

THE TIBETAN DIALECT OF LAHUL

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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 Lahuli hillman, who has visited Central Tibet or made a stay there, represents a channel through which this influence penetrates the local language. Lahuli lamas belonging to the 'Brug-pa bKa'-brgyud sect make frequent trips to Bhutan and Tibet proper, and often spend many years in the study of the Buddhist doctrine in some of the great centres of learning in the country. The result is that their speech becomes strongly tinted by that of Central Tibet, and exercises a considerable influence on the everyday speech of their countrymen. The Lahul dialect is important for the study of Tibetan linguistics because it represents a transitory stage between the dialects of the Western Tibetan group (Ladak, Zangskar, Balti, 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~dũ; C.T. tũ.

གོས་ gos 'garment', Lah.: goi~gõ; C.T. kõ.

མཁོན་ mgon 'festival', Lah. đ'on~đ'õn; C.T. đ'õ.

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 Tođ-kađ (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.

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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 č¹e-ma, 'daughter' < Tib. č¹e-men, 'women'.

(Ex. I). Ancient loan-words :—

Bunān.	Lahul Tibetan.
g ⁱ ogs-pa, quick	g ⁱ og-pa.
gram-pa, cheek	q ^r am-pa.
sfiṅ-rus, courage	fiṅ-rū.
dus, time	dui~dū.
stan, carpet	tan.
stog, thousand	toṅ.
spu, hair	pu.
p ^{hi} ug-po, rich	č'ug-po.
brag, cliff	q ^r ag~q ^r ag.
braṅ-sa, stage	q ^r aṅ-sa.
bri-, to write	q ^r i-.
zugs, body	zug.
ras, cloth	rai~rō.
rigs, kind	rig.
rus-pa, bone	rui-pa~rū-pa.
sman, medicine	man.

(II). Modern loan-words :—

Bunān.	Lahul Tibetan.
q ^r im, law	q ^r im.
q ^r oī, advice	q ^r oī~q ^r ō.
j ['] uṅ-wa, origin	j ['] uṅ-wa.

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

(I). Ancient loan-words :—

Manchāṭī	Lahul Tibetan.
p ^{hi} ag, hand	č'ag~č'ag.
k ⁱ on, damage	č'on~č'ōn.

(II). Recent loan-words :—

Manchāṭī.	Lahul Tibetan.
či-lab, blessing	č'in-lab.
č'ag-ṭṣ'al', greeting	č'ag-ṭṣ'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-buddhist background :—

Ex. རྩོམ། brag, cliff is pronounced q^rag in everyday speech, but prag in songs.

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Ex. རྒྱལ་མར་དམ་བུ་བུ་མཚོ་གསལ་པོ་ prag-mar dab-su žug-wē, dwelling on the
fiery rock.

བུ་མཚོ་ bkra-sis, 'hail', is usually pronounced t'a-si (for example,
when used as a personal name), but kra-si in songs.

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

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

(2) A final -s becomes i. Ex. ཚོས་ čhos, 'religion, doctrine' pronounced in Lahul č'oī (Mongol pronunciation: čöi).

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

But རས་ 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. ri.

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

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

ལུག་ lug, sheep, Lah. lug'~lu'.

ཐོག་ thog, roof Lah. thog'~tho'.

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

Ex. རྩ་ nad, disease, Lah. nād'~nā'.

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 sʰ, the second element being short. Ex. སྒྲིན་པ་ sprin-pa, 'cloud',
Lah. sʰin-pa (the modern Tibetan pronunciation t'im-pa is also sometimes heard).

Velars, dentals and labials followed by 'r' become consonantal diphthongs, in which the chief element is a domal dental (voiced and unvoiced).

Ex. གྲི gri, 'knife', Lah. ɟri.

ཁྲག khrag, 'blood', Lah. tʳag'~tʳa'.

ཕྲུག phru-gu, 'child', Lah. tʳu-gu.

བྲག brag, 'cliff', Lah. ɟrag'~ɟa' (this word is sometimes pronounced as an initial unvoiced tʳag').

The final -s of the combinations -gs, -bs, -ms is usually dropped: བླ་ས་ nags, 'forest', Lah. nag, but in Koksar it developed a velar fricative pronunciation: naχ; ཐུབ་ས་ 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. བྱེ་མ་ bye-ma, 'sand', Lah. bⁱe-ma~bⁱema.

(C.T. ɔⁱe-ma~ɔⁱema).

ཕྱུག་པ་ phyag, 'hand', Lah. ɔⁱag'~ɔⁱag'~ɔⁱa'.

བྱ་མོ་ bya-mo, 'hen', Lah. jⁱa-mo~jⁱa-mo.

ཁྱོད་ khyod, 'thou, you', Lah. kⁱod.

Initial ya is often pronounced as h.

Ex. ཡིན་ yin, 'to be', Lah. hin.

ཡོབ་ཅེན་ yob-chen, 'stirrup', Lah. hoɟ-ɔ'en.

(6) The combination sr- is pronounced s^r-. Ex. སྲིད་མོ་ sriɟ-mo, 'female demon', Lah. s^riɟ-mo.

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

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

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

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

ཅེན་མོ་ chen-mo, 'great, big', Lah. ɔ'ed-mo.

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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. lȧ.

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~lu; 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 :

ཁམ། khañ, 'house', Lah. k'aj̄; C.T. k'aj̄.

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

ལམ། lam, 'road', Lah. lam̄; C.T. lam̄.

གྲོགས་པོ། grogs-po, 'friend', Lah. d'oḡ-pō; C.T. t'ō-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། çhos, 'religion', Lah. ç'ō; C.T. ç'ç̄.

གྲ། gral, 'line', Lah. ɣ'al̄; C.T. ɣ'ē.

གྲ། glu, 'song', Lah. lū; C.T. lū.

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

ན་ nad, 'illness', Lah. nãd̄; C.T. nẽ̄.

མེད་ med, 'not', Lah. mẽd̄; C.T. mẽ̄.

སོད་ snod, 'vase', Lah. nõd̄; C.T. nȭ.

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: *Œloges 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 མེ་ sne, 'extremity', pron. ne'

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

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

Toneme 4 High falling tone གན་ gnad, 'essence', pron. nē

Toneme 5 Low abrupt ན་ nad, 'illness', pron. nẽ'

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.

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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, ö, 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. ཀན rkan, 'palate', Lah. ken.

སྐར་མ skar-ma, 'star', Lah. karma.

སྐུ་རི་མ 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 /.

མཁན་པོ་ mkhan-po, 'elder', Lah. k'en-po / C.T. k'em-po~k'ö-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་བཤྲོད་ go-ba, 'to understand', pronounced in

Lah. ko-wa ; C.T. ko-wa, but ལོ་སྐྱོན་ go-sa, 'rank' preserves in Lahul 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. guĩ-pa ; C.T. gũ-pa.

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

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

མགོ་ mgo, 'head', Lah. go ; C.T. go, སྐྱོན་ལྷོ་ nggo ; it will be observed that in the སྐྱོན་ 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.

པ་ 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. པ། ba, 'cow', Lahul pã ; C.T. pa.

བ་ bu, 'son', Lahul p' ũ ; C.T. p' ũ.

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

Ex. ཐམ་ thab, 'stove', Lahul t'ah̃-(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.

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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'.

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

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

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

Ex. ཏི rta, 'horse', Lah. ta.

གཏོང་བ་ gtoñ-ba, 'to send', Lah. t'oñ-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. མཐའ་ mtha, 'end', Lahul t^ha'.

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. dōn~dōñ; C.T. tōn~tōñ.

མདོ་ mdo, 'sūtra', Lah. do.

མདའ་ mda', 'arrow', Lah. dā; C.T. dā.

མདུང་ mduñ, 'spear', Lah. duñ.

དཀོད་པ་ 'dod-pa, 'to wish', Lah. dōd-pa; Ld. dod-pa; C.T. dō-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 > bʰp.
 p > pʰ.
 g > gʰk.
 k > kʰ.
 d > dʰt.
 t > tʰ.

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

པགས་པམ་ pags-pa, 'skin', Lah. pʰag-pa; Ld. pʰag-pa; C.T. pʰak-pa.

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

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

ཀུན་ kun, 'all', Lah. kʰun (dialectically gunʰgün); Ld. kʰun; C.T. kʰünʰkʰŋ.

དོན་ doñ, 'pit', Lah. doŋʰtoŋ; Ld. doŋ; C.T. toŋ.

རྩི་རིལ་ tib-ril, 'tea-pot', Lah. tʰib-ril; Ld. tʰib-ril; C.T. tʰip-ri.

Affricates :—

ཅ ཅ(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 རྩལ་ pya.

ཅོ ཅh(a) unvoiced palatal aspirate. Ex. ཅོས་ čhos, 'religion', Lah. čʰoɿ; Ld. čʰos; C.T. čʰö.

ཅུ་ čhu, 'water', Lah. čʰu; Ld. čʰu; C.T. čʰu.

čʰ is a palatalized form of the preceding sound, and represents the pronunciation of the combination རྩལ་ཤལ་ 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-woʰčö.

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The evolution of the sound being as follows :

j > j' > ð.

ཇ ja, 'tea', Lah. ða; C.T. ða, but ཇསོལ་ཇ gsol-ja, Lah. sð-ja; C.T. sð-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. jê; Khams: je; Naroñ: rje (in the last case the prefix is indistinctly heard).

j' is a palatalized form of the preceding sound, and represents the pronunciation of ཇལ་ལའ་ j'a~j'a.

ཅ (a) front-dental, corresponding to the Russian ч 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 Lahuli the affricate character of the initial—tsam.

ཅ་ rtsa, 'grass', Lah. sa; C.T. tsa.

ཅཱ (a) strong aspirate front-dental.

Ex. ཅཱིག་ tshig, 'word', Lah. tʰig~tʰi; C.T. tʰik.

ཅཱམ་ tshab, 'representative', Lah. tʰab; C.T. tʰap.

ཅཱལ་ tshul, 'manner', Lah. tʰul; C.T. tʰul.

ཅཱུར་ tshur 'hither', Lah. tʰur; C.T. tʰur~tʰu.

ཇེ (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. ཇུན་ rdzun, 'lie', Lah. zun; C.T. dʒün~dʒi.

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, མཁའ་ ph(a)

sometimes heard in individual speech. Ex. བསོད་ནམས་དབང་འཕེལ n.pr. bSod-nams dbañ- 'phel, Lah. Sod-nam waṅ-fel'; C.T. Sō-nam waṅ-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) ʋ—a non-syllabic u.

Ex. (a) དབང་ dbañ, 'power', Lah. waṅ; C.T. waṅ; the usual pronunciation of the particle བ ba, རྒྱལ་བ rgyal-ba, 'jina', Lah. g'ial-wa; C.T. j'ie-wa~ j'al-wa.

(b) རྩ་ཅེ wa-rtse, 'fox', Lah. ʋa-tse; C.T. ʋa-mo. དབྱུང་པོ་ dbul-po, 'poor', Lah. (Koksar sub-dialect) ʋal'-po; C.T. ul'-po.

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

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

Ex. ཟ་ཅས་ za-ḥas, 'foodstuffs', Lah. za-ḥ'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. གཞུན་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.

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ཤ *ś(a)* unvoiced palatal, formed by the tongue-back (dorsum). This sound is often heard as a palatalized (soft) *ś'*.

Ex. ཤ ན་, 'meat, flesh', Lah. *śa*; C.T. *śa*.

γ, voiced velar fricative, is characteristic for the phonetic structure of the Lahul Tibetan: ཨ་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. རྟགས་ *nags*, 'forest, Lahul (Koksar) *naχ*; རེགས་མོ་ *legs-mo*, 'good', Lahul (Koksar) *leχ-mo* ~ *laχ-mo*. This velar fricative in the Koksar sub-dialect of Lahul Tibetan is probably a phonetic loan from the neighbouring Manchāñ 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-*chuñ* 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་ཅུའྲ་ 'a-*chuñ*, '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 *ʾ*)'. 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 འ in the 'Phags-pa alphabet, apart from the usage of འ 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 འ 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 ' འ 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 འ 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 འ has the sound of a semi-vowel :

འོག་ལ་ og-la, 'under, beneath', Lahul ^log-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་འདུན་ dge-'dun, 'Saṅgha', Lah. gendun ; C.T. gen-dün~^ugḡ-dḡ.

བཀའ་འགྲུར་ bka-'gyur, 'Kangyur', Lah. Kang^lur ; C.T. Kän-j^lur~^uKḡ-j^lur.

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

¹ In the Pūrig dialect the prefixed འ has developed a dental fricative pronunciation, having become z. Ex. 'bri-cās, to write, Lahul ^lḡ^li-cḡ, C.T. ^lḡ^li-wa (^lḡ^li-wa is properly speaking the pronunciation of the past tense stem, which is regularly used in colloquial Tibetan instead of the present tense stem ^lḡ^li-wa, representing the pronunciation of 'bri-ba.

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(a) becomes a velar nasal before ཁ kh(a), ཀ g(a);

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

(c) becomes a labial nasal before བ 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:

ནམ་མཁའ་ nam-mkha', 'sky', Lah. nam-k^hä; C.T. nam-k^hä.

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

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

དམ་ dma', 'low', Lah. mā; C.T. mā.

Such words as སྒྲི་ sgra, 'sound', དགྲ་ dgra, 'enemy', འདྲ་ 'dra, 'similar', pronounced in modern colloquial d^hä, were written in ancient orthography

སྒྲི་ དགྲ་ 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 sūg) 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. འགོ་ལོ་ 'gro'o, pron. ɟʰoo; འགོ་འམ་ gro'am, pron. ɟʰoam. 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. ཁམ་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. tēi.

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

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

Ex. རྟོར་ 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. རྟའི་ ŋag, 'speech', Lah. ŋag; C.T. ŋak-ŋa.

ང་ 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. རྟའི་ dbaŋ, 'power', Lah. waŋ; C.T. waŋ.

ལྷ་ ŋ(a) mid-palatal nasal.

Ex. ལྷ་ ŋa, 'fish', Lah. ŋa; C.T. ŋa. Retains its pronunciation throughout the Tibetan dialects.

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

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

Ex. མཁན་པོ་ 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, ŋ. 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་པོ་ 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. žria; C.T. ri.

ར་ ra, 'goat', Lah. ra; C.T. ra.

རུ་ re'u, 'young goat, kid', Lah. žriu.

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

Ex. ཡུལ་ 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. ཨོ་མཁན་ emöhi, 'doctor', Lah. ʔemö'i; C.T. ʔemö'i~ʔamö'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. J'(a) > W.T. q'(a) > C.T. q(a).

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

ྲ khr(a) > Kh. ḍʳʳ(a) > W.T. tʳʳ(a) > C.T. tʳ(a).

The combinations འ་ ལ་ 'dra, འ་ ར་ 'bra have become dʳa~ḍa; ལ་ dra, ར་ bra,

ྲ་ pra developed into tʳa~ḍa, and འ་ ཕ་ phra became tʳʳa~ḍʳʳa. 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 d̥ or t̥. 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: འ་ འ་ Khra-bo, 'piebald', Lahul ḍʳʳa~wo~tʳʳa~wo.

VOWELS

The Lahul dialect has the following vowel sounds:—

Back vowels: a, o, u.

Front vowels: ā, e, i, ö, ü.

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

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

སྐར་མ་ skar-ma, 'star', Lah. kar-ma.

བཀའ་ bka', 'order', Lah. kā; C.T. k̄a.

ནམ་མཁའ་ nam-mkha', 'sky', Lah. nam-khā.

བཀའ་གསལ་ bkā'gsal, 'yes', Lah. kās~kāsā; Sikkim kāsē.

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.

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རྩོག་མ་ rñog-ma, 'mane', Lah. go-ma.

ཐོག་ thog, 'roof', Lah. t^ho'.

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

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

Ex. ལུ་ glu, 'song', Lah. lu.

ལུག་ lug, 'sheep', Lah. lu.

མདུང་ mduñ, 'spear', Lah. duj.

ལུ་ klu, 'nāga', Lah. lu.

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

Ex. བསྐྱེད་མགས་ bsdad-mkhan, 'dweller, resident', Lah. dä-d-k'en; C.T.

de-k'ö; མེན་ sman, 'medicine', Lah. män~men; C.T. men~mḡ.

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

Ex. མེ་ me, 'fire', Lah. me; C.T. me.

ཅེ་ཅེས་ rtse-ces, 'to play', Lah. se-ḡē; C.T. tḡe-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. liḡ.

ཞིང་ žiñ, 'field', Lah. žiḡ.

O. 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.

མགོན་ 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. t'ü-sol'.

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

Ex. ཅོས་ čhos, 'religion', Lah. č'oi.

གུས་ gus, 'respect', Lah. gui.

དུས་ dus, 'time', Lah. duī.

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: 'a, 'e, 'u, and 'i.

Ex. རྒྱུ་ rkyañ, 'Equus hemionus', Lah. k'aj; C.T. k'aj~t'aj.

རྒྱུ་ gyoñ, 'obstinate', Lah. k'oj; C.T. k'oj~č'oj.

བརྒྱད་ brgyad, 'eight', Lah. g'ej; C.T. g'e.

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

ཀྱི་ ཀྱི་ kyi, gyi, Genitive suffixes, Lah. k'j, g'j; C.T. k'j, g'j.

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'č-po.

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

དོན་ don, 'meaning', Lah. don; C.T. tōn~tñ.

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

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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.

གོང་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-wö'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་ and 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 gūn) '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-gūn.

ཡུལ་མི་ཐམས་ཅད་ yul-mi thams-čad, 'countrymen', Lah. ju'·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

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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) aī, eī, uī, oī; k^hi, g^hi, gi.
 (Koksar) hi (after vowel endings) and -i (after consonantal endings).
 Instr. (Kolong) aī, eī, uī, oī; ẽ, i, õ; k^hi, g^hi, gi.
 (Koksar) hi, su, si.
 Dat. la in both sub-dialects.
 Abl. (Kolong) nẽ.
 (Koksar) nã, tsa-na, saŋ.
 Loc. (Kolong) la, ru, su.
 (Koksar) la, ru, su.
 Voc. prefixes the exclamation kye, pron. k^he.

Kolong

རྟོ rta, 'horse'.

Singular

Plural

- | | |
|--|---|
| Nom. རྟོ rta, ta. 'horse'. | རྟོ་མང་པོ་ rta-maŋ-po, ta maŋ-po. |
| Gen. རྟོ་འི་ rta'i, taī. 'of the horse'. | རྟོ་མང་པོ་འི་ rta maŋ-po'i, ta maŋ-poī. |
| Instr. རྟོས་ rta-s, taī-tõ. 'by the horse'. | རྟོ་མང་པོས་ rta-maŋ-pos, ta maŋ-poī. |
| Dat. རྟོ་ལ་ rta-la, ta-la. 'to the horse'. | རྟོ་མང་པོ་ལ་ rta-maŋ-po-la, ta maŋ-po-la. |
| Abl. རྟོ་ནས་ rta-nas, ta-nẽ. 'from the horse'. | རྟོ་མང་པོ་ནས་ rta-maŋ-po-nas, ta-maŋ-po-nẽ. |
| Loc. རྟོ་ལ་ rta-la, ta-la. 'on the horse'. | རྟོ་མང་པོ་ལ་ rta-maŋ-po-la, ta-maŋ-po-la. |
| Acc. རྟོ་ rta, ta. 'horse'. | རྟོ་མང་པོ་ rta-maŋ-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

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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.

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

	Singular	<i>Kolong</i>	Plural
Nom.	མི་ mi, mi.	མི་ཚང་མ་ mi-tshañ-ma, mi-ts'añ-ma.	
Gen.	མི་འི་ mi'i, mi'vmi.	མི་ཚང་མ་འི་ mi-tshañ-ma'i, mi-ཅ'añ-ma'vmel.	
Instr.	མི་སྟེ་ mis, mi.	མི་ཚང་མ་སྟེ་ mi-tshañ-mas, mi-ཅ'añ-ma'vmel.	
Dat.	མི་ལ་ mi-la, mi-la.	མི་ཚང་མ་ལ་ mi-tshañ-ma-la, mi-ཅ'añ-ma-la.	
Abl.	མི་ནས་ mi-nas, mi-nē.	མི་ཚང་མ་ནས་ mi-tshañ-ma-nas, mi-ཅ'añ-ma-nē.	
Loc.	མི་ལ་ mi-la, mi-la.	མི་ཚང་མ་ལ་ mi-tshañ-ma-la, mi-ཅ'añ-ma-la.	

	Singular	<i>Koksar</i>	Plural
Nom.	མི་ mi, mi.	མི་ཚང་མ་ mi-tshañ-ma, mi-ཅ'añ-ma.	
Gen.	མི་འི་ mi'i, mihi.	མི་ཚང་མ་འི་ mi-tshañ-ma'i, mi-ཅ'añ-mi.	

	Singular		Plural
Instr.	མིས mis, mi-hi.	མི་ཚང་མས	mi-tshañ-mas, mi-tʃ'ag-ma-hi.
Dat.	མི་ལ mi-la, mi-la.	མི་ཚང་མ་ལ	mi-tshañ-ma-la, mi-tʃ'ag-ma-la.
Abl.	མི་ཙྰ་ནས mi-tsa-nas, mi-tsa-na.	མི་ཙྰ་མ་ནས	mi-tshañ-ma-nas, mi-tʃ'ag-ma-na.
Loc.	མི་ལ mi-la, mi-la.	མི་ཚང་མ་ལ	mi-tshañ-ma-la, mi-tʃ'ag-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. དྲ་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:

གོང་པའི་ལམ groñ-pa'i lam, 'village road', Lah. q'og-pe'i lam.

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

The comparison is effected by adding the particle sañ, instead of བས bas, and ལས las, to the compared word: ཇི་སཱ་ ཇི་ 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 འཇམ་ཅམ་སཱ་ ཇི་ 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: ཇེའི་པུན་ ཇམ་སཱ་ ཇམ་པོ་ ཇོད་, 'my brother is older than I'.

Koksar: ཇམ་འཛོ་ ཇམ་པོ་ ཇམ་པོ་ ཇུ་དུག་, 'my brother is much older'.

Koksar: ཇམ་འཛོ་ ཇམ་སཱ་ ཅེ་འཇམ་མོ་ ཇིན་, 'my brother is older than I'.

Kolong: ཇི་ཕུ་ཇུ་གུ་ཇམ་པོ་ ཇུ་གེ་འཇམ་ ཇུ་དུག་, 'who is the strongest of these boys?'

Koksar: དེ་ཙམ་ ཕུ་གུའི་ ཇམ་པོ་ ཇེ་ཅེ་འཇམ་ ཇུ་དུག་, 'who is the strongest of these boys?'

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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'ao-de žiχ-po č'en-mo hin, 'out of the three horses that light-grey gelding is the biggest'.

Koksar: ŋaŋ ačo mi-tg'aŋ-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 Zangkar 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: ཨ་ ཨ་, 'I', pronounced ŋa; རྒྱལ་ རྒྱལ་, pronounced with an initial palatal nasal ŋe-ŋe-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 ཨ་བོ་ a-bo, pron. ʔa-wo, 'self, I', should be noted. Also, ʔa-wo-raŋ, 'myself, ourselves'.

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

Third person: རྒྱལ་ kho, 'he, she', pronounced k^ho; the emphatic form k^ho-raŋ, 'himself' is frequently used in conversation. རྒྱལ་ khoŋ, 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. Zangkar: ŋa-ča.

Koksar: ŋa-ža, 'we'.

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

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

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

The Koksar sub-dialect has the form $k^{h'o}\text{-}\dot{z}'a$. A more polite expression for 'you' is $k^{h'i}n$, which is probably a dialectical pronunciation of the literary form ཁྱེད khyed, 'you'. Cf. C.T. $k^{h'i}\dot{c}$.

The third person plural is expressed by the form ཁོ་པ་ kho-pa, $k^{h'o}\text{-}pa$. In Koksar the forms $k^{h'o}\text{-}\dot{z}a$ and $k^{h'o}\text{-}wa$ are ordinarily met with.

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

	<i>Kolong</i>	
	Singular	Plural
N. Acc.	ང་ ཁྱེད་ ཁྱེད་ 'I'	ང་ཚལ་ ཁྱེད་ཚལ་ ཁྱེད་ཚལ་
Gen.	ང་འི་ ཁྱེད་འི་ ཁྱེད་འི་	ང་ཚལ་གྱི་ ཁྱེད་ཚལ་གྱི་ ཁྱེད་ཚལ་གྱི་
Instr.	ངས་ ཁྱེད་ ཁྱེད་	ང་ཚལ་གྱིས་ ཁྱེད་ཚལ་གྱིས་ ཁྱེད་ཚལ་གྱིས་
Dat.	ང་ལ་ ཁྱེད་ལ་ ཁྱེད་ལ་	ང་ཚལ་ལ་ ཁྱེད་ཚལ་ལ་ ཁྱེད་ཚལ་ལ་
Abl.	ང་ནས་ ཁྱེད་ནས་ ཁྱེད་ནས་	ང་ཚལ་ནས་ ཁྱེད་ཚལ་ནས་ ཁྱེད་ཚལ་ནས་
Loc.	ང་ལ་ ཁྱེད་ལ་ ཁྱེད་ལ་	ང་ཚལ་ལ་ ཁྱེད་ཚལ་ལ་ ཁྱེད་ཚལ་ལ་

It will be observed that the case endings are attached in the plural to the stem ཁྱེད་ཚལ་ (gen. plur. ཁྱེད་ཚལ་གྱི་, instead of ཁྱེད་ཚལ་གྱི་), and the only trace of the final -g is found in the instr. plur. ཁྱེད་ཚལ་གྱིས་, instead of the expected ཁྱེད་ཚལ་གྱིས་.

	<i>Koksar</i>	
	Singular	Plural
N. Acc.	ཁྱེད་	ཁྱེད་ཚལ་
Gen.	ཁྱེད་འི་	ཁྱེད་ཚལ་གྱི་
Instr.	ཁྱེད་འི་	ཁྱེད་ཚལ་གྱི་
Dat.	ཁྱེད་ལ་	ཁྱེད་ཚལ་ལ་
Abl.	ཁྱེད་སྐད་	ཁྱེད་ཚལ་སྐད་
Loc.	ཁྱེད་ལ་	ཁྱེད་ཚལ་ལ་

	<i>Kolong</i>	
	Singular	Plural
N. Acc.	ཁོ་ kho, $k^{h'o}$, 'he'	ཁོ་པ་ kho-pa, $k^{h'o}\text{-}pa$, 'they'
Gen.	ཁོ་འི་ kho'i, $k^{h'o}i$	ཁོ་པ་འི་ kho-pa'i, $k^{h'o}\text{-}p\ddot{e}i$
Instr.	ཁོས་ khos, $k^{h'o}i$	ཁོ་པ་སྐད་ kho-pas, $k^{h'o}\text{-}p\ddot{e}\text{-}k^{h'o}\text{-}p\ddot{e}i$

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	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-ně.	ཁོ་པ་ནས་	kho-pa-nas, k ^h o-pa-ně.
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 oŀ.		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:

ŋaŀ, mine, my.	ŋa-žěŀ, 'our'.
k ^h oŀ-ki,-hi, 'thy'.	k ^h oŀ-in-ki, 'yours'.
k ^h oŀ, 'his, her'.	k ^h o-pěŀ, 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 čig), 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་ ŋi for 'this', and pi for 'that' (the last mentioned is commonly used in the Kolong sub-dialect, the Koksar sub-dialect uses the form heŀ). The Lahul demonstratives instead of following the noun, usually precede it:

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

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

ŋi suŀ 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 t'aŋ-ma 'all', in Koksar:

ŋi-t'am-čad, 'these' (Kolong).

ŋi-t'aŋ-ma, 'these' (Koksar).

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The demonstrative is sometimes placed after the noun it qualifies. Ex. *lug-ʔi ʔi-don-la seq-dug*, 'why did you kill this sheep?', but (Koksar) *ʔi-kal'-pa ʔi-la seq* — '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'od-la su-hi zer-tsa*—'who told you?'

ཅི་ ʔi, What.

Ex. *ʔi-mi ʔi 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 s'eg-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	čif
2.	གཉིས <i>gñis</i>	ñil	ñil
3.	གསུམ <i>gsum</i>	sum	sum
4.	བཞི <i>bzi</i>	zi	zi
5.	ལྔ <i>lña</i>	ŋa	ŋa

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LT.	Kolong	Koksar
6. འྲུག drug	ɖʳug	ʃʳuk
7. བདུན bdun	dun~dün	dun
8. བརྟམ་ brgyad	gʲaɖ	gʲaɖ
9. དགུ dgu	gü	gü
10. བཙུ་ bču,-tham-pa	ču, ču-t'am-pa	ču
བཙུ་ཐམ་པ		
11. བཙུ་གཅིག་ bču-gčig	ču-čig~čugči	čugči
12. བཙུ་གཞིས་ bču-gñis	čugñi~čp-ñi	čugñi
13. བཙུ་གསུམ་ bču-gsum	čugsum	čugsum
14. བཙུ་བཞི་ bču-bži	čuhži	čuhži
15. བཙུ་ལྔ་ bčo-lha	čö-ŋa	čöŋa
16. བཙུ་འྲུག་ bču-drug	ču-ɖʳug~ču-ɖʳá	čurá
17. བཙུ་བདུན་ bču-bdun	čuhdün	čuhdun
18. བཙུ་བརྟམ་ bčo-brgyad	čohgʲaɖ	čohgʲaɖ
19. བཙུ་དགུ་ bču dgu	čurgü	čurgü
20. སྦི་ཤུ་ ñi-šu	ñi-šu	ñi-šu
21. སྦི་ཤུ་རྩ་གཅིག་ ñi-šu rtsa-gčig	ñi-šu ñer-čig ñi-šu 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 sogči
40. བཞི་བཙུ་ bži-bču	žihču	žihču

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LT.	Kolong	Koksar
41. བཞི་བཅུ་ནི་གཅིག་	bzi-bču ze-gčig, zib-ču za-čig ~ zibču zagčig	zibču z'agči
50. ལྲ་བཅུ་	lha-bču	ḡabču
51. ལྲ་བཅུ་ང་གཅིག་	lha-bču ḡa-gčig, ḡabču ḡa-čig	ḡabču ḡagči
60. ལྷུག་བཅུ་	drug-bču	ṭ'uk-ču
61. ལྷུག་བཅུ་རི་གཅིག་	drug-bčure-gčig ṭ'ug-ču re-čig ~ ṭ'ug-ču ragčig	ṭ'uk-ču ra-či
70. བདུན་བཅུ་	bdun-bču	dun-ču
71. བདུན་བཅུ་དོན་གཅིག་	bdun-bču don-gčig dön-čig	dun-ču don-či
80. བརྟན་བཅུ་	brgyad-bču	g'a-ču
81. བརྟན་བཅུ་གྲ་གཅིག་	brdyad-bču gya-gčig g'a-ču g'a-čig ~ g'a-ču g'agčig	g'a-ču g'agči
90. དགྲ་བཅུ་	dgu-bču	gubču
91. དགྲ་བཅུ་གོ་གཅིག་	dgu-bču go-gčig gubču go-čig ~ gubču gogčig	gubču gogči
100. བརྟེན་	brgya	g'a t'am-pa
200. སྦི་བརྟེན་	ñi-brgya (the form g' a-ñi is also used).	ñi-g'a
300. ལྷུག་བརྟེན་	sum-brgya	sum-g'a
400. བཞི་བརྟེན་	bzi-brgya	zibg'a
500. ལྲ་བརྟེན་	lha-brgya	ḡabg'a

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	LT.	Kolong	Koksar
1,000.	ལྷོང་ stoñ	toj	toj
10,000.	ཁྲི khri	ʈʰi	ʈʰi
100,000.	འབུས 'bum	bum	bum
1,000,000.	བྱེ་བ bye-ba	č'e-wa-wč'e-wa	b'ie-wa-wč'e-wa
10,000,000.	ས་ཡ saya	sa-ja	sa-ja
100,000,000.	དུང་འབྲུང duñ-'gyur	duŋ-g'ur	duŋ-g'ur

Ordinals :

དང་པོ dañ-po, 'the first'. The rest are simply formed by adding the particle ། 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་བརྒྱ་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 ó'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'oj, 'give these men seven annas each'.

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

Ex. (1) གུམ་ཅ་ gsum-øha, pronounced sum-ø'a, 'one third'.

(2) ཟྱེ ཟྱyed, pronounced pⁱed~p'ed, 'half'' pⁱed-dag-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་ཉིད་ bdun-ñag, pronounced dun-ñ'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 Roy 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 ཅ་a used in the third person singular and plural in the Koksar sub-dialect: k^ho ø'a-ཅ་a, 'he is going'; k^ho-pa ño-ཅ་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 Pürig the pronunciation of certain prefixes has been preserved into modern times, and serves to distinguish causative forms in the Ladak dialect. The Lahul Tibetan has lost the pronunciation of prefixes, and forms a transitory development between the dialects of Westernmost Tibet, and those of Central Tibet. A great many of the spoken dialects, and especially those of Central Tibet, use regularly the stem of the past tense for all tenses. The same tendency can be observed in Lahul Tibetan, although it is not so marked.

Ex. གཏོན་བ་ gtoñ-ba, represents the present stem of the verb 'to give, to send', བཏོན་ btoñ, pronounced tañ is the past stem, and is used in the colloquial

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of Central Tibet for all the three tenses: taṅ-gi-jö, 'I am giving'; taṅ-ṅa-re, 'I gave'; taṅ-gi-jin, 'I shall give'. The corresponding forms in the Lahul dialect are: taṅ-jöd, 'I give'; taṅ-soṅ, 'I gave', and taṅ-jin, 'I shall give'.

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

The Infinitive is formed in common with the other dialects of Western Tibet by adding the particle ཅེས་ čes, 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 joṅ-čē, 'to come'.

ཡོང་བ་ yoñ-ba, pronounced joṅ-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. ṅa č'a-jöd, 'I go'.	ṅa-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'ho č'a-rug, 'he goes'.	k'ho-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 རྩེན་ čha'in (č'a^hin), where the inserted fricative developed a voiced velar pronunciation: LT. č'a^hin > Koks. č'ayän~č'agen.

Koksar

Present

Singular	Plural
1. ṅa č'ayän~č'agen.	o-xad č'a-jin.
2. k'ioḍ č'ayän~č'agen.	k'io-ža č'a-dā. ¹
3. k'ho č'a-č'a~č'ayän.	k'ho-pa č'a-č'a.

¹ dā is the literary form གདམ་བཅའ་, gda'-ba, 'to be'.

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Present durative

Kolong

Singular	Plural
1. ḡa joṅ-te jöd, 'I am coming'.	ḡa-ža joṅ-te jöd.
2. k'ioḡ joṅ-te du.	k'io-ža joṅ-te du.
3. k ^h o joṅ-te du.	k ^h o-ža joṅ-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 j'ab-bo, 'he bites'.

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

Singular	Plural
1. ḡa t'uṅ-ḡat, 'I drink'.	ḡa-ža t'uṅ-ḡat.
2. k'ioḡ t'uṅ-ḡat.	k'io-ža t'uṅ-ḡat.
3. k ^h o t'uṅ-tṣ'a.	k ^h o-pa t'uṅ-tṣ'a.

The above must be a contracted form related to the vulgar Central Tibetan form of the type of t'uṅ-ḡa-jöd, 'I drink'.

Examples of the Present:—

Kolong: di-riṅ ḡ'oṅ-la ḡ'a-jöd—'I am going to the village to-day'.

Koksar: di-riṅ k^ho ḡ'oṅ-la ḡ'a-tṣ'a—'he is going to the village to-day'.
k'ioḡ ḡaṅ-ḡo-la ḡ'a-jöd—'where are you going to?'

Kolong: ḡē k'aṅ-pa t'oṅ-du—'I see a house'.

Koksar: ḡa-hi k'aṅ-pa t'oṅ-do—'I see a house'.

namč'o tṣ'or-ru—'he listens'.

K^ho za-ru (ro)—'he eats'.

k^hoI len-te k'ioṅ-du—'he brings'.

k^ho p'ii-ta-la ḡ'a-ru—'he goes out'.

k^ho ḡ'ien-la ḡza-du—'he climbs'.

k^ho ḡo-ru—'he buys'.

ḡa tṣ'oṅ-jöd—'I sell'.

IMPERFECT

(Praeteritum Imperfecti)

Denotes an action that has recently taken place.

Ex. k^ho dagsam soṅ—'he went just now'.

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

Singular	<i>Kolong</i>	Plural
1. ḡa soṅ—'I went'.		ḡa-ča(ža) soṅ.
2. k'ioḡ soṅ		k'io-ža soṅ.
3. k ^h o soṅ		k ^h o-pa(ža) soṅ.

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	<i>Koksar</i>	
Singular		Plural
1. ṅa laṅ-soṅ		ṅa-ža laṅ-soṅ.
2. k ⁱ oḍ laṅ-soṅ		k ⁱ o-ža laṅ-soṅ.
3. k ^h o laṅ-soṅ		k ^h o-pa(ža) laṅ-soṅ.

PERFECT

(*Praeteritum Perfecti*)

Denotes an accomplished action: daṅ k^ho ṅuṅ-ti-la soṅ-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་ soṅ-ba-yin (vulg. soṅ-ṅa-jin) > soṅ-ben~bän~bin.

	<i>Kolong</i>	
Singular		Plural
1. ṅa soṅ-ben—'I have gone'.		ṅa-ča(ža) soṅ-ben.
2. k ⁱ oḍ soṅ-ben		k ⁱ o-ža soṅ-ben.
3. k ^h o soṅ-ben		k ^h o-pa(ža) soṅ-ben.

	<i>Koksar</i>	
Singular		Plural
1. ṅa laṅ-soṅ-bän		ṅa-ža laṅ-soṅ-bän.
2. k ⁱ oḍ laṅ-soṅ-bän		k ⁱ o-ža laṅ-soṅ-bän.
3. k ^h o laṅ-soṅ-bän		k ^h o-pa laṅ-soṅ-bän.

*Plusquamperfectum*¹

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

	<i>Kolong</i>	
Singular		Plural
1. ṅa soṅ-tṣ'ar—'I had gone'.		ṅa-ča(ža) soṅ-tṣ'ar.
2. k ⁱ oḍ soṅ-tṣ'ar		k ⁱ o-ža soṅ-tṣ'ar.
3. k ^h o soṅ-tṣ'ar		k ^h o-ža soṅ-tṣ'ar.

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

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Simple Future

Koksar

Singular

1. ཇཱ ཅ'ཨལྱཱན་ལེ་ཨལྱཱན
2. k'ioḍ' ཅ'ཨལྱཱན་ལེ་ཨལྱཱན
3. k^ho ཅ'ཨལྱཱན་ལེ་ཨལྱཱན

Plural

- ཇཱ-ཟཱ ཅ'ཨལྱཱན་ལེ་ཨལྱཱན.
 k'io-ཟཱ ཅ'ཨལྱཱན་ལེ་ཨལྱཱན.
 k^ho-pa ཅ'ཨལྱཱན་ལེ་ཨལྱཱན.

Second Future

Singular

1. ཇཱ ཅ'ཨ་ཅེ་མིན
2. k'ioḍ' ཅ'ཨ་ཅེ་མིན
3. k^ho ཅ'ཨ་ཅེན

Plural

- ཇཱ-ཟཱ ཅ'ཨ་ཅེན.
 k'io-ཟཱ ཅ'ཨ་ཅེན.
 k^ho-pa ཅ'ཨ་ཅེན.

It will be observed that the forms of the type of ཇཱ ཅ'ཨ་ཅེ་མིན correspond to the literary ཇཱ་གོ་རྒྱུ་ཡིན, 'I shall be going'.

Sentences illustrating the use of the Future:

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

Koksar: t^ho-re ཇཱ་མོ་ལེ་ཨལྱཱན་ཅེན
 k'ioḍ'-རཱཅ་ཀ'ཨཱུ་པཱ་ལཱ་ལཱ་ལཱ

ཅ'ཨལྱཱན—'When are you going home?'

Koksar: na-hi rama ཅི་ཇི་ལྟཱན —'I shall buy a goat'.

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

Koksar: k^ho t^ho-re ལཱུ་མོ་

ཅ'ཨ་ཅེ་མཱན—'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:

ཇོས་ ltoṣ, 'look'! Lah. toṣ; C.T. tḥ.

ཇོ zo, 'eat'! Lah. zo; C.T. sḥ.

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

གཏོང་བ་ gtoṅ-ba, 'to give', the Imperative is ཏོṅ, which in Lahul Tibetan is pronounced t'oṅ or t'oṅ-*sig*, 'give'!

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

Ex. མེ་ཏོ་ soṅ—'go'!

མེ་མེ་ ma-ḥa, pronounced ma-ཅ'ཨ—'don't go'!

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PARTICIPLES

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

Ex. saḍ-ḥeḥ (ḥḥ) luḡ— '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 :

ṅa ta-ḡon-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. ṅa 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 ḥes is frequently used to form Verbal nouns: joṅ-ḥē, joṅ-ḥē-la— 'in order to come'.

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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 རམུད་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'uh-pa, 'to be able', is commonly used:

Kolong: k^ho kⁱi-ra j'ah ma-t'uh—'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-gb-gi-re.

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

མེད་མེད་ལྟོ་མེད་ mthoñ-nam, 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 më), and men (L.T. མིན min) are often used with present and future stems:

- Ex. $\eta a \acute{e}'a\text{-m}\ddot{a}n$ —'I shall not go'.
 $t^h o\text{-re } \eta a \text{ } \acute{N}u\eta\text{-ti-la ma-}\acute{e}'a$ —'I shall not go to-morrow to Kuñü'.
 $\eta a \text{ mi-t'oy}$ —'I don't see'.
 $ma\text{-}\acute{e}'a$ —'don't go!'

Table of Verb Inflection

ཡོང་ཅེས yoñ-čes, to come.

<i>Present Indicative</i>	
Singular	Plural
1. $\eta a \text{ j}\eta\text{-na j}\acute{o}d$ —'I come'.	$\eta a\text{-}\acute{z}a \text{ j}\eta\text{-du}$.
2. $k^i o\acute{d} \text{ j}\eta\text{-du}$	$k^i o\text{-}\acute{z}a \text{ j}\eta\text{-du}$.
3. $k^h o \text{ j}\eta\text{-du}$	$k^h o\text{-pa } \text{j}\eta\text{-du}$.
<i>Present Durative</i>	
1. $\eta a \text{ j}\eta\text{-te j}\acute{o}d$ —'I am coming'.	$\eta a\text{-}\acute{z}a \text{ j}\eta\text{-te j}\acute{o}d$.
2. $k^i o\acute{d} \text{ j}\eta\text{-te du}$	$k^i o\text{-}\acute{z}a \text{ j}\eta\text{-te du}$.
3. $k^h o \text{ j}\eta\text{-te du}$	$k^h o\text{-pa } \text{j}\eta\text{-te du}$.
<i>Imperfect</i>	
1. $\eta a \text{ j}\eta\text{-so}\eta$ —'I came'.	$\eta a\text{-}\acute{z}a \text{ j}\eta\text{-so}\eta$.
2. $k^i o\acute{d} \text{ j}\eta\text{-so}\eta$	$k^i o\text{-}\acute{z}a \text{ j}\eta\text{-so}\eta$.
3. $k^h o \text{ j}\eta\text{-so}\eta$	$k^h o\text{-pa } \text{j}\eta\text{-so}\eta$.
<i>Perfect</i>	
1. $\eta a \text{ j}\eta\text{-pin}$ —'I have come'.	$\eta a\text{-}\acute{z}a \text{ j}\eta\text{-pin}$.
2. $k^i o\acute{d} \text{ j}\eta\text{-pin}$	$k^i o\text{-}\acute{z}a \text{ j}\eta\text{-pin}$.
3. $k^h o \text{ j}\eta\text{-pin}$	$k^h o\text{-pa } \text{j}\eta\text{-pin}$.
<i>Plusquamperfectum</i>	
1. $\eta a \text{ j}\eta\text{-t}\acute{s}'ar$ —'I had come'.	$\eta a\text{-}\acute{z}a \text{ j}\eta\text{-t}\acute{s}'ar$.
$\eta a \text{ j}\eta\text{-t}\acute{s}'ar\text{-so}\eta$	
2. $k^i o\acute{d} \text{ j}\eta\text{-t}\acute{s}'ar$	$k^i o\text{-}\acute{z}a \text{ j}\eta\text{-t}\acute{s}'ar$.
3. $k^h o \text{ j}\eta\text{-t}\acute{s}'ar$	$k^h o\text{-pa } \text{j}\eta\text{-t}\acute{s}'ar$.
<i>Future</i>	
1. $\eta a \text{ j}\eta\text{-jin}$ —'I shall come'.	$\eta a\text{-}\acute{z}a \text{ j}\eta\text{-jin}$.
2. $k^i o\acute{d} \text{ j}\eta\text{-jin}$	$k^i o\text{-}\acute{z}a \text{ j}\eta\text{-jin}$.
3. $k^h o \text{ j}\eta\text{-jin}$.	$k^h o\text{-pa } \text{j}\eta\text{-jin}$.

THE TIBETAN DIALECT OF LAHUL

Second Future

Singular		Plural
1. ṅa joṅ-ḅḅ hin or joṅ-ḅḅen		ṅa-ža joṅ-ḅḅen.
2. k ^h oḍ joṅ-ḅḅen		k ^h o-ža joṅ-ḅḅen.
3. k ^h o joṅ-ḅḅen		k ^h o-pa joṅ-ḅḅen.
	<i>Imperative</i>	
so—'come!'		Negative: ma joṅ—'don't come!'
joṅ—'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. ḍ^hul'-te, on foot, from the verb འགུལ་པ་ 'grul-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. གོང་ནས་ goñ-nas, 'from above', Lah. goṅ-nē.

ཐུར་ལ་ t^hur-la, 'downwards', Lah. t^hur-la.

འདི་རུ་ 'di-ru, 'here', Lah. di-ru.

དེ་རུ་ de-ru, 'there', Lah. de-ru.

ནང་ན་ nañ-na, 'within, inside', naṅ-na.

བརྗིང་ལ་ gtiñ-la, 'after, later', Lah. tiṅ-la.

Conjunction

The common conjunction is *dag*, 'and'. Ex. མི་དང་རྟི་ mi daṅ rta, 'man and horse', Lah. mi dag ta.

Sometimes the word *dag* is used in the sense of 'with, together': mi-dag leḅ-soṅ, 'came with a man'.

ཡང་ yañ, 'again, also', Lah. jaṅ: k'oṅ jaṅ p'eḅ-soṅ, 'he came also'. jaṅ-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་གྲུ་བྲིས།

I

དང་པོ་བྲུ་ཤིས་ཡོང་ཤིས། གུང་ལ་ཕེབས་སོང་།
 གུང་རྩ་ས་བྲུ་ཤིས་ཡོང་ཤིས། མི་ཅུ་ཤར་ས་ཡོང་ཤིས།

II

དང་པོ་བྲུ་ཤིས་ཡོང་ཤིས། བངས་ལ་ཕེབས་སོང་།
 བངས་རྩ་ས་བྲུ་ཤིས་ཡོང་ཤིས། སང་ཆེན་གྱི་བརྒྱལ་ས་ཡོང་ཤིས།
 སྤྱད་ལེགས་བརྒྱལ་སར་བསྐྱེབ་ས་ཡོང་ཤིས། བྲིས་མཚོན།

III

དང་པོ་བྲུ་ཤིས་ཡོང་ཤིས། བགས་ལ་ཕེབས་སོང་།
 བགས་རྩ་ས་བྲིས་ཡོང་ཤིས། ལྷག་ཆེན་གྱི་བརྒྱལ་ས་ཡོང་ཤིས།
 སྤྱད་ལེགས་བརྒྱལ་སར་བསྐྱེབ་ས་ཡོང་ཤིས། བྲིས་མཚོན།

IV

དང་པོ་བྲུ་ཤིས་ཡོང་ཤིས། མཚོ་ལ་ཕེབས་སོང་།
 མཚོ་རྩ་ས་བྲུ་ཤིས་ཡོང་ཤིས། ཉ་ཆེན་གྱི་བརྒྱལ་ས་ཡོང་ཤིས།
 སྤྱད་ལེགས་བརྒྱལ་སར་ཡོང་ཤིས། བྲིས་མཚོན།

THE TIBETAN DIALECT OF LAHUL

V

དང་བོ་བཀྲ་ཤིས་ཡོང་ཤིས། དཔལ་ལ་ཐེབས་སོང་།
 དཔལ་ལྷ་ས་བཀྲིས་ཡོང་ཤིས། ཡབ་ལུས་གྱི་བཞུགས་ས་ཡོང་ཤིས།
 ལྷིད་ལེགས་བཞུགས་སར་བསྐྱེབ་ས་ཡོང་ཤིས། བཀྲིས་སའོད།

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-baleb-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-baleb-sa-yoñ-śis | bkra-śis-mdzod |

IV

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

Phonetic Transcription

Lo-sar-g^hi kañ-su lü kra-śi.

I

Dañ-po kra-śi joñ-śi | guñ-la p'eh-soñ |
 Guñ-la-ma kra-śi joñ-śi | t^hi-ru śar-sa joñ-śi |

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II

Daṅ-po kra-śī joṅ-śī | gaṅ-la p'eh-soṅ |
 gaṅ-la-ma kra-śī joṅ-śī | siṅ-ō'en ž'ug-sa joṅ-śī |
 k'i-li ž'ug-sa leh-sa joṅ-śī | kra-śī dṅḅ |

III

Daṅ-po kra-śī joṅ-śī | nā-la p'eh-soṅ |
 nā-la-ma kra-śī joṅ-śī | ta-ō'en-g'i ž'ug-sa joṅ-śī |
 k'i-li ž'ug-sa leh-sa joṅ-śī | kra-śī dṅḅ |

IV

Daṅ-po kra-śī joṅ-śī | tṣ'o-la p'eh-soṅ |
 tṣ'o-la-ma kra-śī joṅ-śī | ŋa-ō'en-g'i ž'ug-sa joṅ-śī |
 k'i-li ž'ug-sa leh-sa joṅ-śī | kra-śī dṅḅ |

V

Daṅ-po kra-śī joṅ-śī | pal-la p'eh-soṅ |
 pal-la-ma kra-śī joṅ-śī | yaḅ-yum-g'i ž'ug-sa joṅ-śī |
 k'i-li ž'ug-sa leh-sa joṅ-śī | kra-śī dṅḅ |

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!

THE TIBETAN DIALECT OF LAHUL

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

ཁྱིམ་བཞེངས་ཅེས།

- ༡། ལྷོན་ཚེ་བསྐལ་པ་བཟང་པོར། ལས་ཁྱིམ་བཞེངས་སོ། །
 དེ་ཅུ་སྤྱ་བཞུགས་སྤྱ་མི་བཞུགས། དེ་ཅུ་ཕྱིང་གི་ལྷ་ཡང་བཞུགས། །
 ལྷ་དུ་མཁའ་མཐོ་བའི་བཀྲ་ཤིས་མཛོད། །
- ༢། ལྷོན་ཚེ་བསྐལ་པ་བཟང་པོར། དུང་ཁྱིམ་བཞེངས་སོ། །
 དེ་ཅུ་སྤྱ་བཞུགས་སྤྱ་མི་བཞུགས། དེ་ཅུ་བར་གྱི་བཙན་ཡང་བཞུགས། །
 བཙན་གྱི་བའི་བཟང་པོའི་བཀྲ་ཤིས་ཤོག།
- ༣། ལྷོན་ཚེ་བསྐལ་པ་བཟང་པོར། ལུ་ཁྱིམ་བཞེངས་སོ། །
 དེ་ཅུ་སྤྱ་བཞུགས་སྤྱ་མི་བཞུགས། དེ་ཅུ་འོག་གི་ལྷ་ཡང་བཞུགས། །
 ལྷ་ལྷ་ཚོ་འཛོམས་བའི་བཀྲ་ཤིས་ཤོག།
- ༤། ལྷོན་ཚེ་བསྐལ་པ་བཟང་པོར། ལེལ་ཁྱིམ་བཞེངས་སོ། །
 དེ་ཅུ་སྤྱ་བཞུགས་སྤྱ་མི་བཞུགས། དེ་ཅུ་ཕྱིད་ཕྱིད་གཞི་གྱ་བཞུགས། །
 ཕྱིད་གཞི་གྱ་བཞུགས་བའི་བཀྲ་ཤིས་ཤོག།

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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-mđzod |

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

Tʃi-žan-čě

I

ŋön-tš'e kal'-pa zaŋ-po | ser-tʃi žeŋ-sō |
de-ru su žug su mi-žug | de-ru teŋ-gi lā jaŋ žug |
lā ʔu-kʰar t'o-wěi kra-śi đzō |

II

ŋön-tš'e kal'-pa zaŋ-po | duŋ-tʃi žeŋ-sō |
de-ru su žug su mi-žug | de-ru bar-g'i tšen jaŋ žug |
tšen g'ab-ri zaŋ-poŋ kra-śi śō |

III

ŋön-tš'e kal'-pa zaŋ-po | ju-tʃi žeŋ-sō |
de-ru su žug su mi-žug | de-ru 'og-gi lu jaŋ žug |
lu bu nor đzom-poŋ kra-śi śō |

IV

ŋön-tš'e kal'-pa zaŋ-po | śel-tʃi žeŋ-sō |
de-ru su žug su mi-žug | de-ru k'i-k'i ži-g'a žug |
k'i ži-g'a žug-poŋ kra-śi śō |

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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་བྱ།

༡། གུང་ཕྱོད་གྱི་ཕྱོད་དུ་ལོ། གུར་ཞིག་ཕུབས་སོ།

བྱུ་ཡང་དམར་ལེགས་སོ། དེར་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་གྲི་གཏུགས་ཉི་མའི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་སྲུ་དང་སྲུ་ཡི་མཚན་མས་འཕག་གསལ།
 ཁོང་དཀར་གསལ་ལྷ་བའི་མཚན་མས་འཕག་གསལ།
 ཡར་མཚན་མས་འཕག་གསལ་བའི་བཀྲ་ཤིས་མཛོད།

- ༡། བཀའ་སློང་གྱི་སློང་དུ་ཡོ། བུར་ཞིག་སྤྱབས་སོ།
 ཁོང་ཅི་དང་ཅི་ཡི་བུར་སྤྱབས། ཁོང་དཀར་པོ་དར་གྱི་བུར་སྤྱབས།
 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་བལྟ་རལ་ལེགས་མོའི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་སྲུ་དང་སྲུ་ཡི་མཚན་མས་འཕག་གསལ།
 ཁོང་བལྟ་རལ་ལེགས་མོའི་མཚན་མས་འཕག་གསལ།
 ཡར་མཚན་མས་འཕག་གསལ་བའི་བཀྲ་ཤིས་མཛོད།
- ༢། བཀའ་སློང་གྱི་སློང་དུ་ཡོ། བུར་ཞིག་སྤྱབས་སོ།
 ཁོང་ཅི་དང་ཅི་ཡི་བུར་སྤྱབས། ཁོང་ཁྲ་བོ་དར་གྱི་བུར་སྤྱབས།
 ཁོང་སྲུ་དང་སྲུ་ཡི་ཚུགས་ཤིང་ཚུགས། ཁོང་སྤྲུག་ཆེན་ཁྲ་བོའི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་སྲུ་དང་སྲུ་ཡི་མཚན་མས་འཕག་གསལ།
 ཁོང་རི་མོ་ལེགས་མོའི་མཚན་མས་འཕག་གསལ།
 ཡར་མཚན་མས་འཕག་གསལ་བའི་བཀྲ་ཤིས་མཛོད།

༧། མཚོ་སྤོང་གི་སྤོང་དུ་ལོ། གུར་ཞིག་ཕུབས་སོ།
 ཁོང་ཅི་དང་ཅི་ཡི་གུར་ཕུབས། ཁོང་སྤོན་པོ་དར་གྱི་གུར་ཕུབས།
 ཁོང་སྤུ་དང་སྤུ་ཡི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་ཉ་ཚེན་གཡུ་སོ་འི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་སྤུ་དང་སྤུ་ཡི་མཚས་ས་འཐག་གསལ།
 ཁོང་གསེར་སིག་ལེགས་སོ་འི་མཚས་ས་འཐག་གསལ།
 ཡར་མཚས་ས་འཐག་གསལ་བའི་བཀྲ་ཤིས་མཚོན།

༨། དཔལ་ཁང་གི་སྤོང་དུ་ལོ། གུར་ཞིག་ཕུབས་སོ།
 ཁོང་ཅི་དང་ཅི་ཡི་གུར་ཕུབས། ཁོང་སྤུག་པོ་དར་གྱི་གུར་ཕུབས།
 ཁོང་སྤུ་དང་སྤུ་ཡི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་ཡབ་ཡུམ་པ་མའི་ཚུགས་ཤིང་ཚུགས།
 ཁོང་སྤུ་དང་སྤུ་ཡི་མཚས་ས་འཐག་གསལ།
 ཁོང་བྱ་ཚོར་འཛོམས་པའི་མཚས་ས་འཐག་གསལ།
 ཡར་མཚས་ས་འཐག་གསལ་བའི་བཀྲ་ཤིས་མཚོན།

Transcription

Gur-phub-ches-glu.

I

Guñ-stod-kyi-stod-du-lo | gur-ñig-phubs-so ||
 glu-yañ-dmar-legs-so | der-gur-ñig-phubs-so ||
 khoñ-ñi-dañ-ñi-yi-gur-phubs | koñ-ser-po-dar-gyi-gur-ñig-phubs |
 khoñ-su-dañ-su-yi-tshugs-ñiñ-tshugs | khoñ-khri-gdugs-ñi-ma'i tshugs-ñiñ-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-ñis-mdzod |

II

Gaṅs-stod-kyi-stod-du-lo ! gur-ṅig-phubs-so ||
 khoṅ-ḍi-daṅ-ḍi-yi-gur-phubs | khoṅ-dkar-po-dar-gyi-gur-phubs |
 khoṅ-su-daṅ-su-yi-tṣhugs-ṣiṅ-tṣhugs | khoṅ-seṅ-ḍhen-dkar-mo'i tṣhugs-ṣiṅ-tṣhugs |
 khoṅ-su-daṅ-su-yi-tṣhugs-ṣiṅ-tṣhugs | khoṅ-gyu-ral-legs-mo'i tṣhugs-ṣiṅ-tṣhugs |
 khoṅ-su-daṅ-su-yi-mtṣhams-'thag-gsal | khoṅ-gyu-ral-legs-mo'i mtṣhams-'thag-gsal
 yar-mtṣhams-'thag-gsal-ba'i-bkra-ṣis-mdzod |

III

nags-stod-kyi-stod-du-lo | gur-ṅig-phubs-so |
 khoṅ-ḍi-daṅ-ḍi-yi-gur-phubs | khoṅ-khra-bo-dar-gyi-gur-phubs |
 khoṅ-su-daṅ-su-yi-tṣhugs-ṣiṅ-tṣhugs | khoṅ-stag-ḍhen-khra-bo'i tṣhugs-ṣiṅ-tṣhugs ||
 khoṅ su daṅ su-yi mtṣhams-'thag gsal | khoṅ ri-mo legs-mo'i mtṣhams-'thag-gsal ||
 yar mtṣhams-'thag-gsal-ba'i-bkra-ṣis mdzod |

IV

mtṣho-stod-kyi-stod-du-lo | gur-ṅig-phubs-so |
 khoṅ-ḍi-daṅ-ḍi-yi-gur-phubs | khoṅ-ṣhon-po-dar-gyi-gur-phubs |
 khoṅ-su-daṅ-su-yi-tṣhugs-ṣiṅ-tṣhugs | khoṅ-ṅa-ḍhen-gyu-mo'i-tṣhugs-ṣiṅ-tṣhugs |
 khoṅ-su-daṅ-su-yi-mtṣhams-'thag-gsal | khoṅ-gser-mig-legs-mo'i-mtṣhams-'thag-
 gsal |
 yar-mtṣhams-'thag-gsal-ba'i-bkra-ṣis-mdzod |

V

ḍpal-khaṅ-gi-stod-du-lo | gur-ṅig-phubs-so |
 khoṅ-ḍi-daṅ-ḍi-yi-gur-phubs | khoṅ-smug-po-dar-gyi-gur-phubs |
 khoṅ-su-daṅ-su-yi-tṣhugs-ṣiṅ-tṣhugs | khoṅ-yab-yum-pha-ma'i-tṣhugs-ṣiṅ-tṣhugs |
 khoṅ-su-daṅ-su-yi-mtṣhams-'thag-gsal | khoṅ-bu-nor-'dzoms-pa'i-mtṣhams-'thag-
 gsal |
 yar-mtṣhams-'thag-gsal-ba'i-bkra-ṣis-mdzod |

Phonetic transcription

Gur-p'uḅ-ḍḍ lū.

I

Gur tṣḍ-k'i tṣ-du lṣ | gur-ṅig p'uḅ-sṣ ||
 lū jar mā lṣ-sṣ | ḍḍ gur-ṅig p'uḅ-sṣ ||
 k'oṅ ḍi daṅ ḍiṅ gur p'uḅ | k'oṅ ser-po dar-g'i gur-ṅig p'uḅ |
 k'oṅ su daṅ suṅ tṣ'ug-ṣiṅ tṣ'ug | k'oṅ t'i-dū ṅi-meṅ tṣ'ug-ṣiṅ tṣ'ug |
 k'oṅ su daṅ suṅ tṣ'am-t'ag sal' | k'oṅ kar-sal' ḍa-weṅ tṣ'am-t'ag sal' |
 jar tṣ'am-t'a sal'-weṅ kra-ṣi ḍṣṣ.

THE TIBETAN DIALECT OF LAHUL

II

Gaṅ töḍ-k'i tö-du lö | gur-ḥig p'uḥ-sö ||
k'oṅ ḍi daṅ ḍiḷ gur p'uḥ | k'oṅ kar-po dar-g'i gur-p'uḥ |
k'oṅ su daṅ suḷ ṭ'uḡ-ṣiṅ ṭ'uḡ | k'oṅ ṣiṅ-ḍ'en kar-möḷ ṭ'uḡ-ṣiṅ ṭ'uḡ |
k'oṅ su daṅ suḷ ṭ'uḡ-ṣiṅ ṭ'uḡ | k'oṅ ju-ra lä-möḷ ṭ'uḡ-ṣiṅ ṭ'uḡ |
k'oṅ su daṅ suḷ ṭ'am-t'a sal' || k'oṅ ju-ra lä-möḷ ṭ'am-t'a sal' |
jar ṭ'am-t'a sal'-weḷ kra-ṣi ḍzö |

III

nā töḍ-k'i tö-du lö | gur-ḥig p'uḥ-sö ||
k'oṅ ḍi daṅ ḍiḷ gur p'uḥ | k'oṅ ḍ'a-wo dar-g'i gur p'uḥ |
k'oṅ su daṅ suḷ ṭ'uḡ-ṣiṅ ṭ'uḡ | k'oṅ ta-ḍ'en ḍ'a-woḷ ṭ'uḡ-ṣiṅ ṭ'uḡ |
k'oṅ su daṅ suḷ ṭ'am-t'a sal' | k'oṅ ri-mo lä-möḷ ṭ'am-t'a sal' |
jar ṭ'am-t'a sal'-weḷ kra-ṣi ḍzö |

IV

ṭ'o töḍ-k'i tö-du lö | gur-ḥig p'uḥ-sö ||
k'oṅ ḍi daṅ ḍiḷ gur p'uḥ | k'oṅ ḡön-po dar-g'i gur-p'uḥ |
k'oṅ su daṅ suḷ ṭ'uḡ-ṣiṅ ṭ'uḡ | k'oṅ ṇa-ḍ'en jur-möḷ ṭ'uḡ-ṣiṅ ṭ'uḡ |
k'oṅ su daṅ suḷ ṭ'am-t'a sal' | k'oṅ ser-mig lä-möḷ ṭ'am-t'a sal' |
jar ṭ'am-t'a sal'-weḷ kra-ṣi ḍzö ||

V

pal-k'aṅ-gi tö-du lö | gur-ḥig p'uḥ-sö ||
k'oṅ ḍi daṅ ḍiḷ gur p'uḥ | k'oṅ mug-po dar-g'i gur p'uḥ |
k'oṅ su daṅ suḷ ṭ'uḡ-ṣiṅ ṭ'uḡ | k'oṅ jah-jum p'a-meḷ ṭ'uḡ-ṣiṅ ṭ'uḡ |
k'oṅ su daṅ suḷ ṭ'am-t'a sal' | k'oṅ bu nor ḍzom-peḷ ṭ'am-t'a sal' |
jar ṭ'am-t'a sal'-weḷ kra-ṣi ḍzö |

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?

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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།
 ལྷེང་གི་རྩ་ལ་བགྲིས་མཚོན། ॥
- ༢། གཉམ་ལོ་དབུ་ཐོད་བསྐྱམས་པ་དེ། སྲུ་དང་སྲུ་ཡི་རྒྱན།
 གཉམ་ལོ་དབུ་ཐོད་བསྐྱམས་པ་དེ། །ཤལ་མ་མང་གི་རྒྱན།
 ལྷེང་གི་རྩ་ལ་བགྲིས་མཚོན། ॥
- ༣། སྲང་མ་བལ་ཐོད་བསྐྱམས་པ་དེ། སྲུ་དང་སྲུ་ཡི་རྒྱན།
 སྲང་མ་བལ་ཐོད་བསྐྱམས་པ་དེ། ཅུ་མིག་མང་གི་རྒྱན།
 ལྷེང་གི་རྩ་ལ་བགྲིས་མཚོན། ॥
- ༤། ལུས་བྲུ་དར་ཐོད་བསྐྱམས་པ་དེ། སྲུ་དང་སྲུ་ཡི་རྒྱན།
 ལུས་བྲུ་དར་ཐོད་བསྐྱམས་པ་དེ། གཙང་ཆལ་ལྷོན་མོའི་རྒྱན།
 ལྷེང་གི་རྩ་ལ་བགྲིས་མཚོན། ॥

༥། རྒྱལ་ལུ་དབུ་ཐོད་བསྐྱེས་པ་དེ། སུ་དང་སུ་ཡི་དྲིན།
 རྒྱལ་ལུ་དབུ་ཐོད་བསྐྱེས་པ་དེ། ཡབ་དང་ཡུས་གྱི་དྲིན།
 རྗེང་གི་རྣམ་ལ་བཀྲ་ཤིས་མཛོད།

Transcription

dBu-thod-'bul-ces.

szo-lo-ser-thod-bsnams-pa-de | su-dañ-su-yi-drin |
 szo-lo-ser-thod-benams-pa-de | spañ-dmar-mañ-gi-drin |
 steñ-gi-lha-la-bkra-śis-mdzod |
 gñā'-lo-dbu-thod-benams-pa-de | su-dañ-su-yi-drin |
 gñā'-lo-dbu-thod-benams-pa-de | śal-ma-mañ-gi-drin |
 steñ-gi-lha-la-bkra-śis-mdzod |
 glañ-ma-bal-thod-benams-pa-de | su-dañ-su-yi-drin |
 glañ-ma-bal-thod-benams-pa-de | ōhu-mig-mañ-gi-drin |
 steñ-gi-lha-la-bkra-śis-mdzod |
 'um-bu-dar-thod-benams-pa-de | su-dañ-su-yi-drin |
 'um-bu-dar-thod-benams-pa-de | gtsañ-ōhab-sñon-mo'i-drin |
 steñ-gi-lha-la-bkra-śis-mdzod |
 rgyal-lu-dbu-thod-benams-pa-de | su-dañ-su-yi-drin |
 rgyal-lu-rbu-thod-benams-pa-de | yab-dañ-yum-gyi-drin |
 steñ-gi-lha-la-bkra-śis-mdzod |

Phonetic Transcription

ʔust'ōd bul'cē

šo-lo ser-t'ōd nam-pa de | su daŋ suɪ dʒin |
 šo-lo ser-t'ōd nam-pa de | paŋ-mar-maŋ-gi dʒin |
 ta-li lā-la kra-śi dʒō |
 ñā-lo ʔu-t'ōd nam-pa de | su daŋ suɪ dʒin |
 ñā-lo ʔu-t'ōd nam-pa de | śal-ma-maŋ-gi dʒin |
 ta-li lā-la kra-śi dʒō |
 laŋ-ma bal'-t'ōd nam-pa de | su daŋ suɪ dʒin |
 laŋ-ma bal'-t'ōd nam-pa de | ō'u-mig-maŋ-gi dʒin |
 ta-li lā-la kra-śi dʒō |

THE TIBETAN DIALECT OF LAHUL

'um-bu dar-t'öd nam-pa de | su daṅ suī d'in |
'um-bu dar-t'öd nam-pa de | saṅ-ḍ'ab ṅon-mōi d'in |
ta-li lā-la kra-śi d'zö |

gⁱa-lu ʔu-t'öd nam-pa de | su daṅ suī d'in |
gⁱal-lu ʔu-t'öd nam-pa de | jaḅ daṅ jum-gⁱ d'in |
ta-li lā-la kra-śi d'zö |

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་བ་དེ་གསུམ་ཅེ་ན། མོད་པོ་སྤྱན་གསུམ་མོད། །
 བསྐྱམས་མི་བསྐྱམས་ལ་ཅི་བསྐྱམས། བུདི་སྤྱ་སྤྱ་ཚོགས་བསྐྱམས། །
 མོན་ནི་མོན་ལ་ཅི་མོན། མོན་ནི་མོན་ལ་ཕྱ་དཀར་དཀར་པོ་མོན། །
 རྒྱེསས་མི་རྒྱེསས་ལ་ཅི་རྒྱེསས། །
 རྒྱེསས་མི་རྒྱེསས་ལ་གཙང་ཚང་ཞིས་ཅུ་རྒྱེསས། །
 ཕྱིང་གི་ལྷ་ལ་བཀྲིས་མཚོད། །
- ༢ | །ལམ་མ་འདབས་སུ་བཞུགས་པས། །ལ་བ་སྤྱན་གསུམ་བདེ། །
 བསྐྱམས་མི་བསྐྱམས་ལ་ཅི་བསྐྱམས། །
 བསྐྱམས་མི་བསྐྱམས་ལ་སྤྱན་ཚུང་ཕྱན་མིང་བསྐྱམས། །
 མོན་ནི་མོན་ལ་ཅི་མོན། མོན་ནི་མོན་ལ་མེད་ག་སྤྱ་ཚོགས་མོན། །
 རྒྱེསས་མི་རྒྱེསས་ལ་ཅི་རྒྱེསས། །
 རྒྱེསས་མི་རྒྱེསས་ལ་གངས་ཚུ་བྲལ་བྲོལ་རྒྱེསས། །
 ཕྱིང་གི་ལྷ་ལ་བཀྲིས་མཚོད། །
- ༣ | བཀ་དམར་འདབས་སུ་བཞུགས་པས། བཅུན་བ་སྤྱན་གསུམ་བདེ། །
 བསྐྱམས་མི་བསྐྱམས་ལ་ཅི་བསྐྱམས། །
 བསྐྱམས་མི་བསྐྱམས་ལ་རས་གཟན་གྱིང་གཅིག་བསྐྱམས། །

ལྷོན་ནི་ལྷོན་ལ་ཅི་ལྷོན། ལྷོན་ནི་ལྷོན་ལ་ལྷོན་པ་དཀར་ལོ་ལོ་ལྷོན།

སྐྱེས་ས་མི་སྐྱེས་ས་ལ་ཅི་སྐྱེས་ས།

སྐྱེས་ས་མི་སྐྱེས་ས་ལ་གསེར་མིག་གསུམ་ཀྱང་སྐྱེས་ས།

སྤྱང་གི་ལྷ་ལ་བགྲིས་མཛོད།

། དབལ་ཁང་དཀྱིལ་དུ་བཞུགས་པས། རྒྱལ་ལྷ་སྐྱེན་གསུམ་བདེ།

བསྐྱེས་ས་མི་བསྐྱེས་ས་ལ་ཅི་བསྐྱེས་ས།

བསྐྱེས་ས་མི་བསྐྱེས་ས་ལ་དར་མིག་གོས་ཆེན་བསྐྱེས་ས།

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

སྐྱེས་ས་མི་སྐྱེས་ས་ལ་ཅི་སྐྱེས་ས། སྐྱེས་ས་མི་སྐྱེས་ས་ལ་ཨ་རག་བདུད་ཅི་སྐྱེས་ས།

སྤྱང་གི་ལྷ་ལ་བགྲིས་མཛོད།

Transcription

Na-bza' 'bul-ches |

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-gtšaṅ-čhaṅ-žim-ru-skyems |
 steṅ-gi-lha-la-bkra-śis-mdzod ||

śal-ma-'dabs-su-bžugs-pas | śa-ba-spun-gsum-bde |
 banams-mi-banams-la-či-bnams | bsnams-mi-bsnams-la-spun-čuṅ-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-ču-khral-khrol-
 skyems |
 steṅ-gi-lha-la-bkra-śis-mdzod ||

brag-dmar-'dabs-su-bžugs-pas | bṅun-pa-spun-gsum-bde |
 bsnams-mi-bsnams-la-či-bnams | bsnams-mi-bsnams-la-ras-gzan-rkyāṅ-göig
 bsnams |

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ldon-ni-ldon-la-či-ldon | ldon-ni-ldon-la-'bras-dkar 'o-lo-ldon |
 skyems-mi-skyems-la-či-skyems | skyems-mi-skyems-la-gser-mig-gsum-kyañ-
 skyems |
 steñ-gi-lha-la-bkra-śis-mdzod ||

dpal-khañ-dkyil-du-bžugs-pas | rgyal-lu-spun-gsum-bde |
 bsnams-mi-bsnams-la-či-bsnams | bsnams-mi-bsnams-la-dar-min-gos-ñhen banams |
 ldon-ni-ldon-la-či-ldon | ldon-ni-ldon-la-žim-tshag-mñar-bñud-ldon |
 skyems-mi-skyems-la-či-skyems | skyems-mi-skyems-la-a-rag-bdud-rtñi skyems |
 steñ-gi-lha-la-bkra-śis-mdzod ||

Phonetic Transcription

Nam-zā bul'-ññ.

I

T'o-wa ri-sum tse-na | göđ-po pün-sum dō |
 nam mi-nam-la či nam | j'a-pu na-tš'o nam |
 dōn ni dōn-la či dōn | dōn ni dōn-la j'a¹-kar kar-po dōn |
 k'iem mi-k'iem-la či k'iem | k'iem mi-k'iem-la san-š'añ žim-ru k'iem |
 ta-li lā-la kra-śi đzō ||

II

śal'-ma daḥsu žug-wē | śa-wa pün-sum de |
 nam mi-nam-la či nam | nam mi-nam-la pün-š'uj ten-đirj nam |
 dōn ni dōn-la či dōn | dōn ni dōn-la mento na-tš'o dōn |
 k'iem mi-k'iem-la či k'iem | k'iem mi-k'iem-la gañ-š'u t'al'-t'ol' k'iem |
 ta-li lā-la kra-śi đzō ||

III

pra-mar daḥ-su žug-wē | tšün-pa pün-sum de |
 nam mi-nam-la či nam | nam mi-nam-la re-zan k'iañ-ñig nam |
 dōn ni dōn-la či dōn | dōn ni dōn-la đ'eskar 'o-lo dōn |
 k'iem mi-k'iem-la či k'iem | k'iem mi-k'iem-la ser-mig sum k'iañ k'iem |
 ta-li lā-la kra-śi đzō ||

IV

pal-k'añ k'il-du žug-wē | g'al-lu pün-sum de |
 nam mi-nam-la či nam | nam mi-nam-la dar-men goš-š'en nam |
 dōn ni dōn-la či dōn | dōn ni dōn-la žim-za ŋar-đu dōn |
 k'iem mi-k'iem-la či k'iem | k'iem mi-k'iem-la²a-ra dur-si k'iem |
 ta-li lā-la kra-śi đzō ||

1 č'ia—

THE TIBETAN DIALECT OF LAHUL

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.

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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་རྟོག་འབྲུལ་ཅེས།

- ༡ | རྒྱ་གར་གྱི་རྒྱལ་མོ། བདེ་བདེ་གསུམ་ལེགས་མོ།
 རྒྱལ་མོ་དེ་ཚོ་གསུམ། མེ་རྟོག་ཅམ་ཅམ་འབྲུངས་མོ།
 ཉ་ལོ་ཅམ་ཅམ་འབྲུངས་མོ།
 རྒྱལ་མོ་དེ་ཚོ་གསུམ། མེ་རྟོག་བརྒྱ་ཅམ་འབྲུངས་མོ།
 ཉ་ལོ་བརྒྱ་ཅམ་འབྲུངས་མོ།
- ༢ | བཞིག་ནི་མེ་རྟོག་སྤུ་ལ་འབྲུལ། བཞིག་ནི་མེ་རྟོག་སྤྱང་ཕྱོགས་ལྷ་ལ་འབྲུལ།
 ལྷ་དབྱུ་མཁའ་མཐོ་བའི་བགྲིས་མཛོད།
- ༣ | བཞིས་ནི་མེ་རྟོག་སྤུ་ལ་འབྲུལ། བཞིས་ནི་མེ་རྟོག་བར་ཕྱོགས་བཙན་ལ་འབྲུལ།
 བཙན་རྒྱལ་དེ་བཟང་བོ་དེ་བགྲིས་མཛོད།
- ༤ | བསུམ་ནི་མེ་རྟོག་སྤུ་ལ་འབྲུལ། བསུམ་ནི་མེ་རྟོག་འོག་ཕྱོགས་ཀྱུ་ལ་འབྲུལ།
 ཀྱུ་བྱ་ཤོར་འཛོམས་བའི་བགྲིས་ཤོག།
- ༥ | བནྟི་ནི་མེ་རྟོག་སྤུ་ལ་འབྲུལ། བནྟི་ནི་མེ་རྟོག་ཨ་བ་ཡབ་ལ་འབྲུལ།
 སྤྱིད་ཡབ་ལ་འབྲུལ་བའི་བགྲིས་ཤོག།
- ༦ | ལྷ་ནི་མེ་རྟོག་སྤུ་ལ་འབྲུལ། ལྷ་ནི་མེ་རྟོག་ཨ་མ་ཡུམ་ལ་འབྲུལ།
 སྤྱིད་ཡུམ་ལ་འབྲུལ་བའི་བགྲིས་ཤོག།

७ । ལྷག་ནི་མེ་དོག་སྤུ་ལ་འབྱུང་། ལྷག་ནི་མེ་དོག་ཨ་ཚེ་ཆེ་ལ་འབྱུང་། །
སྤྱིད་གྲུལ་ལ་འབྱུང་བའི་བགྲིས་ཤོག།

༨ । བདུན་ནི་མེ་དོག་སྤུ་ལ་འབྱུང་། བདུན་ནི་མེ་དོག་ཨ་ཚེ་ལྷུས་ལ་འབྱུང་། །
སྤྱིད་ལྷུས་ལ་འབྱུང་བའི་བགྲིས་ཤོག།

༩ । བརྒྱན་ནི་མེ་དོག་སྤུ་ལ་འབྱུང་། བརྒྱན་ནི་མེ་དོག་ཨ་བོ་རང་ལ་འབྱུང་། །
སྤྱིད་རང་ལ་འབྱུང་བའི་བགྲིས་ཤོག།

Transcription

Me-tog-'bul-ces

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

göig-ni-me-tog-su-la-'bul | göig-ni-me-tog-sten-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 |

lha-ni-me-tog-su-la-'bul | lha-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-che-la-'bul ||
skyid-gral-la-'bul-ba'i-bkra-śis-śog |

bdun-ni-me-tog-su-la-'bul | bdun-ni-me-tog-a-che-lcam-la-'bul ||
skyid-lcam-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'-dō

j'a-gar-g'i g'al-mo | de-de sum lō-sō ||

g'al-mōi t'e-sum | men-to tsam-tsam t'ruṅ-sō ||

ha-lo tsam-tsam t'ruṅ-sō ||

g'al-mōi t'e-sum | men-to g'a-tsam t'ruṅ-sō ||

ha-lo g'a-tsam t'ruṅ-sō ||

ōig-ni men-to su-la bul' | ōig-ni men-to teṅ-ō'o-lā-la bul' ||

lā 'u-k'ar t'o-wei kra-śi dzyō ||

ñi-ni men-to su-la bul' | ñi-ni men-to bar-ō'o-tsen-la bul' ||

tsen g'ah-ri zaṅ-pōi kra-śi dzyō ||

sum-ni men-to su-la bul' | sum-ni men-to 'o-ō'o-lu-la bul' ||

lu bu-nor-dzom-peī kra-śi śō |

zi-ni men-to su-la bul' | zi-ni men-to 'a-ba jah-la bul' ||

k'i jah-la bul'-wei kra-śi śō |

ṅa-ni men-to su-la bul' | ṅa-ni men-to 'a-ma jum-la bul' ||

k'i jum-la bul'-wei kra-śi śō |

ḍ'ug-ni men-to su-la bul' | ḍ'ug-ni men-to 'a-jo-ō'e-la bul' ||

k'i t'e-la bul'-wei kra-śi śō |

dūn-ni men-to su-la bul' | dūn-ni men-to 'a-ji čam-la bul' ||

k'i čam-la bul'-wei kra-śi śō |

g'iaḍ-ni men-to su-la bul' | g'iaḍ-ni men-to 'a-wo-raṅ-la bul' ||

k'i raṅ-la bul'-wei kra-śi śō |

Translation

Flower Offering

I

Those three beautiful happy queens of India !

In the three lives of the Queen, how many flowers were born ?

How many hollyhock flowers were born ?

In the three lives of the Queen, a hundred flowers were born !

About a hundred hollyhock flowers were born !

II

First, to whom shall we offer a flower ?

first, we shall offer a flower to the gods of the lofty heaven.

Hail to the lofty castle of the gods !

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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

སྟོན་ལས་གྲགས།

ངའི་རྩེ་ལྷོ་སྐྱ་སམར་འདྲ་བའི་སྐྱ་སམར་སའོན་པོ་དེར།

ངའི་དགྲ་དང་ཟག་པ་མེད་པའི་སྟོན་ལས་འགྲངས་ནས་གཟིགས།

ངའི་ལྷའི་པ་མ་འདྲ་བའི་པ་མ་ཡབ་ཡུམ་དེར།
 ལྷན་གཞི་བོད་ཚལ་སེད་པའི་སློན་ལམ་འགྲངས་ནས་གཟིགས།
 ངའི་ལྷའི་མ་ཞིང་འདྲ་བའི་མ་ཞིང་གྲ་དར་དེར།
 སད་དང་སེར་བ་སེད་པའི་སློན་ལམ་འགྲངས་ནས་གཟིགས།
 དེ་གསུམ་གསེར་དང་འདྲ་བའི་གྲང་ལ་བྲི་གཅིག་འབྲུལ།
 ངན་སོང་མཐིལ་ནས་འདྲེན་པའི་བཅོས་ལྷན་གྲུ་དང་གཅིག།
 མཐོ་རིས་ལམ་སྤུ་འདྲེན་པའི་སློབ་དཔོན་བཟང་དང་གཉིས།
 ཚོ་འདི་བྱི་མ་མཐལ་བའི་དོ་རྩེ་སྤྱན་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་སངས་མོ་འབྲུང་བའི་ཨ་བཟང་ཡུམ་དང་གཉིས།
 ཞིས་ཚུ་སངས་མོ་སྦྱེལ་བའི་བྱ་སྤིང་བཟང་དང་གསུམ།
 དེ་གསུམ་གསེར་དང་འདྲ་བའི་གྲང་ལ་བྲི་གཅིག་འབྲུལ།
 རིན་ཚེན་སློབ་ལ་པན་པའི་མ་ཁང་བཟང་དང་གཅིག།
 ལུས་ལ་དར་ཟབ་བསྐྱམས་པའི་གཞི་སྤྱད་བཟང་དང་གཉིས།
 ཉིན་གསུམ་མཚན་གསུམ་རྒྱལ་པའི་སློ་བྲི་བཟང་དང་གསུམ།
 དེ་གསུམ་གསེར་དང་འདྲ་བའི་གྲང་ལ་བྲི་གཅིག་འབྲུལ།
 དདུང་བ་ལག་ནས་འཕྲིན་པའི་པ་སྤྱན་བཟང་དང་གཅིག།
 བྱིན་མེད་ཐུར་མེད་རྒྱལ་པའི་གྱི་ལིང་བཟང་དང་གཉིས།
 དབྲ་དང་སཁམར་གྱི་ཐོག་དུ་བྱུབ་ཚུང་བཟང་དང་གསུམ།
 དེ་གསུམ་གསེར་དང་འདྲ་བའི་གྲང་ལ་བྲི་གཅིག་འབྲུལ།

THE TIBETAN DIALECT OF LAHUL

Transcription

sMon-lam grags

ŋa'i-lha'i-sku-mkhar-'dra-ba'i-sku-mkhar-mthon-po-der |
 ŋa'i-dgra-daŋ-jag-pa-med-pa'i-smon-lam-'gyaŋs-nas-gzigs |
 ŋa'i-lha'i-pha-ma-dra-ba'i-pha-ma-yab-yum-der |
 sñun-gži-god-čhag-med-pa'i-smon-lam-'gyaŋs-nas-gzigs |
 ŋa'i-lha'i-ma-žiŋ-'dra-ba'i-ma-žiŋ-rgya-dar-der |
 sad-daŋ-ser-ba-med-pa'i-smon-lam-'gyaŋs-nas-gzigs |
 de-gsum-gser-daŋ-'dra-ba'i-guŋ-la-khri-göig-'bul |

ŋan-soŋ-mthil-nas-'dren-pa'i-bčom-ldan-Śākya-daŋ-göig |
 mtho-ris-lam-sna-'dren-pa'i-slob-dpon-bzaŋ-daŋ-gñis |
 tšhe-'di-phyi-ma-mjal-ba'i-rdo-rje-spun-daŋ-gsum |
 de-gsum-gser-daŋ-'dra-ba'i-guŋ-la-khri-göig-'bul |

lus-la-a-loŋ-benams-pa'i-a-bzaŋ-yab-daŋ-göig |
 ma-žo-mñar-mo-thuŋ-ba'i-a-bzaŋ-yum-daŋ-gñis |
 žim-čhu-mñar-mo-stsal-ba'i-bu-sriŋ-bzaŋ-daŋ-gsum |
 de-gsum-gser-daŋ-'dra-ba'i-guŋ-la-khri-göig-'bul |

rin-čhen-srog-la-phan-pa'i-ma-khaŋ-bzaŋ-daŋ-göig |
 lus-la-dar-zab-benams-pa'i-gži-smad-bzaŋ-daŋ-gñis |
 ŋin-gsum-mtšhan-gsum-zug-pa'i-ago-khyi-bzaŋ-daŋ-gsum |
 de-gsum-gser-daŋ-'dra-ba'i-guŋ-la-khri-göig-'bul |

dpuŋ-pa-lag-nas-'then-pa'i-pha-spun-bzaŋ-daŋ-göig |
 gyen-med-thur-med-rgyugs-pa'i-gyi-liŋ-bzaŋ-daŋ-gñis |
 dgra-daŋ-mkhar-gyi-thog-tu-phub-čhuŋ-bzaŋ-daŋ-gsum |
 de-gsum-gser-daŋ-'dra-ba'i-guŋ-la-khri-göig-'bul |

Phonetic Transcription

Mön-lam tʃag

ŋel lāi ku-k^har ɕʰa-wei ku-k^har tʰön-po der
 ŋel ɕʰa daŋ jag-pa me-peŋ mön-lam tʃaŋ-nē zig
 ŋel lāi pʰa-ma ɕʰa-wei pʰa-ma jaŋ-jum der
 ŋun-ži göđ-čʰa me-peŋ mön-lam tʃaŋ-nē zig
 ŋel lāi ma-žin ɕʰa-wei ma-žin tʃa-dar der
 sađ daŋ ser-wa me-peŋ mön-lam tʃaŋ-nē zig
 de-sum ser daŋ ɕʰa-wei guŋ-la tʃi-či bul'

ŋen-soŋ tʰil'-nē ɕʰen-peŋ čom-den Śākya daŋ čig
 tʰo-ri lam-na ɕʰen-peŋ loŋ-pön zaŋ daŋ ŋi
 tš'e di čʰi-ma jal'-wei dorje-pün daŋ sum
 de-sum ser daŋ ɕʰa-wei guŋ-la tʃi-či bul'

luī-la ṅa-loṅ nam-peī ṅa-zaṅ jah daṅ čig
 ma-žo ṅar-mo t'uṅ-weī ṅa-zaṅ jum daṅ ſi
 žim-č'u ṅar-mo tšol'-weī bu-š'riṅ zaṅ daṅ sum
 de-sum ser daṅ đ'a-weī guṅ-la ṽ'i-či bul'

rin-č'en srog-la p'en-peī ma-k'aṅ zaṅ daṅ čig
 luī-la dar-zaḥ nam-peī ži-mād zaṅ daṅ ſi
 ſin-sum tš'an-sum zug-peī go-k'i zaṅ daṅ sum
 de-sum ser daṅ đ'a-weī guṅ-la ṽ'i-či bul'

puṅ-pa lag-nē t'en-peī p'a-pūn zaṅ daṅ čig
 g'en-me t'ur-me j'ug-peī g'i-liṅ zaṅ daṅ ſi
 đ'a daṅ k'har-g'i t'hog-tu p'uh-č'uṅ zaṅ daṅ sum
 de-sum ser daṅ đ'a-weī guṅ-la ṽ'i-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!

kor-čen | k'ū-kor-čē ni ba-laṅ g'iaḍ-gu-tsam-g'i kaṅ-pē kor-čen | de-nē t'am-čāḍ
naṅ-la dog-čen | de-nē-toṅ-ka ḍa-wa ču-pa čugčig-peḷ naṅ-la gal-te t'ōn-t'o mar-
g'ial-la č'uṅ-na'aṅ ma-č'uṅ-na'aṅ kon-č'o-la t'og p'ul-čen lug-sō 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་སྤྱིས་སྐོར།

བྱ་ཚ་སྤྱིས་དེ་ལྷ་མ་ལ་བསྐྱོད་ལྷ་ཅན། ལྷ་མ་བསྐྱོད་དེ་སྤྱ་གྲུ་ལ་ཁྱུས་གསོལ་ལྷ་ཅན།
ཁྱུས་གསོལ་ལྷ་མ་ཚར་དེ་སྤྱ་གྲུ་ལ་མིང་ལྷ་ཅན། དེ་ནས་སྤྱ་གྲུ་ལོ་གཅིག་གཉིས་སོང་ནས་སྤྱ་
འབྲིག་ཅན། དེ་ནས་གཉིན་རྒྱུང་དང་ཡུལ་མི་ཐམས་ཅད་བོས་དེ་ཨ་ཞང་གིས་སྤྱ་གྲུ་ལོ་སྤྱི་འབྲིག་
ཅན། དེའི་གཞུག་ལ་ཡུལ་མི་དང་གཉིན་རྒྱུང་ཐམས་ཅད་ལ་ཟ་ཅིས་དང་ཆང་བཏང་ཅན། དེ་ནས་
སྤྱ་གྲུ་ལ་ཐམས་ཅད་ཀྱིས་དུལ་རེ་རེ་བཏང་ཅན། དེ་ནས་སྤྱ་གྲུ་ལ་མིང་བཏགས་མཁན་ལྷ་མ་
ལ་ཡོན་སྤྱལ་ཅན། དེ་ནས་སྤྱ་གྲུ་ལ་ལྷ་མས་བསྐྱུང་ང་བསྐྱུང་ཅན། དེ་ནས་ལྷ་མ་ལ་སྤྱ་གྲུ་
དང་ཨ་མས་བྱིན་རྒྱུ་བས་དང་སྐོན་ལས་ལྷ་མ་ལོག་ཕྱི་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-to-bla-ma-la-bakyod-žu-čen | bla-ma-bakyod-de-phru-gu la-
khrus-gsol-žu-čen | khru-s-gsol-žus-tshar-te-phru-gu-la-miñ-žu-čen | de-nas-phru-

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gu-lo-göig-gñis-soñ-nas-akra-'breg-öen | de-nas-gñen-druñ-dañ-yul-mi-thams-öad-bos-te-a-žañ-gis-phru-gu'i skra-'breg-öen | de'i-gžug-la-yul-mi-dañ gñen-druñ-thams-öad-la-za-öes-dañ-öhañ-btañ-öen | de-nas-phru-gu-la-thams-öad-kyis-dñul-re-re-btañ-öen | de-nas-phru-gu-la-miñ-btags-mkhan-bla-ma-la-yon-phul-öen | de-nas-phru-gu-la-bla-mas-bsruñ-ña-bstsal-öen | de-nas-bla-ma-la-phru-gu-dañ-a-mas-byin-rlabs-dañ-smön-lam-žus-te-bla-ma-log-ste-phebs-öen | de'i-gžug-la-yul-mi-thams-öad-rañ-rañ-gi-khañ-pa-la-öha-öen ||

Phonetic Transcription

Bu-tš'a k'è-kor |

Bu-tš'a k'è-te lama-la k'öd-žu-öen | lama k'öd-de t'u-gu-la t'ü-sol' žu-öen | t'ü-sol' žu-tš'ar-te t'u-gu-la miñ žu öen | de-në t'u-gu lo-öig-ñi soñ-në š'a d'ak-öen | de-në ñen-d'ug dañ jul'-mi t'am-öäd bö-te ʔa-žag-gi t'u-gu'i š'a d'ak-öen | de'i žug-la jul'-mi dañ ñen-d'ug t'am-öäd-la za-öe dañ ö'añ t'añ-öen | de-në t'u-gu-la t'am-öäd-k'i mul' re-re t'añ-öen | de-në t'u-gu-la miñ tag-gen-la-ma-la jön p'ul'-öen | de-në t'u-gu-la la-më š'ug-ḡa sal'-öen | de-në la-ma-la t'u-gu dañ ʔa-më ö'in-laḡ dañ mön-lam žü-te la-ma log-te p'eb-öen de'i žug-la jul'-mi t'am-öäd rañ-rañ-gi k'añ-pa-la ö'a-öen ||

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

བཀྲིན་གྱི་ལུགས་སྲོལ།

དང་པོ་ཁོ་ལི་བུ་མོ་བདང་དགོས་ན། དེ་ནས་བདང་ན་ཆང་བྱིར་ཅེས། དེ་ནས་སྐད་ཅེས་ཅེས་ལ་ཡང་ཆང་བྱིར་ཅེས་ལ་མི་བཀྲིས་ཆ་ཅན། མི་བཀྲིས་གྱིས་དཔེ་སྐྱེ་འདྲི་ཅན། ཡུ་ཞང་གིས་མི་བཀྲིས་ལ་ཚོས་པ་བུ་ལ་ངའི་བུ་མོ་ལྷོར་ཅན། དེ་ནས་བུ་ཚའི་ཁང་པ་ནས་མི་བཀྲིས་

དགུ་བྱ་མོ་ལེན་མཁན་ཕྱིན། ཚང་རྩ་མ་གཅིག་ཁྱེར་ཡིན། དེ་ནས་ལྷུ་བཏང་ཅིན་ཅི་ཅིན།
 དེ་ནས་བྱ་མོ་དེ་ཙམ་བ་ཙམ་མའི་ཁང་བ་ཏུ་བྱ་མོ་ལེན་མཁན་མི་ཐམས་ཅད་ལ་ཚང་དང་ཟ་ཅིས་
 བཏང་ཅིན། དེ་ནས་མི་བརྒྱད་དགུ་བྱ་མོ་ཟེན་ཅིན། ཡང་བྱ་མོ་དེ་ཙམ་བ་ཙམ་མས་ཚང་བཏང་
 ཅིན། མི་ཐམས་ཅད་ར་རོ་དེ་སོང་། དེ་ནས་བྱ་མོ་དེ་ཁང་བ་ཏུ་མི་ཐམས་ཅད་ཀྱི་ལག་པ་ལ་
 མེ་དོག་བཏང་ཅིན། དེ་ནས་མི་ཐམས་ཅད་ཀྱིས་དུལ་རེ་རེ་བག་ས་ལ་བཏང་ཅིན། དེ་ནས་བྱ་
 མོ་དེ་ཙམ་བ་ཙམ་མས་བྱ་མོ་ལ་ཁ་བཟུང་བསྐྱབ་བྱ་བཏང་ཅིན། བྱ་མོ་དེ་ཁང་བ་ཏུ་རྒྱ་མ་གཉིས་
 བསྐྱུ་མ་གཡང་ཁྱེག་བཏང་ཅིན། དེ་ནས་རྒྱ་མས་དར་ཚོན་སྒྲ་ལྗོངས་མདའ་དར་བྱ་མོ་དེ་ལག་ལ་
 བཏང་ཅིན། འདི་གཡང་ཁྱེག་ས་ཚར་བར་ལ་མདའ་དར་བྱ་མོ་དེ་ལག་ཏུ་ལྱུང་དེ་བཟུང་ཅིན།
 གཡང་ཁྱེག་ཚར་བ་དང་རྒྱ་མའི་ཕྱག་ལ་མདའ་དར་སྤུལ་ཅིན། དེ་ནས་བྱ་མོ་ལ་མི་བརྒྱད་
 དགུ་ས་ཏུ་ཡོད་ན་ཏུ་ལ་བཞེན་དེ་འཁྱོང་ཅིན། ཏུ་མེད་ན་མི་དེ་གྲུབ་ལ་འཁྱོང་ཅིན། དེ་ནས་བྱ་
 ཚའི་ཁང་བ་ཏུ་བསྐྱབས་ནས་བྱ་ཚ་ལངས་དེ་བཟུང་ཅིན། བྱ་མོ་བྱའི་འགྲམ་ལ་བྱ་མོ་ཡ་དོ་དེ་
 རྒྱ་ལ་ལ་མགོ་བཞག་ནས་ཉལ་བཟུང་ཅིན། འདི་ལྷུ་ལྱི་ལྷུ་གས་སྟོན་ཡིན། བྱ་ཚ་བྱ་མོ་
 གཉིས་དང་ལྷུ་ལ་མི་ཐམས་ཅད་ལ་ཚང་དང་ཟ་ཅིས་བཏང་ཅིན། དེ་ནས་མི་ཐམས་ཅད་ཅི་ཅིན་གྱུ་
 བཏང་ཅིན། དེ་ནས་བྱ་ཚ་དང་བྱ་མོ་གཉིས་ཀོད་ཁང་བ་སོ་སོ་དེ་ནང་ལ་ཉལ་ཅིན། དེ་ནས་ཐོ་རེ་
 ཞག་ལ་བྱ་མོ་དེ་ཁང་བ་དེ་ཙམ་བ་ཙམ་མ་མིང་པོ་དང་གཉིན་དུང་ཐམས་ཅད་བྱ་ཚའི་ཁང་བ་ལ་
 མགོན་ལ་འབོད་ཅིན། དེ་ནས་བྱ་ཚ་བྱ་མོ་གཉིས་ཀོད་ནས་མི་ཐམས་ཅད་ལ་མེ་དོག་བཏང་ཅིན།
 དེ་ནས་ལྷུ་ལ་གྱི་མི་དང་གཉིན་དུང་ཐམས་ཅད་ནས་བྱ་ཚ་ལ་ཁ་ཅིག་དུལ་རེ་རེ་དང་ཁ་ཅིག་
 དུལ་གཉིས་གཉིས་བཏང་ཅིན།

Transcription

gNen-gyi lugs-srol |

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

THE TIBETAN DIALECT OF LAHUL

tsha'i-khañ-pa-nas-mi-brgyad-dgu-bu-mo-len-mkhan-phyin | čhañ-rdza-ma-göig-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-lha'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-bśad-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-bśad-čen | bu-mo-bu'i-'gram-la-bu-mo-ya-do'i-rla-śa-la-mgo-bžag-nas-ñal-bśad-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-sö |

Dañ-po k^hoi bu-mo t'añ-go'i-na | de-ně t'añ-na č'añ k^her-čě | de-ně kađ-ča đ'i-čě-la jañ č'añ k^her-čě-la mi-ñi č'a-čen | mi-ñi-k'i pe-ra đ'i-čen | ʔa-žañ-gi mi-ñi-la tš'ě-pa ču-la ɲai bu-mo ter zer | de-ně bu-tš'ei k'añ-pa-ně mi-g^had-gu bu-mo-len-k^hen č'in | č'añ za-ma-čig k^her-jin | de-ně lü t'añ-čen se-čen | de-ně bu-moi ʔa-ba ʔamei k'añ-pa-ru bu-mo-len-k^hen mi-t'am-čad-la č'añ dañ za-čě t'añ-čen | de-ně mi-g^had-gu bu-mo zum-čen | jañ bu-moi ʔa-ba ʔa-mě č'añ t'añ-čen | mi-t'am-čad ra-röi soñ | de-ně bu-moi k'añ-pa-ru mi-t'am-čad-k'i la-pa-la mento t'añ-čen | de-ně mi-t'am-čad-k'i mul' re-re bag-ma-la t'añ-čen | de-ně bu-moi ʔa-ba ʔa-mě bu-mo-la k^ha-dā laḥ-ča t'añ-čen | bu-moi k'añ-pa-ru la-ma-ñi-sum jañ-k'u t'añ-čen | de-ně la-mě dar-tš'ön-na-ɲei dā-dar bu-moi la-la t'añ-čen | de-ně jañ-k'u ma-tš'ar-par-la dā-dar bu-moi lag-tu k'ur-te de-čen | jañ-k'u tš'ar-pa-dañ la-me'i č'ag-la dā-dar p'ul'-čen | de-ně bu-mo-la mi-g^had-gü ta jöd-na ta-la žon-te k^hoñ-čen | ta-mě-na mił g^hab-la k^hoñ-čen | de-ně bu-tš'ei k'añ-pa-ru leḥ-ně bu-tš'a laḥ-te de-čen | bu-mo bui đ'am-la bu-mo ja-döi la-śa-la go ž'ag-ně ñal'-de-čen | di jul'-g'i lug-sol' jin | bu-tš'a bu-mo ñi dañ jul'-mi-t'am-čad-la č'añ dañ za-čě t'añ-čen | de-mě mi-t'am-čad se-čen lü t'añ-čen | de-ně bu-tš'a dañ bu-mo ñi-köd k'añ-pa so-söi nañ-la ñal'-čen | de-ně t'o-re ž'ag-la bu-moi k'añ-po'i ʔa-ba ʔa-ma miñ-po dañ ñen-đ'ur-t'am-čad bu-tš'ei k'añ-pa-la đ'oñ-la

bōḍ-ḍen | de-nē bu-ṭṣ'a bu-mo ṅī-kō-nē mi-t'am-ḍaḍ-la mento t'ay-ḍen | de-nē
 jul'-g'i mi daḅ ṅen-ḍ'ay-t'am-ḍaḍ-nē bu-ṭṣ'a-la k'a-ḍig mul' re-re k'a-ḍig mul'
 ṅī-ṅī t'ay-ḍen ||

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་རྒྱ་བ་བཅུ་གཉིས་པའི་ཚེས་པ་བཅུ་དང་བཅུ་གཉིས་ཀྱི་ནང་ལ་བཏང་ཅིན། ལྷ་ལྷ
 ལྷ་ཚ་གཉིས་གོས་ལག་དང་དུང་འཕྲེང་གོན་ནས་གོང་ལུལ་ཐམས་ཅད་ལ་ཆ་དེ་ལྷ་ལྷ་གཉིས་དང་
 ལུལ་སི་ཐམས་ཅད་གོང་དེ་དེ་ནང་ཆ་དེ་ལྷ་ལྷ་བཏང་ཅིན། དེ་ནས་འགལ་བ་འཕང་ཅིན། དེ་ནས་

འགལ་པ་ལ་མི་སྤྱད་ཏེ་གྲུ་བཏང་ཅིན། དེ་ནས་འགལ་པ་འཕང་ཅིན། དེ་ནས་ཡང་གོང་ཅིག
 ལ་ཆ་ཏེ་ཡང་དེ་ཅོག་སི་ཐམས་ཅད་ལ་བསྐྱོད་ཅིན། དེ་ཚར་བ་དང་དེ་ནས་ཉ་ར་འཕང་ཅིན།
 ཉ་ར་སི་ཏེ་གཤམ་འཕང་ཅིན། དེ་ན་ནི་ལོ་གཅིག་གི་བཅོག་པ་ཐམས་ཅད་འཕང་ཅིས་ཡིན། དེ་ནས་
 རིང་རང་གི་ཁང་བའི་ནང་ལ་ལོག་སྟེ་ཡོང་སྟེ་སྤྲུགས་ཏེ་ལ་ཆ་ཅིན། རང་གི་ཡུལ་སོ་སོའི་སྤྱར་
 ཏེ་ནས་ཆུ་འབྲོང་ཏེ་ཁང་བ་ཅུ་ཟངས་སོ་ཆེ་ཅུ་ཆུ་འབྲིལ་ཏེ་ཟ་ཅིས་བཀལ་ཅིས་ལ་ཆུ་འདི་ཡིན།
 ཞག་ས་བདུན་ཅམ་ལོ་གསར་སྦྱིད་པོ་བཏང་ཅིན། ཞག་ས་བདུན་བར་དུ་རང་རང་གི་ཁང་བ་ཅུ་
 སྦྱིད་པོ་བཅོས་ཅིན། དེ་ནས་ཞག་བདུན་པ་ལ་སྤུ་ཏ་བཏང་ཅིན། ཡུལ་སི་ཐམས་ཅད་འཛོམས་
 ཏེ་གྲུ་བཏང་ཅིན་ཆང་འཕྲང་ཅིན། དེ་ནས་གཤོག་གུའི་ངོས་ལ་གཤམ་གི་གཟུགས་ཅིག་གིས་ཏེ་
 ཤིང་རིང་སོ་འི་བར་ལ་བཟུག་ཏེ་བོར་ཅིན། གྲུ་བཏང་སྟེ་གཤམ་གི་གཟུགས་ལ་སདའ་རྒྱབ་ཅིན།
 སདའ་རྒྱབ་ཏེ་དེ་སི་ལ་བསྤྲུགས་ཏེ་ཁའི་ཁ་ལ་བོར་ཅིས་ཡིན།

Transcription

Lo-gsar |

Lo-gsar-zla-ba-böu-gñis-pa'i-tshes-pa-böu-dañ-böu-gñis-kyi-nañ-la btañ-chen |
 phru-gu-bu-tsha-gñis-gos-lag-dañ-duñ-'phreñ-gon-nas-groñ-yul-thams-ñad-la-cha-te-
 phru-gu-gñis-dañ-yul-mi-thams-ñad-groñ-re-re-nañ-cha-te-glu-btañ-chen | de-nas-
 'gal-pa-'phañ-chen | de-nas-'gal-pa-la-me-spar-te-glu-btañ-chen | de-nas-'gal-pa-
 'phañ-chen | de-nas-yañ groñ-ñig-la-cha-te-yañ-de-tzog-se-thams-ñad-la-bskyod-chen |
 de-tshar-pa-dañ-de-nas-hā-ra-'phañ-chen | hā-ra-me-tog-'phañ-chen | don-ni-lo-
 gñig-gi-btsoḡ-pa-thams-ñad-'phañ-ñes-yin | de-nas-rañ-rañ-gi-khañ-pa'i-nañ-la-log-
 ste-yoñ-ste-sñags-ti-la-cha-chen | rañ-gi-yul-so-so'i-mur-ti-nas-ñhu-'khyoñ-ste-khañ-
 pa-ru-zañs-mo-ñhe-ru-ñhu-'khyil-te-za-ñes-bkañ-ñes-la-ñhu-'di-yin | ñag-ma-bdun-
 tsam-lo-gsar-skyid-po-btañ-chen | ñag-ma-bdun-bar-du-rañ-rañ-gi-khañ-pa-ru-
 skyid-po-bños-chen | de-nas-ñag-bdun-pa-la-puñs-btañ-chen | yul-mi-thams-ñad-
 'ñzoms-te-glu-btañ-chen-ñhañ-'thuñ-chen | de-nas-gñog-gu'i-ños-la-gyag-gi-gzugs-ñig-
 bris-te-ñiñ-rin-mo'i-bar-la-bñug-te-bor-chen | glu-btañ-ste-gyag-gi-gzugs-la-mda'-
 rgyab-chen | mda'-rgyab-te-de-me-la-bñregs-te-kha'i-kha-la-bor-ñes-yin-no ||

Phonetic Transcription

Lo-sar

Lo-sar ḡa-wa ḡugñi-peñ tḡ'e-pa ḡu dañ ḡugñi-k'i rañ-la t'añ-chen | Tḡ'ugu
 bu-tḡ'a ñi goñ-lag dañ dañ-t'añ gñn-nñ ḡ'oñ-jul' t'am-ññḡ-la ḡ'a-te | Tḡ'ugu ñi

dag jul'-mi t'am-čäd d'op-re-re-nag č'a-te lü t'an-čen | de-nē gal'-pa p'an-čen |
 de-nē gal'-pa-la me par-te lü t'an-čen | de-nē gal'-pa p'an-čen | de-nē jaṅ
 d'op-čig-la č'a-te jaṅ de-tsoḡ-se t'am-čäd-la k'od-čen | de t'ar-pa-dag de-nē
 hāra p'an-čen | hāra mento p'an-čen | dön-ni lo-čig-gi sog-pa t'am-čäd p'an-
 čē-jin | de-nē raṅ-raṅ-gi k'an-poi 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'an-pa-ru zaṅ-mo č'e-ru č'u k'il'-te za-čē
 kal'-čē-la č'u-di jin | žag-ma dün-tšam lo-sar k'id-po t'an-čen | žag-ma dün-
 bar-du raṅ-raṅ-gi k'an-pa-ru k'id-po čō-čen | de-nē žag-dün-pa-la puṅa t'an-
 čen | jul'-mi t'am-čäd dzom-te lü t'an-čen č'an t'un-čen | de-nē šog-gui ṅō-la
 ja-gi zug-čig d'i-te šin-rin-möi bar-la čug-te bor-čen | lü t'an-te ja-gi zug-la
 dā-g'ab-čen | dā-g'ab-te de me-la č'eg-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།

ཉོང་རྒྱ་བཅུ་གཉིས་པའི་ཉི་ཤུ་དགུ་ལ་དགུན་ཀའི་ཚང་ཨ་རག་ཚང་མ་བརྟོན་ནས་ལྷ་ཁྱུ་
 ཚང་མ་ལ་མཚོན་པ་ལྷུ་ལ་ཅེས་ཡིན། དཔོན་པ་ལ་རྒྱ་མས་སྐུ་རིས་འཕངས་ཅེས་ཡིན། ལྷོང་
 ལ་སྐུ་མོ་ལངས་ཉེ་ཁང་པ་ཚང་མ་ལ་གནལ་ལ་རྒྱབ་སྟེ་ལྷ་ཁྱུ་ཐམས་ཅད་ལ་གཙང་སྐྱ་ཉིད་ཅིན།

དེ་ནས་ཤུལ་བུལ་ཆུང་བེ་བུལ། ཚས་པ་ཏུལ་ཏེ་ཐུག་པ་བཞེས་ཏེ་ཐུག་པ་འཐུང་ཅེས་ཡིན།
 དེ་ནས་བག་ཕྱེ་བཟླས་ཏེ། ཉི་མ་ཕྱིད་ཚུགས་པ་བསྐྱར་བུལ་ནས་མར་ཞག་གི་ནང་ལ་འཁྱར་
 ར་བཅོས་ཏེ་བོར་ཅེས་ཡིན། དེ་ནས་ཉི་མ་ཕྱི་ཏོག་ཙམ་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་ཅིན། ཁང་པའི་ནང་ལ་མོ་བེ་ཐམས་ཅད་ཀྱིས་མར་དང་ཚས་པ་བཟླས་
 ཏེ་དེའི་མིང་ལ་བ་ལ་ར་ཚ་ཟེར་ཅིན། དེའི་ཕྱི་དོ་ལ་འཁྱར་ར་བོར་ནས་མེ་ཏོག་བོར་ཏེ། བཏན་
 བྱིལ་ལ་བོར་ཏེ་མདུན་ལ་མཚོན་མེ་ཡུལ་ནས་བོར་ཅེས་ཡིན། དེ་ནས་བྱ་ཚ་ཚང་མ་རང་རང་
 སོ་སོའི་ཁང་པ་ཅུ་ཡོང་ལྟེ་གཟུགས་པོ་ལྷས་ནས་གོས་ལག་སོ་མ་སོ་མ་གྱོན་ཏེ་མགོ་ཅེ་ཐོད་
 རྒྱབ་ཏེ། ཤུགས་པའི་ཤིང་ལྷ་མོ་བཤགས་ཏེ་ལྷ་ས་ལ་བཅིངས་ཏེ། དེའི་མིང་ལ་ཉལ་དེ་ཟེར་
 ཅེས་ཡིན། དེ་ནས་ཉལ་དེ་བཏུབ་ཏེ་ཕྱི་ལ་ཁྱེར་ཅིན། མོ་བེ་གཅིག་ལག་ལ་ཆང་དང་མེ་ཏོག་
 འཁྱར་ཏེ་མགོ་ལ་དཏུལ་གྱི་འབའ་རི་བཏགས་ཏེ་འདོགས་དགར་བཀའ་དེ་ཕྱི་ཅུ་སོང་ལྟེ་ཡུལ་མི་
 ཐམས་ཅད་འཛོམས་ཏེ། ཁ་ཅིག་ལ་ལྷ་ས་ལ་ཚང་མ་བཏབ་ནས། དེ་ནས་འཕངས་བཏང་ཅིན།
 དེ་ནས་ལོག་ལྟེ་རང་ཀ་སོ་སོའི་ཁང་པ་ཅུ་ཡོང་ལྟེ་ཆང་དང་ཨ་རག་དང་འབྲས་དང་ཤ་ཚོས་ཏེ་
 སྦྱིད་པོ་བྱས་ཏེ་ཉལ་བཟུང་ཅིན། དེ་ནས་ཐོ་རེ་ལྷ་མོ་ལངས་ཏེ། བྱ་ཚས་ལྷ་ལ་མེ་ཏོག་ལྷལ་
 ཏེ་མོར་ཀིའི་ནང་དུ་ཆུ་འཁྱར་ཏེ་ཁང་པ་ཅུ་ཡོང་ཅིན། དེ་ནས་དེ་ཞག་ལ་ནང་ལ་བཟུང་དེ་གཞན་
 མ་མིའི་གདོང་ཡང་བཟུ་ཅེས་མིན། མིང་ཡང་བཏོན་ཅེས་མིན། ཆང་ཨ་རག་འཐུང་ལྟེ་
 ཟེ་ཅེས་སྦྱིད་པོ་ཚོས་ཏེ་རང་སོ་སོའི་ཁང་པའི་ནང་དུ་བཟུང་དེ་སྦྱིད་པོ་ཡིན། དེ་ནས་ཚོས་པ་
 བཞིས་ཞག་དེ་ལྷ་མོ་ལངས་ཏེ་ཟེ་བཏུང་བཟོས་ཏེ་གཞན་མ་མིས་རྒྱལ་པོའི་མིང་བཏོན་ཅེས་ཡིན།
 དེ་ནས་མཁར་གྱི་མིང་བཏོན་ཅེས་ཡིན། དེ་ནས་ཡུལ་པ་ཐམས་ཅད་འཛོམས་ཏེ་ཆང་འཁྱོང་ཅིན།
 དེ་ནས་ཡོས་དང་མར་བཟླས་ནས་ལྷ་ལ་མཚོན་ཅེས་ཡིན། དེ་ནས་ཆང་འཐུང་ཨ་རག་འཐུང་

ར་ལོས་ཏེ་བྱ་ཚ་བྱ་མོ་ཐམས་ཅད་ཡངས་ནས་ཅིང་དེ་ལྟར་མོ་འཇིགས་པོ་ཡོང་ཅི། དེ་ནས་
རང་ཀ་སོ་སོ་འི་ཁང་པ་ལ་སོང་ཕྱི་ཟེ་ཅེས་བཞེས་ཏེ་སྦྱིད་པོ་བྱེད་ཅེས་ཡིན།

དེ་ནས་ཡང་ཚོས་པ་གསུམ་གྱི་ཞབ་དེ་སྤྲོ་མོ་ཡངས་ཏེ་ཇ་དང་བྱུག་པ་འབྲུང་ཕྱི་ཡུལ་མི་
ཐམས་ཅད་འཇོམས་ཏེ་ཆང་འབྲུང་ཅི། དེ་ནས་ཉི་མ་བྱེད་ཙམ་ཅིག་ལ་ཁང་པ་རེ་རེ་ནས་
བྱ་ཚ་རེ་རེ་ཐོན་ཏེ་འཁྲུང་ར་དང་བོ་དོལ་རེ་རེ་ཨ་རག་འཁྲུང་ཏེ་མགོ་ལ་ཐོད་ཀྱུབ་ཏེ་དགོན་པ་
ལ་མཇལ་ལ་ཆ་ཅི། དགོན་པ་ཅུ་བསྐྱེད་ཏེ་བྱི་དོ་ལ་བཟུང་དེ་བྱོང་པ་གཉིས་གྱི་མི་བྱུག་ཕྱི་
ཡང་གཏས་ལབ་ཅེས་མིན། དེ་ནས་ལྷ་མ་སྤུ་བྱུག་གསུམ་འཕངས་ནས་དགོན་པའི་ནང་ལ་ཆ་
ཅེས་ཡིན། མཚོད་མི་སྤུལ་ཏེ་བྱུག་བྱེད་ཅེས་ཡིན། དེ་ནས་ལྷ་མ་ལ་བྱུག་འཚལ་བྱས་
ཏེ་མི་དོག་སྤུལ་ནས་གཏས་ལབ་ཅེས་ཡིན། དེ་ནས་ལྷ་མའི་ནང་ལ་ཆ་ཅེས་ཡིན། དེ་ནས་ཆང་
དཀར་ཡོལ་མཚོད་དེ་བཏང་ཅེས་ཡིན། དེ་ནས་མཚན་ཚེ་རེ་ཆང་ཨ་རག་འབྲུང་ཕྱི་ལྷ་བཏང་
ནས་ལྷ་མོ་བྱས་ཏེ་ཐོ་རེ་སྤྲོ་མོ་ཡང་གཞན་མ་ཡུལ་དུ་སོང་ཕྱི་དེ་ཅུ་ཡང་ཆང་ཨ་རག་འབྲུང་ཕྱི་
ཞབ་མ་གསུམ་བཞི་དེ་ཅུ་ཀ་བཟུང་ཅི། དེ་ནས་ཚོས་པ་བརྒྱད་གྱི་ཞབ་དེ་རང་གི་ཁང་པ་ཅུ་
ཆ་ཅི། དེ་ནས་ཚོས་པ་དགའི་ཞབ་དེ་བཟུང་དེ་ཚོས་པ་བཅུ་ལ་གྱུ་ཅུའི་ཚོས་པ་བཅུ་ཟེར་ཅི།
མཚོད་མི་མང་པོ་སྤུལ་ཏེ་སློབ་དཔོན་ལ་བྱུག་མང་པོ་སྤུལ་ཅི། དེའི་ཞབ་ལ་བྱེ་མར་ཟེར་
མཁན་དེ་ཟེ་ཅེས་ཡིན། དེ་ནས་ཡུལ་མི་ཆང་མ་འཇོམས་ཏེ་ཚོགས་སྤུལ་ཅི། ཆང་ཨ་རག་
བསྐྱུས་ཏེ་འབྲུང་ཅི། ལྷ་བཏང་ཕྱི་ཅིང་ཅི། མོ་བོ་ཐམས་ཅད་སློང་པ་ལ་ལག་པས་ཟིན་
ཏེ་ཅིང་ཅེས་ཡིན། ཁྱོ་བོ་བྱ་ཚ་ཆང་མ་རང་རང་སོ་སོ་ཅིང་ཅེས་ཡིན། ཡང་ལྷ་ཅིག་གི་མིང་
ལ་སྤང་བ་ལྷ་ཟེར་ཅི། རོལ་གི་བདུང་ཕྱི་བྱ་མོ་གཉིས་ཅིང་ཅི། དེ་ནས་ཡང་ཚོས་པ་བཅུ་
གཅིག་ཞབ་དེ་ཡུལ་ལ་གྲོ་པོ་ཚོན་མོ་སྤུ་ཡོད་མི་ཆང་མ་བོད་ནས་ཁྱིར་ཅི། དེ་ནས་གྲོ་པོའི་
ཅ་ཅུ་མི་ཆང་མ་ཆ་ཅི། དེ་ནས་ཇ་མ་གང་ཆང་དཀར་ཡོལ་དགོན་མཚོག་ལ་མཚོད་དེ་མི་ཆང་

ས་ལ་ཚང་ཨ་རག་བཀང་ལྷོ་བཏང་ཅེན། དེ་ནས་ཟ་ཅིས་ལ་འབྲས་དང་ཤ་བཏང་ཅེན། མོ་བི་
 ཚང་ས་ལ་ཏ་མི་གང་དེ་འཁར་ར་བཏང་ཅིས་ཡིན། དེ་ནས་མོ་བི་ཐམས་ཅད་ཚང་ཨ་རག་
 འབྲུང་ལྷོ་ལྷོ་བཏང་ནས་ཅིད་དེ་ལྷན་མོ་མང་པོ་ཅིད་ཅིས་ཡིན། དེ་ནས་ལྷོ་ཏུ་རང་རང་སོ་སོ་འི་
 ཁང་པ་ཏུ་སོང་ལྷོ་བཏང་ཅིས་ཡིན། ད་འདི་ཚོགས་སོ་རྣམས་ལ་དང་པོ་འི་ཚོས་གཞིག་ནས་རྣམས་
 གཞིས་པའི་བཏུ་ཏུག་ཚུག་པ་འདི་ཚོགས་སོ་རྣམས་ལ་དང་པོ་བཏང་ཅིས་ཡིནོ།

Transcription

Lo-gsar

Hor-zla-böu-gñis-pa'i-ñi-śu-dgu-la-dguñ-ka'i-čhañ-a-rag-tšhañ-ma-bton-nas-lha-
 klu-tšhañ-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-tšhañ-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-pbye-brdzis-te | ñi-ma-pHYED-
 tšhugs-pa-bskyur-bčug-nas-mar-nag-gi-nañ-la-'khur-ra-btšos-te-bor-čes-yin | de-
 nas-ñi-ma-pHYI-tog-tšam-gčig-la-yul-mi'i-bu-tšha-tšhañ-ma-'dzoms-te-lha-la-lug-čig-
 btañ-čes-yin | de-nas-mtšhañ-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-tšha-tšhañ-
 ma-rañ-rañ-so-so'i-khañ-pa-ru-yoñ-ste-gzugs-po-khrus-nas-gos-lag-so-ma-so-ma-
 gyon-te-mgo-rtše-thod-rgyab-te | śugs-pa'i-ñiñ-phra-mo-béags-te-mu-sa-la-bčhiñs-
 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-'doga-
 dgar-bkad-de-pHYI-ru-soñ-ste yul-mi-thams-čad-'dzoms-te | kha-čig-la-mu-sa-la-
 tšhañ-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-skyid-po-byas-te-ñal-bśad-čen |
 de-nas-tho-re-sña-mo-lañs-te | bu-tšhas-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-bśad-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-bśad-de-skyid-po-yin | de-nas-tšes-
 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-bśes-nas-lha-la-mčhod-čes-yin | de-nas-
 čhañ-'thuñ-a-rag-'thuñ-ra-ros-te-bu-tšha-bu-mo-thams-čad-lañs-nas-rtšed-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-tšes-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-tgam-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-baleb-te-phyi-dro-la-bśad-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-bśad-čen | de-nas-tšhes-pa-brgyad-kyi-žag-de-rañ-gi-khañ-pa-ru-ča-čen | de-nas-tšhes-pa-dgu'i-žag-de-bśad-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-tšhañ-ma-'dzoms-te-tšhogs-phul-čen | čhañ-a-rag-bśadus-te-'thuñ-čen | glu-btañ-ste-rtged-čen-mo-bi-thams-čad-sked-pa-la-lag-pas-zin-te-rtged-čes-yin | khyo-bobu-tsha-tšhañ-ma-rañ-rañ-so-so-rtged-čes-yin | yañ-glu-čig-gi-miñ-la-spañ-ba-glu-zer-čen | dol-ki-brduñ-ste-bu-mo-gñis-rtged-čen | de-nas-yañ-tšhes-pa-bču-gčig-žag-de-yul-la-rgad-po-čen-mo-su-yod-mi-tšhañ-ma-bod-nas-khyer-čen | de-nas-rgad-po'i-rtša-ru-mi-tšhañ-ma-ča-čen | de-nas-rdza-ma-gañ-čañ-dkar-yol-dkon-mčhog-la-mčhod-de-mi-tšhañ-ma-la-čañ-a-rag-bkañ-ste-btañ-čen | de-nas-za-čes-la-'bras-dañ-ša-btañ-čen | mo-bi-tšhañ-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-rtged-de-ltad-mo-mañ-po-rtged-čes-yin | de-nas-phyi-ru-rañ-rañ-so-so'i khañ-pa-ru-soñ-ste-bśad-čes-yin | da-'di-tšog-se-zla-ba-dañ-po'i-tšhes-gčig-nas-zla-ba-gñis-pa'i-bču-drug-tšug-pa-'di-tšog-se-skyid-po-bśad-čes-yin ||

Phonetic Transcription

fi-or-ča čugñi-peñ fi-śu-gu-la gñ-keñ č'aŋ ʔara tš'aŋ-ma t'ön-ně lä lu-la tš'aŋ-ma-la č'čđ-pa p'uł'-čč-hin | gon-pa-la lama-su ku-rim p'aŋ-čč-hin | toŋ-la ŋa-mo laŋ-te k'aŋ-pa tš'aŋ-ma-la ža-la g'ah-te lä lu-t'am-čad-la saŋ-ra č'č-čen | de-ně śa čug č'ur-pe čug | sam-pa śzul'-te t'uŋ-pa kol'-te t'uŋ-pa t'uŋ-čč-hin | de-ně pag-p'e zi-te fi-ma p'et t'uŋ-pa k'ur čug-ně mar-na-gi naŋ-la k'u-ra tšoi-te bor-čč-hin | de-ně fi-ma p'ii-tog-zam-či-la jul'-mihi bu-tš'a tš'aŋ-ma zom-te lä-la tug-čig t'aŋ-čč-hin | de-ně tš'an-la jul'-pa t'am-čad zom-te śa daŋ č'an t'uŋ-čen | k'aŋ-peñ naŋ-la mo-bi t'am-čad-su mar daŋ zam-pa zi-te deñ miŋ-la bālarāza zer-čen | deñ p'ii-ro-la k'u-ra bor-ně mento bor-te | den ni k^ha-la bor-te dun-la č'od-me p'uł'-ne bor-čč-hin | de-ně bu-tš'a tš'aŋ-ma raŋ-raŋ su-suñ k'aŋ-pa-ru joŋ-te zug-po t'uł'-ně goł-la so-ma-so-ma gon-te go-tše-la t'čđ g'ah-te | śug-peñ śiŋ tš'a-mo śag-te mu-sa-la čiŋ-te | deñ miŋ-la haldo zer-čen | de-ně haldo t'uŋ-te p'ii-la k'er-čen | mo-bi-či-la-la č'aŋ daŋ mento k'ur-te go-la mul'-g'ii bāri t'ag-te doyar kađ-te p'ii-ru soŋ-te jul'-mi t'am-čad zom-te | k'a-čig-la mu-sa-la tš'aŋ-ma t'ah-ně | de-ně p'aŋ t'aŋ-čen | de-ně log-te raŋ-ka su-suñ k'aŋ-pa-ru joŋ-te č'aŋ daŋ ʔara daŋ č'e daŋ śa zoł-te k'ij-po č'e-te ñal' dađ čen | de-ně t'o-re ŋa-mo laŋ-te | bu-tš'a lä-

THE TIBETAN DIALECT OF LAHUL

la mento p'ul'-te lorkil naṅ-du ḍ'u k'ur-te k'aṅ-pa-ru joṅ-čen | de-nē de-ḥ'ag-la naṅ-la daḍ-de ḥan-ma mihi doṅ jaṅ ta-ḥē-mān | miṅ jaṅ t'ōn-ḥē-mān | ḍ'aṅ ḥara t'uṅ-te za-ḥē k'iq-po zoī-te | raṅ su-suī k'aṅ-pi naṅ-du daḍ-de k'iq-po hin | de-nē ṭṣ'ē-pa nī ḥ'ag-de ṅa-mo laṅ-te zaḥt'uṅ zoī-te ḥan-ma misi g'al-poī miṅ t'ōn-ḥē-hin | de-nē k'har-g'i miṅ t'ōn-ḥē-hin | de-nē jul'-pa t'am-ḥaḍ zom-te ḍ'aṅ k'ier-čen | de-nē joī daṅ mar ḍ'e-nē lā-la ḍ'ōḍ-ḥē-hin | de-nē ḍ'aṅ t'uṅ ḥara t'uṅ ra-roī-te bu-ṭṣ'a bu-mo t'am-ḥaḍ laṅ-nē se-de taḍ-mo ḥiḅ-po joṅ-čen | de-nē raṅ-ka su-suī k'aṅ-pa-la soṅ-te za-ḥē zoī-te k'iq-po ḍ'o-ḥē-hin | de-nē jaṅ ṭṣ'ē-pa sum-g'i ḥ'ag-de ṅa-mo laṅ-te ḥa daṅ t'uṅ-pa t'uṅ-te jul'-mi t'am-ḥaḍ zom-te ḍ'aṅ t'uṅ-čen | de-nē nī-ma p'et-zam-ḥi-la k'aṅ-pa re-re-nē bu-ṭṣ'a re-re t'ōn-te k'u-ra daṅ botol' re-re ḥara k'ur-te go-la t'ōḍ g'ah-te gon-pa-la ja-la ḍ'a-čen | gon-pa-ru leb-te p'hi-ro-la daḍ-de ḍ'oṅ-pa nīsi mi t'uṅ-te jaṅ tam lab-ḥē-mān | de-nē lama-su ḥ'ag-sum p'aṅ-nē gon-pi naṅ-la ḍ'a-ḥē-hin | ḍ'od-me p'ul'-te ḍ'ag-ḥē-hin | de-nē lama-la ḍ'ag-ṭṣ'al' ḍ'e-te mento p'ul'-nē tam lab-ḥē-hin | de-nē lami naṅ-la ḍ'a-ḥē-hin | de-nē ḍ'aṅ kal'-j'or ḍ'ōḍ-de t'aṅ-ḥē-hin | de-nē ṭṣ'an-tṣe-re ḍ'aṅ ḥara t'uṅ-te lū t'aṅ-nē taḍ-mo ḍ'e-te | t'o-re ṅa-mo jaṅ ḥan-ma jul'-du soṅ-te de-ru jaṅ ḍ'aṅ ḥara t'uṅ-te ḥ'ag-ma sum-ḥi de-ru-ka daḍ-čen | de-nē ṭṣ'ē-pa g'ad-k'i ḥ'ag-de raṅ-gi k'aṅ-pa-ru ḍ'a-čen | de-nē ṭṣ'ē-pa guī ḥ'ag-de daḍ-de | ṭṣ'ē-pa ḍu-la gu-ruī ṭṣ'ē-ḥu zer-čen | ḍ'ōḍ-me maṅ-po p'ul'-te loḅ-pūn-la ḍ'ag-maṅ-po p'ul'-čen | deī ḥ'ag-la p'e-mar zer-gen-de za-ḥē-hin | de-nē jul'-mi ṭṣ'aṅ-ma zom-te ṭṣ'oḅ-p'ul'-čen | ḍ'aṅ ḥara ḍul'-te t'uṅ-čen lū t'aṅ-te se-čen | mo-bi t'am-ḥaḍ ke-pa-la la-pē zum-te se-ḥē-hin | k'io-wo bu-ṭṣ'a ṭṣ'aṅ-ma raṅ-raṅ su-su se-ḥē-hin | jaṅ lū ḥig-gi miṅ-la paṅ-wa lū zer-čen | ḍol-ki duṅ-te bu-mo nī se-čen | de-nē jaṅ ṭṣ'ē-pa ḥugḥig ḥ'ag-de jul'-la gād-po ḍ'en-mo su jōḍ mi-ṭṣ'aṅ-ma bō-nē k'ier-čen | de-nē gād-po ṭṣa-ru mi ṭṣ'aṅ-ma ḍ'a-čen | de-nē za-ma gaṅ ḍ'aṅ kal'- j'or kon-ḍ'o-la ḍ'ōḍ-de mi ṭṣ'aṅ-ma-la ḍ'aṅ ḥara kaṅ-te t'aṅ-čen | de-nē za-ḥē-la ḍ'e daṅ ṣa t'an-ḥeṅ | mo-bi ṭṣ'aṅ-ma-la tali gaṅ re k'u-ra t'aṅ-ḥē-hin | de-nē mo-bi t'am-ḥaḍ ḍ'aṅ ḥara t'uṅ-te lū t'aṅ-nē se-de taḍ-mo maṅ-po se-ḥē-hin | de-nē p'hi-ru raṅ-raṅ su-suī k'aṅ-pa-ru soṅ-te daḍ-ḥē-hin | dā di-ṭṣog-se ḍa-wa daṅ-poī ṭṣ'ē-ḥig-nē ḍa-wa nī-pi ḥu-rug ṭṣ'u-pa di-ṭṣog-se k'iq-po daḍ-ḥē-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-č'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.

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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་སོ་ཉུང་དེ་ལ་ཆ་ཅན། ཡ་བ་ལྷ་ང་ལ་དདུལ་ལྲ་བཅུ་གཏོང་། ང་ནང་སོ་ཆ་ཅན།
 བྱ་ཚ་ང་ལ་དདུལ་མེད། རྩོད་རང་གི་བྱད་མེད་ལ་ཞོར་མང་པོ་ཡོད། ཁོ་ལ་ཟེར། བྱད་མེད་
 ང་ལ་དདུལ་ལྲ་བཅུ་གཏོང་། རྩོད་ལ་དདུལ་བཏང་ང་མིན། རྩོད་ཆང་འབྲུང་སྟེ་དདུལ་ཚང་མ་
 ཚར་འདུག། དེ་རྒྱལ་ཟེར་ཅན་དང་མཉམ་པོ་ཁྱོ་བོ་ལངས་དེ་བྱད་མེད་ལ་བདུང་སྟེ་བལ་འབྲུང་
 བཏང་། བྱད་མེད་དལ་སྤྲིལ་ལ་སོང་སྟེ་ཡམ་ཇི་བཏང་འདུག། དལ་སྤྲིལ་ནས་ཚོ་བྲ་སི་བཏང་སྟེ་
 ཁྱོ་བོ་ལ་རྩལ་ས་བཀའ་དེ་དལ་སྤྲིལ་ལ་འབྱོངས། ཕྱི་དོ་ཅིག་ཁོ་འཇལ་ཁ་ན་ལ་འབྲིང་དེ་བོར་
 འདུག། བོ་རི་སྟེ་སོ་ན་བྲིས་ས་བཅས་དེ་དདུལ་ལྲ་བཅུ་ཆད་པ་ཕོག་འདུག། དདུལ་མེད་དེ་
 ན་ཅིག་བཅོང་སྟེ་ཆད་པ་འཇལ་འདུག། དེ་ནས་ཁྱོ་བོ་བྱད་མེད་བཞིས་སྐྱད་པ་བཅད་དེ་རང་ཀ་
 སོ་སོ་འཁང་པ་ལ་སོང་། ཁྱོ་བོ་དེ་ལ་བྱད་མེད་མ་ཕོབ་དེ། ཏུ་ཚར། དེ་ནས་ཡ་བ་དེ་ལ་
 ཟེར་ཚག། བྱ་ཚ་རྩོད་ཅི་ལ་ཁོག་སྐྱལ་བྱེད་ཡོད། ང་སོང་སྟེ། རྩོད་ལ་བྱད་མེད་འཚོར་
 སོ་ཅིག་འབྱོང་སྟེ་བཏང་ང་ཡིན། ང་དེ་གི་པར་གྱི་ཡུལ་ལ་སོང་སྟེ་དདུལ་ལྲ་བཅུ་བཀའ་བཤམ་དེ་
 འབྱོང་ང་ཡིན། རྩོད་རང་ཉ་ཡི་ལུག་ཇི་དེ་ཅུ་སོང་སྟེ་ར་མཐོང་ལྲ་ཉོས་དེ་འབྱོང་། བང་སོང་
 ལ་བག་སྟོན་བྱེད་ཡིན། བྱ་ཚ་འབྲུང་དེ་ག་དེ་ཅུ་སོང་སྟེ་ར་མཐོང་ལྲ་ལ་སྒོར་སོ་ཉི་ཤུ་ཉི་ཤུ་
 བཏང་སྟེ་ཁང་པ་ལ་ཡོང་། དེ་ནས་ཡ་བ་ལ་དྲིས། ཡ་བ་ཆང་མང་པོ་ཡོད་དམ། བང་སོ་
 བཀའ་ས་ལ་ངའི་བག་སྟོན་ཡིན། བྱ་ཚ་ཆང་དེ་ཉུང་མ་ནི་འདུག། བྱ་ཚ་ལ་ཡང་ཁོག་སྐྱལ་
 འཚོར་དེ་བཞུགས། བྱ་ཚ་རྩོད་འཚོར་མ་བྱེད། ང་ཆང་མི་ཅུ་སོང་སྟེ་སྐྱལ་ཇི་ལྲ་བཅུ་ཉོས་

དེ་འབྲོང་ཡིན། ཕྱི་དོག་ལ་ཨ་བ་ཡང་ཁང་པ་ཅུ་བསྐྱབས། བང་མོ་ཐོ་རེ་ལ་བག་ལྷོན་ཡིན།
 རང་གི་གཉེན་དུང་པོ་ཚང་མ་ལ་སྐད་རྒྱུ་དེ་འབྲོང་། མི་མདའ་བཅུ་བག་མ་ཡིན་ན་ལ་སོང་།
 ཐག་མ་ཁང་ལ་འབྲོང་། དེ་ནས་བྱ་ཚ་མཁའ་མ་གཉིས་ཀྱི་བག་ལྷོན་བྱས། མི་ཚང་མ་ལ་སྐྱིད་
 པོ་བྱང་། མི་ཚང་མ་ར་རོ་འི་གྲི་ད་བདང་རོལ་བདང་། མི་ཚང་མ་ཅེད་དེ་ལྷན་མོ་མང་པོ་
 བྱས། དེ་ནས་ཡང་གཉེན་དུང་པོ་ཚང་མ་ལ་བག་མ་ཡང་ས་དེ་གླ་མ་ལ་མེ་དོག་ཕྱལ་དེ་གླ་མས་
 རྫོང་ལ་སྐྱང་ང་ཅིག་དང་སྐོར་མོ་བརྒྱ་བདང་སོང་། ཨ་བས་རྫོང་ལ་དྲ་གཅིག་བདང་སོང་།
 ཨ་མས་རྫོང་ལ་སྐོར་མོ་ལྷ་བཅུ་བདང་སོང་། ཨ་ཞང་གིས་སྐོར་མོ་བཅུ་བདང་། མིང་པོས་
 སྐོར་མོ་བཅུ་བདང་། ཚ་མོས་སྐོར་མོ་ལྷ་བདང་། བཞུན་གཉེན་དུང་པོ་ཚང་མས་སྐོར་
 མོ་རེ་རེ་བདང་སོང་། བསྐོས་མ་མཁའ་མ་ལ་རྫོང་སྐོར་མོ་བཞི་བརྒྱ་དང་སྐྱམ་ཅུ་བྱང་སོང་།
 དེ་ནས་མཁའ་མ་དང་བྱ་ཚ་བྱ་མོ་འི་ཁང་ལ་ཕྱག་ལ་ཆ་ཅེས་ལ་བཅོལ་བོ་གསུམ་འཁྲུང་ར་བཅུག།
 བོ་དོལ་ཉི་ཤུ་ཨ་རག་བཅུག། ས་ལག་བ་གཅིག། བ་དེ་གསུམ་མར། མི་མདའ་བཅུ་
 བོ་གས་བྱས་དེ་ཕྱག་ལ་སོང་། དེ་ནས་བོས་བོ་དང་རྒྱལ་མོ་གཉིས་ལ་བྱ་མོ་དང་མག་བ་གཉིས་
 ཀྱིས་བཞུགས་བཞུགས་མང་པོ་བྱས། དེ་ནས་ས་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་བསྐྱད་དེ་ཨ་བ་ཨ་མ་གཉིས་ཀྱིས་རྫོ་མ་གང་ཆང་སྐལ་བཅོར་བཀའ་དེ་མཚོད་དོ།

Transcription

Ña-rañ-nañ-mo-Ñuñ-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-arđzi-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-

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zer-tš'ag | bu-tš'a-khyod-či-la-khug-srug-byed-yod ŋa-soñ-ste | khyod-la-bud-med-
 'chor-mo-čig-'khyoñ-ste-btañ-ŋa-yin | ŋa-he-gi-phar-gyi-yul-la-soñ-ste-dñul-ŋa-
 brgya bśal-te-'khyoñ-ŋa-yin | khyod-rañ-ha-yi-lug-rđzi-de-ru-soñ-ste-ra-mthoñ-ŋa-
 ños-te-'khyoñ | nañ-mo-ŋa-la-bag-ston-byed-yin | bu-tšha-'thad-de-gādī-rtsa-ru-
 soñ-ste-ra-mthoñ-ŋa-la-sgor-mo-ñi-śu-ñi-śu-btañ-ste-khañ-pa-la-yoñ | de-nas-a-ma-
 la-dris | a-ma-čhañ-mañ-po-yod-dam | nañ-mo-gnañs-la-ŋa'i-bag-ston-yin | bu-
 tšha-čhañ-ni-ñun-ma-na-mi-'dug | bu-tšha-la-yañ-khog-srug-'tšher-ri-bžugs | bu-
 tšha-khyod-'tšher-ma-byed | ŋa-čhañ-mi-rtsa-ru-soñ-ste-glum-rđza-ŋa-bču-ños-te-
 'khyoñ-yin | phyi-tog-la-a-ba-yañ-khañ-pa-ru-bslebs | nañ-mo-tho-re-la-bag-ston-
 yin | rañ-gi-gñen-druñ-po-tšhañ-ma-la-skad-rgyab-te-'khyoñ | mi-mda'-bču-bag-
 ma-len-na-la-soñ | bag-ma-khañ-la-'khyoñ | de-nas-bu-tšha-mna'-ma-gñis-kyi-
 bag-ston-byas | mi-tšhañ-ma-la-skyid-po-byuñ | mi-tšhañ-ma-ra-ro'i-gita-btañ-
 rol-btañ | mi-tšhañ-ma-rtzed-de-ltad-mo-mañ-po-byas | de-nas-yañ-gñen-druñ-po-
 tšhañ-ma-la-bag-ma-lañs-te-bla-ma-la-me-tog-phul-te-bla-mas-rđzoñ-la-sruñ-ŋa-čig-
 dañ-sgor-mo-brgya-btañ-soñ | a-bas-rđzoñ-la-rta-gčig-btañ-soñ | a-mas-rđzoñ-la-
 sgor-mo-ŋa-bču-btañ-soñ | a-žañ-gis-sgor-mo-bču-btañ | miñ-pos-sgor-mo-bču-
 btañ | tšha-mos-sgor-mo-ŋa-btañ | gžan-gñen-druñ-po-tšhañ-mas-sgor-mo-re-re-
 btañ-soñ | bsdoms-la-mna'-ma-la-rđzoñ-sgor-mo-bži-brgya-dañ-sum-ču-byuñ-soñ |
 de-nas-mna'-ma-dañ-bu-tšha-bu-mo'i khañ-la-phyag-la-čha-čes-la-btšel-po-gsum-
 'khur-na-bčug | botol-ñi-śu-a-rag-bčug | śa-lag-pa-gčig | baři-gsum-mar | mi-mda'-
 bču-gros-byas-te-phyag-la-soñ | de-nas-gyos-po-dañ-sgyugs-mo-gñis-la-bu-mo-dañ-
 mag-pa-gñis-kyis-bžugs-bžugs-mañ-po-byas | de-nas-śa-lag-pa-a-rag-'khur-ra-čhañ-
 tšhañ-ma-a-ba-a-ma-gñis-kyi-lag-la-btañ | de-nas-ya-do-bču-dañ-bag-gsar-bag-ma-
 gñis-gral-la-bsdad-de-a-ba-a-ma-gñis-kyis-rđza-ma-gañ-čhañ-skal-bčor-bkad-de
 mēhod-do ||

Phonetic Transcription

ŋa-raŋ naŋ-mo Ńuŋ-ti-la č'a-čen | ʔa-wa žu ŋa-la mul'ŋaħču-toŋ | ŋa
 naŋ-mo č'a-čen | pu-tš'a ŋa-la mul'međ | k^hođ-raŋ-ŋi piđ-međ-la nor maŋ-po
 jöđ | k^ho-la zer | piđ-međ ŋa-la mul'ŋaħču toŋ | k^hođ-la mul't'aŋ-ŋa-mān |
 k^hođ č'aŋ t'uŋ-te mul'tš'aŋ-ma tš'ar-do | de-zug zer-čen daŋ ŋam-po k^ho-wo
 laŋ-te piđ-međ-la duŋ-te ŋal'put-t'aŋ | piđ-međ taksil-la soŋ-te arđzi t'aŋ-do |
 taksil-na čoprasi t'aŋ-te k^ho-wo-la čag-kađ-de taksil-la k^hoŋ | p^hi-ro-či k^ho
 jal'-khana-la tš'id-de bor-du | t'o-re ŋa-mo-na tš'im-čē-te mul'ŋaħču č'e-pa
 p'og-do | mul'međ-de ta-čig tsoŋ-te č'āđ-pa jal'-do | de-nē k^ho-wo piđ-međ
 ŋi kūđ-pa čađ-de raŋ-ka su-suī k'aŋ-pa-la soŋ | k^ho-wo de-la piđ-međ ma-
 t'ob-te | ŋū-tš'ar | de-nē ʔa-wa de-la zer-tš'a | bu-tš'a k^hođ-či-la kok-śu č'e-
 jađ | ŋa soŋ-te | k^hođ-la piđ-međ č'ormo-či k^hoŋ-te t'aŋ-ŋa-hin | ŋa hegi
 p'ar-g^hi jul'-la soŋ-te mul'ŋaħg^ha śal'-te k^hoŋ-ŋa-hin | k^hođ-raŋ ha-yi lug-đzi
 de-ru soŋ-te ra-t'oŋ ŋa ŋō-te k^hoŋ | naŋ-mo ŋa-la bag-t'ōn č'e-hin | bu-tš'a
 t'ađ-de gādī tsa-ru soŋ-te ra-t'oŋ ŋa-la gir-mo ŋi-śu ŋi-śu t'aŋ-te k'aŋ-pa-la joŋ |
 de-nē ʔa-ma-la đ'i | ʔa-ma č'aŋ maŋ-po jöđ-da | naŋ-mo naŋ-la ŋaī bag-t'ōn

hin | bu-tṣ'a ḍ'aṅ ni ṣin ma-na mindu | bu-tṣ'a-la jaṅ kok-śu tṣ'er-ri žug |
 bu-tṣ'a k'ioḍ tṣ'er-ma-č'e | ṅa ḍ'aṅ-mi tṣa-ru soṅ-te lum-za ṅaḥču ṣō-te k'ioṅ-
 hin | p'i-to-la ṅa-wa jaṅ k'aṅ-pa-ru leḥ | naṅ-mo t'o-re-la bag-t'ōn hin |
 raṅ-gi ṣen-ḍ'uṅ-po tṣ'aṅ-ma-la kaḍ-g'iaḥ-te k'ioṅ | mindā ču bag-ma len-na-la
 soṅ | bag-ma k'aṅ-la k'ioṅ | de-nē bu-tṣ'a nā-ma ṣiṣi bag-t'ōn č'e | mi tṣ'aṅ-
 ma-la k'iaḍ-po ḍ'uṅ | mi tṣ'aṅ-ma ra-rol' gita t'aṅ rol' t'aṅ | mi tṣ'aṅ-ma se-de
 taḍ-mo maṅ-po č'e | de-nē jaṅ ṣen-ḍ'uṅ-po tṣ'aṅ-ma-la bag-ma laṅ-te la-ma-
 la mento p'ul' te lama-su zoṅ-la ṣ'uṅ-ṅa-čig daṅ gir-mo g'ia t'aṅ-soṅ |
 ṅa-wa-su zoṅ-la ta-čig t'aṅ-soṅ | ṅa-ma-su zoṅ-la gir-mo ṅaḥču t'aṅ-soṅ | ṅa-
 žaṅ-su gir-mo ču-t'aṅ | miṅ-po-su gir-mo ču-t'aṅ | tṣ'a-mo-su gir-mo ṅa t'aṅ |
 žan ṣen-ḍ'uṅ-po tṣ'aṅ-ma-su gir-mo re-re t'aṅ-soṅ | dom-la nā-ma-la zoṅ gir-
 mo žibg'ia daṅ sum-ču ḍ'uṅ-soṅ | de-nē nā-ma daṅ bu-tṣ'a bu-mōi k'aṅ-la
 č'ag-la č'a-čē-la tṣe-bo sum k'ura čug | botol' ṣi-śu ṅa-ra čug | śa-lag-pa čig |
 baṣi sum-mar | mindā ču ḍ'og-č'e-te č'ag-la soṅ | de-nē g'o-po daṅ g'ug-mo
 ṣi-la bu-mo daṅ mag-pa ṣiṣi žu-žu maṅ-po č'e | de-nē śa-lag-pa ṅa-ra k'ura
 č'aṅ tṣ'aṅ-ma ṅa-wa ṅa-ma ṣiṣi lag-la t'aṅ | de-nē jā-do ču daṅ bag-sar
 bag-ma ṣi t'al'-la daḍ-de ṅa-wa ṅa-ma ṣiṣi za-ma gaṅ č'aṅ kal'-čor kaḍ-de
 č'ōḍ-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

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very little country beer'. Noticing that the son became sad, the mother said: 'Son, don't be sad! I shall go to the wine merchant and buy fifty jugs of country beer'. In the evening the father returned home. Early next morning the marriage ceremony started. All relatives were invited. Ten men went to bring the bride to the house of the bridegroom. The marriage ceremony is then performed. The guests partake of food, beer, arag, etc. All enjoy themselves, sing songs and play music. Then all rise and dance. It is a great spectacle! On the next day all guests return to their homes. The bridegroom offers flowers to all guests, and to the officiating priest. He then receives as dowry from the priest an amulet and a hundred rupees. From his father he gets a horse, from his mother fifty rupees, from his uncle ten rupees, from his cousin five rupees, from the other relatives one rupee each. Altogether he receives as dowry four hundred and thirty rupees. Later the bridegroom and bride proceed to the bride's home, and bring with them three baskets of pastry, ten bottles of arag, one shoulder of mutton, and three seers of butter. Ten men accompany them to carry the baskets. The father and mother-in-law having greeted the bride and bridegroom, the provisions are presented to them. The bride and bridegroom and their ten companions are then asked to sit in a row, and the bride's parents serve them with country beer.

VOCABULARY

- ཀ ka.
- ཀ་བ་ ka-ba, C.T. ka-wa; Lah. k'a-wa, column, pillar.
- ཀུན kun, C.T. k'ün~kū; Lah. kun~gün. all, every; sign of plural in Lahul Tibetan.
- ཀྲང་ཀྲང་ krañ—krañ, Lah. t'ang—t'ang, leg.
- ཀུལ klu, C.T. lu; Lah. lu.
- ཀླུ nāga, a denizen of the lower region.
- ཀློག་པ་ klog-pa, C.T. lo-pa; Lah. log-pa to read.
- དཀའ་ dkan, C.T. ken; Lah. kãn palate. also ཀས, rkan.
- ཡ་རྒྱ་ ya-rkan, C.T. jarken; Lah. jal'-kãn, upper part of the palate.
- མ་རྒྱ་ ma-rkan, C.T. marhen; Lah. markãn, 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-jō; Lah. (Kolong) kal'-jor, (Koksar) kal'-j'or. cup, tea-cup.
- དཀོན་མཆོག་ dkon-mēhog, C.T. kō-ō'o; Lah. kon-ō'o, the jewel.
- བཀའ་གསལ་ bka'-gsal, C.T. kā-sal'; Lah. kās~kāsā, yes.
- (Koksar) kās.
- བཀྲ་ཤིས་ bkra-śis, C.T. tra-śi, Lah. t'a-śi ~kra-śi, happiness, prosperity, blessing.
- བཀྲས་སྤེལ་ bkrama, pf. stem of འགྲེས་པ་, 'grem-pa, to spread, C.T. t'am; Lah. t'am.
- རྐང་པ་ rkañ-pa, C.T. kañ-pa; Lah. kañ-pa; Ld. ^hkañ-pa; Balti ^hkañ-pa. foot; leg.
- རྐང་ཡ་ rkañ-ya, Lah. kañ-ja, thigh.
- རྐུ་བ་ rku-ba, C.T. ku-wa; Lah. ku-ōō, to steal, to rob.
- རྐུན་མ་ rkun-ma, C.T. ku-ma; Lah. kun-ma, thief.
- རྐྱང་ rkyañ, Equns hemionus, C.T. ś'ag; Lah. k'ag.
- སྐྱ་ skad, C.T. kō; Lah. kađ, voice, sound, cry; speech, words, language.
- སྐྱ་ཅ་ skad-cha, C.T. kō-ō'a; Lah. kađ-ō'a, conversation.
- སྐྱ་ཅ་དྲི་བ་ skad-cha 'dri-ba, C.T. kō-ō'a đri-wa; Lah. kađ-ō'a đri-ōō, to speak, to converse. cf. དཔེ་རྒྱ་འདྲ་ཅེས་, dpe-ra 'dri-čes, Lah. pe-ra đri-ōō, to converse.
- སྐབས་ skabs, C.T. kaḥ; Lah. kaḥ, time, period.
- སྐབས་སུ་ skabs-su, Lah. kaḥ-su, during, in the time of.
- སྐར་ཁུའྱ་ skar-khuñ, Lah. kar-kbuñ, window.
- སྐར་མ་ skar-ma, C.T. kar-ma; Lah. kar-ma, star.
- སྐུ་མཁར་ sku-mkhar, C.T. ku-k'ar; Lah. ku-k'har, castle, fort.
- སྐུ་རིམ་ sku-rim, C.T. ku-rim; Lah. ku-rim ~gu-rim, service, order.
- སྐུ་པ་ skud-pa, C.T. kū-pa; Lah. kūđ-pa, string.
- སྐུ་པོ་ skya-bo, C.T. t'ia-wo, Lah. k'ia-wo, light-gray; layman.
- སྐྱིད་པོ་ skyid-po, C.T. k'i-po; Lah. k'ij-po, happy, pleasant.
- སྐྱིད་ལེགས་ skyid-legs, C.T. k'i-leg; Lah. k'i-li, happiness.
- སྐུར་བ་ skyur-ba, pf. འཕྱུར་, bakyur, C.T. ś'ur-wa; Lah. k'ur-ōō, to throw, to cast.

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- མཉེན་པོ་ skye-ba, pf. མཉེན་པོ་, skyes, C.T. ཅེ་ལ་; Lah. k'ie-ches, to be born.
- མཉེན་པོ་ལ་ skyem-pa; C.T. k'em-pa; Lah. k'em-pa, to partake.
- མཉེན་པོ་ལ་ skyod-pa, pf. མཉེན་པོ་, bakyod; C.T. ཅེ་ལ་-པོ་; Lah. k'od-pa, to go, come.
- མཉེན་པོ་ skra; C.T. ཅེ་ལ་; Lah. s'a~sā. cf. Koksar, bāl' < Hind. बाल, hair. མཉེན་པོ་, mgo-spu, go-pu.
- མཉེན་པོ་ལ་ bskal-pa < skrt. kalpa, period.
- མཉེན་པོ་ལ་མཉེན་པོ་ bskal-pa bzañ-po, Lah. kal'-pa zañ-po, the good or blessed kalpa.
- མཉེན་པོ་ kha.
- མཉེན་པོ་ kha; C.T. k'a; Lah. k'a, mouth, opening, face, surface.
- མཉེན་པོ་ལ་ kha-ñig; C.T. k'a-ñig; Lah. k'a-ñi(g), some.
- མཉེན་པོ་ལ་ kha-brda', C.T. k'a-dā; Lah. k'a-dā, instruction, admonition.
- མཉེན་པོ་ལ་ kha-lpags; Lah. k'al'-pag, lip.
- མཉེན་པོ་ kha-spu; Lah. k'aspu, moustache.
- མཉེན་པོ་ kha-ba; C.T. k'a-wa; Lah. khā, snow.
- མཉེན་པོ་ khañ-pa; C.T. k'añ-pa; Lah. k'añ-pa, house, residence. hon མཉེན་པོ་ལ་, gzims-khañ; C.T. zim-k'añ; Lah. zim-k'añ.
- མཉེན་པོ་ khab; C.T. k'ap; Lah. khāb, needle.
- མཉེན་པོ་ kho; C.T. k'o; Lah. k'ho, he, she.
- མཉེན་པོ་ kho-ba; Lah. k'ho-wa, they.
- མཉེན་པོ་ kho-rañ; C.T. k'o-rañ; Lah. k'ho-rañ, himself.
- མཉེན་པོ་ kho-za; Lah. (Koksar) k'ho-ž'a, they.
- མཉེན་པོ་ khoñ; C.T. k'oñ; Lah. k'hoñ, he (hon.).
- མཉེན་པོ་ khyi; C.T. k'hi~ñi; Lah. k'hi, dog.
- མཉེན་པོ་ལ་ khyi-ñig; C.T. k'hi-ñi; Lah. k'hi-ñi, flea.
- མཉེན་པོ་ khyem; C.T. k'em; Lah. k'em, shovel.
- མཉེན་པོ་ལ་ khyo-ga bu-tsha; C.T. ཅེ་ལ་-ག་ bu-tsha; Lah. k'ho-ga bu-tsha, male.
- མཉེན་པོ་ khyo-bo; C.T. ཅེ་ལ་-བོ་; Lah. k'ho-wo, husband.
- མཉེན་པོ་ khyod; C.T. ཅེ་ལ་; Lah. k'hi-ñi, thou, you.
- མཉེན་པོ་ལ་ khyo-za; Lah. k'ho-ž'a, you.
- མཉེན་པོ་ khra-bo; C.T. ཅེ་ལ་-བོ་; Lah. ཅེ་ལ་-བོ་, ~ཅེ་ལ་-བོ་, many-coloured, piebald.
- མཉེན་པོ་ khrag; C.T. ཅེ་ལ་~ཅེ་ལ་; Lah. ཅེ་ལ་~ཅེ་ལ་, blood.
- མཉེན་པོ་ khrad-pa; Lah. ཅེ་ལ་-པ་, stretched out.
- མཉེན་པོ་ khral-khrol; C.T. ཅེ་ལ་-ཅེ་ལ་; Lah. ཅེ་ལ་-ཅེ་ལ་, pure.
- མཉེན་པོ་ khri; C.T. ཅེ་ལ་; Lah. ཅེ་ལ་, throne.
- མཉེན་པོ་ khrim; C.T. ཅེ་ལ་; Lah. ཅེ་ལ་, law.
- མཉེན་པོ་ khrim-med; C.T. ཅེ་ལ་-མེད་; Lah. ཅེ་ལ་-མེད་, violent, cruel.
- མཉེན་པོ་ལ་ khru-ñig; C.T. ཅེ་ལ་-ལ་; Lah. ཅེ་ལ་-ལ་, baptism.
- མཉེན་པོ་ལ་ khru-ñig-ñi; C.T. ཅེ་ལ་-ལ་-ལ་; Lah. ཅེ་ལ་-ལ་-ལ་, to baptize.
- མཉེན་པོ་ khrom; Lah. ཅེ་ལ་, a multitude of people, assembled on the occasion of a holiday.
- མཉེན་པོ་ལ་ mkhrags-pa; C.T. ཅེ་ལ་-པ་; Lah. ཅེ་ལ་~ཅེ་ལ་-པ་, firm, enduring. cf. śan-ta, strong, firm.

- འཕུར་བ་ 'khur-ba; C.T. k'u-ru; Lah. k'ur-ra, pastry.
- འཁོལ་བ་ 'khol-ba; C.T. k'ol'-wa; Lah. k'ol'-dē, to boil.
- འཁྱིལ་བ་ 'khyil-ba; Lah. k'iil'-dē, to boil.
- འཁྱེར་བ་ 'khyer-ba; C.T. k'ier-wa; Lah. k'ier-dē, to carry, to take away.
- འཁྱེང་བ་ 'khyoñ-wa; C.T. k'ioṅ-wa; Lah. k'ioṅ-dē, to bring.
- ག ga.
- གནས ga-nas, C.T. ka-nē; Lah. ga-nē, from where.
- གར ga-ru, Lah. ga-ru, where?
- གངས gañs, Lah. gaṅ, snow.
- གངས་རི gañs-ri, C.T. kaṅ-ri; Lah. gaṅ-ri, snow mountain.
- གཤེད་ gal-te, C.T. gal-te; Lah. gal-te, if, whether.
- གུང་ guñ, Lah. guṅ, heaven.
- གུར gur, C.T. kur; Lah. gur. hon. བཙུག་ཁུར་, bžugs-gur, Lah. žu-gur. cf. tambu (Hind.).
- གོང་ goñ, C.T. koṅ; Lah. koṅ, above.
- གོང་ goñ, C.T. koṅ; Lah. goṅ, price.
- གོང་ཆག་ god-čhag, C.T. gō-č'a; Lah. gōd-č'a, calamity.
- གོན་ཅེས་ gon-čes, Lah. gon-čē, attire, garment.
- གོས་ gos, C.T. kō; Lah. gō-goī, garment, clothing.
- གོས་ལག་ gos-lag, C.T. kō-la; Lah. goī-lag, clothing, garment.
- གྱི་ལིང་ gyi-liñ, C.T. gi-liṅ; Lah. gi-liṅ, a steed.
- གྱེན་ལ་ gyen-la; C.T. k'ien-la; Lah. g'ien-la, up, upwards.
- གྱེན་མིང་གུར་མིང་ gyen-med thur-med; Lah. g'ien-mē t'bur-mē, 'neither up-hill, nor down-hill', straight.
- གྱོས་པོ་ gyos-po, C.T. k'iō-po; Lah. g'io-po, father-in-law.
- གྲ་བ་ grva-pa, C.T. ṽ'a-pa; Lah. ḍ'a-pa, monk; novice.
- གྲང་མོ་ grañ-mo, C.T. ṽ'aṅ-mo; Lah. ḍ'aṅ-mo, cold.
- གྲལ་ gral, C.T. ṽ'e; Lah. ṽ'al', row, line.
- གྲི་ gri, C.T. ṽ'i; Lah. ḍ'i-ḍ'riu, knife.
- གྲུ་གཟིངས་ gru-gziñs, C.T. ṽ'u-siṅ; Lah. ḍ'u-zij, boat.
- གྲོ་ gro, C.T. ṽ'o; Lah. ṽ'o, wheat.
- གྲོ་ལྗང་ gro-ljañ, C.T. ṽ'o-jaṅ; Lah. ṽ'o-ž'aṅ, green wheat.
- གྲོགས་པོ་ grogs-po, C.T. ṽ'o-po-ṽ'ok-po; Lah. ḍ'og-po, friend.
- གྲོང་ groñ, C.T. ṽ'oṅ; Lah. ḍ'oṅ, village.
- གྲོང་གསེབ་ groñ-gseb, C.T. ṽ'oṅ-sep; Lah. ḍ'oṅ-seb, village.
- གྲོང་པ་ groñ-pa, C.T. ṽ'oṅ-pa; Lah. ḍ'oṅ-pa, villager.
- གྲོད་པ་ grod-pa, C.T. ṽ'ō-pa; Lah. ḍ'ō-pa, belly.
- གྲལ་ glag, C.T. la; Lah. la, eagle.
- གྲང་ཏོ་ glañ-to, Lah. laṅ-to, bull.
- གྲང་པོ་ཆེ་ glañ-po-čhe, C.T. laṅ-po-č'e; Lah. laṅ-po-č'e, elephant.
- གྲང་མ་ glañ-ma, C.T. laṅ-ma; Lah. laṅ-ma, willow.
- གྲིང་ག་ gliñ-ka; C.T. liṅ-ka; Lah. liṅ-ka, garden.

- ལྷུ glu, C.T. lū; Lah. lū, song.
- ལྷུས་རྩུ 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~gūn-ka; Lah. gun-ka, winter.
- དགུ་ dgra, C.T. ḡa; Lah. ḡa, enemy.
- མག་པ་ mgar-ba, C.T. gar-ra; Lah. gar-ra, blacksmith.
- མགོ་ mgo, C.T. go; Lah. go, head.
- མགོ་རྩུ་ mgo-rtše, C.T. go-tše, 'crown of the head'; Lah. (Koksar) go-tše, 'head'.
- མགོན་ལ་འབོད་ཅེས་ mgron-la-'bod-čes; Lah. ḡön-la böḡ-čö, to invite.
- འབོད་པ་ 'god-pa, pf. བཞོད་, bkod; Lah. kaḡ-čö, to put, place.
- འགྲངས་ནས་ 'gyaḡs-nas, Lah. j'ag-nö, from afar.
- འགྲམ་པ་ 'gram-pa, C.T. ḡam-pa; Lah. ḡ'am-pa, cheek.
- འགྲམ་ལ་ 'gram-la, C.T. ḡ'am-la; Lah. ḡ'am-la, at the side.
- འགྲུལ་པ་ 'grul-pa, C.T. ḡū-pa; Lah. ḡ'öl-pa, traveller.
- རྩུ་པོ་ rgad-po, C.T. ge-po~ga-bu; Lah. göḡ-po, old man.
- རྩུ་པོ་ rgod-po, Lah. göḡ-po, hero.
- རྩུ་མ་ rgod-ma, C.T. gö-ma; Lah. göḡ-ma, mare.
- རྩུ་དར་ rgya-dar for རྩུ་ཅེས་དར་པ་, rgya-čher dar-ba, C.T. j'a-tar; Lah. ḡ'a-dar, extensive, numerous.
- རྩུ་དུང་ rgya-duḡ, C.T. j'a-dug; Lah. ḡ'a-dug, big trumpet.
- རྩུ་སོག་ rgya-sog, Lah. ḡ'a-so, saw.
- རྩུ་སྤེལ་ rgyaḡ-šel, C.T. j'ag-šö; Lah. j'ag-šel', field-glasses.
- རྩུ་པ་ rgyab-ri, C.T. j'ab-ri; Lah. ḡ'ab-ri, mountain retreat.
- རྩུ་པ་ rgyab-la, C.T. j'ab-la; Lah. ḡ'ab-la, 'on the back'.
- རྩུ་པོ་ rgyal-po, C.T. j'e-po~ḡ'al-po; Lah. ḡ'a-po, king.
- རྩུ་མོ་ rgyal-mo, C.T. j'e-mo; Lah. ḡ'al-mo, queen.
- རྩུ་ལ་ rgyal-la, Lah. ḡ'al-la, well, good.
- རྩུ་ལ་མེད་ rgyal-la-med, Lah. ḡ'al-la-mö, bad.
- རྩུ་གས་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. ḡ'a-t'am-pa, hundred.
- བརྩུད་ brgyad, C.T. ḡ'e; Lah. ḡ'aḡ, eight.
- བརྩུད་བཅུ་ཐམ་པ་ brgyad-bču tham-pa, C.T. j'e-ču t'am-pa; Lah. ḡ'e-ču t'am-pa, eighty.
- མག་ sga, C.T. ga; Lah. ga-ča, saddle.
- མག་ sgo, C.T. go; Lah. go, door.
- མག་མྱི་ sgo-khyi, C.T. go-ši; Lah. go-k'hi, watch dog.
- མག་ཏ་ sgo-na, C.T. goḡa; Lah. goḡa, egg. Cf. t'ul'.
- མག་མོ་ sgyug-mo, C.T. j'ug-mo; Lah. ḡ'ug-mo~ḡ'uḡ-mo, mother-in-law.
- མག་ sgra, C.T. ḡ'a; Lah. ḡ'a~ra, noise.
- མག་བུ་ sgrog-bu, C.T. ḡ'og-bu; Lah. ḡ'og-bu, button.

(Jaeschke, Dictionary, p. 122 notes a pronunciation rog-bu.)

ཏ་ ḥa

- ཏ་ ḥa; C.T. ḥa; Lah. ḥa, I.
- ཏ་རང་ ḥa-raṅ; C.T. ḥa-raṅ; Lah. ḥa-raṅ, myself.
- ཏ་ཞི་ ḥa-ža; Lah. ḥa-ča~ḥa-ž'a, we.
- ཏན་སོང་ ḥan-soṅ; Lah. ḥen-soṅ, damnation.
- ཏུ་བ་ ḥu-ba; C.T. ḥu-wa; Lah. ḥu-öë, to cry.
- ཏོས་ ḥos; C.T. ḥö; Lah. ḥö, face, surface.
- མངར་ mḥar; C.T. ḥar; Lah. ḥar, sweet.
- མངར་མོ་ mḥar-mo; C.T. ḥar-mo~ḥa-mo; Lah. ḥar-mo, sweet-scented, well-tested.
- དུལ་ dḥul; Lah. mul'; C.T. ḥü, silver.
- རྩ་ rḥa; C.T. ḥa; Lah. ḥa, drum.
- རྩ་བ་ rḥa-ba; C.T. ḥa-wa; Lah. ḥa-öë, to harvest, to reap.
- རྩ་བོ་ rḥa-boḥ; Lah. ḥa-boṅ, camel.
- རྩ་མ་ rḥa-ma; C.T. ḥa-ma; Lah. ḥa-ma, yak-tail.
- རྩལ་ཅུ་ rḥul-ḥu; Lah. mul'-ö'u, perspiration. cf. C.T. ḥü-na.
- རྩོག་མ་ rḥog-ma; C.T. ḥo-ma; Lah. ḥo-ma, mane. cf. མོད་ཕུ་, thod-spu; Lah. t'öj-pu.
- ལྔ་ ḥa; C.T. ḥa; Lah. ḥa, five.
- ལྔ་བཅུ་ཐམ་པ་ ḥa-bḥu tham-pa; C.T. ḥapḥu-t'am-pa; Lah. ḥaḥḥu t'am-pa, fifty.
- གྲོན་པོ་ ḥon-po; C.T. ḥön-po; Lah. ḥon-po, blue.
- གྲོན་ཚེ་ ḥon-tḥe; C.T. ḥön-tḥ'e; Lah. ḥon-tḥ'e, former times.

ཅ་ ča

- ཅ་རི་ ča-ri; Lah. ča-ri, bug.
- ཅི་ či; Lah. či, what? Lah. či-la, why.
- གཅན་གླགས་ gčan-glags; Lah. čan-la, eagle.
- གཅིག་ gčig; C.T. čig~čiči; Lah. či~čig, one.
- བཅུ་ bčü; C.T. ču; Lah. ču, ten.
- བཅུ་གཅིག་ bčü-gčig; C.T. čugčiči; Lah. čugčiči~čugčig, eleven.
- བཅུ་གཉིས་ bčü, gčis; C.T. čugčiči; Lah. čugčiči, twelve.
- ལྷགས་ lčags; C.T. čag~čča; 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. čaṅ-ma; Lah. čaṅ-ma, willow.
- ལྷོ་ lčö; C.T. če; Lah. če, tongue.

ཅ་ čha

- ཅ་བ་ čha-ba; Lah. č'a-öë, to go, depart. k'o č'a-ru; 'he goes'.
- ཅིག་མག་པོ་ཅ་འཇིག་ čig maṅ-po č'a-jin; 'a great deal of wood will be needed'.
- ཅང་ čhaṅ; C.T. č'aṅ; Lah. č'aṅ, wine, country beer.
- ཅང་པ་ čhad-pa; C.T. č'e-pa; Lah. č'äd-pa, fine.
- ཅར་པ་ čhar-pa; C.T. č'ar-pa; Lah. č'ar-pa, rain.
- ཅུ་ čhu; C.T. č'u; Lah. č'u, water.
- ཅུ་དོན་ čhu-doṅ; C.T. č'u-toṅ; Lah. č'u-toṅ, well.
- ཅུ་མིག་ čhu-mig; C.T. č'u-mi; Lah. č'u-mig, spring.

THE TIBETAN DIALECT OF LAHUL

ལྷུ་བ་ *čhuñ-ba*; C.T. *č'ur-wa, č'ur-č'ur*; Lah. *čuyun-č'ur-nu-č'ur*, small, little.

ལྷུ་ཤི *čhur-pe*; Lah. *č'ur-pe*, a kind of vermicelli prepared from boiled butter milk.

ལྷུ་མོ *čhu-zom*; Lah. *č'u-zom*, pot, water jar.

ལྷུ་པོ་(མོ) *čhen-po (mo)*; C.T. *č'en-po*; Lah. *č'en-mo-č'ed-mo*, big, great, large.

ལྷུ་ལྷོ *möhu-lto*; C.T. *č'u-to*; Lah. *č'u-to*, lip.

ལྷུ་རྟེན *möhod-rten*; C.T. *č'orten*; Lah. *č'orten*, stüpa.

ལྷུ་པོ་བྱེད *möhod-pa*; C.T. *č'ö-pe*; Lah. *č'öd-č'ö*, to offer.

ལྷུ་པོ་མེ *möhod-me*; C.T. *č'ö-me*; Lah. *č'öd-me*, offering lamp.

ལྷུ་མོ་མོ *'chor-mo*; C.T. *č'or-mo*; Lah. *č'or-mo*, beautiful.

≡ ja

≡ ja; C.T. *ča*; Lah. *ča*, tea.

ཇག་པ་ *jag-pa*; C.T. *jag-pa*; Lah. *jag-pa-č'ag-pa*, brigand.

ཇམ་པོ་ *'jam-po*; C.T. *jam-po*; Lah. *žam-po*, soft, smooth.

ཇལ་བ་ *'jal-ba*; C.T. *čal-wa*; Lah. *žal-č'ö*, to pay, repay.

ཇིག་རྟེན *'jig-rten*; C.T. *jig-ten*; Lah. *žig-ten*, external world, universe.

ཇིག་སྐུ་པོ་ *'jigs-po*; C.T. *jig-po*; Lah. *žig-po-č'ix-po*, fearful, tremendous; also used as sign of the superlative.

ཇམ་ཁུ་ *ljañ-khu*; C.T. *jañ-k'u*; Lah. *žañ-k'u-č'añ-gu*, green.

ཇིམ་པ་ *ljiñ-pa*; C.T. *jiñ-pa*; Lah. *žij-pa*, throat.

ཉ ནྤ

ཉ ནྤ, C.T. *ña*; Lah. *ña*, fish.

ཉ་ཚེན *ña-čhen*; C.T. *ña-č'en*; Lah. *ña-č'en*, great fish.

ཉ་ཟིན་པ་ *ña-zin-pa*; C.T. *ña-sim-pa*; Lah. *ña zum-č'ö*, to fish.

ཉལ་བ་ *ñal-ba*, C.T. *ñö-wa*; Lah. *ñal-č'ö*, to lie down, to sleep.

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

ཉིན་མོ *ñin-mo*, Lah. *ñin-mo*, day. cf. ལྷུ་མོ་མོ *žag*, Lah. *ž'ag-č'ag-ma*; C.T. *ša-ma*.

ཉིན་གསུམ་སེའོན་གསུམ་ *ñin-gsum mtshan-gsum*, Lah. *ñin-sum t'än-sum*, the three watches of day and night.

ཉི་ཤུ *ñi-šu*; C.T. *ñi-šü*; Lah. *ñi-šu*, twenty.

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

ཉུང་རྟི *ñuñ-ti*, Lah. *ñuñ-ti*, the Lahuli name of Kulü.

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

གཤམ་ལོ *gña'-lo*; C.T. *ña-lo*; Lah. *ñä-lo*, n. of a flower.

གཤིས *gñis*; C.T. *ñi*; Lah. *ñi*; two.

གཤིས་ཀོད *gñis-kod*; C.T. *ñi-ka*; Lah. *ñi-kö-ñi-köđ*, both, the two.

གཤིན་དུང་ *gñen-druñ*, C.T. *ñi-đ'uñ*; Lah. *ñen-đ'uñ*, relatives.

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

ལྷོང་པ་ *rñiñ-pa*, C.T. *ñiñ-pa*; Lah. *ñiñ-pa*, old; Lah. *mā-ñiñ-pa*, very old.

སྤྱིན་གཞི *sñun-gži*, C.T. *ñuñ-ši*; Lah. *ñun-ži*, illness.

5 ta

- top-toj-'bu, pron. toj-toj-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 žom-
 pa; Lah. ta-la žön-čö, to
 ride horseback. cf. ja ta-la žöna jöd—
 'I am riding horseback.'
 རྩ་གཙུག་ itag-rtsa, Lah. tag-sa~tag-pa,
 back of neck.
 རྩ་མོ་ ltad-mo, C.T. te-mo; Lah. täd-
 mo~tađ-mo, show, spectacle.
 རྩ་རི་ }
 རྩ་རེས་ } sta-ri, C.T. ta-ro; Lah. ta-ri.
 sta-res, axe.
 རྩ་གཤམ་ stag, C.T. ta; Lah. tag, tiger.
 རྩ་གཤམ་ཆེན་ stag-chen, C.T. ta-š'č; Lah.
 tag-š'en, the mighty tiger.
 རྩ་ཏ་ steñ, C.T. teñ; Lah. teñ, heaven.
 རྩ་ཏ་ stoñ, C.T. toj; Lah. toj, thousand.
 toj, the last day of the month;
 New Year's eve.
 རྩ་ཏོད་ stod; C.T. tš; Lah. tšö~tš, high,
 lofty.
 རྩ་ཏ་ཀ་ ston-ka, C.T. tš-ka; Lah. ton-ka,
 autumn.
 རྩ་ཏ་ཏོག་ }
 རྩ་ཏ་ཐོག་ } ston-tog, C.T. tš-t'o; Lah.
 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-rij; Lah. thā-
 rij~t'bag-rij, far, distant.
 ཐང་དཀར་ thañ-dkar, C.T. t'ag-kar; Lah.
 t'ag-kar, white-tailed eagle.

- ཐག་ thab, C.T. t'ap; Lah. t'hab~t'hab-
 ka, store.
 ཐག་ས་ཅམ་ thams-čad; C.T. t'am-čö; Lah.
 t'am-čad~t'am-čöđ, all, every.
 ཐག་པ་ thal-ba, C.T. t'e-la; Lah. t'al'-
 wa~t'al'-la, ashes.
 ཐག་པ་ thug-pa, C.T. t'ug-pa; Lah. t'ug-
 pa, broth.
 ཐག་ས་ thugs, C.T. t'ug; Lah. t'ug, mind
 (hon.).
 ཐག་པ་ thuñ-ba, C.T. t'uñ-t'uñ; Lah.
 t'uñ~t'uñ-gu~t'üñ, short.
 ཐག་ thur, C.T. t'ur-la; Lah. t'bur-g'a-la,
 down, downwards.
 ཐག་ཕུ་(ཐུ) thur-bu(ru); Lah. t'u-ru, colt.
 t'uru-p'o, colt (male).
 t'u-ru-mo, colt (female).
 ཐག་མ་ thur-ma, C.T. t'ur-ma; Lah. t'bur-
 ma, spoon.
 ཐག་རེ་ thore, Lah. t'o-re, to-morrow.
 ཐག་ thog, C.T. t'o; Lah. t'hog, ceiling.
 ཐག་པ་ thod-pa, C.T. t'ö-pa; Lah. t'öd-pa,
 forehead.
 ཐག་ཐི་ thob-čhi, C.T. t'op-š'i; Lah. t'ub-
 š'i, button.
 ཐག་ཐོབ་ mtho-ba; C.T. t'o-wa; Lah. t'o-
 wa, high, lofty.
 ཐག་ཐོང་བ་ mthoñ-ba; C.T. t'oñ-wa; Lah.
 t'oñ-čö, to see.
 ཐག་ཐོད་པ་ 'thad-pa; C.T. t'e-pa; Lah.
 t'ad-čö, to go, start.

5 da.

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

- དང་ཚོན་སྐྱེད་ལྗོངས་མདའ་དར་ dar-tshon sna-
lha'i mda'-dar, Lah. dar-tṣ'ön-na-ṅöl dā-dar, an arrow
with silk ribbons of five different
colours.
- དང་ཟེབ་ dar-zab, C.T. tar-sap; Lah. dar-
zab, costly silk.
- དལ་ལ་སློང་ dal'-la soṅ, go in peace. hon.
dal'-la k'öd, go in peace.
- དུ་བ་ du-ba, C.T. tū-wa; Lah. du-ba~
du-wa; smoke.
- དུ་འ་ duñ, C.T. duṅ; Lah. duṅ, conch,
conch-shell.
- དུ་འ་ཕྱེང་ duñ-'phreñ, Lah. duṅ-ṭ'ang, a
rosary made of conch-shells;
a garland of shells worn as a necklace
in Lahul.
- དུ་ས་ dus, C.T. tū; Lah. duñ, time.
- དེ་ de, C.T. te; Lah. de, that, that one.
- དེའི་གཞུག་ལ་ de'i gžug-la, C.T. tei ṅug-
la; Lah. deñ žüg-la, after
that. Lah. deñ tij-la, after that.
- དེ་རཱི་ 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. ṭ'ang-po; Lah. ḡ'ang-
pa, straight, truthful.
- དྲི་མ་ dri-ma; C.T. ṭ'i-ma; ḡ'ri-ma, smell,
odour.
- དྲིན་ drin; C.T. ṭ'iñ; Lah. ḡ'in, kindness.
- དྲིལ་བུ་ dril-bu; C.T. ṭ'i-bu; Lah. ḡ'il'-
bu, bell.
- དྲིལ་བུ་རི་ dril-bu-ri; Lah. ḡ'il'-bu-ri
name of a sacred mountain in
Lahul—a well-known place of an
annual pilgrimage.
- དུག་ drug; C.T. ṭ'uk; Lah. ḡ'ug, six.
- དུག་ཅུ་ drug-ču; C.T. ṭ'uk-ču; Lah. ḡ'ug-
ču, sixty.
- དྲོལ་ drel; C.T. ṭ'ē; Lah. ṭ'i, mule.
- དྲོལ་ལུ་ dre'u; Lah. ḡ'iu; Lah. ṭ'i-la žön-
čē, to ride on a mule.
- གདུབ་བུ་ gdub-bu; C.T. du-gu; Lah. du-
gu~duu, bracelet.
- བདུད་རྩི་ bdud-rtsi; C.T. dū-tsi; Lah.
dursi, amṛta.
- བདུད་ན་ bdun; C.T. dūn~dḡ; Lah. dūn~
dūn, seven.
- བདུད་ན་བུ་ bdun-bēu; C.T. dḡ-ču; Lah.
dūn-ču, seventy.
- བདུད་ན་ཕྱག་ bdun-phrag; C.T. dūn-ṭ'a;
Lah. dūn-ṭ'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. bartsa, lance.
- འདམ་ 'dam; C.T. dam; Lah. dam, marsh,
swamp.
- འདོགས་དག་ 'dogs-dgar; Lah. doṅar~
dogar, turquoise crown
worn by Lahuli women.
- འདོགས་པ་ 'dogs-pa, pf. བཏགས་, btags;
Lah. dog-čē, to stook.
- འདོན་པ་ 'don-pa, pf. བཏོན་པ་ bton-pa; C.T.
t'ōn-pa; Lah. t'ōn-pa, to take
out, show.

- འདྲེ 'dre; C.T. t're; Lah. d're, spirit, devil.
- རྩོམ་ rdo; C.T. do; Lah. do~do, stone.
- རྩོམ་རྩོམ་ rdo-rje; C.T. dorje; Lah. dorje~dorže, thunder bolt; pers. name.
- རྩོམ་རྩོམ་ལྷན་ rdo-rje-spun; Lah. dorje-pün, spiritual or trusted friend.
- རྩོམ་རྩོམ་གྱི་གྲོགས་ rdo-rje spun-grogs, brotherhood of disciples, following one teacher.
- ལྷོན་པ་ ldon-pa; Lah. dön-čö, 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, šö-pa, to accept.
- བསྐྱོད་སྐྱོད་ལ་ 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) nag-seb, forest.
- ནང་མོ་ nañ-mo; Lah. naj-mo, to-morrow.
- ནམ་མཁའ་ nam-mkha'; C.T. nam-k'ā; Lah. nam-k'ā, sky.
- ནས་ nas; C.T. nō; Lah. nō, barley.
- ནོར་འཛོལ་སྐྱོད་ nor-'dzoms-pa; C.T. nor-dzom-pa; Lah. nor-dzom-pa, to bestow or gather treasures.
- གནས་ gnam; Lah. nam, weather.
- སྐྱེས་མཚན་ mna'-ma; C.T. nā-ma; Lah. nā-ma, bride.
- རྣམ་ཚུགས་ rna-mēhog; C.T. nam-č'o~am-č'o; Lah. nam-č'o, ear.
- རྣམ་ཚུགས་གོ་འགྲངས་ rna-mēhog go-'gyañs; Lah. nam-č'o gu-'aj, deaf.
- རྣམ་ཚུགས་ཚོར་བ་ rna-mēhog-tshor-ba; Lah. nam-č'o tš'or-čö, to hear.
- རྣོན་པ་ rnon-po; C.T. nöm-po; Lah. non-po, sharp.
- སྤྱི་ sna; Lah. na, nose.
- སྤྱི་ཚོགས་ sna-tshogs; Lah. na-tš'og, various, different.
- སྤྱི་མཁའ་ snam-ža; Lah. nam-ja, trousers. cf. རྣམ་ཚུགས་, rkañ-snam, kaj-nam.
- སྤོད་ snod; C.T. nō; Lah. nōd, pot.
- སྤོད་སྤྱད་ snod-spyad; Lah. nō-šād, pot. pother.
- བསྐྱེད་སྐྱེད་ bsnams, pf. of རྩོམ་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'ān-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. pi-mo; Lah. pig-mo; knee. cf. Ld. pis-mo.
- དཔལ་ dpal; C.T. pal; Lah. pal, 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་སྒྲིག་ dpe-sgra; Lah. pe-ra, speech.
- དཔེ་གདམས་ dpe-gtam; Lah. pe-tam~pe-dam, proverb.

THE TIBETAN DIALECT OF LAHUL

- དཔོན་པོ་ dpon-po; C.T. pön-po; Lah. pön-bo, official.
 དཔྱིད་ཀ་ dpyid-ka; C.T. ði-ka; Lah. p'iq-ka, spring.
 བཀྲ་ spañ; C.T. paŋ; Lah. paŋ, meadow. paŋ-mar, beautiful meadow.
 བཀྲ་ལེབ་ spañ-leb; C.T. paŋ-le; Lah. paŋ-leb, floor.
 བུ་ spu; C.T. pu; Lah. pu, hair.
 བུ་པོ་ spun; C.T. pū; Lah. pun, cousin.
 བསྐྱེད་ spos; C.T. pō; Lah. poī, incense, perfume.
 བྱ་ཁྱུ་ snyañ-khu; C.T. j'aŋ-k'u; Lah. š'aŋ-k'u, wolf.
 བྱ་ཁྱུ་ sprin; C.T. ŋ'in; Lah. š'in, cloud.
 བྱ་ཁྱུ་ spre'u; C.T. piu; Lah. š'i-'u~ŋ'eu, monkey.
 བ་ pha.
 བག་ phag; C.T. p'ak; Lah. p^hag~p^ha, swine, pig.
 བག་པ་ phug-pa; C.T. p'u; Lat. p^hug, cave.
 བག་རོན་ phug-ron; Lah. p'u-ron, pigeon.
 བག་པ་ phub; C.T. p'up; Lah. p'ug, shield.
 བག་ཕུང་ phub-čhuñ, Lah. p'ub-č'uŋ, shield.
 བཟུང་ pheb-pa, pf. phebs; Lah. p'eb-čö, to go.
 བོ་ pho; C.T. p'o; Lah. p'o, male.
 བོ་ཅེན་ pho-chen; C.T. p'o-č'ę; Lah. p'o-č'en, gelding.
 བོ་བ་ pho-ba; C.T. p'o-wa; Lah. p'o-wa, stomach. cf. བོད་པ་, grod-pa; Lah. ŋ'od-pa, stomach, belly.
 བོ་བྱ་ pho-brañ; C.T. p'o-ŋ'aŋ; Lah. p^ho-ŋ'aŋ, palace.
 བོ་རོག་ pho-roŋ; C.T. p'o-ro; Lah. p'o-roŋ, crow, raven. cf. ga-roŋ, crow.
 བོགས་ phogs; C.T. p^ho; Lah. p^hog; salary.
 བུ་དྭ་ཀར་ phya-dkar; C.T. ð'a-kar; Lah. ð'a-kar, cup with auspicious signs.
 བུག་ phyag; C.T. ð'a; Lah. ð'ag, hon. for hand. cf. Ld. ð'ag; Purig p'ag.
 བུག་འཚལ་བ་ phyag-'tshal-ba; C.T. ð'a-č'ö-wa; Lah. ð'ag-č'al'-čö, to salute, to make obeisance.
 བུ་ཏོག་ phyi-tog; Lah. p^hi-to, later.
 བུ་ལྷ་ལ་ phyi-sta-la; Lah. p^hi-ta-la, out, outside.
 བུ་ཏྲོ་ phyi-dro; Lah. p^hi-ro, late, evening; outside.
 བུ་བ་ phyi-ba; Lah. p^hi-čö, to be late.
 བུ་འབྲིགས་ phyi-'biggs; Lah. pe-ja, marmot.
 བུག་པོ་ phyug-po; C.T. ð'ug-po; Lah. ð'ug-po, rich, wealthy. cf. sarkar (Hind.), rich.
 བུ་མོ་ phra-mo; C.T. ŋ'a-po; Lah. ŋ'a-mo, fine, thin, small.
 བུ་གུ་ phru-gu; C.T. ŋ'u-gu; Lah. ŋ'u-gu, child, boy.
 འཕང་བ་ 'phañ-ba; Lah. p'aŋ-čö, to throw.
 འཕངས་པ་ 'phañs-pa; Lah. p'aŋ-čö, to perform.
 འཕུས་ phubs, pf. stem of འཕུས་པ་, 'bubs-pa, to pitch; Lah. p'ub.
 འཕྲེང་བ་ 'phreñ-ba; C.T. ŋ'ej-wa; Lah. ŋ'ej-wa~ŋ'aŋ-ŋa, rosary.

བ ba.

བ ba; C.T. pa; Lah. pa, cow.

བ་གླང་ ba-glañ; Lah. pa-laṅ, cattle.

བ་སྤུ་ ba-spu; Lah. pa-pu, socks.

བག་ཕྱོད་ bag-ston; C.T. pak-t'ö; Lah. bag-t'ön, marriage ceremony.

བག་ཕྱི་ 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-öö, to take a bride; Lah. bag-ma lena-la ö'a-ru—'he went to fetch the bride'.

བག་ལེབ་ bag-leb; C.T. pag-le; Lah. pag-leb~paṅ-leb, bread.

བམ་ bal; C.T. pē; Lah. bal', wool.

བམ་འབྲུད་གཏོང་བ་ bal-'bud-gtoñ-ba; Lah. ual'-put taṅ-öö, 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་ཡ་ཏོ་ bu-mo ya-to; Lah. pu-mo ja-to, female companion, friend. cf. C.T. བག་གཞིག་མ་, bag-gyog-ma, pak-jo-ma.

བུ་ཅ་ bu-tṣha; C.T. putṣ'a; Lah. bu-tṣ'a~pu-tṣa, male, son; nephew.

བུ་མེད་ bu-sriñ; C.T. pu-siṅ; Lah. bu-s'iṅ, brothers and sisters.

བུད་མེད་ bud-med; C.T. pū-mö; Lah. pig-mö, wife.

བོ་ཏོ་ beto; Lah. beto, calf.

བོ་ཏོ་བུ་ boñ-bu; C.T. puṅ-gu; Lah. puṅ-gu, ass, donkey.

བྱ་མོ་ bya-mo; C.T. ö'a-mo; Lah. j'a-mo, hen.

བྱ་ར་ bya-ra; Lah. ö'a-ra, headman. cf. སྲུག་ཀ་ཤེན་, naṅ-lön. Sikk. ö'a-ro.

བྱུ་ byi'u; C.T. ö'in; Lah. j'i-pa~j'a-ö'ugun, small bird.

བྱི་བ་ byi-ba; Lah. b'i-wa, rat.

བྱིན་རྒྱ་བས་ byin-rlabs; C.T. ö'in-lap; Lah. ö'in-laḅ, blessing.

བྱི་མ་ bye-ma; C.T. ö'e-ma; Lah. b'e-ma, sand.

བྱ་བོ་ bra-bo; C.T. t'a-wo; Lah. bra-wo~d'a-wo~t'a-wo, buck wheat.

བྱག་ brag; C.T. t'ak; Lah. prag~d'a, rock.

བྱང་ brañ; C.T. t'aṅ~paṅ-k'o; Lah. t'aṅ, breast.

བྱང་ས་ brañ-sa; Lah. d'aṅ-sa, stage. cf. Ld. brag-sa.

བྱམ་ bla-ma; C.T. la-ma; Lah. la-ma, priest, monk.

དབུ་སམར་ 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.

དབུར་ཀ་ dbyar-ka; C.T. jar-ka; Lah. jar-ka, summer.

འབར་བཅའ་ 'bar-bṣa; Lah. bar-tṣa, lance.

འབྲིག་ས་ལྷག་ས་ 'biga-löags; Lah. bi-öa, sword.

འབྲུ་ཞང་ 'bu-ṣaṅ; Lah. bu-ṣ'aṅ, mosquito.

འབྲུ་རིང་མོ་ 'bu-riñ-mo; Lah. bu-riṅ-mo, serpent.

འབོར་བ་ 'bor-ba, pf. བོར་, bor; Lah. bor-öö, to place, keep.

འབྲས་ 'bras; C.T. d'rö; Lah. d'rö, rice.

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

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

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

མཚམས་ཐག་ sba-thag, ba-t'a, root.

མཚམས་སུབ་མེ་དོག་ sbug-sub me-tog; Lah. bug-sub mento, lucerne.

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

མཚན་རྩི་ sbrañ-rtsi; C.T. dʹrañ-tsi; Lah. dʹrañ-si, honey.

མཚུ་ sbrul; C.T. dʹrū; Lah. rul', serpent.
cf. also dʹu-lu < མཚུ་ཀླུ་, sbrul-klu.

མ་ ma.

མ་ཁང་ ma-khañ; Lah. ma-k'añ, home.

མ་གཏོག་མ་ ma-gtogs; C.T. ma-to; Lah. ma-na, only.
Lah. fun ma-na mindu,—'only very little'.

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

མ་ཞིང་ ma-žing; Lah. ma-žing, field.

མ་ལེ་ male; Lah. ma-le, chin.

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

མང་པོ་ mañ-po; C.T. mañ-po; Lah. mañ-po, many; much. 'mañ also used to denote plurality.

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

མར་འགམ་ 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-zūn, a liar.

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

མིག་ཅུ་ mig-ču; C.T. mig-č'u; Lah. mig-č'u, tears.

མིག་སུ་ 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.

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

མིང་བདག་མས་མཁན་ལྷ་མ་ miñ-btags-mkhan-bla-ma; C.T. miñ-ta-k'en la-ma; Lah. miñ-tag-γān (gān) la-ma, 'The name-giving priest'.

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

མིན་ min; Lah. mǎn, no, not.

མེ་ me; C.T. me; Lah. me, fire.

མེ་ཅུང་ me-čuñ; Lah. me-čug, wife of uncle.

མེ་སྤར་བ་ me spar-la; C.T. me-par-wa; Lah. me par-šē, 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. ʔabi~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 g⁴ab-čö, 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-g⁴al-la, very well.

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

མཁོ་ལྗང་གས། rmig-löags; C.T. mig-čö; Lah. mig-čā, shoe.

མཁན། sman; C.T. men; Lah. män, medicine, drug.

མཁན་པ། sman-pa; C.T. mem-pa; Lah. män-pa, doctor. cf. ར་མཚོ་ཉི། 'amč'i, doctor.

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

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

མཚུ་གུ། smyu-gu; C.T. ſiu-gu; Lahul ſiu-gu, pen.

མཚུ་བ། smra-ba; C.T. mā-wa; Lah. mra-čö, to say, speak.

ཅ ཅ།

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

གཅེན། gtsañ; C.T. tsaj; Lah. sañ; clean; pure. Lah. sañ-čhab, pure water.

གཅེན་པོ། gtsaṅ-po; C.T. tsaj-po; Lah. sañ-po, river.

བཅན། btsan, Lah. tṣen, demon.

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

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

ཅོ། rtsa; C.T. tṣa; Lah. sa, grass.

ཅོ་བ། rtsa-ba; C.T. tṣa-wa; Lah. sa-wa~tṣa-wa, root.

ཅམ་པ། rtsam-pa; C.T. tṣam-pa; Lah. sam-pa, parched barley flour.

ཅུག་པ། rtsig-pa; C.T. tṣik-pa; Lah. sig-pa, wall.

ཅེ་བ། rtshe-ba; C.T. tṣe-wa; Lah. se-čö, to play.

ཅེད་པ། rtsed-pa; C.T. tṣö-pa; Lah. seč-čö~se-čö, to dance, play.

ཅུ་པ། stsal-ba; C.T. tsal'wa; Lah. sal'-čö, to give, bestow.

བཅུ་བ། brtse-ba; C.T. tṣe-wa; Lah. se-wa, to love.

ཅ ཅ།

ཅུ། tshva; C.T. tṣ'ā; Lah. tṣ'ā, salt.

ཅུ་བོ། tsha-bo; C.T. tṣ'a-wo; Lah. tṣ'ao, grandson. Lah. tṣ'a-mo, wife, tṣ'a-mo-tṣi, grand-daughter.

ཅུང་མ། tshañ-ma; C.T. tṣ'aj-ma; Lah. tṣ'aj-ma, all; sign of plural in Lahuli.

ཅུད་པ། tshad-pa; C.T. tṣ'ö-pa; Lah. tṣed-pa, heat.

ཅུགས་ཤིང་། tshugs-šing; C.T. tṣ'ug-šing; Lah. tṣ'ug-šing, tent-pole.

འཅུགས་པ། 'tshugs-pa, pf. ཅུགས། tshugs, Lah. tṣ'ug-čö, to pitch.

ཅུ་ཅེ། tṣhe; C.T. tṣ'e; Lah. tṣ'e, life; time.

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- མེས་པ་ tshes-pa; C.T. tš'ē-pa; Lah. tš'ē-pa, date.
- མོགས་ tshogs; C.T. tš'og; Lah. tš'og; (Koksar) tš'oX, assembly; congregation.
- མཚན་ mtshan; C.T. tš'ē; Lah. tš'an, name; night. Koksar. tš'ad-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.
- འཚོ་བ་ 'tsher-wa; Lah. tš'er-čē, to grieve, to be sad.
- འཚོ་ང་བ་ 'tshoñ-ba; C.T. tš'oŋ-wa; Lah. tš'oŋ-čē, to sell.
- ཇ་ dza.
- མཚུབ་མོ་ mdzub-mo; C.T. dzu-gu; Lah. dzuu~zu-gu, finger.
- མཚུ་ mdzo; C.T. dzo; Lah. dzo, cross-breed between a yak and a cow.
- འཇོག་པ་ 'dzom-pa; C.T. dzom-pa; Lah. zom-čē, to meet, gather.
- མཇུ་ rdza-ma; C.T. dza-ma; Lah. za-ma, beer-jug.
- མཇུ་བ་ rdzi-ba, pf. བཇུ་, brdzis; Lah. zi-čē, to press.
- མཇོང་བ་ rdzoñ-ba; C.T. dzoŋ-wa; Lah. zoŋ-ŋa, dowry.
- ཇཱ་ wa.
- མཇུ་ལ་ wa-rtse; C.T. wa-tse; Lah. a-dze~wa-tse, fox.
- མཇུ་ལ་ wa-žva; C.T. wa-šā; Lah. a-ža, fur-hat.
- ཇཱ་ ža.
- ཇོ་ žiñ; C.T. žig; Lah. žig, field.
- ཇུ་བ་ žu-ba; C.T. šu-wa; Lah. žu-čē, to ask.
- གཞལ་ལ་གྲུབ་བ་ gžal-la rgyab-pa, Lah. ža-la g'ab-čē, to sweep, clean.
- གཞི་གྲི་ gži-rgya; Lah. ži-g'a, family.
- གཞི་སྐད་ gži-smad; Lah. ži-mā], family.
- གཞུ་ gžu; C.T. šu; Lah. ž'u, bow.
- གཞེས་ gžes; Lah. žē, day after tomorrow.
- བཞི་ bži; C.T. ši; Lah. ži, four.
- བཞི་བཅུ་ bži-bču; C.T. šipču; Lah. žiḅču, forty.
- བཞུགས་བ་ 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. šaŋ-wa; Lah. žeŋ-čē~žaŋ-čē, to erect.
- ཇཱ་ ža.
- ཇཱ་བ་ za-ba; C.T. za-wa; Lah. za-čē, to eat; Lah. za-čē, foodstuffs, food.
- ཇཱ་བུ་ za-btuñ; Lah. zaht'uŋ, food and drink.
- ཇཱ་བླ་ za-blañ; Lah. za-laŋ, chopsticks.
- ཇཱ་ས་ zañs; Lah. zaŋ, copper, brass.
- ཇཱ་ས་བུ་ zañs-bu; Lah. zaŋ-bu~zaŋ-mo, kettle. cf. tiḅ-ril'; ča-lug.
- ཇཱ་པ་ zinpa; C.T. sim-pa; Lah. zum-čē, to capture, seize, hold.
- ཇཱ་བ་ zer-ba; C.T. ser-wa~se-wa; Lah. zer-čē, to say.
- ཇཱ་དཀར་ zla-dkar; C.T. džā-kar; Lah. džār~džayar, moon.
- ཇཱ་བ་ zla-ba; C.T. džā-wa; Lah. džā~džā-wa, month.

གཟིག་ gzig; C.T. sig; Lah. zig, leopard.
gay-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-d'a; Lah. 'ur-d'a
~ur-d'a, 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.

འོག་ས་ 'obs; C.T. oḅ, 'oḅ; Lah. hoḅ,
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. jaṅ; Lah. jaṅ, also.

ཡབ་ yab; C.T. jaḅ; Lah. jaḅ, father.

ཡར་འགའ་ 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'-jū; 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. joṅ-ḅē, to come.

ཡོན་པོ་ yon-po; Lah. jōn-te~jōn-ti,
curved.

ཡོན་འབྲུག་པ་ yon 'bul-ba; C.T. jōn p'ul'-
wa; Lah. jōn p'ul'-ḅē, to
make an offering.

ཡོབ་ཚེན་ yob-chen; Lah. hoḅē'en, stirrup.

ཡོས་ yos; Lah. joḅ, slightly roasted corn.

གཡག་ gyag; C.T. ja; Lah. ja, a yak.

གཡང་ཁྲུག་ gyañ-khug; C.T. jaṅ-k'u; Lah.
jaṅ-k'u, a bag in which sus-
picious articles are kept; name of a reli-
gious ceremony.

གཡས་ gyas; C.T. jē; Lah. jē, right.

གཡུ་ gyu; C.T. jū; Lah. ju, turquoise.

གཡུ་མཚོ་ gyu-mtsho; C.T. jumtṣ'o; Lah.
jumtṣ'o, turquoise lake.

གཡུ་རལ་ལེགས་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; žaḅ-
sī<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་མཚོང་, ra-mthoñ; Lah. ra-t'oṅ, grown-
up goat.

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- རུ་ཕོ་ re'u-pho; Lah. riu-p^ho~ri^hriu-p^ho,
 a young he-goat.
- རུ་མོ་ re'u-mo; Lah. riu-mo~ri^hriu-mo;
 a young she-goat.
- རུ་རི་ p^ho-ri; p^ho-ri, a young he-goat.
- རུ་རི་ mo-ri; Lah. mo-ri, a young she-
 goat.
- རུ་གུ་ ri-gu; Lah. ri-gu, a young goat,
 kid. Lah. re-t'og, he-goat. Koks.
 la-riχ < ra-rigs, goats in general.
- རུ་རོ་ ra-ro; Lah. ra-ro~ra-roŀ, drunken-
 ness; drunk.
- རག་རྟ་ rag-rgan; C.T. rag; Lah. ragan~
 ragen, brass.
- རལ་གྱི་ ral-gri; C.T. rē-t'i; Lah. rel'-d'i,
 sword. cf. རལ་ལྷ་རྟ་ལྷ་, 'biggs-lcags,
 Lah. bi-ča, sword.
- རས་ ras; C.T. rē; Lah. rē, cloth.
- ར་ ri, C.T. ri; Lah. ri~ria, mountain.
- ར་ཁྲོད་ ri-khrod; C.T. ri-t'ö; Lah. ri-
 t'od, hermitage.
- ར་ག་ ri-ga; Lah. ri-ga, a mountain
 summit.
- ར་ཕག་ ri-phag; C.T. ri-p'a; Lah. ri-
 p'ag~ri-p'a, boar, wild pig.
- ར་བོ་ ri-boŀ; C.T. ri-woj; Lah. ri-boŀ,
 hare.
- ར་མོ་ ri-mo; C.T. ri-mo; Lah. ri-mo,
 design, picture.
- རགས་ rigs; C.T. rig; Lah. rig~riχ,
 family, lineage.
- ར་མོ་ riŀ-mo; Lah. riŀ-mo, long.
- ར་ཅེན་ rin-chen; C.T. rin-č'e; Lah. rin-
 č'en, jewel, precious.
- རས་པ་ rus-pa; C.T. rü-pa~rü-k'o; Lah.
 ruŀ-pa, bone.
- ར་སྟོད་ ro-stod; Lah. rostöŀ~rö-t'ob,
 back.
- རུ་ཁྱེ་ལོ་ rluŀ-po; Lah. luŀ-po, wind.
- ར་ la.
- ར་ la; C.T. la; Lah. la, mountain pass.
- རག་ར་ lag-ŀar; Lah. la-ŀar, arm.
- རག་པ་ lag-pa; C.T. lak-pa; Lah. lag-
 pa~la-pa, hand.
- རངས་པ་ laŀs-pa; Lah. laŀ-öŀ, to rise.
- རས་ lam; C.T. lam; Lah. lam, road.
 Lah. lam-č'ugun, small path, trail.
- རས་ las; C.T. lē-ka; Lah. lē, work. Lah.
 lē ga-po dug, difficult work.
- རུག་ lug; C.T. lu; Lah. lug, sheep.
 lug-riχ, sheep.
- ར་ལ་པ་ k'al'-pa, a ram.
- ར་མོ་ ma-mo, ewe.
- ར་གུ་ lu-gu, lamb.
- རུས་ lus; C.T. lü; Lah. luŀ, body.
- རུས་ལ་ཨ་ལོ་ལ་བསྐྱེས་པ་ lus-la a-loŀ
 bsnams-pa;
 Lah. luŀ-la ʔa-loŀ nam-pa, lit. 'wearing
 an ear-ring on the body,'—layman.
- རལ་ས་མོ་ legs-mo; Lah. leg-mo~lay-mo,
 good, well.
- རོ་ lo; C.T. lo; Lah. lo, year.
- རོ་ས་ lo-ma; C.T. lo-ma; Lah. lo-ma,
 leaf.
- རོ་གས་ lo-gsar; C.T. lo-sar; Lah. lo-
 sar, New Year.
- རོ་ལྷ་གུ་ loŀ-gu; Lah. loŀ-gu, nose
 ornament.
- ར་ཤ་ ʃa.
- ར་ཤ་ ʃa; C.T. ʃa; Lah. ʃa, meat, flesh.
- ར་ཤོ་ ʃa-pho; Lah. ʃag-p'o, brother-
 in-law.

- གམོ་ *ša-mo*; Lah. *šag-mo*. cf. *tsau*,
sister-in-law.
- མ་ས་ *šar-sa*; Lah. *šar-sa*, appearance.
- མ་ལ་ས་ *šal-ma*; Lah. *šal'-ma*, rocky
slope.
- མི་བ་ *ši-ba*; Lah. *ši-čš*, to die.
- མིང་ *šij*; Lah. *šij*, wood.
- མིང་ཐོག་ *šiiñ-thog*; C.T. *šij-t'o*; Lah.
šij-t'o, fruit.
- མུབས་ *šubs*; C.T. *šub*; Lah. *šub*, case,
covering.
- མེལ་ *šol*; C.T. *šel'~šš*; Lah. *šel'*,
crystal.
- མེལ་ཁྲི་ *šel-khri*; Lah. *šel'-t'i*, crystal
throne.
- མོག་གུ་ *šog-gu*; C.T. *šu-gu*; Lah. *šog-*
gu, paper.
- བཤགས་ *bšags*, pf. stem of *གཤག་*, *gšog-*
pa, to split; Lah. *šag-čš*.
- གཤོལ་ *gšol*; C.T. *šš*; Lah. *šol'*, 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་གེ་ *señ-ge*; C.T. *señ-ge*; Lah. *señ-*
ge, lion.
- སེང་འཕེན་ *señ-öhen*; Lah. *siñ-č'en*, the
mighty lion.
- སེན་མོ་ *sen-mo*; Lah. *señ-mo*, nails.
- སེར་སྒྲི་ *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་རྒྱལ་པ་ *so-rgyab-pa*; C.T. *so-j'ap-pa*;
Lah. *soa g'ab-čš*, 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. *sš-la*; Lah. *so-la*,
charcoal.
- སྒན་མ་ *sran-ma*; C.T. *t'e-ma*; Lah.
š'ad-ma, peas.
- སྒབ་ *srab*; C.T. *t'ap*; Lah. *š'ab*, bridle.
- སྒྲིང་མོ་ *sriñ-mo*; Lah. *š'ij-mo*, female
demon.
- སྒྲིང་ཏ་ *sriñ-ña*; C.T. *sruñ-ña*; Lah.
š'urñ-ña, talisman.
- སྒོ་ལོ་ *sro-lo*, Lah. *šo-lo*, n. of a flower;
Sedum and similar plants.
- སྒྲོབ་པ་ *sleb-pa*, Lah. *leñ-čš*, to come.
- གསུམ་ *gsum*; C.T. *sum*; Lah. *sum*,
three.
- གསེབ་ *gseb*; C.T. *sep*; Lah. *señ*,
stallion.
- གསེར་ *gser*; C.T. *ser*; Lah. *ser*, gold.
- གསེར་ཁྲི་ *gser-khri*; Lah. *ser-t'i*, golden
throne.
- བསྒྲིག་པ་ *bsreg-pa*; Lah. *š'ag-čš*, to
burn.
- བསྒྲུབ་བྱ་ *blab-bya*; C.T. *lab-č'a*; Lah.
lab-j'a, instruction, admonition.

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ཧ ha.

ཧི་རི་ hi-ri; Lah. hi-ri-hilig, corn-stack.

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

hi-ri g'ab-ðð, to pile up a stack.

hi-ri sig-ðe, ibid.

ཧོར་འཁྲུག་ hor-zla; C.T. hor-dā; Lah. fi-or-dā, 12-month cycle.

ཧུལ་བ་ hrul-ba; Lah. s'ul'-ðe, to parch.

ཧཱ lha; C.T. l'a; Lah. lā, god.

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

ཧཱ་མ་ lham; C.T. l'am; Lah. lām, boot.

ཨ a.

ཨ་ཁུ་ a khu; Lah. ?a-gu, uncle.

ཨ་ཅེ་ a-ðhe; Lah. ?aji, elder sister.

?aji-no, sisters.

?aji-no-mo, ibid.

ཨ་ཇོ་ a-jo; Lah. ?a-jo, elder brother. cf. ðo-ðo, middle brother; no, younger brother.

?ajo-no, brothers (plur.).

ཨ་ནེ་ a-ne; Lah. ?a-ni, aunt; nun.

ཨ་བ་ a-ba; Lah. ?a-wa, father.

?a-wa ð'uyun, younger uncle.

?a-wa ð'ed-mo, elder uncle.

ཨ་བོ་ a-bo; Lah. ?a-wo, self, myself, ourselves.

?a-wo rag, ibid.

ཨ་མ་ a-ma; Lah. ?a-ma, mother.

?a-ma ð'uyun, aunt.

ཨ་ཞུ་ a-žaŋ; Lah. ?a-žaŋ, uncle, father-in-law.

?a-žaŋ ?ani, mother-in-law.

ཨ་བཟང་ a-bzaŋ for ཨ་བཟང་པོ་, a-ba-bzaŋ-po; Lah. ?a-zaŋ, blessed father.

ཨ་ལོ་ a-loŋ; Lah. ?a-log, ear-ring.

ཨི i; Lah. ?i, this. heŋ-hegi, that.

ཨི་ཚུག་ i-zug; Lah. ?i-zug, such. cf. ?i-zog-se.

ཨི་རུ་ i-ru; Lah. ?i-ru, here. ?e-ru, there.

(perhaps 'i' is related to the Manchāŋi indefinite article i, 'a'.)

LOAN-WORDS

The Lahul Tibetan is rich in loan-words from Arabic, Persian (through the medium of Urdu-Hindustāni), Hindi (through the medium of Western Pāhāŋi), and neighbouring Himālayani dialects, such as Manchāŋi, Bunān, and Tinān. The following list does not pretend to exhaust all the existing material, and merely gives a few of the loan-words, currently used in the everyday speech of the Lahuli hillmen:—

kaktze < Hind. कक, crow.

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

kanōi < Turk. قينچي, qaiñci, scissors.

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

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

p'o kukri, ruster.

mo kukri, hen.

kundi < कुंडल, nose ring.

kurkuti & kurkutaj < Bunān, ant.

kurti < Pers. کتنه, jacket, shirt.

kursi < Ar. كرسی, chair.

kót < Engl. coat.

gādi < W. Pāh. gādi, shepherd.

gīta < Hind. गीत, song.

ḍoprasī < Hind. चपरासी, orderly.

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

ṅuṅ-ku-tu < Bunān and Tinān, elbow.

takaḥ < Hind. टकमाल, revenue office.

tambū < Hind. तम्बू, tent.

tibi < Hind. टोपी, hat.

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

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

t'op < Pers. توپ, gun.

du-bag & du-ba & du-wa < Id. tu-pag < Turk. توپک, gun, rifle.

Note.—The modern Lahuli pronunciation du-wa may perhaps represent the

Tib. འདྲུག, du-ba, a word which primarily signifies 'smoke', but sometimes denotes 'gun'.

dūrbīn < Pers. دوربین, field-glasses.

ḍolci < Hind. ढोल, drum.

pīpa < Hind. पीपा, water jug.

pistōl' < Engl. pistol.

pūṇa < Hind. पुण्य, virtuous, good action, auspicious ceremony.

p'a-la < Hind. फल, the iron blade of the plough.

baṭi < Hind. बटिया, a small weight, about two seers.

bāri < Hind. बारी, ornaments worn in the ears and nose.

bāl' < Hind. बाल, hair.

bazār < Pers. بازار, market.

basket & baskōt < Engl. waist-coat.

bizil' < Hind. बिजली, electricity.

cf. འཇམ་མཚོ།, klog, pron. lo, electricity.

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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.

mūtṣa < Hind. मूँछ, 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.

ʔarzi < Ar.-Pers. عرضی, complaint.

ūt < Hind. ऊँट, ūṅṭ, camel.

cf. ṅa-boṅ.