

TIBETICA I

DIALECTS OF TIBET

THE TIBETAN DIALECT OF LAHUL

By Georges de Roerich



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THE TIBETAN DIALECT OF LAHUL

By GEORGES DE ROERICH

INTRODUCTION

FOR some reasons the Tibetan dialect of Lahul in the N.W. Himālayas 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 ff. 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 Lahul hillman, who has visited Central Tibet or made a stay there, represents a channel through which this influence penetrates the local language. Lahul 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, Pūrig) and those of Spiti and sTod mŃa'-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. དུས dus, 'time', Lah.¹ duŃ~dū; C.T. tū.

གོས gos 'garment', Lah.: goŃ~gō; C.T. kō.

མགྲོན mgron 'festival', Lah. ḍron~ḍrōn; 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 Toḍ-kaḍ (sTod-skad) 'the language of the upland', and is related to the sub-dialect of the Ladakī 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 Ladakī.

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 Himālayan dialects, such as Tinān and Manchāṭī. 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.¹ The Rev. Jaeschke had already noted two very definite strata of Tibetan loan-words in Bunān:—

- (1) loan-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 Kuḷū, or even earlier. In this connection it is interesting to mention the popular tradition that King Kesar's armies occupied Kuḷū 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 Kuḷū during King Langdarma's persecution of Buddhism, seem to indicate a close connection that once existed between the Western Himālayan 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 Himālayan 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. Kanāshī čⁱe-ma, 'daughter' < Tib. čⁱe-men, 'women'.

(Ex. I). Ancient loan-words :—

Bunān.	Lahul Tibetan.
g ⁱ ogs-pa, quick	g ⁱ og-pa.
gram-pa, cheek	ḍ ^r am-pa.
sñiṅ-rus, courage	ñiṅ-rü.
dus, time	dui~dū.
stan, carpet	tan.
stoṅ, thousand	toṅ.
spu, hair	pu.
ph ⁱ ug-po, rich	č ^u g-po.
brag, cliff	ḍ ^r ag~ṭ ^r ag.
braṅ-sa, stage	ḍ ^r aṅ-sa.
bri-, to write	ḍ ^r i — .
zugs, body	zug.
ras, cloth	rai~rē.
rigs, kind	rig.
rus-pa, bone	ruī-pa~rū-pa.
sman, medicine	man.

(II). Modern loan-words :—

Bunān.	Lahul Tibetan.
ṭ ^r im, law	ṭ ^r im.
ḍ ^r oi, advice	ḍ ^r oi~ḍ ^r ō.
ḷ ^u ṅ-wa, origin	ḷ ^u ṅ-wa.

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

(I). Ancient loan-words :—

Manchāṭi	Lahul Tibetan.
ph ⁱ ag, hand	č ^u g~č ^u g.
k ⁱ on, damage	č ⁱ on~č ^u on.

(II). Recent loan-words :—

Manchāṭi.	Lahul Tibetan.
či-lab, blessing	č ^u in-lab.
č ^u ag-ṭ ^s al', greeting	č ^u ag-ṭ ^s al'.

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. བྲག brag, cliff is pronounced ḍ^rag in everyday speech, but prag in songs.

Ex. རྒྱ་མར་དཔུ་བཞུ་བས་ prag-mar dab̄su žug-wē, dwelling on the fiery rock.

བཀྲ་ཤིས་ bkra-śis, 'hail', is usually pronounced tʃa-śi (for example, when used as a personal name), but kra-śi 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. ཅོས་ čhos, 'religion, doctrine' pronounced in Lahul č'oī (Mongol pronunciation: čoi).

ལུས་ lus, 'body', Lah. luī (the C.T. pronunciation lū is also met with).

But རྣས་ nas, 'barley' is always pronounced nē.

If the final -s is preceded by the vowel 'i', the final is dropped and the preceding vowel sound lengthened. Ex. རིས་ ris, 'figure', Lah. rī.

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

Ex. ལག་པ་ lag-pa, 'hand' Lah. lag'-pa~la'-pa.

ལུག་ lug, sheep, Lah. lug'~lu'.

ཐོག་ thog, roof Lah. th'og'~th'o'.

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

Ex. རྣད་ nad, disease, Lah. näd'~nä'.

མེད་ med, 'not', Lah. mēd'~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 šʃ', the second element being short. Ex. ལྷོ་ལྷོ་པ་ sprin-pa, 'cloud', Lah. š'in-pa (the modern Tibetan pronunciation tʃim-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. གྲི gri, 'knife', Lah. ḡri.

ཁྲག khrag, 'blood', Lah. ṭʳ'ag'~ṭʳ'a'.

ཕྲུག phru-gu, 'child', Lah. ṭʳ'u-gu.

བྲག brag, 'cliff', Lah. ḡrag'~ḡra' (this word is sometimes pronounced as an initial unvoiced ṭʳag').

The final -s of the combinations -gs, -bs, -ms is usually dropped: བྲགས nags, 'forest', Lah. nag, but in Koksar it developed a velar fricative pronunciation: naχ; ཐབས 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. བྲེམ bye-ma, 'sand', Lah. bi'e-ma~b'ema.

(C.T. čie-ma~č'e-ma).

ཕྲལ phyag, 'hand', Lah. č'iag'~č'ag~č'a'.

བྲམ bya-mo, 'hen', Lah. j'a-mo~j'a-mo.

ཁྲོད khyod, 'thou, you', Lah. k'i'od.

Initial ya is often pronounced as h.

Ex. ཡིན yin, 'to be', Lah. hin.

• ཡོབ་ཅེན yob-chen, 'stirrup', Lah. hoḡ-č'en.

(6) The combination sr- is pronounced šʳ-. Ex. སྲིང་མོ sriṅ-mo, 'female demon', Lah. šʳiṅ-mo.

(7) zl becomes a domal voiced ḡ. Ex. ལྷོ་བ་ zla-ba, 'moon', Lah. ḡa-wa (C.T. ḡa-wa).

(8) The initial db- becomes, as in Central Tibetan, a semi-vowel 'w'. Ex. དབང་ dbaṅ, 'power, might', Lah. waṅ (C.T. waṅ).

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

Ex. སེན་མོ sen-mo, 'nail', Lah. seḡ-mo;

ཅེན་མོ čhen-mo, 'great, big', Lah. č'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 ལག་པ་ lag-pa, 'hand', pron. la'-(pa).

Toneme 2 High even tone གླགས་ glags, 'opportunity', pron. lā.

Toneme 3 Low even tone ལགས་ lags, 'to be', pron. lā.

Toneme 4 falling abrupt tone ལ་ la, 'pass', pron. la`.

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

ལུག་ lug, 'sheep', Lah. lug~lú; C.T. lu'.

དམག་ dmag, 'war', Lah. mag~ma'; C.T. ma'.

སྟག་ stag, 'tiger', Lah. tag~ta'; C.T. ta'.

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

ཁང་ khañ, 'house', Lah. k'aŋ̄; C.T. k'aŋ̄.

དོན་ don, 'meaning', Lah. dōn̄; C.T. tō̄.

ལས་ lam, 'road', Lah. lam̄; C.T. lam̄.

གྲོགས་པོ་ grogs-po, 'friend', Lah. d'roḡ-pō; C.T. t'rō-pō.

ཕེབས་པ་ phebs-pa, 'to come', Lah. p'eb̄-(pa); C.T. p'ep̄-(pa).

བསྐྱེས་ལ་ bsdoms-la, 'altogether', Lah. dom̄-la; C.T. dom̄-la.

ཚོས་ čhos, 'religion', Lah. č'oī̄; C.T. č'ō̄.

གལ་ gral, 'line', Lah. ʈʰal̄; C.T. ʈʰē.

གླུ་ glu, 'song', Lah. lū; C.T. lū.

Words ending in -d have invariably the falling abrupt tone :

ནད་ nad, 'illness', Lah. nǎd̄; C.T. nē̄.

མེད་ med, 'not', Lah. mǎd̄; C.T. mē̄.

སྐྱོད་ snod, 'vase', Lah. nōd̄; C.T. nō̄.

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 Sambhoṭa, that is in the 7th century A.D. (Cf. Bacot: *Çlokas 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 སྐྱེ་ sne, 'extremity', pron. ne'

Toneme 2 High even བཀྱས་ gnas, 'place', pron. nē

Toneme 3 Low even ནས་ nas, 'barley', pron. nē

Toneme 4 High falling tone བཀྱད་ gnad, 'essence', pron. ne'

Toneme 5 Low abrupt ནད་ nad, 'illness', pron. nē'

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, k^h, k', g, g, b, b, p, p^h, p', t, t', d, d.

ཀ k(a)—unvoiced velar. When preceding the front vowels i, e, ཨ, ü 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 'k'.

Ex. ཀཀྱ rkan, 'palate', Lah. ken.

སྐར་མ skar-ma, 'star', Lah. karma.

སྐ་རིམ sku-rim, 'service', Lah. kurim~gurim (Koksar).

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

ཁ kh(a) unvoiced aspirate velar. The Lahul dialect has two varieties of this sound: strong aspiration, written here k^h, and soft aspiration—k'.

Ex. ཁ kha, 'snow', Lah. k^hā. / C.T. k^ha-wa /.

མཁཎ་པོ mkhan-po, 'elder', Lah. k'en-po / C.T. k'em-po~k'ê-po /.

ག 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. གོ་བ་ go-ba, 'to understand', pronounced in

Lah. ko-wa ; C.T. ko-wa, but ཀོ་སྐ go-sa, 'rank' preserves in Lahulī the voiced pronunciation of the initial velar-go-sa (C.T. go-sa, the voiced initial having become an indistinct voiced).

གུས་པ། gus-pa, 'respect', Lah. guī-pa ; C.T. gū-pa.

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

Ex. གོ་ sgo, 'door', Lah. go ; C.T. go.

མགོ་ mgo, 'head', Lah. go ; C.T. go, Ñaroñ-ngo ; it will be observed that in the Ñaroñ 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. ལུག་ lug, 'sheep', Lah. lug~lu'. As observed before it is often dropped.

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

བ 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. བ་ ba, 'cow', Lahul pa⁻ ; C.T. pa.

བུ bu, 'son', Lahul p' u[`] ; C.T. p'u[`].

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

Ex. ཐབ་ thab, 'stove', Lahul t'ab-(ka).

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

པ p(a) unvoiced labial, corresponds to the French 'p'. At times a slight aspiration p' is discernible.

Ex. པགས་པ། pags-pa, 'skin, hide', Lah. pag-pa~pa-pa.

ཕ ph(a) strong aspirated unvoiced labial. The aspiration is distinctly heard.

Ex. ཕག phag, 'swine', Lah. p^hag~p^ha', but p^hag-mo, 'sow' under the influence of the following -m.

ཕ་ལམ pha-lam, 'diamond', Lah. p^ha-lam.

ཕུག་པ phug-pa, 'cave', Lah. p^hug^h.

ཕེབས་པ phebs-pa, 'to come', Lah. p^heb-pa.

(but pf. ཕེབས་སོང་ phebs-son, 'has gone, come', Lahul p^heb-son, in the past tense the aspiration is always heard more distinctly.)

ཏ t(a) unvoiced front dental, often pronounced with slight aspiration.

Ex. ཏ rta, 'horse', Lah. ta.

གཏོང་བ gtoñ-ba, 'to send', Lah. t'ong-wa.

ཐ th (a) the corresponding aspirated front dental, pronounced with a strong aspiration. Ex. ཐག་པ thag-pa, 'rope', Lahul t^hag'-pa~t^ha'-pa. མཐར་མཐའ་ mtha, 'end', Lahul t^ha^h.

ད d(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. དོན don, 'meaning, sense', Lah. dön~dön; C.T. tön~t^hö.

མདོ mdo, 'sūtra', Lah. do.

མདའ་ mda', 'arrow', Lah. dā; C.T. dā.

མདུང་ mduñ, 'spear', Lah. duñ.

འདོད་པ 'dod-pa, 'to wish', Lah. döñ-pa; Ld. dod-pa; C.T. dö^h-pa.

དུང་ duñ, 'conch', Lah. duñ~tuñ; Ld. duñ; C.T. duñ~tuñ.

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 > b~p.
 p > p'.
 g > g~k.
 k > k'.
 d > d~t.
 t > t'.

Ex. འུ bu, 'son', Lah. pu ; Ld. pu ; C.T. pu.

པགས་པ pags-pa, 'skin', Lah. p'ag-pa ; Ld. p'ag-pa ; C.T. p'ak-pa.

གངས gañs, 'snow', Lah. gaŋ~kaŋ ; Ld. gaŋ ; C.T. kaŋ.

ཀ་བ ka-ba, 'pillar', Lah. k'a-wa ; Ld. k'a-wa ; C.T. k'a-wa.

ཀུན kun, 'all', Lah. k'un (dialectically gun~gün) ; Ld. k'un ; C.T. k'ün~k'ü.

དོག doñ, 'pit', Lah. doŋ~toŋ ; Ld. doŋ ; C.T. toŋ.

ཏིབ་རིལ tib-ril, 'tea-pot', Lah. t'ib-ril ; Ld. t'ib-ril ; C.T. t'ip-ri.

Affricates :—

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

Ex. ཅི či, 'what' ?

č' is a palatalized form of the preceding sound, representing the pronunciation of རྩ pya.

ཅོ čh(a) unvoiced palatal aspirate. Ex. ཅོས čhos, 'religion', Lah. č'o'i : Ld. č'os ; C.T. č'ö.

ཅུ čhu, 'water', Lah. č'u ; Ld. č'u ; C.T. č'u.

č' is a palatalized form of the preceding sound, and represents the pronunciation of the combination རྩ phya.

ཇ j(a) 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—č.

Ex. ཇོ་བོ jo-bo, 'Lord', Lah. jo-wo ; Ld. jo-wo ; C.T. jo-wo~čöo.

The evolution of the sound being as follows :

j > j̄ > č.

ཇ ja, 'tea', Lah. ča; C.T. ča, but ཇསོལ་ཇ 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; ཇེ rje, 'Lord, venerable', Lah. je; C.T. jē; Khams: je; Ņaroñ: rje (in the last case the prefix is indistinctly heard).

j̄ is a palatalized form of the preceding sound, and represents the pronunciation of ཇ j̄a~j̄'a.

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

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

But ཅམ tsam 'how much' has preserved in Lahul the affricate character of the initial—tsam.

ཅར rtša, 'grass', Lah. sa; C.T. tsa.

ཅམ ts̄h(a) strong aspirate front-dental.

Ex. ཅིག tshig, 'word', Lah. tshig~tshi'; C.T. tshik.

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

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

ཅམ tshur 'hither', Lah. tshur; C.T. tshur~tshu.

ཇ dz(a) voiced front-dental. Ex. ཇེ mdze, 'leprosy', Lah. dze; C.T. dze. In Western Tibetan dialects and in Lahul is generally pronounced as a voiced dental fricative—z. Ex. ཇེལ་ rdzun, 'lie', Lah. zun; C.T. dzün~dzū.

Fricatives: The Lahul dialect has the following fricative sounds: f, w, z, s, ž, š, ś, γ, χ, h and ħ. f—is the labio-dental fricative pronunciation of, མཁ ph(a)

sometimes heard in individual speech. Ex. བསོད་ནམས་དབང་འཕེལ n.pr. bSod-nams dbañ- 'phel, Lah. Sod-nam waŋ-fel'; C.T. Sö-nam waŋ-p'el'.

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) ɸ—a non-syllabic u.

Ex. (a) དབང་ dbañ, 'power', Lah. waŋ; C.T. waŋ; the usual pronunciation of the particle བ ba, ལྷུལ་བ rgyal-ba, 'jina', Lah. g^hal-wa; C.T. j^he-wa~ j^hal-wa.

(b) ལྷ་ཅེ wa-rtse, 'fox', Lah. ɸa-tse; C.T. ɸa-mo. དབུལ་པོ་ dbul-po, 'poor', Lah. (Koksar sub-dialect) ɸal'-po; C.T. ul'-po.

(In the orthography of the IXth century the letter ལྷ was written ལྷ with a superadded ha-čhuñ (ལྷ་ཅུའོ). This seems to indicate that in the ancient language the ལྷ was pronounced hv(a), or perhaps h_w(a), that is hv>h_w>w(a).)

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

Ex. ཟ་ཆས་ za-čhas, 'foodstuffs', Lah. za-č'e.

གཟིག་ gzig, 'leopard', Lah. zig (C.T. sik).

གཟུག་ gzug, 'pain', Lah. zug (C.T. suk~su).

ས s(a) unvoiced dental fricative. Ex. ས་ sa, 'earth', Lah. sa, (C.T. sa).

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

Ex. བཞེན་པ་ gžan-pa, 'other', Lah. žen-pa; C.T. šem-pa~šē-pa; བཞི་ bži, 'four', Lah. ži; C.T. ši.

ž'(a) is a corresponding palatalized form of the preceding sound.

ཤ \acute{s} (a) unvoiced palatal, formed by the tongue-back (dorsum). This sound is often heard as a palatalized (soft) \acute{s}' .

Ex. ཤ \acute{s} a, 'meat, flesh', Lah. \acute{s} a; C.T. \acute{s} a.

γ , voiced velar fricative, is characteristic for the phonetic structure of the Lahul Tibetan: ཅ་ཤ་ཡེན, '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. རྗམས་ nags, 'forest, Lahul (Koksar) na χ ; ལེགས་མོ་ legs-mo, 'good', Lahul (Koksar) le χ -mo ~ la χ -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, རིགས་ rigs, 'kind'; Spiti rigs.

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

(a) འ 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- \acute{c} huñ 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 འ་རྗམ་ 'a- \acute{c} huñ, 'soft aspiration'.

In the modern dialect of Tibet the འ 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 ء)'. C. L. M. Clauson and S. Yoshitake in their recent study of the phonetic values of the characters འ and འ (Journal of the Royal Asiatic Society, 1929, pp. 843 ff.) describe the primary phonetic value of འ as the smooth vocalic ingress, as opposed to འ 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 ཨ and ར in the 'Phags-pa alphabet, apart from the usage of ར 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 ར 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 ' ར 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 ར has the following usages :—

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

འུག་པ ug-pa, 'owl', Lahul (Koksar) hug-pa ; C.T. uk-pa~^uuk-pa ;

འོ་མ o-ma, 'milk', Lahul (Kolong) o-ma, Lahul (Koksar) ho-ma ; C.T. o-ma~^uo-ma. In Khams it developed a velar fricative pronunciation : o-ma.¹

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

འོག་ལ og-la, 'under, beneath', Lahul ⁱog-la ; C.T. hog-la~^uo-la ; Khams hog-la ; འུར ur, 'noise', Lahul hur ; C.T. ur~^uur ; Khams hur.

(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 :

དགོ་འདུག dge-'dun, 'Saṅgha', Lah. gendun ; C.T. gen-dün-~^ugē-dū.

བཀའ་འགྱུར bka-'gyur, 'Kangyur', Lah. Kangⁱur ; C.T. Kän-jⁱur~^uKā-jⁱur.

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

¹ In the Pūrig dialect the prefixed ར has developed a dental fricative pronunciation, having become z. Ex. ^zbri-čäs, to write, Lahul ḡ^ri-čē, C.T. ṭ^ri-wa (ṭ^ri-wa is properly speaking the pronunciation of the past tense stem, which is regularly used in colloquial Tibetan instead of the present tense stem ḡ^ri-wa, representing the pronunciation of 'bri-ba.

(a) becomes a velar nasal before ། kh(a), ། g(a);

(b) becomes a dental nasal before ཅ cha, ཇ ja, ཉ th(a), ཏ d(a), ཏ
tsha, and ཏ dz(a).

(c) becomes a labial nasal before ཕ ph(a), and བ b(a).

(4) It is observed in colloquial Tibetan that a consonant following a prefixed འ retains its voiced character ¹:

འདི 'di, 'this', Lah. di; C.T. di`.

(5) The prefixed འ 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.²

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

ལྷ་མཁའ་ nam-mkha', 'sky', Lah. nam-khā; C.T. nam-khā.

རྩེ་ལྷ་ rā-dza, Skrt. rāja, Lah. rā-dza; C.T. rā-dza.

དགའ་ dga', 'delight, joy', Lah. gā; C.T. gā.

དམའ་ dma', 'low', Lah. mā; C.T. mā.

Such words as ལྷ་ sgra, 'sound', དགའ་ dgra, 'enemy', འདྲ་ 'dra, 'similar', pronounced in modern colloquial འ་, were written in ancient orthography ལྷ་ དགའ་ འདྲ་.

According to native grammarians the འ 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 འ enhances the sonority of the following consonant.

² Cf. the Siamese mute 'h' which belong to the class of high letters ('akṣor sūṅ) and raises the tone of the word (Schrader, Asia Major, III, p. 32).

When the འ stands between two vowel sounds, neither 'élision' nor 'liaison' take place. Ex. འགོའོ 'gro'o, pron. ɖʀoo; འགོའམ gro'am, pron. ɖʀoam. This absence of 'élision' and 'liaison' shows that we have to do here with an ancient h-sound.

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

Ex. ཁང་པའི khañ-pa'i, 'of the house', pronounced k'aŋ-pēi, ēi being a falling diphthong, with the first element long, and the second short; རྟའི rta'i, 'of the horse', pron. tōi.

In the Koksar sub-dialect of Lahul-Tibetan the fricative pronunciation of the འ has survived: རྟའི tahi, 'of the horse'; ངའི ŋa-hi, 'mine'; C.T. ŋēi.

(b) རྟ fia, a guttural spirant (hard), corresponding to the Sanskrit ॠ fia.

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

The Lahul dialect has the following nasals:—

ང ŋ(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. ངག ŋag, 'speech', Lah. ŋag; C.T. ŋak~ŋa.

འ ŋa, 'I', Lah. ŋa; C.T. ŋa, pronounced with the low falling tone.

ལྷ lña, 'five', Lah. ŋa; C.T. ŋa, pronounced with the high falling tone.

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

Ex. རྟང་ dbañ, 'power', Lah. waŋ; C.T. waŋ.

འྱ ñ(a) mid-palatal nasal.

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

འྲ n(a) front-dental nasal, corresponds to the Russian 'n.' Ex. འྲ na-ba 'illness', Lah. na-wa; C.T. na-wa.

མ m(a) nasal bilabial, corresponds to the English 'm' in 'man'.

Ex. མཎཏ་པ། sman-pa, 'doctor', Lah. men-pa; C.T. mem-pa.

The Tibetan language moreover possess a series of voiced semi-nasal, such as འབ འད འག or mb, nd, ŋg. These have been dealt with in the paragraph about the 'a-čhuñ.

The Lahul dialect has two kinds of lateral sounds:

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

Ex. ལུང་པ། luñ-pa, 'country', Lah. luŋ-pa; C.T. luŋ-pa.

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

Rolled :—

ར 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—ž:

Ex. རི ri, 'mountain', Lah. šria; C.T. ri.

ར ra, 'goat', Lah. ra; C.T. ra.

རེུ re'u, 'young goat, kid', Lah. žriu.

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

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

ཡག་པོ། yag-po, 'good', Lah. jag-po; C.T. jak-po.

ཨ a represents the glottal stop. Ex. ཨེ་མཚི emčhi, 'doctor', Lah. ʔemč'i; C.T. ʔemč'i~ʔamč'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:—

ག gr(a) > Kham. jr(a) > W.T. q^r(a) > C.T. q(a).

ྤ kr(a) > Kh. čr(a) > W.T. tʳ(a) > C.T. t(a).

ྥ khr(a) > Kh. čr'(a) > W.T. tʳ'(a) > C.T. t'(a).

The combinations འདྲ 'dra, འབྲ 'bra have become dʳa~da; འདྲ dra, འབྲ bra, འཕྲ pra developed into tʳa~ʈa, and འཕྲ phra became tʳ'a~ʈ'a. 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 ɖ or ʈ. 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: འཕྲ་བོ་ Khra-bo, 'piebald', Lahul čr'a-wo~tʳ'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. ā is the corresponding long. ä is a very short reduced a-sound sometimes heard at the end of words.

Ex. འུ་འུ་ aru, 'potato' / Hindi ālū / Lah. aru~alu.

སྐར་མ་ skar-ma, 'star', Lah. kar-ma.

བཀའ་ bka', 'order', Lah. kā; C.T. kā.

ནམ་མཁའ་ nam-mkha', 'sky', Lah. nam-k^hā.

བཀའ་གཤམ་ bkā'-gsal, 'yes', Lah. kās~kāsä; Sikkim kāsě.

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

Ex. ལོ་ lo, 'year', Lah. lo.

གོ་ sgo, 'Door', Lah. go.

རྩོག་མ་ rñog-ma, 'mane', Lah. ŋo-ma.

ཐོག་ thog, 'roof', Lah. th'o'.

Lahul pistōl', loan-word, represents the English pistol.

U. The vowel 'u' is similar to the Italian sound. ū is the corresponding long.

Ex. ལྷུ་ glu, 'song', Lah. lu.

ལུག་ lug, 'sheep', Lah. lu.

མདུང་ mduñ, 'spear', Lah. duñ.

ལྷུ་ klu, 'nāga', Lah. lu.

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

Ex. བསྐྱེད་མཁམ་ bsdad-mkhan, 'dweller, resident', Lah. dād-k'en; C.T.

de-k'ē; སྐྱེད་ sman, 'medicine', Lah. män~men; C.T. men~mē.

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

Ex. མེ་ me, 'fire', Lah. me; C.T. me.

རྩེ་ཅེས་ rtse-čes, 'to play', Lah. se-čē; C.T. tse-wa.

རས་ ras, 'cloth', Lah. rē.

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

Ex. རི་ ri, 'mountain', Lah. ri.

རིན་ rin, 'price', Lah. rin.

གླིང་ gliñ, 'country', Lah. liñ.

ཞིང་ 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. ཁོ་ལ་ཡོད་ kho-la yod, 'he has', Lah. k^ho-la jöd.

མགྲོན་ mgron, 'festival occasion', Lah. ḡrön; C.T. ḡr ö.

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. ཁུས་གསོལ་ khrus-gsol, 'baptism', Lah. t̥r'ü-sol'.

Besides the above vowel sounds the Lahul dialect has the following falling diphthongs aï, eï, and uï.

Ex. ཚོས་ čhos, 'religion', Lah. č'oï.

གུས་ gus, 'respect', Lah. guï.

དུས་ dus, 'time', Lah. duï.

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. རྒྱུད་ rkyañ, 'Equus hemionus', Lah. k'iaŋ; C.T. k'iaŋ~t̥s'iaŋ.

གྱུད་ gyoñ, 'obstinate', Lah. k'ioŋ; C.T. k'ioŋ~č'oŋ.

བརྒྱད་ brgyad, 'eight', Lah. g'ied; C.T. g'ie.

རྒྱུད་ rgyud, 'TANTRA', Lah. g'iud; C.T. j'iud > j'üd > j'ü.

ཀྱི གྱི kyi, gyi, Genitive suffixes, Lah. k'ii, g'ii; C.T. k'ii, g'ii.

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

Ex. མཁན་པོ་ mkhan-po, 'abbot, elder', Lah. k'en-po; C.T. k'ē-po.

བདུན་ bdun, 'seven', Lah. dun; C.T. dūn~dū.

དོན་ don, 'meaning', Lah. don; C.T. tön~tō.

MORPHOLOGY

I. 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:

རྟི rta, 'horse'.

གསེབ gseb, 'stallion', Lah. seb.

གོད་མ་ rgod-ma, 'mare', Lah. göd-ma.

(2) or by adding words meaning 'male' and 'female' respectively:

ཁྱི khyi, 'dog', Lah. k'i; C.T. k'i~č'i.

ཁྱི་ཕོ khyi-pho/also pho-khyi/ 'male dog', Lah. k'i-p'o.

ཁྱི་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: རྣམས་ rnam, དག་ dag, ཚོ་ tsho (the last is generally used in C.T.) are never used, the idea of plurality being expressed by such words as: ཐམས་ཅད་ thams-čad, 'all', ཚང་མ་ tshañ-ma, 'all', ཀུན་ kun (pronounced gün) 'all', མང་པོ་ mañ-po, 'many', ཁ་ཅིག་ kha-čig, pronounced k'a-šig, 'several, some', or by adding numerals: two men, four men, etc.

Ex. མི་ཚང་མ་ mi-tshañ-ma, lit. 'all the men'—men.

རྟི་ཀུན་ rta-kun, 'horses', Lahul ta-gün.

ཡུལ་མི་ཐམས་ཅད་ yul-mi 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) aĩ, eĩ, uĩ, oĩ; k'ĩ, g'ĩ, gi.

(Koksar) hi (after vowel endings) and -i (after consonantal endings).

Instr. (Kolong) aĩ, eĩ, uĩ, oĩ; ē, ī, ō; k'ĩ, g'ĩ, gĩ.

(Koksar) hi, su, si.

Dat. la in both sub-dialects.

Abl. (Kolong) nē.

(Koksar) nā, tsa-na, saŋ.

Loc. (Kolong) la, ru, su.

(Koksar) la, ru, su.

Voc. prefixes the exclamation kye, pron. k'ie.

Kolong

རྩྭ rta, 'horse'.

Singular

Plural

Nom. རྩྭ rta, ta. 'horse'.

རྩྭ་མང་པོ་ rta-mañ-po, ta maŋ-po.

Gen. རྩྭའི rta'i, taĩ. 'of the horse'.

རྩྭ་མང་པོའི rta mañ-po'i, ta maŋ-poĩ.

Instr. རྩྭས rta-s, taĩ~tē. 'by the horse'.

རྩྭ་མང་པོས rta-mañ-pos, ta maŋ-poĩ.

Dat. རྩྭ་ལ rta-la, ta-la. 'to the horse'.

རྩྭ་མང་པོ་ལ rta-mañ-po-la, ta maŋ-po-la.

Abl. རྩྭ་ནས rta-nas, ta-nē. 'from the horse'.

རྩྭ་མང་པོ་ནས rta-mañ-po-nas, ta-maŋ-po-nē.

Loc. རྩྭ་ལ rta-la, ta-la. 'on the horse'.

རྩྭ་མང་པོ་ལ rta-mañ-po-la, ta-maŋ-po-la.

Acc. རྩྭ rta, ta. 'horse'.

རྩྭ་མང་པོ་ rta-mañ-po, ta-maŋ-po.

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-maṅ-po* 'horses' the form *ta-gün* is frequently used.

Koksar

	Singular	Plural
Nom.	རྟོ rta, ta.	རྟོ་ཀུན་ rta-kun, ta-gün.
Gen.	རྟོ་འི་ rta'i, ta-hi.	རྟོ་ཀུན་གྱི་ rta-kun-gyi, ta-gün-hi.
Instr.	རྟོས་ rta-s, ta-hi.	རྟོ་ཀུན་གྱིས་ rta-kun gyis, ta-gün-hi.
Dat.	རྟོ་ལ་ rta-la, ta-la.	རྟོ་ཀུན་ལ་ rta-kun-la, ta-gün-la.
Abl.	རྟོ་ནས་ rta-nas, ta-na.	རྟོ་ཀུན་ནས་ rta-kun-nas, ta-gün-na.
Loc.	རྟོ་ལ་ rta-la, ta-la.	རྟོ་ཀུན་ལ་ rta-kun-la, ta-gün-la.
Acc.	རྟོ་ rta, ta.	རྟོ་ཀུན་ rta-kun, ta-gün.

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.

Kolong

	Singular	Plural
Nom.	མི་ mi, mi.	མི་ཚང་མ་ mi-tshañ-ma, mi-ts'aṅ-ma.
Gen.	མི་འི་ mi'i, mi'i~mi.	མི་ཚང་མ་འི་ mi-tshañ-ma'i, mi-ts'aṅ-ma'i~mei.
Instr.	མིས་ mis, mi.	མི་ཚང་མས་ mi-tshañ-mas, mi-ts'aṅ-ma'i~mei.
Dat.	མི་ལ་ mi-la, mi-la.	མི་ཚང་མ་ལ་ mi-tshañ-ma-la, mi-ts'aṅ-ma-la.
Abl.	མི་ནས་ mi-nas, mi-nē.	མི་ཚང་མ་ནས་ mi-tshañ-ma-nas, mi-ts'aṅ-ma-nē.
Loc.	མི་ལ་ mi-la, mi-la.	མི་ཚང་མ་ལ་ mi-tshañ-ma-la, mi-ts'aṅ-ma-la.

Koksar

	Singular	Plural
Nom.	མི་ mi, mi.	མི་ཚང་མ་ mi-tshañ-ma, mi-ts'aṅ-ma.
Gen.	མི་འི་ mi'i, mihi.	མི་ཚང་མ་འི་ mi-tshañ-ma'i, mi-ts'aṅ-mi.

	Singular		Plural
Instr.	མིས mis, mi-hi.	མི་ཚང་མས	mi-tshañ-mas, mi-tṣ'aṅ-ma-hi.
Dat.	མི་ལ mi-la, mi-la.	མི་ཚང་མ་ལ	mi-tshañ-ma-la, mi-tṣ'aṅ-ma-la.
Abl.	མི་ཙཱ་ནས mi-tṣa-nas, mi-tṣa-na.	མི་ཚང་མ་ནས	mi-tshañ-ma-nas, mi-tṣ'aṅ-ma-na.
Loc.	མི་ལ mi-la, mi-la.	མི་ཚང་མ་ལ	mi-tshañ-ma-la, mi-tṣ'aṅ-ma-su.

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་ rta-dkar-po, 'white horse', Lah. ta-kar-po.

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

གྲོང་པའི་ལམ་ groñ-pa'i lam, 'village road', Lah. ḍ'oṅ-pe'i lam.

རྒྱལ་པོའི་ཕོ་བྲང་ rgyal-po'i pho-brañ, 'the King's palace', Lah. g'ial-po'i p'o-ḍ'aṅ.

The comparison is effected by adding the particle saṅ, instead of བས bas, and ལས las, to the compared word: ་i-saṅ ་i g'i'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 mañs, 'much'. This particle is sometimes pronounced mar, mar g'i'alla, 'excellent', and possibly represents དམར་པོ་ dmar-(po), in the sense of 'bright, good'), or by special construction, such as t'am-čad-saṅ ་i g'i'alla dug, 'this is the best of all'. The word མང་པོ་ mañ-po, 'much, many' is sometimes used to denote a degree of comparison.

Kolong: ṅēi pün ṅa-saṅ gaḍ-po jöd, 'my brother is older than I'.

Koksar: ṅaï ačo gaḍ-po maṅ-po gē-dug, 'my brother is much older'.

Koksar: ṅaï ačo ṅa-saṅ č'en-mo hin, 'my brother is older than I'.

Kolong: ་i-t'u-gu-naṅ-nē śug-šen su dug, 'who is the strongest of these boys?'

Koksar: de-tsam t'u-gui naṅ-na še-č'en su do, 'who is the strongest of these boys?'

The superlative is sometimes formed by adding the word འཇིགས་པོ་ 'jigs-po, pronounced žiχ-po, 'fearful, tremendous' in the sense of 'very, exceedingly'.

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

Koksar: ŋaī ačo mi-tš'an-ma-saŋ č'uk-po žiχ-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: འ་ ŋa, 'I', pronounced ŋa; འོད་ ŋed, pronounced with an initial palatal nasal ñe~ñe-raŋ (a form ŋa-taŋ is used according to Dr. Francke in an inclusive sense, and ŋa-ža in an exclusive sense. Cf. Jaeschke's Tibetan Grammar, p. 129 (Addenda by the Rev. Francke and Simon).

The form འོ་བོ་ a-bo, pron. ʔa-wo, 'self, I', should be noted. Also, ʔa-wo-raŋ, 'myself, ourselves'.

Second person: འོད་ khyod, 'thou', pronounced k'iod, frequently the form k'iod-raŋ is used, which represents the emphatic form 'thyself'.

Third person: འོ་ kho, 'he, she', pronounced k^ho; the emphatic form k^ho-raŋ, 'himself' is frequently used in conversation. འོ་འོ་ khoñ, pronounced k'oŋ, is used in polite conversation.

The plural is formed by adding the particles ཅག་ čag, pron. ča, and ža in the Kolong sub-dialect, and ža in the Koksar sub-dialect.

Ex. Kolong: ŋa-ča~ŋa-ža, 'we'. Cf. Zangskar: ŋa-ča.

Koksar: ŋa-ža, 'we'.

The form o-χađ, 'we' is sometimes used in the Koksar sub-dialect.

Frequently the word བཅས་ཅད་ thams-čad, 'all' is added to འ་ཅག་ ŋa-ča(g) to form the plural:

Kolong: ŋa-ča t'am-čad lug ma sad—'we did not kill the sheep'. For the second person plural k'iod and k'iod t'am-čad are used in ordinary speech.

The Koksar sub-dialect has the form k^ho-ž'a. A more polite expression for 'you' is k^hi'n, which is probably a dialectical pronunciation of the literary form རྩོད khyed, 'you'. Cf. C.T. k^hi'ę.

The third person plural is expressed by the form ཁོ་པ་ kho-pa, k^ho-pa. In Koksar the forms k^ho-ža and k^ho-wa are ordinarily met with.

The pronominal declension in Lahul Tibetan follows that of the nouns.

		<i>Kolong</i>	
		Singular	Plural
N. Acc.	ང་ 'na, ŋa. 'I'	ང་ཅག 'na-čag, ŋa-ča.	
Gen.	ངའི 'na'i, ŋēi.	ང་ཅག་གི 'na-čag-gi, ŋa-čēi.	
Instr.	ངས 'nas, ŋē.	ང་ཅག་གིས 'na-čag-gis, ŋa-ča-gi.	
Dat.	ངའ་ 'na-la, ŋa-la.	ང་ཅག་ལ 'na-čag-la, ŋa-ča-la.	
Abl.	ང་ནས 'na-nas, ŋa-nē.	ང་ཅག་ནས 'na-čag-nas, ŋa-ča-nē.	
Loc.	ངའ་ 'na-la, ŋa-la.	ང་ཅག་ལ 'na-čag-la, ŋa-ča-la.	

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

		<i>Koksar</i>	
		Singular	Plural
N. Acc.	ŋa.	ŋa.	ŋa-ža.
Gen.	ŋa'i.	ŋa'i.	ŋa-že'i~ŋa-ži.
Instr.	ŋa-hi.	ŋa-hi.	ŋa-ža-hi.
Dat.	ŋa-la.	ŋa-la.	ŋa-ža-la.
Abl.	ŋa-saŋ.	ŋa-saŋ.	ŋa-že'i tsa-na.
Loc.	ŋa-la.	ŋa-la.	ŋa-ža-la.

		<i>Kolong</i>	
		Singular	Plural
N. Acc.	ཁོ་ kho, k ^h o, 'he'.	ཁོ་པ་ kho-pa, k ^h o-pa, 'they'.	
Gen.	ཁོ་འི་ kho'i, k ^h o'i.	ཁོ་པ་འི་ kho-pa'i, k ^h o-pēi.	
Instr.	ཁོས་ khos, k ^h o'i.	ཁོ་པ་ས་ kho-pas, k ^h o-pē~k ^h o-pēi.	

	Singular		Plural
Dat.	ཁོ་ལ་ kho-la, k ^h o-la.	ཁོ་པ་ལ་	kho pa-la, k ^h o-pa-la.
Abl.	ཁོ་ནས་ kho-nas, k ^h o-nē.	ཁོ་པ་ནས་	kho-pa-nas, k ^h o-pa-nē.
Loc.	ཁོ་ལ་ kho-la, k ^h o-la.	ཁོ་པ་ལ་	kho-pa-la, k ^h o-pa-la.

Koksar

	Singular	Plural
N. Acc.	k ^h o, ' he '.	k ^h o-pa.
Gen.	k ^h o'i.	k ^h o-pi.
Instr.	k ^h o-hi.	k ^h o-pa-hi.
Dat.	k ^h o-la.	k ^h o-pa-la.
Abl.	k ^h o-saŋ.	k ^h o-pi tsa-na.
Loc.	k ^h o-la.	k ^h o-pa-la.

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

ŋaĩ, mine, my.	ŋa-žēĩ, ' our '.
k ^h o'd-ki, -hi, ' thy '.	k ^h o'in-ki, ' yours '.
k ^h o'i, ' his, her '.	k ^h o-pēĩ, Koksar : k ^h o-pi, ' their '.

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

raŋ-gi ta, ' own horse '.

The Reciprocal pronouns, such as 'each other' or 'one another' are expressed by such expressions as čig-gi čig, lit. 'by one one', or čig-la čig (Koksar : 'sig-la sig), lit. 'to one one'.

Demonstrative pronouns :

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

ʔi-mi, this man, instead of mi-di of the Central Tibetan.

pi-mi, that man, instead of mi-te.

ʔi suĩ k'aŋ-pa jin, ' whose house is this ? '.

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

ʔi-t'am-čad, ' these ' (Kolong).

ʔi-tsa'ŋ-ma, ' these ' (Koksar).

The demonstrative is sometimes placed after the noun it qualifies. Ex. *lug-ʔi či-don-la sed-dug*, 'why did you kill this sheep?', but (Koksar) *ʔi-kal'-pa či-la sad* — '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.

Singular	Plural
N. Acc. ʔi, 'this'.	ʔi-t'am-čad.
Gen. ʔi.	ʔi-t'am-čad-ki, -hi.
Instr. ʔi-daŋ.	ʔi-t'am-čad-daŋ.
Dat. ʔi-la.	ʔi-t'am-čad-la.
Abl. ʔi-saŋ.	ʔi-t'am-čad-nē.
Loc. ʔi-la.	ʔi-t'am-čad-la.

Interrogative pronouns:

ཚུ su, who.

Ex. Koksar: *k'iod-la su-hi zer-tsa*—'who told you?'

ཅི či, What.

Ex. *ʔi-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 šreg-peŋ k'aŋ-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:

	LT.	Kolong	Koksar
1.	གཅིག <i>gčig</i>	čig	čí
2.	གཉིས <i>gñis</i>	ñi	ñi
3.	གསུམ <i>gsum</i>	sum	sum
4.	བཞི <i>bži</i>	ži	ži
5.	ལྔ <i>lña</i>	ŋa	ŋa

LT.	Kolong	Koksar
6. ལྷུག drug	ɖʳug	ʈʳuk
7. བདུན bdun	dun~dün	dun
8. བརྒྱད brgyad	gʷad	gʷad
9. དགུ dgu	gū	gū
10. བཙུ བཙུ་ཐམ་པ་ bču,-tham-pa	ču, ču-tʻam-pa	ču
བཙུ་ཐམ་པ་		
11. བཙུ་གཅིག bču-gčig	ču-čig~čugčí	čugśí
12. བཙུ་གཉིས bču-gñis	čugñi~čp-ñi	čugñi
13. བཙུ་གསུམ bču-gsum	čugsum	čugsum
14. བཙུ་བཞི bču-bži	čubži	čubži
15. བཙོ་ལྷ་ bčo-lha	čö-ŋa	čölŋa
16. བཙུ་ལྷུག bču-drug	ču-ɖʳug~ču-ɖʳú	čurú
17. བཙུ་བདུན bču-bdun	čubdün	čubdun
18. བཙོ་བརྒྱད bčo-brgyad	čobgʷad	čobgʷad
19. བཙུ་དགུ bču dgu	čurgū	čurgū
20. ཉི་ཤུ ñi-sú	ñi-sú	ñi-sú
21. ཉི་ཤུ་རྩ་གཅིག ñi-sú rtsa-gčig	ñi-sú ñer-čig ñi-sú sa-čig	ñer-čig
30. སུམ་ཙུ sum-ču	sum-ču	sum-ču
31. སུམ་ཙུ་སོ་གཅིག sum-ču so-gčig	sum-ču sogčig	sum-ču sogčí
40. བཞི་བཙུ bži-bču	žibču	žibču

LT.	Kolong	Koksar
41. བཞི་བཅུ་ཞེ་གཅིག་།	bzi-bču že-gčig, žib-ču ža-čig ~ žibču žagčig	žibču ž'agči
50. ལྲ་བཅུ་།	lha-bču	ŋabču~ŋa-ču
51. ལྲ་བཅུ་ང་གཅིག་།	lha-bču ŋa-gčig, ŋabču ŋa-čig	ŋabču ŋagči
60. ལྷུག་བཅུ་།	drug-bču	dʁug-ču
61. ལྷུག་བཅུ་རེ་གཅིག་།	drug-bčure-gčig dʁug-ču re-čig ~ dʁug-ču ragčig	tʁuk-ču ra-či
70. བདུན་བཅུ་།	bdun-bču	dün-ču
71. བདུན་བཅུ་དོན་གཅིག་།	bdun-bču don-gčig	dün-ču dön-čig
80. བསྐྱད་བཅུ་།	brgyad-bču	gia-ču
81. བསྐྱད་བཅུ་གྲ་གཅིག་།	brdyad-bču gya-gčig	gia-ču ~ gia-ču giagčig
90. དགུ་བཅུ་།	dgu-bču	guḥču
91. དགུ་བཅུ་གོ་གཅིག་།	dgu-bču go-gčig	guḥču go-čig ~ guḥču gogčig
100. བསྐྱ རྒྱལ་།	brgya	gia
200. ཉི་བསྐྱ རྒྱལ་།	ñi-brgya	ñi-gia
	(the form g ⁱ a-ñi is also used).	
300. ལྷུམ་བསྐྱ རྒྱལ་།	sum-brgya	sum-gia
400. བཞི་བསྐྱ རྒྱལ་།	bzi-brgya	žibgia
500. ལྲ་བསྐྱ རྒྱལ་།	lha-brgya	ŋabgia

	LT.	Kolong	Koksar
1,000.	ལྷོང་ ston	ton	ton
10,000.	ཁྲི khri	tʃi	tʃi
100,000.	འབུམ 'bum	bum	bum
1,000,000.	བྱེ་བ bye-ba	ɕie-wa~ɕ'e-wa	bie-wa~ɕ'e-wa
10,000,000.	ས་ཡ saya	sa-ja	sa-ja
100,000,000.	དུང་འགྱུར duñ-'gyur	dun-g'iur	dun-g'iur

Ordinals :

དང་པོ dañ-po, 'the first'. The rest are simply formed by adding the particle པ pa to the cardinal numbers :

Ex. གཉིས་པ gñis-pa, 'the second', Lah. ñi-pa.

གསུམ་པ gsum-pa, 'the third', Lah. sum-pa.

The word ཐམ་པ tham-pa, pronounced t'am-pa, is frequently added to tens up to one hundred: བཞི་བཅུ་ཐམ་པ bži-bču tham-pa, Lah. žihču t'am-pa, '40'.

The particle ། ka is sometimes added to cardinal numbers to express the idea of a series: གཉིས་ཀ gñis-ka, Lah. ñi-ka, 'the two'; གསུམ་ཀ gsum-ka, Lah. sum-ka, 'the three', etc.

Approximate numbers are expressed by placing two successive numbers together :

Ex. གཉིས་གསུམ gñis-gsum, Lah. ñi-sum, 'two or three'. mi-ñi-sum ɕ'a rug, 'two or three men are going'.

Distributive numerals are formed by repeating the number :

Ex. བདུན་བདུན bdun-bdun, Lah. dun-dun, 'seven each'; ཉི་མི་ཅུ་ཤ་མ་ལ་ལ་ anna dun-dun t'oŋ, 'give these men seven annas each'.

Fractions are formed by adding ཅ ཅha, 'part' and ཡོད phyed, 'half,' to the number :

Ex. (1) གསུམ་ཅ gsum-čha, pronounced sum-č'a, 'one third'.

(2) ཡོད phyed, pronounced pⁱed~p^ed, 'half' pⁱed-dan-ñi, '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. བདུན་ཉེག bdun-žag, pronounced dun-ž'ag, seven days, week.

སུམ་མདོ sum-mdo, '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 Roṅ 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 ts'a used in the third person singular and plural in the Koksar sub-dialect: k^ho č'a-tš'a, 'he is going'; k^ho-pa ño-tš'a, '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 Pūrig 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. གཏོན་བ gtoñ-ba, represents the present stem of the verb 'to give, to send', བཏོན་ btañ, pronounced tañ is the past stem, and is used in the colloquial

of Central Tibet for all the three tenses: taŋ-gi-jö, 'I am giving'; taŋ-ŋa-re, 'I gave'; taŋ-gi-jin, 'I shall give'. The corresponding forms in the Lahul dialect are: taŋ-jöd, 'I give'; taŋ-son, 'I gave', and taŋ-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 ཅེས ཅes, pronounced in Lahul Tibetan čē, to the verbal stem. By affixing the particles pa, ba the verbal root acquires a substantival value.

Ex. ཡོང་ཅེས yoñ-čes, pronounced joŋ-čē, 'to come'.

ཡོང་བ yoñ-ba, pronounced joŋ-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

Singular	Plural
1. ŋa č'a-jöd, 'I go'.	ŋa-ča (ža) č'a-jöd, 'we go'.
2. k'ioḍ č'a-rug, 'thou goest'.	k'io-ža č'a-rug, 'you go'.
3. k ^h o č'a-rug, 'he goes'.	k ^h o-pa (ža) č'a-rug, 'they go'.

The Koksar sub-dialect presents a somewhat aberrant form of Present Indicative, which probably developed from the old literary form ཅེའིན čha'in (č'a^hin), where the inserted fricative developed a voiced velar pronunciation: LT. č'a^hin > Koks. č'aŋän~č'agen.

Koksar

Present

Singular	Plural
1. ŋa č'aŋän~č'agen.	o-χad č'a-jin.
2. k'ioḍ č'aŋän~č'agen.	k'io-ža č'a-dā. ¹
3. k ^h o č'a-tṣ'a~č'aŋän.	k ^h o-pa č'a-tṣ'a.

¹ dā is the literary form གདའ་བ, gda'-ba, 'to be'.

Present durative

Kolong

Singular

1. ɲa joŋ-te jöd, 'I am coming'.
2. kⁱöd joŋ-te du.
3. k^ho joŋ-te du.

Plural

1. ɲa-ža joŋ-te jöd.
2. kⁱo-ža joŋ-te du.
3. k^ho-ža joŋ-te du.

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: k^ho dau lab-bo, 'he says'; soa jⁱab-bo, 'he bites'.

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

Singular

1. ɲa t'uj-ɲat, 'I drink'.
2. kⁱöd t'uj-ɲad.
3. k^ho t'uj-tš'a.

Plural

1. ɲa-ža t'uj-ɲad.
2. kⁱo-ža t'uj-ɲad.
3. k^ho-pa t'uj-tš'a.

The above must be a contracted form related to the vulgar Central Tibetan form of the type of t'uj-ɲa-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-tš'a—'he is going to the village to-day'.
kⁱöd gaŋ-ŋo-la č'a-jöd—'where are you going to?'

Kolong: ɲē k'aŋ-pa t'oŋ-du—'I see a house'.

Koksar: ɲa-hi k'aŋ-pa t'oŋ-do—'I see a house'.

namč'o tš'or-ru—'he listens'.

K^ho za-ru (ro)—'he eats'.

k^hoĩ len-te kⁱoŋ-du—'he brings'.

k^ho pⁱi-ta-la č'a -ru—'he goes out'.

k^ho gⁱen-la dza-du—'he climbs'.

k^ho ño-ru—'he buys'.

ɲa tš'oŋ-jöd—'I sell'.

IMPERFECT

(Praeteritum 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'.

Kolong

Singular

1. ɲa soŋ—'I went'.
2. kⁱöd soŋ
3. k^ho soŋ

Plural

1. ɲa-ča(ža) soŋ.
2. kⁱo-ža soŋ.
3. k^ho-pa(ža) soŋ.

Koksar

Singular	Plural
1. ɲa laŋ-soŋ	ɲa-ža laŋ-soŋ.
2. k'ioḍ laŋ-soŋ	k'io-ža laŋ-soŋ.
3. k ^h o laŋ-soŋ	k ^h o-pa(ža) laŋ-soŋ.

PERFECT

(Praeteritum Perfecti)

Denotes an accomplished action: daŋ k^ho Ńuŋ-ti-la soŋ-ben—'he has gone to Kuḷū 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:

སོང་བ་ཡིན། soŋ-ba-yin (vulg. soŋ-ɲa-jin) > soŋ-ben~bän~bin.

Kolong

Singular	Plural
1. ɲa soŋ-ben—'I have gone'.	ɲa-ča(ža) soŋ-ben.
2. k'ioḍ soŋ-ben	k'io-ža soŋ-ben.
3. k ^h o soŋ-ben	k ^h o-pa(ža) soŋ-ben.

Koksar

Singular	Plural
1. ɲa laŋ-soŋ-bän	ɲa-ža laŋ-soŋ-bän.
2. k'ioḍ laŋ-soŋ-bän	k'io-ža laŋ-soŋ-bän.
3. k ^h o laŋ-soŋ-bän	k ^h o-pa laŋ-soŋ-bän.

*Plusquamperfectum*¹

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

Kolong

Singular	Plural
1. ɲa soŋ-ts'ar—'I had gone'.	ɲa-ča(ža) soŋ-ts'ar.
2. k'ioḍ soŋ-ts'ar	k'io-ža soŋ-ts'ar.
3. k ^h o soŋ-ts'ar	k ^h o-ža soŋ-ts'ar.

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

Singular	Plural
1. ŋa soŋ-tʂ'ar-bin	ŋa-ža soŋ-tʂ'ar-bin.
2. k ⁱ od soŋ-tʂ'ar-bin	k ⁱ o-ža soŋ-tʂ'ar-bin.
3. k ^h o soŋ-tʂ'ar-bin	k ^h o-pa soŋ-tʂ'ar-bin.

In the singular we also find the following forms: ŋa soŋ-tʂ'ar-jin; kⁱod soŋ-tʂ'ar-do, and k^ho soŋ-tʂ'ar-do.

FUTURE TENSE

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

Simple Future

Singular	<i>Kolong</i>	Plural
1. ŋa č'a-hin~jin		ŋa-ča(ža) č'a-hin.
2. k ⁱ od č'a-hin~jin		k ⁱ o-ža č'a-hin.
3. k ^h o č'a-hin~jin		k ^h o-pa(ža) č'a-hin.

Second Future

Singular	Plural
1. ŋa č'a-čen~č'a-čē-in— 'I shall be going'.	ŋa-ža č'a-čen.
2. k ⁱ od č'a-čen	k ⁱ o-ža č'a-čen.
3. k ^h o č'a-čen	k ^h o-pa č'a-čen.

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 ཚའི་ཡིན 'I shall go' which resulted in č'aŋän~č'aŋin:¹

Present: ཚའིན čha'in	}	č'aŋän~č'aŋin.
Future: ཚའི་ཡིན čha'i yin		

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

ར་བཏོང་ར་ཡིན | ŋa-'khyoñ-ŋa-yin, pron. ŋa kⁱoŋ-ŋa jin, 'I shall bring'.
 ར་བཏུང་ར་ཡིན, na-btañ-ŋa-yin, pron. ŋa t'aŋ-ŋa jin, 'I shall give' (in the last example note the use of the past stem in the future tense).

Simple Future

Koksar

Singular	Plural
1. ɲa č'a-ɣän~č'a-ɣin	ɲa-ža č'a-ɣän~č'a-ɣin.
2. k'ioḍ č'a-ɣän~č'a-ɣin	k'io-ža č'a-ɣän~č'a-ɣin.
3. k ^h o č'a-ɣän~č'a-ɣin	k ^h o-pa č'a-ɣän~č'a-ɣin.

Second Future

Singular	Plural
1. ɲa č'a-čē-hin	ɲa-ža č'a-čēn.
2. k'ioḍ č'a-čē-hin	k'io-ža č'a-čēn.
3. k ^h o č'a-čēn	k ^h o-pa č'a-čēn.

It will be observed that the forms of the type of ɲa č'a-čē-hin correspond to the literary ɲa'-gro-rgyu-yin, 'I shall be going'.

Sentences illustrating the use of the Future:

Kolong: t^ho-re su joŋ-jin — 'Who will come to-morrow?'

Koksar: t^ho-re ɲa-mo su joŋ-čēn

k'ioḍ-raŋ k'aŋ-pa-la nam

č'a-ɣän—'When are you going home?'

Koksar: na-hi rama čí ño-ɣän — 'I shall buy a goat'.

Kolong: k^ho t^ho-re ma-č'a — 'He will not go to-morrow'.

Koksar: k^ho t^ho-re naŋ-mo

č'a-čē-män—'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 -o, or by adding an -s to the roots ending in a vowel:

ལྟོས་ ltos, 'look'! Lah. toĩ; C.T. tō.

ལྟོ zo, 'eat'! Lah. zo; C.T. sō.

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

གཏོང་བ་ gtoŋ-ba, 'to give', the Imperative is toŋ, which in Lahul Tibetan is pronounced t'oŋ or t'oŋ-sig, 'give'!

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

Ex. མེ་སྟོ་ soŋ—'go'!

མེ་ཚེ་ ma-čha, pronounced ma-č'a—'don't go'!

PARTICIPLES

The Present and Past Participles are formed, in common with the other dialects of Western Tibet, by adding མཁན་པོ་ mkhan, pron. gen~γän, to the verbal stem :

Present Participle: mul' taṅ-gen-g'i mi — 'the man giving money'.

Past Participle: daṅ mul' taṅ-gen-g'i mi—'the man who gave money (yesterday)'.

The Future Participle is expressed by adding the Infinitive particle ཅེས་ čes to the verbal stem :

Ex. saḍ-čei (čē) 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, l, s	..	te	}	Lahul -te.
After final d	de		
After final g, ṅ, 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 :

ga ta-žon-te soṅ—'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. ga joṅ-te k^ho-la mul' t'aṅ-soṅ—'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 soṅ (sometimes heard len-du soṅ), 'went to fetch', or len-na soṅ.

The Infinitive suffix čes is frequently used to form Verbal nouns : joṅ-čē, joṅ-čē-la—'in order to come'.

Conditional.

The Conditional is expressed by affixing the particle ཉ na, 'if' to the verbal stem, which remains unchanged:

Ex. ཇa joŋ-na—'if I come'.

Potential.

The Potential is regularly expressed by adding the verb རུད་པ་ 'khyud-pa, 'to be able', to the verbal stem ('khyud-pa is pronounced in Kolong kⁱud-, and xⁱud in Koksar, and around Sissu in Tinān):

Ex. ཇa joŋ-kⁱud-jöd—'I am able to come'.

Koksar: na-hi ta-žon-xⁱud-du—'I am able to ride horseback'.

Koksar: k^ho-hi kⁱi-ra saḍ ma-xⁱud—'he was unable to kill any game'.

In Kolong, and among the literate lamas the verb ཐུབ་པ་ thub-pa, pronounced t'ub-pa, 'to be able', is commonly used:

Kolong: k^ho kⁱi-ra jiab ma-t'ub—'he was unable to kill any game'.

Hortative.

The Hortative is formed by adding go-še (L.T. དགོས་པ་ dgos-pa, to need) to the verbal stem:

Ex. ཇa joŋ-go-še jin-dā—'there is need for me to come, or I should come'.

Cf. C.T. ཇa joŋ-gö-gi-re.

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

མཐོན་ལྟ་ mthoñ-ñam, Lahul t'oŋ-ŋa—'do you see?' In the spoken language the final -m of the interrogative particle is often dropped: kⁱod t'oŋ-ŋa—'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. ཇa duŋ-jöd—'I am being beaten'.

Sometimes ལ la, the index of the accusative and dative, is added to the subject to make the sentence clearer:

ŋa-la duŋ-jöd—'I am being beaten'.

The negative verb is formed by prefixing མི mi to the present and future stems, and མེ 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': མེད med (pronounced mə), and men (L.T.

མིན min) are often used with present and future stems:

- Ex. ཇཱ ཅ'ཱ-མཱན—'I shall not go'.
 t^ho-re ཇཱ རྩུཅ-ཏི-ལཱ མཱ-ཅ'ཱ—'I shall not go to-morrow to Kulū'.
 ཇཱ མི-ཏ'ུཅ—'I don't see'.
 མཱ-ཅ'ཱ—'don't go!'

Table of Verb Inflexion

ཡོང་ཅེས་ yoñ-čes, to come.

Present Indicative

Singular	Plural
1. ཇཱ ཇུཅ-ལཱ ཇོད—'I come'.	ཇཱ-ཟཱ ཇུཅ-དུ.
2. k ⁱ od ཇུཅ-དུ	k ⁱ o-ཟཱ ཇུཅ-དུ.
3. k ^h o ཇུཅ-དུ	k ^h o-པཱ ཇུཅ-དུ.

Present Durative

1. ཇཱ ཇུཅ-ཏེ ཇོད—'I am coming'.	ཇཱ-ཟཱ ཇུཅ-ཏེ ཇོད.
2. k ⁱ od ཇུཅ-ཏེ དུ	k ⁱ o-ཟཱ ཇུཅ-ཏེ དུ.
3. k ^h o ཇུཅ-ཏེ དུ	k ^h o-པཱ ཇུཅ-ཏེ དུ.

Imperfect

1. ཇཱ ཇུཅ-སུཅ—'I came'.	ཇཱ-ཟཱ ཇུཅ-སུཅ.
2. k ⁱ od ཇུཅ-སུཅ	k ⁱ o-ཟཱ ཇུཅ-སུཅ.
3. k ^h o ཇུཅ-སུཅ	k ^h o-པཱ ཇུཅ-སུཅ.

Perfect

1. ཇཱ ཇུཅ-པེན—'I have come'.	ཇཱ-ཟཱ ཇུཅ-པེན.
2. k ⁱ od ཇུཅ-པེན	k ⁱ o-ཟཱ ཇུཅ-པེན.
3. k ^h o ཇུཅ-པེན	k ^h o-པཱ ཇུཅ-པེན.

Plusquamperfectum

1. ཇཱ ཇུཅ-ཏེ་མཱར—'I had come'.	ཇཱ-ཟཱ ཇུཅ-ཏེ་མཱར.
ཇཱ ཇུཅ-ཏེ་མཱར-སུཅ	
2. k ⁱ od ཇུཅ-ཏེ་མཱར	k ⁱ o-ཟཱ ཇུཅ-ཏེ་མཱར.
3. k ^h o ཇུཅ-ཏེ་མཱར	k ^h o-པཱ ཇུཅ-ཏེ་མཱར.

Future

1. ཇཱ ཇུཅ-ཇེན—'I shall come'.	ཇཱ-ཟཱ ཇུཅ-ཇེན.
2. k ⁱ od ཇུཅ-ཇེན	k ⁱ o-ཟཱ ཇུཅ-ཇེན.
3. k ^h o ཇུཅ-ཇེན.	k ^h o-པཱ ཇུཅ-ཇེན.

Second Future

Singular

- 1. ḡa joᅇ-čē hin or joᅇ-čēn
- 2. k'ioᅇ joᅇ-čēn
- 3. k^ho joᅇ-čēn

Plural

- ḡa-ža joᅇ-čēn.
- k'io-ža joᅇ-čēn.
- k^ho-pa joᅇ-čēn.

Imperative

śo—' come !'

joᅇ—' come !'

Negative: ma joᅇ—' 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. ḡ^rul'-te, on foot, from the verb ḡ^rul-pa, 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. ḡoᅇ-naś goᅇ-nas, 'from above', Lah. goᅇ-nē.

śur-la thur-la, 'downwards', Lah. thur-la.

di-ru 'di-ru, 'here', Lah. di-ru.

de-ru de-ru, 'there', Lah. de-ru.

naᅇ-na naᅇ-na, 'within, inside', naᅇ-na.

tiᅇ-la gtiᅇ-la, 'after, later', Lah. tiᅇ-la.

Conjunction

The common conjunction is *daᅇ*, 'and'. Ex. mi daᅇ rta, 'man and horse', Lah. mi daᅇ ta.

Sometimes the word *daᅇ* is used in the sense of 'with, together': mi-daᅇ leᅇ-soᅇ, 'came with a man'.

yaᅇ, 'again, also', Lah. jaᅇ: k'oᅇ jaᅇ p'eᅇ-soᅇ, 'he came also'. jaᅇ-na 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

ལོ་གསར་གྱི་སྐབས་སུ་སྐྱུ་བཀྲིས།

I

དང་པོ་བཀྲ་ཤིས་ཡོང་ཤིས། བཀྲ་ལ་ཕེབས་སོང་།
 བཀྲ་སྐྱ་མ་བཀྲ་ཤིས་ཡོང་ཤིས། ཁྱི་ཅུ་ཤར་ས་ཡོང་ཤིས།

II

དང་པོ་བཀྲ་ཤིས་ཡོང་ཤིས། བཀངས་ལ་ཕེབས་སོང་།
 བཀངས་སྐྱ་མ་བཀྲ་ཤིས་ཡོང་ཤིས། མང་ཆེན་གྱི་བཞུགས་ས་ཡོང་ཤིས།
 སྦྱིད་ལེགས་བཞུགས་སར་བསྐྱབ་ས་ཡོང་ཤིས། བཀྲིས་མཛོད།

III

དང་པོ་བཀྲ་ཤིས་ཡོང་ཤིས། ཀགས་ལ་ཕེབས་སོང་།
 ཀགས་སྐྱ་མ་བཀྲིས་ཡོང་ཤིས། ལྷག་ཆེན་གྱི་བཞུགས་ས་ཡོང་ཤིས།
 སྦྱིད་ལེགས་བཞུགས་སར་བསྐྱབ་ས་ཡོང་ཤིས། བཀྲིས་མཛོད།

IV

དང་པོ་བཀྲ་ཤིས་ཡོང་ཤིས། མཚོ་ལ་ཕེབས་སོང་།
 མཚོ་སྐྱ་མ་བཀྲ་ཤིས་ཡོང་ཤིས། ཉ་ཆེན་གྱི་བཞུགས་ས་ཡོང་ཤིས།
 སྦྱིད་ལེགས་བཞུགས་སར་ཡོང་ཤིས། བཀྲིས་མཛོད།

V

དང་བོ་བླ་ཤིས་ཡོང་ཤིས། དཔལ་ལ་ཕེབས་སོང་།
 དཔལ་སྐྱེས་བླ་ཤིས་ཡོང་ཤིས། ཡབ་ཡུམ་གྱི་བཞུགས་ས་ཡོང་ཤིས།
 རྒྱུད་ལེགས་བཞུགས་སར་བསྐྱེད་ས་ཡོང་ཤིས། བླ་ཤིས་མཛོད་॥

Transcription

Lo-gsar-gyi skabs-su glu-bkra-śis.

I

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

II

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

III

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

IV

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

V

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

Phonetic Transcription

Lo-sar-g'i kaḅ-su lū kra-śi.

I

Daṅ-po kra-śi joṅ-śi | guṅ-la p'eb-soṅ |
 Guṅ-la-ma kra-śi joṅ-śi | ṭ'i-ru śar-sa joṅ-śi |

II

Daŋ-po kra-sī joŋ-sī | gaŋ-la p'eh-soŋ |
 gaŋ-la-ma kra-sī joŋ-sī | siŋ-č'en ž'ug-sa joŋ-sī |
 k'i-li ž'ug-sa leh-sa joŋ-sī | kra-sī dzö |

III

Daŋ-po kra-sī joŋ-sī | nā-la p'eh-soŋ |
 nā-la-ma kra-sī joŋ-sī | ta-č'en-g'i ž'ug-sa joŋ-sī |
 k'i-li ž'ug-sa leh-sa joŋ-sī | kra-sī dzö |

IV

Daŋ-po kra-sī joŋ-sī | ts'o-la p'eh-soŋ |
 ts'o-la-ma kra-sī joŋ-sī | ŋa-č'en-g'i ž'ug-sa joŋ-sī |
 k'i-li ž'ug-sa leh-sa joŋ-sī | kra-sī dzö |

V

Daŋ-po kra-sī joŋ-sī | pal-la p'eh-soŋ |
 pal-la-ma kra-sī joŋ-sī | yaḥ-yum-g'i ž'ug-sa joŋ-sī |
 k'i-li ž'ug-sa leh-sa joŋ-sī | kra-sī dzö |

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!

IV

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 !

V

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

ཁྲི་བཞེངས་ཅེས།

- ༡། སྤོན་ཚེ་བསྐལ་པ་བཟང་པོར། ལས་ཁྲི་བཞེངས་སོ། །
 དེ་ཅུ་སྤུ་བཞུགས་སྤུ་མི་བཞུགས། དེ་ཅུ་སྤྲོང་གི་ལྷ་ཡང་བཞུགས། །
 ལྷ་དབྱུ་མཁར་མཐོ་བའི་བཀྲ་ཤིས་མཛོད། །
- ༢། སྤོན་ཚེ་བསྐལ་པ་བཟང་པོར། ཏུང་ཁྲི་བཞེངས་སོ། །
 དེ་ཅུ་སྤུ་བཞུགས་སྤུ་མི་བཞུགས། དེ་ཅུ་བར་གྱི་བཙན་ཡང་བཞུགས། །
 བཙན་རྒྱལ་དེ་བཟང་པོའི་བཀྲ་ཤིས་ཤོག།
- ༣། སྤོན་ཚེ་བསྐལ་པ་བཟང་པོར། ལམ་ཁྲི་བཞེངས་སོ། །
 དེ་ཅུ་སྤུ་བཞུགས་སྤུ་མི་བཞུགས། དེ་ཅུ་འོག་གི་ཁྲུ་ཡང་བཞུགས། །
 ཁྲུ་བྱ་ཞོར་འཛོམས་པའི་བཀྲ་ཤིས་ཤོག།
- ༤། སྤོན་ཚེ་བསྐལ་པ་བཟང་པོར། ཤེལ་ཁྲི་བཞེངས་སོ། །
 དེ་ཅུ་སྤུ་བཞུགས་སྤུ་མི་བཞུགས། དེ་ཅུ་སྦྱིད་སྦྱིད་གཞི་རྒྱ་བཞུགས། །
 སྦྱིད་གཞི་རྒྱ་བཞུགས་པའི་བཀྲ་ཤིས་ཤོག།

Transcription

Khri-bžeňš-čes

I

sñon-tšhe-bskal-pa-bzañ-por | gser-khri-bžeňš-so |
de-ru-su-bžugs-su-mi-bžugs | de-ru-steñ-gi-lha-yañ-bžugs |
lha-dbu-mkhar-mtho-ba'i-bkra-śis-mdzod |

II

sñon-tšhe-bskal-pa-bzañ-por | duñ-khri-bžeňš-so |
de-ru-su-bžugs-su-mi-bžugs | de-ru-bar-gyi-btsan-yañ-bžugs |
btsan-rgyab-ri-bzañ-po'i-bkra-śis-śog |

III

sñon-tšhe-bskal-pa-bzañ-por | gyu-khri-bžeňš-so |
de-ru-su-bžugs-su-mi-bžugs | de-ru-'og-gi-klu-yañ-bžugs |
klu-bu-nor-'dzom-pa'i-bkra-śis-śog |

IV

sñon-tšhe-bskal-pa-bzañ-por | śel-khri-bžeňš-so |
de-ru-su-bžugs-su-mi-bžugs | de-ru-skyid-skyid-gži-rgya-bžugs |
skyid-gži-rgya-bžugs-pa'i-bkra-śis-śog |

Phonetic transcription

Ṭri-žaŋ-čē

I

ñön-tš'e kal'-pa zaŋ-po | ser-ṭ'ri žen-sō |
de-ru su žug su mi-žug | de-ru teŋ-gi lā jaŋ žug |
lā ʔu-k^har t'o-wēi kra-śi dzō |

II

ñön-tš'e kal'-pa zaŋ-po | duŋ-ṭ'ri žen-sō |
de-ru su žug su mi-žug | de-ru bar-g'i tšen jaŋ žug |
tšen g'ia^b-ri zaŋ-po'i kra-śi sō |

III

ñön-tš'e kal'-pa zaŋ-po | ju-ṭ'ri žen-sō |
de-ru su žug su mi-žug | de-ru 'og-gi lu jaŋ žug |
lu bu nor dzom-pe'i kra-śi sō |

IV

ñön-tš'e kal'-pa zaŋ-po | śel'-ṭ'ri žen-sō |
de-ru su žug su mi-žug | de-ru k'i-k'i ži-g'ia žug |
k'i ži-g'ia žug-pe'i kra-śi 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

གུར་ཕུབ་ཅེས་གྲུ།

༡། གུར་ཕྱོད་ཀྱི་ཕྱོད་དུ་ལོ། གུར་ཞིག་ཕུབས་སོ། །
གྲུ་ཡང་དམར་ལེགས་སོ། རེར་གུར་ཞིག་ཕུབས་སོ། །
ཁོང་ཅི་དང་ཅི་ཡི་གུར་ཕུབས། ཁོང་སེར་པོ་དར་གྱི་གུར་ཞིག་ཕུབས། །

ཁོང་སྲུ་དང་སྲུ་ཡི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་བྲི་གདུགས་ཉི་མའི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་སྲུ་དང་སྲུ་ཡི་མཚོམས་འཐག་གསལ།
 ཁོང་དཀར་གསལ་ལྷ་བའི་མཚོམས་འཐག་གསལ།
 ཡར་མཚོམས་འཐག་གསལ་བའི་བཀྲ་ཤིས་མཛོད།

༢། གངས་ལྗོངས་ཀྱི་ལྗོངས་དུ་ལོ། བུར་ཞིག་སྐྱབས་སོ།
 ཁོང་ཅི་དང་ཅི་ཡི་བུར་སྐྱབས། ཁོང་དཀར་བོ་དར་གྱི་བུར་སྐྱབས།
 ཁོང་སྲུ་དང་སྲུ་ཡི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་སེང་ཆེན་དཀར་མོའི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་སྲུ་དང་སྲུ་ཡི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་གཡུ་རལ་ལེགས་མོའི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་སྲུ་དང་སྲུ་ཡི་མཚོམས་འཐག་གསལ།
 ཁོང་གཡུ་རལ་ལེགས་མོའི་མཚོམས་འཐག་གསལ།
 ཡར་མཚོམས་འཐག་གསལ་བའི་བཀྲ་ཤིས་མཛོད།

༣། བགས་ལྗོངས་ཀྱི་ལྗོངས་དུ་ལོ། བུར་ཞིག་སྐྱབས་སོ།
 ཁོང་ཅི་དང་ཅི་ཡི་བུར་སྐྱབས། ཁོང་ཁྲ་བོ་དར་གྱི་བུར་སྐྱབས།
 ཁོང་སྲུ་དང་སྲུ་ཡི་ཚུགས་ཤིང་ཚུགས། ཁོང་སྐྱམ་ཆེན་ཁྲ་བོའི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་སྲུ་དང་སྲུ་ཡི་མཚོམས་འཐག་གསལ།
 ཁོང་རི་མོ་ལེགས་མོའི་མཚོམས་འཐག་གསལ།
 ཡར་མཚོམས་འཐག་གསལ་བའི་བཀྲ་ཤིས་མཛོད།

༧། མཚོ་སྟོང་གི་སྟོང་དུ་ལོ། བུར་ཞིག་སྐབས་སོ།
 ཁོང་ཅི་དང་ཅི་ཡི་བུར་སྐབས། ཁོང་སྟོན་པོ་དར་གྱི་བུར་སྐབས།
 ཁོང་སྐྱ་དང་སྐྱ་ཡི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་ཉ་ཚེན་གཡུ་མོ་འི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་སྐྱ་དང་སྐྱ་ཡི་མཚོ་མས་འཕག་གསལ།
 ཁོང་གསེར་མིག་ལེགས་མོ་འི་མཚོ་མས་འཕག་གསལ།
 ཡར་མཚོ་མས་འཕག་གསལ་བའི་བཀྲ་ཤིས་མཛོད།

༨། དཔལ་ཁང་གི་སྟོང་དུ་ལོ། བུར་ཞིག་སྐབས་སོ།
 ཁོང་ཅི་དང་ཅི་ཡི་བུར་སྐབས། ཁོང་སྐྱ་བུ་པོ་དར་གྱི་བུར་སྐབས།
 ཁོང་སྐྱ་དང་སྐྱ་ཡི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་ཡབ་ཡུམ་པ་མའི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་སྐྱ་དང་སྐྱ་ཡི་མཚོ་མས་འཕག་གསལ།
 ཁོང་བྱ་ལོ་འཛོམས་པའི་མཚོ་མས་འཕག་གསལ།
 ཡར་མཚོ་མས་འཕག་གསལ་བའི་བཀྲ་ཤིས་མཛོད།

Transcription

Gur-phub-čes-glu.

I

Gur-stod-kyi-stod-du-lo | gur-žig-phubs-so ||
 glu-yañ-dmar-legs-so | der-gur-žig-phubs-so ||
 khoñ-či-dañ-či-yi-gur-phubs | koñ-ser-po-dar-gyi-gur-žig-phubs |
 khoñ-su-dañ-su-yi-tshugs-śiñ-tshugs | khoñ-khri-gdugs-ñi-ma'i tshugs-śiñ-tshugs |
 khoñ-su-dañ-su-yi-mtshams-'thag-gsal | khoñ-dkar-gsal-zla-ba'i mtshams-'thag-gsal |
 yar-mtshams-'thag-gsal-ba'i-bkra-śis-mdzod |

II

Gaṅs-stod-kyi-stod-du-lo ! gur-žig-phubs-so ||
 khoñ-či-dañ-či-yi-gur-phubs | khoñ-dkar-po-dar-gyi-gur-phubs |
 khoñ-su-dañ-su-yi-tshugs-siñ-tshugs | khoñ-señ-chen-dkar-mo'i tshugs-siñ-tshugs |
 khoñ-su-dañ-su-yi-tshugs-siñ-tshugs | khoñ-gyu-ral-legs-mo'i tshugs-siñ-tshugs |
 khoñ-su-dañ-su-yi-mtshams-'thag-gsal | khoñ-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 |
 khoñ-či-dañ-či-yi-gur-phubs | khoñ-khra-bo-dar-gyi-gur-phubs |
 khoñ-su-dañ-su-yi-tshugs-siñ-tshugs | khoñ-stag-chen-khra-bo'i tshugs-siñ-tshugs ||
 khoñ su dañ su-yi mtshams-'thag gsal | khoñ 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 |
 khoñ-či-dañ-či-yi-gur-phubs | khoñ-sñon-po-dar-gyi-gur-phubs |
 khoñ-su-dañ-su-yi-tshugs-siñ-tshugs | khoñ-ña-chen-gyu-mo'i-tshugs-siñ-tshugs |
 khoñ-su-dañ-su-yi-mtshams-'thag-gsal | khoñ-gser-mig-legs-mo'i-mtshams-'thag-
 gsal |
 yar-mtshams-'thag-gsal-ba'i-bkra-śis-mdzod |

V

dpal-khañ-gi-stod-du-lo | gur-žig-phubs-so |
 khoñ-či-dañ-či-yi-gur-phubs | khoñ-smug-po-dar-gyi-gur-phubs |
 khoñ-su-dañ-su-yi-tshugs-siñ-tshugs | khoñ-yab-yum-pha-ma'i-tshugs-siñ-tshugs |
 khoñ-su-dañ-su-yi-mtshams-'thag-gsal | khoñ-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

Guṅ tōd-k'i tō-du lō | gur-žig p'ub-sō ||
 lū jaṅ mā lē-sō | dē gur-žig p'ub-sō ||
 k'oṅ čī daṅ čīi gur p'ub | k'oṅ ser-po dar-g'i gur-žig p'ub |
 k'oṅ su daṅ suī tš'ug-siṅ tš'ug | k'oṅ t'i-dū ñi-meī tš'ug-siṅ tš'ug |
 k'oṅ su daṅ suī tš'am-t'ag sal' | k'oṅ kar-sal' ḍa-weī tš'am-t'ag sal' |
 jar tš'am-t'a sal'-weī kra-śī dḍō.

II

Ḡaḡ töḡ-k'i tö-du lō | gur-ḡig p'ub-sō ||
k'oj či daḡ čii gur p'ub | k'oj kar-po dar-g'i gur-p'ub |
k'oj su daḡ sui ts'ug-siḡ ts'ug | k'oj siḡ-č'en kar-möi ts'ug-siḡ ts'ug |
k'oj su daḡ sui ts'ug-siḡ ts'ug | k'oj ju-ra lā-möi ts'ug-siḡ ts'ug |
k'oj su daḡ sui ts'am-t'a sal' || k'oj ju-ra lā-möi ts'am-t'a sal' |
jar ts'am-t'a sal'-weī kra-si dzö |

III

nā töḡ-k'i tö-du lō | gur-ḡig p'ub-sō ||
k'oj či daḡ čii gur p'ub | k'oj č'a-wo dar-g'i gur p'ub |
k'oj su daḡ sui ts'ug-siḡ ts'ug | k'oj ta-č'en č'a-woi ts'ug-siḡ ts'ug |
k'oj su daḡ sui ts'am-t'a sal' | k'oj ri-mo lā-möi ts'am-t'a sal' |
jar ts'am-t'a sal'-weī kra-si dzö |

IV

ts'o töḡ-k'i tö-du lō | gur-ḡig p'ub-sō ||
k'oj či daḡ čii gur p'ub | k'oj ḡön-po dar-g'i gur-p'ub |
k'oj su daḡ sui ts'ug-siḡ ts'ug | k'oj ḡa-č'en jur-möi ts'ug-siḡ ts'ug |
k'oj su daḡ sui ts'am-t'a sal' | k'oj ser-mig lā-möi ts'am-t'a sal' |
jar ts'am-t'a sal'-weī kra-si dzö ||

V

pal-k'aḡ-gi tö-du lō | gur-ḡig p'ub-sō ||
k'oj či daḡ čii gur p'ub | k'oj mug-po dar-g'i gur p'ub |
k'oj su daḡ sui ts'ug-siḡ ts'ug | k'oj jaḡ-jum p'a-meī ts'ug-siḡ ts'ug |
k'oj su daḡ sui ts'am-t'a sal' | k'oj bu nor dzom-peī ts'am-t'a sal' |
jar ts'am-t'a sal'-weī kra-si dzö |

Translation

The Song of Pitching the Tent

I

In the high and lofty heaven
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?

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

དབུ་ཐོད་འབྲུལ་ཅེས།

- ༡། སྲོ་ལོ་སེར་ཐོད་བསྐྱམས་པ་དེ། སྲུ་དང་སྲུ་ཡི་རྒྱན།
 སྲོ་ལོ་སེར་ཐོད་བསྐྱམས་པ་དེ། སྲུང་དམར་མང་གི་རྒྱན།
 སྲུང་གི་ལྷ་ལ་བཀྲིས་མཛོད། ॥
- ༢། བཞུའ་ལོ་དབུ་ཐོད་བསྐྱམས་པ་དེ། སྲུ་དང་སྲུ་ཡི་རྒྱན།
 བཞུའ་ལོ་དབུ་ཐོད་བསྐྱམས་པ་དེ། འཕལ་མ་མང་གི་རྒྱན།
 སྲུང་གི་ལྷ་ལ་བཀྲིས་མཛོད། ॥
- ༣། སྲུང་མ་བལ་ཐོད་བསྐྱམས་པ་དེ། སྲུ་དང་སྲུ་ཡི་རྒྱན།
 སྲུང་མ་བལ་ཐོད་བསྐྱམས་པ་དེ། རྒྱ་མིག་མང་གི་རྒྱན།
 སྲུང་གི་ལྷ་ལ་བཀྲིས་མཛོད། ॥
- ༤། འུམ་བུ་དར་ཐོད་བསྐྱམས་པ་དེ། སྲུ་དང་སྲུ་ཡི་རྒྱན།
 འུམ་བུ་དར་ཐོད་བསྐྱམས་པ་དེ། བཀའ་ཆབ་སྲོལ་མོའི་རྒྱན།
 སྲུང་གི་ལྷ་ལ་བཀྲིས་མཛོད། ॥

།། གྲུལ་ལྷ་དབུ་ཐོད་བསྐྱེས་པ་དེ། སུ་དང་སུ་ཡི་དྲིན།
 གྲུལ་ལྷ་དབུ་ཐོད་བསྐྱེས་པ་དེ། ཡབ་དང་ཡུམ་གྱི་དྲིན།
 སྤྱིང་གི་ལྷ་ལ་བཀྲ་ཤིས་མཚོན། །།

Transcription

dBu-thod-'bul-čes.

szo-lo-ser-thod-bsnams-pa-de | su-dañ-su-yi-drin |
 szo-lo-ser-thod-bsnams-pa-de | spañ-dmar-mañ-gi-drin |
 steñ-gi-lha-la-bkra-śis-mdzod |

 gñā'-lo-dbu-thod-bsnams-pa-de | su-dañ-su-yi-drin |
 gñā'-lo-dbu-thod-bsnams-pa-de | śal-ma-mañ-gi-drin |
 steñ-gi-lha-la-bkra-śis-mdzod |

 glañ-ma-bal-thod-bsnams-pa-de | su-dañ-su-yi-drin |
 glañ-ma-bal-thod-bsnams-pa-de | čhu-mig-mañ-gi-drin |
 steñ-gi-lha-la-bkra-śis-mdzod |

 'um-bu-dar-thod-bsnams-pa-de | su-dañ-su-yi-drin |
 'um-bu-dar-thod-bsnams-pa-de | gtsañ-čhab-sñon-mo'i-drin |
 steñ-gi-lha-la-bkra-śis-mdzod |

 rgyal-lu-dbu-thod-bsnams-pa-de | su-dañ-su-yi-drin |
 rgyal-lu-rbu-thod-bsnams-pa-de | yab-dañ-yum-gyi-drin |
 steñ-gi-lha-la-bkra-śis-mdzod |

Phonetic Transcription

ʔust'öd bul'čē

šo-lo ser-t'öd nam-pa de | su daŋ sui dʁin |
 šo-lo ser-t'öd nam-pa de | paŋ-mar-maŋ-gi dʁin |
 ta-li lā-la kra-śi dʒö |

 ñā-lo ʔu-t'öd nam-pa de | su daŋ sui dʁin |
 ñā-lo ʔu-t'öd nam-pa de | śal-ma-maŋ-gi dʁin |
 ta-li lā-la kra-śi dʒö |

 laŋ-ma bal'-t'öd nam-pa de | su daŋ sui dʁin |
 laŋ-ma bal'-t'öd nam-pa de | č'u-mig-maŋ-gi dʁin |
 ta-li lā-la kra-śi dʒö |

'um-bu dar-t'öd nam-pa de | su daṅ suī d̄rin |
'um-bu dar-t'öd nam-pa de | saṅ-č'ab̄ ṅon-möy d̄rin |
ta-li lā-la kra-sī dzö |

gⁱa-lu ṅu-t'öd nam-pa de | su daṅ suī d̄rin |
gⁱal-lu ṅu-t'öd nam-pa de | jab̄ daṅ jum-gⁱ d̄rin |
ta-li lā-la kra-sī dzö |

Translation

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

ན་བཟའ་འབྲུལ་ཅེས།

- ༡ | མཐོ་བའི་གསུམ་ཅེ་ན། མོད་པོ་སྐྱུན་གསུམ་སྟོད།།
 བསྐྱམས་མི་བསྐྱམས་ལ་ཅི་བསྐྱམས། བྱའི་སྐྱུ་སྐྱ་ཚོགས་བསྐྱམས།།
 རྩོན་ནི་རྩོན་ལ་ཅི་རྩོན། རྩོན་ནི་རྩོན་ལ་ཕྱ་དཀར་དཀར་པོ་རྩོན།།
 རྐྱེསས་མི་རྐྱེསས་ལ་ཅི་རྐྱེསས།
 རྐྱེསས་མི་རྐྱེསས་ལ་གཙང་མང་ཞིམ་ཅུ་རྐྱེསས།།
 རྩེང་གི་ལྷ་ལ་བཀྲིས་མཚོད།།
- ༢ | འལ་མ་འདབས་སུ་བཞུགས་པས། འ་བ་སྐྱུན་གསུམ་བདེ།།
 བསྐྱམས་མི་བསྐྱམས་ལ་ཅི་བསྐྱམས།
 བསྐྱམས་མི་བསྐྱམས་ལ་སྐྱུན་རྒྱུང་ཕྱུན་རྩིང་བསྐྱམས།།
 རྩོན་ནི་རྩོན་ལ་ཅི་རྩོན། རྩོན་ནི་རྩོན་ལ་མེ་དོག་སྐྱ་ཚོགས་རྩོན།།
 རྐྱེསས་མི་རྐྱེསས་ལ་ཅི་རྐྱེསས།
 རྐྱེསས་མི་རྐྱེསས་ལ་གངས་རྒྱ་བྲལ་བྲོལ་རྐྱེསས།།
 རྩེང་གི་ལྷ་ལ་བཀྲིས་མཚོད།།
- ༣ | བཀ་དམར་འདབས་སུ་བཞུགས་པས། བཙུན་པ་སྐྱུན་གསུམ་བདེ།
 བསྐྱམས་མི་བསྐྱམས་ལ་ཅི་བསྐྱམས།
 བསྐྱམས་མི་བསྐྱམས་ལ་རས་གཟན་རྒྱུང་གཙོག་བསྐྱམས།།

ལྷོན་ནི་ལྷོན་ལ་ཅི་ལྷོན། ལྷོན་ནི་ལྷོན་ལ་འབྲས་དཀར་འོ་ལོ་ལྷོན།

སྐྱེམས་མི་སྐྱེམས་ལ་ཅི་སྐྱེམས།

སྐྱེམས་མི་སྐྱེམས་ལ་གསེར་མིག་གསུམ་ཀྱང་སྐྱེམས།

ཕྱིང་གི་ལྷ་ལ་བགྲིས་མཛོད།

༄ | དཔལ་ཁང་དཀྱིལ་དུ་བཞུགས་པས། ལྷུ་ལྷ་སྐྱེན་གསུམ་བདེ།

བསྐྱེམས་མི་བསྐྱེམས་ལ་ཅི་བསྐྱེམས།

བསྐྱེམས་མི་བསྐྱེམས་ལ་དར་མིན་གོས་ཆེན་བསྐྱེམས།

ལྷོན་ནི་ལྷོན་ལ་ཅི་ལྷོན། ལྷོན་ནི་ལྷོན་ལ་ཞིམ་ཚལ་མངར་བཅུད་ལྷོན།

སྐྱེམས་མི་སྐྱེམས་ལ་ཅི་སྐྱེམས། སྐྱེམས་མི་སྐྱེམས་ལ་ཡུ་རབ་བདུད་ཅི་སྐྱེམས།

ཕྱིང་གི་ལྷ་ལ་བགྲིས་མཛོད།

Transcription

Na-bza' 'bul-ces |

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-ldon-la-či-ldon | ldon-ni-ldon-la-phya-dkar-dkar-po-ldon |
skyems-mi-skyems-la-či-skyems | skyems-mi-skyems-la-gtṣaṅ-čhaṅ-žim-ru-skyems |
steṅ-gi-lha-la-bkra-śis-mdzod ||

śal-ma-'dabs-su-bžugs-pas | śa-ba-spun-gsum-bde |
bsnams-mi-bsnams-la-či-bsnams | bsnams-mi-bsnams-la-spun-čhuṅ-stan-ldiṅ
bsnams |
ldon-ni-ldon-la-či-ldon | ldon-ni-ldon-la-me-tog-sna-tshogs-ldon |
skyems-mi-skyems-la-či-skyems | skyems-mi-skyems-la-gaṅs-čhu-khral-khrol-
skyems |
steṅ-gi-lha-la-bkra-śis-mdzod ||

brag-dmar-'dabs-su-bžugs-pas | btsun-pa-spun-gsum-bde |
bsnams-mi-bsnams-la-či-bsnams | bsnams-mi-bsnams-la-raṣ-gzan-rkyañ-gčig
bsnams |

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-sis-mdzod ||

dpal-khañ-dkyil-du-bžugs-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-tšhag-mñar-bčud-ldon |
 skyems-mi-skyems-la-či-skyems | skyems-mi-skyems-la-a-rag-bdud-rtši skyems |
 steñ-gi-lha-la-bkra-sis-mdzod ||

Phonetic Transcription

Nam-zā bul'-čē.

I

T'o-wa ri-sum tše-na | gōḍ-po pün-sum dō |
 nam mi-nam-la či nam | j'ia-pu na-tš'o nam |
 dōn ni dōn-la či dōn | dōn ni dōn-la j'ia¹-kar kar-po dōn |
 kiem mi-kiem-la či kiem | kiem mi-kiem-la san-č'aṅ žim-ru kiem |
 ta-li lā-la kra-sī dzō ||

II

śal'-ma dab-su žug-wē | śa-wa pün-sum de |
 nam mi-nam-la či nam | nam mi-nam-la pün-č'uṅ ten-diṅ nam |
 dōn ni dōn-la či dōn | dōn ni dōn-la mento na-tš'o dōn |
 kiem mi-kiem-la či kiem | kiem mi-kiem-la gaṅ-č'u tʃ'al'-tʃ'ol' kiem |
 ta-li lā-la kra-sī dzō ||

III

pra-mar dab-su žug-wē | tsün-pa pün-sum de |
 nam mi-nam-la či nam | nam mi-nam-la re-zan k'iaṅ-čig nam |
 dōn ni dōn-la či dōn | dōn ni dōn-la ḍ'eskar 'o-lo dōn |
 kiem mi-kiem-la či kiem | kiem mi-kiem-la ser-mig sum k'iaṅ kiem |
 ta-li lā-la kra-sī dzō ||

IV

pal-k'aṅ k'il-du žug-wē | g'ial-lu pün-sum de |
 nam mi-nam-la či nam | nam mi-nam-la dar-men goi-č'en nam |
 dōn ni dōn-la či dōn | dōn ni dōn-la žim-za ṅar-č'u dōn |
 kiem mi-kiem-la či kiem | kiem mi-kiem-la²a-ra dur-si kiem |
 ta-li lā-la kra-sī dzō ||

1 č'ia—

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

མེ་དོག་འབྲུལ་ཅེས།

༡ ། རྒྱ་གར་གྱི་རྒྱལ་མོ། བདེ་བདེ་གསུམ་ལེགས་སོ།།

རྒྱལ་མོ་འི་ཚེ་གསུམ། མེ་དོག་ཅམ་ཅམ་འབྲུངས་སོ།།

ཏ་ལེ་ཅམ་ཅམ་འབྲུངས་སོ།།

རྒྱལ་མོ་འི་ཚེ་གསུམ། མེ་དོག་བརྒྱ་ཅམ་འབྲུངས་སོ།།

ཏ་ལེ་བརྒྱ་ཅམ་འབྲུངས་སོ།།

༢ ། བཅིག་ནི་མེ་དོག་སྲུ་ལ་འབྲུལ། བཅིག་ནི་མེ་དོག་སྤྱང་ཕྱོགས་ལྷ་ལ་འབྲུལ།།

ལྷ་དབྱ་མཁར་མཐོ་བའི་བགྲིས་མཛོད།།

༣ ། བཅིག་ནི་མེ་དོག་སྲུ་ལ་འབྲུལ། བཅིག་ནི་མེ་དོག་བར་ཕྱོགས་བཅན་ལ་འབྲུལ།།

བཅན་རྒྱལ་འི་བཟང་པོ་འི་བགྲིས་མཛོད།།

༤ ། བསུམ་ནི་མེ་དོག་སྲུ་ལ་འབྲུལ། བསུམ་ནི་མེ་དོག་འོག་ཕྱོགས་ཀླུ་ལ་འབྲུལ།།

ཀླུ་བྱ་མོར་འཛོམས་པའི་བགྲིས་ཤོག།

༥ ། བཞི་ནི་མེ་དོག་སྲུ་ལ་འབྲུལ། བཞི་ནི་མེ་དོག་ཨ་བ་ཡབ་ལ་འབྲུལ།།

སྦྱིད་ཡབ་ལ་འབྲུལ་བའི་བགྲིས་ཤོག།

༦ ། ལྷ་ནི་མེ་དོག་སྲུ་ལ་འབྲུལ། ལྷ་ནི་མེ་དོག་ཨ་མ་ཡུམ་ལ་འབྲུལ།།

སྦྱིད་ཡུམ་ལ་འབྲུལ་བའི་བགྲིས་ཤོག།

- ཡ | འུག་ནི་མི་དོག་སུ་ལ་འབྱུང་། འུག་ནི་མི་དོག་ཨ་ཚེ་ལ་འབྱུང་། །
 རྒྱུད་གྲུམ་ལ་འབྱུང་བའི་བགྲིས་ཤོག།
- ལ | བདུན་ནི་མི་དོག་སུ་ལ་འབྱུང་། བདུན་ནི་མི་དོག་ཨ་ཚེ་ལྷུ་མ་ལ་འབྱུང་། །
 རྒྱུད་ལྷུ་མ་ལ་འབྱུང་བའི་བགྲིས་ཤོག།
- ཇ | བརྒྱན་ནི་མི་དོག་སུ་ལ་འབྱུང་། བརྒྱན་ནི་མི་དོག་ཨ་བོ་རང་ལ་འབྱུང་། །
 རྒྱུད་རང་ལ་འབྱུང་བའི་བགྲིས་ཤོག།

Transcription

Me-tog-'bul-čes

rgya-gar-gyi-rgyal-mo | bde-bde-gsum-legs-so ||
 rgyal-mo'i-tshe-gsum | me-tog-tsam-tsam-'khrun̄s-so ||
 ha-lo-tsam-tsam-'khrun̄s-so ||
 rgyal-mo'i-tshe-gsum | me-tog-brgya-tsam-'khrun̄s-so ||
 ha-lo-brgya-tsam-'khrun̄s-so ||

gčig-ni-me-tog-su-la-'bul | gčig-ni-me-tog-stein̄-phyogs-lha-la-'bul ||
 lha-dbu-mkhar-mtho-ba'i-bkra-śis-mdzod ||

gñis-ni-me-tog-su-la-'bul | gñis-ni-me-tog-bar-phyogs-btsan-la'bul ||
 btsan-rgyab-ri-bzañ-po'i-bkra-śis-mdzod ||

gsum-ni-me-tog-su-la-'bul | gsum-ni-me-tog-'og-phyogs-klu-la-'bul ||
 klu-bu-nor-'dzoms-pa'i-bkra-śis-śog |

bži-ni-me-tog-su-la-'bul | bži-ni-me-tog-a-ba-yab-la-'bul ||
 skyid-yab-la-'bul-ba'i-bkra-śis-śog |

lña-ni-me-tog-su-la-'bul | lña-ni-me-tog-a-ma-yum-la-'bul ||
 skyid-yum-la-'bul-ba'i-bkra-śis-śog |

drug-ni-me-tog-su-la-'bul | drug-ni-me-tog-a-jo-čhe-la-'bul ||
 skyid-gral-la-'bul-ba'i-bkra-śis-śog |

bdun-ni-me-tog-su-la-'bul | bdun-ni-me-tog-a-čhe-lčam-la-'bul ||
 skyid-lčam-la-'bul-ba'i-bkra-śis-śog |

brgyad-ni-me-tog-su-la-'bul | brgyad-ni-me-tog-a-bo-rañ-la-'bul ||
 skyid-rañ-la-'bul-ba'i-bkra-śis-śog |

Phonetic Transcription

Men-to bul'-čē

gia-gar-gi' g'ial-mo | de-de sum lē-sō ||
g'ial-möi ts'e-sum | men-to tsam-tsam tʃʳuŋ-sō ||
ha-lo tsam-tsam tʃʳuŋ-sō ||
g'ial-möi ts'e-sum | men-to g'ia-tsam tʃʳuŋ-sō ||
ha-lo g'ia-tsam tʃʳuŋ-sō ||
čig-ni men-to su-la bul' | čig-ni men-to teŋ-č'o-lā-la bul' ||
lā ʔu-kʰar t'o-weŋ kra-sī dʒō ||
nī-ni men-to su-la bul' | nī-ni men-to bar-č'o-tsen-la bul' ||
tsen g'iaḅ-ri zaŋ-pöi kra-sī dʒō ||
sum-ni men-to su-la bul' | sum-ni men-to 'o-č'o-lu-la bul' ||
lu bu-nor-dzom-peŋ kra-sī sō |
ži-ni men-to su-la bul' | ži-ni men-to ʔa-ba jaḅ-la bul' ||
ki' jaḅ-la bul'-weŋ kra-sī sō |
ŋa-ni men-to su-la bul' | ŋa-ni men-to ʔa-ma jum-la bul' ||
ki' jum-la bul'-weŋ kra-sī sō |
dʒʳug-ni men-to su-la bul' | dʒʳug-ni men-to ʔa-jo- č'e-la bul' ||
ki' tʃʳe-la bul'-wei kra-sī sō |
dün-ni men-to su-la bul' | dün-ni men-to ʔa-ji čam-la bul' ||
ki' čam-la bul'-wei kra-sī sō |
g'iaḍ-ni men-to su-la bul' | g'iaḍ-ni men-to ʔa-wo-raŋ-la bul' ||
ki' raŋ-la bul'-wei kra-sī sō |

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 !

III

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 !

IV

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 !

V

Fourthly, to whom shall we offer a flower ?

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

VI

Fifthly, to whom shall we offer a flower ?

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

VII

Sixthly, to whom shall we offer a flower ?

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

VIII

Seventhly, to whom shall we offer a flower ?

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

IX

Eighthly, to whom shall we offer a flower ?

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

Kolong

ལྷོན་ལམ་གྲགས།

ངའི་ལྷོན་སྐྱེས་མཁར་འདྲ་བའི་སྐྱེས་མཁར་མཐོན་པོ་དེར།

ངའི་དགུ་དང་རྒྱུ་བ་མེད་པའི་ལྷོན་ལམ་འགྲུངས་ནས་གཟིགས།

ངའི་ལྷའི་པ་མ་འདྲ་བའི་པ་མ་ཡབ་ཡུམ་དེར།
 ལྷོན་གཞི་གོད་ཆག་མེད་པའི་སློན་ལམ་འགྲངས་ནས་གཟིགས།
 ངའི་ལྷའི་མ་ཞིང་འདྲ་བའི་མ་ཞིང་རྒྱ་དར་དེར།
 སད་དང་སེར་བ་མེད་པའི་སློན་ལམ་འགྲངས་ནས་གཟིགས།
 དེ་གསུམ་གསེར་དང་འདྲ་བའི་གྲང་ལ་བྲི་གཅིག་འབྲུལ།
 ངན་སོང་མཐོལ་ནས་འདྲོན་པའི་བཅོམ་ལྡན་གྲུ་དང་གཅིག།
 མཐོ་རིས་ལམ་སྐྱ་འདྲོན་པའི་སློབ་དཔོན་བཟང་དང་གཉིས།
 ཚོ་འདི་ཕྱི་མ་མཇལ་བའི་དོ་རྗེ་སློན་དང་གསུམ།
 དེ་གསུམ་གསེར་དང་འདྲ་བའི་གྲང་ལ་བྲི་གཅིག་འབྲུལ།
 ལུས་ལ་ཨ་ལོང་བསྐྱམས་པའི་ཨ་བཟང་ཡབ་དང་གཅིག།
 མ་ཞོ་མངར་མོ་འབྲུང་བའི་ཨ་བཟང་ཡུམ་དང་གཉིས།
 ཞིམ་རྒྱ་མངར་མོ་སློབ་པའི་བྱ་སྤིང་བཟང་དང་གསུམ།
 དེ་གསུམ་གསེར་དང་འདྲ་བའི་གྲང་ལ་བྲི་གཅིག་འབྲུལ།
 རིན་ཆེན་སློབ་ལ་པན་པའི་མ་ཁང་བཟང་དང་གཅིག།
 ལུས་ལ་དར་ཟབ་བསྐྱམས་པའི་གཞི་སློབ་བཟང་དང་གཉིས།
 ཉིན་གསུམ་མཚན་གསུམ་རྒྱལ་པའི་སློ་བྱི་བཟང་དང་གསུམ།
 དེ་གསུམ་གསེར་དང་འདྲ་བའི་གྲང་ལ་བྲི་གཅིག་འབྲུལ།
 དབྲུང་པ་ལག་ནས་འཐོན་པའི་པ་སློན་བཟང་དང་གཅིག།
 བྱོན་མེད་ཤར་མེད་རྒྱལ་པའི་གྱི་ལིང་བཟང་དང་གཉིས།
 དགྲ་དང་མཁར་གྱི་ཐོག་དུ་སྤུབ་རྒྱང་བཟང་དང་གསུམ།
 དེ་གསུམ་གསེར་དང་འདྲ་བའི་གྲང་ལ་བྲི་གཅིག་འབྲུལ།

Transcription

sMon-lam grags

ña'i-lha'i-sku-mkhar-'dra-ba'i-sku-mkhar-mthon-po-der |
ña'i-dgra-dañ-ḡag-pa-med-pa'i-smon-lam-'gyaṅs-nas-gzigs |
ña'i-lha'i-pha-ma-dra-ba'i-pha-ma-yab-yum-der |
sñun-gḡi-god-čhag-med-pa'i-smon-lam-'gyaṅs-nas-gzigs |
ña'i-lha'i-ma-žin-'dra-ba'i-ma-žin-rgya-dar-der |
sad-dañ-ser-ba-med-pa'i-smon-lam-'gyaṅs-nas-gzigs |
de-gsum-gser-dañ-'dra-ba'i-guñ-la-khri-gčig-'bul |

ñan-soñ-mthil-nas-'dren-pa'i-bčom-ldan-Śākya-dañ-gčig |
mtho-ris-lam-sna-'dren-pa'i-slob-dpon-bzañ-dañ-gñis |
ṡshe-'di-phyi-ma-mjal-ba'i-rdo-rje-spun-dañ-gsum |
de-gsum-gser-dañ-'dra-ba'i-guñ-la-khri-gčig-'bul |

lus-la-a-loñ-bsnams-pa'i-a-bzañ-yab-dañ-gčig |
ma-žo-mñar-mo-thuñ-ba'i-a-bzañ-yum-dañ-gñis |
žim-čhu-mñar-mo-ṡṡsal-ba'i-bu-sriñ-bzañ-dañ-gsum |
de-gsum-gser-dañ-'dra-ba'i-guñ-la-khri-gčig-'bul |

rin-čhen-srog-la-phan-pa'i-ma-khañ-bzañ-dañ-gčig |
lus-la-dar-zab-bsnams-pa'i-gži-smad-bzañ-dañ-gñis |
ñin-gsum-mṡshan-gsum-zug-pa'i-sgo-khyi-bzañ-dañ-gsum |
de-gsum-gser-dañ-'dra-ba'i-guñ-la-khri-gčig-'bul |

dpuñ-pa-lag-nas-'then-pa'i-pha-spun-bzañ-dañ-gčig |
gyen-med-thur-med-rgyugs-pa'i-gyi-liñ-bzañ-dañ-gñis |
dgra-dañ-mkhar-gyi-thog-tu-phub-čuñ-bzañ-dañ-gsum |
de-gsum-gser-dañ-'dra-ba'i-guñ-la-khri-gčig-'bul |

Phonetic Transcription

Mön-lam ṡrag

neī lāī ku-k^har ḡ^ra-weī ku-k^har t'ön-po der
neī ḡ^ra daṡ ḡag-pa me-peī mön-lam ḡiaṡ-nē zig
neī lāī p'a-ma ḡ^ra-weī p'a-ma jab-jum der
ñun-ži göḡ-č'a me-peī mön-lam ḡiaṡ-nē zig
neī lāī ma-žin ḡ^ra-weī ma-žin ḡia-dar der
sad daṡ ser-wa me-peī mön-lam ḡiaṡ-nē zig
de-sum ser daṡ ḡ^ra-weī guṡ-la ṡfi-či bul'

nen-soṡ t'il'-nē ḡ^ren-peī čom-den Śākya daṡ čig
t'o-rī lam-na ḡ^ren-peī lob-pön zaṡ daṡ ñi
ṡ'e di č'i-ma ḡal'-weī dorje-pün daṡ sum
de-sum ser daṡ ḡ^ra-weī guṡ-la ṡfi-či bul'

luī-la ʔa-loŋ nam-peī ʔa-zaŋ jab daŋ čig
ma-žo ŋar-mo t'uoŋ-weī ʔa-zaŋ jum daŋ ŋī
žim-č'u ŋar-mo tšol'-weī bu-š'iq zaŋ daŋ sum
de-sum ser daŋ dʒa-weī guŋ-la tʃi-či bul'

rin-č'en srog-la p'en-peī ma-k'aŋ zaŋ daŋ čig
luī-la dar-zab nam-peī ži-mäd zaŋ daŋ ŋī
ñin-sum tš'an-sum zug-peī go-k'i zaŋ daŋ sum
de-sum ser daŋ dʒa-weī guŋ-la tʃi-či bul'

puŋ-pa lag-nē t'en-peī p'a-pün zaŋ daŋ čig
g'ien-me` thur-me` j'ug-peī g'i-liŋ zaŋ daŋ ŋī
dʒa daŋ k'har-g'i thog-tu p'ub-č'uoŋ zaŋ daŋ sum
de-sum ser daŋ dʒa-weī guŋ-la tʃi-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!

ལོ་གཅིག་གི་སྟོན་དོག་།

ལོ་རེ་འི་ ལྷ་བ་ བཞི་པའི་ཚོས་པ་ བཅུ་བཞི་བཙོ་ལྷ་ ཙམ་ལ་ ཉས་ དང་གོ་དང་ ཨམ་ ཅུ་དང་གོ་
 ལྷ་བ་བདུན་ཅེན། ཡང་བཞི་པའི་ཉེར་ལྷ་ ཙམ་ལ་ བྲ་བོ་དང་སྲད་མ་བདུན་ཅེན། ལྷ་བ་བདུན་
 པ་རྫོགས་མཚམས་ལ་བྲ་བོ་བཟང་ཅེན། བརྟུང་ཏེ་ཉང་འདོགས་ཅེན། ལྷ་བ་བརྟུང་པའི་རྫོགས་
 མཚམས་ལ་ཉས་ དང་གོ་དང་སྲད་མ་ཐམས་ཅད་བཟང་ཅེན། བཟང་ཏེ་ཞབ་མ་བཙོ་ལྷ་ ཙམ་
 ཞིང་གི་ཁ་ལ་སྟོན་ཐོག་ཐམས་ཅད་བསྐྱམས་ཏེ་བོར་ཅེན། དེ་ཉས་ཐམས་ཅད་ཕྱོགས་གཅིག་
 དུ་ཉི་རི་བཙུགས་ཏེ་ཁལ་སྟོར་ཅེན། ཁལ་སྟོར་ཙམ་ནི་བ་སྤྲང་བརྟུང་དག་ ཙམ་གྱིས་ཀྱང་པས་
 སྟོར་ཅེན། དེ་ཉས་ཐམས་ཅད་ཉང་ལ་འདོགས་ཅེན། དེ་ཉས་སྟོན་ཀ་ལྷ་བ་བཅུ་པ་བཙུག་པའི་
 ཉང་ ལ་གལ་ཏེ་སྟོན་ཐོག་ དམར་རྒྱལ་ལ་ བྱང་ ཉའང་ མ་ བྱང་ ཉའང་ དཀོན་མཚོག་ལ་ཚོགས་ ལུལ་
 ཅེན་ལུགས་སྟོལ་ཡིན། །

Transcription

Lo-gčig-gi-ston-tog ।

Lo-re'i-zla-ba-bži-pa'i-tshes-pa-bču-bži-bčo-lña-tsam-la-nas-dañ-gro-dañ-a-ru-
 dañ-gro-ljañ-btab-čen । yañ-bži-pa'i-ñer-lña-tsam-la bra-bo-dañ-srad-ma-btab-čen ।
 zla-ba-bdun-pa-rdzogs-mtshams-la-bra-bo-brña-čen । brduñ-te-nañ-'dogs-čen ।
 zla-ba-brgyad-pa'i-rdzogs-mtshams-la-nas-dañ-gro-dañ-srad-ma-thams-čad-brña-čen ।
 brñas-te-žag-ma-bčo-lña-tsam-žin-gi-kha-la-ston-thog-thams-čad-bskams-te-bor-čen ।
 de-nas-thams-čad-phyogs-gčig-tu-hi-ri-brtsigs-te-khul-skor-čen । khul-skor-čes-ni-
 ba-glañ-brgyad-dgu-tsam-gyis-rkañ-pas-skor-čen । de-nas-thams-čad-nañ-la-'dogs-
 čen । de-nas-stoñ-ka-zla-ba-bču-pa-bču-gčig-pa'i-nañ-la-'gal-te-ston-thog-dmar-
 rgyal-la-byuñ-na'añ-ma-byuñ-na'añ-dkon-mčhog-la-tshogs-phul-čen-lugs-srol-yin ॥

Phonetic Transcription

Lo-čig-gi t'ön-t'o ।

Lo-rei ɖa-wa ži-pai tʂ'e-pa čubži čölja-tsam-la nē daŋ tʂo daŋ ʔa-ru daŋ tʂo-jaŋ
 tab-čen । jaŋ ži-peɪ ñer-ŋa-tsam-la tʂ'a-wo daŋ ʂrad-ma tab-čen । ɖa-wa dūn-pa
 dzog-tʂ'am-la tʂ'a-wo ŋa-čen । duŋ-te naŋ dog-čen । ɖa-wa giad-peɪ dzog-tʂ'am-la
 nē daŋ tʂo daŋ ʂrad-ma-t'am-čäd ŋa-čen । ŋe-te žag-ma čölja-tsam žin-gi kha-la
 t'ön-t'og-t'am-čäd kam-te bor-čen । de-nē t'am-čäd č'og-čig-tu hi-ri sig-te k'ü-

kor-čen | k'ü-kor-čē ni ba-laṅ gi'ad-gu-tsam-g'i kaṅ-pē kor-čen | de-nē t'am-čäd naṅ-la dog-čen | de-nē-ton-ka ḍa-wa ču-pa čugčig-peṅ naṅ-la gal-te t'ön-t'o mar-gial-la č'uṅ-na'aṅ ma-č'uṅ-na'aṅ kon-č'o-la ts'og p'ul-čen lug-sḍ jin ||

Translation

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.

Kolong

བྱ་ཚ་སྐྱེས་སྐོར།

བྱ་ཚ་སྐྱེས་དེ་གླ་མ་ལ་བསྐྱོད་ཞུ་ཅན། གླ་མ་བསྐྱོད་དེ་སྐྱ་གུ་ལ་བྱས་གསོལ་ཞུ་ཅན།
 བྱས་གསོལ་ཞུས་ཚར་དེ་སྐྱ་གུ་ལ་མིང་ཞུ་ཅན། དེ་ནས་སྐྱ་གུ་ལོ་གཅིག་གཉིས་སོང་ནས་སྐྱ་
 འབྲེག་ཅན། དེ་ནས་གཉིན་དུང་དང་ཡུལ་མི་ཐམས་ཅད་བོས་དེ་ཙམ་ཞང་གིས་སྐྱ་གུ་ལོ་སྐྱ་འབྲེག་
 ཅན། དེའི་གཞུག་ལ་ཡུལ་མི་དང་གཉིན་དུང་ཐམས་ཅད་ལ་ཟ་ཅེས་དང་ཆང་བདང་ཅན། དེ་ནས་
 སྐྱ་གུ་ལ་ཐམས་ཅད་ཀྱིས་དདུལ་རེ་རེ་བདང་ཅན། དེ་ནས་སྐྱ་གུ་ལ་མིང་བདགས་མཁན་གླ་མ་
 ལ་ཡོན་སྐྱལ་ཅན། དེ་ནས་སྐྱ་གུ་ལ་གླ་མས་བསྐྱུང་ང་བསྐྱལ་ཅན། དེ་ནས་གླ་མ་ལ་སྐྱ་གུ་
 དང་ཙམ་མས་བྱིན་རྒྱབས་དང་སྐྱོན་ལམ་ཞུས་དེ་གླ་མ་ལོ་གཉི་ལྟེ་ཕེབས་ཅན། དེའི་གཞུག་ལ་ཡུལ་
 མི་ཐམས་ཅད་རང་རང་གི་ཁང་པ་ལ་ཆ་ཅན། ||

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-

gu-lo-gčig-gñis-soñ-nas-skra-'breg-čen | de-nas-gñen-druñ-dañ-yul-mi-thams-čad-bos-te-a-žañ-gis-phru-gu'i skra-'breg-čen | de'i-gžug-la-yul-mi-dañ gñen-druñ-thams-čad-la-za-čes-dañ-čhañ-btañ-čen | de-nas-phru-gu-la-thams-čad-kyis-dñul-re-re-btañ-čen | de-nas-phru-gu-la-miñ-btags-mkhan-bla-ma-la-yon-phul-čen | de-nas-phru-gu-la-bla-mas-bsruñ-ña-btsal-čen | de-nas-bla-ma-la phru-gu-dañ-a-mas-byin-rlabs-dañ-smon-lam-žus-te-bla-ma-log-ste-phebs-čen | de'i-gžug-la-yul-mi-thams-čad-rañ-rañ-gi-khañ-pa-la-ča-čen ||

Phonetic Transcription

Bu-tš'a k'i'e-kor |

Bu-tš'a k'i'e-te lama-la k'i'öd-žu-čen | lama k'i'öd-de tš'u-gu-la tš'ü-sol' žu-čen | tš'ü-sol' žu-tš'ar-te tš'u-gu-la miŋ žu čen | de-nē tš'u-gu lo-čig-ñi soŋ-nē š'a dš'ak-čen | de-nē ñen-dš'urŋ daŋ jul'-mi t'am-čäd bö-te ʔa-žarŋ-gi tš'u-guī š'a dš'ak-čen | deī žug-la jul'-mi daŋ ñen-dš'urŋ t'am-čäd-la za-čē daŋ č'aŋ t'aŋ-čen | de-nē tš'u-gu-la t'am-čäd-k'i mul' re-re t'aŋ-čen | de-nē tš'u-gu-la miŋ tag-gen-la-ma-la jön p'ul'-čen | de-nē tš'u-gu-la la-mē š'urŋ-ŋa sal'-čen | de-nē la-ma-la tš'u-gu daŋ ʔa-mē č'in-lab daŋ mön-lam žū-te la-ma log-te p'eb-čen deī žug-la jul'-mi t'am-čäd raŋ-raŋ-gi k'aŋ-pa-la č'a-čen ||

Translation

Birth Ceremony.

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.

Kolong

གཞིན་གྱི་ལུགས་སྟོལ།

དང་བོ་ཁོའི་བྱ་མོ་བདང་དགོས་ན། དེ་ནས་བདང་ན་ཚང་བྱིར་ཅེས། དེ་ནས་སྐད་ཅ་འདྲི་
 ཅེས་ལ་ཡང་ཚང་བྱིར་ཅེས་ལ་མི་གཞིས་ཆ་ཅན། མི་གཞིས་ཀྱིས་དཔེ་སྐྱེ་འདྲི་ཅན། ཨ་ཞང་
 གིས་མི་གཞིས་ལ་ཚོས་པ་བཅུ་ལ་ངའི་བྱ་མོ་སྟེར་ཅན། དེ་ནས་བྱ་ཚའི་ཁང་པ་ནས་མི་བརྒྱད་

དག་བྱ་མོ་ལེན་མཁན་གྱིན། ཀང་རྩ་མ་གཅིག་ཁྱེར་ཡིན། དེ་ནས་གྲུ་བཏང་ཅན་ཅེ་ཅན།
 དེ་ནས་བྱ་མོ་ལེན་མཁན་མི་ཐམས་ཅད་ལ་ཀང་དང་ཟ་ཅེས་
 བཏང་ཅན། དེ་ནས་མི་བརྒྱད་དག་བྱ་མོ་ཟེན་ཅན། ཡང་བྱ་མོ་ལེན་མཁན་ཀང་བཏང་
 ཅན། མི་ཐམས་ཅད་ར་རོ་ལོ་སོང་། དེ་ནས་བྱ་མོ་ལེན་མཁན་མི་ཐམས་ཅད་ཀྱི་ལག་པ་ལ་
 མི་དོག་བཏང་ཅན། དེ་ནས་མི་ཐམས་ཅད་ཀྱིས་དཔུལ་རེ་རེ་བག་མ་ལ་བཏང་ཅན། དེ་ནས་བྱ་
 མོ་ལེན་མཁན་བྱ་མོ་ལ་ཁ་བདེའ་བསྐྱབ་བྱ་བཏང་ཅན། བྱ་མོ་ལེན་མཁན་གཉིས་
 བསྐྱབ་བཏང་ཅན། དེ་ནས་གྲུ་མས་དར་ཚོན་སྒྲུ་ལྗོངས་དར་བྱ་མོ་ལེན་མཁན་ལ་
 བཏང་ཅན། འདི་གཡང་ཁྲག་མ་ཚར་བར་ལ་མདའ་དར་བྱ་མོ་ལེན་མཁན་དུ་འཁྲུང་དེ་བསྐྱད་ཅན།
 བཏང་ཅན། འདི་གཡང་ཁྲག་མ་ཚར་བར་ལ་མདའ་དར་བྱ་མོ་ལེན་མཁན་དུ་འཁྲུང་དེ་བསྐྱད་ཅན།
 དེ་ནས་བྱ་མོ་ལེན་མི་བརྒྱད་
 དགས་དྲ་ཡོད་ན་དྲ་ལ་བཞེན་དེ་འབྱོར་ཅན། དྲ་མེད་ན་མི་ལྷོ་ལ་འབྱོར་ཅན། དེ་ནས་བྱ་
 མོ་ལེན་མཁན་མི་ཐམས་ཅད་ལ་ཀང་དང་ཟ་ཅེས་བཏང་ཅན། བྱ་མོ་བྱའི་འགྲུལ་ལ་བྱ་མོ་ལ་དོ་ལེ་
 རྩ་ལ་ལ་མགོ་བཞག་ནས་ཉལ་བསྐྱད་ཅན། འདི་ཡུལ་གྱི་ཡུགས་སོལ་ཡིན། བྱ་ཚ་བྱ་མོ་
 བཏང་ཅན། དེ་ནས་མི་ཐམས་ཅད་ལ་ཀང་དང་ཟ་ཅེས་བཏང་ཅན། དེ་ནས་མི་ཐམས་ཅད་ཅེ་ཅན་གྲུ་
 བཏང་ཅན། དེ་ནས་བྱ་ཚ་དང་བྱ་མོ་གཉིས་ཀོད་ཁང་པ་སོ་སོ་ལེན་མཁན་ལ་ཉལ་ཅན། དེ་ནས་ཐོ་རེ་
 ཞག་ལ་བྱ་མོ་ལེན་མཁན་མི་ཐམས་ཅད་ལ་ཀང་དང་ཟ་ཅེས་བཏང་ཅན། དེ་ནས་མི་ཐམས་ཅད་ལ་མི་དོག་བཏང་ཅན།
 དེ་ནས་ཡུལ་གྱི་མི་དང་གཉེན་དུང་ཐམས་ཅད་ནས་བྱ་ཚ་ལ་ཁ་ཅིག་དཔུལ་རེ་རེ་དང་ཁ་ཅིག་
 དཔུལ་གཉིས་གཉིས་བཏང་ཅན།

Transcription

gÑen-gyi lugs-srol |

Dañ-po-kho'i-bu-mo-btañ-dgos-na | de-nas-btañ-na-chañ-khyer-čes | de-nas-
 skad-ča-'dri-čes-la-yañ-čhañ-khyer-čes-la-mi-gñis-ča-čen | mi-gñis-kyis-dpe-sgza-
 'dri-čen | a-žañ-gis-mi-gñis-la-tshes-pa-bču-la-ña'i-bu-mo-ster-čen | de-nas-bu-

tsha'i-khañ-pa-nas-mi-brgyad-dgu-bu-mo-len-mkhan-phyin | čhañ-rdza-ma-gčig-khyer-yin | de-nas-glu-btañ-čen-rtse-čen | de-nas-bu-mo'i-a-ba-a-ma'i-khañ-pa-ru-bu-mo-len-mkhan-mi-thams-čad-la-čhañ-dañ-za-čes-btañ-čen | de-nas-mi-brgyad-dgu-bu-mo-zin-čen | yañ-bu-mo'i-a-ba-a-mas-čhañ-btañ-čen | mi-thams-čad-ra-ro'i-soñ | de-nas-bu-mo'i-khañ-pa-ru-mi-thams-čad-kyi-lag-pa-la-me-tog-btañ-čen | de-nas-mi-thams-čad-kyis-dñul-re-re-bag-ma-la-btañ-čen | de-nas-bu-mo'i-a-ba-a-mas-bu-mo-la-kha-brda'-bslab-bya-btañ-čen | bu-mo'i-khañ-pa-ru-bla-ma-gñis-gsum-gyañ-khug-btañ-čen | de-nas-bla-mas-dar-tshon-sna-lña'i-mda'-dar-bu-mo'i-lag-la-btañ-čen | 'di-gyañ-khug-ma-tshar-bar-la-mda'-dar-bu-mo'i-lag-tu 'khur-te-bsdad-čen | gyañ-khug-tshar-ba-dañ-bla-ma'i-phyag-la-mda'-dar-phul-čen | de-nas-bu-mo-la-mi-brgyad-dgus-rta-yod-na-rta-la-bžon-te-'khyoñ-čen | rta-med-na-mi'i-rgyab-la-'khyoñ-čen | de-nas-bu-tsha'i-khañ-pa-ru-bslebs-nas-bu-tshalañs-te-bsdad-čen | bu-mo-bu'i-'gram-la-bu-mo-ya-do'i-rla-ša-la-mgo-bžag-nas-ñal-bsdad-čen | 'di-yul-gyi-lugs-srol-yin | bu-tsha-bu-mo-gñis-dañ-yul-mi-thams-čad-la-čhañ-dañ-za-čes-btañ-čen | de-nas-mi-thams-čad-rtse-čen-glu-btañ-čen | de-nas-bu-tsha-dañ-bu-mo-gñis-kod-khañ-pa-so-so'i-nañ-la-ñal-čen | de-nas-tho-re-žag-la-bu-mo'i-khañ-pa'i-a-ba-a-ma-miñ-po-dañ-gñen-druñ-thams-čad-bu-tsha'i-khañ-pa-la-mgron-la-'bod-čen | de-nas-bu-tsha-bu-mo-gñis-kod-nas-mi-thams-čad-la-me-tog-btañ-čen | de-nas-yul-gyi-mi-dañ-gñen-druñ-thams-čad-nas-bu-tsha-la-kha-čig-dñul-re-re-kha-čig-dñul-gñis-gñis-btañ-čen ||

Phonetic Transcription

Ñen-g'i lug-sō |

Daŋ-po k^hoĩ bu-mo t'aŋ-goĩ-na | de-nē t'aŋ-na č'aŋ k'ier-čē | de-nē kaḍ-ča ḍ'ri-čē-la jaŋ č'aŋ k'ier-čē-la mi-ñi č'a-čen | mi-ñi-k'i pe-ra ḍ'ri-čen | ʔa-žaŋ-gī mi-ñi-la tš'ē-pa ču-la ŋaĩ bu-mo ter zer | de-nē bu-tš'eĩ k'aŋ-pa-nē mi-g'iaḍ-gu bu-mo-len-k^hen č'in | č'aŋ za-ma-čig k'ier-jin | de-nē lū t'aŋ-čen se-čen | de-nē bu-moĩ ʔa-ba ʔameĩ k'aŋ-pa-ru bu-mo-len-k^hen mi-t'am-čad-la č'aŋ daŋ za-čē t'aŋ-čen | de-nē mi-g'iaḍ-gu bu-mo zum-čen | jaŋ bu-moĩ ʔa-ba ʔa-mē č'aŋ t'aŋ-čen | mi-t'am-čad ra-rōĩ soŋ | de-nē bu-moĩ k'aŋ-pa-ru mi-t'am-čad-k'i la-pa-la mento t'aŋ-čen | de-nē mi-t'am-čad-k'i mul' re-re bag-ma-la t'aŋ-čen | de-nē bu-moĩ ʔa-ba ʔa-mē bu-mo-la k^ha-dā laḅ-ča t'aŋ-čen | bu-moĩ k'aŋ-pa-ru la-ma-ñi-sum jaŋ-k'u t'aŋ-čen | de-nē la-mē dar-tš'ön-na-ŋeĩ dā-dar bu-moĩ la-la t'aŋ-čen | de-nē jaŋ-k'u ma-tš'ar-par-la dā-dar bu-moĩ lag-tu k'ur-te de-čen | jaŋ-k'u tš'ar-pa-daŋ la-meĩ č'ag-la dā-dar p'ul'-čen | de-nē bu-mo-la mi-g'iaḍ-gū ta jōḍ-na ta-la žon-te k'ioŋ-čen | ta-mě-na miĩ giab-la k'ioŋ-čen | de-nē bu-tš'eĩ k'aŋ-pa-ru leḅ-nē bu-tš'a laŋ-te de-čen | bu-mo buĩ ḍ'am-la bu-mo ja-dōĩ la-ša-la go ž'ag-nē ñal'-de-čen | di jul'-gi lug-sol' jin | bu-tš'a bu-mo ñi daŋ jul'-mi-t'am-čad-la č'aŋ daŋ za-čē t'aŋ-čen | de-mē mi-t'am-čad se-čen lū t'aŋ-čen | de-nē bu-tš'a daŋ bu-mo ñi-kōḍ k'aŋ-pa so-sōĩ naŋ-la ñal'-čen | de-nē t'o-re ž'ag-la bu-moĩ k'aŋ-peĩ ʔa-ba ʔa-ma miŋ-po daŋ ñen-ḍ'ruŋ-t'am-čad bu-tš'eĩ k'aŋ-pa-la ḍ'oŋ-la

böd-čen | de-nē bu-tṣ'a bu-mo ñi-kō-nē mi-t'am-čad-la mento t'aṅ-čen | de-nē jul'gi mi daṅ ñen-ḡ'ṅ-t'am-čad-nē bu-tṣ'a-la k'a-čig mul' re-re k'a-čig mul' ñi-ñi t'aṅ-čen ||

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 match-maker 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

ལོ་གསར།

ལོ་གསར་ལྷ་བ་བཅུ་གཉིས་པའི་ཚེས་པ་བཅུ་དང་བཅུ་གཉིས་ཀྱི་ནང་ལ་བདང་ཅེན། སྤྱ་གྲུ་
 སྤྱ་ཚ་གཉིས་གོས་ལག་དང་དུང་འབྲེང་གོན་ནས་གོང་ཡུལ་ཐམས་ཅད་ལ་ཆ་ཏེ་སྤྱ་གྲུ་གཉིས་དང་
 ཡུལ་སི་ཐམས་ཅད་གོང་རེ་རེ་ནང་ཆ་ཏེ་སྤྱ་བདང་ཅེན། དེ་ནས་འགལ་པ་འཕང་ཅེན། དེ་ནས་

འགལ་པ་ལ་སེ་སྤར་ཏེ་གླུ་བཏང་ཅན། དེ་ནས་འགལ་པ་འཕང་ཅན། དེ་ནས་ཡང་གྲོང་ཅིག
 ལ་ཆ་ཏེ་ཡང་དེ་ཅོག་སེ་ཐམས་ཅད་ལ་བསྐྱོད་ཅན། དེ་རྩེ་པ་དང་དེ་ནས་ཉ་ར་འཕང་ཅན།
 ཉ་ར་སེ་དོག་འཕང་ཅན། དོན་ནི་ལོ་གཅིག་གི་བཅོག་པ་ཐམས་ཅད་འཕང་ཅས་ཡིན། དེ་ནས་
 རང་རང་གི་ཁང་པའི་ནང་ལ་ལོག་ཕྱི་ཡོང་ཕྱི་སྤྲུགས་ཏེ་ལ་ཆ་ཅན། རང་གི་ཡུལ་སོ་སོའི་སྤར་
 ཏེ་ནས་རྩེ་འབྲོང་ཏེ་ཁང་པ་རུ་རྩེ་སེ་ཆེ་རུ་རྩེ་འབྲིལ་ཏེ་ཟ་ཅས་བཀལ་ཅས་ལ་རྩེ་འདི་ཡིན།
 ཞག་མ་བདུན་ཅམ་ལོ་གསར་སྦྱིད་པོ་བཏང་ཅན། ཞག་མ་བདུན་བར་དུ་རང་རང་གི་ཁང་པ་རུ་
 སྦྱིད་པོ་བཅོས་ཅན། དེ་ནས་ཞག་བདུན་པ་ལ་སྤུ་ཆ་བཏང་ཅན། ཡུལ་སེ་ཐམས་ཅད་འཛོམས་
 ཏེ་གླུ་བཏང་ཅན་རྩེ་འཕྲུང་ཅན། དེ་ནས་གཞོག་གུའི་ངོས་ལ་གཡག་གི་གཟུགས་ཅིག་གྲིས་ཏེ་
 ཤིང་རིང་མོའི་བར་ལ་བཅུག་ཏེ་བོར་ཅན། གླུ་བཏང་ཕྱི་གཡག་གི་གཟུགས་ལ་མདའ་རྒྱབ་ཅན།
 མདའ་རྒྱབ་ཏེ་དེ་སེ་ལ་བསྐྲུགས་ཏེ་ཁའི་ཁ་ལ་བོར་ཅས་ཡིན། ॥

Transcription

Lo-gsar ।

Lo-gsar-zla-ba-bču-gñis-pa'i-tshes-pa-bču-dañ-bču-gñis-kyi-nañ-la btañ-čen ।
 phru-gu-bu-tsha-gñis-gos-lag-dañ-duñ-'phreñ-gon-nas-groñ-yul-thams-čad-la-ča-te-
 phru-gu-gñis-dañ-yul-mi-thams-čad-groñ-re-re-nañ-ča-te-glu-btañ-čen । de-nas-
 'gal-pa-'phañ-čen । de-nas-'gal-pa-la-me-spar-te-glu-btañ-čen । de-nas-'gal-pa-
 'phañ-čen । de-nas-yañ groñ-čig-la-ča-te-yañ-de-tšog-se-thams-čad-la-bskyod-čen ।
 de-tšhar-pa-dañ-de-nas-hā-ra-'phañ-čen । hā-ra-me-tog-'phañ-čen । don-ni-lo-
 gčig-gi-btsog-pa-thams-čad-'phañ-čes-yin । de-nas-rañ-rañ-gi-khañ-pa'i-nañ-la-log-
 ste-yoñ-ste-sñags-ti-la-ča-čen । rañ-gi-yul-so-so'i-mur-ti-nas-ču-'khyoñ-ste-khañ-
 pa-ru-zañs-mo-čhe-ru-ču-'khyil-te-za-čes-bkal-čes-la-ču-'di-yin । žag-ma-bdun-
 tšam-lo-gsar-skyid-po-btañ-čen । žag-ma-bdun-bar-du-rañ-rañ-gi-khañ-pa-ru-
 skyid-po-bčos-čen । de-nas-žag-bdun-pa-la-puṇa-btañ-čen । yul-mi-thams-čad-
 'dzoms-te-glu-btañ-čen-čañ-'thuñ-čen । de-nas-gsog-gu'i-ños-la-gyag-gi-gzugs-čig-
 bris-te-siñ-rin-mo'i-bar-la-bčug-te-bor-čen । glu-btañ-ste-gyag-gi-gzugs-la-mda'-
 rgyab-čen । mda'-rgyab-te-de-me-la-bsregs-te-kha'i-kha-la-bor-čes-yin-no ॥

Phonetic Transcription

Lo-sar

Lo-sar ḍa-wa čugñi-peī tš'ē-pa ču daṅ čugñi-ki raṅ-la t'aṅ-čen । Tṛ'ugu
 bu-tš'a ñi goī-lag daṅ duṅ-t'ṛ'aṅ gōn-nē ḍ'roṅ-jul' t'am-čäḍ-la č'a-te । Tṛ'ugu ñi

daṅ jul'-mi t'am-čäd ḍ'roṅ-re-re-naṅ č'a-te lū t'aṅ-čen | de-nē gal'-pa p'aṅ-čen |
de-nē gal'-pa-la me par-te lū t'aṅ-čen | de-nē gal'-pa p'aṅ-čen | de-nē jaṅ
ḍ'roṅ-čig-la č'a-te jaṅ de-ṭsog-se t'am-čäd-la k'od-čen | de ṭs'ar-pa-daṅ de-nē
hāra p'aṅ-čen | hāra mento p'aṅ-čen | dön-ni lo-čig-gi sog-pa t'am-čäd p'aṅ-
čē-jin | de-nē raṅ-raṅ-gi k'aṅ-peī naṅ-la log-te joṅ-te ṅag-ti-la č'a-čen | raṅ-
gi jul' so-söi murti-nē č'u k'ioṅ-te k'aṅ-pa-ru zaṅ-mo č'e-ru č'u k'il'-te za-čē
kal'-čē-la č'u-di jin | žag-ma dün-ṭsam lo-sar k'id-po t'aṅ-čen | žag-ma dün-
bar-du raṅ-raṅ-gi k'aṅ-pa-ru k'id-po čō-čen | de-nē žag-dün-pa-la puṇa t'aṅ-
čen | jul'-mi t'am-čäd ḍzom-te lū t'aṅ-čen č'aṅ t'uṅ-čen | de-nē sog-gui ṅō-la
ja-gi zug-čig ḍ'ri-te siṅ-riṅ-möi bar-la čug-te bor-čen | lū t'aṅ-te ja-gi zug-la
dā-g'iaḷ-čen | dā-g'iaḷ-te de me-la šreg-te k'haī k'ha-la bor-čē-jin |

Translation

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

ལོ་གསར།

དོར་ལྷ་བཙུ་གཉིས་པའི་ཉི་ཤུ་དབུ་ལ་དབུན་ཀའི་ཚང་ཨ་རག་ཚང་མ་བཏོན་ནས་ལྷ་ཁྲུ་
ཚང་མ་ལ་མཚོད་པ་སྤུལ་ཅེས་ཡིན། དགོན་པ་ལ་ལྷ་མས་སྐྱ་རིས་འཕངས་ཅེས་ཡིན། ལྷོང་
ལ་སྐྱ་མོ་ལངས་ཏེ་ཁང་པ་ཚང་མ་ལ་གཞལ་ལ་རྒྱབ་སྟེ་ལྷ་ཁྲུ་ཐམས་ཅད་ལ་གཙང་སྐྱ་བྱེད་ཅིན།

དེ་ནས་ཤ་བཅུག་རྩེ་བེ་བཅུག། ཚམ་པ་རྩུལ་ཏེ་ཐུག་པ་བཀོལ་ཏེ་ཐུག་པ་འཐུང་ཅེས་ཡིན།
 དེ་ནས་བག་ཕྱེ་བཞིས་ཏེ། ཉི་མ་ཕྱིད་རྩུགས་པ་བསྐྱར་བཅུག་ནས་མར་ནག་གི་ནང་ལ་འཁྲུང་
 ར་བཅོས་ཏེ་བོར་ཅེས་ཡིན། དེ་ནས་ཉི་མ་ཕྱི་ཏོག་ཅམ་གཅིག་ལ་ཡུལ་མིའི་བྱ་ཚ་ཚང་མ་
 འཛོམས་ཏེ་ལྷ་ལ་ལྷག་ཅིག་བཏང་ཅེས་ཡིན། དེ་ནས་མཚན་ལ་ཡུལ་པ་ཐམས་ཅད་འཛོམས་
 ཏེ་ཤ་དང་ཆང་འཐུང་ཅན། ཁང་པའི་ནང་ལ་མོ་བེ་ཐམས་ཅད་ཀྱིས་མར་དང་ཚམ་པ་བཞིས་
 ཏེ་དེའི་མིང་ལ་བ་ལ་ར་ཇ་ཟེར་ཅན། དེའི་ཕྱི་དོ་ལ་འཁྲུང་ར་བོར་ནས་མེ་ཏོག་བོར་ཏེ། ལདན་
 བྱིམ་ལ་བོར་ཏེ་མདུན་ལ་མཚོད་མེ་ཕུལ་ནས་བོར་ཅེས་ཡིན། དེ་ནས་བྱ་ཚ་ཚང་མ་རང་རང་
 སོ་སོའི་ཁང་པ་རྩུ་ཡོང་ཕྱེ་གཟུགས་པོ་ཁྲུས་ནས་བོས་ལག་སོ་མ་སོ་མ་གྱོན་ཏེ་མགོ་རྩེ་བོད་
 རྒྱབ་ཏེ། འུགས་པའི་ཤིང་སྤ་མོ་བའུགས་ཏེ་སྐྱ་ས་ལ་བཅིངས་ཏེ། དེའི་མིང་ལ་ཉལ་དོ་ཟེར་
 ཅེས་ཡིན། དེ་ནས་ཉལ་དོ་བདུབ་ཏེ་ཕྱི་ལ་ཁྱེར་ཅན། མོ་བེ་གཅིག་ལག་ལ་ཆང་དང་མེ་ཏོག་
 འཁྲུང་ཏེ་མགོ་ལ་དདུལ་གྱི་འབའ་རི་བཏགས་ཏེ་འདོགས་དགར་བཀའ་དེ་ཕྱི་རྩ་སོང་ཕྱེ་ཡུལ་མི་
 ཐམས་ཅད་འཛོམས་ཏེ། ཁ་ཅིག་ལ་སྐྱ་ས་ལ་ཚང་མ་བཏབ་ནས། དེ་ནས་འཕངས་བཏང་ཅན།
 དེ་ནས་ལོག་ཕྱེ་རང་ཀ་སོ་སོའི་ཁང་པ་རྩུ་ཡོང་ཕྱེ་ཆང་དང་ཨ་རག་དང་འབྲས་དང་ཤ་ཚོས་ཏེ་
 སྦྱིད་པོ་བྱས་ཏེ་ཉལ་བསྐྱད་ཅན། དེ་ནས་ཐོ་རི་སྤ་མོ་ལངས་ཏེ། བྱ་ཚས་ལྷ་ལ་མེ་ཏོག་ཕུལ་
 ཏེ་ལོར་ཀའི་ནང་དུ་རྩུ་འཁྲུང་ཏེ་ཁང་པ་རྩུ་ཡོང་ཅན། དེ་ནས་དེ་ཞེག་ལ་ནང་ལ་བསྐྱད་དེ་གཞན་
 མ་མིའི་གདོང་ཡང་བལྟ་ཅེས་མིན། མིང་ཡང་བདོན་ཅེས་མིན། ཆང་ཨ་རག་འཐུང་ཕྱེ་
 ཟ་ཅེས་སྦྱིད་པོ་ཚོས་ཏེ་རང་སོ་སོའི་ཁང་པའི་ནང་དུ་བསྐྱད་དེ་སྦྱིད་པོ་ཡིན། དེ་ནས་ཚོས་པ་
 བཉིས་ཞེག་དེ་སྤ་མོ་ལངས་ཏེ་ཟ་བདུང་བཅོས་ཏེ་གཞན་མ་མིས་རྒྱལ་པོའི་མིང་བདོན་ཅེས་ཡིན།
 དེ་ནས་མཁར་གྱི་མིང་བདོན་ཅེས་ཡིན། དེ་ནས་ཡུལ་པ་ཐམས་ཅད་འཛོམས་ཏེ་ཆང་འཁྱོང་ཅན།
 དེ་ནས་ཡོས་དང་མར་བསྐྱས་ནས་ལྷ་ལ་མཚོད་ཅེས་ཡིན། དེ་ནས་ཆང་འཐུང་ཨ་རག་འཐུང་

ར་རོས་ཏེ་བྱ་ཚ་བྱ་མོ་ཐམས་ཅད་ལངས་ནས་ཅིད་དེ་ལྷན་མོ་འཛིགས་པོ་ཡོང་ཅན། དེ་ནས་
རང་ཀ་སོ་སོ་འི་ཁང་པ་ལ་སོང་ཕྱི་ཟ་ཅེས་བཟོས་ཏེ་སྦྱིད་པོ་བྱུང་ཅེས་ཡིན། ॥

དེ་ནས་ཡང་ཚོས་པ་གསུམ་གྱི་ཞག་དེ་སྤྲོ་མོ་ལངས་ཏེ་ཇ་དང་ཕྱག་པ་འཕྲུང་ཕྱི་ཡུལ་མི་
ཐམས་ཅད་འཛོམས་ཏེ་ཆང་འཕྲུང་ཅན། དེ་ནས་ཉི་མ་ཕྱུང་ཙམ་ཅིག་ལ་ཁང་པ་རེ་རེ་ནས་
བྱ་ཚ་རེ་རེ་ཐོན་ཏེ་འཁར་ར་དང་བོ་དོལ་རེ་རེ་ཙམ་རག་འཁར་ཏེ་མགོ་ལ་ཐོད་རྒྱབ་ཏེ་དགོན་པ་
ལ་མཐུང་ལ་ཆ་ཅན། དགོན་པ་རུ་བསྐྱེད་ཏེ་ཕྱི་དོལ་བསྐྱེད་དེ་གོང་པ་གཉིས་ཀྱི་མི་ཕྱག་ཕྱི་
ཡང་གཏམ་ལབ་ཅེས་མིན། དེ་ནས་གྲུ་མ་སུ་ཕྱག་གསུམ་འཕངས་ནས་དགོན་པའི་ནང་ལ་ཆ་
ཅེས་ཡིན། མཚོད་མི་སྤུལ་ཏེ་ཕྱག་བྱུང་ཅེས་ཡིན། དེ་ནས་གྲུ་མ་ལ་ཕྱག་འཚལ་བྱས་
ཏེ་མི་དོག་སྤུལ་ནས་གཏམ་ལབ་ཅེས་ཡིན། དེ་ནས་གྲུ་མའི་ནང་ལ་ཆ་ཅེས་ཡིན། དེ་ནས་ཆང་
དཀར་ཡོལ་མཚོད་དེ་བཏང་ཅེས་ཡིན། དེ་ནས་མཚན་ཚེ་རེ་ཆང་ཙམ་རག་འཕྲུང་ཕྱི་གྲུ་བཏང་
ནས་ལྷན་མོ་བྱས་ཏེ་ཐོ་རེ་སྤྲོ་མོ་ཡང་གཞན་མ་ཡུལ་དུ་སོང་ཕྱི་དེ་རུ་ཡང་ཆང་ཙམ་རག་འཕྲུང་ཕྱི་
ཞག་མ་གསུམ་བཞི་དེ་རུ་ཀ་བསྐྱེད་ཅན། དེ་ནས་ཚོས་པ་བརྒྱད་ཀྱི་ཞག་དེ་རང་གི་ཁང་པ་རུ་
ཆ་ཅན། དེ་ནས་ཚོས་པ་དབྱའི་ཞག་དེ་བསྐྱེད་དེ་ཚོས་པ་བཅུ་ལ་གྱུ་རུའི་ཚོས་པ་བཅུ་ཟེར་ཅན།
མཚོད་མི་མང་བོ་སྤུལ་ཏེ་སྤོབ་དཔོན་ལ་ཕྱག་མང་བོ་སྤུལ་ཅན། དེའི་ཞག་ལ་སྤུ་མར་ཟེར་
མཁན་དེ་ཟ་ཅེས་ཡིན། དེ་ནས་ཡུལ་མི་ཚང་མ་འཛོམས་ཏེ་ཚོགས་སྤུལ་ཅན། ཆང་ཙམ་རག་
བསྐྱེད་ཏེ་འཕྲུང་ཅན། གྲུ་བཏང་ཕྱི་ཅིད་ཅན། མོ་བི་ཐམས་ཅད་སྦྱིད་པ་ལ་ལག་པས་ཟིན་
ཏེ་ཅིད་ཅེས་ཡིན། ཁྱོ་བོ་བྱ་ཚ་ཚང་མ་རང་རང་སོ་སོ་ཅིད་ཅེས་ཡིན། ཡང་གྲུ་ཅིག་གི་མིང་
ལ་སྤང་བ་གྲུ་ཟེར་ཅན། རོལ་གི་བརྒྱུད་ཕྱི་བྱ་མོ་གཉིས་ཅིད་ཅན། དེ་ནས་ཡང་ཚོས་པ་བཅུ་
གཅིག་ཞག་དེ་ཡུལ་ལ་གད་པོ་ཆེན་མོ་སུ་ཡོད་མི་ཚང་མ་བོད་ནས་ཁྱིར་ཅན། དེ་ནས་གད་པོའི་
རྩ་རུ་མི་ཚང་མ་ཆ་ཅན། དེ་ནས་ཇ་མ་གང་ཆང་དཀར་ཡོལ་དགོན་མཚོག་ལ་མཚོད་དེ་མི་ཚང་

ས་ལ་ཆང་ཨ་རག་བཀང་སྟེ་བཏང་ཅན། དེ་ནས་ཟ་ཅེས་ལ་འབྲས་དང་ཤ་བཏང་ཅན། མོ་བི་
 ཆང་ས་ལ་ཏ་མི་གང་དེ་འཁར་ར་བཏང་ཅེས་ཡིན། དེ་ནས་མོ་བི་ཐམས་ཅད་ཆང་ཨ་རག་
 འབྲུང་སྟེ་སྐྱུ་བཏང་ནས་ཅེད་དེ་ལྟ་སོ་མང་པོ་ཅེད་ཅེས་ཡིན། དེ་ནས་ཕྱི་རུ་རང་རང་སོ་སོ་འི་
 ཁང་པ་རུ་སོང་སྟེ་བསྐྱད་ཅེས་ཡིན། ད་འདི་ཚོགས་སོ་ལྷོ་བ་དང་པོ་འི་ཚོས་གཅིག་ནས་ལྷོ་བ་
 གཉིས་པའི་བཟུ་དུག་ཚུག་པ་འདི་ཚོགས་སོ་སྐྱིད་པོ་བསྐྱད་ཅེས་ཡིན། ॥

Transcription

Lo-gsar |

Hor-zla-bču-gñis-pa'i-ñi-śu-dgu-la-dguñ-ka'i-čhañ-a-rag-tshañ-ma-bton-nas-lha-
 klu-tshañ-ma-la-mčhod-pa-phul-čes-yin | gdon-pa-la-bla-mas-sku-rim-'phañs-čes-
 yin | stoñ-la-sña-mo-lañs-te-khañ-pa-tshañ-ma-la-gžal-la-rgyab-ste-lha-klu-thams-
 čad-la-gtsañ-sbra-byed-čen | de-nas-śa-bčug-čhur-pe-bčug | rtsam-pa-hrul-te-thug-
 pa-bkol-te-thug-pa-'thuñ-čes-yin | de-nas-bag-phye-brdzis-te | ñi-ma-phyed-
 tshugs-pa-bskyur-bčug-nas-mar-nag-gi-nañ-la-'khur-ra-btsos-te-bor-čes-yin | de-
 nas-ñi-ma-phyi-tog-tsam-gčig-la-yul-mi'i-bu-tsha-tshañ-ma-'dzoms-te-lha-la-lug-čig-
 btañ-čes-yin | de-nas-mtshañ-la-yul-pa-thams-čad-'dzoms-te-śa-dañ-čhañ-'thuñ-
 čen | khañ-pa'i-nañ-la-mo-bi-thams-čad-kyi-mar-dañ-rtsam-pa-brdzis-te-de'i-miñ-
 la-bā'-la-rā'-dza-zer-čen de'i-phyi-dro-la-'khur-ra-bor-nas-me--tog-bor-te | gdan-
 ni-kha-la-bor-te-mdun-la-mčhod-me-phul-nas-bor-čes-yin | de-nas-bu-tsha-tshañ-
 ma-rañ-rañ-so-so'i-khañ-pa-ru-yoñ-ste-gzugs-po-khrus-nas-gos-lag-so-ma-so-ma-
 gyon-te-mgo-rtse-thod-rgyab-te | śugs-pa'i-śiñ-phra-mo-bśags-te-mu-sa-la-bčiñs-
 te | de'i-miñ-la-hal-do-zer-čes-yin | de-nas-hal-do-btub-te-phyi-la-khyer-čen |
 mo-bi-gčig-lag-la-čhañ-dañ-me-tog-'khur-te-mgo-la-dñul-gyi-'ba'-ri-btags-te-'dogs-
 dgar-bkad-de-phyi-ru-soñ-ste yul-mi-thams-čad-'dzoms-te | kha-čig-la-mu-sa-la-
 tshañ-ma-btab-nas-de-nas-'phañs-btañ-čen | de-nas-'log-ste-rañ-ka-so-so'i khañ-pa-
 ru-yoñ-ste-čhañ-dañ-a-rag-dañ-'bras-dañ-śa-zos-te-kyid-po-byas-te-ñal-bsdad-čen |
 de-nas-tho-re-sña-mo-lañs-te | bu-tshas-lha-la-me-tog-phul-te-lor-ki'i-nañ-du-čhu-
 'khur-te-khañ-pa-ru-yoñ-čen | de-nas-de-žag-la-nañ-la-bsdad-de-gžan-ma-mi'i-
 gdoñ-yañ-blta-čes-yin | miñ-yañ-bton-čes-min | čhañ-a-rag-'thuñ-ste-za-čes-skyid-
 po-za-zos-te-rañ-so-so'i-khañ-pa'i-nañ-du-bsdad-de-skyid-po-yin | de-nas-tshes-
 pa-gñis-žag-de-sña-mo-lañs-te-za-btuñ-bzos-te-gžan-ma-mis-rgyal-po'i-miñ-bton-
 čes-yin | de-nas-mkhar-gyi-miñ-bton-čes-yin | de-nas-yul-pa-thams-čad-'dzoms-
 te-čhañ-'khyoñ-čen | de-nas-yos-dañ-mar-bsres-nas-lha-la-mčhod-čes-yin | de-nas-
 čhañ-'thuñ-a-rag-'thuñ-ra-ros-te-bu-tsha-bu-mo-thams-čad-lañs-nas-rtsed-de-ltad-
 mo-'jigs-po-yoñ-čen | de-nas-rañ-ka-so-so'i khañ-pa-la-soñ-ste-za-čes-bzos-te-skyid-
 po-byed-čes-yin | de-nas-yañ-tshes-pa-gsum-gyi-žag-de-sña-mo-lañs-te-ja-dañ-
 thug-pa-'thuñ-ste-yul-mi-thams-čad-'dzoms-te-čhañ-'thuñ-čen | de-nas-ñi-ma-

phyed-tsam-čig-la-khañ-pa-re-re-nas-bu-tsha-re-re-thon-te-'khur-ra-dañ-bo-tol-re-
 re-a-rag-'khur-te-mgo-la-thod-rgyab-te-dgon-pa-la-mjal-la-ča-čen | dgon-pa-ru-
 bsleb-te-phyi-dro-la-bsdad-de-groñ-pa-gñis-kyi-mi-thug-ste-yañ-gtam-lab-čes-min |
 de-nas-bla-ma-su-phyag-gsum-'phañs-nas-dgon-pa'i-nañ-la-ča-čes-yin | mčhod-me-
 phul-te-phyag-byed-čes-yin | de-nas-bla-ma-la-phyag-'tshal-byas-te-me-tog-phul-
 nas-gtam-lab-čes-yin | de-nas-bla-ma'i-nañ-la-ča-čes-yin | de-nas-čañ-dkar-yol-
 mčhod-de-btañ-čes-yin | de-nas-mtshan-tshe-re-čañ-a-rag-'thuñ-ste-glu-btañ-nas-
 ltad-mo-byas-te-tho-re-sña-mo-yañ-gžan-ma-yul-du-soñ-ste-de-ru-yañ-čañ-a-rag-
 'thuñ-ste-žag-ma-gsum-bži-de-ru-ka-bsdad-čen | de-nas-tšhes-pa-brgyad-kyi-žag-
 de-rañ-gi-khañ-pa-ru-ča-čen | de-nas-tšhes-pa-dgu'i-žag-de-bsdad-de-tšhes-pa-
 bču-la-gu-ru'i-tšhes-bču-zer-čen | mčhod-me-mañ-po-phul-te-slob-dpon-la-phyag-
 mañ-po-phul-čen | de'i-žag-la-phye-mar-zer-mkhan-de-za-čes-yin | de-nas-yul-mi-
 tshañ-ma-'dzoms-te-tshogs-phul-čen | čhañ-a-rag-bsdus-te-'thuñ-čen | glu-btañ-
 ste-rtšed-čen-mo-bi-thams-čad-sked-pa-la-lag-pas-zin-te-rtšed-čes-yin | khyo-bo-
 bu-tsha-tshañ-ma-rañ-rañ-so-so-rtšed-čes-yin | yañ-glu-čig-gi-miñ-la-spañ-ba-
 glu-zer-čen | dol-ki-brduñ-ste-bu-mo-gñis-rtšed-čen | de-nas-yañ-tšhes-pa-bču-göig-
 žag-de-yul-la-rgad-po-čhen-mo-su-yod-mi-tshañ-ma-bod-nas-khyer-čen | de-nas-
 rgad-po'i-rtša-ru-mi-tshañ-ma-ča-čen | de-nas-rdza-ma-gañ-čañ-dkar-yol-dkon-
 mčhog-la-mčhod-de-mi-tshañ-ma-la-čañ-a-rag-bkañ-ste-btañ-čen | de-nas-za-čes-
 la-'bras-dañ-ša-btañ-čen | mo-bi-tshañ-ma-la-ta-li-gañ-re-'khur-ra-btañ-čes-yin |
 de-nas-mo-bi-thams-čad-čañ-a-rag-'thuñ-ste-glu-btañ-nas-rtšed-de-ltad-mo-mañ-
 po-rtšed-čes-yin | de-nas-phyi-ru-rañ-rañ-so-so'i khañ-pa-ru-soñ-ste-bsdad-čes-yin |
 da-'di-tšog-se-zla-ba-dañ-po'i-tšhes-gčig-nas-zla-ba-gñis-pa'i-bču-drug-tshug-pa-'di-
 tšog-se-skyid-po-bsdad-čes-yin ||

Phonetic Transcription

fior-đa čugñi-peñ ñi-sú-gu-la gún-kei č'anj 'ara ts'anj-ma t'ön-nē lā lu-la ts'anj-
 ma-la č'öd-pa p'ul'-čē-hin | gon-pa-la lama-su ku-rim p'anj-čē-hin | toŋ-la ŋa-mo
 laŋ-te k'anj-pa ts'anj-ma-la ža-la g'ab-te lā lu-t'am-čad-la saŋ-ra č'ē-čen | de-nē ša
 čug č'ur-pe čug | sam-pa šzul'-te t'ug-pa kol'-te t'ug-pa t'uŋ-čē-hin | de-nē pag-p'e
 zi-te ñi-ma p'et ts'ug-pa k'ur čug-nē mar-na-gi naŋ-la k'u-ra tsoi-te bor-čē-hin |
 de-nē ñi-ma p'i-tog-zam-či-la jul'-mihi bu-ts'a ts'anj-ma zom-te lā-la lug-čig t'anj-
 čē-hin | de-nē ts'an-la jul'-pa t'am-čad zom-te ša daŋ č'an t'uŋ-čen | k'anj-peñ
 naŋ-la mo-bi t'am-čad-su mar daŋ zam-pa zi-te dei miŋ-la bālarāza zer-čen | dei
 p'i-ro-la k'u-ra bor-nē mento bor-te | den ni k^ha-la bor-te dun-la č'öd-me p'ul'-ne
 bor-čē-hin | de-nē bu-ts'a ts'anj-ma raŋ-raŋ su-suñ k'anj-pa-ru joŋ-te zug-po t^r'uñ-
 nē goi-la so-ma-so-ma gon-te go-tse-la t'öd g'ab-te | šug-peñ šin t^r'a-mo šag-te
 mu-sa-la čij-te | dei miŋ-la haldo zer-čen | de-nē haldo t'ub-te p'i-la k'er-čen |
 mo-bi-či la-la č'anj daŋ mento k'ur-te go-la mul'-gi bāri t'ag-te doyar kađ-te p'i-ru
 soŋ-te jul'-mi t'am-čad zom-te | k'a-čig-la mu-sa-la ts'anj-ma t'ab-nē | de-nē
 p'anj t'anj-čen | de-nē log-te raŋ-ka su-suñ k'anj-pa-ru joŋ-te č'anj daŋ 'ara daŋ đ^re
 daŋ ša zoñ-te k'id-po č'e-te ñal' dađ čen | de-nē t'o-re ŋa-mo laŋ-te | bu-ts'a lā-

la mento p'ul'-te lorkiī naṅ-du č'u k'ur-te k'aṅ-pa-ru joṅ-čen | de-nē de-ž'ag-la naṅ-la dad-de žan-ma mihi doṅ jaṅ ta-čē-mān | miṅ jaṅ t'ōn-čē-mān | č'aṅ ṽara t'uṅ-te za-čē k'iḍ-po zoī-te | raṅ su-suī k'aṅ-pi naṅ-du dad-de k'iḍ-po hin | de-nē tš'ē-pa nī ž'ag-de ṅa-mo laṅ-te zabt'uṅ zoī-te žan-ma misi g'ial-poī miṅ t'ōn-čē-hin | de-nē k'har-g'i miṅ t'ōn-čē-hin | de-nē jul'-pa t'am-čad zom-te č'aṅ k'ier-čen | de-nē joī daṅ mar š're-nē lā-la č'ōd-čē-hin | de-nē č'aṅ t'uṅ ṽara t'uṅ ra-roī-te bu-tš'a bu-mo t'am-čad laṅ-nē se-de tad-mo žix-po joṅ-čen | de-nē raṅ-ka su-suī k'aṅ-pa-la soṅ-te za-čē zoī-te k'iḍ-po č'e-čē-hin | de-nē jaṅ tš'ē-pa sum-g'i ž'ag-de ṅa-mo laṅ-te ča daṅ t'uṅ-pa t'uṅ-te jul'-mi t'am-čad zom-te č'aṅ t'uṅ-čen | de-nē nī-ma p'et-zam-či-la k'aṅ-pa re-re-nē bu-tš'a re-re t'ōn-te k'u-ra daṅ botol' re-re ṽara k'ur-te go-la t'ōd g'iab-te gon-pa-la ja-la č'a-čen | gon-pa-ru leb-te p'ii-ro-la dad-de d'roṅ-pa nīsi mi t'uṅ-te jaṅ tam lab-čē-mān | de-nē lama-su č'ag-sum p'aṅ-nē gon-pi naṅ-la č'a-čē-hin | č'oḍ-me p'ul'-te č'ag-čē-hin | de-nē lama-la č'ag-tš'al' č'e-te mento p'ul'-nē tam lab-čē-hin | de-nē lami naṅ-la č'a-čē-hin | de-nē č'aṅ kal'-j'or č'ōd-de t'aṅ-čē-hin | de-nē tš'an-tše-re č'aṅ ṽara t'uṅ-te lū t'aṅ-nē tad-mo č'e-te | t'o-re ṅa-mo jaṅ žan-ma jul'-du soṅ-te de-ru jaṅ č'aṅ ṽara t'uṅ-te ž'ag-ma sum-ži de-ru-ka dad-čen | de-nē tš'ē-pa g'iad-k'i ž'ag-de raṅ-gi k'aṅ-pa-ru č'a-čen | de-nē tš'ē-pa guī ž'ag-de dad-de | tš'ē-pa ču-la gu-ruī tš'ē-ču zer-čen | č'ōd-me maṅ-po p'ul'-te lob-pōn-la č'ag-maṅ-po p'ul'-čen | deī ž'ag-la p'e-mar zer-gen-de za-čē-hin | de-nē jul'-mi tš'aṅ-ma zom-te tš'oḅ-p'ul'-čen | č'aṅ ṽara duī-te t'uṅ-čen lū t'aṅ-te se-čen | mo-bi t'am-čad ke-pa-la la-pē zum-te se-čē-hin | k'io-wo bu-tš'a tš'aṅ-ma raṅ-raṅ su-su se-čē-hin | jaṅ lū čig-gi miṅ-la paṅ-wa lū zer-čen | ḍol-ki duṅ-te bu-mo nī se-čen | de-nē jaṅ tš'ē-pa čugšig ž'ag-de jul'-la gād-po č'en-mo su jōd mi-tš'aṅ-ma bō-nē k'ier-čen | de-nē gād-po tša-ru mi tš'aṅ-ma č'a-čen | de-nē za-ma gaṅ č'aṅ kal'- j'or kon-č'o-la č'ōd-de mi tš'aṅ-ma-la č'aṅ ṽara kaṅ-te t'aṅ-čen | de-nē za-čē-la d're daṅ ša t'an-čej | mo-bi tš'aṅ-ma-la tali gaṅ re k'u-ra t'aṅ-čē-hin | de-nē mo-bi t'am-čad č'aṅ ṽara t'uṅ-te lū t'aṅ-nē se-de tad-mo maṅ-po se-čē-hin | de-nē p'ii-ru raṅ-raṅ su-suī k'aṅ-pa-ru soṅ-te dad-čē-hin | dā di-tšog-se ḍa-wa daṅ-poī tš'ē-čig-nē ḍa-wa nī-pi ču-rug tš'u-pa di-tšog-se k'iḍ-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-tš'al-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 *Lobpön Rinpoč'e*. 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 *sPañ-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

ང་རང་ནང་མོ་ཉུང་དེ་ལ་ཆ་ཅན། ཨ་བ་ཉུང་ལ་དདུལ་ལྡ་བཅུ་གཏོང་། ང་ནང་མོ་ཆ་ཅན།
 བྱ་ཚ་ང་ལ་དདུལ་མེད། རྒྱུང་རང་གི་བྱད་མེད་ལ་ནོར་མང་པོ་ཡོད། ཁོ་ལ་ཟེར། བྱད་མེད་
 ང་ལ་དདུལ་ལྡ་བཅུ་གཏོང་། རྒྱུང་ལ་དདུལ་བཏང་ང་མིན། རྒྱུང་ཆང་འཕྲུང་སྟེ་དདུལ་ཚང་མ་
 ཚར་འདུག། དེ་རྒྱལ་ཟེར་ཅན་དང་མཉམ་པོ་ཁྱོ་བོ་ལངས་དེ་བྱད་མེད་ལ་བདུང་སྟེ་བལ་འཕྲུང་
 བཏང་། བྱད་མེད་དག་སྤྲིལ་ལ་སོང་སྟེ་ཨ་ཇི་བཏང་འདུག། དག་སྤྲིལ་ནས་ཅོ་བྲ་སི་བཏང་སྟེ་
 ཁྱོ་བོ་ལ་ལྷགས་བཀའ་དེ་དག་སྤྲིལ་ལ་འབྱོངས། ཕྱི་དོ་ཅིག་ཁོ་འཇལ་ཁ་ན་ལ་འབྱིད་དེ་བར་
 འདུག། ཐོ་རེ་སྡེ་མོ་ན་བྲིམས་བཅས་དེ་དདུལ་ལྡ་བཅུ་ཆད་པ་མོག་འདུག། དདུལ་མེད་དེ་
 ཉེ་ཅིག་བཅོང་སྟེ་ཆད་པ་འཇལ་འདུག། དེ་ནས་ཁྱོ་བོ་བྱད་མེད་གཉིས་སྐྱད་པ་བཅད་དེ་རང་ཀ་
 སོ་སོ་འི་ཁང་པ་ལ་སོང་། ཁྱོ་བོ་དེ་ལ་བྱད་མེད་མ་ཐོབ་དེ། ཏུ་ཚར། དེ་ནས་ཨ་བ་དེ་ལ་
 ཟེར་ཚག། བྱ་ཚ་རྒྱུང་ཅི་ལ་ཁོག་སྤྲུག་བྱེད་ཡོད། ང་སོང་སྟེ། རྒྱུང་ལ་བྱད་མེད་འཚོར་
 མོ་ཅིག་འབྱོང་སྟེ་བཏང་ང་ཡིན། ང་ཉེ་གི་པར་གྱི་ཡུལ་ལ་སོང་སྟེ་དདུལ་ལྡ་བཅུ་བལ་ལ་དེ་
 འབྱོང་ང་ཡིན། རྒྱུང་རང་ཉེ་ལི་ལྷག་ཇི་དེ་ཅུ་སོང་སྟེ་ར་མཐོང་ལྡ་ཉེས་དེ་འབྱོང་། ནང་མོ་ང་
 ལ་བག་སྟོན་བྱེད་ཡིན། བྱ་ཚ་འཕྲང་དེ་ག་དེ་ཙ་ཙ་སོང་སྟེ་ར་མཐོང་ལྡ་ལ་སྒོར་མོ་ཉི་ཤུ་ཉི་ཤུ་
 བཏང་སྟེ་ཁང་པ་ལ་ཡོང་། དེ་ནས་ཨ་བ་ལ་དྲིས། ཨ་བ་ཆང་མང་པོ་ཡོད་དམ། ནང་མོ་
 གནངས་ལ་ངའི་བག་སྟོན་ཡིན། བྱ་ཚ་ཆང་ནི་ཉུན་མ་ན་སི་འདུག། བྱ་ཚ་ལ་ཡང་ཁོག་སྤྲུག་
 འཚོར་རི་བཞུགས། བྱ་ཚ་རྒྱུང་འཚོར་མ་བྱེད། ང་ཆང་མི་ཙ་ཙ་སོང་སྟེ་སྤྲུམ་རྩ་ལྡ་བཅུ་ཉེས་

དེ་འབྲིང་ཡིན། ལྷོ་དོག་ལ་ཨ་བ་ཡང་ཁང་བ་ཅུ་བསྟེན་བས། བང་མོ་བོ་རི་ལ་བག་ལྷོན་ཡིན།
 རང་གི་གཉེན་དུང་པོ་ཚང་མ་ལ་སྐད་རྒྱུ་དེ་འབྲིང་། མི་མདའ་བཅུ་བག་མ་ཡིན་ན་ལ་སོང་།
 བག་མ་ཁང་ལ་འབྲིང་། དེ་ནས་བྱ་ཚ་མཁའ་མ་གཉིས་ཀྱི་བག་ལྷོན་བྱས། མི་ཚང་མ་ལ་སྐྱེད་
 པོ་བྱང་། མི་ཚང་མ་ར་རོ་འི་གྲོ་དུ་བདང་རོལ་བདང་། མི་ཚང་མ་ཅེད་དེ་ལྷན་མོ་མང་པོ་
 བྱས། དེ་ནས་ཡང་གཉེན་དུང་པོ་ཚང་མ་ལ་བག་མ་ཡངས་དེ་སྐྱ་མ་ལ་མེ་དོག་སྤུལ་དེ་སྐྱ་མས་
 རྫོང་ལ་སྤུང་ང་ཅིག་དང་སྐྱོར་མོ་བརྒྱ་བདང་སོང་། ཨ་བས་རྫོང་ལ་དྲ་གཅིག་བདང་སོང་།
 ཨ་མས་རྫོང་ལ་སྐྱོར་མོ་ལྷ་བཅུ་བདང་སོང་། ཨ་ཞང་གིས་སྐྱོར་མོ་བཅུ་བདང་། མིང་བོས་
 སྐྱོར་མོ་བཅུ་བདང་། ཚ་མོས་སྐྱོར་མོ་ལྷ་བདང་། བཞུག་གཉེན་དུང་པོ་ཚང་མས་སྐྱོར་
 མོ་རི་རི་བདང་སོང་། བསྟོམས་ལ་མཁའ་མ་ལ་རྫོང་སྐྱོར་མོ་བཞི་བརྒྱ་དང་སྤུམ་ཅུ་བྱང་སོང་།
 དེ་ནས་མཁའ་མ་དང་བྱ་ཚ་བྱ་མོ་འི་ཁང་ལ་ཕྱག་ལ་ཆ་ཅས་ལ་བཅོལ་བོ་གསུམ་འཁྲུང་ར་བཅུག།
 བོ་དོལ་ཉི་ཤུ་ཨ་རག་བཅུག། འཕ་ལག་བ་གཅིག། བ་རི་གསུམ་མར། མི་མདའ་བཅུ་
 གོགས་བྱས་དེ་ཕྱག་ལ་སོང་། དེ་ནས་གྲོས་པོ་དང་རྒྱུག་མོ་གཉིས་ལ་བྱ་མོ་དང་མག་བ་གཉིས་
 ཀྱིས་བཞུགས་བཞུགས་མང་པོ་བྱས། དེ་ནས་འཕ་ལག་བ་ཨ་རག་འཁྲུང་ར་ཆང་ཚང་མ་ཨ་
 བ་ཨ་མ་གཉིས་ཀྱི་ལག་ལ་བདང་། དེ་ནས་ཡ་དོ་བཅུ་དང་བག་གསར་བག་མ་གཉིས་གྲལ་
 ལ་བསྐྱེད་དེ་ཨ་བ་ཨ་མ་གཉིས་ཀྱིས་རྫོ་མ་གང་ཆང་སྐལ་བཅོར་བཞུག་དེ་མཚོད་དོ།།

Transcription

Na-rañ-nañ-mo-Nuñ-ti-la-cha-čen | aba-žu-ña-la-dñul-lña-bču-gtoñ | ña-nañ-
 mo-cha-čen | bu-tsha-ña-la-dñul-med | khyod-rañ-gi-bud-med-la-nor-mañ-po-
 yod | kho-la-zer | bud-med-ña-la-dñul-lña-bču-gtoñ | khyod-la-dñul-btañ-ña-
 min | khyod-chañ-'thuñ-ste-dñul-tshañ-ma-tshar-'dug | de-zug-zer-čen-dañ-
 mñam-po-khyo-bo-lañs-te-bud-med-la-brduñ-ste bal-'bud-btañ | bud-med-tag-sil-
 la-soñ-ste-ardzi-btañ-'dug | tag-sil-nas-čoprasi-btañ-ste-khyo-bo-la-lčags-bkad-de-
 tag-sil-la'-khyoñs | phyi-dro-čig-kho-'jal-khana-la-'khrid-de-bor-'dug | tho-re-sña-
 mo khirms-bčas-te-dñul-lña-bču-čhad-pa-phog-'dug | dñul-med-de-rta-čig-btsoñ-ste-
 čhad-pa-'jal-'dug | de-nas-khyo-bo-bud-med-gñis-skud-pa-bčad-de-rañ-ka-so-so'i
 khañ-pa-la-soñ | khyo-bo-de-la-bud-med-ma-thob-te-ñu-tshar | de-nas-a-ba-de-la-

zer-tš'ag | bu-tš'a-khyod-či-la-khug-srug-byed-yod ňa-soň-ste | khyod-la-bud-med-
 'čhor-mo-čig-'khyoň-ste-btaň-ña-yin | ña-he-gi-phar-gyi-yul-la-soň-ste-dñul-lña-
 brgya bśal-te-'khyoň-ña-yin | khyod-raň-ha-yi-lug-rdzi-de-ru-soň-ste-ra-mthoň-lña-
 ños-te-'khyoň | naň-mo-ña-la-bag-ston-byed-yin | bu-tšha-'thad-de-gādi-rtsa-ru-
 soň-ste-ra-mthoň-lña-la-sgor-mo-ñi-sú-ñi-sú-btaň-ste-khaň-pa-la-yoň | de-nas-a-ma-
 la-dris | a-ma-čhaň-maň-po-yod-dam | naň-mo-gnaňs-la-ña'i-bag-ston-yin | bu-
 tšha-čhaň-ni-ñun-ma-na-mi-'dug | bu-tšha-la-yaň-khog-srug-'tšher-ri-bžugs | bu-
 tšha-khyod-'tšher-ma-byed | ña-čhaň-mi-rtsa-ru-soň-ste-glum-rdza-lña-bču-ños-te-
 'khyoň-yin | phyi-tog-la-a-ba-yaň-khaň-pa-ru-bslebs | naň-mo-tho-re-la-bag-ston-
 yin | raň-gi-gñen-druň-po-tšhaň-ma-la-skad-rgyab-te-'khyoň | mi-mda'-bču-bag-
 ma-len-na-la-soň | bag-ma-khaň-la-'khyoň | de-nas-bu-tšha-mna'-ma-gñis-kyi-
 bag-ston-byas | mi-tšhaň-ma-la-skyid-po-byuň | mi-tšhaň-ma-ra-ro'i-gīta-btaň-
 rol-btaň | mi-tšhaň-ma-rtsed-de-ltad-mo-maň-po-byas | de-nas-yaň-gñen-druň-po-
 tšhaň-ma-la-bag-ma-laňs-te-bla-ma-la-me-tog-phul-te-bla-mas-rdzoň-la-sruň-ña-čig-
 daň-sgor-mo-brgya-btaň-soň | a-bas-rdzoň-la-rta-gčig-btaň-soň | a-mas-rdzoň-la-
 sgor-mo-lña-bču-btaň-soň | a-žañ-gis-sgor-mo-bču-btaň | miň-pos-sgor-mo-bču-
 btaň | tšha-mos-sgor-mo-lña-btaň | gžan-gñen-druň-po-tšhaň-mas-sgor-mo-re-re-
 btaň-soň | bsdoms-la-mna'-ma-la-rdzoň-sgor-mo-bži-brgya-daň-sum-ču-byuň-soň |
 de-nas-mna'-ma-daň-bu-tšha-bu-mo'i khaň-la-phyag-la-čha-ėes-la-btšel-po-gsum-
 'khur-na-bčug | botol-ñi-sú-a-rag-bčug | śa-lag-pa-gčig | baři-gsum-mar | mi-mda'-
 bču-grogs-byas-te-phyag-la-soň | de-nas-gyos-po-daň-sgyugs-mo-gñis-la-bu-mo-daň-
 mag-pa-gñis-kyis-bžugs-bžugs-maň-po-byas | de-nas-śa-lag-pa-a-rag-'khur-ra-čhaň-
 tšhaň-ma-a-ba-a-ma-gñis-kyi-lag-la-btaň | de-nas-ya-do-bču-daň-bag-gsar-bag-ma-
 gñis-gral-la-bsdad-de-a-ba-a-ma-gñis-kyis-rdza-ma-gaň-čhaň-skal-bčor-bkad-de
 mčhod-do ||

Phonetic Transcription

ŋa-raŋ naŋ-mo Ňuŋ-ti-la č'a-čen | ʔa-wa žu ŋa-la mul'-ŋabču-ton | ŋa
 naŋ-mo č'a-čen | pu-tš'a ŋa-la mul'-med | k'iođ-raŋ-ŋi pig-med-la nor maŋ-po
 jöđ | k^{ho}-la zer | pig-med ŋa-la mul' ŋabču ton | k'iođ-la mul' t'aŋ-ŋa-män |
 k'iođ č'aŋ t'uŋ-te mul' tš'aŋ-ma tš'ar-do | de-zug zer-čen daŋ ñam-po k'io-wo
 laŋ-te pig-med-la duŋ-te ɣal'-put-t'aŋ | pig-med taksil-la soŋ-te ardzi t'aŋ-do |
 taksil-na čoprasi t'aŋ-te k'io-wo-la čag-kađ-de taksil-la k'ioŋ | p'i-ro-či k^{ho}
 jal'-khana-la tš'id-de bor-du | t'o-re ŋa-mo-na tš'im-čē-te mul' ŋabču č'e-pa
 p'og-do | mul' med-de ta-čig tsoŋ-te č'äd-pa jal'-do | de-nē k'io-wo pig-med
 ñi küđ-pa čađ-de raŋ-ka su-su' k'aŋ-pa-la soŋ | k'io-wo de-la pig-med ma-
 t'ob-te | ŋū-tš'ar | de-nē ʔa-wa de-la zer-tš'a | bu-tš'a k'iođ-či-la kok-sú č'e-
 jađ | ŋa soŋ-te | k'iođ-la pig-med č'ormo-či k'ioŋ-te t'aŋ-ŋa-hin | ŋa hegi
 p'ar-gi jul'-la soŋ-te mul' ŋabgĩa śal'-te k'ioŋ-ŋa-hin | k'iođ-raŋ ha-yi lug-dzi
 de-ru soŋ-te ra-t'oŋ ŋa ñō-te k'ioŋ | naŋ-mo ŋa-la bag-t'ön č'e-hin | bu-tš'a
 t'ad-de gādi tsa-ru soŋ-te ra-t'oŋ ŋa-la gir-mo ñi-sú ñi-sú t'aŋ-te k'aŋ-pa-la joŋ |
 de-nē ʔa-ma-la dʔi | ʔa-ma č'aŋ maŋ-po jöđ-da | naŋ-mo naŋ-la ŋai bag-t'ön

hin | bu-*ts'a* č'anj ni ñun ma-na mindu | bu-*ts'a*-la jaŋ kok-*śu* *ts'er*-ri žug |
 bu-*ts'a* k'*iođ* *ts'er*-ma-č'e | ŋa č'anj-mi *tsa*-ru soŋ-te lum-za ŋabču ñ^ñ-te k'*ioŋ*-
 hin | p'*i*-to-la *pa*-wa jaŋ k'anj-pa-ru leb | naŋ-mo t'o-re-la bag-t'ön hin |
 raŋ-gi ñen-*đ*ruŋ-po *ts'anj*-ma-la ka^đ-*giab*-te k'*ioŋ* | mindā ču bag-ma len-na-la
 soŋ | bag-ma k'anj-la k'*ioŋ* | de-nē bu-*ts'a* nā-ma ñisi bag-t'ön č'e | mi *ts'anj*-
 ma-la k'*iđ*-po č'uŋ | mi *ts'anj*-ma ra-roï gita t'anj rol' t'anj | mi *ts'anj*-ma se-de
 ta^đ-mo maŋ-po č'e | de-nē jaŋ ñen-*đ*ruŋ-po *ts'anj*-ma-la bag-ma laŋ-te la-ma-
 la mento p'ul' te lama-su zoŋ-la š'ruŋ-*ŋa*-čig daŋ gir-mo *gia* t'anj-soŋ |
pa-wa-su zoŋ-la ta-čig t'anj-soŋ | *pa*-ma-su zoŋ-la gir-mo ŋabču t'anj-soŋ | *pa*-
 žaŋ-su gir-mo ču-t'anj | miñ-po-su gir-mo ču-t'anj | *ts'a*-mo-su gir-mo ŋa t'anj |
 žan ñen-*đ*ruŋ-po *ts'anj*-ma-sü gir-mo re-re t'anj-soŋ | dom-la nā-ma-la zoŋ gir-
 mo žib*gia* daŋ sum-ču č'uŋ-soŋ | de-nē nā-ma daŋ bu-*ts'a* bu-möi k'anj-la
 č'ag-la č'a-čē-la *ts*-bo sum k'ura čug | botol' ñi-*śu* *pa*-ra čug | *śa*-lag-pa čig |
 baŋi sum-mar | mindā ču *đ*rog-č'e-te č'ag-la soŋ | de-nē *gio*-po daŋ *giug*-mo
 ñi-la bu-mo daŋ mag-pa ñisi žu-žu maŋ-po č'e | de-nē *śa*-lag-pa *pa*-ra k'ura
 č'anj *ts'anj*-ma *pa*-wa *pa*-ma ñihi lag-la t'anj | de-nē *jā*-do ču daŋ bag-sar
 bag-ma ñi *ť*al'-la da^đ-de *pa*-wa *pa*-ma ñisi za-ma gaŋ č'anj kal'-čor ka^đ-de
 č'ö^đ-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.

ཀ ka.

ཀ་བ ka-ba, C.T. ka-wa; Lah. k'a-wa, column, pillar.

ཀུན kun, C.T. k'ün~kü; Lah. kun~gün. all, every; sign of plural in Lahul Tibetan.

ཀྲ་ཀྲ་ krañ—krañ, Lah. tʃaŋ—tʃaŋ, leg.

ཀྲུ klu, C.T. lu; Lah. lu.

ཀྲུ་ལ་ nāga, a denizen of the lower region.

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

དཀར་ dkan, C.T. ken; Lah. kän palate. also ཀར, rkan.

ཡ་རྒྱ་, ya-rkan, C.T. jarken; Lah. jal'-kän, upper part of the palate.

མ་རྒྱ་, ma-rkan, C.T. marken; Lah. markän, the lower part of the palate.

དཀར་པོ་ dkar-po, C.T. kar-po; Lah. kar-po, white.

དཀར་ཡོལ་ dkar-yol, C.T. kar-jö; Lah. (Kolong) kal'-jor, (Koksar) kal'-j'or. cup, tea-cup.

དཀོན་མཆོག་ dkon-mchog, C.T. kḥ-č'o; Lah. kon-č'o, the jewel.

བཀའ་གསལ་ bka'-gsal, C.T. kā-sal'; Lah. kās~kāsë, yes.

(Koksar) kās.

བཀྲ་ཤིས་ bkra-sis, C.T. tʃra-sī, Lah. tʃra-sī ~kra-sī, happiness, prosperity, blessing.

བཀྲམས་ bkrams, pf. stem of འགྲེམ་པ་, 'grem-pa, to spread, C.T. tʃ'am; Lah. tʃ'am.

རྒྱ་པ་ rkañ-pa, C.T. kaŋ-pa; Lah. kaŋ-pa; Ld. śkaŋ-pa; Balti śkaŋ-pa. foot; leg.

རྒྱ་ལ་ rkañ-ya, Lah. kaŋ-ja, thigh.

རྒྱ་བ་ rku-ba, C.T. ku-wa; Lah. ku-čë, to steal, to rob.

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

རྒྱ་འཇུག་ rkyañ, Equns hemionus, C.T. č'aŋ; Lah. k'aŋ.

སྐད་ skad, C.T. kě; Lah. kaḍ, voice, sound, cry; speech, words, language.

སྐད་ཅུ་ skad-čha, C.T. kě-č'a; Lah. kaḍ-č'a, conversation.

སྐད་ཅུ་འདྲི་བ་ skad-čha 'dri-ba, C.T. kě-č'a ḍri-wa; Lah. kaḍ-č'a ḍri-čë, to speak, to converse. cf. དཔེ་རྒྱ་འདྲི་ཅེས་, dpe-ra 'dri-čes, Lah. pe-ra ḍri-čë, to converse.

སྐབས་ skabs, C.T. kaḅ; Lah. kaḅ. time, period.

སྐབས་སུ་ skabs-su, Lah. kaḅ-su, during, in the time of.

སྐར་ཁུང་ skar-khuñ, Lah. kar-khuŋ, window.

སྐར་མ་ skar-ma, C.T. kar-ma; Lah. kar-ma, star.

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

སྐུ་རིམ་ sku-rim, C.T. ku-rim; Lah. ku-rim ~gu-rim, service, order.

སྐུ་རྩ་ skud-pa, C.T. kü-pa; Lah. küḍ-pa, string.

སྐུ་བོ་ skya-bo, C.T. tʃ'a-wo, Lah. k'a-wo, light-gray; layman.

སྐྱིད་པོ་ skyid-po, C.T. k'i-po; Lah. k'iḍ-po, happy, pleasant.

སྐྱིད་ལེགས་ skyid-legs, C.T. k'i-leg; Lah. k'i-li, happiness.

སྐྱུར་བ་ skyur-ba, pf. འཕྱུར་, bskyur, C.T. č'ur-wa; Lah. k'ur-čë, to throw, to cast.

- མྱེ་བ skye-ba, pf. མྱེས, skyes, C.T. čie-wa; Lah. kie-čes, to be born.
- མྱེས་པ skyem-pa; C.T. kiem-pa; Lah. kiem-pa, to partake.
- མྱོད་པ skyod-pa, pf. བཟློད, bskyod; C.T. č'od-pa; Lah. ki'od-pa, to go, come.
- སྐྱ skra; C.T. tʃa; Lah. šʃa~šā. cf. Koksar, bāl' < Hind. बाल, hair. མགོ་སྐྱ, mgo-spu, go-pu.
- བསྐལ་པ bskal-pa < skrt. kalpa, period.
- བསྐལ་པ་བཟང་པོ་ bskal-pa bzañ-po, Lah. kal'-pa zañ-po, the good or blessed kalpa.
- ཁ kha.
- ཁ kha; C.T. k'a; Lah. k'a, mouth, opening, face, surface.
- ཁ་ཅིག kha-čig; C.T. k'a-čig; Lah. k'a-č'i(g), some.
- ཁ་བརྒྱུད kha-brda', C.T. k'a-dā; Lah. k'a-dā, instruction, admonition.
- ཁ་ལཔགས kha-lpags; Lah. k'al'-pag, lip.
- ཁ་སྐྱ kha-spu; Lah. k'aspu, moustache.
- ཁ་བ kha-ba; C.T. k'a-wa; Lah. khā, snow.
- ཁ་ཁྱེན་པ khañ-pa; C.T. k'añ-pa; Lah. k'añ-pa, house, residence. མཁེམས་ཁྱེན་པ, gzims-khañ; C.T. zim-k'añ; Lah. zim-k'añ.
- ཁ་བ khab; C.T. k'ap; Lah. khab, needle.
- ཁོ kho; C.T. k'o; Lah. k^{ho}, he, she.
- ཁོ་བོ kho-ba; Lah. k^{ho}-wa, they.
- ཁོ་རང་ kho-rañ; C.T. k'o-rañ; Lah. k^{ho}-rañ, himself.
- ཁོ་ཞེ་ kho-ža; Lah. (Koksar) k^{ho}-ž'a, they.
- ཁོང་ khoñ; C.T. k'oñ; Lah. k^{ho}ñ, he (hon.).
- ཁྱི khyi; C.T. k'i~č'i; Lah. k'i, dog.
- ཁྱི་ཤིག khyi-šig; C.T. k'i-ši; Lah. k'i-ši, flea.
- ཁྱིམ་ khyem; C.T. k'iem; Lah. k'iem, shovel.
- ཁྱོ་ག་བྱ་ཚུ་ khyo-ga bu-tšha; C.T. č'o-ga bu-tš'a; Lah. k'io-ga bu-tš'a-male.
- ཁྱོ་བོ khyo-bo; C.T. č'o-wo; Lah. k'io-wo, husband.
- ཁྱོད khyod; C.T. č'ö; Lah. k'iöd, thou, you.
- ཁྱོད་ཞེ་ khyo-ža; Lah. k'ö-ž'a, you.
- ཁྱ་བོ khra-bo; C.T. tʃa-wo; Lah. čʃa-wo, ~tʃa-wo, many-coloured, piebald.
- ཁྱ་ག་ khrag; C.T. tʃ'ag~tʃ'a; Lah. tʃ'ag~tʃ'a, blood.
- ཁྱད་པ khrad-pa; Lah. tʃ'ad-pa, stretched out.
- ཁྱལ་ཁྱོལ་ khral-khrol; C.T. tʃ'al'-tʃ'ol'; Lah. tʃ'al'-tʃ'ol', pure.
- ཁྱི་ khri; C.T. tʃ'i; Lah. tʃ'i, throne.
- ཁྱིམས་ khrim; C.T. tʃ'im; Lah. tʃ'im, law.
- ཁྱིམས་མེད་ khrim-med; C.T. tʃ'im-me; Lah. tʃ'im-mě, violent, cruel.
- ཁྱུས་གསོལ་ khrus-gsol; C.T. tʃ'ü-sol'; Lah. tʃ'ü-sol', baptism.
- ཁྱུས་གསོལ་བྱ་ཅེས་ khrus-gsol žu-čes, tʃ'ü-sol' žu-čě, to baptize.
- ཁྱོས་ khrom; Lah. tʃ'om, a multitude of people, assembled on the occasion of a holiday.
- མཁྱུར་པ་ mkhrags-pa; C.T. tʃ'ag-pa; Lah. tʃ'ag~tʃ'a-pa, firm, enduring. cf. šan-ta, strong, firm.

བུམ་བ 'khur-ba; C.T. k'u-ru; Lah. k'ur-ra, pastry.
 བོལ་བ 'khol-ba; C.T. k'ol'-wa; Lah. k'ol'-čē, to boil.
 བུལ་བ 'khyil-ba; Lah. k'il'-čē, to boil.
 བུམ་བ 'khyer-ba; C.T. k'ier-wa; Lah. k'ier-čē, to carry, to take away.
 བུའོ་བ 'khyoñ-wa; C.T. k'ioŋ-wa; Lah. k'ioŋ-čē, to bring.

ག ga.

ག་ནས ga-nas, C.T. ka-nē; Lah. ga-nē, from where.
 ག་རུ ga-ru, Lah. ga-ru, where?
 གངས gañs, Lah. gaŋ, snow.
 གངས་རི gañs-ri, C.T. kaŋ-ri; Lah. gaŋ-ri, snow mountain.
 གལ་ཏེ gal-te, C.T. gal-te; Lah. gal-te, if, whether.
 གུང་ guñ, Lah. guŋ, heaven.
 གུར gur, C.T. kur; Lah. gur. hon. བཟུགས་གུར, bžugs-gur, Lah. žu-gur. cf. tambu (Hind.).
 གོང་ goñ, C.T. koŋ; Lah. koŋ, above.
 གོང་ goñ, C.T. koŋ; Lah. goŋ, price.
 གོང་ཆག god-čhag, C.T. gö-č'a; Lah. göd-č'a, calamity.
 གོན་ཅེས gon-čes, Lah. gon-čē, attire, garment.
 གོས gos, C.T. kō; Lah. gō~goï, garment, clothing.
 གོས་ལག gos-lag, C.T. kō-la; Lah. goï-lag, clothing, garment.
 གྱི་ལིང་ gyi-liñ, C.T. gi-liŋ; Lah. gi-liŋ, a steed.

གྱེན་ལ gyen-la; C.T. k'ien-la; Lah. g'ien-la, up, upwards.
 གྱེན་མེད་ཐུར་མེད gyen-med thur-med; Lah. g'ien-mē thur-mē, 'neither up-hill, nor down-hill', straight.
 གྱོས་པོ gyos-po, C.T. k'iō-po; Lah. giō-po, father-in-law.
 གུ་པ grva-pa, C.T. t'ra-pa; Lah. d'ra-pa, monk; novice.
 གུང་མོ grañ-mo, C.T. t'raŋ-mo; Lah. d'raŋ-mo, cold.
 གལ gral, C.T. t're; Lah. t'al', row, line.
 གྱི gri, C.T. t'ri; Lah. d'ri~d'riu, knife.
 གུ་གཟིངས gru-gziñs, C.T. t'ru-siŋ; Lah. d'ru-ziŋ, boat.
 གོ gro, C.T. t'ro; Lah. t'ro, wheat.
 གོ་ལྗང་ gro-ljañ, C.T. t'ro-jaŋ; Lah. t'ro-ž'aŋ, green wheat.
 གོགས་པོ grogs-po, C.T. t'ro-po~t'rok-po; Lah. d'rog-po, friend.
 གོང་ groñ, C.T. t'roŋ; Lah. d'roŋ, village.
 གོང་གསེབ groñ-gseb, C.T. t'roŋ-sep; Lah. d'roŋ-seb, village.
 གོང་པ groñ-pa, C.T. t'roŋ-pa; Lah. d'roŋ-pa, villager.
 གོད་པ grod-pa, C.T. t'ro-pa; Lah. d'ro-pa, belly.
 གླག glag, C.T. la; Lah. la, eagle.
 གླང་ཏོ glañ-to, Lah. laŋ-to, bull.
 གླང་པོ་ཆེ glañ-po-čhe, C.T. laŋ-po-č'e; Lah. laŋ-po-č'e, elephant.
 གླང་མ glañ-ma, C.T. laŋ-ma; Lah. laŋ-ma, willow.
 གླིང་ག gliñ-ka; C.T. liŋ-ka; Lah. liŋ-ka, garden.

ལྷུ glu, C.T. lū; Lah. lū, song.
 ལྷུམ་རྩམ་ glum-rdza, C.T. lum-dza; Lah. lum-za, jug of wine.
 དགུ dgu, C.T. gū; Lah. gū, nine.
 དགུ་བཅུ་ཐམ་པ་ dgu-bču tham-pa, C.T. gupču t'am-pa; Lah. gupču t'am-pa, ninety.
 དགུན་ཀ་ dgun-ka, C.T. gū-ka~gün-ka; Lah. gun-ka, winter.
 དགུ་ dgra, C.T. ḍra; Lah. ḍra, enemy.
 མག་ར་བ་ mgar-ba, C.T. gar-ra; Lah. gar-ra, blacksmith.
 མགོ་ mgo, C.T. go; Lah. go, head.
 མགོ་རྩེ་ mgo-rtse, C.T. go-tse, 'crown of the head'; Lah. (Koksar) go-tse, 'head'.
 མགོ་ན་ལ་འབོད་ཅེས་ mgron-la-'bod-čes; Lah. ḍrön-la böḍ-čē, to invite.
 འགོད་པ་ 'god-pa, pf. བཀོད, bkod; Lah. kad-čē, to put, place.
 འགྲངས་ནས་ 'gyaṅs-nas, Lah. j'ang-nē, from afar.
 འགུམ་པ་ 'gram-pa, C.T. ṭram-pa; Lah. ḍram-pa, cheek.
 འགུམ་ལ་ 'gram-la, C.T. ḍram-la; Lah. ḍram-la, at the side.
 འགུལ་པ་ 'grul-pa, C.T. ḍrū-pa; Lah. ḍrül-pa, traveller.
 རྩད་པོ་ rgad-po, C.T. ge-po~ga-bu; Lah. gäd-po, old man.
 རྩོད་པོ་ rgod-po, Lah. gōḍ-po, hero.
 རྩོད་མ་ rgod-ma, C.T. gö-ma; Lah. göḍ-ma, mare.
 རྩུ་དར་ rgya-dar for རྩུ་ཅེས་དར་བ་, rgya-čher dar-ba, C.T. j'a-tar; Lah. g'ia-dar, extensive, numerous.
 རྩུ་དུང་ rgya-duṅ, C.T. j'a-duṅ; Lah. g'ia-duṅ, big trumpet.

རྩུ་སོག་ rgya-sog, Lah. g'ia-so, saw.
 རྩུང་ཤེལ་ rgyaṅ-śel, C.T. j'ang-śē; Lah. j'ang-śel', field-glasses.
 རྩུབ་རི་ rgyab-ri, C.T. j'ab-ri; Lah. g'ab-ri, mountain retreat.
 རྩུབ་ལ་ rgyab-la, C.T. j'ab-la; Lah. g'ab-la, 'on the back'.
 རྩུལ་པོ་ rgyal-po, C.T. j'e-po~gial-po; Lah. g'ia-po, king.
 རྩུལ་མོ་ rgyal-mo, C.T. j'e-mo; Lah. g'ial-mo, queen.
 རྩུལ་ལ་ rgyal-la, Lah. g'ial-la, well, good.
 རྩུལ་ལ་མེད་ rgyal-la-med, Lah. g'ial-la-mē, bad.
 རྩུགས་པ་ rgyugs-pa, C.T. j'ug-pa; Lah. j'ug-pa, racing.
 བརྩུ་ཐམ་པ་ brgya-tham-pa; C.T. j'a-t'am-pa; Lah. g'ia-t'am-pa, hundred.
 བརྩུད་ brgyad, C.T. g'ie; Lah. g'iad, eight.
 བརྩུད་བཅུ་ཐམ་པ་ brgyad-bču tham-pa, C.T. j'e-ču t'am-pa; Lah. g'ie-ču t'am-pa, eighty.
 བོ་ sga, C.T. ga; Lah. ga-ča, saddle.
 བོ་ sgo, C.T. go; Lah. go, door.
 བོ་ཁྱི་ sgo-khyi, C.T. go-č'i; Lah. go-k'ī, watch dog.
 བོ་རྩ་ sgo-ña, C.T. goṅa; Lah. goṅa, egg. Cf. t'ul'.
 བོ་གཤམ་ sgyug-mo, C.T. j'ug-mo; Lah. g'ug-mo~g'ud-mo, mother-in-law.
 བོ་ sgra, C.T. ḍra; Lah. ḍra~ra, noise.
 བོ་གཤམ་ srog-bu, C.T. ṭrog-bu; Lah. ḍrog-bu, button.
 (Jaeschke, Dictionary, p. 122 notes a pronunciation rog-bu.)

- ང་ ña; C.T. ŋa; Lah. ŋa, I.
- ང་རང་ ña-rañ; C.T. ŋa-raŋ; Lah. ŋa-raŋ, myself.
- ང་ལ་ ña-ža; Lah. ŋa-ča~ŋa-ž'a, we.
- ངན་སོང་ ñan-soñ; Lah. ŋen-soŋ, damnation.
- ངུ་བ་ ñu-ba; C.T. ŋu-wa; Lah. ŋu-čē, to cry.
- ངོས་ ños; C.T. ŋō; Lah. ŋō, face, surface.
- མངས་ mñar; C.T. ŋar; Lah. ŋar, sweet.
- མངས་མོ་ mñar-mo; C.T. ŋar-mo~ŋa-mo; Lah. ŋar-mo, sweet-scented, well-tested.
- དངུལ་ dñul; Lah. mul'; C.T. ŋū, silver.
- ང་ rña; C.T. ŋa; Lah. ŋa, drum.
- ང་བ་ rña-ba; C.T. ŋa-wa; Lah. ŋa-čē, to harvest, to reap.
- ང་བོང་ rña-boñ; Lah. ŋa-boŋ, camel.
- ང་མ་ rña-ma; C.T. ŋa-ma; Lah. ŋa-ma, yak-tail.
- རླུང་ལྗང་ rñul-čhu; Lah. mul'-č'u, perspiration. cf. C.T. ŋū-na.
- རློག་མ་ rñog-ma; C.T. ŋo-ma; Lah. ŋo-ma, mane. cf. མོད་སྤུ, thod-spu; Lah. t'ōd-pu.
- ལྔ་ lña; C.T. ŋa; Lah. ŋa, five.
- ལྔ་བཅུ་མཐོག་པ་ lña-bču tham-pa; C.T. ŋapču-t'am-pa; Lah. ŋapču t'am-pa, fifty.
- སྒོན་པོ་ sñon-po; C.T. ŋōn-po; Lah. ŋon-po, blue.
- སྒོན་ཚེ་ sñon-tshe; C.T. ŋōn-tš'e; Lah. ŋon-tš'e, former times.

- ཅ་རི་ ča-ri; Lah. ča-ri, bug.
- ཅི་ či; Lah. či, what? Lah. či-la, why.
- གཙན་གླུགས་ gčan-glags; Lah. čan-la, eagle.
- གཅིག་ gčig; C.T. čig~či; Lah. či~čig, one.
- བཅུ་ bču; C.T. ču; Lah. ču, ten.
- བཅུ་གཅིག་ bču-gčig; C.T. čugči; Lah. čugči~čugsig, eleven.
- བཅུ་གཉིས་ bču, gñis; C.T. čugñi; Lah. čugñi, twelve.
- ལྷགས་ lčags; C.T. čag~ča; Lah. čag, iron; čag-zo-pa, ironsmith.
- ལྷགས་སོ་ lčags-so; Lah. ča-so, saw. cf. j'a-so.
- ལྷང་མ་ lčañ-ma; C.T. čaŋ-ma; Lah. čaŋ-ma, willow.
- ལྷེ་ lče; C.T. če; Lah. če, tongue.

ཇ་ čha

- ཇ་བ་ čha-ba; Lah. č'a-čē, to go, depart. k'o č'a-ru; 'he goes'.
 śiŋ maŋ-po č'a-jin; 'a great deal of wood will be needed'.
- ཇང་ čhañ; C.T. č'aŋ; Lah. č'aŋ, wine, country beer.
- ཇད་པ་ čhad-pa; C.T. č'e-pa; Lah. č'äd-pa, fine.
- ཇར་པ་ čhar-pa; C.T. č'ar-pa; Lah. č'ar-pa, rain.
- ཇུ་ čhu; C.T. č'u; Lah. č'u, water.
- ཇུ་དོང་ čhu-doñ; C.T. č'u-toŋ; Lah. č'u-toŋ, well.
- ཇུ་མིག་ čhu-mig; C.T. č'u-mi; Lah. č'u-mig, spring.

ཚུང་བ ཅུའ་-ba ; C.T. ཅ'འུ-*wa*, ཅ'འུ-ཅ'འུ ;
Lah. ཅུ་ཡུན་ལེ་ཅུན་-*nuལེ་ཅུནུན*, small,
little.

ཚུར་བེ ཅུར་-pe ; Lah. ཅ'ur-*pe*, a kind of
vermicelli prepared from boiled
butter milk.

ཚུ་ཚོམ ཅུ་-zom ; Lah. ཅ'u-*zom*, pot,
water jar.

ཚོན་པོ་(མོ) ཅོན་-po (mo) ; C.T. ཅ'en-*po* ;
Lah. ཅ'en-moལེ་ཅ'ed-mo,
big, great, large.

མཚུ་ལྷོ མཚུ་-lto ; C.T. ཅ'u-*to* ; Lah.
ཅ'u-*to*, lip.

མཚོན་རྟེན མཚོན་-rten ; C.T. ཅ'orten ;
Lah. ཅ'orten, stūpa.

མཚོན་པ མཚོན་-pa ; C.T. ཅ'ö-*pe* ; Lah.
ཅ'öd-*čē*, to offer.

མཚོན་མེ མཚོན་-me ; C.T. ཅ'ö-*me* ; Lah.
ཅ'öd-*me*, offering lamp.

འཚོར་མོ འཚོར་-mo ; C.T. ཅ'or-*mo* ; Lah.
ཅ'or-*mo*, beautiful.

ཇ ja

ཇ ja ; C.T. *ča* ; Lah. *ča*, tea.

ཇག་པ ཇག་-pa ; C.T. *jaḡ-pa* ; Lah. *jaḡ-*
paལེ་ཇག་-pa, brigand.

འཇམ་པོ ཇམ་-po ; C.T. *jam-po* ; Lah.
žam-po, soft, smooth.

འཇལ་བ ཇལ་-ba ; C.T. *čal-wa* ; Lah. *žal'-*
čē, to pay, repay.

འཇིག་རྟེན ཇིག་-rten ; C.T. *jiḡ-ten* ; Lah.
žig-ten, external world,
universe.

འཇིག་སྐུ་པོ ཇིག་-po ; C.T. *jiḡ-po* ; Lah.
žig-poལེ་ཇིཁ་-po, fearful, tre-
mendous ; also used as sign of the
superlative.

ཇམ་ཁུ ཇམ་-khu ; C.T. *jaḡ-k'u* ; Lah. *žaj-*
k'uལེ་ཇམ་-gu, green.

ཇམ་པ ཇམ་-pa ; C.T. *jiḡ-pa* ; Lah. *žij-pa*,
throat.

ཉ ña

ཉ ña, C.T. *ña* ; Lah. *ña*, fish.

ཉ་ཚོན ཉམ་-chen ; C.T. *ña-č'en* ; Lah. *ña-*
č'en, great fish.

ཉ་ཟེན་པ ཉམ་-zin-pa ; C.T. *ña-sim-pa* ; Lah.
ña zum-čē, to fish.

ཉལ་བ ཉལ་-ba, C.T. *ñē-wa* ; Lah. *ñal'-*
čē, to lie down, to sleep.

ཉི་མ ཉི་-ma ; C.T. *ñi-ma* ; Lah. *ñi-ma*,
son ; day.

ཉིན་མོ ཉིན་-mo, Lah. *ñin-mo*, day. cf. ཇག་ག,
žag, Lah. *ž'agལེ་ཇག་-ma* ; C.T.
ša-ma.

ཉིན་གསུམ་མཚན་གསུམ ཉིན་-gsum mtshan-
gsum, Lah. *ñin-*
sum ཉེ་འན་-*sum*, the three watches of
day and night.

ཉི་ཤུ ཉི་-śu ; C.T. *ñi-śū* ; Lah. *ñi-śu*,
twenty.

ཉུང་བ ཉུའ་-ba, C.T. *ñuḡ-ñuḡ* ; Lah. *ñuḡ* ;
a few ; little.

ཉུང་ཏི ཉུའ་-ti, Lah. *ñuḡ-ti*, the Lahuli
name of Kuḷū.

ཉེ་མོ ཉེ་-mo ; C.T. *ñe-mo* ; Lah. *ñe-mo*,
near, close by.

གཉེན་ལོ གཉེན་-lo ; C.T. *ña-lo* ; Lah. *ñā-*
lo, n. of a flower.

གཉིས གཉིས་ ; C.T. *ñi* ; Lah. *ñi* ; two.

གཉིས་ཀོད གཉིས་-kod ; C.T. *ñi-ka* ; Lah.
ñi-köལེ་ཉི་-köd, both, the two.

གཉེན་དུང་ གཉེན་-druḡ, C.T. *ñe-ḡ'uḡ* ; Lah.
ñen-ḡ'uḡ, relatives.

མཉམ་པོ མཉམ་-po, C.T. *ñam-po* ; Lah.
ñam-po, like, same.

ཉིང་པ ཉིང་-pa, C.T. *ñiḡ-pa* ; Lah. *ñiḡ-*
pa, old ; Lah. *mā-ñiḡ-pa*, very
old.

སྤྱིན་གཞི སྤྱིན་-gzi, C.T. *ñuḡ-ši* ; Lah. *ñun-*
zi, illness.

- ton-ton-'bu, pron. ton-ton-bu, wasp.
 རྩ rta; C.T. ta; Lah. ta, horse. cf. Ld. sta.
 རྩ་ལ་ཞོན་པ rta-la žon-pa, C.T. ta-la šöm-pa; Lah. ta-la žön-čē, to ride horseback. cf. ŋa ta-la žöna jöd— 'I am riding horseback.'
 རྩག་ཙམ ltag-rtsa, Lah. tag-sa~tag-pa, back of neck.
 རྩད་མོ ltad-mo, C.T. te-mo; Lah. täd-mo~taḍ-mo, show, spectacle.
 རྩ་རི } sta-ri, C.T. ta-re; Lah. ta-ri.
 རྩ་རིས } sta-res, axe.
 རྩག stag, C.T. ta; Lah. tag, tiger.
 རྩག་ཆེན stag-chen, C.T. ta-č'ē; Lah. tag-č'en, the mighty tiger.
 རྩེད steñ, C.T. tej; Lah. tej, heaven.
 རྩེད་ stoñ, C.T. toj; Lah. toj, thousand. toj, the last day of the month; New Year's eve.
 རྩོད stod; C.T. tō; Lah. tōḍ~tō, high, lofty.
 རྩོན་ཀ ston-ka, C.T. tō-ka; Lah. ton-ka, autumn.
 རྩོན་རྩོག } ston-tog, C.T. tō-t'o; Lah.
 རྩོན་ཐོག } tön-t'o~t'og, harvest.

ཐ tha.

- ཐག་པ thag-pa, C.T. t'ag-pa; Lah. t'ag-pa, rope.
 ཐག་རིང thag-riñ, C.T. t'a-riñ; Lah. thar-iñ~thag-riñ, far, distant.
 ཐག་དཀར thañ-dkar, C.T. t'añ-kar; Lah. t'añ-kar, white-tailed eagle.

- ཐབ thab, C.T. t'ap; Lah. thab~thab-ka, store.
 ཐབས་ཅད thams-čad; C.T. t'am-čē; Lah. t'am-čad~t'am-čäd, all, every.
 ཐལ་བ thal-ba, C.T. t'e-la; Lah. t'al-wa~t'al'-la, ashes.
 ཐུག་པ thug-pa, C.T. t'uḡ-pa; Lah. t'uḡ-pa, broth.
 ཐུགས thugs, C.T. t'uḡ; Lah. t'uḡ, mind (hon.).
 ཐུང་བ thuñ-ba, C.T. t'uḡ-t'uḡ; Lah. t'uḡun~t'uḡ-ḡun~t'üḡ, short.
 ཐུར thur, C.T. t'ur-la; Lah. t'hur-g'ia-la, down, downwards.
 ཐུར་བྱ (ཐུ) thur-bu(ru); Lah. t'u-ru, colt. t'uru-p'o, colt (male). t'u-ru-mo, colt (female).
 ཐུར་མ thur-ma, C.T. t'ur-ma; Lah. t'hur-ma, spoon.
 ཐོ་རི thore, Lah. t'o-re, to-morrow.
 ཐོག thog, C.T. t'o; Lah. t'hog, ceiling.
 ཐོད་པ thod-pa, C.T. t'ö-pa; Lah. t'öd-pa, forehead.
 ཐོབ་ཆི thob-čhi, C.T. t'op-č'i; Lah. t'uḡ-č'i, button.
 མཐོ་བ mtho-ba; C.T. t'o-wa; Lah. t'o-wa, high, lofty.
 མཐོང་བ mthoñ-ba; C.T. t'oḡ-wa; Lah. t'oḡ-čē, to see.
 འཐད་པ 'thad-pa; C.T. t'e-pa; Lah. t'aḍ-čē, to go, start.

ད da.

- དང་པོ dañ-po, C.T. tañ-po; Lah. dañ-po, first.
 དང་པོར dañ-por, C.T. tañ-pō; Lah. dañ-po, at first.
 དར dar, C.T. tar; Lah. dar, silk.

- དར་རྩོན་སྣ་ལྔ་འདྲ་མཉམ་དར་ dar-tshon sna-
lha'i mda'-dar,
Lah. dar-tṣ'ön-na-ṅēi dā-dar, an arrow
with silk ribbons of five different
colours.
- དར་ཟབ dar-zab, C.T. tar-sap; Lah. dar-
zab, costly silk.
- དལ་ལ་སྲོང་ dal'-la soṅ, go in peace. hon.
dal'-la k'i'öd, go in peace.
- དུ་བ du-ba, C.T. tū-wa; Lah. du-ba~
du-wa; smoke.
- དུང་ duñ, C.T. duṅ; Lah. duṅ, conch,
conch-shell.
- དུང་འཕྲེང་ duñ-'phreñ, Lah. duṅ-ṭr'aṅ, a
rosary made of conch-shells;
a garland of shells worn as a necklace
in Lahul.
- དུས dus, C.T. tū; Lah. duī, time.
- དེ de, C.T. te; Lah. de, that, that one.
- དེའི་གཞུག་ལ de'i gzug-la, C.T. teī ṣug-
la; Lah. deī žüg-la, after
that. Lah. deī tiṅ-la, after that.
- དེ་རིང་ de-riñ, C.T. te-riṅ; Lah. di-riṅ,
to-day.
- དེ་རུ de-ru, C.T. te-ru; Lah. de-ru, there.
Lah. de-ru-ka, there.
- དོན don; C.T. tön; Lah. don~dön, sense,
meaning, matter.
- དོམ dom; C.T. tom; Lah. dom, bear.
- དོམ་ནག dom-nag, C.T. tom-na; Lah.
dom-na, black bear.
- དང་པོ drañ-po; C.T. ṭraṅ-po; Lah. ḍraṅ-
pa, straight, truthful.
- དྲི་མ dri-ma; C.T. ṭri-ma; ḍri-ma, smell,
odour.
- དྲིན drin; C.T. ṭriñ; Lah. ḍrin, kindness.
- དྲིལ་བུ dril-bu; C.T. ṭri-bu; Lah. ḍril'-
bu, bell.
- དྲིལ་བུ་རི dril-bu-ri; Lah. ḍril'-bu-ri
name of a sacred mountain in
Lahul—a well-known place of an
annual pilgrimage.
- དུག drug; C.T. ṭuk; Lah. ḍrug, six.
- དུག་ཅུ drug-ču; C.T. ṭuk-ču; Lah. ḍrug-
ču, sixty.
- དྲོལ drel; C.T. ṭrē; Lah. ṭri, mule.
- དྲོལ་ལུ་འཇོ་ dre'u; Lah. ḍriu; Lah. ṭri-la žön-
čē, to ride on a mule.
- གདུབ་བུ gdub-bu; C.T. du-gu; Lah. du-
gu~duu, bracelet.
- བདུད་རྩི bdud-rtṣi; C.T. dü-tṣi; Lah.
dursi, amṛta.
- བདུན bdun; C.T. dün~dṭi; Lah. dun~
dün, seven.
- བདུན་བཅུ bdun-bču; C.T. dṭi-ču; Lah.
dün-ču, seventy.
- བདུན་ཕྱལ bdun-phrag; C.T. dün-ṭr'a;
Lah. dün-ṭr'ag, week.
- བདེ་མོ bde-mo; Lah. de-mo, pleasant.
- མདང་ mdañ; Lah. daṅ, yesterday. cf.
di-ž'ag, yesterday; one day before.
- མདའ་ mda'; C.T. dā; Lah. dā, arrow.
- མདའ་དར་ mda'-dar; C.T. dā-tar; Lah.
dā-dar, an arrow with a flag
fastened to it.
- མདུང་ mduñ; C.T. duṅ; Lah. duṅ, spear.
cf. bartṣa, lance.
- འདམ 'dam; C.T. dam; Lah. dam, marsh,
swamp.
- འདོགས་དགར་ 'dogs-dgar; Lah. doyar~
dogar, turquoise crown
worn by Lahuli women.
- འདོགས་པ་ 'dogs-pa, pf. བཅགས་, btags;
Lah. dog-čē, to stock.
- འདོན་པ་ 'don-pa, pf. བཅོན་པ་ bton-pa; C.T.
t'č'i-pa; Lah. t'ön-pa, to take
out, show.

དྲི 'dre; C.T. t're; Lah. d're, spirit, devil.

རྡོ rdo; C.T. do; Lah. do~doa, stone.

རྡོ་རྩེ rdo-rje; C.T. dorje; Lah. dorje~dorže, thunder bolt; pers. name.

རྡོ་རྩེ་སྤྲུལ rdo-rje-spun; Lah. dorje-pün, spiritual or trusted friend.

རྡོ་རྩེ་སྤྲུལ་གྲོགས་ rdo-rje spun-grogs, brotherhood of disciples, following one teacher.

ལྷོན་པ་ ldon-pa; Lah. dön-čē, Jaeschke, Dictionary, p. 292, translates the word: to give or pay back, to return. In West Tibet the word is used in honorific expressions, similar to the C.T. བཞེས་པ་, bžes-pa, šē-pa, to accept.

བསྐྱེམས་པ་ bsdoms-la; Lah. dom-la, altogether, in all.

ན na

ནག་པོ་ nag-po; C.T. nak-po; Lah. nag-po~na-po, black.

ནགས་ nags; Lah. nā, forest.

ནགས་གསེབ་ nags-gseb; C.T. nag-sep; Lah. nag-seb; (Koksar) naχ-seb, forest.

ནང་མོ་ nañ-mo; Lah. naŋ-mo, to-morrow.

ནམ་མཁའ་ nam-mkha'; C.T. nam-khā; Lah. nam-khā, sky.

ནས་ nas; C.T. nē; Lah. nē, barley.

ནོར་འཛོལས་པ་ nor-'dzoms-pa; C.T. nor-dzom-pa; Lah. nor-dzom-pa, to bestow or gather treasures.

གནས་ gnam; Lah. nam, weather.

སམནའ་མ་ mna'-ma; C.T. nā-ma; Lah. nā-ma, bride.

རྣ་མཚོག་ rna-mčhog; C.T. nam-č'o~am-č'o; Lah. nam-č'o, ear.

རྣ་མཚོག་གོ་འགྲངས་ rna-mčhog go-'gyañs; Lah. nam-č'o gu-jañ, deaf.

རྣ་མཚོག་ཚོར་བ་ rna-mčhog-tšhor-ba; Lah. namč'o ts'or-čē, to hear.

རྣོན་པ་ rnon-po; C.T. nöm-po; Lah. non-po, sharp.

སྤྲི་ sna; Lah. na, nose.

སྤྲི་ཚོགས་ sna-tšhogs; Lah. na-tš'og, various, different.

སྤྲི་མ་ལྷ་ snam-ža; Lah. nam-ja, trowsers. cf. རྣང་སྤྲི་མ་, rkañ-snam, kañ-nam.

སྡོད་ snod; C.T. nö; Lah. nöd, pot.

སྡོད་སྤྲུད་ snod-spyad; Lah. nö-šād, pot. Lah. nö č'o-k'än~nöd č'o-γän, pother.

བསྐྱེས་པ་ bsnam, pf. of ལྷོན་པ་, to hold, take; Lah. nam.

པ pa.

པགས་པ་ pags-pa; C.T. p'ag-pa; Lah. p'ag-po~p'a-po, p'ag-po šu-k'än-tanner, skin, hide.

པི་ pi, Lahuli demonstrative pronoun, corresponds to the L.T. རི, de, that. pi-mi, 'that man'.

པི་ཤི་ pi-ši; Lah. pi-ši, cat.

པུས་མོ་ pus-mo; C.T. pī-mo; Lah. pig-mo; knee. cf. Ld. pis-mo.

དཔལ་ dpal; C.T. pal; Lah. pał, glory, majesty, splendour.

དཔུང་པ་ dpuñ-pa; C.T. puñ-pa; Lah. p'uñ-pa, shoulder. p'uñ-pa lag-nē t'en-pa, lit. 'pulling the shoulder with the hand',—assisting.

དཔེ་སྒྲི་ dpe-sgra; Lah. pe-ra, speech.

དཔེ་གཏམ་ dpe-gtam; Lah. pe-tam~pe-dam, proverb.

དཔོན་པོ་ dpon-po; C.T. pön-po; Lah. pön-bo, official.

དཔྱིད་ཀླ་ dpyid-ka; C.T. č'i-ka; Lah. p'iq-ka, spring.

པྱང་ spañ; C.T. paŋ; Lah. paŋ, meadow. paŋ-mar, beautiful meadow.

པྱང་ལེབ་ spañ-leb; C.T. paŋ-le; Lah. paŋ-leb, floor.

པུ་ spu; C.T. pu; Lah. pu, hair.

པུན་ spun; C.T. pū; Lah. pun, cousin.

པོས་ spos; C.T. pō; Lah. poi, incense, perfume.

པྱང་ཁྱུ་ spyañ-khu; C.T. j'aŋ-k'u; Lah. š'aŋ-k'u, wolf.

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

པྱི་ spre'u; C.T. piu; Lah. s'i-'u~t'eu, monkey.

ཕ pha.

ཕག་ phag; C.T. p'ak; Lah. phag~pha, swine, pig.

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

ཕུག་རོན་ phug-ron; Lah. p'u-ron, pigeon.

ཕུབ་ phub; C.T. p'up; Lah. p'ug, shield.

ཕུབ་རྩུང་ phub-čhuñ, Lah. p'ub-č'uŋ, shield.

ཕེབ་པ་ pheb-pa, pf. phebs; Lah. p'eb-čē, to go.

ཕོ་ pho; C.T. p'o; Lah. p'o, male.

ཕོ་ཚེན་ pho-čhen; C.T. p'o-č'čē; Lah. p'o-č'en, gelding.

ཕོ་བ་ pho-ba; C.T. p'o-wa; Lah. p'o-wa, stomach. cf. ཁྲོད་པ་, grod-pa; Lah. t'rod-pa, stomach, belly.

ཕོ་བྱང་ pho-brañ; C.T. p'o-t'aŋ; Lah. pho-đ'aŋ, palace.

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

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

ཕུ་དྲཀར་ phya-dkar; C.T. č'iā-kar; Lah. č'i'a-kar, cup with auspicious signs.

ཕུག་ phyag; C.T. č'a; Lah. č'ag, hon. for hand. cf. Ld. č'ag; Purig p'ag.

ཕུག་འཚལ་པ་ phyag-'tshal-ba; C.T. č'a-tš'ē-wa; Lah. č'ag-tš'al'-čē, to salute, to make obeisance.

ཕུ་རྟོག་ phyi-tog; Lah. p'i-to, later.

ཕུ་སྐྱལ་ phyi-sta-la; Lah. p'i-ta-la, out, outside.

ཕུ་དྲོ་ phyi-dro; Lah. p'i-ro, late, evening; outside.

ཕུ་བ་ phyi-ba; Lah. p'i-čē, to be late.

ཕུ་འབྲིགས་ phyi-'biggs; Lah. pe-ja, marmot.

ཕུག་པོ་ phyug-po; C.T. č'ug-po; Lah. č'ug-po, rich, wealthy. cf. sarkar (Hind.), rich.

ཕ་མོ་ phra-mo; C.T. t'a-po; Lah. t'a-mo, fine, thin, small.

ཕུ་གུ་ phru-gu; C.T. t'u-gu; Lah. t'u-gu, child, boy.

འཕང་བ་ 'phañ-ba; Lah. p'aŋ-čē, to throw.

འཕངས་པ་ 'phañs-pa; Lah. p'aŋ-čē, to perform.

ཕུབས་ phubs, pf. stem of འབྲབས་པ་, 'bubs-pa, to pitch; Lah. p'ub.

འཕྲེང་བ་ 'phreñ-ba; C.T. t'eŋ-wa; Lah. t'eŋ-wa~t'aŋ-ŋa, rosary.

བ ba.

བ ba; C.T. pa; Lah. pa, cow.
བ་གླང་ ba-glañ; Lah. pa-lañ, cattle.
བ་སྦྱུ་ ba-spu; Lah. pa-pu, socks.
བག་རྩོན་ bag-ston; C.T. pak-t'ō; Lah. bag-t'ōn, marriage ceremony.
བག་ཕྱེ bag-phye; Lah. bag-p'e, wheat-flour.
བག་མ་ bag-ma; C.T. pak-ma; Lah. bag-ma, bride.
བག་མ་ལེན་པ་ 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'.
བག་ལེབ་ bag-leb; C.T. pag-le; Lah. pag-leb~pañ-leb, bread.
བལ་ bal; C.T. pē; Lah. bal', wool.
བལ་འབྲུད་གཏོང་བ་ bal-'bud-gtoñ-ba; Lah. ual'-put tañ-čē, to make miserable.
བུ་ bu; C.T. pu; Lah. bu~pu, boy, child.
བུ་མོ་ bu-mo; C.T. pu-mo; Lah. bu-mo, girl, woman; niece.
བུ་མོ་ལ་དོ་ bu-mo ya-to; Lah. pu-mo ja-to, female companion, friend.
cf. C.T. བག་གཡོག་མ་, bag-gyog-ma, pak-jo-ma.
བུ་ཙ་ bu-tsha; C.T. puts'a; Lah. bu-ts'a ~pu-tsa, male, son; nephew.
བུ་སྒྲིང་ bu-sriñ; C.T. pu-siñ; Lah. bu-š'iñ, brothers and sisters.
བུད་མེད་ bud-med; C.T. pü-mě; Lah. pig-mě, wife.
བོ་དོ་ beto; Lah. beto, calf.
བོང་ལུ་ boñ-bu; C.T. puñ-gu; Lah. puñ-gu, ass, donkey.

བུ་མོ་ bya-mo; C.T. č'a-mo; Lah. j'a-mo, hen.
བུ་ར་ bya-ra; Lah. č'a-ra, headman. cf. š'ruñ-k'an; nañ-lön. Sikk. č'a-ro.
བུ་འུ་ byi'u; C.T. č'in; Lah. j'i-pa~j'a-č'ugun, small bird.
བུ་བ་ byi-ba; Lah. bi-wa, rat.
བུ་ན་རྩེ་བས་ byin-rlabs; C.T. č'in-lap; Lah. č'in-lab, blessing.
བུ་མ་ bye-ma; C.T. č'e-ma; Lah. b'e-ma, sand.
བུ་བོ་ bra-bo; C.T. t'ra-wo; Lah. bra-wo ~d'ra-wo~t'fa-wo, buck wheat.
བྲག་ brag; C.T. t'rak; Lah. prag~d'fa, rock.
བྲང་ brañ; C.T. t'rañ~pañ-k'o; Lah. t'rañ, breast.
བྲང་ས་ brañ-sa; Lah. d'rañ-sa, stage. cf. Ld. brañ-sa.
བྲམ་ bla-ma; C.T. la-ma; Lah. la-ma, priest, monk.
དབུ་མ་ཁར་ dbu-mkhar; Lah. ?u-khar, castle.
དབུ་ཐོད་ dbu-thod; Lah. u-t'od~u-stöd, crown, turban.
དབེན་པ་ dben-pa; Lah. ?en-pa, solitary.
དབྱར་ཀ་ dbyar-ka; C.T. jar-ka; Lah. jar-ka, summer.
འབར་བཅའ་ 'bar-btša,'; Lah. bar-tša, lance.
འབིག་ས་ལྷུག་ས་ 'bigs-löags; Lah. bi-ča, sword.
འབྲུ་ཞང་ 'bu-žaiñ; Lah. bu-ž'añ, mosquito.
འབྲུ་རིང་མོ་ 'bu-riñ-mo; Lah. bu-riñ-mo, serpent.
འབོར་བ་ 'bor-ba, pf. བོར་, bor; Lah. bor-čē, to place, keep.
འབྲས་ 'bras; C.T. d'rē; Lah. d'rē, rice.

འབྲི་མོ་ 'bri-mo; C.T. d̥ri-mo; Lah. d̥ri-mo, a cross-breed.

འབྲུག་སྐད་ 'brug-skad; C.T. d̥ruk-ke; Lah. d̥rug-kad, thunder.
Lah. d̥rug der-du, 'it thunders'.

འབྲེག་པ་ 'breg-pa; Lah. d̥rag-čē, to cut.

སྤ་ཐག་ sba-thag, ba-t'a, root.

སྤུག་སྤུབ་མེ་དོག་ sbug-sub me-tog; Lah. bug-sub mento, lucerne.

སྦར་བ་ sbyar-ba; Lah. ž'ar-čē, to attach.

སྦྱང་མི་ sbrañ-rtsi; C.T. d̥raŋ-tsi; Lah. d̥raŋ-si, honey.

སྦྱུ་ sbrul; C.T. d̥rū; Lah. rul', serpent.
cf. also d̥ru-lu < སྦྱུ་ཀླ, sbrul-klu.

མ ma.

མ་ཁང་ ma-khañ; Lah. ma-k'aŋ, home.

མ་གཏོག་མ་ ma-gtogs; C.T. ma-to; Lah. ma-na, only.

Lah. ñun ma-na mindu,--'only very little'.

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

མ་ཞིང་ ma-žin; Lah. ma-žin, field.

མ་ལེ་ male; Lah. ma-le, chin.

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

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

མར་ mar; C.T. mar~ma; Lah. mar, butter; Lah. žü-mar, oil.

མར་འགའ་ mar-'gab; Lah. mal-'gab~mar-gab, lower lip. cf. jal'-gab.

མར་ནག་ mar-nag; C.T. mar-na; Lah. mar-na, oil.

མི་ mi; C.T. mi; Lah. mi, man.

མི་མདའ་ mi-mda'; Lah. mindā, man. Lah. mi-sog-po, a bad man.
mi-zün, a liar.

མིག་ mig; C.T. mik~mi; Lah. mig~mi, eye.

མིག་ཚུ་ mig-čhu; C.T. mig-č'u; Lah. mig-č'u, tears.

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

མིག་ཞར་བ་ mig-žar-ba; C.T. mig-ž'a-ra; Lah. mig-ž'a-ra, blind.
cf. mig-še-la, blind.

མིག་ཤེལ་ mig-šel; C.T. mig-šē; Lah. mig-šēl', eye-glasses.

མིང་ miñ; C.T. miŋ; Lah. miŋ, name. Lah. miŋ žu-čē, to give a name.

མིང་བདག་མ་ཁལ་སྤྱོད་མ་ miñ-btags-mkhan-bla-ma; C.T. miŋ-ta-k'en la-ma; Lah. miŋ-tag-yän (gän) la-ma, 'The name-giving priest'.

མིང་པོ་ miñ-po; C.T. miŋ-po; Lah. miŋ-po, brother in relation to his sister.

མིན་ min; Lah. mǎn, no, not.

མེ་ me; C.T. me; Lah. me, fire.

མེ་ཚུང་ me-čuñ; Lah. me-čuŋ, wife of uncle.

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

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

མེས་པོ་ mes-po; C.T. meme; Lah. meme, grandfather. cf. 'abi~aibi, grandmother.

མོ་བེ་ mo-bi; Lah. mo-bi, woman. cf. in Sikkim Tibetan mo-bi is used to designate wife.

མོན་པ་ mon-pa; Lah. mon, the non-Tibetan inhabitants of the Southern Himālayan valleys. cf. རོན་པ་, roñ-pa; Lah. roñ-pa.

དམག་ dmag; C.T. mag-ma; Lah. ma~mag, war.
ma g'ab-čē, to fight.

དམག་མི་ dmag-mi; C.T. mag-mi; Lah. mag-mi, soldier.

དམར་པོ་ dmar-po; C.T. mar-po; Lah. mar-po, red.

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

རྩིག་པ་ rmig-pa; C.T. mig-pa; Lah. mig-pa, hoof.

རྩིག་ལྗགས་ rmig-lčags; C.T. mig-čā; Lah. mig-čā, shoe.

མཚན་ sman; C.T. men; Lah. män, medicine, drug.

མཚན་པ་ sman-pa; C.T. mem-pa; Lah. män-pa, doctor. cf. ར་མཚན་པ་, doctor.

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

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

སྨུ་གུ་ smyu-gu; C.T. ñu-gu; Lahul ñu-gu, pen.

སྨྲ་བ་ smra-ba; C.T. mā-wa; Lah. mra-čē, to say, speak.

ཅ་ tša.

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

གཅན་ gtsañ; C.T. tsañ; Lah. sañ; clean; pure. Lah. sañ-čhab, pure water.

གཅན་པོ་ gtsañ-po; C.T. tsañ-po; Lah. sañ-po, river.

བཅན་ btsan, Lah. tsen, demon.

བཅུན་པ་ btsun-pa; C.T. tsün-pa; Lah. tsün-pa, venerable.

བཅོག་པ་ btsog-pa; C.T. tsog-pa; Lah. sog-pa~sog-po, dirt; defilement; dirty.

ཅོ་ rtsa; C.T. tsa; Lah. sa, grass.

རྩ་བ་ rtsa-ba; C.T. tsa-wa; Lah. sa-wa~tsa-wa, root.

རྩམ་པ་ rtsam-pa; C.T. tsam-pa; Lah. sam-pa, parched barley flour.

རྩིག་པ་ rtsig-pa; C.T. tsik-pa; Lah. sig-pa, wall.

རྩེ་བ་ rtse-ba; C.T. tse-wa; Lah. se-čē, to play.

རྩེད་པ་ rtsed-pa; C.T. tsě-pa; Lah. sed-čē~se-čē, to dance, play.

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

བརྩེ་བ་ brtse-ba; C.T. tse-wa; Lah. se-wa, to love.

ཅོ་ tsha.

ཅོ་བ་ tshva; C.T. ts'ā; Lah. ts'ā, salt.

ཅོ་བོ་ tsha-bo; C.T. ts'a-wo; Lah. ts'ao, grandson. Lah. ts'a-mo, wife, ts'a-mo-tsi, grand-daughter.

ཅོང་མ་ tshañ-ma; C.T. ts'an-ma; Lah. ts'an-ma, all; sign of plural in Lahuli.

ཅོད་པ་ tshad-pa; C.T. ts'ě-pa; Lah. tsed-pa, heat.

རྩུགས་ཤིང་ tshugs-siñ; C.T. ts'ug-siñ; Lah. ts'ug-siñ, tent-pole.

འཛུགས་པ་ 'tshugs-pa, pf. ཅུགས་, tshugs, Lah. ts'ug-čē, to pitch.

ཅོ་ཅེ་ tshē; C.T. ts'e; Lah. ts'e, life; time.

ཚོས་པ་ tshes-pa; C.T. tš'ē-pa; Lah. tš'ē-pa, date.

ཚོགས་ tshogs; C.T. tš'og; Lah. tš'og; (Koksar) tš'oḡ, assembly; congregation.

མཚན་ mtshan; C.T. tš'ē; Lah. tš'an, name; night. Koksar. tš'aḍ-mo.

མཚམས་འབྲུག་ mtshams-'thag, Lah. tš'am-t'a, embroidery on a tent flap.

མཚོ་ mtsho; C.T. tš'o; Lah. tš'o, lake.

འཚོར་བ་ 'tsher-wa; Lah. tš'er-čē, to grieve, to be sad.

འཚོང་བ་ 'tshoñ-ba; C.T. tš'onj-wa; Lah. tš'onj-čē, to sell.

རྩ འཇམ་པ་

མཚུབ་མོ་ mdzub-mo; C.T. dzu-gu; Lah. dzuu~zu-gu, finger.

མཚོ་ mdzo; C.T. dzo; Lah. dzo, cross-breed between a yak and a cow.

འཇོམས་པ་ 'dzom-pa; C.T. dzom-pa; Lah. zom-čē, to meet, gather.

རྩ་མ་ rdza-ma; C.T. dza-ma; Lah. za-ma, beer-jug.

འཇུ་བ་ rdzi-ba, pf. བཇོས་, brdzis; Lah. zi-čē, to press.

འཇོང་བ་ rdzoñ-ba; C.T. dzonj-wa; Lah. zon-ṅa, dowry.

བྱ རྩ་

བྱ་ཚུ་ wa-rtse; C.T. wa-tse; Lah. a-dze~wa-tse, fox.

བྱ་ཞུ་ wa-žva; C.T. wa-šā; Lah. a-ža, fur-hat.

ལྷ རྩ་

ལྷོ་ཁྱི་ žiñ; C.T. šij; Lah. žij, field.

ལྷོ་བ་ žu-ba; C.T. šu-wa; Lah. žu-čē, to ask.

གཙལ་ལ་གྲུབ་པ་ gzal-la rgyab-pa, Lah. ža-la g'ah-čē, to sweep, clean.

གཙལ་གྲུ་ gzi-rgya; Lah. ži-g'ia, family.

གཙལ་སྐྱོད་ gzi-smad; Lah. ži-mād, family.

གཙུ་ gzu; C.T. šu; Lah. ž'u, bow.

གཙལ་སྐྱོད་ gžes; Lah. žē, day after tomorrow.

བཞི་ bži; C.T. ši; Lah. ži, four.

བཞི་བཅུ་ bži-bču; C.T. šipču; Lah. žibču, forty.

བཞུགས་པ་ bžugs-pa; C.T. šug-pa; Lah. žug-čē, to sit, dwell; Lah. žu-lē, greeting < LT. bžugs-legs.

བཞུགས་ས་ bžugs-sa; C.T. šug-sa; Lah. ž'ug-sa, abode, dwelling.

བཞེང་བ་ bžeñ-ba; C.T. šaṅ-wa; Lah. žen-čē~žaṅ-čē, to erect.

ཟ རྩ་

ཟ་བ་ za-ba; C.T. za-wa; Lah. za-čē, to eat; Lah. za-čē, foodstuffs, food.

ཟ་བདུང་ za-btuñ; Lah. zaht'uṅ, food and drink.

ཟ་བླང་ za-blañ; Lah. za-laṅ, chopsticks.

ཟངས་ zañs; Lah. zaṅ, copper, brass.

ཟངས་བུ་ zañs-bu; Lah. zaṅ-bu~zaṅ-mo, kettle. cf. tiḅ-ril'; ča-lug.

ཟུ་པ་ zinpa; C.T. sim-pa; Lah. zum-čē, to capture, seize, hold.

ཟེར་བ་ zer-ba; C.T. ser-wa~se-wa; Lah. zer-čē, to say.

ཟེར་ཀར་ zla-dkar; C.T. dā-kar; Lah. dār~ḍayar, moon.

ཟླ་བ་ zla-ba; C.T. dā-wa; Lah. dā~ḍā-wa, month.

གཟིག་ gzig; C.T. sig; Lah. zig, leopard.
 gan-zig, snow-leopard.
 གཟུག་ gzug; C.T. sug; Lah. zug, pain.
 Lah. 'i-ru zug jöd—'there is pain
 here'.
 གཟུགས་ gzugs, C.T. sū~sug; Lah. zūg,
 figure.

འ 'a.

འར་པོ་ 'ar-po; Lah. ar-po; angry.
 འུག་པ་ 'ug-pa; C.T. uug-pa; Lah. u-pa~
 'ug-pa, owl.
 འུམ་བུ་ 'um-bu; Lah. 'um-bu, tamarisk.
 འུར་སྒྲ་ 'ur-sgra; C.T. ur-dʳa; Lah. 'ur-dʳa
 ~ur-dʳa, noise.
 འོ་མ་ 'o-ma; C.T. o-ma; Lah. 'o-ma~
 ho-ma, milk.
 འོག་ལ་ 'og-la; C.T. uog-la; Lah. jog-la,
 under, below.
 འོབས་ 'obs; C.T. ob~ , 'ob; Lah. hob,
 ditch, trench.
 འོལ་ 'ol; Lah. 'ol, clover field.
 འོལ་མོ་ 'ol-mo; Lah. 'ol-mo, broom,
 brush.

ཡ ya.

ཡ་དོ་ ya-do; Lah. ja-do, friend, compa-
 nion.
 ཡང་ yañ; C.T. jaŋ; Lah. jaŋ, also.
 ཡབ་ yab; C.T. jab; Lah. jab, father.
 ཡར་འགབ་ yar-'gab; Lah. jal'-gab~jar-
 gap, upper lip. cf. mal'-gab,
 lower lip.
 ཡུམ་ yum; C.T. jum; Lah. jum, mother.
 ཡུལ་ yul; C.T. jul'~jü; Lah. jul',
 country, village.
 ཡུལ་པ་ yul-pa; Lah. jul'-pa.

ཡུལ་མི་ yul-mi; Lah. jul'-mi, country-
 man, villager.
 ཡོང་བ་ yoñ-ba; Lah. joŋ-čē, to come.
 ཡོན་པོ་ yon-po; Lah. jön-te~jön-ti,
 curved.
 ཡོན་འབྲུལ་བ་ yon 'bul-ba; C.T. jōn p'ul'-
 wa; Lah. jōn p'ul'-čē, to
 make an offering.

ཡོབ་ཚེན་ yob-chen; Lah. hobč'en, stirrup.
 ཡོས་ yos; Lah. joī, slightly roasted corn.
 གཡག་ gyag; C.T. ja; Lah. ja, a yak.
 གཡང་ཁྱེག་ gyañ-khug; C.T. jaŋ-k'u; Lah.
 jaŋ-k'u, a bag in which aus-
 picious articles are kept; name of a reli-
 gious ceremony.

གཡས་ gyas; C.T. jē; Lah. jē, right.
 གཡུ་ gyu; C.T. jü; Lah. ju, turquoise.
 གཡུ་མཚོ་ gyu-mtsho; C.T. jumts'o; Lah.
 jumts'o, turquoise lake.
 གཡུ་རལ་ལྷགས་མོ་ gyu-ral legs-mo, ju-ra
 lā-mo, the beautiful
 turquoise mane of the lion.

(The 'mighty lion' is always represen-
 ted with a white body and turquoise
 blue mane.)

གཡོག་པོ་ gyog-po; C.T. jok-po; Lah.
 jog, servant. cf. la-bo; žab-
 ši<lt. žabs-phyi.
 གཡོན་ gyon; C.T. jō; Lah. jōn, left.

ར ra.

ར་པོ་ ra-pho; Lah. ra-pho, he-goat.
 ར་མ་ ra-ma; Lah. ra-ma, she-goat. cf.
 ར་མ་ཐོང་, ra-mthoñ; Lah. ra-t'oŋ, grown-
 up goat.

- རེུ་ཕོ re'u-pho; Lah. riu-pho~žriu-pho, a young he-goat.
- རེུ་མོ re'u-mo; Lah. riu-mo~žriu-mo; a young she-goat.
- ཕོ་རི pho-ri; pho-ri, a young he-goat.
- མོ་རི mo-ri; Lah. mo-ri, a young she-goat.
- རི་གུ ri-gu; Lah. ri-gu, a young goat, kid. Lah. re-t'ong, he-goat. Koks. la-riχ < ra-rigs, goats in general.
- ར་རོ ra-ro; Lah. ra-ro~ra-roŋ, drunkenness; drunk.
- རག་རག་རྩ rag-rgan; C.T. rag; Lah. ragan~ragen, brass.
- རལ་གྲི ral-gri; C.T. rē-ŋri; Lah. rel'-ŋri, sword. cf. རལ་གས་རྩལ་ས, 'biggs-lčags, Lah. bi-ča, sword.
- རས ras; C.T. rē; Lah. rē, cloth.
- རི ri, C.T. ri; Lah. -ri~žria, mountain.
- རི་ཁྲོད ri-khrod; C.T. ri-ŋr'ö; Lah. ri-ŋr'od, hermitage.
- རི་གམ ri-ga; Lah. ri-ga, a mountain summit.
- རི་ཕག ri-phag; C.T. ri-p'a; Lah. ri-p'ag~ri-p'a, boar, wild pig.
- རི་བོད ri-boŋ; C.T. ri-wong; Lah. ri-boŋ, hare.
- རི་མོ ri-mo; C.T. ri-mo; Lah. ri-mo, design, picture.
- རིགས rigs; C.T. rig; Lah. rig~riχ, family, lineage.
- རིང་མོ riŋ-mo; Lah. riŋ-mo, long.
- རིན་ཆེན rin-čhen; C.T. rin-č'ŋ; Lah. rin-č'en, jewel, precious.
- རུས་པ rus-pa; C.T. rū-pa~rū-k'o; Lah. ruŋ-pa, bone.
- རོ་སྟོད ro-stod; Lah. rostöd~rö-t'ob, back.
- རུལ་པོ rluŋ-po; Lah. luŋ-po, wind.
- ལ la.
- ལ la; C.T. la; Lah. la, mountain pass.
- ལག་རྩ lag-ŋar; Lah. la-ŋar, arm.
- ལག་པ lag-pa; C.T. lak-pa; Lah. lag-pa~la-pa, hand.
- ལངས་པ laŋs-pa; Lah. laŋ-čē, to rise.
- ལམ lam; C.T. lam; Lah. lam, road. Lah. lam-č'ugun, small path, trail.
- ལས las; C.T. lē-ka; Lah. lē, work. Lah. lē ga-po dug, difficult work.
- ལུག lug; C.T. lu; Lah. lug, sheep. lug-riχ, sheep. k'al'-pa, a ram. ma-mo, ewe. lu-gu, lamb.
- ལུས lus; C.T. lū; Lah. luŋ, body.
- ལུས་ལ་ལ་ལོང་བསྐྱམས་པ lus-la a-loŋ bsnams-pa; Lah. luŋ-la ṽa-loŋ nam-pa, lit. 'wearing an ear-ring on the body,'—layman.
- ལེགས་མོ legs-mo; Lah. leg-mo~lax-mo, good, well.
- ལོ lo; C.T. lo; Lah. lo, year.
- ལོ་མ lo-ma; C.T. lo-ma; Lah. lo-ma, leaf.
- ལོ་གསར lo-gsar; C.T. lo-sar; Lah. lo-sar, New Year.
- ལོང་གུ loŋ-gu; Lah. loŋ-gu, nose ornament.
- ཤ sa.
- ཤ sa; C.T. śa; Lah. śa, meat, flesh.
- ཤ་ཕོ śa-pho; Lah. śag-p'o, brother-in-law.

ཤ་མོ་ śa-mo; Lah. śag-mo. cf. ཅུ་མོ་, sister-in-law.

ཤར་ས་ śar-sa; Lah. śar-sa, appearance.

ཤར་མ་ śal-ma; Lah. śal'-ma, rocky slope.

ཤི་བ་ śi-ba; Lah. śi-čē, to die.

ཤིང་ śiŋ; Lah. śiŋ, wood.

ཤིང་ཐོག་ śiŋ-thog; C.T. śiŋ-t'o; Lah. śiŋ-t'o, fruit.

ཤུབ་ས་ śubs; C.T. śub; Lah. śub, case, covering.

ཤེལ་ śel; C.T. śel'~śē; Lah. śel', crystal.

ཤེལ་ཁྲི་ śel-khri; Lah. śel'-tʰri, crystal throne.

ཤོག་གུ་ śog-gu; C.T. śu-gu; Lah. śog-gu, paper.

བཤག་ས་ bsags, pf. stem of བཤག་པ་, gśog-pa, to split; Lah. śag-čē.

བཤོལ་ gśol; C.T. śō; Lah. śol', plough.

ས Sa.

ས sa; C.T. sa; Lah. sa, earth.

sa-b'i-lig, mouse.

སམ་དལ་ sam-dal; Lah. sam-dal', moustache (loan-word from Ld.).

སུ su; C.T. su; Lah. su, who.

སུམ་ཅུ་ sum-ču; Lah. sum-ču, thirty.

སེང་གི་ seŋ-ge; C.T. seŋ-ge; Lah. seŋ-ge, lion.

སེང་ཚེན་ seŋ-čhen; Lah. siŋ-č'en, the mighty lion.

སེན་མོ་ sen-mo; Lah. seŋ-mo, nails.

སེར་སྐྱ་ ser-sna; C.T. ser-na; Lah. ser-na, avarice.

སེར་པོ་ ser-po; C.T. ser-po; Lah. ser-po, yellow.

སེར་མིག་ ser-mig; Lah. ser-mig, the yellow-eye, a name of a fish.

སོ so; C.T. so; Lah. so~soa, tooth.

སོ་རྒྱུབ་པ་ so-rgyab-pa; C.T. so-j'iap-pa; Lah. soa g'lab-čē, to bite.

སོ་མ་སོ་མ་ so-ma soma; C.T. soma soma; Lah. so-ma so-ma, new, very new.

སོར་གདུབ་ sor-gdub; Lah. sur-dub, ring.

སོལ་ལ་ sol-la; C.T. sō-la; Lah. so-la, charcoal.

སྒན་མ་ sran-ma; C.T. tʰre-ma; Lah. śrād-ma, peas.

སྒབ་ srab; C.T. tʰap; Lah. śr'ab, bridle.

སྒྲིང་མོ་ sriŋ-mo; Lah. śriŋ-mo, female demon.

སྒྲིང་ང་ sruŋ-ŋa; C.T. sruŋ-ŋa; Lah. śr'uŋ-ŋa, talisman.

སྒོ་ལོ་ sro-lo, Lah. šo-lo, n. of a flower; Sedum and similar plants.

སྒྲེབ་པ་ sleb-pa, Lah. leb-čē, to come.

གསུམ་ gsum; C.T. sum; Lah. sum, three.

གསེབ་ gseb; C.T. sep; Lah. seb, stallion.

གསེར་ gser; C.T. ser; Lah. ser, gold.

གསེར་ཁྲི་ gser-khri; Lah. ser-tʰri, golden throne.

བསྒྲེག་པ་ bsreg-pa; Lah. śrag-čē, to burn.

བསྒྲུབ་བྱ་ bslab-bya; C.T. lab-č'a; Lah. lab-j'a, instruction, admonition.

ḥ ha.

ḥi-ri; Lah. hi-ri~hilig, corn-stack.

Note.—hi-ri seems to be derived from the Hind. hâra, which corresponds to the Tibetan རྩ་བ།, dra-ba, 'necklace', བ་གམ།, ba-gam, parapet, wall, and བོག་རེ།, bog-re—'stack'.

hi-ri gi'ab-čē, to pile up a stack.
hi-ri sig-če, ibid.

ḥor-zla; C.T. hor-dā; Lah. fiordā, 12-month cycle.

ḥrul-ba; Lah. š'ul'-čē, to parch.

ḥha; C.T. l'a; Lah. lā, god.

ḥha-sa; C.T. L'a-sa; Lah. Lā-sa, Lhasa, capital of Tibet. cf. Ld. hlā; hlāsa.

ḥham; C.T. l'am; Lah. lām, boot.

ḥ a.

ḥa khu; Lah. ḥa-gu, uncle.

ḥa-če; Lah. ḥaji, elder sister.

ḥaji-no, sisters.

ḥaji-no-mo, ibid.

ḥa-jo; Lah. ḥa-jo, elder brother. cf. čo-čo, middle brother; no, younger brother.

ḥa-jo-no, brothers (plur.).

ḥa-ne; Lah. ḥa-ni, aunt; nun.

ḥa-ba; Lah. ḥa-wa, father.

ḥa-wa č'uyun, younger uncle.

ḥa-wa č'ed-mo, elder uncle.

ḥa-bo; Lah. ḥa-wo, self, myself, ourselves.

ḥa-wo raṅ, ibid.

ḥa-ma; Lah. ḥa-ma, mother.

ḥa-ma č'uyun, aunt.

ḥa-žaṅ; Lah. ḥa-žaṅ, uncle, father-in-law.

ḥa-žaṅ ḥani, mother-in-law.

ḥa-bzaṅ for ḥa-ba-bzaṅ-po, a-ba-bzaṅ-po; Lah. ḥa-zaṅ, blessed father.

ḥa-loṅ; Lah. ḥa-loṅ, ear-ring.

ḥi; Lah. ḥi, this. he'i~hegi, that.

ḥi-zug; Lah. ḥi-zug, such. cf. ḥi-zog-se.

ḥi-ru; Lah. ḥi-ru, here. ḥe-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), Hindī (through the medium of Western Pāhāṛī) and neighbouring Himālayan 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 Lahulī hillmen:—

kaktse < Hind. काक, crow.

katab < Ar. كتاب, book (used only for books having the European book form).

kanči < Turk. قانچی, qaiñci, scissors.

kabśa < Pers. کفش, shoe, slipper, leather shoes of Hindu fashion.

kukri < Hind. कुकड़ी, kukrī, hen, fowl.

p'o kukri, ruster.

mo kukri, hen.

kundi < कुंडल, nose ring.

kurkuti ~ kurkutaṅ < Bunān, ant.

kurti < Pers. کرتہ, jacket, shirt.

kursī < Ar. کرسی, chair.

kōt < Engl. coat.

gādī < W. Pāh. gādī, shepherd.

gīta < Hind. गीत, song.

čoprasī < Hind. चपरासी, orderly.

jal'-khana < Anglo-Indian jail-khāna, jail, prison.

ñuṅ-ku-tu < Bunān and Tinān, elbow.

taksil < Hind. टकसाल, revenue office.

tambū < Hind. तम्बू, tent.

tibi < Hind. टोपी, hat.

(Jaeschke, Dictionary, p. 203, writes the word ti-pi.)

t'ā-li < Hind. थाली, plate, a small brass dish.

t'op < Pers. توپ, gun.

du-bag ~ du-ba ~ du-wa < Ld. tu-pag < Turk. توپک, gun, rifle.

Note.—The modern Lahulī pronunciation du-wa may perhaps represent the Tib. དུ་བ, du-ba, a word which primarily signifies 'smoke', but sometimes denotes 'gun'.

dürbīn < Pers. دوربین, field-glasses.

ḍolki < Hind. ढोल, drum.

pīpa < Hind. पीपा, water jug.

pistōl' < Engl. pistol.

puṅa < Hind. पुण्य, virtuous, good action, auspicious ceremony.

p'a-la < Hind. फल, the iron blade of the plough.

baṭī < Hind. बटिया, a small weight, about two seers.

bārī < Hind. बारी, ornaments worn in the ears and nose.

bāl' < Hind. बाल, hair.

bazār < Pers. بازار, market.

basket ~ baskōt < Engl. waist-coat.

biṣil' < Hind. बिजली, electricity.

cf. ལྷག, klog, pron. lo, electricity.

būt<Engl. boot.

buṭa<Hind. बूटा, shrub, tree.

botol'<Engl. bottle.

manzi<Ar. منزل, a bed.

mau<Hind. मौ, bee.

mur-ti<Bunān, a small stream of water from a spring.

cf. Manchāṭi 'ti', water.

musala<Hind. मुसल, pestle, the pounding end of a rice-pounder; a club;
a bunch.

cf. J. Bloch, Bull. of the Sch. of Or. Studies, V, p. 741.

roṭi<Hind. रोटौ, bread.

loriki<Hind. लोटा, vase.

mūṭṣa<Hind. मूढ़, moustache.

sarka<Hind. सरकारी, road, highway.

hara<Hind. हार, garland, necklace.

haldo<Bunān and Tinān, a bunch of small pieces of Juniper wood used in the
New Year Ceremonies.

cf. musala.

āru<Hind. आलू, potato.

?arzi<Ar.-Pers. عرضی, complaint.

ūt<Hind. ऊंट, ūṅṭ, camel.

cf. ṅa-boṅ.