ḇyab-ju; yza-ná6; yza-pog-pa.
Epistle gi-ge.
Epitaph dur-byi6.
Equal mnyam-pa; snyoms-po 201; dra-ba; mtsuns-pa.
Equality mnyam-pa-nýid; dra-mi-dra.
Equanimity snyoms-pa; bta-n-snyoms.
Equivalent s. dod; būb.
Eradicate rtsad-nas ycad-pa.
Erect adj. kyé-ré; kro6-ne.
Erect vb. s. sgren-ba; dzu-ga-pa; bzen-ba.
Err ḇjiar-ba; ḇril-ba; gol-ba; nor-ba.
Error gal-sa; ḇril-so; ḇril-yi6.
Ercutation skyug-lld6; sreg-pa.
Escape vb. s. sorg-ba; būb-pa.
Escort s. skyl-ma; bes(l-ba); lam-bsel.
Escort vb. rdzoŋ ḇdes-pa.
Especially kyad-par-du.
Essence no-bo-nýid 129; bbrd (quintes-
sence) 147.
Establish go6-pa.
Estafet rta-zam-pa.
Esteem s. ḇn-dud; rtsi; ya-sa.
Esteem vb. a. bkur-ba; yōc-par byed-pa or ḇzin-pa.
Estimation rtsi; zod 453.
Eternal rtay-pa; skyé-či-med-pa.
Eternity rtay-tu-ba (?).
Ether mka.
Etymology ta-snyid.
Eunuch ḇnyag-rim.
Etymology sgra-dbyāns.
Europe ḇrgya-pi-lin; ḇyi-glin, vulgo pi-lin.
European s. pa-rai, pe-rai; pi-lin-pa.
Evade ḇur-ba, ḇzur-ba; ḇol-ba; ḇor-ba.
Evangelist prin-bzan srog-pa(-po).
Evaporate ḇtim-pa.
Even adj. mnyam-pa.
Even vb. a (to level) mnyom-pa.
Even adv. ta-na; yan; not — v. yan 505.
Evening nub; nub-mo; dgon-pa.
Evenness mnyam-pa-nýid.
Event ḇkyen; ḇhos-pa; at all events čis kyan, gan yan kyan 65; ga-na-méd W.; gar-méd W.
Every rtay-tu; rtyan-du; dus-rgyün-du.
Every kun; re, re-ré; v. gan 65; — day dkyun-ma; żag dañ żag 248; — thing čan; či; kun.
Everywhere kun-tu; v. čir 141.
Evidence ryng-ṃtshan 111.
Evident mion-pa.
Evidently v. nes-pa 128.
Evil s. nian; nyes-pa.
Evil adj. nian-pa; tu-ba; spirit go6-pa.
Exact adj. ži-ba.
Exactly ko-na; rai: — that de-dé 256.
Exaggerate sqro-dogs-pa.
Exalt sqro-dogs-pa.
Exalted sq-as-pa.
Examination brtags-dpyad.
Examine rtsog-pa; dpyod-pa; zhi-pa; sad-pa.
Example dpe; dpe-brjod.
Excavate yedon-ba; sbug-pa.
Excavation sbug-s; soi.
Excellence dios-grub; je-ba.
Excellent rgyal ba; kyad-par-can; ydes-pa; pin-togs; sjeas-pa.
Except prep. ma rtags-par; min, min-par.
Exchange s. (agio) phur.
Excite sloi-ba, akrog-pa.
Exclaim bod-pa.
Exclusively ko-na.
Excrement rkyag-pa; rtag-pa; dri-ma.
Excruciation lba-ba; mdzer-pa; dzer-pa.
Execute nam dbes-pa; mian-pa; amdo-pa, soro-pa.
Exercise s. (bodily) spyod-lam 335; — of religion kos-spyod.
Exercise vb. a. sbyon-ba; tag-tu len-pa.
Exert one's self bad-pa.
Exertion bad-pa; brton-pa; don-nyer; dka-ba.
Exhausted nyams-tag-pa; to be — (consumed) dzad-pa; zin-pa; (tired) cidad-pa; nal-cud-pa; tain-cad-pa.
Exhort skul-ba; skul-cag byed-pa; bslab-bya byed-pa, or ston-pa, or bta-n-ba.
Exhortation bskul-ba; bskul-cag byed-pa; bslab-bya byed-pa, or ston-pa, or bta-n-ba.
Exorcise dam-la dogs-pa.

F

Fable s. sgrui-s.
Fabricate vb. a. cos-pa; bdo-ba; byed-pa; bzo-ba; to be fabricated grub-pa.
Face s. ydon; io; ka; skye-sgo; sog-lo; bzin; in the — of ka-ru, kar.
Face vb. (to be directed towards) ston-pa.
Fail vb. (to miss) mi kes-pa C.; mi-febs-pa W.; (to err) grol-ba; (to dwindle) yah-ba.
Fair adj. nyams-chu; to get — yon-ba.
Fair vb. b. bryat-ba; kham-ba.
Faint adj. mdzes-pa; mdar-ba; bzn-ba.
Faith dad-pa.
Faithful dad-pa; yeins-pa; slu-méd; gyos-snyu-med.

Falcon gra-gug.
Fallon kra.
Fall vb. gril-ba; gye-las; ltu-n-ba; bab-pa; to — in drops byig-pa; to — off byil-ba; to — to pieces gya-pa; gril-ba W.; to — upon bzu-pa.
Fall s. ltu-n-ba.
Fallow yan-ba.
False mi blen-pa; rdzus-ma; yyo-cham; — charge ka-yog; snuyl; — conception bcos-pa; — sentiment lta-log, log-lta.
Falsehood dkyus; ka-sob; rdzun.
Fame grrgas-pa.
Family bryug; ydu-ni; bu-emd; ydz-med; rabs; riugs-bryug; rus.
Feeling s.

Famous

Fan vb. a. krab-pa; v. yab-mo.

Fancy vb. a. sgom-pa; dmya-pa; sems-pa; vb. n. mno-ba.

Fancy s. dmya-pa; sems-kyi sna'i-ba.

Fang

Far rgyan-rin-pa; rgya'i 107; (flag)-rin-ba; mi nye-ba; as — as bar-du; krad-du; — famed sgra-ti; — from lla ci smos 215.

Farewell v. ga-le 64; to say — v. yig-yag-pa; sub yag.

Farm's gros-bu; — steward ynyer-pa 194.

Farmer Khyim-pa-pa; zi-pa 475.

Farsightedness mig-rgya'i 414.

Farther par.

Fashion s. dos; lugs.

Fast adj. mygoys-pa; myur-ba.

Fast vb. n. smnyin-ba; dge-ba sna'i-ba.

Fasten sdom-pa; grogs-pa; dogs-pa; sgril-ba; sbyor-ba; sbral-ba.

Fasting s. bsnyen-nyas; smnyin-nyas.

Fat adj. rgya-pa; iso-ba; tson-po.

Fat s. tsiil; melted — tsiil-ku; zhay.

Fatal byur-gyi; nyen-can; ma-rui-ba; drog-len; drog-brog.

Fate skal-ba; las-bakos v. sko-ba 24; bsdod-pa; dban-tani; cf. also lha-cigs and las-dro.

Father pa, resp yab; — in law gysos-po; skud-po.

Fathom s. doms-pa.

Fatigue s. niid, resp. o-bryyiil.

Fatigue vb. a. niid-jug-pa; to be fatigued niid-ba; resp. sku-nal-ba; tugs niil-ba.

Fat skyon; mons-pas; fasni.

Faulty skyon-can.

Favour s. bha-drin; v. yna'i-ba II 300.

Favourable mfun-po; — circumstance mfun-rkyan.

Favourite s. smnyin-sdug; sduq-pa.

Fear s. jigs-pa; jigs-skra; jigs-ri; bag-tsa (-ba).

Fear vb. jigs-pa; dhai-ba; dogs pa.

Fearless jigs-med; bag-med.

Feast s. dya-ston; mgon; ston-mo.

Feather spu; quill — sro.

Fee s. gla; rin-pa; bag-bis.

Feeble kyur-khyor; kyor; nya-ra-nyo-re.

Feed stob-pa; smyod-pa; soro-ba W.; tso-ba, yao-ba.

Feel reg-pa; tso-rab; to — cold kyasa-pa.

Feeling s. reg-bya.

Feign vb. n. bcos-pa 148; v. lua byed-pa (lugs no. 2, 546); tnot-du byed-pa (lugs no. 1, 450).

Fellow grogs; ya-do W.; — labourer las-grogs; — lodger dug-grogs; brain-grogs, resp. bsugs-grogs; — traveller lam-grogs.

Felt s. yin-pa.

Female mo.

Fen dam; gram-pa.

Fence s. ko-ra; skyor-ba; ta-bér W.; pr-shu; ra-ba.

Ferment vb. fol-ba; s. zo-ri W. 478; ru-ma.

Fern skyes-ma.

Ferocious

Ferry s. gru; rdzis, yziis.

Ferry-man gru-pa; chu-yag-pa; mnyor-pa.

Festival dus-thon.

Fetter vb. a. sbral-ba; lyig-pa; chen-ba.

Petters s. srgogs; legs, legs-srgogs; bris-pa.

Fever tsad-pa; nád C.; tsan-zug W.

Few nuyin-nu; a few ga; ga tsam; nuyin-nu zig; cig 140; la-la C.

Fib s. sob; yshob.

Fibre rgyun-pa.

Fickle gnyi-na; ya-ma-brla; gyur-ldog: skad gyig kyai ili tshugs-pa.

Fickleness gyur-ldog, ldog-gyur.

Fictitious bcos-pa; dmya-pa-nas bzo-pa.

Fidget vb. yar-ba.

Field zhi; klwis; — terrace dan-tse W.

Fife grru-bu.

Fifth lha-pa; fifteen bo-cina; fifteenth bo-lha-ba; fifty lha-beu; fiftyeth the-bu-beu.

Fight s. fab-mo.

Fight vb. a. gyed-pa; ryol-ba; fab-pa; fab-mo byed-pa; vb. n. kru-ga; gran-pa; ryol-ba; tshod-pa; yziis-ba.

Figure s. dkyil-kor; skyey-yug; bmod-pa; rnam-gyur; dbyshe; yzugs; bzo, zo; ri-mo; ris.

Figured (variegated) ch-tra W.

File s. (tool) legs-bdor; sed.

File vb. (to string) rgyud-pa; star-ba.

Fill vb. kyab-pa; gnes-pa.

Filter s. tshug-ma; vb. a. frag-pa.

Filth dri-ma; mi-ytsuins-ba 433; grib.

Find fol-pa; rnyed-pa; kuy-pa.

Fine adj. (beautiful) mde-ba; sduq-pa; mde-ba-pa; (not coarse) zib-pa; lag-mo W. (thin) arub-pa.

Fine s. (penalty) rgyal, ston.

Finger ser-mo; sor-mo, resp. yig-sor; mde-ba; mde-mo, mde-ge; — ring ser-yldub; sor-yldub. "50-".

Finish vb. sgrub-pa; to be finished grub-pa; tser-ba; rdzogs-pa; dzad-pa; zin-pa.

Fir tau-si; som, ysom, som-siin.

Fire s. me; — brand gal-me; — fly od-pru bu W.; — place lab, me-tub; — tong me-len.

Firm (solid) mbran; mbras-pa; sra-ba; (trodden) chy-can 167; (light) tau-po, dam-po; (sure) bisan; rns-pa; (steady) v. tshugs-pa.
Forte (in music) rtsu-pa.
Forth vb. dar; yas.
Fortress rdbo(s).
Fortune (lot) ḷya: (wealth) ka-vye C.;
good - ṭbra-ṣi; - teller ṭya-mkan; nan-
snaga-mkan.
Forward vb. ḷal-ba.
Found vb. god-pa; rgyag-pa; debs-pa;
dzugs-pa.
Foundation rman; - of a house mi; kai-
rtsa.
Fountain ču-mi;g.
Four bzi; fourth bzi-pa; fourteen ču-bzi;
fourteenth ču-bzi-pa; forty bzi-bcu; for-
tieth bzi-bcu-pa.
Fourfooted rka-n-bzi-pa.
Fowl bya; domestic k'yim-bya.
Fowler bya-pa.
Fox wa; - coloured kam-pa.
Fragile krol-mo W.
Fragment čag-krım, čag-dim; (γ)si-l-bu.
Fragrance nåd.
Fraid, to get - rgyud-pa.
Frame s. kri; vb a. god-pa 96.
Frankincense b thugs-pa, gu-gul.
Fraid ṭo-ikog; zog, zol-žog.
Free adj. yan-pa; far-pa; to become -
grol-ba; far-ba; to set - far-du jugs-pa;
- thugs-pa.
Freeze, jugs-pa; ḷyi-d-pa.
Freight s. kal.
Frenzy ḷrul-pa.
Fresh yrsa-ba; yrsa-pa; so-ma W.; - but-
ter skiya-mār W.
Friday yrsa-wa-sans.

Gain vb. a rgyal-ba, rmyed-pa, sgrub-pa.
Gain s. skyed; ke, kye; ka-rgyal, rgyal-ka;
rmyed-pa: spogs, bogs.
Gain bgod.
Galaxy dgu-τsogs.
Gale rlu-n-dmar; rlu-n nag-po.
Gall s. mrīs-pa.
Gallop vb. n. rta rgyug-pa.
Gallows ča-šin.
Game s. (animals of chase) ri-dwags.
Gander nin-pa.
Ganges gan-ga.
Gap rgya-sér; ser-ka, ser-ga.
Gaue vb. sqiyn-ba; ydan-ba.
Garden tsul; tsas W.; ldum-ra; sdum-ra;
- flower ha-ló.
Garlic soog-pa.
Garment gos; čas, resp. na-bza; under -

Friend grogs, rog; ṭo-ês, mdza-bês, bēs-
ynên; mdza-bo; zla-bo.
Friendly skyiñ-nyé; resp. sol-po.
Fright s. jigs-pa.
Frighten skrag-pa.
Frightened skrag-pa; to be - rtab-pa.
Fringes ka-tsar.
Frog sbal-pa.
From pas 904; man-čad 411; las 546; -
within ko'n-mas 43.
Frontier sa-mghams.
Front-side ka; šar.
Frost ḷyas-pa; sad. ha. ķnm.
Froth ibu-ba, dbu-ba.
Frozen ḷyas-pa.
Fruit ḷiñ-tóg; ḷbras-bu; - tree bza-šiin;
rtsi-šiin.
Fry vb. sreg-pa, slam-pa, riöd-pa.
Fuei bud-šin.
Fulfil sko-fi-ba; sgrub-pa; sents-pa.
Full gan-pa; llem-pa; mšon-pa; to be -
lams-pa; ōns-pa; to make - kyab-pa.
Fully rgyaš-pa.
Fumigate budugye.
Fun pra-ča; Raqs.
Functionary blon-po.
Fundament rtsa-ba; rku.
Fur-coat slag-pa, slog-pa; tül-pa.
Furious ytum-pa.
Furnish (supply) sgrub-pa.
Furniture yo-byáid.
Furrow s. rka.
Further yrsa-yan; yañ.
Furtherance mšon-kyen.
Futurity ma ōns-pa dus; ţugs.

G
Greatness če-ba, če-kyād.
Greedy jód-sred-cän; blo- dód; hám-pa-cän. (cold love)
Green sño-ba, sión-pa; ján-kš. oserv
Greens s. sño-tšöd, lđum, tšöd-ma.
Greensward na-kš; ne-tān.
Grieve vb. n. skypo-ba, ggyod-pa.
Grind tág-pa; bårk-ba; to — the teeth so bårk-ba.
Gripes glăn, glăn-tabs.
Gristle čag-kriṃ.
Grit (gravel) gyo-mo.
Groan s. Kog-sngs W., sngs-nār, sngs-rīn.
Groan vb. kun-pa.
Groom rts-rdz.
Grope sna-ma.
Grotto gyan, pug-pa.
Ground s. žin; yźi(-ma) 480; sa-yźi 570.
Grouse rı-skpygs; goi-mo.
Grove skyped-mos-tsal.
Grow vb. n. čer skye-ba; kruĩ-ba; gynur-ba; rgyas-pa; ča-ba; to — dark lobs-pa;

Habitation groi; ynas-tsān, ynas-kān, yźi-ma.
Haft yu-ba.
Hail s. (frozen rain) ser-ba; (salutation) v. rgyal-ba I 108.
Hair skra; spu, a little — ba-spu.
Hairly ba-spu-cän; skra-cän.
Half (one half) s. ča 101.
Half adj. pgyed; — boot krad-pa.
Hall bkaad-se; — of judgment tshugs-kān.
Halo kyim.
Halter tser-mgo; sраb-mdur.
Halting-place sti-ba ynas; (night quarters) briba-sa, resp. yIRM-bra.
Hammer s. to-ži; large — to-ba.
Hand s. lāg(pa), resp. phyag.
Hand vb. a. eri-ba; to — over skur-ba.
Handicraft bzo.
Handful kyād-le; kyor; čais-pa; spar-ba; pūl.
Handkerchief sna-pyiś; — of salutation ka-btāgs 37.
Handle s. kab-sa, lčibs, yu-ba.
Handsome mčor-pa, mdzes-ba.
Handsipe gal-ta.
Hang vb. a. (a man) *čar-la tān-če* W.; to — up skar-ba, dgar-ba, gel-ba, pjiyar-ba; vb. n. to — down jol-ba, pjiyan-ba.
Hangman yed-ma.
Hank gru-gru.
Happen gnyur-ba, bpuũ-ba, ēn-ba.
Happiness dge-ba, skyd-pa, yya-n; bkra-sis.

Happy bkra-sis-pa; skal-lďān, skyid-po; leps-pa; to be — bde-ba, skiyid-pa; may you be — bkra-sis-lbg W.
Hard kyoĩ, mtkrān, mkreg-pa; sra-ba; — to bear kag-pa; — water ču kyoĩ-po.
Hardened briba-cän.
Hardness nār-ba.
Hardship dka-ba, nyon-moĩs-pa 191.
Hardware bāgs-chās.
Hare ri-bōn.
Harm s. skyon; to do — tawgs-pa, ynm-pa byed-pa or skyle-ba; vb. to — smad-pa.
Harmony (musical concord) sgrwa-dbyān (agreement) mtn-pa; concord amongst kinsmen ynyen-duīn.
Harness s. lobs-chās.
Harrow s. lāl-ba; vb. to — lāl-ba, drol-pa.
Harsh gyoĩ-po; rtsub-po.
Hartshorn sa-rū.
Harvest s. btsas-ma; lo-tōg 552. ।
Haste s. tsa-drug; to make — rgyud-pa; a make haste! *tsa-rag ton* W.; *rin-po ton* W.
Hasten vb. n. snyogs-pa, riũs-pa.
Hasty spro fūn-ba; ēd fūn-ba.
Hate vb. kon-pa, gras-pa, sdaĩn-ba.
Hated sdaĩn-sems, zed-śaĩn.
Haughtiness če-tabs, jo-so.
Haughty ka-drug, keĩs-pa; če-tabs-căn, jo-so-căn.
Hauťboy dge-gliĩ; sur-na.
Have (possess) bdog-pa; having v. čan 13.

Homeless nes-méd.
Howe s. ķeaz.
Honour s. bhrk-ba, bhrk-stā; stā-stā; ya-
śa; rime-gro, resp. skr-rim; grags pa, ķu-
dūd.
Honour vb. a. bhrk-ba, mād-pa, rje-ba.
Honourable bsm-pa.
Hood s. tōd-keb.
Hooft rmig-pa.
Hook s. ĸuq.
Hookah (Turkish pipe) ķi-lim; resp. ķē-
Hoop s. ḍan. [khō C.]
Hoopeo ķu-śūd.
Hope s. re-ba; blo-ydēi, blo-ytād; vb. to —
re-ba.
Horizon mton-kor.
Horn rwa, ru.
Hornet ḍin-gol-ma.
Hornless ḍin-yū.
Horse s. rta, resp. ḍibs; black — ol-ba;
dung rta-sbaṅ; — tail rta-ruña; — whip
rta-lag.
Horseman rta-pa.
Horsehoe rmig-lāṅgs.
Hospital nād-kān, ḍuṅs-kān.
Host (number of men) dpaṅ, āt-po-cē;
(army) dmaṅ.
Hot tsa-ba, ḍan; to be — tsa-ba; the —
time of the day dro 254.
Hour ḍu-tsoḍ 158; double — ḍyin 47.
House s. kān-pa, ḍyin; grin; mlaṅ; sdom-
pa C; ḍan; — owner ḍyin-bdāg, ḍyin-
pa-pa; — rent kān-gla.
Household ḍin-mad; bsa-mi 437.
Housekeeping so-taṅ, so-taṅs.
Housewife ḍyin-lab-mo, ḍyin-bdāg-mo.
How či 199, či-lar, či-teug, ga-zug, či-ne
Bal.; — much ga-tsōd; (či)-tsam.
However on-kān.
Howl vb. niu-ba; (of animals) niu-ba.
Howling s. (of a tempest) ḍur-syra 500.
Hug vb. a. ḍīn-pa.
Hum s. di-ri-rī 258; ḍur-syra 500.
Hum vb. kro-ga.
Human mi; — being skye-bo.
Humble adj. gus-pa.
Humbleness yam-bu.
Humidity bōd.
Humours (of the body) v. nyes-pa 191.
Humming (noise) ḍur-ur; — of bees di-
ri-ri, zi-ri.
Hump, Hunch s. riog; gye-gu.
Hundred brya.
Hunger s. bto-a-ba; bres-pa.
Hungry ḍo-ga-ba, bres-pa, bres-pa.
Hunt, Hunting s. kān-ra.
Hunt vb. a. riog-pa, gōr-ba, yor-ba.
Hunter riom-pa, kān-ra-ba, bīs-pa.
Hurricane ḍgū-sāṅ.
Hurry vb. grom-pa, gōng-pa.
Hurry s. ḍbā-sāṅ.
Hurt vb. a. nyod-pa skye-ba, nyod-pa,
ka-ba, teug-pa, ḍe-ba.
Husband s. kān, kān-tba, kān-bdāg;
skies-pa; dag-grogs; bda-ga-pa; — and wife
(couple) kān-sug.
Husbandry so-taṅ, so-taṅs.
Husk s. ḍga-ba, sīm-pa, skur-ma.
Hut s. ku-tu, pu-lu, spyl-pa.
Hydrophobia ḍīn-smyōn.
Hypocrisy ka-čos; sgu-bu-zug; tsul-čos.
Hypocrite ka-če mi mtsun-pa.
I
I pron. na, ned, ned-ran 128, nos 130, bdag-
nyid 258; I myself na-ri, ned-riān.
Ice dar, dān-brom, gams, ḍyags-pa.
Iceicle ḍyags-sdoṅi.
Ideal du-ses; dmask-pa.
Identific mi-yins-pa 192.
Idiocrasy naṅ 125.
Idle adj. le-le-čan; kān-kān W.
If na 299, gal-te 68; but if či-ste 140.
Ignoble skye-ba dma-ba.
Ignorance yā-mug, ma-rig-pa.
Ill adj. and adv. (sick) nad-pa; — fed dnos-
śan; bsa-mā; — humoured skye-ba, —
looking spus-mā; — luck ḍkyen; to be —
na-ba.
Illness nad, na-ba, zug W.
Illusion ḍru-mān, sgu-ma.
Illustrate grel-ba; to — by parables dpe
mi-ston-pa.
Image sku; molten — bogs-skū.
Imagine vb. a. go-ba, sgon-pa, dmigs-pa,
sems-pa; vb. n. nyam-pa.
Imbecile glen-pa, han-lāṅ W.
Imbibe ḍba-ba; to be imbibed sīm-pa.
Imitate lād-mo byed-pa.
Imitation lād-mo; bag.
Immaterial (not existing) nos-mā, yze-sāṅ,
ysug-mā.
Immeasurable bdag-mā, ysal-ba-mā-pa.
Immediate tbral, tbral.
Immediately mod-la, de ma-lag-tu 237.
Immoderate bdag-mā.
Immoral ķeol-pa, mi tsan-pa 445.
Impaired nyams-pa.
Impart — Instant

Impart, bogs-pa.
Impartial, sogs-méd.
Impartiality, mnayam-pa-njtid.
Impeded, to be, kad-pa.
Impediment, ges-g, gal-rkyen, bar-cod.
Imperative mood, ydam-nag, doms-pai, 3ig 265.
Imperishable, mi-jig-pa, rtag-pa.
Impetuous, nar-ma.
Impious, skal-méd; sdig-byed.
Implements, ca-byad, ca-lag, go-cha, yo-byad.
Impolite, gyon-po; very, ka-gyon-čé.
Imponderable, ygal-du-méd-pa.
Importance, kag, kos, gal, do-gal, ytsigs.
Important, ldi-ba, kag-can, kos-can.
Impose vb. a. (lay on), grol-ba, skul-ba; (to deceive), brad-pa, mgo-skor-ba, or 3r;
Imposture, mgo-skor; sgyu, ni-tshog; rdon.
Imprecation, nan, byad-stems.
Impress vb. (on the mind), kon-du, cud-pa; ycags-pa.
Improper, mi-rui-ba.
Improve vb. n. grol-ba, tseii-ba.
Improvement, skyed.
Impure, sgyug-bro, ma-dag-pa.
In prep., na, nai-na.
Inattention, yiin-ba, yiin-pa.
Inattentive, mi-tshugs-pa.
Incantation, snags, yain-snags, yzvis.
Incense, kun-du-ru, gu-gul, dbug-pa.
Incessantly, kor-yug-bi. rgyun-cud-med-par, rgyun-du.
Inch, sor-mo.
Inclination, yzvis-ba, bag-cags.
Incline vb. n. (to lean), kra-ba.
Inclined, to be, (disposed), odod-pa.
Income, slob.
Incognoscent, ya-ma-cn.
Inconsiderate, yzum-can, blo-gros-méd.
Inconstant, dol, mi-tshugs-pa, sgyur-ldog.
Incorporeal, lus-méd.
Incorrect, skyon-can.
Increase vb. a. sgro-dogs-pa, snon-pa, spel-ba; vb. n. rgyas-pa, sber-ba.
Increase s. skyed, non-ka.
Incredible s. srid-pa, os-méd W.; yid-
Indecorous, ni-tsa. [ces-su mi rui-ba.
Indeed de-ka yod 265, mod-pa.
Indefatigably, skyo-mi-čes-par.
Indented, don-čen.
Independence, ron-dRon.
Index, dbar-tag, glez-ži; to.
India, rgya-gar, British — rgya-pi-liin.
Indian s. rgya-gar-pa.
India rubber, ggyig.
Indicate, ston-pa.
Indication, mtsan-njtid.
Indifferent, ston-pa; to be, to ... la mi tla-ba.
Indigence, gyon, dub-ba, spon-pa.
Indigent, dub-pa, dub-sep.
Indigestion, ras ma zu-ba.
Indigo, rams; — colour, miin.
Indirectly, zur-du, zur-na W.
Indivisible, mi-pyi-dpa.
Indolent, kyan-kyöen W., rgyog-bag-can.
Indubitable, gor-ma-chag-pa, ydon-mi-zas.
Induce, skul-ba. [ba.
Indulge in vb. n. čags-pa; v. also bag-
med-pa 368.
Industrious, le-lam-kän W.; brtson-pa-can.
Inexplicable, rya-nyés; itis — to me rgyu-
mitsan mi des or bsad mi nus.
Infallible, mi-nor-ba.
Infant, cu-ma-lon Ld.; yru-gu čuin-ba; —
boy, kyel.
Infect, go-ba, bego-ba.
Inflammation, tshig-pa; — of the eyes, mig-tshig (cé) W.
Inflate, but-pa; sja, dabs-pa.
Inflection, dgu-ba.
Influent, skyel-ba.
Influence s. dban; vb. a. skul-ba.
Inform vb. a. sprin-ba, lon zer-ba C. hun
tai-ce W.
Information, man-njig; hun W.
Infringe, gal-ba.
Infuse, jug-pa.
Infusion, tan-gi sman.
Ingenious, dmigs-can.
Inheritance, skal-nor, nor-skal.
Inject, jug-pa.
Injure, lse-ba, ynod-pa.
Injured, nyams-pa.
Injury, ynod-pa.
Ink, snag-tsa; — powder, snag-dyé.
Inkstand, snag-kön; "nag-bhum" C.
Inlet, tso-lág C.
Inmate, na-ni mi.
Inn, gron-käin.
Inner, na-ni 801.
Innumerable, gruins-méd-pa; tsad-méd.
Inquire, dri-ba; to — closely žiib-tu dri-
ba; to — rigorously, skar-tag tai-ce W.
Inquiry, dtra-pa.
Inquisitive, rtags-dod-can.
Insane, smyon-pa; to be, — krul-ba, smyö-
Insanity, smyö-bog. [ba.
Inscription, byan-bu, byan-ma; žal-byün.
Insect, rkain-drug-ldon-ba; bün.
Inseparable, mi-pyi-dpa, bral-méd.
Insert, dzed-pa.
Inside s. kon-pa, na-ni-rol.
Inspect, lta-ba, mgo byed-pa 91, žal-ta
byed-pa 473.
Inspection, žal-ta.
Instance, dpe; for, — di-lta-ste, dper-na.
Instant s. dar, skad, yud.
Instantly mod-la.
Instantaneously dar yig-gi; 'bral-gyi;
yud-tsam-pa.

Institute vb. a. dzugs-pa.
Instruction bka-ydams-pa, bka-na'i; krid;
zhal-te; instructions spyad-mlsams 456.
Instructress mkan-m.

Intensify job-ki-

Intestines rgyu-ma, lo'i-ka, lo'i-ga.

Jackal de-spyan, dur-spyan, va-spyan.
Jackdaw skyun-ka, l'yun-ka.

Jewel rdo-rje; nor-bu; 'pra, 'pra; rin-po-che.
Join vb.a. sgrig-pa, 'dogs-pa, sdu-pa,
sbyor-ka, sbral-ba, zui sdebs-pa; vb.n.
sdebs-pa; to — (in singing) ram-bu 'dogs-
Jointed sbyor-la, zo-ras. [pa.
Joint s. brel-mlsams 402; bsigs 448.
Jointly skyus 28.

Jessamine kun-da.
Jesus ye-su.
Jest s. ku-re, kyal-ka, ka-sa-pa, ga-za.
Jest vb. ku-re byed-pa; rtsa-ba.
Jet of water cu-mda.
Jessamine kun-da.
Jesus ye-su.
Jest s. ku-re, kyal-ka, ka-sa-pa, ga-za.
Jest vb. ku-re byed-pa; rtsa-ba.
Jet of water cu-mda.

Lampoon s. sgo-yig.
Land s. (cultivated) kluis; (dry land) skamsa; — owner žin-bdag.
Landlord (of a house) bran-dpon; — (of the ground) sa-bdag.
Landscape sa-ynds.
Landslip sa-râd.
Lane lam-sran.
Language skad, sgra; — master skad-pa.
Languid nyams-chu, nyams-tag-pa, yéoni-ba C., sed-mêd W.; to get — rgyod-pa.
Lantern sron-ma, paper — goi-žu.
Lap s. (coat-tail) grva; (bosom) pani, resp. sku-pâni.
Lard s. grol-fsîl.
Large rgyas-pa, čen-po, rgya-čen-po, yanis-pa.
Lark čo-ga, la-ga; ca-cir Ld.
Larynx tkol-mdi, 'ol-mdi.
Last adj. rjes la-ma 228, 'jû-ma, rti-nma W.; — night mdâi; — will ka-čêms, bka-čêms; — year ka-nîi, sna-lo, na-nîi.
Last vb. n. tso-ba.
Lasting adj. rtag-po.
Lastly mťar 240.
Latch s. fo-rung, fo-rwa.
Late 'jû-mo; later (subsequent) 'jû-ma; to be late 'jû-ba.
Lately da-čê, "de-zug-la" 275.
Lath 'tan, 'gjam.
Lathel skor-spyâd.
Latter 'jû-ma.
Lattice dra-ba.
Laudable stod-os.
Laugh vb. n. ggod-pa, rgod-pa, bzad-pa.
Laughter gad-mo, rgod.
Laurel, — leaf sten-fse lo-ma" W.
Law krims, bka-krims; to go to — fim žu-cê W.
LawsonKr., krims, krims-sags.
Lawyer krims-pa.
Lax adj. kyom.
Laxative s. bâl-smân.
Lay vb.a. snyol-ba, sgyel-ba, mson-yel-te dzag-pa; grem-pa; to — aside skynîn-ba, nud-pa; to on gel-ba, stad-pa; to — out (to expend) skyang-pa, dzugs-pa; (to plan) god-pa; (to display) yel-cal-ba; to — over (to spread over) sgron-pa; to — up bkar-ba, bdel-pa.
Layman kyim-pa, gai-zag; mi-nag skyê-ba 29.
Laziness le-lo, le-lo-nûid.
Lazy le-lo-cân, kyan-kyon W.
Lead s. ža-nye, ža-ne, ra-nye; rin-dî W.; — pencil yya-leg, bri-emûg.
Lead vb. a. krad-pa, tog dren-pa, sna dren-pa.
Leaf lo-ma.
Leak vb. n. rdol-ba. Lean adj. skam-ãi, skem-po, žag-mât.
Lean vb. (against) snyê-ba.
Leap vb. mtöö-ba, sbar-ba.
Learn slob-pa.
Learned adj. mkas-pa.
Learning s. rig-pa, kes-pa.
Lease s., to take a — nyö-ba.
Leather s. ko-ba, ko-atags, bse; — shoe ko-kâd; — sieve ko-tsag.
Leave s. ynaí-ba; — of absence bka-bkrol, dgon-pa; to take — v. pyag 347.
Leave vb. s. jog-pa, yton-ba, bor-ba.
Leave s. zo-ri W.; v. ru-ma 581.
Lecture s. glei-brjod, glei-mo.
Lecturer sprog-pa-po; — s chair čos-kri.
Leech s. krag-šuin-bu W., srim-bu pad-ma.
Leek sprog-pa.
Left adj. yyon-pa; — hand yyon-ma; — handed yyon-lag-byed-pa; sprog-po.
Leg rka-bi.
Legalize bkar—dogs-pa.
Legend sgruâs.
Legendary tales nram-tar.
Leisure loin, cog-ka; to have — cog-pa.
Lemon gam-bu-ra, spyod-pâd.
Lend yyar-ba.
Length dkyus, rin-kyiâl, srid.
Leopard yig; snow — wasa.
Leprosy rgna, rsha.
Lessen vb. n. spib-pa; je-nuñi je-nuñi-bar guyâr-ba.
Lesson s. ka-ta, resp. žal-ta; rgyugs W.
Lest conj. v. dogs-pa 258.
Let vb. (to — in, to — loose etc.) yton-ba; jug-pa II, no. 2 178.
Letter (of the alphabet) yi-gê; (epistle) yi-gê, resp. bka-sôg; — case yi-gei subs.
Lettuce ldum.
Level vb. a. snyoms-pa.
Lever yio-mo.
Liar kram-pa, zog-čân.
Libation mchod-pa, mchod-ston 166.
Libel s. sgo-yig.
Liberal maj-yân.
Liberate groi-ba.
Liberty jar-pa, rai-dbân; to be at — cöp-pa.
Lidious čags-sred-čân, čöl-pa.
Librarian deb-ter-pa.
Library kun-dga-ra-ba; yig-kañ. b. b. 131.
Lick vb. ldag-pa.
Lid ka-kês, ka-gâb, ka-yêd, ka-leb; çab-ma.
Life s. rdzun, sôb, sâb-sôb W.
Lie vb. (to tell a lie) rdzun smra-ba orbyed-pa.
Lie vb. (down) nyal-ba; to — with "fig-pa co-ce W., sôb-ba.
Life srog, sôo-ba, yjon-pa, tse 400; — long nam sôi bar-du.
Lift vb. ker-ba, kyog-pa, degs-pa, spor-ba, pyar-ba, sen-ba.
Light s. od, san-ni-ba.
Light adj. (not heavy) yani-po; (not dark) skya-bo; — blue sio-skya; — gray dkar-skya; — green yani-skya; — red dkar-dmar; — yellow ser-skya.
Light vb. a. sgron-pa, sbris-ba.
Lightning s. llog, glog-ka, fog.
Like adj. (similar) mnyam-pa, mtswis-pa, tsogs-se W.; adv. (in the same manner) lta, lta. na-ni-tar W. C.
Like vb. a... la dya-ba.
Likelihood no.
Likeness bzo, zo.
Likewise yan.
Limb yan-lag.
Lime rdo-zo.
Limit s. mta, mu.
Line s. rig, yig-prin.
Lineage brgyud, rigs, rigs-brgyud, rus, rus-pa.
Linger got-ba.
Lining s. na-ni-ba.
Lion sej-ge; lioness sej-ge-mo.
Lip kia-lhya, mchu, kia-mchus.
Liquid s. ku-ba, rlian-lzin.
List s. fo; — of goods rje-dbyan.
Listen ynas-ya.
Literature cios, rig-pa.
Litter s. (palanquin) kad, kyogs, kyogs; (bier) dgus-kri C.
Little adj. chui-ba, nnyi-ba, pja-ba, prin, prin-ba, daman-pa.
Little s. (a little) rig, cu, chu-zig, tig-fsin, tsas-big, 'a-tsig W., a-li C.; adj. chu-ba.
Live vb. n. (to be alive) yson-pa 591; (to dwell) ynas-pa 310, dug-pa 277, fold-pa 56; (to behave) grul-ba 100; — by or on za-ba 485, fso-ba 460.
Lively vcan-po, kram-pa.
Liver mcin-pa 165.
Lizard skyin-gor, da-byid, rgyag-big ld. 103, ma-la-la-te ld. 409.
Load s. kal, kur, rgyab, rgyab-kal 107, sgal 114, dos 260.
Load vb. a. gel-ba, kel-ba.
Loadstone kal-lzn.
Loaf kor-kor, dog W. 257.
Loan s. skyin-pa, resp. kar-skyin.
Locality ynas, skyes-yndas 28.
Lock s. (of hair) ral-pa.
Lock s. (of a door) thags, *go-thag* C., ku-tig W.
Lock vb. a. ycod-pa; to — up legs-pa; gar-te or gyan-du bor-boe W., y. sgyon-ba 119.
Locust sba-ga, ba, ba-ga, bu.
Logdings ynas-tshi, sra-ma.
Log dog W.
Logic tshad-ma, rigs-pa.
Loins rked-pa.
Loiter got-ba.
Lonely dben-pa.
Long adj. rin-ba, dkyus-riin; — as — v. bar 366.
Long vb. n. rka-ba, skam-pa, ydui-ba, zhen-pa.
Look vb. (to view) lta-ba, resp. yzigs-pa; (to appear) san-ba; to — at or on llos-pa; to — down upon gyis-ba; to — upon as sgom-pa.
Look s. lta-stais, no; — out so, bso.
Loose adj. kyiom, thod-pa.
Loose, Loosen vb. a. glod-pa, grol-ba.
Looseness fyu-ba.
Lop vb. a. grum-pa.
Lord s. mgon-pa, jo-bo, rje-bo, dpon-po, dban-po, ytsbo, — of the manor yi-bdag.
Lose rlog-pa, bud-pa W.; to — colour dkyug-pa; to be lost stor-ba.
Loss qul, gun, god, god-pa, god-ma.
Lot s. (fortune) skal-ba, resp. sku-skdl; las-bskos (v. sko-ba); pya; to cast lots mo-debs-pa, rgyan rgyab-pa 107, rtags-rid bwa-ba W. 212.
Lotus ku-mu-ba, pad-ma 222.
Loud mton-po, skad zhen-po.
Louse s. sig.
Love s. cags-pa, snyi-brts-te-ba, resp. tugs-brts-te-ba, duin-pa, dran-sems, byams-pa, byam-sens.
Lover do-d-grogs, mdza-grogs, bzaun-grogs; do-d-mikan.
Low dma-mo, dman-pa, snyan-pa.
Lower adj. — part of a thing smad, sam, ysam, sod; — of the body ro-smad.
Lowland smad, man-cod.
Luck s., good — sks, bad — rkyen.
Lucy bka-bris-pa.
Luggage ca-lag.
Lukewarm mal-la-mul-le.
Luminous od-cam.
Lump goi-po, goi-bu, goq, dog.
Lunar zla-bai; — mansions rgyu-skar 111.
Lunch, Luncheon s. dro 264.
Lungs glos-ba.
Lurk sgug-pa, jdb-stsod-pa, lkog-jab byas-te lta-ba.
Lurking-place bskuis-sa.
Lust s. dod-pa, dod-chags, cags-pa, ro-tsas.
Lustful cags-sred-cam, cok-pa.
Lustre bkrags, sser-ba.
Lynx dbi, yyi.
Mace (club) ga-da.  
Machine ṣprul-kor.  
Maid smyon-po; to be — smyo-po.  
Madam, dear — bizin-bzan-ma.  
Madder bsod.  
Madness ṣrul pa, smyo-bog.  
Magazine ḃsoni-kun, mdzod.  
Maggot sa-bo.  
Magic s. ṣprul; adj. ṣprul-gyi; — sentence yzun; — tricks čo- Weld; — wheel ṣprul-kor.  
Magician ba-po.  
Magistrate ṣo-po, go-yod Ld.; village — yul-dpon.  
Magnificence riam-pa, dpal, dpal-byor, byen.  
Magnolia tsam-pa-ka.  
Magpie skya-po, ka-ta kra-bo.  
Maid, Maiden bu-mo; lady’s — žal-ta-ma; — servant kol-mo, yug-mo.  
Mail (armour) ḍrab, ya-lad.  
Main vb. ḍrān-po, sug-po, ṭreg-po.  
Main adj. mcog, v. also yzun; — dogma yzun-mcog; — point don 259, yndi; — substance no-bo-nyid.  
Maintain smra-bo, ḍrodu-pa, resp. bzed-pa; smras-pa-la brtan-par ynas-pa. [tsa 575.  
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Magister riom-bag-čan, yzi-brjid-čan.  
Magistry riam-pa, riom-brjid.  
Make vb. a. byed-po, eleg. bgiyid-pa, resp. mdzad-pa, sgrub-pa, ča-ba, bzo-ba, ḍrug-pa, bco-ba; to be made sgrub-pa.  
Maker mdzad-po.  
Malabar ma-la-ya.  
Male adj. po; — child ēyeu; bu; — person skys-pa.  
Malediction byad, byad-grem(s).  
Malice ynod-sems.  
Malicious blo-nyēs.  
Mallow čam-pa ta-lo.  
Man s. (human being) mi, rka-nyin-pa; lai-pro, skye-bo, skyes-bu, gan-zag; (male) po, skyes-pa; — servant kol-po, bran-kol; — waiting — zal-ta-pa.  
Mane ṭnog, ṭlag-spu.  
Manger kyi-yöa; bres.  
Manifest adj. mion-po.  
Manifestly nōs-su.  
Manifold sna-tsogs, sna-ma-ba; pial-čēr.  
Mankind skye-bo, skye-dgu, skye-rgu; mirlas, mi-rigs.  
Manly kyo-gai; — age dar-ma.  
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Manufacture vb. a. god-pa, sgrub-pa, bco-ba, bzo-ba.  
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Many man-po, du-ma, dgu, a good — gačen; how —? du; so — de-snaj.  
Map s. bkod-pa, žiin-bkod W.; *sa-fa* C.  
Maple yya-li Sīk.  
March vb. n. grod-po, grul-ba; to — about agrim-pa.  
March s. rka-men-gos.  
Mare ryod-ma, mo-rta.  
Margin nos, zur, mta.  
Marigold gur-ki.  
Mark s. rtays, mtsan(-ma); — of honour Market tsoi-dus; — place krom.  
Marmot ṭyi-ba, ṭyi-ba.  
Married adj., a. man or woman kyi-tab; a — woman bdağ-tu byas-pai bud-med; to get — (both of man and woman) kyo-sug-tu du-ba 276; (of a woman) mi žig-gi čun-mar byed-pa 159.  
Marrow ṭkan; no-bo-nyid; spinal — klad-yzun.  
Marry vb. a. (to take a wife) čun-ma len-pa; (to unite in matrimony) kyo-sug-tu sld-pa.  
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Marsh gram-pa; dam.  
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Mask s. bag.  
Mason ṭsO-bzo-pa.  
Masquerade ḍag-gam.  
Mass (lump) goni-po, (heap) ṭrūn-po, (bulk) lham, (multitude) krod-pa.  
Mast (flag-staff) dar-po-čē.  
Master mgon-po, mna-bdag, bdag-po, dpon-Mat s. stan. [po.  
Match s. (equal) ka-ya, do; v. čar 156; v. ya 504; (lunt) pa-tl, pa-tl. ma.  
Mate s. (companion) do-zla; ya-do W.  
Material s. ṭnyu.  
Material adj. dōs-čan, yzugs-čan.  
Mathematician rtsh-pa.  
Matter s. (substance) ṭnyu, dōs-po, rdzas, zuin-čia; (in physics) bmo-po, yzugs; (pus) ču-ser, ču-nag, ṭnyag.  
Matter vb. n.; it does not — čan mi stō; what does it —? či stō.  
Mattock ṭor, tog-tse.  
Mattress sob-stān.  
Maw bkg-sag, ze-bdāg.  
Maxim ṭka-rtags.  
Meadow spān, spān-po, ne-tān, ne-ma.  
Meagre skem-pa, rid-pa.
Meal (flour)  ýye.
Mean adj. gyi-na, nian-pa, btsog-pa.
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Measure s. skar-dzes, bre, bad, btsog; measures (arrangements) grabs; to take — grabs byed-pa.
Meat s. ba, resp. skrum; za-ba, resp. bzes-pa; dried — skam-sa; — and drink bza-btan; — jelly sa-spyin; — pie mog-mog W.
Mechca ma-ká.
Mechanic s. bzo-pa; mechanics' institution bzo-gru.
Meddle ka, lug-pa, te-ba.
Mediator bar-mi.
Medicine sman.
Meditate sens-pa, resp. dgo-nis-pa, lta-ba, sgo-pa, bsam-mno byed-pa, resp. tugs-bsam yton-pa.
Mediation sgo-m, sgo-pa, rnal-byor.
Medley dag-ga-cho-gé.
Meet vb.a. tug-pa, sprad-pa, mlal-ba; vb. n. dzom-pa; to go to — ydan-dren-pa.
Meeting s. du-ba, dus-pa — house dun-kun, tsoqs-kun; — place dus-sa.
Melody mgur, dbya-gs.
Melon ga-gh.
Melt vb.a. ku-ba, kun-pa, kun-mo; melting-spoon ku-lyig.
Memorandum-book gshed-to.
Memorial stone rjed-rden.
Memory dran-pa.
Menace vb.
Mend vb.a. gnyis-pa, trun-pa, gnyis-pan, bsam-yton-bu.
Mendacious sras-dzes-can.
Mendicant adj. sna-pa; — friar sna-ban.
Menses, Menstruation dag-dzes-pa, zla-mtshin.
Mention vb.a. go-ba; to be mentioned (in a book etc.) byun-ba.
Merciful snyin-rje-can, resp. tugs-rje-can.
Mercury (planet) lhag-pa; (metal) dnyul-chu.
Mercy snyin-rje, tugs-rje.
Mere ba-zig.
Merely sa-stag, sa-dag.
Merit s. bsod-pa.
Merry krul-pa, sems-spro-ba, spro-sems-can; dga-ba, dga-mo.
Mesh sugs(s) W.
Mess (dish) sgyru-rum, spags.
Message prin, prin, lon, resp. bka-prin.
Messenger tsho-nya, mi-sna.
Metal zhu-bai kama; cast — bja-ba.
Metaphor ngsn-snyin, dra-dpe.
Meteor ke-tu.
Method cho-ga, tabs, tsul, lugs.
Metropolis rgyal-sa, mtil.
Mewing s. (of a cat) mea.
Mid-day nyin-gu, dgu, ytdugs.
Middle s. dkyil, rked-pa, kongs, gu, dgu, dlos, yéun.
Middle adj. bar-pa, bar-ma, brú — finger kan-ma, gu, mo, bar-mdzub.
Midiriff me-ba-dri.
Midst s. kongs, dbras.
Might mna, mna-tin, dbai, dbai-tin.
Mighty ka-drug, rgyas-pa, dañ-ban, btsan-po.
Migrane sgo-ba.
Milk cow bzon-ma.
Mild dul-ba, snam-pa, bsrnam-pa.
Mile dpyay-tsad.
Milk s. zo, ma; sour — zo-ri W, ru-ma C; — pail o-zo.
Milk vb.a. jo-ba, ma-mo jo-ba, ma-feir-ba.
Milkly-way dgu-tsigs.
Mill s. rna-fag.
Milllet krs, ci-tse.
Million sa-pa; ten — bye-ba.
Millstone kód.
Millet me-ba.
Mind s. sens, blo, yid, nyams, snyin, snyamin-pa, ze, resp. tugs; to have a — dga-ba, sod-pa; to keep in — dran-pa, yso-ba.
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Minute s. chu-sra.
Minute adj. pra-ba, zib-pa.
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Mirage dri-zai grón, mig-snyu.
Mischief skyag, lta; — maker lta-stong.
Miserable gnyu-na, na-pa, tu-ba, skug-bsan-can.
Miserly bkren-pa.
Misery nyon-moish-pa, zag-pa.
Misfortune bkra-mi-sis, rgyen, skyon, lta, byur, byus.
Mishap gal-rkyen.
Miss s. (young lady) sem-chu W.
Miss vb. tal-ba, mi kles-pa.
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Modesty krel, krel-yod, krel-dzom.
Mohammedan, Mohammedanism klu-klo.
Moisture bcud, bad.
Moment skad, sbyan, yud.
Monastery dgon-pa, cogs-drel, greva-sa.
Monday yza-zla-ba.
Money dnuul, nor; ready — rmugs; smar-ba, smar-rgyadas; — changer nor-bdag.
Mongol sog-pa.
Monk greva-pa, mgo-reg, cogs-pa.
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Moth mug-pa.
Mother ma, resp. yum; ’a-ma; — in law sgyug-mo; gyo-smo.
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Motion gul-ba, yyo-ba.
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Mouse s. byi-ba, tai-tsi; sa-bi-lig W.
Mouth ka, resp. zal.
Mouthful s. cogs-ga, cogs-gig.
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Mucus snab, lud-pa.
Mud ka-lag, jim-pa, dam, mer-ba, rdzab, dam-rdzab; — floor skyan-nul.
Muddy man-maun.
Mulberry zgo, zto.
Mule dre, dre-po, dre-mo.
Multiply vb. a. sgyur-pa, sgril-ba, sgre-pa, spel-ba, spel-ba.
Multitude krod-pa, krom, damag, yseb.
Murder vb. a. yso-d-pa; s. yso-yod.
Murderer yso-dbyed.
Muscle (anatomy) sa, nya.
Muse vb. n. rtog-pa.
Mushroom sa-ma, mog-ba W.
Music rol-mo.
Musk gila-tsi; — bag gila-bai lite-ba; — deer gla-ba.
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Mystic s. rgyud-pa.
Nail s.  yzor, zer, ēr-pa; a little — yzi-nu, yzer-bu; — of a finger or toe sen-mo, resp. yya-g/3-sen, žabs-sen.

Naked sgren-mo, yzer-bu, rjen-pa.

Name s. mís, resp. mísan.

Name vb. mís ytoogs-pa, skad-pa, drag-pa, zer-ba.

Namely de-ya, de-a, de-lta-ste.

Nape ttag-pa.

Napkin ka-rjyis, lag-rjyis, pahi-kêb.

Narcotic adj. smyo-tyêd.

Narrative s. lo-rgyus.

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Naughty ni-rgyal-can.

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Navel litê-ba.

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Neigh tser-ba.

Neighbour kjim-misâs, pa-rol-po.

Neighbourhood sa-lug-yogs, yul-lug-yogs.

Nepal bal-po, bal-yûl.

Nephew tsa-bo, resp. dbon-po, dbon-drus.

Nerve du-râd.

Nest tsaân.

Net rgya, rgya-mo, dol; — work dra-ba.

Nettle zva.

Neutralize čiâ-ba.

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Nevertheless yin-kâi, yin-na yâi W.

New so-ma, yzar-ba, yzar-po.

News ča, skad, prin, ærin, lon, hun W.; good — lon-bzan.

Nice sdbug-pa.

Night nam, mtsan-mo; — quarters brai-sa, eleg. môs-brân, resp. yzim-brân; — watch fun.

Nimble skyen-pa; — footed rkaï-mgyogs-pa.

Nine num. dgu; ninth dgu-pa; nineteenth bêu-dgu; nineteenth bêu-dgu-pa; ninety dgu-bu; nineteenth dgu-bu-pa.

Nip vb. a. grum-pa.

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Noise klag-côr, grag-pa, sgra, ur, ku, kusgra; — made by thunders etc. chans-êms 161; to make a — krol-ba.

Noisome nîam-pa.

Nominate sko-ba, ùô-ba.

Nonsense čab-côb, dal-côl; to talk — dal-côl smra-ba.

Nook kug, kugs.

Noon dguâ.

North byâî.

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Noxious mi-dgos-pa, nyes-pa, ydug-pa.

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Number s. graîs.

Number vb. a. byraî-ka, rsti-ba.
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Nutriment brud.

Nutritious brud-can, lci-ba.

Offspring brqyud, ba-rqyud.

Oh interj. ka, ka-ye, kye, kye-ma 7; oh very well! o lags-so.

Oil mar, mar-nag W.; - cake mar-gyi lsigs-ma; - lamp 'ui-gu.

Ointment skud; byung-pa.

Old ryad-pa, chen-mo W., rnyin-pa, bcad-po; - age ryas-ka; - man ryad-po; - woman ryad-mo; - squire ga-ga 63; to be - rga-ba; to grow - bgre-ba.

Oleander ka-ra-bi-ra.


Omen sia-ltsis, ltas, rtags.

Omit bslol-ba.

Omniscient kun-mkhen.

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Opportunity skabs, glags, rgyud, stabs, tabs, sa.

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Overhasty ha-čañ riis-pa, ha-čañ myur-ões-pa.
Verseer skul-śaṅ, do-dam-pa, mgo byed-pa mit.
Overshadow keb-pa.
Overtake smejg-pa, ytug-pa.
Overthrow vb. sγyel-ba, rlog-pa.
Overturn vb. sγyel-ba, rtib-pa.
Owl yug-pa.
Own adj. rañ-gi, nyid-kyi.
Own vb. (possess) bdog-pa, dbaṅ-pa; owning miña-ba.
Owner miña-bdag.
Ox glaṅ, ba-glāṅ.

Pace s. gom-pa; čag-pa, gom-čag-pa.
Pace vb. gom-pa; bor-ba.
Pack vb. a., to — on ḋel-ba; to — up teg-pa.
Paddle-wheel sku-ba.
Paddlelock don-pa.
Page s. (waiting-boy) go-re-lbdi; saṅ-drum-pa; — of a book bogs-logs.
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Paint vb. a. gom-pa; bor-ba.
Park s. (bodily) zug, yzug; yzer; (mental) mya-śaṅ 420, sdeṅ-bśad 294; to take pains gru-ba, bad-pa; brta-ne gnos byed-pa.
Pal s. (bodily) zug, yzug; yzer; (mental) mya-śaṅ 420, sdeṅ-bśad 294; to take pains gru-ba, bad-pa; brta-ne gnos byed-pa.
Paint vb. a., to — on ḋel-ba; to — up teg-pa.
Paint vb. a. gom-pa; bor-ba.
Park s. (bodily) zug, yzug; yzer; (mental) mya-śaṅ 420, sdeṅ-bśad 294; to take pains gru-ba, bad-pa; brta-ne gnos byed-pa.
Parrot ne-tso.
Parsimonious śrī-śes-śkan W.
Parsley yē-rea C., ka-mi-tig W.
Part s. ča, ča-sas, sas, rnam-pa, ka, kag, ga-sas, thu; in — (partly) ča dra tsam; at equal parts ča-snyoms.
Part vb. a. dbal-ba; vb. n. gye-ba, bral-ba.
Partake ča tob-pa, tob-ča dzin-pa, bgo-skal todb-pa.
Partaker "go-kan" W.
Partial (biased) nye-rū.
Particle (grammatical) tsig-jrad.
Particularly kyad-par-du, mchog-tu.
Partition dbye-ba; — wall chod, bar-skya.
Partizan ḷogs-pa.
Partly ča tsam, ga-sas; v. also la-lā 54i; ka-cig 84.
Partner ka-ya, ya-do W., gregs, zla-bo.
Partridge sregya.
Pas (in dancing) gom-pa.
Pass vb. n. skyod-ya, &-bay rgyug-ya, rgo-ba, dar-ba; to away dar-ba, da-ba, bud-pa W.; vb. a. (to cross) rgal-ba, zla-ba; to over a certain space da-ba.
Passage (entrance or exit) o, lam.
Passion c"ags-pa, do-gs-dags, aq-Fags.
Passport bkadog, lam-yas.
Past adj. das-pa; — ages sria-rol; to be yol-ba.
Paste s. skyo-ma; vb. a. sbyw-ba.
Pastry s. lhan-pa; vb. a. lhan-pas debs-pa, gton-pa. Patlence bwd-pa.
Patient adj. bzod-pa.
Patient adv. bzod-pa-can.
Patron mgo-skyoṅ, mgo-drèn, mgon-po.
Pattern dpe, ma, ri-mo.
Pauper dbul-ji, med-po, med-mo.
Pavement skyani-nil.
Paw s. spar-ba.
Pay vb. a. sprod-pa, jol-ba.
Pay vb. a. sprod-pa, jol-ba.
Pay vb. a. sprod-pa, jol-ba.
Pay s. gla, ḷogs.
Pea, pease sran-ma, srad-ma.
Peace zod, dus-bde, zhi-bde.
Peach ka-ta ra, kam-bu, bun-tu li.
Peacock rma-bya.
Peak rtsel-mo.
Pear nyu-ti, nyo-ti.
Pearl mu-tig.
Peasant gröi-pa, gröi-mi; kyim-pa-pa, žiū-pa.
Pebble rdeu, rde; ēu-rdo, sāg-ma.
Pedestrian rkan-tenant-pa.
Peel s. kog-pa, sun-pa.
Peel vb. a. kog-pa sū-ba, sū-ba.
Peep-hole so-kū 578.
Peg riod-pa, ydan-bu, pur-pa.
Pen s. smyug-pu; — knife smyug-ri.
Pen vb. a. (sheep etc.) skyl-bal-ba, gsags-pa.
Penalty rgyal, sṭon.
Penance dka-fub, dka-spyod; brtal-zugs.
Pencil ṷa-fyg, bṛi-smyug; pir.
Pencil-cedar sūg-pa.
Penetrate kyab-pa, gzugs-pa.
Penis mjé, spyro-ba C.
Penitent adj. dka-fub, brtal-zugs.
Pent-roof car-sknyīs.
People s. skyey-bu; common — dmais, smad-rigs.
Pepper s. po-ba-ri; Guinea — yyer-ma C., "nyer-ma" or "ṭsan-te" or su-ru-pan-tsa W.
Peppermint po-lo-ri W.
Perambulate grin-pa.
Perceive rtogs-pa, fṣor-ba, yid-la byed-pa, rag-pa W., rjig-pa.
Perception go-ba, rtogs-pa; object of yul 513.
Perfect adj. grub-pa, ṭsan-grub-pa, tsa-ni-ma, rdzogs-pa.
Perfection drios-grub; state of — grub-pa.
Perfectly ṭsan, rdzogs-par.
Perform byed-pa, sgrub-pa, bco-ba W., spyod-pa.
Perspective s. spos.
Perhaps gal-te-na, grai; su śes, či śes W.
Peril s. yen, bar-chod, kru-lso.
Perimeter mta-skor.
Period dus-tsiṅs, dus-mṣams; ynas-skabs; former — sion-rol.
Perish rgyal-pa, med-par ṭjur-ba.
Permission dbyor-pa, bka ynaibi-wa; with your — zu W. 476.
Permit bka ynaibi-wa; to be permitted cōg-pa, ruṇi-ba.
Pernicious niṅ-pa; ma-runi-ba.
Perpendicular ṭyen-la dran-po W.
Perpetual rtag-pa.
Perpetually rgyun-du.
Persecute smyeg-pa, ded-pa, tse-ba.
Perseverance yid yons-su mi skyey-ba or mi ṭjur-ba.
Persia ta-zig.
Persian gani-zag.
Personal dṇor.
Personally mṭon-sum-du, dṇos-su.
Perspiration rṇul tis- si-1-1.
Pertinacious mgo-mkregs-cān.
Peruke skra-tsab.
Perverse go-ldog.
Perversity pjiin-cī-lōg.
Pervert rtog-pa.
Pestle ṭyun, dgog-tān C.
Petting adj. mnyo-mnyo-cān W.
Plaid s.
Plain adj. (without ornament)
Paid s.
Paid s.
Paid s.
Paid vb. a.
Pain vb. a.
Pain vb. a.
Piece vb. a.
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Polished adj. *od-čan.
Politeness že-sa.
Pollute *bag-pa.
Pollution *grič.
Pomatum šra-skud.
Pomegranate se-bru, seu.
Pond rdžiū.
Ponder sema-pa, resp. dyoīs-pa; bsaam-blo *yoi-ta-ba.
Pool ču-knyī, lei-ka. *zor-a ός C.
Poor dbul-ba, jóis-pa, nan-pa, gyi-na, kas-damān, kas-žān; the poor people!
smiū-re-rie.
Polular dbyar-pa; ma-gāl W.; *yol-po.
Popular mon-za-cān W.
Popularity mon-žā W.
Porcelain kar-yōl, dkar-yōl; — clay kampa.
Porch *sgo-kān.
Porcupine byi-tar, *yeig-mo.
Pore spui kūi-ba, ba-spui bu-ga.
Porridge zan 486.
Portal *sgo-kān.
Portion s. skal-ba, ča 150, ča-šās; tsod, lhu 601; — of meat rgya-ri, sder-gān.
Position go 70.
Positive adj. dzioš.
Possess, to be possessed of bdog-pa.
Possessing adj. bca-pan 146.
Possession, to hold in — dzin-pa 465.
Possibility glags, go-skāb, rgyu, sa.
Possible, to be — srid-pa.
Post s. (pillar) ka-ba.
Posteriors rkgub, njug, žum-žum, šul-pa.
Postillion rta-zam-pa.
Postpone bāol-ba, srun-ba.
Postscript yai-skūyār.
Post-service z-lāg 499.
Post-station rta-zām.
Pot s. kog-ma, rdza-ma, yan-dil W.; — cloth fga-leiša; — house čan-kān.
Potato *skyi-ba, *kiye-n C, *dho-ma, gya-dho C 18; a-lu W. ē.
Potency dbaīn.
Potsherd gyo-mo, čag-po.
Pouch s. rkyal-ba, kug-ma, kub-ta-ka Ld.
Poultry kyn-bya.
Pound vb. rdzin-ba, Krum-Krum byed-pa.
Pour ldags-pa, byo-bo, ho-bo.
Poverty jóis-pa, dbul-ba.
Powder s. yje-ma.
Power mín, mín-taín, mū, mus-pa.
Powerful rgyags-pa, nlar-ma, bstan-po.
Powerless dbaīn-méd; to render — dbaīn-med-du, *söl-ba.
Practice s. lag-lēn, resp. yig-lēn; lob-kyađ W.
Practise vb. a. sbyoī-ba.
Praise s. snaig-yol; vb. a. snaig-pa, stod-pa.
Prattle s. čol-čuṇ.
Pray vb. n. ysoī-ba, žu-ba.
Prayer ysoī-ba; — mill čos-kör, ma-ni-čos-kör.
Preach čos sgrog-pa, resp. čos-kyi sgrog-glen mzdad-pa.
Precede sion-du *gro-ba.
Preceding sna-ma, sion- *gro.
Precept bka-bagos, bka-rtags, krim, čos, ydam-pa, bslab-bya.
Precious dkon-pa, yēs-pa, rin-čen, ri-po-če; the most — thing dkon-mōg 10.
Precipitous yzar-ba.
Precisely rañ, ko-na.
Preface s. sion- *gro.
Prefect yul-dpon, mi-dpon.
Preferable bla.
Prefix s. sion-juğ, *jul-(*yig).
Pregnant sbrum-pa; sems-čan dān-pa 290.
Preparation grubs, rgyu, sta-joṅ.
Prepare sion-pa, sbyor-ba I, no. 2. 406; bsa-ba W., dger-ba C; sba-ba 168; to — victuals for the table yYo-ba, ygos-su byed-pa.
Prepuse mdun-pags, *dom-pags.
Prerogative don.
Presage s. sna-šās.
Presence, in — of mdun-du, resp. spyan-siār.
Present s. (gift) skyen, rten, žu-rgyud, resp. ydzigs-rgyud, sbyor-ba, bya-dga, sbyin-pa.
Preserve vb. skyon-ba, skyob-pa, srun-ba.
Press vb. bkan-ba, bcar-ba, glemt-pa; non-pa, fsir-ba, to — hard — in (an inquest) tshir tag bhe-pa C.
Pressingly nan-gyis-503.
Presume (arrogate) kas-lam-pa 24.
Pretty adj. mšor-po, sdu-ga, dga-mo.
Preval on s. jug-pa.
Prevent goγ-pa, γyod-pa, zlog-pa.
Preventive s. srun-ba.
Previous adj. sion- *gro.
Previously sna-ma, sna-goñ, sian, sīar, sion.
Price goñ, tañ, rin.
Price vb. a. snum-pa, dzugs-pa 465.
Pricking (pungent) rtsub-po.
Pricks fastened to the feet for climbing mountains rkan-mdzer.
Pride s. sna-rgyal, dregs-pa, po-so, rlam-po, rλom-sems.
Priest bla-ma.
Priestcraft čos-zaq.
Priesthood dge-čun.
Primary adj. v. rta-ba.
Prime minister bka-bliṇ.
Prince rgyal-ba, rgyal-srās.
Principal adj. māng, ybo-bo; — part moŋ.
Principal s. mgon-po, go-dpon.
Principally ytsa-bo."
Put vb. a. bkan-pa, god-pa, jug-pa, jog-pa, bor-ba W.; to — astride (e.g. in em- paling) skyon-pa; to — down grems-pa, grol-ba, sgvel-ba, jog-pa; to — in or into sgvon-ba, rud-pa, jug-pa, teg-pa, dzud-pa; to — in order sqrig-pa; to — off bud-pa, bsol-ba; to — on baca-pa, yon-pa. resp. yol-ba; to — together snol-ba. Putrid rul-ba. Putty s. bag-skyin 364.


Reap älti-ba.
Reaper širi-mkan.
Reaping-hook zor-ba, roya-zór.
Rear vb. (bring up) srel-ba, yso-ba.
Reason s. (intellect) blo, blo-grés; (cause) rgyu.
Reasonable tshul-mtun 450.
Rebel vb. šeto-log byed-pa 553, *gyab-log jé-pa* C.
Rebel s. no-log-mkan.
Re-born, to be — skye-ba 28.
Rebound vb. n.
Reckon (count) rtsi-ba.
Recline bkyed-pa, snye-ba.
Recommend sia-ga-pa; stod-pa.
Recommendation, letter of — mtun-
šgyur-gyi yi-ge.
Recompense s. rian-pa, ynak-shbyin, bya-
dga.
Recompense vb. a. bri-an-pa.
Recoule vb. a. slum-pa; to — one’s self
tso-táag yod-pa.
Record vb. zöpa no. 5, 95.
R ecover vb n. tso-ba, žyir lañ-ba.
Recreation skyo-saön; ye-je-pa W; to take
— rtsé-ba; skyo-saön-la gro-ba, resp.
byon-pa.
Rector go-dpon C.
Red dmar-po, dmar-ba; light
dkar-dmar.
Red e e m. grol-ba, blu-la.
Redeemer skyabs-mgh.
Redemption bvyi-a.
Reduce (the rages) yod-pa.
Reel v n oxym-pa, „yö,.-ba.
Reflection (consideration) sjom, rtug-pa.
Refuge skyabs-ynas.
Refuse s. gai-ré.
Refuse vb. dor-ba, mi ynañ-ba.
Regard vb. a. zigs-pa; to — as dgois-pa;
as regards dbaín-du bya-ba,-la 540.
Regard s., to have — to bya-ba I, no. 3,216.
Revolutionful yCa-pa.
Regent rgyal lab 103; sde-srid, srid.
Region kams, gliñ, ljois, sa-pyögs, yul-
pyögs.
Register s. dkar-chag; to.
Regular tshul-can.
Reign s. rgyal-srid.
Reinforcements djang-tsoögs snom-ma.

Reins (of a bridle) sra-bskyögs, sra-mdá.
Reins (kidneys) mkal-ma.
Reject spon-ba.
Rejoice vb. n dga-ba, resp. dgyes-pa; mug-
ba, rjes-su yi-ran-ba 182.
Relate vb. a. skad-pa, čad-pa, nyad-pa.
Relation (kindred) bvyiud; nye-du, nye-
brél; (reference) rgyud.
Relative s (kinsman) ynek, ynek, ynen-
bsés.
Relax vb. a. glod-pa.
Release vb. a. grol-ba; to be released
-grol-ba.
Release s. blud-pa, far-du jug-pa.
Relic rix-brérl 529.
Religion čos, čos-lugs.
Religious čos-kyi; čos-la dga-ba; krel-jun
W.
Religiously, to live — čos byed-pa.
Reluctantly nam-siügs sch.
Rely rten-pa.
Remain čug-pa, bzuugs-pa, lus-pa.
Remainer lus-ma, lhag-ma.
Remains (dead body) ro.
Remedy s. ynek, rzhas, yso-byéd.
Remember doquis-pa, dran-pa, rjes-su
 drain-pa; yid-la byed-pa; rês-pa 128.
Remind yid skul-ba.
Remove vb. grol-ba, sgrö-ba; byin-pa,
sbyon-ba.
Rend yod-pa, dral-ba, yëg-pa, hral-ba.
Renounce spon-ba.
Renown grags-pa, snyan-pa.
Renowned grags-pa-can, grags-can, sgra-
cél.
Rent adj. čad-pa; to be — gas-pa.
Rent s. (fissure) ral; (house-rent) kāi-gla.
Repair vb. a. yso-ba.
Repair s. yso-ba.
Repeat skyor-ba, sgre-ba, stud-pa, ldab-pa.
Repent ĝyod-pa.
Repentance ĝyod-pa.
Repertory ṭog-igung.
Reply s. ka-lán, lan; vb. lan sdebs-pa,
slon-pa.
Report s. (of a gun) sguü;(rumour) *(s)lob-
lo W.
Representative s tsab-pa.
Reprimand s. bka-bkyön.
Reproach vb. a. čo džri-ba, smad-pa,
smad-ra yton-ba.
Reproach s. bvyiud-kag; smad-pa.
Reproduce skyed-pa.
Reproof smad-pa.
Repulse vb. zoğ-pa.
Reputation grags-pa.
Request s. žu-ba, yso-ba; vb. žu-ba.
Require bžed-pa 484.
Requisite s. čas 156; requisites rzhas 468.
Requital ka-lán; bras-bu.
Rescue vb. a. sprol-ba, skyob-pa, skyabs byed-pa, far-bar byed-pa.
Resentment kon-pa.
Reserved adj. gya-ma-gyu 73.
Residence kab, rgyal-sa; 7%-mu.
Residue ro.
Residuum €+s-ma.
Resign ko-€by yi.od-pa.
Resin €an-Z!.
Resist rgol-ba.
Resolve vb. a. lngam-pa kun-tu; with - to la 640.
Respect vb. a. rtsis byed-pa.
Respectable bisunya.
Resting-place lam-stt'gs.
Restrain .dul-ba; 'unya; to be restrain-
ed dogyar ,gpr-la.
Restrict vb. 'skar-thg tan-i.e* W.
Retaliation mum(-par) smin(-pa); lan M3.
Retribution .bras-bu MI), l4an; doctrine of -bgo-skdl 89.
Return vb. a. lan byed-pa, lan dal-la; - to - an answer glon-pa; vb. n. ,Lor-bu, loy-
pa, +yir no-ba.
Revenge s. d s, lan; to take -dug* or *lan kor-28
Revere mos-pa.
Reverence sku-rim, gus-pa, bmyen-bkier, bag-yod(-par), že-sa.
Reverend (title) rje-btsun, btsun-pa, dbu-
ryé.
Reverse s (sideopposite) rygyab-lögs; (con-
trary) zlas-pjé-ba; bzog, go-lödg, go-lög.
Revi le vb. a. smad-pa, jse-ba.
Revise vb. a. sgyur-ba, lta-ba.
Revision-žal-ta 473.
Revolt vb. gyab-lög byed-pa, no-lög byed-
pa.
Revol ver *rain-bar dug-räg* W. 523.
Reward s. rian-pa, sug; vb. rian-pa.
Rheumatism grum-bu, grum-náld; grum-
pa W., *zer-ne* C.
Rhododendron ba-lu, da-li.
Rhubarb ču-čú, la-čú.
Rhyming adj. zwi-ldán.
Rid risib(s)-ma.
Ribbon čin-ba, leb-ma. 1a ma \* j i
Rice brus; boiled - brus-cán; parched - brus-yos.
Rich adj. pyug-po; - in rgyas-pa, dzom-
po.
Riches s. dkor, nor, dbig(s), byor-pa.
Rick jüb-rag.
Riddle s. (enigma) ldem-po.
Ride vb. (on horseback) rtu-la žon-te
-gro-ba; (in a carriage) śin-la žon-te
-gro-ba.
Riding-beast bzo-n-pa.
Right adj. (right-hand) yyas-pa; (not
wrong) dra-n-pa, -pa; all right! sør-
gryig; - measure čag-tsad; to be - sri-
pa, ran-pa.
Right s. krim-s 50.
Righteous čo-drán-po.
Rim kyud-mo.
Rind kog-pa.
Ring s. a-lón; - dove ku-hu; - worm ke.
Ring vb. a. (a bell etc.) krol-ba.
Rinse biał-ba.
Ripe adj. smin-pa.
Rise vb. (to get up) hri-la, hi-ba,
Inr or ker-lad-ba, resp. bhū-pa; (as
the sun) oc'ar4a; (in the air) .pag-pa; (to
forth) bur-ba, o&?i-ba.
Rise vb. n. (to get up) ldañ-ba, lan-ba, kor
or ker-lan-ba, resp. bzés-pa; (as the sun)
čar-ba; (in the air) pag-pa; (to come
forth) bur-ba, byun-ba.
Risk s. nyen, bar-rad.
Risk vb. a. skyel-ba, ñdo-ba, blo-yon-ba 985.
Rival s. gran-zla.
River ču, bab-ču, ču-klu; ču-bo, ytsai-
po 493.
Rivet s. črel-mtsams.
Rivulet ču-fran.
Road lam, šul, šul-lám, gro-sa; - book lam-yig.
Roam čor-ba, jó-ba, grn-pa, yar-ba.
Roar vb. a. krog-pa, íu-ba, lár-ba, na-ro
srog-pa.
Roar, Roaring s. na-ro, šar-skad, šur 499.
Roast vb. a. riö-pa, sreg-pa.
Roast-flour rtaam-pa.
Rob rku-ba, o@og-pa, *hog-te
er-@
Robber mi-sér.
Robbery čoms, bcom-pa.
Rock s. brag; - salt rdö-fuwa.
Rock vb. a. kjom-pa, dpyn-ya, vb. n.
dpyid-la yton-ba 388.
Rod lčag, lčug-ma, dbug-gu.
Roll s. gril, kör-lo; paper - sog-sgril, sog-
ril W.
Roil vb. a. sgril-ba, sgre-ba; to — one's self 
vis-ba, gre-ba; vb. n. ldir-ba; the rolling of thunder ldii-ri-
Roof s. fog.
Room s. (apartment) ka-n-pa, ka-n-bu, ka-n-
mig, nan-mig C. W.; (space) gu, go; to find — v. gro-ba, don-ba.
Root s. ba-tag W.; rsa-ba, rtsad.
Root up vb. a. rtsad-nas yod-pa.
Rope sprogs, tag pa.
Rosary pres-en-ba.
Rose se-ba, yse-ba, bse-ba.
Rose-coloured dkar-rgya.
Rot vb. n. drul-ba, rul-ba.
Rouge sgeg-tso.
Rough gyon-po, rtsub-po, rags-po, rtsi-ba.
Roughness ndad 126.
Round adj. kor-kor; kyir-kyir W.; gor-mo, sgor-mo; zlam-po; ril-ba; to make — sgon-ba; to be made — gril-ba.
Round about adv. kum-nas, pogs bzhir.
Round s. — of transmigration khor-
ba 58.
Rouse dkrog-pa; *ba-n skul-de* W. 23.
Rove grim-pa, ryug-pa.
Row vb. skya rgyab-pa.
Row s. (series) gral, rim-pa.
Row s. (fray) fab-mo, dzin-mo.
Royal rgyal-pot; — family rgyal-rigs; — residence rgyal-sa.
Rub vb. bdar-ba, drud-pa.
Rubbish gal-ro, rdo-ro, sa-ro W.
Ruby pad-ma-ra-pa.
Rudder skya-ming.
Rude rob; rtsi-ba; gyon-po, very — ka-
gyon-ce.
Rugged ytsai-ytsa-ni, rtsub-po.
Ruin vb. a. gud-pa; to be ruined sig-pa.
Ruinous gog-po.
Ruins s. a house in — ka-n-rul, ka-n-gog.
Rule s. (regulation) lkrims 51; (special di-
rection) snyad-mdams 456.
Rule vb. a. god-pa, dba-sgyur-ba or byed-
pa.
Ruler (governor) mi-a-bdag; dba-po; srid; (instrument) fgs-shin.
Rumination (chewing the cud) skyug-ldad.
Rumour s. sgra-pa, ytam, bsd-pa; *zer-
ky* C.; tsor-lo W.
Rump byan-kog.
Run vb. ryug-pa, cor-ba; to — about 
yam-pa; to — (flow) off rdol-ba; to — a race dkyu-ba.
Rupee dful; kyir-mo Ld., gir-mo 68, gor-
mo W.; Tibetan — c'o-tan* C. 145.
Rupture tag-sad.
Rush s. (reed) snyug-ma.
Rush vb. krog-pa, ryug-pa.
Russia rgya-ser.
Russian s. ryga-ser-pa.
Rust s. bta, yta, btags-yta. sng-yi-ja-e. C. v-de.*
Rut (track) mal, sul.

Sacle s. bka-blon sram W., brag-sram W.
Sack s. pad.
Sacrament dam-bca 250.
Sacred dag-pa.
Sacrifice vb. a. mch-dpa 166.
Sacrificial, — ceremony sgru-rim 22; — feast sgru-ston.
Saddle s. sga, rta-sqa; — cloth ka-le, sga-
kle; — girth glo W.
Saddle vb. a. sga bstad-pa, resp. chibs-sga 
bstad-pa.
Safe adj. brtan-pa, btsan-po.
Saffron guru-kum; ka-ce-skyes 36.
Saiga-antelope rgya-ra.
Sail s. dar, yor-mo.
Sail vb. gru-la zon-te lam-du gko-ba; v.
also rgyal-ba 103.
Saint grub-tob 78; skyes-bu dam-pa 31; 
mal-bgyor-pa 315.
Sake, for the — of pyig 351.
Sal ammoniac rgya-tad; tsa-tsé C.
Salary pogs.
Salt s. tsha, lan-tsha; vb. a. tsha debs-pa.
Saltpetre ze-tsya, so-ra.

Salutation pyig.
Salute vb. a. pyag tsal-ba, bul-ba or 
byed-pa. &=" C.
Same adj. nyid; at the — time yig-car; of the — kind yig-pa, yiig-yig W.; one and the — yiig; the very — de-ko-na, de-
ka; de rai, de-ka rai.
Sample bkod-pa.
Sanctuary mch-yd-nas.
Sand bye-ma.
Sandal-tree tsan-dam.
Sanskrit na-ga-ri.
Sat s. bchod, ku-ba.
Satiate rgya-ba.
Satisfaction skai-yso.
Satisfied tsep-pa.
Satisfy vb. a. v. grai-ba 98; v. yom-pa 130.
Saturday. Saturn yza-spen-pa.
Sauce skyu-rum, spags.
Sausage sgu-yu-ma.
Save vb. a. (deliver) skyabs byed-pa, skyo-
ba, sgral-ba, skyob-pa, lhaps-pa, sri-ba; (lay up) sri-ba 581, pah-ba 340; to be — dark-ba 290.
Saviour skyabs-mgon 26; srog-skyod W.

Saviour s. bro-ba.

Saw s. sog-le C., cad- or rgya-sog W.; vb. a. *cad-sog srlul-te* W.

Say sgo-bo, resp. mol-ba W.; smra-ba, zer-ba, bsad-pa, resp. yun-ba; bka-rtsol-ba; he says, he said na-re 300; to - nothing of (let alone) lta ci smos.

Scale s. (of a fish) krab; (of a balance) ku-le; (for measuring) skar-bsad; pair of scales sraiv.

Scale off vb. b.n. gog-pa.

Scar s. rma-i rjes, or sul, or mal.

Scarce adj. dkon-pa.

Scarf saka-rugs; - of salvation ka-btogs 37.

Scatter vb. a. grem-pa, ytor-ba; to be scattered for-ba.

Scene droi-khyer, ltd-am, v. glei-yi.

Scenery sna-tsil.

Scent s. (odour) sna, dri-bsnu.

Scholar (pupil) grwa-pa, slob-ma, slob-bas, slob-prug, krid-prug, mkan-bu, rgyud-pa; (man of letters) mkas-po.

School s. grwa, slob-gwa, dos-gra; - boy grwa-prug; - house grwa-kan; - master grwa-dpon; - room bsad-gwa; - table dos-kri.

Science rig-pa; sciences ytsug-lag.

Scientific, - work bstan-bsug.

Scissors dhon-pa 156, chem-tse C., grim-tse Shik.

Sclerotic of the eye gnis.

Scold vb. bka-bskyom-pa, sphyo-ba.

Scop s. skyogs; vb. a. chu-ba.

Scope s. skyogs; vb. a. chu-ba.

Scope gro-sa, sphyo-yul.

Scorn vb. fo-tsam-pa.

Scrap chag-dum.

Scrape vb. braud-pa, draul-pa.

Scratch vb. spar-mos, braud-pa.

Scream vb. sngrog-pa.

Screaming s. skad-nan, skad-lag. |

Screw s. yeu-ba.

Scripture, Holy scripture, ysin-rab, ysun-mtog.

Scrotum rluig-bu, rluig-shubs.

Scrupple s. vtol-pa, rnam-rtogs.

Scullion ma-yog, tab-yog.

Sculpture bkar-bas-ma.

Sea rgya-mtsho; - captain ded-dpon; - monster chu-srin.

Seal s. (stamp) rgya, resp. rhyag-rgya; te-mo, col. tse-tse; dam-ka, resp. rgya-dam; vb. a. dam-ka brgyab-pa.

Sealing-wax la-ca.

Seam s. mta-ma, sna-mo, tsem (-po).

Search vb. srol-ba, yzig-pa; to - into sar- or tser-yod-pa.


Seat s. ki, rten, yzi-ma 480.

Seclusion dben-pa, dben-yinas 389.

Secrecy ldog.

Secret s. and adj. yun-ba.

Secretary rgyag-mkan; bka-drun C.

Sect dos-lugs, lngs.

Section kag, skabs, skor, rnam-pa, bams-po, dbye-ba; yan-lag.

Secan-chair snyigs-pa, snyigs-ma, ro.

Seduce rnyod-pa, sli-ba.

Seducer mi-dgyi bsem-nyen.

See vb. mton-ba, resp. yzigs-pa; to be seen snaiv-ba.

Seed s. sa-bon.

Seek sdbol-ba.

Seize jug-pa, sam-pa, sogs-pa, dzin-pa, len-pa, resp. bers-pa.

Seizure dzin.

Select vb. dam-pa, byed-pa.

Self zo 129, nos, nyid, bdag, rnam, I myself ned-rain 128, na-rain 592; - dependant rai-dban.

Selfish dios-dzin can; to be - nos dzin-pa.

Selfishness dios-dzin, rai-dod.

Sell ssoi-ba; to be sold rgyag pa, grimp-wa W.

Send skur-ba, kal-ba, miag-pa, yton-ba, rdzin-ba, zlog-pa; to - for rgya-pa; to - forth byin-pa; to - word sprin-ba.

Senior (elder) rdag-po.

Sense s. (intellectual power) blo-pris 385, dban-po 387; (meaning) dgon-pa 87, don 256.

Sensible srol-mtshun.

Sentence zal-che; to pass - zal-che yetod-pa; tag-od-pa byed-pa.

Sentiment blo 384; false - lta-lag 217.

Sentinel mel-tse, bya-ra.

Separate vb. a. dgar-ba, vb. u. sol-ba, gye-ba, brol-ba; so-so byed-pa; to be separated brol-ba.

Separate adj. sgo; so-so.

Separation gud 69.

Sepulchre ba-so.

Series grat, gras, rim-pa.

Serpent sbrul; - demon klu s.

Serrated bsko.

Serpent yog-pa, srog-med-pa; kol-pa, klo-ma; bran-pa, bran-mo; bran-kot, mi-lag, zags-pi, mig-yog; your servant! da cem zu W. 152.

Serve vb. zal-ta byed-pa; to - up dren-pa.

Service sogs-tog 472; at your - 'on-le, 'a W.

Sesame til; - oil til-mar.

Set vb. a. to - about rtsom-pa, chas-pa; to - at rgyo-pi; to - forth rgyod-pa; to - in order god-pa, ytan-la, bero-pa; vb. n.
to — (of the sun) nub-pa; skyod-pa W.;
to — out (depart) čas-pa.
Settle vb. a., to — a business go ?od-pa;
Settled adj. (decided) zad-pa;
Settlement (colony) baby-sa.
Seven num. bdun; seventh bdun-pa; seventeen
Shall vb. a., to — a business go ?od-pa;
Shame s. Frel, no-fsa, bag-yod(ya) 364,
Shamefaced rib-ha-?an.
Share vb. bgod-pa; s. bgo-skal, skal-ba; "a-
Sharp adj. (not blunt) m-ba; (to the taste)
Sharpness (of an edge) Xsa IV, no.&
Sharpsightedness m*-sdl W.
Share vb. bgod-pa; s. bgo-skal, skal-ba; "a-
Sheet of paper gre-ga C., dog-bu; dog-gdli W.
Shelf slai-ka.
Shell s. (husk) kog-pa, ga'i-bu, lgai-bu;
Sheep lug; flock of — ugya-yi; — fold lug-
rá.
Sheet of paper gre-ga C., dog-bu; dog-gáî W.
Shelf slai-ka.
Shell s. (husk) kog-pa, ga'i-bu, lgai-bu;
(mollusk) dun 358, "gron-bu 102; vb. a-
Sprout rgya-ba.
Similitude gpe.
Simple rkyan- a.
Sick dar, gos; — cloth za-ød; — thread
gos-sküd; silks gos-chén, col. go-sé'n.
Silk-worm dar-erim.
Silver s. diul; — in bars gog.
Similar dra-ba; "tsogs-se" W.
Similitude dpe.
Simple rkyan-pa.
Simultaneously rig-dar.
Sin s. sdig-pa, nyes-pa, nyon-mo-nis-pa
skyon, agrib-pa; honouns — rme-ba 426;
deadly — mitsams-med-pa 456.
Since adv. (ever since) bzuins-te; conj. pas.
Sincere dран-pa.
Sinev ču-ba.
Sinful sdig-č-an, skyon-č-an.
Sing glu len-pa.
Singed, Singeing me-yсоб.
Single adj. (separate) yig-ka, yig-pa 144;
yang-ma, rkya-pa; (unmarried) lkyo-méd;
ču-ma-méd; — combat krun-pa, dzin-mo.
Sink vb. n. rgu-pa, nub-pa, skyu-ba.
Sinner sdig-pa, srib-pa.
Sir yste-bo 434; sa-keb, col. sāb 571; 'a-jó
603; dear Sir bűn-buá 483.
Sister sris-mo, médc, resp. ldam-mo; elder
—a-lč 603; younger — nu-mo 306.
Sit sdod-pa, resp. bzung-pa; rig-pa, Kold-
pa; sitting cross-legged skyul-kruñ 27.
Site mal.
Situated, to be — towards lta-ba.
Situation ynas-skabs.
Six num. drug, sixth drug-pa; sixteen bṣu-
drug, sixteenth bṣu-drug-pa; sixty drug-
ču, sixtieth drug-ču-pa.
Size če-kâyad, če-čuñ, llaad, boń, kyon, rgya.
Skeleton kesi-rus.
Sketch s. bhod-pa; zur tsam bedu-ba 489.
Skillful mkaś-pa, sgrin-pa, fabs-ses-pa;
fabs-čan W.; skyen-pa, spyin-po.
Skill sgru-buñad.
Skin s. pags-pa, ko-ba.
Skirt s. gos-sgab, gos-mta, tu-ba.
Skull tod-pa.
Sky nam-mka, ynam.
Slab spany, yya-ma.
Slacken vb. a. glog-pa.
Slackened adj. lhod-pa, lhod-po.
Slander s. pru-ma, smod-sgra.
Slander vb. pru-ma byed-pa, or smra-ba,
or rju-pa, resp. yos-ba, zu-ba.
Slanderer pru-ma-mkan.
Slanting yo-ba, yon-po.
Slate yya-ma.
Slaughter s. yod-gyod; vb. a. yos-pa, ske
yod-pa, resp. gom-pa.
Slave s. bran, minag-yug.
Sleep s. ynyid, resp. mnal.
Sleep vb. ynal-ba, ynyid-log-pa, resp.
yin-pa.
Sleeping-room yzin-kañ.
Sleet s. ka-ma-čar.
Sleeve pu-dan.
Slender kyau-po; kyau-kyań rin-mo W.
Slide vb. n. drel-pa.
Slight adj. pra-ba.
Slight vb. a. stiin-ba, stiin-bag byed-pa;
čo-dri-ba.
Sling s. sgu-rdo; — stone rdo-yyig.
Slip in vb. n. kšíl-ba, ksjud-pa, dzul-ba.
Slope s. gud, ngya.
Sloping gyon-mo W.
Slow bul-po, dal-ba; (irresolute) *lo-ma
man-ba; lo-ma rin-mo* W.
Slowly nian-gis, gül-gül; gu-le W., ga-le E.
Slowness dal-ba, dal-bu.
Smack vb. ka brdb-pa; dkan-sgra dels-
pa W.
Small čuñ-ba, čuñ-te W.; pra-ba.
Small-pox brum-nad.
Smart adj. (gaily dressed) rnam-gyur-
can; yzab-mo, yzab-sprod, mčor-po.
Smash ydpog-pa, rdün-ba.
Smear skud-pa, byug-pa.
Smell s. bnsi; vb. a. snom-pa; vb. n.
mnam-pa.
Smile s. dzum, vb. n. dzum-pa.
Smith mgar-ba.
Smoke s. dud-pa; vb. a. (tobacco) tši-ba.
Smooth adj. jam-ba.
Smooth vb. a. dbur-ba, ur-ba, ur-ba.
Smoothing-iron lcags-bró.
Smuggle pags-ton byed-pa.
Smut s. sré-nag; sré-mog W.
Snake skjogs-llo-bu; — clever ol.
Snake s. sbrul, bù-riñ, lto-gro.
Snap s. (with the fingers) skad-mig 19.
Snare s. rnyi, snyi.
Snatch vb. gog-pa.
Snak vb. šab-pa.
Snare vb. sbrul-pa.
Snipe skyr-pa, ču-skjear, tši-ti-liñ Ld.
Snivel s. nabs.
Snore vb. nign-pa, snur-ba.
Snow s. ka-ba, gánis; — ball ka-goi;
— bridge rud-zam; — fall pab; — leopard
ysa. bsa; — shoe dkyar; — slip ka-rui;
— storm ka-tsün, rlu-tsün, bu-yug.
Snuff s. sci-dag W.
So čes 143, de-škar 256, di-škar 275, de-biš-
du 256, de-štars 222; just — de-škar
255; so as tám 430; so that tám-du; so
then yas 506.
Soap sböñ-ba.
Soap s. gläñ-gläd C., sa-bon W.
Soar ldiña-ba, sry-o-ba.
Sob s. sūd-mo.
Socage t-lag 499.
Sock of the eye mig-kuiñ.
Sock sbiñ-ba.
Soda bul.
Soft jam-pa, mnyen-pa, smyi-ba, šol-po.
Softly gu-le C., gu-le W.
Soil s. so-yüñ.
Soil vb. bsyo-ba.
Soldier kro-čus sdom-pa; *kar-ya dain žar-
ce* W.
Soldier dmag-mt.
Sole of the foot rka'i-mtšil.

Sole adj. yē-gi, yē-gi-pa 144.

Solely kona, ba-zig.

Solid adj. (not hollow) koṅ-gaṅ, gar-bu, pu-ri med-'kan W.; (not liquid) reṅs-pa; (firm) mktan, čag-caṅ W., sra-ba.

Solitary adj. dden-pa; — place dgon-pa.

Solelō dden-pa, brog, gud.

Some ka-chi, ga-ten, ga-sas, gaṅ-zig, ga, reś-ga; či-yton W., či, čuṅ-zig; ča-lam; re-zig; la-īd.

Somebody, some one, yē-gi, yē-gi-chi.

Somerest ma-lāg.

Something či zig; či-yton W.

Somnambulism ynyid-rgbōl.

Son bu, bu-po, bu-tsa W., resp. sras; — in-law mag-pa; — of man miu bu, miu-sras.

Song glu, mgur, dbya'iis.

Sonorous sgra-san, sgra-lādān.

Soon sna, myogs-pa; myur-du; as — as ma-kad, ma lag-tu 227, tsam-gyis 431; sooner or later snaṣ-pyī.

Soot dreg-pa, sre-nāg.

Soote ji-bar byed-pa.

Soothsayer ča-mtshan, rtsis-pa, mtsan-mtshan.

Sorcerer goṅ-po, ba-po; sorceress ba-mo.

Sorcery rnam-prul, pra-mèn; to practise — sprul-ba, rol-ba.

Solrel adj. kam-pa.

Sorrow s. koṅ-krugs, col. *kog-fug*.

Sorrowful mi dga-ba.

Sorry koṅ-du ḍud-pa, mi dga-ba, blo mi bde-ba, sams skyo-mo.

Sort s. kyad-par, sna, rigs; of what — či lta-ba.

Soul nyams, resp. tugs-ma, dron-pa, dgo-po-pa; rgyud; rnam-ses, sams.

Sound s. skad, krol; sgra, sgra-skid.

Sound vb.n. krol-ba, grags-pa; vb.a. sgra.

Sound adj. rem-pa, bde-ba. [sgrag-pa.

Soup tug-pa.

Sour adj. skyur-ba, skyur-po C., skyur-mo W.

Source ču-mig, ču-mgo; kuṇis, go-ma.

South iho.

Sovereign s. dba-po.

Sow s. yag-mo; — thistle kal-pa.

Sow vb.a. sa-bon, dēbs-pa.

Space gu, go.

Spade ltsags-kyām.

Span s. mō.

Spare vb. paṅ-ba.

Spark me-lāg, me-tsag.

Sparkle rkal-ba W., sog-sag zer-ba C.

Sparrow bya-po skyar-bo W.; — hawk kra, mēṅ-kra.

Spasm rtsa-ču or-du; čiṅ-ba C.

Spawn s. sgo-na, sgoṅ.

Speak smra-ba, resp. bka-stsol-ba; mol-ba W.; lab-pa, resp. yun-ba, zer-ba.

Spear s. mdzu.

Specimen v. phud 344.

Sreck rme-ba, sme-ba.

Spectacles šel-mig; snow — *mig-la*.

Spectator ltaad-mo-pa.

Speech skad, nag, ytam, fsiṅ, brjod, resp. bka, resp. yun, dpe-sgra W.

Speed, good — *tam-pa čo* W.

Speedily myur-du, nye-bar.

Speedy myogs-pa, myogs-rins W.; myur-ba, rins-pa.

Spell s. yünis, yünis-siags.

Spend skyag-pa, ču yzon-pa; to be spent ča-ba, ṣgro-ba, ġyag-pa, ṣsar-ba, dzad-pa.

Sphere dkyil-kor 11; groṅ 79, niṅ 136; — of activity spyod-yul.

Spice ador, sīphod; ṣtan-te W.

Spider taqs-gra-bu, bag-rāg.

Spin kāl-ba, ṣel-ba.

Spindle paṅ.

Spirit same, sams-niyid; kun-yi 4; evil — ydom 267, goṅ-po 56.

Spirited hur-po.

Spit vb. tu gyab-če W., to-le dēbs-ba W.

Spitte mēṅ-ma, resp. zal-lab.

Spleen (milt) mēṅ-ba.

Splendid od-can, graqs-dan.

Splendour riam-pa, dnom-pa, riom-brjod, brjid, dpal, byin, zil, yzi, yzi-brjod.

Splint (for a broken limb) čag-siṅ.

Splinter s. tsal-pa, šin-ba; šin-zd W.

Split vb.a. ṣpa-ba, ydog-pa, ydog-pa, čeg-pa; vb.n. ṣpas-pa.

Spoil vb.a. (plunder) joms-pa, yci-lā-ba.

Spoiled (corrupted) kun-pa; to be — saṅ-ba.

Spoke rtsi-ba.

Sponge s. ču-kur.

Spontaneously raṅ, raṅ-bzin-gyis, ḭugs-kyis, rgyu med-du 110.

Spoon ḏur-ma; tip of a — ḏur-mgo.

Spoon-bill bill skyar-lēb.

Sport vb.n. (frivolic) rtsa-ba.

Sportsman kyi-ra-ba.

Spot s. (locality) go; (stain) grib; (mark) kī-le.

Spouse (wife) ču-ma, btsun-mo, kab.

Sput s. wa-muṃ.

Sprain vb. a. tsigs, bud-pa or bog-pa; to be sprained krol-ba.

Spread vb.a. rkyon-ba, ṣebs-pa, ṣeb-pa, ycdal-ba, rdal-ba, spel-ba, din-ba, breg-ba, grems-pa; vb.n. mēṅ-pa, ɡye-ba, ṣga-ba, dar-ba, ldan-ba.

Sprightly ye-can-po.

Spring up vb.n. čags-pa 153.
Spring s. (fountain) ču-mig, kron-pa; (season) dpyid.
Sprinkle ñrems-pa, čog-čog byed-pa.
Sprout s. sbul-mig, myu-gu, myug.
Sprout vb. n. skye-ba, kun-ba, rdol-ba.
Spunk spra-ba; tsu Ld.
Spur s. (of horsemen) rtős-logs; mountain — sgañ.
Spy s. lta-nypal-pa, mel-tse; — glass durbin, iel-mig.
Spy vb. sko-byed-pa; to — out (another’s faults) ęsan bru-ba.
Squadron yzan-pa.
Square s. ka-gan; adj. ka-gai-ba, ka-gan-ma.
Squash vb. glem-pa.
Squat vb. tsog-pur sdo-pa 432.
Squeeze vb. glepn-pa, beer-ba.
Square v. ga-gá.
Stack s. sū-raq.
Staff mkar-ba, kar-ba, ber-ba.
Stag sā-ba 556.
Stage (of a journey) braw-ba.
Stain vb. (sully) bogo-ba; stained nyams-pa.
Staircase tem-pa, rgya-skás; gya-srás W.
Stairs tem-pa; up — ya-tog, down — mag-tog.
Stake s. (in the ground) rtog-pa; (in a wager) rgyal-rgyan.
Stalk s. rkañ, sdon-po, ba-tog, rtsa-ba, sog-ma.
Stallion yseb.
Stammerer ka-lig-mkan W.
Stamp s. rgya, resp. rgyag-rgya.
Stamp vb. spon-ba 61.
Stanch vb. (the flowing blood) sdom-pa.
Stand vb. a. (bear) bzod pa 498; to be able to — tshpa-pa, tes-pa; vb. n. gron-ba, lants-te sdom-pa.
Stand s. steys 221.
Star skar-ma; shooting skar-mdá.
Start vb. (set out) rgyug-pa; (from alarm) drog-pa.
State s. (condition) ynas-skabs, ynas-tsúl.
Stately yod-čan.
Statue sku, rdo-sku.
Statute sog-pa, sgo-bo.
Stay vb. n. dug-pa, sdom-pa, ynas-pa, dzugs-pa.
Steadfast brtan-pa.
Steady sngas-pa.
Steal vb. a. rku-ba, ma-sbyin-par len-pa; vb. n. (slip) sūr-pa, nyul-ba, dzul-ba.
Stealth, by — sbas-te W.
Steam rlams-pa.
Steel "tag-zán", jöl-lad.
Steelyard rgya-ma, nya-pa, pur, spor, spo-ré, srai.
Steep adj. ytsain-ytsón, yzar-ba.
Steer vb. a. ka-ba, sgyur-ba.
Stench dri nian-pa, dū na-ba, dń-nnam.
Step s. gom-pa, rdog-pa; — of a ladder śrāl-dán 21; vb. n. byom-pa, gom-pa, bor-ba, grulu-ba, čag-pa.
Stepfather jya-yyar; stepmother ma-yyar.
Stick s. ber-ba, dbang-pa.
Stick vb. n. kā-pa, byor-ba; vb. a. sbyor-ba, dzugs-pa.
Stick y rni-čan.
Stiff reins-pa; to be — rei-ba.
Still adj. (quiet) dal-ba, mi yyo-ba; (silent) v. ka rog-pa.
Still adv. da-rin, yan.
Sting s. mdun; vb. a. big(s)-pa, dzug-pa 466.
Stingy lag-dam-po, fsag-do-dam-čan.
Stink vb. mnam-pa.
Stir vb. a. dkrug-pa, sru-ba; to — up rnyog-pa, sprug-pa.
Stirrup yob, ĝob.
Stitch vb. shrel-ba.
Stocking rkag-subs, resp. žabs-subs smón.
Stomach grol-pa, jo-ba.
Stone s. rdo; — of fruits rus-pa; vb. a. rdo-rub-la brtan-če W.
Stool steps 221.
Stoop vb. mgo dgu-ba, mgo dgu-ba or gug-pa.
Stop vb. a. sub-pa, sgegs-pa; vb. n. gug-pa, sdom-pa.
Stopple, stopper kā-dig.
Store s. mdod; — room mdod-kañ, bai-ba, bai-kañ, tson-kañ.
Storm s. tsam-ba, rlu čem-po, drag-po.
Story s. (floor) tog; (tale) ynas-feul, lorigus. . . . ča . . .
Stout adj sbom-pa, rom-po; (of cloth) slegs-dam; to grow — brta-ba.
Stove tab, me-tāb.
Straight adj. drañ-po, grons-po, berains-pa.
Straighten sron-ba.
Strain vb. a. (filter) sags-pa.
Strainer ču-sags.
Straits sa-bär, mso-lag-brél.
Stranger yyi-mi, byes-pa.
Strangle s. bsdam-she ysd-pa.
Strangury ycin-gag.
Trap s. ko-tág, srgog-gu, rogor-ba W., luñ.
Stratagem dbu-lo.
Straw saw-ma, šub-ma.
Strawberry dpal-byor W.
Stray v. yan-pa 506.
Street rgya-srāñ, lam-srāñ.
Strength ynas-stōbs, stobs-pa; sed; — of spirits etc. ber.
Strengthen šed čag-če W.
Stretch vb. rkyon-ba, sriñ-ba.
Strew ytor-ba, dını-ba.
Strewing-oblation ytor-ma 210.
Sun nyi-ma; — beam nyi-yêr; — dial nyi-èsd.
Sunday yza-nyi-ma. du jwär (esir-de).
Superifices nos, ka, ydoñ.
Superintend žal-ta byed-pa.
Superintendence do-dâm.
Superior adj. kyad, goñ-ma, rgyal-ba, bla, rab; s. goñ-ma, bla-ma.
Supernumerary adj. sôfeb.
Supine adj. gan-kyâld.
Supper dpon-zas; Lord’s — yosl-ras 592.
Supple mnyen-pa.
Supplement ka-sköni, yan-lag, lhan-tûbs.
Supply vb. sgrub-pa.
Support vb. skyoni-ba, degs-pa, dzin-pa; s. rtên-pa, rgyab-rtên.
Supposition resp. bsam-pa, snâi-ba, bzhed-pa, bzhed-tûs.
Suppress non-pa, joms-pa, snub-pa, sub-pa, sgegs-pa.
Sure gor-ma-čig, eleg. gor-ma-bkâm 73; bsam-pa 434; to be sure! *tig, dig, de-ka yod* 256.
Surely nes-par, nan-čâgs 303.
Surety brtan-pa, ydeñ-tsâd.
Surface ka, nos, logs, sôd, ydoñ-pa.
Surpass da-ba.
Surround skor-ba.
Suspend dpyan-ba, spyân-ba 322.
Swaddling-cloth cu-stân W.
Swallow s. kug-ta.
Swallow vb. mid-pa, kyur-mid-pa.
Swap g. sram-pa.
Swan bžad, bžad-pa; nañ-pai rgyal-po.
Sweep bro, sâi-ba, dâmod-mo bûr-ba 423.
Sweat s. rûìl.
Sweep vb. pjay bðar-ba; to — together shrud-pa. ke jwär E.
Sweepings pjay-dâr.
Sweet diâr-ba; — scented žim-po.
Sweet-heart sdo-drogs, mig-drogs, mûza-grogs, bzhâi-grogs.
Sweet-meats žim-zé, žim-žim C, žim-zâg W.
Swell vb. n. skrañ-ba, bô-ba.
Swoft adj. skyen-pa, myur-ba, riñs-pa.
Swim rgyal-ba, sôjo-ba.
Swine pjak.
Swing vb. a. dbuyug-pa, ryob-pa.
Switch s. léag.
Swoon vb. n. brygal-ba.
Sword ral-grñ. ka-dwi. E.
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Tablet, bearing an inscription byan  — bu, byan-ma.
Tacturn smra-nyúni.
Tall rta-ma, myug-ma.
Tailor tsem-pa.
Take vb. a. len-pa, togs-pa, dzin-pa, resp. bzes-pa; "nam-cê” W.; to — for dzin-pa 465, sens-pa; to — off bsd-pa, sú-ba; to — out sog-pa, don-pa, byin-pa; take away! kur son C., kur kyer W.
Tell lo-rgyus, sryun(s).
Talent blo, rig-pa, yon-tan, des-rab.
Talk s. ytan, ur; vb. smra-ba, lab-pa, gleñ-ba, bar-ba, ur yton-ba.
Talkative smra-död, rgya-lab-can.
Tall col. sgo-po ria-mo, kyan-kyan ria-mo, yjon-jón.
Tallow-candle tshil-sdön.
Tamarisk om-bu.
Tame adj. duñ-ba, dris-pa, yuyu-ba; vb. a. duñ-ba, tsul-ba.
Tan vb. a. myny-pa.
Tanner ko-ba myned-mkan C.
Tardy bul-po.
Target ben.
Tarry vb. gor-ba.
Tartar (incrusting the teeth) so-dreg.
Task s. kag; rgyungis W.
Taste s. (savour) bro-ba, ro; vb. a. myoi-ba; vb. n. bro-ba.
Tattered čad-po.
Tavern ãsh-kán.
Tax s. kral, dpya; s. lab Sp; vb. a. (appraise) jald-ba.
Tea ja, resp. ysol-já; — pot tib-ril, resp. ysol-tib; — party ja-mgrón.
Teach vb. ston-pa, slob-pa.
Teacher ston-pa, slob-pa, slob-dpon; rgyud-pa.
Team of bullocks glai-dor.
Tear s. mći-ma; to shed tears mći-ma blag-pa.
Tear vb. a. yleg-pa; to — out ybyid-pa, byin-pa; to — to pieces árul-ba, hrul-ba.
Tease gob-nön co-cê W.
Teddler vb. bót-pa; s. bót-dág.
Tell čad-pa, snyod-pa, smra-ba, zer-ba, zlo-ba, zlos-pa.
Temperate tsod sès-pa.
Temperature gran-dro.
Tempest rluñ čen-po or drag-po, rluñ-dmar, yul-nán.
Temple mći-kán.
Temporal tse ddi; — life ynas-skabs.
Tempt nyams sad-pa, tsod dzin-pa.
Ten num. bçu, žig bçu; — thousand kri; tenth bçu-pa.
Tenant kan-pa yuar-mkan.
Tend vb. a. skyon-ba.
Tender adj. snyi-ba, jam-pa; byams-pa.
Tendon nya-tu.
Tenet döes.
Tent gur, resp. bzhugs-gur, .
Term s. (limited time) cêd-so.
Terminate vb. n. zin-pa; vb. a. čsar-bar
Termination mta 239. 
Terrace sten-ka, sten-tes.
Terrorify rýgs-pa, rgyigs-skrag don-pa C.; rgyig-rsul-cê W.; to be terrified skrag-pa.
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Than las 546, pas, san W. 571.
Thank vb. ytan-rag byed-pa or bsd-ba.
Thanks s. ytan-rag, legs-ysoł; many! bka-drin-cê, no-mtsar-cê 456; žu W.
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Therein nañ-na.
They ko-pa; ko-tea W.; ko-tso, ko-čag C.; de-dag, de-rnams.
Thick fug-pa, stugs-pa, sbom-pa, rom-po; (of fluids) ska-ba, rnyog-pa.
Thicket tsun-fsin 444.
Thickness rchang-tig 244.
Thief skun-ma.
Thimble lañ-mo, mduñ-brtön.
Thin adj. yra-ba, zim-bu, sín-śu-po W.; srap-pa, sla-ba, sla-mo.
Thing dnos-pa, ča, ča-byad, čas, rdzas; things (goods) ča, ča-lag.
Think (suppose) snyam-pa; (meditate) sem(s)-pa; bsam-mno byed-pa or yton-ba, resp. dgon-pa; to — of dran-pa 261, dgon-pa.
Third num. sum-pa; thirteen bçu-sum; thirteenth bçu-sum-pa; thirty sum-ču; thirtieth sum-ču-pa; a third, third part sum-ča, sum-yar.
Thirst s. skom, skom-pa, skom-dād; vb. skom-pa.
This, did 275.
Thither de-ru, der 256; pyogs der 352.
Thong ko-tāg.
Thorn tuer-ma.
Thoroughly byon-nas.
Thou byed, kyod, resp. nyid.
Though v. ki 6.
Thought bseam-pa, resp. dgoins-pa, smyamp-a, snan-ba, dimigs-pa, rcar soq, nyams.
Thousand num. ston; ten — kri, kri-kraq, kri-bso; hundred — bum, bum-bso.
Thrash vb. ygyul-ka ycog-pa, ygyur byed-pa C.*, Ko-yu skor-cē* W.
Thread s. skud-pa, fsem-skūd; smal-ma 319, nyag-tāg 185.
Threaten gam-pa W.
Three num. ysum, sum.
Threshold tem-pa, sgo-tēm.
Thrifty pan-siems-čan.
Throat mgyul, resp. mgur, lkg-oa, mdh, gve-ba, mgyamp-a, o-li W.; sore — mgulp.-näd.
Throb vb. dipar-ba ...
Throb vb. Par-ba ...
Throne s. rgyal-sa, kri, sen-ge-kri.
Through ltān, leni 217; ygnir 351.
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Throw vb. a. rgyap-pa, rgyag-pa, skyur-ba, ytor-ba, jen-pa, dbung-pa, bor-ba C.; to — down bbd-pa, feds-pa; to — off spon-ba.
Thumb s. fe-bo, mto-bo.
Thunder s. brug, brug-skād, brug-sgrā.
Thunderbolt tog, tēc, rdo-rje, ynam-čags.
Thursday yza-prub-2.
Thus de-llar, di-llar, de-bzhin-du, de-dras C., dtsug W.
Thwart (frustrate) sgyel-ba.
Tiara čod-pān.
Tibet bod.
Tibetan m. bod-pa, f. bod-mo; — language bod-skād; — printing-characters dbu-čan 388; — current handwriting dboo-mēd.
Tick s. lug-bāg.
Tickle vb. *ki-tsi lug-cē* W.; gug-pa W.
Tide s. dus-rālbd.
Tidings ririn; glad — ytam-snyān; (gospel) ririn bzan-po.
Tie s. čiin-ba, vb. a. čiis-ba, kyig-ba.
Tiger stag.
Tight dam-po, tain-po.
Till, until bar-du 366, tug C.; tsug-pa W.
Till vb. a. dul-ba.
Time s. dus, fse, skabs; (while) yun; time, times; lan; one — once lan-γi; ten — lan-bcū; point of —, proper — for bsgaγ 124.
Timid ḭigs-pa, ḭigs-mtān, ḭigs-pa-čan; sens-čen-ba.
Tin s. za-nye dkar-po, za-dkar, dkar-ya; — plate tsal-či W.
Tinder-box lčags-mag.
Tire vb. a. rul jilug-pa.
Tired dub-pa; to be — dub-pa, skyo-ba.
Tithe s. dū-kāγ W.
Title s. mtha; (claim) tob-srol.
To prep. mdun 273, druṅ-du, resp. žabs-druṅ-du 203, rtsar 437, gan-du 66.
Tobacco ta-ma-ka; — pipe yam-zāγ, žal-zāγ.
To-day de-rin C., di-rin W.
Toe rkaṇ-śor, sor-mo; the big — rkaṇ-pai mte-bo.
Together ycig-tu, lhan-cig-tu; — with bças-pa, mnym-pa.
Token mtsan-ma.
Tola (Indian half ounce) dāul, col. mul.
Toll s. dū-gam.
Tomb dur, bai-so.
Tongs rkm-pa.
Tongue tēc, resp. lyags.
Too adv. (too much) ha-čān; conj. (also) yani.
Tool čas; tools yo-byād, lag-ča.
Tooth so, resp. tsem; — ache so-zel; — brush so-zel; — pick tsem-siin, so-siin.
Top s. rtsb(-mo).
Topography ynas-bād, yul-bād.
Torch gal-mē, sgron-ma.
Torment vb. a. fse-ba; sdug-bsuṇal or ynam ston-pa W.
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C18ko-yu skor--2
319, nyag-€69 185.
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Trend vb. a. rdzi-ba, rdog-pas rdwi-ba.
Trench vb. a. rdzi-ba, rdog-pas rdwi-ba.
Trench vb. a. rdzi-ba, rdog-pas rdwi-ba.
Transformation — Unchastity

**Transformation** rdzu-ybrul.
**Transgress** _gal-ba_; _da-ba.
**Transgression** _gal-krul.
**Translate** _sngur-ba._
**Transmigration**, the round of _korba_ 58.
**Transplant** _spao-ba._
**Transport** vb. _skyel-ba_, _kyer-ba._
**Trap** s. _rnyi_, _rnyi_; _ldem-pa_ W.; — door _ynam-sgo_; mouse — _bi-ldem W., fox _wa-ldem W._
**Travel** vb. _gro-ba_, _grod-pa_, _bgrod-pa_; _ca-ba_ W.
**Tread** vb. a. _rdzi-ba_; _*cag-cag co-če* W.; vb. n. _cag-pa_, _cags-pa._
**Trendle** _rkni-siš._
**Treasure** s. _yter._
**Treasurer** _dkor-pa_, _pyag-mdzöd._
**Treasury** _dkor-mdzöd._
**Treat** s. (feast) _mgron._
**Treat** vb. n. (to use) _spod-pa_ 334; (to regulate) _mgron-du ynyer-ba_; to medically _bcos-pa_; _sman-dpyad byed-pa_ 329; vb. n. to — of _rjod-pa_ 182.
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**Trial** (before a tribunal) _ytam-sdùr_ W.
**Tribe** _sde._
**Tribunal** _krim-skaš._
**Tribute** _dpya._
**Trick** s. _bar-čad_; to play tricks _to-sam-pa._
**Trickle** vb. n. _dzag-pa._
**Trailing** adj. _pra-ba._
**Tripod** _snyig-bu_; _lças-sgyid._
**Troop** s. _kyu_. _pal-po-če_; _tsö_; _troops dpui._
**Trophy** _ryual-mdsain._
**Trot** vb. _dur-ba_; s. _dur-gro._
**Trouble** s. _nyon-mois-pa_, _dka-sdùg_, _mya-sdin_; vb. a. _dkrug-pa._
**Troublesome** _tseg._
**Trowsers** _rkni-snam_, _gos-tiš_, _dor-ma_, _byan-rkaš_, _sna-abs-yaš._

**True** _bdem-pa_, _no-rtoš._
**Trumpet** _duš._
**Trunk** (of a tree) _sdon-po_; (of an elephant) _glan-sna_; (box) _sgam_, _sgrom._
**Truss** s. _yon-po_; vb. to — _up rdze-ba._
**Trustee** _pa-fsāb._
**Trustworthy** _os-pa._
**Truth** _nes-pa_, _bden-pa_; _yin-min 510._
**Try** _nyams sad-pa_ 186, _dpyod-pa_; _col. _tosltla-ba._
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**Tube** _don-po_, _pu-ri._
**Tuck up** _rdze-ba._
**Tuesday** _yza-mig-dmar._
**Tuft** _pon_; — of wool _bal-gab W._
**Tumble** vb. _gyel-ba._
**Tumbler** (drinking-glass) _del-kör_, _del-jör._
**Tumult** _krg-pa._
**Tun** _zem._
**Tune** s. _glu._
**Turbans** _la-töd._
**Turbid** _gnyis._
**Turkey** _rung._
**Turmeric** _yuna-ba._
**Turn vb. a. _syyur-ba_; — off _zlag-pa_; to — _byin-pa_; to — _round _kor-ba_; to — _up rdze-ba_; to — upside down _snub-pa_; _zlag-pa_; vb. n. _pyogs-pa_, _gro-ba_, _ca-ba_ W.; to — away _ldag-pa._
**Turn s. _fsir_ 448, _res 553_; by turns _tair-la_, _fsir-du_, _tair daś_, _res-la._
**Turnip** _nyiš-ba._
**Turret** _tsag-drag-po._
**Tusk** _twi._
**Turbine** _gyur-ba._
**Turbid** _gnyis._
**Twelve** _bcu-yunis_; twentieth _bcu-yunis-pa._
**Twenty** _nyi-su_; twentieth _nyi-su-pa._
**Twice** _lun-yunis._
**Twilight** _sro-d._
**Twine** s. _skud-pa_; _si-ri W._
**Twin** s. _fsag-fug_; _mtse-ma._
**Twirling-stick** _ja-brug._
**Twist** vb. a. _sgrin-pa_, _yeud-pa_; _sle-ba._
**Two** _yunis_; v. also do _256._
**Two-legged** _rkni-yunis-pa._
**Tyrant** _don-pa_ drag-po or _drag-sul-can._

**Ugly** _mi-sdug-pa._
**Ulcer** _śu-ba_; _ba-su_ W.; _pol_, _bog-pa._
**Ultimately** _jungs-na._
**Umbrella** _nyi-rig_, _ydugs._
**Unable** _mi-šes-pa_, _ca’i mi ies-pa._
**Unaccustomed** _mi-gom-pa._
**Unadulterated** _ma-dres-pa_, _thad-mé.}

**Unaware** _yani-med-la_ W._
**Unbearable** _mi-bzod-pa._
**Unbecoming** _mi-rigs-pa._
**Unbelieving** _ma-dad-pa_, _dad-med._
**Unbutton** vb. a. _grol-ba._
**Unchangeable** _gyur-med._
**Unchastity** _gnyur-méd._
Uncle (ku-po); जानि-(po), 'a-जानि, 'a-कु W.
Unclean mi-tyin-ba, dri-ma-चan; tri-du W., skyug-bro C.
Uncommon fun-mi6, fun-mois ma yin-pa 294; srol-méd, ta-mal-pa ma yin-pa 227.
Undefined nes-med.
Under oγ, ογ-na 501; v. also ον 557.
Under-garment 'an-tiin.
Undergo mtson-ba, bzo-dp-smyon-ba.
Understand mkyen-pa, go-ba, nos-prod-pa, rig-pa, des-pa; ha-go-ba W.
Understanding s. blo, blo-grö; good — (agreement) mnun 241.
Undertaking s. rtsom-pa 441.
Undoubtedly ydon-mi-zu-bar.
Uneasy kon-du 'ud-pa, mi taim-pa, mi dga-ba, mi dga-ste.
Unequal mi-dra-ba.
Unequaled gran-yu-med.
Uneven rtsu-po.
Unexpectedly hun-med-la W., yani-med-la W.; glo-bur-du, hari-(gyis) C.
Unfasten qrol-ba.
Unfinished ter-rel W.
Unfit adj. mi-run-ba.
Unfold bu-ba, ka bu-ba.
Ungracious brtsé-méd.
Unhurt yig-msan.
Unhappy bka-mi-dia-pa, sdro-bsnal-čan, yyan-med-pa.
Unimpaired ma-nayams-pa.
Universally žal-čer.
Universe jig-rtin.
Unjust tsel-méd; tös ma yin-pa.
Unkind brtsé-méd.
Unmarried (male or female) kyim-tabs-méd; (female) kyö-méd.
Unobserved adv. ma-fsor-bar.
Unoccupied yan-pa, y d k y u s p o ( seldom) 257.
Unquestionable tag-bcäd-pa 257.

V

Vacuity ston-pa-nyid 223.
Vagina miol-sgo 122.
Vagrant adj. yan-pa.
Vain (fond of dress) mchor-po, rdzob-po, col. zab-mo. 32 (15).
Valid stobs-tan.
Valley tun-pa; lower part of a — mdo, upper part phu.
Valuable dkon-pa, rin-po-che.
Value s. (price) goin, tain, rin; (importance) 'kös.
Vanish yal-ba, mi-smani-bar gynur-ba 317.
Vapour s. nad, rlaibs-pa.
Variegated bkra-ba.

Various snas-yogs, sna-so-so, so-so, rigs mi.
Varnish s. rtsi. [yöq-pa.
Vegetables sio-tsöd, tsod-ma, idam.
Vehicle tag-pa, bzon-pa.
Veil s. ydon-kebs.
Vein (of the body) rtsa; (of minerals) yer-kä 208, rdo-kä 287.
Venerable btsun-pa.
Vengeance dugs W.; to take — dug kor-che, lan kor-che W.
Venture vb. spods-pa.
Venus pa-(wa)-sais.
Verdant, the ground becomes — sa bo C. 395; or sio skyé 136.
Vermicelli

Vermillion s. mtsal, tsal.
Vermin srin-bu, bu.
Verse s. rka'i-pa 15, tshigs 448.
Vertex mgo-dknyil, ytsug.
Vertical gyen-la dran-po W.
Very rabs-tu, sin-tu; ha-can 366; maw 408; the very ko-na 43.
Vessel (receptacle) smod; (anatom.) bu-ga; (ship) yzin, gru.
Vestibule sog-kan.
Vestige.
Vice s. stig-pa, mi-dge-ba.
Vice-roy rgyal-tsal.
Vicissitude, the very yug-fi-g.
Victorious, to be rgyal-ba.
Victory rgyal.
Victuals ka-zas, za-ba, za-ma.
Vie with lta-ba.
Vigorous rem-pa.
Vile bisgo-pa.
Vilify smad-pa,dma-bebs-pa, ma-bab kal-ba W. 421.
Villager gron-pa.
Vine rgyun, rgyun-si.

Wag vb. a. sgril-ba.
Wages gla, phogs.
Waggon sti-rta; — wheel sti-rtai pa'i-ló.
Wailing s. smre-snyags.
Waist rked-pa.
Wait vb. n. sngug-pa, sdon-pa, sri-ba; to — on mjol-ba; to lie in — sngug-pa; to keep one waiting sngug-tu yug-pa.
Waiting-man sku-mdun-pa, žabs-pyi; drui-kor.
Wake vb. a. sod-pa, ynyid sad-pa.
Walk vb. n. sbool-pa, grul-ba, gru-ba, srog-pa; shag-pa; resp. skyod-pa, yegs-pa, byom-pa; to take a — skyo-sans-la gru-ba 458; v. also yyes-pa 518; the act of walking sgrub; manner of — sbyod-sgrub.
Walk s. rtseg-pa, lcags-ri, sky.
Wallow star-ka, dar-sga.
Wand s. dbyug-gu, dbyu-gu.
Wander s. yam-pa, rgyu-gu.
Want vb. a. dgos-pa, sgal-ba, ko-ba; I — na-la dgos 87; I do not want it ko-te med W. 56.
War s. kru-ga, pa; mag-tub C., mag-fug W.
Wardrobe gos-sgam.

Wine skjur-ku, skjur-ru Shk. skjur-mo Lh.
Vineyard rgyun-das.
Violate (infringe) yog-pa, sral-ba; (de-flower) tus smad-pa.
Violent drags-po, btsan.
Virgin bu-mo, bu-mo yar-ma.
Virtue dge-ba, bsd-pa; by — of stobs-khyis 224.
Virtuous dge-ba, dge-lidan.
Viscid rtsi-can.
Vishnu rgyab-yug 46.
Visible smlon-pa, ysal-po, smlon-du rnu-ba.
Vision (act of seeing) sna-ni-ba, smlon-sna-ni; range of — smlon-kor; (phantom) yal-yzig.
Visit vb. a. sral-lta byed-pa; ... dañ tug-pa-la gru-ba, ... dañ mjol-ba or girad-pa.
Visitation (inspection) sral-ta, sral-lta.
Voice skad, sgra, sgra-skad, resp. yswi; loud — skad-si.
Volcanic me-ri.
Voluptuousness dog-pa, dog-chags.
Vomit vb. skyug-pa; s. skyug-pa.
Vortex ytsug.
Vow s. fugs-dam, dam, dam-tsig, yi-dam; to make a — fugs-dam bca-ba.
Vowel dbyanis.
Vulgar s. dmais 422; adj. ta-mal-pa 227.
Vulture go-bo, glag, bya-glag.

We pron. na 124, na-dag, ned, ned-ri, nos.

Vinegar skjur-ku, skjur-ru Shk. skjur-mo Lh.
Weak adj. ḏan-pa, ḏed-med, ḏed-ṣūi, ḏal-med W.; nyamā-ṣūi, ḏam-po W.
Weal (mark) col. nga.
Wealth nor, dkor, ḏigung-k’yād, ḏbyig(s), ḏyor-pa, ḏin-ṇṣpūd 554.
Weapon miṣon.
Wear vb. a.
Weariness nał-ba, ḏor-gṛyāl.
Wear vb. a.
Wedge s.
Weaver
Weave vb. a.
Weeding (the act of) yur-ma.
Week bdun-prāg.
Weep ni-u-ba, ḏum-pa.
Weft
Weft
Weigh vb. a. ḏal-ba, ḏegs-pa, ḏaḷ-bal, ḏyor-bal.
Weight ṛdō 296, ṛnaṇ 580.
Welcome, you are ḏaṅ-’u.
Welfare ḏo-nā 500.
Wednesday yza-hṭag-ma.
Weed s. rṣaṇ-aṇaṅ.
Weeding (the act of) yur-ma.
Weed vb. a. ḏon-ba, ḏon-ṇāṅs-disc, ḏon-ṇāṅs-xi, ḏon-ṇāṅs-xi-ma, ḏon-ṇāṅs-xi-ma.
Who interr. gaṅ 65, eu 573.
Whole adj. ṛma-ṣūd 220; ṛma-na, ril-bal, ḏril-po; s. ril-po.
Wholly yon-aṣu.
Why interr. ḏi, ḏi-la 140, ḏi-pṣiṣ 351; ga-la rten-nas 214; interj. 5-nā 500.
Wick s. snyin-po, sdoṅ-ras C., sar W. 5d: ~
Wicked adj. ḏos-med, ḏuṅ-pa-la-dya-bal.
Wide ḏen-lan, yains-pa, hel-po, hel-bal.
Widow yugs(s)-sa-ma.
Widower yugs(s)-ba-po, yugs-sa; skyes-nāq
Width kyon, ḏen.

[Wirh breath]

Wife ḏūi-ma, ḏūi-gṛoṅs; ḏa-ne W.; ḏab 38, ḏyo-mo 48; (housewife) kyin-m a-b mo; kyin-pa ma 47.
Wild adj. ṛgod-po, ḏyn-aṇ-pa.
Wilderness ḏaṅ-po, ḏroṅ.
Will s. bsam-pa, ḏuṅs, resp. ḏuṅs-dgoṅs.
Willing, to be ḏod-po.
Willow ḏaṅ-ma.
Wind s. ḏdī, ḏlun; cold — ḏḥag(s)-pa.
Wind vb. a. ḏrī-bal, ḏrī-bal, ḏyil-bal, ḏgril-bal; vb. n. ḏrī-bal.
Window ṛgyal-dkar C.; — hole ḏkar-kūi.
Windpipe ḏuṅ-krū ḏu, ḏkog-ma.
Wine ḏγun-čān, resp. ḏγun-skyem, čān.
Wing s. ḏog-pa, ḏa-bal.
Wink vb. n. ḏiḥ ḏkab-krab or ḏaḥ-ṭaḥ or ḏaḥ-ṭaḥ byed-pa.
Winter s. ḏuṅ, ḏuṅ-ka.
Wipe vb. a. ḏṣi-yi-ba; to be wiped off ḏṣi-yi-ba.
Wire ḏcaṅs-skud.
Wisdom ye-ṣes, ṛṣes-rāb.
Wisdom ṛkaṇ-pa, ṛgri-bal, mde-aṇ-pa.
Wisht s. ḏod-po, ḏuṅs-mon; resp. ḏuṅs-pa-bal, ḏṣed-don; vb. a. ḏod-po, ḏuṅs-pa-bal, ḏṣal-bal, ḏṣed-pa-bal.
Withcraft mṭu, pra-mēṅ.
With dai 248, ṛṇam-du 195, ḏēs-su.
Withdraw vb. a. ḏod-po, mi ster-bal; vb. n. ḏye-bal.
Wither vb. n. ḏuṅ-gi-bal.
Within ḏsūn-ṭaṅd.
Without prep. bhūd-pa(r) 418.
Witness s. ḏpani(-po).
Wolf ḏpīṇ-ki.
Woman ḏuṅ-mēṅ, mo, ḏa-ne W.
Womb ṛṅaṅ 132, ḏuṅ-mo 519, ran.
Wonder s. ḏa-mṣan.
Wonderful ḏya-mṣaṅ-bal-ba, ḏo-mṣaṅ-bal-ba; ḏya-mṣaṅ-po C., ḏya-mṣaṅ-čaṅ W.
Wont, Wonted adj. ḏoṅs-ba-po.
Wood (forest) ḏaṅ(-ma); ḏaṅ-bal; (timber) ḏiṅ; — shavings ḏiṅ-ṭel.
Woodpecker ḏiṅ-rγiṅ.
Wool spun.
Wool bal.
Word ṛṅg, ḏiṅ, ḏraṅ, ṛṅg 125; resp. ḏaṅ.

White adj. ḏkar-bal; — wash ḏkar-ṛtsi.

Whither ga-ru, ga-la 64, gar 67.
Whither, ḏuṅ-po, ḏuṅ-po.
Work — Zodiac

Work s. bya-ba, bzo, las, resp. prin-las; vb. a. las byed-pa.
Workman las-pa, las-mi.
Workmanship bzo 497.
Workshop bzo-kun.
World jig-rten, srid-pa 582.
Worldliness jig-rten _di-la tags-pai sens; v. bya-ba.
Worm bu, srin-bu, nyal-gro.
Worn out dad-po.
Worst, to get the — of pam-pa.
Worth s. los, goi, rin, tan.
Worth adj. ri-ba.
Worthless rin-med.

Workman
La—

Worthy yda, yda-ma; to be — os-pa.
Wound s. rma, rma-kun W.
Wrap vb. a. dkar-ba; to — round sgri-ba; to — up sdril-ba.
Wrest kro-ba, ze-sdan.
Wrestle vb. a. smol-ba.
Wrestle vb. n. smol-ba.
Wretched sdu-po; nyal-ba-can W.
Wring tsir-ba.
Wrinkle s. ynyer-ma.
Wrist lag-lsgu.
Write bri-ba.
Wrong adj. mi-rigs-pa, log-pa, mi-os-pa; os-med W.
Wry adj. chu-ba, chus-pa 170.

Y

Yak yyang; male — yo-yyag; female — bri-mo; wild — broi.
Yard (court-yard) kyangs.
Yarn sna-ma, sran-bu.
Yawn vb. glal-ba, sgyii-ba 118.
Yea o-md 560.
Year lo; this — da-lo.
Yeast pas, rtsabs.
Yellow ser-po.
Yes _o, de yin; 'a W.; yes, yes! de-ka yod 255; —, so it is de-de-bzin-no.

Z

Zeal rtsol-ba, brtson-grus, bad-pa, bag-chags.
Zealous brtson-grus dañ idan-pa; to be — brtson-grus skyed-pa, brtson-par byed-pa.

Zealously rtsol-bar.
Zero fig-le.
Zinc ti-ba.
Zodiac kyim-gyi kor-lo.

Final remark. The Tibetan words, given in the Vocabulary, are not in every instance to be regarded as exact equivalents for whatever word happens to be sought, but rather as hints, how to attain to the wished for expression. It will, therefore, be frequently indispensable to refer to the Tib. Engl. Dictionary for further explanation, and to examine the different bearings and relations of the word in question, so far as they may have been traced there. — Although this Vocabulary is by no means complete in itself, yet it is to be hoped that it will not prove quite useless, but answer the purpose for which it was intended.
CORRECTIONS.

A revision of the Dictionary has brought such a number of misprints to light that, on second thoughts, it seems absolutely necessary not to leave them unnoticed, but to register all that are of any consequence. The unfortunate fact, that such corrections should be required, has to be ascribed to two circumstances, in regard to which the reader's indulgence has already been appealed to in the Preface, namely, the author's weak state of health, and the difficulties with which the printing of a book of this character is necessarily attended. —

p. page; a b the respective column, left or right; 1. line; when the lines are counted from foot of page, the numerals are provided with an asterisk.

p. col. 1. read krams-kāñ
51 a 14*  "tö-pa*
52 b 24  requisites
54 b 13  "tö-pa*
56 b 5  "gyi
56 b 15  kha-byed
59 a 20*  "gyi
60 a 10*  kya-ṃ-pa
69 b 20*  "od-gyims
69 a 6*  = gan. — 3. bald, W. gai-pi (v. spyi 333).
65 a 24*  lön-ba de-nil
66 a 16*  gan-zag-
66 a 14*  ló-g-ta-can-gyi
66 b 16  mdzod-lhā
67 a 20  "lān
69 b 17*  gun-dim
73 a 18  gyid-kiŋ
74 a 13*  gyi for kyi
75 a 11  gyön-rgyu
76 b 6  tāb-grabs
77 b 18  "rām
78 b 22*  grōg-šu
79 a 18  mād-rten
81 a 11  -rtsed-mo
84 b 5  stoop
86 b 18  "dhāvāsika
86 b 11  mdo; dge-slö-ma a nun;
da-slo-ma etc.
88 a 19  bstān-pa-la
In several of the longer articles some confusion in the use of the figures in large and small type has occurred. In order to restrict this catalogue within the smallest possible limits, these and other slight inaccuracies have not been entered.