TIBETICA I

DIALECTS OF TIBET

THE TIBETAN DIALECT OF LAHUL

By Georges de Roerich

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URUSVATI HIMALAYAN RESEARCH INSTITUTE OF ROERICH MUSEUM

310, Riverdale Drive, New-York City, U.S.A.

NAGGAR, KULU, PUNJAB, BR. INDIA.
THE TIBETAN DIALECT OF LAHUL

BY GEORGES DE ROERICH

INTRODUCTION

FOR some reasons the Tibetan dialect of Lahul in the N.W. Himalayas never formed the subject of a separate monograph similar to that on the Ladak dialect by the late Dr. A. H. Francke, although both H. A. Jaeschke and Francke made a prolonged stay in Lahul. The literature on the dialect is very scant. Jaeschke in his article ‘Ueber die Phonetik der Tibetischen Sprache’ (Monatsberichte der Koeniglich Preussischen Akademie der Wissenschaften zu Berlin, 1867, pp. 148 ff.) gave a short specimen of the dialect. In his Notes on the Pronunciation of the Tibetan Language (Journal of the Asiatic Society of Bengal, 1865, pp. 91 ff.) he gave a short list of words as pronounced in the Bunān dialect and the Tibetan dialect of upper Lahul, that is the upper course of the Bhāga river. The Introduction to his Tibetan-English Dictionary (London, 1881) contains a list of words in the Lahul dialect on pp. xvi and fl. His Tibetan Grammar (reprinted by Walter de Gruyter, Berlin, in 1929 with Addenda by the late Dr. A. H. Francke and Dr. W. Simon) frequently refers to the dialect of Lahul, although in most cases the examples quoted in the text are called West Tibetan, and no differentiation is made between the different dialects of the Western Tibetan group. The great Linguistic Survey of India contains in vol. III devoted to the Tibeto-Burman family of Languages, a brief notice on the Lahul dialect (pp. 69–71) in which it is said, that: ‘no new materials have been forwarded for the purposes of this Survey. The Lahul dialect has, however, been mentioned and partly described by the late Rev. H. A. Jaeschke, and it will therefore be possible to make some few remarks which it is hoped will be sufficient to show how the dialect should be classed’, and on p. 70 it is added that ‘our information about the inflexion of nouns and verbs is exceedingly scanty. We only know that the usual suffix of the verbal noun is che.’

The scanty nature of our information on the dialect, and the fact that the little country of Lahul is situated on one of the most ancient routes into Tibet, induced the writer of the present study to undertake an examination of the dialect, and to collect specimens of colloquial and literary forms of the dialect. The first is represented by numerous sentences taken from the everyday speech of the Lahuli hillmen, and the second by several New Year songs and prayers, that represent the literary form of the dialect and belong to an older strata of the language. As in the case of the other Tibetan dialects, the literary form of the
Lahul dialect is closely related to the literary Tibetan and is only slightly tinted with colloquialism peculiar to Lahul. It seemed expedient to let the native informants talk, and record both phonetically and in Tibetan writing whatever they had to say. Another method is to give a Tibetan text, and ask the men to read it according to local pronunciation, but in this case we have always the danger, that the informants will try to conform as much as they can with the standard Tibetan pronunciation, which is that of Central Tibet, and which is known to most of the literate. The dialects of Central Tibet still exercise a powerful influence on the dialects of Outer Tibet, and each Lahuli hillman, who has visited Central Tibet or made a stay there, represents a channel through which this influence penetrates the local language. Lahuli lamas belonging to the 'Brug-pa bKa'-brgyud sect make frequent trips to Bhutan and Tibet proper, and often spend many years in the study of the Buddhist doctrine in some of the great centres of learning in the country. The result is that their speech becomes strongly tinted by that of Central Tibet, and exercises a considerable influence on the everyday speech of their countrymen. The Lahul dialect is important for the study of Tibetan linguistics because it represents a transitory stage between the dialects of the Western Tibetan group (Ladak, Zangskar, Balti, Pürig) and those of Spiti and sTod mNaN-ri skor-gsum, which have a close affinity to the dialects of Central Tibet. The dialect of Lahul preserves many archaic forms of Tibetan speech. Its transitory character has been already noticed in the Linguistic Survey of India, where it is described (Survey, vol. III, p. 69) 'as a kind of link between Western and Central Tibetan'. This transitory nature of the dialect is clearly demonstrated by the existence of two distinct pronunciations of many words: one corresponding to the Western Tibetan pronunciation, and the other approaching that of the Central Tibetan:

Ex. buquerque dus, 'time', Lah.¹ duṅ-du; C.T. tu.

༄༅། ། goś 'garment', Lah.: goṅ-gō; C.T. kō.

ཐིང་པོ། mgron 'festival', Lah. dpön-dpon; C.T. ḍrō.

There exist two distinct sub-dialects of Tibetan in Lahul: that of Kolong, spoken in the upper Bhāga Valley, and around Kyelang, and that of Koksar in the upper Chandrā Valley. The first is commonly designated by the name of Tod-kad (sTod-skad) 'the language of the upland', and is related to the sub-dialect of the Ladaki spoken in the upper Indus Valley above Sheh (called by the Rev. A. H. Francke the Rong dialect) and to that of Zangskar spoken around sPadum. Unfortunately our information about the Zangskar dialect is still very

¹ Throughout the text Lah. stands for Lahul Tibetan; C.T. for Central Tibetan; L.T. for Literary Tibetan, and Ld. for Ladaki.
scant. The highly intersected nature of the country presupposes the existence of several sub-dialects within the area. The Rev. A. H. Francke has attempted to give a linguistic map of Western Tibetan area, according to the various local pronunciations of initial compound consonants, but much of Zangskar remains up-to now unknown territory.

The Koksar sub-dialect in many details agrees with that of Spiti, but its phonetic structure is influenced by the neighbouring Himalayan dialects, such as Tinān and Manchāṭi. At first one is tempted to class it as a branch of the Spiti dialect, but a closer investigation of its phonology shows its close affinity with the sub-dialect of Kolong in the upper Bhāga.

The Kolong sub-dialect has as its immediate neighbour the Bunān dialect. It is a noteworthy fact that the latter has been strongly influenced by Tibetan in phonetic structure, noun inflexion, and vocabulary, but its influence on Tibetan is almost negligible, being limited to a few loan-words. The advancing Tibetans must have possessed a higher level of civilization to influence the spoken idiom of the conquered hillmen. The Rev. Jaeschke had already noted two very definite strata of Tibetan loan-words in Bunān:

1. words in which the present Bunān pronunciation agrees with the Tibetan orthography, which in most cases represents the ancient Tibetan pronunciation,
2. words in which the Bunān pronunciation agrees with that of standard Tibetan.

The ancient strata of Tibetan loan-words must have penetrated into the local dialect at an early date about the 8th century A.D., when Tibetan armed parties raided the valleys of Lahul and neighbouring Kūḷū, or even earlier. In this connection it is interesting to mention the popular tradition that King Kesar’s armies occupied Kūḷū as far as Bajaura, but then were forced by climate to withdraw behind the Rothang Pass. Popular traditions about sacred books having been buried in stūpas around Lahul and upper Kūḷū during King Langdarma’s persecution of Buddhism, seem to indicate a close connection that once existed between the Western Himalayan hill states and the countries of Greater Tibet.

The bulk of these loan-words with modernized pronunciation must have penetrated the aboriginal language, between the 12th and 17th centuries A.D., when Lahul formed part of the Western Tibetan Kingdom. This influx of Tibetan words continues into the present time.

1 The neighbouring Himalayan dialects are full of Tibetan loan-words. In many of them the words underwent a change of meaning, being used to designate objects related to their original meaning. Ex. Kanāśi č’ē-ma, ‘daughter’ < Tib. č’ē-men, ‘women’. 
Ancient loan-words:

Bunān.

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Manchāṭi</th>
</tr>
</thead>
<tbody>
<tr>
<td>g'iogs-pa, quick</td>
<td>č'ag</td>
</tr>
<tr>
<td>gram-pa, cheek</td>
<td>č'ag</td>
</tr>
<tr>
<td>sñiñ-rus, courage</td>
<td>č'ag</td>
</tr>
<tr>
<td>dus, time</td>
<td>č'ag</td>
</tr>
<tr>
<td>stan, carpet</td>
<td>č'ag</td>
</tr>
<tr>
<td>ston, thousand</td>
<td>č'ag</td>
</tr>
<tr>
<td>spu, hair</td>
<td>č'ag</td>
</tr>
<tr>
<td>phiug-po, rich</td>
<td>č'ag</td>
</tr>
<tr>
<td>brag, cliff</td>
<td>č'ag</td>
</tr>
<tr>
<td>braw-sa, stage</td>
<td>č'ag</td>
</tr>
<tr>
<td>bri-, to write</td>
<td>č'ag</td>
</tr>
<tr>
<td>zugs, body</td>
<td>č'ag</td>
</tr>
<tr>
<td>ras, cloth</td>
<td>č'ag</td>
</tr>
<tr>
<td>rig, kind</td>
<td>č'ag</td>
</tr>
<tr>
<td>rus-pa, bone</td>
<td>č'ag</td>
</tr>
<tr>
<td>sman, medicine</td>
<td>č'ag</td>
</tr>
</tbody>
</table>

Modern loan-words:

Bunān.

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Manchāṭi</th>
</tr>
</thead>
<tbody>
<tr>
<td>t'rim, law</td>
<td>č'ag</td>
</tr>
<tr>
<td>č'roñ, advice</td>
<td>č'ag</td>
</tr>
<tr>
<td>j'un-wa, origin</td>
<td>č'ag</td>
</tr>
</tbody>
</table>

The Tibetan loan-words in Manchāṭi show the same division into two classes:

(I). Ancient loan-words:

Manchāṭi

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Manchāṭi</th>
</tr>
</thead>
<tbody>
<tr>
<td>phiag, hand</td>
<td>č'ag</td>
</tr>
<tr>
<td>k'on, damage</td>
<td>č'ag</td>
</tr>
</tbody>
</table>

(II). Recent loan-words:

Manchāṭi.

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Manchāṭi</th>
</tr>
</thead>
<tbody>
<tr>
<td>či-lab, blessing</td>
<td>č'ag</td>
</tr>
<tr>
<td>č'ag-tṣ'al', greeting</td>
<td>č'ag-tṣ'al'</td>
</tr>
</tbody>
</table>

A similar phenomenon is observed within the Tibetan dialect of Lahul. Many words which in the everyday speech have a modernized pronunciation, retain their ancient pronunciation in songs which have a distinct pre-buddhistic background:

Ex. ฏฏ brag, cliff is pronounced č'ag in everyday speech, but prag in songs.
Ex. ʙkra-sis, ‘hail’, is usually pronounced ṭa-si (for example, when used as a personal name), but ḷra-si in songs.

Before describing in detail the sounds of the Lahul dialect, let us note briefly its chief peculiarities in relation to the dialects of North-Western Tibet, and those of neighbouring Spiti. The phonetic structure of the Tibetan dialect of Lahul represents a stage in the phonetic development of Tibetan dialects which once was much more widely spread throughout the country, and is, for example, preserved in the archaic pronunciation of Tibetan words in Mongolian.

(1) The voiced pronunciation of unvoiced plosives. Ex. sku-rim, ‘religious service, order’ pronounced in Lahul (Koksar) gurim (Mongol pronunciation: gurim).

(2) A final -s becomes i. Ex. ṭhos, ‘religion, doctrine’ pronounced in Lahul ḷo'i (Mongol pronunciation: ḷo'i).

lus, ‘body’, Lah. lu'i (the C.T. pronunciation lū is also met with).

But ḷas, ‘barley’ is always pronounced nē.

If the final -s is preceded by the vowel ‘i’, the final is dropped and the preceding vowel sounds lengthened. Ex. ḷis, ‘figure’, Lah. ri.

(3) The final -g and -d become indistinct semi-voiced which are noted by us -g and -d. Words ending in -g are invariably pronounced with the rising tone and the final is frequently dropped.

Ex. ṭal-pa, ‘hand’ Lah. lag’-pa=la’-pa.

lug, sheep, Lah. lug’-lu’.

thog, roof Lah. thog’-tho’.

Words ending in -d are invariably pronounced with the falling tone, the final is frequently dropped, and the preceding vowel shorten:

Ex. ṭnad, disease, Lah. nād’-nā.

med, ‘not’, Lah. mō’d’-mē.

(4) Initial and final compound consonants are simplified, in general following the evolution of Central Tibetan. Compound consonants of the type of spr- are pronounced ʂ’, the second element being short. Ex. ṭrin-pa, ‘cloud’, Lah. ʂ’in-pa (the modern Tibetan pronunciation ʂ’im-pa is also sometimes heard).
Velars, dentals and labials followed by ‘r’ become consonantal diphthongs, in which the chief element is a domal dental (voiced and unvoiced).

Ex. ग्री gri, ‘knife’, Lah. ḍrī.

क्राग khrag, ‘blood’, Lah. ḍ'ag~ṛ'a'.

प्रुग phru-gu, 'child', Lah. ḍ'u-gu.

ब्राग brag, ‘cliff’, Lah. ḍ'ag~ṛ'a' (this word is sometimes pronounced as an initial unvoiced ḍ'ag').

The final -s of the combinations -gs, -bs, -ms is usually dropped: नाग nags, ‘forest’, Lah. nag, but in Koksar it developed a velar fricative pronunciation: nāχ; ताब thabs, ‘way, method’, Lah. t'ab.

(5) A subscribed ya becomes a gliding vowel sound, noted by me: i, and often disappears altogether, softening (palatalizing) the preceding consonant.

Ex. ब्यामा bye-ma, ‘sand’, Lah. b'ā-ma>b'ema.

(6) The combination sr- is pronounced ṣr-. Ex. श्रिन mo, ‘female demon’, Lah. ṣrīn-mo.

(7) zl becomes a domal voiced ḍ. Ex. ज्ला zla-ba, ‘moon’, Lah. ḍa-wa (C.T. ḍa-wa).

(8) The initial db- becomes, as in Central Tibetan, a semi-vowel ‘w’. Ex. द्बा dbaṅ, ‘power, might’, Lah. wą (C.T. waŋ).

(9) A final dental nasal is changed to a dental.

Ex. जिंग sen-mo, ‘nail’, Lah. sed-mo;

जेंग chen-mo, ‘great, big’, Lah. ḍ'ed-mo.
Minor peculiarities of phonetic structure will be noted in the chapter on Phonology.

**Tones**

Tibetan spoken dialects possess a definite system of tonemes. The different dialects and sub-dialects spoken in Tibet seem to agree on the main points of the system, and the only difference noticed lies in the distribution of the high and low pitch among the four fundamental tonemes of the system. As in ancient Chinese, all syllables with an initial unvoiced are generally pronounced with a high-pitched tone, and all syllables with an initial voiced with a low-pitched tone.

The Lahul Tibetan possesses four tonemes:

- **Toneme 1** High rising tone ཀཀ་ 'hand', pron. la’-(pa).
- **Toneme 2** High even tone འཱུུ 'opportunity', pron. la−.
- **Toneme 3** Low even tone ཀཀ་ 'to be', pron. la−.
- **Toneme 4** falling abrupt tone སོ la, 'pass', pron. la'.

As a rule words ending in -g have invariably the high rising tone, and the final velar is often dropped:

- ཕེ། lug, 'sheep', Lah. lug-vül; C.T. lu'.
- བྱ ཆུལ dmag, 'war', Lah. mag-vu'ma'; C.T. ma'.
- བྱ མུ། stag, 'tiger', Lah. tag-vu'ta'; C.T. ta'.

Words ending in a nasal (-n, -m), in -l, -s, in more than one consonant (-gs, -bs, -ms), and vowels have the even tone:

- བྱ། kha'n, 'house', Lah. k'aj−; C.T. k'aj−.
- བྱ མུ། don, 'meaning', Lah. dön−; C.T. t'o−.
- བྱ། lam, 'road', Lah. lam−; C.T. lam−.
- བྱ མུ། grogs-po, 'friend', Lah. d'og−po−; C.T. t'o−po−.
- བྱ མུ། phebs-pa, 'to come', Lah. p'e'b−(pa); C.T. p'e'p−(pa).
- བྱ མུ། bdoms-la, 'altogether', Lah. dom−la; C.T. dom−la.
- བྱ། chos, 'religion', Lah. č'o'i−; C.T. č'i−.
It is generally admitted that the tone of a word largely depends on the initial consonant, and that tones are often due to the disappearance of the prefixes. Tones began to develop as a result of the phonetic disintegration of the language. Moreover, it was observed that words preceded by a prefix were pronounced with a higher pitch than those without prefixes (this is the established rule throughout the spoken dialects of Tibet). It is as yet difficult to establish the date of this phonetic disintegration of the ancient Tibetan language. Recent researches have shown that the prefixes were already mute in the first half of the 9th century A.D. The important grammatical treatise, edited and translated by Professor Jacques Bacot, seems to indicate that the prefixes remained silent already in the time of Thonmi Sambhota, that is in the 7th century A.D. (Cf. Bacot: Clokas Grammaticaux. Paris, 1928, p. 55, n. 2.) It seems, therefore, that already in the 7th century A.D., from which century dates the first recording of the Tibetan language, we find ourselves in the presence of a highly evolved dialect with silent prefixes, still retaining the sonant pronunciation of initial and final consonants.

For the sake of comparison we shall show the five tonemes of the tone system of Central Tibetan, the most evolved of all the dialects of Tibet;

**Toneme 1 High rising**

\( \text{\textit{sne}, 'extremity', pron. ne'} \)

**Toneme 2 High even**

\( \text{\textit{gnas}, 'place', pron. ne}^{-} \)

**Toneme 3 Low even**

\( \text{\textit{nas}, 'barley', pron. ne}^{-} \)

**Toneme 4 High falling tone**

\( \text{\textit{gnad}, 'essence', pron, ne}^{-} \)

**Toneme 5 Low abrupt**

\( \text{\textit{nad}, 'illness', pron. nö}^{-} \)

It will be observed that the present system of tonemes in the spoken dialects of Tibet must represent a contracted form of a system which consisted of two main divisions: the high-pitched and the low-pitched, and which is a common heritage of all the Indo-Chinese languages.
Its close affinity to the system of high and low pitch tonemes of the ancient Chinese is manifest (Karlgren, "Etudes sur la Phonologie Chinoise, Archives d’Etudes Orientales, vol. XV, 3, pp. 581–597). Modern Burmese presents a slightly different picture which in its chief characteristics agrees well with the above table of Tibetan tonemes. In Burmese there are four tonemes, each containing subsidiary members, with high and low pitch. (Cf. L. E. Armstrong and Pe Maung Tin: Burmese Phonetic Reader, London, 1925, pp. 19–26.)

It remains to be seen whether with the change of voiced initials to unvoiced in modern Central Tibetan, there did not take place a shift of pitch, with the result that ancient low pitched syllables with voiced initials, became in the modern language high-pitched syllables.

**PHONOLOGY.**

The Tibetan dialect of Lahul has the following plosive consonants: — k, kʰ, kʼ, g, g, b, b, p, pʰ, pʼ, t, tʼ, d, dʼ.

\( \bar{\text{k(a)}} \) — unvoiced velar. When preceding the front vowels i, e, ə, ū has the sound of the English ‘k’ in ‘skate’. Preceding the back vowels a, o, u, has a harder pronunciation, somewhat similar to the Russian ‘к’.

Ex. \( \bar{\text{rkan}} \), ‘palate’, Lah. ken.

\( \bar{\text{skar-ma}} \), ‘star’, Lah. karma.

\( \bar{\text{sku-rim}} \), ‘service’, Lah. kurim~gurim (Koksar).

In individual pronunciation ‘k’ is frequently pronounced as the corresponding voiced ‘g’. Ex. gurim.

\( \bar{\text{kh(a)}} \) unvoiced aspirate velar. The Lahul dialect has two varieties of this sound: strong aspiration, written here kʰ, and soft aspiration—kʼ.

Ex. \( \bar{\text{kha}} \), ‘snow’, Lah. kʰā. / C.T. kʰa-wa /.

\( \bar{\text{mkhan-po}} \), ‘elder’, Lah. k’en-po / C.T. k’em-po~k’e-po /.

\( \bar{\text{g(a)}} \) voiced velar, has the sound of the French ‘g’ in ‘gamin’. When in an initial position has a soft and hard pronunciations, depending on the nature of the following vowel, and is treated similarly to its corresponding unvoiced velar. As in Central Tibetan dialects, the pronunciation of this sound is still fluctuating. When standing as an initial without a prefix, it is sometimes pronounced as the corresponding unvoiced velar k. Ex. \( \bar{\text{go-ba}} \), ‘to understand’, pronounced in
Lah. ko-wa; C.T. ko-wa, but กว go-sa, ‘rank’ preserves in Lahuli the voiced pronunciation of the initial velar-go-sa (C.T. go-sa, the voiced initial having become an indistinct voiced).


As a rule the presence of a prefix before the initial preserves its voiced pronunciation.

Ex. ก sgo, ‘door’, Lah. go; C.T. go.

ฎ mgo, ‘head’, Lah. go; C.T. go, ṇarōɲ-ngo; it will be observed that in the ṇarōɲ dialect the pronunciation of the prefix is preserved but the prefixed labial nasal (m-) becomes a corresponding nasal velar.

g is an indistinct voiced, and is usually heard at the end of words. Ex. ฏ lug, ‘sheep’, Lah. lug-wlu. As observed before it is often dropped.

The aspirated voiced velar ‘gh’ is found only in Sanskrit and other Indian loan-words.

ฎ b(a) voiced bilabial. In Lahul as in other Tibetan dialects has become an unvoiced bilabial, which is sometimes pronounced with a slight aspiration.

Ex. ṛ ba, ‘cow’, Lahul pa; C.T. pa.


When preceded by a prefix it preserves its voiced character, often becoming an indistinct voiced. Ex. ṛ bag, ‘mask’, Lahul ba‘ba’. The indistinct voiced is most frequently found at the end of a word.

Ex. ṛ thab, ‘stove’, Lahul t‘ab-(ka).

The aspirated voiced bilabial ‘bh’ is found only in Sanskrit and other Indian loan-words.

ฎ p(a) unvoiced labial, corresponds to the French ‘p’. At times a slight aspiration p‘ is discernible.


ฎ ph(a) strong aspirated unvoiced labial. The aspiration is distinctly heard.
Ex. ཆེ། phag, ‘swine’, Lah. ρʰaŋ~pʰa’, but pʰag-mo, ‘sow’ under the influence of the following -m.


(but pf. ཨུ་བོ་ phebs-soñ, ‘has gone, come’, Lahul pʰebs-soñ, in the past tense the aspiration is always heard more distinctly.)

་ ད(a) unvoiced front dental, often pronounced with slight aspiration.

Ex. ཆ་ rta, ‘horse’, Lah. ta.

ལོཊཊ gtoñ-ba, ‘to send’, Lah. t’oŋ-wa.

་ ད th (a) the corresponding aspirated front dental, pronounced with a strong aspiration. Ex. ཆ་ thag-pa, ‘rope’, Lahul ρʰag’-pa~tʰa’-pa. མོ་mtha, ‘end’, Lahul tʰa–.

་ ད(a) voiced front dental. In Lahul has preserved its voiced character. In Central Tibet is pronounced as a corresponding unvoiced (not aspirated). In most Tibetan dialects preserves its voiced character when preceded by a prefix.

Ex. ཆ་ don, ‘meaning, sense’, Lah. dön~dön; C.T. tön~tʰi.

ལོཊཊ mdo, ‘sūtra’, Lah. do.

ལོཊཊ mda’, ‘arrow’, Lah. dā; C.T. dā.


ཨུ་བོ་ ’dod-pa, ‘to wish’, Lah. död-pa; Ld. dod-pa; C.T. dö-pa.

དོཊ་ duñ, ‘conch’, Lah. duñ~tʰuŋ; Ld. duŋ; C.T. duŋ~tʰuŋ.

It will be observed from the above that the ancient category of voiced unaspirates developed in modern dialects into voiceless unaspirates, which in many
cases can be considered as semi-voiced. The category of ancient voiceless unaspirates developed into voiceless aspirates, that is:

- $b > \tilde{b}$
- $p > p'$
- $g > g'k$
- $k > k'$
- $d > d'v$
- $t > t'$

Ex. брось, 'son', Lah. pu; Ld. pu; C.T. pu.

- प्लास्प, 'skin', Lah. प'ग-पा; Ld. p'ag-pa; C.T. p'ak-pa.
- गान, 'snow', Lah. गाॅकार; Ld. ga; C.T. kař.
- का-बा, 'pillar', Lah. k'ा-wा; Ld. k'a-wa; C.T. k'ा-wa.
- कुङ्ग, 'all', Lah. k'ून (dialectically gun-gun); Ld. k'un; C.T. k'ून-क'ू.
- डॉन, 'pit', Lah. ढोन-टोन; Ld. don; C.T. toŋ.
- टिब-रिल, 'tea-pot', Lah. t'ib-ri; Ld. t'ib-ri; C.T. t'ip-ri.

Affricates:—

- च अ (a) unvoiced front-palatal, corresponding to the English 'ch' in 'church'.

Ex. चि, 'what'?  

- ध is a palatalized form of the preceding sound, representing the pronunciation of ध pya.

- झ ध(अ) unvoiced palatal aspirate. Ex. झोस, 'religion', Lah. झोळ:  
Ld. झ'ोस; C.T. झोळ.

- छ छु, 'water', Lah. छु; Ld. छू; C.T. छू.

- झ झुू is a palatalized form of the preceding sound, and represents the pronunciation of the combination झ phya.

- ज ज(अ) voiced palatal. In the Lahul dialect preserves its voiced character. In Central Tibetan dialects this sound has almost generally become an indistinct voiced which in individual speech often sounds like an unvoiced front-palatal—ँ.

Ex. झोबो, 'Lord', Lah. jo-wo; Ld. jo-wo; C.T. jo-woूं.
The evolution of the sound being as follows:

\[ \text{j} > \text{j} > \text{ʦ}. \]

E jā, 'tea', Lah. cā; C.T. cā, but ཀྲི་གཞི་ gsol-ja, Lah. sō-ja; C.T. sō-ja, 
honorific expression for tea; here the voiced pronunciation of the palatal is 
.preserved probably under the influence of the preceding lateral.

After prefixes the old voiced pronunciation is preserved throughout the 
Tibetan dialects; རྒྱ རྒྱ 'Lord, venerable', Lah. je; C.T. jē; Khams: je; ྨ རྒྱ: 
ra (in the last case the prefix is indistinctly heard).

\( \text{j} \) is a palatalized form of the preceding sound, and represents the pronun-
ciation of ཉ རྒྱ རྒྱ a.

ྨ tsa(a) front-dental, corresponding to the Russian т in Central Tibetan.
In the Lahul dialect became a dental spirant—s.

Ex. ཏྲྫྭ ཏམཔ་, ' parched barley flour', Lahul sam-pa; C.T. tsam-pa.

But ཏྲྫ ཏམ ' how much' has preserved in Lahuli the affricate character of 
the initial—tsam.

ྨ rtasa, 'grass', Lah. sa; C.T. tsa.

ྨ tsh(a) strong aspirate front-dental.

Ex. ཥྭ ལྭ, 'word', Lah. tshig-tshik; C.T. tshik.

ྨ tshab, 'representative', Lah. tshabh; C.T. tshap.

ྨ tshul, 'manner', Lah. tshul'; C.T. tshul'.

ྨ tshur 'hither', Lah. tshur; C.T. tshur-tshur.

ྨ dz(a) voiced front-dental. Ex. རྒྱ རྒྱ དྷེ, 'leprosy', Lah. dze; C.T. dze.
In Western Tibetan dialects and in Lahul is generally pronounced as a voiced 
dental fricative—z. Ex. རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ, 'lie', Lah. zun; C.T. dzün-dzün.

Fricatives: The Lahul dialect has the following fricative sounds: f, w, z, s, 
,address, s, y, h and h. f—is the labio-dental fricative pronunciation of, ཉ ཕ(α)

\(w\)—a bilabial fricative. There exist two varieties of this sound in Lahul Tibetan.

(a) \(w\)-sound corresponding to the English ‘\(w\)’ in ‘well, wall’.

(b) \(u\)—a non-syllabic \(u\).

Ex. (a) བ་ བ, ‘power’, Lah. waŋ; C.T. waŋ; the usual pronunciation of the particle མ ba, རྒྱལ་ ba, ‘jina’, Lah. g’al-wa; C.T. j’e-wa ~ j’al-wa.

(b) ག་ ག, wa-rtse, ‘fox’, Lah. ya-tse; C.T. ya-mo. སྤྲ་ སྤྲ, dbul-po, ‘poor’, Lah. (Koksar sub-dialect) yal’-po; C.T. ul’-po.

(In the orthography of the IXth century the letter པ was written ག with a superadded ha-čhuñ (_hexa\(\)). This seems to indicate that in the ancient language the ཁ was pronounced \(hv(a)\), or perhaps \(hw(a)\), that is \(hv > hw > w(a)\).)

\(z\) (a) voiced dental fricative, in Lahul has preserved its voiced pronunciation, whereas in Central Tibetan it is pronounced as an unvoiced fricative.

Ex. བ བ, za-čhas, ‘foodstuffs’, Lah. za-č’e.


\(ž\) (a) voiced palatal, has preserved its voiced pronunciation in Western Tibetan and nomad dialects, whereas in Central Tibetan developed a corresponding unvoiced pronunciation.


\(ž\) (a) is a corresponding palatalized form of the preceding sound.
\[ s(a) \] unvoiced palatal, formed by the tongue-back (dorsum). This sound is often heard as a palatalized (soft) \( s' \).

Ex. \[ sā, \text{ 'meat, flesh', Lah. } sā; \text{ C.T. } sā. \]

\( γ \), voiced velar fricative, is characteristic for the phonetic structure of the Lahul Tibetan: ē'a-γen, 'I shall go', mostly met with between two vowel sounds.

\( χ \), unvoiced velar fricative, somewhat similar to German 'ch' in ach, but harder. It is the usual pronunciation of the final—gs in the Koksar sub-dialect.

Ex. \[ ༌ན༌ nags, \text{ 'forest, Lahul (Koksar) nax;} \text{ ཨེ་ཞེ་ legs-mo, 'good', Lahul (Koksar) lex-mo} \text{ lax-mo. This velar fricative in the Koksar sub-dialect of Lahul Tibetan is probably a phonetic loan from the neighbouring Manchāṭi dialect, where the sound is very common. In the adjacent Spiti dialect the final -gs is pronounced as written, བཞེ་ rigs, 'kind'; Spiti rigs. } \]

The Lahul dialect in common with the other dialects of Tibet has two kinds of guttural spirants:

(a) \[ ṭ \] a soft guttural spirant whose pronunciation varies according to dialects, in some it has developed a nasal pronunciation, while in others it was softened to a semi-vowel. In many dialects the pronunciation of the 'a-čuṅ has disappeared, and the initial is treated either as a pure vowel, or very similarly to the French homme pronounced om, and the Italian uomo < Lat. homo.

The Tibetan grammarians call it \[ ṭ་ གཙ་ 'a-čuṅ, 'soft aspiration'. \]

In the modern dialect of Tibet the \[ ṭ \] serves to denote a whole series of phonemes (vowel, fricative and nasal).

The Rev. Jaeschke, in his Tibetan Grammar, p. 4, described this sound as 'a mere vowel without that audible opening of the throat (as Arabic ' without s')'. C. L. M. Clauson and S. Yoshitake in their recent study of the phonetic values of the characters \[ ः \] and \[ ṭ \] (Journal of the Royal Asiatic Society, 1929, pp. 843 ff.) describe the primary phonetic value of \[ ṭ \] as the smooth vocalic ingress, as opposed to \[ ः \] which represents the glottal stop or hamza. As a suffix it is a mere conventional scription with a reminiscence of its original function of lengthening the vowel. As a prefix it was originally probably a very short vowel which has since disappeared, and in some cases it has a slight nasal value. The authors did not
discover any consistence in the use of ཤ and ཞ in the ’Phags-pa alphabet, apart from the usage of ཞ to indicate long vowels.

A comparative study of different Tibetan dialects makes it possible to establish the nature of this elusive sound of Tibetan speech. Such a comparative study tends to show that the ཞ represented originally a soft guttural fricative which in some dialects was strengthened to a nasal, and in others became a semi-vowel. Foucaux was not far from truth when he wrote in his Grammar ‘‘ཤ est l’aspiration douce de h, aspiration qui se resout quelquefois en une sorte de n’’ (Foucaux, Gram. Tibét., p. 5).

In modern speech the ཞ has the following usages:—

1) In some dialects has the sound of a soft guttural fricative:

དུང་པ། ug-pa, ‘owl’, Lahul (Koksr) hug-pa; C.T. uk-pa~uk-pa;

ཐོ་བ། o-ma, ‘milk’, Lahul (Kolong) o-ma, Lahul (Koksar) ho-ma; C.T. o-ma~o-ma. In Khams it developed a velar fricative pronunciation: o-ma.¹

2) In some dialects the ཞ has the sound of a semi-vowel:


3) When met with as a prefix of the second word in a compound has frequently a nasal pronunciation, and in Central Tibetan dialects nasalizes and lengthens the preceding vowel:


In Khams dialects the prefixed ཞ develops a nasal pronunciation, which corresponds to the class of the following initial:

¹ In the Pürig dialect the prefixed ཞ has developed a dental fricative pronunciation, having become z. Ex. ཤི་བི་-cās, to write, Lahul Ḍi-čē, C.T. Ḍi-wa (Ḍi-wa is properly speaking the pronunciation of the past tense stem, which is regularly used in colloquial Tibetan instead of the present tense stem Ḍi-wa, representing the pronunciation of ’bri-ba.
(a) becomes a velar nasal before \( \text{kh}(a) \), \( \text{g}(a) \);

(b) becomes a dental nasal before \( \text{cha}, \text{ja}, \text{th}(a), \text{d}(a), \text{tsha} \), and \( \text{dz}(a) \).

(c) becomes a labial nasal before \( \text{ph}(a) \), and \( \text{b}(a) \).

(4) It is observed in colloquial Tibetan that a consonant following a prefixed \( q \) retains its voiced character:

\( \text{di}, \text{this},\) Lah. \( \text{di} \); C.T. \( \text{di} \).

(5) The prefixed \( q \) influences the tone of the word. Words preceded by it have invariably a high tone. Ex. 'di, 'this', pronounced in C.T. with the high falling tone.

(6) At the end and inside words, the \( q \) lengthens the preceding vowel sound, both in Tibetan and foreign loan-words:

\( \text{nam-mkha'}, \text{sky'}, \) Lah. \( \text{nam-kh}^\text{a} \); C.T. \( \text{nam-kh}^\text{a} \).

\( \text{rā-dza}, \text{Skr. rāja, Lah. rā-dza'; C.T. rā-dza}. \)

\( \text{dga'}, \text{delight, joy'}, \text{Lah. gā'; C.T. gā}. \)

\( \text{dma'}, \text{low'}, \text{Lah. mā'; C.T. mā}. \)

Such words as \( \text{sgra, 'sound'}, \text{dgra, 'enemy'}, \text{'dra, 'similar'}, \) pronounced in modern colloquial \( \text{d} ^\text{ā} \), were written in ancient orthography \( \text{arı, arari, ar.} \).

According to native grammarians the \( q \) at the end of words was originally pronounced as a soft and indistinct 'h', which afterwards disappeared, and the preceding vowel became long.

1 According to native Tibetan grammarians a prefixed \( q \) enhances the sonority of the following consonant.

2 Cf. the Siamese mute 'h' which belong to the class of high letters ('ākṣor sūṣ) and raises the tone of the word (Schrader, Asia Major, III, p. 32).
When the ฎ stands between two vowel sounds, neither 'élision' nor 'liaison' take place. Ex. ฎgro'o, pron. ḍrọo; ฎgro'am, pron. ḍrọam. This absence of 'élision' and 'liaison' shows that we have to do here with an ancient h-sound.

The ฎ in declensional endings, such as ฎ has a vowel value.

Ex. ฎkhaṅ-pa'i, 'of the house', pronounced k'aṅ-pēl, 感官 being a falling diphthong, with the first element long, and the second short; ฎrta'i, 'of the horse', pron. tēi.

In the Koksar sub-dialect of Lahul-Tibetan the fricative pronunciation of the ฎ has survived: ฎtahi, 'of the horse'; ฎη-hi, 'mine'; C.T. ηēi.

(b) ฎ fia, a guttural spirant (hard), corresponding to the Sanskrit ṣ fia.

Ex. ฎ Hor, name of a tribe in North-East Tibet, pron. Lahul fior; C.T. fior.

The Lahul dialect has the following nasals:—

ฎ n(a) back-velar nasal, formed by the tongue-back and the soft palate or velum. When at the beginning of words pronounced always with a strong stress:

Ex. ṭag, 'speech', Lah. ṭag; C.T. ṭak-ṭa.

ฎ ṭa, 'I', Lah. ṭa; C.T. ṭa, pronounced with the low falling tone.

ฎ lha, 'five', Lah. ṭa; C.T. ṭa, pronounced with the high falling tone.

At the word end has the sound of the English -ng.

Ex. ṭdbaŋ, 'power', Lah. waŋ; C.T. waŋ.

ฎ f(a) mid-palatal nasal.

Ex. ṭ ūa, 'fish', Lah. ūa; C.T. ūa. Retains its pronunciation throughout the Tibetan dialects.

ฎ n(a) front-dental nasal, corresponds to the Russian 'n.' Ex. ṭ na-ba 'illness', Lah. na-wa; C.T. na-wa.
m(a) nasal bilabial, corresponds to the English 'm' in 'man'.

Ex. sman-pa, 'doctor', Lah. men-pa; C.T. mem-pa.

The Tibetan language moreover possess a series of voiced semi-nasal, such as \( m^\text{n} \), \( m^b \), \( m^d \), \( m^g \). These have been dealt with in the paragraph about the 'a-chuñ.

The Lahul dialect has two kinds of lateral sounds:

l(a) which corresponds to the latin 'l', and the palatalized or soft l', mostly found at the word end:

Ex. luñ-pa, 'country', Lah. luñ-pa; C.T. luñ-pa.

yul, 'country', Lah. jul'; C.T. jul'.

Rolled:

r(a) has the sound of the English 'r' in 'rat'. In Lahul Tibetan it is often preceded by a fricative sh-sound, or its corresponding voiced—\( z \):

Ex. ri, 'mountain', Lah. řia; C.T. ri.

ra, 'goat', Lah. ra; C.T. ra.

re'u, 'young goat, kid', Lah. řiu.

ya is a palatal sound formed by the tongue-front and the hard palate:

Ex. yul, 'country', Lah. jul'; C.T. jul'.


a represents the glottal stop. Ex. emčhi, 'doctor', Lah. emč'i; C.T. emč'i-amč'i.

In addition to the above sounds, the Tibetan language has a series of sounds which can be described as consonantal diphthongs with a very short second element. There exist both voiced and unvoiced in this class of sounds. It seems probable that these sounds have passed through an affricate stage before they reached the present domal stage found in Central Tibetan. Their evolution can be represented as follows:

\[ \text{gr(a)} > \text{Kham. j'\text{(a)}} > \text{W.T. q'\text{(a)}} > \text{C.T. q(a)}. \]
The combinations ठ्र 'dra, ढ्र 'bra have become छ्रा, छ्र bra, ड्र pra developed into त्रा, and थ्र phra became थ्रा. From the above table of the evolution of the sounds of this class in the most important dialect groups of Tibet, it will be observed that these consonantal diphthongs consist of a voiced or unvoiced domal as first element, followed by an indistinct rolled element which is in the process of wearing out. In some localities in Central Tibet / the province dbUs / the second element has almost disappeared and the diphthong became a domal छ or त. In Lahul Tibetan the pronunciation of these consonantal diphthongs seems to fluctuate, and the first element of the diphthong often becomes an affricate, as in the Khams dialect: ख्र Khra-bo, ‘piebald’, Lahul च्र’a-wo त्र’a-wo.

VOWELS

The Lahul dialect has the following vowel sounds:—

Back vowels: a, o, u.
Front vowels: ä, e, i, ö, ü.

A. The vowel ‘a’ is an open sound similar to the one heard in Italian. ä is the corresponding long. ä is a very short reduced a-sound sometimes heard at the end of words.

Ex. आँ aru, ‘potato’ / Hindi आलू / Lah. aru-valu.

उँ skar-ma, ‘star’, Lah. kar-ma.


बकाः-गसल bkâ’-gsal, ‘yes’, Lah. kās-kāsā; Sikkim kāsā.

O. The vowel ‘o’ is an open sound similar to the Italian ‘o’, and often pronounced long.


गो sgo, ‘Door’, Lah. go.
Lahul pistôl', loan-word, represents the English pistol.
U. The vowel 'u' is similar to the Italian sound. ŭ is the corresponding long.

Ex. ꦩ glu, 'song', Lah. lu.

Ex. ꦦ lug, 'sheep', Lah. lu.

Ex. ꦬ mduñ, 'spear', Lah. duñ.

Ex. ꦦ klu, 'nâga', Lah. lu.

Ä. The vowel 'ä' represents a sound somewhat less open than the German 'ä' in Bär.


E. The vowel 'e' has the narrower Italian sound. ė is the corresponding long, ē a very short reduced sound, sometimes heard at the word end.

Ex. ꦦ me, 'fire', Lah. me; C.T. me.

Ex. ꦧ rtse-češ, 'to play', Lah. se-če; C.T. tse-wa.

Ex. ꦧ ras, 'cloth', Lah. rē.

I. The vowel 'i' corresponds to the Italian sound.

Ex. ꦝ ri, 'mountain', Lah. ri.

Ex. ꦨ rin, 'price', Lah. rin.

Ex. ꦦ gliñ, 'country', Lah. liñ.

Ex. ꦦ žiñ, 'field', Lah. žiñ.

Ö. The vowel 'ö' is somewhat similar to the English sound in 'lunch' and much less open than the German 'ö'.

Ex. ꦝ kho-la yod, 'he has', Lah. kho-la jöd.

Ex. ꦮ mgron, 'festival occasion', Lah. q‘ön; C.T. q‘q.
Ü. The vowel ‘ü’ corresponds to the sound of French ‘u’ in ‘lune’. This sound was originally absent in the speech of the Lahul hillmen, and probably introduced under the influence of Central Tibetan dialects.

Ex. ཤླུས་གསོལ khrus-gsol, ‘baptism’, Lah. ཤ‘ུ’-sol’.

Besides the above vowel sounds the Lahul dialect has the following falling diphthongs ai, ei, and ui.


Ex. དུས dus, ‘time’, Lah. duĭ.

Besides these vowels, the Lahul dialect in common with other Tibetan dialects has a very reduced gliding i-sound; which is met with in the following combinations: ia, ie, iu, and ii.

Ex. རྡྱིིགོ སྤྱིིག རྡྱིིག gyon, ‘obstinate’, Lah. kioŋ; C.T. kion~c'ion.

Ex. ལྷེ་བྲེ་བྲེ སྡོད brgyad, ‘eight’, Lah. gi'e; C.T. ge'e.


Ex. སྤྱིི gyi, gyi, Genitive suffixes, Lah. ki,i, gi;i; C.T. ki,i, gi.i.

The Lahul dialect possesses no nasal vowels, the nasal consonants at the end of syllables being distinctly pronounced:

Ex. གྲིམ་པོ mkhan-po, ‘abbot, elder’, Lah. k'en-po; C.T. k'ê-po.

Ex. དུན bdun, ‘seven’, Lah. dun; C.T. dün~dū.

Ex. དོན don, ‘meaning’, Lah. don; C.T. tön~tū.

**MORPHOLOGY**

1. **Noun**

Our grammatical categories can hardly be applied to Tibetan in common with the other languages of the Tibeto-Burman family. There is no real distinction between different classes of words, and the same word can be used as a noun, an adjective, or a verb—all depends on its position in the sentence. These facts are well known, and need not be mentioned here at great length. In the Lahul
dialect of Tibetan in common with the other Tibetan dialects, the nouns have no grammatical gender. To designate masculine and feminine gender of animal beings, the language uses two different ways of expressing the notion of the gender:

(1) By using different words:
   བཏ། rta, ‘horse’.
   དགེས་ gseb, ‘stallion’, Lah. se elő.
   རྒྱུད་ rgod-ma, ‘mare’, Lah. göd-ma.

(2) or by adding words meaning ‘male’ and ‘female’ respectively:
   མི། khyi, ‘dog’, Lah. k'i; C.T. k'i-wéi.
   མི་བྱེ། khyi-pho/also pho-khyi/ ‘male dog’, Lah. k'i-p'o.
   མི་མོ khyi-mo/also mo-khyi/ ‘bitch’, Lah. k'i-mo.

A number of suffixes are added to the noun-stem, and give it a distinct nominal aspect, forming derivative nouns (pa, ba, ma, po, bo, mo; ka, kha, ga).

Number does not affect the structure of the noun, and plurality is expressed by affixing words which originally were nouns themselves with a notion of plurality. In Lahul, in common with the other dialects of Western Tibet, the literary Tibetan plural signs: ཀྲུམ་ rnams, སྤྱི་ dag, ཨ and གཤོ (the last is generally used in C.T.) are never used, the idea of plurality being expressed by such words as: གནམ་ thams-čad, ‘all’, འབྲེལ་ tshañ-ma, ‘all’, གན kun (pronounced gün) ‘all’, དཔག་ mañ-po, ‘many’, སྦྱིན་ kha-čig, pronounced k'a-šig, ‘several, some’, or by adding numerals: two men, four men, etc.

Ex. དིང་ཅིམ་ mi-tshañ-ma, lit. ‘all the men’—men.


ཡུལ་མི་ thams-čad, ‘countrymen’, Lah. jul'-mi t'am-čad.

The declension in Lahul Tibetan is effected by means of postpositions, which are added to the noun-stem without changing it, except in the spoken
language, where the vowel sound of a noun ending in a vowel is changed under the influence of the following postposition. The euphonic rules governing the use of postpositions in Central Tibetan, are not strictly applied in Lahul Tibetan, and there exists a slight difference in the pronunciation of the postpositions between the Kolong and Koksar sub-dialects. This slight difference is made clear in the following examples of noun declension.

Declensional Postpositions in Lahul Tibetan

Nom. Acc. correspond to the stem.
Gen. (Kolong) ai, ei, u'i, o'i; ki'i, gi'i, gi.
   (Koksar) hi (after vowel endings) and -i (after consonantal endings).
Instr. (Kolong) ai, ei, u'i, o'i; e, i, ò; ki'i, gi'i, gi.
   (Koksar) hi, su, si.
Dat. la in both sub-dialects.
Abl. (Kolong) nê.
   (Koksar) nä, tsa-na, sañ.
Loc. (Kolong) la, ru, su.
   (Koksar) la, ru, su.
Voc. prefixes the exclamation kye, pron. k'ie.

Kolong

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<tr>
<td>Instr. rtas, ta'ñ-te.</td>
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<td>Abl. rta-nas, ta-nê.</td>
<td>from the rta-mañ-po-nas, ta mañ-po-nê.</td>
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<tr>
<td>Loc. rta-la, ta-la.</td>
<td>'on the horse'.</td>
</tr>
<tr>
<td>Acc. rta, ta.</td>
<td>rta-mañ-po, ta mañ-po.</td>
</tr>
</tbody>
</table>

It will be observed from the above that the Genitive and the Instrumental, although having distinct forms in the written language, have developed a similar pronunciation in the colloquial, and are differentiated only by the more literate
ones. The Dative and Locative are similar in form, and are differentiated by the context. Instead of the plural form ta-man\-po ‘horses’ the form ta-gün is frequently used.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Koksar</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ꞹ rta, ta.</td>
<td>ꞹ rta-kun, ta-gün.</td>
<td>Ɡ rta-kun, ta-gün.</td>
</tr>
<tr>
<td>Instr. Ꞵ rta-s, ta-hi.</td>
<td>Ꞵ rta-kun gyis, ta-gün-hi.</td>
<td>Ꞵ rta-kun gyis, ta-gün-hi.</td>
</tr>
<tr>
<td>Dat. Ʝ rta-la, ta-la.</td>
<td>Ʝ rta-kun-la, ta-gün-la.</td>
<td>Ʝ rta-kun-la, ta-gün-la.</td>
</tr>
<tr>
<td>Loc. Ʝ rta-la, ta-la.</td>
<td>ꞵ rta-kun-la, ta-gün-la.</td>
<td>ꞵ rta-kun-la, ta-gün-la.</td>
</tr>
<tr>
<td>Acc. Ʝ rta, ta.</td>
<td>Ʝ rta-kun, ta-gün.</td>
<td>Ʝ rta-kun, ta-gün.</td>
</tr>
</tbody>
</table>

Similarly to the Kolong sub-dialect, the Genitive and Instrumental exhibit a similar form: ta-hi, ta-gün-hi. Note ta-gün instead of ta-kun: the unvoiced velar is here changed to a voiced velar, as is usually the case when standing between two vowel sounds.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Kolong</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Ꭓ mi, mi.</td>
<td>Ꭓ mi-tsha-ma, mi-ts--a--ma.</td>
<td>Ꭓ mi-tsha-ma, mi-ts--a--ma.</td>
</tr>
<tr>
<td>Gen. ꞯ mi-i, mi---mi.</td>
<td>ꞯ mi-tsha-ma-i, mi-ts---a--ma-i- mei.</td>
<td>ꞯ mi-tsha-ma-i, mi-ts---a--ma-i- mei.</td>
</tr>
<tr>
<td>Instr. ꞯ mis, mi.</td>
<td>ꞯ mi-tsha-ma-s, mi-ts---a--ma-i- mei.</td>
<td>ꞯ mi-tsha-ma-s, mi-ts---a--ma-i- mei.</td>
</tr>
<tr>
<td>Dat. Ꞵ mi-la, mi-la.</td>
<td>Ꞵ mi-tsha-ma-la, mi-ts---a--ma-la.</td>
<td>Ꞵ mi-tsha-ma-la, mi-ts---a--ma-la.</td>
</tr>
<tr>
<td>Abl. ꞯ mi-nas, mi-né.</td>
<td>ꞯ mi-tsha-ma-nas, mi-ts---a--ma-né.</td>
<td>ꞯ mi-tsha-ma-nas, mi-ts---a--ma-né.</td>
</tr>
<tr>
<td>Loc. Ꞵ mi-la, mi-la.</td>
<td>ꞵ mi-tsha-ma-la, mi-ts---a--ma-la.</td>
<td>ꞵ mi-tsha-ma-la, mi-ts---a--ma-la.</td>
</tr>
</tbody>
</table>

Koksar

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Ꭓ mi, mi.</td>
<td>Ꭓ mi-tsha-ma, mi-ts--a--ma.</td>
</tr>
<tr>
<td>Gen. ꞯ mi-i, mihi.</td>
<td>ꞯ mi-tsha-ma-i, mi-ts---a--mi.</td>
</tr>
</tbody>
</table>
The Adjective

Adjectives do not differ in form from the nouns. They usually follow the noun they qualify, and this is especially true of the stems that have primarily an adjectival meaning, such as adjectives denoting colour, moods, etc.

Ex. རྟ་དཀར་པོ། ‘white horse’, Lah. ta-kar-po.

Adjectives formed from nouns usually precede the noun they qualify, and are put in the Genitive case:

groön-pa’i lam, ‘village road’, Lah. ḍroṅ-pei lam.

rgyal-po’i pho-bran, ‘the King’s palace’, Lah. g’al-po’i p’o-ḍraṅ.

The comparison is effected by adding the particle saṅ, instead of བས, and བས las, to the compared word: ṭi-saṅ ṭi g’alla dug, ‘this is better than that’. The superlative is formed with the particle mā which usually precedes the adjective (Jaeschke, p. 28, thinks that mā is a mutilated form of maṅs, ‘much’). This particle is sometimes pronounced mar, mar g’alla, ‘excellent’, and possibly represents རྒྱལ་dmar-(po), in the sense of ‘bright, good’), or by special construction, such as ṭ’am-ḥad-saṅ ṭi g’alla dug, ‘this is the best of all’. The word ཅེས་ཤི maṅ-po, ‘much, many’ is sometimes used to denote a degree of comparison.

Kolong: ṭeṅ pūn ṭa-saṅ gad-po jöd, ‘my brother is older than I’.
Koksar: ṭaṅ aṅ gad-po maṅ-po g’e-dug, ‘my brother is much older’.
Koksar: ṭaṅ aṅ ṭa-saṅ c’en-mo hin, ‘my brother is older than I’.
Kolong: ṭi-ṭ’u-gu-naṅ-nē suṅ-ṣen su dug, ‘who is the strongest of these boys?’
Koksar: de-tsam ṭ’u-gu’ naṅ-na ṣe-č’en su do, ‘who is the strongest of these boys?’
The superlative is sometimes formed by adding the word *jigs-po*, pronounced *zhix-po*, ‘fearful, tremendous’ in the sense of ‘very, exceedingly’.

Koksar: *ta sumi naŋ-na p'o-k'ao-de zhix-po č'en-mo hin*, ‘out of the three horses that light-grey gelding is the biggest’.

Koksar: *nai aço mi-ts'aj-ma-san č'uk-po zhix-po hin*, ‘my elder brother is the wealthiest of all men’.

**Pronouns**

The system of pronouns of the Lahul dialect in general follows that of the other Tibetan dialects with slight dialectical differences. It is intimately related to the pronominal system of the West Tibetan group of dialects. It will be observed that the pronominal system of the Kolong sub-dialect has preserved more of the literary forms, and is closely related to that of the neighbouring Zangskar dialect. The Koksar sub-dialect is more aberrant, although presenting essentially the same features. The grammatical gender is not distinguished in the pronouns. The personal pronouns are:

First person: *ça, 'I*, pronounced *ça*; *dźa* ṛed, pronounced with an initial palatal nasal *fii-ne-ray* (a form *ña-taŋ* is used according to Dr. Francke in an inclusive sense, and *ña-ța* in an exclusive sense. Cf. Jaeschke’s Tibetan Grammar, p. 129 (Addenda by the Rev. Francke and Simon).

The form *a-bo*, pron. *a-wo*, ‘self, I’, should be noted. Also, *a-wa-ray*, ‘myself, ourselves’.

Second person: *khyod*, ‘thou’, pronounced *k'io-d*, frequently the form *k'io-d-ray* is used, which represents the emphatic form ‘thyself’.

Third person: *kho*, ‘he, she’, pronounced *k'ho*; the emphatic form *k'ho-ray*, ‘himself’ is frequently used in conversation. *kho̞* khoñ, pronounced *k'oja*, is used in polite conversation.

The plural is formed by adding the particles *ças* čag, pron. *ça*, and *za* in the Kolong sub-dialect, and *ţa* in the Koksar sub-dialect.


Koksar: *ña-ţa*-ţa, ‘we’.

The form o-ţa, ‘we’ is sometimes used in the Koksar sub-dialect.

Frequently the word *thams-ţa* thams-ćađ, ‘all’ is added to *ças* *ña-ća* to form the plural:

Kolon: *ña-ća t’am-ćađ lug ma saq*—*we did not kill the sheep*. For the second person plural *k’io-d* and *k’io-d t’am-ćađ* are used in ordinary speech.
The Koksar sub-dialect has the form k'i-o-ž'a. A more polite expression for 'you' is k'iu-in, which is probably a dialectical pronunciation of the literary form khyed, 'you'. Cf. C.T. k'i-e.

The third person plural is expressed by the form kho-pa, kho-po.
In Koksar the forms kho-ža and kho-wa are ordinarily met with.
The pronominal declension in Lahul Tibetan follows that of the nouns.

<table>
<thead>
<tr>
<th>Kolong</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Acc. ē' na, ē' ya. 'I'</td>
<td>ē' hna-čag, ē' hna-ča.</td>
</tr>
<tr>
<td>Gen. ē' na'i, ē' ṭē.</td>
<td>ē' hna-čag-gi, ē' hna-čē.</td>
</tr>
<tr>
<td>Instr. ē' ē' ṭē, ē' ṭē.</td>
<td>ē' hna-čag-gis, ē' hna-ča-gi.</td>
</tr>
<tr>
<td>Dat. ē' ē' na-la, ē' na-la.</td>
<td>ē' hna-čag-la, ē' hna-ča-la.</td>
</tr>
<tr>
<td>Abl. ē' ē' na-nas, ē' na-nē.</td>
<td>ē' hna-čag-nas, ē' hna-ča-nē.</td>
</tr>
<tr>
<td>Loc. ē' ē' na-la, ē' na-la.</td>
<td>ē' hna-čag-la, ē' hna-ča-la.</td>
</tr>
</tbody>
</table>

It will be observed that the case endings are attached in the plural to the stem ē' na-ča (gen. plur. ē' na-čē, instead of ē' hna-čag-gi), and the only trace of the final -g is found in the instr. plur. ē' hna-ča-gi, instead of the expected ē' hna-čē.

<table>
<thead>
<tr>
<th>Koksar</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Acc. ē' ya.</td>
<td>ē' ya-ža.</td>
</tr>
<tr>
<td>Gen. ē' yaí.</td>
<td>ē' ya-žeī-ya-ži.</td>
</tr>
<tr>
<td>Instr. ē' ya-hi.</td>
<td>ē' ya-ža-hi.</td>
</tr>
<tr>
<td>Dat. ē' ya-la.</td>
<td>ē' ya-ža-la.</td>
</tr>
<tr>
<td>Abl. ē' ya-saŋ.</td>
<td>ē' ya-žeī tsa-na.</td>
</tr>
<tr>
<td>Loc. ē' ya-la.</td>
<td>ē' ya-ža-la.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Kolong</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Acc. kho, kho, 'he'.</td>
<td>kho-pa, kho-pa, 'they'.</td>
</tr>
<tr>
<td>Gen. kho'i, kho'i.</td>
<td>kho-pa'i, kho-pēi.</td>
</tr>
<tr>
<td>Instr. khos, kho'i.</td>
<td>kho-pas, kho-pē kho-pēi.</td>
</tr>
</tbody>
</table>
Singular  |  Plural
---|---
Dat.  |  Dat.
kho-la, kʰo-la.  |  kho-pa-la, kʰo-pa-la.
Abl.  |  Abl.
kho-nas, kʰo-nē.  |  kho-pa-nas, kʰo-pa-nē.
Loc.  |  Loc.
kho-la, kʰo-la.  |  kho-pa-la, kʰo-pa-la.

**Koksar**

Singular  |  Plural
---|---
N. Acc.  |  kʰo, 'he'.  |  kʰo-pa.
Gen.  |  kʰoī.  |  kʰo-pi.
Instr.  |  kʰo-hi.  |  kʰo-pa-hi.
Dat.  |  kʰo-la.  |  kʰo-pa-la.
Abl.  |  kʰo-saq.  |  kʰo-pi tṣa-na.
Loc.  |  kʰo-la.  |  kʰo-pa-la.

The Possessive is simply formed by the personal pronouns put in the Genitive case:

- ɲai, mine, my.
- kʰi-od-ki, -hi, 'thy'.
- kʰoī, 'his, her'.

The Reflective pronoun is expressed by the word rañ, 'self, own', which is frequently added to the personal pronouns to form emphatic forms.

- ɭaŋ-gi ɭa, 'own horse'.

The Reciprocal pronouns, such as 'each other' or 'one another' are expressed by such expressions as ɭi-ɡi ɭi, lit. 'by one one', or ɭi-ɡa ɭi (Koksar: ɭi-ɡa ɭi), lit. 'to one one'.

Demonstrative pronouns:

The literary Tibetan forms ɭi ɭi, 'this', and ɭe ɭe, 'that' are never used in Lahul Tibetan. Their place is taken by the West Tibetan forms, such as ɭi for 'this', and ɭi for 'that' (the last mentioned is commonly used in the Kolong sub-dialect). The Koksar sub-dialect uses the form heī). The Lahul demonstratives instead of following the noun, usually precede it:

- ɭi-mi, this man, instead of mi-di of the Central Tibetan.
- ɭi-mi, that man, instead of mi-te.
- ɭi ɭi kʰaŋ-pa ɭi, 'whose house is this?'

The plural of the demonstratives is formed by adding the word t'am-caδ in the Kolong sub-dialect, and t'saŋ-ma 'all', in Koksar:

- ɭi-t'am-caδ, 'these' (Kolong).
- ɭi-t'saŋ-ma, 'these' (Koksar).
The demonstrative is sometimes placed after the noun it qualifies. Ex. lug-"i či-don-la sæl-dug, ‘why did you kill this sheep?’, but (Koksar) "i-kal’-pa či-la sæl—‘why did you kill this sheep?’

The declension of the demonstrative ‘this’ has one peculiarity which should be noted: the use of daŋ in the instr. sing. and plur.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Acc. &quot;i, ‘this’</td>
<td>&quot;i-t'am-čaŋ.</td>
</tr>
<tr>
<td>Gen. &quot;i.</td>
<td>&quot;i-t'am-čaŋ-ki, -hi.</td>
</tr>
<tr>
<td>Instr. &quot;i-daŋ.</td>
<td>&quot;i-t'am-čaŋ-daŋ.</td>
</tr>
<tr>
<td>Dat. &quot;i-la.</td>
<td>&quot;i-t'am-čaŋ-la.</td>
</tr>
<tr>
<td>Abl. &quot;i-saŋ.</td>
<td>&quot;i-t'am-čaŋ-nē.</td>
</tr>
<tr>
<td>Loc. &quot;i-la.</td>
<td>&quot;i-t'am-čaŋ-la.</td>
</tr>
</tbody>
</table>

Interrogative pronouns:

$\mathcal{S}u$, who.

Ex. Koksar: k'iød-la su-hi zer-tsa—‘who told you?’

$\mathcal{E}$ či, What.

Ex. "i-mi či zer—‘What is this man saying?’

Relative pronouns do not exist in Tibetan. The notion is expressed by a special turn of the sentence, and the use of participles, which are treated as adjectives, being put in the genitive before the substantive:

me-la şreg-pe'i k'aj-pa, ‘the house which was burnt’.

**Numerals**

The Lahul Tibetan numeral system follows closely that of the other Tibetan dialects. Below we give a table of numerals in Lahul Tibetan, noting both the Kolong and Koksar pronunciations, and the literary forms:

**Cardinals**:

<table>
<thead>
<tr>
<th>LT.</th>
<th>Kolong</th>
<th>Koksar</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>निम्न</td>
<td>gēig</td>
</tr>
<tr>
<td>2.</td>
<td>नित्तिः</td>
<td>gūis</td>
</tr>
<tr>
<td>3.</td>
<td>गूस</td>
<td>gsum</td>
</tr>
<tr>
<td>4.</td>
<td>ब्जि</td>
<td>bži</td>
</tr>
<tr>
<td>5.</td>
<td>ना</td>
<td>lña</td>
</tr>
<tr>
<td>LT.</td>
<td>Kolong</td>
<td>Koksar</td>
</tr>
<tr>
<td>-------</td>
<td>----------------</td>
<td>--------</td>
</tr>
<tr>
<td>6.</td>
<td>མདོ་ drug</td>
<td>དྭར།</td>
</tr>
<tr>
<td>7.</td>
<td>བདོ་ bdun</td>
<td>ཉོད་ོད་</td>
</tr>
<tr>
<td>8.</td>
<td>བྱ་ brgyad</td>
<td>ཇྱ་ad</td>
</tr>
<tr>
<td>9.</td>
<td>དྱུ། dgu</td>
<td>ཐུ།</td>
</tr>
<tr>
<td>10.</td>
<td>བུ་, tham-pa</td>
<td>གུ, གུ-t'am-pa</td>
</tr>
<tr>
<td>11.</td>
<td>བུ་-gčig</td>
<td>གུ-cig-word</td>
</tr>
<tr>
<td>12.</td>
<td>བུ་-gnis</td>
<td>གུ-nī-་ གུ-nī-་</td>
</tr>
<tr>
<td>13.</td>
<td>བུ་-gaum</td>
<td>གུ-sum</td>
</tr>
<tr>
<td>14.</td>
<td>བུ་-bži</td>
<td>གུ-bži</td>
</tr>
<tr>
<td>15.</td>
<td>བོ་-lha</td>
<td>གོ-lha</td>
</tr>
<tr>
<td>16.</td>
<td>བུ་-drug</td>
<td>གུ-drug</td>
</tr>
<tr>
<td>17.</td>
<td>བུ་-bdun</td>
<td>གུ-bdun</td>
</tr>
<tr>
<td>18.</td>
<td>བོ་-brgyad</td>
<td>གོ-ad</td>
</tr>
<tr>
<td>19.</td>
<td>བུ་ dgu</td>
<td>གུ-dgu</td>
</tr>
<tr>
<td>20.</td>
<td>ཉི་-sü</td>
<td>ཉི་-sü</td>
</tr>
<tr>
<td>21.</td>
<td>ཉི་-sü rtṣa-gčig</td>
<td>ཉི་-sü གི་-cig</td>
</tr>
<tr>
<td>30.</td>
<td>དམི་ sum-ču</td>
<td>དམི་ sum-ču</td>
</tr>
<tr>
<td>31.</td>
<td>དམི་ so-gčig sum-ču so-gčig</td>
<td>དམི་ so-gčig sum-ču so-gčig</td>
</tr>
<tr>
<td>40.</td>
<td>བོ་ bži-bžu</td>
<td>གོ-bžu</td>
</tr>
<tr>
<td>LT.</td>
<td>Kolong</td>
<td>Koksar</td>
</tr>
<tr>
<td>-----</td>
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<td>--------</td>
</tr>
<tr>
<td>100.</td>
<td>བློ་-བྱུང་།</td>
<td>བློ་-བྱུང་།</td>
</tr>
<tr>
<td>50.</td>
<td>དབུ་-བྱུང་།</td>
<td>དབུ་-བྱུང་།</td>
</tr>
<tr>
<td>51.</td>
<td>བློ-བྱུང་།</td>
<td>བློ-བྱུང་།</td>
</tr>
<tr>
<td>60.</td>
<td>ཚླུ-བྱུང་།</td>
<td>ཚླུ-བྱུང་།</td>
</tr>
<tr>
<td>61.</td>
<td>ཚླུ-བྱུང་།</td>
<td>ཚླུ-བྱུང་།</td>
</tr>
<tr>
<td>70.</td>
<td>བླུ་-བྱུང་།</td>
<td>བླུ་-བྱུང་།</td>
</tr>
<tr>
<td>71.</td>
<td>བླུ་-བྱུང་།</td>
<td>བླུ་-བྱུང་།</td>
</tr>
<tr>
<td>80.</td>
<td>བྲྱ་-བྱུང་།</td>
<td>བྲྱ་-བྱུང་།</td>
</tr>
<tr>
<td>81.</td>
<td>བྲྱ་-བྱུང་།</td>
<td>བྲྱ་-བྱུང་།</td>
</tr>
<tr>
<td>90.</td>
<td>བྲུ་-བྱུང་།</td>
<td>བྲུ་-བྱུང་།</td>
</tr>
<tr>
<td>91.</td>
<td>བྲུ་-བྱུང་།</td>
<td>བྲུ་-བྱུང་།</td>
</tr>
<tr>
<td>100.</td>
<td>བྱ་-བྱུང་།</td>
<td>བྱ་-བྱུང་།</td>
</tr>
<tr>
<td>200.</td>
<td>ཨི-བྱུང་།</td>
<td>ཨི-བྱུང་།</td>
</tr>
<tr>
<td>300.</td>
<td>བྱ་-བྱུང་།</td>
<td>བྱ་-བྱུང་།</td>
</tr>
<tr>
<td>400.</td>
<td>བྱ་-བྱུང་།</td>
<td>བྱ་-བྱུང་།</td>
</tr>
<tr>
<td>500.</td>
<td>བྱ་-བྱུང་།</td>
<td>བྱ་-བྱུང་།</td>
</tr>
</tbody>
</table>

Note: The form བྱ་-བྱུང་། (g' i a-ði) is also used.
<table>
<thead>
<tr>
<th>LT.</th>
<th>Kolong</th>
<th>Koksar</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,000. སྟོད</td>
<td>ཆོན</td>
<td>ཆོན</td>
</tr>
<tr>
<td>10,000. རྡོད</td>
<td>ལུག</td>
<td>ལུག</td>
</tr>
<tr>
<td>100,000. བུམ</td>
<td>བུམ</td>
<td>བུམ</td>
</tr>
<tr>
<td>1,000,000. བེལ་</td>
<td>བེལ་-འབྲོད་</td>
<td>བེལ་-འབྲོད་</td>
</tr>
<tr>
<td>10,000,000. དབྱ་</td>
<td>དབྱ་-བདུན་</td>
<td>དབྱ་-བདུན་</td>
</tr>
<tr>
<td>100,000,000. དུང་</td>
<td>དུང་-གྱུར་</td>
<td>དུང་-གྱུར་</td>
</tr>
</tbody>
</table>

**Ordinals:**

ཀོན ཀོད་-པོ, ‘the first’. The rest are simply formed by adding the particle ཅ་-པ་ to the cardinal numbers:

Ex. སོ་-པོ, ‘the second’, Lah. སོ-པ་.

གསུམ་-པོ, ‘the third’, Lah. སུམ-པ་.

The word གསུམ་ tham-pa, pronounced t'am-pa, is frequently added to tens up to one hundred: གསུམ་-བཟོ་-པོ, Lah. བཟོ་-བཟོ་-t'am-pa, ‘40’.

The particle དཀ ཁ་ is sometimes added to cardinal numbers to express the idea of a series: སོ-པོ, Lah. སོ-པ་, ‘the two’; གསུམ་-པོ, Lah. གསུམ་-པ་, ‘the three’, etc.

Approximate numbers are expressed by placing two successive numbers together:


Distributive numerals are formed by repeating the number:

Ex. བདུན་-བདུན་, Lah. བདུན-དུན་, ‘seven each’; གཅིག་-མ་-ལ་, anna dun-dun t'oṅ, ‘give these men seven annas each’.

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Fractions are formed by adding ང་ ར་, 'part' and ང་ དེ།, 'half,' to the number:

Ex. (1) ང་ ར་ དེ། སུམ-ར།, pronounced སུམ-ར་, 'one third'.

(2) ང་ དེ། དེ། བྱེད།, pronounced བྱེད། བྱེད།, 'half'' བྱེད། བྱེད། དབང་གི།, 'one and half'.

The numerals are always placed after the word to which they relate. In a few expressions found in the literary language and names of localities, however, the numeral precedes the word to which it relates:

Ex. ང་ ར་ དེ། བྲུན་དགྲོ།, pronounced བྲུན་དགྲོ།, seven days, week.

ཀུན་རོ། སུམ-ར། དོ།, 'the three valleys', name of locality.

**THE VERB**

The Tibetan verb is a kind of noun denoting a condition. The Lahul Tibetan verbal system follows in general that of the other Tibetan dialects, and is closely akin to that of the Ladak dialect, especially to that of the upper Ladak sub-dialect (the Roj dialect according to Dr. A. H. Francke's terminology). As a rule the persons are not distinguished, although there exists a certain tendency to distinguish the person of the subject by using different forms of the auxiliary verb 'to be', but this use is rather irregular, although it is observed in many spoken dialects including that of Lahul.

Ex. The form ཨ་ ར་ ཉི་ དེ། used in the third person singular and plural in the Koksar sub-dialect: གོ་ ཨ་ ཉི་ དེ།, 'he is going'; གོ་ ཉི་ ཉི་ དེ།, 'they are buying'.

Many of the verbs have different stems for the different tenses (present, past, future). This differentiation of stems is clearly observed in the literary language, whereas in the spoken dialects with the disappearance of the pronunciation of prefixes and affixes, the verbal stem developed one pronunciation common to all the three tenses. In Ladak and Pürig the pronunciation of certain prefixes has been preserved into modern times, and serves to distinguish causative forms in the Ladak dialect. The Lahul Tibetan has lost the pronunciation of prefixes, and forms a transitory development between the dialects of Westernmost Tibet, and those of Central Tibet. A great many of the spoken dialects, and especially those of Central Tibet, use regularly the stem of the past tense for all tenses. The same tendency can be observed in Lahul Tibetan, although it is not so marked.

Ex. གཏོའོ་ དབོད་, represents the present stem of the verb 'to give, to send', ཡ་ ཁྲ་ གོའོ། བྲ།, pronounced བྲ།, is the past stem, and is used in the colloquial
of Central Tibet for all the three tenses: taṅ-gi-jö, 'I am giving'; taṅ-ṇa-re, 'I gave'; taṅ-gi-jin, 'I shall give'. The corresponding forms in the Lahul dialect are: taṅ-jöd, 'I give'; taṅ-soṇ, 'I gave', and taṅ-jin, 'I shall give'.

In the spoken language there is no difference in the pronunciation of intransitive and transitive verbs, the notion being expressed by the construction of the sentence: the subject of intransitive verbs is not distinguished by any suffix, whereas the subject of transitive verbs is put in the instrumental.

The Infinitive is formed in common with the other dialects of Western Tibet by adding the particle 樾 ces, pronounced in Lahul Tibetan ėē, to the verbal stem. By affixing the particles pa, ba the verbal root acquires a substantive value.

Ex. 녁-_errno yon-čes, pronounced jon-čē, 'to come'.

녁-_errno yon-ba, pronounced jon-wa, 'the coming'.

**THE PRESENT**

The tense expresses an action or condition which is in the process of taking place. There are two forms of this tense: the simple present and the durative present. The verbal stem remains unchanged throughout, but an attempt is made to distinguish the second and third persons by using a different form of the auxiliary 'to be'. The index of the present tense is the form jöd for the first persons singular and plural, and rug in the second and third persons singular and plural.

**Present Indicative**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ṇa č'a-jöd, 'I go'.</td>
<td>ṇa-ča (ža) č'a-jöd, 'we go'.</td>
</tr>
<tr>
<td>2. k'iöd č'a-rug, 'thou goest'.</td>
<td>k'i'o-ža č'a-rug, 'you go'.</td>
</tr>
<tr>
<td>3. kho č'a-rug, 'he goes'.</td>
<td>kho-pa (ža) č'a-rug, 'they go'.</td>
</tr>
</tbody>
</table>

The Koksar sub-dialect presents a somewhat aberrant form of Present Indicative, which probably developed from the old literary form ṇā-ča' in (č'a'bin), where the inserted fricative developed a voiced velar pronunciation: LT. č'a'bin > Koks. ča'yan-čo'agen.

**Koksar**

**Present**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ṇa ča'yan-čo'agen.</td>
<td>o-čad č'a-jin.</td>
</tr>
<tr>
<td>2. k'iöd ča'yan-čo'agen.</td>
<td>k'i'o-ža č'a-dā.¹</td>
</tr>
</tbody>
</table>

¹ dā is the literary form ṇā-ča', gda'-ba, 'to be'.

35
**Present durative**

**Kolong**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ɳa joŋ-te jöd, ‘I am coming’</td>
<td>ɳa-ža joŋ-te jöd.</td>
</tr>
<tr>
<td>2. k'ioĵd joŋ-te du.</td>
<td>k'io-ža joŋ-te du.</td>
</tr>
<tr>
<td>3. kho joŋ-te du.</td>
<td>kho-ža joŋ-te du.</td>
</tr>
</tbody>
</table>

The literary form of the Present which consists in the reduplication of the final consonant and the affixing of the vowel ‘o,’ is sometimes found in Lahul Tibetan: kho dau lab-bo, ‘he says’; soa ḷab-bo, ‘he bites’.

There exists another form of the Present Indicative which is directly related to the Ladaki Present of the type of joŋ-ŋat, 'comes':

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. k'ioĵd t'ung-ŋad.</td>
<td>k'io-ža t'ung-ŋad.</td>
</tr>
<tr>
<td>3. kho t'ung-ts'a.</td>
<td>kho-pa t'ung-ts'a.</td>
</tr>
</tbody>
</table>

The above must be a contracted form related to the vulgar Central Tibetan form of the type of t'ung-ŋa-jöd, ‘I drink’.

Examples of the Present:—

Kolong: di-riŋ d'roŋ-la č'a-jöd—‘I am going to the village to-day’.
Koksar: di-riŋ k'ho d'roŋ-la č'a-ts'a—‘he is going to the village to-day’.
  k'ioĵd gaŋ-ŋo-la č'a-jöd—‘where are you going to?’
Kolong: ē ɬ'æ-ha t'oŋ-du—‘I see a house’.
Koksar: ɳa-hi k'æ-ha t'oŋ-do—‘I see a house’.
  namč'o ɬ's't'o-ru—‘he listens’.
  k'ho za-ru (ro)—‘he eats’.
  k'hoi len-te k'iŋ-du—‘he brings’.
  k'ho p'ir-ta-la č'a -ru—‘he goes out’.
  k'ho g'en-la dza-du—‘he climbs’.
  k'ho no-ru—‘he buys’.
  ɳa ts'øŋ-jöd—‘I sell’.

**Imperfect**

*(Preateritum Imperfecti)*

Denotes an action that has recently taken place.

Ex. k'ho dagsam soŋ—‘he went just now’.

Both the Kolong and Koksar sub-dialects use in this tense various forms of the verb ‘to go’.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ɳa soŋ—‘I went’.</td>
<td>ɳa-ča(ža) soŋ.</td>
</tr>
<tr>
<td>2. k'ioĵd soŋ</td>
<td>k'io-ža soŋ.</td>
</tr>
<tr>
<td>3. kho soŋ</td>
<td>kho-pa(ža) soŋ.</td>
</tr>
</tbody>
</table>
Koksar

Singular
1. ɲa laŋ-son  
2. kʰo d laŋ-son  
3. kʰo laŋ-son

Plural
ɲa-zap laŋ-son.  
kʰo-za laŋ-son.  
kʰo-pa(za) laŋ-son.

Perfect

(Praeteritum Perfecti)
Denotes an accomplished action: daŋ kʰo ñuŋ-ti-la son-ben—'he has gone to Kūlū yesterday'.

The tense is formed by adding to the past tense stem of the verb the affix ben～bän～bin (pin), which represents a contracted form of the literary—ba-yin:

\[ ñoŋ-ba-yin \quad (\text{vulg. son-ŋa-jin}) \rightarrow ñoŋ-ben~bän~bin. \]

Kolong

Singular
1. ɲa son-ben—'I have gone'.  
2. kʰo d son-ben  
3. kʰo son-ben

Plural
ɲa-za(za) son-ben.  
kʰo-za son-ben.  
kʰo-pa(za) son-ben.

Koksar

Singular
1. ɲa laŋ-son-bän  
2. kʰo d laŋ-son-bän  
3. kʰo laŋ-son-bän

Plural
ɲa-za laŋ-son-bän.  
kʰo-za laŋ-son-bän.  
kʰo-pa laŋ-son-bän.

Plusquamperfectum

Denotes an action that has been accomplished in the past. The index of this form is tëšar which is added to the past stem of the verb. There exists also another form tëšar-bin~pin which is a contracted form of the LT. son-tëšar-pa-yin (vulg. son-tëšar-ra-jin, he had gone).

Kolong

Singular
1. ɲa son-tëšar—'I had gone'.  
2. kʰo d son-tëšar  
3. kʰo son-tëšar

Plural
ɲa-ça(za) son-tëšar.  
kʰo-za son-tëšar.  
kʰo-za son-tëšar.

¹ This form of the past tense is sometimes used in Tibetan in the sense of a perfectum imperfecti.

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Singular | Koksar | Plural
---|---|---
1. ŋa soŋ-tš'ar-bin | ŋa-ža soŋ-tš'ar-bin.
2. k'iød soŋ-tš'ar-bin | k'iø-ža soŋ-tš'ar-bin.
3. kho soŋ-tš'ar-bin | kho-pa soŋ-tš'ar-bin.

In the singular we also find the following forms: ŋa soŋ-tš'ar-jin; k'iød soŋ-tš'ar-do, and kho soŋ-tš'ar-do.

**FUTURE TENSE**

The Lahul Tibet has two forms of future. The index of the tense is the auxiliary झिन yin, pronounced jin~hin~in.

**Simple Future**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Kolong</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ŋa č'a-hin~jin</td>
<td>ŋa-ča(ža) č'a-hin.</td>
<td></td>
</tr>
<tr>
<td>2. k'iød č'a-hin~jin</td>
<td>k'iø-ža č'a-hin.</td>
<td></td>
</tr>
<tr>
<td>3. kho č'a-hin~jin</td>
<td>kho-pa(ža) č'a-hin.</td>
<td></td>
</tr>
</tbody>
</table>

**Second Future**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ŋa č'a-čen~č'a-čę-in</td>
<td>ŋa-ža č'a-čen.</td>
</tr>
<tr>
<td>'I shall be going'.</td>
<td></td>
</tr>
<tr>
<td>2. k'iød č'a-čen</td>
<td>k'iø-ža č'a-čen.</td>
</tr>
<tr>
<td>3. kho č'a-čen</td>
<td>kho-pa č'a-čen.</td>
</tr>
</tbody>
</table>

The simple future in the Koksar sub-dialect has a similar form to that of the Present, this is no doubt due to a development from an old literary form of the type of झिन 'I shall go' which resulted in č'ayán~č'ayin: 

Present: झिन čha'in

Future: किन्निच 'ayán~č'ayin.

---

1 Future forms with the reduplication of the final consonant are also found in the Koksar sub-dialect:—

क्षिन्निच | ha-'khyoh~ha-yin, pron. ŋa k'iø-ŋa jin, 'I shall bring'. क्लिन्निच, na-btañ~na-yin, pron. ŋa t'an-ŋa jin, 'I shall give' (in the last example note the use of the past stem in the future tense).
## Simple Future

**Kokسار**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ( \eta , Ña , Ñä'yan~Ñayin )</td>
<td>( \eta-ža Ñä'yan~Ñayin )</td>
</tr>
<tr>
<td>2. ( k^\text{io}d , Ñä'yan~Ñayin )</td>
<td>( k^\text{io}-ža Ñä'yan~Ñayin )</td>
</tr>
<tr>
<td>3. ( k^\text{ho} , Ñä'yan~Ñayin )</td>
<td>( k^\text{ho}-pa Ñä'yan~Ñayin )</td>
</tr>
</tbody>
</table>

### Second Future

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ( Ña , Ñä'a~Ñä-hin )</td>
<td>( Ña-ža Ñä'a~Ñä-cen )</td>
</tr>
<tr>
<td>2. ( k^\text{io}d , Ñä'a~Ñä-hin )</td>
<td>( k^\text{io}-ža Ñä'a~Ñä-cen )</td>
</tr>
<tr>
<td>3. ( k^\text{ho} , Ñä'a~Ñä-cen )</td>
<td>( k^\text{ho}-pa Ñä'a~Ñä-cen )</td>
</tr>
</tbody>
</table>

It will be observed that the forms of the type of \( Ña \, Ñä'a\~Ñä-hin \) correspond to the literary \( Ña\-gro\-rgyu\-yin \), 'I shall be going'.

Sentences illustrating the use of the Future:

- **Kolong:** \( \text{tho}\-re \, su \, Ño'j-jin \) —'Who will come to-morrow?'
- **Kokسار:** \( \text{tho}\-re \, Ña\-mo \, su \, Ño'j-cen \)
  \( k^\text{io}d\-raŋ \, k'aŋ\-pa\-la \, Ñam \)
  —'When are you going home?'
- **Kokسار:** \( \, na\-hi \, rama \, Ñi\, Ñoyän \) —'I shall buy a goat'.
- **Kolong:** \( k^\text{ho} \, \text{tho}\-re \, ma\-Ñä \)
  —'He will not go to-morrow'.
- **Kokسار:** \( k^\text{ho} \, \text{tho}\-re \, naŋ\-mo \)
  —'He will not go to-morrow morning'.

### Imperative

The Imperative is formed by changing the vowel of the root, Ex. an a-vowel being changed to -0, or by adding an -s to the roots ending in a vowel:

- \( \, Ños \, 'look' \) ! Lah. toï; C.T. tô.
- \( \, Ño \, 'eat' \) ! Lah. zo; C.T. sô.

The Imperative is sometimes formed by adding ñig to the verbal root:

- \( \, gtoñ\-ba \, , 'to give' \), the Imperative is toñ, which in Lahul Tibetan is pronounced t'ona or t'ona-ñig, 'give'!

The negative form is expressed by placing the negative particle ña ma before the verb:

- **Ex.** \( Ña\-ma \, 'don't go' \)
  - ña-ña, pronounced ña-ña-ña—'don't go'!
PARTICIPLES

The Present and Past Participles are formed, in common with the other dialects of Western Tibet, by adding Գզ Caught mkhan, pron. gen XYän, to the verbal stem:

Present Participle: mul' taŋ-gen-g'i mi —‘the man giving money’.
Past Participle: daŋ mul' taŋ-gen-g'i mi—‘the man who gave money (yesterday)’.

The Future Participle is expressed by adding the Infinitive particle ՌՌ ċes to the verbal stem:

Ex. sad-če'i (če) lug—‘The sheep to be killed’.

Conjunctive Participles

It has been observed that the Tibetan gerund is more in the nature of a conjunctive participle. The affix of the conjunctive participle in Lahul Tibetan is -te, which represents the modern colloquial pronunciation of the literary affixes te, de, ste. Conjunctive participles are formed by adding the affix to the present and past stems of the verb:

After the finals n, r, 1, s ........ te
After final d ........ de Lahul -te.
After final g, ň, b, m, and vowels ........ ste

There are two kinds of conjunctive participles: (a) corresponding to a converbum imperfecti, and expressing an action that accompanies the action of the finite verb:

ŋa ta-žon-te soŋ—‘I went riding horseback’ (lit. I riding horseback went),
(b) corresponding to a converbum perfecti, and expressing an action which preceded that of the finite verb:

Ex. űa joŋ-te kʰo-la mul’ t’aŋ-soŋ—‘I having come, gave him money’.

The conjunctive affix—nas, pron. nē—is only seldom met with in the spoken language of Lahul, and is mostly found in the written form of the dialect, probably under the influence of modern Central Tibetan.

Verbal nouns.

Verbal nouns are formed by adding the particle—tu and—na to the verbal stem:

Ex. len-tu soŋ (sometimes heard len-du soŋ), ‘went to fetch’, or len-na soŋ.

The Infinitive suffix չes is frequently used to form Verbal nouns: $jorn-čē$, $jorn-čē-la—‘in order to come’.
Conditional.

The Conditional is expressed by affixing the particle \( \text{ṣ} \) na, ‘if’ to the verbal stem, which remains unchanged:

Ex. \( \text{ṣ} \) joŋ-na—‘if I come’.

Potential.

The Potential is regularly expressed by adding the verb \( \text{ṣ} \) khyud-pa, ‘to be able’, to the verbal stem (khyud-pa is pronounced in Kolong \( k^i \) ud-, and \( χ^i \) ud in Koksar, and around Sissu in Tinān):

Ex. \( \text{ṣ} \) joŋ-\( k^i \) ud-\( jō \d -\)‘I am able to come’.
Koksar: na-hi ta-žon-\( χ^i \) ud-\( du \)‘I am able to ride horseback’.
Koksar: \( k^b \) o-hi k\( ^i \) i-ra sa\( d \) ma-\( χ^i \) ud—‘he was unable to kill any game’.

In Kolong, and among the literate lamas the verb \( \text{ṣ} \) thub-pa, pronounced t’ub-pa, ‘to be able’, is commonly used:
Kolong: \( k^b \) o k\( ^i \) i-ra j\( ^i \) ab ma-t’ub—‘he was unable to kill any game’.

Hortative.

The Hortative is formed by adding go-se (L.T. \( \text{ṣ} \) dgos-pa, to need) to the verbal stem:

Ex. \( \text{ṣ} \) joŋ-go-se jin-\( d \) a—‘there is need for me to come, or I should come’.
Cf. C.T. \( \text{ṣ} \) joŋ-gō-gi-re.

The interrogative is formed by doubling the final consonant or adding the affix ‘am after vowels:

\( \text{ṣ} \) mthon-\( n \) am, Lahul t’on-\( n \) a—‘do you see?’ In the spoken language the final -m of the interrogative particle is often dropped: \( k^i \) od t’on-\( n \) a—‘do you see?’

There is no Passive Voice, the notion being expressed by a special construction, characterized by the absence of any suffix in the subject:

Ex. \( \text{ṣ} \) duŋ-\( jō \d -\)‘I am being beaten’.

Sometimes \( \text{ṣ} \) la, the index of the accusative and dative, is added to the subject to make the sentence clearer:

\( \text{ṣ} \) la duŋ-\( jō \d -\)‘I am being beaten’.

The negative verb is formed by prefixing \( \text{ṣ} \) mi to the present and future stems, and \( \text{ṣ} \) ma to the past stem, the last particle is also used in the imperative. The negative particles are frequently prefixed to the auxiliary verb. The
negative form of the auxiliary 'to be': นั้่ม med (pronounced më), and men (L.T. นั้่น min) are often used with present and future stems:

Ex. น่า จ’a-mæ—‘I shall not go’.
ท่อ-ร่น น่ำ นุ่น-ติ-ล่า นั้่ม-č’a—‘I shall not go to-morrow to Kulū’.
น่า มิ-ต’ณ—‘I don’t see’.
นั้่น-č’a—‘don’t go’

Table of Verb Inflexion

ย่อ-čес, to come.

Present Indicative

Singular
1. น่า จ’a-na จ’a’d—‘I come’.
2. ค’יו-ด จ’a-du
3. ค’hö จ’a-du

Plural

1. น่ำ-ธา จ’a-ดú.
2. ค’יו-ธา จ’a-ดú.
3. ค’hö-ป้า จ’a-ดú.

Present Durative

1. น่า จ’a-te จ’a’d—‘I am coming’.
2. ค’יו-ด จ’a-te ดú
3. ค’hö จ’a-te ดú

Imperfect

1. น่า จ’a-so’-น—‘I came’.
2. ค’יו-ด จ’a-so’
3. ค’hö จ’a-so’

Perfect

1. น่า จ’a-pin—‘I have come’.
2. ค’יו-ด จ’a-pin
3. ค’hö จ’a-pin

Plusquamperfectum

1. น่า จ’a-ตส’-อาร—‘I had come’.
2. ค’יו-ด จ’a-ตส’-อาร
3. ค’hö จ’a-ตส’-อาร

Future

1. น่า จ’a-จิน—‘I shall come’.
2. ค’יו-ด จ’a-จิน
3. ค’hö จ’a-จิน.
Second Future

Singular

1. ना जोन-चै हिन or जोन-सन
2. क्रोड जोन-सन
3. क्हो जोन-सन

Plural

ना-जा जोन-सन.
क्रो-जा जोन-सन.
क्हो-पा जोन-सन.

Imperative

सो—'come!'
जोन—'come!'

Negative: मा जोन—'don't come!'

Adverbs

There is no need to dwell long on the Lahul Tibetan adverb. In common with the other dialects of the West Tibetan group, adverbs are formed from verbs by affixing the postposition -te of the conjunctive participle.

Ex. दुबूल-टे, on foot, from the verb र्गुल-'गुल-पा, to go, walk.

Adverbs of place are formed from nouns and pronouns by affixing an affix denoting direction or origin (usually the declensional postpositions of the Dative, Locative, and Ablative):

Ex. गोन-नास, 'from above', Lah. गोन-ने.

ढुर-ला, 'downwards', Lah. ढुर-ला.

’दी-रु, 'here', Lah. दी-रु.

ढे-रु, ‘there’, Lah. ढे-रु.

नान-ना, ‘within, inside’, नान-ना.


Conjunction

The common conjunction is दण, 'and'. Ex. मी दण र्ता, 'man and horse', Lah. र्ता.

Sometimes the word दण is used in the sense of 'with, together': मी-दण ले-सोन, 'came with a man'.

यान, 'again, also', Lah. जान: कॉन जान पे-सोन, 'he came also'. जान-ना is used in the sense of 'or'.

Syntax

The Lahul Tibetan preserves the construction of the Tibetan sentence. The usual order of words in a sentence is: subject, object, and verb. The
Genitive precedes the qualified noun, adjectives and numerals as rule follow it. A few peculiarities of construction, such as the demonstrative pronouns 'i, 'this', and pi, 'that' preceding the noun they qualify, instead of following it, have been noted previously.

The general rules noted down by the Rev. Francke in his Sketch of Ladakhi Grammar, p. 45, hold good for the Lahul Tibetan.

Texts

Kolong

I


II


III


IV


44
Transcription
Lo-gsar-gyi skabs-su glu-bkra-sis.

I
Dañ-po-bkra-sis-yoñ-sis | guñ-la-phebs-soñ |
guñ-bla-ma-bkra-sis-yoñ-sis | khri-ru-śar-sa-yoñ-sis |

II
Dañ-po-bkra-sis-yoñ-sis | gañs-la-phebs-soñ |
gañs-bla-ma-bkra-sis-yoñ-sis | señ-chen-gyi-bżugs-sa-yoñ-sis |
skyid-legs-bżugs-sar-bsleb-sa-yoñ-sis | bkra-sis-mdzod |

III
Dañ-po-bkra-sis-yoñ-sis | nags-la-phebs-soñ |
nags-bla-ma-bkra-sis-yoñ-sis | stag-chen-gyi-bżugs-sa-yoñ-sis |
skyid-legs-bżugs-sar-bsleb-sa-yoñ-sis | bkra-sis-mdzod |

IV
Dañ-po-bkra-sis-yoñ-sis | mtsho-la-phebs-soñ |
mtsho-bla-ma-bkra-sis-yoñ-sis | ña-chen-gyi-bżugs-sa-yoñ-sis |
skyid-legs-bżugs-sar-bsleb-sa-yoñ-sis | bkra-sis-mdzod |

V
Dañ-po-bkra-sis-yoñ-sis | dpal-la-phebs-soñ |
dpal-bla-ma-bkra-sis-yoñ-sis | yab-yum-gyi-bżugs-sa-yoñ-sis |
skyid-legs-bżugs-sar-bsleb-sa-yoñ-sis | bkra-sis-mdzod |

Phonetic Transcription
Lo-sar-gi kaḥ-su lū kra-śi.

I
Dañ-po kra-śi joñ-śi | guñ-la p’eb-soñ |
Guñ-la-ma kra-śi joñ-śi | t̥ri-ru śar-sa joñ-śi |
Translation

The New Year’s Song of Blessing.

I
At first let us pronounce a blessing!
To heaven went
The heavenly lord, blessing to him!
May he appear on the throne!

II
At first let us pronounce a blessing!
To the snow region went,
The snowy lord, blessing to him!
May he dwell in the abode of the mighty lion!
May he reach the abode of happiness!
   Blessing!

III
At first let us pronounce a blessing!
To the forest went
The forest lord, blessing to him!
May he dwell in the abode of the mighty tiger!
May he reach the abode of happiness!
   Blessing!

46
At first let us pronounce a blessing!
To the lake went
The lord of the lake, blessing to him!
May he dwell in the abode of the great fish!
May he reach the abode of happiness!
Blessing!

At first let us pronounce a blessing!
To the abode of splendour went
The majestic lord, blessing to him!
May he dwell in the parental abode!
May he reach the abode of happiness!
Blessing!

Kolong

শ্রীপ্রিয়াধিনী

21 শ্রীপ্রিয়াধিনী মহাদেবিকে শ্রীপ্রিয়াধিনী
 শ্রীপ্রিয়াধিনী মহাদেবিকে
 শ্রীপ্রিয়াধিনী মহাদেবিকে
 শ্রীপ্রিয়াধিনী মহাদেবিকে

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21 শ্রীপ্রিয়াধিনী মহাদেবিকে
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 শ্রীপ্রিয়াধিনী মহাদেবিকে

21 শ্রীপ্রিয়াধিনী মহাদেবিকে
 মহাপ্রিয়াধিনী
 শ্রীপ্রিয়াধিনী মহাদেবিকে
 শ্রীপ্রিয়াধিনী মহাদেবিকে
 শ্রীপ্রিয়াধিনী মহাদেবিকে

47
Transcription
Khri-bžeṅs-čes

I
shon-tšhe-bskal-pa-bzaṅ-por | gser-khari-bžeṅ-so |
de-ru-su-bžugs-su-mi-bžugs | de-ru-sten-gl-lha-yab-bžugs |
lha-dbu-mkhar-mtho-ba′i-bkra-sis-mdzod |

II
shon-tšhe-bskal-pa-bzaṅ-por | duŋ-khari-bžeṅ-so |
de-ru-su-bžugs-su-mi-bžugs | de-ru-bar-gyi-btsan-yaṅ-bžugs |
btsan-rgyab-ri-bzaṅ-po′i-bkra-sis-sog |

III
shon-tšhe-bskal-pa-bzaṅ-por | gyu-khari-bžeṅ-so |
de-ru-su-bžugs-su-mi-bžugs | de-ru′og-gi-klu-yaṅ-bžugs |
klu-bu-nor′dzom-pa′i-bkra-sis-sog |

IV
shon-tšhe-bskal-pa-bzaṅ-por | šel-khari-bžeṅgs-so |
de-ru-su-bžugs-su-mi-bžugs | de-ru-skyid-skyid-gzi-rgya-bžugs |
skyid-gzi-rgya-bžugs-pa′i-bkra-sis-sog |

Phonetic transcription
Ṭri-žaṅ-čē

I
jon-tse kal′-pa zaṅ-po | ser-ti žen-sō |
de-ru su žug su mi-žug | de-ru teŋ-gi lá jaŋ žug |
lá ru-khar t′o-wēi kra-si dzō |

II
jon-tse kal′-pa zaṅ-po | duŋ-ti žen-sō |
de-ru su žug su mi-žug | de-ru bar-gi tseen jaŋ žug |
tseen gi′ab-ri zaṅ-po′i kra-si sō |

III
jon-tse kal′-pa zaṅ-po | ju-ti žen-sō |
de-ru su žug su mi-žug | de-ru′og-gi lu jaŋ žug |
lu bu nor dzom-pe′ kra-si sō |

IV
jon-tse kal′-pa zaṅ-po | šel′-ti žen-sō |
de-ru su žug su mi-žug | de-ru ki-ki zi-gi′a žug |
kī zi-gi′a žug-pōi kra-si sō |
Translation

Erection of the Throne

I

In the blessed kalpa of former times,
a golden throne was erected.
On it who is able to sit?
There the god of heaven sits.
Hail to the lofty castle of the gods!

II

In the blessed kalpa of former times,
a conch throne was erected.
There who is able to sit?
There sit the denizens of the middle region.
Hail to the blessed mountain retreat of the denizens!

III

In the blessed kalpa of former times,
a turquoise throne was erected.
There who is able to sit?
There sit the nāgas of the lower region.
Hail to the son and wealth bestowing nāgas!

IV

In the blessed kalpa of former times,
a crystal throne was erected.
There who is able to sit?
There sits the happy family.
Hail to the abode of the happy family!

Kolong

བུ་བུ་ཇི་ཤེས།

ཇི་ཤེས་དུ་བུ་བུ་ཇི་ཤེས། རྣམ་ཐུན་བུ་བུ་ཇི་ཤེས།།
མི་དྲེལ་གཙུག་བུ་བུ་ཇི་ཤེས། རྣམ་ཐུན་བུ་བུ་ཇི་ཤེས།།
འོ་ཤེས་དུ་བུ་བུ་ཇི་ཤེས། རྣམ་ཐུན་བུ་བུ་ཇི་ཤེས།།
དོན་ཐོན་ཆུང་ཤུག་པའི་བོད་
དོན་ཐོན་ཆུང་ཤུག་པའི་བོད་
དོན་ཐོན་ཆུང་ཤུག་པའི་བོད་
དོན་ཐོན་ཆུང་ཤུག་པའི་བོད་

21 འཕོ་ཤུག་པའི་ཤུག་པའི་བོད་
དོན་ཐོན་ཆུང་ཤུག་པའི་བོད་
དོན་ཐོན་ཆུང་ཤུག་པའི་བོད་
དོན་ཐོན་ཆུང་ཤུག་པའི་བོད་

21 འཕོ་ཤུག་པའི་ཤུག་པའི་བོད་
དོན་ཐོན་ཆུང་ཤུག་པའི་བོད་
དོན་ཐོན་ཆུང་ཤུག་པའི་བོད་
དོན་ཐོན་ཆུང་ཤུག་པའི་བོད་
Transcription
Gur-phub-čes-glu.

I

Guñ-stod-kyi-stod-du-lo | gur-žig-phubs-so

I

glu-yah-dmar-legs-so | der-gur-žig-phubs-so

khoñ-ći-dañ-ći-yi-gur-phubs | khoñ-ser-po-dar-gyi-gur-žig-phubs

khoñ-su-dañ-su-yi-tshugs-sin-tshugs | khoñ-khire-gdugs-ni-ma'i tshugs-sin-tshugs

khoñ-su-dañ-su-yi-mtshams-'thag-gsal | khoñ-dkar-gsal-zla-ba'i mtshams-'thag-gsal

yar-mtshams-'thag-gsal-ba'i-bka'-sis-mdzod
II

Gaṅs-stod-kyi-stod-du-lo! gur-žig-phubs-so ||
koṅ-či-daṅ-či-yi-gur-phubs | koṅ-dkar-po-dar-gyi-gur-phubs |
koṅ-su-daṅ-su-ye-tshugs-śiṅ-tshugs | koṅ-seṅ-chen-dkar-mo’i tshugs-śiṅ-tshugs |
koṅ-su-daṅ-su-ye-tshugs-śiṅ-tshugs | koṅ-gyu-ral-legs-mo’i tshugs-śiṅ-tshugs |
koṅ-su-daṅ-su-ye-mtshams-’thag-gsal | koṅ-gyu-ral-legs-mo’i mtshams-’thag-gsal
yar-mtshams-’thag-gsal-ba’i-bkra-śis-mdzod ||

III

nags-stod-kyi-stod-du-lo! gur-žig-phubs-so |
koṅ-či-daṅ-či-yi-gur-phubs | koṅ-khra-bo-dar-gyi-gur-phubs |
koṅ-su-daṅ-su-ye-tshugs-śiṅ-tshugs | koṅ-stag-chen-khra-bo’i tshugs-śiṅ-tshugs ||
koṅ su daṅ su-ye mtshams-’thag gsal | koṅ ri-mo legs-mo’i mtshams-’thag-gsal ||
yar mtshams-’thag-gsal-ba’i-bkra-śis mdzod |

IV

mtsho-stod-kyi-stod-du-lo! gur-žig-phubs-so |
koṅ-či-daṅ-či-yi-gur-phubs | koṅ-snion-po-dar-gyi-gur-phubs |
koṅ-su-daṅ-su-ye-tshugs-śiṅ-tshugs | koṅ-ṇa-chen-gyu-mo’i tshugs-śiṅ-tshugs |
koṅ-su-daṅ-su-ye-mtshams-’thag-gsal | koṅ-gser-mig-legs-mo’i mtshams-’thag-gsal |
yar-mtshams-’thag-gsal-ba’i-bkra-śis-mdzod |

V

dpal-khaṅ-gi-stod-du-lo! gur-žig-phubs-so |
koṅ-či-daṅ-či-yi-gur-phubs | koṅ-smug-po-dar-gyi-gur-phubs |
koṅ-su-daṅ-su-ye-tshugs-śiṅ-tshugs | koṅ-yab-yum-phā-ma’i-tshugs-śiṅ-tshugs |
koṅ-su-daṅ-su-ye-mtshams-’thag-gsal | koṅ-bu-nor-’dzoms-pa’i-mtshams-’thag-gsal |
yar-mtshams-’thag-gsal-ba’i-bkra-śis-mdzod |

Phonetic transcription

Gur-p’ub-čē lū.

I

Guṇ tōd-kī tō-du lō | gur-žig p’ub-sō ||
lū jaṅ mā lē-sō | dē gur-žig p’ub-sō ||
k’oṅ či daṅ čiṅ p’ub | k’oṅ ser-po dar-gi gur-žig p’ub |
k’oṅ su daṅ su tš’ug-śiṅ tš’ug | k’oṅ tśi-du ni-mē tš’ug-śiṅ tš’ug |
k’oṅ su daṅ su tš’am-t’ag sal’ | k’oṅ kar-sal’ da-wei tš’am-t’ag sal’ |
jar tš’am-t’a sal’-wei kra-śi dzō.
The Song of Pitching the Tent

In the high and lofty heaven

\[ \text{a tent is being pitched!} \]

It is a happy song!

There a tent is being pitched!

What kind of tent is he pitching?

He puts up a tent of yellow silk.

Whose tent-pole is he pitching?

Translation

II

Gan tod-k’i to-du lō | gur-ţig p’ub-sō ||
koŋ či daŋ čii gur p’ub | koŋ kar-po dar-gi gur-p’ub |
k’oŋ su daŋ sú tš’ug-siŋ tš’ug | k’oŋ siŋ-ch’en kar-mōi tš’ug-siŋ tš’ug |
k’oŋ su daŋ sú tš’ug-siŋ tš’ug | k’oŋ ju-ra lā-mōi tš’ug-siŋ tš’ug |
k’oŋ su daŋ sú tš’am-t’a sal’ || k’oŋ ju-ra lā-mōi tš’am-t’a sal’ |
jar tš’am-t’a sal’-weĩ kra-si dʒō ||

III

nā tod-k’i to-du lō | gur-ţig p’ub-sō ||
k’oŋ či daŋ čii gur p’ub | k’oŋ č’a-wo dar-gi gur p’ub |
k’oŋ su daŋ sú tš’ug-siŋ tš’ug | k’oŋ tā-č’en č’a-woĩ tš’ug-siŋ tš’ug |
k’oŋ su daŋ sú tš’am-t’a sal’ | k’oŋ ri-mo lā-mōi tš’am-t’a sal’ |
jar tš’am-t’a sal’-weĩ kra-si dʒō ||

IV

tš’o tod-k’i to-du lō | gur-ţig p’ub-sō ||
k’oŋ či daŋ čii gur p’ub | k’oŋ nōn-po dar-gi gur-p’ub |
k’oŋ su daŋ sú tš’ug-siŋ tš’ug | k’oŋ na-č’en jur-mōi tš’ug-siŋ tš’ug |
k’oŋ su daŋ sú tš’am-t’a sal’ | k’oŋ ser-mig lā-mōi tš’am-t’a sal’ |
jar tš’am-t’a sal’-weĩ kra-si dʒō ||

V

pal-k’an-gi to-du lō | gur-ţig p’ub-sō ||
k’oŋ či daŋ čii gur p’ub | k’oŋ mug-po dar-gi gur-p’ub |
k’oŋ su daŋ sú tš’ug-siŋ tš’ug | k’oŋ jab-jum p’a-meĩ tš’ug-siŋ tš’ug |
k’oŋ su daŋ sú tš’am-t’a sal’ | k’oŋ bu nor dzom-peĩ tš’am-t’a sal’ |
jar tš’am-t’a sal’-weĩ kra-si dʒō !
He puts up the tent-pole like the sun-rays.
Whose tent trappings is he spreading?
He spreads the tent trappings of the brilliant white moon.
Blessing to the bright embroidered trappings!

II

In the high and lofty snows
    a tent is being pitched!
What kind of tent is he pitching?
He puts up a tent of white silk.
Whose tent-pole is he pitching?
He puts up the tent-pole of the white mighty lion.
Whose tent-pole is he pitching?
He puts up the tent-pole of the beautiful turquoise mane.
Whose tent trappings is he spreading?
He spreads the tent trappings of the beautiful turquoise mane.
Blessing to the bright embroidered trappings!

III

In the high and lofty forest
    a tent is being pitched!
What kind of tent is he pitching?
He puts up a tent of multi-coloured silk.
Whose tent-pole is he pitching?
He puts up the tent-pole of the mighty striped tiger.
Whose tent trappings is he spreading?
He spreads the tent trapping of beautiful design.
Blessing to the bright embroidered trapping!

IV

In the high and lofty lake,
    a tent is being pitched!
What kind of tent is he pitching?
He puts up a tent of blue silk.
Whose tent-pole is he pitching?
He puts up the tent-pole of the great turquoise fish.
Whose tent trapping is he spreading?
He spreads the tent trapping of the beautiful Yellow-eye.
Blessing to the bright embroidered trapping!
In the lofty abode of majesty,  
a tent is being pitched!
What kind of tent is he pitching?
He puts up a tent of brown silk.
Whose tent-pole is he pitching?
He puts up the tent-pole of parents.
Whose tent trapping is he spreading?
He spreads the son- and wealth-giving embroidered trapping.
Blessing to the bright embroidered trapping!

Kolong

སྙན་སྟོང་བའི་ཐང་ རྒྱལ་དབྱངས་ཐང་
བྱམས་དབྱངས་ཐང་ རྒྱལ་དབྱངས་ཐང་
རྒྱལ་བརྙན་དབྱངས་ཐང་ རྒྱལ་དབྱངས་ཐང་

སྙན་སྟོང་བའི་ཐང་ རྒྱལ་དབྱངས་ཐང་
བྱམས་དབྱངས་ཐང་ རྒྱལ་དབྱངས་ཐང་
རྒྱལ་བརྙན་དབྱངས་ཐང་ རྒྱལ་དབྱངས་ཐང་

སྙན་སྟོང་བའི་ཐང་ རྒྱལ་དབྱངས་ཐང་
བྱམས་དབྱངས་ཐང་ རྒྱལ་དབྱངས་ཐང་
རྒྱལ་བརྙན་དབྱངས་ཐང་ རྒྱལ་དབྱངས་ཐང་

སྙན་སྟོང་བའི་ཐང་ རྒྱལ་དབྱངས་ཐང་
བྱམས་དབྱངས་ཐང་ རྒྱལ་དབྱངས་ཐང་
རྒྱལ་བརྙན་དབྱངས་ཐང་ རྒྱལ་དབྱངས་ཐང་

55
Transcription

 dBu-thod·bul-čes.

 szo-lo-ser-thod-bsnams-pa-de | su-daň-su-yi-drin |
szo-lo-ser-thod-bsnams-pa-de | spaň-dmar-maň-gi-drin |
steň-gi-lha-la-bkra-sis-mdzod |

gña'lo-dbu-thod-bsnams-pa-de | su-daň-su-yi-drin |
gña'lo-dbu-thod-bsnams-pa-de | šal-ma-maň-gi-drin |
steň-gi-lha-la-bkra-sis-mdzod |

glaň-ma-bal-thod-bsnams-pa-de | su-daň-su-yi-drin |
glaň-ma-bal-thod-bsnams-pa-de | čhu-mig-maň-gi-drin |
steň-gi-lha-la-bkra-sis-mdzod |

'um-bu-dar-thod-bsnams-pa-de | su-daň-su-yi-drin |
'um-bu-dar-thod-bsnams-pa-de | štsaň-chab-sňon-mo'i-drin |
steň-gi-lha-la-bkra-sis-mdzod |

rgyal-lu-dbu-thod-bsnams-pa-de | su-daň-su-yi-drin |
rgyal-lu-rbu-thod-bsnams-pa-de | yab-daň-yum-gyi-drin |
steň-gi-lha-la-bkra-sis-mdzod |

Phonetic Transcription

'ust'öd bul'-čē

šo-lo ser-t'öd nam-pa de | su daň suř ɗrin |
šo-lo ser-t'öd nam-pa de | paň-mar-maň-gi ɗrin |
ta-li lā-la kra-si dzö |

ňā-lo ṭu-t'öd nam-pa de | su daň suř ɗrin |
ňā-lo ṭu-t'öd nam-pa de | šal-ma-maň-gi ɗrin |
ta-li lā-la kra-si dzö |

laň-ma bal'-t'öd nam-pa de | su daň suř ɗrin |
laň-ma bal'-t'öd nam-pa de | č'u-mig-maň-gi ɗrin |
ta-li lā-la kra-si dzö |
The Offering of a Crown.

I

That crown of yellow ‘šolo’ flowers,
whose kindness is it?
This crown of yellow ‘šolo’ flowers,
is the gift of the beautiful meadow.
Hail to the gods of the lofty heaven!

II

That crown of ‘ña-lo’ flowers,
whose kindness is it?
This crown of ‘ña-lo’ flowers,
is the gift of the rocky slopes.
Hail to the gods of the lofty heaven!

III

That crown of feathery willows,
whose kindness is it?
This crown of feathery willows,
is the gift of springs.
Hail to the gods of the lofty heaven!

IV

That crown of silky tamarisks,
whose kindness is it?
This crown of silky tamarisks,
is the gift of the blue pure water.
Hail to the gods of the lofty heaven!
That princely crown,
whose kindness is it?
This princely crown,
is the gift of Father and Mother.
Hail to the gods of the lofty heaven!

*Kolong*
Transcription

Na-bza’ ‘bul-čes

mtho-ba-ri-gsum-rtse-na | rgod-po-spun-gsum-sdod |
bsnams-mi-bsnams-la-či-bsnams | bya’i-spu-sna-tshogs-bsnams |
ldon-ni-lдон-la-či-lдон | ldon-ni-lдон-la-phya-dkar-dkar-po-lдон |
skyems-mi-skyems-la-či-skyems | skyems-mi-skyems-la-gtṣaṅ-chaṅ-žim-ru-skyems |
stēn-gi-lha-la-bkra-sis-mdzod !!

śal-ma’-dabs-su-bżugs-pas | ša-ba-spun-gsum-bde |
bsnams-mi-bsnams-la-či-bsnams | sbsnams-mi-bsnams-la-spin-čuṅ-stan-lḍiṅ bsнams !
ldon-ni-lдон-la-či-lдон | ldon-ni-lдон-la-me-tog-sna-tshogs-lдон |
skyems-mi-skyems-la-či-skyems | skyems-mi-skyems-la-gaṅs-ču-khral-khol-skyems |
stēn-gi-lha-la-bkra-sis-mdzod !!

brag-dmar’-dabs-su-bżugs-pas | btsun-pa-spun-gsum-bde |
bsnams-mi-bsnams-la-či-bsnams | sbsnams-mi-bsnams-la-ras-gzan-rkyah-gčig bsнams !
ldon-ni-ldon-la-či-ldon | ldon-ni-ldon-la-’bras-dkar ’o-lo-ldon |
skyems-mi-skyems-la-či-skyems | skyems-mi-skyems-la-gser-mig-gsum-kyañ-
skyems |
steñ-gi-lha-la-bkra-śis-mdzod ||
dpal-khañ-dkyil-du-bzhugs-pas | rgyal-lu-spun-gsum-bde |
bsnams-mi-bsnams-la-či-bsnams | bsnams-mi-bsnams-la-dar-min-gos-čhen bsnams |
ldon-ni-ldon-la-či-ldon | ldon-ni-ldon-la-žim-ṭsha-gmñar-bçud-ldon |
skyems-mi-skyems-la-či-skyems | skyems-mi-skyems-la-a-rag-bdud-rṣi skyems |
steñ-gi-lha-la-bkra-śis-mdzod ||

Phonetic Transcription

Nam-zā bul’-če.

I

t’o-wa ri-sum tse-na | gőd-po pün-sum dō |

am mi-nam-la či nam | j’a-pu na-tș’o nam |
dōn ni dön-la či dön | dön ni dön-la j’a¹-kar kar-po dön |
kiem mi-kiem-la či k’em | k’em mi-kiem-la san-č’aŋ žim-ru k’em |
ta-li lā-la kra-śi dżō ||

II

šal’-ma daψsu žug-wē | ša-wa pün-sum de |

am mi-nam-la či nam | nam mi-nam-la pün-č’uŋ ten-diŋ nam |
dōn ni dön-la či dön | Dön ni dön-la mento na-tș’o dön |
kiem mi-kiem-la či k’em | k’em mi-kiem-la gaŋ-č’u t’al’-t’ol’ k’em |
ta-li lā-la kra-śi dżō ||

III

pra-mar daψ-su žug-wē | tṣun-pa pün-sum de |

am mi-nam-la či nam | nam mi-nam-la re-zaŋ k’ajan-čig nam |
dōn ni dön-la či dön | Dön ni dön-la d’reskar ‘o-lo dön |
kiem mi-kiem-la či k’em | k’em mi-kiem-la ser-mig sum k’ajan k’em |
ta-li lā-la kra-śi dżō ||

IV

pal-k’ajan k’il-du žug-wē | g’al-lu pün-sum de |

am mi-nam-la či nam | nam mi-nam-la dar-men goř-č’en nam |
dōn ni dön-la či dön | Dön ni dön-la žim-za ɲar-ču dön |
kiem mi-kiem-la či k’em | k’em mi-kiem-la?a-ra dur-si k’em |
ta-li lā-la kra-śi dżō ||
Translation

The Offering of a Garment to the Bride

I

On the summit of the three lofty mountains,
    the three hero brothers dwell.
What are they holding?
They are holding bird feathers of many kinds.
What are they accepting?
They accept white porcelain cups.
Of what are they partaking?
They partake of highly-scented pure wine.
Hail to the lofty gods!

II

On the rocky slope dwelling,
    are three happy brother stags.
What are they holding?
The younger brother is holding a carpet spread.
What are they accepting?
They accept flowers of many kinds.
Of what are they partaking?
They partake of pure snowy water.
Hail to the lofty gods!

III

On the fiery rock dwelling,
    are three happy brother monks.
What are they holding?
They are holding the monastic mantle.
What are they accepting?
They accept white rice.
Of what are they partaking?
Will they partake of the three Yellow-eyes?
Hail to the lofty gods!

IV

Dwelling in the blessed home,
    are three happy brother princes.
What are they holding?
They are holding a garment of costly silk.
What are they accepting?
They accept the highly-scented sweet water
Of what are they partaking?
They partake of the amṛta like arag.
Hail to the lofty gods!

Kolong

མི་རིག་མོ་ཤེས་

2 | ཞྲུང་བརྡེ་མི་ཨེན། གཞི་དེ་བཤད་ཆེན་པོ་མི་ཨེན།
   སྤྱར་དེ་བཤད་ཆེན་པོ་མི་ཨེན།
   སྤྱར་དེ་བཤད་ཆེན་པོ་མི་ཨེན།
   སྤྱར་དེ་བཤད་ཆེན་པོ་མི་ཨེན།

2 | གཞི་དེ་བཤད་ཆེན་པོ་མི་ཨེན། གཞི་དེ་བཤད་ཆེན་པོ་མི་ཨེན།
   སྤྱར་དེ་བཤད་ཆེན་པོ་མི་ཨེན།

2 | གཞི་དེ་བཤད་ཆེན་པོ་མི་ཨེན། གཞི་དེ་བཤད་ཆེན་པོ་མི་ཨེན།
   སྤྱར་དེ་བཤད་ཆེན་པོ་མི་ཨེན།

2 | གཞི་དེ་བཤད་ཆེན་པོ་མི་ཨེན། གཞི་དེ་བཤད་ཆེན་པོ་མི་ཨེན།
   སྤྱར་དེ་བཤད་ཆེན་པོ་མི་ཨེན།

2 | གཞི་དེ་བཤད་ཆེན་པོ་མི་ཨེན། གཞི་དེ་བཤད་ཆེན་པོ་མི་ཨེན།
   སྤྱར་དེ་བཤད་ཆེན་པོ་མི་ཨེན།
rgya-gar-gyi-rgyal-mo | bde-bde-gsum-legs-so ||
rgyal-mo’i-tshe-gsum | me-tog-tsam-tsam-’khrun-ss-so ||
ha-lo-tsam-tsam-’khrun-ss-so ||
rgyal-mo’i-tshe-gsum | me-tog-brgya-tsam-’khrun-ss-so ||
ha-lo-brgya-tsam-’khrun-ss-so ||

gṣig-ni-me-tog-su-la-’bul | gṣig-ni-me-tog-sten-phyogs-lha-la-’bul ||
lha-dbu-mkhar-mtho-ba’i-bkra-sis-mdzod ||
gnis-ni-me-tog-su-la-’bul | gnis-ni-me-tog-bar-phyogs-btsan-la’bul ||
btsan-rgyab-ri-bzañ-po’i-bkra-sis-mdzod ||
gsum-ni-me-tog-su-la-’bul | gsum-ni-me-tog’og-phyogs-klu-la-’bul ||
klu-bu-nor-’dzoms-pa’i-bkra-sis-sog |
bzi-ni-me-tog-su-la-’bul | bzi-ni-me-tog-a-ba-yab-la-’bul ||
skyid-yab-la-’bul-ba’i-bkra-sis-sog |
lha-ni-me-tog-su-la-’bul | lha-ni-me-tog-a-ma-yum-la-’bul ||
skyid-yum-la-’bul-ba’i-bkra-sis-sog |
drug-ni-me-tog-su-la-’bul | drug-ni-me-tog-a-jo-che-la-’bul ||
skyid-gral-la-’bul-ba’i-bkra-sis-sog |
bdun-ni-me-tog-su-la-’bul | bdun-ni-me-tog-a-che-lcam-la-’bul ||
skyid-lcam-la-’bul-ba’i-bkra-sis-sog |
brgyad-ni-me-tog-su-la-’bul | brgyad-ni-me-tog-a-bo-rañ-la-’bul ||
skyid-rañ-la-’bul-ba’i-bkra-sis-sog |

Transcription
Me-tog-’bul-čes

rgya-gar-gyi-rgyal-mo | bde-bde-gsum-legs-so ||
rgyal-mo’i-tshe-gsum | me-tog-tsam-tsam-’khrun-ss-so ||
ha-lo-tsam-tsam-’khrun-ss-so ||
rgyal-mo’i-tshe-gsum | me-tog-brgya-tsam-’khrun-ss-so ||
ha-lo-brgya-tsam-’khrun-ss-so ||

gṣig-ni-me-tog-su-la-’bul | gṣig-ni-me-tog-sten-phyogs-lha-la-’bul ||
lha-dbu-mkhar-mtho-ba’i-bkra-sis-mdzod ||
gnis-ni-me-tog-su-la-’bul | gnis-ni-me-tog-bar-phyogs-btsan-la’bul ||
btsan-rgyab-ri-bzañ-po’i-bkra-sis-mdzod ||
gsum-ni-me-tog-su-la-’bul | gsum-ni-me-tog’og-phyogs-klu-la-’bul ||
klu-bu-nor-’dzoms-pa’i-bkra-sis-sog |
bzi-ni-me-tog-su-la-’bul | bzi-ni-me-tog-a-ba-yab-la-’bul ||
skyid-yab-la-’bul-ba’i-bkra-sis-sog |
lha-ni-me-tog-su-la-’bul | lha-ni-me-tog-a-ma-yum-la-’bul ||
skyid-yum-la-’bul-ba’i-bkra-sis-sog |
drug-ni-me-tog-su-la-’bul | drug-ni-me-tog-a-jo-che-la-’bul ||
skyid-gral-la-’bul-ba’i-bkra-sis-sog |
bdun-ni-me-tog-su-la-’bul | bdun-ni-me-tog-a-che-lcam-la-’bul ||
skyid-lcam-la-’bul-ba’i-bkra-sis-sog |
brgyad-ni-me-tog-su-la-’bul | brgyad-ni-me-tog-a-bo-rañ-la-’bul ||
skyid-rañ-la-’bul-ba’i-bkra-sis-sog |
Phonetic Transcription

Men-to bul'-čē

j'a-gar-g'i g'i-al-mo | de-de sum lē-sō ||
g'i-al-mōi tš'e-sum | men-to tšam-tšam ʧ'uŋ-sō ||
ha-lo tšam-tšam ʧ'uŋ-sō ||
g'i-al-mōi tš'e-sum | men-to g'i-a-tšam ʧ'uŋ-sō ||
ha-lo g'i-a-tšam ʧ'uŋ-sō ||
čig-ni men-to su-la bul'|| čig-ni men-to teŋ-č'o-lā-la bul'||
lā ṭu-kh'ar t'o-weĩ kra-sī dzö ||
ńi-ni men-to su-la bul'|| ńi-ni men-to bar-č'o-tšen-la bul'||
tšen g'i-ab-ri zaŋ-pōl kra-sī dzö ||
sum-ni men-to su-la bul'|| sum-ni men-to 'o-č'o-lu-la bul'||
lu bu-nor-dzom-peĩ kra-sī śō |
ži-ni men-to su-la bul'|| ži-ni men-to ḋa-ba jab-la bul'||
k'i jab-la bul'-weĩ kra-sī śō |
ńa-ni men-to su-la bul'|| ńa-ni men-to ḋa-ma jum-la bul'||
k'i jum-la bul'-weĩ kra-sī śō |
ḍğug-ni men-to su-la bul'|| ḡug-ni men-to ḋa-jo- č'e-la bul'||
k'i ḡ'e-la bul'-weĩ kra-sī śō |
dün-ni men-to su-la bul'|| dün-ni men-to ḋa-ji čam-la bul'||
k'i čam-la bul'-weĩ kra-sī śō |
giág-ni men-to su-la bul'|| giág-ni men-to ḋa-wo-raŋ-la bul'||
k'i raŋ-la bul'-weĩ kra-sī śō ||

Translation

Flower Offering

I

Those three beautiful happy queens of India!
In the three lives of the Queen, how many flowers were born?
How many hollyhock flowers were born?
In the three lives of the Queen, a hundred flowers were born!
About a hundred hollyhock flowers were born!

II

First, to whom shall we offer a flower?
first, we shall offer a flower to the gods of the lofty heaven.
Hail to the lofty castle of the gods!

64
Secondly, to whom shall we offer a flower?
secondly, we shall offer a flower to the denizens of the middle region.
Hail to the blessed mountain retreat of the denizens!

Thirdly, to whom shall we offer a flower?
thirdly, we shall offer a flower to the nāgas of the lower region.
Hail to son and wealth bestowing nāgas!

Fourthly, to whom shall we offer a flower?
fourthly, we shall offer a flower to our father.
Hail to the happy father!

Fifthly, to whom shall we offer a flower?
fifthly, we shall offer a flower to our mother.
Hail to the happy mother!

Sixthly, to whom shall we offer a flower?
sixthly, we shall offer a flower to our eldest brother.
Hail to the happy ancestry!

Seventhly, to whom shall we offer a flower?
seventhly, we shall offer a flower to our eldest sister.
Hail to the happy sister!

Eighthly, to whom shall we offer a flower?
eighthly, we shall offer a flower to ourselves.
Hail to our happy selves!

Kolong

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Transcription

sMon-lam grags

ñana-lha'i-sku-mkhar-'dra-ba'i-sku-mkhar-mthon-po-der
ñana-dgra-daň-ja-g-pa-med-pa'i-smon-lam-'gyaňs-nas-gzigs
ñana-lha'i-pha-ma-dra-ba'i-pha-ma-yab-yum-der
sñun-gzi-god-čag-med-pa'i-smon-lam-'gyaňs-nas-gzigs
ñana-lha'i-ma-žiň-'dra-ba'i-ma-žiň-rgya-dar-der
sad-daň-sen-ba-med-pa'i-smon-lam-'gyaňs-nas-gzigs
de-gsum-gser-daň-ʼdra-ba'i-guň-la-khri-gčig-'bul

ña-soň-mthil-nas-ʼdren-pa'i-bčom-ldan-Šâkya-daň-gčig
mtho-ris-lam-sna-ʼdren-pa'i-slob-dpon-bzaň-daň-gnîs
tšhe-ʼdi-phyi-ma-mjal-ba'i-rdo-rje-spun-daň-gsum
de-gsum-gser-daň-ʼdra-ba'i-guň-la-khri-gčig-ʼbul
lus-la-a-loň-bspams-pa'i-a-bzaň-yab-daň-gčig
ma-ţo-mňar-mo-thuň-ba'i-a-bzaň-yum-daň-gnîs
ţim-čhu-mňar-mo-stšal-ba'i-bu-sriň-bzaň-daň-gsum
de-gsum-gser-daň-ʼdra-ba'i-guň-la-khri-gčig-ʼbul
rin-čhen-srog-la-phan-pa'i-mkaň-bzaň-daň-gčig
lus-la-dar-zab-bspams-pa'i-gţi-smad-bzaň-daň-gnîs
ňin-gsum-mšaň-gsum-zug-pa'i-sgo-khyi-bzaň-daň-gsum
de-gsum-gser-daň-ʼdra-ba'i-guň-la-khri-gčig-ʼbul

dpuň-pa-lag-nas-ʼthen-pa'i-pha-spun-bzaň-daň-gčig
gyen-med-thur-med-rgyugs-pa'i-gyi-liň-bzaň-daň-gnîs
dgra-daň-mkhar-gyi-thog-tu-phub-chuň-bzaň-daň-gsum
de-gsum-gser-daň-ʼdra-ba'i-guň-la-khri-gčig-ʼbul

Phonetic Transcription

Mön-lam t̬ag

ţei läi ku-khár ɖ'a-wē ə ku-khár tön-po der
ţei ɖ'a daň jag-pa mē-pēi mön-lam jɑŋ-nê zig
ţei lāi p'a-ma ɖ'a-wē p'a-ma ja-b-jum der
ńun-zi gōd-č'a mē-pēi mön-lam jɑŋ-nê zig
ţei lāi ma-žiŋ ɖ'a-wē ma-žiŋ j'a-dar der
sad daň sēn-wa mē-pēi mön-lam jɑŋ-nê zig
de-sum ser daň ɖ'a-wēi guň-la t̬i-či bul'

ţen-soň t'il-nê ɖ'en-pēi čom-den Šâkya daň čig
t'o-ri lam-na ɖ'en-pēi lob-pón zaň daň ŋî
ts'e di č'i-ma jål-wēi dorje-pûn daň sum
de-sum ser daň ɖ'a-wēi guň-la t̬i-či bul'
Translation

Prayer

There in the lofty castle similar to the castle of my god,
Behold from afar my prayer for protection against enemies and brigands!
There my parents who are like the parents of my god,
Behold from afar my prayer for protection against illness and calamity!
There the vast fields which are like the fields of my god,
Behold from afar my prayer for protection from frost and hail!
To these three golden ones, I offer a throne in heaven!

From damnation the deliverer, the Blessed Śākya—first,
The Guide to the Paradise, the Blessed Guru—second,
The helper in this and future lives, the spiritual friend—third,
To these three golden ones, I offer a throne in heaven!

The laymen, blessed father—first,
Blessed mother bestowing sweet mother’s milk—second,
The food bestowing blessed brother and sister—third,
To these three golden ones, I offer a throne in heaven!

Precious, life-sustaining, blessed home—first,
Attired in costly silk, blessed family—second,
The faithful watch-dog, alert through the three watches of day and night—third,
To these three golden ones, I offer a throne in heaven!

The helpful, blessed cousin—first,
The faithful, swift-moving steed—second,
The blessed shield, protecting against fort and enemies—third,
To these three golden ones, I offer a throne in heaven!
Kelong

Transcription

Lo-göig-gi-ston-tog

Phonetic Transcription

Lo-cig-gi tön-tö
The Year's harvest.

Every year about the 14th or 15th day of the fourth month barley, wheat, potatoes, and green wheat are sown. About the 25th day of the fourth month buck-wheat and beans are sown. About the end of the seventh month buck-wheat is harvested, and stocked. About the end of the eighth month barley, wheat, and beans are harvested. After the harvest, the crop is left on the field for about fifteen days to dry. Then it is gathered in large stacks. In the ninth month the harvested crop is spread out on the ground, and several oxen are driven over it. Afterwards the grain is stocked. In the autumn in the tenth and eleventh month, thanksgiving is offered to the Three Jewels, regardless of whether the harvest was very good or bad.

Transcription

Bu-tsha skyes-skor

Bu-tsha-skyes-te-bla-ma-la-bskyod-žu-čen | bla-ma-bskyod-de-phru-gu la-khrus-gsol-žu-čen | khrus-gsol-žus-tshar-te-phru-gu-la-miñ-žu-čen | de-nas-phru-
When a boy is born, a priest is invited. The priest having arrived, performs the ceremony of blessing the new-born infant. After the ceremony, the infant is given a name.

Then after a year or two, the ceremony of cutting the hair is performed. All relatives and countrymen are invited, and an uncle cuts the boy’s hair. After the ceremony, all the invited guests are offered food and drink. After this, all the guests present the boy with one rupee each, and the priest who performed the accompanying ceremony is given an offering. The boy is then given by the officiating priest a talisman, and the parents ask the priest for a blessing and prayer. The priest then takes leave, and the guests return to their homes.
Transcription

gNen-gyi lugs-srol

Phonetic Transcription

Ŋn-ŋi lug-sö |
Translation

Marriage Ceremony

If a girl is to be given in marriage, country beer should be presented. After this the matter is discussed. Two middlemen go to the house of the bride, and discuss the matter. After which the uncle declares that he will give the girl in marriage on the 10th day of the month. On that day, eight or nine men start from the house of the bridegroom to bring the bride. They take with them a jug of country beer. They sing songs and partake of food. At the house of the bride’s parents, the guests are offered country beer and food. After the meal, the eight or nine men take the bride, and the bride’s parents again offer them country beer, and all present drink until they get drunk. After this, the bride’s parents offer to all present flowers, and each of the guests presents the bride with one rupee. Then the parents instruct the girl. At the bride’s home several priests perform a ceremony to secure happiness and prosperity. The priest presents the bride with an arrow with silk ribbons of five different colours attached to it (by hooking such an arrow into the collar of the bride, the matchmaker draws her forth from among her maiden companions). While the ceremony is performed, the bride remains sitting, holding in her hand the arrow. As soon as the ceremony is finished, she presents the arrow to the officiating priest. Then the eight or nine men take the bride and place her on a horse, if there is one, or carry her on their backs. On arrival at the bridegroom’s house, the bridegroom awaits the bride, standing in front of his house. The bride is then placed at the side of the bridegroom, and rests her head on the lap of her maiden companion. This is the custom of the country. Then the bridegroom and the bride and all the invited guests partake of food, and country beer. After the meal, songs are sung. Then the bridegroom and bride retire to their respective rooms. A few days later, the bride’s parents invite all relatives to a feast at the bridegroom’s home. The bride and bridegroom offer to all present flowers. In return the guests offer the bridegroom, some one rupee, others two rupees.

Kolong
Transcription


Phonetic Transcription

Lo-sar ḍa-wa dū-gonis-pa'i-tshes-pa-bu-dañ-bu-gnis-kyi-nañ-la btañ-chen
The New Year Ceremony

The New Year Ceremony is performed on the 10th and 12th day of the 12th month.

Two boys, attired in their best garments, and wearing necklaces made of shells, make a round of the village. Accompanied by villagers, they enter every village, and partake of country beer, and sing songs. Afterwards kindling small pieces of Juniper wood, they throw them away. Then they visit another village, and perform a similar ceremony. On finishing this ceremony they throw garlands of flowers. The purpose of this ceremony is to drive away the evil influences of the year. On returning to their homes, they perform the water ceremony. Water is brought from the spring, and is placed in a large brass caldron, and is then used in preparing food. The New Year festivities continue for seven days. For seven days all enjoy themselves at their homes. Then on the seventh day, the alms-giving ceremony is performed. All villagers assemble and sing songs, and partake of country beer. The figure of a yak is then designed on a piece of paper, and the paper is then hoisted on a staff. Songs are then sung, and the figure of the yak is pierced with arrows. After it has been shot through, the image is burnt, and the remains scattered over the snow on the ground.

Koksar

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སྤྲིན་པ་མ་ཚད་བསྒྲིགས་པ་གཞི་གྱུར་གྱུར་བསྒྲིགས་པ་དེ་དག་གི་ངོ་བྱིུ་སྟེང་སྤྲིན་པ་མ་ཚད་བསྒྲིགས་པ་གཞི་གྱུར་གྱུར་བསྒྲིགས་པ་དེ་དག་གི་ངོ་བྱིུ་སྟེང་སྤྲིན་པ་མ་ཚད་བསྒྲིགས་པ་གཞི་གྱུར་གྱུར་བསྒྲིགས་པ་དེ་དག་གི་ངོ་བྱིུ་སྟེང་སྤྲིན་པ་མ་ཚད་བསྒྲིགས་པ་གཞི་གྱུར་གྱུར་བསྒྲིགས་པ་དེ་དག་གི་ངོ་བྱིུ་སྟེང་སྤྲིན་པ་མ་ཚད་བསྒྲིགས་པ་གཞི་གྱུར་གྱུར་བསྒྲིགས་པ་དེ་དག་གི་ངོ་བྱིུ་སྟེང་སྤྲིན་པ་མ་ཚད་བསྒྲིགས་པ་གཞི་གྱུར་གྱུར་བསྒྲིགས་པ་དེ་དག་གི་ངོ་བྱིུ་སྟེང་སྤྲིན་པ་མ་ཚད་བསྒྲིགས་པ་གཞི་གྱུར་གྱུར་བསྒྲིགས་པ་དེ་དག་གི་ངོ་བྱིུ་སྟེང་སྤྲིན་པ་མ་ཚད་བསྒྲིགས་པ་གཞི་གྱུར་གྱུར་བསྒྲིགས་པ་དེ་དག་གི་ངོ་བྱིུ་སྟེང་སྤྲིན་པ་མ་ཚད་བསྒྲིགས་པ་གཞི་གྱུར་གྱུར་བསྒྲིགས་པ་དེ་དག་གི་ངོ་བྱིུ་སྟེང་སྤྲིན་པ་མ་ཚད་བསྒྲིགས་པ་གཞི་གྱུར་གྱུར་བསྒྲིགས་པ་དེ་དག་གི་ངོ་བྱིུ་སྟེང་སྤྲིན་པ་མ་ཚད་བསྒྲིགས་པ་གཞི་གྱུར་གྱུར་བསྒྲིགས་པ་དེ་དག་གི་ངོ་བྱིུ་སྟེང་སྤྲིན་པ་མ་ཚད་བསྒྲིགས་པ་གཞི་གྱུར་གྱུར་བསྒྲིགས་པ་དེ་དག་གི་ངོ་བྱིུ་སྟེང་སྤྲིན་པ་མ་ཚད་བསྒྲིགས་པ་གཞི་གྱུར་གྱུར་བསྒྲིགས་པ་དེ་དག་གི་ངོ་བྱིུ་སྟེང་སྤྲིན་པ་མ་ཚད་བསྒྲིགས་པ་གཞི་གྱུར་གྱུར་བསྒྲིགས་པ་དེ་དག་གི་ངོ་བྱིུ་སྟེང་སྤྲིན་པ་མ་ཚད་བསྒྲིགས་པ་གཞི་གྱུར་གྱུར་བསྒྲིགས་པ་དེ་དག་གི་ངོ་བྱིུ་སྟེང་སྤྲིན་པ་མ་ཚད་བསྒྲིགས་པ་གཞི་གྱུར་གྱུར์

78
Transcription

Lo-gsar
Phonetic Transcription

fior-da čugņį-peį ni-sũ-gu-la gün-kei c’an ’ara ts’an-ma t’on-né lá lu-la ts’an-ma-la c’od-pa p’ul’-čē-hin | gón-pa-la lama-su ku-rim p’an-čé-hin | toŋ-la ŋa-mo laŋ-te k’an-pa ts’an-ma-la ŋa-la ɡ’ab-te lá lu-t’am-čād-la saŋ-ra čē-čen | de-né sa čug č’ur-pe čug | sam-pa ʃuɬ’-te t’ug-pa k’ol’-te t’ug-pa t’uŋ-čé-hin | de-né pág-p’e zi-te ni-ma p’e t’š’ug-pa k’ur čug-né mar-na-gi naŋ-la k’u-ra tʃoί-te bor-čē-hin | de-né ni-ma p’i-tog-zam-či-la jul’-mīhi bu-tʃ’a ts’aj-ma zom-te lá-la lug-čig t’aj-čē-hin | de-né ts’ān-la jul’-pa t’aŋ-čād zom-te sa daŋ č’an t’un-čen | k’an-pei naŋ-la mo-bi t’am-čād-su mar daŋ zam-pa zi-te deį miŋ-la bālarāza zer-čen | deį p’i-ɬo-la k’u-ra bor-né mento bor-te | den ni k’ā-la bor-te dun-la c’od-me p’ul’-ne bor-čē-hin | de-né bu-tʃ’a ts’aj-ma raŋ-raŋ su-su’i k’an-pa-ru jon-te zug-po tʃu’i-né goi-la so-ma-so-ma gon-te go-tʃe-la t’o’d ɡ’ab-te | ʃuŋ-pėi sn’į t’a-mo šag-te mu-sa-la čiŋ-te | deį miŋ-la haldo zer-čen | de-né haldo t’uƀ-te p’i-la k’ir-čen | mo-bi-či-la-la č’an daŋ mento k’ur-te go-la mul’-gi bāri t’ag-te doyar ka’-dət p’i-i-soŋ-te jul’-mi t’am-čād zom-te | k’ā-čig-la mu-sa-la ts’aj-ma t’ab-né | de-né p’an t’aj-čen | de-né log-te raŋ-ka su-su’i k’an-pa-ru jon-te č’an daŋ ʃ’e daŋ sa so-t-te k’i’d-po č’e-te ʃal’ daŋ čen | de-né t’o-re ŋa-mo laŋ-te | bu-tʃ’a lá-
la mento p'ul'-te lorkii naŋ-du č'u k'ur-te k'añ-pa-ru joŋ-čen | de-nė de-ž'ag-la naŋ-la dad-de žan-ma mihi don jaŋ te-čē-mān | miŋ jaŋ t'ōn-čē-mān | č'añ ḏara t'uy-te za-čē kiid-po zoł-te | raŋ su-suľ k'añ-pi naŋ-du dad-de kiid-po hin | de-nė tšē-pa ńi ž'ag-de ńa-mo laŋ-te zaḥt'ūŋ zoł-te žan-ma misi ńa-lō poľ miŋ t'ōn-čē-hin | de-nė k'ar-gi miŋ t'ōn-čē-hin | de-nė jul'-pa t'am-čaq zom-te č'añ k'er-čen | de-nė joŋ mar st'-nē là-la č'ōd-čē-hin | de-nė č'añ t'uy-čara t'uy ra-roľ-te bu-tš'a bu-mo t'am-čaq laŋ-nē se-de tād-mo žiix-po joŋ-čen | de-nė raŋ-ka su-suľ k'añ-pa-la soŋ-te za-čē zoł-te kiid-po č'e-čē-hin | de-nė jaŋ tšē-pa sum-gi ž'ag-de ńa-mo laŋ-te ča daŋ t'ug-pa t'uy-te jul'-mi t'am-čaq zom-te č'añ t'uy-čen | de-nė ni-ma p'et-zam-čiči la'k'añ-pa re-re-nē bu-tš'a re-re t'ōn-te k'u-ra daŋ botol' re-re čara k'ur-te go-la t'ōd giłęb-te got-pa-la ja-la č'a-čen | got-pa-ru leb-te p'i-ro-la dad-de č'oŋ-pa ńiši mi t'ug-te jaŋ tam lab-čē-mān | de-nė lama-su č'ag-sum p'an-čen goni-pi naŋ-la č'a-čē-hin | č'ōd-me p'ul'-te č'ag-čē-hin | de-nė lama-la čag-te'ak' č'e-te mento p'ul'-nē tam lab-čē-hin | de-nė lami naŋ-la č'a-čē-hin | de-nė č'añ kal'jor č'ōd-de t'an-čē-hin | de-nė tšāñ-tqe-re č'añ ?ara t'uy-te lū t'an-čen tād-mo č'e-te | t'o-re ńa-mo jaŋ žan-ma jul'-du soŋ-te de-ro jaŋ č'añ ?ara t'uy-čen žag-ma sum-ži de-ru-ka dad-čen | de-nė tšē-pa giľad-ki ž'ag-de raŋ-gi k'añ-pa-ru č'a-čen | de-nė tšē-pa giłęb-de ž'ag-de dad-de | tšē-pa ču-la gu-ruľ tšē-ču zer-čen | č'ōd-me maŋ-po p'ul'-te loŋ-pon-la čag-maŋ-po p'ul'-čen | dei ž'ag-la p'er-mar zer-gen-de za-čē-hin | de-nė jul'-mi tš'añ-ma zom-te tš'ox-p'ul'-čen | č'añ ?ara dul-te t'uy-čen lū t'an-če se-čen | mo-bi t'am-čaq ke-pa-la la-pē zum-te se-čē-hin | ki'o-wo bu-tš'a tš'añ-ma raŋ-raŋ su-su se-čē-hin | jaŋ lū čig-gi miŋ-la paŋ-wa lū zer-čen | dol-ki duŋ-te bu-mo ńi se-čen | de-nė jaŋ tšē-pa čugšig ž'ag-de jul'-la gād-po č'en-mo su jōd mi-tš'añ-ma bö-nē k'ir-čen | de-nė gād-po tš-a-ri mi tš'añ-ma č'a-čen | de-nė za-ma gaŋ č'añ k'al'-jōr kon č'o-la č'ōd-de mi tš'añ-ma-la č'añ ?ara kaŋ-te t'an-čen | de-nė za-čē-la q'e daŋ sa t'an-čen | mo-bi tš'añ-ma-la tali gaŋ re k'u-ra t'an-čē-hin | de-nė mo-bi t'am-čaq č'añ ?ara t'uy-čen lū t'an-čē-hin | de-nė tš'aq-ma raŋ-raŋ su-suľ k'añ-pa-ru soŋ-te dad-čē-hin | dā di-tšog se da-wa daŋ-poi tšē-čig-nē da-wa ńi-pi ču-ruľ tš'u-ča di-tšog-se kiid-po dad-čē-hin ||

Translation

New Year Ceremony

On the 29th day of the 12th month, the winter arag (brandy) and barley
beer are brought out, and an offering is made to the gods and nāgas. In the
monastery the lamas perform a religious service. On New Year’s eve, all rise
very early, and clean the house. The religious images are cleaned. Then
meat, cheese and parched barley flour are prepared, and a broth is made, which
is then consumed. Wheat-flour is pressed, and left to ferment, and a kind of
vermicelli is prepared with oil. Then later in the day, all villagers assemble,
and a hymn is sung to the gods. Another gathering is held at night-time, and
then meat and beer is served. In the house the womenfolk press parched
barley flour, and butter, which is called bālarāja. Later vermicelli is placed on a carpet on the snow, and an offering lamp is put in front of it. Then everybody returns to their respective homes, bathe, and attire themselves in their best clothes, placing turbans on their heads. Then juniper wood is split into small pieces, which are then bound in bunches, called 'haldo'. These pieces are afterwards carried outside and thrown away. Then a woman holding a cup of country beer, and flowers, and wearing silver ornaments on her head, and the turquoise ornament (this ornament consists of a crown covered with flat pieces of turquoise), steps outside, and all the villagers follow her. The pieces of Juniper wood are then cut and scattered. Then everybody returns home and partakes of country beer, arag, rice and meat, and enjoy themselves. After the meal everybody retires. Early in the morning all rise, and offer flowers to the gods. Water is brought in a jug and kept inside the house. This day is spent inside, and neither the face of a stranger, nor his name are mentioned. Beer and arag are served, and all enjoy eating. This time spent at home is very pleasant. On the second day, all rise early, prepare food and drink, and drink in honour of the King (in the old days a toast was pronounced in honour of the East India Company—Kompani č'ag-tšāl-lo—'Hail to the Company!'). Then everybody drinks in honour of the Fort (residence of the local ruling chief). Then all villagers gather, and wine is served. Roasted corn and butter are cooked and an offering is made to the gods. Then all partake of beer and arag, and dance. It is a great spectacle! Later all return to their homes, and enjoy food.

Then again on the third day, all rise early, and partake of a broth. Then all gather together, and beer is served. Then about midday, from each house, a man comes out carrying vermicelli, and a bottle of arag, and wearing a turban on his head, and all proceed to the monastery. Having arrived at the monastery, they stay outside. Men from different villages abstain from speaking to each other. They greet the lamas three times. Then they enter the monastery, present offering lamps, and make obeisance. Then greetings are exchanged with the lamas, flowers offered, and conversation held. Then all go to the lamas' quarters. Drinking cups are filled, and the night is spent in drinking beer and arag, singing songs, and in enjoyment. Next morning all proceed to another place. There all are again offered beer and arag, and three or four days are thus spent. Then on the eighth day everybody returns home. The ninth day is spent at home. The tenth day is called the 'Tenth day of the Guru'. Many offering lamps are offered, and obeisance is paid to Lobsang Rinpočé. They partake of prepared food, and a religious service is held. Beer and arag are mixed, and consumed. Then songs are sung and a dance is performed, the women holding each other by the waist. The men dance separately. One of the songs is called sPaṅ-ba glu. They beat the drum, and two girls perform a dance.
On the eleventh day the oldest man of the village is invited, and all pay him a visit bringing with them jugs of beer which are offered to the Three Jewels, and then distributed to all present. Later meat and rice are served. Each woman is given a plate with vermicelli. Songs are sung, and a dance is held, and there is great enjoyment. Late at night all return to their homes. Thus they enjoy themselves from the first day of the New Year till the sixteenth day of the second month.

Koksar
A Story
Transcription


Phonetic Transcription

ja-ran nañ-mo ṇuń-ti-la č'a-čen! ?a-wa žu ja-la mul'-naču-tong! ja nañ-mo č'a-čen! pu-tṣ'a ja-la mul'-meď! k'od-ran-ji pig-med-la nor maň-po joď! k'ho-la zer! pig-med ja-la mul' naču tong! k'od-la mul' t'ang-ja-mān! k'od čaŋ t'uń-te mul' t'saŋ-ma t'sār-do! de-zug zer-čen daŋ ŋa-mo-po k'ío-wo laņ-te pig-med-la duń-te uļ-l'put-taŋ! pig-med taksil-la soń-te ardzi t'en-do! taksil-na čōprasi t'aŋ-te k'io-wo-la čag-kad-de taksil-la k'ion! p'i-ro-či k'ho jāl'-khana-la t'i'-de bor-du! t'o-re ja-mo-na t'ım-če-te mul' naču če-pa pog-do! mul' med-de ta-čig čoń-te č'ad-pa jal'-do! de-neň k'io-wo pig-med ŋi küd-pa čad-de ran-ka su-sui k'ang-pa-la soń! k'io-wo de-la pig-med ma-t'ob-te! yū-te'ar! de-neň ?a-wa de-la zer-tṣ'a! bu-tṣ'a k'iod-či-la kok-śu če-jad! ja soń-te! k'iod-la pig-med čormo-či k'ion-te t'ang-ja-hin! ja hegi p'ar-gi jul'-la-soń-te mul' načg'a šal'-te k'ion-ja-hin! k'iod-ran ha-ży lug-dzī de-ru soń-te ra-t'oŋ ja ŋō-te k'ion! naň-mo ja-la bag-t'oń če-hin! bu-tṣ'a t'ad-de gādi tsa-ru soń-te ra-t'oŋ ja-la gir-mo ŋi-śu ŋi-śu t'an-te k'ang-pa-la jōn! de-neň ?a-ma-la qi! ?a-ma čaŋ maň-po jō-dā! naň-mo nañ-ma-ńai bag-t'oń
hin! bu-te’a č’an ni ŋun ma-na mindu! bu-te’a-la jaŋ kok-šu ts’er-ri žug! bu-te’a k’id od ts’er-ma-č’e! ja č’an-mi tsa-ru soŋ-te lum-za ŋacbú ŋe-te k’on-hin! p’i-it-la ʔa-wa jaŋ k’an-pa-ru leb! naŋ-mo t’o-re-la bag-t’ön hin! raŋ-gi ŋen-d’un-po tsa’ŋ-ma-la kad-g’ab-te k’onj! mindá ču bag-ma len-na-la soŋ! bag-ma k’aŋ-la k’iŋj! de-né bu-te’a ná-ma ŋiisi bag-t’ön č’e! mi tsa’ŋ-
ma-la k’id-po č’unj! mi tsa’ŋ-ma-ra-roći t’aŋ rol’ t’aŋ! mi t’aŋ-ma se-de
jad-mo maŋ-po č’e! de-né jaŋ ŋen-d’un-po tsa’ŋ-ma-la bag-ma laŋ-te la-
lamento p’ul’ te lama-su zoŋ-la š’un-ŋa-čig daŋ gir-mo g’a t’aŋ-soŋ! ʔa-
wa-su zoŋ-la ta-čig t’aŋ-soŋ! ʔa-ma-su zoŋ-la gir-mo ŋacbú t’aŋ-soŋ! ʔa-
žaŋ-su gir-mo ču t’aŋj! miḥ-po-su gir-mo ču t’aŋj! tsa’-mo-su gir-mo ja t’aŋj! žan ŋen-d’un-po tsa’ŋ-ma-su gir-mo re-re t’aŋ-soŋ! dom-la ná-ma-la zoŋ gir-
mo žibgi’a daŋ sum-ču č’unj-soŋ! de-né ná-ma daŋ bu-te’a bu-moi k’aŋ-la č’ag-la č’a-če-la tse-bo sum k’ura čug! botol’ ni-šu ʔa-ra čug! ša-lag-pa čig! baći sum-mar! mindá ču d’og-č’e-te č’ag-la soŋ! de-né g’o-po daŋ giug-
mo ni-la bu-mo daŋ mag-pa ŋiisi žu-žu maŋ-po č’e! de-né ša-lag-pa ʔa-ra k’ura č’an tsa’-\nma ʔa-wa ʔa-ma ŋihi laŋ-la t’aŋj! de-né já-do ču daŋ bag-sar bag-ma ŋi t’al’-la da’d-de ʔa-wa ʔa-ma ŋiisi za-ma gaŋ č’an kal’-čor kad-de ć’od-do!!

Translation

A Story

'To-morrow early I shall start for Kulu. Father, give me some fifty rupees', said the son. 'Son', answered the father, 'I have no money. Your wife is a woman of wealth, you should ask her'. 'Wife, loan me fifty rupees!', demanded the son. 'I shall not give you any money! You are always drunk, and all money is gone!' answered the wife. On hearing this, the husband rose to his feet, and gave her a good beating, making her very miserable. The wife made a complaint to the Taksil. Orderlies were sent to fetch the husband, and placed iron shackles on him, and brought him to the Taksil. Later he was taken to the Jail, and kept there. Early next morning, his case was tried, and he was fined fifty rupees. Having no money, he was obliged to sell a horse to meet the fine. Then a string held between the husband and wife having been cut (this signifies divorce in Lahul) both parties returned to their respective homes. The husband was much afflicted by the loss of his wife, and his father said to him: 'Son, why are you crying? I shall go, and find for you a beautiful wife! I shall go to the village over there and offer them five hundred rupees, and bring a bride here. You go over there to the shepherd and buy five grown-up goats. To-morrow we shall hold the marriage ceremony.' The son proceeded to the shepherd, for each of the five grown-up goats he gave the shepherd twenty rupees, and then returned home. He then asked his mother: 'Mother, have we sufficient wine? To-
morrow is my marriage ceremony!' 'Son', said the mother, 'we have only
very little country beer'. Noticing that the son became sad, the mother said: 'Son, don't be sad! I shall go to the wine merchant and buy fifty jugs of country beer'. In the evening the father returned home. Early next morning the marriage ceremony started. All relatives were invited. Ten men went to bring the bride to the house of the bridegroom. The marriage ceremony is then performed. The guests partake of food, beer, arag, etc. All enjoy themselves, sing songs and play music. Then all rise and dance. It is a great spectacle! On the next day all guests return to their homes. The bridegroom offers flowers to all guests, and to the officiating priest. He then receives as dowry from the priest an amulet and a hundred rupees. From his father he gets a horse, from his mother fifty rupees, from his uncle ten rupees, from his cousin five rupees, from the other relatives one rupee each. Altogether he receives as dowry four hundred and thirty rupees. Later the bridegroom and bride proceed to the bride's home, and bring with them three baskets of pastry, ten bottles of arag, one shoulder of mutton, and three seers of butter. Ten men accompany them to carry the baskets. The father and mother-in-law having greeted the bride and bridegroom, the provisions are presented to them. The bride and bridegroom and their ten companions are then asked to sit in a row, and the bride's parents serve them with country beer.
Vocabulary

ka, C.T. ka-wa; Lah. k'a-wa, column, pillar.

kun, C.T. k'ūn-kū; Lah. kun-gûn.

all, every; sign of plural in Lahul Tibetan.

krañ—krañ, Lah. ṭ'rañ—ṭ'rañ, leg.

klu, C.T. lu; Lah. lu.

nāga, a denizen of the lower region.

klog-pa, C.T. lo-pa; Lah. log-pa to read.

dkan, C.T. ken; Lah. kän palate. also ṭ', rkan.

urkā, ya-rkan, C.T. jarken; Lah. jal'kān, upper part of the palate.

mar-kān, C.T. marken; Lah. markān, the lower part of the palate.

dkar-po, C.T. kar-po; Lah. karpo, white.

dkar-yol, C.T. kar-jō; Lah. (Kolong) kal'-jor, (Kokses) kal'-jor. cup, tea-cup.

dkon-mchog, C.T. kū-c'ō; Lah. kon-c'ō, the jewel.

bka'-gsal, C.T. kā-sal'; Lah. kās-kāsē, yes.

(Kokses) kās.

bkra-sis, C.T. ṭra-sī, Lah. ṭra-sī kra-sī, happiness, prosperity, blessing.

bkrams, pf. stem of ṭram, ṭrema, to spread, C.T. ṭ'am; Lah. ṭ'am.

rkañ-pa, C.T. kañ-pa; Lah. kañ-pa; Ld. śkañ-pa; Balti śkañ-pa. foot; leg.

rkañ-ya, Lah. kañ-ja, thigh.

rku-po, C.T. ku-wa; Lah. ku-cē, to steal, to rob.

rkun-ma, C.T. ku-ma; Lah. kun-ma, thief.

rkyañ, Equns hemionus, C.T. čiaj; Lah. kiañ.

skad, C.T. kē; Lah. kad, voice, sound, cry; speech, words, language.

skad-čha, C.T. kē-c'ā; Lah. kad-c'ā, conversation.


skabs, C.T. kāb; Lah. kāb. time, period.

skabs-su, Lah. kāb-su, during, in the time of.

skar-khuṅ, Lah. kar-khuṅ, window.

skar-ma, C.T. kar-ma; Lah. kāma, star.

sku-mkhar, C.T. ku-k'ar; Lah. ku-khar, castle, fort.

sku-rim, C.T. ku-rim; Lah. ku-rim gurim, service, order.

skud-pa, C.T. kū-pa; Lah. küd-pa, string.


skyid-po, C.T. kī-po; Lah. kīd-po, happy, pleasant.

skiyid-legs, C.T. kī-leg; Lah. kī-li, happiness.

skyur-ba, pf. ṭuk, bsnyur, C.T. čur-wa; Lah. kūr-cē, to throw, to cast.
skyeb, pf. झृ, skyes, C.T. चिउ-वा; Lah. के-चै, to be born.
skyem-pa; C.T. क्ञेम-पा; Lah. क्नेम-पा, to partake.
skyod-pa, pf. झृ, skyod; C.T. चो-दा; Lah. को-दा, to go.
skra; C.T. टा; Lah. स्वात. cf. Kokar, बाल’<Hind. वाल, hair. मोह, mgo-spu, go-pu.
bskal-pa<skrt. kalpa, period.
bkal-pa bzañ-po, Lah. kal’-pa zañ-po, the good or blessed kalpa.

kha.
kha; C.T. का; Lah. का, mouth, opening, face, surface.
kha-çig; C.T. का-चिग; Lah. का-चिग, some.
kha-brda’, C.T. का-दा; Lah. का-दा, instruction, admonition.
khal-pags; Lah. कल’-पाग, lip.
kha-spu; Lah. कस्पु, moustache.
kha-ba; C.T. का-वा; Lah. क्या, snow.
khañ-pa; C.T. का-पा; Lah. का-पा, house, residence. hon
[kharap-pa, gzims-khañ; C.T. zim-k’añ; Lah. zim-k’añ.
khab; C.T. क’प; Lah. क्याब, needle.

kho; C.T. को; Lah. को, he, she.
kho-ba; Lah. को-वा, they.
kho-rañ; C.T. को-रा; Lah. को-रा, himself.

kho-ža; Lah. (Koksar) क्हो-झा, they.

khoñ; C.T. कों; Lah. कों, he (hon.).

khyi; C.T. की-विदी; Lah. की, dog.

khyi-çig; C.T. की-सिदी; Lah. की-सिदी, flea.

khyem; C.T. क्नेम; Lah. क्नेम, shovel.

khyo-ga bu-tea; C.T. चो-गा bu-तेा; Lah. क्नो-गा bu-तेा-male.

khyo-bo; C.T. चो-बो; Lah. क्नो-बो, husband.

khyod; C.T. चिद; Lah. क्निद, thou, you.

khyo-ža; Lah. क्नो-झा, you.

khra-bo; C.T. च्रा-बो; Lah. च्रा-बो, many-coloured, piebald.

khrag; C.T. च्राग; Lah. च्राग, blood.

khrad-pa; Lah. च्राद-पा, stretched out.

khral-khol; C.T. च्राल-होल; Lah. च्राल-होल, pure.

khri; C.T. च्री; Lah. च्री, throne.

khrims; C.T. च्रिम; Lah. च्रिम, law.

khrims-med; C.T. च्रिम-मेड; Lah. च्रिम-मेड, violent, cruel.

khrus-gsol; C.T. च्रु-सोल; Lah. च्रु-सोल, baptism.

khrus-gsol जु-घे, च्रु-सोल’ जु-घे, to baptize.

khrom; Lah. च्रॉम, a multitude of people, assembled on the occasion of a holiday.

mkrags-pa; C.T. च्राग-पा; Lah. च्राग-च्राग-पा, firm, enduring. cf. झां-सउ, strong, firm.
'khur-ba; C.T. k'ur-ru; Lah. k'ur-ra, pastry.

'khol-ba; C.T. k'ol'-wa; Lah. k'ol'-če, to boil.

'khyil-ba; Lah. k'íl'-če, to boil.

'khyer-ba; C.T. k'ier-wa; Lah. k'ier-Éb, to carry, to take away.

'khyoii-wa; C.T. k'iö-wa; Lah. k'iö-BÉb, to bring.

~$5~4 'khol-ba; C.T. k'o1'-wa; Lah. k'o1'-EB, to boil.

g%4 'khyil-ba; C.T. k'œl-wa; Lah. k'œl-Éb, to boil.

~$5~4 'khyoii-wa; C.T. k'iö-wa; Lah. k'iö-BÉb, to bring.

ga-nas, C.T. ka-nē; Lah. ga-nē, from where.

ga-ru, Lah. ga-ru, where?

gañs, Lah. gañ, snow.

gañs-ri, C.T. kañ-ri; Lah. gañ-ri, snow mountain.

gal-te, C.T. gal-te; Lah. gal-te, if, whether.

guñ, Lah. guñ, heaven.

gur, C.T. kur; Lah. gur. hon.

bžugs-gur, Lah. žu-gur. cf. tambu (Hind.).

goñ, C.T. kon; Lah. kon, above.

goñ, C.T. kon; Lah. kon, price.

god-cha, C.T. go-č'a; Lah. go¬č'a, calamity.

gon-čes, Lah. gon-če, attire, garment.

gos, C.T. kô; Lah. go¬goi, garment, clothing.

gos-lag, C.T. kô-la; Lah. go¬lag, clothing, garment.

gyi-liñ, C.T. gi-liñ; Lah. gi-liñ, a steed.
glu, C.T. lū; Lah. lū, song.

glum-rdzā, C.T. lum-dzā; Lah. lum-za, jug of wine.

dgu, C.T. gū; Lah. gū, nine.

dgu-bču tham-pa, C.T. gupču 'tam-pa; Lah. gupču 'tam-pa, ninety.

dgun-ka, C.T. gū-ka~gūn-ka; Lah. gun-ka, winter.

dgra, C.T. dga'; Lah. dga', enemy.

mgar-ba, C.T. gar-ra; Lah. gar-ra, blacksmith.

mgo, C.T. go; Lah. go, head.

mgo-rtse, C.T. go-tse, 'crown of the head'; Lah. (Koksar) go-tse, 'head'.

mgron-la-'bod-čes; Lah. d'ron-la bōd-čes, to invite.

'god-pa, pf. bka'; Lah. kād-čes, to put, place.

'gyaṅs-nas, Lah. 'jaṅ-nē, from afar.

'gram-pa, C.T. t'am-pa; Lah. d'am-pa, cheek.

'gram-la, C.T. d'am-la; Lah. d'am-la, at the side.

'grul-pa, C.T. d'rū-pa; Lah. d'ul-pa, traveller.


rgod-po, Lah. gōd-po, hero.

rgod-ma, C.T. gö-ma; Lah. god-ma, mare.

rgya-dar for ཞ་ན་, rgya-čer dar-ba, C.T. ja-tar; Lah. gi'a-dar, extensive, numerous.

rgya-duñ, C.T. j'a-duñ; Lah. gi'a-duñ, big trumpet.

rgya-sog, Lah. gi'a-so, saw.

rgyaṅ-šel, C.T. 'jaṅ-sē; Lah. 'jaṅ-šel', field-glasses.

rgyab-ri, C.T. j'a-bri; Lah. g'ab-ri, mountain retreat.

rgyab-la, C.T. j'a-bri; Lah. g'ab-la, 'on the back'.

rgyal-po, C.T. jie-po~gial-po; Lah. g'ap-po, king.

rgyal-mo, C.T. jie-mo; Lah. g'al-mo, queen.

rgyal-la, Lah. g'al-la, well, good.

rgyal-la-med, Lah. g'al-la-mē, bad.

rgyugs-pa, C.T. j'ug-pa; Lah. j'ug-pa, racing.

brgya-tham-pa; C.T. jia-t'am-pa; Lah. g'a-t'am-pa, hundred.

brgyad, C.T. g'ie; Lah. g'ad, eight.

brgyad-bču tham-pa, C.T. jie-'cu t'am-pa; Lah. g'ie-'cu t'am-pa, eighty.

sga, C.T. ga; Lah. ga-ča, saddle.

sgo, C.T. go; Lah. go, door.

sgo-khyi, C.T. go-či; Lah. go-k'ii, watch dog.

sgo-ña, C.T. goña; Lah. goña, egg. Cf. t'ul'.

sgyg-mo, C.T. j'ug-mo; Lah. g'ug-mo~g'ud-mo, mother-in-law.

sgra, C.T. d'a; Lah. d'a~ra, noise.

sgrog-bu, C.T. t'rog-bu; Lah. d'rog-bu, button.

(Jaeschke, Dictionary, p. 122 notes a pronunciation rog-bu.)
"ca-ri"; Lah. ca-ri, bug.


gc-\[
\text{gan-glags}; Lah. gc-\[
\text{can-la, eagle.}

gc; C.T. gc\[
\text{cig}; Lah. gc\[
\text{cig, one.}

"bcu"; C.T. bcu; Lah. bcu, ten.

eg; Bc\[
\text{ug-gig}; C.T. bc\[
\text{uggi; Lah. bc\[
\text{uggi, eleven.}

eg; Bc\[
\text{ug-gig}; C.T. bc\[
\text{uggi; Lah. bc\[
\text{uggi, twelve.}

l\[
\text{ags}; C.T. lc\[
\text{ag-\[
\text{aga; Lah. lc\[
\text{ag, iron; lc\[
\text{ag-zo-pa, ironsmith.}

l\[
\text{ags-so}; Lah. lc\[
\text{ag-so, saw. cf. lc\[
\text{ag-so.}

lc\[
\text{a-ma}; C.T. lc\[
\text{a-ma; Lah. lc\[
\text{a-ma, willow.}

lc\[
\text{e}; C.T. lc\[
\text{e; Lah. lc\[
\text{e, tongue.}

\text{cha-ba; Lah. cha-c\[\text{e, to go, depart.}
\text{k\[\text{o cha-ru; 'he goes'.}
\text{si\[\text{ma-po cha-jin; 'a great deal of wood will be needed'.}

\text{cha\[\text{n; C.T. cha\[\text{n; Lah. cha\[\text{n, wine, country beer.}

\text{chad-pa; C.T. cha-pa; Lah. cha\[\text{pa, fine.}

\text{char-pa; C.T. char-pa; Lah. cha\[\text{pa, rain.}

\text{chu; C.T. cha-pa; Lah. cha-pa, rain.}

\text{chu; C.T. cha-pa; Lah. cha-pa, rain.}

\text{chu-\[
\text{e; C.T. cha-\[
\text{e; Lah. cha-\[
\text{e, water.}

\text{chu-\[
\text{e; C.T. cha-\[
\text{e; Lah. cha-\[
\text{e, water.}

\text{chu-\[
\text{e; C.T. cha-\[
\text{e; Lah. cha-\[
\text{e, water.}

\text{chu-mig; C.T. cha-mi; Lah. cha-mi, spring.}
čhuñ-ba; C.T. č'uŋ-wa, č'uŋ-č'uŋ;
Lah. čuŋučuŋučuŋu, small, little.
čhur-pe; Lah. č'ur-pe, a kind of
vermicelli prepared from boiled
butter milk.
chu-zom; Lah. č'u-zom, pot,
water jar.
chen-po (mo); C.T. č'en-po;
Lah. č'en-močed-mo,
big, great, large.
mčhu-lto; C.T. č'u-to; Lah.
č'u-to, lip.
mchod-rten; C.T. č'orten;
Lah. č'orten, stūpa.
mchod-pa; C.T. č'ö-pe; Lah.
c'ud-c'ë, to offer.
mchod-me; C.T. č'ö-me; Lah.
c'ud-me, offering lamp.
'chor-mo; C.T. č'or-mo; Lah.
c'or-mo, beautiful.

ja

ja; C.T. ča; Lah. ča, tea.
jag-pa; C.T. jag-pa; Lah. jag-
pagzag-pa, brigand.
jam-po; C.T. jam-po; Lah.
zam-po, soft, smooth.
'jal-ba; C.T. čal-wa; Lah. čal'cë,
to pay, repay.
jig-rt'en; C.T. jig-ten; Lah.
jig-ten, external world,
universe.
jigs-po; C.T. jig-po; Lah.
jig-požix-po, fearful, tremendous;
also used as sign of the
superlative.
ljän-khu; C.T. jaŋ-k'u; Lah. jaŋ-
k'užaŋ-gu, green.
ljin-pa; C.T. jiŋ-pa; Lah. jiŋ-pa,
throat.

ña

ña, C.T. ſna; Lah. ſna, fish.
ña-chen; C.T. ſna-č'en; Lah. ſna-
č'en, great fish.
ña-zin-pa; C.T. ſna-sim-pa; Lah.
ña zum-cë, to fish.
ñal-ba, C.T. ſn-va; Lah. ſn'-cë,
to lie down, to sleep.
ni-ma; C.T. ſni-ma; Lah. ſni-ma,
son; day.
nim-mo, Lah. ſnin-mo, day. cf. ſnin,
žag, Lah. žagžag-ma; C.T.
ša-ma.

nin-gsum mtšhan-gsum, Lah. ſnin-
sum ts'än-sum, the three watches of
day and night.
ño-šu; C.T. ſni-šu; Lah. ſni-šu,
twenty.
nuñ-ba, C.T. ſnuŋ-šuŋ; Lah. ſnuŋ;
a few; little.
ño-ti, Lah. ſnuŋ-ti, the Lahuli
name of Kuču.
ño-mo; C.T. ſne-mo; Lah. ſne-mo,
near, close by.
gna'-lo; C.T. ſna-lo; Lah. ſna-
lo, n. of a flower.
gnis; C.T. ſni; Lah. ſni; two.
gnis-kod; C.T. ſni-ka; Lah.
ni-kövni-köd, both, the two.
gnė-drüh, C.T. ſnė-ðrưŋ; Lah.
ńen-ðrűŋ, relatives.
mnām-po, C.T. ſnam-po; Lah.
mām-po, like, same.
rnūñ-pa, C.T. ſnuŋ-pa; Lah. ſnuŋ-
pa, old; Lah. mā-šuŋ-pa, very
old.
snuŋ-gži, C.T. ſnuŋ-šĩ; Lah. ſnuŋ-
ži, illness.
ta

ton-ton'-bu, pron. ton-ton-bu, wasp.

rta; C.T. ta; Lah. ta, horse. cf. Ld. sta.

rta-la žon-pa, C.T. ta-la šom-pa; Lah. ta-la žon-cē, to ride horseback. cf. ja ta-la žona jöd—'I am riding horseback.'

ltag-rta, Lah. tag-sa—tag-pa, back of neck.

ltad-mo, C.T. te-mo; Lah. tadj-mo-tadj-mo, show, spectacle.

sta-ri, C.T. ta-re; Lah. ta-ri.

sta-res, axe.

stag, C.T. ta; Lah. tag, tiger.

stag-chen, C.T. ta-cē; Lah. tag-c'en, the mighty tiger.

stēn, C.T. teŋ; Lah. teŋ, heaven.

ston, C.T. ton; Lah. ton, thousand.

ton, the last day of the month; New Year's eve.

stod; C.T. tō; Lah. tōtō, high, lofty.

ston-ka, C.T. tō-ka; Lah. ton-ka, autumn.

ston-tog, C.T. tō-tō; Lah. tōn-tō-tōg, harvest.

tha.

thag-pa, C.T. t'ag-pa; Lah. t'ag-pa, rope.

thag-riñ, C.T. t'ar-riñ; Lah. thar-riñ-t'ag-riñ, far, distant.

thañ-dkar, C.T. t'ān-kar; Lah. t'ān-kar, white-tailed eagle.

thab, C.T. t'ap; Lah. tḥaḥ-tḥaḥ-ka, store.

thams-cad; C.T. t'am-cē; Lah. t'am-cād-t'am-cād, all, every.

thal-ba, C.T. t'e-la; Lah. t'al-wa—t'al-la, ashes.

thug-pa, C.T. t'ug-pa; Lah. t'ug-pa, broth.

thugs, C.T. t'ug; Lah. t'ug, mind (hon.).

thun-ba, C.T. t'un-t'nj; Lah. t'un-t'un-t'un, short.

thur, C.T. t'ur-la; Lah. thur-ga-la, down, downwards.

thur-bu(ru); Lah. t'u-ru, colt.

t'uru-p'o, colt (male).

t'u-ru-mo, colt (female).

thur-ma, C.T. t'ur-ma; Lah. thur-ma, spoon.

thore, Lah. t'o-re, to-morrow.

thog, C.T. t'o; Lah. thog, ceiling.

thod-pa, C.T. tō-pa; Lah. tōd-pa, forehead.

thob-či, C.T. t'op-ci; Lah. t'ub-či, button.

mtho-ba; C.T. t'o-wa; Lah. t'o-wa, high, lofty.

mtho-ba; C.T. t'o-wa; Lah. t'o-cē, to see.

'thad-pa; C.T. t'e-pa; Lah. t'ad-cē, to go, start.

da.

dañ-po, C.T. tañ-po; Lah. đan-po, first.

dañ-por, C.T. tañ-pō; Lah. đan-po, at first.

dar, C.T. tar; Lah. dar, silk.
Lab. dar-tson-na-ŋeigung, an arrow with silk ribbons of five different colours.

dar-zab, C.T. tar-sap; Lah. dar-zab, costly silk.
dal'-la soŋ, go in peace. hon. dal'-la k'öd, go in peace.
du-ba, C.T. tʊ-wa; Lah. du-ba; smoke.
duŋ, C.T. duŋ; Lah. duŋ, conch, conch-shell.
duŋ-phreŋ, Lah. duŋ-tʃ'ɑaŋ, a rosary made of conch-shells; a garland of shells worn as a necklace in Lahul.
dus, C.T. tʊ; Lah. duŋ, time.
de, C.T. te; Lah. de, that, that one.
dei gţug-la, C.T. tei şug-la; Lah. dei şţig-la, after that. Lah. dei tɨŋ-la, after that.
de-riŋ, C.T. te-riŋ; Lah. di-riŋ, to-day.
de-ru, C.T. te-ru; Lah. de-ru, there. Lah. de-ru ka, there.
don; C.T. tön; Lah. don-ɖon, sense, meaning, matter.
dom; C.T. tom; Lah. dom, bear.
dom-nag, C.T. tom-na; Lah. dom-na, black bear.
draŋ-po; C.T. tʃ'ɑŋ-po; Lah. tʃ’ar-pa, straight, truthful.
dri-ma; C.T. tʃ’i-ma; tʃ’i-ma, smell, odour.
drin; C.T. tʃ’iŋ; Lah. tʃ’iŋ, kindness.
dril-bu; C.T. tʃ’i-bu; Lah. tʃ’il-bu, bell.

drug; C.T. tʃ’uk; Lah. ɖrug, six.
drug-ču; C.T. tʃ’uk-ču; Lah. tʃ’ug-ču, sixty.
drel; C.T. tʃ’œ; Lah. tʃ’i, mule.
dre’u; Lah. tʃ’i̓u; Lah. tʃ’i-la şön-cê, to ride on a mule.
bdu-dťgi; C.T. dū-tei; Lah. dursi, ōmṛta.
b dun; C.T. dün-ɖʊ; Lah. dün-ɖün, seven.
b dun-bcũ; C.T. dũ-ču; Lah. dün-ču, seventy.
b dun-phrag; C.T. dün-tʃ’ɑa; Lah. dün-tʃ’ag, week.
bde-mo; Lah. de-mo, pleasant.
mdă; Lah. dā, yesterday. cf. di-ʒ’ag, yesterday; one day before.
mda’; C.T. dā; Lah. dā, arrow.
mda’-dar; C.T. dā-tar; Lah. dā-dar, an arrow with a flag fastened to it.
mduñ; C.T. duŋ; Lah. duŋ, spear. cf. bartsa, lance.
’dam; C.T. dam; Lah. dam, marsh, swamp.
’dogs-dgar; Lah. doyar-ɖogar, turquoise crown worn by Lahuli women.
’dogs-pa, pf. ɖogpa, btags; Lah. dog-čē, to stock.
’don-pa, pf ɖonpa, bton-pa; C.T. tʃ’ông-pa; Lah. tön-pa, to take out, show.
'dre; C.T. tre, Lah. dre, spirit, devil.

rdo; C.T. do; Lah. do-rodoa, stone.

rdo-rje; C.T. dorje; Lah. dorje-pun, thunderbolt; pers. name.

rdo-rje-spun; Lah. dorje-pun, spiritual or trusted friend.

bsdoms-la; Lah. dom-la, altogether, in all.

na

nag-po; C.T. nak-po; Lah. nag-po-na-po, black.

nags; Lah. nā, forest.

nag-seb; C.T. nag-sep; Lah. nag-seb; (Koksar) nax-seb, forest.

na-mo; Lah. na-mo, to-morrow.

nam-mkha'; C.T. nam-kha; Lah. nam-kha, sky.

nas; C.T. nē; Lah. nē, barley.

nor-dzoms-pa; C.T. nor-dzom-pa; Lah. nor-dzom-pa, to bestow or gather treasures.

gnam; Lah. nam, weather.

mna'-ma; C.T. nā-ma; Lah. nāma, bride.

rna-mchog; C.T. nam-c’o-am-c’o; Lah. nam-c’o, ear.
dpon-po; C.T. pön-po; Lah. pön-bo, official.

dpyid-ka; C.T. ñi-ka; Lah. pïd-ka, spring.

spañ; C.T. pañ; Lah. pañ, meadow. pañ-mar, beautiful meadow.

spañ-leb; C.T. pañ-le; Lah. pañ-leb, floor.

spu; C.T. pu; Lah. pu, hair.

spun; C.T. pû; Lah. pun, cousin.

spos; C.T. pû; Lah. poi, incense, perfume.

spyani-khu; C.T. jag-kû; Lah. s'aj-kû, wolf.

sprin; C.T. t'in; Lah. s'in, cloud.

spreu; C.T. piu; Lah. s'i-ù, monkey.

pha.

phag; C.T. p'ak; Lah. phag-p'ha, swine, pig.

phug-pa; C.T. p'u; Lat. phug, cave.

phug-ron; Lah. p'u-ron, pigeon.

phub; C.T. p'u; Lah. p'ug, shield.

phub-chuñ, Lah. p'ub-ch'ûn, shield.

pheb-pa, pf. phebs; Lah. p'eb-çë, to go.

pho; C.T. p'o; Lah. p'o, male.

pho-çhen; C.T. p'o-çë; Lah. p'o-ç'en, gelding.

pho-ba; C.T. p'o-wa; Lah. p'o-wa, stomach. cf. ñ'/u, grod-pa; Lah. tsod-pa, stomach, belly.

pho-brañ; C.T. p'o-ñan; Lah. pho-d'ñan, palace.

pho-rog; C.T. p'o-ro; Lah. p'o-rog, crow, raven. cf. ga-rog, crow.

phogs; C.T. pho; Lah. phog; salary.

phya-dkar; C.T. ñ'i-a-kar; Lah. ñ'i-a-kar, cup with auspicious signs.

phyag; C.T. ñ'a; Lah. ñ'ag, honor for hand. cf. Ld. ñ'ag; Purig p'ag.

phya-tshal-ba; C.T. ñ'a-tš'é-wa; Lah. ñ'ag-tšal'-cë, to salute, to make obeisance.

phyi-tog; Lah. p'ii-to, later.

phyi-stala; Lah. p'ii-ta-la, out, outside.

phyi-dro; Lah. p'ii-ro, late, evening; outside.

phyi-ba; Lah. p'ii-cë, to be late.

physig; Lah. pe-ja, marmot.

phyu-gpo; C.T. ñ'ug-po; Lah. ñ'ug-po, rich, wealthy. cf. sarkar (Hind.), rich.

phra-mo; C.T. ñ'a-po; Lah. ñ'a-mo, fine, thin, small.

phru-gu; C.T. ñ'u-gu; Lah. ñ'u-gu, child, boy.

'phañ-ba; Lah. p'aj-cë, to throw.

'phañs-pa; Lah. p'an-cë, to perform.

phubs, pf. stem of ñ'âng-µa, 'bubs-pa, to pitch; Lah. p'ub.

'phren-ba; C.T. ñ'en-wa; Lah. ñ'en-wa-t'san-ja, rosary.
ba.

ba; C.T. pa; Lah. pa, cow.

ba-glañ; Lah. pa-lañ, cattle.

ba-spu; Lah. pa-pu, socks.

bag-ston; C.T. pak-t'ū; Lah. bag-t'ön, marriage ceremony.

bag-phye; Lah. bag-p'e, wheat-flour.

bag-ma; C.T. pak-ma; Lah. bag-ma, bride.

bag-ma-len-pa, Lah. bag-ma len-čē, to take a bride; Lah. bag-ma lena-la č'a-ru—'he went to fetch the bride'.

bag-leb; C.T. pag-le; Lah. pag-lev-paŋ-lib, bread.

bal; C.T. pe; Lah. bal', wool.

bal'bud-gtoñ-ba; Lah. bal'put tāŋ-čē, to make miserable.

bu; C.T. pu; Lah. bu-pu, boy, child.

bu-mo; C.T. pu-mo; Lah. bu-mo, girl, woman; niece.

bu-mo ya-to; Lah. pu-mo ja-to, female companion, friend.


bu-ts'a; C.T. pu-ts'a; Lah. bu-ts'a pu-ts'a, male, son; nephew.

bu-sriñ; C.T. pu-siq; Lah. bu-sriñ, brothers and sisters.

bud-med; C.T. pu-mē; Lah. pig-mē, wife.

beto; Lah. beto, calf.

boñ-bu; C.T. puñ-gu; Lah. puñ-gu, ass, donkey.
'bri-mo; C.T. ḍṛi-mo; Lah. ḍṛi-mo, a cross-breed.

'brug-skad; C.T. ḍṛuk-ke; Lah. ḍṛug-kad, thunder.
Lah. ḍṛug der-du, 'it thunders'.

'breg-pa; Lah. ḍṛag-cē, to cut.

sba-thag, ba-t'a, root.

sbug-sub me-tog; Lah. bug-sub mento, lucerne.

sbyar-ba; Lah. ž'ar-cē, to attach.

sbraḥ-rtsi; C.T. ḍraŋ-tsi; Lah. ḍraŋ-si, honey.

sbrul; C.T. ḍrū; Lah. rul', serpent.
cf. also ḍru-lu< Ḉā, sbrul-klu.

ma.

ma-khañ; Lah. ma-k'añ, home.

ma-gtogs; C.T. ma-to; Lah. ma-na, only.
Lah. fiun ma-na mindu,—‘only very little’.

ma-dpe; Lah. ma-pe, original, sample, true copy.

ma-žin; Lah. ma-žin, field.

male; Lah. ma-le, chin.

mag-pa; C.T. mak-pa; Lah. mag-pa, son-in-law.

mañ-po; C.T. mañ-po; Lah. mañ-po, many; much. mañ also used to denote plurality.

mar; C.T. mar-ma; Lah. mar, butter; Lah. žū-mar, oil.

mar-gab; Lah. mal'-gab- mar-gab, lower lip. cf. lał-gab.

mar-nag; C.T. mar-na; Lah. mar-na, oil.

mi; C.T. mi; Lah. mi, man.

mi-mda'; Lah. mindā, man.
Lah. mi-soq-po, a bad man.
mi-zūn, a liar.

mig; C.T. mik-omi; Lah. mig-omi, eye.

mig-chu; C.T. mig-č'u; Lah. mig-č'u, tears.

mig-spu; C.T. mig-pu; Lah. mig-pu, eye-brows.

mig-zar-ba; C.T. mig-ž'ara; Lah. mig-ž'ara, blind.
cf. mig-še-la, blind.

mig-po; C.T. mig-po; Lah. mig-po, brother in relation to his sister.

min; Lah. mān, no, not.

me; C.T. me; Lah. me, fire.

me-čuñ; Lah. me-čuñ, wife of uncle.

me spar-la; C.T. me-par-wa; Lah. me par-čē, to put fire.

me-tog; C.T. me-to; Lah. mento, flower.

mes-po; C.T. meme; Lah. meme, grandfather. cf. ăbí aíbi, grandmother.

mo-bi; Lah. mo-bi, woman. cf. in Sikkim Tibetan mo-bi is used to designate wife.
mon-pa; Lah. mon, the non-Tibetan inhabitants of the Southern Himalayan valleys. cf. र्द्, roh-pa; Lah. roj-pa.

dmag; C.T. mag-ma; Lah. mag, war.

dmag-mi; C.T. mag-mi; Lah. mag-mi, soldier.

dmar-po; C.T. mar-po; Lah. mar-po, red.

mar is also used in the sense of 'beautiful, fine, very'. mā~mar-gial-la, very well.

rmig-pa; C.T. mig-pa; Lah. mig-pa, hoof.

rmig-léags; C.T. mig-čā; Lah. mig-čā, shoe.

sman; C.T. men; Lah. mān, medicine, drug.

sman-pa; C.T. mem-pa; Lah. mān-pa, doctor. cf. ?amč'i, doctor.

smug-po; C.T. muk-po; Lah. mug-po, brown.

smon-lam; C.T. mō-lam; Lah. min-lam, prayer.

smyu-gu; C.T. ŋu-gu; Lahul ŋu-gu, pen.

smra-ba; C.T. mā-wa; Lah. mračē, to say, speak.

tša.

tsam; C.T. tsam; Lah. tsam-sam, how much; how many; about; Lah. tsam-tag-ta, much, many.

gtsan; C.T. tsaŋ; Lah. saŋ; clean; pure. Lah. saŋ-čaḥ, pure water.

gtsan-po; C.T. tsaŋ-po; Lah. saŋ-po, river.

btsan, Lah. tsen, demon.

btsun-pa; C.T. tsun-pa; Lah. tṣun-pa, venerable.

btog-pa; C.T. tṣog-pa; Lah. sog-pa-sog-po, dirt; defilement; dirty.

rtṣa; C.T. tsa; Lah. sa, grass.

rtṣa-ba; C.T. tsa-wa; Lah. sa-wa-tṣa-wa, root.

rtṣam-pa; C.T. tṣam-pa; Lah. sam-pa, parched barley flour.

rtṣig-pa; C.T. tṣik-pa; Lah. sig-pa, wall.

rtṣe-ba; C.T. tse-wa; Lah. se-čē, to play.

rtṣed-pa; C.T. tṣē-pa; Lah. sed-čē-sečē, to dance, play.

stsal-ba; C.T. tsal-wa; Lah. sal'-čē, to give, bestow.

brtṣe-ba; C.T. tse-wa; Lah. se-wa, to love.

tsha.

ta; C.T. tsa; Lah. tsa, salt.

tsha-bo; C.T. tsa-wo; Lah. tsa-ø, grandson. Lah. tsa-mo, wife, tsa-mo-tsi, grand-daughter.

tshañ-ma; C.T. tsañ-ma; Lah. tsañ-ma, all; sign of plural in Lahuli.

tshad-pa; C.T. tṣē-pa; Lah. tsed-pa, heat.

tshugs-siṅ; C.T. tṣug-siṅ; Lah. tš'ug-siṅ, tent-pole.

tshugs-pa, pf. द्र, tshugs, Lah. tš'ug-čē, to pitch.

tshe; C.T. ts'e; Lah. tse, life; time.
g'zal-la rgyab-pa, Lah. ža-la g'lah-cē, to sweep, clean.

ži-rgya; Lah. ži-g'ya, family.

ži-smad; Lah. ži-mād, family.

gžu; C.T. šu; Lah. ž'u, bow.

gžes; Lah. žê, day after tomorrow.

bži; C.T. ši; Lah. ži, four.

bži-bçu; C.T. šipçu; Lah. žibçu, forty.

bţugs-pa; C.T. šug-pa; Lah. žug-cē, to sit, dwell; Lah. žu-lē, greeting < LT. bţugs-lega.

bţugs-sa; C.T. šug-sa; Lah. žug-sa, abode, dwelling.

bţeň-ba; C.T. šan-wa; Lah. žen-cē, to erect.

ža.

za-ba; C.T. za-wa; Lah. za-cē, to eat; Lah. ža-cē, foodstuffs, food.

za-btun; Lah. zabh'tun, food and drink.

za-blān; Lah. za-lan, chopsticks.

zaňs; Lah. zaň, copper, brass.


zinpa; C.T. sim-pa; Lah. zum-cē, to capture, seize, hold.

zer-ba; C.T. ser-wa-va-se-wa; Lah. zer-cē, to say.

zla-dkar; C.T. dā-kar; Lah. dār vḍaɣar, moon.

zla-ba; C.T. dā-wa; Lah. dā-vḍa-wa, month.
gzig; C.T. sig; Lah. zig, leopard. 

gzug; C.T. sug; Lah. zug, pain. Lah. 'i-ru zug jöd—'there is pain here'.

gzugs, C.T. sū-sug; Lah. züg, figure.

'a.

'ar-po; Lah. ar-po; angry.

'ug-pa; C.T. uug-pa; Lah. u-pa-'ug-pa, owl.

'um-bu; Lah. 'um-bu, tamarisk.

'ur-sgra; C.T. ur-qr'a; Lah. 'ur-qr'a, noise.

'o-ma; C.T. o-ma; Lah. 'o-ma-ho-ma, milk.

'og-la; C.T. uog-la; Lah. jog-la, under, below.

'obs; C.T. ob-po, 'ob; Lah. hob, ditch, trench.

'ol; Lah. 'ol', clover field.

'ol-mo; Lah. 'ol'-mo, broom, brush.

ya.

ya-do; Lah. ja-do, friend, companion.

yañ; C.T. jañ; Lah. jañ, also.

yab; C.T. jab; Lah. jab, father.

yar'-gab; Lah. jal'-gab, lower lip. cf. mal'-gab, lower lip.

yum; C.T. jum; Lah. jum, mother.

yul; C.T. jul'-jü; Lah. jul', country, village.

yul-pa; Lah. jul'-pa.

yul-mi; Lah. jul'-mi, countryman, villager.

yon-ba; Lah. joñ-čē, to come.

yon-po; Lah. jön-tejönti, curved.

yon 'bul-ba; C.T. jön p'ul'-wa; Lah. jön p'ul'-čē, to make an offering.

yob-čhen; Lah. hobč'en, stirrup.

yos; Lah. joi, slightly roasted corn.

gyag; C.T. ja; Lah. ja, a yak.

gyañ-khug; C.T. jañ-k'ü; Lah. jañ-k'ü, a bag in which auspicious articles are kept; name of a religious ceremony.

gyas; C.T. jê; Lah. jê, right.

gyu; C.T. jü; Lah. ju, turquoise.

gyu-mtšo; C.T. jumtš'o; Lah. jumtš'o, turquoise lake.

gyu-ral legs-mo, ju-ra lá-mo, the beautiful turquoise mane of the lion. 
(The 'mighty lion' is always represented with a white body and turquoise blue mane.)

gyog-po; C.T. jok-po; Lah. jog, servant. cf. la-bo; žab-si<lt. žabs-phyi.

gyon; C.T. jö; Lah. jön, left.

ra.

ra-pho; Lah. ra-phö, he-goat.

ra-ma; Lah. ra-ma, she-goat. cf. ra-mthöñ, ra-mthön; Lah. ra-t'on, grown-up goat.
 regularly, a young he-goat.

mo-ri; Lah. mo-ri, a young she-goat.

ri-gu; Lah. ri-gu, a young goat, kid. Lah. re-t'on, he-goat. Koks.

ra-ro; Lah. ra-ro-ra-ro, drunkenness; drunk.

rag-rgan; C.T. rag; Lah. rayan-ragen, brass.

ral-gri; C.T. re-t'i; Lah. rel-'qri, sword. cf. རྱ་ཁྲ་, 'big-she-goats, Lah. bi-ča, sword.

ras; C.T. rē; Lah. rē, cloth.

ri, C.T. ri; Lah. ri-shria, mountain.

ri-khrod; C.T. ri-t'ō; Lah. ri-t'ro, hermitage.

ri-ga; Lah. ri-ga, a mountain summit.

ri-phag; C.T. ri-p'a; Lah. ri-p'ag-rri-p'a, boar, wild pig.

ri-boň; C.T. ri-won; Lah. ri-boň, hare.

ri-mo; C.T. ri-mo; Lah. ri-mo, design, picture.

rigs; C.T. rig; Lah. rig-rix, family, lineage.

rin-mo; Lah. rin-mo, long.

rin-čhen; C.T. rin-č'e; Lah. rin-čen, jewel, precious.

rus-pa; C.T. rū-pa-rū-k'o; Lah. ru'y-pa, bone.

ro-stod; Lah. rostod-rō-t'ob, back.

regularly, a young he-goat.

lag-ñar; Lah. la-ñar, arm.

lag-pa; C.T. lak-pa; Lah. lag-pa-la-pa, hand.

lañ-pa; Lah. lañ-če, to rise.

lam; C.T. lam; Lah. lam, road.

lām-ö'ugun, small path, trail.

las; C.T. lē-ka; Lah. lē, work. Lah. lē ga-po dug, difficult work.

lug; C.T. lu; Lah. lug, sheep.

k'al'pa, a ram.

ma-mo, ewe.

lu-gu, lamb.

lus; C.T. lū; Lah. lūi, body.

lus-la a-loñ bsnams-pa; Lah. lūi-la a-loñ nam-pa, lit. 'wearing an ear-ring on the body,'—layman.

legs-mo; Lah. leg-mo-łax-mo, good, well.

lo; C.T. lo; Lah. lo, year.

lo-ma; C.T. lo-ma; Lah. lo-ma, leaf.

lo-gsar; C.T. lo-sar; Lah. lo-sar, New Year.

loñ-gu; Lah. loñ-gu, nose ornament.

ša.

ša; C.T. ša; Lah. ša, meat, flesh.

ša-pho; Lah. šag-p'o, brother-in-law.
sa-mo; Lah. sa-g-mo. cf. tsau, sister-in-law.

sar-sa; Lah. sar-sa, appearance.

sal-ma; Lah. sal’-ma, rocky slope.

si-ba; Lah. si-chë, to die.

siñ; Lah. siñ, wood.

siñ-thog; C.T. siñ-t’o; Lah. siñ-t’o, fruit.

sub; C.T. sub; Lah. sub, case, covering.

sel; C.T. sel’-së; Lah. sel’, crystal.

sel-khri; Lah. sel’-t’ri, crystal throne.

sog-gu; C.T. su-gu; Lah. sog-gu, paper.

bsags, pf. stem of gsum-pa, to split; Lah. sag-chë.

gsol; C.T. sô; Lah. sol’, plough.

Sa.

sa; C.T. sa; Lah. sa, earth.

sa-bi-lig, mouse.

sam-dal; Lah. sam-dal’, moustache (loan-word from Ld.).

su; C.T. su; Lah. su, who.

sum-cu; Lah. sum-çu, thirty.

sen-ge; C.T. sen-ge; Lah. sen-ge, lion.

sen-chen; Lah. siñ-ch’en, the mighty lion.

sen-mo; Lah. sed-mo, nails.

ser-sna; C.T. ser-na; Lah. ser-na, avarice.

ser-po; C.T. ser-po; Lah. ser-po, yellow.

ser-mig; Lah. ser-mig, the yellow-eye, a name of a fish.

so; C.T. so; Lah. so-soa, tooth.

so-rgyab-pa; C.T. so-jap-pa; Lah. soa glab-chë, to bite.

so-ma soma; C.T. soma soma; Lah. so-ma so-ma, new, very new.

so-gdub; Lah. sur-dub, ring.

sol-la; C.T. sô-la; Lah. so-la, charcoal.

sran-ma; C.T. t’re-ma; Lah. šrad-ma, peas.

srab; C.T. t’rap; Lah. šrab, bridle.

sriñ-mo; Lah. sriñ-mo, female demon.

sruñ-ña; C.T. sruñ-ña; Lah. šruñ-ña, talisman.

sro-lo, Lah. so-lo, n. of a flower; Sedum and similar plants.

sleb-pa, Lah. leb-chë, to come.

gsum; C.T. sum; Lah. sum, three.

gseb; C.T. sep; Lah. seb, stallion.

ger; C.T. ser; Lah. ser, gold.

ger-khri; Lah. ser-t’ri, golden throne.

bsreg-pa; Lah. šrag-chë, to burn.

bslab-bya; C.T. lab-ch’a; Lah. lab-’a, instruction, admonition.
hi-ri; Lah. hi-ri-w'ihilg, corn-stack.

Note.—hi-ri seems to be derived from the Hind. hára, which corresponds to the Tibetan སྲོ་, dra-ba, ‘necklace’, ལྷག་, ba-gam, parapet, wall, and སྲོ་, bog-re—’stack’.

hi-ri giab-cē, to pile up a stack.
hi-ri sig-cē, ibid.

hor-zla; C.T. hor-dā; Lah. hor-dā, 12-month cycle.

hrul-ba; Lah. š'ul'-cē, to parch.

lha; C.T. l'a; Lah. lā, god.

lha-sa; C.T. L'a-sa; Lah. Lā-sa, Lhasa, capital of Tibet. cf. Ld. hlā; hlāsa.

lham; C.T. l'am; Lah. lām, boot.

a.

a khu; Lah. ḡa-gu, uncle.
a-cē; Lah. ḡa-ji, elder sister.

ʔa-ji-no, sisters.
ʔa-ji-no-mo, ibid.

a-jo; Lah. ḡa-jo, elder brother. cf. ḡo-quo, middle brother; no, younger brother.
ʔa-jo-no, brothers (plur.).

ʔa-ne; Lah. ḡa-ni, aunt; nun.

ʔa-ba; Lah. ḡa-wa, father.
ʔa-wa ḡ'uyun, younger uncle.
ʔa-wa ḡ'ed-mo, elder uncle.

ʔa-bo; Lah. ḡa-wo, self, myself, ourselves.
ʔa-wo ḡaṇ, ibid.

ʔa-ma; Lah. ḡa-ma, mother.
ʔa-ma ḡ'uyun, aunt.

ʔa-ṇaḥ; Lah. ḡa-ṇaḥ, uncle, father-in-law.
ʔa-ṇaḥ ḡ'ani, mother-in-law.

ʔa-baḥ for ḡ'ayun, a-baḥ-po; Lah. ḡa-ṇaḥ, blessed father.

ʔa-loṇ; Lah. ḡa-loṇ, ear-ring.

i; Lah. ḡi, this. ḡeṁ-bhegi, that.

ʔi-zug; Lah. ḡi-zug, such. cf. ḡi-zog-se.

ʔi-ru; Lah. ḡi-ru, here. ḡe-ru, there.

(perhaps ‘i’ is related to the Manchāṭi indefinite article i, ‘a’.)

Loan-words

The Lahul Tibetan is rich in loan-words from Arabic, Persian (through the medium of Urdu-Hindustāni), Hindi (through the medium of Western Pāhāri), and neighbouring Himalayan dialects, such as Manchāṭi, Bunān, and Tinān. The following list does not pretend to exhaust all the existing material, and merely gives a few of the loan-words, currently used in the everyday speech of the Lahuli hillmen:—

kaktse<Hind. क्रौ, crow.
katab<Ar. كتاب, book (used only for books having the European book form).
kanči<Turk. تیزنچی, scissors.
kabşa<Pers. қаш, shoe, slipper, leather shoes of Hindu fashion.
kukri<Hind. कुकर, kukri, hen, fowl.
p'o kukri, ruster.
mo kukri, hen.
kundi<कुंडल, nose ring.
kurkutia<kurkutata<Бунан, ant.
kurti<Pers. کرتن, jacket, shirt.
kuršu<Ar. گرسي, chair.
kōt<Engl. coat.
gādi<W. Pāh. گادي, shepherd.
gīta<Hind. गीत, song.
čopraši<Hind. चपारालो, orderly.
jal'-khana<Anglo-Indian jail-khāna, jail, prison.
ñuŋ-ku-tu<Бунан and Тинан, elbow.
taksil<Hind. टक्साल, revenue office.
tambū<Hind. तम्बू, tent.
tibi<Hind. तोली, hat.

(Jaeschke, Dictionary, p. 203, writes the word ti-pi.)
t'āli<Hind. याली, plate, a small brass dish.
t'op<Pers. ترب, gun.

Note.—The modern Lahuli pronunciation du-wa may perhaps represent the
Tib. ཨོ་, du-ba, a word which primarily signifies 'smoke', but sometimes
denotes 'gun'.

dūrbīn<Pers. دبیین, field-glasses.
dolki<Hind. डोल्क, drum.
pīpa<Hind. पीठा, water jug.
pistol'<Engl. pistol.
puṇa<Hind. पुण, virtuous, good action, auspicious ceremony.
p'a-la<Hind. फल, the iron blade of the plough.
bāṭi<Hind. बाटिया, a small weight, about two seers.
bāri<Hind. बारी, ornaments worn in the ears and nose.
bāl'<Hind. बाल, hair.
bazār<Pers. بازار, market.
basket<baskōt<Engl. waist-coat.
bīžil'<Hind. बीजली, electricity.

cf. लो, klog, pron. lo, electricity.
būṭ<Engl. boot.

butā<Hind. बूढ़ा, shrub, tree.

botol'<Engl. bottle.

manzi<Ar. منزل, a bed.

mau<Hind. मौ, bee.

mur-ṭi<Bunān, a small stream of water from a spring.

cf. Manchāṭi 'ti', water.

musala<Hind. मस्ला, pestle, the pounding end of a rice-pounder; a club; a bunch.


roṭī<Hind. रोटी, bread.

lorki<Hind. लोटी, vase.

mūṭṣa<Hind. मूठ, moustache.

sarka<Hind. सरकारी, road, highway.

hara<Hind. ढार, garland, necklace.

haldo<Bunān and Tinān, a bunch of small pieces of Juniper wood used in the New Year Ceremonies.

cf. musala.

āru<Hind. आँख, potato.

?arzi<Ar.-Pers. عرغمي, complaint.

ūṭ<Hind. उंट, ūnt, camel.

cf. ɲa-boŋ.