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A TIBETAN-ENGLISH DICTIONARY

WITH SPECIAL REFERENCE TO THE PREVAILING DIALECTS.

TO WHICH IS ADDED
AN ENGLISH-TIBETAN VOCABULARY.

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PREFACE.

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

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

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

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

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

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

As an inventory of the whole treasure of the language, as a finished key to its literature, this Dictionary, when judged by the high standard of modern lexicography, may seem inadequate; I have, for instance, been unable to consult, much as I could have wished to have done so, all the original and translated treatises in Tibetan which, down to the present, have appeared in Europe, and the reader of a Tibetan work may thus, here and there, look in vain for the assistance he expects. On the other hand, a consistent attempt is here made for the first time, 1. to give a rational account of the development of the values and meanings of words in this language; 2. to distinguish precisely the various

transitions in periods of literature and varieties of dialect; 3. to make sure of each step by the help of accurate and copious illustrations and examples. I have done my utmost to arrive at certainty where, heretofore, much was mere guess-work, and I cherish the hope that, from this point of view, my contribution will be welcomed by the comparative philologist, and will be serviceable to the general cause of learning, as well as a useful volume within that narrower circle, whose requirements I was specially bound not to overlook, of persons whose main purpose is to be taught how to write and speak the modern Tibetan tongue.

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

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

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

I have already adverted to the circumstances which, especially in the case of the student, who has for immediate object to learn how to read and write the Tibetan language, render existing dictionaries almost if not quite useless. They give but scanty information concerning modes of construction, variations and limits of actual application, shades of

meaning etc. In my own case, I was forced from the beginning to compile my own German-Tibetan dictionary, and found myself for all practical purposes thrown back upon my own resources. But the cause of truth appears to require a further word or two in regard to the *Lexicon* by Professor I. J. Schmidt of St. Petersburg, the relation of that work to its predecessors having been left by its author in some obscurity.

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

High praise, however, is awarded by the Professor to a second work, the *Tibetan-English Dictionary* by Csoma de Kőrös, which appeared in 1834. This work deserves all eulogy; but the Professor's manner, which imitates that of a master commending a pupil, is, though on other grounds, as unwarranted and as offensive in this as in the former case. The work of Csoma de Kőrös is that of an original investigator and the fruit of almost unparalleled determination and patience. The compiler, in order to dedicate himself to the study of Tibetan literature, lived like a monk for years among the inmates of a Tibetan monastery. It is to be regretted that, with the knowledge he certainly must have possessed of the later language and literature, he should have restricted the scope of his labours to the earlier periods of literature, and when in his *Grammar* conversational

phrases are quoted as examples, they are almost without exception in the dialect of the Kangyur, and of little practical value.

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

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

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

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

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

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

One word more of apology. Of publications in general it has been said, that "when human care has done its best, there will be found a certain percentage of error". And the probability is but too great, that this dictionary will exhibit a number of deficiencies and faults, in the English text as well as in the Tibetan transcript. Still, I venture to hope that an indulgent Public will be ready to make every reasonable allowance,

in consideration of the peculiar difficulties, which attach to the execution of a work like the present, and which, moreover, were not a little increased, in this instance, by the fact that the compositors of the press were altogether unacquainted with English.

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

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

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

Herrnhut, January 1881.

H. A. J.

INTRODUCTION.

I. THE TIBETAN ALPHABET.

CONSONANTS.

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

| | |
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| ཀ <i>ka</i> pronounced like the French c — car | མ <i>ma</i> mart |
| ཁ <i>ka</i> like the English c or k — cart | ཙ <i>tsa</i> (ts) parts |
| ག <i>ga</i> harder than the English (hard) g | ཙ <i>tsa</i> (aspirated) |
| ང <i>na</i> ng — pang | ཇ <i>dza</i> (ds) — guards |
| ཅ <i>ca</i> the soft English g — ginger | ཉ <i>wa</i> waft |
| ཆ <i>cha</i> ch — chart | ཞ <i>za</i> (zh) like the English s in leisure |
| ཇ <i>ja</i> j — jar | མ <i>za</i> like the English z — zeal |
| ཉ <i>nya</i> the French gn — campagne | འ <i>a</i> (basis for vowels) |
| ཏ <i>ta</i> the French t — tard | ཡ *) <i>ya</i> yard |
| ཐ <i>ta</i> the English t — tart | ར **) <i>ra</i> rasp |
| ད <i>da</i> dart | ལ <i>la</i> last |
| ན <i>na</i> nard | ཤ <i>sa</i> (sh) — sharp |
| པ <i>pa</i> the French p — pas | ས <i>sa</i> salve |
| ཕ <i>pa</i> the English p — part | ཧ <i>ha</i> half |
| བ <i>ba</i> bard | ཨ 'a (basis for vowels) |

*) ཡ *ya*, when combined, as second consonant, with k- and p-sounds, or with m, is written under the first letter, assuming the shape of ཡ, thus ཀྭ *kya*, ཕྭ *pya*, མྭ *mya* etc.

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

The so-called Sanskrit Cerebrals, are represented in Tibetan letters by ར, ས, ས, ས, ས,

and when in this dictionary they are transcribed, they are marked by a dot underneath: *t, ṭ, d, n, ṣ*.

The figure < (*wa-zur* or small *wa*) attached to the foot of a letter, is often used to distinguish homonyms in writing, e.g. རྩ རྩ་ རྩ་ རྩ་ *tsa* hot and རྩ་ རྩ་ རྩ་ *tsa* (*tswa*) salt.

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

When ག stands as a prefix, it is, when transcribed, represented by *γ*, e.g. གཅིག་ *γèig*, གཏམ་ *γtam* etc.

VOWELS.

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

As the vowel *a* is inherent in every consonant, so that even a single letter may form a word, e.g. བ་ *ba* (cow), ས་ *sa* (earth), there is no special character or letter required for this vowel. The other four vowels are represented by little hooks, ི standing for *i*, ུ for *u*, ེ for *e*, ེ for *o*. The marks for *i, e, o* are placed over the letter, that for *u* under it. Examples: བདམ་ *pad-ma*, རི་ *ri*, རེ་ *me*, རུ་ རུ་ *bu-mo*.

The letter ཨ is used as a basis for initial vowels, thus: ཨ་ ཨ་ 'a-*ma*; the letter འ serves as a basis for initial and final vowels: འ་ འ་ *o-ma*, འ་ འ་ *dga*.

The vowel-sounds of འ, when transcribed, are indicated by the mark འ: འ་ *a*, འ་ *i*, འ་ *u*, འ་ *e*, འ་ *o*, whilst the ཨ-vowels are denoted by the mark ' placed over the respective letters: ཨ་ 'a, ཨ་ 'i, ཨ་ 'u, ཨ་ 'e, ཨ་ 'o. — The real nature of the letters འ and ཨ is treated of in the latter part of the Introduction.

Whenever འ is a prefixed letter, the mark འ, in transcribing, is put under the consonant following the འ e.g. འ་ འ་ *du*, འ་ འ་ *gro-ba*.

Note. For a ready 'finding of words' in the Dictionary, it should be borne in mind, that the articles are arranged in the alphabetical order of the *initial* consonants *and* their *prefixed* and *superscribed* letters. Thus: ཀ—རྒྱ—རྒྱ—རྒྱ—རྒྱ—; ཁ—ཁ—ཁ—ཁ— etc. etc.

II. PRONUNCIATION.

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

scarcely more irregular than French pronunciation, and a few definite rules enjoy universally recognized acceptance.

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

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

In order to denote the pronunciation, I follow the scheme of Professor Lepsius. Some objections have been urged against this scheme; yet, amongst all systems of the kind, so far as I have become acquainted with them, I have no hesitation in affirming that of Professor Lepsius to be the best, and it is certainly also that most appropriate for my purpose. A thorough study of the 'Standard Alphabet by R. Lepsius, 2nd edition, London, Williams and Norgate. Berlin, Hertz, 1863' may be recommended to all persons, who interest themselves in phonetic investigations. As I can scarcely take it for granted, that the work mentioned will be already in the hands of every one, who may consult my dictionary, I shall endeavour, as briefly as possible, to indicate its essential plan and principles. Its rules may be stated as follows:

In order to mark sound, Lepsius uses the letters of the ordinary Latin alphabet. Where these are insufficient, he calls in the aid of a few Greek letters. Letters are used with the powers they most generally possess in European languages. (Thus *z* has its usual force, and does not stand for the peculiar sound *ts*, which belongs to it in the German language alone.) Sounds which lack exact representation are indicated by *diacritical marks*, placed above or below the letters which most nearly correspond. Every simple sound is represented by one and only one simple mark. Explosive and fricative consonants (these terms will be explained below) are denoted by different letters.

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

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

Many of these letters, in order to become audible, require in pronouncing them a certain *vocalic effort*; others, to say the least, allow or suggest such an effort; the mark of these vocalized consonants is a small *ring* under the letter. When this vocalic effort is made by the medium of the nasal channel alone, the oral passage being simultaneously closed at some one of the points indicated above, we get the nasal consonants as a result. When the stoppage is made at the guttural point, *ng* is obtained (to be marked *ñ*); at the dental point, *n*; at the labial point, *m*. In order to conform with the two final rules, cited above from Lepsius, the Greek letter *χ* is used to represent the German *ch*, when it is guttural and hard, as in the word 'doch'; use is made of the Greek *γ*, when it is soft or accompanied by a vocalic tone (the Dutch *g*); *χ* gives the force of a palatal *ch* (German 'ich' = *iχ*, 'milch' = *milχ*); *θ* is used to represent the strong English *th* (as in 'through'); *δ* renders the softer or vocalized tone (as in 'that'); a hard, sharp and hissing *s* or *ss* (as in 'yes', 'press') is marked as *s*; the soft vocalic *s* (as in 'his', 'rise') is represented by *z*; the hard rushing sound *sh*, German *sch*, is rendered by *š*; the sound of the French *j* by *ž*. If one attempts to give at the palatal point, where the English *y* (in 'year'), or the German *j* (in 'Jahr') is formed, the sound *sh*, German *sch*, one obtains the palatal *š*, or the softened and vocalized *ž*. In the Dictionary *š* and *ž* have been substituted for these marks.

Further, in many languages, what are properly combinations of two consonants come to be regarded as simple forms, this happening, either because they are gradual growths upon an original simpler form, or because they have a natural affinity to each other. Thus properly dental sibilants should be distinguished thus: *tš*, *dž*; but for the sake of simplicity Lepsius, in his second edition, marks them *č* and *ǰ*, or, with their palatal force, *č* and *ǰ* (instead of *č'* and *ǰ'*).

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

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

The first column of the Table, now under review, gives the ancient literal pronunciation, as it was in vogue in the seventh century of our era, and was settled at the time of the invention of the alphabet. Such a pronunciation relies, after all, for its justification on the hypothesis, that the inventors of the alphabet had for their first object to reproduce, as exactly as possible, an artistic reflection of the natural value of sounds as spoken by their contemporaries: that, therefore, a later pronunciation is most in conformity with the original genius of the language, if it gives with the greatest distinctness a special power to each written character. A reference to the Table will amply illustrate the fact, that a pronunciation, adopted on these principles, has actually maintained itself in one or the other provincial dialect, and it is very interesting to notice, that the purest and most striking forms of this survival have their homes in those districts, which are most remote from and least subject to the disintegrating and dissolving influences of the actual centre of Tibetan civilisation, the capital Lhasa. Thus the prefixes and the super-scribed consonants, for the most part, are still sounded at each extremity of the whole territory, within which the language is spoken, both on the Western and the Eastern frontier, alike in Khams, which borders on China, and in Balti, which merges into Kashmere. Moreover, in both localities the same minor irregularities occur, transgressions against an exact rendering of the pronunciation according to the letters, the same frequent transformations of the *tenues* into the *aspiratae*, *g* and *d* (compare lower down) becoming *ɣ* or *χ*, *b* becoming *w*. Now, about twenty degrees of longitude separate Balti from Khams,

and the former, embracing Islam, long since cut itself adrift from spiritual and religious cohesion with Tibet, and there, too, the dialect in other respects has greatly deteriorated, has admitted many foreign elements and has fallen altogether from the position of a literary language. The resemblances and correspondences noted can, therefore, scarcely be accounted for in any other way, than by assuming that an old and strong instinct of speech lived on in oral tradition for more than ten centuries on the outskirts of the Tibetan domain, which in the intermediate provinces has gradually surrendered and submitted to the spirit of change.

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

The sign ◡ (which does not occur in this Table) was pronounced = 𑍑, or 𑍒 in the substantive terminations *ba* and *bo* (v. Dict. p. 362), viz. = the English *w*, so that 𑍒 sounded exactly like the French word *roi*.

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

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

Those letters of the alphabet, which as simple initial consonants have a deep tone, become with a superscribed letter or with a prefix high-toned, so also ༈, when subscribed. The tenues remain, it would appear, unaffected by the Tone. With reference to the modifying effect of a final *n*, *d*, and *ṇ*, in different provinces, the Table may be consulted. The characterisation of the rushing sounds as 'palatals' is no doubt correct and agrees with the generally prevailing pronunciation; but the learner need not consider it as being of much importance.

The two letters, ༈ and ཨ, introduce us to a very interesting linguistic phenomenon.

We meet here with the idea of the *vowel absolute*, the pure vocalic note, freed altogether from any presence of a consonant. This vowel-tone is rendered by the letter of the alphabet ༈, in contradistinction to ཨ, which represents the Semitic *h*, the *spiritus lenis* of the Greeks, the audible re-opening of the air passage of the larynx. The difference may be observed, for example, in the manner of uttering the words, 'the lily, an endogen' and in the pronunciation of 'Lilian' (a name), in Tibetan ལི་ལི་ཨ་ན་ and ལི་ལི་ཨ་ན་. Thus, whenever in the middle of a word one vowel succeeds another (hence also in all diphthongs), ༈ is used. Again, in Tibetan, as in every form of human speech, it cannot but be the commonest of occurrences for a vowel to follow a consonant, and the strict rule might seem to require the vocalic tone to be always indicated, which, according to Csoma, was originally done. However, as the Tibetan language, adopting the principle from Sanskrit, deems the sound of *a* to be naturally inherent in every consonant, while the other four vowels, as mere subspecies of the vowel absolute, are indicated by little hooks above or below the letter, and as the end of a syllable is always marked by a dot (called *tseg*), the function of ༈ in this capacity was soon seen to be quite superfluous. Its use is necessary only to obviate ambiguities, when for instance one of the five letters, used as prefixes, precedes a consonant with *a*; e.g. the word མན་, would be read 'mad'; whereas མན་ཨ་, written thus, implies that the vowel does not precede but follow the consonant *d*, and consequently the *m* is prefix, and the word to be read 'mda'. If the vowel is not *a*, the sign of such vowel suffices, e.g. མན་ མན་ མན་ མན་ མན་, standing now for མན་ཨ་. Some practical difficulty attends the pronunciation of the pure vowel as an initial letter. In order that the effect of the consonant ཨ may not be produced, it is necessary, after opening the larynx, to allow the tone gently to set in and then to let it gradually gain fulness and force. I shall indicate this process by the mark ཨ. The sound would be still more accurately represented than it is in the Table, thus: ཨ་ཨ་ཨ་ཨ་ཨ་ etc. Improper are the expedients of some of the dialects, the sound being hardened to *γ* in Khams, to ཨ in Western Tibet; also Csoma's device of indicating it by an *h* is inadequate. This is a case in which the true pronunciation has been preserved in the Central Provinces, perhaps, because it almost necessarily implies the effort connected with the low Tone, above referred to, so that, when the invading system of Tones had here established its authority, it acted as a conservative element.

Finally, this vocalic tone can be used in connexion with certain consonants. It is unnecessary to indicate it in Tibetan, when it accompanies liquidæ (*m*, *n*, *ṇ*, *r*, *l*) and sibilants; but with the mutæ it must be marked, where the effect is that, with which we are familiar in the case of the English mediae, *b*, *d*, *g*, *j*, for instance in 'be, do, go, jew'. In Tibetan the vocalic effect accompanies aspirates too, and is marked by ༈, placed as a prefix, which I transcribe thus ཨ, e.g. ཨ་ཨ་ ཨ་ཨ་ = the English do. The pause on the tone

is of course in the case of mutae a very short one. Here again, though only in the case of the mediae, we find this peculiarity preserved in its purity in Central Tibet. It is not difficult to understand, how, if one is careless about closing the nasal passage, a nasal articulation of this prefix can easily grow common. This has happened throughout Khams, and in the rest of Tibet at least in compound words; at Lhasa it is considered inelegant, as is also the sounding of any prefix. On the other hand, the dialect of Central Tibet neglects the distinction between ཨ and འ and pronounces the former only as a vocalic initial. In words from the Sanscrit the འ is used in some respect as a 'mora', to denote a long syllable, e. g. ཨྱ for ཨྱི; hence the opinion of Lamas of Lhasa, that it expresses prosodical length, when used as above in ཨྱརྱ.

ཨྱ *mya*, is not found in use in any of the dialects. The sole confirmation of its literal pronunciation depends upon the word *myan-ba* which, perhaps a thousand years ago, found its way into the Bu-nan language (Tibar-skad, Cunningh.) and which the people of Lahoul, when speaking Tibetan, pronounce *nyan-wa*. The process of transition to the cerebral *t*-sounds in the words *krad-pa* etc. is in many places not yet completed, so that the sound of *r* is still more or less clearly distinguishable. The *Prefixes* have always constituted the most perplexing phenomena in the Tibetan language. At the time of the invention of the alphabet they must have represented a sort of anticipatory sound in close connexion with the initial consonant of the word. Certain seeming impossibilities of pronunciation, when one has, for instance, to deal with a prefix together with a threefold initial consonant (བརྒྱ, བརྒྱ) become less formidable, and not more embarrassing than those which meet us, for example, in the Polish language, when we ascertain that in Balti and Khams the three explosive prefixes are pronounced as fricatives, in which case *v* must be written for *w*. Thus གཅིག་ *γēi-wa*, བཀྲ་ *wkra*, བརྒྱགས་ *wsgrags* call for no greater exertions, than do the Polish *chciŭcy*, *wkrótce*, *wskroś*. Our strongest ground for assuming this fricative pronunciation to be that of antiquity is, I think, that, had it been explosive, words like གཏུ་, གཏོན་ would have coincided with གུ་, གོན་. Yet it must be acknowledged that a pronunciation *bēu*, *bka* etc. exists, side by side with *wēu*, *wka* etc. — ཨ, as a liquid, offers no difficulty. — འ, as a prefix, is no consonant.

A doubt must still cling to ཨ, and I do not venture to determine its ancient pronunciation. It is by a strange anomaly that, in most dialects, when prefixed to འ, both it and the initial consonant die away into a spiritus lenis; and almost still more singular it is, that where it still asserts an independent force, in Khams and in Balti, it is sounded like ག with the power of *γ*. The investigations of Lepsius go indeed to prove, that ཨ and ག are complements to each other; but how came, at the beginning, two letters to be chosen as signs for one and the same sound? Most probably the original sound was *δ*, which then very soon passed into *γ*. The variations between *r* and *s* in Ladak afford no sure hold for drawing inferences.

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

III. PHONETIC TABLE FOR COMPARING THE DIFFERENT DIALECTS.

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

I. Words containing only simple consonants and vowels.

| 1 | 2 West. Tibet | 3 | 4 Central Prov. | 5 | 6 | 7 |
|-------------------------|------------------|----------------|--------------------|-------------------------------|----------------|------------------|
| | Ladak | Lahoul | Spiti | Tsang, Ü | Khams | |
| <i>ka-ra</i> | | | | | | |
| <i>kug</i> = cook | | <i>ku'</i> | | | | |
| <i>kun</i> | | | | <i>kun</i> | <i>kun</i> | |
| <i>kan-pa</i> | | | | | | in C. high-toned |
| <i>gan</i> | | | <i>ghan</i> | <i>ghan</i> | | |
| <i>nal</i> | | | | <i>nā</i> Ts. | | in C. deep-toned |
| <i>nan-pa</i> | | | | <i>nem-pa</i> Ü. | | |
| <i>či</i> | | | | | <i>če</i> | |
| <i>čad-pa</i> | | | | <i>čē'-pa</i> | | high-toned |
| <i>čan-pa</i> | | | | <i>čem-pa</i> | | |
| <i>čen-po</i> | | | | <i>čem-po</i> | | deep-toned |
| <i>ja</i> | | | <i>ja</i> | <i>ja</i> | | |
| <i>nyin</i> | | | | | <i>nyen</i> | |
| <i>tib-ril</i> | | | | <i>tib-rī</i> Ts. | <i>teb-rel</i> | |
| <i>tan</i> | | | | | <i>tēn</i> | |
| <i>tab</i> = <i>tāp</i> | | | | | | high-toned |
| <i>tog</i> | | <i>tō'</i> | | | | |
| <i>tod-pa</i> | | | | <i>tō'-pa</i> | | deep-toned |
| <i>da</i> | | | <i>dha</i> | <i>dha</i> | | |
| <i>dud-pa</i> | | | <i>dhud-pa</i> | <i>dhū'-pa</i> | | high-toned |
| <i>nad</i> = <i>nāt</i> | | | | <i>ne'</i> | | |
| <i>pan-pa</i> | | | | <i>pem-pa</i> | | deep-toned |
| <i>puḡ-ron</i> | | <i>pū'-ron</i> | | <i>puḡ-ron</i> | | |
| <i>ba</i> | | | <i>bha</i> | <i>bha</i> | <i>wa</i> | high-toned |
| <i>bal</i> | | | <i>bhal</i> | <i>bhā</i> Ts. <i>bhal</i> Ü. | <i>wal</i> | |
| <i>bu</i> | | | <i>bhu</i> | <i>bhu</i> | <i>wō</i> | deep-toned |
| <i>bu-mo</i> | | | <i>bhu-mo</i> | <i>bhu-mo</i> | <i>wō-mo</i> | |
| <i>bod</i> | | | <i>bhod</i> | <i>bho'</i> | <i>wod</i> | |
| <i>mig</i> | | <i>mī'</i> | | | | |
| <i>me</i> | | | | | | |
| <i>tsil</i> | | | | <i>tsī</i> | <i>tsel</i> | high-toned |
| <i>dza-ti</i> | | | | | | |
| <i>wa-tse</i> | | | | | | |
| <i>ža</i> | | | <i>ša</i> | <i>ša</i> | <i>ža</i> | in C. deep-toned |
| <i>žag</i> | | <i>ža'</i> | <i>šag</i> | <i>šag</i> | <i>žag</i> | |
| <i>za</i> | | | <i>sa</i> | <i>sa</i> | | |
| <i>zan</i> | | | <i>san</i> | <i>sen</i> | | |
| <i>ar-po</i> | <i>'ar-po</i> | <i>'ar-po</i> | | | <i>yar-po</i> | |
| <i>ug-pa</i> | <i>'ug-pa</i> | <i>'ug-pa</i> | | | <i>yug-pa</i> | |
| <i>o-ma</i> | <i>'a-ma</i> | <i>'o-ma</i> | | | <i>yo-ma</i> | |
| <i>od</i> | <i>'od</i> | <i>'od</i> | | <i>ō-ō'</i> | <i>yod</i> | |
| <i>ol-mo</i> | <i>'ol-mo</i> | <i>'ol-mo</i> | | <i>ō-ō-mo</i> Ts. | <i>yol-mo</i> | |
| <i>yan</i> | | | | | <i>yen</i> | |
| <i>yan-pa</i> | | | | <i>yā-ga</i> | | |
| <i>yal-ga</i> | | | | <i>yem-pa</i> | | |
| <i>yin</i> | | | | | <i>yen</i> | |
| <i>yul</i> | | | | <i>yū, yū</i> Ts. | | |

| 1 | 2 West. Tibet | | 3 | 4 Central Prov. | | 5 | 6 | 7 |
|--------|------------------|--------|-------|--------------------|--|----------|-------|--------------|
| | Ladak | Lahoul | Spiti | Tsang, Ü | | | Khams | |
| yod | | | | | | yó' | | } deep-toned |
| ral | | | | | | rā | | |
| rol-mo | | | | | | rō-mo Ts | | |
| lo-ma | | | | | | | | |
| ša | | | | | | | | } high-toned |
| šel | | | | | | | | |
| sa | | | | | | | | |
| 'a-ma | | | | | | | | |

II. Words terminating in ཨ་ or ཨོ་.

| | | | | | |
|--------|--------|---------|-----------|-------|--------------|
| za-ba | za-wa | sa-wa | sa-wa | | } deep-toned |
| ži-ba | ži-wa | ši-wa | ši-wa | ži-wa | |
| ši-ba | ši-wa | ši-wa | ši-wa | ši-wa | } high-toned |
| žu-ba | žu-wa | žu-wa | žu-wa | žu-wa | |
| jo-bo | jo-wo | jho-wo | jho-wo | | } deep-toned |
| dar-ba | dar-wa | dhar-wa | dhar-wa | | |
| sol-ba | sol-wa | | sō-wa Ts. | | high-toned |

III. Words terminating in ཨ།.

| | | | | | | | |
|----------|------------|---------|------|--------------------|---------|---------|--------------|
| kās | kas, kē | kai, kē | kē | ^{Kun.} kā | kē | kē | } high-toned |
| ris | ris, rī | rī | rī | rī | rī | rī | |
| gus | gus, gū | gui, gū | ghui | gū | ghū | gū | } deep-toned |
| dus | dus, dū | dui, dū | dhyi | dū | dhū | dū | |
| des | des, dē | dē | dhē | dē | dhē | dī | |
| kos | kos, kō | koi, kō | kō | kō | kō | kō | } high-toned |
| gos | gos, gō | goi, gō | ghō | gō | ghō | gū | |
| os | os, ō | oi, ō | ō | ō | ō | yō | } deep-toned |
| čos | čos, čō | čoi, čō | čō | čō | čō | čō | |
| nags | nag(s) | nag | ? | | nag, nā | nāg | } deep-toned |
| rigs | rig(s) | rig | ? | | rig, rī | and | |
| tugs | tug(s) | tug | ? | | tug, tū | so | } high-toned |
| legs | leg(s) | leg | ? | | leg, lē | forth | |
| pogs | pog(s) | pog | ? | | pog, pō | | } deep-toned |
| tabs | tab(s) | tab | | tau | tab | tab | |
| čibs | čib(s) | čib | | čū | čib | čib | } high-toned |
| šubs | šub(s) | šub | | šū | šub | šub | |
| pēbs | pēb(s) | pēb | | pēū | pēb | pēb | } deep-toned |
| 'obs | 'ob(s) | 'ob | | 'ōū | 'ōb | yob | |
| tams-čád | tam(s)-čád | tam-čád | | tam-čád | tam-čē | tam-čád | high-toned |
| goms-pa | gom(s)-pa | gom-pa | | ghom-pa | ghom-pa | gom-pa | deep-toned |

IV. Words with diphthongs.

| | | | | | | |
|--------|---------|---------|------|------|--------------|--------------|
| kai | kē | kai, kē | | kē | kē | high-toned |
| čū, čī | čī | čī | | čī | čī | } deep-toned |
| bui | bui, bū | bui, bū | bhui | bhū | bū | |
| dēi | dei | | dhēi | dhēi | dī | } high-toned |
| soi | | | | | sō | |
| gāū | | | ghāū | ghau | ga-yo | } deep-toned |
| lēū | | | | | and so forth | |
| mūū | | | | | (ra-yo) | |
| rāō | | | | | | |
| reo | | | | | | |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|----------------|-------------|--------|---------------|----------|-------|--------------|
| | West. Tibet | | Central Prov. | | | |
| | Ladak | Lahoul | Spiti | Tsang, Ü | Khams | |
| <i>rīo</i> | | | | | | } deep-toned |
| <i>roo, rō</i> | | | | | | |
| <i>ruo</i> | | | | | | |

V. Words with subscribed letters.

| <i>kyañ</i> | | | | | <i>kyañ</i> | |
|-----------------------|-----------------------|------------------|-----------------|---|------------------|--|
| <i>kyir-kyir</i> | | | | | <i>kyer-kyér</i> | |
| <i>kyu</i> | | | | | <i>kyo</i> | |
| <i>kyi</i> | | | | | <i>kye</i> | |
| <i>kyu</i> | | | | | <i>kyo</i> | |
| <i>kyed</i> | | | | | | |
| <i>kyöd</i> | | | | | | |
| <i>gyi</i> | | | <i>ghyi</i> | <i>ghyi</i> | | |
| <i>gyon-pa</i> | Pur. Bal.; Ld. | | <i>ghyon-pa</i> | <i>ghyom-pa</i> | | |
| <i>pyag</i> | <i>pyag</i> čag | čag | čag | čag | čag | |
| <i>pyi</i> | <i>pi</i> | <i>pi</i> | či | či | či | |
| <i>pyug-po</i> | <i>pyug-po</i> čug-po | čug-po | čug-po | čug-po | čug-po | |
| <i>pye</i> | <i>pe</i> | <i>pe</i> | če | če | če? | |
| <i>pyogs</i> | čog(s) | čog | čog | čog Ts. čö Ū. | čog | |
| <i>bya-mo</i> | <i>bya-mö</i> ja-mo | ja-mo | ? | ja-mo | ? | |
| <i>byi-ba, byi-wa</i> | <i>bi-wa</i> | bi-wa | ? | ji-wa | ? | |
| <i>bye-ma</i> | ? | be-ma | ? | jhe-ma | ? | |
| <i>byos</i> | ? | jos; joi, jō | ? | jhō | ? | |
| <i>mya-nān</i> | ? | nya-nān | nyā-nān | nya-nén | ? | |
| <i>krad-pa</i> | ? | tađ-pa | tađ-pa | te'-pa Ts. vlg. ke'-pa Ū. | ? | |
| <i>krag</i> | <i>Krag</i> | ťag | ťag | ťag | ťag | |
| <i>krims</i> | | ťim(s) | ťim | ťim | ťem | |
| <i>krus</i> | ? | ťus; ťū | ťui | ťū | ťū | |
| <i>krön-po</i> | ? | ťon-pa | ton-pa | ťom-pa | ťon-pa | |
| <i>gri</i> | <i>gri</i> | đri, đi | đhi | đhi | đi | |
| <i>dron-mo</i> | | đon-mo | dhon-mo | dhon-mo | đon-mo | |
| <i>pru-gu</i> | <i>pru-gu</i> | ťu-gu | ťu-ghu | ťu-ghu | ťo-go | |
| <i>bra-bo, bra-wo</i> | | bra-đa-wo, đa-wo | đha-wo | đha-wo | đa-wo | |
| <i>brañ-sa</i> | (B. blañ-sa) | đañ-sa | đhañ-sa | đhañ-sa | đañ-sa | |
| <i>srañ-mā</i> | <i>stran-ma</i> ? | šran-ma | šran-ma | šrēm-ma | stran-ma | |
| <i>sriñ-mo</i> | <i>strin-mo</i> B. | šriñ-mo | šriñ-mo | vulg. sem-ma šriñ-mo vulg. siñ-mo | strin-mo | |
| <i>hrul-po</i> | <i>šrul-po</i> | šrul-po | šrul-po | šrul-po | šrul-po | |
| <i>klog-pa</i> | ? | log-pa | log-pa | lög-pa | ? | |
| <i>glog</i> | <i>ylog</i> B. | log | log | log | ylog | |
| <i>bla-ma</i> | ? | la-ma | la-ma | la-ma | wla-ma | |
| <i>zla-ba, zla-wa</i> | <i>lza</i> B. | (l)da-wa | da-wa | da-wa | ldā-wa | |
| <i>rlañs-pa</i> | | (ř)lañ(s)-pa | lā-pa | lañ-pa | rlēn-pa | |
| <i>sla-mo</i> | ? | la-mo | la-mo | la-mo | sła-mo | |

VI. Words with superscribed letters.

| | | | | | | |
|----------------|---|----------------------------|---------------|---------------|----------------|---|
| <i>ṛkaṇ-pa</i> | ? | (<i>r</i>) <i>kaṇ-pa</i> | <i>kaṇ-pa</i> | <i>kaṇ-pa</i> | <i>ṛkeṇ-pa</i> | these and all the rest are high-toned |
| <i>ṛgad-pò</i> | ? | (<i>r</i>) <i>gad-po</i> | <i>gad-po</i> | <i>ge'-po</i> | <i>ṛgad-po</i> | |
| <i>ṛña</i> | ? | (<i>r</i>) <i>ña</i> | <i>ña</i> | <i>ña</i> | <i>ṛña</i> | |
| <i>ṛjes</i> | ? | <i>ṛes, ṛē</i> | <i>ṛē?</i> | <i>ṛē</i> | <i>ṛṛi</i> | |

| 1 | 2 West. Tibet | 3 | 4 Central | 5 Prov. | 6 | 7 |
|-----------------|-----------------------------|----------------|----------------|--|-----------------|---------------------|
| | Ladak | Lahoul | Spiti | Tsang, Ü | Khams | |
| <i>nyin-pa</i> | (<i>r</i>) <i>nyin-pa</i> | <i>nyin-pa</i> | <i>nyin-pa</i> | <i>nyin-pa</i> | <i>nyin-pa</i> | |
| <i>rta</i> | <i>rta, sta, ta</i> | <i>ta</i> | <i>ta</i> | <i>ta</i> | <i>rta</i> | |
| <i>rdo</i> | (<i>r</i>) <i>do</i> | <i>do</i> | <i>do</i> | <i>do</i> | <i>rdo</i> | |
| <i>rnon-po</i> | (<i>r</i>) <i>non-po</i> | <i>non-po</i> | <i>non-po</i> | <i>nom-po</i> | <i>rnon-po</i> | |
| <i>rba</i> | <i>wa</i> | <i>ba</i> | <i>ba</i> | <i>ba</i> | <i>rwa?</i> | |
| <i>rmig-pa</i> | <i>mig-pa</i> | <i>mig-pa</i> | <i>mig-ba</i> | <i>mig-pa</i> | <i>rmig-pa</i> | |
| <i>rtsa</i> | <i>sa</i> | <i>sa</i> | ? | <i>tsa</i> | ? | Pur. Bal. |
| <i>rtswa</i> | <i>sa</i> | <i>sa</i> | ? | <i>tsu</i> | ? | <i>rtsoá, stsoá</i> |
| <i>rdza-ma</i> | <i>za-ma</i> | <i>za-ma</i> | ? | <i>dza-ma</i> | ? | |
| <i>lia</i> | <i>ña, śña</i> | <i>ña</i> | <i>ña</i> | <i>ña</i> | <i>lia</i> | |
| <i>lcan-ma</i> | <i>lcan-ma</i> | <i>can-ma</i> | <i>can-ma</i> | <i>can-ma</i> | <i>lcan-ma</i> | <i>lcan-ma</i> |
| <i>ljan-ku</i> | (<i>l</i>) <i>jan-ku</i> | <i>jan-ku</i> | <i>jan-ku</i> | <i>jan-ku</i> | <i>ljen-ku</i> | |
| <i>ltad-mo</i> | (<i>l</i>) <i>tad-mo</i> | <i>tad-mo</i> | <i>tad-mo</i> | <i>te'-mo</i> | <i>ltad-mo</i> | <i>ltad-mo</i> |
| <i>ldag-pa</i> | (<i>l</i>) <i>dag-pa</i> | <i>dag-pa</i> | <i>dag-pa</i> | <i>dag-pa</i> | <i>ldag-pa</i> | |
| <i>lham</i> | <i>lam</i> | <i>lam</i> | <i>lam</i> | <i>hlamor</i> <i>hlam</i> | <i>lham</i> | <i>lham</i> |
| <i>skom</i> | <i>skom</i> | <i>kön</i> | <i>kom</i> | <i>kom</i> | <i>skom</i> | <i>skom</i> |
| <i>skra</i> | <i>śra</i> | <i>śra, ʃa</i> | <i>ʃa</i> | <i>ʃa</i> | <i>štra</i> | |
| <i>sgo</i> | <i>ʃo</i> | <i>go</i> | <i>go</i> | <i>go</i> | <i>sgo</i> | <i>sgo</i> |
| <i>sgra</i> | <i>ḍa, ra</i> | <i>ḍa, ra</i> | <i>ḍa</i> | <i>ḍa</i> | <i>zdra</i> | |
| <i>snon-po</i> | <i>non-po</i> | <i>non-po</i> | <i>non-po</i> | <i>nom-po</i> | <i>snon-po</i> | |
| <i>snyin</i> | <i>nyin</i> | <i>nyin</i> | <i>nyin</i> | <i>nyin</i> | <i>snyen</i> | |
| <i>stag</i> | <i>tag</i> | <i>tag</i> | <i>tag</i> | <i>tag</i> | <i>stag</i> | |
| <i>sdon-po</i> | (<i>s</i>) <i>don-po</i> | <i>don-po</i> | <i>don-po</i> | <i>don-po</i> | <i>sdon-po</i> | |
| <i>sna</i> | <i>na</i> | <i>na</i> | <i>na</i> | <i>na</i> | <i>sna</i> | |
| <i>spu</i> | (<i>s</i>) <i>pu</i> | <i>pu</i> | <i>pu</i> | <i>pu</i> | <i>spo</i> | |
| <i>spyod-pa</i> | (<i>s</i>) <i>cod-pa</i> | <i>cod-pa</i> | <i>cod-pa</i> | <i>čö'-pa</i> | <i>šwod-pa</i> | |
| <i>spreü</i> | also <i>śreü</i> | <i>ʃeü</i> | <i>ʃeü</i> | <i>ʃeü</i> | <i>štre-ʃö</i> | |
| <i>sbal-ba</i> | (<i>s</i>) <i>bal-wa</i> | <i>bal-wa</i> | <i>bal-wa</i> | <i>bā-wa</i> Ts. <i>bal-wa</i> Ü. | <i>zual-wa</i> | |
| <i>sbyar-ba</i> | <i>žar-wa</i> | <i>žar-wa</i> | <i>žar-wa</i> | <i>žar-wa</i> | <i>zuar-wa</i> | |
| <i>sbran-bu</i> | also <i>ḍan-bu</i> | <i>ḍan-bu</i> | <i>ḍan-bu</i> | <i>ḍan-bu</i> | <i>ḍen-wö</i> | |
| <i>sman</i> | (<i>s</i>) <i>man</i> | <i>man</i> | <i>man</i> | <i>mən</i> | <i>sman</i> | |
| <i>smyon-pa</i> | <i>nyon-pa</i> | <i>nyon-pa</i> | <i>nyon-pa</i> | <i>nyom-pa</i> | <i>snyon-pa</i> | |
| <i>smra-ba</i> | <i>mra-wa</i> | <i>mra-wa</i> | ? | <i>m(r)a-wa</i> | <i>śna-wa</i> | |
| <i>stsal-ba</i> | (<i>s</i>) <i>tsal-wa</i> | <i>tsal-wa</i> | <i>tsal-wa</i> | <i>tsā-wa</i> Ts. <i>tsal-wa</i> Ü. | <i>stsal-wa</i> | |

VII. Words with prefixed letters.

| | | | | | | |
|-----------------|--------------------|-----------------------|----------------|-----------------------------|----------------------------|-------------------|
| <i>ɣčes-pa</i> | <i>čes-pa</i> | <i>čē-pa</i> | <i>čē-pa</i> | <i>čē-pa</i> | <i>ɣčī-pa</i> | |
| <i>ɣtam</i> | <i>tam</i> | <i>tam</i> | <i>tam</i> | <i>tam</i> | <i>ɣtām</i> | |
| <i>ɣduñ-ba</i> | <i>duñ-wa</i> | <i>duñ-wa</i> | <i>duñ-wa</i> | <i>duñ-wa</i> | <i>ɣduñ-wa</i> | |
| <i>ɣnai-ba</i> | <i>nai-wa</i> | <i>nai-wa</i> | <i>nai-wa</i> | <i>nai-wa</i> | <i>ɣneñ-wa</i> | |
| <i>ɣnam</i> | <i>nam</i> | <i>nam</i> | <i>nam</i> | <i>nam</i> | <i>ɣnam</i> | Bal. <i>ɣnam</i> |
| <i>ɣtsaṅ-po</i> | <i>tsaṅ-po</i> | <i>tsaṅ-po</i> | <i>tsaṅ-po</i> | <i>tsaṅ-po</i> | <i>ɣtsen-po</i> | |
| <i>ɣzu</i> | <i>zu</i> | <i>zu</i> | <i>zu</i> | <i>zu</i> | <i>ɣzö</i> | |
| <i>ɣzig</i> | <i>zig</i> | <i>zi'</i> | <i>sig</i> | <i>sig</i> | <i>ɣzig</i> | |
| <i>ɣyog-po</i> | <i>yog-po</i> | <i>yo'-po</i> | <i>yog-po</i> | <i>yöğ-po</i> | (<i>ɣ</i>) <i>yog-po</i> | |
| <i>ɣšer-pa</i> | <i>šer-pa</i> | <i>šer-pa</i> | <i>šer-pa</i> | <i>šer-pa</i> | <i>ɣšer-pa</i> | or <i>gšer-pa</i> |
| <i>ɣser</i> | <i>ser</i> | <i>ser</i> | <i>ser</i> | <i>ser</i> | <i>ɣser</i> | Bal. <i>ɣser</i> |
| <i>ɣkar-po</i> | <i>kar-po</i> | <i>kar-po</i> | <i>kar-po</i> | <i>kar-po</i> | <i>ɣkar-po</i> | |
| <i>ɣkyil</i> | <i>kyil</i> | <i>kyil</i> | <i>kyil</i> | <i>kyil</i> | <i>ɣkyil</i> | |
| <i>ɣgu</i> | <i>gu</i> | <i>gu</i> | <i>gu</i> | <i>gu</i> | <i>ɣgo</i> | |
| <i>ɣgra</i> | <i>ḍa</i> | <i>ḍa</i> | <i>ḍa</i> | <i>ḍa</i> | (<i>ɣ</i>) <i>ḍa</i> | Bal. <i>ɣñul</i> |
| <i>ɣñul</i> | <i>ñul</i> (vulgo) | <i>mul</i> <i>ñul</i> | <i>ñul</i> | <i>nū</i> Ts. <i>ñul</i> Ü. | <i>ɣñul</i> | or <i>ɣmul</i> |
| <i>ɣpe-ča</i> | <i>pe-ča</i> | <i>pe-ča</i> | <i>pe-ča</i> | <i>pe-ča</i> | <i>ɣpe-ča</i> | <i>ɣpe-ča</i> |

| 1 | 2 West. Tibet | 3 | 4 Central Prov. | 5 | 6 | 7 |
|-------------------|------------------|----------------|--------------------|--|-------------------|--------------------|
| | Ladak | Lahoul | Spiti | Tsaug, Ü | Khams | |
| <i>ma-dpe</i> | <i>mas-pe</i> | <i>mar-pe</i> | <i>ma-pe</i> | <i>ma-pe</i> | <i>may-pe?</i> | |
| <i>dpyid</i> | (s) <i>pid</i> | <i>pid</i> | <i>cid</i> | <i>ci</i> | <i>ʕsid</i> | |
| <i>dbaŋ</i> | <i>uaŋ</i> | <i>uaŋ</i> | <i>uaŋ</i> | <i>uaŋ</i> (vlg. <i>an</i>) | <i>ʕweŋ</i> | |
| <i>dbu</i> | <i>'u*</i> | <i>'u</i> | <i>'u</i> | <i>'u</i> | <i>wo</i> | * = ཨ |
| <i>dbugs</i> | <i>'ug(s)</i> | <i>'u'</i> | <i>'ug</i> | <i>'ug</i> Ts. <i>'ü</i> Ü. | <i>wug</i> | etc. |
| <i>dbul-po</i> | <i>'ul-po</i> | <i>'ul-po</i> | <i>'ul-po</i> | <i>'ü-po</i> Ts. <i>ul-po, ul-po</i> | <i>ʕwol-po</i> | |
| <i>dben-pa</i> | <i>'en-pa</i> | <i>'en-pa</i> | <i>'en-pa</i> | <i>em-pa</i> [Ü. | <i>ʕwen-pa</i> | |
| <i>dbyar</i> | <i>yar</i> | <i>yar</i> | <i>yar</i> | <i>yar</i> | <i>wyer</i> | |
| <i>dmar-po</i> | <i>mar-po</i> | <i>mar-po</i> | <i>mar-po</i> | <i>mar-po</i> | (ʕ) <i>mar-po</i> | |
| <i>dmyal-ba</i> | <i>nyal-wa</i> | <i>nyal-wa</i> | <i>nyal-wa</i> | <i>nyā-wa</i> Ts. <i>nyal-wa</i> Ü. | <i>mnyal-wa</i> | |
| <i>bka, vka</i> | <i>ka</i> | <i>ka</i> | <i>ka</i> | <i>kā</i> | <i>vka</i> | |
| <i>bkra-šis</i> | <i>ʕa-ši(s)</i> | <i>ʕa-ši</i> | <i>ʕa-ši</i> | <i>ʕa-ši</i> | <i>bʕa-ši</i> | |
| <i>bgō-ba</i> | <i>go-wa</i> | <i>go-wa</i> | <i>go-wa</i> | <i>go-wa</i> | <i>vgo-wa</i> | |
| <i>brgyad</i> | <i>gyad</i> | <i>gyad</i> | <i>gyad</i> | <i>gye</i> | <i>vrgyad</i> | Bal. <i>vrgyad</i> |
| <i>bču</i> | <i>ču</i> | <i>ču</i> | <i>ču</i> | <i>ču</i> | <i>vču, bču</i> | |
| <i>bčug-sum</i> | <i>čug-süm</i> | <i>čug-um</i> | <i>ču-süm?</i> | <i>ču-süm</i> | <i>včug-süm</i> | |
| <i>bčub-ži</i> | <i>čub-ži</i> | <i>čub-ži</i> | <i>ču-ži</i> | <i>ču-ži</i> | <i>včub-ži?</i> | |
| <i>brjed-pa</i> | <i>žed-pa</i> | <i>žed-pa</i> | <i>jed-pa</i> | <i>jě'-pa</i> | <i>vřed-pa</i> | |
| <i>btum-pa</i> | <i>tum-pa</i> | <i>tum-pa</i> | <i>tum-pa</i> | <i>tüm-pa</i> | <i>btüm-pa</i> | |
| <i>bdun</i> | <i>dun</i> | <i>dun</i> | <i>dun</i> | <i>dün</i> | <i>vdun</i> | Bal. <i>vdun</i> |
| <i>brtse-ba</i> | <i>se-wa</i> | <i>se-wa</i> | <i>tse-wa</i> | <i>tse-wa</i> | <i>vrtse-wa</i> | |
| <i>brdzun</i> | <i>zun</i> | <i>zun</i> | <i>dzun</i> | <i>dzun</i> | <i>vr dzun</i> | Pur. <i>rdzun</i> |
| <i>bži</i> | <i>ži</i> | <i>ži</i> | <i>ši</i> | <i>ši</i> | <i>vže</i> | |
| <i>bžib-ču</i> | <i>žib-ču</i> | <i>žib-ču</i> | <i>ši-ču?</i> | <i>ši-ču</i> | <i>vžeb-ču?</i> | |
| <i>bzaŋ-po</i> | <i>zaŋ-po</i> | <i>zaŋ-po</i> | <i>saŋ-po</i> | <i>saŋ-po</i> | <i>vzeŋ-po</i> | |
| <i>bšal-ba</i> | <i>šal-wa</i> | <i>šal-wa</i> | <i>šal-wa</i> | <i>šā-wa</i> | <i>všel-wa</i> | |
| <i>bsu-ba</i> | <i>su-wa</i> | <i>su-wa</i> | <i>su-wa</i> | <i>su-wa</i> | <i>vso-wa</i> | |
| <i>bsreg-pa</i> | <i>šreg-pa</i> | <i>šreg-pa</i> | <i>šreg-pa</i> | <i>šreg-pa</i> (<i>seg-pa</i>) | <i>vstrag-pa</i> | |
| <i>bslab-pa</i> | <i>lab-pa</i> | <i>lab-pa</i> | <i>lab-pa</i> | <i>lab-pa</i> | <i>vslab-pa</i> | |
| <i>m̄ar</i> | <i>k̄ar</i> | <i>k̄ar</i> | <i>k̄ar</i> | <i>k̄ar</i> | <i>m̄kar</i> | |
| <i>mgo</i> | <i>go</i> | <i>go</i> | <i>go</i> | <i>go</i> | <i>mgo</i> | |
| <i>mgron</i> | <i>don</i> | <i>don</i> | <i>don</i> | <i>don</i> | <i>m̄don</i> | |
| <i>m̄ar-(b)wa</i> | <i>nar-wa</i> | <i>nar-wa</i> | <i>nar-wa</i> | <i>nar-wa</i> | <i>m̄nar-wa</i> | |
| <i>mč̄in-pa</i> | <i>č̄in-pa</i> | <i>č̄in-pa</i> | <i>č̄in-pa</i> | <i>č̄im-ga</i> | <i>mč̄en-pa</i> | |
| <i>mjin-pa</i> | <i>j̄in-pa</i> | <i>j̄in-pa</i> | <i>j̄in-pa</i> | <i>j̄in-pa</i> | <i>mjin-pa</i> | |
| <i>mt̄in</i> | <i>t̄in</i> | <i>t̄in</i> | <i>t̄in</i> | <i>t̄in</i> | (m) <i>teŋ</i> | |
| <i>mda</i> | <i>da</i> | <i>da</i> | <i>da</i> | <i>da</i> | <i>mda</i> | |
| <i>mtso</i> | <i>tso</i> | <i>tso</i> | <i>tso</i> | <i>tso</i> | <i>mtso</i> | |
| <i>mdzo</i> | <i>dzo</i> | <i>dzo</i> | <i>dzo</i> | <i>dzo</i> | <i>mdzo</i> | |
| <i>kol-ba</i> | <i>kol-wa</i> | <i>kol-wa</i> | <i>kol-wa</i> | <i>kō-wa</i> Ts. | <i>nikol-wa</i> | |
| <i>gul-ba</i> | <i>gul-wa</i> | <i>gul-wa</i> | <i>gul-wa</i> | <i>gū-wa</i> Ts. <i>gul-wa</i> Ü. | <i>ngul-wa</i> | |
| <i>č̄am-pa</i> | <i>č̄am-pa</i> | <i>č̄am-pa</i> | <i>č̄am-pa</i> | <i>č̄am-pa</i> | <i>nč̄am-pa</i> | |
| <i>jam-po</i> | <i>jam-po</i> | <i>jam-po</i> | <i>jam-po</i> | <i>jam-po</i> | <i>njam-po</i> | |
| <i>tag-pa</i> | <i>tag-pa</i> | <i>tag-pa</i> | <i>tag-pa</i> | <i>tag-pa</i> | <i>ntag-pa</i> | |
| <i>ʕge-dün</i> | <i>gen-dun</i> | <i>gen-dun</i> | <i>ge(n)-dün</i> | <i>ge(n)-dün</i> Ts. <i>ge-dün</i> Ü. | <i>ʕgen-dün?</i> | |
| <i>dod-pa</i> | <i>dod-pa</i> | <i>dod-pa</i> | <i>dod-pa</i> | <i>dō-pa</i> | <i>ndod-pa</i> | |
| <i>pur-ba</i> | <i>pur-wa</i> | <i>pur-wa</i> | <i>pur-wa</i> | <i>pur-wa</i> | <i>m̄pur-wa</i> | |
| <i>pyi-ba</i> | <i>pi-wa</i> | <i>pi-wa</i> | <i>pi-wa</i> | <i>či-wa</i> | <i>nči-wa</i> | |
| <i>prod-pa</i> | <i>ʔod-pa</i> | <i>ʔod-pa</i> | <i>ʔod-pa</i> | <i>ʔō-pa</i> | <i>nʔod-pa</i> | |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|----------------|----------------|----------------|----------------|------------------|-----------------|---|
| | West. Tibet | | Central Prov. | | | |
| | Ladak | Lahoul | Spiti | Tsang, Ü | Khams | |
| <i>bab-pa</i> | <i>bab-pa</i> | <i>bab-pa</i> | <i>bab-pa</i> | <i>bab-pa</i> | <i>mbab-pa</i> | |
| <i>vka-büm</i> | <i>kam-bum</i> | <i>kam-bum</i> | <i>kam-büm</i> | <i>ka(m)-büm</i> | <i>vkam-büm</i> | |
| <i>tsir-wa</i> | <i>tsir-wa</i> | <i>tsir-wa</i> | <i>tsir-wa</i> | <i>tsir-wa</i> | <i>ntsir-wa</i> | |
| <i>dzin-pa</i> | <i>dzin-pa</i> | <i>dzin-pa</i> | <i>dzin-pa</i> | <i>dzim-pa</i> | <i>ndzen-pa</i> | |

ABBREVIATIONS.

| | | | | | |
|-------------|---|---|-------------|---|--|
| abbr. | = | abbreviated, abbreviation | e.g. | = | exempli gratia, for instance |
| acc. | | according to | eleg. | | elegant, -ly |
| accus. | | accusative case | elsewh. | | elsewhere |
| act. | | active, -ly | emphat. | | emphatical, -ly |
| adj. | | adjective | erron. | | erroneous, -ly |
| adv. | | adverb, -ially | esp. | | especially |
| A. R. | | Asiatic Researches | euphemist. | | euphemistical, -ly |
| Ar. | | Arabic | expl. | | explain, explanation |
| B. | | books, book-language | extr. | | extremo, towards the end of a longer article. |
| Bal. | | Balti, the most westerly of the districts, in which the Tibetan language is spoken. | fem. | | feminine gender |
| Bhar. | | Bharata, a dialogue, ed. by Dr. A. Schiefner. | fig. | | figurative, -ly |
| Bhot. | | Bhotan, province. | frq. | | frequent, -ly |
| Burn. I. | | Burnouf, Introduction au Buddhism Indien. | fut. | | future tense |
| " II. | | Burnouf, Lotus de la bonne loi. | gen. | | general, -ly |
| C. | | Central Tibet, esp. the provinces Ü and Tsang. | gen. | | genitive case |
| c. | | cum, with | Glr. | | Gyalrabs, a history of the kings of Tibet. |
| c.c. | | construitur cum, construed with. | Gram. | | native grammarians or grammatical works |
| c.c.a. | | construed with the accusative, etc. | Gyatch. | | Gyatcherrolpa, Biography of Buddha. |
| ccapir | | construitur cum accusativo personae, instrumentativo rei | Hd. | | Hindi language. |
| ccirdp | | construitur cum instrumentativo rei, dativo personae etc. | Hook. | | Dr. Hooker, Himalayan Journals. |
| cf. | | confer, compare | ibid. | | ibidem, in the same place. |
| Chr. P. | | Christian writings by Protestant missionaries. | id. | | idem, the same |
| Chr. R. | | Christian writings by Roman Catholic missionaries. | i. e. | | id est, that is |
| cog. | | cognate, related in origin | imp. | | imperative mood |
| col. | | colloquial, -ly | impers. | | impersonal, -ly |
| collect. | | collective, -ly | incorr. | | incorrect, -ly |
| com. | | commonly | inf. | | infinitive mood |
| comp. | | compound -s | init. | | initio, at the beginning of a longer article. |
| conj. | | conjunction | inst. | | instead |
| contr. | | contracted | instr. | | instrumentative case |
| corr. | | correct, -ly | interj. | | interjection |
| correl. | | correlative, -ly | interr. | | interrogative, -ly |
| Cs. | | Csoma de Körös, Tibetan-English Dictionary. | intrs. | | intransitive |
| Cunn. | | Cunningham, General, Ladak and the surrounding country. | i. o. | | instead of |
| dat. | | dative case | irr. | | irregular, -ly |
| deriv. | | derivative | Kh. | | Khams, eastern part of Tibet. |
| Desg. | | Desgodins, La Mission du Tibet de 1855—1870. | Köpp. | | Köppen, Die Religion des Buddha. |
| Do. or Dom. | | Do-mang, a collection of incantations. | Kun. | | Kunawur, province under English protection. |
| dub. | | dubious | Lat. | | Latin |
| Dzl. | | Dzanglun, an ancient collection of Legends of Buddha. | Ld. | | Ladak, province. |
| | | | Ld.-Glr. | | Ladak-Gyalrabs, a history of Tibet, ed. by Dr. E. Schlagintweit. |
| | | | Lew. | | Lewin, Manual of Tibetan. |
| | | | Lex., Lexx. | | Lexicons, native dictionaries. |
| | | | Lh. | | Lahoul, province. |
| | | | Lis. | | Lishigurkhang, glossary. |
| | | | lit. | | literally, also literature |
| | | | Ma. | | Ma-ong-lung-bstan, a kind of Tibetan Apocalypse. |

| | | | |
|---------------|---|----------------|--|
| masc. | == masculine gender | Schl. | == Dr. E. Schlagintweit, Buddhism in Tibet. |
| Med. | medical works | Schr. | Schröter, editor of the first Tibetan Dictionary. |
| med. | medio, about the middle of a longer article | S.g. | Shad-gyud, a medical work. |
| metaph. | metaphorical, -ly | Sik. | Sikkim, province |
| meton. | metonymical, -ly | sim. | similar in meaning, similarly |
| Mil. | Milaraspa's hundred thousand Songs. | sing. | singular number |
| Mil. nt. | Milaraspai nam-tar, Milaraspa's autobiography. | s.l.c. | si lectio certa, if the reading is to be depended upon |
| Mng. | Man-ngag-rgyud, a medical work. | S.O. | Ser-od, a religious work. |
| n. | name | Sp. | Spiti, province. |
| neut. | neuter gender | Ssk. | Sanskrit |
| nif. | ni fallor, if I am not mistaken | Stg. | Stan-gyur, a collection of commentaries. |
| n.p. | noun proper | symb. num. | symbolical numeral |
| N.T. | New Testament | syn. or synon. | synonymous |
| num. | numeral | Tar. | Taranatha, history of the propagation of Buddhism in India. |
| obs. | obsolete | termin. | terminative case |
| opp. | as opposed to | Thgr. | Thos-grol, Direction for the departed soul to find the way to eternal happiness. |
| p. | page | Thgy. | Thargyan, scientific treatises. |
| partic. | participle | Trig. | Triglot, a collection of Buddhist terms in Sanskrit, Tibetan and Mongolian. |
| pass. | passive, -ly | trop. | tropically, figuratively |
| perh. | perhaps | trs. | transitive |
| Pers. | Persian | Ts. | Tsang, province of Central Tibet. |
| pers. | person, personal | Ü | Ü, " " " " |
| pf. | perfect tense | Urd. | Urdu, a dialect of Hindustani. |
| pl. | plural number | v. | vide, see |
| pleon. | pleonastic, -ally | yb. | verb |
| p. n. | proper name | vb. a. | verb active |
| po. | poetically | vb. n. | verb neuter |
| pop. | popular language | vulg. | vulgar, low expression |
| postp. | postposition | vulgo | in common life |
| prep. | preposition | W. | Western Tibet. |
| prob. | probably | Was. | Prof. W. Wasiljew, Der Buddhismus. |
| pron. | pronoun | Wdk. | Waidurya Karpo, a mathematical work. |
| prop. | properly | Wdn. | Waidurya Nonpo, a medical work. |
| prov. | provincialism, provincial, -ly | w.e. | without explanation |
| Pth, | Padma thangyig, a collection of legends of Padma Sambhava. | Will. | Williams, Sanskrit-English Dictionary. |
| Pur. | Purig, province. | Wls. | Wilson, Sanskrit Dictionary. |
| q. v. | quod vide, which see | Wts. | Wai-tsang-thu-shi, a description of Tibet, originally Chinese, ed. by Klaproth. |
| rel. | relative | Z. | Zangskar, a Kashmere-Tibetan province. |
| resp. | respectful, -ly | Zam. | Zamatog, a treatise on Tibetan grammar and orthography. |
| Sambh. or Sb. | Shambhala, a fabulous country in the north and a book; Guide to Sb. | | |
| sbst. | substantive | | |
| Sch. | Prof. Is. J. Schmidt, Tibetisch-Deutsches Wörterbuch. | | |
| " | " " Tibetische Grammatik. | | |
| Schf. | Dr. A. Schiefner. | | |

EMENDATION.

Page 122, 1st. column, 4th. line from the top, after dignity, are to be inserted the following words:
 2. *Cs.* exaggeration. *sgro-dogs-pa* 1. *Sch.* to bestow the peacock's feather.

Other misprints in the English text will be easily recognized as such, and hardly require a specification.

TIBETAN-ENGLISH DICTIONARY.

THE UNIVERSITY OF CHICAGO

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ᠠ *ka* 1. the letter **k**, tenuis, = French *c* in *car*. — 2. as numerical figure, used in marking the volumes of a work: **one**. — *ka-lo* **alphabetical register** *Sch.* — *kā-pa* the first volume of a work. — *ka-dpé* **a-b-c-book**. — *ka-jrén*, *ka smad sum-ču*, *kā-li* the Tibetan **alphabet**.

ᳵ *ka* 1. an additional syllable, so-called article, affixed to some substantives, numerals and pronouns, v. the grammars. — 2. **pillar**, v. *ka-ba*.

ᳵ *ka* (*kva*) oh!

𐌚𐌚 *ka-kā* excrement, (nursery word),
 ka-ka tan-čē W. = French: *faire*
caca.

𑀓𑀓 *kā-ka* *Ssk.* crow.

ཀཾ་ཀ་ *kan-ka*, *Ssk.* कङ्क, heron.

ཀ་ཀ་ནི་ *ka-ka-ni* a small coin of ancient India Cs.

ཀ་ཀ་རན་ *ka-ka-rán* cucumber *Kun.*

ཀ་ཀོ་ལ་ *ka-ko-la*, *Ssk.* **ककोल**, a plant bearing a berry the inner part of which is a waxlike and aromatic substance. — *ka-ko* prob. means the same.

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

ཀ་ཁོ་ལ་མ་ *ka-k'ol-ma* v. *k'ol-ma*.

ཀཾ་ཅཱ་ *ká-č'a* also *ká-č'a*, **goods, things**; *ká-č'ai rjés-su bráns-pai rgyálpo* n. of a demon.

ᠠᠳᠤᠨ *ká-ta-ya*, also *ka-tya*. n. of a locality *Mil.*

ἥ 5 ka-tu v. ke-tu.

ཀ་ཏོ་ར་ *ka-tó-ra*, inore correctly *ka-to-ra*,
Ild., metal cup, dish, basin.

ཀ་ཕ་ར་ *ka-fa-ra Kun*, a sort of peach.

ཀ་དག་ *ka-däg*, also *ka-nas dag*, pure from
the beginning *Lex.*

𐎧𐎠𐎫 *ka-dár* (from خیدار *Urd.*?) only in the phrase: **ka-dar co-ce** to be cautious, take care, take heed, -*la*, of.

ཀ་པ་ལ་ *ka-pā-la* *Ssk.* skull.

ཀའི་ཏྲ་ ka-pi-ta gum, resin Sch.

ཀཎ་པོ་རུ་ཅེ་ *kam-po-rtse*, absurd spelling instead
of *kam-bo-ja* *Wdk.*

൬ ཀ་བ་ *ka-wa* 1. **pillar, post**; *k. dzug-pa* to erect a pillar. — 2. a large vein or artery in the abdomen. — **Comp.** *ka-skéd* shaft of a column. — *ká càn* having columns. — *ka-ꞑcig-sgo-ꞑcig* a small house, poor cottage; also a mode of capital punishment is said to be called so, when the culprit is fastened to a pillar in a dungeon until he dies of hunger. — *ka-ꞑcig-pa* having one pillar, *ka-mán-ma* having many pillars. — *ka-čén* the principal p. (cf. *στῦλος* Gal. 2. 9) *Tar.* 182. 10. — *ka-rtén* base of a p. *Lex.* — *ka-stégs*, *ka-ꞑdán* pedestal, base of a p. — *ka-sꞑrúns* many pillars. — *ka-méd* without a pillar; helpless, destitute. — *ka-rtsé*, *ku-yán-rtse* capital of a pillar. — *ka wá-*

can, *súl-can* a channeled pillar. — *ka-ṣṣu* capital of a pillar. — *ka-yṣu-ṣḍuñ* beam of the capital (pillars are mostly made of wood).

ཀ་བེད་ *ka-béd* prob. a sort of gourd *Wdh.*

ཀ་མ་རུ་ *ka-ma-ru* 1. *alabaster* *Sch.* — 2. n. of a country.

ཀ་མ་ལ་ཤི་ལ་ *ka-ma-la-si-la* n. of a famous ancient pandita or Brahmanical scholar.

ཀ་མུ་ལ་རྩོ་རྒྱ་ *ka-mul-rdo-rgyad* is said to denote a sort of *alabaster* or of *steatite* in *C.*

ཀ་ཙ་ལིན་དེ་ *ka-tsa-lindi* n. of a fabulous, very smooth, stuff or cloth, *Gyatch.*

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

ཀ་ཚིག་མ་ཆེན་པོ་ *ka-tsigs-chen-po* title of a book cited in *Glr.*

ཀ་ཡེ་ *ka-yé* (*kwa-ye*) *oh! holla! hear!* so e. g. at the beginning of a royal proclamation *Pth.*

ཀ་ར་ *ká-ra* *C. & B.* *sugar*; *ṣel-ka-ra* crystallized s., sugar-candy, *rgyál-mo-ka-ra* id. *Sch.*; *byé-ma-ka-ra* ground sugar. — *ka-ra-ja* tea with sugar; *Sch.* 'a sweet soup'? — *ka-ra tog-tóg* sugar in lumps. — *kara-ṣiñ* sugar-cane. (*W. ka-ra*).

ཀ་ར་བི་ར་ *ka-ra-bi-ra*, also *ka-ra-wi-ra* (*Ssk.*) *oleander flower*, *Nerium odorum*.

ཀ་ར་ཉ་ཇ་ *ka-rah-dza* *Ssk.* a medicinal fruit, *Galedupa arborea*.

ཀ་ར་ན་དྭ་ *ka-ran-dha* *Pth.* more correctly *ka-ran-da*, *Ssk.*, a species of *duck*.

ཀ་རུ་ *ká-ru* *wedge*.

ཀ་ལ་པ་ *ka-lā-pa* a fabulous place or country in the north of Asia; also n. of a grammar *Cs.*

ཀ་ལ་པིན་ཀ་ *ka-la-pin-ka* *Cs.*: 'Ssk., n. of a bird', *Will.*: '*kalāpin* peacock; the Indian cuckoo'.

ཀ་ལ་ཤ་ *ka-la-ṣa* *Ssk.* *pitcher*, *jar*.

ཀ་ལ་ག་ *ká-lag* *W.* *mud*, mixture of earth and water used instead of clay (*C. & B.*: *ṣim-pa*); the word is also used for other similar compounds.

ཀ་ལ་ན་ཏ་ཀ་ *ka-lan-taka* *Ssk.* n. of a bird.

ཀ་ལི་ *ka-lí* 1. *skull* *Lex.* — 2. = *ka-lé* *W.*

ཀ་ལི་ *kā-lí* the *Tib. alphabet*, v. *ka*.

ཀ་ལིང་ག་ *ka-lin-ga* *Ssk.* n. of different tracts in the eastern part of India; *Sch.*: 'Korea', without giving further explanation; perh. Mongol writers call it so?

ཀ་ལིབ་ *ka-lib*, *Ar.* *قالب* *bullet-mould* *W.*

ཀ་ལེ་ *ka-lé*, also *ka-léb*, *saddle-cloth*.

ཀ་ཤ་ *kā-ṣa* *Ssk.* a sort of grass, *Saccharum spontaneum*; Tibetans often seem to mistake it for *ku-ṣa* q. v.

ཀ་ཤི་ཀ་ *ka-ṣi-ka* *Ssk.*, adj. of Kāsi (*Banāras*): inhabitant of *Banāras*; *ka-ṣi-kai ras*, a sort of fine *cottoncloth*.

ཀ་ཤ་ *kā-ṣa*, also **kā-so*, *kas** (perh. a mutilated form of *bka-stsal*) resp. *yes, Sir! very well, Sir! at your service!* (*W.* also: **kā-sa-ju** v. *ṣu*) *W.* frq., also *C.* ni f., never in *B.*

ཀ་ག་གི་མ་ *kág-gis* *suddenly* *Sch.*

ཀ་ག་མ་ *kág-ma* *mischievous, harm, injury* *Cs.*

ཀ་ན་ཀ་ *kan-ka* *Ssk.* *heron*.

ཀ་དང་ཀྱིང་ *kan-dan-kin* n. of a terrifying deity *Glr.*, prob. = *kin-kán*, which is said to signify *Rābula* (v. *sgra-ṣcan* & *drag-ṣed*. in *drag-pa*).

ཀ་དྭ་ཀ་རི་ *kaṇḍa-kā-ri* *Ssk.* ('thorny') *Wilson*: *Solanum Jaquini*; in *Lh.* a sort of wild *Rubus*.

ཀ་དྭ་ *kad*, *Ld.* sometimes instead of the affix *ka*, e. g. *ṣnyis-kád*, *tsan-kád*; perh. also in *mnyam-kád*, *Thgy.*?

ཀ་ན་ *kan* *Med.* = *bad-kan*.

ཀ་ན་མ་ *kán-ma* *middle finger*.

ཀབ་ཟླ་ *káb-za*

ཀ

ཀུག་རེ་ *kug-rtse*

ཀབ་ཟླ་ *káb-za* (قبضه *Ar.*) *W.* hilt, handle of a sword.

ཀབ་ཤ་ *káb-ša* (كفش *Pers.*) shoe; in *W.* esp. the leather shoes of Hindu fashion, which are also bought by wealthier Tibetans.

ཀམ་བོ་དྲུ་ *kam-bo-dza* *Ssk.* n. of a country in the northwest of India, *Wdli.*: *kam-po-rtse*.

ཀའུ་ *kau* watermelon *Sch.*

ཀར་ *kar*, also *kar-kar*, great pain, suffering *Lec.*

ཀར་ཀུ་ *karka-tu* *Ssk.* the constellation of Cancer.

ཀར་སྒྱིན་ *kár-skyin* loan, when respectfully requested, cf. *skyin*.

ཀར་ཅག་ *kar-čag* register, list.

ཀཱ་མ་ *kárma* *Ssk.* ('deed, action'); *kar-ma-pa* (in Nepal *karmika*) name of a philosophical school of Buddhism.

ཀར་ཡོལ་ *kar-yól* porcelain, china-ware, -cup etc.

ཀར་ལང་བ་ *kár-lañ-ba*, also *kér-lañ-ba*, to stand up, to rise.

ཀར་ཤ་པ་ནི་ or ན་ *kar-ša-pa-ni* or *na*, *Ssk.* **काषापण**, a coin in ancient India, or rather a weight of gold and silver, of different value (not = 'cow-ries', as *Sch.* seems to think).

ཀལ་ཡ་ *kál-ya*, also *kul-yór*, *W.* col. instead of *kar-yól*, the former seems to be a corruption of **قَلْبِي**.

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

ཀི་ཀཱ་ *ki-kán* wild leek *Sch.*

ཀི་གུ་ *ki-gu* n. of the vowel-sign for *i*, ི་.

ཀི་མ་ *ki-ma* *Dzl.* ༥༡ acc. to *Schf.* a corruption of the Chinese *khin*, a lyre with 7 strings. (*Pilgrim.* of Fa-Hian *Cale.* 1848 p. 265).

ཀི་ཅི་ *ki-tsi* tickling *W.*, **ki-tsi kùg-čé** to tickle.

ཀི་ཀཱ་ *kin-kán* v. *kan-dan-kin*.

ཀི་མ་པ་ *kim-pa* n. of a fruit, *Lec.*

ཀུ་ *ku* numerical figure: 61; *kú-pa* the 61st (volume).

ཀུ་ *ku*, *kú-sgra* *B.*, **kú-čö** *W.* clamour.

ཀུ་ལ་ *ku-na-la*, *ku-nā-la* *Ssk.*, n. of a bird in the Himalaya.

ཀུ་བ་ *kú-ba* *Wdli.* gourd.

ཀུ་བེ་ར་ *ku-be-ra* *Ssk.* the god of riches, also *Nag-ku-bera*, *Rnam-fos-kyi-bú*, *Rnam-fos-srds*, *Lag-na-rdó-rje* etc.

ཀུ་མུ་ད་ *ku-mu-da* *Ssk.* the flower of the red and white lotus, *Nymphaea rubra* and *esculenta*.

ཀུ་ཡ་ *kú-ya* sediment of urine *Med.*

ཀུ་རུ་ཀུ་ལ་ལེ་ *ku-ru-kul-le* n. of a female deity *Mil.*

ཀུ་རུ་ག་ *ku-rúg* *Ld.* colt of an ass.

ཀུ་རེ་ *ku-ré*, also *ku-res* jest, joke, *ku-re byed-pa* to jest, cf. *kyal-ka*.

ཀུ་ལི་ག་ *ku-lig* key, also lock; more accurately: **pé-ku-lig** key, *čüg-ku-lig* lock, padlock; **ku-lig-bür*- (or *bor-tse** in *Ld.* a contrivance used instead of a doorlatch. *W.*

ཀུ་ཤ་ *ku-ša* a sort of grass, *Poa cynosuroides*, often used in sacred ceremonies.

ཀུ་ཤུ་ *ku-šu* apple *Dzl.*; *W.* (Cf. *slī*).

ཀུ་སུ་མ་ *ku-su-ma* *Ssk.* flower.

ཀུ་ལུ་ *ku-lu* ring-dove *Cs.* (*Ssk.*: the cry of the cuckoo).

ཀུག་ *kug*, also *kug-küg*, crooked; a hook; *gri-kug* a curved knife, short sabre;

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

ཀུག་རེ་ *kug-rtse*, **kug-se** cuckoo *W.*

ཀུན kun (C.: **kun**) **all, every, each; whole;** *spui kün-bu kün-nas* from every pore *Dzl.*; *dé-dag kun* all these; *ṣan kun* all the others; also pleon. *kun tams-čad* all of them, they altogether; *kün-gyis mtón-ba, tós-pa* seen, heard by every body, generally known; *kün-tu* 1. into all, in all etc. 2. adv. everywhere, in every direction; *kun-tu-bzän-po* Allgood, n. of the first of the celestial Bodhisattwas, *Samanta-bhadra*, sometimes confounded with Adibuddha, *tóg-mai Sañs-rgyas*; in later works even a *Kun-tu-bzän-mo Yum* is mentioned *Thgr.*; *kün-tu rgyü-ba* to go everywhere, wander about; *Kun-tu-rgyu* **परिव्राजक** n. of a class of Brahmans, itinerant monks, *Dzl.*; *kün-nas* from **everywhere, round about, wholly, thoroughly** e. g. overpowered by passions, cleansed from sin *Dzl.*; *kün-nas dod-pa* to wish from the bottom of the heart *Thgy.*

Comp. *kun-dkris* **general corruptness, misery, sin** *Lex.* — *Kun-kyáb* comprising, pervading all things. — *Kun-mkyén-(pa)* **omniscient.** — *Kun-dgá-bo*, *Ssk.* *ānandā*, n. of the favourite disciple of Buddha; *Kun-dga* is to this time frequently used as a name of (female) persons. — *Kun-dga-rá-ba*, also *kun-dga Thgy.*, or *kun-ra*, *Ssk.* **आराम** or **संधाराम** 'garden of all joys' 1. the **grove** in which a monastery is situated. 2. the **monastery**. 3. in Tibet, which is destitute of groves, more particularly the **auditory** or **library** of a monastery — *Kun-brtágs*, in the *Mahayāna*: a personal, erroneous supposition *Was.* — *Kun-člus* **all-gathering, all-uniting.** — *Kun-dbán* **almighty.** — *Kun-rdzób* **altogether vain, delusive;** *kun-rdzób-kyi bdén-pa* subjective truth *Was.* — *Kun-ṣzi* lit.: the primary cause of all things, viz.: 1. the **soul** or **spirit**, *kun-ṣzi* *sems* (opp. to *byñ-ba bzü lus* the body consisting of the 4 elements), *kun-ṣzi sems-la po mo ma mčis-te* as no difference of sex exists in souls (we, though being women, would beg etc.) *Mil.* 2. With more precise

distinction: *kun-ṣzi* **soul** as the seat of the passions, opp. to *sems-nyid*, the very soul, the spirit as the seat of reason *Mil.* 3. To the followers of the Adibuddha doctrine *kun-ṣzi* is = **God, Adibuddha**, *kun-ṣzi Sañs-rgyas.* — *Kun-ṣziṣ* **all-seeing.** — *Kun-slón* *Lex.* v. *slón-ba*.

ཀུན་ད་ kun-da *Ssk.* **jessamine.**

ཀུན་དུ་ཅུ་ kun-du-ru *Ssk.* **incense, Boswellia.**

ཀུན་པ་ kum-pa, also *kum-küm, küm-po*, **crooked, shriveled, dried up;** **kum tán-čé** *W.* **to bend together, to double.** (Cf. *sküm-pa*).

ཀུན་པ་ kum-bha *Ssk.* **earthen jar.**

ཀུན་བི་ར་ kum-bi-ra *Ssk.* **crocodile.**

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

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

ཀེ་ཏ་ར་ ke-ta-ra *Sambh.*, n. of a mountain, prob. *Kedāra*, part of the Himalaya. *Will.*

ཀེ་ཏུ་ ke-tu *Ssk.* a fiery meteor, shooting star; the descending node.

ཀེ་རེ་ ke-rtse v. *keu-rtse*.

ཀེ་རེ་ ke-ré v. *kye-ré*.

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

ཀེལ་ན་ ke-lan; the fraternity or association, which *Huc* mentions under this name (*Voy.* II ch. 6), seemed to be totally unknown to our *Tashilhunpo Lama*, although the expectation of a final war between Buddhist believers

ཀེ་སུ་ཀ་ ke-su-ku

ཀ

ཀོ་ kon

and infidels, in which the latter will be destroyed, is widely spread through Tibet.
ཀེ་སུ་ཀ་ ke-su-ku Wdn. n. of a plant, perhaps *keçuka*, *Arum Colocasia*, with edible root; or = *ken-su-ka*?

ཀེག་མ་ kэг-ma = ཀག་མ་ kэг-ma Cs.

ཀེན་རུས་ keñ-rüs skeleton.

ཀེན་སུ་ཀ་ keñ-su-ka Lex., Sambah., Wdn., n. of a tree.

ཀེའུ་ཅེ་ keu-rtse, also ke-rtse, jacket Mil.

ཀེའུ་རི་ keu-ri n. of a female terrifying deity Thgr.

ཀེའུ་ལེ་ keu-le Dzl. རྩ་, 1: keu-lei ryga, acc. to the Mongol version: customary seal, — dubious.

ཀེར་གྱིས་ kér-gyis suddenly Sch.

ཀེར་བ་ kér-ba to raise, lift up, e. g. the finger towards heaven Glr.; ker lañ-ba to rise, stand up.

ཀོ ko 1. num.: 121; kó-pa the 121st (volume). — 2. affix, = ka col. Ld. — 3. all, whole Schr., cf. kob.

ཀོ་ཀོ་ ko-kó 1. also ko-sko, throat, chin Sch., ko-sko degs Lex.? 2. = ka-ka W.

ཀོ་ཀོ་ཐང་མ་ ko-ko-tán-ma n. of a country in or near Ceylon Pth.

ཀོ་ཉོན་ཅེ་ ko-nyon-tsé, also ko-nyol-tsé, ko-lon-tsé the kernel of the pineapple Cs.; more particularly the edible seed of the Neosa-pine in the valley of the Sutledj; also skan-nyan-tsé Kun.

ཀོ་ཐ་ ko-ta, Ssk. कोऊ, a kind of leprosy Wdn.

ཀོ་པཎ་ཅེ་ ko-pañ-tsé a sort of tea Schr.

ཀོ་པོན་ ko-póns guitar Ld.; it is tuned in 3 fourths.

ཀོ་བ་ kó-ba 1. hide, skin. — 2. leather, *kó-wa nyé-kan* tanner C.; glán-ko neat's leather. — ko-krád leather-shoe. — kó-mkan 1. tanner. 2. (acc. to some also:) conductor of a leather-boat, boatman. — ko-btám 'leather-wrapping' is said to be a criminal punishment in C., in different

degrees of severity, e. g. *lág-pa ko-tám*, when the culprit's hands are cut off, the stumps sewed up in leather, and the wretch thrown as a beggar upon public charity etc. — ko-fág strap, thong. — ko-fágs Cs.: a small instrument of leather to weave lace with. — ko-gulán a piece of leather put under the saddle Sch. — ko-lpágs hide, leather. — ko-bágs Sch.: three-edged needle for leather. — ko-tság leather-sieve. — ko-rúl a rotten hide.

ཀོ་བོ་ kó-bo n. of a country Wdk.

ཀོ་མ་ kó-ma n. of a bird Wdn.

ཀོ་ལྷ་ཀ་ ko-wág is meant to express the voice of a raven.

ཀོ་ར་ ko-ra, Hindi कोरा, more tibetanized ko-rás, unbleached coarse cotton cloth.

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

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

ཀོ་ཤམ་བེ་ ko-šam-bi Dzl., Glr., Ssk.: कौशाम्बी n. of an ancient city on the Ganges, in the Doab.

ཀོ་ས་ལ་ ko-sa-la Sambah., Ssk.: कोसला, = Ayodhya, Onde.

ཀོག་པ་ kóg-pa I. subst., also skóg-pa, skógs-pa shell, peel, rind; šun-kog id.; jyi-kog exterior shell, bark; kóg-pa šu-ba to peel, pare. — II. vb. n. to splinter off, to chink; kog lañ-ba 1. id. 2. to rise suddenly and run away.

ཀོ་ kon, also kon-kón, 1. concave, excavated. — 2. crooked, *pi-ši tsig-pa kon-kón čo* the cat makes a crooked back W. — kón-po 1. cup, bowl. 2. crucible. 3. breach, gap Sch. 4. n. of a province S. E. of Lhasa. — kón-bu small cup, bowl. — mčód-kón offering-bowl; snág-kon inkstand

for black ink, *mtsál-kon* for red ink, vermilion; **lúg-kon** **casting-mould** *C.*

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

ཀོབ *kob* all, *Ld.* col.

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

ཀོར་དོ་བ་ *kor-do-ba* **boot** *Ld.?*

ཀོལ་དོ་ *kol-to* **dumb, mute** *Sp.?*

ཀོས་ཀོ *kós-ko* = *ko-ko*; *kos-snyün* with a pointed chin *Sch.*

ཀྱི་སྤྱི་རྒྱུང་ *kyā-sir-rlün* v. *kyin*.

ཀྱུག་ *kyag*, also *kyag-kyág*, **thick**, run into clots *Cs.*

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

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

ཀྱུང་ཀྱུང་ *kyan-kyón*, also **kyan-ña-kyon-né**, **indolent, lazy, idle** *W.*; **kyan-kyon do-čé** to lounge, to be idle *W.*

ཀྱར་ཀྱར་ *kyar-kyár*, also *kyar-po* **flat**, not globular *Cs.*

ཀྱར་ཀྱོར་ *kyar-kyór*, also **kyar-ra-kyor-ré**, **still feeble**, as convalescents after a disease.

ཀྱལ་ཀྱ་ *kyal-ka* 1. **joke, jest**, in words (*Liš. ku-rei tsig*). — 2. **jocular trick**, *ku-re dai kyál-kai pyir* by way of jest, for fun. — 3. any **worthless, foolish, indecent talk** *Stg.*

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

ཀྱལ་ཀྱོལ་ *kyal-kyól* = *kyar-kyór*, *dúd-gro kyal-kyól ga* some poor ill-conditioned beast, speaking of cattle, *Mil. nt.*

ཀྱི་ *kyi*, affix I. to sbst.-roots, ending in *d*, *b*, *s*: sign of the genitive case.

— II. to verbal roots, after the same final letters, and then without an essential difference from *kyis*, to which we add in this place also examples of the other terminations *gi(s)*, *gyi(s)*, *yi(s)*, *i* (the *s* by itself is not used after verbal roots): a. in the sense of a gerund, meaning **by** (doing something), **because**, *dgós-kyis dön-ño* we come because it is necessary . . . , or more freq. **though**, *dgai though she is glad . . . Dzl.*, in which case it may often be rendered in English by **but**: she is glad, but . . . ; *zas bzán-po mi dód-kyis ta-mál-pa zos* he did not care for dainties, but ate vulgar food *Dzl.*; or it has to be omitted: *bdén-pa yin-gyis rdzün-pa ma yin* it is true, no fiction *Dzl.* — b. as an adjective, forming, like *kyin* (q. v.), with *dag* or *yod* a periphrastical present tense e. g. *groi dag* he is walking, *on-gi yod* he is coming. — c. at the end of a sentence in the sense of a finite verb and more particularly in the 1. pers. fut.: *gyod mi rmoi* I shall not make you suffer for it *Dzl.*, *ñas grogs byá-yis* I shall help *Glr.*, *bžag-gi*, and: *bžag-gis* I shall put *Glr.* This use of *kyi(s)* is said to be quite common at the present time in *C.*, whereas in *W.* not only the whole gerundial use, but even the distinction of *kyi*, *gyi*, *gi* in the genitive case of a sbst. has disappeared from colloquial language, instead of which the last consonant is repeated and the vowel

i added: *śū-ni* of the wood, **yid-dé** of the mind, **bāl-lī** of the wool.

Note 1. *kyi(s)* when combined with adjective roots, includes the verb to be, e. g. *mān-gi* = *mān-po yin-gyi*. — 2. In colloquial language and later literature the genitive of the verbal root often takes the place of the genit. infinitivi, which seldom occurs in the old classical style, e. g. *nam tsoi bār-du* lifelong. — 3. *ji nūs kyi(s)*, *ji tūb-kyi(s)* or vulg. **tūb-bi**, as much as (I, you etc.) can (could etc.) — 4. *kyi(s)*, when denoting an antithesis, is often followed by a pleonastical *ón-kyan*.

ཀྱི་ལེ་ *kyi-lèe* a medic. plant, *Gentiana decumbens* L., *k. dkār-po* a variety of it with white flowers.

ཀྱི་ལྷོ་ *kyi-lōr* iron hoop *Ld.?*

ཀྱི་བྱ་ *kyi-būn* a feeling cold, a chill *Sch.*

ཀྱི་ཁུ་ *kyi-hūl* the sound of weeping, lamentation.

ཀྱི་རྩ་ *kyig-rtse* unburnt brick *Sch.*

ཀྱི་སྐར་ཁྱུང་ *kyin-sir-rlūn* *Mil.* also *kyā-s.* L., C., an onomatopoetic word: a blowing wind.

ཀྱི་ *kyin*, used alternatively with *gyin* and *gin*, after a vowel: *yin*, denotes a partic. present, e. g. *smón-lam dēbs-kyin* *son* proceed on your way praying! With *yod* or *dug* it forms a periphrastical present tense: *smón-lam dēbs-kyin yod* he is praying (just now): in *Ld.* even as a real subst.: **śūg-ra tón-gyin (zig) dū** 'with a whistling sound proceeding from it', **dō-yin-dan** 'together with walking' = in walking.

ཀྱི་ཀྱི་ *kyir-kyir* *W.* (= *kor-kór* C.) round, circular; a round thing, disk, e. g. the little silver saucer which the women of *Lh.* wear as an ornament on the crown of their head; *kyir-mo* id., esp. a rupee *Ld.*; **da kyir-kyir** the disk of the moon.

ཀྱི་སྐྱོ་ *kyis*, after d, b, s. 1. sign of the instrumentative case, and therefore generally indicating the personal subject

of the action. — 2. combined with verbal roots = *kyi*.

ཀྱི་ *kye oh! holla!* in calling to somebody; in solemnly addressing a person or an auditory; also merely the sign of the vocative case *B.* (in *W.* **wa!**) *kye-kyé* id. emphatically.

ཀྱི་ abbrev. for *kye-kyé* v. *kye*.

ཀྱི་ག་ *kyé-ga* n. of a bird. *Med.*

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

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

ཀྱི་རེ་ *kye-ré* upright, erect; **kye-re lan-wa**, resp. **žen-wa* C., *kyer-kyér-la* *dad-če*, resp. *žan-če** *W.* to stand; **go kyer jhe-pa** to raise one's head, to look up C. Cf. *kyer-ba*.

ཀྱི་ཁུ་ *kye-hūl*, = *kyi-hud*.

ཀྱི་ལོ་ *kye-ló* hollo! heigh! well! also like the behold of the Holy Scriptures.

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

ཀྱི་ར་ *kyer*, v. *kye-re*.

ཀྱི་བ་ *kyó-ba* hook *Sch.*

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

ཀྱི་ང་ *kyon*, also *kyon-kyón*, *kyon-po* 1. hard, as e. g. stale bread, *ču kyón-po* hard water; obstinate, unmanageable; *kyon-būr* a sort of relieve-work in metal. — 2. oblong Cs. — *Sch.*: *kyón-kā* quarrel, *kyon-mgó* cause of a quarrel (?). Cf. *gyon*, *kā-gyon*.

ཀྱོན་ *kyoñ*, also *kyóñ-bu*, small shovel, scraper *Sch.*

ཀྱོམ་ *kyom*, also *kyóm-kyom*, 1. flexible, but without elasticity, flabby, loose, lax. — 2. also *Kyom-Kyóm*, of irregular shape, not rectilinear.

ཀྱོར་ *kyor*, also *kyor-kyór* weak, feeble, unfortified *Cs.*

ཀྱོལ་ *kyol*, also *kyol-kyól* = *kyor* *Cs.*

ཀྱག་ *krag* v. *bkrag*.

ཀྱང་ཇི་ *krañ-ié* standing, *krañ* *sdod-pa* to stand *Zam.* (cf. *kroñ*).

ཀྱང་པ་ *krád-pa* leather half-boot or shoe, as it is worn by the lower class of people, often with a woolen leg; *krád-rgyín* *Cs.* a long narrow piece of leather to fasten the sole to the upper-leather; **tad-kyi** *W.* **ta'-kyi** *C.* (or *gyi*, from *gyi-na*?) a worn-out leather sole.

ཀྱབ་ཀྱབ་ *krab-kráb* v. *krab-pa*.

ཀྱམ་ *kram* *W.* cabbage, *kram-miár* sweet or fresh cabbage; *kram-skyúr* sour or macerated cabbage *Cs.* (?)

ཀྱི་ཀྱི་ *kri-kri* n. of a fabulous king of India *Glr.*, not mentioned in the *Ssk.* dictionaries.

ཀྱི་ཤ་ར་ *kriṣṇa-sā-ra* *Ssk.* the spotted antelope *Pth.*

ཀྱུ་ཀྱུ་ *kru-krú* *W.* windpipe, **tu-tu dam-te* *ši-čé** to be strangled.

ཀྱེ་ནག་ *kre-nág* smut of a kettle *Sch.* (= *sre-nag*?)

ཀྱོང་ཀྱོང་ *kroñ-kroñ* standing upright, e. g. books (opp. to **gyél-kan** laid down, lying *W.*); when used of persons it means also: standing on one's knees, kneeling in an upright position.

ཀྱོན་ཀྱོན་ *kron-krón* hanging, **ton-ton-lu dug-čé** to hang, to be suspended in the air *W.*

ཀྱལ་ཀྱལ་ *kla-klo* 1. *Ssk.* ལྔ་ལྔ་ barbarian. — 2. in later times: Moslem, Mahometan; Mahometanism. *Was.*

ཀྱག་ཅེར་ *klag-čor* clamour, noise *Cs.*

ཀྱལ་ *klad*, acc. to *Liš.* = *goñ* what is above; hence *klád-pa*, also *glad*, 1. head. 2. brain, and *klad-ma* beginning, top *Sch.*; *gur-klád* chimney of a felt-tent. — *klad-kor* v. *kor*. — *klad-rgyá* the skin covering the brain, pia mater; *klad-rgyas*, = *thá-ba*, 'the bloody marrow in the bones' *Sch.*, or simply 'brain' *Schf.* — *klad-sgo* the fontanel in the infant cranium *Sch.* — *klad-čün* the cerebellum *Sch.* — *klad-yžün* spinal marrow. — *klad-yžér* headache *Med.* — *klad-sübs* = *klad-rgyá* *Sch.* ཀྱལ་ཀྱྱ་ *klan-ka* 1. censure, blame *Cs.*, *klan byéd-pa*, *debs-pa* to blame, cf. *skur-klán*. — 2. *klan* *tsol-ba* to seek brawls *Pth.*

ཀྱལ་པ་ *klán-pa* v. *klon-pa*.

ཀྱུ་ *klu*, *Ssk.* नाग, originally: hooded snake, cobra di capello; in this specific sense, however, it is never used in Tibetan, whereas every child knows and believes in the mythological signification: serpent-demon, a demigod with a human head and the body of a serpent, living in fountains, rivers etc., commanding over great treasures, causing rain and certain maladies, and becoming dangerous when in anger; *ydüg-pa* is therefore a usual epitheton of such demons. *klui skad* means the Prakrit language, *klui yi-ge* the Nagari character of *Ssk.* letters, viz. that which is called *carttula*, in contrast to the holy landza, *thai yi-ge*. — *klui ynod-pa* or *skyon* diseases of unknown origin. — *klu-mo* a female serpent-demon. —

klu-sgrüb, prop. n., Nagarjuna, a famous Buddhist divine. — *klu-mdüd* Codonopsis ovata. — *klu-nad* = *klui-ynod-pa*. — *klu-prüg* a young Lu. — *klu-smán* 'n. of a medicine' *Cs.*, but *smán* and *klu-smán* are also synonyms for *klu*, *Glr.*, *Mil.* etc.

ཀྱུ་ *kluiṣ* river, more com. *ču-klün*, *B.*

ཀྱུས་ *kluiṣ* 1. cultivated land, field, *kluiṣ-su skyé* it grows on cultivated ground *Wdñ.* — 2. a complex of fields, *dkar-*

ཀླུབ་པ་ *klüb-pa*

ཀ

དཀར་བ་ *dkār-ba*

mdaïs-kyi kluiñ tsān-ma all the fields belonging to Kardang (n. of a village).

ཀླུབ་པ་ *klüb-pa*, *pf. klubs*, to cover, e. g. the body with ornaments *Pth.*

ཀློག་ *klog* v. *klog-pa*.

ཀློག་པ་ *klog-pa* I. *sbst. earwax* *Sch.* — II. *vb., pf. (b)klags, ft. (b)klog, imp. klog, lhogs, to read, B., Ō, yid-kyis klóg-pa* to read without uttering a sound; *klog-pa* or *klog sbst. reading, klog bzān-po šes-pa* *Mil.* to be a good reader; *klóg-gi slób-dpon* a reading-teacher. — *klóg-gra* a reading-school. — *klóg-tabs, klóg-tsul* art, way of reading.

ཀློང་ *kloñ* acc. to *Lex.* = *Ssk. urmi, wave*; in the living language it is used for **middle**; in ancient literature for **expanse**, esp. *nám-mkai* of the heavens, *rgyā-mtsoi* of the sea; *rañ-byuñ kloñ yañs brjod-méd* the unspeakably vast uncreated space; hence: the space of heaven, the heavens, *klón-du ldin-ba* to soar, to hover in the sky. This vagueness of meaning makes the word suited to the idle fancies of mysticism, as in: *klón-du gyúr-ba*, which seems to denote a soaring into mystic perfection. — *dba-klón* *Sch.*: wave; Tibetans of today, and *Schr.*: the midst of the waves. — *kloñ-brdól* *Glr.* was explained by Iamas: emerging from amidst the waves. (The significations 'depth, abyss, plenty, body' added by *Sch.* seem to be erroneous). *Cf. dkyel.*

ཀློང་པ་ *klón-pa*, also *klán-pa*, to mend, patch v. also *lhan-pa*.

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

དཀར་མ་པོ་ *dkāgs-po* *W.* for *dka-bo*.

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

yzār-po *Lex. w. e, Sch.* steep declivity, precipice.

དཀར་བ་ *dka-ba* 1. *adj., also -bo, seld. -mo, difficult, slób-pa dka-ba* learning is difficult *Dzl.*, gen. with supine: *slób-tu* or *slób-par dka* it is difficult to learn, or with the root: *go-dká* difficult to understand; *dkār-ba byuñ* it has become difficult, it is difficult (to me, to him etc.) — 2. *sbst. dka-ba pains, exertion, hardship, suffering, dka-ba méd-par* without difficulty, easily, *dka-ba spyod-pa* to undergo hardships = to use exercises of penance (तपस्, कष्ट).

dka-grêl *Cs.* 'a difficult commentary', acc. to Tib. dictionaries = **पञ्जिका** perpetual commentary, lit.: explanation of difficulties. — *dka-túb, dka-spyód, dka-spyád* 1. **penance**. 2. **penitent**; *dka-túb-pa, dka-spyód-pa, dka-túb-čan*, penitent, *tsó-ba dka-túb-ba rtén-pa* to live as a penitent. — *dka-sdüg* **trouble**, *dka-sdüg mán-po byéd-pa* to take great pains *C.* — *dka-tségs* = *dká-ba*. — *dka-lás* 1. a **troublesome work**. 2. **trouble, distress**.

དཀར་བ་ *dkār-ba* I. *adj., also -po, seld. -mo* 1. **white, whitish, gray**. — 2. **morally good**, standing on the side of virtue — 3. **candid, sincere?** *las dkār-po* good action; *kā-zás dkār-po* v. *dkar-zás*; *dkār-la dmar-mdāis-čan* white and red of complexion *Pth.*

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

Comp. dkār-skyā light-gray. — *dkār-kūñ* 1. **window-hole** in a wall *W.* — 2. opening for the smoke in the roof *C.* — *dkār-goñ* *C.* a piece of quartz, (acc. to popular belief porcelain is made of quartz,) hence *Cs.*: 'porcelain-clay.' — *dkār-rgyā* **rose-coloured**. — *dkār-čág* **register**. — *dkār-tog* = *dkar-zas*. — *dkār-mé* a light (?), *dkār-mé sbor-ba* *Sch.* 'to light a candle.' — *dkār-dmar* **light-red** *Sch.* — *dkār-rtsi* **white-wash**, consisting of lime or some other earthy colour *C.*, *W.* — *dkar-zás, kā-zás dkār-po, dkār-tóg* **clean food, lenten**

diet, viz. esp. milk, curd, cheese or butter, as *dkar-ysüm* *Schf. Tar.* (Germ. transl. p. 335); also honey, fruit. — *dkar-yól*, resp. C. **zal-kar*, W. *sol-kar** **porcelain, china-ware**, cups or plates of porcelain, *dkar-yol sgrig-pa* to place the china-service on the table, for: to lay the cloth. — *dkar-yyá* W. **tin, pewter**, **kar-yá dai zár-čé** **to solder**. — *dkar-sér* **yellowish white**. — *dkar-ysál* 1. **shining white**, *sku-mdog dkar-ysál gáns-ri dra* of a bright white colour like a glacier *Gl.* 2. **window** *Sch.* (?)

དཀྱ dku 1. the **side** of a person's body *Cs.*, *dkur* or *dkü-la rtén-pa* to carry a thing at one's side *Zam.*; *dku brtölba* to open the side (in child-birth, v. *mial*). — 2. v. *dkü-ba*. *Comp.* *dku-lèi* a heavy feeling in the side, as a symptom of pregnancy. — *dku-mda* (**küm-da**) W. (= *mčan-mda*?) **pocket** in the clothes. — *dku-nád* apparently a disease of the kidneys. — *dku-zlüm*, *Lex.* कवि cavity of the abdomen, womb.

དཀྱ་ཁྱྱྱ dku-lto **craft, cunning, trick, stratagem**, esp. if under specious pretence one person induces another to do a thing that proves hurtful to him.

དཀྱ་བ་ dku-ba 'sweet scent' *Cs.*; *Zam.*: = पति stench.

དཀོན་མཆོག་ dkon-mčog (W.: **kon-čög*, *kon-čög*, C.: *kön-čö*) 1. **the most precious thing**. Buddhism has always sought the highest good not in anything material, but in the moral sphere, looking with indifference, and indeed with contempt, on everything merely relating to matter. It is not, however, moral perfection or the happiness attained thereby, which is understood by the 'most precious thing', but the mediator or mediators who procure that happiness for mankind, viz. Buddha, (the originator of the doctrine), the doctrinal scriptures and the corporate body of priests, *འཇམ་དཔལ་ dkon-mčog ysum*. Now, although this triad cannot by any means be placed on a level with the Christian doctrine of a triune God, yet

it will be easily understood, how the innate desire of man to adore and worship something supernatural, together with the hierarchical tendency of the teaching class, have afterwards contributed to convert the acknowledgment of human activity for the benefit of others (for such it was undoubtedly on the part of the founder himself and his earlier followers) into a devout, and by degrees idolatrous adoration of these three agents, especially as Buddha's religious doctrine did not at all satisfy the deeper wants of the human mind, and as its author himself did not know anything of a God standing apart and above this world. For whatever in Buddhism is found of beings to whom divine attributes are assigned, has either been transferred from the Indian and other mythologies, and had accordingly been current among the people before the introduction of Buddhism, or is a product of philosophical speculation, that has remained more or less foreign to the people at large. — 2. As then the original and etymological signification of the word is no longer current, and as to every Tibetan 'dkon-mčog' suggests the idea of some supernatural power, the existence of which he feels in his heart, and the nature and properties of which he attributes more or less to the three agents mentioned above, we are fully entitled to assign to the word *dkon-mčog* also the signification of **God**, though the sublime conception which the Bible connects with this word, viz. that of a personal, absolute, omnipotent being, will only with the spread of the Christian religion be gradually introduced and established.

Note 1. *rai-grub-dkon-mčog* with *Schr.* is evidently the appellation of the Christian God adopted by the Rom. Cath. missionaries of those times. — 2. In the older writings *dkon-mčog* occurs (as far as I know) never without *ysum*, and combinations such as *dkon-mčog-la mčod-pa*

byed-pa or *rsol-ba* *debs-pa*, as well as *blama* *dkon-mčog*, are to be found only in writings of a comparatively recent date. — 3. Instead of the phrase of asseveration: *dkon-mčog* *šes*, God knows! the mere words *dkon-mčog* *jsun* are frequently used in the same sense.

དཀོན་པ་ *dkón-pa* C., B., -mo W. rare, scarce, and therefore dear, precious, valuable (in an objective sense, cf. *řes-pa*) *řig-rtén-na* *dkón-no* is exceedingly rare in the world Dzl., *řig-rtén-na* *dkón-par* *bzán-no* it is of a beauty rarely to be met with in the world Dzl.; *kyod dra* *mčón-na* *dkón-rgyu* med to see a person like you, is nothing particular Mil.; *lê* *bdé-mo-la* *lhá* *čos* *dkon* with a prattler religion is scarce, there is generally not much religion about him Mil. — *dkon-nór* riches, valuables Mil.

དཀོར་ *dkór* 1. wealth, riches. — 2. *mtil-dkor*, *yai-dkor*, *sa-dkor* are expressions current in C. which I could not get sufficiently explained. — *dkor-nór* = nor. — *dkor-pa* Cs., *dkor-mi* Sch. treasurer. — *dkor-mdzód* frq., treasury. — *dkor-rdzogs* (pronounce **kor-zog(s)**) n. of a monastery in southern Ladak, situated 16 000 feet high.

དཀྱར་ *dkyar* Z., Ld., a sort of snow-shoes. (Sch.: 'stocking-boots?')

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

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

dkyil-kor the atmosphere, *mčé-dkyil-kor* the sphere of fire, and similarly of the other elements, *lhai* *dkyil-kor* may perh. likewise be translated by: the sphere of the power of a certain god. In mysticism and magic, however, several other more or less arbitrary significations are assigned to the word, e. g. it is said to be used for *lús-kyi* *dkyil-kor* the whole extent or bulk of the body, = the body, *dkyil-kor-gyi* *řnás-su* *čán-ba* to wear on one's body (e. g. an amulet); or instead of *čós-kyi* *dkyil-kor* *mčón-ba* to behold the whole extent of religious doctrine (?).

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

དཀྱུ་བ་ *dkyú-ba* 1 to run a race Cs. — 2. to wring out, to filter Sch. — 3. to caper about Ld. — *dkyú-byai* *rta* race-horse Cs., *dkyú-sa* race-course Cs.

དཀྱུག་པ་ *dkyüg-pa* to lose colour by washing Ld., perh. more correctly *skyüg-pa*.

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

དཀྱུས་མ་ *dkyús-ma* common, every-day, e. g. *na-bza* every-day clothes, *dbu-ža* work-day hat; hence *mi* *dkyús-ma* common people (without office or authority) C.

དཀྱིེ་བ་ *dkyel* seems to be acc. to Cs. a synonym of *kloñ*. I only met with the word *dkyél-po* *če* in a medical work; Sch. explains it by universe, and a native Lex. by *kañ yáns-pa* the wide house, which possibly may signify the same.

དཀྱི་བ་ *dkri-ba* pf. *dkris*, vb. a. (cf. *kri-ba*) to wind, to wind up, *grü-gu* a clew or ball of thread, *lús-la* *gos* (or *gós-*

kyis) *dkr.*, to wrap a garment round the body; *rtsá-bar kór-lo dkris-pai y'eu Med.* was explained to me: a magic spell in circular writing, wrapped round the lower end of a clyster-pipe, *fig.*: *sér-snas kún-nas dkris* quite ensnared in avarice; *kun-dkris* 'all-ensnaring' = *sin.* — *dkri-ma* (*Glr.* 47. where the text has *dríma*) means very likely **necker-chief**, which col. is called **kog-ti* or *ká-ti C.* 'og-*šri*, *ká-šri*, *kyá-šri** *W.* — In the sense of *dkrid-pa* to conduct (*Sch.*) it never came to my notice.

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

དཀྱུག་པ་ *dkrúg-pa* *pf.* *dkrugs* (*W.* **šrug-čé**) to stir, stir up, agitate (as the storm does the sea); to trouble, disturb, confound (as enemies of religion confound the doctrine, or as passions disturb the mind); *dkrugs-ši* 1. **stirring-stick, twirling-stick.** 2. **disturber, enemy** e.g. of the doctrine *Glr.* — *dkrugs Schr.*: turning-lathe (?) — *dkrugs-ma Schr.*: quarrel. — *Dzl.* 27. *dkrugs byéd - pa*

dubious; a safer reading is *dkü-lto byéd-pa.*

དཀྱུང་ *dkruñ* v. *skyil.*

དཀྱུས་པ་ *dkrüm-pa* *Cs. & Sch.*: **broken.**

དཀྱོག་པ་ *dkróg-pa* (= *skróg-pa*) 1. to stir, churn *frq.* 2. to rouse, scare up, *Glr.* — 3. to wag e. g. the tail *W.*

དཀྱོལ་བ་ *dkról-ba* v. *król-ba.*

བཀག་པ་ *bkag-pa* v. *gégys-pa*; *bkág-ča byéd-pa* to forbid *Sch.*

བཀྱང་བ་ *bkán-ba* v. *géis-pa* to fill.

བཀའ་ *bkad?* *Lex.* quote *tágs-kyi bkad*, which was explained to me by:

the crossing of threads in weaving; similar: *mgó-spui bkad*, *ngo-bkad* the crossing or entangling of the hair on the head. — *bkád-pa* seems = *škad-pa.*

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

བཀའ་པ་ *bkán-pa* to put, to press, *rkán-pa rtsig-pa-la* one's foot against a wall; to apply, *yšó-mo* the plane, *lág-pa* the hand *Zam.*, to put the hand on or to something (or: stretch it out? *Sch.*)

བཀའ་བ་ *bkáb-pa* v. *gébs-pa.*

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

Phrases and compounds: *bka bkód-pa* to publish, proclaim; publication, proclamation *C.* — *bka-bkyón* (col. **kab-kyon**) 'verbal blows' reprimand, rebuke (given by a superior), *bka-bkyón byéd-pa*, *mdzúd-pa B. C.*, **tón-čé*, *pün-čé** *W.*, *bka bkyón-pa*, all of them construed with *dat.*, to rebuke somebody. — *bka-bkrims* **law, commandment**, *rgyál-poi bka-krims jnyān-pas* by the cruel order of the king *Dzl.* — *bka bgró-ba* to consult, to deliberate, *nai-blón bū*

dan bka-ñib-tu bgrós-pa-la deliberating carefully with the ten ministers of the interior *Pth.* (*Schr.* gives also, *bka-grós dri-ba* to ask, — *byéd-pa* to give advice), — *bka-gyur* (**ká-gyur*,* com. **kan-gyur*, *kan-dyúr*,* in Mongolia **kan-jur**) the word of Buddha, as translated from the original Sanskrit, the holy scriptures of the Buddhists (100 volumes). — *bka grol-ba* to dismiss *Pth.*, *bka-bkrol* leave of absence, *ysol-ba* to ask for, *ynai-ba* to grant leave *Schr.* — *bka-rgya*, *bka-šog*, resp. for *rgya-ma* and *šog-bu*, letter or paper from a superior etc, **diploma, missive, communication** etc. *bka-rgyüd* 1. = *bka'i rgyud* 'thread of the word', the oral tradition of the word of Buddha. which is supposed to have been delivered through a continual series of teachers and disciples besides the written scriptures; *bka-rgyud bla-ma* a Lama deriving his religious knowledge in this manner from Buddha himself *Mil.* 2. perh. also = *bka dan rgyud* 'word and tantra', oral and written instruction; *bka-rgyüd-pa* n. of a Lama-sect *Schl.* 73.; *bka-bsgos* **commandment, precept**. — *bka-sgyúr* order, *bka-sgyúr ynai-ba* to issue an order *C.* — *bka syúr-ba* 1. to translate the words (of Buddha etc.) 2. to issue an order (viz. in the name of a superior). — *bka sgrog-pa* 1. to publish an order. 2. to proclaim, read, preach the word. — *bka y'og-pa* to act against an order, *yab-kyi bka bèag-tu med* the order of the father must be obeyed *Glr.* — *bka-čéms* resp. for *ka-čéms* **testament**. — *bka-měid* resp. for *měid*, words or speech of a superior or any person to be honoured. — *bka nyan-pa* *cegp.* 1. *vb.* to obey. 2. *adj.* obedient, *bka mi nyan-pa* 1. to disobey. 2. disobedient. *bka nyen* 'the cruel commander', acc. to a *Lex.* = *btsan-pai sa-bdag* 'the mighty lord of the ground', is said to be the first of gods, either Siva or a pre-buddhistic deity. — **ka tai-čé** *W.* to permit. — *bka btags-pa* (*Lex.* := *krim* *bsgrags-*

pa) a proclaimed order, cf. *bkar*. — *bka-rtags* *Cs.*: mark, seal, precept, maxim (?) — *bka-stod* *Sch.*: 'a subaltern, agent' (?) — *bka-tai* order, edict. — *bka-drin* resp. for *drin*, favour, grace, kindness, benefit, *bka-drinmdzúd-pa* to bestow a favour, *mi-la* upon somebody; *blá-mai bka-drin-gyis* through the kindness of his (your) reverence *Mil.*; *bka-drin-čé* the usual phrase of acknowledgment, as our: you are very kind! many thanks! *B.* and *col.* — *bka-druñ* **secretary** (of a high person) *C.* — *bka-ydams*, = *žal-ydams* **advice, counsel, instruction**; *bka-ydams-pa* 1. adviser *Sch.* 2. n. of a sect of red Lamas, founded by Brom-ston *Schl.* 73. — *bka-đogs-pa* to proclaim; proclamation. — *bka-bśdú-ba* collection of the doctrine *Tar.* — **ka-nán** instruction *C.* — *bka ynai-ba* 1. *vb.* to order, command; grant, permit; 2. *sbst.* order; permission; *ñed bód-kji rgyál-poi btsün-mo-la bka ynai-bar žu* I beg you will give her as a consort to my (the Tibetan) king *Glr.* — *bka-pěbs* *Sch.* a **supreme order**. — *bka-ñriñ* **message**. — *bka bab-pa* the going forth of an order, *bka-báb* order, edict *Schr.* — *bka-büm*, vulg. **kam-büm**, the hundred thousand precepts (title of a book). — *bka stsol-ba*, *pf. stsal* (*stsál-to*, *stsál-pa*), resp. for *snwá-ba* to speak, to say (acc. to circumstances: to command, ask, beg, relate, answer etc.), esp. in ancient literature, in which it is almost invariably used of Buddha and of kings. — *bka-blo-bdē* *Lex.*: = *सुवचस्* speaking well, eloquently; *Sch.*: *bka-blo-bdē-ba* to acknowledge to be wrong (?); *bka-blón*, (*bka'i blón-po* *Glr.* f. 94) **prime minister**; any high official. — *bka-šog* any writing of a superior, decree, diploma, passport, official paper, letter. — *bka yságs* 1. a high official, counsellor. *C.* 2. court of justice, judgment-hall.

བཀའ་ *bkar* term. of *bka* in or to the word etc; *bkar đogs-pa* *Cs.* to legalize, *Dzl.* cap. 4: to proclaim, publish. *bkar-btags-pa* published; publication.

བཀར་བ་ *bkar-ba* v. *dgár-ba*.

བཀལ་བ་ *bkál-ba* v. *ḱál-ba* and *gél-ba*.

བཀས་ *bkas* instr. of *bka*; *bkás-pa* v. *gés-pa*.

བཀྱ་བ་ *bkü-ba* *Lex.*: to extract, to make an extract of a drug by drawing out the juice (*kü-ba byin-pa*); *bküs-te bór-ba id.*; *smán-bku* medicinal extract.

བཀུག་ *bkug* v. *kug*; *bküg-pa* v. *gügs-pa*.

བཀུམ་ *bkum* v. *kum*; *bküm-pa* v. *güms-pa*.

བཀུར་བ་ *bkür-ba* I. 1. vb. to honour, esteem (synon. *mčód-pa*), *mán-pos bkür-bai rgyál-po*, *महासम्मत*, the king honoured by many, frq.; *kün-g is bkür-ziñ mčód-pai* os worthy of general honour and respect *Mil.*; *mis bkür-bar mi gyur* is not esteemed by men *Dzl.* — 2. sbst. honour; more frq., *bkür-sti*, honour, respect, homage, mark of honour, *bkür-stis mčód-pa* to distinguish (a person) by marks of respect *Zam.*; *rán-la bkür-sti byuñ dus* when honour is shown to yourself *Mil.*; *bkür-sti byéd-pa* to do honour frq.; to make a reverence, to salute. — II. pf. of *ḱür-ba* to carry; in the term *mán-pos bkür-bai rgyál-po* the legend combines this signification with the preceding one *Glr.*

བཀོག་བ་ *bkóg-pa* v. *góg-pa*.

བཀོན་བ་ *bkón-ba* v. *gón-ba*.

བཀོད་བ་ *bkód-pa* v. *gód-pa*.

བཀོན་བ་ *bkón-pa* v. *ḱón-pa*.

བཀོབ་ལྷ་ *bkób-lta* (**kób-ta**) the plan of an undertaking *W.* (vulg. pronunciation for *bkod-blta*?)

བཀོར་འདྲེ་ *bkór-dré* *Mil.* seems to be a kind of goblins.

བཀོལ་བ་ *bkól-ba* v. *kól-ba*.

བཀལ་བ་ *bkál-ba* *Cs.*: to talk nonsense, v. *kyál-ka*; *bkyál-pai ñag* = *kyál-ka* *Lex.*

བཀྱིག་བ་ *bkyig-pa* v. *ḱyig-pa*.

བཀྱེ་བ་ *bkyé-ba* v. *gyéd-pa*.

བཀྱེད་བ་ *bkyéd-pa* to bend back, recline (vb. nt.), *rgyañs byéd-de* bending or turning far aside.

བཀྱོན་བ་ *bkyón-pa* to beat (= *rdün-ba*) *Mil. nt.*; *bka bkyon-pa* resp. to chastise with words, to scold, frq. (v. *bka*, phrases); *Schr.* mentions also *bkyon-bkyál* chiding.

བཀྱ་བ་ *bkra-ba* (*Lex.*: = *चित्र*, cf. also *kṛá-bo*) 1. variegated. — 2. beautiful, blooming (of complexion); glossy, well-fed (of animals); *ša-bkrá* n. of a cutaneous disease.

Comp. *bkra-bzññ* n. of a mountain in Tibet. — *bkra-lam-mé* v. *kṛa-lam-mé*. — *bkra-ñis* *Ssk.* *मङ्गल* 1. happiness, prosperity, blessing, *ḱáñs-rñams-la bkra-ñis* sog happiness to my people! may they prosper! *Glr.*; **nád-med tsád-med ta-ñi ñun-sum-tsóg zu** I wish you good health and immeasurable and perfect happiness! (new year's wish in *W.*); *bkra-ñis-kyi ču* holy water *Glr.*; *bkra-ñis-kyi mál-kṛi* nuptial bed *Cs.*; *bkra ñis-kyi tsig* or *smon-lam* blessing, benediction; **ta-ñi ñig!** Good bye! May you be happy! **kyód-la ta-ñi čol** I wish you joy! (also ironically) *W.*; *bkra-ñis-ñiñ* being happy, enjoying prosperity *Glr.*; *bkra-ñis srññ-bai gó-ča* instruments used for insuring happiness (to a new-born infant) *Lt.* — 2. sacrificial ceremony by which blessings are to be drawn down, *bkra-ñis byéd-pa* or *mčód-pa* or **yóg-čé** (*W.*, barley being scattered — *ñyog-pa* — on that occasion), to perform this ceremony, — *bkra-ñis-pa* propitious, lucky, perh. also: happy; *bkra-ñis-pai ltas* lucky signs; *bkra-ñis-pai rtags* lucky configurations or semblances (such as e. g. devout imagination seeks to discover in the outlines of mountains etc. *Glr.* fol. 58.) *bkra-ñis-ma* n. of a goddess, *Sch.*: goddess of glory *Dzl.* — *bkra-mi-ñis* misfortune, calamity, *bkra-mi-ñis-pa* un-

happy; calamity, *bkra-mi-šis-pa tams-cád* all manner of calamities. (The expression *bkra-mi-šis* c. dat. for: 'Woe to . . .' in our translation of the New Test. does not rest upon classic authority, but has been adopted as analogous to the above mentioned *bkra-šis šog*.) *bkra-šis-čos-rdzoñ* (**ta-ši-čö-dzön**) 'Tassisudon' in Bhot., *bkra-šis-lhun-po* (**ta-ši-hlym-po**) 'Tashilunpo' in Tsañ.

བྱམ་པ་ *bkrag* 1. **brightness, lustre** = *mdañs*, also *bkrag-mdañs*, e. g. of jewels. 2. **beautiful appearance, colour**, of the face or skin, also *ša-bkrág*; *ša bkrag-mdañs* pure gloss of the skin *Mil.*; *bkrág-čan* bright. *bkrag-čör* without gloss, dim.

བྱམ་པ་ *bkráb-pa* 1. **to select, choose**; *mčög-tu bkrab* exquisite, choice *Lex.* — 2 = *kráb-pa*, *skráb-pa* *W.*

བྱམ་པ་ *bkrám-pa* v. *grém-pa*.

བྱམ་པ་ *bkrál-ba* 1. *pf.* of *grél-ba* *Cs.*, *Tar.* 124, 14. — 2. **to appoint**, *lās-la* to a business.

བྱམ་པ་ *bkrás-pa* 1. *Sch.*: *pf.* of a verb *bkrá-ba*, adorned, decorated (?) 2. *Cs.*: *bkras* abbreviation for *bkra-šis*, *bkras-btags* for *bkra-šis ka-btags* = *ka-btags*.

བྱི་བ་ *bkri-ba* 1. for *dkri-ba* to wrap. — 2. for *kríd-pa* to conduct. — 3. to try to acquire, to search for *Dzl.* 30 to lay up, = **šri-čē** *W.*

བྱིས་ *bkris* abbrev. for *bkra-šis*.

བྱིས་པ་ *bkris-pa* for *dkris-pa* v. *dkri-ba*.

བྱུ་, **བྱུས་** *bkrü*, *bkrus*, v. *krúd-pa*.

བྱུག་པ་ 1. *Dzl.* 285 1. prob. an incorrect reading. 2. prov. instead of *dkrüg-pa*, v. *ja bkrüg*.

བྱེན་པ་ *bkrén-pa* 1. *Cs.* **poor, indigent, hungry**, *sai pñyogs bkr.* a poor, barren country *Stg.* — 2. **miserly, stingy** *C.*

བྱེས་པ་ *bkrés-pa* *vb.* **to be hungry**; *adj.* hungry; *sbst.* hunger *B.*, *C.* where it is now used as the respectful term; *bkrés-skóm* hunger and thirst; *bkrés-skóm-*

pa-las čög-par byin-te leading after hunger and thirst to satiety; *bkrés-rñab-pa* *Sch.*: to have a ravenous appetite.

བྱོངས་ *bkronš* v. *gróñs-pa*.

བྱོལ་བ་ *bkrol-ba* v. *gról-ba*.

བྱོག་པ་ *bklag-pa* v. *klóg-pa*.

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

ྐ་ *rkañ* (*Ld.* **skañ*, *zan**) 1. **marrow**, *rkañ-már* id.; *rkañ-bro-ma* tasting of marrow *Sch.*; *rkañ-gi kón-nas byáms-pa* love from the innermost heart *Thgy.* — 2. the upper part of the arm or thigh, or the large marrow-bones of them, *dpün-rkañ*, *rlá-rkañ* *Med.* — 3. **kernel** of a nut etc. *W.* — 4. = *rkañ-pa* no. 5, **stalk**; also **quill** of a feather. — 5. in compounds for *rkañ-pa*.

ྐ་པ་ *rkañ-pa* (resp. *žabs*) 1. **foot**. — 2. **leg**. — 3 (cf. *lag-pa*) **hind-foot**. — 4. **lower part, lower end**, e. g. of a letter, *rkañ-pa-čan* 'having a foot', so the nine letters are called that extend below the line (ྐ, ྐ etc.) *Glr.* — 5. **stem, stalk**, esp. leaf-stalk, *lo-rkañ*. — 6. **verse**, metrical line; *tsig-rkañ*, prop.: *tsigs-su-bčad-pai rkañ-pa*, id., *tsig-rkañ mñar nyis-šád tob* at the close of a verse a double *šad* is placed; hence: **verse** of the Bible *Chr. Prot.* — 7. **base, foundation**, *rdzu-prül-gyi rkañ-pa bži* *Dzl.* the four 'pillars' of performing miracles (མཛད་པ་ཏུ་) *Trigl.* fol. 17.

Comp. **kañ-kyóg** **bandy-legged** *C.* — *rkañ-kri* a piece of cloth to wrap round the legs (*Lat.*: *tibiale*) *Sch.* — *rkañ-küm* *Lex.* w. e., prob. having a foot contracted by disease — *rkañ-kór* **bandy-legged** *Sch.* *rkañ-mgyógs pa* **nimble-footed**, *rkañ-mgyógs-kyi rdzas lham-la byúgs-te* oiling his boots with swiftfootedness, a miraculous ointment imparting this gift *Glr.*, *Tar.* 67. — *rkañ-gró* a vassal or subject paying his duty by serving as a messenger or

porter Cs. — *rkañ-gros* or *-brós* 1. walking on foot. 2. domestic cattle; breeding-cattle. — *rkañ-rgyu* Cs.: 'the hollow of the sole'. — *rkañ-yèig-pa* one-footed. — *rkañ-rjén* bare-footed. — *rkañ-rjés* footstep, trace. — *rkañ-jnyis-pa* two-footed, a biped, po. for man, mankind. — *rkañ-stégs* footstool; trestle. — *rkañ-tán* on foot, *rkañ-tán-pa* pedestrian. foot-soldier, *rkañ-tán-du grül-ba* (Sch. also: *rkañ-tán-ba*) to walk, to go on foot. — *rkañ-mñil* sole of the foot. — *rkañ-tün* (erron. also *-tün*) Ssk. पादप 'drinking with the foot' po. for: tree Mil. — *rkañ-dün* trumpet made of a human thigh-bone (Hook. I 173). — *rkañ-drüg-pa*, *rkañ-drüg-ldan-pa* six-footed; insect, po. — *rkañ-ydüb* foot-ring (ornament). — *rkañ-drén* (v. also *žabs-drén*) disgrace, *rkañ-drén-pa* c. genit. to get a person into disgrace, to deprive him of his honour and good name, to be a disgrace to another, e. g. a son to his father by criminal actions etc. *rkañ-rdüm* a maimed foot; lame Cs. — *rkañ-snam* trowsers, *snám-bui rkañ-snam yèig* one pair of cloth-trowsers. *rkañ pags lhuñ* S. g. fol. 9? — *rkañ-pjyñ* felt for covering the legs, v. *rkañ-dkri*. — *rkañ-ból* upper part of the foot. — *rkañ-bám* a disease in the foot, Sch.: gout. *rkañ-brós* or *bros* v. *rkañ-grós*. — *rkañ-tségs* v. *tségs*. — *rkañ-mdzub-dzér-pa* Sch.: corn (on the toe). — *rkañ-mdzér* iron pricks fastened to the feet for climbing mountains. — *rkañ-bèi-pa* four-footed; quadruped. — *rkañ-lág* hands and feet, *rkañ-lag bšál-ba* Lt., Schr.: 'numbness or rheumatic pain in hands and feet'; *rkañ-lág sér-kar zön* hands and feet chap Sch. — *rkañ-lám* foot-path. *rkañ-šin* treadle, of a loom. — *rkañ-šubs* stocking, sock. — *rkañ sör* toe.

ཀྱོན་ rkan v. dkan.

ཀྱོ་མ་ rkañ-ma I. vb. to desire, to long, *nór-la* for money. II. sbst. 1. longing (cf. *kam* extr.) — 2. v. *skam-pa*.

ཀྱོ་མ་ rku-ba, pf. (b)rkus, ft. brku, imp. ཀྱོ་ rku, to steal, to rob, *brkü-bya* to be

stolen, *brkü-byai rdzas* things that may be stolen.

ཀྱོ་མ་ rkañ-ma 1. thief frq. 2. theft. rk. *byéd pa* (W.: *čö-čé*) to steal; **kün-ma zos son** W. it has been carried away by a thief; **kā-kün gyáb-čé** W. 'to steal with the mouth', to promise to pay without ever doing so, or: to deny having known a thing missing, until all inquiry has ceased and it may be safely appropriated (a common practice of servants in India); *dur-rkūn* robber of graves. — *rkañ-tabs-sü blañ-ba* to take away thievishly Stg. — *rkañ-nor* stolen goods. — *rkañ-po*, fem. -mo thief. — *rkañ-dpon* the head of a gang of thieves or robbers Cs. — *rkañ-zla* a thief's accomplice.

ཀྱོ་མ་ rkub (Lex. རུ་ཡུ) 1. the anus B. — 2. vulva W., C. — 3. backside, posteriors C. — *rkub-stégs* sitting-bench C. — *rkub-tsós* buttocks Cs.

ཀྱོ་མ་ rké-ba (cf. *skémpa*) lean, meagre Cs.

ཀྱོ་མ་ rkéd-pa, also *skéd-pa*, W.: **skéd-pa** 1. the waist, *sén-ges mčóns-sar was mčóns rkéd-pa čag* if the fox takes a lion's leap, he breaks his neck Mil.; **skyed kug tán-čé** W. to bow; **sked-zér** (?) the arms a-kimbo W.; more particularly that part where the girdle is worn, loins; *rkéd-rgyán* ornament of the girdle; *rkéd-pa-nas gri bton* he took a knife from his girdle Pth.; **ké-pa bhab** 'her waist fell', euphem. expression for: she has got her menses C. — 2. the middle of a building, of a mountain, **kār-skyéd** W. the middle story of a castle; *rkéd-pa tsam brtsigs tsár nas* when the building was half finished Glr.; *Ti-sei rkéd-pa-na yar bslebs son* he is already half-way up the Ti-se Mil.

ཀྱོ་མ་ rkó-ba, pf. (b)rkos, ft. brko, imp. rkos 1. to dig, dig-out, to hoe, e. g. sa earth; *rko-byéd* digger; po. also a spade, mattock; *brkó-byai sa* soil to be turned up. — 2. to engrave (cf. *bür-ba*); *brko-spyád* a gouge Sch.; *brkós ma* sculpture. ཀྱོ་མ་ rko-ma n. of a bird Wdn., prob. = *ko-ma*.

རྟོག་མ་ *rkóg-ma* v. *lkóg-ma*.

རྟོང་པ་ *rkón-pa* Cs.: **itch**, *za-rkón* id.; *Lt.*: *rkón-po*. Others describe it as a scabby eruption of the skin, chiefly affecting animals, but occasionally also men *C*.

རྟོད་པ་ *rkód-pa*, = *rkó-ba* *Ts*.

རྟོན་པ་ *rkón-pa*, also *skón-pa* 1. **basket**; the word is said to be used in Kun.; perh. also the Ladakian word **kun-düm**, a large cylindrical or bottle-shaped basket, may be traced to the same form. I never found it in books. — 2. **net**, fowler's net *Lex*.

རྟོག་(པ་) *rkyag(-pa)*, also *skyag(-pa)*, **dirt, excrement**; **kyág-pa tón-wa** *C.*, **kyág tán-čé** *W.* to cack, vulg. — *mig-skyág* the impurity in the eyes *Cs.*; **na-skyág** ear-wax *W*.

རྟོན་ *rkyan* the wild ass or horse of Central Asia, Chigitai, *ńo-rkyan* male, *mo-rkyan* female of it; *rkyan dár-ma* a young wild ass, *rkyan-rgan* an old one, *Cs.* — *rkyan-ču* n. of a lake in the south of *Ld.*, in the neighbourhood of which these animals are particularly numerous.

རྟོང་པ་ *rkyan-pa* **simple, single**; *ras rkyan* a single sheet of cotton cloth *Dzl.*, *Mil.*; **mi kyan** a single i. e. free, unemployed man, one that carries no burden *C.*; *yi-ge rkyan-pa* a letter that forms by itself a syllable, or one that is not *brtségs-pa* and without any other consonant or a vowel-sign superscribed; *rkyan-pai gran*s are called 1, 10, 100 and the further powers of 10; *min rkyan-pa* a word that has no affix-denoting case etc. attached. — **kyan, kyan-kyan, kyán-ka, ka-(r)kyan**, col. (in *B. ša-stag*) **only, nothing but**, **pé-ča nags kár-kyan dug** the book contains nothing but charms. — **kyan-kyan** also: living by one's self, childless *W.* — **kyan-ltab** single folded.

རྟོན་པ་ *rkyan-pa* v. *rkyón-pa*.

རྟོན་མ་ *rkyan-ma* n. of a vein, v. *rtsa*.

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

རྟོན་ཀ་ *rkyál-ka*, sometimes for *kyál-ka*.

རྟོན་པ་ *rkyál-pa*, **द्विति, leather bag** *frq.*; *ńün-po mi-ytsan-rdzas-kyi rkyál-pa* a poetical term for the body *Mil.*; *rkyal-bu* (**kyal-lu**) **small bag, pouch**; *ra-rkyál* bag of goatskin; *ńye-rkyál* (**čé-kyal** *C.*, **pe-ky.** *W.*) bag for flour.

རྟོན་པ་ *rkyál-ba* **to swim**, **kyal gyáb-čé** *W. id.*; *rkyal rtséd-pa* to amuse one's self by swimming.

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

1. **cause, occasion**, *rkyén-gis* c. gen. **by, on account of**, *čü rkyén-gis* whereby? *dei rkyén-gyis* thereby, therefore, *dei rgyu dei rkyén-gyis* id. As a medical term, opp. to *rgyu* (the anthropological or primary cause of a disease) it denotes the pathological or secondary cause of it. — 2. **event, occurrence, accident, case, circumstance**, in a general sense, in as far as the Buddhist conceives every thing that happens in the mutual connexion of cause and effect; *rkyen nán-pa* unfortunate accident; *rkyen nán-pas das* he has perished by a fatal accident *Glr.*; *tse dir byün-bai rkyen nán-rnams* the adversities of the present life *Mil.*; *ran mi dód-pai rkyen* an event disagreeable to one's own self; *bló-bur rkyen* a sudden accident *Mil.*; *rkyen dé-la brtén-nas* owing to that circumstance *Tar.* 8. 1. *méd-pai rkyén-la bltás-te* or *brtén-te* *C.* considering the case of not being . . . , not having . . . , thus *nad-kyi rkyen*, *či-bai rkyen* stands also for: a case of disease, of death; *gal-*

rkyén any circumstance or event adverse to the success of an action, **obstacle, hinderance**, any thing opposite or hostile to the existence of another thing, *mtun-rkyén*, a happy, favorable circumstance, **furtherance, assistance, supply**, *mtun-rkyén byéd-pa* c. genit. to assist in, to help to; *mtun-rkyén dzom-po* altogether successful. — 3. **misfortune, ill luck, calamity**, *rkyen zlog-pa* to avert a misfortune, *tégs-pa* to endure, *túb-pa* to brave it *Mil.* — cf. *rgyu*.

རྒྱུ་བ་ *rkyón-ba* pf. & ft. *brkyan*, to stretch, extend, stretch forth (one's hand to a person), put out (the tongue), spread, distend (the wings, a curtain), *žabs ynyis brkyan-bskim* one leg stretched out, the other drawn in *Pth.*; **kyañ-sád-čé** *W.* to stretch one's limbs. — *brkyan-šin* 1. 'extending-wood', an instrument of torture in Tibet, a wooden frame on which the extended arms and legs of the delinquent are fastened down, whilst burning pitch or sealing-wax is dropped on his naked breast, which procedure is called *brkyan-šin sprád-pa*, *brkyan-šin-la bčug-pa* or *brkyan-ba* 2. **cross** *Chr. Prot.* This word has been adopted on account of its etymological signification, although it differs in its form and use from the *σταυρός* of the N. T., which is unknown in Tibet and India. Additional explanation will be at any rate required on the part of missionaries; but much more so in the case of the *kro-če* (*Ital. croce*) of the Rom. Cath. missionaries of the last century. In favour of the word *jsal-šin*, pointed stake for empaling a delinquent, speaks the circumstance, that this is also the original and classical signification of *σταυρός*, and that Buddhists from their own legends are well acquainted with the idea of martyrdom inflicted in this manner. Still *jsal-šin* leads to a conception of the death of Christ historically untrue and revolting to our feelings and is therefore better not employed; moreover it is to be assumed that in the times of the Evangelists *σταυ-*

ρός was the term generally used for cross, whilst in the case of *jsal-šin* no Tibetan thinks of anything else but empaling.

རྒྱུ་ཅེ་ *rkyón-tse* *W.*, resp. **zim-kyon*, *zim-tin**, lamp, candle, (spelling uncertain).

ཁྱུ་སྐ་བ་ *lkügs-pa* 1. dumb, mute; *ka lkügs-par byed-pa* to put to silence *Do.*; *lkügs-pa-pa* a dumb man, -*ma* woman *Cs.* — 2. dull, stupid *Sch.*

ཁྱེག་ *lkog* secrecy, *lkóg-gi čün-ma* *Cs.*: a wife kept secretly, a private concubine, *lkóg-tu* in secret, secretly frq.: *lkóg-tu gyür-pa*, *lkog-gyür*, དཔོན་པོ་, secret, hidden, out of sight *Mil.*, *Tar.*; *lkóg-tu glén-ba* to converse secretly; *lk. sdód-pa* to keep in retirement. — *lkog-rñan* a reward given secretly, a bribe. — *lkog-čós* *Sch.*: 'a secret doctrine'; but *lkog-čós byéd-pa* is gen. understood: to apply one's self to religious studies or exercises in secret. — *lkog jab byéd-pa* to hide one's self in a lurking place: *lkog jab byed-nas lta-ba* to watch, to witness from a lurking-place. — *lkog-zán zá-ba* *Sch.* to take usury-interest in secret. — *lkog-láb* backbiting, slander.

ཁྱེག་མ་ *lkóg-ma* (vulg. **og-ma**) 1. gullet, oesophagus. — 2. wind-pipe. — 3. throat. — 4. neck. *lkóg-mai lha-gón* *Sch.*, (acc. to others: *lhar-gór*) the larynx, **koi lkóg-ma** or **og-ma šrañ son** *W.* his throat is swollen, he has the croup. — *lkog-dkár* a small nocturnal carnivorous quadruped with a white throat, marten? — *lkog-gágs* hoarseness of voice *Cs.* — *lkog-sál dew-lap* (of oxen). — *lkog-sóg* **craw**, **maw** (of birds) *Cs.*

ཁྱེག་བ་ *lkob* fat, heavy, plump *Sch.*

ཁྱེག་མ་དུ་ *lkol-mdüd*, also 'ol-mdüd, larynx.

སྐ་ཅིག་ *ska-čig* v. *skad čig*, *skad* no. 4.

སྐ་ཅོག་ *ska-čóg* n. of a grammarian *Zam.*

སྐ་བ་ *ská-ba* thick (of fluids, cf. *slá-ba*); *ská-slád* (*Ld.*: **kas-lád**) **consistence, density**. — *W.*: **skán-té**.

སྐ་རྟམ་ *ska-rágs* B. & C., also *ske-rágs*, W. **kye-rágs**, resp. *sku-rágs* girdle, *ska-rágs* *čün-ba* to put on the girdle, *ska-rágs* *bšur-ba* Sch.: a girdle with a clasp (?).

སྐ་ཀ *skag* 1. Cs.: = *kag*, *keg*, mischief; unlucky. — 2. v. *rgyu-skar*.

སྐ་ང་ *skán-ba* = *skoñ-ba*; *skañ-ýs* 1. satisfaction Sch. — 2. a kind of expiatory sacrifice, to make amends for a duty not performed.

སྐ་ང་གྱ་ *skañ-ša* Sch.: sods cut out.

སྐ་ *skad* (C.: **kā**) 1. voice, sound, cry (cf. *sgra*), *glán-po-čei skad lta-bui sgra* a sound like the voice of an elephant, **kā'-la čig-pa dhon mi-čig-pa** C. (words) equal as to sound, but of different sense (= homophone), *sdug-bśnāl-bai skad byün-pa*, *snýin-žei skad dón-pa* to utter lamentable cries; *skad stér-ba* Sch., **ké' gyág-pa** C., **skad tán-čé** W. to sound; **ké' tan-wa** C. **skad gyab-čé** W. cdp. to call to a person; *skad mtún-par* with one voice, with one accord. — 2. speech, words, talk, news, **kā' či nan dug** what is your pleasure? what did you say, Sir? C.; *zér-ba de či-skad yin* the (words) spoken what speech are they? = what do they mean? Pth.; *dí-skad-du* in these words, thus, (before a literally quoted speech), *dé-skad-čes* id. (after it); it is also used in a more general sense instead of *dé-ltar*: *dé-skad ma byed* don't do that Mil.; *skad smrá-ba* to give account, to relate Ld.-Glr. fol. 12. b. Schl., acc. to another reading instead of *sra smrás-te*; *skad byéd-pa* id., *rmi-lám-du byün-ba skad byás-te* reporting it as having been revealed to him by a dream Pth. — 3. language, *bód-skad* the Tibetan language, *rgya-gúr-skad* the Sanskrit language, *bód-skad-du*, col. -la, into or in the Tib. language, *yúl-skad-du* into or in the provincial dialect. — 4. a snap with the fingers, always with *čig*: *skád-čig-(ma)*, gen. as a measure of time: a moment; also adv.: for a mo-

ment, *skád-čig-la* in a moment, instantly, in one moment, *skád-čig de-nyid-la* in the very same moment. (Some mathematical books compute the *skád-čig* = $\frac{1}{4}$ ", others as long as $\frac{1}{3}$ ".)

Comp. and Deriv. *skad-gágs* hoarseness of the voice, Cs. — *skad-nán* 1. a bad voice. 2. cry, screaming. — *skád-dan* having a voice, sounding. — *skád-ča* 1. C.: discourse, conversation, **kā'-ča lab-pa** or **jhé'-pa** to converse, to have a chat. 2. C. talk, rumour, **mii ká'-ča re** it is (but) talk of the people. 3. W.: news, tidings, intelligence. — *skad-čé*, -čén 1. a loud voice Sch. 2. n. of an animal Lt. — *skad-nyá* Sch.: a high voice. — *skad-snyán gyúr-ba* Mil. to sing or whistle in a quavering, warbling manner, of birds, flute-players etc., *gyúr-skad* a singing or playing of this kind. — *skad-dód* an equivalent word, *čün-mai sk.* another word for wife Gramm. — *skád-pa* v. the separate article below. — *skad-džér* Cs. = *skad-gágs*. — *skad-bzán* 1. a good voice. 2. W.: good news. — *skad-lúgs* dialect. — *skad-lóg* clamour, screaming. — *skad-ýsánis mto* Sch.: a loud voice, *skad-ýsán nyams-čün gyur* the voice is getting weak Wdi.

སྐ་དྲ་ *skad ladder*, v. *skás-ka*.

སྐ་དྲ་པ་ *skád-pa* I. vb. 1. to say, tell, relate, *žin-káms šig yód-do skád-par tos* that a land (of bliss) exists I heard say Mil.; more frq. at the end of a sentence *skád-do* or *skad* for: it is said (= *dicitur*), *grags skad id.* Mil. — 2. to name, call, *skád-pa* partic. = *byá-ba* named, called. — 3. Ld.: **skád-čé*, *čád-čé** to measure, take measure. — II. sbs. interpreter; language-master, teacher.

སྐ་དྲ་ཅེ་ *skán-te*, W. instead of *ská-ba* thick, turbid.

སྐ་ལ་ *skabs* 1. time, opportunity, case, circumstances; *mtón-(bai) skabs* opportunity of seeing, *skabs rnyéd-pa* to find an opportunity, *skabs-su* or *skabs-skabs-su* now and then, under certain circumstances,

skabs-su or *skabs* with genit. at the time of, on occasion of, during, while, when; *dé-ka skáb-su* in a moment, instantly, *skabs dir* now, here, in this case, in this place (of a book etc.) frq., *skabs re* once, for a time, **skabs-tóg** *Ld. (col.)* now, *bár-skabs* interval, interlapse of time *Tar.*; *düs-skabs*, *tsé-skabs*, *ynás-skabs*, time, state, situation, *skabs dan sbyár-ba*, *düs-skabs dan bstün-pa* fit for, adapted, suited to the occasion. — 2. *Cs.* 'mode, method', or perh. rather, way, manner; so the word seems to be used in *Wdi.*: *ldüm-bui skabs la-püg dan skyé-lugs drá-bar* the manner (nature) of the plant being similar to that of a radish as to growth. — 3. section, chapter (cf. *ptam* no. 3), so esp. in *Tar.*; *skabs bèn* the ten sections of Buddhistical theology, also: one that has absolved them.

མཁམ་ skam v. *skám-pa* and *-po*.

མཁམ་པ་ skam-pa I. *vb.* 1. = *rkám-pa* to long for. — 2. = *ském-pa* (*bskam-pa*). — II. *sbst.* 1. = *rkám-pa* longing, 2. a pair of tongs; *skam-čün* small tongs, pincers; also several other instruments of a similar shape. — III. *adj.*, com. *skám-po* dry, *skam-rlón* 1. dry and wet. — 2. dryness in a relative sense, **skam-ši** *Ld.* very lean (like a mummy), *skám-sa* the dry land, the shore, *skam* id., *skám-sar pýin-pa*, *skam-la sléb-pa* to get ashore, *skam-lam* journey by land *Wts.*; **skam-sa** *Ld.* meat perfectly dried.

མཁར་ skar; this and the compounds *skar-ka* and *skar-tsad* v. under *ska-ba*; *skar-kün* etc. under *skar-ma*.

མཁར་པ་ skar-ba *Cs.*: 'a penning of cattle, assortment, separation, to pen, to fold, to separate'. But as these significations seem to belong to the spelling *bkar-ba* and *dgar-ba*, it will be safer to confine the verb *skar-ba*, *pf. bskar*, *imp. skor*, to the following, 1. to hang up, **skar-tañ-čé*, *čár-la skár-čé* id. *Ld.* (e. g. clothes). — 2. to weigh, and **skar** weight, **gau*

*niul gui skar** a little box weighing 9 rupees (about 4 ounces); **skár-ka* or *-ka** weight; **skar-tsad** measure, scale. *W.*, *C.* — 3. **skar-tág tán-čé** to inquire rigorously; to restrict, to bind down, to flog; **skar-läg** a rigorous inquiring, a flogging *W.*, also *C.*

མཁར་མ་ skár-ma *Ssk.* མཁར་མ་ 1. star, fixed star, *nyi zla yza skar* sun, moon, planets and stars; sometimes it is used generally: **skar-čén** a very large, uncommonly bright star, esp. Venus when appearing as evening- or morning-star; *nyin-moi skár-ma* a star seen in the daytime (a thing of very rare occurrence). — 2. constellation, asterism; *btsas-skár* constellation of nativity *Med*; *gyan-skár* propitious constellation (such are the *nakṣatras* no. ८ to १२, v. *rgyu-skár*).

Comp, *skár-kün* (the same word as *dkar-kün*, but of a different etymology) window. — *skar-kóns Cs.*: 'the angular distance between two stars or planets' (?) — *skar-liá* a weight ('5 points' on the steelyard for gold) = 1 *zo* or 1/20 ounce; as money = 1/3 rupee. — *skar-ču* 'star-water'; bathing under the constellation *skár-ma rib-či* (prob. *rewati*, the 28th *nakṣatra*, is meant) in October is considered beneficial for every kind of complaint, because *Saṅs-rgyás smán-pai rgyál-po* (quasi 'Buddha Aesculapius', to whom the origin of the medical science is ascribed by Tibetan Buddhists), bathed in that season, and therefore Tibetans, though not particularly fond of washing and bathing in general, are said to follow this example pretty frequently. — *skar-mdá* (*Cs.*: 'ignis fatuus?') a shooting star, *ltuñ* or *sa-la dril* is coming down, *pañs Mil.* id. — *skar-dpyád*, *-rtsis* astrology. — *skar-prán* a small star. — *skar-tsoḡs* the starry host. — *skar-dzin* 'star-catching', making one's self sure of a propitious constellation, e. g. for an intended journey, by a sham departure, conveying luggage or goods to the next village etc., but then

interrupting and postponing it to a more convenient time.

སྐུ་བ་ skāl-ba Ssk. भाग, resp. sku-skāl 1. **portion, share**; *byo* - skāl allotted portion; *zas*-skāl portion of food, **ration**; *ran*-skāl personal share; *nor*-skāl or *syal-nór* Glr. hereditary portion, **inheritance**; *skāl-ba* ma *čād-par* without being shortened of his portion *Mil.*; *ma mčón-ba skāl-ba* ma *mčis-pa dra* it does not seem to fall to my lot to see my mother. — *skal-čād* dried up, withered *Sch.* (?) — 2. in a special sense: the portion of good or bad fortune that falls to a man's lot, as a consequence of his former actions, **lot, fate, destiny**, a. relatively: *skāl-ba bzán-po, nán-pa* good, bad fortune; *tse dii grogs-s'al* the matrimonial share of the present life, the connubial fate for which a person is predestinated Glr. (The Buddhist priests pretend to be able to calculate the *skāl-ba* of any one after his death) b. in a positive and good sense, denoting either prosperity and blessing as a consequence of good actions, or those actions themselves as being pious and meritorious, so that *skal-lđán* means **happy, blessed** as well as **pious, devout**, and *skal-méd* **unhappy, irreligious, impious**. *skal-lđán* are all those who have devoted themselves to virtue and treasured up more or less good works, and who may expect to be promoted in proportion. The term **worthy**, therefore, though not quite correct as to the word itself, is still very appropriate as it regards the subject; even **venerable, holy** may be applied occasionally, cf. भगवत् and भगवान्. Also some single blessing or spiritual gift may be meant by *skāl-ba* and so the Ommanipadmehūm is called the *čos-skāl*, 'the religious treasure', of Tibet Glr.

སྐུ་སྐུ་ skūs-ka B., C., skūs-ka, skūs-pa C., skrás-ka (pronounced *tē-ka C., śrás-ka, śrē-ka W.), even *skas, skad* ladder, generally consisting of the notched trunk of a tree; *rkyán-skad* C. 'single ladder', the same, compared with two or three of them joined together, to make a

sort of staircase with broader steps; **do-tá* C., *do-śrás, do-śrē** W. a flight of stone-steps; **gya-śrás, gya-śrē* W., *gya-kē** C. (Schr.) a regular **staircase** as in European houses; *gru-skás* Glr. prob.: flight of steps at the corner of a building; *gro-skad* Glr. fol. 7 appeared to be unknown to those that were consulted; *skas-kyi rim-pa* Cs. **steps**; **śra-lđan, śral-dán** W. **spokes** of a ladder; *skas gram* Cs. the two **side-pieces** of a staircase or ladder; *skas dzug-pa* to apply a ladder Schr., Cs.

སྐུ sku, Ssk. काय, sometimes मूर्त्ति 1. also སྐུ sku-lus, sku-yzugs, resp. for *lus*: **body**; by being prefixed to the names of parts of the body and even of everything that has reference to the bodily existence of a person, it imparts to them the character of respectful terms: *sku-stod, -smad* the upper, lower, part of the body; *sku-ša* flesh; *sku-mtsál* (for *sku-krag*) blood Cs.; *sku-mdóg* colour of the skin, *sku-ná* age; *sku-tsel* lifetime, life; *sku-kāms* state of health; *sku-skāl* portion, share, *sku-čās* goods, stores *Mil.*, *sku-bsod* virtue, happiness *Tar.*; *sku-skyés* a present (given to or received from a respected personage); *sku-bág* image, statue Glr.; *sku-mdun-pa* (C.: **kun-düm-pa**) or -*druñ-pa* attendant of a man of rank; **ku-jar-wa** ('adherent', v. *byar-ba*) id. C.; *sku-nye* Sch. relation, kinsman; *sku-yšegs-pa* dying, death (of a king etc.) Glr.; *sku-bstod* praise Sch.; *sku-šogs* (acc. to Cs. instead of *sku yšogs* 'the side' = your presence) a title of honour, when we should say: your or his honour, your or his worship, in W. only for clerical dignitaries, in C. also for other persons of rank. Even buildings (monasteries etc.) are honoured by these respectful expressions: *sku-dkar ysol-ba* to 'administer' whitewash. — 2. in a special sense: **the person of Buddha**, whom philosophers represent in three forms of existence called *sku-ysum* त्रिकाय, viz.: *čos-kyi sku*, धर्मकाय, *loñs-spyód-kyi sku* संभोगकाय and *sprul-pai sku* निर्माणकाय. These three 'persons', however, have as little as *dkon-mčog-ysum*

any thing in common with the Christian Trinity, nor even with the Indian Trimūrti, for the first state, the 'body of law', the absolute body, is Buddha in the Nirvāṇa, the so-called first world of abstract existence i. e. non-existence, which is the ultimate aim and end of every existence and the ideal aspired to by every believing Buddhist; the second state, the 'body of happiness or glory' is Buddha in the perfection of a conscious and active life of bliss in the second world (heaven or Elysium), which state however is inferior to the first; the third, the 'body of transformation and incarnation', is Buddha in the third or visible world, as man on earth. Notwithstanding the altogether abstract character of *čös-sku*, as a philosophical conception, Buddhistic fancy is pleased to represent it as a visible image of Buddha, shining in the colours of the rainbow, or at least as a brilliant apparition of light, though impalpable and unapproachable; and this is not only a notion of the vulgar, but is acknowledged also in literature. More recent speculators have even added a *no-bo-nyid-kyi sku* superior to the three, viz. that which is **eternal** in the essence of a Buddha, even *čös-sku*, the absolute body, being described by these philosophers as transient. The unintelligible passage in Cs.'s dictionary, p. 305 b. might be corrected thus: 'adding to the former three as a fourth' etc. — To this signification belong the compounds *sku-rim*, resp. for *rim-gro* **reverence, respect**, particularly in the special sense of a solemn **sacrificial ceremony**, performed on public and private occasions, e. g. in cases of disease; *sku-rim byéd-pa* to perform such a ceremony. — *sku-rtén*, *sku-tsub*, *sku-yzügs*, *sku-drä* (W. **kun-dä**) **image of Buddha** etc. — 3. **image, statue**, of Buddha or other holy persons, *rsér-sku* a gold image, *rdó-sku* a stone image, *čim-sku* an image of clay, *bris-sku* a painted image, *bür-sku* a basso-relievo, *rkós-sku* an engraved, *blügs-* or *ldugs-sku* a molten, *tügs-sku* a woven image Cs. —

sku-büm 'mausoleum' or acc. to another etymology 'the 100 000 images', n. of the famous monastery Kumbüm east of the Kokonor (v. Travels of Huc and Gabet). — *sku ysuñ tugs* 1. (cf. *sku* no. 1) resp. f. *lus nag yid* the three spheres of a man's doings or sufferings, works, words and thoughts. — 2. the *rtén ysum*, the three representations of Buddha: the image of his person, the books containing his doctrine, the pyramid (*mčod-rtén*) as the symbol of his grace. — *sku-lia-rgyäl-po* five deities of degenerated Buddhism *Schl.* 157.

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

སྐུག་སྐྱུ་ *skugs* the stake in a game or wager received by the winner. — *skugs-stön* *Sch.* id.?

སྐུ་ཁ་ *skuñ-ba* pf. *bskuñs*, ft. *bskui* 1. to hide in the ground. — 2. to bury, to inter. — 3. to tie in a doubled or twisted position, e. g. a corpse before it is burnt, to cord on all sides. — *bskuñs-sa* lurking-place, hiding-place *Mil.*

སྐུད་ *skud* sbst. v. *skūd-pa*.

སྐུད་པ་ *skūd-pa* I. sbst. **thread, yarn; wire**; *skūd-pa yčód-pa* to cut off the thread, also fig. Cs. to divorce; *ras-skūd* cotton thread, *lcags-skūd* iron wire; *tsön-skūd* coloured thread; *skud-ró* the thread-ends of a seam; *skūd-bris-mk'an* an embroiderer.

II. vb. pf. *bskus*, ft. *bsku*, imp. *skus*, col. *kü-wa* C. **skü-čē** W. to smear **tá-gir-la mar skü-čē** to butter the bread W., **di-la nag-po ma sku** don't make that dirty W.; to besmear, to daub *snyin-po(-la)* *snüm-gyis* a wick with grease *Dzl.*; *sgó-la rtsi* to paint a door; *spós-kyis skūd-pa* to anoint; *skud* ointment, **šra-skūd** pomatum W.

སྐུད་པོ་ sküd-po 1. brother-in-law Cs. — 2. father-in-law.

སྐུན་བུ་ skün-bu = kón-bu Lex.

སྐྱུམ་པ་ sküm-pa pf. bskums, ft. bskum, imp. skum(s) to contract, to draw in, e.g. the leg.

སྐུར་པ་ skür-pa, also skur-klán, skur-žüs abuse, occasionally blasphemy; skur-debs-pa, byed-pa, smra-ba to abuse, viz.: persons to whom respect is due, esp. holy men or things, e.g. *phags-pa-la* the venerable Dzl.; *dkon-médog ysum mi bdén-par ltá-žin skür-pa dēbspa* to blaspheme by denying the 'Three Most Precious' *Thgy. sgro-skür v. sgro.*

སྐུར་བ་ skür-ba I. pf. skur, at the end of a sentence skür-ro, sometimes for skür-pa *dēbs-pa Mil.* —

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

སྐུལ་བ་ skül-ba pf. bskul, at the end of a sentence bskul-to, Ssk. བཅད་, to exhort, admonish, enjoin, *mi žig las byéd-par* a person to do a thing; to appoint, *mi žig lās-la*, in the same sense; to impose,

mi žig-la las, work on somebody, — perh. a mere provincialism; *dei tsig-gis bskül-nas* induced by his words; *rdám-šes las dan nyon-móns-kyis bskül-nas* the (departed) soul urged on, influenced, driven, by its former works and sins S.g.; *lha-srin mčod skul kyañ* though I tried to determine, to bring round, the gods and the evil spirits by sacrifices Pth.; *gliñ sogs drágtu skül-žin* flutes and other (instruments) calling, resounding, fortissimo and so animating the actors; **yid skül-čē* W. to remind, admonish; **šan** (for *yčan*) **skül-čē* to rouse by shaking. — *bskúl-ba* and more freq. *bskul-ma* exhortation, admonition; *bskúl-ma dēbs-pa*, C. also *skül-rgyag-pa*, *skul-čág byéd-pa Mil. nt.* to admonish, exhort. — **skül-kan* W. overseer.

སྐེ་ ske, vulg. skye, seld. skya, neck, throat, frq.; neck of a bottle Cs.; **skye tsir tán-čē*, **kyig-čē*, *sdám-čē* W. to choke, strangle, **skyé-la tág-pa tág-na sád-čē* id.; *ske rēdod-pa*, *rtub-pa*, *brég-pa* to behead, slaughter; *sker tām-pa* to seize by the throat, to worry Sch.; *sker dōgs-pa* to tie round the neck e. g. an amulet; *ske-kōr* necklace Schr.; *ske-čā* ornament for the neck, necklace Mil.; *ske-stōñ* Med., Sch.: cavity of the throat; *ske-rmā* Sch.: a wound of the throat, a jugular gland that has opened.

སྐེ་ཚེ་ ske-tsé Wdn., Ssk. राजिका Sinapis ramosa, black mustard; mustard seed, a grain of m. s.

སྐེ་བ་ཚེ་ skeg-tsós paint, rouge (for the face) Sch.

སྐེད་པ་ skéd-pa v. rkéd-pa.

སྐེམ་པ་ ském-pa I. vb. pf. bskams, ft. bskam, imp. skom(s) to make dry, lean, meagre; to dry up; exsiccate. — II. adj., also *ském-po*, dry, dried up; meagre. — *skem-byéd* a demon that causes drought Lt. — *skem-nád* Bhar. consumption.

སྐོབ་ skó-ba, pf. (b)skos, ft. bsko, imp. skos 1. to appoint, nominate, commission, charge a person, *lās-su* with a work Dzl., much more freq.: *rgyál-por*,

dpón-du to be king, chief; *rgyál-sar skó-ba* to raise to the throne; *ma bskós-ñi* without mandate, unbidden *Glr.* — 2. *lās-la bskós-pa* destined to the works i. e. destined to a man in consequence of his works; *ñéd-kyi las-bskós* my destiny, fate, lot *Mil.*

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

སྐུ་ཅེ་ sko-tsé 1. a kind of wild onion *Cs.* — 2. a mixture of the leaves of several kinds of leek, pounded, formed into balls and dried; when used, a small portion is broken off, fried in butter and then added to the food. This spice forms a lucrative article of commerce and is exported from *Ld.* to Cashmere and from *Lh.* to India.

སྐོག་པ་ skóg-pa v. kóg-pa.

སྐོན་ skon v. under *kon*.

སྐོན་བ་ skón-ba *pf.* *bskanis*, *ft.* *bskan*, *imp.* *skon(s)* 1. to fulfil, e. g. a hope, a vow etc., **nyin** the desire *W.*; *ka skón-ba* to fill up what is open, to make up a deficiency *Zam.*, also *dgé-bai ka-skon* to fulfil perfectly the laws of virtue, *ka-skón*, *ka-bskóns*, *kas-skon* 1. appendix, supplement, *ṛśám-du ka-skón-du bśad* will be said, described, below in the appendix *Wdñ.* 2. By Tibetan copyists of books a short prayer is called so, consisting of a stanza of 4 verses, which they are accustomed to write down or recite after having finished the copy of a work, in order to make amends for the mistakes they may have committed. — *tugs-dám bskan-rdzós* a certain ceremony v. *Schl.* 260. — 2. v. *dpa*.

སྐོན་པ་ skón-pa I. *sbst.* v. *rkón-pa*. — II. *vb.* *pf.* & *ft.* *bskon* to dress, to clothe another person (*resp.* *ṛsól-ba*).

སྐོབ་ས་ skobs = *skabs* *Schr.*, *Sch.*

སྐོམ་ skom 1. thirst, *skóm-gyis ṛdñs-pa* tormented by thirst *Dzl.* — 2. *resp.*

žal-skóm, drink; *zas (dan) skom* food and drink. — 3. i. o. *skam* the dry land *Glr.*, province. — *skóm-pa* 1. to thirst, to be thirsty. 2. the thirst. 3. thirsty, *skóm-pa-dag ni skóm-pa dan bról-bar gyur* the thirsty will get rid of their thirst *S. O.* — *skom-dád (dad-pa = dod-pa)* thirst *Med.* — *skom-tsád* burning thirst *Mil.* — **skóm-ri** thirst *W.*

སྐོར་ skor (*cf.* *kor*) 1. circle, *mig-skor* eye-ball *W.*; *sba-skór* hoop of bamboo *Schr.* — 2. appurtenances, *yi-ge bri-bai skor* writing utensils, *táb-kyi skor* everything that belongs to the fire-place *C.* (*perh. provinc.*) — 3. section, division, e. g. of a book, similar to *leu*, chapter *Mil.*, *Tar.* — 4. repetition, *skor ldáb-pa* to repeat *Schr.* — 5. theme, subject, *gai skór-la bri dug* what is the subject of this writing? Answer: *rtai skór-la* a horse *C.*; *de skór-la* on that account, therefore *Ld.* — 6. *skor*, *skór-zas* food presented to *Lamas*; laymen are deterred from laying their hands on it by the mysteriously menacing verse: *skór-zas zá-la læg-gi grám-pa dgos* he that eats Lama's food, wants iron jaws. — 7. v. *skór-ba* no. II.

སྐོར་བ་ skór-ba I. *vb.* *pf.* & *ft.* *bskor* 1. to surround, encircle, enclose, besiege *cca* & *d.*; also of inanimate objects: *dé-la skór-bai ri* the mountains surrounding it *Glr.*; *ri nágs-kyis bskór-ba Sambh.* a mountain surrounded by a forest. — 2. to go, move, ride round a thing; esp. the reverential ceremony of བཀོད་ཀྱི་ལོ་ལོ་ལོ་ transferred from Brahmanism to Buddhism, which consists in going round a holy object with one's right side turned towards it — one of the most meritorious and indispensable religious duties in the eyes of a Buddhist; *čós-skor-la byon* they walked round in the religious direction, i. e. according to the precepts of Buddhism, *bón-skor-du soñ* in the Bon manner, i. e. the opposite direction *Mil.*; *pyag dan skór-ba byéd-pa*, as a specification of religious duties: to make salutations and circumambulations.

སྐོལ་བ་ skól-ba

ཀ

སྐྱལ་པ་ skyág-pa

3. to wander through, traverse, *rgyál-káms*, the countries, *Mil.* — 4. to return, go home *Sch.* — 5. to turn round, twist, *mii ltág-pa* a man's neck, i.e. to choke, to strangle him *Glr.*

Phrases: *mgo skór-ba*, *mgo skor byéd-pa* (*W.* *čö-čē*) to befool, delude, deceive a person, by intoxication or flattery *Glr.*, also by a flood of words. — *ka kór-wa *C.*, *kór-čē* *W.* to make one alter his sentiments, to divert one from a plan etc. — *lan* or *dugs skór-čē* to take vengeance *W.* — *si kór-čē (*v. rtsis*) *W.* to count, calculate. — *tsógs-kyi kórlo skór-ba* to arrange the objects of the *maṇḍal* (*q.v.*) in a circle *n.f.* — *skor lóg-pa*, *skor lóglā gró-ba* to go round the wrong way *Mil.*; *pé-ra kor-re-lóg tán-čē* to talk foolishly, to twaddle *W.* — *lag kór-čē* the putting a seal under a document which is done by several persons one after another *W.*

Comp. *skór-kañ Glr.*, prob. = *skór-lam*. — *skor-rgyügs* turning the enemy, getting into his rear *Mil.* — *skór-mkan*, *skór-pa* a turner *Cs.* — *skor-spyád*, *skor-šin* a turner's lathe *Cs.* — *skor-tig* a pair of compasses. — *skor-dbyüg* a sling, for throwing *Sch.* — *skor-lám* 1. the pathway round-about a monastery, used for the holy processions. 2. a veranda surrounding a house. 3. col. also: round-about way.

II. 1. the going, moving round, encircling etc. — 2. the way round a thing, = *skor-lám*, in the compounds: *nān-skor* the inner, *bār-skor* the middle, *pyi-skor* the outer roundway, *pyi-skor čen-po* the outermost. — *sā-skor* round-about way, by-way.

སྐོལ་བ་ skól-ba pf. & ft. *bskol* to boil (*vb.* act., cf. *kól-ba*).

སྐོལ་པ་ skós-pa 1. *v. skó-ba*. — 2. *Sch.*: 'to order', but this is *sgó-ba*.

སྐྱལ་ skyā 1. oar *C.*, *Thgy.*; *skyā-léb* id.; *skyā-mjüg* rudder; *skyā rgyáb-pa* to row *Schr.* — 2. spatula *Schr.* — 3. pot-ladle, *C.* — 4. wall of stone or clay, *bār-skyā*,

partition-wall, **bhār-kyā èā'-pa** to make a partition-wall *C.*

སྐྱལ་ skyā-ka, *skyā-ga* *Lt.*, n. of a bird, *Cs.*: magpie.

སྐྱལ་ skyā-ba I. vb. 1. pf. *bskyas*, ft. *bskyā* 1. *Lex.*: = *g'ó-ba* to change place, cf. *skyas*. — 2. to carry, convey to a place (a quantity of stones, wood, water etc.) *W.*, *v. skyéd-pa*. — 3. *Sch.* to swim (?)

II. sbst. 1. kettle *Sch.* — 2. prob. = *skyā* 1.

སྐྱལ་ skyā-bo, *Ssk.* पाण्डर and पाण्डु, whitish gray, yellowish-white; **skyā čág-čē* to fry or toast a thing so that its whitish colour turns partially into brown *Ld.*; *mi skyā* one clothed in light-gray, (not in red or yellow, as monks are), a layman; *śno-skyā* light-blue, *ljañ-skyā* light-green, and so of the other colours; therefore *ser-skyā* ought to denote light-yellow, but it is also used as an equivalent of कपिल, n. of a saint, (*Ser-skyai-gron* = *Kapilavastu*, an ancient city in Oude, and Buddha's birth-place); originally: 'monkey-coloured', tawny, *lto-skyā* 'pale' i. e. poor, insipid, miserable food *Mil.nt.*

Comp. **kyā-ko-ré*, *kyā-te-ré** pale, white *C.* — *skyā-skyā* id. *Sch.* — *skyā-nār*, पाटलि n. of a flower, *Bignonia graveolens*; *Skyā-nār-gyi-bu* n. of a city of Old-India *Pāṭaliputra*, now *Patna*. — *skyā-snār* acc. to *Stg.* the colour of the skin of the Indians, brown. — *skyā-rbáb* *Cs.*: a kind of dropsy, *Sch.*: a grayish oedematic swelling; *skyā-rbab-skrāñs* *Lex.* — **skyā-mār** fresh (i. e. not melted) butter *W.* — **skyā'ód** *W.*, *skyā-rēñs* morning-twilight, dawn. — *skyā-lām* = *skyā-bo* *Thgy.*, *C.* — *skyā-sén* 1. n. of a tree. 2. translation of *Pāṇḍu*, *skyā-sén-gi bu* a *Pandava*. — *skyā-sér* 1. *Sch.*: tawny, cf. *ser-skyā*. 2. 'white and yellow' viz.: men, lay-men and priests *Mil.nt.*

སྐྱལ་ལ་ skyā-ru-ra n. of a drug *Med.*

སྐྱལ་པ་ skyág-pa 1. = *rkyág-pa*. — 2. pf. *bskyags*, ft. *bskyag*, imp. *skyog* to

spend, lay out, expend; *skyag-sgó* expenditure, *skyag-tó* account of expenses. — 3. W.: **skyag tán-čè** to slaughter, to murder.

སྒྲུབ་ skyañ-nul pavement, clay-floor, mud-floor *Lex.*, Cs.; *skañ-nul byéd-pa* to pave, to plaster (*Sch.* also; to rub, polish).

སྒྲུབ་ skyabs (cf. *skyób-pa*) *Ssk.* གྲུབ་ protection, defence, help, assistance; *me-čü-la skyabs* is a protection against water and fire; *skyabs mēd-do* I am (or: he is etc.) lost! *skyabs byéd-pa*, *skyabs-su gyür-ba* cegp. to protect, help, save a person, frq. with *srog-gi* added; *skyabs-su gró-ba* eleg. *mčiba*, W.: **skyab čól-la yón-čè** to seek help, *mī* or *mī-la* of some body, *skyabs-grós* 1. the seeking of help, གྲུབ་ གཙམ་ 2. the formula *Saṅs-rgyás-kyi skyabs-su mčio*, *čos-kyi sky. mčio*, *dge-dün-gyi sky. mčio*, the Buddhistic creed or confession of faith.

Comp. *skyabs-mgón* helper, protector, deliverer; this is applied to certain highly esteemed and respected persons, mythological as well as living, *ni f.*; *Chr. Pr.* use it for Saviour, Redeemer, Christ. — *skyabs-grós* v. above. — *skyabs-ynás* 1. place of refuge, shelter; also of persons, = helper, frq.; *mī-la skyabs-ynás byéd-pa* *Mil.* to take refuge to a person, to seek his assistance. 2. seld. for *skyabs-su ynás-pa* client, *ná-yi skyabs-ynás pó-mo-rnams* all my clients, men and women *Glr.* — *skyabs-sbyin* a gesture of the right hand, like that for giving benediction *Glr.* — *skyabs-yül* = *skyabs-ynás*. 1.

སྒྲུབ་གོག་ skyár-gog naked *Pur.*

སྒྲུབ་ skyár-po *Sch.*: snipe, wood-cock; *skyar-čün* *Sch.*: 'a large snipe' (??); *skyár-mo* *Sch.* heron; *skyar-léb* *Sch.* spoon-bill; *ču-skyar* Cs. duck, *Sch.*: bittern, but the ཀ་ཏཱ་མ་ of the *Lex.*, 'a kind of goose' speaks in favour of Cs.

སྒྲུབ་ skyár-ba v. *skyór-ba*.

སྒྲུབ་ skyas a changing of abode; *skyas déb-s-pa* to change one's dwelling-place (cf. *skya-ba*), *skyas čén-po déb-s-pa* to die

སྒྲུབ་མ་ skyás-ma 1. v. *skyes*. — 2. *Sik.*: fern.

སྒྲུབ་ skyi Cs.: the outward side of a skin or hide (opp. to *ša*); *skyi gyá-ba* to shiver, tremble with fear Cs. Comp.: *skyi-dkár* Cs. dressed leather; hide. — *skyi-lpágs* *Sch.*: chamois, wash-leather. — *skyi-bün* *Mil.*? — *skyi-bün* prob. an itching of the skin *Mil.*? — *skyi-ša* 1. outward and inward side of a hide. 2. *Sch.*: the anus.

སྒྲུབ་ skyi-ba I. sbst. 1. a medicinal plant *Med.* — 2. also **kyi-u*, *pí-lín kyi-u*,* potato C.

II. vb. pf. *bskyis*, ft. *bskyi*, imp. *skysis* to borrow, esp. money or goods (cf. *gyár-ba* and *skyin-pa*).

སྒྲུབ་ skyig-pa to hiccup; *skyig-bu* the hiccup *Med.*

སྒྲུབ་སེར་ skyin-sér *Mil.*, eagle, vulture.

སྒྲུབ་ skyid-pa vb., sbst., adj.: to be happy, happiness (*Ssk.* སྐྱིད་), happy; *skyid-do* (I, thou etc.) am, art etc. happy; *bdé-žin skyid-la* being happy and glad; *skyid-pai nyi-ma* sun of felicity, propitious day *Glr.*; *skyid-po* = *skyid-pa* adj., frq., *skyid-de-ba* id. *Tar.* 5, 19.

Comp. *skyid-glu* song of joy. — *skyid-mgo* beginning of happiness *Mil.* — *skyid-sdug* good and ill luck, happiness and misery; *skyid sdug ji byun kyan* whatever may happen *Glr.*; *skyid sdug bsré-ba* to share pleasure and pain. — *skyid-ču* n. of the tributary of the Ya-ru-tsan-po, on which Lhasa is situated.

སྒྲུབ་ skyin wild mountain goat, *Capra ibex*.

སྒྲུབ་གོར་ skyin-gór lizard *Lex.*, = *da-byid*.

སྒྲུབ་ཐང་ skyin-tán *Sch.*: hail, sleet.

སྒྲུབ་ skyin-pa, W. **skyin-po**, resp. *kar-skyin* a loan, a thing borrowed; money advanced without interest; *skyin-pa skyi-ba* to ask a loan; *ná-la di skyin-du tsal* he asked me to lend him this *Dzl.*; *skyin-pa lén-pa* Cs. to take on credit; *skyin-pa spród-pa*, *jal-ba* to pay back or return a loan Cs.; *nór-skyin* a loan of

goods or money, *gós-skyin* of clothes. — *skyin-mi* Schr. debtor. — *skyin-tsab* C.: the pledge for a loan; acc. to others, however, it just means the object lent or its equivalent when being returned.

སྒྲིབ་ས་ *skyibs* everything giving shelter from above, an overhanging rock, a roof etc.: **čar skyib** shelter from rain; **dag-skyib** under a *pá-boñ* q. v. (*gyam* is much larger, *püg-pa* deeper) W.; *bka-skyi*. **ཐག་ནག་** *pragan*, a covered terrace or small portico before a house.

སྒྲིབ་བ་ *skyil-ba*, pf. & ft. *bskyil* 1. to bend, esp. the legs when sitting on the ground after Oriental fashion, also another's leg by a kick from behind; to bend the bow. — 2. to pen up, shut up, cattle, to dam up, a river, also: *ču rdzin-du skyil-ba* to collect water into a pond *Glr.*, or *rdzin-bu skyi.*; to dam up a pond (but not 'to dig it' Schr.); to keep back, retain, detain a person W.; **ka kyil-če** to keep a person from doing something, to dissuade from W. — *skyil-krün*, also *skyil-mo-krün*, the posture of sitting cross-legged, *skyil-krün byéd-pa* (resp. *mdzad-pa*), *skyil-mo-krün-gis* (or *du*) *düg-pa* (resp. *bžugs-pa*) to assume such a posture; *sémsdpai skyil-krün* the usual manner of sitting, in which the feet are not seen, *rdor-rjei skyi*. the posture in which the soles of the feet are seen turned upwards, *rdzogs-pai skyi*. another posture requiring particular practice. (The spelling *dkyil-krün*, though frequent, is expressly rejected by grammarians.) — **skyil-din** W. a small hole filled with water. — **skil-ldir** W. handle, ring fixed to a thing, for carrying it, hanging it up etc.

སྒྲིབ་པ་ *skyu-gán* Lex. w.e., Sch.: a gulp, draught.

སྒྲིབ་ཀྱི་རུ་ *skyü-ru* a sour fruit Med.; *skyü-ru-ra* Med. (Lex.: **འཇུག་ལོ་** wood - sorrel) the same (?); in later times the word seems to have been used also for the olive, and *skyü-ru-šin* the olive tree, which in Sik. is called *ka-skyür-poi šin*.

སྒྲིབ་ཀྱི་རུ་ *skyü-rüm* Cs.: 'condiment, sauce, pickle', acc. to others, at least in W., only the resp. word for *spags*: 1. sauce, gravy. 2. dish, mess.

སྒྲིབ་པ་ *skyüg-pa* pf. *skyugs*. 1. to vomit, eject, e.g. blood, *skyüg-tu jüg-pa* to cause to vomit, *skyüg-pa drén-pa* to excite vomiting Tar.; *skyügs-pa* (partic. pf.), *nan-skyügs*, the vomit (it is the food of certain demons, and being boiled in it, is one of the punishments of hell). — 2 to lose colour, to stain.

Comp. *skyug-ldád* rumination, chewing the cud; Sch. also: eructation. — *skyüg-bro-ba* nausea, *skyüg-bro-bai nad* disease of nausea; *skyüg-bro-bas* from disgust; *skyug-bro* C. also impure with regard to religion, = W. **tsid-du**. — *skyug-smán* an emetic. — *skyüg-log-pa* Sch. to feel disgust.

སྒྲིབ་ཀྱི་ *skyün-ka*, also *lün-ka*, jack - daw (black, with a red bill); *skyün-kas zos* Lex. eaten or stolen by a jack-daw.

སྒྲིབ་བ་ *skyün-ba* pf. *bskyunis*, ft. *bskyün*, imp. *skyün(s)* Cs. to leave behind, to lay aside, e.g. a task Lex., pride S.g.

སྒྲིབ་པ་ *skyüd-pa* 1. Cs.: to forget, leave off. 2. Sch.: to comminute; to swallow. (?)

སྒྲིབ་ཀྱི་ *skyür-ba* I. adj. sour, sbst. acidity; more frq.: *skyür-po* C., -*mo* W. adj. sour, Ssk. **འཇུག་** *skyur jüg-pa* 1. to turn sour. 2. to suffer a substance to turn sour, v. *jüg-pa*. — *ka(ša)-skyür-po* olive, *ka(ša)-skyür-poi šin* olive tree Sik. — *skyür-ku* Cs., *rañ-skyür* Cs., *skyür-ru* (Sik.), *skür-mo* Lh. a sour liquid, vinegar. (Vinegar seems to be little known as yet in Tibet, and the above mentioned expressions may have been framed by different persons on different occasions, but are not in general use. The same may be said of Cs.'s *skyür-pa* and *skyur-rtsi* for acid in a chemical sense.)

II. vb. pf. & ft. *bskyur* 1. to throw, to cast, *jyir* out, *luñ-zéd nám-mka-la bskyur-nas* having flung his mendicant's-bowl up into the air Dzl., *čur skyür-ba* to throw into the water, *rgyab-tu* behind one's self = to

turn one's back upon a thing; to throw away, throw down, a stone, a corpse etc.; to eject, *lud-pa* phlegm; to throw off, a rider; to give up, abandon, a work; to forsake, a friend; to abort. — *skyür-ma* abortion *W.* (?) — *ču skyür*, *gyaṅskyür* capital punishment in *C.*, when the delinquent, with a weight fastened to his neck, is thrown from a rock into a river.

སྐུས་ skyus? *Sch.*: *skyus tóg-pa* altogether; *skyüs-su klóg-pa* *Gramm.*: to pronounce jointly, viz. two consonants without a vowel between them.

སྐུ་ ske 1 v. ske. — 2. v. *skyed* and *skyé-ba*.

སྐུ་བ་ skyé-ba I. vb. (जन) pf. *skyes* 1. to be born; *ná-la* (seld. *las*) *bu skyés-pa yin* I have given birth to a son *Glr.*; *pó-skyes* a man, *mó skyes* a woman, female; *skye-rga-na-či-bai sdug-bsñal* the evil of birth, old age, sickness and death (which constitute what in the opinion of the Buddhist is the greatest evil of all, that of existence); *tóg-ma skyés-nas, má-la skyés-nas B.*, **á-ma skyé-sa-na** *W.* from one's birth; *skye či-* (or *ši-*) *méd pa* subject neither to birth nor to death, eternal; *skye-gag-méd-Thgy.*, *Lex.*, is said to mean the same. In the special sense of the doctrine of metempsychosis *skyé-ba* has often to be rendered by: to be re-born, *mi-ru* as man, *bur* as (somebody's) son. — *mi skyé-bai čós-la bzód-pa* v. *bzód-pa*. — *W.*: **skyé-če** 1. as inf. to be born, reborn. 2. as sbst. the being born; birth. 3. as adj. being with child, pregnant; big with young, also **skyé-če-ma**. — 2. to become, to begin to exist, arise, *nad kun mi skye*, *skyés-paan ži-bai pyir* ut ne morbus ullus nascatur, natus quoque sedetur *Med.*; *skye-ba dan jig-pa* to arise and pass away; frq. of thoughts, passions etc. (the person as well as the thing in the accus.): *Kyeu krós-pai sems skyés-te* the youth — thoughts of wrath arising (in him). — 3. to grow (*nasci*) *lün-pa bru skyé-ba* valleys where corn grows; *ru mgó-la skye* a horn is growing on the head. — 4. to grow (*crescere*) *čer* or *čen-por skyé-*

ba to grow up, to grow tall; *ras kyai lüs-kyi tsád-du skyés-so* the garment also grew in proportion to the growth of the body, or: with the body *Dzl.*; *rtül-pod-par skyés-so* he grew up a valiant man, became a valiant man; to bud, germinate, sprout, **sbáns-te skye čüg-ce** to accelerate the germinating of the seed by maceration *W.*; even = *spél-ba Dzl.* སྐུ་བ་ ? — 5. some-

times = *skyá-ba* 2. unless in that case **kyé-če** should be spelled *bskyás-čes W.*

II. sbst. (जाति) 1. the being born, the birth, *skyé-ba mto-ba*, *skye-mtó* or *mtón* high birth; of high birth, noble, man, male; *skyé-ba dmá-ba*, *skye-dmá*, *-dmán* low birth; of low birth, ignoble, woman, *mi-lus tob kyai skyé-ba dman* born a human being, it is true, but only a female *Mil.*; *skyes-dmán* col. **kyer mán** in *C.* the usual word for woman and wife, *ne kyer mén* my wife. — In the special Buddhistic sense: re-birth *mir skyé-ba bzén-pa* to take or assume re-birth as a human being; also period of re-birth = existence, life, *skyé-ba di-la* in this, my present, period of life; *skyé-ba bdun* seven periods of life; also manner of re-birth, v. *skye-ynás*; in a concrete sense: the re-born individual, *yüm-gyi skyé-ba yin* she is the re-birth of the queen dowager, the re-born q. d. — 2. the arising etc. — 3. the growing etc.

Comp. *skye-dgiü* v. *skyé-bo*. — *skye-gró* = *groba* being (q.v.) — *skye-sgó* 1. entrance to re-birth, viz. to one of the six regions of birth, v. *gró-ba* II., *skye-sgó rčód-pa* to lock it up. 2. face, *légs-pa* a handsome, *žan-pa* an ugly face; also *ka-sgó skye-bras légs-pa* is said for: having a handsome exterior *C.* — *skye-mčéd* (आयतन) the five (or six) seats, i. e. organs, of the senses (the sixth is *मनस्* the inner sense); the senses themselves; this conception, however, has been greatly altered and varied by the fanciful theories of medical and philosophical authors, cf. *Burn.* I, 500. *Was.* (240). — *skye-ynás* 1. birthplace; station or locality of a plant.

སྐལ་པོ་ skyé-bo

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སྐལ་པོ་ skyed-pa

2. class or region of birth or re-birth, class of beings (v. *gró-ba*); *byol sön-gi skye-ba* the being born as an animal. 3. manner of birth རྩམ་པ་, *skyé-ba bži*, also རྩམ་པོ་, the four kinds or ways of being born: *mnál-las* (or *nas*) out of a womb (so, acc. to Stg., elephants and some men are born), *sgo-ná-las* out of an egg (birds, some *klu*, some men), *drod-yśér-las* out of heat and humidity (insects, some men etc.), *rāzūste* in a supernatural way (so the *tha*, the Buddhas, when they spring from lotus-flowers; also the inhabitants of infernal regions, souls in the bardo and some men). — *skyé-yžugs* prob. = *byad-yžugs* stature, figure. — *skyé-rābs* series of the births of a man, history of them, and esp. so of the births of Buddha, — so in the title of a work. — *skyé-šin* = *skyed-šin* Wdn.

སྐལ་པོ་ skyé-bo 1. being, (animans) *mi-la-sogs-pa skyé-bo* man and the other living beings *Dzl.* — 2. human being, man, gen. as a collective noun: mankind, *krūl-bās skyé-bo* infatuated men *Pth.*; *skyé-bo mkās-pa yžān-rnams* other sensible people *Tar.*; *skyé-bo mān-poi yid-du ōn-ba* universally beloved *Dom.*; *mi nag skyé-bo* laymen (on account of the dimness of their religious knowledge); *so-sōi skyé-bo* བྱམས་པ་ (cf. *Will.*) the lower clergy, common monks *Tar.*, but also simple laymen, if they are not quite without religious knowledge; *skyé-bo-čog*, (*skyeo-čog* Cs. is a less accurate pronunciation), *skyé-dgū*, or (less correctly) *rgu*, men, mankind; *skyé-dgui-bdāg-mo* རྩམ་པོ་མེད་ fem. pr. n., the aunt and first governess of Buddha *Gl.*, *Gyatch.*, also a name of *dpal-lhá-mo*'s q.v.

སྐལ་པོ་ skyé-tsé = *ske-tsé* *Lex.*, mustard.

སྐལ་པོ་ skyé-rāgs *W.* for *ska-rags* girdle.

སྐལ་པོ་ skyeg Cs.: = *kég*, *kag* misfortune. But *rtsis-kyi skyeg* *Lex.* w.e.?

སྐལ་པོ་ skyegs 1. n. of a bird: *ču-sky.* *Lex.* w.e., *Sch.*: coot, water-hen; *ri-skyégs* *Lex.* w.e., Cs.: a large singing-bird,

Sch.; grouse, heath-cock. — 2. *rgya-skyégs* shell-lac.

སྐལ་པོ་ skyen-ba and *skyen-pa* to be ashamed, also *ka-skyen-ba*, B. and col. frq.

སྐལ་པོ་ ser-luñ *Mil.*, cold wind.

སྐལ་པོ་ skyed and *skye*, 1. growth, increase, *skyed čē-bar gyur-ba* to grow much; *yžan-gyi zla-skyed-pas dei žag-skyed čē* his daily growth was greater than the growth of others in a month etc. *Pth.* — 2. progress, the getting on, improvement *skyed yon* progress comes, I am making progress *Mil.*; profit, gain *nad-la skyed med* (this) is of no use for that disease, of no benefit *S.g. fol. 10.* — 3. interest C., *dñul-skyed* of money, *bru-skyed* of corn C., *skyed-du yton-ba* to give on interest Cs.; *skyed pōg-pa* Cs.: 'to be the full term of payment', more accurately: *skyed pōg* I (you, he etc.) am struck or hit by the term of payment; *skyed-čan* yielding interest, profit Cs.

སྐལ་པོ་ skyed-sgo *Mil.nt.* prob. = *rgyal-sgo* principal door.

སྐལ་པོ་ skyed-pa 1. vb pf. *bskyed*, act. to *skye-ba*, in *W.* pronounced alike: **skye-čē** 1. to generate, procreate; seldom in a physical sense: *bskyed-pai yab ō yēv-ŋōas parāḥe* *Pth.*, (opp. to *bltams-pai yum* *Pth.*, for which however *skyed-ma* Cs. does not seem to be an appropriate substitute). — 2. to produce, form, cause (opp. to *med-par byed-pa* to destroy, annihilate) e. g. diseases, fear, roots of virtue, merit, *bsod-nams-kyi tsogs*, *sa-bon* (fig.) *Dzl.*, *bras-bu* retribution; to reproduce, *zad-pa* what has been consumed *Med.*; to create certain thoughts or affections either in one's self or in others: *sprō-ba bskyed-pas dei pā-mā yan sprō-ba čün-zad skyés-nas* by his own rejoicing also to his parents a little joy arising *Dzl. 22. 5*; *tams-čad-kyis brtson-grūs bskyed-do* they all created zeal, took great pains *Dzl.*; *čes bšam-pa bskyéd-nas* thus they thought. — 3. to cause to germinate or grow, *yūr-bai čū-yis žin skyed*

dra just as the water of the ditch makes the fields green *Med.*; *sá-bon Dzl.* (v. before, but it may as well be referred to this signification); *γsós skyéd-pa* to bring up, to nurse up *Dzl.*; *skyed srin-ba* id. *Glr.* — 4. = *skyá-ba*, to bring on, carry, convey to a place *Pth.*

Comp. *skyed-mos-tsál* grove, park. — *skyed-rdzogs*, instead of *skyed-rim* and *rdzogs-rim*, उत्सक्रम and सम्यक्क्रम, two kinds or degrees of meditation. — *skyed-sin Cs.*: a planted tree (?) prob. a fruit-tree, *Dzl.*

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

སྒྲེན་པ་ skyén-pa adj. 1. quick, swift *Lex.*, *kró-* or *sdán-skyen-pa* quick to wrath *Stg.*; *byéd-skyen-pa* rash, hasty, precipitate *Glr.* — 2. nimble, dexterous *C.W.*; *γpón-skyen-pa* dexterous in shooting, a skilful archer *Dzl.* (Besides: vb. to make haste, to strive; sbst. zeal, ardour; adj. strong *Cs.*, *Sch.* ??)

སྒྲེས་པ་ skyém-pa resp. to be thirsty.

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

སྒྲེན་པ་ skyér-pa *Lex.*: हरित curcuma, turmeric; in *W.* barberry.

སྒྲེན་པ་ vulgo for *ske-dmán* woman *C.* (v. *skye-ba* II).

སྒྲེན་པ་ skyél-ba, pf. & ft. *bskyel*, imp. *skyol* 1. to conduct, accompany, resp. *γdan-skyél-ba*; *skyól-la* *šog* conduct him hither! *Pth.*; **skyel-la-la** (for **skyél-wa-la**) *son* he has gone to accompany (him) *W.* — *bsu-bskyál* going to meet, and accompanying on departing *Dzl.*, *γsegs-skyél byéd-pa* resp. to accompany an honoured person on departing, to see him off *Mil.* — 2. to convey, bring, take e. g. a child to a place, food to somebody, *Dzl.*, *C. W.* id.; to carry off, to take away *C.*: **sin ma kyal čig** do not bring any more wood! more accurately **kyal šog** bring! **kyal son** take away! — 3. to send *B. & C.* e.g. clothes' to somebody *Dzl.* — 4. to risk, to stake, *ran-srog Mil.* — 5. *C.*: to use, to employ **bá-lan le jhé-pa-la** an ox for work; to spend, **le jhé-pa-la mi-tse** one's whole life in working, **lé-lo nán-na** in idleness. — 6. **ka kyél-wa** *C.* to kiss; *γnód-pa skyél-ba*, *B. *kyal-wa** *C. W.* col., to do harm, to hurt, inflict an injury, to play one a trick; *mna skyel-ba B., C. W.*, to swear, take an oath; **lo kyél-čé** *W.* to rely, depend upon, confide in. — *skyel-tun byéd-pa* = *γsegs-skyél byéd-pa*, (prop.: to accompany one to a short distance). — *skyel-bdár Lex.*, also col., present of the departing person to those that accompany him. — *skyel-ma* an escort, convoy; *skyél-mar yod* he is a guide (to me) *Mil.*; *skyél-ma žu* we ask for a safe-conduct *Glr.*; *dmag dan bčás-pai skyél-ma* a military escort *Glr.*

སྒྲེས་ skyes, also *skyás-ma*, *skyós-ma*, *kyós-ma*, resp. *γnan-skyés*, a present, *skyr-ba* to give or send a present; *byon-skyés*, *pčébs-skyes* a present given to or received from somebody on his arrival. — *skyas-čán* a present of beer, *skyes-kür* of cakes, *skyes-nór* of merchandise or money; *skyes-lán* a present made in return *Cs.*

སྒྲེས་ལྗང་ skyes-sdón *Sik.* banana, plantain.

སྒྲེས་པ་ skyes-nág, also *skye-nág C.* widower.

སྒྲེས་པ་ skyés-pa 1. pt. pf. of *skyé-ba*. — 2. sbst. man, male person, *skyés-pa*

སྐུ་བྱ་ skyés-bu

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སྐྱོད་པ་ skyód-pa

dan bud-méd, men and women *B. & C.*; emphatically: *rgyal-po rgyig-po skyés-pa yin* the king alone is a man *Dzl.*; husband *Gl.*; = *skyés-bu* a holy man?

སྐུ་བྱ་ skyés-bu, *Ssk.* **पुरुष** man, people; *skyés-bu gan* whosoever; man opp. to the rest of nature *Med.*; one (French: *on*), *skyés-bu lag-pa brkyān-ba tsām-gyis* as quick as one stretches out his hand *Dzl.* — Though this word may also be applied to culprits and criminals (*Pth.*), it is chiefly used of **holy men**: *skyés-bu dām-pa* the saint; *dad-ldān sky.* the believing, the faithful *Gl.*; *skyés-bu čen-po*, **महापुरुष** the great saint, in Buddhistic writings nearly identical with Buddha; *skyés-bu mčog* id. (For the 32 chief characteristics and the 80 subordinate marks distinguishing such a person refer to *Köppen*. I. 433. *Burn*. II. 553 ff. *Gyatch*. c. VII.)

སྐུ་མ་ skyés-ma 1. fem. of *skyés-pa*, she that has been born *Mil.* — 2. fern, = *skyās-ma* *Sik.*

སྐྱོང་གས་ skyo-nōgs *Cs.*: quarrel, *Lex.* = *krug-lōn*.

སྐྱོ་ skyóba 1. vb. to be weary, *ecir: bdag kyim-gyis skyó-ste* I being weary of living in the world *Dzl.*; in a more general sense: to be ill-humoured, grieved, vexed, to feel an aversion *Tar.* 12. 13; *skyo mi šes-par* or *skyo mi šes-pa tsām-du* without being tired, indefatigably; *nam skyo-na* when he was tired of it *Dzl.* — 2. sbst. weariness *tsol-tsol-nas skyó-ba yañ skyé-bar dug* we are quite tired of that constant seeking *Mil.*; *yid yōis-su mi skyó-ba* indefatigableness, perseverance *Thgy.* — *skyó-mo* adj., **sems skyó-mo rag** I feel discontented, disheartened *Ld.*

Comp. *skyo-grōgs* comforter, companion *Gl.*, *Mil.* — *skyo-glū* *Cs.*: a mournful song. — *skyo-nāl*, *skyo-dūb* weariness, *skyo-nāl-méd-pai dād-pa* unwearied faith *Mil.* — *skyo-šās* disgust, aversion. — *skyo-sāns* recreation, *skyo-sāns-la gró-ba*, resp. *byon-pa* to take a walk or a ride, to promenade. — *skyo-bsūn-pa* to be grieved *Sch.*

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

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

སྐྱོགས་ལྗོང་ skyōgs-lto-bu snail *W.* **ol-skyōgs** id.

སྐྱོགས་པ་ skyōgs-pa to turn, *mgrin-pa* the neck, = to look round, back, *Mil.*, also = to turn away, aside *C.*

སྐྱོན་ skyōn-ba, pf. *bskyāns*, ft. *bskyān*, imp. (b) *skyōn(s)* *Ssk.* **पा, रक्ष** to guard; to keep, to tend, cattle; to defend, the religion; to save, preserve, the life, the body; support, to take care of, poor people, e.g. *drin bzān-pos* by benefits, favours. *tābs-kyis* by various means; to attend to; to be given to, *tugs-dām* meditation, *lag-lén* exercise; *rgyal-srid skyōn-ba* to rule, govern a kingdom, *čos bzān-du* in conformity with the law of religion, justly. — *čos-skyōn* 'protector, defender of religion', **धर्मपाल**, is used for a certain individual deity, or = *γig-rten-skyōn*, or for a class of magicians in the monasteries of *C.*, v. *Schl.* 157. *Kō.* II. 259. — *γig-rten-skyōn*, **लोकपाल** 'guardian of the world'; there are four of them, identical with *rgyal-čen bzā* the four great spirit-kings, q.v. — *skyōn-dāl* assistance *C.*, **kyōn-dhāl jhē-pa** to help. — *skyōn-ma* = *brtān-ma* the goddess of the earth. **སྐྱོད་པ་** skyód-pa pf. & ft. *bskyod*, *Ssk.* **चम** 1. to move, to agitate, *rlūn-gis yāl-ga*

skyod-na when the wind agitates the branches *Dzl.*; to shake; hence *Mi-skyód-pa*, Akshobhya, n. of the second Dhyani-Buddha. — 2. *W.*: resp. to go, to walk, (= *ṛśégs-pa*, *byón-pa* *B. C.*) **nán-du skyod** step in, if you please! — 3. *W.*: to go down, to set, of the sun, moon etc., to expire, to pass, to elapse, of time.

སྐྱོན་ *skyon* ཏོག 1. fault, defect (opp. to *yón-tan*), *skyon gan yan med* I have not to complain of anything, I do not want anything *Dzl.*; damage, harm, disadvantage, misfortune, *krul-pa-la skyon ci yod* what harm is there in erring? *Thgy.*; *C.*: **mi kyon, kyon me**, no harm, no matter (*W.* more freq.: **mi sto**); *ṛžán-gyi skyon tós-na dgá-ba* rejoicing in the calamities of others, malicious *Glr.*; *skyón-du mton-bá* to consider it a loss *Glr.* — 2. bodily defect, fault, as lameness; derangement, disorder in the mixture of the humours *Med.* — 3. spiritual defect, sin, vicious quality, *rdzin-du smrá-bai skyon* the sin of lying *Dzl.*; *skyón-gyis ma gos* not defiled by sin; *lar skyon če* but that is very bad (of you) *Glr.*; *skyon byéd-pa* *Cs.* to commit a fault, *sél-ba* *Lex.* to remove, amend, correct a fault, *spán-ba* to leave off, to quit it; *mí-la skyon bébs-pa*, *dógs-pa* (col. **tag-pa, tag-če**) to charge one with a crime, to calumniate *Glr.*; *ṛžán-gyi skyon glén-ba, ṛjód-pa*, to name the faults of others, to speak ill of them, to slander *B., C., Schr.* also: to blame, criticise. — *skyón-čan* 1. faulty, defective, incorrect, e.g. *dag-yig* the spelling of a word. 2. sinful, subject to vice. — 4. symb. num: 18.

སྐྱོན་པ་ *skyón-pa* pf. (b) *skyon* to put astride upon a thing, (causative form to *žón-pa*), *mí žig rtá-la* (or *rtá-ru*) to cause a man to mount, to go on horseback: to fix something on a stick; *mí žig ṛsál-šin-la* to empale a man.

སྐྱོབ་པ་ *skyób-pa*, pf. (b) *skyabs*, ft. *bskyab*, imp. *skyób(s)* *Ssk.* རྩ་ to protect, defend, preserve, save frq., *ṛjigs-pa-las* from fear, *ṛjig-pa-las* from destruction; *bskyáb-pa* the

protecting power, the preserving cause *Mil.* (ni f.).

སྐྱོབ་སྐྱེན་ *skyobs help, assistance*, seldom for *skyabs*; *skyóbs-ma* *Thgy.* id.; **šrog-kyób** col. preservation of life, escape; also: he that saves another's life, helper.

སྐྱོལ་པ་ *skyóm-pa*, pf. *bskyoms*, ft. *bskyom*, imp. *skyom(s)* *Cs.*: to shake, agitate, stir up. *Lexx.* give: *ču skyóm-pa* and *snód skyom-pa*, to stir the water, to shake a vessel.

སྐྱོར་ *skyor* = *kyor*, the hollow of the hand filled with a fluid, e.g. *ču-skyór* a handful of water.

སྐྱོར་པ་ *skyór-ba* I. vb. pf. & ft. *bskyar* 1. to hold up, to prop, — 2. to paste. — 2. to repeat, *bskyár-te btan* it was repeatedly sent *Dzl.*; to repeat word for word what the teacher says, in order to learn it by heart *Mil.*; to say over again; to recite by heart (opp. to *sgróg-pa* to read); *glu de ṛjes skyór-nas ma bláns-na* if one does not sing the hymn afterwards repeatedly *Mil.*; **kyor jan jhé-pa** *C.* to practise repeatedly.

II. sbst. enclosure, fence.

སྐྱོལ་པ་ *skyól-ba* sometimes for *skyél-ba*.

སྐྱོས་པ་ *skyós-ma* v. *skyes*.

སྐྱ་ *skra*, resp. *dbu-skrá* (*C.*: **ta*, *W.*: *šra**) the hair of the head, **šra-ló** *Ld.* id., used caressingly in speaking to children and women; *skra dan ká-spu* the hair of the head and of the beard; *skra bsgril ba* *Cs.*: plaited or curled hair; *skra nyag ṛcig* a single hair. — *skrá-čan* having long hair. — *skra-do-kér* the hair plaited together on the crown of the head, as Buddha and Hindu-women wear it. — *skra-mdúd* the bow of ribands at the end of the long plaits of the women in *Ld.* etc. — *skra-tsáb* *Cs.*: false hair, a peruke. — *skra-šen* *Sch.* thin hair.

སྐྱེན་པ་ *skrág-pa*, with instr., to be terrified, frightened by, afraid of something *ṛjigs-skrag-pa*, *dnáns-skr.* id. *B., C.*

མྱང་བ་ *skrán-ba* pf. *skrán̄s*, to swell, **šrán̄s-son** it is swollen, a tumour, a bile, a weal has formed itself *W.*; *skrán̄s-po* *Sch.* a swelling, tumour; *skrán̄s-búr* *Sch.* an abscess not yet open.

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

མྱའ་བ་ *skráb-pa* *Cs.*: 'to beat the ground with one's feet,' to stamp, tread, cf. *kráb-pa*; *Lex.*: *bró-skrab-pa*, to dance.

མྱས་ཀྱ་ *skrás-ka* v. *skás-ka*.

མྱི་བ་ *skri-ba* 1. *Cs.* to conduct (?) 2. *W.* **šri-čē** f. *dkri-ba*.

མྱུ་བ་ *skrú-ba* pf. *bskrus* ft. *bskru*, *Sch.*: to wait; the latter would suit well in a passage of *Mil.*, perh. also in *zás-la skru* of the *Lexx.*; but *šin-skrus-pa* *Lexx.* remains unexplained.

མྱུན་བ་ *skrún-pa* pf. & ft. *bskrun* to produce, fruits *Mil.*, a root of virtue (*v. rtsá-ba*) *Stg.*

མྱུ་མ་ *skrum* meat, resp. viz. when spoken of as the food of respected persons.

མྱོག་བ་ *skróg-pa* = *dkróg-pa*, perh. also f. *skrág-pa*. *Lexx.* *dá-ru skróg-po* to beat the drum: *W.* **koṇón šróg-čē** to play on the guitar.

མྱོད་བ་ *skród-pa* pf. & ft. *bskrad* to expel, drive out, eject, out of the country *Dzl.*, *Mil.*; to deprive of cast; **šrád-de tan čē** to expel a thief publicly out of the village *W.*

བཀྱ་, བཀྱ་; words beginning with these letters will in most cases be found arranged under *rk.* and *sk.*

བཀྱང་ཐུས་ *bskañ-rdzás* a sacrificial ceremony v. *Schl.* 360.

བཀྱ་བ་ *bská-ba*, *Ssk.* कषाय, astringent, as to taste, *Cs.* erron.: bitter.

བཀྱལ་བ་ *bskál-pa*, *Ssk.* कल्प, a kalpa, a fabulous period of time; the fantastical reveries of the Buddhists concerning this subject v. *Kō.* I. 266, also *Will.* under *kalpa*. *bskál-pa čén-po* the great kalpa; *bár-(gyi) bskál-pa* the intervening or middle 'kalpa'; *bsk.* *bzán-po* the happy, blessed period, viz. in which Buddhas appear; *bskál-pa nán-pa* the bad 'kalpa'; *bskal-mé* conflagration of the universe.

བཀྱུ་བ་ *bskú-ba* v. *skúd-pa* II vb.



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

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

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

III. i. o. *kag part*, *Ka rnyis-su* into two parts (e. g. to cleave) *Stg.*; **Ka-ghán**

one part; in a special sense: the sixth part of a rupee *C.*; *ka-çig* part, **some, several**, *frq.*

IV. (also *Ssk.* ཁྱ) resp. *çal*, cf. *ká-po*
1. **mouth**, *ka ka* bitter mouth, bitter taste *Med.*; *ka dül-po* (soft month), manageable, tractable, *ka gyón-po* hard-mouthed, refractory; *ka sgyür-ba* (= *ka-lo sgy.*) to govern, to rein the mouth (of a horse), to lead, guide, influence other persons *Glr.*, to turn off (a river) *Tar.*; *ka fén-pa* (to pull the mouth) to stop a beast of draught *Tar.*; *ka byed-pa*, *W.*, **pé-çè** to open one's mouth, *rdáns-pa* to open it wide, *dzüm-pa*, *W.*, **çug-çè** to shut it; *ka brdáb-pa* (or *kráb-pa?*) **to smack**; **ka dab** (or **tab**) **zér-wa** to produce a smacking, snapping sound, *col.*; *ka réy-pa* *c. dat.* to put one's mouth to a thing, in order to eat or drink it; *ka жүр-pa* *c. dat.* **to interfere, to meddle with**; *ka fál-ba* 1. *col.* = *ka жүр-pa*, 2. *Cs.*: **to promise**; *ka ytügs-pa*, *ka ལྟུགས-pa*, *ká-la ལྟུགས-pa*, *byéd-pa*, *ka sbyór-ba* *B.*, *C.*, **ka lán-çè** *W.*, **ka kyél-wa** *C.* **to kiss**; **ka kyé-çè** *W.*, **to inveigh**, to give ill language; *ka bsré-ba* to have intercourse, social connexion with one another, viz. in eating, drinking and smoking together, which is a matter of no little social consequence; *ka dzin byéd-pa* *c. genit.* to receive friendly, to be kind to, assist *Mil.*; *ka řtád-pa* *Glr.* 16. 3. was explained: to bring together personally, to confront, = *ka sprád-pa*; *ka búb-tu nyal-ba* to lie in that position; *ka bslán-ba* the contrary of the preceding; *ka ལྟུགས-tu bltás-te ši-ba* to be killed by a precipitous fall. Especially: the speaking mouth, *ká-nas*, *col.* also **ká-na**, **orally**, by word of mouth, e. g. to state, report, **ká-ne zér-na** in the colloquial language *C.*; **ka dé-mo nyin sóg-po** *W.* hypocritical; *ká-la slá-te dón-la bka* easily spoken after, but difficult to be understood (e. g. a doctrine); **ka sór son** 'my (his etc.) mouth has run away', **nor son** 'has erred', the former denoting inconsiderate talk, the latter a lapsus linguae; *kas lén-pa*, *blán-ba* 1. 'to anticipate

with the mouth', **to promise** *frq.*, with direct speech or term. inf., sometimes also with the term. of a sbst. e. g. *brán-du kas bláns* he promised or engaged himself as a servant, — also: **to presume, to arrogate** *Mil.* 2. 'to accept, adopt with the mouth', **to acknowledge, admit** *Tar.*; *kas ཅེ་ba B.*, *ka fál-ba Cs.*, to promise; *ka sná-ba*, *snás-pa* to blurt out, speak out inconsiderately; *ka çám-pa*, *mtün-pa*, *col.* **füg-pa** to agree upon; *ka sdóm-pa*, *mnán-pa* to silence, *W.*; **ka kág-çè*, *kyil-çè** *id.*; *ka skyór-ba*, *slú-ba* to speak cunningly, to try to persuade etc.; *ka róg-pa*, more freq. **ka róg-(te) düg-pa*, *dád-pa*, **to be silent**; *ka pán-ba* *Tar.*, prob. = *ka kyam dbyüg-pa C.* to divulge ill rumours; *ka lóg-pa* to reply, contradict; *ka gán dgar smrá-ba* (**gañ tad, gañ dran zér-çè** *W.*) to talk at random; *ka-(la) nyán-pa* **to obey**, *ka nyán-po* **obedient** (resp. *bka* i.o. *ka*); *ysál-ka* clear, intelligible language; *ka nán-du smrá-ba*, *W.*: **ka sóg-po zér-çè** to use ill language; also without **nán-pa** or **sóg-po*, *ka zér-çè** or **ka tón-wa** means the same. — 2. **mouth, opening, orifice**, of a vessel, cavern, pit etc., *ka yçód-pa*, *gyébs-pa* to cover, shut an opening; *ka byéd-pa* to open, is also used of a book, a letter etc. (for holy books *çal* is employed i.o. *ka*); *ka bye-ba* to open or unclothe itself, to begin to appear, *ka bú-ba* *id.*, of flowers; *ka búb-tu* the opening turned downward, *ka bslán-du* turned upward; *ka füg skón-ba* to fill to the brim; *ka skón-ba* to fill up a void, to make up a deficiency, *yžan-nas* or *las* from elsewhere; *ka nan* the inward brim, *ka pyi* the outer edge *Glr.* — 3. **the front side, face**, *ka lhor stón-pa* or *ltá-ba* to be directed southwards *Glr.* — 4. **surface**, *ka bri-ba*, to be diminished, of a fluid the surface of which is sinking; *ká řri-ba* to diminish, to make less, by taking away from the surface; **the outside**, *ka dkar ytin nag* outside white, inside black, *fig. Mil.*; in a special sense: **colour**, v. *ká-dóg*; therefore *ká-ru*, *ká-na*, *ká-la*, *kar* 1. **on, upon, above**, *šin-kar* upon the tree (e. g. he sits), up

the tree (he climbs) *Dzl.*; *ču kar* on the water; *pyogs bži ká-ru* all round *Glr.* 2. on, at, *ču kar* on the river side, *mtso kar* *jebs* he came to the lake *Pth.* 3. above, besides, = *stén-du Mil.* 4. towards, in the face of, *mtson kar sra* proof against thrust or blow *Mil.* 5. at the time of, when, *sléb-pai kar*, *sléb kar*, *byon kar* when (he) arrived; *ré-bai kar* in the hope of; — *ká-nas* down from, away from, *rta ká-nas* *jebs-pa* to alight from the horse *Glr.*; **ká-na, ká-ne, ká-la** col. for *sgó-nas*, **tábs-si ká-na** by way of the opportunity, on occasion, **yun rin-gi ká-ne** by little and little, gradually. — 5. sharpness, edge, of a knife etc., **ká tóg-po soi** the edge has become blunt, **log soi** has become bad; **ka mi dug** the edge is wanting; *mei*, *čui*, *rlin-gi ka nón-pa* to suppress the sharpness of the fire, water, wind, to stop the flames, floods etc. (viz. by means of incantations) *Glr.*; **ka tón-če, jin-če** *W.* to grind, to sharpen; *ka lén-pa* to become sharp *Sch.*

V. yesterday, also: the day before yesterday, *kai nyin* id., cf. *ka-rtšan*.

Compounds. *ka-dkri* (*C.* *-ti*, *W.* *-šri*) neck-cloth, sometimes worn as a protection against cold. — *ká-skón*, *kas-skón* appendix, of a book. — *ka-skyur-po* olive, olive-tree *Sik.* — *ka-ka-sán* or *sin* about two months ago *C.* — *ka-kébs* cover, lid *Sch.* — *ka-kór*, *ka-kyér* border *Sch.* — *ka-kral* *Cs.*: respect, regard, with respect to. — *ka-kór* the circumference of the mouth *Cs.* — *ka-gán* (cf. *ka* III) quadrate, square, *ka-gán-ba* square adj., *ka-gán-ma* id., e.g. pieces of cloth so shaped. — *ka-gáb* *Sch.* cover, lid. — *ka-gón* snow-ball. — *ka-grú* corner of the mouth. — *ka-mgál* v. *ka-só*. — *ka-rgán* *Mil.* privilege of old age n. f. — *ka-rgód* *Sch.*: ill language; a slanderer. *ka-rgyüg* *Glr.* acc. to the context: idle talk, unfounded assertion. — *ka-rgyúd* or *-gyún*, resp. *žal-rgyun*, oral tradition, esp. certain mystical doctrines not allowed to be written down. — *ka-bsgós* advice, = *ká-ta*; commandment, cf. *bka-*

bsgós. — *ka-mnár* bitter and sweet. — *ka-čig* (v. *ka* III) some, — *ka-γčán* clever talking, cf. *ka sbyán-po* eloquent. (*Cs.*: fair words?) — *ka-γčód* cover, lid; cork. — *ka-bčól* *Sch.* idle talk, prattle. — *ka-čág* *Mil.*, was explained: abuse, ill language. — *ka-čád*, resp. *žal-čád* agreement, convention, covenant, **k. zúm-če** *W.* to conclude a convention. — *ka-čár* *Mil.* snow and rain; *ka-ma-čár* both falling promiscuously, sleet. — *ka-čins* the appeasing of wild beasts etc. by witchcraft *Mil.* — *ka-čú* 1. spittle *Cs.* 2. snow-water. — *ka-če* 1. a large mouth. 2. a person that has to command over much (cf. *ka-drág*, *ka-žán*). 3. n. of a mask in the religious plays. 4. n. of a country, Cashmere, v. below. — *ka-čems* last will, *ka-čems jóg-pa* to make a testament. — *ka-čos* hypocrisy. — *ka-mču* 1. lip. 2. *Sch.*: word, voice (?) 3. quarrel, dispute. — *ka-γjé* 1. great lord, mighty personage *Cs.* (?) 2. good luck, good fortune *Cs.*; but in *C.* it is only used for fortune = goods, wealth. — *ka-nyün* *Sch.* sparing of words, laconic. — *ká-ta*, also *ká-lta* good advice, lesson, *byéd-pa* or *jóg-pa* to give, *C. W.* — *ka-tód-la* (or *-na*) *Ld.* = *ka-tóg la*, on, upon. — *ka-tón* *Cs.*: 'a reading or saying with a loud voice' (*Lex.* वचस), better: the saying by heart, *klog-gam ka-tón-du dón-nas* reading or saying by heart, *ka-tón-du šés-pa* to know by heart *Dzl.*; gen. in reference to religious texts. — *ka-γtám* *Cs.* tradition. — *ka-stón* not yet having eaten anything. — *ka-tüg* *C.* to the brim. — *ka-tóg-lu* or *-na*, = *ká-la*, above, upon, on the top or surface of, *ka-tóg-tu* id.; *ka-tóg-nas* down from. — *ka-tór* *Sch.* pustules in the mouth. — *ka-dig*, *ka-ldig-mkan* *W.* stammerer. — *ka-dóg*, also *ka* (v. *ka* IV. 4.) colour *skra mfon-mñin-gi ka-dóg-tu gyúr-to* the hair became blue *Dzl.*; *ka sgyur-ba* to change colour, *ka gyur* the colour changes, cf. also *mdog*. — *ka-drág* 1. mighty. 2. haughty. — *ka-drañ* *W.* over-against, just before, opposite, straight on. — *ka-šdams*, = *ká-ta*, *γdams-ka*, advice *W.* — *ka-dár*

Cs.: 'one who speaks too fast', Sch.: 'too loud'. — *ka-dig* cork, bung, stopple. — *ka-nan* yesterday morning C. — *ká-nar-čan* oblong. — *ka-nin* last year. — *ká-po* sometimes f. *ka* 1. mouth, e.g. **ká-po dül-mo** W., **ká dül-po* C., tractable. 2. speech Mil. 3. bitter C. — *ká-lpágs* lip, *gón-ma* upper, *óg-ma* lower lip; W.: **kál-pag (s) pág-čé, dáb-čé** to smack. — *ká-spu* hair of the beard, *skra dan ká-spu* hair of the head and beard, frq. — *ká-pó* boasting, *ka-pó-čé* id. — *ka-pór* = *pór-pa*, a cup. — *ka-pýis* napkin. — *ká-ba* v. below. — *ka-bád* the humidity of the air or the moisture of the earth caused by snow. — *ka-búb* mouth or face being turned downwards. — *ka-brág* v. below. — *ka-rbád* Cs.: 'a boast, proud speech'; others: idle talk. — *ka-sbyán* eloquence Mil., *ka-sbyán-po* eloquent, cf. *ka-γčán?* — *ka-ma-žár* sleet, rain and snow. — *ka-múr* bit (bridle) Sch. — *ka-rtšan*, *ka-sán* 1. B. C. yesterday forenoon, *ka-rtšan-gi byis-pa* the boy that was here yesterday forenoon Mil. 2. W. (**kar-sán**) the day before yesterday; some days ago; **kar-sán za-nyí-má** last sunday: **kar-sán (s) tón-ka** last autumn. — *ka-tsa* 1. bitter and acrid Med. 2. 'hot in the mouth' a. a very acrid sort of radish, e.g. horse-radish. b. aphthae, thrush, a disease of the mouth, incident to horses, cows, sheep. c. *ka-tsá rin-ñe-ba* Mil. nt. daily warm food. — *ka-tsúb* snow-storm. — *ka-tsó* boasting, *ka-tsó šin-tu čé-ba* a great swaggerer Glr. — *ka-tsón* v. below. — *ka-mtsúl* muzzle, mouth (of a dog etc.); the lower part of the human face col. — *ka-tsóg* abuse? **ka-tsóg čém-po** C. a great abuser, reviler. — *ka-žán* the contrary of *ka-drág*, low, unimportant, having no authority, *ka-žán-pai sdug-bsñal* the misfortune of being of low birth Mil. — *ka-žé* 1. 'mouth and mind', *ka-žé mi mtsúns-pa* hypocrisy, hypocrite C. 2. 'mouth-mind', meaning the same as the phrase just mentioned: *hypocrisy* Mil., *ka-žé-méd-pa* unfeigned, sincere Mil. — *ka-žen* breadth, expanse, e.g. of the heavens Mil. — *ka-zás* food, victuals B. C. — *ká-*

ya lit.: 'being one's partner or match as to speaking', also *kai ya*, — gen.: *partner; match*; **ká-ya jhé'-pa** C. to assist, **kə kə ya** (or **ka-ya*) *ñe mi tub** I am not his match, not able to compete with him; with regard to things: I am not equal to the task. — *ka-ras* neck-cloth, cf. *ka-dkri*. — *ká-ru-tsa* alum Méd. — *ka-rúd* snow-slip, avalanche, — *ka-ró* taste in the mouth. — *ká rog* v. *ka* IV. 1. extr. — *ka-lán* 'mouth-requital' 1: *thanks-giving* Mil. 2. reply, esp. angry reply. — 3. requital for food received C. — *ka-leb* cover, lid. — *ká-lo* 1. 'mouth leaves', *šnoi ká-lo* Mil. the young, tender leaves of several wild herbs, used as vegetables. 2. v. below. — *ka-ša* 1. v. *ka-skyúr-po*. — *ká-sá šá-ba* S.g., 'snow-deer', elk Sch.; shoe-leather from the skin of this animal is mentioned in Mil., and is known in Tibet. In Sik. however the deer of the neighbouring Tarai is called *ka-ša*, in other parts of the country the spotted deer, — *ka-šágs* jest, joke, **ka-šág t'áb-čé, tán-čé** W. to jest. — *ka-šúgs-čan*, *-šéd-čan* W. eloquent. — *ka-šés* Cs. some. — *ka-šób* col. lies, falsehoods; obscene talk; idle talk. *ka-bšád* talk, gossip Mil. — *ka-sán* v. *ka-rtšan*. — *ka-sin* several weeks ago Cs. — *ka-só* mouth and teeth; similar: *ka-mgál* mouth and jaw-bone, **ká-só** or **ka-gál čag yin** I shall break your chops W. — *ká-sró?* Ld. **ka-šró lám-čé** to fry (meat) in butter. — *ka-slób*, = *ka-tón*, learnt by heart, (used by children) W. — *ka-lhág* remnant of a meal Mil.

ཁ་ཀ (kwa?) v. *kwa-ta*.

ཁ་ག་པོ་ *ká-ga-po* Sch.: difficult (?).

ཁ་ཆུ་ཁ་ *ka-čul* W. col. for *ka-čé-yul*, Cashmere.

ཁ་ཆེ *ka-čé* Cashmere; amongst other things it produces much saffron, hence *ka-čé-skyes* saffron; in Cashmere Buddhism was once flourishing (v. the legend relative to its being introduced there: Introduction du Bouddhisme dans le Kashmir

par L. Feer Paris 1866), but afterwards it came under Mahometan rulers, and *ka-čé* denotes therefore now in *C.* a mussulman (cf. Hue & Gabet's journey); *ka-čéi dpé-ča* the koran *Schr.*; *ka-čéi grón-kañ* an inn kept by a mussulman *Mil.*

ཁ་ཏ་ *kā-ta* (*kva-ta?*) *Ssk.* 1. crow. — 2. raven, = *bya-róg*, *pó-róg*. — 3. *ka-ta krá-bo* magpie.

ཁ་ཏ་ཤིང་ *kā-to-šin* is said to be = *ʼsál-šin*, a pointed stake used for the execution of criminals.

ཁ་ཏ་ག་ *ka-tván-ga*, *ka-tv.*, gen. pronounced *ka-tóm-ga* *Ssk.*, *Will.*: 'a club or staff with a skull at the top', the weapon of Siva, also carried by ascetics; Tibetans refer it also to the trident.

ཁ་བཏགས་ *ka-btágs* handkerchief or scarf of salutation, a piece of veil-like and generally worthless silk-fabric, about as large as a small pocket-handkerchief, which in Tibet is given or sent, with or without other presents, to the person one intends to visit; cf. Hue's journey.

ཁ་དང་ *kā-dá*, v. *kan-da*.

ཁ་བ་ *kā-ba* I. col. *C.* **kā-po**, *W.* **kān-te**, *Bal.* **χo** bitter. — II. *W.* **kā** snow, *kā-ba duñ ltar ʼsál* bright as snow and shells *Pth.*; *kā-ba bab*, col. **kā yon** it snows; **kā páñ-čé** *W.* to remove the snow (with a shovel); *kā-ba-čan* snowy, and as a subst.: the snow-country, Tibet; *kā-ba-čan-pai séms-čan-rnams* the Tibetan beings *Ghr.* — III. correspondently to the Arabian

word قهوة the missionaries in *Lh.* have given to *kā-ba* the signification of coffee, which is otherwise unknown in Tibet.

ཁ་བད་ *kā-bád* 1. the architectural ornament of a Tibetan house formed by the projecting ends of the beams which support the roof (not 'parapet' *Cs.*) — 2. v. *ka.*

ཁ་བྲག་ *kā-brág* fork (not generally used in eating); any forked object.

ཁ་མོ་ *kā-mo* *Cs.* enchantment, irresistible influence.

ཁ་ཚར་ *kā-tsár* fringes, threads, such as the loose threads at the end of a web.

ཁ་ཚོན་ *ka-tson* *Sch.* decision; but in the only passage where I met with this word, viz. *Dzl.* ༡༩༧ 13, this meaning is not applicable, but something like surface or width.

ཁ་ཚུར་ *ka-zúr* *Sch.* water-hen.

ཁ་ཚུར་ཁ་ཚུར་པ་འཛིན་པ་ *(Ssk. खजूर, Hindi खजूर)* col. *ka-zúr-pa-ni date*, *ka-zur sindate-tree*.

ཁ་གཞི་ *ka-jzé* 1. *W.*: rake (gardening). — 2. *Sp.*: a carrier's load, **ka-zé-pa** a cooly.

ཁ་ཡོག་ *ka-yóg* a false charge, *C.*: **ma nyé-pe ka-yóg jhun** he was innocently accused.

ཁ་ར་ *kā-ra* 1. *W.* f *kā-ra* sugar. — 2. *Sch.*: trough, manger.

ཁ་རི་ *kā-ri*, or *kā-rú*, v. *kāl-ri*.

ཁ་རོག་ *kā-róg*, v. *ka rog-pa*, *ka* IV. 1. towards the end.

ཁ་ལེ་ *kā-le* v. *kýá-le*.

ཁ་ལོ་ *kā-lo* 1. v. *ka* Comp. — 2. *Schr.* prow of a ship, others: helm; the word is very often used in the phrase: *kā-lo sgyur-ba*, esp. *gru-ʼzñs-kyi*, to turn a ship, to steer, to lead, govern, rule, *kā-lo sgyur-mkās-pa* skilful in driving, *kā-lo-pa* a charioteer. — 3. *Cs.*: the glans penis.

ཁ་ཤྲ་ *kā-šya* n. of a mountainous country in the N.E. of India *Tar.* 21. 10.

ཁ་སུར་ *ka-súr* v. *ka-zur*.

ཁག་ *kag* 1. a task; charge, business, duty; responsibility; importance; *kag kúr-ba* to be charged with, *kag gél-ba* to lay upon; **kag tég-pa** or **kyág-pa** *C.* to warrant, become responsible; *dér tsó-ba yón-ba kag tég* I warrant you will get something to eat there *Mil.*; **kag -tég, kag-kyág** *C.* a bail; *kág-čan* important. — 2. *W.*: part, *bèu-kág* the tenth part, tithe, **kag-nyi cò-té cád-čé** to cut in two; division, section (of a book); place, **kág nyi-la póg son** I have hurt myself in two places; **kag cíg-la rúb-čé** to press towards one point; in a more general sense: **kag cíg-la 'i*

sás-ka čos* finish this work at once! — *gul-kág* province, district; *rgyal-kág* kingdom. — 3. *W.*: **kág** or **kág-ga* *tág-čé** to hang (by the neck).

ཁག་པོ་ *kág po* *C.* 1. difficult (*W.* **kág(s)-po**); hard (to bear), **kág-po* *jhun** it proved hard, **kág-po* *jhé-pa** to suffer want. — 2. bad, spoiled, rotten, **mar kág-po son** the butter has become rancid.

ཁག་ལ་ (?) *kág-la*, *Md.*: **kág-la mar** fresh butter, just made.

ཁན་ *kan* *C.*: vulg. f. *kon*, sometimes also in books.

ཁན་པ་ *kán-pa* house, *kán-pa-la* *W.* home, at home; in compounds also for a part of the house: room, story, floor etc., *sten-*, *bár-*, *śóg-kan* upper story, middle story, ground-floor *Glr.*; *bár-ma*, *dkyil-ma* or *yzün-kan* means also the usual dwelling-room, opp. to *řugs* and *sgo* (v. *sgo*): *bzókán* workshop; *bán-kan* store-house, store-room; *sgókán* entrance, vestibule; *skór-kan* (*Glr.* 68, 9) seems to be a passage running round a building; **śóg-kan** *W.* the scooping-form or mould used in the manufacture of paper; **tsás-kan** bed (garden).

kan-glá house-rent. — *kan-čün* house or room reserved for decrepit parents; *kan-čün-pa* inhabitant of such; *yan-kan-čün-pa* such a person of the second degree, (if, during his life, his son enters into the same right). — *kan-stön* an empty house, which is thought a fit place for sorcery and necromancy. — *kán-bu* 1. little house, cottage. 2. room, *mya-nán-gyi* f. room of mourning *Dzl.* — *kan-mig* room. — *kan-rtśa* foundation of a house *Sch.* — *kan-zábs* flooring of a room. — *kan-bzáns* residence, chiefly of gods. — *kan-rül* *Sch.* a house in ruins.

ཁན་བུ་ *kán-bu* *Pth.* n. of a (fabulous) country.

ཁད་ *kad* 1. litter, barrow. — 2. like, as, = *ltar* *Glr.* — 3. = *kod*, *kad-snyáms* v. *kod-snyóms*.

ཁད་པ་ *kad-pa*, 1. the same as *kód-pa* to stick fast, to be seized, stopped, impeded, v. *kad-pa*; hence also *ma-kád* =

ma-kág as soon as: *dbugs čad ma-kád-du* as soon as the breathing ceases *Thgr.*; **de ma-kád** instantly, directly, *bu skyes-ma-kád čig* *Glr.* a child born just now. — 2. to approach, draw near, with *la*, *núb-la kád-pai tse* when the evening drew near *Pth.*; frq. with the perfect-root of a verb: *dbugs čad-la kád-pai dus* when the ceasing of the breath approaches *Thgr.*; *zin-la kad yód-pa-la* as we were just about to seize him; *kád-du* postpos. c.a.: *rtün-pa kád-du* as far as the heel *Mil.*; *kád-kyis* adv. by degrees *Mil.*; *kád-la*, *kád-du* id. *Tar.*

ཁན་པ་ *kán-pa*, also *kén-pa* 1. sbst. *Schr.*: wormwood, probably a mistake for *kám-pa*. — 2. vb. to add (arithm.) *Wlk.*

ཁན་ད་ *kán-da*, more correctly *kán-đa*, also spelled *ká-dá*, *Ssk*, treacle or molasses partially dried, candy; *dé-la kán-da* *bčos-pa* the candy made of it *Med.*; *skyer-kán-da* candied *skyer-pa*.

ཁན་མན་ *kan-mán* (corrupted from *kā-dman*?) modest *Lh.*

ཁབ་ *kab* 1. court, residence of a prince, *rgyal-poi káb-kyi mi-rnams* courtiers. — 2. wife, spouse, *kab čén-ma* the first wife (in rank); *dé-la kab śós-pa ma rnyéd-nas* as there was not found a wife worthy of him *Glr.*; *di ynyis nai káb-tu byün-ba rmis-so* I dreamt that these two would become my wives *Glr.*; *káb-tu bžés-pa* to take for a wife, to marry. (*Schr.* has even a verb: *čün-mar káb-pa*.) — 3. needle, *kab-rtse* point of a needle, *kab-rál*(?) *Sch.* needle-case, *kab-mig* eye of a needle, *káb-mig-tu skúd-pa žüg-pa* or *rgyüd-pa* to thread a needle; *řra-káb* a small needle, *śbom-káb*, *mo-káb* *Dzl.*, *ta káb* *W.*, *blo-káb* *W.*, *kab-rül* *W.* a large, thick needle, packing-needle; *kab-spú* bristle *Sik.*; *kab-lén* (*rdo*) loadstone, magnet.

ཁབ་ཏ་ཀ་ *kab-tá-ka* col. knapsack, pouch.

ཁབ་ལེ་ *káb-le* (or *las*?) *W.* difficult.

ཁབ་ས་ *kabs* n. of a disease *Med.*

ཁམ་ Kam 1. a bit, a small piece of anything, *Kam-čui* a small bit, *Kam-gán*, *Kam r'èig* a mouthful, *Kam-tsad-du r'èod-pa* to cut 'in the size of bits' *Dzl.* (infernal punishment); *Kam-zán* a mouthful of food *Mil.*; *zas kam r'èig* id. — 3. *W.*, *C.* appetite, **zá-èe-la kam yon** *W.* I get an appetite for eating; **kam dig son** *W.* I have no appetite; *Kam-lóg* want of appetite, *nausea*, aversion (*Cs.* also: hatred); **Kam-lóg-pa** inclined to nausea, easily sickened *C.*; **Kam-lóg-Ka** *W.* id.; **Kam-kám èo dug, nyin kam-kám èo dug** (with *la*) *W.* he has a desire, a longing for, perh. only provincial pronunciation for *rkám-pa*.

ཁམ་ཁམ་ *kam-kám* high and low *Schr.* (?)

ཁམ་དར་ *Kam-dar* walnut *Sch.*

ཁམ་པ་ *Kám-pa* 1. fox-coloured, sorrel, brownish. — 2. porcelain-clay, china-clay. — 3. *Tanacetum tomentosum*, a very aromatic plant, frequent on high mountains.

ཁམ་པོར་ *Kam-pór* a cup made of dough, used as a lamp in sacrificing.

ཁམ་བིར་ *Kam-bir* (perh the *Ar.-Hd.* خَمِير leaven) thick bread-cakes leavened with butter-milk *Ld.*

ཁམ་བུ་ *Kám-bu* 1. apricot *B.*, *C.*, *Kám-bui tsi-gu* the stone of an apricot; *Kam-bu-már* the oil pressed out of apricot-stones, smelling and tasting of bitter almonds *Med.*; *mia-ris kám-bu* dried apricots, v. *pá-tiin*. — 2. peach *Sik.* — 3. v. *Kam*.

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

ཁམས་ *Kams* (*Ssk.* ཁམས་) 1. physical constitution of the body, state of health, *Kams bdé ba* healthy constitution, good health; *rje-btsün-gyi kams bde lágsam?* is your Reverence well? asks a layman, and the Lama answers: *nia šin-tu*

bde; kyed kams bde-am? I am quite well; are you well? *Mil.*; *W.* more frq.: **kam-zán-pó**, *C.* also *kam sán* good health; *kams-rnyá* *Med.*, acc. to *Cs.* nausea, feeling sick; *kams-sós* *Sch.*: rest, comfort, health, prob. more accurately: recreation, recovery, restoration (of health), so: *kams sós-par gyur* *Mil.*; sometimes it seems to be a synonym of *lus*, body, *kams dúb-pa bsén-ba* to recreate the exhausted body *Mil.nt.* fig.: *ynod-sens-méd-pai kams šas èe* the peaceable disposition predominates *Stg.* — 2. (synon. of *yul*) empire, realm, territory, domain; *yul-kams* empire, in a geographical and political sense, e.g. *Nepaul Glr.*; *rgyal-kams* 1. for *rgyal-poi kams* kingdom, *ka-ba-čan-gyi rgyal-kams* the kingdom of Tibet. 2. for *rgyal-bai kams* the empire of Buddha, the world; *rgyal-kams grim-pa* to roam over the kingdoms, the countries *Mil.*; region, dominion, *bar-snán-gyi kams* the aerial regions, where the *lha* live *Pth.*; in physiology: *mkris-pai kams* the dominion of bile *Med.*; *kams ysum* the three worlds acc. to Buddhistic speculation, viz. the earth with the six heavens of the gods, as the 'region of desire', *dód-pai kams*; above this is the 'region of form', *yzugs-kyi kams*, and ultimately follows the 'region of formlessness', *yzugs-med-pai kams*. — 3. element (syn. *byün-ba*), *kams drug* the six elements of some philosophical systems, consisting, besides the four elements familiar to us, also of *nám-mka* and *nam-sés*, the ether and the substance of the mind. In chronology, in naming the single years of the cycle, five elements are assumed, which (according to Chinese theory) are wood, fire, earth, iron, water. — 4. p.n. *Khams*, Great Tibet, the parts between Ü and China; *smad-mdo-kams-sgón ysum* the low-land, the three provinces Do, Kham, and Gong, cf. *mia-ris*; *kams-pa* a man from Khams.

ཁར་རྩང་ *Kar-rstán* v. *ká-rtsán*.

ཁར་གོང་ *Kar-gón* steatite, soapstone, *Sch.*, prob. = *dkar-goñ*.

ཁར་རྒྱུད་ *Kar-rkyán* v. *Ka-rkyán*.

ཁར་རྩུང་ *Kar-rtśán* v. *Ka-rtśán*.

ཁཱ་ས་པ་ཉི་ or ཁཱ་ས་པ་ན་ *Karsa-pa-ni* or *Ka-sar-pa-na* n. of a deity *Gbr.*; *Tar.* p. 110 gives a (rather absurd) legend concerning the origin of the name.

ཁཱ་ *Kal* 1. (cf. *sgal*) **burden, load**, *Kal* *kyér-ba* to carry a burden; *Kál-gyi stén-du* on the top of the luggage *Gbr.*; *Kal gél-ba* to load a burden, to put a load upon, *Kal bóg-s-pa* to take off the burden, to unload; **load, freight**; as a fixed quantity, *lig-kal* a sheep-load, *bón-kal* load of an ass; *brui kal* a load of corn. — 2. **bushel**, a dry measure = 20 *bre*; therefore = a score or 20 things of the same kind; in *W.* **Kal-jéig* frq. for *nyi-śu*, also with respect to persons; *yśór-kal* a 'measuring-score', 20 *bre*, actually measured, as is usual with corn; *dégs-kal* a 'weighing-score', the weight of 20 points on the steel-yard (*ryga-ma*), in weighing wood, hay, butter etc.

ཁཱ་ཁ་ *Kál-Ka* n. of a Mongol tribe, *Khal-ka*.

ཁཱ་ཁོལ་ *Kal-kól* **stunned, insensible** *Thgy.*

ཁཱ་ཅག་ *Kal-čag* the best sort of wool for manufacturing shawls, coming from Jang-thang.

ཁཱ་པ་ *Kál-pa* 1. **wether**, castrated ram. — 2. **sow-thistle**, *Sonchus*.

ཁཱ་མ་ *Kál-ma* **beast of burden, sumpter-mule** *B., C.* *Kál-ma-rnams bzán-la skyél-ba* to drive beasts of burden to the pasture, to turn them on grass-land *Gbr.*; *Schr.*; **mi kal nyis-kyi la** *C.* payment for carriers and beasts of burden; though in *W.* it might be understood as: payment for twice twenty men.

ཁཱ་རི་, ཁཱ་རུ་ *Kal-rí, Kal-rú*, also *Ka-rí, Ka-rú* twenty bushels.

ཁས་ *Kas* instr. of *Ka*; *Kas-lén-pa* etc. v. *Ka*, 4; *kas-skón* = *ká-skón*, q.v.; *kas-stón* with an empty stomach; *kas-dmán, kas-žán, weak, poor.*

ཁི་ *Ki* numerical figure: 32.

ཁུ་ *Ku* *C.*: **kyin** a cutting-out knife.

ཁུ་ 1. numerical figure: 62. — 2. for *Kú-lu* (?) *Lil.*

ཁུ་གུ་ *Kú-gu* *Cs.* '1. uncle. 2. an address' (?)

ཁུ་ཏུ་ *Kú-tu* a hut, cottage, constructed of branches *Lh.*

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

ཁུ་བ་ *Kú-ba* 1. **fluid, liquid**, also (but less frq.) *Ku-čú; lhu-bzéd bkrús-pai Kú-ba*, the fluid in which a beggar's bowl has been washed *Tar.*; *Krús-Ku* dish-wash, swill *Tar.*; *brás-Ku* *Cs.*: rice-soup, *Schr.*: rice-water; *śin-Ku, rtsá-Ku* the sap of trees, of plants *Cs.*; *śá-Ku* broth, gravy; *már-Ku* melted butter. — 2. **semen virile**, *Ku-ba byin-pa* emittere semen; *Ku-Krág* the mixture of the semen with the uterine blood, by which process, acc. to Indian physiology, the fetus is formed, *Med., Ssk. संक्षेद.*

ཁུ་བོ་ *Kú-bo* **uncle**, on the father's side *B.* and *C.*; *pa-Ku* father and uncle; *Ku-dbón* and *Ku-tsán* uncle and nephew. But owing to polyandry, the degrees of kindred lose their precision, in as far as all the brothers that have become the husbands of one wife may be called 'father' by the children.

ཁུ་བྱུག་ *Ku-byüg* *B.*, also *Ku-gyüg* and *yug*. **cuckoo**, called *byá-yi ryát-po* and described as a sweetly singing bird, whence *prob. Cs.* has conjectured nightingale, which however is scarcely known in Tibet. — *Ku-byug-rtśá* n. of a medicinal herb.

ཁུ་མག་ *Ku-mág* *Lh.* purse, money-bag, col. for *Kug-ma*.

ཁུ་ཚུར་ *Ku-tsúr* *Cs.* the clinched hand, **fist**, *Ku-tsúr snún-pa* (*Sch.* also *rgyáb-pa*) to strike with the fist. This signifi-

ཁུ *Ku-yu*

ཁ

ཁུ *Kur*

cation, however, seemed not to be known to the Lamas consulted, who interpreted the word: a religious gesture, the forefinger being raised, and the others drawn back. Some native dictionaries have མུཌི fist, others མུཌཅ half-closed fist.

ཁུ་ཡུ *Ku-yü*, in *C.* also **a-yü**, **hornless**, having no horns, used of cattle *Sch.*

ཁུ་ལུ *Kü-lu* 1. the short woolly hair of the yak. — 2. *Lh.*: venereal disease, syphilis.

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

ཁུ་གྲ་, ཁུ་གྲ་ས་ *Kug, Kugs* **corner**, concave angle, **nook**; of rivers, lakes etc.: **creek, bay, gulf, cove**, also ཅུ་ཁུ་; *Kug-tu* within a recess, on the farther side of a cavity.

ཁུ་གྲ་ཏ་ *Küg-ta* (or *rta*), *a-li-küg-ta*, a kind of **swallow** *Cs.*; the lights (lungs) of this bird are used as a remedy against pulmonary diseases, *Med.*

ཁུ་གྲ་ན་ *Kug-rná* and *Kug-sná* **fog, mist, haze**, during a calm, esp. in spring-time.

ཁུ་གྲ་པ་ *Küg-pa* I subst. 1. *Cs.*: "part of a long period of time" (?) — 2. a certain part of the body *Med.* — II. vb. 1. also *Kügs-pa*, **to call** = *güg-pa Mil.* (cf. also *gyan*). — 2. **to find; get, earn**; *nor Kügs-pa-añ srid* there is a possibility that we may yet replenish our cash *Mil. nt.*; *nyid Kügs-pa* to get sleep; *srañ ysum Kugs*, it drew i.e. weighed three ounces.

ཁུ་གྲ་ས་ *Küg-ma* **pouch**, little bag, *me-läags-kug-ma* tinder-pouch *Mil.*; *dnül-kug* money-bag, purse; **rdzón-kug** *Pur.* knap-sack; *rtsám-kug*, resp. *ñib-kug*, little bag for flour; *nü-kug* sucking-bag, for babies.

ཁུ་ *Kün* **hole, pit, hollow, cavity**, originally used only of dark holes and cavities; *sna-kün* nostril, *rna-kün* the ear-hole, *mčan-kün* arm-hole, arm-pit; *brag-kün* cleft in a rock, cavern; *byi-kün* mouse-hole; *čab-kün* a sink; *bso-kün* peep-hole; *nda-kün*

loop-hole; in *C.* **i-kün, mig-kün, te-kün** are used of any hole in walls, clothes etc., caused by decay or daily wear. *γtor-kün* a sink, gutter; *Kün-dregs* soot of an oven or chimney *Sch.*; *Kün-pa, Kün-po Cs.* a large hole, *Kün-bu* a small hole, e.g. *spui Kün-bu* pore, passage of perspiration *Dzl.*

ཁུ་ས་ *Küns* 1. the original meaning perh. is **mine, pit** *Cs.* — 2. **origin, source** (fig.), *gyoi Küns snubs*, he stopped the source of the deceit *Ld.-Glr. Schl.* 13, b. *Küns-čan*, and prob. of similar meaning *Küns-btsün*, of noble descent, or when applied to statements etc.: well founded; *Cs.* also fine, excellent; *Küns-méd, Küns nán-pa* having no 'origin', mean, pitiful, ill founded; in the last sense it seems to be used of historical accounts, *Tur.* 43, 5, and more esp. of religious records *Pth., Glr.*; *γtam-küns Tar.* 66, 18, prob.: historical source, record, document; in *Pth.* facetiously: *γtam-küns čan yin* the source of that speech is beer.

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

ཁུ་ས་པ་ *Kud-pa* **pocket, pouch** *Sch.*

ཁུ་ས་མ་ *Kud-ma* **side, edge** *Cs.*; *Kud-du* aside, apart, secretly; *Kud-du jog-pa* to put, to lay aside.

ཁུ་ས་ཏི་ *Kün-ti*, or **kyen-ti**, is stated to be used in *Pur.* for **he, she**.

ཁུ་ས་པ་ *Kün-pa* **to grunt** (*Sch.*: to groan).

ཁུ་ས་བུ་ *Kün-bu Glr.* 97, 12?

ཁུ་ས་(ས་) *Kum(s)* v. *gum-pa; küms-pa*, **crooked**.

ཁུ་ས་ས་ *Kums Sch.*: so it is said; *Mil.*: *lotstsa-bai snyan-pa rgyan-nas kums* might be rendered: the interpreter's renown was proclaimed from afar; the word, however, is of rare occurrence.

ཁུ་ *Kur* 1. **burden, load**, for men, more fully: *mi-kur; kur-skyed-pas tsó-ba žig*

one that lives by carrying loads *Tar.* — 2. rarely **porter**, carrier of a load; *kür-po* **load, burden**; *kür-bu*, col. **kür-ru** prop. a small load; a load in general; *kür-pa* carrier, cooly; *kür-rtsá*, *kür-lám* cooly-station, a day's journey, gen. 10 to 12 English miles; *kür-rtsá-pa* a station-cooly.

ཁུར་བ་, འཁུར་བ་ *kür-ba*, *kür-ba* 1. sbst. *Cs.*: **bread, food**, *Sch.* also forage, fodder. It is, however, not the common word for bread, but only for certain sorts, such as *bra-kür*, bread of buckwheat, *rtsabs-kür* q v., and more particularly it is applied to cakes and pastry-work baked in fat or oil. — 2. vb. v. *kür-ba*.

ཁུར་མ་, ཁུར་མང(ས)་ *kür-ma*, *kür-mán(s)* **dandelion** *C.*, used as a pot-herb and medicinal plant; as the former it is also called *kür-tsód*.

ཁུན་ཚས་ *kür-tsós* *C.* and *B.* **cheek**, the ruddy part of the face below the eyes (cf. *grám-pa*); **kür-tsóg* *W.*

ཁུ་ *kul* 1. *Sch.*: “the soft **down** of furs”, abbreviation of *kü-lu*; *kul-mal* small basket for wool *Ts.* — 2. **ravine** *Kun.* — 3. **district, province, domain**; *lhá-sa kul* all that belongs to Lhasa *Georgi Alph.*, **dei kul-la dug** is subject to him *C.*

ཁུ་མ་ *kul-ma* the bottom, or the side of a thing *Cs.*

ཁི་ *ke* numeral, ninety-two, 92.

ཁི་, ཁྱི་ *ke*, *kye* (*Sch.*: *ke-ma*) 1. **profit, gain**; *ke-spógs* *B.* and *C.*, **ke-béd** *W.* id.; *ke-tsón byéd-pa* **to trade**, to traffic *Pth.*; *šés-kyi ke* gain, advantage obtained by knowledge and attainments; *ke-pa* **tradesman**, dealer; *tsón-dus ké-pa* trader in a market *Mil.*; *ke-nyén* *Sch.*; profit and loss, risk; *ke-sgrúb-pa* *Cs.*, **kye-béd fób-čè** *W.*, to make profit, to gain, *ke brgyáb-pa*, to make a good bargain *Sch.*; **ke-ru do-wa** *C.* to abate, to go down in price; **ké-čan*, *ke-me**, profitable, unprofitable; **kyé-mo** *W.* cheap. — 2. **tetter, herpes, ringworm** (eruption of the skin) *Sch.*

ཁིག་ས་ *kegs* v. *kegs*.

ཁིངས་པ་ *kéns-pa* 1. partic. of *kéns-pa*, filled, replete with. — 2. adj. puffed up, **proud, haughty, arrogant**; sbst. pride etc.; *kéns-séms*, *kéns-drégs* pride. *kéns-po* *Med.* with reference to food: producing flatulence.

ཁིན་པ་ *kén-pa* 1. *Schr.* worm-wood, prob. erron. for *kám-pa*. — 2. *Sch.*: to lean, to repose on, erron. for *bkán-pa*.

ཁིབས་ *kebs*, col., *W.*: **kyebs**, *Cs.*: *kébs-ma* **covering, coverlet**: **keb sán-pa**, to take the covering off *C.*; *čár-kebs* a covering against rain, rain-cloak; *stén-kebs*, *lòg-kebs*, table-cloth *Cs.*; *tód-kebs* *Lt.* **cap, hood**; *γdún-kebs*, a certain beam or board above the capital of a pillar; *γdón-kebs*, **veil**, cloth to cover the head; **dún-kyebs** *W.* apron; **pañ-kéb** *C.* napkin, apron.

ཁིམ་ *kem* v. *kyem*.

ཁིར་རྒྱལ་པ་ *kér-rgyag-pa*, **to defraud; to usurp** *Sch.*

ཁིལ་བ་ *kél-ba* prob. for *kél-ba*, **to load upon**; *blo kél-ba* is said to be used in *C.* for *blo skyél-ba* *W.*, v. *skyél-ba* no. 6.

ཁིས་ཉེན་ *kes-nyén* the day before yesterday *Sch.*

ཁིས་པ་ *kés-pa* *C.* **to hit**, *šsáms-la* (or *mšsáms-la?*) to hit the right thing, the exact point or line; *γnád-la* to strike the vital parts, to hit mortally, fatally.

ཁོ་ *ko* 1. numeral, 122. — 2. *Bal.* (**χ'ó**) for *ka-ba*, bitter.

ཁོ་ *ko* pers. pron. of the third person, **he, she, it**, but almost exclusively in col. language. In ancient writings it occurs but rarely, being either omitted or supplied by *de*, but in later works that come nearer to the present language, it is to be found the more frequently. *koi* his, her; **kó-pa*, *kó-wa** plur. **they**, *W.* and *C.*, v. *Georgi Alph.*, in an edict; **kó-čag*, *kó-tso** id. *C.*; **kó-wa nyi** *W.*, both of them: *korán* 1. he himself. 2. he, = **ko** col.; with partic.: *ko dá-èi šion la soñ-ba de*, *Mil.*, he that just went on in advance, preceded in front.

Note. The word prob. has been originally a sbst., denoting essence, substance

(like *ñó-bo*); *má-ko*, *γṛi-ko*, *rgyú-ko* are said to be used in *C.* for: the essential, the most important part of a thing, the main point, and the noun substantive may possibly have changed into a substantive pronoun, in a similar manner, as *ña*, I, is connected with *ñó-bo*; cf. also *kó-na*, *kó-bo*.

ཁོ་ཏི *ko-ti* *C.* (Chinese?) **tea-kettle.**

ཁོ་ཐག་གཅོད་པ་ *ko-thag γchöd-pa* *c. termin.*
to despair of *Mil.*; to resign,
to acquiesce in, to reconcile one's self to;
also *sems ko-thag γchöd pa Pth.*

ཁོ་ན *kó-na* *adj. and adv.* 1. **just, exactly, the very**, *rgyál-pos dod-pa kó-na yin* that is just what has been wished for by the king *Dsl.* 17. *sñád-ma kó-na bzín-du* just as before; *di kó-na yin-par ñes* he is evidently the very same (man) *Mil.*; *sñin-bu kó-na drá-ba* just like a worm *Thgy.*; *tsul de kó-nas* by the very same process *Tar.* 13, 12; *de kó-na nyid-du gyur ñig* just so may it happen! (at the conclusion of a prayer) *Glr.*; but *de-kó-na-nyid*, as a philosophical term, is also the translation of the *Ssk. táttva*, essentiality, truth, implying to the Buddhist nothing but **vacuity**, the *Nirvāna Trig.* 20. — 2. **only, solely, exclusively**, *skád-ñig kó-na*, only for a moment *Dzl.* 23, 12. *dod kó-nas brél na*, if taken up merely with lust: *séms-ñan kó-na bdé-bar dód-tsa-na* as he intended only the welfare of beings *Thgy.*; *Tar.*

ཁོ་བོ *kó-bo* *mas.*, *kó-mo* *fem. pers. pron.* 1st. person, I, pl. *kó-bo-ñag* we, indiscriminately as to the rank of persons, *B.* and *C.*; *mi kó-boi rnam-sés* the soul of me the man, i.e. my human soul *Mil.*; also *pleon. kó-bo ña.*

ཁོ་བོ་མ་ *ko-bóm*, the Tibetan name for **Khatmandu**, the capital of Nepal *Glr.*, *Mil.*; sometimes also called *khui pò-brán*, prob. on account of the mineral treasures supposed to abound in that country.

ཁོ་མ་ *kó-ma*, perh. misprinted for *kom* **knap-sack, wallet** *Mil.*, or else a secondary form of that word.

ཁོ་ལྟུ་ *ko-yyü*, occurs only in **ko-yü skór-ñe* (perh. col. for *kör-yyül*) *W.* to **thrash**, which is done by driving a number of oxen fastened together round a pole that stands in the middle of the thrashing-floor.

ཁོ་ར་ *kó-ra*, *Cs.* also *kór-sa*, **circumference**; circumjacent space; also **fence**, surrounding wall; *kó-ra kor-yüg-tu*, (*kör-*) *kor-yüg-tu*, in a circle, in circumference, frq. in measuring; also round about, all round, e.g. to flow, to encompass; *kor-yüg kün-tu* in the whole circuit, round about.

ཁོ་ལག་ *ko-lag* 1. *Cs.*: **bigness**, robustness (*Lex.* ཕུར་གྲུ་), *ko-lag-yáns-pa* big, prominent limbs; *Sch.*: *ko-lag ñé-ba* a large space. — 2. *Lh.*; **dumpling**, made of *rtsám-pa* and beer; *Ld.*: **pap** of *rtsám-pa* and tea, called *spags* in *C.*

ཁོག་ *kog* 1. frq. for *koṅ(-pa)*, **the interior, inside**; v. also *kóg-pa* and *kóg-ma*. — 2. for *kogs*, *kogs* q.v. — 3. for *gég-s-pa*.

ཁོག་པ་ *kóg-pa*, sometimes *kóg-ma*, *kog*, the trunk of the body, *ša-kóg* the body of an animal cut up for food; **ša-kóg däl-ñe*, *ñig-ñe** to cut up a carcass; **kóg-tu*, *kog nán-du** within the body.

ཁོག་མ་ *kóg-ma* *C.* **pot**, earthen vessel = *puru*; *kog-ñen* large pot.

ཁོག་ས་ *kogs* **cough** *Med.*, *kógs-pa* to cough.

ཁོṅ་ *koṅ*, rarely *kón-pa*, *pers. pron.* 3d. person, **he, she**; like *kó* it is of far less frequency in the earlier literature than in the later; at present it is in *W.* used as the respectful word for he, but in *C.*, acc. to Lewin, as plur., = they; *kón-gi* his, her; pl. *kón-rnams*, *kón-ñag*, *kón-tso*, *kón-ñag-rnams*; *koṅ-rán* and *koṅ-nyid* he himself; *rgyál-po koṅ-rán yin dgóns-nas* the king supposing that he himself was meant *Glr.*

ཁོṅ་པ་ *kón-pa* 1. prov. for *kón-pa*. — 2. **the inside**, inward parts, prov. *kóg-pa* (*Cs.* also: the veins); *kón-du*, *kón-na*, *kón-nas* *adv. and postp.* in, within, from

within, out of; *kōn-du* (also *kōns-su*) *čud-pa* or *tsud-pa*, with or without *sems* (resp. *tugs*) being prefixed 1. **impressed on, fixed** in the mind, thoroughly understood, known. 2. very restless, **uneasy, sorry, anxious** in one's mind; — *kōn-du sdū-ba* to impress on the memory, to learn (by heart) *Glr.*; *kōn-nas snyin pyün-ba ltar* as if their heart was torn out, *Pth.*; *snyin kōn rūs-pai dkyil-nas ysöl-ba btab* he prayed from his inmost heart *Thgy.*; *kōn-nas šes-pa, smrá-ba* to know by heart, to say, recite by heart *Cs.* **kóg-la yid-du med** *W.* I have no recollection of it; *kōn-pai dród-la pan* it helps against internal heat *Med.*; *kōn-par sön-bai dug bzin-no* it is like a poison that has entered into the internal parts (or the veins) *Thgy.*; **kóg-paŋkan-pa**, a bad character *W.*, **kóg-pa čén-mo** *W.* generosity, magnanimity (?) —

Comp. *kōn-krág*, the blood contained in the veins *Cs.* — *kōn-kro (-ba)* **wrath, anger**; *kōn-kro spón-ba Mil.* to put away, subdue anger, **zá-ba** *C.* to 'conceive' anger, take a dislike; *kōn-mi-kro-ba* quiet, calm, mild *Pth.* — **kog-ťug** col. uneasiness, **sorrow, anxiety**; **kog-ťug jhě-pa** *C.*, **čó-čé** *W.* to be uneasy, anxious. — *kōn-gán* full, filled up in the inside, **solid**, *kōn-stón* **hollow, tubular**. — **kog-tén, kog-đen**, *W.* **grudge, ill-will, hatred**. — *kōn-tsil* **suet**. — **kōn-lóg** *W.* **cholera**. — **kog-šin** *W.* 1. **the core** of a tree, heart-wood. 2. **tenon**. — **kog-šugs** a **groan, sigh** *W.*, **kog-šugs tán-čé** to sigh, to groan. — **kog-šubs-la sil-čé** *W.* to read low, softly, whisperingly; **kog-sil tán-čé** *W.* to read noiselessly, so as not to be heard. — *kōn-(r)sen* inner caverns, not opening to the daylight; (those of the *Rirab* are the habitations of the *Lhama-yin* or *Asura*).

ཁོས་ *kōis* 1. sbst. (*kōns-ma Cs.?*) **the middle, the midst**; *gañs-kōns-na* in the midst of alpine snows *Mil.*; respecting time: *žag bdin-gyi kōns-su* **within, during**, seven days *Pth.*, *Tar.*; respecting money: *de nyid-kyi kōns-na yñás-so*, (this) is contained,

included in that (sum) *Tar.* 32, 15; *kōns-su ytogs-pa Ler., Cs.*: annexed to, united, incorporated with. — 2. adj. **crooked**; *W.*: **kōis ča dug** it is **bent, curved**, e.g. paper by heat, the limbs by the gout; **kōns-kan** *W.*, **kōn-ril** *C.* **crippled**.

ཁོད་ *kod* I. v. *kód-pa* and *gód-pa*. — II. inst. of *kod*.

ཁོན་པ་ *kōn-pa* **anger, grudge, resentment**; *kōn dzin-pa, kōn-du dzin-pa* to hate, **kōn-la kúr-čé** *W.* id.; **kōn-güg-ste dád-čé** *W.* ("to sit waiting with hatred") id.; **kōn-bér** *W.*, the sting, the burning of anger or hatred in the soul.

ཁོབ་ *kob* 1. fat, heavy, clumsy *Sch.* — 2. sometimes for *kob*. — 3. v. *pebs-pa*.

ཁོམ་ *kōm* **wallet, leather trunk** *C., Cs.*: felt or skin bag; *yzims-kōm Cs.* id. (prob. resp.); *kōm-bóg Cs.* a cloak-bag; more accurately: the cloth in which the trunk is wrapped and carried by the porter.

ཁོམ་པ་ *kōm-pa* *Schr.*; to be able, esp. **to be enabled** to do a thing by the absence of external impediments; *kōm-pa min Cs.*, **kōm-čé mi rag** *W.* I have no time, I cannot do it now; *sdod mi kōm* I cannot sit and wait now *Pth.*; *mid mi kōm-par* without your having time to swallow it down *Dzl.* 770, 17. *mi-kōm-pa brygad*, the eight obstacles to happiness, caused by the re-birth in places or situations unfavourable to conversion *Trig.* no. 66. Acc. to *Schr.* the word is also used in that special sense: to be able to carry on a law-suit, to which there are likewise eight obstacles.

ཁོར་མོ་ཡུག་ *kōr-mo-yüg* *Sch.*, *kōr-yüg, kōr-sa* v. *kō-ra*; *kōr-yüg-tu* **continually, incessantly** *Mil.*

ཁོལ་ *kol* *Cs.* = *kól-bu*; *kól-du pyün-ba*, **abridgment, epitome** *Cs.*

ཁོལ་པ་ *kól-pa* 1. *Cs.* **boiled**. — 2. *Sch.* **boiling, bubbling**, *zañs kól-pa* a bubbling kettle *Dzl.*

ཁོལ་པོ་ *kól-po*, also *kol-brán*, **servant, man-servant**, *kól-por rjēs-su bzün-ba* to

take, to hire for a servant *Pth.*; frq. fig. *séms-kyi kól-por yda* (the body) is a servant of the mind *Mil.*; *jig-rtén srid-pai kól-po* a servant of the world i.e. of mammon *Mil.*

ཁོ་བ་ *kól-bu* a small piece, *kól-bu nyün-bru tsam ñig kyañ ma lus Pth.* not so much as a grain of mustard seed is left.

ཁོ་བ་ *kól-ma* 1. *Cs.* 'anything boiled'; perh. more accurately: anything boiling, *ñu kól-ma* boiling water; *dug-mtso kól-ma* a boiling lake of poison. — 2. *Sch.*: an outlet for the smoke in a roof.

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

ཁོ་བ་ *Kos* v. *gés-pa*.

ཁོ་བ་ *kós-pa* wished for, wanted *Sch.*

ཁྱེ་ *kyá-le Cs., *ká-le* W.*, as much as fills the hollow of the hand, a handful, e.g. of water.

ཁྱེ་པ་ *kyág-pa* to lift, v. *kyog-pa*.

ཁྱེ་(ས་)པ་ *kyág(s)-pa* 1. frozen; ice. — 2. the frost, cold, *kyág-fog-kar* on the ice *Glr.*; *kyág-pa kyág-pai bód-yul* 'Tibet frozen up with frost' *Pth.*; **kyág-la jar* (v. *byór-ba*) **son** *W.* it has stuck fast by freezing. — **kyag-ñu-ko-ko** *Ts.* mud caused by a thaw, snow-water. — **kyág-sran-ñan** *W.* hardened against the cold. — *kyag-rím, kyag-róm* ice, pieces of ice, floating blocks of ice (also *ñab-róm*); cf. *kyag-pa*.

ཁྱེ་ *kyad* 1. difference, distinction *B., C., W.* **gan tán-na kyad med** *W.* it is no matter which you give me; *ñá-dañ-jrad-pa dañ kyad-méd-do* it is quite the same as if they came to myself; *séms-la kyad byuñ* a difference of opinion arose. — *kyad-ñös* mark of distinction. — 2. something excellent, superior, *bzoi kyad, bzok-kyad* an excellent work of art *Glr.*; *bsgrüb-pai kyad yon* prob.: it shall be instantly performed in the very best manner *Pth.* — *kyad-nór* the principal or chief wealth

Cs. — *kyad-dön* the principal sense *Sch.* — 3. syllable employed to form abstract nouns. A transition to such formations appears in the following sentence: *dkar-nag-ñös-kyi ñe-kyad blta Mil.* we wish to examine the difference of greatness or worth of the white and the black religion; so also whenever a certain measure is given, and in general, when such abstract nouns are used in a relative sense, as: *mtö-kyad height, zab-kyad depth, jnyug-kyad wealth.* — 4. part, division, the same as *kyad-par* 2; **sa-kyad** *W.* place, corresponding exactly to **sa-ña** *C.*

Derivatives. **kye'-tsar-ñen** = *ñö-mtsar-ñan* wonderful *C.* — *kyad-du* adv. especially, particularly, *kyad-du jñags-pa* particularly (uncommonly) lofty, sublime *Glr.* *kyad-par* adv. = *kyad-du Glr.* 50, 7, and more frq. sbst.: 1. difference, dissimilarity *B.* and *C.*, *ña dañ kyod jnyis kyad-par-ñe* I and you — that is a great difference *Glr.*; *de dañ kyad-par-ma-mñis-pai rten* an image not differing from this *Glr.*; *mtñ-gi kyad-par yin* it is (only) a difference of name *Glr.* — 2. sort, kind, *brás-bui kyad-par kun* all sorts of fruit; *ridvags-kyi kyad-par ñig* a particular kind of game; perh. also: division, part, *yul-gyi kyad-par* province *Tar.* 20. 14. — 3. = *kyad* 2. something of superior qualities, an excellent man *Tar.* 20. 7. *kyad-par-ñan* superior, excellent, capital, *blá-ma kyad-par-ñan ñig Mil.* an excellent spiritual teacher; *kyad-par-du* adv. particularly, chiefly, especially. Rather obscure as to its literal sense, but of frq. use is the phrase *kyad-du jsód-pa, ysád-pa*, c. accus. but also dat., to despise, e.g. *dmá-la* an inferior, *ngyu-brás* the doctrine of retribution, *nyon-móns-pa* trouble etc.

ཁྱེ་ *Kyab* v. *kyáb-pa*.

ཁྱེ་པ་ *kyáb-pa* to fill, penetrate; to embrace, comprise, c. accus., also dat., *mi-tsán-bas kyáb-pai sa-jnyogs* a place full of dirt *Thgy.*; *brüm-pa mán-pos* full of, quite covered with pustules, pocks *Med.*; *mkris-*

pas filled, impregnated with bile *Med.*; *lus sems dga-bdés kyáb-par gyür-nas* body and soul (filled with) full of joy *Gl.*; *bar kyáb-pa* to fill up an intermediate space; **to make** (a country etc.) full of light, religion, happiness, frq.; *fams-čád-la drin-gyis* to embrace all creatures with benevolence; *kün-la kyab-pa* in grammar: capable of being joined to any word, comprising all of them, *Gl.*; *kyab-čé-ba* comprehensive; used also in the way of censure: everywhere and nowhere, to be met with everywhere *Mil.*; *kyab-γdál* or *rdól* comprehensive, extensive. — *kyab* seems also to be a sbst. in *kyab-čé-ba*, and still more so in *ryga bod yons kyáb-tu grágs-pa-la* according to what is spoken in the whole compass of India and Tibet *Tar.* 87.

ཐུབ་འཇུག་ *kyab-jüg* **Vishnu**, a Brahmanical divinity, appearing, like *Brahma* and *Shiva*, also in Buddhist legends, yet principally known in his quality as *γza-sgra-γčan-dzin* (*Rahula*), conqueror of the demon that threatens to devour sun and moon; hence *kyab-jüg-γzer Med.*, **kyab-jüg-gi nad** *W.*, **ra-hu-le ne** *C.*, **epilepsy**.

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

ཁྱམས་ *Kyams Cs.*: p. n. = *kams*, v. *kams* 3.

ཁྱམས་པ་, ཁྱེད་པ་, ཁྱལ་པ་ *Kyáms-pa, Kyár-pa, Kyál-pa* v. *Kyáms-pa*, etc.

ཁྱི་ *Kyi dog, Kyi rmug B. and C.*; the dog bites, *W.*: barks; **so tab** *W.*; bites;

tam *W.* lays hold of; *kyi bós-nas ma brdui* proverb: if you call the dog, then you must not beat him *Gl.* — *Kyi rkañ-nyis Sch.* 'a bastard dog, a cur' (?) — *kyi-skád* the barking. — *kyi-kán dog-kennel*, — *kyi-gu* a puppy. — *kyi-rgán* an old dog. — *kyi-rnó* the itch of dogs. — *kyi-dám* 'dog's seal', a mark burnt in; **stigma** *C., W.* — *kyi-dug* poison of hydrophobia *Sch.* — *kyi-mdúd-pa* the pairing of dogs *Sch.* — *kyi-pul dog-kennel, dog-house*. — **kyi-pal-jór** *W.* *Blitum virgatum*. — *kyi-spyán W.* jackal. — *kyi-γó* a male dog. — *kyi-brú Sch.* a vicious, biting dog. — *kyi-sbrán* dog's fly. — *kyi-mo* a female dog, bitch. — *kyi-smyón* canine madness, **hydrophobia** *C., W.*; also mad dog = *kyi smyón-pa*. — *kyi-rdzi* dog-keeper. — *kyi-γzón* trough for dogs and other animals, **manger**. — *kyi-sig* flea.

ཁྱི་གུ་ *Kyi-gu* 1. v. *kyi*. — 2. *W.* bud (of leaves and branches, not of blossoms), eye (of a plant).

ཁྱི་ར་ *Kyi-ra* chase, hunting, esp. of single huntsmen, not of a party; stable-stand, cf. *liñs*; **kyi-ra-la čá-čé** *W.* to go a hunting, **kyi-ra čò-čé, gyáb-čé, gyüg-čé** id.; **kyi-ra-la čá-kán** hunter, sportsman; *kyi-ra-ba B. and C.*, **kyi-ra-pa** *W.* huntsman.

ཁྱི་རོན་ *Kyi-rón* p.n., v. *skyid-grón*.

ཁྱི་ལ་འ་རི་ *Kyi-la-wa-ri* a sort of treacle made of *sen-lden* *Wdi.*

ཁྱི་གྱི་ *Kyig* v. *Kyig-pa*.

ཁྱི་དྲི་ *Kyid* breadth of the hand with the thumb extended, a span.

ཁྱི་མི་ *Kyim* (*Ssk. गृह*) 1. house, not as a building, but as a dwelling-place of man, a home. Even when in *Sik.* they speak of **šin-kyim, nyüg-kyim** a house of wood, of bamboo, the idea of habitation, dwelling-place predominates in these expressions. *kyim-na* at home, *kyim-du* home (to go home); *kyim dan kyim-na* house for house, each in his house *Tar.* 151. 22; *kyim spó-ba* to remove to another place; *kyim skyón-ba* to have a house-

hold, to gain a livelihood; *Kyim-gyi so-tsis* household, housekeeping, farming; *Kyim-gyi rig-pa* knowledge, experience in housekeeping and farming; *Kyim-med-pa* homeless, without a home; therefore esp. as opp. to the life of a homeless and unmarried priest: *Kyim-gyi byá-ba* or *las*, 1. domestic business, 2. lay-life, worldly life; cf. also many of the compounds. *Kyim-la ōn-ba*, *γtón-ba* to get married, to be given in marriage, respecting the female part *Gl.*, *Mil.* — 2. the signs of the Zodiac, which is called *Kyim-gyi kór-lo*, viz. *lug* ram, *γlan* bull, *Krig-pa* (pairing) twins, *kárkata* (*Ssk.*) crab, *sén-ge* lion, *bú-mo* virgin, *sran* balance, *sdig* (-*pa*) scorpion, *γzu* (bow) archer, *ču-srin* (sea-monster) capricorn, *bim-pa* water-bearer, *nya* fishes. To these 12 signs however the corresponding Tibetan figures are not १ to १२, but ० to ११, as seems to be the usage in astronomical science. There is moreover a division into 27 'lunar mansions' much in use; v. *rgyu-skár*. — 3. double-hour, the time of two hours; or the twelfth part of the time of the apparent daily rotation of the heavens and consequently also of the zodiac, or, as we should say, the time of the passing of a sign of the zodiac through the meridian. — 4. *Cs.*: halo, or circle round the sun or moon. — 5. Symbolic numeral: 12.

Comp. and deriv. *Kyim-táb(s)* husband, frq.; also wife; *Kyim-táb-la γtón-ba* to give in marriage, to give away a woman for a wife; *Kyim-táb-mo* wife, housewife, *Cs.* — *Kyim-bdág* master of the house, husband; owner of a house, citizen; *Kyim-bdág-ma* fem. — *Kyim-pa* 1. layman, 2. *Cs.*: surrounded by a halo (*Kyim* 4); *Kyim-pai γyógs-su sbyin-pa* given away to laymen *Dzl.*; *Kyim-par dug* or *γnas* he lives as a layman; *γyis Kyim-pai tsul-can-gyi rnal-byor-pa* a devout man, who lives outwardly like a layman *Mil.* — *Kyim-pa-pa* a houseowner, peasant, farmer, husband; *Kyim-pa-ma* housewife. — *Kyim bya* domestic fowl, cock, hen, poultry *W.*, *C.* —

Kyim-mi family of a house, household *Cs.* — *Kyim-tsán* id. — *Kyim-tsér* *Gl.* 51, 10, usually *Kyim-mtsés*, *Kyim-mtsés-pa*, fem. *Kyim-mtsés-ma* neighbour. — *Kyim-zág*, *Kyim-zlá*, *Kyim-ló* 'a zodiacal day, month, year' (?) *Cs.* — *Kyim-sa* earth, dust, dirt (in a house), sweepings *W.*, **Kyim-sa dü-če*, *spün-če* to sweep (a floor), to sweep together.

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

ཁྱུ་ *Kyu*, *Kyú-bo* *Cs.*, *Kyú-mo* *Pth.* flock, herd, *lug-kýu* a flock of sheep, *mdzö-mo-kýu* a herd of bastard cows, *γnág-kýu* of horned cattle; *Kyu skón-ba* to keep, tend a flock or herd; company, band, gang, troop, *mi-kýu* *Cs.* a company of men, *bú-mo-kýu* a bevy of girls, *dmag-kýu* a troop of soldiers; *Kyú-nas búd-pa* to exclude from the company *Pth.*, *C.*; *Kyu-sná drén-pa* to go before, to take the lead of a troop, a flock *Mil.*; *Kyu-mčög* bell-wether; also the most distinguished amongst a number of men, the first, chief, head *Pth.*, *Kyu-mčög-ma* fem.; *Kyü tságs-pa* vb.n., *Sch.* to collect, to gather in flocks.

ཁྱུ་ *Kyu* *Sch.* 'ell', prob. incor. for *kru*.

ཁྱུ་བྱུག་ *Kyu-byüg* acc. to *Lex.* = *ku-hü*.

ཁྱུག་ *Kyug* v. *Kyüg-pa*.

ཁྱུ་ *Kyün* (*Sch.* also *Kyün-mo*) the Garuda bird, a mythical bird, chief of the feathered race. *Kyün-sog-can* = *γyag-rdór*.

ཁྱུ་འཕྲུག་ *Kyün-dpyad* a small round basket of reed *Cs.*; *Kyün-ril* is said to be in *C.* a large cylindrical basket, the same as *kun-diñ* *Ld.*, v. *rkón-pa*.

ཁྱུ་སྒྲུ་ *Kyün-sdér* ('Garuda claw') *Med.*, *Cs.*: n. of a medicinal root, pseudo-zedoary; *Kyün-rgód* *Med.* id (?).

ཁྱུང་ *Kyud* v. *Kyüd-pa*.

ཁྱུང་མོ་ *Kyüd-mo* rim of a vessel *Sch.*

ཁ་བོ་ *krá-bo* perh. also *krá-mo* **piebald**, two-coloured, (not many-coloured, which is *bkrá-ba*); *rgya-stág-krá-bo* the streaked Indian tiger *Mil.*; **ta-tá** *C.* id.; **ta-wo-pi-wo*, *ta-si-pi-si** *W.* id. (spelling uncertain); *nag-krá* black-spotted, so that black is the predominating colour of the whole; *dmar-krá* red-spotted, red being the predominating colour. — The significations of the various compounds of *kra* have all a reference to the peculiar effect produced on the eye by the blending of two or more colours together, especially when seen from a distance; so: *kra-čam-mé* *Glr.* is said of a rainbow-tinted meteor; *kra-lam-mé* *Mil.*, (or *lham-mé*), of a similar phenomenon, *kra-čem-čem* *Pth.* of a flight of birds; **ṭa-čem-se*, **ṭa-čem-mé*, **ṭa-čem-se** *C.*, **čam-ṭa-ṭa-in-né** *Ld.*, **ṭa-šig-ge* **ṭa-čig-ge*, **ṭa-róg-ge** *C.*, — all these seem to be of nearly the same import. — These compounds have also assumed the character of an adverb, signifying, **together, altogether**, *kra-me-ré* *Mil.* id.

ཁ་མ་ *krá-ma* 1. *Cs.* **register, index**. — 2. *C.* **judicial decree**. — 3. a species of grain, acc. to *Wdn.* = *mg-yogs-nás* a kind of barley growing and ripening within 60 days; *v. nas*.

ཁ་ག་ *krag* (in *Bal.* still pronounced **krag** elsewhere **ṭag**), *Cs.*: resp. *sku-mtsal*, **blood**; **nal-ṭag*, **žan-ṭag** *W.* vulg. blood discharged by menstruation, from which, acc. to some authorities, **pañ-ṭag** blood of the childbed is to be distinguished; *γzuñ-krág* healthy, nourishing blood *Cs.*; *nad-krág* bad blood *Cs.*: *krag dón-pa*, *W.* **tón-če**, to bleed a person; *γtár-ba* id.; *krag γčód-pa* to stop, to stanch the blood; *krag čád-pa* vb. n. to cease to bleed, cessation of bleeding; **nyin-ṭag kól-la rag** *W.* I feel my blood boiling, e.g. from ascending a steep hill; *krag dzág-pa* menstruation (the plain undisguised expression): *krag čág-pa* clotted blood, gore *Cs.*; *krag-šas-čé-ba* plethoric *Med.*

Comp. *krag-krugs* *Sch.*: agitation, flutter, orgasm of the blood. — *krág-čan*

bloody, e.g. *ral-gri*. — *krag-γčód* n. of a medicinal herb *Med.*, *krag-čags-rtá* a 'blood-bred' horse, i.e. a real horse, opp. to a metaphysical one *Mil.* — *krag-tün* a class of terrifying deities *Thgr.* — **ṭag-tün-bu** *W.* **leech**. — *krag-γžér* *W.* rheumatic pain (?) — *krag-ró* clotted blood (?) *Med.* — *krag-lin* a clot of blood. — *krag-šór* hemorrhage, bloody flux (?) *Med.*

ཁ་ག་ཁྱིག་ *krag-krig* one hundred thousand million, an indefinitely large number *Cs.*; acc. to *Lex.* = **प्रयुत** one million, cf. *dkrigs-pa*.

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

ཁ་ག་ཁྱིག་ *krag-króg* *Lt.*?

ཁ་རྩ་ *krāñ* *v. mkrañ*.

ཁ་རྩ་པ་ *krád-pa* *Cs.* stretched out; *krád-por sdód-pa* to sit (with the legs) stretched out (?). *krád-por skyé-ba* *Wdn.* a botanical term applied to the leaves of plants.

ཁ་རྩ་ *krab* shield, buckler; coat of mail, scales *Sch.*; acc. to oral communication the word in the first instance denotes **scale** (scale of a fish), and secondly **coat of mail**; consequently *kráb-čan* 1. scaled, scaly. 2. mailed, armed with a coat of mail; *krád-mkan* armourer *Glr.*

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

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

ཁ་རྩ་པ་ *krám-pa* I. *C.*: a liar, *slu-bar byéd-pai* *krám-pa* *Pth.*; *krám-ma* fem. *Cs.*; *kā-krám* a lie *Mil.*; *krám-sems-čan* lying, mendacious *Mil.* — II *W.*: 1. lively, brisk, quick, like boys, kids etc. (the contrary of *γlén-pa* slow, indolent, apathetic); **ṭam-pa čò** *W.* a wish of good speed, ad-

dressed to one going on a journey, such as: good success! may all go well! — 2. **modest**, attentive to the wishes of others.

ཁྲལ་ *kral* (*Lex.* དཔྱད punishment) 1. **punishment, chastisement** for sins, **visitation**; in this sense the word is said to be used still, but much more frq. it signifies 2. **tax, tribute, duty**, service to be performed to a higher master; *kral sdü-ba* to collect taxes, *jal-ba*, *skór-ba* to pay taxes, *bkál-ba* to impose taxes; *dñul-kral* money-tax, tax to be paid in money, *brü-kral* corn-tax, tribute paid in corn, *tíl-már-kral* tax, tribute to be paid in sesame-oil.

ཁྲི་ *kri* (*Cs.* *kri-ma*), *kri-krag*, *kri-tsó* **ten thousand**, a myriad, *kri pyed dan ynyis* 15 000; *nyi-kri* 20 000; *bži-kri* 40 000; *brgyad-kri bži-stón* 84 000, a number frq. occurring in legends.

ཁྲི་ *kri*, also *kriu*, seldom *kri-bo*, resp. *bžugs-kri*, **seat, chair; throne; couch; frame**, sawing-jack, trestle etc.; **gya-t'i** an Indian (Anglo-Indian, European) chair; *čós-kri* a professorial chair, pulpit *Pth.*, reading-desk, table for books, school-table; **nyé-t'i** (*v. snyé-ba*) a contrivance to rest the head on when sleeping on the ground *W.* *nyál-kri*, resp. *yzim-kri*, bed-stead; *sén-ge-kri* throne; *kri-la bskó-ba* to raise on the throne; *kri-la kód-pa* to preside, to hold the chair. — As the Tibetans generally sit on the bare ground, or on mats, or carpets, chairs are rather articles of luxury.

Comp. and deriv. *kri-ydugs po* the **sun**. — *kri-pa Cs.* a **chairman**; one sitting on a throne. — *kri-špán* 1. *Cs.*: the height of a chair, a high chair. — 2. *mčod-rtén-gyi kri-špán* the same as *bañ-rim*. — *kri-mün* or *món Pth.*, *Tar.*, **prison, dungeon**. — **xi-sin*, *xiu-sin**, the common, plain word for chair.

ཁྲི་ལེ་བ་ *kri-le-ba* **fear C.** (?)

ཁྲིག་ཁྲིག་ *krig-krig* 1. so *krig-krig byéd-pa* to gnash, grind the teeth *Mil.*; *rzugs-po* to shiver, shake with cold, terror, rage *Mil.* — 2. col. for *tig-tig*.

ཁྲིགས་ *krigs* **plentiful, abundant** *Sch.*; *zalog krigs-se* silk-fabrics, silks, in abundance *Mil.*; *krigs-se gañ* quite full *Sch.*; *krigs-se byéd-pa* to treat, to entertain plentifully *Sch.*

ཁྲིད་, འཁྲིད་ *krid, krid*, **instruction, teaching**; *krid débs-pa* to give instruction, to instruct, *krid-pas-čog* I am willing to give you instruction, you may have lessons with me *Mil.*; *krid bsád-pa* to give instruction, to make admonitory speeches, to give parenetical lectures; *krid zab-po* thorough instruction; *slu-krid* instruction to an evil purpose, seduction, *v. slü-ba*; *sna-krid Lex.* guide, leader. — *krid-mkan* col. teacher. — *krid-prüg* scholar, pupil. — *krid-pa v. krid-pa*.

ཁྲིམས་ *krim*s 1. **right**, not in the abstract sense in which the word is generally understood with us, but in more or less concrete applications, such as administration of justice, law, judgment, sometimes also implying **custom, usage, duty**. Accordingly *rgyál-po*, or *btsün-po krim-s-méd* means an unjust king, an unprincipled priest or ecclesiastic; *krim*s *bžin-du*, *krim*s *dan mtun-par* conscientiously, justly; in conformity with custom, duty, law; *čós-krim*s religious right, coming nearest to our abstract right; when, for instance, in *Gl.* king Sron-btsan-sgam-po says: *rgyál-krim*s *čós-krim*s *su bsgyur* I have changed the right of a king into that of religion, he means to say: I have subjected my own absolute will to the higher principle of universal right. A somewhat different sense conveys *Gl.* 97, 4: *čós-krim*s *çig-pai gros byas* they conspired to extirpate the religious principle of administration. — 2. **law**, *dgé-ba bču dan ldán-pai krim*s a general law, founded upon the ten virtues *Gl.*; *des čós-krim*s *dan rgyál-krim*s *ynyis ytan-la páb*, he regulated the spiritual and secular law *Gl.* 97, 1.; *bka-krim*s resp. law, as a collection of precepts, **decree, commandment**; *krim*s *čá-ba* to enact a law, to publish a decree, frq.; *krim*s *sgróg-pa* to pro-

claim an edict; *mtó-ba Krims-kyis ynon* he limited the power of the nobility by laws *Glr.*, *Krims-yig* code of law *C.*; *Krims* also a single **precept, rule, commandment** *Dzl.*; *Burn.* I, 630. — 3. **administration of justice**, *čós-kyi Krims* the ecclesiastical, *dpón-gyi Krims* the secular civil, exercised by the *Krims-dpon*; *lugs ynyis-kyi Krims* a twofold jurisdiction, a combination of the ecclesiastical and secular administration of justice (as it existed among the Jews); *Krims srün-ba* to observe, to act according to right, custom, duty; also to exercise jurisdiction, to govern, to reign; to bridle, to keep in check *Glr.* 95. 9.; *Krims byéd-pa* id. ni f. — *tsul-Krims* a spiritual precept or duty; also a frequent man's name. — 4. **action, lawsuit**, *W.* also **fim-ságs** or only **ságs**; *gan zig fim-si pí-la** *W.* for the sake of some law-suit, **fim tán-čé** to sit in judgment, to try, to hear causes; **fim čé-pa** *C.* = **fim tán-čé** *W.*, means also to pass sentence, to punish, **fim dag-po tón-wa** to inflict a heavy punishment; *mi-la Krims-bčad póg* he incurs, suffers punishment *Pth.*; **fim zú-čé** *W.* to go to law, to commence an action; **fim zú-Kan** *W.* plaintiff; **fim tán-Kan** *W.* magistrate, judge; *Krims-dpon B., C., W.*, superior judge, chief-justice; **fim-kyi dag-po** *C.* id.; *Krims-gyóg* apparitor, beadle *Cs.*; *Krims-pa* lawyer, advocate *Cs.* (seems to be little used); *Krims-Kan* court, court of justice, tribunal; *Krims-ra* id.; place of execution. — 5. **use, custom, usage** — that power to which people in general show the readiest obedience, and which in every sphere of life forms the greatest obstacle to reforms and improvements.

ཁྲིལ་ *Kril* v. *Kril*.

ཁྲིས་ *Kris* ? *Kris-jágs* **peace**, v. *jágs*.

ཁྲུ་ (*Krú-ma Cs.*) **cubit**, a measure of eighteen inches, from the elbow to the extremity of the middle finger. The average height of a man is assumed to be four cubits, that of a short man three. —

Kru jal-ba to measure with a cubit measure *Cs.*

ཁྲུ་བ་ *Krú-ba* sometimes for *Kru-ba*.

ཁྲུ་གཟར་ *Kru-gzár* a kind of **stew-pan** *Sch.*

ཁྲུ་སྤྲོག་ *Kru-slóg* a pit filled with corn (?) *Sch.*; in *Mil.* *Kru-slóg-pa* stands for digging, breaking up the soil, gardening.

ཁྲུ་ཁྲུ་ *Kruñ-Kruñ* (*Ssk.* कौच) **crane**, *Grus cinerea*.

ཁྲུ་ *Krun* **height, length, extension** *Lex., Cs.*

ཁྲུ་ *Krul* 1. *Krul yton-ba* to let fall, to **drop** (several things at intervals), *mči-ma* tears *Mil.* — 2. **du-fúl** *W.* **intercalary month**.

ཁྲུ་པོ་ *Krúl-po C.* 1. **cheerful, merry**. — 2. **fornicator**.

ཁྲུ་མ་ *Krúl-ma* 1. *W.* **kü-wa fúl-ma** crooked handle, **crank** (spelling uncertain). — 2. *C.* **a whore**.

ཁྲུ་ཁྲུ་ *Krum-Krüm, Sch.:* *Krum-Krüm byéd-pa, Lt.:* *Krum-Krüm brdün-ba* to pound in a mortar.

ཁྲུ་ས་སྤོང་ *Krums-stód, and -smád*, two *Nakshatras*, v. *rgyu-skár 28*.

ཁྲུ་ *Krus* 1. pf. of *Kru-ba*. — 2. **subst. bath, washing, ablution**; *Krús-ku*, water for bathing, washing or rinsing; dish-water; *Krus byéd-pa* to bathe, to use baths *Dzl.*; *Krús-la gró-ba* to go to bathe *Dzl.*; *Krus ysól-ba* resp. to take a bath *Glr.*, also to administer a bath to another (cf. *ysól-ba*) *Glr.*, *Pth.*; esp. as a religious ceremony, consisting in the sprinkling with water, and performed, when a new-born infant receives a name, when a person enters into a religious order, or in diseases and on various other occasions (cf. *Schl. Buddh.* p. 239, where the word is spelled *bkrus*). Therefore 3. **baptism**, and *Krus ysól-ba* to baptize *Chr. R.* and *P.* — *Krús-kyi rdziñ*, pond, pool for bathing; *Krus-Kán* bathing-room or house; *Krus-sdér* basin, washing-bowl *Sch.*; *Krus-büm* sacred watering-pot; *Krus-yžón* bathing-tub *Sch.*; *Krus-yžér* bathing-water *Sch.*, but in *Lt.* this word re-

lates to a certain medical procedure or method of curing.

ཁྲེ *kre* (Ssk. प्रियङ्गु) millet, *kre-čän* Mur-wa-beer Sik., v. Hook. *Himal. Journ.*

ཁྲེ་ཙེ *kre-tsé* Chinese vermicelli C. (**t e-tse**).

ཁྲེགས་པ་ *krégs-pa* v. *mkrégs-pa*.

ཁྲེལ་ *krél*, resp. *tugs-krél* 1. **shame, shame-facedness, bashfulness, modesty**; **fel káb-čè** W. v. *gébs-pa*. — 2. **piety**, esp. W. — 3. C. **disgust, aversion**.

Comp. and deriv. — *krél-gád* a scornful laughter. — *krél-čän* Cs. bashful, timid; W. **pious, faithful, conscientious**. — *krél-ltás, krél-ltos*, dread of wicked actions; *krél-ydon* (lit. a face capable of shame) id. — **fel-dad-čän, fel-dod-čän** W. fond of making others ashamed. — *krél-lđán* = *krél-čän*. — *krél-ba* vb. to make or to be ashamed, **fel son** he was ashamed, **fel-čè mi yon** W. he is not put to shame; C. also: to get into a passion; sbst. shame, *krél-ba dan nio-tsa-ba med* he has no shame nor dread Dzl., **fel-wa yod** W. it is a shame. — *krél-méd* (-*pa*), W. **krél-méd* (-*kan*) shameless, insolent. — **fel-čò** object of disgust, C. — *krél-yod* **chastity, modesty, decency**, *krél-yod-pa* chaste etc., *krél-yod-par byéd-pa* to behave chastely etc. — *krél-šór* = *krél-méd*.

ཁྲེས་པོ་ *krés-po* *Thgy.* load, burden, = *kur*.

ཁྲོ་ 1. a kind of **bronze**, of about the same quality and worth as *kar-ba*, but inferior to *li*, q.v.; *kró-ču* liquid, melted bronze; *kró-čus sdóm-pa* to fill up joints, grooves etc. with melted bronze, to solder *Glr.* — 2. **kettle** *Schr.*

ཁྲོ་པ་ *kró-pa* W. for *kród*.

ཁྲོ་པ་ 1. **anger, wrath**, (cf. *kró-ba* vb.) frq; *kón-kró-ba* inward anger *Thgy.* — 2. **angry, wrathful** Cs.; *kró-bar byéd-pa, gyir-ba* to be, to grow angry Cs.; *kró-bo*, fem. *kró-mo* angry, fierce, ferocious, e.g. *γčan-γzán* a ferocious beast; esp. applied to the 54 (or 60) deities of anger

and terror (*མེར་བ་*), e.g. *kró-ba-čén-po* = *γšin-rje* the ruler of hades; **t'o-tum-po** furious with rage, raging with anger C.: *kró-γnyér* distortion of the face by anger; *kró-ba-ma, kró-ba-čän* she whose face is wrinkled with anger, n. of a goddess *Glr.* 17, 12. — **t'o-f'á** W. **dissatisfaction, grumbling**. — *kró-món* *Sch.* prison (perh. *krimón*). — *kró-žál* an angry, frowning countenance *Glr.*

ཁྲོག་ *króg?* — *króg brgyáb-pa* to drink hastily, to gulp down *Glr.*; *króg-króg* plump! the sound caused by something falling heavily on the ground W. — *króg-smán* the raw, unprepared substance of a medicine *Sch.*

ཁྲོག་པོ་ *króg-po* botanical term, used of leaves standing round the stem scattered or alternately.

ཁྲོང་ *krón-né* **upright, straight, erect**, (cf. *krón*), *Glr., Mil.*

ཁྲོང་པོ་ *krón-po, *fón-po** Ts. **close-fisted, stingy**.

ཁྲོད་པ་ *kród* (-*pa*), W. **tó* (-*pa*)* **crowd, assemblage, mass, multitude**; *mi-kród* a troop, crowd of men, *ri-kród* an assemblage (mass) of mountains; *rtsva-kród* a heap, stack, rick of hay; *nags-kród* a dense forest, *mun-kród* thick darkness; *dur-kród* cemetery where the corpses are cut into pieces for the birds of prey; *dei kród-du lha-γèig jóg-pas* placing the princess among their (the girls') company *Glr.*; in W. **tó-pai nán-na** and **nán-du** c. genit. is the usual expression for **among**.

ཁྲོན་ *krón* **claw, fang**; *krón-kyis rkó-bai sde* the class of the gallinaceous birds *S.g.*

ཁྲོན་པ་ *krón-pa* 1. **well, spring**. — 2. *Lh.*: a wooden **water kennel**; *krón-bu* a little well; also n. of a medicinal herb, a purgative against bilious complaints *Med.* *krón-rágs* enclosure of a well *Sch.*

ཁྲོམ་ *krom* 1. **market-place, market-street, bazar**; *krom skór-ba* to wander, to ride round the market *Glr.*, to ramble through; *γsan-snágs króm-du klog* secret spells (magic formulas) are read in the market (a crime and sacrilege in the eyes

of a Buddhist). — 2. **crowd of people**, multitude of persons; *króm-čén* a great crowd; *tsógs-pai króm-rnams* the assembled crowd *Pth.*; *po-króm* a multitude of men; *rgyal-króm* prob. an assembly, a gathering of kings *Mil.*; *króm dmar-nág Kyil-ba* a motley crowd, throng of people *Pth.*

Comp. — *króm-čén (po) Thgr.* chief market-place, principal street *Cs.* — *króm-dpon* overseer, police-officer who is charged with the supervision of the market. — *króm-skor-ma* harlot, strumpet *Cs.*

ཁྲོམ་པོ་ *króm-po* *Glr.*, n. of a province (?), *króm-po-pa* an inhabitant of it.

ཁྲོམ་མེ་ *króm-mé* sparkling, glittering, *zül-pa* *króm-mé* a sparkling dew-drop *Pth.*

ཁྲོམ་ས་ *króms* v. *grém-pa*.

ཁྲོ་ *król* 1. v. *król-ba* and *gról-ba*. — 2. **a sound**; *król-gyis soñ Glr.* (the ring) slid sounding (across the azure-floor); *król-dón* is said to denote a large hand-bell, and *król-lóg* the same as *krog-króg* *W.* — Cf. *król-ba*. — 3. kettle (?) v. *lèags*.

ཁྲོ་ཁྲོ་ *król-król* adj 1. **bright, shining**, = *król-po*. — 2. *król-król byéd-pa* *Glr.*, **mig t ol-lé t ol-lé tá-wa** *C.* to stare, *la*, at.

ཁྲོ་ཅ་ *król-ča* the act of forgiving, pardon *Sch.*

ཁྲོ་པོ་ *król-po*, 1. **sparkling, glistening, dazzling**, e. g. water when the sun shines upon it; **od t ol-po** *W.* brightness, splendour. — 2. **distinct, intelligible**, *(s)*pé-ra t ol-po zer mi se(s)* *W.* he cannot speak distinctly.

ཁྲོ་མོ་ *król-mo* *W.* **brittle, fragile**, opp. to *mnyén-po*.

ཁྲོ་ཚགས་ *król-tságs* *Lex.*, *Cs.* a sieve.

ཁྲོ་ས་ *krós-pa* v. *kró-ba*.

མཁའ་ *mkan*, an affix to substantives and verbal roots, denoting 1. one who knows a thing thoroughly, making a trade or profession of it, *sá-mkan* one who knows the country, the road, a guide, a pilot (*Dzl.*

27*, 7); *lám-mkan* id. *Mil.*; *kin-mkan*, worker in wood, carpenter, joiner etc. — 2. affixed to a verbal root, it is often (at least in later literature) equivalent to the periphrastic participle, signifying: he who in any special case performs an action; so *dógs-mkan* *Glr.*, one who is binding, fastening; also with an objective case: *ñai bú-mo dód-mkan* *Glr.* such as are courting my daughter; *bsád-mkan* the man having killed, the murderer. — 3. In colloquial language, esp. in *W.*, it has on account of its more significant form entirely displaced the proper participle termination in *pa*: **dün-ma Kyer-kan-ni mi** *W.* the men carrying the beam; contrary to its original signification, it is even used in a passive sense: **sád-kan-ni lug** *W.* the slaughtered sheep.

མཁའ་པོ་ *mkan-po* (*Ssk.* उपाध्याय, पण्डित) a clerical teacher, **professor**, doctor of divinity, principal of a great monastery, **abbot**, who, as such, is endowed with the *mkan-rgyid*, or spiritual gifts, handed down from Buddha himself by transmission, viz. *dbañ*, *luñ*, *krid*; next to him comes the *slób-dpon*, or professor in ordinary. *mkan-po tón-mi sámbo-ṭa* *Dr.* Thon-mi Sambhoṭa; *mkan-mo* **mistress, instructress** *Cs.*: *mkan-bu* **pupil, scholar** *Tar.*; *mkan-čén* a great Doctor, a head-master; *mkan-slób* for *mkan-po dai slób-dpon*, e. g. *blá-ma mkan-slób-kyi bka* the words of the Lamas, abbots and masters; also for *mkan-po dai slób-ma* *Glr.* 100, 4. — *mkan-rábs* the series or succession of the abbots in the great monasteries *Cs.* — *mkan-rim* the respective prospects of being elected abbot, as depending on the different ranks of the expectant individuals.

མཁའ་ *mka* (*Ssk.* ख) 1. **heaven, heavens**, gen. *nam-mka*; *mka-la* in the heavens, *mka-la pür-ba*, *rgyü-ba*, *ldin-ba* to fly, wander, soar, in the air. — 2. **ether**, as the fifth element. — 3. **symb. num.:** cipher, naught.

Comp. — *mka-klón*, *mka-kyáb*, *mka-dbyins* the whole compass or extent of the

heavens Cs. — *mka-gró-ma*, in *Mil.* gen. *mka-pro-ma*, *Ssk.* **डाकिनी**, fabulous beings of more modern legends, 'wise' women of supernatural powers, sometimes represented like angels, at other times like fairies or witches. — *mka-mnyám* *Lex.* like the heavens, infinite. — *mka-ldin* the sky-soarer, the bird Garuda, v. *kyun*. — *mka-spyód* wanderings through heaven *Tar.* 112, 4, also: enjoyment of heaven, enjoying or inhabiting heaven; *mka-spyód-du ršégs-pa* to go to heaven, to die *Mil.* **མཁར་** *mkar* 1. resp. *sku-mkár*. *Glr.*, castle, nobleman's seat or mansion, manor-house, frq.; **citadel, fort** *Pth.*; house in general *Mil.* — 2. termin. case of *mka*.

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

མཁར་བ་ *mkár-ba* 1. (also *kar-ba*) *B.* and *C.*, staff, stick; *mkar-γsil* staff of the mendicant friars, the upper part of which is hung with jingling rings; *pyag-mkár* resp. for *mkár-ba*. — 2. **bronze, bell-metal**, v. *kar-ba*.

མཁའ་མ་ *mkál-ma* kidney, reins, *mkál mdog* 'kidney-colour, dark red' Cs.

མཁས་པ་ *mkás-pa* *Ssk.* **पटु**, (originally like σφοδρός) **skilled; skilful**, in mechanical work, and so it is frq. used in col. language; further in a more general sense: *smán-pa mkás-pa* a skilful, clever physician; **experienced, learned, prudent, shrewd, wise**; c. accus. or dat., in a thing; *so-tsí-sla* in farming, *čos* in religion; *slób-ma skyón-ba-la mkás-pa* an able tutor, pedagogue *Mil.*; *mkás-btsun-bzán* prop. denotes the qualities of a right priest: learned, conscientious, good, but sometimes it indicates only the position in society, the clerical rank, so esp. *mkás-btsun* learned clerics, reverends *Glr.*, *mkás-po* or *-pa* a learned man, a scholar, *snón-gyi mkás-po-rnams* learned men of former times; *mkás-grúb* id., *rgya-gár-gyi mkás-grúb-rnams*

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

མཁུན་པ་ *mkün-pa* *Sch.* v. *kün-pa*.

མཁུར་ཚོས་ *mkur-tsós* v. *kur-tsós*.

མཁོ་བ་ *mkó-ba* **desirable**, to be wished for, *mkó-bai yo-byád*, in *C.* also **ko-jhé**, desirable things, requisits, wants, desiderata; **hindu-tén-gyi mí-la kó-wę tson-zóg** articles of commerce, goods, commodities, such as they are called for in Hindostan; *nyé-bar mkó-ba* indispensable, most necessary. Cf. *kó*.

མཁོས་པ་ *mkos-pab* *Lex.* v. *kös*.

མཁྱུད་པ་ *mkhyúd-pa* Cs.: to keep, to hold, to embrace, = *kyúd-pa*; *dpe-mkyúd* *Lex.* w.e.; Cs.: unwillingness to lend books, *dpe-mkyúd-dan* unwilling to lend books, *dpe-mkyúd byed-pa* to be unwilling to lend books; *mkhyúd-spyád* a sort of bag or vessel for carrying something (?); sorcery, witchcraft *Sch.*

མཁྱེན་པ་ *mkhyen-pa*, resp. for *šés-pa*, *rig-pa*, *gó-ba*, **to know**, *yab-yüm-gyis mkhyén-par mdzód-čig* my esteemed parents may know *Dzl.*; to know, one man from another, *rgyál-po mkhyén-tam* does the king, does your majesty know the...? (the king himself will answer: *nas šés-so*) *Dzl.* It is frq. used of the supernatural perception of Buddha and the saints, *bsám-pa dag-par mkhyén-pas* as he (the Bodhi-sattwa) perceived the sentiments (of his scholar) to be sincere *Dzl.*; *mkhyén-par gyúr-to* perceived, found out, discovered; **to understand**, *mkhyen sön-nam* did you understand it? *mkhyen-rgyá-dan* possessed of much understanding, very learned *Mil.*; *mkhyén-ldan-yáns-pa* profoundly learned; *mkhyen-brtsé* *Glr.* prob.: omniscient-merciful; *tams-čad-mkhyén* all-knowing, a later epi-

thet of Buddha; *ye-mkyén*, *mion-mkyén* = *ye-sés*, *mion-sés*. — *tugs-mkyén* is known to me only as a sbst.abstr.: the knowing, knowledge, prophetic sight, *nye-btsün-gyis tugs-mkyén-gyis yzigs-pa lags-sam* has your reverence seen by your prophetic sight? *Mil.*; acc. to *Cs.*, however, *sku-mkyén*, *ysün-mkyén* and *tugs-mkyén* are identical in meaning with *mkyen-mkyén*, a form of entreaty which, as a Lama told me, properly has the sense: you know yourself best what is good for me! In accordance to this explanation we find in *Mil.* after an entreaty: *blá-ma kyed mkyen-mkyen*. It is gen. added without any connecting word, like our **pray**, or **please**, but sometimes it is construed with the inf.: *mdzad-pa(r) mkyen-mkyén*, please to do.

མཁྲན་(བ་) mkrañ(-ba), also *krañ* hard, solid, compact; *srá-mkrañ-čan gyur-méd Thgy.* firm, hearty, sound, of a strong and robust constitution. — *mkrañ-pa* denotes the fourth stage of the development of the foetus *Thgy.*

མཁྲིག་མ་ mkrig-ma the wrist of the hand.

མཁྲིག་མ་བ་ *t'igs-pa* col. *W.* (also *Bunan*) for:

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

མཁྲིས་མ་ mkris-ma *Lex.* w.e., perh. = *kris*.

མཁྲིག་མ་བ་ mkreḡs-pa, *W.* *t'ág-mo* (*Ssk.* མཁྲིག་མ་བ་) hard, firm, e.g. snow; *yo-t'ág-čan* *W.* obstinate, stiffnecked, stubborn.

འཁྲན་བ་ kán-ba (not: to put a fault or crime on another *Cs.*, but:) to hurt or offend, to annoy, to vex, *tsur-la kán*

we cause vexation to ourselves (by minding too much the affairs of others); *kán animosity*, *kán man* there occur many collisions, quarrels *Mil.*, *dpon-slób re kán byun* there arise mutual differences, animosities, between masters and scholars *Mil.* *འཁྲན་བ་ kád-pa* esp. *W.* 1. to sit, to sit firm, *rtai ká-ru* on the back of a horse. — 2. to remain sitting, to stick fast, to be stopped, kept back, e.g. of a bird, *nyjus*, in a snare; *rkán-pa kád-de gyél-ba* to get entangled with the foot so as to fall; *sgo kád dug* the door sticks. Cf. also *kad-pa* and *bkad-pa*.

འཁྲན་བ་ kám-pa 1. to faint away, to swoon. — 2. *Sch.* also: to take into one's mouth.

འཁྲན་བ་ kár-ba I. sbst. 1. staff v. *mkár-ba*. — 2. bronze, bell-metal, *kár-ba* (*bai*) *ču* molten, liquid bronze, *kár-bai mé-loñ* a metallic mirror; *kár-rúá* gong, used in India and China instead of bells; *Cs.*: a drum of bronze; yet it is rather a large bronze disk, producing, when struck, a very loud sound like that of a bell. — *kár-yzón* a dish or basin of metal; *kár-záns* a metallic kettle. — II. vb., in *C.* the same as *kád-pa*. — 2. in *W.* intrs. to *dgar-ba*.

འཁྲན་འཁྲན་བ་ kár-ku-ba to resist *Sch.*

འཁྲན་བ་ kál-ba, pf. and fut. (imp. *Kol?*), *W.* *kál-če* 1. *B.*, *C.*, *W.*: to spin, *bal*, wool, *skúd-pa* a thread, *srád-bu* yarn. — 2. *W.* to send, to forward, things.

འཁྲན་བ་ kú-ba to offend, insult, *Bhar.* (*Lex.* འཁྲན་བ་ = རྒྱུ་ཉེས་ injury); *ku-krig*, acc. to the context, denotes certain passions that disturb the tranquillity of the mind, such as malignity and covetousness; *kán-ba* is synon. — *Cs.*'s 'to emulate, contemn, hate, long for', and *Sch.*'s 'pride' I am not able to verify.

འཁྲན་བ་ kún-pa to groan, to fetch a deep sigh, not so much as a sign of pain or sorrow, but rather as a mere physical deep and hollow sound *Med.*; *kún-sgras kán-pa kens* he filled the house with

groanings *Pth.*; *sdán-bai dgrá-la yyag ltar kum* he groans (grunts, bellows) like a yak against a fierce enemy *Mil.*

ཁུམ་པ་ *kum-pa* pf. *kums* (cf. *skum-pa*)
to shrink, to be contracted, e.g. of the limbs, by gout; **yir-ra ran-zin kum-
de yin** *W.* the ditch will get narrower of itself; *kums-pa* shrunk, shrivelled, contracted; fig. reduced, restricted, deprived of power.

ཁུམས་པ་ *kums-pa* *Lex.* and *Cs.* to comprehend, understand; *Sch.* also: to practise, to impress on the mind.

ཁུར་པ་ *kúr-ba* I. sbst. = *kúr-ba*, **pastry.**

II. vb., pf. and fut. *kur*, rarely *bkur* (v. *bkúr-ba*) 1. **to carry, convey**, *kur(-ru)* *kúr-ba* to carry a load; *mi tég-par kúr-ba* *Med.* to carry too heavy loads, prop to carry what one cannot carry; **kúr sog** *C.*, **kúr kyon** *W.* bring! fetch! **kúr son** *C.*, **kúr kyer** *W.* take away! carry off! *kúr-du tógs-te* taking up in order to carry, taking on one's back *Dzl.*; **lág-par kúr-
če** *W.* to hold in one's hand. — 2. **to carry away or off**, *ro kúr-ba* *Pth.*, to carry away a corpse; **to take along with**, in *W.* even: **to pocket**, **sém-la kúr-če** *W.* to take to heart; **á-ne kúr-če** to take a wife, to marry. — *kúr-tag* carrying-girth, rope or strap *Thgy.* Cf. *kur*, *kúr-ba* etc.

ཁུར་མོས་ *kúr-tsós* v. *kur-tsós*.

ཁུལ་པ་ *kúl-ba* **to subdue, to subject** *Cs.*; *Sch.* also: to be uneasy about. *Lex.*: *pyóg-tu kúl-ba*; v. also *kul* 3. *Zam.*; *kral kúl-ba* perh. to force a tax, a rate, on a person.

ཁེགས་པ་ *kégs-pa* pf. *kégs* **to hinder, stop, shut off, debar**, *lam* the way *Mil.*; *ji-ltar bkag run ma kégs-pas* *Mil.*, although they prohibited, tried to proh. him), he was not prohibited; *rgyál-bai pyág-gis kyan mi kégs-pa* *Mil.* not being hindered even by Buddha's power.

ཁེས་པ་ *kéns-pa*, pf. *kéns*, **to be full**, *čus kéns yod-pa* *Glr.*; *blo-grós ma kéns-te* his mind not being satiated *Tar.* 135, 13.

ཁེབ་པ་ *kéb-pa* pf. *kébs*, **to cover, to spread over**, *yon-su kébs-té* being covered all over *Stg.*; *ka tams-čad kébs-te* over the whole face *Stg.*; **to overshadow** *Dzl.* 53, 17.

ཁེལ་པ་ *kél-ba* pf. *kél* 1. **to put on, to load, to pack on**, = *gél-ba*; *bču-tóg kél-na* when the ten stories or lofts shall have been put on *Mil.nt.* 2. **to spin**, = *kál-ba* *C.*, *Glr.*

ཁོ་བ་ *kó-ba* (vb. to *mkó-ba*), **to wish, to want**, to think useful, serviceable, necessary, to have occasion for *Mil.*; *kó-ste on* he will be able to make use of it *Mil.*; **kóda mi kó** or **kó-če med** *W.* I do not want it, I do not like it; *kó-bjed* fit for use, useful.

ཁོགས་པ་ *kógs-pa* weak from old age, **decrepit, decayed**; *rgan* or *rgas-kógs* id.; *sno-kóg*, *skya-kóg* (sic) *Thgy.* with a complexion blue or pale from old age.

ཁོན་པ་ *kón-ba* (cf. *sgón-ba*) to contract one's limbs, to sit in a cowering position, **to squat; to hide one's self**; *dpa kón-ba* to become discouraged, disheartened *Thgy.*

ཁོད་, ཁོད་ *kod, kod* 1. **surface, superficialities**; *sai kod snyóms-pa* to remove inequalities of the surface, to level, to plane, *kód-snyoms-pa* levelled, made even, plain; also fig.: *bár-gyi kod snyoms* gaps were filled up, i.e. distinctions of rank, wealth etc. were done away with, not in consequence of a revolution, but as an act of kindness, forced upon the people by a despotic government. — 2. **a mill-stone**, **yá-kó** the upper stone, **má-kó** the nether stone *C.*

ཁོད་པ་ *kód-pa* **to sit down, to sit**; *barsnán-la*, suspended in the air, floating, soaring, frq. of gods and saints in legends; *rgyal-srid-la* to have been raised to the throne *Tar.*; **to live, to dwell** *Dzl.*; gen. used like a passive to *gód-pa* **to be put, placed, established** (in virtue, in a doctrine, = to be converted to); *glegs-bám-du* to be put down in writing, to be recorded *Tar.* Cf. *kád-pa*.

འཛིན་པ་ *kón-pa* (*Lex.* have a pf. *bkon*)

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

འཛིན་ *kób* *Sch.* barbarous, rough, rude, gen. combined with *mta*, *mta-kób*, with or without *yul*, barbarous border-country. So the Tibetans always designate their own country, in comparison with India, the holy land of Buddhism, as being *mta-kób ká-ba-čan*. The rarely occurring *yan-kób* seems to indicate a still more distant and barbarous country.

འཛིན་པ་ *kóbs-pa* to be startled, agitated, alarmed, in one *Lex.* however, it is explained by *kyáb-pa*.

འཛིན་ *kór* 1. circle, circumference; the persons or objects encircling, surrounding (a certain point or place); *lté-ba dan dei kór-rnams* the navel and the circumjacent parts *Med.*; **de-kór-la** *W.* thereabout; *nye-kór* v. *nye*; more esp. retinue, attendants, *kór dan bäs-pa* (མཁའ་རྒྱུ་འཛིན་པ་) with attendants, suite: *kór rnám-pa bži Tar.* frq., the attendants of Buddha's hearers, divided into four classes (viz. in the earliest times: *dge-slón*, *dge-slón-ma*, *dge-snyén*, and *dge-snyén-ma*; at a later period: *nyan-tós*, *rai-sans-rgyás*, *byan-čub-séms-dpa*, and *so-sói skyé-bo-rnams* q.v.) *kór dgra-bčóm-pas bskór-te* surrounded by the retinue of the Arhants (v. *dgra-bčóm-pa*); *kór-du bsdus-so* he gathered them round himself as his retinue *Dzl.*; also fig.: the train of thoughts, reminiscences

etc., which the soul, when passing into a new body, cannot take along with it *Thgy.*; it is also used for a single servant or attendant (*Cs.* has *kór-po* or *kór-pa* male attendant, and *kór-ma* female attendant), *kór yčig Mil.*; *kór ynyis* two attendants *Glr.*, hence *kór-rnams* sometimes for domestics, household servants; but if *kór* with a numeral is preceded by *γtsó-bo*, or a similar noun, this preceding word is acc. to the Tibetan mode of speaking included in the number given, so that *γtsó-bo kór lña* should be translated: the master and four attendants (not five). — 2. instead of *kór-ba*, or *kór-lo*, esp. in compound words; *lo-kór* = *lo-skór* a cycle, comprising a space of twelve years.

Comp. *kór-mkan* attendants *Glr.* — *kór-báns* subjects *Cs.* — *kór-γyóg* = *kór* retinue, servants etc. — **dhuñ-kór** *C.* waiting man, valet de chamber, = *sku-mdün-pa* which is the respectful word for it. — *nan-kór* household servants, domestics. — **kór-gyág** *W.* latch. — *kór-dás* v. sub *kór-ba* II.

འཛིན་བ་ *kór-ba* I.vb. (cf. *skór-ba*), to turn round, to turn about, to go round in a circle; *kór-gin yod* he is walking (running, flying etc.) round the . . . *Glr.*; esp. of the successive transmigrations of metempsychosis, v. II; *mgo kór* my head turns, I am getting dizzy, confused; also I am duped, cheated, imposed on, *kyéd-kyi ka-sbyán-gyis ned mgo mi kór* we are not to be taken in by the volubility of your tongue *Mil.*; to pass away, to grow full, to be completed, *lo-dūs kór-ba-na* when one year was past *Glr.*; *srás-kyis lo kór-te* when the prince had completed one year, was one year old; **da bū-lon kór** *W.* now the debt is entirely paid off, cleared: **kór mi tub** it cannot be paid off; **mi kór**, the sum is not full, not sufficient to cover the debt; to walk about, roam, ramble *W.*; to return from a journey, to come home; **rán-la kór-ba** to come or fall back (on the head of the author, originator); to come together, to contract, to gather. e.g.

clouds, frq. water, **koi ká-ču kor** W. it makes his mouth water; *dgrá-bo kor Mil.* enemies are collecting (we create ourselves enemies); also impersonally: **kor son** it has become cloudy; *ynam kor* the sky is getting overcast, clouded; therefore even **to arise, to be produced, formed**, *zül-pa kor* dew is produced, *gyá*, rust, even: *lus-la sras kor* a child has been formed, produced, in the womb *Pth.* —

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

འབྲིར་ཡུག་ *kor-yüg* a wall, rampart *Cs.*, v. *kó-ra*.

འབྲིར་གཡའ་ *kor-gyá* *C. latch.*

འབྲིར་འོ་ *kor-lo* (*Ssk. चक्र, मण्डल*) 1. circle, *tsogs-kyi kor-lo* offerings arranged in a circle, v. *tsogs*: *kor-lo bri-ba* to describe a circle *Tar.* More frq.: 2. a circular body, a disk, roll, wheel, any modification of the cylinder, *bču-ysum-kor-lo* the column on the *mčod-rtén* consisting apparently of thirteen circular disks; *kor-lo brtsib-brgyád* the wheel with eight spokes, a frq. attribute of deities; *rdza-mkán-gyi*

kor-lo potter's wheel; *čós-kyi kor-lo* praying-cylinder, cf. below; also a complication of wheels, wheel-work, engine, *prül-gyi* *kor(-lo)* 'magic wheel', a phantastic attribute of gods, but also any real machine of a more ingenious construction, e.g. sugar-press *Stg.*, electrical machine etc.; *ču-tsod-kor-lo* a clock; *šin-rta-kor-lo* waggon, carriage, also cart-wheel. — Figuratively: *bdé-ba dan sdug-bsñal-gyi kor-lo*, vicissitude of fortune; *düs-kyi kor-lo* (कालचक्र) acc. to *Cs.'s Chronological Table* (*Cs.'s Gram.* p. 181) a later philosophical system, contained esp. in the *rtsa-rgyüd, Mūlatantra*, in which the Adibudha doctrine, prophecies, chronology etc. are propounded. It was introduced into Tibet about 1000 p. Chr.; cf. also *Schl.* 45. — *kor-lo sgyür-ba*, or *skór-ba*, with *čós-kyi*, to turn the wheel of doctrine, = to preach, to teach religion, (vulgo understood only of the turning of the praying-cylinder); **čö-kyi kor-lo len-mor bé-pa** *C.* to devote one's self to the preaching of religion. On the other hand: *kor-lo sgyür-bai rgyál-po* (चक्रवर्तिन) *Will.*: 'a ruler, the wheels of whose chariot roll everywhere without obstruction, emperor, sovereign of the world, the ruler of a *čakra*, or country extending from sea to sea'. In this Indian explanation two different etymologies are given, the former of which is undoubtedly the original one. Buddhism and the Tibetan language have added a third signification, 'praying-wheel'; modern scholars a fourth, that of the 'orb' or round of transmigration or metempsychosis; hence the confusion attaching to the import of this word.

འབྲིར་འོག་ **kor-lóg** is said to be used in col. language instead of *ka-ló* 3. W.

འབྲིར་ས་ *kor-sa* = *skór-lam* v. *skór-ba* I. extr.; *kor-sa bár-pa, čen-po Glr.*

འབྲིར་གསུམ་ *kor-ysum*, lit. three circles. *Ssk. trimandala*; *Sch.*: 'every thing that belongs to archery'; more correctly: arrow, knife, and spear.

འཁོལ་བ་ *kol-ba* I. pf. *kol*, cf. *skól-ba*, to boil, to be boiling, *ču kol* the water is boiling; *kol jüg-pa* to make boil, to set to the fire for boiling, = *skól-ba*; to ferment (dough), to effervesce, to sparkle (beer) *W.* — II. pf. *bkol*, imp. *kol* 1. to oblige a person to be a servant or bondman, to use as a servant; in full: *bran-du*, also *gyóg-tu*, *kol-ba*; therefore *bran-kól*, *kól-po* servant, man-servant: *bkol-spyód-kyi sdug-bsñil* the calamity of servitude, current expression for designating the lot of animals; *řán-dag-gis dbán-med-par bkól-ba* to be enslaved by others, to be compelled to do slave-work *Thgy.*; *dgé-bai lās-la bkól-ba* to make a person minister to works of virtue. — 2. to save, to spare, to enjoy with moderation *Cs.*, *zúr-du . . . bkól-ba Lex.*; *Sch.*: saved, laid up, put by. — 3. *Sch.*: to become insensible, to be asleep, to get benumbed, in reference to the limbs; seems to be used in *Med.*

འཁོས་ *kos* 1. *C.* also *kós-ka* (cognate to *kó-ba*), worth, value, importance *Cs.*; *kós-can* important, mighty, of great influence, *kós-méd* the opposite of it. — 2. *kós-su-pab-pa* clyster *Sch.*; one *Lex.* has *mkos-páb*, w.e.

འཁྱུག་པ་ *kyág(s)-pa* 1. to freeze (of water, earth, provisions); to coagulate, congeal (melted fat etc.). — 2. to feel cold, *kyágs-na gós gyon* if you feel cold, put on clothes *Glr.*, **kyag jhün* C.*, **kyágs-sa rag* W.* I feel cold; *kyágs-gri* a feeling cold, a shivering (cf. *ltógs-gri*) *Mil.*; **kyágs-ša* W.* id., the cold fit of the ague. — *kyags-rám*, *kyags-róm* ice *Glr.*; *kyags-lhám* snow-shoe *Sch.*

འཁྱུམ་པ་ *kyám-pa* to run about, to wander, e.g. *čá-med yül-du* in an unknown country *Glr.*; *kór-bar* in the orb or round of transmigration, v. *kór-ba*; *kyám-ste nor ni bdóg-pa žig* one who lives as a vagabond *Dzl.*; *dé-day-ni rnám-par kyám-pao* they are mistaken, on the wrong track *Wñ.*; *kyám-du jüg-pa* to cause to ramble or rove about, to scatter; *kyáms-pa* strayed, lost, wandering, vagrant; erroneous, erring

Tar. 153, 15. — *kyám-kyi* a vagrant dog. — *kyáms-po* 1. a vagabond. — 2. n. of a disease *Med.* — 3. erroneous *Tar.* — *ču kyám-pa* inundation, flood *Ma.*

འཁྱུར་བ་ *kyár-ba* to err, to go astray, to deviate from, **yan kyár-la ma ča* Ld.* do not step out of your rank! do not absent yourself! *Kyar dogs yod* one should be afraid of going astray *Thgy.*; *dpe kyár-po* a defective simile; *tsig kyár-po* an inadequate designation. — In *Tar.* 48, 4 *dpe kyár-po* is translated 'epitome' by *Schf.*, but the whole passage is somewhat obscure.

འཁྱུལ་བ་ *kyál-ba* = *kyal-ku* q.v.

འཁྱིབ་ *kyi-ba* *Sch.*, prob. an incorrect reading for *kyil-ba*.

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

འཁྱིས་པ་ **kyigs-pa* to comprise, encompass *Pth.*, v. *pán-pa*.

འཁྱིད་པ་ *kyid-pa*, *Sch.*: *miḡ kyid-pa* to turn or roll one's eyes.

འཁྱིམ་པ་ *kyims-pa* 1. to be encircled with a halo, as the sun and moon sometimes are *Cs.*; *og-kyims Lex.* = བཀྱིམ་ halo; also *ja-ód kyims* a rainbow-coloured halo appears *Pth.* — 2.: **na-bün** or **müg-pa kyims*, *dúd-pa kyims**, fog, smoke, comes floating on.

འཁྱིར་བ་ **kyir-ba* to turn round in a circular course *Cs.*, *Lex.*: *ydugs kyir-ba* to turn a parasol round (?).

འཁྱིལ་བ་ *kyil-ba* vb. n. 1. to wind, to twist; *duñ ryás-su kyil-ba* a triton or trumpet-shell, wound to the right, and then considered particularly valuable, these shells generally being wound to the left; of the hair: *gyén-lu kyil-ba* wound or twisted (on the crown of the head) *Glr.*: *ro-smád °brül-du kyil-ba* the lower part of the body being wound into a serpent (the usual manner of representing the 'klu'); *ód-du kyil-žin*, the body enveloping itself in light *Mil.*; to roll: *nya řser-miḡ kyil-*

ba yod the fish rolls its golden eye *Mil.*; to whirl, to eddy, to move round rapidly, of the water, so prob. *Dzl.* ༩༩, 13; ༡༤༩, 2; *krom dmar - nág kyil - ba* the motley crowd in a whirling motion *Pth.*; to hang or flow down in folds, of a tent or a curtain *Glr.* 33, 12. — 2. **to flow** (whirling) **together**, used of rivulets and brooks overflowing so as to form small lakes *Mil.*; of persons: to meet, to flock or crowd together, *mi mán-po dé-ru kyil-bar gyúr-te Pth.*; **kyil-ču**, and **ču-kyil** col. puddle.

འཁྱུ་བ་ *kyù-ba*, pf. *kyus* to run *Lex.*

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

འཁྱུད་པ་ *kyüd-pa* 1. **to embrace** frq., *mgül-nas kyüd-pa* to clasp round the neck, **to hug**; to encompass by spanning *Pth.* and elsewhere, cf. *kyigs-pa*. — 2. **to glide** in or into (as serpents), *mñal-du kyüg-pa* of the soul in the new conception, like the synonym *kril-ba*, for *jug-pa*. — 3. **to be able**, **nád-pa mál-sa-na lán-na** (instead of *lan-bar*) **mi kyud** the sick man is not able to rise from his bed. — *blos mi kyüd-pa byéd-pa Thgy.* (not clear).

འཁྱུར་བ་ *kyür-ba* *Cs.*: to be separated, divorced; *Lex.*: *bskür-bas kyür-ba*,

therefore prob. the vb. n. to *skyür-ba*, to be deserted, cast off.

འབྲིང་བ་ *kyén-ba* seems to be = *géns-pa C. col.*

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

འབྲིར་བ་ *kyér-ba* pf. *kyer* (Northern *Ld.* **kyers**), at the end of a sentence *kyér-ro Tar.* and others, (*Cs. kyer-to?*), nearly the same as *kür-ba*; (the རྒྱལ་ of the *Lexx.*: to lead, to guide, does not fully agree with the sense in which it is generally used) — 1. **to carry away**, **to take away**; *čus* to be carried or swept away by water; fig.: *lé-los* to be overcome, carried away by idleness *Mil.*; *ldé-mig kyer* take the key with you! — 2. **to carry**, **to bring**, in a more general sense, *C.* and *B.*: *kyer šog* bring! *kyer son* carry off! take away! (in a like manner as *kür-ba*); *des ču blán-nas kyer ón-bai lám-kā-na* he having fetched water, being on his way to bring it *Pth.*; *kyer-la šog* bring me (word), let me know (the result of your investigation) *Mil.* — *kyér-so* 1. **appearance**, esp. a neat, handsome appearance of persons or things. 2. **advantage**, **superiority**, **pleasantness**, *Mil., C.*

འབྲིལ་བ་ *kyel-ba Ld.* to hit, to strike.

འབྲིག་པ་ *kyóg-pa*, pf. *kyag*, imp. *kyog*, to lift, lift up, = *ťogs-pa*, *ťegs-pa Glr.*; to carry, bring, **sól-jha kyog** bring in the tea *C.*, cf. sub *kag*.

(འབྲིག་པ་) *kyóg-po* or *kyóg-po* crooked, bent; *kyóg-poi ri-mo* a crooked figure, a curve, flourish, crescent etc.; *nyas par kyog tsur kyog byás-sin* the fish winding its body, writhing *Pth.*; *kyog-čan*, *kyog-kyóg* tortuous; *kyog-bšád* a crooked, out of the way construction or explanation. — *kyog stón-pa* to fly into a passion (?) *Sch.*

(འཁྱིལ་པ་) *kyogs* or *kyogs palanquin, sedan-chair, litter* *Pth.*; *kyogs-dpyān* id.; a lath or pole for carrying burdens *Sch.*

འཁྱིལ་བ་ *kyón-ba* pf. and imp. *kyon* to bring *W.*

འཁྱིལ་བ་ *kyóm-pa* pf. *kyoms* 1. to rock, to wave, of a ship *Schr.*, of the water *Sch.* (not quite clear); **kyom-kyom do-ba** *C.* to reel, stagger, **čán-glā kyom-pa dug** he is staggering under the influence of beer; to be dizzy *Med.*; *mtso-kyóm* dizziness, vertigo, ni. f.; *lug-glād mgo-kór kyóm-pa* yso the brain of a sheep cures the swimming of the head (vertigo) *Med.*

འཁྱིལ་བ་ *kyór-ba* 1. to miss, fail, not to hit *Cs.* — 2. to reel, stagger, from intoxication. — 3. to warp, of wood.

འཁྱིལ་བ་ *kyól-ba*, pf. *kyol*, cf. *skyél-ba*, to be carried, to be brought (somewhere) *Pth.*; with *ynól-pa* to be done, inflicted *Mil.*; to arrive at, come to, reach, *sku-tsé mta-ru* the end of life.

འཁྱིལ་བ་, (འཁྱིལ་བ་) *kyós-pa* (*pyós-pa*) *Sch.*, *kyós-ma* *Mil.*, a present, gift, = *kyós ma*, *skyás-ma*.

འཁྱིལ་བ་ *krá-ba* I. vb., pf. prob. *kras* to lean to, to incline towards *Cs.*; *krá-sa* a support to lean against, a prop, back (of a chair) *Lex.* — II. adj. hard, = *krán-ba*, *mkrán-ba* *Sch.*

འཁྱིལ་བ་ *kráb-pa*, pf. *bkrab* (?), cf. also *skráb-pa*, 1. to strike, to beat, in repeated strokes, as in swimming and rowing; to thrust, stamp, thump, tread heavily, *bro krab-pa* to dance in that manner *Mil.*, *Pth.* — 2. to winnow, to fan *Stg.*, col. **tab-pa**. — 3. **miḡ řab řab** (or **řab-tab**) **jhé-pa** *C.*, **čó-čé** *W.*, to blink, twinkle, wink with the eyes. — 4. **ka-ság řab-čé** *W.* to jest, to joke, to crack jokes. — 5. *Sch.*: to leap, jump, *Schr.* for joy. — 6. to scoop out, to bail out *Sch.* — 7. to fight, to combat *C.*, *W.*

འཁྱིལ་འཁྱིལ་ *kral-krul* confusion, disorder.

འཁྱིལ་བ་ *kri-ba*, pf. *kris*, cf. *dkri-ba*, cognate to *kril-ba*, 1. to wind, roll; twist one's self, to coil (of snakes) *Dzl.*; *kyim-táb-kyi kri-ba* conjugal embrace *Pth.*; **čy-ma ři-se** (for *kri-ste*) **rag** *W.* I have a sore throat, prop. I feel my throat tied up, I am choking; fig.: *kín-la kris-pa*, either as an adj. 'ensnaring', or as a sbst. 'ensnarer' = sin, cf. *kun-dkris* in *dkri-ba*; *kri-šin* = *kril-šin*. — 2. mostly as a sbst.: the being attached to, given to, c.c. genit. (synonym of *čags-pa*): *rañ-dón-gyi*, to one's own advantage, *bu-smád-kyi* to wife and children *Mil.*; fondness, attachment; *žen-kris* id. — 3. *kral kri-ba* to impose a tax *C.*, *Lex.*

འཁྱིལ་བ་ *krig-pa* 1. sbst. 1. (*Ssk.* མཐུན) coitus (of the two sexes), copulation, pairing, the usual, not exactly obscene, yet not euphemistic term for it; *krig-pa spyód-pa*, also *krig-čags spyód-pa* *B.* and *C.*, **řig-pa čó-čé** *W.*, to lie with etc.; *krig-pai čós-la rtén-pa* to indulge in lust, to be given to voluptuousness; *krig-skád* *Sch.*, *krig-tsig* *Lex.*, obscene words, unchaste language; *krig-pa byin-pa* to talk smut. — 2. a sign of the zodiac, the twins. — 3. symb. num.: 2.

II. vb. 1. to cohere, to stick together *Cs.* — 2. to be clouded (of the sky), *ynam krig* the sky is getting overcast; also **řigs son** *W.* without a sbst., it has become cloudy, dull; *čód-zér dan řa-čód krig-pa* wrapt in rays of light and the splendours of the rainbow *Pth.*; *tañ tams-čád mes krig-pa* the whole plain was enveloped in a flame of fire *Mil.* Cf. *dkrigs-pa*.

འཁྱིལ་ *krid* v. *kril*.

འཁྱིལ་བ་ *krid-pa*, pf. *kril*, fut. *bkri*?, to lead, to conduct men or beasts to a place; to command, to head (an army); to bring along with, *kril-de ma čóns-so* he has not brought (his wife) with him *Dzl.*; therefore *kril* equivalent to 'with': *bú-tsa krid byuñ-nas* coming out with their children

Glr. — *blo krid-pa* perh. a mistake for *brid-pa*.

འཁྲིམས་ *krims*, *bréd(-nas)-krims* *Lexx.* w.e.

འཁྲིའ་བ་ *kril-ba* 1. to wind or coil round (of serpents), to embrace closely, to clasp round, e.g. in the act of coition; *ma byams bú-la křil* a loving mother clasping her child *Pth.*; *kril-mkan* a plant furnished with tendrils or claspers *W.*; *kril-šin Wdi.* a climbing plant, creeper. — 2. to glide, slip into, of the soul when entering another body, = *kyud-pa*. — 3. *ka křil-ba W.* to speak imperfectly (like children), to stammer, — 4. to heap up, = *dril-ba*, *sgril-ba*.

འཁྲིས་ *křis* 1. syn. with *gram*, bank, shore, coast, *rmá-čui křis-na yód-pai mkar*, a castle on the banks of the Hoangho *Glr.*; **kyo'-rán-gi ři-na yo** *C.* it lies just before you, under your nose; *blá-mai sku-křis-su* = *blá-mai pyógs-la Mil.nt.* — 2. v. *kři-ba*.

འཁྲུ་བ་ *křu-ba* 1. Cs. to wash, to bathe, = *křud-pa*, cf. *křus*. — 2. diarrhoea, looseness; dysentery (?); *křu-nád*, *křu-sbyóns* (འཁྲུ་སྒྲུབ་) *id.*

འཁྲུག་པ་ *křug-pa* 1. vb., pf. *křugs*, cf. *dkřug-pa*, *bkrug-pa*, to be in disorder, agitation, commotion, to be disturbed; *křug-par gyúr-ba* to get disordered; of the blood: *rtsa řams-čád křug-tu bčug*, it made all his blood boil *Glr.*; of the sea frq.; esp. of the mind, disturbed by wrath, fear, anxiety, or some other passion, cf. *kog-křugs*; to quarrel, fight, contend, *de ynyis křugs-nas*, the two quarrelling; *bod če nañ křug-go*, the nobles of Tibet are contending among one another, have internal feuds; *mčři-ma křug-pa* tears appearing, coming forth, (lit. tears being stirred up, excited *Thgy.*, *Mil.*, *Tar.* — 2. sbst. disorder, tumult, war, also single combat, duel, *křug-pa řor* disorder arises; *křug-dus byas* he appointed the time of the duel *Glr.*; *křug-dpon* = *dmág-dpon*; *křug-pa byed-pa* to take up arms, to begin war; respecting subjects: to rebel; *křug-*

pa byéd-pai dūs-su in times of war *Glr.*; *dmag-křüg*, *řab-křüg* war. — *mi-křugs-pa* n. of a Buddha (not = *mi-skyód-pa*). — *křug-lón* is the explanation given by *Lexx.* for *skyo-nógs*, hence prob.: contest, strife. — **řugs-mkan** *W.* having small cracks, flaws, of potter's ware.

འཁྲུང་བ་ *křun-ba* or *křüns-pa* 1. resp. for *skyé-ba* to be born, *bčom-ldan-dás křüns-pa dan dūs-mnyám-du* at the same time when Buddha was born *Glr.*; *ynyis-la sras ma křüns-par* as by neither of the two (queens) a son was born *Glr.*; *křüns-dkái skyés-bu* (holy) men, such as are but rarely born (lit. with difficulty) *Mil.*; to arise, to originate, *křüns-rábs* legend of the origin . . .; *kyed-rán-gi řugs-la křüns-pai řsig* words as they may just arise in your honour's mind *Mil.*; *řnyit-řje řugs-la křüns-pas* compassion arose in the soul of his reverence *Mil.*; *tiñ-ñe-džin křüns-pas* meditation arising. — 2. to come up, shoot, sprout, grow, of seeds and plants frq.

འཁྲུད་པ་ *křud-pa*, pf. *bkrus*, fut. *bkru* to wash, to bathe, *gos* clothes, *ka-lág* face and hands *Dzl.*; to wash off, *řri-ma* dirt; fig. *sa nán-gyis křud Ma.* is stated to mean: the country is fleeced, thoroughly drained of its resources.

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

འཁྲུའ་བ་ *křul-ba* (*Lexx.*: *Ssk.* འཁྲུའ་བ་) to turn out of the way, to wander, to stray, hence perh. originally:) 1. to be dislocated, sprained, distorted, **řsig řul** *W.* the limb is dislocated; usually: 2. to be out, to be mistaken, almost always used in the pf. tense, *křul-pa* mistaken, deceived, *ña mig křul-pa yin-nam* does my eye deceive me? *Mil.*; *řná-ba křul dogs tūr-re gyis* take care not to hear wrong *Mil.*; *ynyis řčig-tu křul-bar byéd-pa* to make by mistake two to be one, to confound one thing with another *Tar.*; *di dge-slón-mar dód-pa křul-pa yin-la* she being frustrated in her wish to become a nun *Tar.* 85, 1; *gró-ba křul-pa* the deceived creature *Glr.*;

frq. with *snai*: *rai-snán* *krul-par* *dug* I have been mistaken, it was a deception of the senses *Mil.*; *snai-krul*, and *krul-snán* illusion, delusion; *krul-snán-can* delusive *Ghr.*; to err, as a syn. of *nór-ba*: *Kyód-dag* *krul-pai* *jig-rten-pa* ye deluded children of the world! *Mil.*; *zes dín-pa-rnams* *krul* they who pronounce (read) in this manner, are mistaken; *a dogs* *krul* the adding of *a* is a mistake; *nor-krul* mistake, *nor-krul sél-ba* *Schr.*, **tón-če, sál-po gyáb-če**, *W.* to remove mistakes, to correct. — 3. to be insane, deranged, syn. of *smyós-pa* *Dzl.* and others. — *krul-pa* 1. adj. mistaken, deceived. — 2. sbst. mistake; frenzy, madness; *krul-yzi* mistake, error; *krul-so* (*errandi locus*) occasion for committing mistakes, a wrong way, peril; mistake, error, cf. *gól-sa*; *krul-kór* artifice *Sch.*, (*Cs.*: machine, contrivance; but this is spelled more correctly *prul-kór*).

འབྱིན་པ་ *krén-pa* 1. to wish, to long for, *zas-skóm* *Med.*, *Kyim-la Lex.* — 2. *W.* to look upon with envy, jealousy.

འབྱིབ་ *kró-ba*, pf. *kros*, to be angry, *la at.*

འབྱིག་པ་ *króg-pa* to roar, rush, buzz, hum, *rná-ba* *kúr-la* *króg* *Med.*, a tingling noise is caused in the ear; *rgyu-lón* *króg-çin* a rumbling in the bowels *Med.*; *sbo-króg* in the belly; *króg-króg* roaring, rushing, buzzing.

འབྱིར་བ་ *król-ba* pf. and fut. *dkrol*, imp. *krol* 1. to cause to sound, to make a noise, to play, *ról-mo* on an instrument, to ring (a bell), to beat (a gong, cymbal); *ma dkról-bar* without being played on. — 2. to sound, resound, **dód-pa tól-la rag** *W.* my bowels croak; *król-po* a player, performer, bell-ringer etc., cf. *król-po*; **trol-lo-lo-tse** *W.* a tinkling of bells.

ག

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

ག *ga* affix (article) to some substantives, like *ka*.

ག *ga* (*C. *gha**) 1. = *ga* (*C. *gā**). — 2. = *gañ*.

གཞུང་ *ga-král* *C.* (pron. **gha-ḥal**) tax, duty (on cattle and butter).

ག་ག་ *ga-gá* *W.* a title of honour: the old gentleman, the old squire e.g. **ga-gá ta-ra-cán** the old Squire Tara Chand, opp.

to *no-nó* the young Squire; instead of it in *C.*: **a-jho-lág**.

ག་ག་ཚོའ་ *ga-ga tsil*, tickling *Cs.*; *ga-ga-tsil byéd-pa* to tickle.

ག་ག་མོ་ *ga-gé-mo* such a one, such a thing *Cs.*; such and such; v. *če-ge-mo*.

ག་གོན་ *ga-gón* a melon *Cs.* (some *Lexx.* have: cucumber, others: barley).

ག་ཅིན་, ག་ཆིན་ *ga-çén, ga-çén* some (people), a good many; a good deal *W.*, *C.*

ག་ཆར་ *ga-čád* without cause, involuntarily, e.g. to weep *Med.*

ག་ད་ *gá-ta* *Ssk.*, *ga-tai sde-tsan* a particular kind of Indian hand-writing, besides *Nagari* and *Lantsa* *Ghr.*

ག་ད་ *gá-da* (ག་ད་), club, mace.

ག་དུར་ *ga-dür* medicinal herb of an astringent taste.

ག་དོར་ *ga-dór* *Lex.* w.e.: *ša-bai ga-dor*; *Sch.* explains: the growth of a new branch on a stag's horn.

ག་འདྲས་ *ga-drás* *C.* (pronounced **ghande**) how?

ག་ན་ *gá-na* = *gañ-na*, **where**, used interr. and correl., frq.; *gá-na-ba* and *gáñ-na-ba* the same as a sbst., the **whereabouts** of a person, his place of residence; *rgyál-po gá-na-bar*, (or *gá-na-ba der*, *gá-na düg-par*, *gá-na bzugs-par*) *son* he went where the king was *Dzl.*, frq. — **ga-na-méd** *W.* **absolutely, at all events**, **ga-na-méd kal gos** it must be sent by all means; **gá-na-méd lög-te tañ yin** I shall give it back at all events (*B. čis-kyan*).

ག་པུར་ *ga-pur* **camphor** *Med.*

ག་བྲ་ *ga-bra* n. of a medicine *Med.*

ག་ཙམ་ *ga-tsám* **how, how much, how many how long**, interr. and correl.; **as much as**, e.g. as much as you like (you may take) *col.*

ག་བཙོན་ *ga-btsón* an eruption of the skin *W.*

ག་ཚོད་ *ga-tšód* *C.* **how much**, **rin gha-tšó** what is the price?

ག་ཞ, ག་གཞན་, ག་ག་ *gá-ža, gá-yža, gá-ša* a **jest, joke, laughter**, *gá-ža dan rtséd-mo rtse* *Pth.* they jest and play; also adj.: inclined to jesting, **di-rin gá-ša mi dug** he is not in a good humour, in good spirits, to-day *W.*

ག་རྩལ་ *gá-zug* *W.* **how**, interr. and correl.

ག་གཞི་ *ga-yzi* *W.* **squinting**.

ག་རི་, དག་རིས་ *ga-ri, dga-ris* = *gá za* *W.*; **ga-ri mi rag** I am in low spirits, **dejected**.

ག་རུ་ *gá-ru* = *gan-du* 1. **whither**, which way, to which place, whereto. — 2. **where**, interr. and correl.

ག་རུ་ཌ་ *ga-ru-ḍa* the Garuda-bird. v. *Kyün*.

ག་རེ་ *ga-ré* 1. **where is?** *B.* and *col.* — 2. *Ld.* a species of *Lathyrus*.

ག་ལ་ *gá-la* for *gán-la*, *èi-la* *C.*; **ghá-la tén-ne ne' jhun** owing to what, or from what cause did the disease arise? **ghá-la pén** to what does this serve, of what use is this? *Sch.*; **whither**, to what place? **ghá-la dö-ghi yim-pa** *Ü*, where are you going to? — *gá-la-ba* = *gá-na-ba*.

ག་ལེ་ *gá-le* *C.* **slowly, softly, gently**, gen. in a good sense, opp. to every thing turbulent; therefore in exchanging compliments on meeting or parting: **o-ná ghá-le ku zu nan** (perh. to be spelled *sku bzugs snan*) says the person that has paid a visit, **o-ná ghá-le pèb** he that received the visit, when taking leave of each other, both phrases implying about the same as our **farewell! good-bye!** *Cf. snan-ba.*

ག་ལོག་ *ga-lóg* *W.* **squinting**.

ག་ཤ་ *gá-ša* 1. v. *ga-ža*. — 2. **girth** or **rope** slung across breast and shoulder in order to draw or carry anything; also **dog-harness**; also the **bandoleer** or **shoulder-belt**, worn as a badge of dignity by constables and the like officers; sobriquet for the rope of meditation, v. *sgom-täg*.

ག་ཤས་ *ga-šás*, *C.* **gha-šé**, **some, part**; **bhü-mo yan gha-šé čö jhè-pa yin** even girls, in part, take to religion (become nuns).

ག་ཤེད་ *ga-šéd* v. *šed*.

ག་ཤེལ་ *ga-šél* **glass-beads, glass-pearls** *Sch.*

ག་སྤར་ *ga-sir*, instead of نَعْرَاف **punishment** *Ld.*

ག་ག་ *gag* 1. **silver** in bars, ingots, small pieces etc., **uncoined** *W.* — 2. **wad, wadding** (for loading muskets) *W.* — 3. *Cs.* = *bya-gág, gag-tšé* a water-fowl.

ག་ག་པ་ *gág-pa* *Med.*, a swelling in the throat *Cs.*; *gag-lhóg* id. (?)

ག་ *gañ* *I.* interr. pron. 1. **who? which?** *B., C., W.*; when used adjectively, it generally follows its sbst. (so at least in good language), and if preceding it, it stands in the genit. case: *nyogs gañ* which

region or part of the world? *gán-gi dus* which time? in the latter case it may also mean **whose**: *gán-gi lam* whose way? *pyi nan rnyis čós lugs gan bzan* which of the two doctrines, the Brahmanic or the Buddhist, is the right one? *pyogs gán-nas on, no mi šés-pas* not knowing from what part of the country she comes *Glr.*; *ma ni gan yin bu ni gan yin bye-brág pyes* decide which is the mother and which the child *Dzl.*; *gan zé-na* lit. 'if one asks which?' corresponds sometimes to the English 'namely, to wit, viz.'; *gán-na* where? *gan-la* whither? *gán-nas, gán-las* whence? *gán-du* where? whither? *gán-na-ba = gan-na-ba* v. above; *gán-pa, yul gán-pa*, col. **gan-yul-pa**, from what country? — 2. *C.* for *ci* **what?** **ghan zér-ra(n)** what shall I say? **kyó'-kyi min-la ghan zér-ghyi yó'-dham** what is your name? **ghán-la yon** what are you coming for? what do you want? — 2. rel., or rather correl. pron., **who, which, he who, she who, whoever, whichever, whatever**, ὅστις: *gan pyir éón-ba de nī* she who follows *Dzl.*; *gan gos dód-pa-la gos byun* whoever wanted clothes, to him they were given *Dzl.*; *rig-pa gan rnó-ba cig-la stér-ro* I give it to him who is the sharpest as to sagacity *Glr.*; *kyód-kyi dpá-ba gan yin-pa-la kó-bo ngu* the bravery which you have shown pleases me *Tar.* 21, 13; *rgyal-bu gán-du tse jóš-pai ynás-su són-no* they went to the place where the prince had changed life *Dzl.*; *gán-gi lam snón-du grub-pa des . . .* he whose way (of sanctification) will be completed first, shall . . . *Stg.* Often *tams-čád* or a plural-sign accompanies the partic.: *gan mi šés-pa-dag* they who do not understand *Dzl.* Rarely in *B.*, but frq. in the col. language of *W.*, the *pa* after the verb is supplied by a gerundial particle, such as *na, nas*: **gan tán-na kyad med** which you intend to give is all the same. Sometimes, however, particularly in more modern literature, no *pa* is added to the verb at all, esp. when *gan* is joined with *yin, yod, or dug*, so that such sentences in

their form are very similar to the relative sentences of occidental languages; but that this omission of *pa*, although sanctioned by long continued use, is after all an incorrect breviloquence, and that *pa* must always be understood, appears from the frq. occurrence of the plural sign immediately after *yod* etc.: *de rnyis-kyi arid gan yód-rnams* the claims to government which both of these maintained *Glr.*; *gán-tse — dèi-tse when — then; gan zig whoever, if any body* etc. frq.; vulgo in *W.* often pleon. = any or some, **gan zig tims-si ji-la** on account of some law-suit, instead of *tims zig-gi pyir*; *gan la-lá zig* is of a similar meaning, but less frq. The import of the word is still more generalized by *yan* being added to *gan* or to the verb: *dnós-po gan mton yan Mil.* whatever he sets his eyes upon; *gan ltár-na yan, gan yin kyan* whatsoever it may be, however that may be, be that as it may, at all events, esp. *C.*; *gan-yan-rún-ba, gan-rún, gan-či-yan-rún* whosoever he may be, whatsoever it may be, *quicunque*; *rnas gan-yan-rún-ba-na* wherever; *gán-nas gán-du skyes kyan* out of which class of beings and into whichsoever I shall be re-born *Dzl.* — 3. indefinite pron., used absolutely, **each, every, any, all**, when followed by a negation = **not any, none, no**: *zo dar ču sogs gan yan ka*, curdled milk, buttermilk, water, every thing tastes bitter *Med.*; *sans-rgyas gán-gis kyan ma bəds-pa* not yet trodden by any Buddha *Glr.*; *jan gan togs gyis* be as useful as ever possible *Mil.*; *gán-dag* all *Glr.* and elsewhere; *dé-dag mi byun gan yan med* these are to be found everywhere; *gán-la gan-dul* converting each in the manner best suited to him; *gán-gis kyan = čis-kyan* by all means; *gán-gis kyan dgós-pa méd-pa* altogether useless *Mil.*; *gan dan gan Cs., Sch.* (more frq. *gan dan čì*) every thing whatsoever *Glr.*

གང་ག་རུང་ *gan-ga-čün* an officinal plant *Med.*

གང་ག་ *gan-gā* *Ssk.* the river **Ganges**.

གང་བ་ *gán-ba*, sometimes *gán-po*, also *gañ*

1. **full**, *rín-po-čes bañ-mdzód gán-ba žig* a treasury full of jewels *Dzl.*; *ťál-ču kól-mas gán-ba-ste* being filled with boiling lye *Thgy.*; *yser-phyé bre gán-po*, *yser yžón-pa gañ* a measure filled with gold-dust, a basin full of gold; *žobs-kyi nán-na sbrul ydug-pas gán-ño* lit.: in the ditch it was full of poisonous snakes *Dzl.*; *brgyud gán-bar gyúr-to* the progeny increased *Gl.*; *mčód-rten křu gán-pa Gl.* a pyramid, a full cubit in height. — 2. **W.** also **heaped** (measure), opp. to **gañ-čád** (lit. *bčad*) **smoothed** (measure).

གང་བ་ *gán-bu* **pod**, **shell**, **husk** (*Sch.* also also flower-bud?) *od-zér-gyi gán-bur dril-nas* enveloping himself in a veil of rays, wrapping himself in a garment of light (another reading: *gón-por* in a lump, in one mass) *Gl.*; *gañ-ló* an empty pod, freed from the kernels *W.*

གང་ཟག་ *gañ-zág* 1. **man**, as an intellectual being, **a person**; *gañ-zág yžán-gyis brda sprád-pas* another person describing it to you (opp. to what we know by our own perception and observation) *Mil.*; hence philosophical term for the **I** or **self**, *ཡས་པ་* *Was.*; *bstan-bčós-la mkás-pai gañ-zág-rnams* learned or lettered men, men of science *Gl.*; esp. man in relation to religion: *čos pyi-bšól byéd-pai gañ-zág Mil.*, men who postpone religion, not troubling themselves about it: *pyás-pai gañ-zág-rnams-kyi rgyál-po* the king of reverend persons, i.e. Buddha; *lóg-lta-čan-gyi gañ-zág* heretical people; *gañ-zág pál-pa*, *ta-mál-pa* common people *Mil.* and others; also explicitly: people favourably disposed towards religion, religious people *Gyatch.* c. 26 & 27. (at present the word is generally understood in the latter sense); *dus pyis-kyi gañ-zág Gl.*, *ma-čóns-pai gañ-zág skál-ba dan ldán-pa Mil.* a pious posterity. The word, however, so little implies the clerical state, that it is used directly for 2. **layman**, one that has not taken orders *Dzl.* २२०, 5 and elsewhere. — 3. (resp. *žal-zág*) **tobacco-pipe**, not the hukka, but

a small sort, similar to ours, gen. made of metal; *gañ-mgó* **bowl** of a tobacco-pipe; *gañ-myüg* mouth-piece or **tip** of it *C.*

གངས་ *gañs* 1. **glacier-ice**, **glacier**; *gañs-čan* adj. abounding in snow, in glaciers, also as a sbst. a glacier; *gañs-čan-las byün-bai ču* the water issuing from a glacier *Med.*, and even as a p.n.: Tibet; *gañs-čan-gyi skad* the Tibetan language; *gañs-bšóg-pa* to cleave the snow, i.e. to have it trodden down by yaks sent in advance, in order thus to form a path for the travellers (*v. Hue Voyage II. 421*). — *gañs-rgyüd* a chain of snow-mountains. — *gañs-čen-mzod-lhá* 'the five receptacles of the vast glacier-ice', or *gañs-čen-rjé-lhá* 'the five kings of the same', pronounced **ghañ-čen-dzə'-ná**, or **je-ná**, n. of a high mountain in Sikkim, commonly spelled Kinjinjunga; *gañs-čen-mtsó-rgyál* name of a deity (?) *Gl.* — *gañs-figs Med.* perh. stalactite. — *gañs-rí* a snow- or ice-mountain, as p.n. = Ti-se. — Seldom 2. col. **ice** in general; **gañs-son** it has frozen *W.* — 3. **snow** in general, **ghañ bab** it snows *Ts.*; **ghañ-ma-čan** sleet. — 4. **the sclerotic** of the eye *Sch.*

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

གང་མོ་ *gád-mo* **laughing**, **laughter**, *yig-rten-pai gád-mo* a laughter, a laughing-stock, to wordly-minded people; *ñai gád-moi ynas* this is to me an object of laughing, it is ridiculous to me *Mil.*; *gád-mos dšébs-pa* to laugh at a person *Tar.* 25, 15.

གན་ *gan* *B.* and *W.*, *gám C.*, **nearness**, proximity, used only in such connections as *gan-du to, towards, up to*, *ñai gán-du šog* come to me; *rgyál-poi gán-du* he went to the king; *kán-pai gán-du son* he went

towards the house; *rgyál-poi gán-nas pyin* he came from the king; in col. language also c. accus.: **lóg-po gán-du** W. close by the brook, and c. termin. case, **čur gán-te** W. hard by the water: *rír-gán-pa* one living close to a mountain or hill.

གན་ཀྱལ་ *gan-kyál*, and *rkyal*, **supine**, lying on the back, with the face upward, *gan-kyál (du) nyál-ba* to lie in that position; *gyel-ba* to fall backward; *sgyél-ba* to make one fall on his back; **ghan-kyál lóg-pa** to perform a somerset, to tumble over head and heels C.

གན་གྱི་ *gan - rgyá C.*, **gam - rgya** W., a written contract, an agreement.

གན་དར་ *gan-dár Sch.*: a silk handkerchief offered as a present in exchanging compliments on meeting, = *ka-btags*.

གན་མཚོན་ *gan-mdzód* **store-room, storehouse** Sch.

གན་ལ་ *gándho-la* n. of a famous temple in *rdo - rje - ydán* (Vajrāsana near 9 Gaya in Bengal) *Tar.* 16, 4 and elsewhere frq.; yet the words in *Glr.* 8, 10: *pyi gándho-la nán-du lhā-kan byás-pas* 'making outwardly a gandhola, inside an idolshrine', seem not to admit of a noun proper; a Lama explained it by *ytsug-lag-kan*; more correctly perh. = *dri-ytsan-kan*, i.e. = **गन्धकूट**. Cf. also *ghándhola*.

གན་ར་ *gánji-ra Glr.* 65, 8 obviously a *Ssk.* word, though not in our dictionaries; Lamas described it as an architectural ornament, consisting in small turrets or spires along the edge of a flat roof.

གན་སྒྲ་ *gáb-sgra W.* a **belch** (vulgar).

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

གན་སྒྲ་མ་ *gab-spáns Glr.*, panels or little boards beneath the cornice of a roof, often filled out with paintings.

གན་ཅེ་, གན་མེ་ *gáb-tse, gáb-tse* a **tableau** containing numerous my-

thological and astrological figures, and used for fortune-telling.

གན་ཚད་, གན་པའི་ཚ་བ་ *gab-tsad, gáb-pai tsá-ba* a **disease** *Med.*; acc. to *Schr.* a hectic, consumptive fever.

གམ་ *gam v. gan.*

གམ་བྱར་ *gám-bu-ra W.* **citron, lemon.**

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

གར་ *gar* I. (*Cs. gár-ma*) a **dance**, *gar byed-pa*, W. **gár se-čé**, to dance; *glu gar rtséd-mo byéd-pa Glr.* to sing, to dance and play; *gár-mkan* 1. one dancing, a dancer, a performer, e.g. even Buddha or any saint, when displaying miracles. — 2. n. of a god *Tar.* 11, 17, acc. to *Schr.*, *Süca*; *gar-stabs* a dancing gesture or motion. — II. = *gá-ru, gán-du, whither, whereto, where*; *gar yañ* anywhere, *gár yañ skyé-ba* growing everywhere *Wdn.*; *gar yañ mi gró-ba* to go nowhere, to remain where one is *Mil.*; *Pth.* — **gar-méd** W. at all events, by all means, = **ga-na-med** — *gar-báb* at random, hit or miss, at hap-hazard *Sch.*

གར་ནག་ *gar-nág* n. of a medicine *Lt.*

གར་བ་ *gár-ba* **strong**, *gar-čan* strong beer.

གར་བུ་ *gár-bu* **solid**, not hollow *Sch.*

གར་མོ་ *gár-mo* **thick**, e.g. soup, = *ská-ba*; *gar-slá Sch.*: thick and thin; thickness.

གར་ཞ་ *gár-ža*, native name of the district called by the Hindoos Lāhul or Lā-hōl (acc. to Cunningham 'Lahul' is a corruption of *lho-yul*, southern country, which latter appellation, however, is not in use in that district itself). Here, in the village of Kyelang, a missionary station was established in 1857, by the Church of the United Brethren (Moravians), together with a school and a lithographic press, for dif-

fusing Christian knowledge by means of books and tracts.

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

གར་ག་ *gar-sá* the muscles of the thumb (?) *Med.*

གལ་ *gál* 1. **importance**, *gál-du dzin-pa* to consider of importance, to esteem highly *Mil.*; *gál-can* *Cs.*, more frq. *gal-čé-ba* important, *de mi šin-tu gál-čé-bar yóddo Glr.*, *bsláb-bya gal-čé-ba Glr.* important precepts; *gal-čün* unimportant, insignificant; undervalued, slighted *Mil.*; *gál-po* prob. = *gal*, *Schr.*; *gal-po-čé-yi bzá-dpon* the important, indispensable master of the house *Mil.* — 2. **constraint, compulsion**, **na-la ghal jhün** *C.* I have been compelled. — 3. **trap, snare** *C.*, *W.*, also *Mil.*; **gal-ltém** *W.* id.; *gal dzug-pa* to set a trap or snare.

གལ་འགག་ *gál-gág* *Med.* ?

གལ་དྲ་ *gál-ta* *W.* crow-bar, handspike.

གལ་དེ་ *gál-te* 1. sbst., *gál-te mčán-kün bèng Pth.* ? — II. conj. **if, in case**, serves to introduce a conditional sentence, ending with *na* (which is the essential word, whereas *gal-te* may be left out as well): *gál-te . . . ón-na* if . . . comes (འདྲ་འདྲ་མཁོ་མཁོ་); also followed by *yañ* (*kyañ*), although black snow fell *Dzl.* (*nas* instead of *na*, frq. to be met with, is either merely a slip of the pen, or an impropriety of speech). — *gál-te-na* as one word, and with the signification of **perhaps**, or the Greek *ἄν* (not 'if', *Cs.*) I found only in a few passages of the Kye-

lang manuscript of *Dzl.*, where the edition of *Sch.* has *gál-te*, which makes no sense. *gal-srid* *W.* = *gal-te*. In Lewin's Manual it often occurs in the sense of **but, however**.

གལ་མེད་ *gál-mdo* n. of a disease *Med.*

གལ་བ་ *gál-ba* **to force, to press** something on a person (cf. *gal* 2), *mi-la btson gal* in-door confinement is forced on men *Mil.*

གལ་རོ་ *gal-ró* *W.* refuse, rubbish.

གས་ *gas* v. *gás-pa*.

གི་ *gi* 1. num. for 33. — 2. affix instead of *kyi*, after *g* and *ñ*; for the signification v. *kyi*.

གི་གུ་ *gi-gu* the vowel sign ི, i.

གི་གུ་ཤེས་, གི་གུ་ག་ *gi-gu-šél, gi-gu-sá* *Sch.*; 'having a white speck in the eye, wall-eyed (of horses)'.

གི་ལྔ་ *gi-wán, Glr.*, *gi-bám* *Lt.*, also *giu*, or *giu-wán, Cs.*: 'n. of a concretion in the entrails of some animals, used for medicine'. But *Glr.* 35, 9 an elephant has it on its neck, and acc. to oral assertions it is to be found also in the human head; a man, for instance, is said to have *gi-wán* in his brains, if in his sleep he is heard to utter long-drawn humming sounds.

གི་ལིང་ *gi-lin* a strong-bodied, durable horse *Sch.*

གི་ལིན་ *gi-lin* *Wts.* a fabulous animal.

གིང་ *giñ* *Pth.* prob. a little drum, or the beating of it, as an accompaniment to dancing.

གིན་ *qin* affix, v. *kyin*.

གིར་མོ་ *gir-mo* *Ld.* the Indian rupee, = 5 *jau*.

གིས་ *gis* instead of *kyis* after *g* and *ñ*, v. *kyis*.

གུ་ *gu* 1. num. for 63. — 2. sign of diminutives, e.g. *kyi-gu* puppy, little dog. — 3. **extension, extent, room, space** *gnás-sa gu-dóg, lün-pa gu-dóg, lam gu-dóg* a nar-

གུ་གུ་ཤ་ *gü-gu-ša*

ག

གུ་ *gur*

row place, valley, road; *gu-yāns* (-pa) spacious, roomy, wide, *gu yāns-pa dug* there is much room here.

གུ་གུ་ཤ་ *gü-gu-ša* Ts. plate, flat dish.

གུ་གུ་ལ་ *gü-gul* (ཀུ་གུ་ལ་) Amyris Agallocha, a costly incense, one kind is white, another black.

གུ་གེ་ *gü-ge* n. of a province in the south-western part of Tibet.

གུ་ཏི་ *gü-ti* W. deaf (?).

གུ་རུ་ *gü-ru* Ssk., spiritual teacher, father-confessor.

གུ་རུ་ག་ *gu-rug* Ld. colt or foal of an ass.

གུ་ལང་ *gu-lün* n. of a deity, resorted to by mothers for being blessed with children; acc. to Sch.: *Siva*.

གུ་ལེ་ *gü-le* W. for *gá-le* q.v.; *gü-le-la* id., slowly, softly, gently, without noise, **go gü-le-la cug** shut the door gently! *gu-yár* Sch. apparently the same.

གུ་སུ་ *gü-su* Wdk. garment, dress (?).

གུ་ག་གེ་བ་ *güg-ge-ba* bent, bent downwards (?), of leaves *Wdn.*; *güg-pa* id.

གུ་ག་པ་ *güg-pa* W. to rub or scratch gently, to tickle.

གུ་ *güi* I. Sch.: 'the broad-headed tiger of Central Asia, Charachula' (*Mon-gol.*); it is said to differ from *stag*, and is not found in Tibet. — II. also *dguñ* (Cs. *gün-ma*) 1. the middle, *gün-la* in the middle, e.g. the king in the middle (between his two wives); *stód-kyi gün* (-nas) *ton* taken out of the middle of the upper part *Mil.*; *gün-du byéd-pa* *Thgy.* prob. to divide through the middle, to dissect (anatomically); *gün sgrig-pa* Sch. 'to unite'; with respect to time: *dbyár-gyi gün-la* W. in the middle of summer; *nyin-gün*, and *mtsán-gün* mid-day, mid-night Cs.; *gün-rnyis*, the two middle times, mid-day and mid-night; *nám-gyi gün-tün-la* at the hour of mid-night. — 2. mid-day, *gün búb-pa* to take a noon-rest on a journey; *gün-tsiqs* dinner *Schr.*; *güi sáns-la gró-ba* (W. **čá-čé**) to take a walk about the middle of the day,

at noon; perh. also generally: to take a walk; *güi-lón* Sch.: 'at noon', more prob.: afternoon. — 3. mid-night, *gün-la* at mid-night *Glr.*; *dguñ-yèig* one night (?) Sch. — 4. (Chinese?) title of a magistrate in Lhasa, something like Privy Counsellor; v. *dguñ*.
གུ་སྟག་ *güñ-stag* prob. = *stag* Ld.-*Glr.* *Schl.* fol. 13, 6.

གུ་ཐང་ *güñ-tün* n. of a monastery in *Mán-yul* *Mil.*

གུ་མོ་ *gün-mo* the middle finger; **gün-dzög** C. id.

གུ་དམར་ལ་ཐུག་ *güi-dmár-lá-ting* C. carrot.

གུ་ལ་ཐུག་ *güi-la-ting* C. radish.

གུ་ *gud* 1. slope, declivity Cs. — 2. separation, solitude, seclusion Sch.; *güd-du bór-ba* to place obliquely Cs.; *güd-du yšégs-pa* *Dzl.* 220, 18 to separate, to disperse (?) Sch. — 3. C.: loss, damage = *gun*, god. — 4. Ld.: heavy or thick of hearing, **gud-nág** quite deaf, deaf as a post. — 5. *güd-du jüg pa* v. *güd-pa*.

གུ་པ་ *güd-pa* v. *güd-pa*.

གུ་ན་ *gun* (Cs. *gün-pa*) loss, damage, **ná-la* *gun* *pog** W. I have suffered a loss (prop. damage has come over me).

གུ་ན་པོ་ *gün-po* Lh. expensive, dear.

གུ་ན་རུ་མ་ *güñ-düm* a bottle-shaped or cylindrical basket to put fruit in, Ld. (perh. akin to *rkón-pa*).

གུ་མ་པ་ *güm-pa* v. *güm-pa*.

གུ་ *gur*, resp. *bžugs-gür*, *yžim-gür* Cs., also *dbu-gür* C., tent, *gos-gür* Cs. a tent of silk, *jiyün-gür* of felt, *sbra* and *re-gür* of coarse yak's hair felt, *ras-gür* of cotton cloth; *rgyal-gür* Cs. 'a king's pavilion', *dmag-gür* a military tent. — *gur-mčög* a magnificent tent, or *gur-rgyál*, is used by Chr. Prot. for the tabernacle. — *gur-fág* the tent-ropes, **gur-bér** W., or *gur-šiü* Cs. the tent-poles. — *gur-tög* Cs.: 'the upper covering or outer fly of a tent'. — *gur-jžól* Cs.: 'the walls of a tent'. — *gur-klád* passage for the smoke out of a tent, *gur-*

gram lattice in the side of it, and *gur-lám* stakes supporting the roof *Sch.*, — peculiar expressions relating to the fелt-tents of the Mongol nomads.

གུར་ཀུམ་, གུར་གུམ་ *gur-kúm, gur-gúm* 1. **saffron, Crocus** *Glr., Lt.* — 2. **marigold, Calendula**, and similar yellow flowers *C.*

གུར་གུར་ *gur-gúr* *Ld.* a small **churn** used for preparing tea.

གུར་ཐུགས་ *gur-lpágs* a perforated skin, a hide full of holes *Sch.*

གུལ་གུལ་ *gul-gúl* *Bal.* **slowly**, for *gú-le*.

གུལ་ནག་ *gul-nág* *Lt.* n. of a medicine.

གུས་པ་ *gús-pa* sbst. **respect, reverence, devotion**; also adj **respectful, devout**; *dge-dán-la gús-pas pyag tsál-lo* the priesthood I respect with devotion; *ma-gús-pa* unbelieving, undevout *Thgy.*; **gus-záb cò-cè** *W.* to show a respectful willingness to serve; **humble**, *gús-par gyúr-ba* *Cs.*: 'to humble one's self'; in modern letters = *pran*, your most humble servant.

གུས་པོ་ *gús-po* *C., W.*, **expensive, costly, dear**.

གོ་ *ge* num. for 93.

གོ་ཤ་ *ge-shá* a kerchief for the head hanging down behind.

གོ་སར་ *ge-sár* 1. *Cs.* n. of a flower, *Lt.* and elsewhere, prob. = **कसर**; it is said to grow in Nepal, and to be called also *pád-ma ge-sár*. — 2. *Sch.*: **pistil**, but, like *ze-brú*, it signifies undoubtedly the organs of fructification in general, as the natural science of Tibet is certainly not acquainted with the sexual difference in the parts of flowers; *ge-sár-dan* the lotos flower *Sch.* — 3. n. of a fabulous king in the north of Tibet, with the epithet *dmág-gí rgyál-po* *Glr.* and elsewh.; *ge-sár-gyi sgruñ* the fabulous history of the same.

གོས་པ་ *gegs* **hindrance, impediment, obstacle**, *gegs-med-par* without hindrance, unimpeded, *te-tsóm dan gegs sél-ba* to remove doubts and hindrances *Mil.*; *gegs-byéd bgegs* a malignant spirit, causing im-

pediments or mischief *Zam.*; *čos-mdzád yóñs-la gegs byéd-pa* to throw obstacles in the way of all pious people *Pth.*; *sañs-rgyás mi tób-pai gegs bzi* four obstacles to attaining the Buddhahip *Thgy.*; also without a negation: *tób-pai grogs gró-am gegs-su gro* will you help me or hinder me in obtaining . . . ? *Mil.*; *grúb-pai gegs* impediment to perfection.

གོལ་བ་ *gél-pa* **branch** of a tree, *šin-gel-pa*.

གོ་ 1. numerical sign for 123. — 2. num. inst. of *dgü-bcù*, in the abbreviated numbers *go-jcig* etc., 91—99. — 3. for *gó-ča*. — 4. for *gó-bo*.

གོ་ *gó* 1. **place, room, space** (prob. = *gu*); in this sense it is used in *go-mtsams-méd-par* without intermediate spaces, continuous; *bru sna tsogs go-mtsams-med-par skyes* grain of every kind grew densely, luxuriantly; *go-mtsams-méd-par gán-ba* closely filled *Tar.* 13; prob. also in *go-čod*: 'the space is cut off, or filled i.e. the matter is done with, settled, satisfaction has been made; col. also: I have got enough, I am full, (the thing lost or missed) has been found, restored; **gho čö' son** or **ghuñ** *C.*, **go čöd-kan yod** *W.* he has managed the business well, he has executed his commission satisfactorily; *des rgyál-bai gó mi čod* by this the victory has not yet been fully decided *Mil.*; *tos bsam sgom jsüm-gyi go čod* (by only once looking at the Ommanipadmehüm) every other hearing, thinking, or looking at is done away with, any thing further is rendered unnecessary *Glr.*; *kyéd-la go mi čöd-pai čos* a doctrine not satisfactory to you *Mil.*; *bu tsab ña spyugs či pyir go mi čod* why should it not be sufficient that I be condemned to exile instead of my son? *Pth.* — 2. **the proper place** of a person or thing among other persons or things, **position, rank**, condition of life, so in many of the following compounds, the word being seldom used alone: *pai gór* in the place, office, dignity of his father *Dzl.*; *gó-nas* according to, in proportion to *Glr.*; *go rgás-na* when rank and

dignity are grown old and gone, when the position in life has been lost *Glr.*; hence *go-rgás* may be applied to an old maid (*Schr.*); *ran-gi go dnyug* that is my place, my business, like *ča*; also **place, space, spot** in a still more general sense: '*á-mai gó-na* at the place of my mother, with my mother *Glr.*; *ran-fág-gi gó-na* near the mill *Glr.*; *go ldóg-pa* (*zlog-pa, lóg-pa*) to change place, esp. to turn to the contrary *S.g.*; *nád-go* the seat of a disease *Schr.*; *go-byéd* is mentioned as a quality of the air *S.g.*; *sprin-gyi go-bar jnyé-nas zons*, we came parting the space between the clouds *Mil.*; *sprin dkar ldün-gi go-cóg Mil.*? — 3. **armour**, gen. *gó-čá*. —

Comp. *go-skábs* lit. a chance of taking place, of existing, *bdé-bai go-skábs gá-la yod Pth.*, where is there a possibility of being happy? — *go-skál C.* the share or portion due to a person in accordance to his rank. — *go-kán arsenal Schr.* — *go-kráb* coat of mail with helmet, **armour**. — *go-grál rank, dignity Cs.* — *go-grás* id. *Cs.* — *go-rgás v. go 2.* — *gó-ča 1. armour*; often fig.: *bzód-pai gó-ča bgó-ba*, or *gón-pa*, to put on the armour of patience; *mi-jigs-go-ča* the harness of intrepidity. 2. **gear, implements, tools** in general, *bkra-šis srün-bai gó-ča* (charmed) instruments used for securing future happiness (in behalf of a new-born infant) *Med.* — *go-mnyám C.* of equal rank. — *go-tém* degree of dignity or rank *Cs.* — *go-dün = sna-dün*, of different sorts, **various** *Lex.* — *go-ldóg* (cf. *go-ldóg-pa*) **the contrary, reverse, opposite; wrong, perverse**, *dé-las go-ldóg* the contrary of it *Med.*: **go jug go-lóg-la** *W.* head fore-most; **go-lóg cò-čé** *W.* to go to work in the wrong way, **go-lóg li-čé** to write wrong. — *go-pán(s) 1. degree, rank, dignity*, *blón-poi go-pán-la bkód-par gyúr-ba Pth.* to be installed into the dignity of a minister; *go-pán spár-ba Lex.* to raise the dignity. 2. **model, pattern, standard of perfection (?)** *Cs.* — *go-mtsáms v. go no. 1.* — *go-mtsón* harness and weapons. — *go-rim 1. order*

of rank *Glr.* — 2. **succession, successive order, turn.**

གོ་ཁ་ *gó-ka* the place (near the hearth) for firewood *Mil.*

གོ་བ་ *gó-ba* I. vb. 1. **to understand, comprehend**, *W. *há-go-čé**; *go-dká-ba* difficult, hard to be understood, *go-slá-ba* easy to be understood, intelligible; **gho-dé-wa yon** *C.* now it becomes intelligible, thus it will be understood; *go-byed-brdá Lex.* an explaining, illustrating symbol; *gó-zin rtóg-pa* to take in and comprehend; *brdá-ru go* this I understand to be a symbol *Pth.*; *gó-bai yul, gó-byai yul* a subject intelligible to all *Schr.* — 2. **to mean, to imagine, par that.** *Glr.*; *go-nór-ba* to misunderstand, to mistake, to be mistaken. —

II. sbst. **perception, comprehension**, *gó-ba blán-ba Mil.* to come to a right comprehension, a clear perception (of some philosophical or religious truth); *gó-bai njál-ba Lex.*: '*njál-ba* in the sense of perceiving'.

གོ་བོ་ *gó-bo* a large eagle or vulture, *C., W.* and *B.*; *go-sér* the common black-bearded vulture of the Himalaya, with a yellow neck; *go-brün* excrements of it *Med.*

གོ་བྱི་ལ་ *go-byi-la Med.* n. of a poisonous medicinal fruit *Cs.*; *go-byé Med.* id.?

གོ་བྱི་ལ་ *go-byi-la Med.* n. of a poisonous medicinal fruit *Cs.*; *go-byé Med.* id.?

གོ་ཡུ་ *go-yü Med.*, n. of a flower *Cs.*

གོ་ར་ *go-rá Cs.*; 'prison, jail'; prop. a court surrounded by a wall.

གོ་རེ་ལོང་ *gó-re-lón* a waiting-servant, *page Cs.*

གོ་ལ་ *gó-la Ssk.* ball, bullet.

གོ་ལོག་ *go-lóg v. go-ldóg sub go Comp.*

གོ་ཤེན་ *go-šen v. go-čén.*

གོ་ས་ *go-sá rank, dignity, *go-sá čén-po, tón-po** *W.* high in rank.

གོ་ཏ་མ་, གཏུ་ཏ་མ་, གོ་ཏུ་ཏ་མ་ *Gó - ta - ma, Gau - ta - ma, Gou - ta - ma, the Gotamide, the descendant of Gotama, which, among others, was the name of the founder of the Nyaya philo-*

sophy in India (Banerjea Dialogues on Hindoo Philosophy p. 56f.); but in the Buddhist legends it is mentioned as the name of one of the ancestors of the Sakya-race, on which account Buddha is often called Gautama. The different forms of this name are used promiscuously by Tibetan writers.

གོག *gog* W. for *gón-po* a lump.

གོག་པ་ *gog-tál* ashes, **gog - tál yím - če*, *yóg-če*, *tñ-če** W. to spread ashes (viz. on the snow, in order to increase the effects of the sun, and to accelerate the thawing of the snow).

གོག་པ་ *góg-pa* 1. to crawl (of little children).
— 2. to crumble off, to scale off (of the plaster of a wall, of scurf etc.).

གོག་པ་ *góg-po* dilapidated, ruinous, *kán(-pa)* *góg(-po)* a house in ruins; *mkar-góg* a dilapidated castle; of clothes: out of repair, ragged; *žin-góg* a field lying waste; *dpe-góg* an antiquated, worthless book; *gog-góg* Cs.: 'the sound of a somewhat broken vessel'.

གོན་ *gón* 1. price, value, also *gón-tán* *Glr.*, frq.; *gón dpyád-pa* (often also *bèád-pa*, inconsistent with etymology) to appraise, to fix a price; *gón brgyáb-pa* *C.* (*gón grig-pa* *Schr.*, *Sch.*) id. — 2. the above, in space as well as in time, (in *Khams* e.g. it is used as a subst., signifying: elevated, alpine pasture-grounds); the above said, the former, referring to a preceding part or passage of a book, *gón dan mtun*, *gón dan drá-bar*, *gón-bžin*, *gón-mtsún* as above (mentioned); *prin gón og dzól-ba* to confuse a message, to make a medley of it *Glr.*; *gón-du*, *gón-na*, *gón-nas*, *gón-la* 1. adv. over it, on it, thereon, above, from above. 2. postp. c. genit. or accus.: on, above, over, before, *sgo gón-du* over the door; *yáb-kyi gón-du das*, he died before his father *Glr.*; *déi gón-du* before this time *Glr.*; *ma tsogs gón-du* before they are assembled; *gón-gi* the former, the above mentioned; *gón-gi dé-rnams* those preceding; *gón-du bèád-pa ltar* as

has been said, explained above; *gón-du smós-pa* the above mentioned; *gón-gi...* *žes smós-pa* the above statement that...; *sna gón bód-kyi rgyál-po* the former (ancient) Tibetan kings; *gón* and *og* like our subdivisions of *a* and *b*, the first and second part, division or section of a book, *ba-gón* and *ba-og* Volume XV Section 1 and 2; the face and the back of a leaf: *bžin-gón* folio 4, a. — *gón-sku-j'žogs*, a title, like our: his highness, excellence, eminence *Sch. v. sku*.

གོན་པ་, གོན་བུ་ *gón-po*, *gón-bu*, W. **gog**, lump, mass, heap, clot, *śa-gón-po* a lump of flesh *Dzl.*; *krag-gón* a clot of blood *Glr.*; **bol-gón** *C.*, **sa-góg** W., clod, glebe; **ka-góg** W. snow-ball.

གོན་པ་ *gón-ba*, W. **gón-nā**, *gós-kyi gón-ba*, collar, *gón-ba-nas dzin-pa* to seize by the collar.

གོན་མ་ *gón-ma* a higher one, a superior; the former, the first named, *gón-ma bžin-du* like the former; *rgyál-ba gón-ma* the most high, the divine Buddha *Mil.*; *gón-ma če*, *gón-ma čén-po* the most high, applied to worldly sovereigns, as: *rgyanag gón-ma* the emperor of China *C.*; *gón-ma-rnams* *Mil.* the gods (the 'superi' of the ancients), among whom according to the doctrines of Buddhism the Lamas are included.

གོན་མོ་ *gón-mo* ptarmigan, white grouse, *lhá-bya gón-mo* *B.* and *C.*, **ri-bya gón-mo** W., *gón-sré* id. (?); *gón-yag* *Sch.*: wood-grouse, cock of the wood, Tetrao urogallus.

གོན་ལྗེ་ *gón-žü* *C.* paper lantern.

གོན་ *god*, W. **gód-kā** *Dzl.* *gód-pa*, *Cs.* *gód-ma* 1. loss, damage, *god gyúr-ba* *Thgy.*, **gho'-la dō-wa** *C.*, **god-la čā-če** W., to suffer loss, e.g. *nór-la* or *nor*, a loss of money and property; *gód-pa* vb. id., **nor gód-da** W. have you had a loss? 2. *C.* punishment.

གོན་ *gon* the common gourd, pumpkin W.

གོན་པ་ *gón-pa* I. vb. to put on (clothes, shoes), *ngó-la ža gón-pa* to put on a cap.

— II. sbst. **coat, clothing** *Sch.*; **gón - čē** *Lh.*, *Ld.*, **gón-ma** *Bal.* id.

གོབ་ནོན་ *gob-nón* (spelling uncertain), **gob-nón čò-čē, tán-čē, gyáb-čē** *W.* to tease, vex, irritate.

གོམ་པ་ *góm-pa* 1. a pace, step, *góm-pa bór-ba* to make a step, to pace; *góm-pa bdun bór-ba* *Gl.* 5, 2 and elsewh.: to make seven steps, as a ceremony, which may also be counted equivalent to a religious pilgrimage, the actual performance of which is not possible: *góm-pa dór-ba* prob. = *bór-ba*; *góm-pa débs-pa* and *skyél-ba* *Li.*?? — *góm-pai* stabs the (peculiar) manner of stepping *Zam.*; **prú-gu-la gom-tán láb-čē** *W.* to teach a little child to walk; **gom čág-čē** to stride solemnly along; **gom-jór** col. a veranda (?). — 2. the 'pas' in dancing.

གོམས་པ་ *góms-pa* accustomed, wonted, wont c. dat.; *klóg-pa-la góms-šin* practising (the art of) reading *Dzl.*; *góms-par byéd-pa*, and *gyúr-ba* c. dat. and accus., to accustom one's self to a thing, to practise; *mi góm-pa* unaccustomed; **mi dan góm-te** *W.* accustomed to man, tame, domesticated: **ghom-kyé** *C.* a habit, custom.

གོར་མ་ *gór-ma* *Cs.*: a general name for stone; *Sch.*: stones, rubble, boulder-stones.

གོར་མ་ཆག་ *gor-ma-čág*, eleg. *gor-ma-bkúm*, certain, sure, indubitable, *de byün-ba gor-ma-čág-go* his coming is quite sure *Wdñ.*; *dé yin gor-ma-čág-go* that it is this, is quite certain *Stg.* frq; *gor-ma-čág-par* adv. certainly.

གོར་མོ་ *gór-mo* 1. round, circular *Sch.*; *gor-gór* *Med.* id. — 2. *W.* a rupee.

གོར་ཤི་ཤ་ *gór-ši-ša* v. *tsán-da-na*.

གོལ་བ་ *gól-ba* v. *gól-ba*.

གོས་ *gos* 1. resp. *ná-bza*, garment, dress. — 2. in some compounds silk. — *rgyán-gós* fine clothes *Gl.*; *rgyün-gos* *C.*, *W.*, an every day coat; *čos-gos* clerical garb or garments *Schl.* 170, *Burn.* I. 306, *Köpp.* I. 339, II. 266; *mán-gos* a sort of petti-

coat worn by the monks, having many plaits and folds, like the kilt of the Highlanders, but longer and of one colour; *pó-gos* man's dress; *blá-gos* an upper garment, a kind of toga; *mó-gos* a woman's gown; *yzáb-gos* holiday clothes, opp. to *rgyun-gos* *C.*, *W.* — *gos gón-pa*, *gyón-pa* to put on, *búd-pa* to take off, *brje-ba* to change clothes; *brtségs-pa* *Sch.*: to put one garment over the other; *gos btég-pa* to tuck up, by drawing the front skirts under the girdle; *gos ldáb-pa* to lay or fold a coat together; *gos spú-ma* a coat of napped cloth.

Comp. *gos-skúd* silk-thread. — *gos-sgáb* skirt or flap of a coat. — *gos-sgám* box, chest, or press for clothes, wardrobe. — *gos-čén*, col. *go-šen*, silk fabrics, silks. — *gos-rnyin* an old coat or dress. — *gos-tün* trousers *Gl.*, *C.* — *gos-mtá* = *gos-sgab*. — *gos-nág* a black garment, a female dress. — *gos-bzán* a beautiful dress, fine clothes (as an object of show), festival raiment. *gos-lág* (in *W.* also pronounced **goi-lág*, *golág** in *C.* **gho-lág**) dress, clothes, body-linen; **gos-lág tñ-čē** *W.* to wash linen.

གོས་པ་ *gós-pa* pf. of *bgó-ba*.

གྱ *gya* num. instead of *brgyád-ču*, in the abbreviated numbers *gya-yčig* etc. 81—89.

གྱ *gya*, a root, the meaning of which is not quite settled yet; it occurs in the following combinations: *gya-gyü* (*Cs.*: crookedness?) intrigues, secret machinations *C.*, *W.*; *ynód-séms dan bslü-bai gya-gyü* sogs malice, deceitful tricks and the like; *gya-gyu-čan* crafty, deceitful, fraudulent, e.g. *séms*; *gya-gyü byéd-pa* to intrigue, to plot. — *gya-ma-gyü* 1. of rivers etc.: quiet, calm, gently flowing along *Mil.* 2. of a man: cautious, close, reserved, so that one does not know what to think of him, *ni f.* — *gya-nyés* *Mil.* was explained: marvelous, inexplicable, of men, occurrences etc. — *gya-nóm-pa* *Cs.*: 'contentment, joy'; yet the context in several passages of *Mil.* suggests the signification: abundance, sufficiency. — *gya-rtsóm*, *gya-tsóm* haste, hurry, rashness *Cs.*

གྲ་ *gyá-ba* deformed, disfigured, having lost his or her former beauty *Cs.*

གྲ་པ་ *gyág-pa* diminished *Cs.*; v. *gyág-pa*.

གྲ་, གྲེ་ *gyaṅ, gyén* pisé, earth or clay stamped into moulds, and frequently used as building-material in *Sp.*, *Ld.*, and other parts of Tibet; *gyaṅ-sgróm* pisé-mould; *gyaṅ-skór* pisé-wall round an estate or village *Glr.*; *gyaṅ-ra* cattle-yard constructed of pisé; *gyaṅ-tse* terrace wall of pisé *Ld.*; *gyaṅ-rim* one layer of pisé, i.e. as much as is stamped in at a time, about one ell in height; this frequently serves for a measure of the depth of the snow *Mil.*; *gyaṅ-ris* fresco or wall-painting.

གྲ་ *gyad*, also *gyád-pa*, *Ssk.* མཐོན་ 1. a champion, a man of great physical strength, an athlete, frq.; *da-dün gyád-gyi tsal gran* let us try once more our strength in fighting *Mil.*; *gyád-rdo* giant-stone, i.e. a stone which only a giant is able to lift *Mil.* — 2. n. of a people *Tar.* 11, 10.

གྲ་གྲུ་ *gyan-rgyu Med.*, *gyan-rgyui bu-ga*, *gyan-rgyui mfu?*

གྲ་ *gyam* a shelter, a grotto large and wide, but not deep (cf. *skyibs*), *brág-gyam* a shelter under a rock; *gád-gyam* a grotto beneath a conglomerate rock; *pón-gyám* (for *pá-bon-gyam*) a shelter under a beetling rock: *gyám-bu* a little cover or shelter *Cs.*

གྲ་གྲོད་ *gyar-gyód* prob. = *gyod-kā, god-pa* loss, damage.

གྲི་ *gyi* for *gyi*, after *n, m, r, l*; v. *kyi*.

གྲི་ན་(པ་) *gyi-na(-ba)* 1. bad, coarse, mean, poor, miserable, of food, clothes etc.; *gyi-na fso-ba* a miserable, starving life *Pth.* — 2. unsteady, fickle *Schr.*

གྲི་ལིང་ *gyi-lin Glr.* n. of an excellent breed of horses.

གྲི་ག་ *gyig* caoutchouc, India rubber, *gyig-šin, gyig-sdón* caoutchouc-tree *Sik.*

གྲིང་ *gyin* n. of a deity *Pth.*, perh. = *kin-kán.*

གྲིང་མོ་ *gyin-mo W.* gently sloping, gradually descending or subsiding.

གྲིད་ *gyin* v. *kyin*.

གྲིམ་བག་ *gyim-bág* amalgam; *gyim-bág-gis byug-pa* to gild in the fire *Schr.*

གྲིས་ *gyis* 1. inst. of *kyis*, after liquid letters. — 2. v. *bgyid-pa*.

གྲུ་ *gyu Cs.* = *gya-gyú*; cf. also *sgyu*. — *gyú-ba* v. *gyú-ba*.

གྲུ་རོ་ *gyün-ro* v. *gyón-ro*; *gyur* v. *gyúr-ba*.

གྲུ་གྲུ་ *gyé-gu* crookedness, curve; hunch, hump, crookback, crooked; *gyé-gu-čan* of a camel, *gyé-gur dúg-pa* being crooked, of trees, opp. to *dran-po, Stg.*

གྲུ་གོན་ *gye-gón* n. of a Bonpo idol (?) *Mil.*

གྲེད་ *gyén* v. *gyaṅ*.

གྲེད་པ་ *gyéd-pa* v. *gyéd-pa*.

གྲེན་ *gyen* (opp. to *fur*) up, upward, up-hill, mostly followed by *du* or *la*, *gyén-du dzég-pa* to mount up, to ascend; *gyén-du rdzé-ba* to turn up, to cock (a hat or cap); above, on the surface, *gyén-du lüs-pa* to keep above (water) *Glr.* **gyen-la dán-po** *W.* perpendicular, vertical; *gyen-čád* (opp. to *man-čád*) the upper part of a country, *pü-rig gyen-čád* Upper Purig, *Ld.-Glr. Schl.* 26, b. also subst.: *gyen řzár-po* a steep ascent *C.*

གྲེར་ *gyer* v. *dgyér-ba*.

གྲེས་ *gyes* v. *gyé-ba*.

གྲོ་མོ་ *gyó-mo* 1. gravel, grit *Dzl., Stg.* — 2. potsherd *Cs.*; *gyo-düm* id. — 3. tile, brick *Sch.*; *gyo-mgó* id.; clay-vessel. In an allegorical comparison of the body with a house, the hair of the head is said to be like a *pó-gyo mo-gyói rdza Med.?* *gyo-rtsi Wñ.*?

གྲོག་པ་ *gyóg-pa* curved, crooked *Cs.*; *gyóg-po* left-handed, awkward *Sch.*

གྲོགས་ *gyogs C.* pronounced **ghyog, ghyo**, for *sgyogs* cannon, large gun.

གྲོད་ *gyón* want, need, indigence, *lto-gós-kyi gyón tég-pa* to be able to endure want of food and clothes *Mil.*; *kur-ba* to be

reduced to want. — *gyón-po* (cf. *kyón-po*) hard, harsh, rough, rude, impolite, (*srab-*) *ka-gyón-po* hard-mouthed; *gyón-ró* a dried up body, a mummy *Sch.*; metaph. *dgra-gyón* a hard, cruel, dangerous enemy; *ka-gyón-čé* very rude, impudent *Mil.*

གྲོད་ *gyod* v. *gyód-pa*.

གྲོད་ཀ་ *gyód-ka* loss; quarrel, law-suit *Sch.*

གྲོད་པ་ *gyón-pa* to put on, to wear = *gón-pa*; *lús-la gyón-pai gos* the garment that one wears *Dzl.*; *gyón-rgyu* materials for clothing *Mil.*

གྲོས་པ་ *gyós-po* father-in-law, *gyós-mo* mother-in-law, *gyos-sgyug* parents-in-law *Dzl., Stg.* (In *Ld.* this word is rather avoided, sounding, as it is pronounced there, much like the obscene *rgyó-ba.*)

གྲ་ *grva* 1. angle, corner *Dzl.* གྲ་, 13; lap, lappet, extremity, *gós-kyi grva* coat-tail *Tar.* 98, 10 (seldom used). — 2. school, *klóg-grva* a reading-school *Cs.*; *sgóm-grva* *Glr.* and elsewhere: a meditating-school; *shágs-grva* a school for mystical theology *Cs.*; *dül-grva* *Glr.* a training-school, seminary; *smán-grvá* a medical school; *rtsis-grva* a school where mathematics are taught; *yig-grva* a writing-school *Cs.* — 3. a cell *Cs.* (?) — 4. sometimes for *grvá-pa*.

Comp. *grvá-kañ* school-house, school-room; **láb-đa-kañ* *W.* id. — *grvá-pa* scholar, disciple, generally; monk, the lowest ecclesiastical grade; *grvá-pa byéd-pa* to become or to be a monk. — *grvá-dpon* school-master *Cs.* — *grva-prüg* school-boy. — *grvá-tsán* the apartments in great monasteries, where the monks belonging to the same theological confession live together. — *grva-tsógs* convention of monks. — **đa-šág** cell *C., W.* — *grva-sa* monastery, *grva-sa čén-po* a great monastery; a school attached to such a one; *mfsan-nyid-kyi grvá-sa zig* a school of the Tsannyidpa sect; *dei stón-pa-rnams* the teachers of such a school *Mil.*

གྲ་ཏི་ *grá-ti* plate, dish *Ld.*

གྲ་བ་ *grá-ba* 1. sbst., also *gra-pád* 'a muzzle' *Sch.*; a net before the window, to prevent passers-by from looking into the room *Schr.* — 2. vb. to carve in wood.

གྲ་མ་ *grá-ma* 1. a beard of corn, awn, *bru grá-ma-čan* bearded, awned plants, such as corn etc. (opp. to *bru gán-bu-čan* leguminous plants) *S.g.*; the bones of fish v. *nya.* — *Zam.*: a tree or shrub, prob. the Tibetan furze, *Caragana versicolor.* — 3. a disease of the genitals, perh. venereal boils (condyloma) *Med.*

གྲག་པ་ *grág-pa* I. sbst. 1. noise, rumour, talk, *Cs.* — 2. the principal or most distinguished amongst several persons *Mil.* — II. vb. = *grág-pa*, *miñ yañ mi grág-par* so that not even the name is mentioned any more *Pth.*

གྲགས་པ་ *grágs-pa* I. vb. 1. to bind *Thgy., C., W.*, e.g. *grés-po* a load, a burden, also *grás-pa* *Thgy.*; perh. also *grágs-pa*, *grógs-pa* q.v. — 2. pf. of *grág-pa*. — II. sbst. 1. fame, reputation, character by report, *grágs-pa nán-pa* ill name, bad repute *Pth.*; rumour, report, *dei grágs-pa čén-po byun* the report of it spread, was circulated; in most cases it signifies good name, renown, *snyán-pa dan grágs-pas sai steñ tams-čád kyáb-pa* *Glr.* the whole earth was filled with (his) fame and renown; *snyan-grágs* id. (*Cs.*: good tidings); *grágs-pa-čan*, *snyán-grags-čan* illustrious, renowned; *rgyán-nas grágs-pa če-ba* of great renown, of celebrity at a distance, (of less significance when more closely examined); fame, glory, *nyéd-pa dan grágs-pa-la čágs-pas* *Dzl.*, greedy of gain and fame; *grágs-pa-čén-po* is also the name of a goddess = *dpal-lhá-mo.* — *grags* = *grágs-pa*: *grágs-dod-čan* desirous of glory *Mil.*; *grágs-čan* *W.* (pronounced **ráy-čan**) famous, renowned; beautiful, splendid, glorious; proud, haughty (in this case perh. for *drégs-pa-čan*). — *grágs-dzin-ma*, *Ssk.* ཡཤེག་པ་, ཡཤེག་བཤིལ་, the second wife of Buddha, acc. to others the second name of his first wife. — 2. cry, outcry, clamour (perh. better

written *grág-pa*), *dga-grágs* གྲུང་བ་ to raise shouts of joy.

གྲན་བ་ *grán-ba*, *W.* **ḍán-mo**, *I.* adj. **cold**, **cool**, *grán-bai* སྐྱེས་པ་ a cool place; **ḍán-mo rag** *W.*, **ḍhán-ghi* འུག་པ་ *C.* *I* am cold.

II. sbst. **coldness**, **cold**, *grán-ba ni* གྲན་བ་ལྟར་ the cold changed into warmth *Dzl.*: **mén-fog ḍán-mo* རྩོད་པ་ *W.* the cold has struck, killed, the flowers. — *grán-nád* གྲན་ནམ་ the cold fit of the ague, **ḍhán-ḥi** (lit. *mkris*) *C.* id. — **ḍán-nád** *W.* synonym. with *grám-bu*, **gout**, **rheumatism**, **arthritic pain**; *grán-dro* གྲན་གྲོ་ **cold and warmth**, *grán-dro-méd-pai* རས་ཀྱི་འདྲི་ this thin cloth which constitutes my clothing, in warm and in cold weather *Mil.*, v. *méd-pa*; also warmth in a relative sense, **temperature**. — *grán-śum* གྲན་ཤུམ་ *Lt.*, *grán-śum* གྲན་ཤུམ་ *byéd-pa* to shiver with cold *Schr.*

III. vb., also *gráns-pa* 1. **to get or grow cold**, *gráns-su* རྒྱུང་བ་ *Lex.* to let grow cold; *gráns* གྲོང་བ་ *dug* it will grow cold *Mil.*; *grán mi* བྱེ་མ་ one must not suffer (the child) to catch cold *Lt.* — 2. **to count, judge, consider**, v. *bgrán-ba*; also *Zam.*: ཅེས་ གྲན་ལྟུང་ though such may be supposed; *Cs.* and *Schr.* have also *grán* **perhaps**, *yin grán* perhaps it may be so.

གྲན་ས་ *gráns*, col. also **ḍán-ka**, *Ssk.* སྐྱེས་པ་ **number**, frq., *lan gráns-dū-mar* a number of times *Mil.*; *gráns-méd-pa*, eleg. *gráns-ma-mḥs-pa* innumerable; *gráns-čan* numerous (?) *Cs.*; *gráns-čan-pa* the atheistic Sankhya sect of the Brahmans (*Ban.* p. 66); **dā-ḍán* རྩོད་པ་ *gyáb-ḥe** *W.* to date (lit. to write down the number of month and day); *gráns* རྩོད་པ་ or *rtsi-ba* to count *Cs.* — *gráns-brdú* (*Cs.* Gram. § 235) symbolical numerals, certain nouns, which in some books are used instead of the usual numerals, e.g. *mig*, eye, for 'two'.

གྲན་ས་བ་ *gráns-pa* to grow cold, v. *grán-ba* *III.*

གྲན་རྒྱུག་ *gráb-rgyág* pride, boasting *Sch.*

གྲན་ས་ *grabs* 1. **preparation, arrangements, measures; a contrivance**, *grabs* བྱེད་པ་ to make preparations for, to be on the

point of, frq., *gró-bai* གྲོང་བ་ *grabs* བྱེད་པ་, to make preparations for departing, *ḡsód-grábs* རྩོད་པ་ *tsé-na* just as preparations were made for slaughtering them *Mil.*; **ko kyug ḍhab jhe** *C.* he is getting sick, is going to vomit; *káb-grabs*, *ḍzín-grabs* the making one's self ready for combat. — 2. col. also for *gros*, **deliberation**, **ne ḥir ḍhab jhe dug** *C.* they are deliberating about me; **nan-nán-ni ḍabs fun-ne** *W.* on mutual agreement.

གྲམ་བ་ *grám-pa* 1. **swamp, marsh**, *fen Lex.* — 2. *grém-pa* *Mig.*

གྲལ་ *gral*, *Ssk.* བརྒྱུ 1. **row, series, class**, esp. a row of persons, *gral(-du)* *sgrig-pa* to order, to dispose in rows, in rank and file; *grál-gyi* རྩོད་པ་, *ltag*, *gon*, more frq. *grál-mgó* the upper end of a row, the uppermost place, the seat at the head of the table; *tá-ma*, རྩོད་པ་ or *grál-mḡug(-yḡug)* the lower end; *grál mgó-ma* the first, the head person *Mil.*; *ḡyas-grál* the right-hand end, *ḡyon-grál* the left-hand end; *grál-rim* *C.* **claim, title**, *rgan-yḡon-grál-rim* the right of seniority; *grál-pa* a beer-house customer; *grál-ytám* tap-house talk *Mil.*; *dbaṅ-grál* the row of supplicants for a benediction; *mḥed-grógs* རྩོད་པ་ *dbaṅ-grál* རྩོད་པ་ *dūs-su* *Mil.* if you sit with your fellow-believers in one row, on one mat; **ḥe-ḍál-la ḥud son** *W.* he has entered into the row, the class, of adults. — 2. **bench**. — 3. **proportionality** (?), **ḡzeñ-rin ḍal-méd dan** *W.* with his disproportioned length and breadth, his unwieldiness. — 4. **mi ḡig-la ḍal ḡig ḍig-ḥe** *W.* (lit. *sgrig-pa*) *W.* to play a trick to a person.

གྲལ་ས་ *grál-ma* a small beam, **rafter**, *Cs.*; *grál-bu*, *grál-pyám* *S.g.* roof-laths, sticks which are laid close together and covered with earth.

གྲས་ *gras* **class, order, series; rank, dignity; tribe** *Cs.*

གྲས་བ་ *grás-pa* 1. for *drás-pa*. — 2. **to bind**, v. *grágs-pa*.

གི *gri* (so pronounced in *Pur.*) 1. **knife**, *grís* རྩོད་པ་, **ḍi dan ḥád-ḥe** *W.*, to cut with a knife, but also *grir* རྩོད་པ་, *ḡsód-pa*, *ḡm-pa* *Ma*: to kill with a knife;

grī-só, *grī-dñó*, *grī-ká* the edge of a knife; *grī-lám* lit. 'the path of the knife', the cut, incision; *grī-güg* *Pth.* a short, crooked sabre or sword, **falchion, cimeter**; *grī-śá* flesh of a man that has been killed with a sword, (used in sorcery). — 2. *Lt.*: *dar-mai grī?*

གྲི་མག་ *grī-mág* v. *grīb-ma*.

གྲིན་པ་ *grin-pa* *Mil.*, prob. = *sgrin-po* **skilful, clever**.

གྲིབ་ *grīb* 1. **shade**, *grīb - kyī jñ* *Glr.* the shady part of a valley on the north side of a mountain range, cf. *sribs*; *grīb-pyogs* the side not exposed to the sun, north side, col., *grīb-lhags* the coolness of the shade, the cool shade *Sch.*; *grīb - ma *di-mág** *W.* **shadow** (cast by an object); *dei grīb-ma gán-la póg-pa* on whom his shadow falls; *grīb - tsód* a dial *Cs.* — 2. **spot, filth, defilement, contamination**, mostly in a religious sense: *grīb yon* pollution arises; *ro-grīb* defilement by a corpse; *grīb-sél* name of a Buddha; *grīb-(kyis) nón-gyi ydon* a demon that defiles and poisons the food, a harpy; **kó-la dib póg son** *W. C.* he is crack-brained, not in his right mind; **dib - çan** stubborn, refractory, whether from stupidity, or from ill-will.

གྲིམ་པ་ *grim-pa* to hasten, to hurry *Sch.*

གྲིམ་ཅེ་ *grim-tse* *Sik.* a pair of **scissors**.

གྲིམས་ *grims* *Med.?* (*Lex.* चतुरस्र quadrangular, regular, harmonious) *Schr.*: intelligent, clever.

གྲིལ་ *gril* (cf. *gril-ba*) a **roll**, *şog-gril* rolled paper, a paper-roll; *gos -'gril* a garment folded up *Cs.*; *gril-ka byéd-pa* to make up a parcel *Sch.*

གྲུ་ *gru* 1. **boat, ferry, ship, vessel**, also a hide blown up with air, used for crossing rivers = **ko-dhü** *C.*; *gru-şán* id.; *gru-şán-pa* ferry-man; *grü-la zón-pa* to go on a ferry. **Comp.** *grü-ka*, *gru-şán-ka*, *grü-btai-şa* *C.* starting- or landing-place of a ferry. — *gru-glá*, *gru-btsás* fare, passage-money, a boat-man's fee. — *grü-pa* ferry-man. — *gru-dpón* ship-master, master of a vessel. — *grü - bo*, gen. *gru - yzins*, ship. — *gru-*

dzin (पोतल) ancient name of Tatta, at the mouth of the Indus, ancestral seat of the Shākya race, whence the name is transferred to the residence of the Dalai Lama in Lhasa, v. Köpp. II, 342. — 2. (*Cs. grū-ma*) **angle, corner**, convex or concave, also **edge, border, brim**; *gru-ysum*, *gru-bzi* etc. triangle, quadrangle; *gru-ysum-pa* triangular; *dkyil-kor gru-bzi-pa žig bri-ba* to draw a quadrangular figure, a square; *dom-gán gru-bzi*, a surface six feet square; *dyibis gru-bzir yod S.g.*; **du-nar-çan** *W.* rhomboidal; *gru-yon, Cs. gru-gyél*, oblique angled; *gru-drán* right-angled *Cs.*; *gru-kün* v. *mogon*. — *yül-gru* **place, village, town, country**. — 3. **lustre**, of precious stones, *gru-dmár* a reddish lustre *Mil.nt.*

གྲུ་གུ་ *grü-gu* 1. **clew, hank**. — 2. n. of a country.

གྲུ་ཅར་ *gru-çar* 'a fine, fertile rain' *Sch.*

གྲུ་མོ་, གྲེ་མོ་ *grü-mo*, *grè-mo* **elbow**, *grü-mor ka-tvám-ka bzün-ba* holding a trident in his arm *Pth.*; *dé-la grü-moi jñul-rdëg çig byás-nas* pushing him with his elbow *Mil.*; *gru-süg byéd-pa* id.; *grü-moi kug*, the hollow of the elbow-joint *Glr.*

གྲུ་ཤ་ *gru-śá*, or *gru-śá*, n. of a country *Pth.*

གྲུག་པ་ *grüg-pa* to break into small pieces, to crumble, to bruise *Dzl.*; *grüg-pai bras* bruised rice *Schr.*; *rüs-pa çag-grügs* fracture of a bone *Med.*; *grügs-bu* something broken.

གྲུང་བ་, གྲུང་པོ་ *grün-ba*, *grün-po*, fem. *grün-mo* 1. **wise, prudent** *Mil.*; also: *grüis-pa* *lags* very learned Sir! *Thgr.* — 2. **meek, mild, gentle** *Cs.*

གྲུབ་ *grub* *Ld.* all, **dub ši son** all are dead; **dub zas son** it has all been eaten up, (v. the next word).

གྲུབ་པ་ *grüb-pa*, pf. of *grüb - pa* 1. **made ready, complete; perfect**; (*ma grüb-pa* also: not existing); *grüb-pai ran-byón spyān-ras-yzigs* *Glr.* the perfect, by himself originated, Awalokiteswara = *lñim-gyis grüb-pa*; *don tams-çád grub-pa*, *don-grub*, सर्वार्थसिद्धि, सिद्धार्थ 'the fulfilment of every wish' n. of Buddha, also of a spell or

gentlemen! *Stg.*; fellow, *grógs - kyeu* play-fellow, play-mate *Dzl.*; *dpün-grógs* fellow-combatant, brother in arms; *düg - grogs*, resp. *bžugs-grogs* inmate, fellow-lodger *Mil.*, **dan-rog** *W.*, (v. *bran-sa*) id.; also neighbour *W.*, *C.*; *dgá-grogs*, *ytán-grogs*, *grogs*, companion in life, spouse, husband, wife, *grogs mi rnyed* she cannot get a husband *Mil.*; *tse düu grogs-skál* a man's destination as to marriage, the matrimonial lot assigned by fate *Glr.*; *dód-grogs*, *mdzá-grogs*, *bžán-grogs* *C.* one beloved, lover, sweet-heart, *mál-grogs* resp. *yzim-grogs* bed-fellow (not only 'concubine' *Cs.*); *dmág-grogs* ally, confederate (in war), hence also: — 3. assistant, fellow-labourer, *lās-grogs* journeyman, under-workman; *grogs byéd - pa* to help; *rgán-mo mčód-rten skūd-pai grogs byas* they helped the old woman in anointing the pyramid *Dzl.*; *rtsig-grogs byéd - pa* to help in building a house; at present in *C.* a word of courteousness in making requests: **ten rog nan* (*ṛnan*) be so kind as to show me; **nan rog dzē** would you kindly give me; **dha na ton rog dzō** now please let me go! cf. *rogs*.

གྲོང་ *gron* an inhabited place, a human habitation, house, village, town, *brgyá-gron*, *stón-gron* a place of a hundred, of a thousand houses or house-holds (*mi-kyim*). —

Comp. *gron-kyér* 1. a large town, city, *B.* and *C.*, *gron-kyer* (*gyi*) *mčog* chief city, capital *Tar.* 2. fig. place, scene, sphere, (e.g. this world is a scene of illusions *Mil.*) — *gron-grāis* the number of houses in a village or town. — *gron-mčog* *Mil.*, *gron-mčog drim-pa*, *gró-ba*, *rgyug-pa* one that wanders about among the peasantry as a fortune-teller; clerical charlatan, hedge-priest. — *gron-ytām* prob. = *gron-tsig* — *gron - rdāl* (*Lex.* जनपद 'an extension of houses') a large town, also a suburb. — *gron-pa* 1. *W.* a villager, peasant. 2. *C.* = *gron*. — *gron-po* = *gron* *Mil.* — *gron-dpon* village-chief, *Sch.* — *gron-mi* peasant. — *gron - tsig* *Lex.* provincialism. — *gron - tso*

village, borough. — *gron-bžis* farm *Sch.* — *gron-yul* village *Mil.*

གྲོང་བ་ *gron-ba* *C.* col. for *grān-ba* cold, in *Glr.* occasionally.

གྲོང་པ་ *gród-pa* 1. belly, *gród-tsil* suet. — 2. col. stomach; of ruminating animals the first stomach or paunch. — 3. a dried paunch, or bullock's stomach, for keeping oil etc. *Glr.*

གྲོན་ཅན་ *grón-čan* disadvantageous, injurious, *gron-čé* very noxious, *gron-méd* harmless, innoxious *Lex.*

གྲོལ་བ་ *gról-ba* pf. of *gról-ba*, as sbst. = मुक्ति the having been delivered, deliverance (from the pain of existence).

གྲོས་ *gros* 1. advice, counsel, *gros debs-pa* *B.* to give advice; *gros byéd-pa* *B.*, **lós gyáb-čē** *W.*, to consider, to deliberate; to resolve, decide; *gros dri-ba* to ask (a person's) advice, to consult (with one); *grós-dri-sa* the place where advice may be asked, an oracle *Glr.*; *grós-pa* adviser, counsellor, senator; *grós-mi* id., head-man of a village; *gros mtün-par* by unanimous decree, unanimously *Dzl.* — 2. speech, talk, = *ṣtam* *Mil. nt.* — 3. council (?). — 4. *Cs.*: care, heed, caution, *grós-čan* careful, cautious, *grós-med* careless, heedless.

གྲ་ *gla* pay, wages, fee, *gla zá-ba* to live on wages, to work for daily wages *Dzl.*; *gla-ltó* food and wages; *glá-pa*, *glá-bo* (col.), *glá-mi* a day-labourer, hired workman, *glá-mo* (*Cs.* *glá-pa-mo*) fem.

གྲ་བ་ *glá-ba* 1. the musk-deer, *Moschus moschiferus*, *glá-mo* the female of it, *gla-prüg* the young of it; *glá-bai lté-ba* musk-bag (lit. navel); *glá-rtsi* (*W.* **lar-si**), *Ssk.* कसूरी musk, *glá-rtsi-me-tog* *Pedicularis megalantha*, **gla-dá-ra** *W.* *Delphinium moschatum*, two alpine plants smelling strongly of musk; *gla-sgān* n. of a medicinal root *Cs.*; *gla-glád* v. *glān-glad*. — 2. n. of a pretty large tree, similar to, or the same as *stár-bu* *Glr.*

གྲག, གྲག་ *glag, bya-glág* eagle, vulture; *glag Krá-mo* *Sch.*, **lag-kyi** *W.* (an eagle which is said to bark like

a dog), *rgyab-glág* perh. different species of eagles.

གླག་པ་ *glág-pa* often used erroneously instead of *rlag-pa*.

གླགས་ *glags* opportunity, occasion, possibility, *glags tsól-bá* to seek an occasion, to look for an opportunity; *da glags rnyéd-par dug* now the favourable point of time seems to have come *Gl.*; esp. opportunity of doing harm to another, of getting a hold on him; *glags rnyéd-par mi gyur*, he will not be able to get at you, to do you harm; *rsó-glags med* there is no possibility of helping him, he is incurable *Med.*; *bzód-glags med* intolerable, insupportable, frq.

གླང་ *glañ* (*Bal. *χλαν**) 1. ox, bullock. — 2. elephant. — 3. Taurus, the Bull, in the zodiac.

Comp. *glañ-glád* 'bullock- or elephant-brains'; soap being made of such, acc. to popular belief: *C. soap* (*Schr. gla-glád*). — *glañ-to* the Indian bison, *Bos taurus indicus*, *Lh.* — *glañ-tüg*, *glañ óg-čan* a bull. — *glañ-dár-ma* n. of a king of Tibet, living about 1000 after Christ, notorious for his hostility against the hierarchy of the Lamas. — *glañ-dór* a team of bullocks. — *glañ-sná* the trunk or proboscis of an elephant; a plant so called on account of the long spiral spur of its corolla, *Pedicularis Hookeriana*. — *glañ-po* = *glañ*. — *glañ-po-čé*, *glañ-čen*, elephant, *glañ-mo* a female elephant, *glañ-prüg* the young of an elephant. — *glañ-bu* a young bullock, *glañ-rú* a bullock's horn; also a large fork used by the Tibetan soldiers to rest the musket on, when firing (*Hook. II., 235*). — *pa-glañ* = *glañ-tüg*.

གླང་, གླང་ཐབས་ *glañ, glañ-tábs Med., yzer-glañ W., colic, gripes, spasms* in the stomach, and similar affections; *glañ-šü Med.?*

གླང་ས་ *glán-ma* a large kind of alpine willow.

གླང་ *glád* 1. the head, *glád-la* round the head, e.g. to brandish a sword, *Gl.*; as postposition used in a general

sense: close over, *čui glád-la* close over the water. — 2. brain *Med.*, cf. *klád-pa*.

གླང་པ་ *glád-pa* to thin *Sch.* Cf. *thad, slád-pa*.

གླན་པ་ *glén-pa* 1. = *glón-pa*, to patch, botch, mend; *glañ bryáb-pa Sch., glán-par byéd-pa Lt. id.; thán-pa glán-pa* to sew on a patch *Lex.* — 2. to return, *lan* an answer, to reply, rejoin *Lex.* — 3. *C.* col. for *glén-pa*; so also occasionally in books.

གླལ་པ་ *glál-ba* to yawn.

གླིང་ *gliñ, द्वीप*, prop. island, but usually: continent, part of the globe, viz. one of the four imaginary parts of the earth, as taught by the geographers of Tibet, or rather of ancient India: *lus-págs* the part east of the Sumeru, of a semicircular shape; *dzam-bu-gliñ* in the south, triangular; *ba-glañ-spyód* in the west, circular; *sgra-mi-snyán* in the north, square. The general character of the first of these parts is described as being *ži-ba* tranquil; that of the second as being *rgyás-pa* rich; that of the third as being *dbañ-ldán* strong, and that of the fourth as being *drág-po* wild. In a more general sense: region, country, so Nepal is frq. denominated *rín-po-čei gliñ* the country of jewels and treasures, Ugyan *mka-groi gliñ* the country of the Dakini, as is also Lahoul, in local chronicles; *byai gliñ* region or country of birds *Gl.*; the word is also not unfrequently a component part of the names of towns and villages. — *gliñ-prán* prop. a little island, generally one of the small continents, of which there are eight, acc. to the above mentioned geographical system; also island in general. — *gliñ-ka* a small uncultivated river-island, or low-land *C.*

གླིང་བུ *gliñ-bu* (*Ssk. बंधा*) fife, flageolet, made of one piece of wood and much like those used in Europe as play-things for children; it is the common musical instrument of herdsmen, and often consists of two pipes; *pred-gliñ* flute, piccolo-flute, mostly of metal; *dge-gliñ* a larger musical

instrument like a **hautboy**, used in sacred ceremonies; *rkañ-glin* lit. a life made of the human femoral bone, but sometimes also of metal.

ལྷ་ *glu* (Ssk. गीति) **song, tune**, mostly, though not always, of a profane nature, opp. to religious hymns; *glu-dbyāns*, *glu-sgrā*, id.; the word is also used of the singing of birds; *glu-čün* a little song, ditty, hummed by a person *Gl.*; *glu-rés* alternate song; *glu-gar-rtséd-po* rejoicings of every kind *Gl.*; *glu lén-pa* *B.*, **lu gyāb-pa** *C.*, **tān-čē** *W.*, to sing.

ལྷ་, ལྷ་, ལྷ་ཚབ་ *glud*, *blud*, *glud-tsab* **a ransom**, a thing given as a ransom, *sróg-gi glud* a ransom for one's life *Lex.*; *koi glūd-du lug brgya ysód-pa*, to slaughter a hundred sheep as a ransom *Mil.*; **lŭ-la tan** *C.* he is made an expiator, a scape-goat; **mi-lu** *C.* in a special sense: a man's image which in his stead is cast away in the *ytór-ma*: therefore **kō mi-lu' yin** *C.* he is a curse, an anathema, one deserving to be cursed (n.f.).

ལྷ་ *glum* **boiled barley, wheat, or rice**, used instead of malt in brewing beer (not for food).

ལྷ་ *gle* 1. *Gl.* 60. a small uncultivated island, = *glin-ka* (*Ld.* **zal**). — 2. n. of the capital of Ladak, usually *sle*.

ལྷ་འདམས་ *gle-dams* n. of a distemper *Cs.*; involuntary discharge from the bowels, or of urine *Sch.*

ལྷ་མཐོང་ *glegs* (*Cs. glégs-ma*) **table, board, plate**; *zāns-kyi glégs-bu* copper-plate *Tār.* 26, 10; *glegs-bām* (པུས་མཐོང་) **book**, also *dpé-ča glegs-bām* *Gl.*; *glegs-bām mán-po bzéñs-so* he made a present of, dedicated, many books (for the use of a temple); *glegs-šin* the wooden boards which in a Tibetan book supply the binding; *glegs-tāg* a thong etc. fastened round a book; *glegs-čāb* a buckle, clasp, or ring attached to this thong. — *sgó-glegs* the pannel of a door; **nūm-lag** writing-tablet, a small board, blackened, greased, and strewed over with scraped chalk, on which the school-children write with wood-pencils.

ལྷ་བ་ *glén-ba*, pf. *gleñs* **to say, talk, converse**, *ytam (-du) glén-ba* id., resp. *ysuñ glén-ba*; 'lām-la ma tar' *žes gléñs-nas* as word was sent: 'the road is not passable!' *Gl.*; *ytam glén-ba ni bdāg-gis byas* I have made this speech *S.O.*; *yēig glén ynyis glén rim-pas mčēd-de btsün-moi bār-du glén-žin* the rumour spreading from one to the other, until it came before the queen *Pth.*; *čós-kyi sgrog-glén byēd-pa*, (resp. *mdzād-pa*), **to preach** *Gl.*; *gros-glén* **council, consultation**, perh. also disputation.

Comp. and deriv. *glén-brjód*, *glén-mo* sbst. **conversation, discourse, lecture**, *glén-brjód ma mañ dar-yēig yson* listen a little to a short discourse *Mil.*; *čós-ytam glén-mo byed* let us converse on religious subjects *Mil.*; *glén-mo* the act of speaking, opp. to *yē-ge*, the act of writing, the written letter etc. *Lex.* — *glén-yži* 1. **the subject** of a discourse *Cs.* 2. **table of contents, index** *S.O.* and elsewh. 3. **place, scene**, of a conversation or discourse *Stg.* frq. — *glén-ba-po*, *glén-mo-mkan* a story-teller *Cs.*; *glén-būm* 'a hundred thousand stories', title of a book, *Sch.*

ལྷ་པ་ *glén-pa* 1. *B.* and *C.* **stupid, foolish**, *glen lkugs bkol-spyód-kyi sdug-bśñāl* the misery of stupidity, of dumbness and of servitude (the state of animals) *Thgr.*; *byol-sōñ-las kyan glén-po* more stupid than a brute *Mil.*; **fool**, *kyód-rnams re glen* fools that you are all of you *Dzl.*; often in the sense of 'fool' in the Bible, = the wicked, the ungodly: *glén-pa yti-mug-čān* infatuated fools *Dzl.* २७, 9 = profaners of holy things; **len-nāg** *W.* id.; **len-nāg-gi pé-ra** foolish talk. — 2. *W.*: **idle, lazy, dull, imbecile**, e.g. a sickly child, an animal affected with a disease (opp. to **tām-pa*, *śān-po** being in good health, active, lively).

ལྷ་བ་ *gléb-pa*, pf. *glebs*, **to make flat, plain** *Cs.*, *lēb-mor gléb* *Lex.*

ལྷ་མ་ *glém-pa* **to press, squeeze; to crush, squash** *Stg.*, *C.*

ལྷ་ *glo* (*Ld.* ལྷ་ **ldo**), resp. *gžogs*, 1. **the side**, esp. of the body, *glos páb-pa* to lie down on one's side (lit. by

means of the side); *gló-ča* (Ld. *ldó-ča*) ornaments, suspended on the side of the body, strings of pearls, shells etc., worn by women in the girdle; also in a general sense: *sran-gi glo rgyas ryon-na* on both sides of the street *Stg.*; perh. also side of a house, wall, in the expression: **kün-me lo tol** the thieves broke through the wall *W.*; *glo-skár* window *Pth.* — 2. **saddle-girth** *W.* — 3. **cough**, **lo gyág-pa** *C.* to cough; (*Sch.* has: to err, to act foolishly, to lose, to neglect); **lo lán-wa** *C.* to cough; *gló-ka sra* a bad cough *Sch.*; **lo-kóg** *C.*, *W.*, cough; *glo-rgyál* *Lt.* a chronic cough; *glo-bstúd* *Lt.* a permanent short cough. — 4. Not quite clear is the etymology in *glo rdég-pa* *Sch.*: to be frightened, timid, and *glo rdég (-tu)* suddenly, = *gló-bur* q.v.

ཁྲོ་བ་ *gló-ba* the lungs, *gló-ba ma lia* prob. the five posterior lobes of the lungs, *gló-ba bu lia* the five anterior ones *Med.*; *gló-ka* of a colour like the blood of the lungs, **pale-red** *Sch.*; *glo-dón* windpipe *Cs.* — *glo-rdól* a disease of the lungs; *glo-rkó* perh. the same. — *glo-sbúbs* (*Sch. spub*) wind-pipe. — **gló-ro** *W.* prob. pulmonary consumption. — *glo lú-ba* *Lt.* 'convulsion of the lungs' *Cs.*, or simply: cough, v. *lú-ba*.

ཁྲོ་བུར་ *gló-bur* 1. **suddenly, instantaneously**, also *gló-bur-du*, *gló-bur-bar*; *glo-bur-du mi mán-po* *či-bai sdug-bsñól* the calamity of many men dying suddenly; *glo-bur-nád* diseases that arise on a sudden (opp. to *than-skyés* inherited diseases) *Med.* — *gló-bur-ba* adj., *gló-bur-bai don* the signification of suddenness *Lex.* — 2. *Cs.*: 'recently, *gló-bur-du* *óns-pa* a new comer'.

ཁྲོ་བུར་ *glo-bur* a rise, an elevation above a surface *Sch.*

ཁྲོག་ *glog* (*Bal.* and *Kh.* **χlog**), col. also *glóg ka*, **lightning**, flash of lightning; *glog bar* it lightens; *glog kyug* id.; *glog kyug-pai yun tsám-las ma lón-par* with the rapidity of lightning *Mil.*; *glog rgyü-ba* the flashing of light, *Dzl.*; *glog-sprin* thunder-cloud, also as a symbol of the transitoriness of things.

ཁྲོག་པ་ *glóg-pa* a disease, = *lhóg-pa*.

ཁྲོད་པ་ *glod-pa* 1. **to loosen, relax, slacken** v.b.a. *Cs.* — 2. **to comfort, console; to cheer up** *Sch.*; *glód-la rgyün-du bžugs* your honour may be easy about staying here always *Mil.*, cf. *lhód-pa*. — 3. **Ū: to give**, *ma bzun ma glód(-par)* without any regard to taking or giving *Glr.*

ཁྲོན་པ་, **ཁྲོན་པ་** *glón-pa*, *glán-pa* 1. **to return an answer, to reply.** — 2. **to patch, to mend**, cf. *klón-pa* etc.

གན་རྩ་ལ་ *ghán-dho-la* n. of a mountain in ཅ་ ཅ་ *Lh.*, perh. incor. instead of *gan-dho-la* q.v.; it may also be derived from གཤམ་ bell, and thus the word would signify the same as *dril-bu-ri*, which is the name of another holy mountain, at the foot of which the nobleman's seat **Gondla** is situated.

དགའ་པ་ *dgág-pa* v. *gégs-pa*.

དགང་པ་ *dgán-ba* v. *géns-pa*.

དགང་གཟར་ *dgai-γzár* v. *γzar*.

དགང་མོ་ *dgád-mo* v. *gád-mo*.

དགའ་པ་ *dgáb-pa* v. *gébs-pa*.

དགའ་བ་ *dgá-ba* (Ld. col. **γá-čē**) I. vb. **to rejoice**, to be rejoiced or glad, *la* at, in, or of; *dé-la dgá-ste*, rejoiced at it, glad of it, — *mi dgá-ste* grieved, vexed, indignant at it; *krims yód-pa-la dgá-nas* if you wish to have the law introduced *Glr.*; *γsód-pa-la dgá-žin* sanguinary, delighting in blood-shed *Dzl.*; *bu-mo de-nyid-la dgá-bas*, as I wish to have none other but this girl *Dzl.*; *bód-la dgá-ba yèig kyan* *ma byun* nobody took an interest in Tibet *Glr.*; *Kyed èi pyir mi dga* why are you so dejected, low-spirited? *dga bžin-du* with pleasure (e.g. I shall accept it); rarely with the gerund: *bram-ze da-run dug-ste rab-tu dga-nas* much rejoicing, very glad, when (that) the Brahmin was still there *Dzl.*; with the termin. of the inf.: to do a thing readily, willingly, *nyán-par dgá-ba* to like

to hear, to listen eagerly; to be willing, *su zig dūg-par dgá-na* if anybody will stay here voluntarily *Dzl.*; to have a mind, to intend, to wish, *kyod ráb-tu byün-bar dgá-am* do you intend to take orders? *Dzl.*; *bdág-gis ras di... sbyin-par dgao* I should like to present this cloth to... *Dzl.*: *méd-par byá-bar dgá-na* as I wish to annihilate... *Dzl.*; *gar dgá-bar* (or *gar dgá-ba der*) *soñ* go wherever you like *Dzl.*; seldom with the accus.: *dzóm-pa de dga-ste* as you now enjoy an abundance *Mil.*; with the instr. case: *des dgá-bar sōg-ñig*, may you be cheered, comforted by it *Dzl.*; frq. absolutely: *dgá-bar byéd-pa* to make glad, to rejoice, *C.* also: to caress, to fondle.

II. sbst. **joy**, *dgá-bai rтам byéd-pa* to express one's joy *Dzl.*; *dgá-bai sems* id.; *dé-la ráb-tu dgá-bai sems skyés-so* he found great delight in it *Dzl.*; compounds v. below.

III. adj. 1. **glad, pleased, enjoying**, *ña dgá-ba ma yin-pas* as I was not pleased with it *Dzl.*; *de-la mi dgá-ba*, *W. *mi gá-kan**, not favourably disposed towards, unfriendly, inimical to; *dgá-bar byéd-pa* to make glad, to delight, *bu čuñ dgá-ba byéd-pai yo - byád* things which delight little children, play-things *Glr.* — Less frq. 2. **charming, sweet, pleasing, agreeable, beautiful**, *lhág-par dgá-ru gro* she is getting more and more beautiful; *C.* in a general sense: **good**, cf. below: *dga-bdē*. — 3. as a proper name = **नन्द Tar**.

Comp. and deriv. *dga-grágs ʹír-ba* to give cheers, to raise shouts of joy *Mil.* — *dga-grógs* a participator of joy, gen. with reference to husband or wife (col. **ga-róg**). — *dga-mgü* great joy, *dga-mgü-ba*, *dga-mgu-rán-ba* to have great pleasure, to be very glad, to be delighted, frq., *dgá-ziñ mgü-la yi-ráns-pár gyür-ba* id. *Glr.* frq.; yet *dga-mgür spyód-pa* to indulge in sensual pleasure *Pth.*, *Stg.*, *bü-mo dan* with a girl. — *dga-stón* feast, public festivity; *dga-stón-gyi rdán-sa* the place of a feast *Glr.*; *bsü-ba dgá-ba* festivities of welcome *Glr.*; *dga-stón byéd-pa* to celebrate a festival; *gyéd-pa* to spread a feast, to distribute

festival dishes; fig. *rná - bai dga - stón* a feast or treat to the ears *Glr.* — *dga-bdē* 1. **joy**, *lus sems dga-bdēs kyáb-par gyur* *Glr.* 2. (*Ts. col. *gan-dē**) **good**, = *yág-po*, (of servants, dogs etc.) *C.*; **mi-la ga-dē jhē-pa** to treat a person kindly, with affection *C.* — *dga-dün* wedding, nuptial festivities *Sch.* (seems to be a word not generally known). — *dga-dód* n. of the plain of Lhasa, or at least of the northern part of it. — *dga-ldán* joyful 1. n. of a residence of gods, or of one of the heavens, *Ssk. वृषित v. Köpp. I. 265.* 2. n. of one of the great monasteries near Lhasa, founded by Tsongkhapa, about the year 1407, v. *Köpp. II, 345.* 3. *yžüñ - sa dga - ldan* n. of the royal castle of residence at Lhasa; *dga-ldán-pa* n. of a sect = *dge-lügs-pa*. — *dgá - bo* = *dga-bdē* 2. **good** *C.* — *dga-sdug-drag-žan* good and bad, strong and weak, of articles of merchandise and the like *C.* — *dga-spró* **joy**, *dga-spró dpag-tu - méd-pa tób-pa yin* he entered into a state of indescribable joy *Mil.* — *dgá-ma* n. of the goddess of joy *Cs.* — *dga-ma-dár* *C.*, *W. (col. *gá-man-dár*)* the trembling with joy, the state of being enraptured, in ecstasy. — *dgá-mo* 1. **delightful, pleasing, charming**, of news, of a speech *W.*, of a landscape *Mil.* 2. **delighted, joyous, cheerful** *W.*, **sem gá-mó rag** I am cheerful; **gá-mo-čan** *W.* id.; **gá-mo jhē-pa** *C.* to caress, to fondle. 3. **pure, holy** *Sch.*, *Dzl.*, prob. also *Mil.*; *čós-pa dgá-mo* a godly priest. — *dga-tsór* **joy**, **ko ga-tsór mán-po jhē** *C.* he is very joyful; *dga-tsór čé-ba* gratifying, delightful *Mil.* — *dga-ráns* being glad, **rejoicing**, **dhé-la ga-rán dhág-tē** *C.* being greatly delighted with it, — *dga-ris* v. *ga-ri*, = *gá-ža*.

དགའ་ *dgár* = *dgá-bar*, *rañ-dgár* at pleasure, ad libitum, frq.: *či dgár* *Pth.* seems to mean: **why**.

དགའ་བ་ *dgár-ba* I. to separate, confine, fold up (men, cattle, goods), *dgár-byai pyugs* cattle to be penned in a fold *Cs.*; *rnás-nas dgár-ba* to banish, to exile; *dgár-bai dón-du* in a special sense, in particu-

དགའ་བ་ *dgal-ba*

lar *Sch.* — **gár-`te bór-`cè** *W.* to set apart, exclude, shut out; to lock up, shut up, to lay up or by, to preserve; **gár-gya cò-`cè** *W.* to store up; **tób-`èi gár-`cè** to button up. — 2. to hang up, to fasten, to attach, **dhar-`còg fág-pa-la** *C.* a flag to a rope. Cf. *skár-ba*.

དགའ་བ་ *dgal-ba* v. *gél-ba*.

དགས་པ་ *dgás-pa* v. *gás-pa*.

དག་ *dgu* 1. nine, *dgú-bèu (tám-pa)* ninety; *dgú-bèu rtsa r`cig*, or *qo-`cig*, *W.* **gu-bèu-go-`cig** ninety one etc.; *dgú-pa* 1. the ninth. 2. having, comprising, measuring, nine, e.g. *kru-dgú-pa* measuring nine cubits (in length, height etc.); *dgú-po* the nine, those nine; *lan-dgú* nine times; *dgu-nñi* three years ago col. — 2. many, *dgú-`cig* id. *Mil.*; *tubs dgus bsags*, gathered by many efforts, with great difficulty; used as sign of the plural: *skyé-dgu* men, *skye-dgui bdág-po* (*Ssk.* प्रजापति) the lord of creatures, the lord of men; *skye-dgui-bdág-mo* n. of the aunt and wet-nurse of Buddha; *yód-dgu* *Lex.* those that are, the existing beings; *nor yód-dgu-`cog* *Mil.* the goods that one has, property; *bzán-dgu* *Lex.* the good and the brave (among men); *lus dod dgur sgyúr-ba* to be changed, transformed, ad libitum *Mil.*; *ñan-dgu túb-pa* *Lt.* to overcome every evil; *mi šes dgu šes-po* *Thgy.* he that knows every thing; **mí jhe' gu jhe' mi yon gu yon** *C.* if you do many things which ought not to be done, many things will take place which ought not to take place; *čé-ba yid - kyí dgú - la mi byéd - de* *Thgy.* not counting death among things to be thought of. — 3. inst. of *dgun*, *dgu-zlá* winter-month *Mil.* frq — *zer-dgu*, *smra-dgu*?

དག་ཁྲི་ *dgu-kri* litter, bier *C.*

དག་གཏོར་ *dgu-rtór*, for *tse nyer-dgui ytor-ma*, a sacrifice on the 29th day of the month *W.*

དག་བྱུང་ *dgu-túb* 'all-conquering', n. of a plant.

དགུན་, དགུན་ཀ་ *dgün, dgün-ka*

དགུ་ཤུགས་ *dgu-`prugs* *Mil., Thg.*, a particular kind of meditation.

དགུ་བ་ *dgú-ba* 1. vb. to bend, to make crooked; **go gú-`cè** *Ld.* to bend, bow, stop; to submit. — 2. sbst. the act of bending, bowing, inflection. — 3. adj. bent, stooping; *dgú-po*, *dgú-mo* *Cs.* id.

དགུ་ཅེགས་ *dgu-rtšegs* n. of a yellow flower *Cs.*

དགུ་ཅིགས་, དགུ་ཅིགས་སྐྱུ་མོ་ *dgu-tšigs, dgu-tšigs skya-mo* the galaxy, the milky way *Mil.*

དགུ་མཚན་ *dgu-mtsán* prize (of combat) *C.*

དགུག་པ་ *dgüg-pa* v. *güg-pa*.

དགུང་ *dgün*, another form for *gui* (the former of the two appears to be prevalent) 1. the middle. — 2. noon, mid-day. — 3. mid-night. — 4. heaven. *dgün-la* *reg* it reached up to heaven *Mil.*; *dgün sión-po* the blue heaven, *yá-gi dgün-siön* the blue heaven above *Mil.*; *dgün-du* (or *-la*) *ršégs-pa* (lit. to repair, to withdraw, to heaven) to die *Mil.* and elsewh. — 5. before dates, esp. before the word *lo*, it serves as a respectful word, and is e.g. frq. used in stating the age of a Buddha or a king; yet it occurs also in compounds, where no such bearing is discernible: *dgün-`žág*, *dgün-zla* *Cs.*; *dgün-do-núb* *Mil.* this evening, to-night; *dgün-snyin* a year, a year of one's life; *dgün-kág* division of time (?); *dgün-bdün* a week. (*Cs.* has also *dgün-tig*, and *dgün-tig-gi dkyil-kör*, which terms were prob. framed by him, and meant to denote the meridian line and meridian circle.)

དགུང་མོ་ *dgün-mo* evening *Sch.*, perh. a corruption of *dgón-mo*.

དགུན་, དགུན་ཀ་ *dgün, dgün-ka*, *W.* **gün-ká** winter; *dgün* is also used adverbially: in winter(-time), during winter; *dgün-dus* winter-time; *dgün-tóg*, *dgün-tog-tág*, *W.* **gun-tag-tóg**, all the winter through; **gun tse re** *W.* every winter; *dgün grán-bai dús-ná* during the cold of winter *Dzl.*; *dgün-nyi-llog* the win-

ter solstice; *dgun-nyi-ldog-gi tig*, or *Kor-tig* the tropic of Capricorn Cs. (cf. the remark at the end of *dgun*); *dgun-stód*, *dgun-smád* the first and the last half of winter, (v. *das*).

དགུམ་པ་ *dgum-pa* v. *gúm-pa*.

དགུར་, རྒུར་, རྒྱུར་ *dgur*, *rgur*, *sgur*, three different spellings of the same root, all of them pronounced **gur**, **crooked**, *dbyibs-dgur* of crooked stature *S.g.*; *rgur zig* stoop down! bend your back! *Dzl.*; *sgúr-te* writhing (with pain) *Dzl.*; *sgúr-po* crooked, hump-backed, by birth *Lt.*; with age *Thgy.*; *C.* col. **gur-gúr** id.; *mgo dgúr-ba* to duck, to bend vb.n.; to submit, to humble one's self (cf. *dgú-ba*). *Cs.*: *dgúr-po*, *dgúr-mo* a crooked man, a crooked woman; *tsigs-dgúr* a crooked back, crook-backed; *lag-dgúr* having crooked hands etc.; *dgur-gro* of a stooping gait.

དགུས་ *dgus* 1. instr. of *dgu*. — 2. *C.*, *W.*, **this day five days** (the present day included).

དགེ་བ་ *dgé-ba* (*Ssk.* शुभ, कुशल, श्रेयस; also स्वस्ति, कल्याण, seldom शुद्ध) 1. **happiness, welfare; happy, propitious**, *dgé-zin śis-pa Wdn.* More frq.: 2. **virtue** (opp. to *mi-dgé-ba*, and *sdig-pa*), also adj. **virtuous**, *sems dgé-ba* a virtuous mind *Glr.*, *las dgé-ba*, *mi-dgé-ba* good and bad actions *Stg.*; *dgé-bai rtsá-ba* roots of virtue, meritorious actions, from which afterwards the fruits of reward come forth; *dgé-rtsa skyéd-pa* frq., *spyód-pa Thgy.*, *byéd-pa Mil.* to produce such a root, to achieve a meritorious action; *dgé-ba séms-par gyír-ba* to become inclined to virtue, i.e. converted *Dzl.*; *dge-tsógs* (v. *tsogs*) a virtuous work, a good deed; *dgé-ba bcu* the ten virtues, viz. 1. *srog mi yéod-pa*, not to kill anything living (by which Buddhism has replaced our scriptural interdiction of murder); 2. *ma byín-par mi lén-pa* not to take what has not been given (those who closely stick to the word go even so far, that they will not touch or accept an alms, unless it be

put into their hands); 3. *lóg-par mi yyém-pa* not to fornicate; 4. *rdzun mi smrá-ba* not to tell a lie; 5. *tsig-rtsub mi smrá-ba* not to abuse or revile; 6. *ñag-kyál* (or *kyal*) *mi smrá-ba* not to talk foolishness (cf. *kyál-ku*); 7. *jrá-ma mi byéd-pa* not to calumniate; 8. *brnáb-sems mi byéd pa* not to be avaricious or covetous; 9. *ynód-sems mi byéd-pa* not to think upon doing harm or mischief; 10. *lóg-lta mi byéd-pa* not to entertain heretic notions, or positively, *yán-dag-par ltá-ba Stg.* to be orthodox. — 3. **fasting, abstinence**, in the phrase: *dgé-ba srün-ba* to fast, to abstain from food, frq. — 4. **alms, charity; banquet, treat**, as a religious work, *ši-dge yson-dge* largesses, treats, taking place at funerals, or given in one's life time *Mil.* (*W.* **yá-trá**, and **ku-rim**).

Comp. and deriv. *dge-bskos* censor, and at the same time provost and beadle in a monastery, who has to watch over strict order, and to punish the transgressors *Köpp.* II. 259, 276; in *Ld.* he is also called *čos-krim-s-pa* (vulg. **čosrimpa**). — *dge-rgán* surety, moral bail, a monk that is made answerable for the moral conduct of another, who is placed under his care and called *dge-yžón*; also in a gen. sense: **teacher, schoolmaster**. — *dge-bsnyén*, fem. *dge-bsnyén-ma* (*Ssk.* उपासक and उपसिका) 1. the pious of the laymen who retaining their secular occupations have renounced the five cardinal sins (murder, theft, fornication, lying, and drunkenness) and provide for the maintenance of the priests (so in *Dzl.* and gen. in the earlier writings). 2. in later times as much as a **novice, probationer, catechumen**, i.e. either a kind of clerical apprentice (the Shabi of the Mongols, *śrāmanera Ssk.*, v. *Köpp.* II., 252), or one of a next higher degree, a candidate (v. *Schl.* 162). — *dge-ltás S.g.* a **propitious omen**, a favourable prognostic. — *dge-dün* (col. **gen-dün**), prop. *dge-slón-gi dun* (*Burn.* II., 435) *Ssk.* संघ, the whole body of the clergy, **priesthood**; *dge-dun-dkon-mčög* the priesthood as one of the

three great jewels, or as part of the god-head (in which latter sense the word now is usually understood) cf. *dkon-mčög*; *dge-dun-dpal-čén Mahāsāṅghika*, n. of a Hinayāna school *Tar., Was.*; *dge-dun-grub-pa* n.p., the first Dalai Lama about the year 1400; *dge-dun-rgyá-mtso* n. of the second Dalai Lama, v. *Köpp.* II., 131. — *dge-ldán virtuous*; *dge-ldan-pa* n. of the most numerous sect of Lamas, founded by Tsonk'apa; it is also called *dge-lügs-pa*, or *dga-ldán-pa* from Galdan, a monastery near Ihasa which, as well as Sera and Ḍa-puñ, belongs to his sect. The Lamas of this community wear for the most part yellow garments; they are said to approach nearer to perfection in mysticism (the highest aim of Buddhist priests) than any other sect, since they apply themselves more systematically to the preparatory studies of morality etc. — *dge-sdig* for *dge-ba dan sdig-pa*. — *dge-sbyón Ssk.* अमण a Buddhist ascetic, or mendicant friar, *Burn.* I. 275. *Köpp.* I., 330. — *dge-sbyór* seems to have corresponded in its original acceptance to our conception of piety, sanctification and practical religion, but in later times the sense of expertness in the art of meditation was attached also to this word, as: *dge-sbyór pel* (this man's) expertness increases, is making progress *Mil.* — *dgé-rtsa* instead of *dgé-bai rtsá-ba* v. above. — *dge-rtsis* the amount of virtue, the sum of merit, *dge-rtsis rgyás-pa* a considerable amount of merit. — *dge-tsul* 1. a young monk; in the older writings it may be understood as novice; 2. in later literature it denotes the degree next to the *dge-bsnyén*, being that of a subordinate or under-priest, *Köpp.* II. 252, 335. *Schl.* 162.; *dge-tsul-ma* a young nun, a novice. — *dge-mtsán* a lucky omen *Glr.* — *dge-γžón* v. *dge-rgán*. — *dge-γyóg* (seems to be pronounced **ger-yóg** in col. language) constable, beadle, a servant of the *tsógs-čén zal-nó*, or chief-justice of Sera and other monasteries. — *dgé-las* a good deed or action, but by later writers also applied to magic ceremonies

and the like. — *dge-lügs-pa* v. *dge-ldán-pa*. — *dge-légs* good fortune, prosperity *Glr.* — *dge-slón* Gelong, 1. originally 'beggar of virtue', mendicant friar, भिक्षु one that has entirely renounced the world and become a Buddhist priest, 2. in later writings the highest clerical degree, a priest that has received the highest ordination, v. *Köpp.* I., 335. The Gelong is bound to observe all the 233 commandments of the *so-sór tar-pai mdo*. — *dge-slób-ma* a young nun *Cs.* — *dge-bšés* 1. v. *bšes-nyén*. 2. n. of priests or monks. — *dge-slon-šin* is said to be a provincial name of the cedar, Cedrus Deodara.

དགོང་ལ་ *dgén-la*, also *dgán-la*, on, upon, in, at *Ts.*

དགོང་བ་ *dger-ba* = *γyo-ba*, to prepare, (food), *kür-ba dger-ba* to bake pastry; **tü'-ma gér-wa** *C.* = *tud-pa*.

དགོས་པ་ *dgés-pa* = *dgyés-pa* frq.

དགོ་ *dgo*, in *Lexx.* explained by *dum-bur*, to divide (?).

དགོ་བ་ *dgo-ba*, a species of antelope, living on high mountains, *Procaptia picticaudata* *Hodgson*, v. *Hook.* II. 157 and 139; *dgó-ba-mo* the female of this antelope *Cs.*

དགོག་ *dgog* *Lexx.* w.e.; *dgog-tiñ* pestle *C.*

དགོང་(ས)་ *dgón(s)*, also *dgón(s)-mo*, *Sch.* *dgón(s)-ka* 1. evening, *dgóns-γèig* one evening, once on an evening *Glr.*; *nan re dgóns re* every morning and evening; **goñs-zán** *W.*, **góns-zé** *C.*, resp. *dgóns-γsál* evening-meal, supper; *dgóns-žám* resp. evening-soup; *dgóns-su* *Dzl.*, *dgóns-mo* and *dgóns* *Glr.* in the evening; *dgóns dan to-ránis* in the evening and in the morning *Med.* frq.; *dgóns jáb-pa* to hold an evening's rest, to take up night-quarters. — 2. supper *C.* — 3. a day's journey, *dgóns-žág* col. id.; *rta-dgóns* a day's journey for one travelling on horseback, *lug-dgóns* a day's journey for a drove of sheep.

དགོངས་པ་ *dgóns-pa*, resp. for *sém-pa*, *snýám-pa* etc., and *sems*, *blo* etc. I. vb.

1. **to think, to meditate**, *dgóns-pa-la jug-pa* to enter into meditation *Glr.*; གཤི་སྟུག་འདུ་ *dgóns-pur gyur*-to he thought so in his mind *Dzl.*; *rgyál-po kon-rán yin dgóns-nas* the king thinking that he himself was meant, referring the allusion to himself *Glr.*; **to regard as**, *bu dan drá-bar dgóns-pa* to treat one like a son *Dzl.*; **to remember, to think of, to devise**, *mna-ris-kyi ydül-byu-la* remembering those of Nari that were to be converted, thinking of the conversion of Nari *Glr.*; also with *pyir Pth.*; *ná-la tugs-brtsé-bar dgóns-sig* remember me graciously, *frq.*; so in a similar manner: to hear graciously, to take a kind interest, share, or concern in, to interest one's self for, to try to promote; so our Lama explained the passage *Glr.* 101, 9: *sañs-rgyás-kyi bstán-pa-la dgóns-nas* = *bstán-pa pñel-bai pyir bsám-blo btán-nas*; **to intend, to purpose**, with the termin. of the inf., *frq.*, *tugs-kyis ma dgóns-so* he did not intend, he had no mind *Pth.* — 2. **to die**, *més-kyi dgóns-dus-kyi mčód-pa btsug Glr.* is stated to mean: he instituted sacrifices for the remembrance of his grandfather's death; and so similarly in other passages.

II. *bst.*, also *tugs-dgóns*, 1. the act of **thinking, meditating, pondering**, *tugs-dgóns ytón-ba Mil.* to meditate; **thought**, *rgyál-poi tugs-kyi dgóns-pa-la 'gán-du pyin'* *snyám-pa* lit. in the king's 'mind-thoughts' was thought: where shall I go? *Glr.*; **meaning, sense**, esp. the sense of sacred words or writings, therefore *dgóns-pa grél-ba* to explain that sense, *dgóns-grél, dgóns-bgról* commentary; **a will, a wish**, *rgyál-poi* (or *-pos*) *dgóns-pa bžin-du bsrub nūs-so* I am able to fulfil your majesty's wish *Dzl.*; *skyón-bai dgons-pa-can Glr.* 104, poetically, one having the desire of protecting, one wishing to protect. — 2. **soul**, *dgóns-pa mya-nán-las dās-so* his soul quitted (the abode of) misery. — 3. **permission** *C., W.*, **gón-pa zu-wa** to beg leave, to ask permission, **gón-pa tán-wa**, resp. **nán-wa** to give permission, in *Sik.* also: to grant admission; but *gen.* it is used for **leave of**

absence, and **kó-la gón-pog jhuñ soñ** *C.* signifies: he has been dismissed, turned out. དགོས་པ་ *dgón-pa* 1. **to laugh**, *Glr.*; *gen.* in such expressions as the following **gö'-qlhó* (lit. bro) *yim-pa** *C.* to make one's self ridiculous, a laughing-stock, also *Glr.*; **hab-gód cò-cé** *W.* to set up a loud laugh, to burst out into laughter; *dgod-báy* a jest, joke *Sch.*; cf. *bgäd-pa*. — 2. *v. göd-pa*.

དགོས་པ་ *dgón-pa* 1. **a solitary place; desert, wilderness**, *dgón-pai rñus* a desolate place or region *Stg.*; *dgón-dün* a sandy desert, sands *Sch.* (*Zam.* འབྲས་ལྗང་ and *dgón-pa*: འབྲས་ལྗང་ forest). — 2. **hermitage**. — 3. **monastery**, *frq.*; *dgón-pa-pa* 1. a man dwelling in a desert, a hermit. 2. a man dwelling in a monastery, a monk; *dgón-pa-ma* fem.

དགོས་པ་ *dgós-pa* I. vb. implying necessity, as well as want: **to be necessary, to be obliged or compelled; to want, to stand in need of**; also where we use 'ought'; it is *gen.* used with the verbal root or with the termin. of the inf. present, *byed dgos*, but sometimes also of the inf. future or perfect, e.g. *rñn-po-čes brtsigs dgós-na rin-po-če mēd-pas sá-las bya dgos* though it ought to have been built of precious stones, yet for want of such, it will have to be constructed of earth *Dzl.* — *la* *gen.* denotes the person standing in need of a thing, e.g. *ná-la dgos* I want, I stand in need of, but it also refers to the object for which a thing is wanted: *rgya-gñr-tu gró-ba-la yser dgos-pa yin* for a journey to India gold is wanted (required); in such a case the termin. may also be used: *ci žig-tu dgos*, for what purpose is it wanted? *zas za ma dgos* I did not want to eat *Mil.*; *dgós-pai dūs-su blañs* they took them when they wanted them *Glr.*; *bžéñs ma dgos* he was not obliged to erect . . . *Glr.* — In commanding, the word is used to paraphrase the imperative of a verb: *žón-bar dgos* come! in entreating, the respectful term is chosen: *byon dgos Mil.*, or in *W.*: **skyod dgos zu** 'you must come, pray!' =

please, do come! *krid dgós-pai ysól-ba*; or *zú-ba*, a request to be taken along with (by another person) *Mil. C.*: **to wish**, *kyó' še-pa di na go-pa yin* I wish you to know this *Lew.*

II. sbst. **necessity, want, use, purpose** (*W. dgós-če*, pronounced **gó-še(s)**), *mán-po tsol dgós-pa byui* we have been under the necessity of looking for you a long time *Mil.*; *niá-la yui dgós-pa med* I have no use for that turkois, I do not want it *Mil.*; **tiñ-la gó-še pí-la** *W.* for future use; *dgós-pai čin-bas* as it is rather useless; *dgós-pa èi pyir* for what purpose? frq.

III. adj. (*C.* also **gó-gyu**, and **go**, *W. *gó-še**, as in II.), **necessary, due, needful, useful**, *med kyan dgos-pai kral-bsdud* a tax necessarily to be paid, unrelentingly exacted *Mil.*; *rán-la dgós-pai skál-ba* the portion due to you *Mil.*; *dgós-pai bsláb-bya* useful doctrines *Glr.*; *dgós-pa yin* or *yod B. and C.*, **gó-šes yod** *W.* it is requisite; *dgas(-pa) med B.*, **gó-gyu men** *C.*, **gó-še man** or **med** *W.*, it is unnecessary, unfit, not wanted; *mi-dgós-pa useless, noxious*, *mi-dgós-pai pra-mén* pernicious witchcraft *Pth.*; *dgos-byéd useful*, *don dgos-byéd èi dug* what there is in it of useful contents *Mil.*; *dgos-dód wishes and wants*, *dgos-dód byün-bai dpal* a treasure out of which all wishes and wants come, i. e. are satisfied *Glr.*; *dgos-dód nags-tsúl* a forest for wishes, i. e. a forest which grants every wish; *dgos-dód* necessary expenses *Cs.*

དབྱེ་བ་ dgyé-ba **to bend, to be curving or crooked**; *dbyibs dgyé-ba* stooping, cringing, ducking *S.g.*

དབྱེར་བ་ dgyér-ba, *glu dgyér-ba* for *glu lén-pa* **to sing, chant**, expression of the Bonpas; the word is also pronounced **ghyér-wa**.

དབྱེལ་བ་ dgyél-ba *Sch.* = *sgyél-ba*.

དབྱེས་པ་ dgyés-pa, resp. for *dgá-ba*, **to rejoice, to be glad**; often with *tugs*: *rgyál-poi* (or *-po*) *tugs dgyes* the king rejoiced; with *la* (to rejoice) at or in, (to be glad) of; **to please, to be pleased, to choose**, *id-bo byón-pa-la tugs-dgyés-par dug* it

seems the lord is pleased to walk *Glr.*; *mi dgyés-te* sorrowful, sad, discouraged, dejected; angry, indignant; cf. *dgá-ba*.

དབྱེས་སུ་འཕྲུག་པ་ dgyés-su jüg-pa **to bend, to double down** *Sch.*, v. *dgyé-ba*.

དབྱེ་བ་ dgra, also *dgrá-bo*, *Ssk.* བྱེ་བ་ 1. **enemy, foe**, *sdán-bai dgra* the hating enemy, (opp. to *byáms-pai rnyén*), frq. used of imaginary hostile powers, that are to be attacked and withstood only by witchcraft; *dgra rnyen med* there is no difference between friend and enemy = no such thing exists (viz in the golden age); *dgrar ggyúr-ba* to become an enemy (to one) *Tar.*; *dgra byéd-pa*, *dgrá-ru ldán-ba*, *lán-ba* to act in a hostile manner, *la*, against; *dgra slón-ba*, causative form, to make a person one's enemy *S.g.*; *dgrar sém-pa*, *dzin-pa* to look upon one as an enemy, to take him for an enemy; *dgrar šés-pa* id.; *dgrá-bèóm-pa* Arhant, Arhat, the most perfect Buddhist saint (*Ssk.* མཁེ་ལྷ་མོ་ venerable; the Buddhists, however, explain it as a compound of *ari* enemy and *han* to extirpate, he who has extirpated the enemies i. e. the passions *Burn. I. 295, II. 287. Köpp. I. 400*). Also *dgra bgegs dül-ba Glr.* is interpreted as referring to the subduing of spiritual enemies. — *siá-dgrá* a former foe, *dá-dgra* a present foe, *nyí-dgra* a future foe *Cs.*; *nyí-dgra* prob. also a foreign enemy. — *čt-dgra* a mortal, deadly enemy *Cs.* — *dgrá-ča* weapon, arms *Wñi.*, *dgrá-sta* battle-axe; *dgrá-lha* v. *lha*. — 2. In *W.* also **punishment**, **kó-la da póg son** he was punished; also for any self-incurred misfortune: **kyód-la da póg yin** you will draw upon yourself trouble, fatal consequences.

དབྱེམ་པ་ dgrám-pa v. *grém-pa*.

དབྱེལ་བ་ dgrón-ba v. *grón-ba*.

དབྱེལ་བ་ dgról-ba v. *gról-ba*.

བག་པ་ bgág-pa *Cs.* another form for *gégs-pa*.

བག་དཔ་ bgád-pa to laugh *Dzl.*, cf. *dgód-pa*.

བགས་པ་ *bgám-pa* v. *gám-pa*.

བགེགས་ *bgegs* 1. = *gegs*, hindrance, obstruction, seldom. — 2. an evil spirit, demon, devil, like *γδον*; *bgégs-kyi rgyál-po bi-na-ya-ka* Mil. frq. (*Ssk.* विनायक a remover, of obstacles; the god Ganesha etc.).

བགོ་བ་ *bgó-ba* 1. vb. 1. to put on clothes etc., pf., imp. *bgos*; *lham rtág-tu bgos* always wear shoes *S.g.*; esp. to put on armour. — 2. v. under *bgód-pa*.

II. sbst. clothes, clothing, *bgó-ba dan bzá-ba* food and clothes *Dzl.*

བགོད་པ་ *bgód-pa* (*bgog-pa* *Sch.* is perh. a provincialism) pf., imp. *bgos*, fut. *bgo*; *W.* inf. **gó-čé**; imp. **gos tón** to divide, nor an inheritance; to divide in ciphering, *grais* a number; to distribute, *šas-šas-su* into shares, *mi-rnams-la* to or amongst people *Dzl.*

Comp. *bgod-byéd* divisor *Wdk.*, and accordingly also *bgo-byá* dividend. — *bgo-skál* 1. share, lot, *B.* and *col.* 2. the doctrine of strict retribution *Thgr.* frq. — **gó-kan** *W.* sharer, partaker, heir, joint-heir, — *bgo-bśá* = *bgo-skál*, *bgo-bśá byéd-pa* to distribute, allot, apportion, nor the property *Thgy.*, *la* among *Stg.*

བགོམ་པ་ *bgóm-pa*, pf. *bgams* *Sch.*, to walk, to step, to stride, *góm-pa* *bgóm-pa* *Lex.* to make steps; *čém pa-la* *bgóm-pa* to step over the threshold; *bgom gró-ba* to pace, to walk slowly; *bgoms túb-pa* to begin to walk (?) *Sch.*

བགོར་ *bgor*, supine of *bgó-ba*.

བགོར་བ་ *bgór-ba*, *Cs.* = *gór-ba*.

བགྱའི་བ་ *bgyán-ba*, acc. to *Zam.* = *brgyán-ba*, v. *rgyón-ba*.

བགྱི་བ་ *bgyi-ba*, eleg. for *byá-ba*, 1. fut. of *bgyid-pa*. — 2. sbst. action, deed.

བགྱིད་པ་ *bgyid-pa*, pf. *bgyis*, fut. *bgyi*, imp. *gyis*, eleg. for *byéd-pa* 1. to make, to manufacture; *gyis zér-bai yzugs* the images regarding to which there had been said: 'make them!' i.e. the bespoken, ordered images *Gl.*; to do, to act, to perform, *las*

bgyid-pa to do a work, *bká bžin-du bgyio* according to the word will be acted *Dzl.*; *nye-ynás bgyid-pa* to act the disciple = to be a disciple *Dzl.*; *mi-la ynod-pa bgyis* I have hurt the man, I have done him harm *Dzl.*; *bu yód-par gyis šig* make, bring it about, that a child be (born)! *Dzl.*; *rgyál-bu ma šór-ba gyis šig* see that yo do not let the prince escape *Pth.* (*ba* for *bar* in the more careless popular style). — 2. to say, *žes bgyis* so he said *Dzl.*; *žes bgyi-bu* the so called *Dzl.*

བགྱང་བ་ *bgrán-ba*, pf. *bgrais*, to number, count, calculate *bsód-nams-kyi tsad* the amount of merits *Gl.*; *bgrán-bya* what may be numbered, numerable; *bgrán-bar mi byá-ba*, *bgrán-du mēd-pa*, *bgrán-yás* innumerable; *bgrán-prén* rosary, beads *Gl.*, also the garland of human skulls, often seen as an attribute of terrible deities.

བགྱད་པ་ *bgrád-pa* 1. to open wide, *mig bgrád-pa* to stare, goggle, *kabgrád-pa* to gape *Gl.*, *Cs.*; *rkán-pa* to part the legs wide, to straddle, cf. *bsgrád-pa*. — 2. to scratch *Sch.* (spelled more corr. *brád-pa*).

བགྱུད་བ་ *bgrün-ba*, pf. *bgruis* to cause to deposit, to strain, to depurate *Cs.*, e.g. *rnyóg-ma* impure water *Lex.*

བགྱུད་པ་ *bgrüd-pa*, pf. *bgrus*, fut. *bgru*, to clear from the husks, to husk, to shell, *bgrüs-pai bras* *Lex.* husked rice.

བགྱེ་བ་ *bgré-ba*, pf. *bgrés*, resp. to grow old, often with an additional *sku-nas* in years (v. *na*) *Dzl.*; *bgres-rgyüd* weakness of old age, infirmity *Pth.*: *bgrés-po*, in *W.* pronounced **ré(s)-po**, an old man, a man gray with age, hoary; **ré(s)-mo** fem.

བགྱེན་བ་ *bgrén-ba*, occasionally for 1. *sgrén-ba*. 2. *bgrán-ba*.

བགྱེན་པ་ *bgrén-pa*, *Sch.* = *bkren-pa*.

བགྱོ་བ་ *bgró-ba*, pf. *bgrós* (resp. *bka-bgrós mdzád-pa* *Pth.*) to argue, discuss, deliberate, consider; the subject discussed is gen. a direct quotation: *čü pyir di-ltar gyur čel bgrós-nas* to converse on the cause of the present state of things *Dzl.*; *žes pán-*

tsún-du bgrós-nas thus declaring their opinions to one another *Tar.*; **to ask advice**, *çi-ltar bya žes bgrós-nas* asking what they should do *Dzl.*; **to resolve, decide**, *byá-bar* to do *Dzl.*; *bgró-glén byéd-pa* to dispute, to debate *Lex.*

བཀོང་བ་ *bgrón-ba Tar.* = *bgrán-ba* **to count**.

བཀོད་ *bgród* 1. **the walk, gait**, mode of walking. — 2. symbol. num.: 2.

བཀོད་བ་ *bgród-pa* **to walk**, *bgród-la* *řan* this assists in learning to walk *Lt.*; **to go, wander**, *lam bgród-pa* to travel over *Glr.*; **to get through**, *kýód-kýis bgród-pai skabs med ruñ* although until now you have not been able to get to this place *Mil.*; *ču bgród-par dká-ba* a river difficult to cross; *nyí-ma-lho-bgród* the sun's going to the south, in the winter half-year, the sun's south **declination**, *byan-bgród*, north declination, *bgród-dus řnyis S.g.* both declinations; *bud-méd-la bgród-pa* to lie with a woman *Schr.*, *Cs.*

བཀོས་བ་ *bgrós-pa v. bgró-ba.*

མག་ *ngar* n. of a noted crafty vizier of the king Srontsangampo *Glr.*

མག་བ་ *ngár - ba* (col. **gár-ra**) **smith**, *ngár-bai bzo* smith's work; **gár-žo čò-čé** *W.* to forge; *ngár-kāñ*, *ngár-sa* smithy; *řser-ngár* gold-smith *Cs.*

མག་པ་ *mgal* **jaw, jaw-bone**, *ya-mgál* the upper, *ma-mgál* the lower jaw-bone; *mgal-čág* a broken jaw-bone, *mgal-búd* a dislocated jaw-bone *Cs.*

མག་པ་བ་ *mgál-pa*, also *gál-pa* **a billet of wood**; *mgal-düm* 1. a large piece of wood split or cut, 2. a piece of wood half-burnt *W.*, *C.*; **gal-dó*, *gal tsig** *W.*, **gal-ró** *C.* id.; **gal-mě** a burning piece of wood, **a fire-brand; torch**, consisting of long chips or thin billets of wood; *mgal-méi klor-lo* a circle of light produced by whirling round a fire-brand.

མག་བ་ *mgú-ba* **to rejoice, to be glad, joyful, content**; *mgú-nas* delighted *Mil.*, *Tar.*; *mgú - bai lan ma byuñ* he did not receive a gratifying, satisfactory answer

Tar. 17, 27; *tams-čád byin yañ mgú-dus med* he is never content though every thing be given him *Mil.*; *mgú-bar byéd-pa*, *W.*: **gu čüg-čé**, to exhilarate, to gladden, to make content; *dga-mgú-ba*, *dga-mgu-rāñ-ba* are intensive verbs; *ngur* = *mgú-bar*.

མག་ཁ་ *ngur* (*Ssk.* ཀུལ་) resp. 1. **throat, neck**, *gyu ngur-du řul-nas* presenting (the great teacher) with a turkois for his neck *Ma.* — 2. **voice**, *ngur snyān-pa* a sweet, harmonious, voice *Cs.* — 3. (col. **gúr-mā**) **song, air, melody**, hence a religious song is always designated by the respectful word *ngur* (not by *glu*), although the term in itself has no immediate reference to it. *ngur (-du) řsūñ-ba*, *bžés-pa* resp. for *glu lén-pa* to sing a song; *Sch.*: *ngur ten-pa* id. — *ngur-bum* a hundred thousand songs, title of the Legends of Milaraspa, which are richly interwoven with songs. — *Sch.*: *ngur bsál-ba* to clear the throat, to hawk, to hem; *ču-boi ngur* 'by-water', a tributary, a subsidiary stream (?).

མག་ཁ་ལྷ་ *ngúr-lha* the god of hunting with the Shamans *Sch.*

མག་ཁ་(པ་) *ngül (-pa)* *Ssk.* ཀུལ་ 1. **neck, throat**, *ngul-du dōgs-pa* to tie, fasten to one's neck e.g. magic objects; *rāñ-gi ngül-pa řèód-pa* to cut one's own throat *Dzl.*; *ngül-pa sub* his throat is stopped, choked *Mig.*; *ngül(-pa)-nas dzin-pa*, *řu-ba*, to seize by the throat, sometimes also used for *ngül-pa-nas křud-pa* to fall on a person's neck, to embrace. — *ngül-nad* disease of the throat, **sore throat**. — *ngul-čins dkār-po* a white **neck-cloth** *Pth.* — *ngul-dār* or *dpa-dār* a silk cloth tied round the neck as a badge of honour. — 2. **the shoulder** of a mountain *Mil.*, *řyón-ngul-na* on the left slope.

མག་ཁ་ *mgeu* = མག་ཁ་ *mgo* *Cs.* v. *mgo*.

མགོ་ *mgo* (*Ssk.* མིག་) resp. *dbu* 1. **head**, **gó-la zug rag** I have a headache, a pain in my head *W.*; **mgo klor** my head turns, I feel dizzy, I am getting confused, perplexed; *mgo skór-ba* to cheat, swindle, deceive; *mi-mgo ma skor* do not cheat

people! *Mil.*; *mgo dgü-ba, dgür-ba* v. *dgü-ba, mgo töm-pa* v. *töm-pa*; *mgor jóg-pa* to carry on the head *Sch.*; **go yüg-če** *W.* to shake one's head, **kug tán-če** *W.* to nod with the head, either as a sign of affirmation, or of beckoning to a person; **kyog-kyóg čö-če** to wave the head from one side to the other, expressive of reflection. — 2. **summit, height, top, ri-mgo ká-bas gyogs** *Mil.* the hill-tops were covered with snow. — 3. **first place, principal part, mgo byéd-pa** to lead, to command, to be at the head *Glr.*; to educate cf. *dbu mdzúd-pa*; to inspect, look after, superintend, control, *bú-mo žig-gis mgo byéd-pai mi máu-po* a number of (labouring) people looked after by a girl (the farmer's daughter) *Mil.*; **dos gó čö-če** *W.* to preside in a consultation. — 4. **beginning, W., *go-ma***; *grós-mgo* the beginning of a consultation; *mgo dzüg-pa* to begin; *bod sdüg-pai mgo dzugs* that was the beginning of the misfortunes of Tibet *Ma*; *brtán-gyi skyid-mgo dé-nas tsugs* with this my constant good-fortune commenced *Mil.*; *ló-mgo-la* at the beginning of the year *Mil.*; *mgó-nas* from the beginning *Dzl.* — 5. *Gram.*: a superscribed *r, l, s* e.g. *rá-mgoi ka, ṙṙ, k* with *r* superscribed; *dé-rnamś bas řul sá-mgoi kao* these are the words beginning with *bsk.*

Comp. and deriv. mgo-klád brain *Cs.* — *mgo-dkyil* col. crown of the head, **vertex**. — **go-kár**, or **gar** *Ld.* a tight under-garment, drawn over the head when put on, (*Ssk.* परिधान, *Hd.* प्रहिरवन) something like a shirt, but not in general use. — *mgo-skór* **imposture, deceit**, *bdud-kyi mgo-skór de na mi dod* I detest these diabolical tricks *Mil.* — *mgo-skyá* a gray head, *mgo-skyá-čan* a gray-headed person *Cs.* — **go-kyón** *C., W.*, **protector, patron**, = *mgo-dren*. — *mgo-kra* scald, scald-head *Sch.* — *mgo-mkrégs-čan* **obstinate, pertinacious, stubborn**, esp. in buying and bartering, selfish, bargaining, haggling: **go řag čö-če** *W.* to have these qualities. — *mgo-rgyán* head-ornament. — *mgo-čan* having a head, **mi-*

*go-čan** having a man's head, such as English rupees and other coins (bearing the image of a head) *W.* — **go-čin** *C., W.* = *go-dren*. — **go-(l)čág** a blow or knock on the head *Ld.* — *mgo-lédgs* little **shoots, sprouts, branches** *Sch.* — *mgo-čá* = *mgo-rgyán*. — *mgo-njug* beginning and end (head and tail), *šin dü mgo njug gai yín-pa bye-brág pyes šig* find out which is the upper and which the lower end of this piece of wood *Dzl.* — *mgo-jón* *Cs.*: 'an oblong head.' — *mgo-rjén* bare headed. — *mgo-nyóg* *Cs.*: 'a compressed, contracted head'. — **go-nyi-pa** *C.* two-headed, double-tongued; a double-dealer, backbiter. — *mgo-snyóms* indifferent, unconcerned. — **gor-tiñ tsán-ma** from head to heel, the whole from top to toe, = **go-lus-ča-tsan**. — *mgo-dón* = *mgo-dren*, with *byed-pa* = *mgo-don-pa* to bring or draw forth, to raise, to lift up a person's head, gen. with *rau*, one's own head, used in the sense of: **to be self-dependent**, one's own master, to come off well, **to be uppermost** *Mil.*; *mgo ton-pa* id. — *mgo-dren* **protector, patron**, used frq. in letters as a complimentary title. — *mgo-nág* po. for **man** *Glr.* — *mgo-nád* **headache**. — **gó-bu** *W.* **first-born**. — *myó-ma* 1. **adj. first, gral-mgo-ma** first in order, the first in a row or line of persons *Mil.* 2. **sbst. the beginning** *W.*, **go-ma tsug-če** to begin. 3. **adv. in the beginning, at first** *W.* — *mgo-tsém* 'stitched at the head' denoting a book which is so stitched, that the lines run parallel to the back, whilst one stitched in our way is called *rta-mgó-ma*. — *mgo-yžün*, col. **gog-žün** **crown** of the head. — *mgou, mgeu* a small head *Cs.* — *mgo-yór* = *tsá-bai nad* *Ts.* — *mgo-yyégs* a **covering for the head** (hat, cap etc.). — *mgo-ril* 1. **a round head**. 2. **cattle without horns** *W.* — *mgo-rég* for *mgo brégs-pa* one that has his head shaved, **a monk**; *mgo-rég btsün-ma* *Lt.* monks and nuns, or: nuns that have their heads shaved. — **go-lus-ča-tsan** a complete **suit of clothes**, **gor-tiñ-tsan-ma** id.; **go lus sum kón-če** *W.* to furnish a person with new clothes; **go lus spó-če** *W.* to

give one's own clothes to a person (e.g. when a king honours any body by arraying him in splendid garments). — *ngo-léb* a flat head *Cs.* — *go-šog*, resp. *u-šog* **cover**, of a copy-book etc. *Cs.* — *ngo-srin* n. of a disease *Lt.*

མགོན་པོ་ *mgón-po*, *Ssk.* **नाथ protector, patron; principal, master, lord; tutelar god**; *gro-mgón* protector of beings; *skyabs-mgón* v. *skyabs*; *ñi pyir nai ngon mi byed* why do you not assist me? *Dzl.*; *lhaj, bdud-kyi, yšin-rjei mgón-po* the principal of the gods, of the devils, the lord of death *Cs.*; *mgón-po mčöd-pa, stöd-pa, rbád-pa* to honour, to praise, the tutelar god, to stir up or urge him to aid one's cause. The special tutelar god of Tibet, called *mgón-po* by preference, is *Awalokiteśwara*, *Spyan-ras-zygs*; *ñig-rten-mgón-po*, or *mi-mjed-žin-gi mgón-po* lord of the world, *ñig-rten ysum-gyi mgón-po* (*Hindi: triloknāth*), lord or ruler of the three worlds, an epithet 1. of Buddha, 2. of *Awalokiteśwara*, 3. of the *Dharma-Rājā* of *Bhotān*.

Comp. *ngon mñis* many patrons or defenders of religion; many small pyramidal sacred buildings *Cs.* — *ngon-med* unprotected, *ngon-med-zas-sbyin*, **अनाथपिण्ड**, n. of a certain house-owner in *Buddha's* time, often mentioned in legends.

མགོན་པོ་ *mgýógs-pa*, *C.* **gyóg-po** **quick, speedy, swift**; *mgýógs-par* (*sel-dom mgýógs-la Mil.*) adv. **quickly, speedily, soon**; **gyog-rin** *W.* speedy, hasty, rash, **gyog-lám** *W., C.*, a straight, short way, a short cut; *rkañ-mgyógs* v. *rkañ*. — *sum-gyógs*, pronounced **sun-gyóg(s)** *W.*, (*lit.* 'who is quick?') a race, a racing or running-match.

མགྲིན་ *mgrin-pa*, (*Ssk.* **ग्रीवा**) 1. **neck**, *mgrin rin-ba*, a long neck, *mgrin tün-ba* a short neck *Lt.*; *mgrin-šön* blue-necked, an epithet of gods. — 2. **throat**, as passage or organ of the voice, *mgrin yčig-tu* (to call as) with one voice, frq.; *mgrin-bzän* a loud voice *Cs.*

མགྲོན་ *mgron* **feast, treat, banquet, entertainment**, *mgron ytön-ba*, resp. *sku-*

mgron būl-ba to entertain; **dön-tan-kan** *W.* host, entertainer; *mgron-la bod-pa*, resp. *mgron-du spyan-drén-pa*, to invite to an entertainment; *mgron-du ynyér-ba* to treat, to regale *Dzl.*; *mgron-du gró-ba* to go to an entertainment, a party *Dzl.* (cf. *grón-du gró-ba* to go abroad); *zas-mgron* an entertainment consisting in eating; *ja-mgron* a tea-party; *čan-mgron* a treatment with beer or wine *Cs.*

འགན་ *gag* 1. **obstruction, stoppage**, esp. in comp.: *yi-ga-gág* want of appetite; *yčín-gág*, also *-dyag*, strangury. — 2. a place or spot that has to be passed by all that proceed to a certain point, **zám-pe gág-tu gág-na kím-ma dzin tub** *C.* the thief may be stopped, if you are on the watch in the thoroughfare of the bridge; *ri-bo dpal-bár-gyi gag* the place on the *Palbár* mountain, where there is the only passage *Mil.*; *sgo-gág* the door of the house, because through it all that enter or leave have to pass; *kā-gág* the mouth, through which every thing must pass that is eaten; fig.: *far-lám-gyi ynad-gág*, the main point for obtaining salvation; *gag yčig-tu dril-ba* to unite, to be concentrated in one point *Mil.*

འགན་པ་ *gág-pa* 1. vb, (cf. *gegs-pa*) **to stop, to cease**, to be at a stand-still; mostly in the perfect form *gags*; *dän-kā gags* the appetite is gone *Mil.*; it is also used of the passions having been suppressed, having ceased *Mil.* — 2. sbst. **door-keeper**, v. *sgo-gág* sub *gag*.

འགན་ *gan* v. *rgan*.

འགན་པ་ *gánspa* **difficult, troublesome** *Sch.*

འགན་(པོ་) *gán(-po)* the **burden** of an office, business, commission, *gan kúr-ba* to bear such a burden, *bskúr-ba* to impose it on a person.

འགན་ *gáb* = *mā-ma, mjüg-ma*, **the end**, of a bench, a garment etc. *Mil. nt.*; as postpos. c. genit. **after, behind** *C.*

འགན་པ་ *gáb-pa* 1. *Sch.*: **to take care, to be cautious; orderly, decent**. — 2.

W. to suffice, **mī gāb-ḥe med** the workmen will not suffice.

འགམ་པ་ *gām-pa*, pf. *gams* Sch., *bgams* Cs., fut. *bgam*, imp. *goms* 1. **to put**, or rather **throw**, **into the mouth**, e.g. grains of wheat, a mouthful of meal, as Tibetans use to do; *pye tūr-mgo re tsam gams* I took a small spoonful of meal Mil. — 2. **to try**, *bgām-mo* I will try him, I shall put him to the proof Dzl.; *tsōd gām-pa* id. Ler. — 3. **W. to threaten**, **to menace**.

འགའ་ *ga* (*ga-bo* Cs.?) **some**, **a few**, **several**, *kyi-ra-ba ga* some huntsmen Mil.; *γžón-pa ga* *žig* some young men Mil.; *ko-rān ga* some of them Mil.; *ga-ré* = *ga žig* Pth.; *gāl-te nān-gyis ga žig bžāg-na* if I appoint some by a peremptory decree Dzl.; *skabs gar* in some cases; *lan ga* (*žig*) sometimes, now and then (opp. to frequently, as well as to once, one time); *res ga* 1. sometimes. 2. col. for some, several; *bar ga* sometimes; *lan ga* — *lan ga*, *res ga* — *res ga*, *bar ga* — *bar-ga* at one time — at another time, some — others; *ga tsam* a few, few Thgy.: *ga śās* some, part (of them) Mil.; *ga yañ* followed by a negation: no, no one, not any, none.

འགའ་ *ga* Ghr., also *ga-ti* n. of a place in the east of Tibet.

འགར་ *gar*, termin. of *ga*.

འགར་བ་ *gār-ba* 1. sbst. (W. also **gār-ru**, Ts. **gar*, *gir**) masc. *gār-po*, fem. *gār-mo*, a mixed breed of cattle, of a *mdzo* (q.v.) and a common cow, or a bull and a *mdzō-mo*. — 2. vb. v. sub *dgār-ba*.

འགལ་དུས་ *gāl-dum* v. *mgal*.

འགལ་བ་ *gāl-ba*, c. *las* or *dan*, **to be in opposition** or **contradiction to**, as: *rtāg-pa dan diōs-po ynyis gāl-ba yin* the ideas of 'perpetuity' and of 'thing' are contradictory; commonly of persons: **to counteract**, **to act in opposition to**, **to transgress**, **violate**, **infringe**, **break**, a promise, law, duty; *γid dan mī gāl-bar* Dzl., resp. *tugs dan mī gāl-bar*, (he gives them) to their wish, to their heart's content; *bka bžin-du mī*

gal-bar bygyio I shall act faithfully according to the order Dzl.; **gal mī dug** W. he has not committed anything, he is innocent; *lha* or *klu dan gal-ba* not to honour a Lha or Lu according to duty.

Comp. *gal-rkyen mishap*, untoward accident, impediment (opp. to *mfun-rkyen*); *gal-rkyen sēl-ba*, or *mēd-par byēd-pa*, or *zlōg-pa* to avert, to remove such accidents or impediments. — *gal-krūl transgression*, *gal-krūl spais-te*, conscientiously; **gal-ful sō-wa** to make amends, to atone for a transgression. — *gal-mtūn-śes-pa* Chr. Prot., the knowledge of what is conformable or contrary to the divine law, meant to express our 'conscience'; the term was formed after the Tibetan phrase: *dge mī-dgé śes-pa*, or *rig-pa*, knowledge of what is virtue and what is vice; cf. however *śes-bžin*, *γnōn-ba*, and *byas-čōs*. — *gāl-ba-po* Cs., *gāl-po* Sch., a transgressor. — *gal-tsābs* Cs. a great fault, a crime: *gal-tsābs-čan* faulty, criminal, a criminal (?).

འགས་པ་ *gās-pa*, pf. *gas* (cf. *ges-pa*) **to be cleft** or **split**, of rocks etc.; **to chap**, of the skin, the lips; **to break open**, **to burst**, of a bag etc., *ka liā-ru* into five rents, in five places; **to crack**, **to break** or **burst asunder**, of a vessel, the heart, a fruit, *bdin-du* into seven pieces; *šin-gi rigs-la byās-na ni gas* if it be made of wood, it will split, crack Ghr.

འགྱུ་ *giu* v. *gi-wān*.

འགྱུ་མདའ་ *gu-mdā* **gun-stock**, (spelling not certain) v. *sgum-mdā*.

འགྱུ་བ་ *gū-ba*, incorr. for *mgū-ba*.

འགྱུག(ས་)་ *gug(s)* a mesh W.

འགྱུག(ས་)་པ་ *güg(s)-pa*, pf. *bgug*, fut. *dgug*, imp. *kug* 1. (cf. *kug*) **to bend**, to make crooked, *γnya gugs-pa* C. to bend, bow, stoop; *mgo gugs-gügs-par sōn-rio* he went off bowed down, crestfallen. — 2. **to gather**, to cause a gathering, *rnāg-tu* of matter, pus, to suppurate. — 3. **to call**, **to summon**, **to send for**, e.g. the gardener Dzl.,

one's daughters *Dzl.*; **to conjure up**, ghosts, *des bdag gñg-par gyür-ro* by this (charm) I may be conjured up; *blo nân-du kâg-la* calling the spirit back into its inner domain, abstracting the mind from the external world. — 4. **to draw back, to cause to return, to convey back** *Mil., C.*

འགྲུང་པ་ *gud-pa*, pf. *gud*, = *rgud-pa?* *gud-du bñg-pa* **to ruin**, to reduce to an extremity *Schr.*; *rtsa byin-gud dal Med.* a pulse slow and sinking.

འགྲུས་པ་ *gum-pa* 1. pf. *gum*, *gums* eleg. **to die**. — 2. pf. *bkum*, fut. *dkum*, imp. *kum(s)*, **to kill**, to put to death *Dzl.* frq.; **to slaughter** (butcher), *ysâr-du bkum-pai ša*, meat of an animal just killed, fresh meat *Dzl.* — 3. **to bend, curve**, make crooked, to contract, v. *kum* and *skum-pa*.

འགྲུལ་ *gul* neck, v. *mgul*.

འགྲུལ་པ་ *gul-ba* (cf. *sgul-ba*) **to change** place or posture, **to move, shake, to be agitated**, **ri-gu lód-pa-la gul dug** the kid moves in the womb (of the goat); *gul-dká* (the limb) moves with difficulty *Med.* frq.; *gul yañ ma nûs-so* (they) would not even stir (from terror) *Dzl.*; **to waver, tremble, shiver**, *dâr-žin gul-ba*; *sa-gul* (pronounced **sai-gul**) earthquake *W.*

འགྲུལ་(ས་)པ་ *gég-s-pa* pf. *bkag*, fut. *dgag*, imp. *kog* **to hinder, prohibit, stop**, *bdag-gis bkag-na yañ ma tûb-kyis* though I was preventing it, I could not (carry my point) *Dzl.*; *ma bkag-ste nân-du btañ* he admitted him without impediment *Dzl.*; **kâg-čè med zér-kan-gyi ka-šóg** a warrant, a permit to traffic without hinderance, a pass-bill, and the like *W.*; **to shut, to lock (up), to close**, *sgo* the door *Glr.*, *lam* the road frq., to close one's nose with the hand *Pth.*; **to retain, keep back** excretions *Med.*, *bšan-dgag* obstruction (cf. *gag*); **zá-čè kâg-te šì** *W.* his food sticking fast he died; **to lock up, shut up** (things for keeping), **to pen up** (sheep, cattle), **kâg-te bór-čè** *W.* id; *dgag-dbyé* the ending of the seclusion, viz. of the monks who have to stay in their houses during the

rainy season *Schf., Tar.* 10, 10, cf. *Köpp.* I, 369; **to forbid**, *dgag-sgrub Sch.*: 'to forbid and to allow'(?); *gâg-pai sgra*, *gag-tsig* a prohibitive particle *Gram.*; *bkâg-ča byéd-pa* to forbid, prohibit *Sch.*; **ka kâg-čè** *W.* to silence, to hush; *dgâg-pa* a negative, a negation; *bkâg-ča* the negative side *Was.* (282).

འགྲུངས་པ་ *géns-pa*, pf. *bkañ*, fut. *dgañ*, imp. *koñ* 1. **to fill**, *tib-ril čus* or (seld.) *ču-las*, or *tib-ril-du čus*, or *ču*, (to fill) a tea-pot with water; **to soil, smear, stain**, the bed with blood *Glr.*; *dgân-dka* difficult to be filled, not to be satisfied, insatiable *Stg.* — 2. **to fulfil** (more frq. *skón-ba*) *tugs-dâm Lex.* — 3. *gzu géns-pa*, *mda géns-pa* to prepare bow and arrows for shooting, frq.; **tû-pag kân-čè** *W.* to load a gun.

འགྲུང་པ་ *géd-pa*, *Cs.* = *gyéd-pa*.

འགྲུབས་པ་ *gébs-pa*, pf. *bkab*, fut. *dgab*, imp. *kob* (*W.* **bkob**), **to cover**, e.g. one's breast with the hand; to cover up, *ka* an opening, aperture; **to spread over** or on, **to set up, to put on**, a cover, lid, cork, plug etc.; **to protect**, *btsun-mo mi-ma-yin-gyis gébs-su jñg-pa* to have the queen protected by ghosts; **to disguise**, metaph: **kâb-ste** in disguised language, euphemistically *W.*, **kâb-čè pi-la** in order to express it euphemistically.

འགྲུས་པ་ *gém-pa*, acc. to *Cs.* another form for *gim-pa*, **to kill, to destroy**; *Schr.*: *klád-pa gém-s-pa* to surprise; to overthrow an argument by reason; cf. *mgo-gém-s Lex.* w.e.; as a partic.: stupid *Schr.*; the few passages, where I met with the word, leave its meaning doubtful.

འགྲུལ་པ་ *gél-ba*, pf. *bkal*, fut. *dgal*, imp. *kol*, 1. **to load, to lay on** a burden, *brui kal čig bkâl-te* loaded with a load of grain *Dzl.*; fig. to put a yoke upon a person's neck, *byur* to bring down misery on a person; *W.* to bring accusations against a person, **mi 'ós-pe lās-ka žig mi žig-la kal tân-na** *Ld.* if one is accused of an unlawful action; *kral gél-ba* to impose

tribute *Lex.*; to commission, to charge with, to make, appoint, constitute, **mi zig gád-po-la kál čé** *Ld.* to appoint some one to be an elder or senior, cf. *čól-ba*. — 2. to put, to place on or over, *ydán-ma bkál-ba* a beam placed over it *S.g.*; to set or put on, e.g. a pot on a trevet; to hang up, *gos-gel-ydán* a stand to hang clothes on; fig. *čít-bar nús-pai fog gel dgos* one must set on it the roof of being able to die, i.e. one must crown the whole edifice by being free from fear of death *Mil.*

འགྲོ་མ་པ་ *grés-pa*, pf. *bkas*, fut. *dgas*, imp. *kos*, trs. to *gús-pa*, to split, cleave, divide, *bkas-šin* *Lex.* cleft or chopped wood; *dám-bur* (to divide) into pieces *Lex.*, to cut up or open, e.g. a fish, gourd, pumpkin, *Dzl.*

འགྲོ་ *go*, = *mgo* in some figurative applications of the word: *dmág-go* commander of an army *Cs.*; *mkár-go*, *rdzón-go* commander of a fort *Cs.*; *go-snám* a sort of fine cloth made of shawl-wool, or also: Europe-cloth, i.e. broad cloth = *sug-lád*; *gó-pa* officer, captain, head-man of a village or district, esp. in *W.*; in a general sense: **kon-čóg jig-ten-gyi gó-pa yin** God is the ruler of the world; **kon-čóg-gi sai gó-pa med** God is the only and highest ruler; **go-pón** *C.* rector, director, headmaster, principal e.g. of a school; *gó-ma* *Zam.* beginning, origin, source; *gó-mi* *Lex.* = *gó-pa*; **go-yód** = *gó-pa* *Ld.*; *gor* in the beginning, at first, originally *Schr.*, *sér-bai gor* when it began to hail *Mil.nt.*

འགྲོ་བ་ *gó-ba*, pf. *gos* (or *gos*), cf. *bsyo-ba*, 1. to stain, to lose colour; to dirty, sully one's self, *dé-la* with it, *nañ-skyügs lús-la* to soil one's self with vomit. — 2. to infect, with a disease, *gó-bai nad*, *gonád*, *gó-bai rims*, a contagious or epidemic disease, a plague, frq.

འགྲོ་བ་པ་ *góg-pa*, pf. *bkog*, fut. *dgog?* imp. *kog* 1. to take away forcibly, to snatch, tear away, pull out, *rtsá-ba* a root *Lex.*, so a tooth *Schr.*; to tear up, e.g. a floor *W.*; to peel *Schr.*; **kóg-te kyér-čé** *W.* to rob, plunder frq.; **kóg-te kyers** *Ld.* it

has been robbed. — 2. to take off, a cover, a lid, a pot from the fire *W.*

འགྲོ་བ་མ་གྲོ་མ་པ་ *gógs-pa* another form for *grés-pa*, to prevent, to avert unfortunate events, fatal consequences; to suppress, the symptoms of a disease by medicine; to drive back or away, to expel e.g. spirits, ghosts; to repel people that are trying to land.

འགྲོ་ཏ་པ་ *gón-ba* 1 *Cs.*: to bewitch, enchant (?), *gón-ba-po*, *gón-po* an enchanter, sorcerer, *gón-ba-mo* enchantress, sorceress *Cs.*; more frq. *gón-po* an evil spirit, demon, also fig. demon of concupiscence, of fear, of terror *Mil.*; *gón-mo* fem. — 2. pf. *bkoñ*, perh. more corr. *sgón-ba*, *spá-sgoñ-ba* *Lex.* to despond.

འགྲོ་ཏ་པ་ *gód-pa*, pf. *bgod*, fut. *dyod*, imp. *kod* (cf. *kód-pa*), the Latin *condere*, 1. to design, to project, to plan *Schr.* — 2. to found, to establish, to lay out (a town), to build (a house); hence *bkód-pai rig-byéd* books on architecture *Glr.*; to manufacture, to form, to frame. — 3. to put, to fix, to transfer, into a certain state or condition, *bdé(-ba)-la* *Dzl.*, *bder* *Lex.*, into a happy state, *dge-ba-la* *Dzl.* into virtue, *čós-la* *Pth.* into the true doctrine, *rnám-par gról-ba-la* *Dzl.* into salvation, *mya-nán-las dás-pa-la* into delivery from existence *Dzl.*; *žag-gráns* to fix a certain time or term *Schr.*; *tsad* (to determine) the measure or size of a thing *Schr.* — 4. to set, put, or place in order, *gral-pnyám bgód-pa dtra* as the rafters of a roof are placed side by side *S.g.*; *mtar dgód-pa* to add or affix e.g. ciphers to a certain number *Wlk.*; *bkód-par mdzés-pá* beautiful as to arrangement, nicely ordered, (*b*) *rgyan dgód-pa* *Lex.* to arrange ornaments (tastefully), to decorate, adorn, to construct or adjust grammatical forms, sentences *Zam.* — 5. to put down in writing, to record, *miñ ká-ba-la* to write names on a column *Pth.*; to compose, draw up, write, a narrative etc., frq.; to mention, to insert, in a writing; **ka kó-pa** *C.* to publish, to make known. — 6. to rule, to govern *Schr.*; *byol-són bkód-pai rgyál-*

po yin he is king over all subjugated animals *Mil.*

The partic. pf. *bkód-pa* is also sbst.: 1. **plan, ground-plan, draught** of a building *Schr.* — 2. **delineation, sketch**, *zin - bkód* map. — 3. **form, shape, figure** *Schr.* — 4. **sample, copy**, even of one's own body, e.g. when a person multiplies himself by magic virtue, = *sprül-ba*. — 5. **building, edifice, structure**, *bkód-pa mdzes* the structure (is) beautiful *Glr.* — 6. **frame, body**, *bkód-pa lus* id. *Mil.*; *nai bkód-pa nám-mkai ran-zin* my body of an ethereal nature *Pth.*

Note. The Lexx. have for *bkód-pa* always བླ་སྒྲུབ་ putting down, depositing; but often it has the signification of རྒྱུ་ལྡན་ orderly arrangement; as vb. it comes nearest to བྱུང་བ་. As the meaning of the word is almost quite the same as that of *κτίζειν* and *condere*, it recommends itself as the most suitable term for 'to create', to call into existence, *gód-pa-po* for **creator**, and *bkód-pa* for **creature**, notions which are otherwise foreign to Buddhism.

འགོ་མ་པ་ *góm-pa*, Cs. = *góms-pa*, *Sch.* also = *gém-pa*, *güm-pa*.

འགོ་རྒྱུ་ *gor* 1. v. the following article. — 2. termin. of *go*, in the beginning, at first *Sch.* — 3. supine of *gób-ba*.

འགོ་རྒྱུ་བ་ *gór-ba* to tarry, linger, loiter, *W.* frq. **mán-po gor son** you stayed away very long; **lám-la gor** he lingers on the way; **mán-po ma gór-té** without long delay, = *rín-por ma lón-par*, and *rín-por mi togs-par* *B.*; *de gor-ŷzi yin* that impedes, delays; *zlá-ba ynyis kor* (the work) lasted two months *Glr.*

འགོ་འཕྲུ་བ་ *gól-ba*, pf. *gol* 1. **to part, to separate** vb.n.; *gól-bai'nas* a hermitage *Pth.*, *gól-po* hermit, recluse. — 2. **to deviate, err, go wrong or astray**; *gól-sa* 1. the place where two roads separate. 2. **error, mistake.**

འགོ་མ་པ་ *gos* n. of a monastery *Tar.*

འགོ་མ་པ་ *gós-pa* v. *gób-ba*.

འགྱུག་པ་ *kyág-pa* cf. *skyág-pa*, to be sold, spent, expended *Cs.*

འགྱུར་བ་ *kyúr-ba*, pf. *gyais*, to be delayed, deferred, postponed, *ŷyir gyai-na* if one defers it; **nyin gyai zag gyai jhé-pa** *C.* to delay again and again; *lo man-po mi gyai-bar* before many years shall have passed; *dus gyais* *Lex.* w.e.

འགྱུར་བ་ *gyiir-ba* 1. to look about haughtily, to look down upon, to slight, *mi-la* a person; also of things: to despise, condemn, neglect them *B.* and col.: **gyiir-bhág jhé-pa** *C.*, **gyiir cò-čé** *W.* id.; **gyiir-čan** supercilious, contemptuous. — 2. = *sgyiir-ba* *Glr.*; *Mil.* — *šél-kyi gyiir-kar* a sceptre of crystal, an attribute of gods, in pictures represented as a plain, unadorned staff.

འགྱུར་བ་ *gyü-ba*, pf. *gyus*, to move quickly to and fro, e.g. as lightning, the quivering air in a mirage, the motion and versatility of the mind etc.

འགྱུར་བ་ *gyúr-ba* I. vb., pf. *gyur(-to, -pa)* imp. *gyur (-čig)*, cf. *sgyúr-ba*, 1. **to change**, to be altered *B.* and col.; *mirams-kyi spyód-pa gyur* the behaviour of men changes *Ma.*; *gyúr-bai čos* a changeable (and therefore perishable) thing *Cs.*; and *gyúr-du yód-pa* changeable, variable, *gyúr-du méd-pa*, *gyur-med* unchangeable, invariable; sometimes **to decrease, abate, vanish, die away**, *mtu-stöbs, nád-med-pa, ŷzi-rjid yóns-su gyur-ba* the total decay of strength, health, and esteem (in old age) *Thgy.*; *bdág-gi sems ma gyur, ma nyáms-so* my mind has not been altered, nor my resolution weakened *Dzl.*; also with *las*: *dád-pa di-las ma gyur čig* do not depart from that belief *Mil.* (I have therefore availed myself of this word, combined with the active (transitive) form *sems sgyúr-ba* 'to change the mind' for expressing the *μετανοεῖν* and *μετάνοια* of the N. T., though the Buddhist is wont to regard the *mi-gyúr-ba* as the thing most to be praised and desired.) With the termin. it signifies **to be changed, transformed into**, *B.* and col.; hence — 2. **to become, to grow**, *dge-slón-du gyúr-ba, rgyál-por gyúr-ba* to become

a monk, a king *Dzl.*; *skra mton-mñin-gi ka-dóg-tu gyür-to* his hair turned azure (sky-blue) *Dsl.*; *sbrüm-par gyür-ba* to get with child; *bdün-du gyür-ba* to reach the number of seven *Dzl.* (In all these cases the more recent writings and the col. language in *C.* usually have **do-wa**, in *W.* **čü-čē**.) *gyür-ba* is also frq. used in conjunction with verbs: *yód-par gyür-ba* 'to become being', i.e. to begin to exist, 'to become having', i.e. to gain possession; *srog-la miltá-bar gyür-pai dnós-po di-dag* these acts of having become indifferent to life, i.e. acts of contempt of death *Dzl.*; *ná-bar gyür-na di mñón-ba tsám-gyis nad sós-par gyür-ro* when taken ill, they get well again, as soon as they obtain a sight of this *Gr.*; *čai mi smrá-bar gyür-to* he became speechless *Dzl.*; *gyür-ba* denoting both the pass. voice, and the fut. tense, the context must decide in every instance, how it is to be understood: *su žig rgyal-srid byéd-par gyür* who shall have the government, who shall rule? *Tar.* 21.; *de rgyál-por gyür-bar šés-so* they knew that this man is made king (for: would be made king); *kó-mos kyód-kyi bu bsád - par gyür - na* if your son has been killed by me *Dzl.*; *kyod mi-ša zá-bar gyür-čig* may you be obliged to eat human flesh! *Dzl.*; *čii pyir kyod di-ltar gyür* by what means have you come into this state? *Dzl.*; *ya-mtsán-du* (or *-par*) *gyür-ba* to be surprised, astonished; with *ynás-su*: **to come to a place, to arrive at** *Mil.*; *dód-pai dnós-grúb-tu gyür-ba* to be endowed with the perfect gift of wishing, viz. of having every wish fulfilled; **to happen, to take place, to occur**, *ya-mtsán-du gyür-ba či yod* lit. what is there that has wonderfully happened, what wonderful things have happened? *pyós-par gyür-ba* to become moving, to begin to move. — 3. **to be translated**, *bod-du* into Tibetan *Tar.*; *bka-gyür* the translated word, v. *bka*; cf. *sgyür-ba*. — 4. joined to numbers it signifies **time or times**, *žán-pas brgya-gyür ston-gyür-du púgs-pa* a hundred times, nay a thousand, times more sublime than others *Dzl.*;

kyód-pas brgya-gyür-bas lhág-par bzán-ba yod there are (girls) a hundred times prettier than you *Dzl.*; *ysum-gyür ltá-bur* three times as much *Dzl.*; *de ynyis-gyür tsam žig* one twice as large as that *Mil.*

II. sbst. **change, alteration, vicissitude**, *dus bzii gyür-bas* through the change of seasons *Thgy.* — *gyur-skád*, or also *gyur-kúgs* singing or humming a tune in a trilling manner *Mil.*; *gyur-lčam nya* *Mil.* perh. a fish swiftly moving to and fro; *gyur-rtén bzág-pa* to pay money in hand, as an earnest that the bargain is not to be retracted. — Instead of the imp. *gyur*, *šóg* is frq. used.

གྱེར་བ་ *gyé-ba*, pf. (and imp.?) *gyes*, **to be divided**, e.g. a river that is divided into several branches; *rnám-pa ynyis-su* (a ray of light divided) into two parts *Dzl.*; **to separate, to part**, *bem rig gyes dus* when body and soul part from each other *Mil.*; **to disperse**, of a crowd, with or without *so-sór Dzl.* and elsewh.; of a single person: **to part, withdraw, go away**, **mi-tsóg dan ghyē-nē** *C.* withdrawing from the crowd; **to issue, proceed, spread**, *dé-dag-las gyés - so* they have proceeded from those (their ancestors); of a disease: *gyén - du gyes* (opp. to *túr-du zug*) *Med.*?

གྱེད་བ་ *gyéd-pa* (*W.* **kyé-čē**) pf. *bgyes*, fut. *bkye*, 1. **to divide** (trs.), **to scatter, to disperse, to diffuse**, e.g. rays of light; it is also used when the neutral form *gyé-ba* would seem to be more correct; **to let proceed**, *sprül-pa*, an emanation; hence **to send**, a messenger *Lex.* and *Schr.*; **to dismiss**, *tsogs*, an assembly *Sch.* — 2. *láb-mo gyéd-pa*, *ryul gyéd-pa*, also *gyéd-pa* alone, **to fight a battle, to fight, to combat**, *gyéd-pai tse* in the dispute; similarly *dziin-ga bkyé - ba* **to quarrel** *Med.*; hence prob. *W.*: **ka kyé-čē** **to abuse, to menace**. — 3. *stón-mo gyéd-pa* frq. **to give an entertainment, banquet, prop. to dispense a feast**; nor *gyéd-pa* **to distribute a property** *Lex.* *གྱེར་བ་ gyér - ba* **to drop or let fall, to throw down** *Schr.*; **to quit, abandon, throw away** *Sch.*

འགྲོལ་བ་ *gyél-ba*, pf. *gyel (-to)*, imp. *gyel*,
to fall, to tumble, **gyel ma gyel**
W. don't tumble, take care not to fall;
gyél-kan W. lying, (not standing), e.g.
a bottle.

འགྲོས་བ་ *gyés-pa*, another form for *gyé-ba*,
pyi-gros-su gyés-par gyur back
foremost they retreat *Glr.*

འགྲོད་བ་ *gyód-pa* (Ssk. कौहल्य) vb. (W.
gyód-èc) to repent, to grieve for,
and sbst. **repentance**, sorrow for, not only
for bad, but also for good actions, when
the latter are attended with disadvantage
or loss; *pyis gyón-par gyur* you will have
to repent it hereafter *Dzl.*; with *la*, to rep-
ent of a thing; *gyód-pa skye* repentance
arises, I feel repentance, I repent frq.;
sems gyód-par gyur id.; **da gyód-pa yon*
*dug** W. id.; *gyód-pa med* I do not regret
it; *gyód-pa-can* repenting *Pth.*; *gyód-pai*
sems méd-par kyód-la shyin-no I give it
you readily and with all my heart *Pth.*;
gyód-med without repentance, without grud-
ging; also: in good earnest; *gyod - tsáns*
byéd-pa, *fól-zin gyód-pa*, *gyód-çin bság-*
pa Dzl. to acknowledge repentingly, to
confess with compunction; *gyod-tsáns byéd-*
par ynan - ba to accept a repentant con-
fession = to forgive, to pardon *Dzl.* (p. ८७,
१७, २२, २३); *gyód-rmo-ba*, c. *la*, to make
repent, to make one suffer, feel, or pay
(for a thing) *Dzl.*; *ynon-gyód* repentance
proceeding from consciousness of guilt *Pth.*

འགྲག(ས)་བ་ *grág(s)-pa*, pf. *grags*, to sound,
to utter a sound, of men, ani-
mals, thunder etc. *Dzl.*; to cry, to shout,
dei rndá-lam-du grágs-par gyúr-na if it is
shouted into his ear; *çes grags* so it is called,
so he was called, by this name he goes,
under that name he is known, celebrated;
bód-la yi-ge med çes grags Tibet, so it is
said, was without letters, without a written
language; *Zam.*

འགྲགས་བ་ *grágs-pa* to bind, v. *grágs-pa*.

འགྲང་བ་ *grán-ba* 1. Cs. to number, to count,
v. *bgrán-ba*. — 2. to satisfy with
food, to satiate, **dán - èc med** W. he is

insatiable; gen. only the pf. is in use:
gráns rjes after having eaten one's fill *Med.*;
śá-ba bsád-pas mi grán-te not yet having
enough of deer-killing *Mil.*

འགྲད་བ་ *grád-pa* Cs. = *bgrád-pa*, to spread,
to extend (vb. a).

འབྲས་བ་ *grán-pa* (Ssk. स्पर्ध) 1. to vie with,
contend with, to strive (for victory),
wa sên-ge-la a fox (contending) with the
lion *Dzl.*; *ço-jprul* in magic tricks *Dzl.*;
rig-pa in shrewdness, cunning *Glr.*; *pyug-*
kyád rnam-tós-kyi bu dai grán-te to cope
even with Plutus as to riches *Dzl.*; *bstód-*
par gran let us vie with one another in
songs of praise *Glr.*; *grán-pas çog* let us
now draw a parallel between (these two)
Glr.; *grán-du jüg-pa* to cause (two per-
sons) to strive (for the victory) *Dzl.* —
2. in a general sense, to fight, to defend
one's self, to make resistance.

Comp. *gran-fsig* words of contention,
a quarrelling speech *Glr.* — *gran-sems* 1.
contention, emulation. 2. jealousy. 3. quarrel-
some temper, spirit of controversy; *gran-*
sems rçog-pa to stop, put an end to con-
tention. — *grán-zla* (pronounced **dál-za**
in the north of *Ld.*), rival, competitor, equal
match; *grán-zla-med-pa*, *gran-zla dai*
brál-ba, also *grán-gyi do-méd*, *grán-ya-*
med, without a rival, matchless, unequalled,
applied also to things.

འབྲས་ *gram* 1. shore, bank, *çu-gram* id.;
çu çén-poi grám-du son they went
to the bank of a large river *Dzl.* — 2.
side, *sgo-gram pyás-na* on the right side
of the door *Glr.*; *sgoi pyi-gram-na* before
the door, outside, out of doors *Pth.* — 3.
wall, *kān-pai óg-gram* the lower wall of
a house (opp. to the roof) *Mil.*; *gram-yzi*
C., S.g. foundation, basis, *gram-yzi dñ-ba*
to lay a foundation. — In a more general
sense: *grám - du near*, close to, just by,
rgyán-nas sgra çé-la grám-du don çui he
has a great voice, is making much noise,
at a distance, but looking nearer, you do
not find much in him *Mil.*; *šin-gi grám-*
du close to the tree.

འགྲམ་པ་ *grám-pa* **cheek** (cf. *kur - tsós*),
dam-pa hom son *W.* his cheeks
are fallen; *lág-pa grám-pa-la rtén-pa* to
lay one's hand on the cheek (in a pensive
or sorrowful mood) *Dzl.*

Comp. *gram-lág* a slap on the face,
box on the ear; **dam-čág gyáb-čé** *W.* to
box a person's ears. — *gram-ču llañ* that
makes one's mouth water *Sch.* — *gram-
jug Lt.?* — **dam-dzóg** *C.* a blow or cuff
with the fist upon the cheek, **gyág-pa**
to deal such blows. — *gram-rús* **cheek-
bone, jaw-bone.** — *grám-ša* the flesh of
the cheek. — *gram-yśóg* the hinder part
of the jaw-bone *Sch.* — *grám-so* **cheek-
tooth, molar-tooth, grinder.**

འགྲམ་ཡིག་ *gram-yig* **edict, proclamation,
publication** *Sch.*

འགྲམས་པ་ *gráms-pa* **to hurt** *Lt.*; of wounds:
to get inflamed, *ni f. Mil. nt.*

འགྲམས་ཚད་ *grams-tsád*, a disease, fever
in consequence of great ex-
ertions *Med.*

འགྲས་པ་ *grás-pa* **to hate, to bear ill-will,
to have a spite against,** **ña kó-
la ze dé dug** *C.* I hate him in my heart.

འགྲིག་འགྲིག་ *grig-grig* 1. **gelatine, jelly** of
meat *C.* 2. *v.* the following
article.

འགྲིག་པ་ *grig-pa* (cf. *sgrig-pa*) **to suit,
agree, correspond, to be right,
adequate, sufficient,** in *B.* seldom, *col.* very
freq., **dig-pa yin** *C.* that will do, I am
satisfied; **da dig** *W.* now that will do!
just enough now! **dig-dig** *W.* to be sure!
quite so! of course! **o dig gog** *W.* yes,
to be sure! **tsó-čé mi dig** *W.* it is not
yet time for cooking; **tó-re tság-na dig-
ga** *W.* will it be early enough, if I sift
it to-morrow? **de yañ mi dig-pa dug** *W.*
also that is not practicable; **ña jo'-yañ di
ma dig-na* if my pronunciation is not
correct *C.* (Lewin).

འགྲིབ་པ་ *grib-pa*, *pf. grib*, 1. **to grow less,
to decrease, to be diminished,** *syn.*
to *bri-ba*; *mi grib mi lüd-pa* neither to
grow less nor to flow over *Dzl.*; but *gen.*
pél-ba is opposed to *grib-pa*, and both

words refer not only to bulk, size, and
quantity, but also to strength, well-being etc.,
so that *grib-pa* also means to sink, decay,
be reduced; *bskál-pa mar grib*, *acc.* to
Schr. = *Treta yuga v. dus 6*; *mar grib-
pa* also *opp.* to *yar skyé-ba* to be re-born
in lower regions. — 2. **to grow dim, to
get dark,** cf. *sgrib-pa Cs.*

འགྲིས་ *grim*, in *lag-grim Glr. 45*: *lag-
grim-gyis brgyus-pas* passing from
hand to hand, *v. grím-pa II, 1.*

འགྲིས་པ་ *grim-pa* I. sometimes for *brim-
pa Pth.* II. *pf. grims* 1. **to go,
walk, march about, perambulate, to rove or
stroll** idling about, *rgyal-kams* over the
countries *Mil.*; *γέig-pur ri-krod-la Mil.*;
bár-dor in the bardo (*q.v.*) *Thgr.*; *mi-sér
jág-pai grím-sa yin* it is a resort of robbers
Mil.; it is also used of the course of the
veins in the body *Med.* — 2. **W. to go
off, to sell, to meet with a ready sale.** —
3. *rig-pa grím-pa v. rig-pa.*

འགྲིལ་པ་ *gril-ba*, *pf. gril* (cf. *sgril-ba*) 1. **to
be twisted or wrapped round,** *Dzl.*
WS, 17. *acc.* to one manuscript, for *Kri-
ba Sch.*; to be collected, concentrated, to
flock or crowd together, *kun gril-nas* all
in a heap, all together *Mil.* — 2. **to be
turned, rounded, made circular or cylindric,**
e.g. a stick *Mil.* — 3. **to fall,** e.g. leaves
from a tree; in *B.* seldom, in *W.* *freq.* (*dril-
ba* is the same word).

འགྲིས་ *gris v. dris.*

འགྲུབ་ *grü-ba*, *pf. grus*, **to bestow pains
upon a thing, slob-pa-la** upon study
Dzl.

འགྲུབ་པ་ *grüb-pa*, *pf. grub* 1. **to be made
ready, to be finished, accomplished;**
grüb-pa mi srid it is not possible that
this be accomplished *Glr.*; *ma grüb-par*
before its having been finished *Glr.*; *ma-
grüb-pa-rnams grüb-par gyur-ro* (*freq.* of
charms, regarding their desired effect) *prob.*
means: all that has not yet been effected,
will be accomplished by it; *grüb-pa-rnams*
is applied in a special sense to the ordained
Gelongs (*v. dge-slön*); *śugs-la grub* the

thing is brought about quite of itself *Mil.*; so esp. in the phrase: *thün-gyis grüb-pa* being produced spontaneously (opp. to making, procuring) e. g. clothes, food etc. were always at his disposal, viz. in a supernatural way *Dzl.*; *dpál-las grub* it devolved on me in consequence of my perfection, my superior qualities *Mil.*; *dön-la grüb-pa med kyan* though it did not actually happen so (still, being meant to frighten by appearances etc.) *Glr.*; *byéd-na don čen grub* if you do so, you will have many advantages (lit. great welfare) by it *Mil.*; *gru grüb-pa Tar.* 25,6; 34,20 *Schf.*: to take in a full cargo, though from the wide meaning of the word, it may also signify: to accomplish a journey happily, so esp. in the passage *Tar.* 35,3 — 2. **to be made, fabricated**, *rdó-las* out of stone. — 3. **to be fulfilled, granted**, of wishes etc., also with *bžin-du*. — 4. **to be performed according to rule**, of charms; cf. *sgrüb-pa* and *grüb-pa*. — *grüb-sbyór* is an expression occurring in almanacs, relative to the proving true of certain astrological prognostics of good luck, similar to, but not identic with *rtén-brél*.

འགྲུམ་པ་ *grüm-pa*, pf. *grum(?)*, **to pinch** or **nip off** (the point of a thing), **to cut off, to prune, lop, clip**, the wings, *W.*, cf. *grüm-pa*.

འགྲུལ་བ་ *grül-ba* I. 1. **to walk, to pass, to travel**, *grül-bar byéd-pa* to cause to go, to send off, despatch, a messenger *Dzl.*; **ñün-la dül** *W.* walk first! take the lead! *grül-ba-po*, *grül-po Sch.*, **dül-kan, dül-mi** *W.* a walker, foot-traveller, pedestrian; *grül-po Sch.* id.; *grül* sbst. passage, the possibility of passing, *mya-nän-gi grul čäd-pas* the passing from Nyanañ being made impracticable (viz. by snow) *Mil.* — 2. fig. **to walk, to live, act, or behave**, **tim-si** (or **tim-mi*) nan-tar** *W.* (to live) in conformity with one's duty, in accordance to the law. — 3. **to pass, to be good, current**, of coins.

II. i. o. *brül-ba Mil.*

འགྲུས་པ་ *grüs-pa* 1. pf. of *grü-ba*. — 2. sbst. **zeal, diligence, endeavour**; more frq. *brtson-grüs*.

འགྲོ་བ་ *gré-ba* 1. **to roll** one's self, *sá-la* on the ground; *gre-ldóg Glr.* (or *gre lóg Pth.*) *byéd-pa* id., e.g. from pain, despair etc.; also of horses etc. — 2. **to repeat** *Cs.*

འགྲོང་བ་ *grén-ba* (cf. *sgren-ba*) **to stand** (not in use in *W.*) *dön-gi kar grén-nas* standing at the top of the pit *Dzl.*; *dñäns-pa ltar grén-bar gyur* they start up as if frightened *Dzl.*; of the *po-mtsán*: to be erected *Med.*; *mi greñ ysum* three lengths of a man *Tar.* — *grén-bu*, also *grén-po (Glr.)* the sign of the vowel e.

འགྲོམ་(ས་)པ་ *grém(s)-pa*, pf. *bkram*, fut. *dgram*, imp. *kroms (W. *tam-čé**, imp. **tom*)* 1. **to put or lay down** in order, e.g. beams, spars etc. *B.* and col; **to spread out, to display**, goods, books, on the table or ground; **to scatter**, blossoms by the wind *Stg.*; **to draw**, a curtain. — 2. **to sprinkle**, water, *B.* and col. — 3. **to distribute**, for *brim-pa C.*

འགྲོལ་བ་ *grél-ba*, pf. *bkral*, another form for *grol-ba*, **to explain, comment, illustrate**, *dgoñs-pa* the import (of the words or writings of the saints); *grél-ba Cs.*, *grél-pa Zam.*, *Tar.* explanation, explication, commentary; *don-grél*, resp. *dgoñs-grél* explanation of the meaning; *tsig-grél* explanation of a word, of the words; *řžuñ-grél* 1. explication of the text 2. text and commentary; *ran-grél* prob. self-explanation, an explanation contained in the book itself *Wñi.*; *grél-ba-po Cs.*, *grél-po Sch.*, *grél-byéd Cs.* an explainer, commentator. (*pan-tsün grél-ba*, and *kral grél-ba Lexx.?*)

འགྲོ་སྒོ་ *gró-sgo C.* **expense, expenditure**, of money, **do-gor tán-ba** to lay out (money), to spend.

འགྲོ་ལྗོངས་ *gro-ldin* *Dramila*, country in the south of India *Schf.*; another reading gives *Draviḍa* (coast of Coromandel).

འགྲོ་བ་ *gró-ba* I. vb., pf. and imp. *soñ*, the imp. *gro(s)* seldom used, 1. to

walk, *k'yeu gro mi nüs-pa góg-pa tsam* an infant, a child, that creeps only, and is not yet able to walk *Dzl.*; *gro-ba dan nyál-ba dan düg-pa* the walking, lying and sitting *Dzl.*; com. in a more gen. sense: **to go, to move**, *gro-am mi gro* will you go or not? *rgyál-poi mdün-la gro-bai lág-ča* the things going, i.e. carried, before the king *Glr.*; **to go away**, *da na gro-bar zu* now I beg to be permitted to go *Pth.*; *ynäs-nas gro-ba* to go away from a place, to leave, *k'yim-nas gro mi jóód-na* if one cannot leave his house, part from home *Pth.*; **to go out**, *kyod nyin-par rtág-tu gró-na* if during the day you always go out, are from home *Dzl.*; **to travel**, *ñan-tsun-du gro-ba* *Dzl.*, *ñar gro tsur gro-ba* *Pth.* travelling there and back; *yar gro mar gro-ba* to travel up and down, up hill and down hill *Glr.*; *gro-čos-su* as a spiritual vademecum *Mil.*; *gro-tse* on the way, on the road; opp. to *ón-ba* (more fully: *ñar gro tsur on-ba*, col. *yon-ba*) to go and to come back; hence *gro-tse* may also mean: on the way thither; *gro-on-méd-pa* a thing that is neither going nor coming, but always remaining in its place *Mil.*; **to go, move on**, to continue one's way, esp. in the phrase *soñ(-soñ)-ba-las*. Connected with adverbs and postpositions: *pyir gro-ba* to return, go home, to come back, also: to go out, *mdün-du, siñon-du, siñin-la gro-ba* to go before, pass before, precede (*mdün-du* referring to space only, *siñon-du* and *siñin-du* both to space and time); *rjés-su gro-ba* to follow, come after or later, to succeed, also to give one's self over to, to addict one's self to (e.g. ill courses) *Ld.-Glr. Schl.* p. 7, b; *gro čug, C.* let it be, let it take its course! — *rkyál-gro* a swimming fish *Cs.* — *dgiur* (or *rgur*)-*gro* = *dud-gro*. — *grül-gro* pacing, walking *Cs.* — *rgyüg-gro* running, galloping *Cs.* — *ñan-gro* going to damnation, *ñan-soñ* having gone to damnation, *ñan-soñ ysum* the three damned, or not saved, classes of beings (v. sub II); *ñan-soñ ysum* is opposed to *bdé-gro*, and often used in

a general sense = 'hell'. — *siñon-gro* 1. **preceding, foregoing, previous, former**. 2. **preface, introduction**, opp. to *dios-yži*, the thing itself, the text etc. *Thgr.* and elsewh. — *čos tams-dád-kyi siñon-groislab-byu* Petersb. Verzeichniss no. 409) does not mean: 'advice given by the former (teachers)' *Sch.*, but: introductory and preparatory doctrines. — *mčón-gro* (going in leaps) a frog *Cs.* — *nyál-gro* (creeping, crawling) a worm. — *ltó-gro* (crawling, sliding on the belly) worm, snake, frq. — *dud-gro* (*Ssk.*, तिर्थच) walking in an inclined posture, an animal, v. sub. II. — *bdé-gro* going to happiness: **the happy, the blessed**, also *bdér-gro* *Was.*, opp. to *ñan-gro*, v. above; usually in a gen. sense, like our 'heaven'; *bdé-gro mto-ris-kyi lus tób-pa* to receive a heavenly, glorified body, v. *lus*. — *dür-gro* trotting *Cs.* — *ñur-gro* a bird *Cs.* — *nyé-gro* = *ltó-gro*. — *lónis-gro* walking erect, man. — 2. **to get, to get into, to enter** *či-bdag-gi dbán-du soñ-ba* having got into the power of death *S.g.*; *grál-gyi tá-mar soñ* they got (in a miraculous manner) to the end *Dzl.* *VŚ*, 4. b.; *de nyid mig-tu soñ-na* if the same (a little hair) gets into the eye *Thgy.* — 3. **to find room in, to be contained in**, like *soñ-ba: til-rjái kal brgyád-ču gro-ba žig* a sesame store-room that will hold 80 bushels; *kal yčig gro-bai žin* as much land as can be sown with a bushel of corn (prop. a field holding a bushel) *Pth.* — 4. **to turn to, to be transformed into**, syn. to *gyür-ba* and often used instead of it, but only in more recent writings, and in the col. language of *C.* (in *W.* *čá-čè* is much more in use): *düg-tu gro* it turns to poison, it is changed into poison *Mil.*; *kyi-mo žig-tu soñ* she was changed into a bitch *Mil.*; *mfar gyür-nas sdug-bśál-du gró-bas-na* because they finally change and are turned into misery *Thgy.*; *lóg-par gró-ba* to take an unfavourable turn, to have a fatal issue (of a cure) *Lt.*; *da sgrüb-ynas-su soñ yod* it has now become a place of meditation, it has been transformed into sacred ground

Mil.; *stobs* *čün-du* *gró-ba* the state of declining, the decay of strength *Med.*; *čöl-bar gro* they get intermixed, confused *Ma.*; similarly *Tar.* 210, 10; *las zin gró-na* when there is no more work, when work ceases. In a somewhat different sense: *mé-tog smán-la gro* the blossom is used for medicines. — 5. In *W.* *gró-ba* is gen. joined to a supine in *te*, and used to express uncertainty or probability: **dirin der leb-te do** he has probably arrived there to-day; **zér-te yod do** very likely he has said so; **šro ži-te do** his anger will have abated, I think. The origin of this particular use of the word may perh. be traced to such sentences as the one following: *pin-ste gro* we are going to be ruined, we are likely to be ruined. — 6. **to be spent, expended**, v. *gró-sgo*; **són-to** col., account of expenses.

II. sbst. **a being, a living creature**, *gró-ba mi* the being 'man', *Mil.*; *gró-ba rin-čen Cs.*, *gro-mčóg*, the highest being, or creature, man; *gró-bai rigs drüg*, *gro-drüg* the six classes of beings, viz. *lha*, *lha-ma-yin*, *mi*, *dúd-gro*, *yi-dvags*, *dmyál-ba-pa*. The *lha-ma-yin* are sometimes omitted, or placed after man. — *gro(-bai) don byéd-pa*, or *mdzúd-pa* to care for the welfare of beings, which expression is frq. applied to the benevolent activity of the Bodhisatvas etc., at present as much as: to perform divine service, to officiate, = *sku-rim byéd-pa*. — *gro-pán* = *gro-dón* *Tar.* 13, 16. — *gró-sa* 1. **way, road** *W.*, **do-sa med** one cannot go there. 2. **aim, scope**, *gró-sar pyin* he reaches his aim, attains his end *Glr.* 3. **access, approach**, *gró-sa mi dug* one cannot gain access, admission.

འགྲོགས་པ་ *grógs-pa* 1. (cf. *grogs*) **to be associated**, *kyo-šüg rnyis grógs-na* husband and wife together *Dzl.*; *de dan grógs-te ois* he came with him, had joined him *Dzl.*; *grógs-te dón-no* let us go together *Dzl.*; *na dan kyéd-rnams bral-méd rtág-tu grogs* I and you, we shall always remain inseparably united *Glr.*;

grógs-dgos-rnams those with whom we are to keep close fellowship, our nearest relations and associates *S.g.* — 2. cf. *grágs-pa*, *sgróg-pa*) **to cry, to shout** *Dzl.*, esp. joined with *bod*. — 3. (cf. *grás-pa*, *grágs-pa* I.) **to bind, to tie**, *tag-pa-la dar-lčóg*, a flag to a rope; **to hang, fix, fasten**, *nyi-mai zér-la* hanging on a sun-beam *Glr.*

འགྲོང་(ས་)་པོ་ *grón(s)-po*, or *gróns-pa*, **straight**, = *bsráns-pa*, *Ts.*

འགྲོང་བ་ *grón-ba* 1. pf. *gróns* 1. resp. **to die**; *gróns-ka* the very time of one's death *Cs.*, cf. *či-ka*; sometimes it stands 2. for *drén-pa*, *Mil.* and *C.* — 2. pf. *bkronis*, fut. *dgróns*, resp. **to be killed, murdered, put to death**, of Lamas and kings.

འགྲོད་པ་ *gród-pa*, = *bgród-pa*, **to go, to travel** *Glr.*

འགྲོན་ *gron* **alienism**, the state of being a foreigner; *grón-du gró-ba* to go on travels, to go abroad *Dzl.*; *grón-po*, fem. *grón-mo*, guest, foreigner, stranger, traveller frq.; *grón-po bód-mkan* one inviting guests, an inviter col.; *γžis-gron* a native guest, *byés-gron* a foreign guest *Cs.*; *gron-kán inn*, public house *Mil.*; *gron-jnyér* 1. that servant in a household who has to announce visitors, to receive and hand over requests etc.; in *W.* an official in the monasteries attending on strangers and travellers. 2. a mediator, one supporting a petition, one taking care of sacrifices etc. — *gron-lám* road *Cs.*

འགྲོན་པ་ *grón-pa*, *Cs.* = *gród-pa*.

འགྲོན་བྱ་ *grón-bu* (*W.* col. **rim-bu**) a **small shell, cowry**, at present chiefly used as ornament, or as a medicine, after having been burnt and pulverized; *grón-bui tal* the ashes of this shell *Med.*; *gron-tód* an ornament for the head, consisting of cowries *Mil.*

འགྲོར་ *gror*, supine of *gró-ba*.

འགྲོལ་བ་ *gról-ba* I. vb. neut., pf. *grol*, **to become free, to be liberated, released from**, *bčins-pa gan yin-pa dé-dug ni gról-bar gyúr-to* all that were bound

were released; *lus dé las* from this body *Glr.*; *nád-las* from disease, *nas* by me *Mil.* In a specific Buddhistic sense: *yid*, or *sens rnám-par grol* the soul or spirit is released, made free, viz. from every impediment arising from imperfect knowledge or perception, the latter being no longer subject to dimness and uncertainty, but perfectly clear; *rañ(-sar) gról-ba* what has become clear of itself (without any study or exertion) *Glr.*; yet *rañ gról-ba* seems also to denote: to be set free, to get released (from the *kor-ba*) through one's self; *čos-nyid-kyi gliñ-du gról-ba* to be released and elevated into the region of the highest perception *Glr.*; *gról-ba*, used absolutely, always signifies, like *tár-ba*, to be released from the evil of existence.

II. vb. act., pf. *bkrol*, fut. *dgrol*, imp. *krol* (*W. bkrol*, pronounced **tol**) 1. to loose, untie, unbutton, unfasten, a knot, a bag, a garment; to put down, take off, arms, ornaments etc. — 2. to release, redeem, liberate, *bèiñs-pa-las* from fetters *Tar.* — 3. to remove, do away with, put an end to, *sdug-bśāñl* misery, *te-čsóm* doubts. — 4. to remove obscurities, to free from uncertainties, to explain, interpret, comment, = *gról-ba*, e.g. *dgōñs-pa* the sense, import *Lex.*; *gról-byéd*, *gról(-ba)-po* commentator *Cs.*

འགྲོས་ *grōs* the act of going, walking, *pyi grōs-su* v. sub *gyés-pa*; *skyabs-grōs* v. *skyabs*; *spyod-grōs* manner of walking, gait, carriage; *sén-gei spyod-grōs* *Mil.* the manner of a lion; also manner or mode of living, of transacting business, *dé-tso ná-yi spyod-grōs yin* these are my occupations *Mil.*; *mig-gi spyod-grōs* the language of the eyes, of looks; *rkañ-grōs* 1. a going or travelling on foot, a march. 2. breeding cattle, *rkañ-grōs spēl-ba* to breed cattle, to be a grazier. — *ču-grōs* a current of water; **šin ču-grōs-la kyál-čē** to float timber *W.* — *grōs-čén* amble (of a horse) *Sch.*

ག་ *rga-ba*, pf. *rgas* 1. to be old, aged, *rga-sis yzir-ba* to suffer under (the infirmities of) old age *Zam.* (cf. *skyé-ba* init.); *rgás-pai stén-du* beside my being

already old *Dzl.*; *rgas-kōgs* v. *kōgs-pa.* — 2. fig. to go down, to set, of the sun etc.; *go-rgás* v. *go* 2.

ག་ལྷང་ཁྱུ་ *rga-wañ-krád-kyi(?) bat*, flutter-mouse *Ts.*

ག་ཁྱུ་ *rgag-čig* a large gray species of lizard *Ld.*

ག་ *rgan*, also *gañ-yzér-ma* hedgehog *Sch.*, or perh. rather porcupine.

ག་བ་ *rgád-pa*, or *rgán-pa*, old, aged; more freq. *rgád-po* 1. an old man, a man gray with old age. 2. an elder, senior, headman of a village; *rgád-mo* an old woman; *rgan-bgrés* old people *Sch.*; *rgan-rgón jnyis* *Sch.*: 'both the old man and the old woman'(?); *rgan-rgón-rnams-kyi skyo-grōgs* the comforter of old people (so *Mil.* calls himself). — *rgan-byis* old people and children, old and young *Mil.* — *rgan-mi-māñ* = *rgan-ysum.* — *gan-tsir-zón-tsir* *W.*, *gen-zon-dhal-rim* *C.* the privileges of seniority. — *rgan-žúgs* those that are grown old *Cs.*, 'an old monk' (?) *Sch.* — *rgan-rábs* the aged, *rgan-rábs-la rim-gro byéd-pa* *Stg.*, *rgan-rigs ju-dúd-du kúr-ba* *S.g.* to respect old age. — *rgan-ysum*, *rgan-mi-māñ* the elders of a village.

ག་ལ་ *rgal* *W.* a ford.

ག་ཁྱུ་པ་ *rgal-čig-pa* = *rgag-čig* *Ld.*

ག་ལ་བ་ *rgál-ba*, pf. and fut. *brgal*, imp. *rgol*, c. *las*, or accus., or *la*, to step over (a threshold) *Glr.*; to pass or climb over (a mountain); *la brgál-bai byāñ-nos* the north-side of a pass crossed *Glr.*; to leap over (a wall) *Dzl.*; to ford (a river); to travel through, to sail over, to pass (a river or lake), *rgyá-mtso-la gru-yziñs-kyi lám-nas brgál-te* after having crossed the sea in a ship.

ག་ལ་ཚུགས་ *rgal-tsigs* *Sch.* = *sgal-tsigs.*

ག་ས་ *rgas*, v. *rgá-ba.*

ག་ས་ཀ་ *rgás-ka* old age; *rgás-ka sra* a vigorous old age.

རྒྱ་ *rgu* sometimes for *dgu*; *rgu-tub* = *dgu-tub* *Med.*; *-gu-drūs?*

རྒྱུད་པ་ *rgūd-pa* to decline, to sink, to get weak, frail, esp. with old age *Mil.*, *Pth.*; in *W.* used in a more general sense: **gud soi** 1. he has grown thin. 2. he is impoverished, much reduced, in declining circumstances; *dar-rgūd* the rise and fall in the world.

རྒྱུ་ *rgun* the vine; grape; *rgun-dkār* white grapes, *rgun-nāg* black, or purple grapes *W.*; *rgun-rgód* *W.* raisins; *rgun-brām* grapes; raisins; *rgun* (-*brum*)-*šin* vine; *rgun*(-*brum*)-*tsās* vineyard; *rgun-čān* *Mil.* wine, resp. *rgun-skyéms* *Cs.*

རྒྱུ་ *rgur* v. *dgur*.

རྒྱོ་ *rgo*, sometimes for *sgo*.

རྒྱོ་བ་ *rgó-ba* = *dgó-ba*.

རྒྱོང་ས་ *rgoñs* *S.g.*?

རྒྱོང་ས་མོ་ *rgóñs-mo* *Mil.* for *dgóñs-mo* (?).

རྒྱོ་ *rgod* 1. laughing, laughter *S.g.* — 2. bird of prey. — 3. wild. — 4. prudent (v. the following word).

རྒྱོད་པ་ *rgód-pa* I. vb. 1. to laugh, aloud *Mil.*; (*Bal.* **rgód-čā**) cf. *gád-mo*, *dgód-pa*, *bgád-pa*. — 2. to grow weak, languid, or indolent, syn. to *gyén-ba*, often joined with *byin*, for emphasis; *rgód-bag-čān* weak, languid, indolent *Stg.*

II. adj. 1. wild, *ra-rgód* wild goat, *řag-rgód* wild boar, *řyag-rgód* wild yak or ox; *rgod-řyag-rcā* horn of the wild yak *S.g.*; *bya-rgód* vulture, bird of prey = *bya-rgyál*; *rgód-po*, and *rgod* id.; *rgód-kyi rtse-rgyál* an eagle's feather, stuck as ornament on the hat *Pth.*; *mi-rgód* a wild or savage man; a robber, ruffian; *mi-rgód byéd-pa* to rob (usually named together with murdering and lying) *Dzl.*, but as the Tibetan always attaches to this word *mi-rgód* the notion of some gigantic hairy fiend, it cannot in every instance be applied to beings really existing. — Fig. furious, angry (seldom); *dbugs-rgód* *Med.*? — 2. prudent, able *C.*, *Zam.*

རྒྱོད་མ་ *rgód-ma*, *rta rgód-ma* (*Bal.* **gin-ma**) a mare; *rgod-skām-ma* a bar-

ren mare *Sch.*; *rgod-brün* dung of a mare *Med.*

རྒྱོ་པ་ *rgol* 1. v. *rgál-ba*. 2. v. *rgól-ba*.

རྒྱོ་བ་ *rgól-ba*, pf. and fut. *brgol*, to dispute, combat, fight, *mi-la* with or against a man; *řá-rol-poi dmág-la rgól-du gró-ba* they are about to fight against the hostile army *Dzl.*; *řán-gyis rgol ma nūs-so* nobody could fight them, could make head against them *Glr.*; to offer resistance, to make opposition, *sus kyañ rgól-ba dzügs-pai mi ma byuñ* nobody arose to offer resistance *Pth.* (evidently incorrect; it should be either; *sus kyañ rgól-ba dzügs-pa* [inf.] *ma byuñ*, or: *rgól-ba dzügs-pai* [partic.] *mi su yañ ma byuñ*); sometimes as much as to accuse, to charge, *kyód-kyis nai bu bsád-do řes brgál-te* 'you have killed my son', thus accusing me *Dzl.*; *tsur jnyis rgol* he quarrels at a double rate *Mil.*; *mi-la rgól-ba zü-ba* to find fault with another (higher in rank), to pick a quarrel with him *Mil.*; *rgól-bai řu-dón* a speech provoking a quarrel with a superior *Mil.*; *řas-rgól* a quarrel or contest begun by the counter-party *Sch.*; *řas-rgol-mi*, *řas rgól-pa mi* adversary, opponent *Dzl.* ༢༩, 2. — *śiá-rgol*, and *řyi-rgol* (*Ssk.* पूर्ववादिन् & परवादिन्) 1. acc. to *Cs.* plaintiff and defendant, but these terms are not quite adequate, as *śiá-rgol* prop. denotes him who begins a quarrel, the aggressor, assailant, both in war and in common life, e.g. in court, and *řyi-rgol* designates him, who is intent on defending himself against the attacks and accusations of the opponent, by surpassing him in abusive language and esp. by having recourse to witchcraft. Hence *řyir-rgól-bai řnód-pa* is a kind of danger against which every one tries to protect himself, and chiefly again by charms and witchcraft. — 2. *śiá-rgol* and *řyi-rgol* are also said to signify those students that are contending with one another in academical disputations.

རྒྱུ་ *rgya* 1. resp. *řyag-rgyá*, seal, stamp, mark, sign, token; (*řyag-*) *rgyás* *debs-*

pa, *Cs. rgya bgyáb-pa*, to seal, to stamp; to seal up, *búm-pa-la* a bottle *Glr.*; *nám-mkai dbyāns-su* (to seal up) into the heavenly regions, i.e. to cause to disappear, to hide for ever *Glr.*; to confirm or pledge solemnly by a sealed document; *ri-rgya lùn-rgya dzug-pa* 'to seal up hills and valleys', i.e. to protect the living beings inhabiting them from being harmed by huntsmen or fishermen, an annual performance of the Dalai Lama, consisting in a variety of spells and incantations; *rgya rçòg-pa* to break open a seal *Cs.* — Further expressions v. compounds. — 2. (*Cs. rgyá-bo?*) **extent, width, size**, *rgyar dpag-tu-méd-pa* immeasurable in extent *Glr.*; *séms-čan-gyi rgyai tsad ni òi tsam* how vast must be the extent (of love) with respect to beings! *Thgy.*; *rgyá-čan* having extent, *mkýén-rgya-čan* of extensive learning *Mil.*; *rgya-čen(-po)* of very large size, very extensive, of a building, a pond etc.; grand, enormous, prodigious, of banquets feasts, sacrifices, assemblies; c. accus. very rich in, *Schr.*; in a general sense: great, *stón-pa rgya-čé-ba* a great master or teacher *Thgy.*; *rgya-čen spyód-pai blá-ma* may be rendered: a very virtuous Lama, po.; *rgya-čün* denotes the contrary of all this; *rgya-če-čün* v. *rgya-kyón* in Compounds; *rgya-čer* adv. = *rgyás-par* in detail, at large, at full length, e.g. to explain; *rgya-čer byéd-pa* to extend *Feer Introd.* etc. p. 72; *rgya-čer-ról-pa Lalitavistara* or *Lalitavistāra*, title of a biography of Buddha, translated and edited by *Foucaux* (a conjecture concerning the signification of the Sanskrit word v. *Fouc. Rgyatcherr.* II. p. XXII.; some statements relative to the Chinese translations of this work, v. *ibid.* p. XVI., and *Was.* 176; on the historical value of it v. *Was.* 3, 4); *rgya bskyéd-pa Zam.*, *Cs.* to widen, augment, enlarge, extend, *rgya bsküm-pa* to contract, to diminish the extent. Lastly, it also denotes, like *dkyil-kor*, a plain surface, a disk: *nyi zlai rgya dkar šar Mil.* the bright disks of the sun and moon appear, cf. *rgyas* in *zla-rgyás*;

v. also the compounds. — 3. (*Cs. rgyá-mo*, perh. also *rgyá-ma*) **net**; *byá-rgya* fowling-net, *nyá-rgya* fishing-net, *ri-dags-rgya* hunting-net, — 4. for *rgyá-ma*, v. compounds. — 5. for *rgyá-mo* **beard**, *rgyá-čan* having a beard, bearded *C.* — 6. for *rgya-gár*, *rgya-gár-pa*, and *rgya-gár-skad*. — 7. for *rgya-nág*, *rgya-nág-pa*, and *rgya-nág-skad*. — 8. for *rgya-ru*. — 9. for *rgya-skyégs*. — 10. *erron.* for *brgya*.

Comp. and deriv. *rgya-dkár* 1. *nyi-zlai rgya-dkár* v. above no. 2. extr. 2. *Cs.* = *rgya-gár* India, 3. *Cs.* a dog with white spots on the nose. — *rgya-skád* 1. Sanskrit language, 2. Chinese language. — *rgya-skás* (*W. *gya-šré**) a (European) **staircase**, cf. *skás-ka*. — *rgya-skégs*, *rgya-skyégs*, *Ssk. लाक्षा*, Williams: 'a kind of red dye, lac, obtained from an insect as well as from the resin of a particular tree'; in medical works it is mentioned as an astringent medicine; the adjectives *dkar-rgyá* light-red, and *rgya-smüg* violaceous *C.* are derived from this word. — *rgya-kür* *Med.?* — *rgya-kyi* a Chinese dog. — *rgya-kyón* **width, extent, area** *Pth.*, col. **gya-če-čün**. — *rgya-kéri* *C.* **chair**. — *rgya-gár* (the 'white extent or plain') India, *rgya-gár-pa* an Indian, *rgya-gar-skad* Sanskrit language. — *rgya-grám* a figure like a cross; *rdo-rje-rgya-grám* shaped like a quadrifid flower; *rluñ rgya-grám zés-pa Glr.* seems to be = *rluñ-gi dkyil-kor* atmosphere (connected with some phantastic association); *lám-po rgya-grám* a cross-road *Sch.* — *rgya-čan* a kind of girdle *Lex.* — *rgya-čan* v. *rgya* 2 and 5. — *rgya-ču-küg-pa* n. of a river in China near the Tibetan frontier (also *rgya-čurabs-med*) *Glr.* — *rgya-če* etc. v. *rgya* 2. — *rgya-tám* *Bhot.* = *tám-ka*, the third part of a rupee. — *rgya-rtags* **mark, signature, stamp** *Sch.* — *rgya-tél* a kind of seal or stamp *Cs.* — *rgya-mtóns* 1. a platform, an open pavilion on the house-top, 2. a vent-hole for smoke. — *rgya-dré* a **quarrel** *Mil.nt.* — *rgya-nág* (the 'black extent') China, *rgya-nág-pa*, and *-ma* a China-man and woman; *rgyá-rnams* the Chinese *Glr.*

— *rgya-nón* *W.* the great royal seal, of a square form; surpassing (*nón-pa*) all others in influence and power. — *rgya-dpé* a Sanskrit book *Tar.* 33, 2. — *rgya-pi-lin* n. of the country, *rgya-pi-lin-pa*, n. of the people, through which the Tibetans heard first (prob. at the beginning of the eighteenth century) of the civilized nations of the occident, hence n. for **British India**, for Englishman, or European resident of British India, and also (sometimes without *rgya*) for Europe and European in general. The word is of course not to be found in literature. Some derive it from 'Feringhi', which term, in the slightly altered form of *pá-rán*, *pé-rán*, is current in *C.*, along with the above mentioned *rgya-pi-lin*; it is therefore not improbable, that *pi-lin* represents only the more vulgar pronunciation of the genuine Tibetan word *pýi-glin*, an out-country, a distant foreign country and esp. **Europe**, *Chr. Prot.* — *rgya-pib(s)*, *rgya-pub(s)* a Chinese roof *Glr.* — *rgyá-ba* 1. vb. to be wide, extensive, pf. *rgyas* (q.v.), 2. sbst. width, extent, 3. adj. wide; *rgyá-bar gyúr-ba* to extend, to increase, to become copious *Cs.*, perh. no longer in use. — *rgyá-bo* 1. *Cs.* and *Lex.* beard. 2. a Chinese *Glr.*, but not without an allusion to the former signification. — *rgya-dbán rin-po-čé* title of the Dalai Lama, v. *Huc* II., 275, where 'kian ngan' stands erroneously. — *rgyá-ma* 1. a large steel-yard *C.*, *rgyá-ma-la dégs-pa* to weigh *Glr.*, **gyá-ma-la tég-ne** *C.* being weighed out by retail, e.g. meat; **gyá-ma-la ma tég-ne** *C.* wholesale. 2. a sealed paper, document. — *rgya-mi* a Chinese. — *rgyá-mo* 1. net *Cs.* 2. a Chinese woman *Glr.*; *rgyá-mo-bza* id. — *rgya-rmá* the venereal disease *Sch.* — *rgya-smüg* violet colour *C.* — *rgya-tsá* sal ammoniac *Med.* — *rgya-tsós* *Med.*, perh. = *rgya-skyégs*. — *rgyá-mtso* 1. sea, ocean; *rgyá-mtsor jüg-pa* to go to sea *Dzl.*, *ýtón-ba* to let one go to sea *Dzl.*; *pýii rgyá-mtso* the outer sea, ocean; *nán-gi rgyá-mtso* an inner sea, inland sea, lake. 2. *Bal.* (**rgyám-tso**) river. 3. dropsy *Mng.*

4. symb. num.: four. — *rgya-yèi* *W.* is stated to be a kind of *ýtór-ma*. — *rgya-zór* *Mil.* = *zor* reaping-hook, sickle. — *rgya-yzeb* *Sch.* 'a large net', *C.* a large rake, used in reaping. — *rgya-yül* 1. a large country 2. China *Glr.* — *rgyá-ra*, *rgyá-ru*, occasionally *rgya* alone, the Saiga-antelope *Sch.* — *rgya-ri* a portion of meat, (= *sder-gán* a plateful) small or large, *Pth.*, *W. C.*; it also denotes a measure = $\frac{1}{2}$ *dum*, or $\frac{1}{4}$ *lhu*. — *rgya-róg* beard *C.* — *rgya-láb* talk, gossip. — *rgya-lám*, high-road, high-way. — *rgya-šóg* Chinese paper. — *rgya-sér* 1. gap, cleft, fissure, chasm, in rocks, glaciers etc., 2. a dog with yellow spots about the nose *Cs.* 3. Russia, *rgya-sér-pa* a Russian; cf. *rgya-gár*. — *rgya-sóg* 1. *W.* a saw 2. *Sch.*: 'a Chuichui, or Chuichur, an infidel, a Mahometan; also Turkestan'. — *rgya-srán* the open street (opp. to house) *Glr.*

ཀྱུ་ར་ rgyág-pa another form for *rgyáb-pa*, used esp. in *C.*, to throw, cast, fling, *mda rgyág-pa* to shoot arrows *Glr.*; *brág-la ču rgyág-pai jpran* a path along a precipice, where the water rushes against the rock, i.e. where there is a cataract *Glr.*; *dgón-pa žig rgyág-pa* to found a monastery (= *debs-pa*) *Georgi Alph. Tib.*; **gó-la zug gyag** *C.* = *mgó-nad debs*.

ཀྱུ་ར་ས་ rgyags, or *brgyags*, provisions, victuals, food, in full: *tsó-bai rgyags*, *tsó-rgyágs*; *lam-rgyágs* provisions for a journey; *dgun-rgyágs* prov. for the winter; *rgyágs-pýe*, provisions of meal or flour; *rgyags-zón* merchandize to buy or barter victuals with.

ཀྱུ་ར་ས་ར་ rgyágs-pa fat, stout, *Schr.* also mighty, powerful, proud; *rgyags-prüg* *Pth.*, *Schr.*: bastard-child.

ཀྱང་ rgyan (so pronounced in *Bal.*) instead of *gyan*, wall.

ཀྱང་བ་ rgyán-ba, for (*b*)*rkyán-ba*, *Pth.*: *rgyán-nas bzag* they laid him down with his hands and feet stretched out.

ཀྱང་ས་ rgyán-ma distance 1. absolutely: *rgyán(-ma)-nas* at a distance, from afar, e.g. to see, to call to; *rgyán(-ma)*

-nas grágs -pa *čé-ba* famous, celebrated, from afar *Mil.*; *rgyán-du lás-pa* lingering far behind *Sch.*; *rgyan mig mi mčón-mkán* *W.* short-sighted; *rgyan mčón btán-gin* moving forward by long leaps; *rgyán-so dzúgs-pa* to look over *Sch.*, (ought perhaps to be spelled *rgyan-zo* one looking, spying into a distance); *rgyan-šél* spy-glass, *rgyan-bsrins-pa* lengthened to a great distance *Lex.*; *rgyan-pán*, *rgyan-pén* n. of a philosophical (atheistical *Cs.*) sect in ancient India, *Tar.* 22, 8: *ji-g-rten-rgyan-pán*. — 2. used relatively: *rgyan-rin-po* far, *rgyan-rin-por son* he went far away *Mil.*; *rgyan-tün-ba* near; *rgyan-grágs* the reach of hearing, **ear-shot**, (gen. the distance at which the sound of a trumpet may be heard, i.e. about 500 fathoms; however, as this number is much in favour with the Tibetans, such estimates are not to be depended upon). — *mig-rgyán* *Glr.* distance of sight, i.e. the distance at which a man may be well distinguished from a woman, or a horse from an ass; — *rgyáns* adv. far, *rgyáns bkyéd-de* *Mil.nt.* moving far away, e.g. in order to increase one's distance from an unpleasant neighbour at table).

རྒྱུ་ཅེ་ *rgyán-tse* n. of a village and monastery in Tibet, not far from the frontier of Bhotan, *Köpp.* II., 358.

རྒྱ་ *rgyan* I. 1. **ornament, decoration**, *rgyán-gyis* *brgyán-pa* decked with ornaments *Dzl.*; *rgyan-dógs-pa* to adorn one's self *Mil.*; *ka-rgyán* an ornament at the mouth, edge, or brim of a vessel, e.g. peacock's feathers about the mouth of a *búm-pa* (sacred bottle), flowers in a glass etc.; *ka-rgyán-čan* decorated in the front-part, e.g. a coat trimmed with fur of different colours, an arrow gaily painted at its notched end; *rgyán-rnams* *Dzl.* ornaments, *rgyán-ča* id.; *rgyan-gós* *Glr.* festival garment, beautiful vesture; *dbu-rgyán* an ornament of the head, a diadem. — 2. in relation to spiritual things: *séms-kyi* *rgyan* something good, **a blessing**, for the heart *Mil.*; *rgyán-du čar* it proves a blessing, a moral advantage or benefit *Mil.*

II. 1. **a stake or pledge at play**, — *skugs*, **gyan tsug-čé** *W.* to bet, to wager, e.g. a rupee: (also *rgyal?* *Schr.*). — 2. **lot**, *rgyan rgyáb-pa* to cast lots, without religious ceremonies, whereas *rtugs-ril* and *mo* are connected with such.

རྒྱ་ *rgyab*, resp. *sku-rgyáb*, *Ssk.* བུམ་ 1. the back of the body, the back part of any thing; *rgyáb-kyis pyógs-pa*, in later literature also *rgyab-pyógs-pa* *Thgy.* to turn one's back to a person or thing, e. *la*, also fig. *Dzl.*; *rgyáb-kyis pyógs-par byéd-pa* to put to flight; *rgyab stón-pa* to turn one's back, to turn round *Glr.*; *rgyáb-tu skyúr-ba* to throw to the back, to leave behind, to give up, to quit, frq.; *rgyáb-tu bór-ba* id.; *rgyab brtén-pa* to lean one's back against or upon, to lean or rest on, to rely upon, confide in *Mil.*; *rgyab byéd-pa* to protect *Sch.*; *rgyáb-tu*, *rgyáb-na*, *rgyáb-la* behind, behind hand; **after, back**; *rgyab-nas* from behind; *rgyab mdün rnyis-la* *Glr.*, **gyab dan dün-la** col. behind and before; *ti-sei byañ-rgyáb-tu sleb tse* as we came behind to the north-side of the Tise *Mil.*; *rgyáb-kyi skyed-mos-tsal-du yšégs-so* let us go into the garden behind us *Dzl.*; *rgyab-rdzi* one standing behind working people, in order to watch and superintend them. — 2. as much as one is able to carry on his back, **a load**, *drel-rgyáb ysum* three mules' loads *Glr.*

Comp. *bal-rgyáb*, or **rgyab-bál** *W.* a fleece of wool. — *rgyab-kál* 'a back's load', a burden carried on the back *Sch.*, *Schr.* — *rgyab-šás* a cushion or pad for the back *C.* — *rgyab-rtén* something to lean against, a safe retreat, **prop, support** *Mil.*, *rgyab-rtén byéd-pa* to be a support *Mil.* — *rgyab-rin* serpent, snake *Sch.* — **gyab-lóg jhé'-pa** *C.* 1. to turn one's back 2. to rebel, revolt; **gyab-lóg dad-čé** *W.* to sit backward, with the back in advance. — *rgyab-lógs* the back, back-part, reverse of a thing.

རྒྱ་པ་ *rgyáb-pa*, pf. and fut. *brgyab*, imp. *rgyob*, to throw, to fling, aiming at a certain point, hence to hit, also to beat with a stick, = *rdün-ba*; to strike, *mó-la mčus* *brgyáb-nas bsad* he (the male bird)

killed his mate by a stroke of his bill *Bhar.*; *tsá-ge-la gyob* *W.* throw into the centre! hit the mark! *sdón-po-la brgyab póg* (the ray of light) fell upon the stem *Glr.*; *dé-la ču rgyob* sprinkle this with water! *Pth.*; *pýugs nágs-seb-tu rgyáb-pa* to let the cattle run into the wood; *zag-dán gyab-čé* *W.* to put down the date, to date; *la gyab-čé* to cross a mountain pass. — *rgyáb-pa* is particularly used in *W.* in many phrases, whilst in *C.* *rgyá-gpa*, and in *B.* *debs-pa* are more in use, as may be seen by referring to the several substantives, e.g. *lud gyáb-čé* *W.* to throw dung upon the fields, to manure; *par gyáb-pa* *C.*, and *gyáb-čé* *W.*, to print; *gyáb-pa* stands also alone, elliptically: *ka gyab dug* here (is printed) the letter *ka*.

རྒྱལ་ཁྱེ་ rgyam-tsa *Med.*, *Cs.*: 'a kind of salt, like crystal'.

རྒྱལ་ rgyar v. rgya 2.

རྒྱལ་ rgyal 1. **victory**, in certain phrases: *gyal tob-čé* *W.* to gain the victory, to conquer, overcome; to win a law-suit, opp. to *pám póg-čé*. — 2. *Schr.* and *Sch.*: *rgyal-rgyán* a pledge, a stake, *rgyal btsug-pa* to bet, wager, gamble *Sch.*; *rgyal bzag-pa* to contend with an other person about the first place, to try to get the precedence(?) *Sch.*; perh. also ornament, v. sub *rgód-pa* 2. — 3. **fine, penalty**, for theft *C.* — 4. n. of two lunar mansions, v. sub *rgyu-skár*; *rgyál-gyi zlá-ba*, *skár-ma rgyál-la báb-pai nyin-par*, *skár-ma rgyal dan dzom-par*, *dpyid-zla rá-bai skár-ma rgyál-gyi nyin-par*, are dates relating to them. — 5. for *rgyál-po* and *rgyál-ba*.

རྒྱལ་བ་ rgyál-ba I. vb. neut. **to be victorious**, to obtain the victory, always with the sbst. in the nom. (not instr.) case, and gen. with *las*, **over** or **against**, *nág-poi pýogs-las* over the powers of darkness, *gyis-pa-las* over fright, fear; also *ryúl-lás* in battle; prob. also *tsod ltá-ba-las* to pass an examination successfully; but also without *las*, *rtsód-pa* (to win) in a contest *Glr.*; very frq. *rgyál-bar gyúr-ba* id.; *na*

pám soñ kyod gyal soñ I have lost, thou hast won (also in business); **to be acquitted**, to gain a law-suit; *dmag-krügs-kyi rgyal-pám-gyi rnas-tsúl kol* send (us) news concerning the progress of the war; in a similar sense: *rgyal pám či-ltar byuñ B.*; *rgyál-bar gyúr-čig*, *rgyál-ba dan tse-rin-bar šog čig* victory and long life! *Dzl.*

II. sbst. 1. (*Ssk.* **जय**) the act of conquering, **the victory**, *dī gyál-wa tob* *C.* this bears away the palm or prize, this is the most excellent of all. — 2. the conquering party or person, he that prevails, **the conqueror** (opp. to *pám-pa* the conquered, vanquished). Much more frq.: 3. **the most high, Buddha** (*Ssk.* **जिन**), *rgyál-bai sku* his person, *rgyál-bai bka*, his word; *rgyal dan de sras* (po. instead of *rgyál-ba dan dei sras*) Buddha and his children, his disciples *Pth.* 1, 1; *rgyál-ba gón-ma* the highest Buddha, **God**, *Mil.* — 4. *rgyál-ba rin-po-čé* His Highness, His supreme Majesty, title of the Dalai Lama.

III. adj. 1. **conquering, superior, eminent, excellent**, *rnám-par rgyál-bai kañ-bzán* the most magnificent palace (of Indra) *Glr.* — 2. *W.* (gen. pronounced *gyál-la*, in *Pur.* *rgyál-wa*) **good**, instead of *bzán-po*; *gyál-la dád-čé* or *lús-čé* to continue in good condition, entire, uninjured; *mā gyalla* excellent! capital!

Comp. and deriv., belonging partly to *rgyál-ba*, partly to *rgyál-po*: *gyal-kár* **window** *C.* — *gyál-ka, ka-gyál* **victory, gain, advantage** *W.* — *rgyal-kág* **country, empire**. — *rgyal-káms* 1. **kingdom**. 2. **realm, dominion of Buddha, the world**. — *rgyal-krid* *Ld.* for *rgyal-srid*. — *rgyal-krim* v. *krim*s. — *rgyal-gón* n. of a demon *Mil.* — *rgyal-brgyúd*, and *rgyal-rábs* 1. **succession of kings of the same line or family, dynasty** *Glr.* 2. a single **generation** of a dynasty, *rgyal-brgyúd liá-bču-na* in the fiftieth degree (in the line of descent). — *rgyál-sgo* **principal door, entrance-door, gate** *C.* — *rgyal-sgrüns*, legend of the kings, esp. that of Gesar. — *rgyal-čén bži* the four kings of the spirits or guardians of the universe

(*gig-rten-skyón* v. *skyón-ba*), residing just below the summit of Meru, the protectors of the gods against the Asuras, v. *Köpp*. I, 250; II, 261. — *rgyal-stód* lunar mansion v. *rgyu-skár*. — *rgyál-po* 1. king, *rgyál-po čén-po* great king, emperor; *rgyál-por gúg-pa*, *bskó-ba*, to inaugurate a king, to raise to the royal throne; *mi-la rgyál-po čól-ba* id. *Pth.*; *rgyál-po byéd-pa* to act the king, to be(a) king; *ña rgyál-po mi död* I do not wish to be king *Dzl.*; *rgyál-po mi tób-na* if I do not obtain royalty *Dzl.*; *ñas ni rgyál-po mi nüs-so* I cannot be king *Dzl.* The word is also used for: government-authorities, police etc.; *rgyál-poi čád-pa* public punishment, *rgyál-pos jsód-pa* to be publicly executed. (As a characteristic sign of Asiatic views it seems worth mentioning, that the *rgyal-po* is usually spoken of much in the same manner, as robbers, conflagrations etc. are, i.e. as a kind of calamity against which protection is to be sought, esp. by charms and spells, cf. *jigs-pa*). 2. a local god, *gro-fán rgyál-po* the Dewa of Dotan *Mil.* 3. fig. something excellent, superior in its kind; not only as with us the word is applied to the lion, as the king of animals, but also to distinguished flowers: the Udumbara (*Ficus glomerata*), to mountains, Meru and others; and col. *gais-rgyál* a large glacier, *brag-rgyál* a huge rock, *smón-lam-gyi rgyál-po* a very comprehensive prayer, the *bzan-spyód Glr.* 4. symb. num.: 16. — *rgyal-prán* vassal or feudatory prince. — *rgyál-bu* prince. — *rgyal-blón* king and ministers, council of state. — *rgyál-mo* 1. queen. 2. pupil of the eye, together with the iris; *rgyál-moi mdañs nyams* the brightness of the eyeball disappears *Med.* 3. like *rgyál-po* 3, e.g. a charm of particular power. — *rgyal-smád* lunar mansion, v. *rgyu-skár*. — *rgyal-tsáb* (for *rgyal-poi tsab*) 1. vice-roy, regent. Such a vice-roy under Chinese supremacy is now the king of Tibet, who about a century ago was still an independent ruler. 2. successor of a king. 3. (for *rgyál-bai tsab*) Maitreya, the future Buddha. — *rgyal-*

mtsán sign of victory, trophy, a kind of decoration of cloth, of a cylindrical shape, erected upon a flag-staff, or carried on a pole. — *rgyal-rábs* 1. = *rgyal-brgyúd*. 2. history, annals, of the kings, title of several books. — *rgyal-rigs* 1. the royal family, house, lineage, 2. warrior-caste རལ་པ་. — *rgyál-sa* 1. a king's or prince's residence, city where a court is held, and hence often capital, metropolis. 2. col., esp. in W.: town. 3. throne fig.; *rgyál-sar yèys-pa* to ascend the throne, *rgyal-sa bzün-ba* to occupy the throne, *rgyál-sar bskó-ba* to raise to the throne, *rgyal-sa jprog-pa* to usurp the throne; *di-nas rgyál-sa rgyai miñ rgyál-po-la šor* from him the dominion passed over to the Chinese Ming-dynasty *Glr.* — *rgyal-srás* 1. prince. 2. son of Buddha, a saint; *šnón-gyi rgyal-srás* saints of the olden time, of past ages. — *rgyal-srül* 1. government, reign, *rgyal-srid bzün-ba* to enter upon the reign, to take possession of the throne. 2. *rgyal - srül sna - bdün* the seven jewels of royal government, v. *rín-čén*.

ལྷོ་བ་ rgyás-pa (prop. pf. to *rgyá-ba*) 1. vb. to increase in bulk or quantity, to augment, to spread, *bá-yi nu ltar rgyas* (the swollen uvula) gets as big as a cow's dug (these are in Tibet particularly small) *Lt.*; *ja-tson rgyás-pa dra* like an expanded rainbow *Glr.*; *bstán-pargyás-šin* the doctrine gaining ground, spreading *Glr.*; to grow, develop itself, of blossoms frq., of the body etc. — 2. adj. extensive, large, ample, wide; copious, plentiful, manifold, numerous; rich in, abounding in; great in, strong in cca.; detailed, complete, full; esp. adv. *rgyás-par* (col. **gyás-pa*, *gye-pa**), *rgyás-par šes död-na*, often also *rgyás-par död-na* if you wish to know it fully, to hear it in detail; **tsán-ma gyás-pa zér-na** W. if all the particulars are to be told; *rgyás-par byéd-pa* 1. to make bigger, to augment, to increase, to bestow or confer plentifully, *mi-la* on a person *Glr.* 2. to describe, narrate, state at large, in detail frq.; *don rgyás-par byed-pa* to be very useful, to exert a

beneficial influence, *la on, Glr.* — *zla-ba rgyás-pa* full moon *Pth.*; *nya-rgyás zla-ba* id. — *rgyás-pai tsá-ba, rgyas-tsád* n. of a disease *Med.* — *ži-rgyás* etc. v. *gliñ*, and *ži-ba*.

ཀྱི་ rgyu *Ssk.* हेतु I. 1. **matter, substance, material**, *rgyu šél-las* crystal being the material; *čán-rgyu* ingredients for making beer, i.e. barley, barm etc.; *rgyu dgé-ba bságs-pas tób-pa yin* (the human body) is a substance obtained by accumulating virtue *Thgy.*; *ná-ladgós-rgyu čün* I have few wants *Mil.*; also for substance in an emphatical sense, = *nervus rerum*, money *Mil.*; *bzór-rgyu* matter or substance of which any thing is made or manufactured, material *Glr.*; *zá-rgyu med* we have nothing to eat *Glr.*; hence **opportunity, chance, possibility**, *dá-ltar rgyu žig snán-no* an opportunity offers now *Dzl.*; **arrangements, preparation**, **đó-gyu jhě-pa** *C.* to make preparations for a journey. In a special sense: material, stuff for weaving, **warp, chain**. — 2. **cause, reason, motive**, main condition, *mya-nán-las đás'-pai rgyur gyur* it becomes the cause of Nirwana, i.e. it leads to Nirwana *Dzl.*; in elliptical speech: *lha dan mii rgyur gyur-pai dgé-ba* the virtue that leads to (the re-birth amongst) gods or men *Dzl.* 20, 17 (*Sch.* incorr.); in the same manner *nán-son rgyu-ru, gro*; *rgyus* c. genit. by reason of, on account of, in consequence of *Tar.*; *čii rgyus* why *Stg.*; *rgyu méd-du, méd-par* without the impulse of a foreign cause, spontaneously; without sufficient reason, without good cause, the Latin *temere*; *rgyu dan rkyen* *Cs.* and *Sch.* 'cause and effect', more correctly (cf. *rkyen*): primary and secondary cause, which, certainly, sometimes coincides with 'origin and further development', and so, too, with 'cause and effect'; *rgyu dan rkyen deĩ pyir, deĩ rgyu deĩ rkyén-gyis, deĩ rgyu-rkyén*, therefore, on that account; in *Med.*: *nyé-bai rgyu* the three anthropological causes or conditions of diseases, the three 'humours', air, bile, and phlegm; *riñ-bai rgyu* the ultimate cause of diseases, and of every evil, viz.

ignorance (*ma-rig-pa*, v. *rig-pa*); *skyéd-byed rgyu* the creative cause *Zam.*; *šél-bai rgyu ni lté-ba* the main condition, the efficient cause, of growth is the navel-string *Med.*; *rgyu byéd-pa* to be the principal cause of, to lie at the bottom of a matter *Mil.*; *rgyu skyéd-pa* to lay the foundation of *Dzl.* — 3. after verbal roots *rgyu* implies necessity, like our **I am to, I have to, I am obliged to, I ought to**; in later literature, as well as in the present col. language of *C.*, it indicates the fut. tense: *čós-skor gyás-nas byéd-rgyu-la* whereas the holy circumabulation (v. *skor-ba* I, 2) ought to be performed from the right (to the left) *Mil.*; *sdán-dgra yál-rgyu-la* as the enemy must vanish, or: is sure to come to an end *Mil.*; **sol-čóg tal-đig jhá-gyu yin-nam** *C.* am I to lay the cloth? **dhá-ta tó-ča zá-la đó-gyu yin** *C.* now I will go and dine; *nai driñ-du šón-rgyu yin-pa* those that intended to come to me (the Latin 'venturi') *Glr.*; *dé-la rgyal-srid yád-rgyu-la* when the government was to be conferred upon him, when he was to enter upon his reign *Glr.*; *rta žón-rgyu med* (riding-) horses were not to be had *Glr.* — When appended to adjectives, it is a mere pleonastical addition: *dkón-rgyu med* that is not a very precious thing, there is nothing particular in that *Mil.*; *čün-rgyui lha-kán* a very small temple *Mil.*; *yžán-pas légs-rgyu med* he is not more beautiful than others *Glr.*; *ya-mtsán-rgyu-med* that is not to be wondered at; **gó-gyu man** *C.* that is useless.

Comp. *rgyu-rkyén* (v. above sub no. 2) **connection**, meaning, signification, *rgyu-rkyen bsad-du ysol* please explain to me the connection, which is often used in a general sense = what does that mean? what is that? *Glr.*, but also in a special sense relative to law-suits: **kyó-kyi gyukyén žu-la đó** *C.* I am going to tell what it is with you, i.e. I shall inform against you, bring an action against you. — *rgyu-čá* col. that which belongs to a thing, **appurtenance**, necessary implement etc. —

rgyu-brás cause and effect or consequence, gen. in a moral sense: actions and their fruits (*las-kyi rgyu-brás*); also the doctrine treating on this subject, the doctrine of retribution, the principal dogma of Buddhism, prop.: *las-rgyu-brás-kyi čos*; *las-rgyu-brás-la yid-čes-pa* to believe in the doctrine of retribution *Gl.* — *rgyu-mtsán* (Ssk. निमित्त) 1. cause, *rgyu-mtsán dri-ba* to ask after the cause *Gl.*; *rgyu-mtsán lo-rgyis dri-ba* to question closely, to examine rigorously *Mil.*; the connection of events, the manner in which a thing has come to pass, *ñai nán-nas jñye kyér-bai rgyu-mtsán šod* tell me how it was that you could fetch the flour from my house, how you were able to accomplish it *Mil. nt.* 2. token, sign, characteristic, proof, evidence, *dug-pai rgyu-mtsán* as an evidence of being... *Gl.*

II. instead of *rgyü-ma*.

རྒྱུ་ rgyü-ba to go, walk, move, wander, range, of men, animals, and fig. of lifeless things, *ču-la rgyü-bai dab-čags* birds frequenting the water; *kün-tu rgyü-ba* to wander from one place to another, hence: *kun-tu-rgyü* itinerant monk, n. of a sect of the Brahmins *Dzl.*; *rlun rgyü-bai rtsa* those veins in which air is circulating, cf. *rtsa* and *rlun*; also c. accus.: *yul*, or *gron rgyü-ba* to rove through countries, through villages; *rgyu-srán*, *btsán-gyi rgyu-srán* the road that is frequented by the *btsan* (a kind of demons). — *rgyu-skár* v. below.

རྒྱུ་ rgyü-ma 1. entrails, intestines, bowels, esp. the small intestines, opp. to *lon-ka* the large intestines; *rgyu křil-ba convolulus intestinorum* Sch.(?); *rgyu křóg-pa* the croaking of the bowels Sch.; *rgyu-sgróg* the caul, covering the lower intestines; *rgyu-stód* the upper bowels, *rgyu-smád* the lower bowels Cs.; *rgyu-nád* disease of the bowels; *rgyu-žér* colic. — 2. sausage, **gyü-ma gyán-wa** C. (v. *sgyón-ba*), **kán-čé** W. to stuff sausages; **gyü-ma kar-gyán** meat-sausage, meat-pudding, **gyü-ma nag-gyán** black-pudding C.

རྒྱུ་ rgyu-skár the lunar mansions, Sak. नक्षत्र, or those 'constellations' through which the moon 'passes' in her revolution round the heavens; acc. to *Wdk.* and others they are the following: ० *ta-skár* (also *dbyug-gu*) three stars in the Ram's head; १ *bra-nye* (conceived by the Brahmins to be the image of the *yoni*); २ *smin-drug*, the Pleiades; ३ *be-rdzi*, *snar-ma*; ४ *ngo*, *smal-po*; ५ *lag*; ६ *nabs-so*, *rgyal-stod*, *nam-so*; ७ *rgyal-smad*; ८ *skag*, *wa*; ९ *mčü*, *rtu-pa*, *rtu-čen* (with Regulus its brightest star); १० *gre*, *rtau*, *rtu-čuñ*; ११ *dbo*, *kra*; १२ *me-bži*, *bya-ma*; १३ *nag-pa*, *byau* (with Spica); १४ *sa-ri*; १५ *sa-ga*; १६ *lha-mtsams*, *lag-sor*; १७ *snron*, *ldeu* (with Antares); १८ *snrubs*, *sog-pa*; १९ *ču-stod*; २० *ču-smad*, *pul*; २१ *gro-bžin* and *byi-bžin* (considered as one constellation); २२ *mon-gre*, *mon-dre*; २३ *mon-gru*, *sgrog*; २४ *křums-stod*; २५ *křums-smad*; २६ *nam-gru*, *še-sa*.

རྒྱུ་ rgyü-g-pa, pf. *brgyugs*, fut. *brgyug* 1. to run, frq.; to make haste, to hurry, to rush, *sgor* to the door (out of the room) *Dzl.* ... *kyi tóg-tu* upon ... *Dzl.*; **há-la gyug** be off! get you gone! C. 1. to start (of a rail-way train) W.; *rtu-rgyü-g-pa* to ride full speed, to gallop; also sbst. race *Gl.* — 2. to go, to pass, to circulate, to be current; to be valid, to have force.

རྒྱུ་ rgyugs Lex.; Sch.: limit, term, aim, end; W.: task, lesson.

རྒྱུ་ rgyü-gs-pa pride, ambition Sch.; grief, sorrow Schr.(?).

རྒྱུ་ rgyün-ba the nerves, sinews Sch.; cf. *brgyüis-pa*.

རྒྱུ་ rgyud 1. Ssk. तन्तु, तन्त्री string, cord, but only in certain relations: the string of a bow; *rgya-rgyud* Chinese string *Mil.*; string, chord, of a musical instrument, *rgyud-máñs* harp; chain, v. *lu-gu*; mostly fig.: *ri-rgyud*, *gañs-rgyud* chain of mountains, ridge of snowy hills; also thread of tradition, i.e. continuous, uninterrupted tradition, so in: *ka-rgyud*, *dgoñs-rgyud*, *čos-rgyud*, *bka-rgyud* (v. *bka*, compounds); *snyan-rgyud* = *bka-rgyud*, frq. in *Mil.*; *γtam-rgyud* *Zam.* legendary tradition. — If used

for expressing a succession of generations or families, the word is gen. written *brgyud*, rarely *rgyud*, e.g. *rje-btsün slob-rgyud dan bčas-te* his reverence (the venerable divine) with his race of scholars, in as much as the disciples of a saint are frequently called his spiritual children *Mil.* — 2. **treatise, dissertation**, *Ssk.* རྒྱུད་སྒྲུབ་, also *rgud-sde*, esp. the necromantic books of the mysticism of later times *Was.* (184), in four classes, the so-called four classes of Tantras (*rgyud-sde bži*): *byā-bai rgyud*, *spyód-pai rgyud*, *rnal-byór rgyud*, *rnal-byór bla-na-méd-pai rgyud*; yet *rgyud bži* is also the short title of a medical work consisting of four parts: *rtsā-bai rgyud*, *bšād-pai rgyud*, *man-ñág rgyud*, *pyi-mai rgyud*. — 3. **connection, relation, reference**, e.g. of a word.(?) — 4. **character, disposition** of mind, natural quality; **heart, soul**; *rgyud bzān-po* a good disposition, *rgyud nān-pa* a bad disposition; *rgyud ži-ba* a mild disposition, good nature, *rgyud jam-pa* a soft temperament *Cs.*; *rgyud ma-rūns-pa* a wicked character *Thgy.*; *sem-gyü* *C.*, *še-gyü* *C.*, *Mil.*, prob. also *rig-rgyud* *Mil.*, character; *rañ-rgyud nān-pai gōn-po tul* restrain the demon of your own wicked heart *Mil.*; of thoughts, feelings, passions, also of a *tin-ñe-džin* is said: *rgyud-la skye* they arise in the soul; *rgyud smin* the mind ripens *Mil.*; in some phrases and passages it designates a man's whole personality: *rañ-gi rgud tóg-tu len-pa* to take (other people's) sufferings altogether upon one's own person (not merely to heart) *Glr.*; *rañ-rgyud-la brtāg-pa, yžan-rgyud-la sbyār-ba* to think a matter through in one's own mind, to draw conclusions from an attentive observation of others, *Thgy.* — Concerning *rañ-rgyud*, and *yžan-rgyud* (མཐུན་རྒྱུད་ & རྒྱུད་པ་) in the more recent philosophical writings, and in medical works, v. *Was.* — *rgyud-čāgs Tar.* 15, 14, acc. to *Schf.* sentence, thesis, point. — *don-rgyud*, *sgrub-rgyud Mil.*?

རྒྱུད་པ་ *rgyud-pa* I. vb., pf. *brgyus* and *brgyud*, fut. *brgyu*, imp. *rgyud*, 1. **to fasten or file** on a string, to string, *tā-gu-la brgyūs-*

pa strung, filed on a string *Stg.*; *γsér-nyag-tag γyu brgyūs-pa* a gold chain with turquoises inserted *Mil.* — 2. **to pass** through or over, **to traverse** (later literature and col.) *mū-ge rgyud-nas on* famine passes over, prevails in the country *Ma.*; **nān-na nān gyūd-de dūl** *W.* he passes from one room to the other, he visits room after room; **nyūn-ti-ne gyūd-na gār-la ton** *W.* he is passing through Kullu to Gar; *lag-grim-gyis brgyūs-pas v. grim*; *yig-nór brgyūd-pa* an error in writing has crept in *Tar.*; *stón-pa ysum ras-čün-pa brgyūd-nas zer* the three teachers, using *Ras-čün-pa* as a go-between, said ..., = they sent word by *Ras-čün-pa* to this effect *Mil.*

II. sbst. and adj. 1. prop. a participle used a. actively; *rgyud-pa* (or *brgyud-pa*) one that is transmitting knowledge, a teacher; *rgyud-pa bzān-poi byin-rlabs-čan* one that enjoys the blessing of having an excellent spiritual teacher *Mil.*; *nai rgyūd-pa rdo-rje-čan-čen yin Mil.* (in this instance it would be justifiable to write *brgyūd-pa*, and, regarding this as a derivative of *brgyūd*, to translate it with 'ancestor'). — b. used passively: *rdo-rje-čan-nas nyams-rtōgs rgyūd-pa de nā-ro lags* he to whom knowledge was communicated by *Dor-je-čan* is *Nāro Mil.*; *nā-ro čen-poi rgyud-pa* a scholar of great *Nāro Mil.* — 2. a derivative of *rgyud* 2., a Tantrika, a mystic.

རྒྱུད་རིས་ *rgyud-ris* a term used in architecture, wall, panel(?).

རྒྱུད་ལོ་ *rgyud-lōn* bolt, door-bar *Sch.*

རྒྱུ་ *rgyun*, *Ssk.* स्रोतस् a continual flowing, the flow, current or stream (seldom river; perh. *smig-rgyui rgyun Lex.* a river seen by a mirage or fata morgana(?); *gān-gai rgyun* the river Ganges); *ču-rgyūn-gyis kyér-ba* to be carried away by the current; *rgyūn-du žūgs-pa v. brās-bu bži*; frq. fig. *tūgs-rjei rgyun* stream of grace *Glr.*, and sim. in some compounds; often in reference to time, hence *rgyūn-du* continually, perpetually, always, *dus-rgyūn-du* id.; **dhū-gyūn ta-bhu jhē šig** *C.* make it as usual!

snár-gyi rgyun all the time before, opp. to *da-ltar* now; also for **ordinarily, predominantly**, e.g. ordinarily it is white, only by way of exception it is of another colour; *ka-rgyün* = *ka-rgyüd* tradition; *rgyün-gos* an every day coat, opp. to *yzáb-gos*; *rgyün-gág*, and more frq. *rgyun-čád* an interruption of flowing, of progress, hence *rgyun-čád-méd-par*, or *rgyun-mi-čád-par* uninterruptedly; *rgyun-zás* daily food; *rgyun-rin-ba* lasting, of long continuance; *rgyun-lám* an endless, interminable way, to be pursued again and again, e.g. *kór-bai* of transmigration, *byañ-čúb-kyi* of virtue, holiness *Mil.*

རྒྱས་ rgyus 1. v. *rgyu*. — 2. (Cs. *rgyús-ma*) **notice, intelligence, knowledge**, *ná-la dé-ī gyus yod* I am acquainted with it, I know the thing, I am up to it, frq; *W.*: **gyus yód-kan** one that knows about it; **gyus yód-pai lam** a well-known road; *čá-méd yül-du rgyus-méd kyam* as a stranger I am rambling through a foreign country *Glr.*; *lo-rgyüs* 1. **annals, chronicle**, 2. in a general sense **history, story, tale, narrative**, *lo-rgyüs bsád-pa* to relate a story *Glr.*, **ná-la lo-gyüs šád-če mán-po yod** *W.* I have much to relate, to tell; *lo-rgyüs žib-tu dri-ba* to ask closely, to inquire minutely into a story *Mil.*; *gón-gi lo-rgyüs bsád-do* he reported what was related above *Pth.*; also used of any short notice or intelligence, without reference to things past: *der byón-pai lo-rgyüs ysuis* he mentioned that he was going there *Mil.*

རྒྱས་པ་ rgyus-pa the fine threads or **fibres** of which animal muscle, plants etc. are composed; *rgyüs-pa-čan* fibrous; *rgyus-sküd* **catgut**.

རྒྱལ་ rgyo-ba, pf. *brgyos*, fut. *brgyo*, imp. *rgyos*, to unite in sexual embrace. This word is an undisguised, and therefore somewhat obscene expression, which in books and in col. language is avoided, though referring to an act not criminal in itself, as Cs. seems to have understood it, when he translates *rgyo-ba* by: to abuse, constuprate, ravish; hence it is allowable,

yet vulgar, to say: **á-pa dan 'á-ma gyó-wa jhe** *C.*

རྒྱལ་པ་ rgyón-ba, pf. *brgyaís*, fut. *brgyun*, seems to be a secondary form of *rkyón-ba*, to **extend, stretch, spread** (vb. a.); the word is to be found in *Lxxx.*, but seems to be little used; *brgyaís-pai má-tsa Pth.* a disease consisting in some parts of the body being morbidly distended(?).

རྒྱལ་པ་ rgyób-pa Cs., a secondary form of *rgyáb-pa*, prob. but a provincialism.

ལྱ་ lya, also *sga*, ལྱ་ལྱེར་ ginger (fresh or dried); *lyu-rlon* fresh ginger.

རྒྱལ་ཤེས་ lyañ-né Pth.: *skya-lyañ-né*, is stated to mean: **perfectly white**.

རྒྱལ་པ་ lyañ-pa, *lyañ-púg* urinary bladder *Med.*

རྒྱལ་བུ་ lyañ-bu, = *gán-bu*, **husk, pod, shell**.

ལྱལ་པེར་ lya-pšér Cs. = *lya-rlon*.

ལྱོ་ lgo Cs. = *pa-ba-dyo-dgó* **puff-ball**.

ལྱལ་མུ་ lgyám-tswa = *rgyám-tsa Zam.*, a kind of **rock-salt**.

ལྱ་ sga 1. gen. *léd-sga*, *bèa-sga*, **ginger**, = *lya*; *sga-skyá Lt.* id. (?); *sgá-pi-pó Lt.* prob. for *sga dan pi-pi-lin dan pób-ba-ri* ginger and two kinds of black pepper; *sga-spyód Sch.* = *sga-skyá*. — 2. **saddle**, *rta-sga (Ld. *stásga*)* horse-saddle; *sga bstád-pa*, resp. *čibs-sga bstád-pa Glr.*, to lay the saddle on, to saddle; *sga-kébs* saddle-cloth, *Sch.*: the leather cover or coating of a saddle; *sga-gló* saddle-girth *W.*, *C.*; *sga-lág Cs.*: frame of the saddle; saddle-bow, saddle-tree; *sga-ša* straps for fastening the travelling - baggage to the saddle, cf. *ša-stág* 2.

སྒྲ་མོང་ sga-pón bat, **flutter-mouse** *Sch.*

སྒྲ་ sgañ 1. a projecting **hill or spur**, on the side of a larger mountain; *sgañ-ysón* elevations and depressions on a hill-side, in *Kun. sgani-kül*; *sgán-ka-la yod* (the village) is situated on a mountain-spur; **sgañ gyáb-na** *W.* when you have passed round the extremity of the hill. — 2. *ču-*

sgaṇ a blister, caused by vesicatories, by long marches etc., *C.*, *W.*; cf. *bsgaṇ*.

སྒྲ་བ་ *sgaṇ-ba*, pf. *bsgaṇs*, fut. *bsgaṇ*, to grow or become full *Cs.*; *bud-méd ná-so sgaṇ* a marriageable girl.

སྒྲ་བ་ *sgab-pa*, secondary form of *gēbs-pa*, *byá-mas bú-la sgab-pa* the covering of a young bird by its mother *Glr.*; *gos-sgáb Lex.*, skirt or lap of a coat, *sgab-tūn* a short skirt.

སྒྲ་ *sgam* chest, box, trunk; *sgam-čün* a little chest or box; *sgam-bu* id.; *sgam-sgo-māns* a chest of drawers, cabinet *C.*; *šin-sgam* a wooden chest, *lčags-sgam* an iron chest; *kó-sgam* a leather trunk; *ró-sgam*, resp. *spūr-sgam* coffin *Cs.* — syn. *sgrom*.

སྒྲ་བ་ *sgám-pa*, or *sgám-po Cs.* deep, profound, *Sch.* also prudent, quiet; *Lex.* *blo-sgam* w.e. Only the following phrase came under my notice: *tugs šin-tu sgám-mo* he (the prince) is very clever (as a legendary explanation and confirmation of the name *sron-btsan-sgám-po*). Prob. obsolete.

སྒྲ་ *sgar* camp, encampment, *dmag-sgár* a military camp, *sgar dēbs-pa* to pitch a camp; *sgar-min C.* watch-word, parole, = *bso-sgrá*.

སྒྲ་ *sgal* load of a beast of burden, *rta-sgal* a horse-load, *šin-rtai sgal* a cart-load, waggon-load *Cs.*; *sgal gél-ba* to put on a load, *phán-ba* to throw it off, *boḡs-pa* to take it off, *sgal bsrān-ba* to adjust or balance it; *sgál-rta* pack-horse, *sgál-pyugs* beast of burden.

སྒྲ་བ་ *sgál-pa* 1. the small of the back, *sgál-dabs* the lumbar region *Med.* — 2 the croup, crupper, back of a horse *Glr.*; **gál-pa ton dug** *W.* the back comes out, i.e. has become sore or galled; *sgal-tsig-s Med.*, *sgal-rus* col. backbone, spine; *sgal-rmá* a sore on a animal's back caused by the load.

སྒྲ་སྒྲ་ *sgu-stégs Lex.* w.e.; *Sch.* elbow, angle.

སྒྲ་ *sgu-rdó* a sling *Sch.*

སྒྲ་བ་ *sgüg-pa*, pf. *bsgugs*, fut. *bsgug*, imp. *sgug(s)*, to wait, *zlá-ba yèig sgüg-pa* to wait for a month *Glr.*; to await, to expect, *čì-ba* death *Mil.*; *lám-na sgüg-pa* to wait on the road *Mil.*; *sgüg-čün sdód-pa*, *W.*: **güg-te dád-čè** to sit waiting; **i-ru güg-te dód** *W.* wait here! *sgug-tu jug-pa* to keep one waiting *Glr.*; to lie in wait (for a person), to waylay; *jág-pas sgüg-pai* sa a place where robbers are lying in ambush *Mil.*; **kon güg-te dád-čè** *W.* to bear a grudge, to have a spite against a person.

སྒྲ་ *sguñ* *Ld.* clap, crack, crash, report (of a gun).

སྒྲ་པ་ *sgud-po* father-in-law, *sgud-mo* mother-in-law *Sch.* prov.

སྒྲ་མཐའ་ *sgum-mda Schr.* butt-end of a gun, gun-stock *C.*, *W.*; spelling dubious.

སྒྲ་ *sgur* v. *dgur*.

སྒྲ་བ་ *sgül-ba* vb. a. (cf. *gul-ba*), pf. and fut. *bsgul*, to move, agitate, put in motion, *rgyud kyañ ma sgül* - to he could not even move the bow-string *Dzl.*; to pull (e.g. the bell-string).

སྒྲ་ *sgeu* 1. diminutive of *sga*, ginger, *sgeu-yšér Med.*, *Ssk.* आर्द्रक (*Hind. adrak*), fresh ginger. — 2. a small door.

སྒྲ་བ་ *sgég-pa Cs.*: to boast, brag; yet not so much with respect to words as to looks and demeanour, so that it may be applied to the airs of coquettish girls (*sgég-čün mdzēs-pa* coquettish *Mil.*, *Stg.*) as well as to the bearing of insolent youngsters and bullies. *sgég-ma* n. of a goddess; *sgég-mo Lex.* लाखा, a dancing girl.

སྒྲ་ལ་ *sgén-la*, or *dgen-la (?)* on, upon *Ts.*

སྒྲ་ *sger* *Sch.*: 'different, dissimilar, foreign'. This word I repeatedly met with in books of physical science, without finding the signification given above applicable.

སྒྲ་ *sgo* 1. door, the aperture itself, as well as the wood-work of the door: *sgo byéd-pa*, *W.* **pé-čè**, to open the door; **jug-pa** 1. *C.* to put in a door, to hang a door on hinges 2. *W.* to close, to shut the door;

yèd-pa 1. to shut, 2. to lock (a door); **gyág-pa*, *gyáb-pa** *C.*, to shut (the door); *yán-pa* *Sch.*: 'to lock up', prop. to bolt, to bar, v. *sgo-yán*; *bkiem-pa*, *bskiem-pa* *Cs.*: resp. to shut (a door); *sgo btián - ba* to knock, to rap at the door; **go ñrüg-ga rag** *W.* I hear a rattling or rapping at the door. The ground floor of a house into which the door leads, is generally occupied by the cattle, hence: *sgoi pýugs* the cattle near the door, opp. to: *pýugs kyi nor* the money in the inner chamber farthest from the door, cattle and money being thus the two poles or terminating points of household property. — *rgyál-sgo* the principal door or entrance of a house or chamber (in *Ld.* also: **gyáz-go**). — *sgrig-sgo* folding-door *Cs.* — *čáb-sgo* resp. for *sgo* *Cs.*, cf. *rsán-sgo*. — *rtá-sgo* a door which may be passed through on horseback, viz. the door or gate of a court-yard or garden, open at the top, or a high castle-gate; in the latter case syn. to *rgyál-sgo*. — *nán-sgo* the innermost door, *bár-sgo* the middle door, *pýi-sgo* the outer door *Pth.* — *tsé-sgo* v. 2, *lús-sgo* v. 3. — *šél-sgo* glass-door; wing of a window, casement; *rsán-sgo* secret door; *Cs.* resp. for *sgo* (?). — 2. the boards that form the pane or square of a door, hence **board**, **plank**, v. *sgo-rnám*; *tsé-sgo* a Chinese punishment, consisting of a thick board with an opening for the neck of the culprit, and resting on his shoulders; *sgo pyóg-pa* to put on the board of punishment. — *bsé-sgo dan læags-sgo bdun sbrags* a door constructed of sevenfold layers of leather and iron, used as a butt for shooting at. — 3. the aperture of a door, and hence **aperture** in general: *sgo kún-nas* from all the apertures (of the body); *žál-gyi sgo* resp. mouth *Dzl.*; *miál-sgo* the opening of the womb (v. *miál*) frq.; *skyé-bai sgo* id. less frq. *Thgy.*; *dkyil-kor sgo-bži-pa* a square figure with four openings, about thus: []; the opening of a semi-circle; **entrance**, **passage**, **outlet**, connecting passage, communication; also fig.: way of mediation, of bringing an agreement about,

nán-són-gi sgo the entrance, the road, to misery viz.: to hell; *dbán-poi sgo* the organs of sense, also *sgo lía* alone; *sgo-ysüm* the three media or spheres of moral activity, *lus*, *ñag*, *yid*, action, word and thought frq.; *bzá - ba dan btián - bai sgo j'rog - pa* to cut off the supply (of provisions) *Pth.*; *bdag čos sgor jug-pa žu* I beg to allow us to enter religion, to receive us as students or disciples *Mil.*; *gró-sgo* *Schr.* 1. also *búd-go*, *kyág-go* *W.*, expense, expenditure 2. *dó-go-tar šé'-pa C.* to relate accurately how a thing came to pass; *lús-sgo* 'door of intercourse, of trade', a commercial place or town, emporium *Glr.* Hence *sgó-nas* with the genit. **by means of**, **by**, in the way of, according to, but never as connected with a person or joined to an infinitive: *tabš dū-mai sgó-nas* in different ways, variously (often coinciding with: by various means); *lus ñag yid - kyi sgó-nas* in or by actions, words, and thoughts (e.g. to strive for virtue, cf. above *sgo-ysüm*) *Dzl.*; *rnám-pa sna-tsógs-kyi sgó-nas* in every possible way *Dzl.*; *dpei sgó-nas* (to explain) by way of comparison *Thgy.*; *mšsan-nyid-kyi sgó-nas* (to describe a thing) according to its characteristics *Thgy.*; *rigs-kyi sgó - nas* (to divide) according to the species *Lt.*; *drá-bai sgó-nas btags-miñ ste* it being a name given to it from its resemblance to ... *Wdñ.*; ... *la j'rag-dóg-gi sgó-nas* from envy of ... *Mil.*; *mi-snán-bai sgó - nas* by way of invisibility, by being invisible *Wdñ.*

Comp. and deriv. *sgo-kán* the entrance into a house, **vestibule**, **porch**, **portal**. — *sgo-kún* opening of the door *Mil.* — *sgo-kyi* a door-guarding dog, **watch-dog**. — *sgo-kór* hinge of a door or gate. — *sgo-glágs* *Zam.* = *sgo-jtán* (?). — *sgo-glégs* the board or plank of a door *Cs.* — *sgo-grám* the space near the door. — *sgo-drig* (*Ld.* **sgon-dig**) **door-frame**, window - frame. — *sgo-rgyáb* the space behind the door, within the door *Glr.* — **go-čág** (*læags*) *C.* **lock** of a door. — **go(g)-tán** a bar or bolt (a small beam) to secure the door with. —

sgo-tēm threshold, also the head-piece of a door. — *sgo-bdāg* = *sgo-dpōn*. — *sgo-rnām* a single board, e.g. of the floor. — *sgō-pa*, resp. *čābs-sgo-pa* door-keeper, porter; *sgo-dpōn* the first, principal door-keeper. — **go-pīn** *W.* door-hinge. — *sgo-pār* board or plank of a door *Cs.* — *sgo-bār* *Ld.* chinks between the separate laths of a door (for of such the doors in Tibet frequently consist, owing to the scarcity of wood). — *sgō-ma* 1. pane or square of a door, fold of a folding-door; 2. a masked dancer in religious dramatic entertainments, representing one of the four guardians of the world (v. *rgyal-čén*). — *sgō-mo* 1. a large door, a gate, castle-gate, town-gate; 2. beginning, *rtsis-kyi sgō-mo Pth.* = *rtsis-go Cs.* (Chronol. Table) beginning of a new epoch. — *sgo-mtsāms* the small opening left between door-post and door, when the latter does not perfectly fit. — *sgo-yig* *Cs.* 1. inscription, 2. lampoon, libel, 3. a magisterial advertisement fastened to a door. — *sgo-lā* n. of a high and difficult mountain-pass between Lhasa and Pañ, v. *Huc. I. p. 244.* — *sgo-sruñ* door-keeper, porter *Dzl.*

མོ་ sgo, in *skyé-sgo* v. sub *sgō-po*.

མོ་ sgo-ñā or *sgon-ñā* and *sgon*, egg, eggs, spawn, also egg as a measure *Lt.*; *sgon* - *dkris* the pellicle, membrane of an egg *Sch.*; *sgōñ-čū* the white of an egg *Sch.*; *sgōñ-šün*, or *kog*, the shell of an egg; *sgōñ-sér* yolk of an egg *Sch.* — *sgo-ñā* *pyed* a scholastic term, v. *Was.* (274).

མོ་པར་ sgo-pār foreskin, prepuce *C. vulg.*

མོ་པོ་ sgo-po, also *sgō-bo*, (*Ld.* **gō-po**) *W.*

1. the body, with respect to its physical nature and appearance, **gō-po čén-mo*, *rñ-mo*, *go-rñ*, *go-zān** tall, **gō-po čün-se** of small stature, short; **róm-po** stout, lusty; **fá-mo** slender, thin; **dé-mo** healthy, well; **go-yál** a man that has lost his own body by gaming and become the slave of another. — 2. = *skyé-sgo* face, countenance, *skyé-sgo legs* a beautiful face, *žān-sgo* an ugly face *Mil.* — *sgō-lo* 1. body,

2. face, as a flattering word; also directly for a nice or pretty face, **gō-lo min dug bag tsogs yod** she has not a pretty face, but looks like a fright *W.*

མོ་པ་ sgo-ba, pf. *bsgo* (*bsgos* in *Lex.*, prob. obsolete) to say, when used of superiors, hence mostly to bid, to order (cf. the article *bka* init.), frq. in early literature, in later times more and more disappearing, being unknown to the common people.

མོ་ཅམ་ sgo-tsām a little *Sch.*

མོ་ལ་ sgo-lo 1. v. *sgō-po*. — 2. *Ld.* also = *sgo-ñā*.

མོ་ག་པ་ sgo-g-pa, (*Ssk.* ལམ་ལྷ་མོ་ garlic, leek, (*Allium*); *ri-sgōg* *Med.* *Allium sphaeroceph. L.*, or a species allied to it; *sgog-skyā* *Med.* *Allium nivale* *Jacqm.* (?); *sgog-siñ* *Med.* perh. *A. rubellum*, a blue species, very common in the Himalaya. — *sgog-tin* mortar, *sgog-ytün* pestle, for bruising leek.

མོ་ག་པ་ sgo-g-pa 1. *Cs.*: 'pf. *bsgags*, fut. *bsgag*, to make one swear, *sgōg-po* one that makes a person swear.' I only met with *mna-sgōg* *Lex.* w. e. — 2. *rgya sgo-g-pa* v. *rgya*.

མོ་ sgon 1. v. *sgo-ñā*. — 2. n. of a country, prob. = *koñ* *Glr.* — 3. *sgon-tōg-pa* n. of a plant *Med.*

མོ་པ་ sgoñ-ba, pf. *bsgonis*, fut. *bsgon*, imp. *sgon* (s), 1. to make round, globular *Cs.*; so it is prob. to be understood in: *bu-rām bsgār-žin bsgrāis-nas bsgonis* *Lex.*, he having boiled down the sugar and allowed it to grow cold, formed it into balls (in this form the sugar is usually kept in Tibet). — 2. to hide or conceal a thing *Sch.*, thus in **gōñ-te bór-čē** *W.*; cf. also *dpā-sgon-ba*.

མོ་བ་མོ་བ་ sgob-sgob unable, deficient, wanting in strength *Sch.*; **lāg-pa gob-soñ** *Kun.* the hands are unable (to move), stiff (from cold).

མོ་སྒོ་ sgom reflection, meditation, contemplation, *sgom šór-gyi dōgs-pa* the fear lest contemplation should be prejudiced

or rendered impossible *Mil.*; *sgom srñu-ba* to sustain, to preserve meditation (undisturbed) *Mil.*; *sgom-méd* without meditation *Thgr.*

སྒོམ་པ་ *sgóm-pa* 1. vb., pf. *bsgom*s, fut. *bsgom*, imp. *sgom(s)*, resp. *fugs sgóm-pa* (*Ssk.* भू, *causative भावय*) 1. originally: to fancy, imagine; meditate, contemplate, consider, c. accus. and dat.; to have, to entertain, to produce in one's mind, = *skyéd-pa*, e. g. *bzód-pa*, *snýin-rje*, *byáms-pa* etc.; *rgyin-du nam* རྟེན་ཅི་ཅད་མེད་ *sgom* always consider that it is uncertain at what time you shall die *Mil.*; with the accus. and termin., or with a double accus.; to look upon, to represent to one's self as ..., *gró-drug-séms-can* ཉམ་མཚན་གྱི་མཚན་ *sgom* look upon the beings of the six classes as being your parents *Mil.*, viz. with the same respect and affection, or even so, that you imagine your father's or your mother's soul inhabiting just now the animal body of one of those beings; *rmi-lam* རྟེན་མཚན་ *sgom* look upon it as being the illusion of a dream *Mil.* — 2. In later times *sgóm-pa* became the usual term for the systematic meditation of the Buddhist saint, so that this word, and the expressions *tin-ñe-dzin-du* ཉམ་མཚན་གྱི་མཚན་ *pa*, and *bsam-rtán* བསམ་རྟེན་ *pa*, which in classical writings denote the concentration of the mind upon one point or subject, e. g. upon a certain deity, *lha*, prob. imply one and the same thing. Three degrees of this systematic meditation are to be distinguished, viz. *ltá-ba* contemplation, *sgóm-pa* meditation, properly so called, (which requires *ysal dan mi-rtog má-jyeis* ཡས་ཤན་མི་རྟོག་མ་ཇེ་ཡེ་ཤེས་ *ysum*, i.e. that it be performed in a clear and decided manner, without suffering one's self to be disturbed or distracted by any thing), and the third degree *spyód-pa*, exercise and practice, which three distinctions will be somewhat elucidated by the following: *bzá(-bai)-rtad(-so)* བཟ་(-བཟའ་)-རྟེན་ཅི་ཅད་ *yód-na* རྟོན་གྱི་མཚན་ *blá-ba* བླ་བུ་ *min*, *byin-rgod* བྱིན་རྒྱུད་ *yód-na* *sgóm-pa* རྟོན་གྱི་མཚན་ *min*, *bláin-dor* བླ་འོ་དོར་ *yód-na* *spyód-pa* རྟོན་གྱི་མཚན་ *min*, if one lives plentifully, there is no contemplation (pos-

sible); where there is inattention and a distracted mind, meditation cannot take place; where there is desire or disgust, exercise and practice are not (to be thought of) *Mil.* 14, 11. Hence contemplation would seem to be more immediately opposed to the rule of sense, meditation to the rule of imagination, practice to the rule of passion; v. also *Was.* (137), *Köpp.* I, 585. Sometimes contemplation and meditation are also opposed to *tús-pa*, and *bsám-pa*, hearing and knowing, as to mere acts of memory and intellect. — *sgóm(-pa)-po* རྟོན་གྱི་མཚན་པོ་ *Cs.*, *sgom-byéd*, *sgóm-mk'an* རྟོན་གྱི་མཚན་པོ་ *Mil.* one that meditates, an ascetic; *sgóm-ma* fem. *Mil.* — *sgom-čén* 1. a great meditator (so *Mil.* often calls himself). 2. a kind of field-mouse, *Lagomys badius* *Hook.* II, 156. — *sgom-tóg* 'meditating-cord', a cord or rope slung by the laxer sects round their bodies, in order to facilitate the effort of maintaining an erect and immoveable posture during meditation, which expedient of course is scorned by the more rigid devotees.

II. sbst. 1. meditation. — 2. *Cs.*: 'the state of being accustomed to' (prob. error. for *goms-pa*).

སྒོམ་པ་འབྲོག་ *sgom-bróg (?)* holly, *Ilex*. *Sik.*

སྒོར་ *sgor* a spindle in turning-lathes? v. the next word.

སྒོར་བ་ *sgór-ba* 1. pf. and fut. *bsgar*, to boil down, to condense by boiling, e. g. *bu-rám* sugar. — 2. to turn on a lathe, *W.* **gór-la ten-čé**.

སྒོར་མོ་ *sgór-mo* (perh. also *skór-mo*) 1. round, e. g. of leaves, *Wdn.* and elsewh. — 2 a circle. — 3. a disk, a globe; hence a rupee *W.*; a semi-globular bowl or vessel *W.*, *sgor-tig* circular line, circumference, circle; *sgor-tig* ཉམ་མཚན་ *Cs.*, *pyéd-ka* *Schr.* semicircle.

སྒོས་ *sgos*, in compounds and as adverb: private, separate, distinct; privately etc., opp. to *spyi*, e. g. *spyi-ydugs* a parasol for several persons, awning, shelter, *sgos-ydugs* a parasol for one person *Gr.*; *sgós-skal* share of a single person, individual lot

Mil.; *sgós-su*, or *sgos* adv., (opp. to *spyir*) particularly, especially; *sgos-(kye)*, *dpon* a subaltern officer *Cs.*; *sgós-pa* *Sch.*: 'to choose, to find the right thing'.

མྱུ་ཁྱུ་ sgyü, sgyig-gu **bag, purse**; མྱུ་ཁྱུ་ sgyig-gu *čád-poi dbān-du sön-nas* our purse being at low ebb; *dnul-sgyig* money-bag, purse.

མྱུ་བ་ sgyin-ba, pf. *bsgyins*, fut. *bsgyin*, 1. acc. to *Lexx.* = *Ssk.* རྩམ་ syn. to *glāl-ba*, **to yawn, gape**, and perh. to stretch one's self after having slept; it is almost exclusively used in describing the attitude of a dying lion, and so also the dying attitude of Buddha. — 2. perh. also = *gyin-ba*.

མྱུ་(བ་) sgyid(-pa) 1. the hollow of the knee, bend of the knee; **knee-joint**; *sgyid-pa yčód-pa* to lame the knee-joint, to hamstring (a horse) *Gl.* — 2. the calf (of the leg) *Mil.*; *sgyid skyür-ba* acute pain in the knee and leg e.g. of a woman with child *Med.*; *Cs.*: 'to despair'? — *sgyid-kün* the hollow of the knee *Med.* — *sgyid-kyöl* one lame in his legs *Cs.* — *sgyid-lug-pa* *Lex.* w. e., *Cs.*: slothful, idle, lazy; *sgyid-lhód* *Sch.* id.

མྱུ་བ་ sgyid-bu, also *sgyéd-bu*, **a hearth, fire-place**, consisting of (three) stones on which the kettle is placed; *lčags-sgyid* iron trevet, tripod, cf. *sgyéd-po*.

མྱུ་ sgyu **artifice, imposture** *Dzl.* and elsewh., རྩལ་ sgyü id.; *gyo-sgyu-med-na* if he is without guile *Dzl.*; *sgyu-čän* artful, crafty, cunning, *Cs.* — *sgyu-prül-ma*, **माया**, the name of Buddha's mother. — *sgyü-ma*, **माया**, **illusion**, false show, deception of sight, opp. to *dnos* reality; *sgyu-ma sprul-ba* to exhibit a false show *Cs.*; *ñas snān-ba tams-čäd sgyü-mar šes* I know that every thing visible, the whole external world, is only an illusion *Mil.*; *sgyü-mai* nor apparent riches, hence riches in general *Mil.* (cf. *sgyu-lūs*); *sgyü-ma-mkan* **a juggler** *Mil.*; *sgyü-ma-mkan-gyi mčän-bu*, *sgyu-mai mčän-bu* a juggler's apprentice *Lexx.* — *sgyu-rtśäl* **art, skill, dexterity**, frq., the Indians, and so also the Tibetans counting

64 arts (or 60 in a round number) *Tar.* 21, 2. — *sgyu-zög* **deception, hypocrisy** *Pth.* — *sgyu-lūs* 1. the immaterial, subtile and pure body of the soul in the Bardo, hell etc., hence = *yid-kyi lūs* *Thgr.* 2. the animal and human body in general, in as much as it is only an apparent body, a phantom, when considered from a higher philosophical point of view *Mil.*

མྱུ་མོ་ sgyüg-mo **mother-in-law** *Stg.*; *mna-sgyüg* both daughter-in-law and mother-in-law.

མྱུ་བ་ sgyür-ba, pf. and fut. *bsgyur*, (vb. a. to *gyür-ba*) 1. **to transform**, *lus dod-dgür* to transform one's body (i. e. one's self) at pleasure, (*Dzl.* གཤམ་ *lus* is to be supplied, or *gyür-te* to be read); to transform the royal prerogative into a religious one, v. *krims*. — 2. **to change** (colour, one's mind), **to alter** (something written), hence **to correct, to revise**. — 3. **to give up, leave off** (customs, scruples, doubts, timidity) *Gl.*, *pyi-rol-pai čös-lugs* the non-Buddhist religion. — 4. **to turn off or aside** (the course of a river); **to dissuade, divert**, *las*, from *Dzl.* — 5. **to turn**, **jün pa gyür-čē** *W.* to turn round on one's heel; **jün-pa gyür-te ltā-čē** *W.* to look back; *kör-lo sgyür-ba* to turn a wheel = *skör-ba*; *skad sgyür-ba* to vary, to modulate the voice, also to hum a tune, to sing or whistle, as birds do. — 6. **to govern**, *rtai ka srāb-kyis*, a horse's mouth by the bridle; also fig. **gyäl-po ka lön-gyi gyur, kyō ka čün-mē gyur** *C.* the king is governed by his minister, the husband by his wife; *dod-čägs nān-pas ka-sgyur* he is governed by evil passions *Mil.*; *kā-lo sgyür-ba* to govern, prop. and fig., v. *kā-lo*; *šin-rta sgyür-ba* to drive a carriage; in a similar sense *dbān sgyür-ba* c. *la*, to have command or control of, to command, dominate, frq.; prob. also to possess *Mil.* — 7. **to translate**, *sgra sgyür-ba* id. — 8. **to multiply** *Wdk.* (cf. *gyür-ba* 4, and *lóg-pa*); *-bsgyür-bya* the multiplicand *Wdk.* — 9. *Lad.*, *Pur.* **to kill, to slaughter**. — 10. **to publish, proclaim, announce** **ka-säl gyür-čē** *W.* to pub-

lish an order; **lon gyur** *W.* announce me! send in my name!

བྱི་མུ་ར་ *sgye-sgiur* **crooked** *Sch.*, better *dgye*.

བྱི་མུ་ར་ *sgyé-bo* is said to denote in *C.* one of the lower classes of officials or noblemen.

བྱི་མུ་ར་ *sgyé-mo* 1. sbst. **a bag** (not of leather); *ras-sgyé* a bag of cotton stuff *Pth.*; *sgyeu* diminutive. — 2. adj. **quiet, gentle** (of horses) *Sp.*

བྱི་མུ་ར་ *sgyéd-po* a stone for a fire-place, **hearth-stone**, three of which are so placed together, that a fire may be kindled between them and a kettle put on; *sgyid-bu* a fire-place constructed in this manner.

བྱི་མུ་ར་ *sgyél-ba*, pf. and fut. *bsgyel*, vb. a. to *gyél-ba*, **to throw down, to overthrow, overturn**, *gan-kyáb* on the back *Lex.*; to lay or put down (a bottle, a book); to thwart (the charm of an enemy); to kill (horses); **mi se'*, *ta gyel** manslaughter and the killing of horses, *C.*

བྱི་མུ་ར་ *sgyogs* 1. a warlike engine to shoot darts or fling stones with, **catapult, ballista**, *sgyógs-kyi* རྒྱུ་ཆོར་ *Thgr.* id; *sgyogs-rdo* a stone flung from such a machine *Sch.*; in later times: 2. **mortar, cannon, gun**, in Tibet even at the present day without wheels, col. **ghyog**. — 3. a surgeon's instrument for setting broken limbs *Cs.*

བྱི་མུ་ར་ *sgyón-ba*, pf. *bsgyans*, fut. *bsgyan*, perh. originally = *sgón-ba* to hide, but actually used 1. in *C.*: **gyü-ma gyán-wa** **to fill, to stuff** (a sausage) 2. col. in *W.*: **gyán-čè** **to put into** (the pocket, a box, a coffin); **gyán-du bór-čè** **to keep, lock, or shut up** (things); **úgs gyán-čè** to hold one's breath; *gla píyir* *sgyón-ba* **to retain** the wages due to another person *Sch.* The form *rgyans* often occurs in *Mil.*, in passages where 'to retain, lock up, put into' or a similar term would suit very well. Other passages cannot yet be sufficiently accounted for, and upon the whole the roots *gyan* and *kyan* (*rgyan* etc.) require to be more closely investigated.

སྒྲ་པཱན་ *sgra*, *W.* also **ra**, 1. **a sound, noise; voice**; *há-sgra* the sound *h Glr.*; *sgrá-béas* རྒྱ་པཱན་ noisy evacuations take place *Lt.*; *ón-pa-day sgrá-rnams* འོན་པ་དག་སྒྲ་རྣམས་ the deaf hear sounds; *sgra sgróg-pa* to produce sounds, noises *Mil.*; *sgra dag ysal ysum* (read) loud, correctly, and distinctly, those three (a precept for reading or reciting); **nyid-ra tán-čè** *W.* to snore; **sóg-ra** the noise made by a flight of birds passing; *miñ-sgra* a mere word, name, or sound *Was.*, as a philosophical term. — 2. **word, syllable**, *bdág-sgra* *Cs.*, *bdág-poi sgra* *Gram.*, the name given in grammar to the so-called article *pa*, e.g. in *rtá-pa* horseman, rider; *dgág-sgra* prohibitive or negative particle. — 3. **language, science of languages, philology.**

Comp. *sgra - skád* (= *sgra* 1.) **sound, voice**, *sgra-skád snyán-pa* frq. — *sgrá-čan* **sounding, sonorous**. — *sgra-čé* **far-famed, renowned** *Mil.*. *sgra čer gragspa* *Stg.* id. — *sgra-snyán* 1. **a well-sounding, agreeable voice**. 2. *C.* **a guitar**. — *sgra-brnyán* **echo** *Mil.* — *sgrá-ldar* **sounding, sonorous**. — *sgra-dbyāns* 1. **pleasing tone, harmony, euphony**, e.g. *glu dan rôl - moi* *Tar.* 2. n. of a goddess *Cs.* — *sgra - sbyór* *Zam.*, *Tur.*, *Schf.*, a coalition or connection of letters. — *sgra-mi-snyán* (a disagreeable voice) n. of a larger and two smaller northern continents of the fabulous geography of ancient India. — *sgra - tsád* (*sgra dan tsad - ma*) *Tar.*, *Schf.*: **grammar and logic**; yet *yi-gei sgra-tsád*, *sgra-tsád-yi-ge* *Glr.* seem to denote philology.

སྒྲ་པཱན་ *sgra-p'ân*, *Ssk.* राहु *Rāhu*, 1. **a demon or monster of Indian mythology**, esp. known by his being at enmity with the Sun and Moon, on whom he is continually wreaking his vengeance, occasionally swallowing them for a time and thereby causing their eclipses. The Buddhist representation of the Rāhu-legend is given by *Schl.* p. 114 — 2. *Cs.*: **the ascending node of the moon**, determining the time of the obscurations. — *sgra-p'ân*

dzin, **ར་ཁུལ་** *Rāhula* 1. 'seized by Rāhu' (*Fouc. Gyatch.* II, LVII), obscured, eclipse of the sun or moon, 2. 'catcher of Rāhu,' acc. to the Tibetan legend an epithet given to the deity *pyag-rdór*, acc. to Indian mythology, to Vishnu, who in Tibetan is called *kyab-ñug* (also *kyab-ñug-yśód Cs.*); sometimes, however, he is identified with Rāhu himself, for the names *ya-sgra-yēan*, *ya-sgra-yēan-dzin*, *ya-kyab-ñug*, *ya-rā-hula*, and even *ya-du-ba-ñug-rin* (comet!) are used promiscuously. — 3. a son and disciple of Shakyamuni, who received this name on account of an eclipse of the moon taking place at his birth, v. *Fouc. Gyatch.* II, 389.

མྱུང་བ་ *sgrán-ba*, *Cs.*: pf. *bsgrais*, fut. *bsgrai*, imp. *sgron*, 1. to enumerate, to reckon up separately. — 2. to upbraid, to reproach.

མྱུང་བ་ *sgrál-ba* to cut into small pieces, viz. the picture of an enemy whom one wishes to destroy.

མྱུང་བ་ *sgrig-pa*, pf. *bsgrigs*, fut. *bsgrig*, imp. *sgrig(s)*, *W.* **rig-čē**, to lay or put in order, to arrange, adjust, *pan-léb* boards or planks, *so-ñág* bricks or tiles *Glr.*, *kar-yól* plates and dishes, = to lay the cloth; *ydán* stuffed seats or chairs *Dzl.*; to put or fit together, to join the separate parts of an animal body *Glr.*; to put close together, side by side, hence *W.*: **zin de nyis rig-te yod** these two fields are adjacent, **fa dan rig-te yin** it is situated close to the border; to compile, to write books *Glr.* — **rig-mo** *W.* tight, close, e.g. a joint, commissure, seam.

མྱུང་བ་ *sgrin-po*, *Zam.*: = *mkás-pa*, prudent, skilful, clever, *blo sgrin-pa* a penetrating mind *Sch.*

མྱུང་བ་ *sgrib-pa* 1. vb. pf. *bsgribs*, fut. *bsgrib*, imp. *sgrib(s)*, *W.* **rib-čē**, to deprive of light, to darken, to obscure, *W.* **rib ma rib** get out of my light! *nyi-mai -od-zér* *bsgribs-nas* the light of the sun being obscured, by clouds *Glr.*, by a curtain *Zam.* — 2. sbst. the state of being darkened, obscuration, gen. fig., mental darkness, sin, also *sgrib*; *séms-dan kams-dád-kyi sgrib-pa*

sél-ba frq., hence *sgrib-pa-rnam-sél* n. of a Boddhisatva; *sgrib-pa lia Dzl.*, the five obscurations caused by sin, prob. = **पञ्चकषाय** *Burn.* II, 360. — 3. adj. darkened, obscured, dark; sinner, *bdag-rán sgrib-pa čē-am* am I so great a sinner? *Pth.* — **lib-ma** *C.*, **rib-ma** *W.* shelter, fence, e.g. at the side of a field against the wind.

མྱུང་བ་ *sgrim-pa*, pf. *bsgrims*, fut. *bsgrim*, imp. *sgrim(s)*, *Cs.*: 'to hold fast, to force or twist together; to endeavour'; *Sch.* also: 'to squeeze in, cram in; to be overhasty, confused'. Only the following phrases came to my notice: **kü'-pa ñim-pa** *C.* to twist or twine a thread; **rig-pa ñim** *C.* take care! (collect your thoughts!); **ñim-tog -čan** *Sp.* inquisitive, curious. Some passages in *B.*, e.g. *blo-bsgrims* (explained by *blo-dás Zam.*) are as yet dubious as to their sense.

མྱུང་བ་ *sgril-ba*, pf. and fut. *bsgril*, *W.* *(s)*ril-čē**, (cf. *gril-ba* 1. and *ñril-ba*), 1. to wind or wrap round e.g. a bit of cloth round one's finger; to roll, wrap, or wind up; *ril-bur* to roll or form into a pill *Med.*; to make fast or tight, *lhód-pa* what is loose; *pyogs yēig-tu sgril-ba* to gather into a heap, to heap or pile up, to sweep together; hence *sgril-bas* (also *dril-bas Glr.*) to sum up all, taking all together, in short *Lt.*; *mñug-ma sgril-ba* to wag the tail, *mi-la* at a person (of dogs) *Mil.*; to roll, e.g. a large stone to some place. — 2. to multiply *Wdk.*, frq.; *bsgril-ma* a doubled and twisted thread or cord *Sch.*; *sgril-ñin* a wooden roll, round which paper etc. is wound; the rolling-pin of bakers. — *sgril-śóg*, *W.* **śog-ril**, rolled paper *Cs.*

མྱུང་བ་ *sgrug-pa*, pf. *bsgrugs*, fut. *bsgrug*, imp. *sgrug(s)*, *W.* **rüg -čē(s)**, to collect, gather, pluck, pick up e.g. wood, flowers, vermin etc.

མྱུང་(སྤྱི)་ *sgrun(s)*, *Ld.* **śrunis**, *C.* **dum**, fable, legend, tale (to the uncultivated mind of the Tibetan, destitute of any physical and historical knowledge of the countries and people beyond the boundaries of his native soil, the difference

between truth and fable is but vague and unsettled); *sgrui* ལྟོན་པ་ to relate fables, stories etc.; *siön-räbs sgrui* མེ་འཕྲོ་ལྟོན་པ་ *Zam.*, *siön-gyi sgrui-rgyid* མེ་འཕྲོ་ལྟོན་པ་ *Glr.*, *sgrui-rtäm* མེ་འཕྲོ་ལྟོན་པ་ tales of ancient times, of the days of yore; *sgrü-mkan* མེ་འཕྲོ་ལྟོན་པ་ *Cs.*, *sgrün-pa* མེ་འཕྲོ་ལྟོན་པ་ *Sch.* the inventor or writer of fables and tales, also a narrator of tales.

ལྟོན་བློ་ sgrün-ba, pf. *bsgruis*, fut. *bsgrui*, 1. to mix. 2. to invent, to feign *Cs.*

ལྟོན་པ་ sgrün-pa, pf. and fut. *bsgrun* 1. to compare c. *la* and *dan* འདྲ་ལྟོན་པ་ *Dzl.* — 2. to emulate, vie, contend with *Cs.*

ལྟོན་པ་ sgrüb-pa I. vb. pf. *bsgrubs*, fut. *bsgrub*, imp. *sgrub(s)* (cf. *grüb-pa* *Ssk.*

མཐུད་) 1. to complete, finish, perform, carry out, an order, a wish, hence usually with *bzin-du* འདྲི་འདྲུ་ *Dzl.*; to make, achieve, manufacture, obtain, attain, *diül-rdo-la* འདྲི་ལྟོན་པ་ *bsgrüb-tu* འདྲི་ལྟོན་པ་ *ltar sems-can-la* འདྲི་ལྟོན་པ་ *Saïs-rgyäs* *bsgrül-tu* འདྲི་ལྟོན་པ་ *yin-no* in like manner as silver is obtained from silver-ore, Buddha may proceed from beings *Thgy.*; *don sgrüb-pa* འདྲི་ལྟོན་པ་ to attain to one's aim, to obtain a blessing, a boon; *tse dii don sgrüb-pa* འདྲི་ལྟོན་པ་ to care for the wants of this life; to procure, *rgyāgs-pye* འདྲི་ལྟོན་པ་ flour, as provision for a journey *Mil.*; *nor sgrüb-pa* འདྲི་ལྟོན་པ་ to gain riches; to furnish with, to supply, one's self or others *Mil.* — 2. *lha-sgrüb-pa* འདྲི་ལྟོན་པ་ implies, in accordance to Brahmanic-Buddhistic theology, not so much the making a deity propitious to man (*Cs.*), as rendering a god subject to human power, forcing him to perform the will of man. This coercion of a god seems to be effected in a twofold manner. The practise of the common people is to perform a vast amount of prayers and conjurations, specially intended for the god that is to be made subject. Another method is adopted by saints, who are advanced in every kind of religious knowledge. They continue their *sgóm-pa*, or profound meditation, for months and years, until the deity, finally overcome, stands before them visible and tangible, nay, until they have been personally united with and, as it were, incorporated into the invoked and subjected

god. Whilst the conatus, the labouring in this arduous undertaking, is often called *sgrüb-pa*, the arriving at the proposed end is designated by *grüb-pa*, e.g. *rgyäl-por* འདྲི་ལྟོན་པ་ *rtā-mgrin* *sgrüb-pa* འདྲི་ལྟོན་པ་ *mlzād-pas* *grüb-nas* འདྲི་ལྟོན་པ་ *rtā-skād* *btön-pas* etc., the king began to coerce *Tadlän* (*Hayagrīva*), and when the latter was made obsequious, so as to appear, a neighing was heard etc. *Glr.*; *sgom-sgrüb* འདྲི་ལྟོན་པ་ *byéd-pa* for *sgóm-pa* འདྲི་ལྟོན་པ་ *dan sgrüb-pa* འདྲི་ལྟོན་པ་ *byéd-pa* *Mil.* — *bsgrub-kān*, *sgrub-ynās*, *sgrub-pūg* འདྲི་ལྟོན་པ་ the house, the place, the cavern, where a saint applies himself to *sgrüb-pa*; *sgrüb-pa-po* one effectuating the coercion described above, *Sambh.* frq. — *sgrub-rtāgs* འདྲི་ལྟོན་པ་ tokens, proofs of perfection, of an accomplished saint. — *sgrub-tābs* འདྲི་ལྟོན་པ་ the method of effecting the coercion, of obliging a god to make his appearance; *sgrub-byéd* འདྲི་ལྟོན་པ་ 1. he that accomplishes the coercion (cf. *Schl.* p. 247). 2. a kind of bile *Med.* — *sgrub-ršen* འདྲི་ལྟོན་པ་ the Bon-doctrine *Mil.*

II. sbst. 1. one that contemplates and meditates, like *sgom-čen* འདྲི་ལྟོན་པ་ *Mil.* 2. n. of a sect of Lamas, with whom marriage is permitted.

ལྟོན་བློ་ sgré-ba I. *Cs.* adj. naked, gen. *sgren-mo*.

II. vb. pf. *bsgres*, fut. *bsgre* (cf. *gre-ba*) 1. to roll *Glr.*, *Pth.* — 2. to multiply *Wlk.* — 3. to repeat *Cs.* — 4. to put or place in order, to put together, to compare, e.g. records *Tar.* 174, 14 *Schf.*

ལྟོན་ལྟོན་ sgre-zlóg a sea-washed beach *Sch.*

ལྟོན་པ་ sgrég-pa 1. vb. pf. *sgregs*, to belch. — 2. sbst. belch, eructation, *sgrég-pa* འདྲི་ལྟོན་པ་ *dön-pa*, *byin-pa* *Med.* **ruḥ-dāq** *C.* a belch of a fetid smell.

ལྟོན་བློ་ sgrén-ba, pf. *bsgreis*, fut. *bsgreñ*, imp. *sgren(s)*, cf. *grén-ba*, 1. to raise, erect, lift up, hold up, plant up, e.g. a finger, a beam etc. — 2. to stretch out a limb and hold it stiff *C.*

ལྟོན་མོ་ sgrén-mo naked, *sgrén-mor* འདྲི་ལྟོན་པ་ *byün-ba* to appear in a naked state, to show one's self naked *Dzl.*; *Bhar.* 59. *Schf.* 'orbus', orphaned (cog. to *bkren*?).

མྱོ་ *sgro* 1. a large **feather**, esp. quill-feather, used for an ornament of arrows, as a charm etc.; *sgro-mdóns* peacock's feather, as a badge of dignity. 2. **to elevate, exalt, increase**; *Cs.*: **to exaggerate**. *Was.* however has p. (305): 'Vorurtheil (Anerkennung des Nichtwahren), Gegensatz: *skur-débs* Lästerung (Leugnung des Wahren)', and p. (297): '*sgro-skür* Verneinen und Lästerung'. *Cs.* renders *sgro-skür* by 'exaggerated praise and blame'; *sgro-skür débs-ba* occurs also in *Mil.* The phrase *sgro-dógs r'ód-pa* might therefore be rendered: to put an end to overrating and to prejudice; this meaning, however, does not suit in every instance, and acc. to expressions heard from people in *C.*, *sgro-dógs r'ód-pa* would signify: to turn to account, to work one's way up, to contest for a prize. Finally ought to be mentioned that acc. to *Schr.* *sgro-dógs spyód-pa* (sic) denotes 'logic'. A connection between these heterogeneous significations is not discernible, but a clew may perhaps be found hereafter. — 3. **sack, bag** (?), *tál-sgro* *Glr.* was explained by: a sack full of ashes.

མྱོ་གྱོ་ *sgro-ga* *C.* the little bubbles in sparkling beverages, **čän-la dō-ga dug** the beer sparkles.

མྱོ་གྱོ་ *sgro-gu*, v. *sgróg-gu* sub *sgrog*.

མྱོ་བ་ *sgrol-ba* I. sbst. 1. *Wdh.*, acc. to *Sch.* the bark of a species of willow, but prob. the same as *gró-ga*. — 2. *C.* the penis.

II. vb., pf. *bsgrós*, fut. *bsgro*, imp. *sgro-Lexx.* w.e., *Cs.*: **to debate, discuss**, so that it would be only another form of *bgro-ba*; but in *C.* **dō-sé' jhé'-pa** is said to mean: **to talk at random**, to chatter away thoughtlessly.

མྱོ་གྱོ་(ས) *sgrog(s)* **cord, rope**, for tying, fettering; *fetters* *Mil.* and *C.*; *lëags-sgróg* iron fetters, chain; *lëags-sgróg lág-pa sbrél-nas* the hands tied or chained together; *lëags-sgróg-pa* a convict put in irons; *šin-sgróg* fetters made of twisted twigs *Cs.*; *tham-sgróg* shoe-strap, lace, latchet. — *sgróg-gu*, *sgró-gu*, *W.* **róg-bu**,

string, strap, for binding, fastening, strapping; *Sch.* also button; *sgrog-ril* *Sch.* **button**, *sgrog-ril sgróg-pa* to button up.

མྱོ་གྱོ་བ་ *sgróg-pa*, pf. *bsgrags*, fut. *bsgrag*, imp. *sgrags(s)*, **to call, call out**, call to *Dzl.* and elsewh.; **to publish, proclaim, promulgate**, *ŷtam-snyán* good news *Mil.*; *ši-bai ŷtam bsgrágs-na* if his death becomes known, *Tar.*; *čós sgróg-pa*, resp. *čós-kyi sgrog-glén mdzúd-pa* *Glr.* **to preach**; *drit-sgrog-pa* to publish by ringing a bell, to publish, proclaim; *sgróg-pa-po* a proclaimer, a preacher *Cs.* — 2. **to shout, to scream**, *nü-skad drág-por sgrog* (the infant) weeps and screams *Lt.* — 3. *C.* (in *W.* only resp.) **to read**, *ŷsun sgróg-pa* to read words of Buddha *Ma.*; even: *séms-kyis sgróg-pa* to read silently. — 4. **to bind**, like *grógs-pa*; v. also *sgrog* extr.

མྱོ་བ་ *sgrod-pa*, another form of *gród-pa* to go; not much used.

མྱོ་སྐ་ *sgrón-ma* a lamp, lantern, torch, *sgron-mé* a burning lamp, (prop. a lamp-fire); often fig. — *sgron-pa* vb. **to light, to kindle**, *dpé-ča-la me sgrón-nas* lighting (burning) the book *Pth.* — *sgron-bskál* the enlightened age *Cs.*, opp. to *mun-bskál* the dark age. — *sgron-drégs* **lamp-black**. — *sgron-(me-) šin* *Sch.* the yew-leaved fir, *Pinus picea*, which tree, however, is scarcely known in Tibet; in *Sik.* it denotes *Pinus longifolia*, and prob. also in every other province, the most resinous species of coniferous trees prevailing there.

མྱོ་བ་ *sgrón-pa*, pf. and fut. *bsgron* 1. **to cover, to lay over, adorn, decorate** *Glr.* — 2. **to light, to kindle**, v. *sgrón-ma*.

མྱོ་བ་ *sgrob* haughtiness, arrogance, pride, *Lexx.*

མྱོ་སྐ་ *sgrom* box, chest, trunk, coffer = *sgam*; *sgrom-bu* a small box or chest: *smjug-sgróm* *Cs.* = *ŷzéb-ma* a chest or trunk made of bamboo; *ro-sgróm*, *rüs-pai sgrom* *Zam.* coffin.

མྱོ་ལ་བ་ *sgról-ba*, pf. and fut. *bsgral* 1. **to rescue, deliver, save**, *las* from, out of, *sgról-bai ded-dpón-du gyur* he becomes a guide to salvation *Glr.* — 2. **to lead**,

transport, carry, to cross (a river) by boat or ferry, *ču-bsgrál Lex.*: **तीर्थ** passed over; *ču-boi pá-rol-tu bsgrál-bar mdzód-èig* have the goodness to take me over to the other bank *Sambh.*; *Kór-ba bsgrál-bai gru-yziins yin Glr.* it is a boat that carries over the river of transmigration. — 3. **to remove**, do away with, drive away, *dré - rnamis pyi rgyá-mtso čén-po-la bsgrál Glr.* the demons were driven to the uttermost parts of the sea; *bdud sgról-ba* to expel the devil; *sdig-čan rgyál-po sgról-bar gyur* the guilty king will be removed out of the way! *Glr.*; *dgru-bgegs bsgral-bai ša krag rus-pa dan nan-rol glo snyin bčás-pa mčod-par bul* the flesh, blood, bones, heart, lungs and entrails of slaughtered enemies of the faith are offered by us as a sacrifice. This saying, the tendency of which is often justified by the sophism, that it is an act of mercy to kill an enemy of the faith and thus prevent him from accumulating more sin, shows that even 'mild Buddhism' is not incapable of bloody fanaticism, and instances like that of king Lan-dar-ma of old, and of the recent martyrdom of Roman Catholic christians at Bonga confirm this fact from experience.

སྒྲོལ་མ་ *sgról-ma*, sometimes also *sgról-yüm* *Cs.*, *W. *ról-ma**, 1. n. of two goddesses, *Ssk. तारा*, known in the history of Tibet as the white and green Tara, incarnated in the two wives of Srongtsangampo, *Schl.* 66 and 84; *Köpp.* II., 65. — 2. a name of females, of frequent occurrence.

སྒྲོལ་ *sgros* 1. *Cs. manner, method, way, bšád-sgros* way of explaining, instructing, informing: *sgrogs bšád-sgros Sch.*: 'the method of instruction which is to be proclaimed' (?); *γtám - sgros Cs.*: 'way or manner of speaking' (?). — 2. *Cs. edge, brim, lip; Sch.* also mark from a wound, **scar**; *žál-gyi mčü-sgrós* seems to signify only 'lip'.

བརྒྱལ་བ་ *brgád-pa* = *bgád-pa* to smile, to smile on *Stg.*

བརྒྱལ་བ་ *brgal* 1. v. *rgál-ba*, 2. v. *rgól-ba*.

བརྒྱལ་བ་ *brgól-ba Sch.* 'das Gegenseitige', mutual relation, contrast, contrary?

བརྒྱལ་བ་ (**ཐམ་བ་**) *brgya (tám-pa)* a hundred, one hundred; *brgya-prág* the hundred, a century; *brgya-prág bču* 1000; *brgyá - pa* the hundredth; *brgyá - po* consisting of one hundred (cf. under *dgu*); *brgya dan bču-bži* 114; *brgya-nyi-šu* 120; *bži-brgya (dan) go-brgyád* 498; *brgyá-rtsa* v. *rtsa*; *brgyá-la* (*Cs.*: *brgya-ma-lan-yčig*, or *brgyá-lam-na?*) once among a hundred (cases or times) i.e. very rarely, e.g. (*dus*) *brgyá-la brnyed kyan* though it be found for once at last *Mil. frq.*, cf. *Schf. Erläut. zu Dzangl.* p. 45; also = finally, in short, the Latin *denique*, *Mil. nt.*; *brgyá-čan* erron. for *rgyá-čan*. — *brgya-mčód* a hecatomb of 100 lamps, offered on certain festival occasions *Sik.* — *brgyá-dans* about or nearly a hundred *Sch.* — *brgyá-dpon* a captain of a hundred men, the Latin *centurio*. — *brgya-byin* (**शतक्रतु**) 'honoured by) a hundred sacrifices', epithet of Indra, cf. *ἑκατόμυβαιος*) 1. Indra. 2. n. of a medicine *Wdi.*

བརྒྱལ་བ་ *brgya?* 1. in *smrá-bai brgya Sch.*: noisy conversation; *Lexx.* simply **आलाप** speech, conversation (with the remark that the word is obs. and prov.). — 2. often erron. for *rgya*.

བརྒྱལ་བ་ *brgyán-ba* 1. v. *rgyon-ba* 2. **to call** to a person from a distance, *C.*

བརྒྱལ་བ་ *brgyad* eight; *brgyád-pa* the eighth, *brgyad-po* consisting of eight, *brgyád-ču* eighty, *brgyad-ču-rtsa-yčig* (*W. *gyad-ču-gya-čig**), *gya-yčig* 81; *brgyad-brgyá* 800; *brgyad-stón* 8000; *brgyad-kri* 80 000.

བརྒྱལ་བ་ (**བ**) *brgyad-(b)kág* a reproach, rebuke, *brgyad-kág byéd-pa* to rebuke, to chide *Dzl.*

བརྒྱལ་བ་ *brgyán-pa*, vb. **to adorn, decorate; to provide with** (c. instrum.), cf. *rgyan* sbst.; *nya mgo sá-yis brgyán-pa* the letter *nya* (**མ**) being provided with an s above it, = *sny.*., *Zam.*

བརྒྱལ་བ་ *brgyal-ba* 1. **to sink down senseless, to faint**; **brgyál-te dád-čé**

W. to lie in winter-sleep; ལོ་བརྒྱུད་ལ་ *o-brgyü-l-te* very much exhausted, v. ལོ་ — 2. to howl, of the fox. *Sch.*

བརྒྱུད་པ་ *brgyüds-pa* *Lex.*; *Cs.*: 'the marrow in the back-bone'.

བརྒྱུད་ *brgyud*, cf. *rgyud*, *Ssk.* परम्पर *family (gens), lineage; relations, ancestors, descendants, offspring, mi-brgyüd* 1. = *brgyud*, *dei mi-brgyüd yin-pa* being of his family *Glr.* 2. people, nation, *böd-kyi mi-brgyüd* the Tibetan nation. 3: the human race, mankind *Cs.*; *rigs-brgyüd*, resp. *yduin-brgyüd* family; issue, progeny, *rigs-brgyüd* *phél-bar gyur* there will be a numerous offspring; *bla-rgyüd* succession or descent of Lamas *Cs.* — **mig ná-če gyüd-la yod**

W. diseases of the eye frequently occur in that family; **dé-ne gyud mi čad yin**

W. then the race will not die out; **spél-gyud-la bór-če** W. to set apart cattle for breeding; *brgyüd-nas brgyüd-du* from generation to generation *Cs.*; *bu tsa brgyüd-du bdeu* he is blessed even to his children and children's children *Dzl.*

Comp. *brgyud-brgyügs* a continuous succession *Sch.* — *brgyüd-čan* like his progenitors *Cs.* — *brgyüd-pa* 1. belonging to a race or family. 2. v. *rgyud* and *rgyüd-pa*. — *brgyud-méd* degenerate *Cs.*, cf. *brgyüd-čan*. — *brgyüd-ma* 1. *Cs.* = *brgyüd-čan*. 2. W. fruitful, fertile. 3. *brgyud-ma-*

brgyab *Lex.* w.e. — *bryyud-dzin* a first-born male, heir and successor.

བརྒྱད་ *brgrad* is acknowledged by *Lexx.*, but evidently an incorrect form for *bgrad*.

བརྒྱ... *bsg...* words beginning thus will for the greater part be found under *sg...*

བརྒྱུད་པ་ *bsgüg-pa* v. *géggs-pa* and *sgóg-pa*.

བརྒྱུད་ *bsgañ* (*Lexx.* = *dños-gzè*, མུལ་?) point of time, moment, instant, conjuncture, *lo-ysar-bsgán-gi lhágs-ma* a chilling gale on newyear's day *Mil.*; esp. the proper time or season for doing a thing, *byá-bai bsgañ*; *bri-bai*, *zá-bai bsgañ* the time for writing, eating. (A different word from *sgañ*).

བརྒྱུད་ *bsgó-ba* 1. v. *sgó-ba*. — 2. pf. *bsgos*, vb. a. to *gó-ba*, to soil, stain, defile, lit. and fig., **kyon-ghyi ma gō** C. he was not tainted with any spot or blemish, nothing could be laid to his charge; to infect with disease; rarely in a good sense: *dri sna-tsogs-kyis legs-par bsgos-pa* *Stg.* well anointed with salves and perfumes.

བརྒྱུད་པ་ *bsgrán-ba* 1. to enumerate, count up (?) *Cs.* — 2. to cause to grow cold *Lexx.*

བརྒྱུད་པ་ *bsgrád-pa* *Lexx.* = *bgrád-pa*.

ང་

ང་ *ña* 1. the letter *n*, sounded as a nasal guttural, the English *ng* in singing, in the Tibetan language often the initial letter of a word. — 2. as numerical figure: 4. — 3. as numeral adjective = *lñá-bèu*, in the numbers 51—59.

ང་ *ña*, pers. pron., first person sing. and pl. I, we, the usual word in familiar

speech; *ñai* my, our; mine, ours; *ña mi rgan* old man that I am *Mil.*; *ña rgyá-l-po sron-btsan-sgám-po dañ* with me, king *Srongtsangampo* *Glr.*; *blá-ma ña* I, the Lama *Mil.*; *de mi rgan ñai ká-la nyon* listen to my word as that of an old man *Mil.*; *ñai di* this my (doing) *Glr.*; *ñai rje-btsun* my honoured masters! *Mil.*; *ñai*

nyid-ón my dearest! *Pth.*; *na-rán* I my self, esp. col. very frq.; **na rán-ka** *Ts.*, **na tsog** *Ü*, *na nyid*, *na kó-na*, *na bdag* (?), *na-bo* (??) *Cs.* id.; *na rán-gi yañ* moreover, what concerns my own affairs *Mil.* Distinct expressions for the pl. we are: *ná-čag* *B.* and *C.*; **ná-ža** *W.*, **ná-ya** *Bal.*; in *W.* **ná-ža** seems to be used in an exclusive sense: I and my people, i.e. excluding you or the person or persons addressed, so that when Europeans use it in *Ld.* or *Lh.*, in addressing their hearers, meaning to include themselves (all of us, we and you), they are generally misunderstood; **na dan** 'he or those with me', is said to be used in a similar manner; **na dan nyis** both of us; *na-rnams* we *Cs.* Synonyms are: *ñed*, *ños*, *bdag*, **kó-bo**; and *nañ*, *ño*, *dño*, *dños*, *ños* may prob. bederived from the same root.

རྒྱལ་ཁྲིམས་ *na-rgyál* ('I the first') **pride, arrogance**, frq.; *na-rgyál skyéd-pa* to be proud *Dzl.*; *rgөг-pa* to break (another's pride), to humble, humiliate *Mil.*; *na-rgyál-čan* proud; *W.* also naughty, of children.

རྒྱལ་ཁྲིམས་ *na-nür* a species of **duck**, v. *nür-ba*; perh. *Anas casarca*.

རྒྱལ་ཁྲིམས་ *ná-ba*, rarely for *nán-pa*; *dri ná-ba* stench *Stg.*; cf. *nyám-na-ba*, *yá-na-ba*.

རྒྱལ་ཁྲིམས་ *ná-ra* (cf. *ñad*) **air**, *na gáns-kyi ná-ras mi jigs* I am not afraid of the air of glaciers *Mil.*; **ná-ra dñán-mo rag*, *ñám-po rag** *W.* I perceive the air to be cold, to be mild; esp. cold air, *ná-ra-čan* fresh, cold.

རྒྱལ་ཁྲིམས་ *ná-ro* **a loud voice, a cry**, *kye-húd-kyi ná-ro bód-pa* to raise woeful cries *Pth.*; *skád-kyi ná-ro čén-pos bsgrágs*-so they proclaimed, shouting at the top of their voices *Pth.*; *sén-gei ná-ro* the loud voice, the roaring, of a lion *Mil.*; *ydug-pai ná-ro* prob. voices foreboding mischief *Mil.*; **the roar, roaring, rushing**, of waves etc.; *ná-ro sgróg-pa* to roar, to rage; in a relative sense: *skád-kyi ná-ro drag-žán* a loud and a low sound, the different force or effort required in producing it *Gram.*; *ná-ro-čan* loud, noisy, roaring; a crier, bawler, noisy fellow.

རྒྱལ་ཁྲིམས་ *ñag*, sometimes *dnags*, resp. *γsun*, **speech, talk, word**, *ñag-gi nyés-pa* sins committed with the tongue, in words, (*rdzum*, *ñrá-ma*, *tsig-rtsúb*, prob. also *kyíl-ka*); *ñag-gi lhá-mo* the goddess of speech, of eloquence, *Sarasvati*; *ñag-gi dbañ-ñyid* = *ñam-dbyáns* *Manjusri*; *ñag ñám-po* kind, polite speech or words; *ñag-ñám smramkás* of a soft tone in speaking and prudent in words *Glr.*; *smán-pai ñag bžin-du byed-pa* to obey the words of the physician; *ñag sdóm-pa*, *ñag bčád-pa* silence, as a monastic duty or religious exercise, resp. *γsun-bčád* *Mil.*; *řžan-gyi ñag řžөг-pas* not doing according to another's word, not obeying him *Tar.*, frq.; *ñag nnyán-pa* to be obedient *Dzl.*

Comp. *ñag-kyál*, or *-kyal* = *kyál-ka*. — *ñag-ğrós*, *smrá-bai ñag-ğrós* 'a manner of speaking or uttering words' *Cs.* — *ñag-rgyün* tradition, not recorded history, *Cs.* — *ñag-snyán*, *snyan-ñag*, *snyan-dnags* 1. **poetical expression, figure, metaphor.** 2. **poem**, piece of poetry *Glr.* — *ñag-dbañ* 1. **eloquent.** 2. p. n., e. g. *ñag-dbañ blo-bžán rgyá-mtso* *Dalai Lama*, born 1615. — *ñag-sbyór* arrangement of speech *Cs.* — *ñag-tsig* = *ñag*. — *ñag-lám žú-ba* to apply to a person by word of mouth, resp.

རྒྱལ་ཁྲིམས་ *nañ* (not in the earlier literature) 1. **the nature, essentiality, idiosyncrasy** of a person, the peculiarity of a thing, *sañs-rgyás-kyi nañ yin* he is (partaking) of the nature of Buddha, Buddha-like (corresponding to our 'divine', which consequently might be expressed by *dkon-mčöy-gi nañ*) *Mil.*; *stón-pai nañ-nyid* the essentiality of the vacuum itself *Glr.*; frq. used only paraphrastically or pleonastically: *tin-ñe-džin-gyi nañ-la žugs-pa* to enter into meditation *Mil.*; *tugs-mnyés bžin-pai nañ-lu* in a cheerful mood *Mil.*; *čágs-med-kyi nañ-lu ynás-par gyis* continue in that passionless state of mind *Thgr.*; *žyis-skrág-gi nañ-nas čži-ba* to die of fear or anxiety; *nañ-nas* in general is used nearly like *sgónas* *Mil.* frq.; **character, disposition**, *nañ-bžán*, *nañ-nán* *Sch.*; *nañ-tsul*, and esp.

nán-rgyüd id., *nán-rgyüd bzán-po* *Wdn.*, *dgé-ba* *Glr.*, a naturally good, virtuous character; very frq.: *nán-rgyüd rin-ba* forbearing, longsuffering, not easily put into a passion *Glr.*; not easily excited to action, **phlegmatic**, cool, also **nán rin-wa** *C.*; even *nán* alone may have this meaning: *nán ma tun* don't lose your patience *Mil. nt.*; *nán-gis* *adv.* not only signifies spontaneously, of one's own accord, but also **slowly, gradually, gently** *Mil.* (so already *Schr.*) — 2. **dominion, sphere, province**, parallel to *klon* and *dbyis* *Mil.*; **na ma-ši-kai nán-la dug** I belong to the kingdom of Christ, said one of our Christians, in order to show the meaning of **nán**. Hence it might be used for expressing the *év* of the N. T. (I John 5, 6 and many other passages) denoting a pertaining to, belonging to, being connected with. *nán-la jog-pa* (*bžag-pa*) *Mil.* and *C.* is an expression not explained as yet.

ན་པ་ *nán-pa* 1. **goose**, more accurately *nán-pa* a gander, *nán-ma* a goose *Cs.* The domestic goose and the breeding of it is not yet known in Tibet, at least not in *W.* — 2. **a light-bay horse**, an isabel-coloured horse *Ld.-Glr.*

ན་ *nád* 1. cog. to *ná-ra*, **air**, **nád-la skám-čé** *W.* to dry in the air; in a general sense the air in its chemical qualities, in its influence on the senses: **scent, fragrance**, *spós-kyi nád ldán-ba* the rising of an aromatic breeze; *nád yal* the fragrancy, the aroma evaporates; **vapour**, *ká-nád*, *ču-nád* snowy vapour, aqueous vapour; **aromati substance**, *snó-nád* aromatic vegetables, such as onions *Med.*; **cold air**, **the cold, coldness**, v. *nád-čan*. — 2. *W.* (cf. *nár-ba*, *nár-ma*) **severity, roughness**, **ne nád jigs dug** he fears I might address him harshly; *nád-čan* 1. fragrant, fresh, cool, *W.* cold. 2. *W.* rough, impetuous.

ན་ *nán* 1. **evil, mischief, misfortune**, *nán čén-po byas* it has done great mischief *Glr.*; esp. harm done by sorcery and witchcraft *Mil.*; *nán-dgu* every possible evil *Lt.* — 2. **curse, imprecation**, *nán dēbs-pa*, *W.*

táb-čé, to curse, to execrate; *mtu nán dēbs-pa* to curse by means of witchcraft. Cf. *mian*.

ན་པ་ *nán-pa*, col. also **nán-po**, **bad**, of food etc.; **mean, miserable** *Dzl.*; **poor, humble, low**, (prop. *rigs-nán*), *nán-lón* poor and blind (people) *Glr.*; *lo nán-pa* a year yielding no crops, an unfruitful or bad year; of men, actions etc.: **wicked**, *nán-pa kyod rnyis ye* two villains! *Glr.*; **noisome, pernicious**, *ysol-nán* pernicious food, i.e. poison, resp., *Glr.*; ... *la nán-du rjód-pa* to revile, blaspheme; *mí-la mig nán ltá-ba* to look with an evil or envious eye upon a person *Glr.*; *rán-rnams spyod nán byás-nas dus nán zer* acting badly themselves they speak of bad times *Ma.* — *nán-gro*, *nán-son* v. *gro-ba* I. extr. — *nán-nón* *Cs.* mean, pitiful, very bad. — *nán-nón tsám-gyis čog šes-pa* prob.: to be satisfied with any thing, and be it ever so poor. — *nán-ne-ba* bad. — **nán-rje** *W.* meal of parched barley, roasted meal. — *nán-so* 'bad place', hell; cf. *nán-gro* under *gró-ba* I. extr.

ན་བྱ་ *nán-bu* *C.*, **we**, eleg., = *bdag*, when speaking humbly of one's self.

ན་མ་གྲོག་ *nám-gróg*, *Cs.* 'torrent', *Sch.* 'ditch filled with water, water-ditch; the bank of a river grown high and steep by having been gradually washed out by the current'; (only this latter sense of the word was authenticated to me). In *Glr.* Tibet is poetically called '*nám-grog-čé*', which is a very appropriate name when rendered: having large and deep erosions.

ན་མ་དུ་ཅན་ *nám-dur-čan* given to gluttony and drinking *Stg.*

ན་མ་རུ་ *nám-ru* n. of a disease *Med.*

ན་མ་གྲུག་ *nám-šugs* **reluctantly**.

ན་ *nár* 1. **fore- or front-side, forepart**, *nár-ydón* id.; esp. of the leg, the shin-bone, also knuckle *ni f.*; *lag-nár*, *rkan-nár* forearm, lower part of the leg; *rje-nár* seems to be an appellation for both, (in *W.* **nyar** instead of it). — 2 v. *nár-ba* 1. —

3. termin. of *na*, 'to one's self', *nar-dzin* = *bdag-dzin*, selfishness, self-interest. *Mil.* — 4. *nar dón-pa* to set on or against, to instigate, *nyams-kyi nar dón-pa* irritations of the mind, excitements *Mil.*; *nyam-nár* *Lex. id. (?)* — 5. v. *nar-nár-po*.

རར་སྐད་ *nar-skád* the roaring, of lions etc., *dón-pa*, *sgróg-pa* *Mil.*; *W. *tán-čé** also to call to, to shout at.

རར་རར་ལྷོ་ *nar-nár-po* hoarse, husky, wheezing, e.g. in old age *Thgy.*; *nar-nár kün-sgra* a hoarse groaning *Pth.*; *nar-glüd* hoarseness and phlegm *Med.*; *gré-ba nar-ba* a hoarse throat *Med.*

རར་ཅན་ *nár-čan* v. *nár-ba*.

རར་སྦྱངས་ *nar-snabs* mucus, snivel, (affords food to certain demons).

རར་པ་ *nár-pa* stalk of plants *Med.*

རར་པོ་ *nár-po* *W.* strong, ferocious, of the tiger etc.

རར་བ་ *nár-ba* 1. strength, force; hardness, of steel; cold, frost, cold wind *Mil.* (cf. *ná-ra*, *nád*); *nar yton-ba*, *W. *tán-čé*, *čüg-čé**, *Sch.* also *ldüd-pa*, to steel, to temper. — *nár-čan* 1. strong, vigorous 2. tempered; *nár-ldan* id.; *sems nár-ldan* a strong mind *Mil.*; *nar-méd* weak, soft. — 2. (v. *nar* 1.) a sort of flap (of breeches).

རར་མ་ *nárma* 1. irritable, passionate, impetuous *Sch.* — 2. strong, powerful, e.g. a powerful protection, *Mil.*

རལ་བ་ *nál-ba* to be fatigued, tired, wearied; fatigue, weariness, resp. *sku nál-ba*, or *tugs nál-ba*, also *mnyél-ba*; *nál soñ* I am tired; *spóbs-pa nál* the strength decreases *Med.*; *nál-čad-pa*, *nál-dub-pa* intensive forms of *nál*; *nál жүг-pa* vb. a. to tire, fatigue, weary; *nál ysó-ba* 'to cure weariness', to rest, frq.; *nál-stégs* a rest, a sort of crutch or fork, which coolies sometimes carry with them, to support their load, whilst taking a momentary rest in standing; also any bench or seat inviting to repose. To provide such conveniences for wayfaring men is considered a meritorious act.

རས་ *nas* 1. instr. of *na*. — 2. *mi-nas* *Tar.* 37, 16. is undoubtedly a typographical error, instead of *mi-nad*. *Schf.* has left it without an annotation.

རྩ་ *ni* num. fig.: 34.

རྩ་ *niu* num. fig.: 64.

རྩ་བ་ *niu-ba*, pf. *nus*, resp. *šim-pa*, 1. to weep, 2. *W.* also to roar, used of swelling rivers, not of the wind; *Schr.*: 'to groan like a turtle-dove'; **ni ma ni** *W.* do not weep! *nus-pai mči-ma* tears that have been shed *Dzl.*; *ga-čád nus-pa* weeping without a cause, hysterical weeping *Med.*; *niu-ru жүг-pa* to cause to weep *Lt.*; **nú-ma-god** *W.* weeping and laughing at the same time; *šes nus-so* thus he said weeping *Gl.*; **nu dhó-wa** (lit. *gro-ba*) *C.* to be sorrowful, sad. — *nü(-ba)-po* *Cs.*, *nü-mkan* col. one weeping, a weeper. — *nü-šur-čan* *Sch.*, *nü-mkan* col. a child that is continually crying. — *niu-bód*, *niu-rdzi*, *W. *niu-zí**, sbst. a crying, howling, lamenting.

རྩ་རྩ་ *niú-ru* *W.* for *nür-ba* 1.

རྩ་བ་ *nüg-pa* *Ts.* = *nür-ba* 2, to grunt; to snore; to pur (of cats).

རྩ་མོ་ *niúd-mo* a sob *Cs.*, *Schr.*

རྩ་བ་ *nür-ba* 1. sbst. duck, esp. the red wild duck, རྩ་བ་ཀླུ་ *Anas casarca*; *nür-ka* as red as fire, fiery red; *nür-smrig* yellowish red, saffron colour, the original colour of the monks' habit, though not the common high-red of the Brug-pa monks in *Sik.* and in *W.* — 2. vb. to grunt, of pigs and yaks.

རྩ་ *nus* v. *niu-ba*.

རྩ་ *ne* num. fig.: 94.

རྩ་ *ned* pers. person. first person, eleg. for *na*, I, we; *ned-kyi* my, our; *ned jnyis(-ka)* we two; *ned jsum(-po)* we three; *ned spun jsum* we three brothers *Gl.*; *ned-kyi bu-dód mdzod* have the goodness to become our foster-son *Mil.*; sometimes *na*

and *ned* are used promiscuously in the same sentence, so: *nas* I, and directly after: *ned-kyi* our *Mil.* The plural number is specially indicated in: *ned-čag*, *ned-tso*, *ned-rnams*, *ned-dag* *Mil.*; *ned-čag-rnams* *Cs.* — *ned-rān* 1. I myself, we ourselves. 2. I, we *Glr.*; *ned-nyid*, *ned-kō-na* *Cs.* id. (*Ld.* **nud**).

འཇིག་ཅག་ *neu-čag* *Dzl.* 323, 11.15. is prob. an incor. reading in *Sch.*'s edition, instead of *u-bu-čag*.

ཇིག་ཅག་ *nes-pa* 1. adj. **certain, true, sure, firm**, *bdag-la nes-pa zig stsāl-du ysol* I ask you to communicate to me something certain, i.e. authentic news; *nes-par byéd-pa* to fix, settle, establish, ascertain, e.g. facts of chronology, v. *Wlk.* chronological table in *Cs.*'s Grammar; to ratify *Schr.*; *č̣i-bar nes-pa yin* or *nes-so* death is certain; *de bdén-par nes-sam* is it certain that this is true? *Glr.*; *mi btub-tu nes-na* as it is certain that I am not able (to do it) *Dzl.*; *nam ḳyer nes-pa med* it is not certain at what time they will be carried off *Glr.*; *bdag kyód-kyi bu yin nes-na* if I am actually, for certain, your son *Pth.*; *pan nes-pai čos* that religion which is sure to lead to salvation *Mil.*; *nes-pai dón-las gol* he is missing the true sense *Pth.*; *ma-nes-pa* untrue *Tar.* 109, 17; *gnas-la nes-pa méd-pa yin* as to abode I am changeable, I have no fixed abode *Mil.*; also *nes-méd* alone: **homeless** *Mil.*; **undefined**, *nes-méd-kyi ri-la* somewhere on the mountains *Mil.*; sometimes it is but a rhetorical turn, like the English **evidently, obviously**, *bú-la bkra-mi-šis nes-kyis*, as our son has evidently met with an accident *Dzl.*; *bud-méd yin-du nes-so* they are evidently women, they do not deserve to be called men *Dzl.*; also **subst.** **certainty, surety, truth**; *tsé-la, nág-la, lūs-la nes-pa med* (man's) life-time, word, body have no certainty, are transient *Glr.* Hence *nes-pa-čan* **real, actual**, *nes-pa-čandu* really, truly, in fact, in reality, opp. to deceitful appearances, false opinions, wrong calculations etc. *Glr.*; *nes-pa-nyid-du* adv. 1. in reality *Glr.* 2. truly, in truth, verily *Glr.*; *nes-par* adv. 1. really, certainly,

to be sure, frq.; *sdig-pa byās-na rnam-par-smñn-pa nes-par myōñ-ste* as retribution for a sin committed is sure to take place, will certainly follow *Dzl.*; *dé-dra-ba zig nes-par yód-na* if such a one is really present *Dzl.*; *nes-par č̣i-ba* the certain dying, the certainty of death *Thgy.*; *bdag nes-par byao* I will surely do it *Dzl.* 2. **by all means**, to add force to the imperative mood *Tar.* 16, 11. — 2. often it is used subjectively, esp. in *C.*, when *séms-la* is to be supplied, so that it may be rendered by **to know**: *bdén-par nes, rdzün-par nes* I know (I am certain) that it is true, untrue; *nes-pa č̣er med* I am not quite sure, I do not know for certain, I do not fully understand, I do not clearly see through it *Mil.*; *séms-čan di bdag-gi pa-má yin nes-na*, if we take it for granted, if we try to realize the fact, that this being is our father or mother *Thgy.*; to remember, to bear in mind **sém-la nē túb-bam** *C.* shall you be able to remember that? *nes-dón*, also *yán-dug-don*, is said to mean immediate knowledge of the truth, which may be obtained mystically by continued contemplation, and is opp. to *drāñ-don*, knowledge obtainable through the medium of the sacred writings *Mil.*, also *Lexx.*; *nes(-par) byuñ-(ba)* *Mil.* frq., *Schr.*: 'deliverance from the round of transmigration', *Sch.*: 'to appear, to prove true'; another explanation still: 'knowledge of one's self' is not borne out by etymology. — *nes-bzūñ* acc. to *Lexx.* a synonym of *brnān-pa*, q. v. — *nes(-par) légs(-pa)* *Thgy.*, 'that which evidently is the best', is said to denote deliverance from the round of transmigration.

ཇོ་ལོ་ num. fig.: 124.

ཇོ་ལོ་ 1. resp. *žal-nó* (cf. *nó-bo, nor, nos*) **face, countenance, air, look**, as the expression of a man's personality and mind (*ño mdzēs-pa* *Cs.*, and *nān-pa* *Schr.* are dubious), *bdag-gi nó-la yzigs-nas* when she (my mother) shall see my face, *ñod kār-po* a cheerful face; *ño nág-par dug-pa* to sit

with a sad and gloomy face *Glr.*; *no nág-par gyir-ba* to grow sorrowful, to turn pale with fright, pain etc.; *no bab* courage fails(me); *no srün-ba* frq. 'to watch the countenance', to pay much or even too much regard to other people's opinions; *no dzin-pa Mil.* seems to signify the same, and *no žogs-pa* the contrary: not to comply with a person's wishes *Mil.*; *no spród-pa* to lay open the features, to show the nature of a thing, to explain; *no jpród-pa* to understand, to learn, in later literature frq.; *no šes-pa* to know *ccap*: *nu no kyód-kyis ma šes-na* if thou dost not know me *Mil.*; with termin. inf.: to know (that something happens); to find out, e.g. by calculation; to perceive; *no mi šes-pa* 1. not to know 2. unacquaintance, ignorance 3. unknown: *nó-mi-šes-pa-la ldán-ba* to rise before a stranger; *nó-mi-šes-pai yul* an unknown country *Thgy.*; *no ltá-ba Glr.* is said to signify: to submit (vb. n.); **no lén-čē** *W.* to beg pardon, cf. *nos blán-ba*; *no lóg-pa* or *lóg-pa* to turn away, always fig. = to desert, *klór-bai yul no lóg-na* if you will desert, get rid of, the land of transmigration; more frq.: *no-lóg byéd-pa* to revolt, rebel, *rtsóm-pa* to bring about a revolt, *no-lóg-mkan* mutineer, agitator, *no-lóg-čan* seditious, faithless, *no zlog-pa ccg.* to oppose, resist, not comply with a person's wish *Dzl.* — 2. **side**, like *nos*, esp. *W.*: **no-la son** he has gone to that side, in that direction; **sám-pa 'a no 'i nó-a son** he is absent, inattentive. — 3. **self, the thing itself**, cf. *nó-bo* and *nos*; v. *jál-ba*; also sbst. **the self, the I**, *no-tsáb* the representative of the I; cf. also *no-čen*. — 4. **likelihood, prospect of**, c. genit. inf. or root, *kyér-bai no* a probability of its being taken away; *bu čig byui no čē* a great chance of (getting) a son. — 5. (also *nos*) a. **the waxing and waning moon**, with regard to shape; one half of the lunar month with regard to time, *yar-no* the former, *mar-no* the latter half; *yár-no zla ltar* like the crescent moon. b. in a special sense the **increasing moon**, or the

first half of the month; thus vulgo: so also in *B.*: *zlá-ba dgu no bēu lón-pa-na Glr.*, *no bēu-nas, zlá-ba no bēu-na Pth.* in the first half of the tenth month (to denote the duration of pregnancy).

Comp. and deriv. *no dkar* v. above 1. — *no-lkoy* prop. adj.: **public and private, open and secret**, but it is generally used as a synonym of *zol* or *rdzun*, **fraud, imposture, deceit, eye-service**. It may be explained by its contrary: *nó-med lkóg-med* acting in the same manner in public as in private life, the open and the secret, conduct being alike *Mil.* (cf. *nos*). — *nó-čan* natural (?) *Cs.* — *no-čen* ('the greater self'), a man of influence interceding for another person, **an intercessor**; *no-čen byéd-pa* to intercede *Glr.*; *mi-la no-čen čól-ba* to use a person as negotiator, to make inquiries through him *Glr.* (*Sch.* incorr.) — *no-rtóg W.* 1. (like *nés-pa* of *B.*) **certain**, e.g. **no-tóg šē-čē** to know for certain. 2. (like *dios, yañ-dag-pa*) **real, actual; true, genuine**, **‘tūl yin-na no-tóg yin** is it counterfeit or genuine? illusion or reality? **no-tóg sád-kan** the actual murderer, he who really occasioned the death. — **nó-stod-kan W.* he who praises another to his face, **a flatterer**. — *no-nág* v. above 1. — *nó-bo-nyid*, **entity**, *no-bo-nyid-méd-pa* non-entity *Tur.* 90, 2.; **essence, nature, substance**, e.g. *séms-kyi Mil.*; **character** *Was.* (278. 294); **marrow, main substance, quintessence** (= *snylñ-po*) *Glr.* and elsewh.; *rán-gi nó-bos* in itself, according to its intrinsic nature *Mil.*; also col. **nó-bo ko-rán** *C.* the thing itself, opp. to a surrogate; *nó-bo yčig rtógs-pa ynyis Was.*: 'one quality, two (different) ideas' (*Schl.* has *llog-pa* instead of *rtóg-pa*). — *no-báb-pa* adj. **discouraged, timorous, bashful W.** — *nó-ma* acc. to *Cs.* = *no*. — *nó-ma-yyog C.*: master and servant. — *nó-mig W.* **boldness**; **nó-mig-čan**, or **čen-po** bold, daring, courageous; **nó-mig čui-se** shy, timid, faint-hearted *W.* — *nó-tsa* ('heat of the face') 1. the act of **blushing, shame**, *nó-tsai ynas* shameful things *Sch., Schr.*; *nó-tsa-čan*,

ñó-tsa-šes-pa shamefaced, chaste, ashamed; *ñó-tsa-med-pa*, *mí-šes-pa* shameless, barefaced, impudent; **ña ñó-tsa rag** I am ashamed, **ko ñó-tsa dug*, *ñó-tsa-čan dug** W. he is ashamed; *ñó-tsa byéd-pa* to be ashamed. 2. a shameful thing, *kyod ñó-mi-tsa-la ñó-tsar byed* you are ashamed where there is no occasion for it *Mil.*; *ñó-tsa-ba* to be indecent, indecorous, unbecoming, *yül-du lóg-na ñó-tsa-la* as it would be a shame if we returned *Glr.*; *yčér-bur gró-ba ñó-tsa žiñ* as it would be indecorous to go naked *Pth.* — *ño-mtsár-ba* v. *mtsár-ba*. — *ñó-ru*, *ñor* 1. into the face *Sch.*, e.g. *skūd-pa* to smear; *rtsüb-pa* to say rude things to another's face *Thgy.*; *ño-rán-du* id. 2. in the face of, before the eyes, *yžán-gyi* of others. 3. by reason of, in consequence of, *des bskül-bai ñor* in consequence of a summons, of a request of him *Glr.* and elsewh. — *ño-šes* an acquaintance, a friend (the usual word in W.). — *ño-só* joy, *ño-só čé-bar žon* you will have great joy, you will be delighted, highly satisfied; *sbyin-pa ño-só byéd-pa* to make presents to another to his full satisfaction *Mil.*, also *Tar.* 211, 2. — *ño-srúns* regard to the opinion of others, an aiming at applause *Mil.*

རྒྱལ་ཁྱེད་ *riogs* 1. mountain-side, slope (cf. *ños*); river-side, bank, shore, *rgyá-mtsoi Dzl.* — 2. ford, *ču-riogs* id. *C.*

རྒྱལ་ཁྱེད་ *rioms*-*pa*, pf. *rioms*, 1. to satisfy one's desire by drinking, *krág-gis*, also *krág-las Dzl.*; *ma rioms* I am still thirsty; *rioms-par*, also *rioms-tśád*, *śūñ-ba* to drink one's fill; also of sleeping, *nyid ma riom* I have not yet had my full share of sleep; fig.: *čós-kyi blud-rtsis*, to fill one's self with the nectar of doctrine *Dzl.*; *bltá-bas mi rioms mdžés-pa* so beautiful, that one cannot gaze at it long enough, frq.; also *bltá-bas mi rioms bžin-du* not being able to look at it sufficiently *Pth.*; *rioms(-pa)-méd(-pa)* insatiable. — 2. to show with design (boastingly, or indecently, e.g. one's nakedness) *Glr.*, *Pth.* — 3. col. for *snóm-pa* to snuffle, to pry into, to spy.

རྒྱལ་ཁྱེད་ *rior* 1. v. under *ño*, *Comp.* — 2. n. of a monastery of the Saskya, *Wdk.* chronological table in *Cs.*'s *Gram.*

རྒྱལ་ཁྱེད་ *riös* 1. side, *mdün-riös* front-side, front of the body *Lt.*; of a pyramid, a mountain, *lho-riös* southern side or slope of a mountain, side, margin, edge, of a pond etc.; *rgyáb riös gyás-na* on the right hand behind, *gyás riös mdün-na* on the right hand before *Glr.*; surface, plain, of the table; *sai riös* surface of the earth *Cs.*; hence *riös-su* (opp. to *lkog-tu*) *Mil.*, **ñi-la** (opp. to *sbás-te* (**bé-te**)) *W.* manifestly, notoriously, publicly, openly (cf. *ño*); side, direction, like *pyogs*, *W.* — 2. a thing itself (cf. *ño* 3), examples v. under *žál-ba*. — 3. pers. pron. first person I, we; esp. in *Ld.* in epistolary correspondence, eleg. — 4. instrum. of *ño*, = *riö-yis*; *riös dzin-pa Mil.* (*dños dzin-pa Thgy.*) vb. 1. to be selfish, self-interested, also adj. selfish, cf. *riös* 3. 2. more frq. to perceive, to know, to discern, also *riö-yis dzin-pa*; *riös zin-par gyis śig*, know it! be sensible of it! *Thgr.*; with the termin.: to acknowledge as, to take for, to look upon as *Tar.* 189, 1. In a special sense: diagnosis, discriminating a disease *Med.* **nón-ñö lán-wa** *C.* (lit. *ynon riös blai-ba*) = **ño lén-čé** v. **riö** 1.

རྒྱལ་ཁྱེད་ལྷོ་ལྷོ་ *dñags-snyán* v. *nag* (*Lex.* = ཀམ་ལྷོ་).

དྲུག་པ་ *dñan-ba*, pf. *dñans* 1. to be out of breath, to pant, to feel oppressed e.g. when plunging into cold water *C.*, but esp. when frightened and terrified, hence 2. to be frightened, to fear, to be afraid, *sbrül-gyis* of a snake; *čes dñans-nas* thus he spoke in dismay *Dzl.*; *dñan-par gyür-ro* you will (or would) be terrified *Dzl.*; *dñan-skrág*, *skrag-dñan* great fear, fright, terror; *dñan-skrág-pa* intensive form of *dñan-ba*, frq.

དྲུག་པ་ལྷོ་ལྷོ་ *dñan-tén-pa Lex.* not to return things taken away from another.

དྲུག་ *dñar* 1. for *mñar*, sweet *Mil.* and elsewh. — 2. also *zil-dñar Lex.* w.e.;

Sch.: order, succession(?); *tsár-du diar Lex.*, *Sch.* put in order, placed in array.

དྲུག་མོ་ *diul-mo* = *iul-mo Sch.*

དྲུག་ *diul* (col. often **mul**) 1. **silver.** — 2. **money.** — 3. **a rupee.** — 4. **a tola** or Indian half ounce; *diul-gyi fóg-nus diul ysum-çu fob* he gets 30 rupees out of the ready money; *diul-ka* a silver mine, a vein of silver; *diul-küg, diul-sgyig* money-bag, purse; *diul-çu* quicksilver, mercury; *diul-dül-ma* refined silver *Sch.*; *diul-rmüg*, lump, bar, ingot, of silver *Sch.*; **iul-zái(s)* W., C.*, silvered or plated copper.

དྲོ་ *dño* 1. **shore, bank** *Lex.* — 2. **edge of** a knife *Cs.*; fig. *rta-läg-gi dño* whipcord, lash of a whip *C.* — 3. **handle of** a knife(??) *Cs.*

དྲོམ་པ་ *dióm-pa, dióm-brjid*, **brightness, splendour**; *dióm-po, dióm-čan* shining, bright *Cs.*; *Lex. dióm-čé* very bright. Cf. *riám-pa*.

དྲོས་ *dños* 1. **reality, real**, *dños dan sgyi-ma* reality and illusion; *rgyül-bu dnös* the real prince (opp. to a spurious one); **proper, true, genuine; positive** (opp. to negative) *Gram.*; **personal**, *diós-la yód-pa* to be personally present; *diós-su*, resp. *žal-diós-su* **bodily** e.g. to appear bodily; *žá-yig diós-su med kyan*, even though the *ž* is not actually written there, *Gram.*; *diós-su grúb-pa mäd-pa* to have no real existence *Thgy.* — 2. *Cs.*: pers. pron. I, cf. *rios*; *dños-džin-pa* to be selfish *Thgy.*; *dños-džin* **selfishness, selfinterest**, *dños-džin ydón-gyis zin-pa* to be possessed by the demon of selfishness *Thgy.*; *dños-džin-čan* selfish, self-interested. Thus it was explained by Lamas, though it cannot be denied that sometimes the version: belief in existence, a clinging to reality, a signification equally justifiable by etymology (v. below), would be more adequate to the context. — 3. *Tar.* 150, 14: thou, you; except in this passage I did not meet with the word in this sense, yet it may be used so, in the same manner as *nyid q.v.*

Comp. and deriv. *dños-grúb, Ssk. siddhi,*

1. **perfection, excellence**, any thing of superior value, e.g. honour, riches, talents, and esp. wisdom, higher knowledge, and spiritual power, as far as they are not acquired by ordinary study and exercise, but have sprung from within spontaneously, or in consequence of long continued contemplation. This *dños-grúb* is, as it were, the Buddhist caricature of the *χαρίσματα* of the N.T. (v. I. Cor. 12, 4). — 2. name of male persons, col. **ño-rúb* W.* — *dños-nán* having little flesh, ill-fed, emaciated *Mil.* — *dños-čan* **material, real** *Cs.* — *dños-dad* true faith, opp. to *blün-dad* 'a fool's faith', superstition *Mil.* — *dños-sdig* prob.: real, or still effective sin, unatoned, unexpiated sin *Dzl.* 2, 14; or less emphatically: sinful actions in general 2, 15. — *dños-po, Ssk. भव, वस्तु*, thing, natural body. ser *diul-la sögs-pai dnös-po Glr.*; **matter, subject**, *džá-bai dnös-po* matter of rejoicing *Wdi.*; **goods, utensils**, *dge-slón-gi* wearing-apparel of a Gelong; **occurrence, event, action**, *dnös-po sgrúb-pa* to bring a thing about, to set it on foot or a going *Dzl.*; as a philosophical term: **substance, matter**, *Was.* (270. 294); *dnös-por džin-pa* the belief in the reality of existence *Mil.* — *diós-ma Cs.* **natural** (opp. to artificial), natural productions. — *dnös-miü* 1. **the proper or real name** for a thing; so *Zam.* uses the paraphrase: *řo-mtsán-gyidiós-miü*, in order to avoid the plain expression *mje*, which is considered obscene. 2. **noun substantive**, *Clor. Prot.* a newly coined grammatical term. — *dños-med Lex.* = *Ssk. abhava, Cs. immaterial*, not existing, *Was.* (281): **not real**. — *dños-slób* a real, a **personal pupil** *Tar.* often. — *dños-jži (Lex. = Ssk. māla)* the main part of a thing, **the thing itself**, e.g. the subject-matter of a treatise, the ceremony itself, opp. to *snón-gro* introduction, *sbyór-ba* preparation, and eventually also *řes* that which follows.

མཛད་པ་ *miäg-pa*, pf. *miägs*, **to commission, charge, delegate, send** (a messenger, commissary etc.) *Dzl.*; also used of Buddha's sending a Bodhisatva on the earth to con-

vert all mortals. — *miag-γžug* a servant, slave, but esp. a messenger of the gods.

མིང་ན་པ་ *miñan-pa* to curse, to execrate; *miñan bsgrai-ba* Cs. 'enumeration of curses'; but *miñan mi bgrai?* *Lex.* w.e.

མིང་ར་ *miñā*, resp. for *dbañ*, might, dominion, sway, *miñā mdzād-pa* to govern, to rule, *la* over; *miñā brnyēs-pa* to have obtained power *Glr.*; *miñā sgyūr-ba* *Tar.* id.; to possess (books, knowledge etc.); to have mastered, to understand thoroughly; *miñā ysöl-ba* 1. to name, nominate, appoint, *rgyāl-por* a king *Pth.*; *btsün-mor* to declare a woman one's wife *Glr.* 2. to praise *C.*; *bkra-šis miñā ysöl-ba C.* to congratulate. — *miñā-tāñ* power, might. — *miñā-bdāg* ruler, master, owner, frq. — *miñā-ba* 1. vb. resp. for *yod-pa*, to be (to have), *rgyāl-po-la sras ysum miñā-ste* the king having three sons *Dzl.*; *btsün-poi skū-la bsnyuñ mi miñā lāgsam* (I trust) your majesty is not unwell? *Glr.* 2. adj. (partic.) being owned by, belonging to, *Dzl.* ལ་, 3; having, owning, = *dañ ldān-pa*, frq. — *miñā-mdzād* = *miñā-bdāg*. — *miñā-žābs* *Glr.*, *miñā-ōg* *Glr.*, *miñā-ris* *Lex.* subject to; a subject.

མིང་རིས་པ་ *miñā-ris* p.n., in a wider sense the whole country round the sources and the upper course of the Indus and Sutledge, together with some more western parts; the Cashmere, English, and most western Chinese provinces, where Tibetans live; in a more limited sense *miñā-ris skor ysum* denotes Rutok, Guge, and Purang. — *miñā-ris-kām-bu C.* (**pā-tin** *W.*), dried apricots from Balti; *miñā-ris ču*, *miñā-ris ytsān-po*, also *yyas-ru-ytsān-po*, and *rta-mčōg-kā-bab*, the principal river of Tibet.

མིང་ར་ལ་ *miñār-ba*, *W.* **nār-mo**, *C.* **nār-po**, sweet, frq.; **miñār ysum** the three sweets, sugar, molasses, and honey; cf. *dkar ysum*.

མིང་ལ་ *miñal*, resp. *lhums* (ལུམ་) womb; *miñal-gyi dri-mas ma gōs-par* not contaminated by the impurity of the womb (so all the Buddhas are not born like other mortals, but come forth out of the side of

the breast); *miñal dai ldān-par gyūr-ba* to be with child; *miñal mi bdē-bar gyūr-ba* to be taken by the labours of childbirth; *mai miñal-nas byūñ-nas rtāg-par* constantly from one's birth; *miñal-du čāgs-pa* 1. the originating in the womb, conception, 2. the foetus or embryo *Med.*; *miñal-du tōgs-pa* a disease; *miñal(-du) yñds (-pa)* foetus, embryo *Thgy.*; *miñal-du ṣūg-pa* to enter the womb, relative to a Buddha: his incarnating himself, his assuming flesh; *miñal-du dzin-pa* *Wdi.* to conceive, to be with child. — *miñal-kā* mouth of the womb, orifice of the uterus *Med.* — *miñal-grīb* contamination of the womb; *Cs.* adds: original sin, yet prob. it signifies nothing more than *miñal-gyi dri-ma* v. above; (the said contamination is considered to extend to the least contact with a woman in child-bed). — *miñal-sgo* the canal of the uterus, vagina; also in a more special sense the extreme orifice of the vagina *Med.*; frq. without any immediate physiological reference, the same as *miñal*, e.g. when the subject of re-birth is spoken of. — *miñal-tūr* a spoon used in midwifery for extracting a dead fruit (in the artificial delivering of a live child the obstetric art in Tibet is rather helpless). — *miñal rlūgs-pa* abortion, *miñal rlūgs-par byéd-pa* to cause abortion *Cs.*

མིང་ན་པ་ *miñon-pa* conspicuous, visible, e.g. continents, because they stand out of the water; more frq. fig.: evident, manifest, clear, *miñon-par gyūr-ba* to become manifest; to be verified, proved, e.g. gold by refining *Dzl.* — Tibetan writers regularly translate the *Ssk. abhi* by *miñon-pa*, hence *čos miñon-pa* *Dzl.*, and *mnōn-pai bka Pth.*, the *Abhidharma* (v. *Köpp. I.*, 595; *Was.*), *miñon-pai sde-snod Abhidharma-pitaka*, *miñon-pa-mdzod Abhidharma kośa* (v. *Burn. I.* and *Was.*); as a vb.: to be evident, to appear clearly, *bdēn-par čis miñon*, from what is it evident that it is true? *Dzl.*; *yñōd-par bgyid-du miñon-no* they are evidently bent on doing mischief *Dzl.*; *miñon-du byéd-pa* to manifest, to make

public; to show something to others; *Tar.* 24, 1 should be understood: to make clear or manifest to one's self, to perceive, know, understand; *mñón-du byin-pa* to disclose, reveal (secrets, the future) *Glr.*; to make known (one's wishes) *Glr.*; *mñón-du gyúr-ba* to be revealed or disclosed, to make one's appearance, *rai-byün ye-śés mñón-du gyúr-pas* as the self-originated wisdom has revealed itself to us *Mil.* — *mñón-par* adv. manifestly, openly, evidently; often = entirely, highly, greatly, very, *mñón-par rdzogs Was.* (246) complete fulfilment; in the sense of 'very' it may also be taken in *mñón-par dyao*, in the legends of Buddha, 'they rejoiced very much', though also one of the other significations of *ubhinandu* might help to explain these words.

Comp. *mñón-(par) brjód(-pa)* = *abhi-dāna*, a collection of synonyms, of which some are mentioned in *Burn.* I. and II. — *mñón-rtágs* **proof, argument**; sign or token of the truth of a thing *Dzl.* *W2*, 2. — *mñón-(par) rtógs(-pa)* 1. a clear comprehension *Was.* (287). 2. a hymnlike description of a Lha from top to toe, v. also *Schl.* 260. — *mñón-mtó* re-birth as Lha or as man *Thgy.* (*Schr.*); also n. of a region in 'Paradise. — *mñón-pa-pa* an Abhidharma scholar. — *mñón-spyód* *Sch.* cruelty, severity; *Schf.* more corr.: **witchcraft**, *Ssk.* *abhičāra*, *Pth.*, *drág-po mñón-spyód-kyi las Tar.* frq. — *mñón-mtsán* *Lex.* w.e., *Sch.*; an evident sign. — *mñón-(par) śés(-pa)*, resp. *mñyén(-pa)*, *Ssk.* *abhiññā*, a kind of **clairvoyance**, gift of supernatural perception, of which five species are enumerated, viz. assuming any form at will, seeing and hearing to any distance, knowing a man's thoughts, knowing a man's condition and antecedents; originally used as a vb.: to be clear-seeing *Pth.* — *mñón-súm-du* 1. **openly, publicly** *Dzl.*; more frq. 2. **bodily, personally**; like *diós-su*, e.g. to appear, to instruct, in person (*Tar.*); to know by one's own personal experience (*W.*).

རྩལ་ *rñā* I. **kettle-drum, drum**, *kar-rñā* v. *kar*; *rdzá-rñā Glr.*, *Cs.*: 'a drum of earthen ware'; *rgyál-rñā* the beating of drums after a victory, *bāg-rñā* at nuptial festivities, **thá-ñā** *Ld.* for the king; **śén-ñā**, and **zim-ñā** *Ld.* a morning and evening serenade with an accompaniment of drums; *krims-kyi rñā-bo* *če brdñāns-te* the beat or sound of the large proclamation drum (prop. law-drum) *Glr.* —

Comp. *rñā-sgrá* 1. sound of the drum, or kettle-drum 2. n. of a Buddha, = *dón-yod-grub-pa* or Amoghasiddha. — **ñā-lāg** *W.*, *rñā-rdég* *Sch.*, *rñā-dbyug* *Cs.*, *rñā-yib* *Sch.* **drum-stick**. — *rñā-pa* a **drummer** *Cs.*, *rñā-dpón* a chief drummer. — *rñā-lpāgs* **drum-skin**. — *rñā-yu* handle of a kettle-drum (the larger kettle-drums being held up during the play by means of a handle or stick). — *rñā-šin* the wooden body of a drum *Cs.* — *rñā-śón* kettle-drum music *Sch.* — *rñā-yśāns* (also *rñā-bśāns*) a loud beat or roll of the kettle-drum *Sch.*

II. for *rñā-bón*, and *rñā-ma*.

རྩལ་ *rñā-ba*, pf. *brñas*, fut. *brñā*, imp. *rños*, **to mow, to cut, to reap**, *bru*, or *lotóg zór-bas* to cut the harvest with a sickle; *brtsās-ma brñās-pa* the reaped corn; *rñā-mkhan* the mower, reaper.

རྩལ་ *rñā-bón* *W.*, **ñā-món** *C.*, **camel**, *rñā-jśéb* male camel, *rñā-mo* female camel; a camel in general; *rñā-ṣrūg* the young of a camel; *rñā-rgód* a wild camel; *rñā-bāl* camel's hair.

རྩལ་ *rñā-ma* 1. **tail**. 2. in a special sense: **yak's tail** *Mil.* — *rñā-ma rgyug-pa* *Sch.*, **ñā-ma tóg-čē** (lit. *skrog-pa*) *W.*, to wag the tail. — *rñā-yáb* 1. a yak's tail, used for fanning and dusting. 2. *rñā-yáb*, and *rñā-yab-pžán*, n. of two fabulous islands in the south of Asia *Cs.*

རྩལ་ *rñān-čén* *Lex.*, *C.* and *W.*, **contempt, disdain**; **ñān-čén jhē-pa** *C.*, **čó-čē** *W.* to despise, contemn.

རྩལ་ *rñān-pa* I. sbst. 1. **reward, fee, hire, wages**; *rñān-pa mñā-po* the wages are high; *rñān-pa sbyin-pa* or *rtón-ba* to

pay wages; to bribe, to corrupt. — 2. in C. at present a kind of **sacrifice**.

II. vb. to **reward, to recompense**, perh. better *brñdn-pa*.

རྒྱ་པ་ *rñab-pa* 1. (cf. *rñam-pa*) to **desire earnestly, to crave**, *bkres-rñab-pa* to be greedy, to have a craving appetite *Lex.* — 2. W. col. for *rñd-ba* to **mow**; **rñab-sa** (lit. *rñab-rtsva*) W. grass or corn that is to be mown or cut.

རྒྱ་པ་རྒྱ་པ་ *rñabs-rva Med.*, a hollow horn, used for sucking *Sch.*

རྒྱ་པ་ *rñam-pa* 1. sbst. (cf. *diom*), also *rñam-brjid*, *rñom-brjid*, **splendour, magnificence, majesty**, an appearance, commanding awe or inspiring terror (but not = awe *Cs.*); *rñam-pai nā-ro* a voice of that kind; *rñam-po*, *rñam-can* adj. bright, shining, grand, majestic. — 2. vb., also *rñams-pa*, pf. *brñams*, to **breathe**, *rñam-pa bde* the breathing is regular *Mñg.*, frq.; *rñam-pa tuñ* short breath *Sch.*; esp. to breathe heavily, to **pant**, *rñam-pa rgod* wild puffing *Med.*; c. dat. to **pant for, to desire ardently**, *srog rñod-pa-la* to be blood-thirsty *Ma.*; *rñam-pai tsul-gyis* greedily (devouring) *Thgr.*; *rñam-can* adj. greedy, avaricious, covetous; **za-nam-pa** voracious, gluttonous, ravenous *W.*; to rush upon, fly at, throw one's self on, *rñan-la* on others *Mil.*; to **rage**, to be in a fury; to **destroy** or murder in a state of fury; *mi pal-čér grir rñom* (like *grir ysod*) the people are in numbers murdered by the sword *Ma.*; to call out in a rage, *ces krós-rñam-nas* thus she called furious with rage *Dzl.*; *rñams-pai (kro)-žal* an angry face, wrathful look *Glr.*

རྒྱ་པ་ *rñams* height; in height *Glr.*, *rñams-su* id.

རྒྱ་པ་ *rñas*, v. *sñas*.

རྒྱ་པ་ *rñu* pain, v. *zug-rñu*.

རྒྱ་པ་ *rñub-pa*, pf. (b) *rñubs*, fut. *brñub*, imp. *rñubs*, to **draw in, dbugs** air, *snar* into the nose *Med.*; to breathe *Med.*; *dbugs rñub mi fon* (?) is mentioned as a sign of great sadness and affliction *Pth.*

རྒྱ་པ་ *rñul* perspiration, sweat, *rñul-ču* id., esp. col.; *rñul du Med.*, *byun Dzl.*, *rñul-ču fon*, **yon**, col. perspiration is breaking forth; *rñul don-pa* to cause to sweat or perspire *Cs.*; *rñul-ba*, pf. *brñul*, to sweat, to perspire *Cs.*

རྒྱ་པ་ *rñeu* 1. also *rñeu-čün*, *rñā-čün*, a little drum, diminutive of *rñā*. — 2. the young of a camel, v. *rñā-món*.

རྒྱ་པ་ *rño*, is stated to be a kind of **leprosy**, covering the whole body, of a whitish colour, itching very much, and contagious; **no póg, gyab** he is affected with leprosy; *rñó-can* leprous (cf. *mdze*).

རྒྱ་པ་ *rñó-ba* to be able *Cs.*, *rño-tóg-pa* id., so *Fouc. Gyatch. 230, 9*, **rñób-čē** *Ld.*; *Sch.* has: *rño mi tóg-pa* to look at one with uncertainty, not being able to recognize; the passage of *Mil.*: *rño ma togs kyan* is not to be explained by either of these significations; *Lex.*: *rño mi togs* w.e.

རྒྱ་པ་ཅན་ *rñó-bag-can* *Cs.* v. *rñom-bag-can*.

རྒྱ་པ་ཅན་ *rñó-len-pa* to **roast, fry**, (?) *Sch.* v. *rñód-pa*.

རྒྱ་པ་ *rñog* 1. also *ze-rñog*, the hunch or hump of an animal *Lex.*, more esp. a hump consisting of fat (like that of the camel); *tsil-rñog* the fat around the kidneys, suet *Mil.*; *rús-kyi rñog* *Lex.* w.e. — 2. *rñog(-ma)* the mane of horses etc. (not of the lion, v. *ral-pa*), *rta-rñog* a horse's mane, *dre-rñog* a mule's mane; *dreu-rñog* a kind of stuffed seat or mattress *Cs.*, a thick-haired carpet *Sch.*; *rñog-can*, *rñog-ldan* having a mane; *rñogs-čāys* a beast that has a mane *Cs.*

རྒྱ་པ་ *rñód-pa* I. pf. *brños*, fut. *brñod* *Cs.* (perh. erron. for *brño*) imp. *rñod*, *rños*, W. **no-čē** 1. to **parch** (barley), *ser tsam* (to parch a thing) so that it turns yellowish *Glr.* — 2. to **roast, to fry** e.g. meat in a pan.

II. to **deceive** (acc. to *Cs.* = *rñón-pa* to deceive wild beasts, to hunt); to **seduce**, esp. to sensual indulgence, *bud-méd* *Lex.*; similarly *Tar.* 39, 2.

རྩོད་པ་ *rión-pa* 1. vb., pf. and fut. *bríon*, to hunt, pursue, wild animals *Cs.*, *Sch.*; to fish *C.* — 2. sbst. a hunter, huntsman *Dzl.* and *Ler.*; *rión-pa-mo* a hunting woman, a huntress *Cs.*

རྩོད་པ་ *riób-pa* *Ld.* to be able, v. *riób-ba*.

རྩོམ་བྱེད་ *rióm-brýid* (cf. *riám-pa* 1) splendour, stateliness, majesty; *rióm-bay-can*, also col. **rióm-jýg-can**, grand, majestic; terrible, of a judge, of terrifying deities. (A sbst. *rióm-bag* = *rióm-brýid* *Cs.* prob. does not exist.)

ལྔ་ *liá* (*Bal.* **ya**), five, *liá-bèu(-fam-pa)* fifty; *liá-brgya* five hundred; *liá-bèu-rtsa-yèig* (*W.* **ña-bèu-ña-çig**) or *ña-yèig*, fifty one etc.; *liá-pa* the fifth, *liá-po* consisting of five, cf. *dgu*; *liá-ga* *Cs.*, *liá-ka* *Pth.* all the five, each of the five. The number five very often occurs in legends, as well as in sacred science, v. the Index to *Burn.* II., and to *Fouc. Gyatch.* II. under 'Cinq'. *liá-lén*, *Ssk.* पञ्चाल, n. of a country in the north of ancient India.

སྤྱོད་ *süa* (पूर्व) a root signifying before, soon, early, rarely referring to space, and seldom used alone as adj. or adv., e.g. *Dzl.* རྩལ་, 8: *dá-ba ni há-çai yañ süa* *čes-so* deliverance (sc. from existence) takes place much too soon; *ña ni lém-pa süa* *brgal yin* I was the foremost, the first, to cross the threshold *Gl.*; *bstán-pa süa dar bar dar pyi dar ysum* the first, intermediate, and last propagation of the doctrine *Gl.*; gen. it is used with an adjective termination, with postpositions, or in compounds.

Deriv. *süa-ba* 1. adj. ancient, belonging or referring to former ages, *rgya-nág-gi* *rgyal-po süa-ba* an ancient king of China *Gl.*; of an early date, long ago, . . . *las dá-lta süa-ba* *düg-gam* is it already a long time, since . . .? *Mil.*; 2. sbst. antiquity, the olden time; the morning; = *süa-dro*, *Mil.*; 3. vb. pf. *süas*, to be the first, to come first, to be beforehand, (*φθάνειν*): *ryé-yi sku mton ña süa-bas* as I was the first to see the king's face *Gl.*; *gran-tsig süa-spa yin* you were beforehand with me in

disputing *Gl.*; **ka ñe son** *Sp.* you promised it. — *süa-bar* in former times, formerly, in the morning; *süa süa-bar* to-morrow morning *Gl.* — *süa-ma* adj. 1. earlier, former, preceding, afore-said, frq.; *süa-ma süa-ma* always the anterior in time and place; *süa-ma ltar*, or *bžin-du*, as before, frq. 2. the first, the foremost in a series or succession *Dzl.*; *ldän-bai süa-ma* she who takes the first turn in getting up *Mil.* — *süa-mo* 1. earlier, by-gone; *süa-mo-nas* long ago *Mil.*; 2. *W.*: the morning, in the morning, **mä ñä-mo** early in the morning, **tö-re ñä-mo** to-morrow morning; also: early enough, in due time (opp. to **pi-mo**). — *süa-ru* v. *süar*, as a separate article. — *süa-na* before, previously, (gen. *süar* is used inst. of it). — *süa-nas* id., prop. of former times.

Comp. *süa-gón(-nas)* adv. before, previously, at first, a little while ago, just now *Mil.*; formerly, = late, deceased, *süa-gón yab* your late father *Gl.*; *süa gón bód-kyi* *rgyal-po* the earlier Tibetan kings *Gl.* — *süa-dgóns* morning and evening *Sch.* — *süa-süa* very early *Sch.* — *süa-čäd* formerly, hitherto, till now, up to this time *Dzl.*, = *süan-čäd*, *sion-čäd*. — *süa-rtün-du* earlier or later, not at the same time, e.g. *brós-so* they escaped *Gl.* — *süa-ltäs* omen, presage, prognostic; also the fate or destiny portended. — *süa-tóg* 1. forenoon. 2. the first-fruits of harvest *Cs.* — *süa-düs* antiquity, time of old. — *süa-dro* the morning, the earlier part of the forenoon, 'the time before the heat of the sun'; *süa-dro yèig-la* in half a forenoon *Gl.*; *süa-dro dgóns-mo* morning and evening *Sch.* v. above; *süa süa-dro* to-morrow morning *Mil.* — *süa-jýi(r)* sooner or later, like *süa-rtün-du* v. above *Dzl.* frq. — *süa-rol* time of old, past ages *Cs.*; *süa-rol-tu* before *Tar.* (cf. *sion-rol*). — **ná-lo** *W.* last year. — *süa süg-drén-pa* *Cs.*: 'the accenting of the first syllable'. — *süa-sär* early, *süa-sar-sär* very early *Cs.* — *süa-sór* 1. in the first place, first of all, at first (cf. *rtün-sor*) *Gl.* 2. anciently, in old times *Cs.*

སྒྲོ་སྒྲོ་ sña-sñó **vegetables, greens** *Thgy.* (v. sño).

སྒྲོ་པ་ sñag-pa, also sñágs-pa, pf. bsñags, fut. bsñag, imp. sñog, **to praise, commend, extol; to recommend;** གྲོ་པ་ bar sñags it is recommended to go *Wñi.*; bstod-sñag-pa to praise, to sing praises, frq.; sñag-(pa)po a praiser, commender, Cs.; sñag-(par) ཨ་པ་ (-pa), sñag-lñan praise-worthy; praised; also n. of the horse of Buddha Cs. — sñag-ʼyśól **praise, thanks.**

སྒྲོ་སྒྲོ་ sñags (मन्त्र, also धारणी & तन्त्र) **1. incantation, magical formula, a set of words, consisting mostly of a number of unmeaning Sanskrit syllables, in the recital of which however perfect accuracy is requisite; hence detailed rules and instructions for a correct pronunciation of the Sanskrit sounds have been drawn up for Tibetan devotees. (On magical formulas v. Burn. II., 21, and note; on Buddhist magic in general v. Was. 142. 177, Köpp. II., 29.)** — rzuñs-sñágs, rig-sñágs, and ʼyśaiñs-sñágs prob. = sñags. — sñags sgrub-pa, spēl-ba, zlá-ba, C. also *gyág-pa*, to recite, to pronounce charms, incantations; རྒྱུ་པ་ ba, རྒྱུ་པ་ pa, to carry (charms) about one's self. — sñágs-kyi tég-pa Tantrayāna, Mantrayāna, v. tég-pa. — sñágs-pa, sñágs-mñan, one versed in charms and their use, i.e. in orthodox and legitimate magic, as contained in the sacred books of religion. Opposed to this are ñan-sñágs, ñan-sñags-mñan, diabolical sorcerers and necromancers, and also common swindlers, jugglers, conjurers, fortune-tellers etc. — **2. praise, encomium** Cs.

སྒྲོ་སྒྲོ་ sñans = dñans, v. dñan-ba *Glr.*, *Pth.*

སྒྲོ་ sñan, for sña, sñon, e.g. sñan - čád, **formerly, before, previously, beforehand**, opp. to now *Mil.*; sñan-čád tó-tsams-pa bzód-par ʼyśol pardon our former scoffing *Mil.*; esp. *W.*: *ñan-la* for sñon-la, sñar, before, previously; *ñan-ma* for sña-ma, *ñan-me gyál-po* the former or last king, *ñan-ma ñan-tar* just as before.

སྒྲོ་བྱ་ sñan-bu a medicinal herb, *Wñi.*

སྒྲོ་ sñar, prop. sñá-ru, **before, beforehand, previously, formerly, at first; sñar de byás-pai óg-tu** not until that has been previously done *Dzl.*; sñar méd-pa, sñar ma byás-pa, sñar ma skyés-pa what has not existed, or has not been done before, where we only say **new**, frq.; sñar loñs get up first! *Dzl.*; sñár-bas kyan(lhag-pár) still more so than formerly, frq.; sñár-gyi what has been hitherto in use, frq.; sñár-gyi yi-ge rnyin-pa-rñams the old writings of antiquity *Glr.*; sñar yin-na adv. = sñar *Mil.*; sñar ltar, sñar bñin as before; sñár-nas from before, from former times *Mil.*; also with reference to space: foremost, ahead, in advance, on, onward, joined to verbs of motion *Dzl.*; sñár-ba the former, first-mentioned (?). In the sense of a post-position (c. accus.) sñar is used but seldom, as far as I know only in spyān-sñár.

སྒྲོ་སྒྲོ་ sñár-ma **intelligent, quick of apprehension** *Sch.*

སྒྲོ་ sñas a **bolster, pillow, cushion; yo-byád sñás-su ʼjug-pa** *Glr.*, C. col. *yo-jhē-la ñe čüg-pa* using the luggage as a pillow; sñas-stán, sñas-ból, resp. dbu-sñás pillow; rgyab-sñás a cushion for the back; sñas-mál a couch constructed of pillows or cushions; sñas-ʼpáns (?) pillow, cushion Cs.; *W.* *nyē* for *sñas*.

སྒྲོ་པ་ sñás-pa v. sña-ba.

སྒྲོ་ sñun, col. for sñon; sñun-lu c. genit. **before, ago**, like gón-du; *dá-wa nyis-si ñun-la* two months ago; *ñun-la soñ* he walked in advance, or ahead; *ñun-ma* former, last; *ñun-ma-žag* *W.* two days before yesterday, *yan ñun-žag* three days before yesterday.

སྒྲོ་བྱ་ sñur-ba **to snore** *Lex.* (cf. ñur-ba).

སྒྲོ་ sñeu *Lex.*, Cs.: a kind of pulse or pease; *Sch.* = món-sran, v. greu.

སྒྲོ་ sño, a root signifying **blue or green**; as sbst. **plant, herb, vegetable, greens** *Mil.*; sño skyé-na when it is getting green or verdant.

Comp. sño-skyá **blue bice, pale blue**, e.g.

the skin of emaciated persons *Med.*; **ño gyün-gyán** *W.* greenish-yellow (spelling dubious). — *sió-sgá* officinal herb, *Wdñ.* (green ginger?) — *sió-nád* v. *nád.* — *sió-lján* bluish green. — *sió-tóg* *Schr.* 'unripe, sour, of fruits'(?); more corr.: green, unripe fruits. — *sió-drégs* green mud or mire *Sch.* — *sió-nág* deep blue. — *sió-ba* 1. vb. to get green, verdant; 2. adj., also *sió-bo*, more frq. *sión-po*, *sión-mo* blue, green, also used of the livid colour of diseased or famished people *Glr.* — *sió-smán* a medicinal herb. — *sió-tsód* vegetables; herbs. — *sió-ló* the leaf of a plant; *Cs.*: 'sió-ló *čár-ba* to become notorious'. — *sió-sáns* pale blue e.g. of the sky; *sió-sáns-ma* night *Sch.*

སྒྲོ་བ་ *sió-ba*, *Cs.* also *siód-pa*, pf. *bsiós*, fut. *bsiío*, imp. *siós*, 1. to become green *Cs.* — 2. (*Lex.* परिणम?) to bless, **ñó-wa gyáb-čē** *W.*, though in most cases as a requital for a present given; *Dzl.* ལྟོ་བློ་, 16: to bless, to pronounce a benediction, hence also in litanies the words of the priest seem to be indiscriminately called *sió-ba*, whereas the responses of the congregation of monks are termed *mtun-gyür*; generally: to dedicate, devote, e.g. one's property to the *dkon-mčóg* *ysum*, i.e. in reality to the priesthood; *dgé-ba gro-drug dön-du siós*, to devote alms, charitable gifts, to the (temporal and eternal) welfare of beings. *Mil.*; also to design, to intend, *ná-la bsiós-pai yyu* the turkois intended for me (by you) *Mil.*; *Dzl.* ལྟོ་བློ་, 3: *sá-la kán-bu dan rin-po-čér bsiós-nas rtse-ba*, fancying the earth to consist of cottages and jewels, and thus playing with it.

སྒྲོ་བ་པ་ *sióg-pa* *Lex.*, prob. pf. *bsiogs*, fut. *bsiög*, imp. *siogs*, to vex, to annoy; cf. *skyo-nógs*, *skyo-siogs*.

སྒྲོ་བ་ *siön* = *siá* and *sián*, formerly, before, previously; *siön tós-na* having formerly heard *Dzl.*; *siön mán-du kyer yañ* although you have taken a good deal with you before; *siön dás-pai* or *byün-bai dús-na* in by-gone times, frq.; *siön bcom-ldan-dás* a former Buddha *Glr.*; *siön mi dbül-*

po de this man formerly poor *Dzl.*; *bdág-las siön bdág-gi pa* my father before me (has . . .); *siön-gyi* adj. former, last; *siön-ma* the former (when two persons or things are spoken of), *siön-ma-rnams* the former (persons or things) *Glr.*; beginning, *tha-kán jig-pai siön-ma thá-sa-la byás-te* making a beginning with the destruction of the temples in Lhasa *Glr.*; *siön-du* adv. and postp., before, at the head, in advance, in the front of, *siön-du gró-ba* to go before or in advance, to precede, also of words and letters; *siön-du jüg-pa* to put or place before, *Gram.*; *siön-la* = *siön-du*: *siön-la soñ* walk first! *Mil.*; *stón-pai siön-du* (he died) before the Teacher (Buddha) *Tar.*; sooner, earlier, before the time supposed, *siön-la tsár-ro* they were first in finishing (their task) *Glr.*; *o-ná siön-la di pul čig oh yes, but first give me that* *Mil.*; *siön-nas* from a former time, from the beginning *Mil.*; *siön-bžin* as formerly *Mil.*

Comp. *siön-skyés* the first-born, eldest son. — *siön-gró* v. *gró-ba* compounds. — *siön-čád*, *siön-čád* *Dzl.*, v. *sián-čád*. — *siön-jüg* a prefixed letter *Gram.* — *siön-dús*, *siön-tsé* antiquity; adv. anciently, in times of old. — *siön-byün* *Cs.* = *siön-rábs*. — *siön-rábs* ancient race, ancient history, antiquity, ཐུག་པ་. — *siön-rol* (cf. *siá-rol*) former time or period, *ma rtád-pai siön-rol žig-tu* formerly, in former times, when (the chair) was not yet transferred (to . . .) *Tar.* — *dus ná-niñ sön-bai siön-rol-na* a year ago (an expression with an unnecessary redundancy of words!) *Mil.* — *siön-lás* former actions.

སྒྲོ་བ་ *siön* = *sió*, *siön-po*, v. *sió*.

སྒྲོ་བ་པ་ *siön-bu* n. of a medicinal plant, acc. to *Cs.* poisonous; in *Lh.* Delphinium Kashmirianum, officinal. — *siön-bum* n. of a botanical work: 'the hundred thousand vegetables' *Cs.*

བརྒྱུད་པ་ *brúád-pa*, v. *riú-ba*.

བརྒྱུད་པ་ *brúád-pa* *Sch.*: 'ausziehen, ausreissen'.

བརྒྱན་པ་ *brñán-pa*, = *rñán-pa* *subst. Glr.*,
vb. *Lex.*

བརྒྱབ་པ་ *brñáb-pa* 1. *Sch.* = *brñád-pa*. —
2. *Lex.* = *rñáb-pa*, *rñams-pa*.

བསྒྲུབ་པ་ *bsñál-ba* to be faint or exhausted
Cs.; v. *sdug-bsñál*.

བསྒྲུབ་པ་ *bsñás-pa* to place upon a cushion
Sch.

བསྒྲུབ་པ་ *bsñó-ba* 1. v. *sió-ba*. — 2. a blessing,
cf. *sió-ba*. — 3. *Cs.* also: mouldy,
rotten (prob. only livid, discoloured, v.
sió).

ཅ

ཅ་ *ca* 1. the letter *ç*, *tenuis*, palatal, like
the Italian *ci* in *ciascuno*, or *c* in *ci-*
cerone. — 2. as numerical figure: 5. —
3. = *lèa* excrement, alvine discharges, *ca*
dór-ba to discharge excrements *Mil.*

ཅ་ཅིར་ *ca-èir* lark *Ld.*

ཅ་ཅས་ *ca-cüs* warped, distorted, awry *Sch.*

ཅ་ཅོ་ *ca-èó* clamour, cries, *snynin tsim-gyi*
ca-èó shout, exclamation of joy *Pth.*;
noise, of many people *Thgy.*; *da ca-èó*
ma zer now do not make such a noise! (so
Mil. rebukes the aërial spirits); chirping,
twitter *Glr.*; *ca-èó-can* shouting, bawling;
talkative, loquacious *Stg.*

ཅ་དར་ *ca-dar*, also *tsá-dar*, *tsá-sar*, a sheet,
blanket, toga.

ཅ་ར་ར་ *ca-ra-rá*, or *èi-ri-ri*, *W.* **čár-pa*
*ca-ra-rá yon dug**, it rains heavily,
it is pouring.

ཅ་རི་ *ca-ri* *W.* bug.

ཅ་རེ་ *ca-ré* continually, always = *car*.

ཅག་ *çag* termination of the plur. of pers.
pronouns.

ཅག་ཀྲུམ་ *çag - krüm* cartilage, gristle; *snar*
çag-krüm bridge of the nose.

ཅག་དཀར་ *çag-dkár* *W.* quartz.

ཅག་ག་ *çág-ga*, *C.* **çág-ga jhè'-pa**, = *nyá-*
ra byéd-pa, c. *la*, to take care of;
çág-ga dág-po jhè'-pa to look after, to
keep, preserve carefully; **çág-ga dág-po**
careful, orderly, regular, tidy, of persons.

ཅག་ཅག་, ཅག་པ་ *çag-çág, çág-pa* smacking
in eating *Cs.*

ཅག་ཅེར་རེ་ *çag-èer-ré* closely pressed or
crowded, in standing or sitting
Ld.

ཅག་རོ་ *çag-rdó* = *çag-dkár* *W.*

ཅན་ *can*, (v. *çian*, *çi-yan*), every thing,
any thing whatever, *can - sés* knowing
every thing, epithet of deities or saints;
more frq. followed by a negative particle
and then signifying: nothing; **can mi stó**
it does not matter, it is indifferent (to me),
frq.; **can med** there is nothing here, or
at hand; also = **can mi stó*; *can mi sés-*
*kan** ignorant, stupid; blockhead, simpleton.

ཅན་ཅུ་ *can - téu* *Glr.*, also *can-can-téu*
(ཅམཏ) a sort of small drum *Pth.*

ཅན་ *can*, affix, adjective termination, prop.
signifying: having, being provided with,
= *dan ldán-pa*, corresponding to the Eng-
lish adj. terminations -ous, -y, -ly, -ful,
e.g. *tsér-ma-can* thorny; sometimes also =
-like or -ish: *bón-can* Bon-like, heretical
Mil., *hín-du-can* Hindoo-like, Hindooish;
seldom affixed to verbs: *byéd-pa-can* a
doer, maker; in *C.* also for the possessive
pron.: *ná-can*, *kó-can*, my, his (her), **nag-*
*gón sá-hib-çen** the Sahib's inkstand. It
may also be affixed to a set of words that
form one expression: *tsér-ma nón-po-can*
having sharp thorns, *sén-gei mgó-can* having
a lion's head.

ཅན་ *čan*ཅི་ *ci*

ཅན་ *čan*, po., prop. *čan-du*, postp. c. accus.,
to, with, *koñ čán-du mī gro* I do not
go to him *Mil.*, *Pth.*; *ña čán-du* with me,
in my presence *Mil.* The word seems to
be rather obsolete; more recent editions
having *gán-du* and *drün-du* instead of it.
ཅན་ཅི་ *čan-čil* (?) *W.* the green shell of
a walnut.

ཅན་ཅེ་, ཅན་ཅར་, ཅན་ནེ་ *čan-čé, čan-čér, čan-
né, Sch.*; a small
bowl or dish; *Cs.*: continually.

ཅན་དྲུང་ *čan-dwán* green, unripe *W.* (?).

ཅན་ས་ *čan-sa* (?) kitchen, fire-place *W.*

ཅབ་ཅོབ་ *čab-čob* *Cs.* nonsense e.g. *smrá-ba*.

ཅམ་ *čam* 1. *Cs.* slow; *Lex.* *čám-gyis* *joḡ*,
and several other passages, the sense
of which is not quite clear; cf. *čam-mé*.
— 2. glistening, glittering (?) cf. *lčam-mé*.
— 3. *W.* whole, unimpaired, **sa** (lit. *rtse*)
čam-mé yod the whole store of hay is
still left (entire).

ཅམ་པ་ཏ་ལོ་ *čám-pa-tá-lo* *Ts.* mallow.

ཅམ་ཤེན་ *čam-pód* *Ld.* a bunch of flowers,
sprigs etc., a handful of ears of
corn.

ཅར་ *čar* 1. *Lex.* *čar-ré, Cs.* *ča-ré, Sch.* also
čar-már, always, continually *Cs.* — 2.
also *čar, čár-du*, with numerals, esp. *yčig-
čar* at the same time, simultaneously, opp.
to one after the other, successively (viz.
doing or suffering a thing, sleeping, dying
etc.) *Dzl.*; at once, on a sudden, opp. to
gradually *Mil.*; *liá-čar* all the five to-
gether *Thgy.*, *nyis-čar, drüg-čar* etc.

ཅར་རས་ *čar-ras* v. *doms-ras*.

ཅལ་ *čal* *Cs.*: 'noise, *čal-čal* id.; *čal-rgyúg*
rumour, (false) report'; *čal-čöl* idle
talk, nonsense, *čal-čöl* *ṣtam* id. *Mil.*

ཅས་ *čas* *Pur.*, v. *čes* 2.

ཅས་ཅུ་ *čas-čus* *Sch.* = *ča-čus*.

ཅི་ *ci* num. figure: 35.

ཅི་ *ci* I. interr. pron. in direct questions:

1. what? (*C.* gen. *gañ* instead of *ci*) *ci
šes* (like the *Hind.* क्या जाने) who knows?
col. W.; also pleon. at the end of a question
after the... *am: ŋa nó-šes-sam ci?* do
you know me? do you? *Dzl.*; *ci* of whom?
whose? followed by *pyir, don, čed, slud*
(-du): why? wherefore? inst. of *čii pyir*
also *ci-pyir* etc.; *de čii pyir žé-na* 'this
wherefore? (= why this?) if so it is asked'.
(This phrase, besides the gerundial particles
— esp. *pas* — is the only way in which
in *B.* the causal conjunction 'for' (*Lat.*
nam, enim) can be expressed, and in
translating into Tibetan, the English con-
junction must therefore often be altogether
omitted.) *čii brás-bu* what sort of fruit?
čii ri what kind of a mountain? i.e. of
what consisting? *Pth.*; *ci* also, like an adj.,
is placed after the word to which it belongs:
rgyu ci-las for what reason? on what ac-
count? *Thgy.* — 2. why? wherefore? but
only in negative questions: *bdág-la des ci
ma čog* why should not that suffice me?
Thgy.; *ci mi sgrub* why do you not pro-
cure...? inst. of the imp. procure! *Mil.*;
bsám-na ci ma legs if you considered...,
why would not that be a good thing? =
you had better consider, you ought to
consider *Mil.*; frq.: *de byün-na ci ma ruñ*
if that happened, why should it not be
desirable? = would that it happened! oh,
may it happen! — 3. how? in conjunction
with other words, v. below. — 4. inst. of
a note of interrogation, e.g. in: *ci ynañ*,
for *ynán-ñam, yšéys-par ci ynañ* do you
allow(me) to come? *Dzl.* ८, 13; ३३, 5.

II. correlatively: which, what; what-
soever; every thing, much like *gañ*, q.v.,
esp. the syntactical explanations given there.
ci, as a correlative, ought prop. always to
be written *ji*, yet not even in decidedly
correlative sentences is this strictly ob-
served: *ci byed(-na-ñ)* whatever I may
do *Glr.*; *ci bgyi bka nyan(-te) néd-kyis*
bsgrub whatever we may be bidden to do,
we shall obediently perform *Pth.*; *ci myur*,
also *ci myur žig-la* *Pth.* as quick as possible;

also *ci* alone: by all means, at all events, *spyān ci drañs* he must be conducted here at all events *Glr.*

Comp. and deriv. *ci-ga* what? col. — *ci-dgar*, *ci dgá-bar* whatever one may wish, **at pleasure, ad libitum.** — *ci snyed* v. *snyed*. — **ci ton** (lit. *yton*) **zig** **some, something** col. — *ci lta-bu* **of what sort**, manner, fashion, quality or nature? *Lat. qualis.* — *ci ltar how?* in what manner? **what?** *da ci ltar bya*, *W. *da ci cò-cè**, what is now to be done? — *ci ltar gyúr-pai ytam byás-so* he related what had happened, frq. — *ci-ste*, followed by *na* or (rarely) *te*, in most cases = the *Lat. sin*, **but if**, if however; even supposed that; sometimes for *gál-te*, **if**, in case. — *ci sto* what does it matter? *ši yañ ci sto* if he dies, what does it matter? *Thgy.* (cf. *can*). — *ci-dra-ba* similar to what? of what kind? also: of whatever description it may be *Glr.* — *ci-nas* from which or what? out of which or what? by which? etc. (*Bal.*: **ci-ne** how?), *ci-nas kyañ* = *cis kyañ* q.v. — *ci tsam how much?* *B., W.*; *ci tsam yod kyañ* though he have ever so much *Mil.*; *ci tsám-du* how far? to what distance? — *ci-tsug* *Cs.*, col. **ci-zug*, *gá-zug** how? in what manner? — *ci zig* 1. **what? what a?** 2. **some one, any one, something, anything**; *ci zig-tu dgos* for what (purpose) is it wanted? *Dzl.*; *ci zig-na* once, one time, at any time *Pth.*; *ci zig-nas* after that, afterwards *Pth.* — *ci yañ*, *ci-ai*, *can* **whatever**, any thing, all kinds of things, **ñul yó-na tsón-gyu ci yañ yó** *C.* if there is money, you may sell any thing; followed by a negative: **nothing.** — *ci rigs-pa* adj., *ci rigs-par* adv. 1. **in some measure**, to a certain degree; in part, partly *Tar.*; 2. **of every sort** *Dzl.* and elsewh. — *ci-la why? wherefore?* *Glr.*, *W.* col.; also for the *de cii píyr zé-na* of *B.*; further it is used inst. of an affirmative; e.g. question: shall we get rice there? answer: **tob yin*; *ci-la mi tob** of course, why not? **ci-la zu** **why! well!**

ཅི་ལིམ་ *ci-lim* (*Hind.* چالم 1. the bowl of a hukka (water-pipe). — 2. a hukka.

ཅི་ཚེ་ *ci-tse Kun.*, also *tsé-tse*, millet.

ཅིག་ *ciḡ*, enclitic, a modification of *yḡig*, after *s* usually changed into *ḡig*, after vowels, and the liquids *ñ, n, m, r, l* into *zig* (exceptions, however, in provincialisms and in literature are not unfrequent) 1. after nouns, the indefinite article **a, or a few**, when following after a plural; sometimes also untranslatable: *bud-méd-dag ciḡ* some women; *mán-po zig* many (sometimes expressly opp. to *mán-po*, the many, *Tar.* 7, 15); *gañ zig* v. *gañ*; **a little, some**, *ñiñ zig fú-ru gro dgos* I must go and pick up some fire-wood *Mil.*; after infinitives: *krims dañ gál-ba zig byéd-pa* to commit a trespass, to make one's self guilty of a transgression *Dzl.*; *tse pòs-pa gráñs-med-pa zig myañ* he suffered innumerable deaths *Dzl.*; it is even added to numerals, and not only when 'nearly', 'about' or similar words leave a given number undefined (*mi lña tsam zig* some five people), but also in sentences like the following: *čú-mig bzi zig yod* there are four springs or fountains. In all these cases, however, it may also be omitted. The numeral for 'one' ought always to be written *yḡig* and never *ciḡ*, but prefixing the *y* is so often neglected (e.g. in *tabs ciḡ-tu, lhan ciḡ* etc.) that even grammarians let it pass. — 2. when affixed to verbs (to the root of the imp. mood, or, in negative sentences, to the root of the present tense) it is a sign of the imperative. In ancient literature it is used without reference to rank, whether it be in making prayers to Buddha, or in giving orders to a servant; at present in *C.* only in the latter way; in *W.* it is of rare occurrence.

ཅིང་, ཅིང་, ཅིང་ *ciñ, ñiñ, zñiñ*, a gerundial particle, the initial letter of which is changed acc. to the rules obtaining for *ciḡ*; it corresponds to the English participle in **ing**, is used in sentences beginning with **when, after, as**, and is affixed to verbal roots and adjectives, in the latter case including the auxiliary verb to be: *γsón-por dár-du bcúg-ciñ bui ša zá-bar*

gyār-ñig (= *bəṅ-nas*, or *bəṅ-ste*) may I, after having been buried alive, be obliged to eat my own son's flesh! *Dzl.*; usually however employed in the minor clauses of accessory sentences: *brós-ñin gáb-pas* having hid themselves after running away *Dzl.*; frq. also where coordinate ideas are in English connected by **and** or **but**: *śá-la zá-ñin krág - la fūn - ba* eating flesh and drinking blood; *čé-ñin légs-pa* tall and well-shaped; *drod ynod-čin bsil-ba pán* heat is hurtful (but), cold is beneficial *Lt.* It is also used like the ablative of the gerund in Latin: *nya bśór-ñin fśó-o* we live by fishing (piscando) *Dzl.*; and = *kyin* (q.v.): *ri-la dran-sron byéd-čin dūg-go* he sits on the mountain acting the part of an anchorite *Dzl.*; *smre-sāṅgs dōn-čin dūg* he sits wailing *Dzl.*; *rai-dgór gró-ñin yda* he is wandering at pleasure *Mil.*; *čes smrá-ñin yód-pa-la* as they were thus speaking *Glr.*; *čos stón-čin yód-pai tse* as he was just giving religious instruction *Tar.* 11, 12.

ཅུ་རི་ *ču-ri* n. of a female demon *Thgr.*

ཅུ་, ཅུ་ཅུ་ *ču, ču-ru*, termin. of *či*, 1. **whereto** etc., little used. — 2. with *yañ*: **everywhere**, in every direction, for any purpose, by all means, with a negative: **nowhere** (so at least it is to be explained in several passages of *Pth.* and *Thgy.*).

ཅུ་ *čis*, instr. of *či*, *čis yid-čes-par gyur* **by what** am I to believe it? **what** shall make me believe it? **whereby** can I know it to be true? *Dzl.*; *čis kyañ mi skrág-pa yin* he is not to be frightened by any thing *Dzl.*; *čis kyañ*, and *či - nas kyañ* frq. used as adv.; **by all means**, at all events, at any rate, *čis kyañ gró - na* if you wish to go by all means, at all hazards; *da čis kyañ gęys byao* now I will at any rate play him a trick *Dzl.*; *čis kyañ bžes-pa zu* I beg of you most earnestly to accept it *Mil.*; *čis kyañ slob* **never mind!** teach it me at any rate! *Pth.*

ཅུ་ *ču* 1. num. figure: 65. — 2. inst. of *bču*, used in compound numerals for the

tens, when the preceding numeral ends with a consonant: *sum-ču*, *drug-ču*, *bhun-ču*, *brgyad-ču*.

ཅུ་ག་ *ču-gañ Med., Čk.*: 'a sort of lime used for medicine'.

ཅུ་ཏི་ *ču-ti* (? *yču-ti*) **pig-tail**, **cue**, worn by boys and men in Tibet proper, *Ld.* and *Sp.* Cf. *čo-to*.

ཅུ་འི་, ཅུ་འི་ *ču-li, čo-li* 1. **W. a fresh apricot.** — 2. **C. dried apricots** without stones. — 3. a sort of wild-growing vegetable *Sik., Č.* — *ču-li ta-gir* the pulp of apricots boiled down to a conserve and formed into cakes *W.* — *bun-ču-li* a kind of peach *Kun.*

ཅུ་ག་ཅུ་ག་ *čug-čug* = *čag-čag Sch.*

ཅུ་ *čun* 1. **C. gourd, pumpkin.** — 2. n. of a place. — 3. for *čun žig*: *da kyod čun žyis-pa yin* you are a little too late now *Pth.*; *čun yó-ba* a little slanting *Glr.*

ཅུ་ཞིག་, ཅུ་ཟེད་, ཅུ་ཟེད་ *čün-žig, čün-žad, čün-zad*, a little, *B.* and *C.*, *mü-ge čün-zad čig* a partial famine *Mil.*; *čün-zad-kyi pyir* for the sake of a trifle, through an insignificant circumstance *Dzl.* ༡༡, 15; **some**, *Lat. nonnulla*, of rare occurrence, *Was.* (242); *čün žig skyén - bar gyir - nas* rather ashamed, somewhat confounded *Glr.*; *čün-žig pán-nam blta* I shall see, whether it will help, or has helped, a little *Mil.*; a little while, a short space of time, *čün-zad čig sdod čig* wait a little (while) *Dzl.* When followed by a negative, it may either be translated as in: *čün - zad ma bdé - ba* a little unwell, uneasy etc. *Mil.*, or as in: *dbañ čün-zad med*, there is not even a slight possibility = there is no possibility at all *Pth.* and elsewh.

ཅུ་ཞི་ *čün-žo*, also *čün-žu, čün-ži, yčön-ži*, a kind of white stone.

ཅུ་ *čub W.*, from the *Hind.* चुप, **čub čád-de dug** he keeps silence, holds his peace.

ཅུ་ *čur*, in *čur mid - pa* to devour food entire *Sch.*

ཅུར་ནི་ *čur-ni* meal, flour, only in medical writings.

ཅེ་ *če* numer. figure: 95.

ཅེན་, ཤེན་, ཞེན་ *čé-na, šé-na, žé-na* (cf. *čig*), inst. of *čes smrá-na*, 'if one says so, asks so' etc., after words literally quoted, frq. (*W. *žér-na**).

ཅེ་སྤྱུང་ *če-spyán* jackal.

ཅེ་རེ་, ཅེར་རེ་ *če-ré, čer-ré* envious, jealous, *mig čer-ré (čér-gyis Thgr., čér-te Glr.)* *ltá-ba* to look with an evil or envious eye upon; *če-ré lón-ba* dim-sighted, purblind *Cs.*

ཅེས་མེ་བ་ *čém-me-ba* bright, shining, of polished metal *Glr.*, cf. *kírá-bo*.

ཅེས་ཅེ་ *čém-tse* scissors *C.*

ཅེུ་ *čeu* 1. a small sucking-pipe for drinking the Murva-beer, in which millet grains are swimming *Sik.* (v. *Hook. I.*, 175). — 2. a clyster-pipe.

ཅེར་ *čér*, v. *če-ré*.

ཅེས་ *čes* 1. (*Lex. इति*), also *šes* and *žes* (cf. *čig*) so, thus, in ancient literature regularly placed after words or thoughts that are literally quoted, and so continuing the sentence; the quotation itself is gen. preceded by *di skád-du*, or *di snyám-du*. In later literature *čes* and the introductory words are often omitted, in col. language always. Inst. of *čes smrás-so*, *čes ysúns-so*, so he said, thus he spoke, so has been said or spoken, so it is said, often only *čés-so* is used, and in like manner *čés-pa* for *čes smrás-pa*, this word, this speech; *čés-pa-la soys-pa* these and similar words; *čés-pa di yañ* also the preceding poem (is written by him); *snyun žés-pa nád-kyi min yin* the word *snyun* is a term for 'disease' *Zam.*; *žés(-pa) dan* 'such, and', if a quotation is followed by another, where we say 'further', 'moreover'; *čés-pa-la* after words have been quoted, which form the subject of further discussion; *čes byá-ba*, or *čés-pa* the so called, frq. after names; *čés-su* rarely for *čes*. — 2. acc. to the usual

spelling and pronunciation (*čes, če*) of the Lamas of *Ld.* it is the ordinary termination of the infinitive in *W.* (in *Pur.* and *Bal. čas*, in *Kun. čā*), though etymologically as yet not accounted for; sometimes used also as a sbst. or adj. i.e. partic.: *bsád-čes* killing, *bsád-čes yin* it is to be killed; *skyé-čes* pregnant, v. *skyé-ba*.

ཅོ་ 1. num. fig.: 125. — 2. *čö-dri-ba Lex., C.*, to blame, reproach, slight; to vie with.

ཅོག་, ཅོག་ *čö-ga, lčö-ga Mil.* lark (not common in Tibet).

ཅོག་ར་ *čö-ger(?)*, *čö-ger bzugs Glr.*, *W. vulgo: *čö-gan dug** he sits motionless.

ཅོ་ཏོ་ *čö-to*, also *čö-ti*, *Cs.*: a tuft of hair on the head, thus *Lex.*: *čö-toi for-čög (= ču-ti?)*; cf. *lčän-lo*.

ཅོ་རི་ *čö-ri* = *čor*, *čän čö-ri Lex.(?)*.

ཅོ་ལི་ *čö-li* = *ču-li*.

ཅོ་ལོ་ *čö-lo* the prattling or chattering of little children *Mil.*; cf. *čá-čö*.

ཅོག་ *čog Cs.*: a plural-sign; *Schr.* all (people). This, or a similar original meaning of the word is also to be traced in an expression usual in *Ld.*: *čög-mdo* a place where three roads meet, v. *mdo*; cf. also *čag*. When affixed to a word, it must be preceded by the vowel *o*, the final consonant of the root being at the same time repeated. Affixed to verbs, it seems to convert them into participles: *čöis-so-čog-la Dzl. ༡, 6*, to those arrived, to the (persons) arrived, *yin-no-čog*, *yód-do-čog* those being, existing (things or persons); *Cs.*: *yčés-so-čog* things that are valuable, precious, to a man.

ཅོག་ཅོག་པ་ *čög-čög-pa W.* grasshopper, cricket.

ཅོག་པ་ *čög-pa C.* to have leisure *čög-na yon go* if you have leisure, come! **čög-ka* leisure, *dhe-rin čög-ka me** to-day I have no leisure; **čög-ka jhé** is an affirmative answer, when having been asked for some little service, something like: well, I'll do it.

འགྲུ་ còg-bu a sort of **small tent** Cs.

འགྲེ་ còg-tse, v. lèog-tse.

འགྲེ་ལ་མ་ còg-la-ma a mineral(?) *Med.*

འྲ་ còñ 1. *Lex.* a musical instrument, *Schr.*: a bell. — 2. *Mil.*: còñ-la skyur-ba to push one down a precipice in order to kill him (the only meaning the context here will admit); cf. tson-dòñ. — 3. v. *γ*còñ.
འྲ་ཅི་ còñ - cì a small **bowl** or **dish** *Sch.*;
v. càn-èe.

འྲ་འྲ་ còñ - còñ **jagged, indented, serrated.**

འྲ་མ་ còñ-mo, col. for lèñ-mo.

འྲ་བ་ còñ-ba, *Pth.*: nu-bód còñ-ba acc. to the context: to raise loud lamentations, wailings (at funerals); perh. etymologically connected with cò-ñés. Cf. *γ*còñ-skad.

འྲ་ཞི་ còñ-zi = cùn-zò.

འྲ་རྡ་ còñ-rón, perh. = còñ-còñ, *Mil.* còñ-rón tsér-ma.

འྲ་པ་ còd-pán, **मुकुट**, ornament for the head, worn by kings, tiara, diadem, crown; the crest of gallinaceous birds.

འྲ་དར་ còb-dár *Ld.-Glr.*, *Schl.* p. 29, a (?).

འྲ་གང་, འྲ་ཅིག་ còr-gán, còr-èig a **mouthful, a gulp, a little** *Sch.*;
cf. cò-ré.

འྲ་རྒྱ་ còl-čün *Thgy.* childish **prattle** or **babbling.**

གཟགས་པ་ *γ*cágs - pa 1. to **apprehend, to grasp** (with the understanding), to **impress**, gen. with *yid-la*, on the mind, e.g. the doctrine *Dzl.*; also *bka nan-γcágs čén-po γnán-ba* to give a thoroughly solid, impressive instruction; *γcágs-po byéd-pa* = *γcágs-pa*; with additional force: *do cáy-po jhè-pa* *C.* to impress (to one's mind) as firm as a rock. — 2. relative to persons it is synon. to *čágs-pa* to love.

གཟན་པ་ *γ*cán-po, *W.* *sán-po* **clever; lively, sprightly**; *W.* also **attentive to, regardful of**; *γcán - po drün - po* clever and

sagacious *Mil.*, *γcán-drün lán-pa* id. *Pth.*; hence also *γcán* sbst. sagacity, cleverness; *ka-γcán* clever words, clever speech *Cs.*; cf. also *ka-sbyán*; *W.*: *sán cò-èe* to watch for; to keep guard, to watch; *sán-rig cò-èe* to be very attentive, to listen with fixed attention, *sán-rig-cán*, *C.* *cán-rig-čen* very attentive; *W.*: *sán skúl-èe* 1. to exhort, admonish 2. to wake, to rouse from sleep; *čós-si sán-skúl tán-èe* to give religious exhortations, to hold parenetic lectures.

གཟན་པ་ *γ*cád-pa, v. *γ*cód-pa.

གཟན་(གཟན་) *γ*cán-(*γ*)zán frq. **beast of prey**, *Lat. fera*, but more in a systematic sense, so that the cat, and even the dog may be included; *Glr.* po. *γcán-(γ)zán tá-ma* 'the last of the beasts of prey', the cat.

གཟས་པ་ *γ*cám-bu *Cs.* **humbleness, servility, flattery**, *Sch.* also **untruth, lie**; *γcám-bui niag*, or *tsig* a servile speech; *γcám-bu smrá-ba* to speak submissively *Stg.* (not much used).

གཟར་པ་ *γ*cár-ba 1. *Sch.*: **cut out, put out, knocked out**, e.g. *mi* an eye (cf. *bèar-ba*. — 2. *Mil.*?

གཟར་པ་ *γ*cál - ba, *γ*cál - du *bkrám - pa* to **spread, display, lay out** e.g. precious stones, jewels, on a table, on the ground, *Glr.*, also *Lex.*

གཟི་པ་ *γ*èi-ba 1. vb. v. *γ*èid-pa. — 2. sbst. = *γ*èin; *bšan γèi* both kinds of alvine discharges. *Dzl.*

གཟིག་ *γ*èig, num. **one**; *γ*èig *kyan* even but one; **one and the same**, *du* *γ*èig-tu at the same time (whereas *du* *èig-na* once, one day, which however is also written *du* *γ*èig-na); *γ*èig *byéd-pa* to unite (vb. n.), to join (in an act), to act in concert; sole, alone; **dear, beloved**, *yab γèig* dear father! *Glr.*: *šin - tu γdün - bai ma γèig* my own (only) beloved mother! somebody, some one *Dzl.*, *γ*èig... *γ*èig the one — the other, somebody or other, very frq.; *γ*èig-*gis γ*èig, *γ*èig-la *γ*èig etc. one another, each other frq.; *mi-γ*èig *C.* **differing, different.**

གཅིད་པ་ *γèid-pa*

Comp. and deriv. *γèig-ka* single, only, opp. to several, *Mil.* — *γèig-čar*, *γèig-čar* v. *čar*. — *γèig-čig*, pronounced **čig-čig**, a certain, some one, *ἕἰς τις*, *slób-ma-las γèig-čig Dzl.*; *bud-méd γèig-čig Dzl. 3V2, 5* (where *Sch.* has *čig-γèig* erron.); *γèig-γèig*, pronounced **čig-čig**, 1. one at a time; separately, alone, esp. *W.*; 2. of the same kind, not different *W.* (v. *Fouc. Gram.* p. 21. 42), 3. adv. by one's self, only, solely *W.* — *γèig-čog* all-sufficient *Glr.* — *γèig-nyid* *Cs.* 'unity' (?) — *γèig-tu* 1. into one, into one body, together, *γèig-tu sdü-ba* to unite e.g. six countries, *Dzl.*; to contract, to simplify *C.* 2. at once, wholly, altogether *Dzl. 23, 3*; 3. firstly, in the first place, *γèig-tu-ni*; then follows *γnyis-su-ni* etc. *Dzl.* 4. only, solely *Thgy.* — *γèig-du* unity and plurality, *γèig-du-brál* not having these two qualities *Was.* (308). *γèig-pa* 1. the first *Wdn.* (little used). 2. having etc. one, cf. *dgu*. 3. of one kind, not different or manifold, *mi-γèig-pa* different *B.* and *C.* — *γèig-pu* (also *γèig-bu*?) alone, single, *γèig-pus mi ston tñb-pa* to be able to cope alone with a thousand men *Dzl.*; *γèig-pur lus-pa* to remain alone behind *Glr.*; only, sole, *bu γèig-pu* the only son, frq. — *γèig-po* 1. alone, *rgyal-po γèig-po skyés-pa yin* the king alone is a man, *Dzl.* 2. being one, or the one, *ma γnyis-la skyés-pai bu γèig-po* thou (being the) one son of two mothers, viz. claimed by two, *Glr.* 3. *Pur.* the one — the other. — *γèig-šós* the other, when speaking of two.

གཅིད་པ་ *γèid-pa*, also *γèi-ba*, pf. *γèis*, fut. *γèi*, imp. *γèis*, to make water, to piss.

གཅིན་ *γèin* urine, *γèin γèid-pa*, or *γèi-ba*, *W. tán-čè*, to make water; *γèin šor* urine is discharged involuntarily; *γèin-rkyág*, both discharges, vulg.; *γèin-gág* the retention of urine *Med.*; *γèin-snyi* gonorrhoea, clap (?) *Med.*

གཅིའྱ་ *γèiu* 1. clyster-pipe = *čeu*; *γèi-ui sman* clyster *Lex.* — 2. clyster (?) *Cs.*

གཅིལ་པ་ *γèil-ba* to spoil, to destroy *Sch.*

གཅིར་བ་ *γèér-bu*

གཅུ་བ་, ལུ་བ་ *γèu-ba*, *lèu-ba*, v. *γèud-pa*; *γèu* or *lèu-kór* *Cs.*, *γèu-skór* *W.*, *γèus-bu* *Ts.*, screw. — *γèu-ti* v. *ču-ti*. — *γèu-dón* screw-box *Cs.*

གཅུ་གཤམ་ *γèu-gál* importance, *Cs.*

གཅུ་གས་པ་ *γèugs-pa*, prob. not different from *γèágs-pa*. The word occurs in: *yid(-la) γèugs(-pa)* beloved, a friend *Dzl.*; *mdza-γèugs byéd-pa* to treat amicably *Wdn.*; *Kon-γèugs* having conceived a hatred *Lex.*

གཅུང་པོ་ *γèün-po*, resp. a younger brother.

གཅུད་ *γèud?* *γèud(-la) bór(-ba)* *Lex.* w.e.; *Sch.*: to forsake, to cast out, to reject; (cog. to *čud-zán?*)

གཅུད་, ལུད་པ་ *γèud-pa*, *lèud-pa*, pf. *γèus*, *lèus*, fut. *γèu*, *lèu*, imp. *γèus* (?) to turn, turn round, twist, twine, plait, braid; **čud log tán-čè** *W.* to untwist, untwine a rope; **čus zum tán-te nol dug** *W.* they wrestle and scuffle (prop. they fight scuffling); **sen čus gyáb-čè** *W.* to press and bore with the knuckle; *čus-spu** a low expression for the hair; *lág-pa γèus* *Zam.*?

གཅུན་པ་ *γèün-pa*, secondary form of *γün-pa*, *Lex.*: *rtsád-nas γèün-pa*, prob. to subdue completely; *γèür-žün γèün-pa* prob. to beat or press a thing until it is soft.

གཅུར་པ་ *γèür-ba*, secondary form of *γür-ba*; *γèür-ře* *Ld.* a coarse sort of vermicelli.

གཅི་བ་ *γèé-ba* to esteem, to hold dear, to love *Sch.*

གཅིན་ *γèen* (*Cs. γèen-po*) resp. *Cs.*: one's elder brother *Dzl. 775, 11*; acc. to *Zam.*: first-born son.

གཅིར་པ་ *γèér-ba* v. *bèer-ba*.

གཅིར་བུ་ *γèér-bu* naked, col., also *Mil.*; *γèer-nyál* id.; *Kun.*: **čér-góg**; resp. *sku γèér-bu*; *γèér-bu-rnams gábs-par byéd-pa yin-pa* being one that covers the naked *Stg.*; *γèér-bur byin-pa* to make naked, to strip *Pth.*; *γèér-bu byün-ba*, *W.* **čér-nyál tón-čè** to show one's self naked; *γèér-*

bu-pa, *γḗr-nyal-mkhan Mil.* (Ssk. *nirgrantha* a naked man, gymnosophist; *ḥós-sku γḗr mṭón-du gról-bas* having been delivered so far as to see the *ḥós-sku* (v. *sku*) unveiled *Glr.*

གཅེས་པ་ *γḗs-pa* (Lh. **śé-pa**) dear, beloved, . . . *ltar γḗs-na yañ* although he is to me as dear as . . . *Glr.*; *ñéd-kyi mi γḗs-pa* a man dear to us, our beloved, our darling *Mil.*; *γḗs-ma* a favourite, sweet-heart *Cs.*; *γḗs-prug* dear child *Mil.*; excellent, precious, valuable, *šin-tu γḗs-pai lña* the five important letters (viz. the prefixed letters) *Glr.*; *śés-pa γḗs* it is of importance to know *Med.*; often as superlative: *ñig rtén dñ-na γḗs-pa ran-srog yin* the dearest thing in the world is one's own life *Pth.*; *γḗs-par byéd-pa Stg.*, *dzin-pa Glr.* c. accus, *W.*: **śé-pa cò-ḥe** gen. with the dat., to hold dear, to love, to esteem, persons or things, but not applicable to the deeper affections of the heart. — *γḗs-bśdus Lex.* w.e.; *γḗs-bśus Cs.* choice pieces (out of books).

གཅོད་པ་ *γḥód-pa*, pf. *bḥag*, imp. *ḥog(s)*, *W.* **ḥág-ḥe**, imp. **ḥog** trs. to *ḥág-pa*, to break, *dum-bur* to pieces; to break off, or asunder; to smash, a glass; to crack, nuts; to burst; split, blast, a gun, a rock; fig.: to break, to violate, a promise, a vow, a law etc. frq., *yáb-kyi bka bḥág-tu med* the word of my father may not be violated (by me) *Glr.*

གཅོད་ན་, **གཅོད་ན་** *γḥón, γḥón-nád, consumption, phthisis, γḥón - ḥén dmù-ḥu* prob. dropsy in the chest or in the pericardium *Med.*; gen. any chronic disease **ḥón-la tsu ma son-ñam** *C.* it has not taken a chronic turn, has it? also fig.: **sem cón-po dug** *C.* the heart is sick, afflicted.

གཅོད་སྐད་ *γḥón-skad Lex., Sch.*: lamentations, wailings, plaintive voices, cf. *γḥón-ba*.

གཅོད་བ་ *γḥón-ba* 1. pf. *bśons*, to excavate, wash out, undermine through the action of water, *tür-du γḥón-bar mi gyür-ro* they are not undermined (by the water)

Stg.; *γḥón-roñ* a narrow passage, a defilé *Cs.* — 2. from *γḥón*, to get faint, languid, wearied in mind, *C.*

གཅོད་ཞི་ *γḥón-ñi*, v. *ḥón-ñi*.

གཅོད་པ་ *γḥód-pa*, pf. *bḥad*, fut. *γḥad*, imp. *ḥod*, *W.* **ḥád-ḥe**, imp. **ḥod** 1. to cut, *ḥád-bya γḥód-pa secunda secure Gram.*; to cut asunder, *kam-tsad-du* into small bits; to cut off, chop off, the hands; to cut down, to fell, trees; to cut out, the tongue *Dzl.*; to rend asunder, to break, a thread, a rope, chains, fetters. — 2. to cut off fig.: *ḥu*, the water, by damming it out, frq.; to reduce, the wages; to cure, a disease; to suppress, a passion; to discontinue, to give up, *zan, zas*, eating i.e. to abstain from food, to fast; *srog*, to kill, to murder, frq.; to stop a thing in its origin, to obviate, prevent, avert; to avoid; to lock, the door, frq.; . . . *kyi*, or *lu, bár-du γḥód-pa* to throw obstacles in a person's way, to hinder, impede, frq.; *srog-la bár-du γḥód-pa dé-dag* all these life-endangering beings *Glr.*; (for more examples refer to *bar*); to stop, to make a pause, in reading, *śad yon-na drág-por bḥád-pa* making a marked stop, when there is a *śad*, *Gram.*; *ñam(-par) γḥód(-pa)*, or *bḥad(-pa)*, section, paragraph; stop, pause; *yon-s-γḥód* id. *Gram.*; to decide, *ḥes bḥád-do* thus he decided *Dzl.*; *krims*, or (*Dzl.*) *žal-ḥé*, to pass sentence or judgment; to judge, condemn, cf. also *tág-γḥod-pa*. — 3. to cross (little used), *ḥu-bo grü-yis* a river in a boat *Glr.* — 4. *ñes γḥód-pa* to follow the track, used both of men and dogs; **már-dzi** (to follow) the smell of butter (viz. of roast-meat), **kyür-dzi ḥg-pa** *C.* to follow the sourish smell (viz. the smell of beer); (*γ*)*sár-* (also *tsar Pth.*) *γḥod-pa* to search into, to investigate, to examine or study thoroughly *Ld.-Glr. Schl.* p. 20, b. — *ḥád-pas γḥód-pa* and other phrases v. under the respective noun. — **ḥo-tañ** *C.* the Tibetan rupee, having lines (*radii*) of division marked, by which they may be cut into smaller pieces. — Note: In some phrases the

spelling of *ȝcód-pa* and the assonant verbs *spyód-pa* and *dpyód-pa* is variable.

གཅོམ་, བཅོམ་ *ȝcom, bèom, pride, haughtiness, arrogance, bskyün-ba* to put it off, give it up *Lexx.*; *bèom čüninus Tur.* 20, 6 despondingly, low-spirited; *gros-ȝcóm Lex.* obs. or prov. for *gros-bčám, v. čám-pa.*

གཅོར་བ་ *ȝcór-ba* to spread, scatter, disperse *Cs.*

བཅག་པ་ *bčág-pa* v. *ȝcóg-pa* and *čág-pa.*

བཅང་ *bčañ?* *Sch.*: 'bčañ-rgya-čén-po comprising much, comprehensive, very extensive; *bčañ-rgyár mdzad-pa* resp. to apply one's self, to bestow pains upon'.

བཅད་ཀ་ *bčád-ka W.* a whole that has been cut into, or a piece cut off.

བཅད་པོ་ *bčád-po W.* something old, torn, worn out.

བཅབ་པ་ *bčáb-pa* v. *čab-pa.*

བཅས་བཅོམ་ *bčam-bčóm Sch.*: trivial things, medley, hodge-podge.

བཅའ་སྒྲ་ *bčá-sga* v. *sga.*

བཅའ་བ་ *bčá-ba* 1. v. *čá-ba.* — 2. sbst. drinking; gen. used connected with *bza-ba*; *bčá-ba dan bzá-ba*, or *bza-bčá* food and drink.

བཅའ་འཕྲང་ *bča-čprán Mil.*, declivity, precipice *Sch.*

བཅའ་མག་ *bča-mág*, the usual pronunciation of *lčags-mag.*

བཅར་བ་ *bčár-ba* 1. = *bčír-ba* to squeeze, to press in a press *Thgy.*; to crowd, to throng, **yár-la bčar** *C.*, stand (or sit) more closely together! — 2. to pull or force from, to wrest *Cs.* — 3. *Lexx.*: *mig bčár-ba* the same as in *ȝčar-mig* (?). — 4. *Sch.*: *logs bčár-ba* to prop sideways. — 5. *Sch.*: *bčar bžugs-pa* to have a permanent residence (this would however be more correctly expressed by *čar*). — 6. *bčár-bai rta-* *bčids*, and *lan-bčár?* *Lexx.* w.e.

བཅཔ་བ་ *bčál-ba* v. *čál-ba.*

བཅས་པ་ *bčás-pa* 1. originally pf. of *čá-ba*, little used. — 2. adj. together with,

connected with, having, possessing, containing a thing, with *dan* or termin. (the latter in prose only when a second *dan*, signifying 'and', occurs in the sentence); gerundially: *bčás-te*, sometimes also *bčás-pas* or *bčás-šin*; adverbially: *bčás-su* frq.; *kor dan bčás-pa* (-te, -su) with attendance, with a retinue or suite, frq.; *bu-mo bèu bod-blón dan bčás-pas skór-te* surrounded by ten virgins together with the Tibetan ambassadors *Glr.*; *btsün-mo dan srás-su bčás-te* with (his) wife and son *Glr.*; *gos dan bčás-su* (to go into the water) having one's clothes on *Dzl.*; *žal džum-pa dan bčás-te* with a smiling face *Glr.*; *šér-sna dan bčás-pa* infected with, subject to, avarice; without *dan* or termin. (esp. po.); *krül-bčás* infatuated, fascinated *Pth.*; *bru-tán tun bčás* together with a small parcel of Duttan tea; it is also, like *rnams*, a collective sign, used in enumerations, referring to several nouns, *Wdn.*, or like *la-sógs-pa* and other (things), and more (such things), and the like: *rgyags dan bčás bskyál-* to provisions and other necessities we shall supply *Mil.*

བཅིང་བ་ *bčén-ba*, fut. of *čén-ba* to bind.

བཅིངས་པ་ *bčéns-pa*, pf. of *čén-ba* to bind. Both verbs (*bčén-ba* and *bčéns-pa*) are also used as substantives: bonds, fetters, whether of a material, spiritual, or magical nature.

བཅིབ་(སྒྲ)་བ་ *bčib(s)-pa* v. *čib-pa*; *Sch.* also: carriage, conveyance.

བཅིར་བ་ *bčír-ba* v. *čír-ba.*

བཅིལ་བ་ *bčíl-ba* v. *čil-ba.*

བཙུ་ *bèu* (*Bal. *wču**) ten, *bèu tam-pa* id.; *bèu-črag* a decade; *bèu-ȝčig, bèu-ȝnyis* (*Bal. *wču-nas**) eleven, twelve etc., (v. also *bčò*); *bčü-pa, bčü-po* as in *dgu-pa, dgu-po.* — *bčü-skór ſon, bčü-gyúr ſon* (the field) yields a tenfold crop. — **čü-kā, čü-kāi tal** *C.*, **čü-kág** *W.*, tithe, tithes; *bčü-kág-pa* a collector of tithes, *bčü-kag dón-pa* to tithe, to decimate *Cs.* — *bčü-dpón* corporal, Lat. *decurio, bèu-čóg* (**čü-*

བཅུ་བ་ *bèu-ba*

བཅོས་པ་ *bèos-pa*

*wág** Ts.) a band of ten soldiers. — *bèu-yèig-zál* the eleven-faced (Awalokiteswara) *Ghr.*

བཅུ་བ་ *bèu-ba* v. འུ་བ་.

བཅུག་པ་ *bèug-pa* v. རྒྱུག་པ་.

བཅུག་པ་ *bèugs*, from the phrases: *sems kón-med-pa dan bèugs med-pa dan ynod-pa med-pa Stg.*, and *Pratihārya Avadāna* (v. *Feer*) p. 3: *lha-byin-gyis bèugs byis-te = देवदत्तविगृहोत्तेन*, it appears, that *bèugs* signifies hatred, hostility, damage, loss, which when compared with *γèugs* seems rather strange, yet is in accordance with कौकृत्य (for this must probably be read inst. of कौकृत).

བཅུད་ *bèud* (རས) moisture, juice, sap, but gen. combined with the notion of a certain inherent virtue or power; *zlá-bai bèud* a fructifying moisture, to be compared in its effects to the warmth of the sun, and prob. means night-dew (if after all it is any thing real); hence **essence, nutriment**, *rkán-gis bèud gyur* nourishment comes from the marrow *Med.*; *bèud-la soi, Mil.* also *bèud-la bor*, (this food) has proved a nutritious fluid, it agrees with him; *bèud-can* nutritious, succulent, of grass, food etc.; *bèud-méd* not nutritious, *Med.*; invigorating **cordial, quintessence**, *bèud-lén* an elixir of life; frq. fig.: *čos tams-čád bsdús-pai bèud Ghr.*

བཅུས་པ་ *bèum-pa* 1. v. *juim-pa*. — 2. to use artifices, to **chicane** *Sch.*

བཅུར་བ་ *bèur-ba* 1. to be flattened down *Sch.* — 2. *Kun.* **lün-po čur-te yon** there is a draught (here). — 3. *C.* like *bkág-pa* to bar, obstruct, block up, e.g. of snow obstructing a road. Cf. *jur-ba*.

བཅེ་, བཅེས་ *bèe, bèes* v. འཛེ་བ་.

བཅེར་བ་ *bèer-ba* 1. to heap or pile up *Cs.*; *Lex.*: *šin jün-por bèer-ba* to pile up wood. — 2. = *bèir-ba* 1. to squeeze, to press *C., W.*; to squeeze in, *ri-brág ynyis-kyi bár du* something between two rocks *Pth.*; **čer tán-čé** *W.* to squeeze, press,

screw in; **čer-čér tán-čé** *W.* to throng, to crowd.

བཅོ་ *bèo*, for *bèu* in *bèo-liá* 15, and *bèo-bryád* 18; *lo lña ysum bèo-liá* 3 times 5, 15 years (*lña ysum* standing pleon.) *Mil.*

བཅོ་བ་ *bèo-ba*, pf. and imp. *bèos*, prop. root of the fut. tense of *čós-pa*, but in *W.* the usual word for *byéd-pa* to make, perform; to prepare, manufacture, construct; employed in all kinds of phrases; **kó-lu zún-can čó** *W.* (he) makes him a liar.

བཅོག་ *bèog?* *Ghr.* 99.

བཅོས་ *bèom* for *yèom*, pride.

བཅོས་པ་ *bèom-pa*, pf. of *jóms-pa*, conquered, subdued; having conquered or subdued, e.g. *dgrá-bèoms-pa*, v. *dgra*; victory *Cs.*; *jprog-bèom*, and **čom-čéč** *W.* robbery and acts of violence. — *bèom-brlág* p.n., Mathura, town of ancient India, in the neighbourhood of Agra, *Zam., Tar.* — *bèom-lán* victorious *Cs.*; *bèom-lán-dás* (*Kh.* **wèom-lán-dé**, *Ld.* **čom-dan-dás**, *C.* **čom-dän-dé**) भगवन्त *Cs.*: victorious, *Sch.*: 'the victoriously consummated', *Burn.* le bien-heureux, the usual epithet of Buddha, *Burn. I., 71.*

བཅོས་པ་ *bèol-ba*, v. *čól-ba*; *bèol-ma* a thing committed to a person's charge, a trust.

བཅོས་པ་ *bèos-pa*, a verb of its own, though as to form resembling a participle, 1. to treat medically, hence to cure, to heal, *mkas kyan bèos-su med* he cannot be cured even by the best physicians *Med.*; *bèos-(pai)* *tab* the way of treating, the method of curing *Med.*; *smān-bèos* medical treatment *Med.* — 2. to do (a thing) for the sake of appearance, for form's sake, to affect, *bèos-su byéd-pa* to perform a sham work, e.g. blowing into a blazing fire *C.*; hence as sbst.: a false conception, wrong idea, *bèos pa dan kṛl-bar gyur-ba* to give way to odd fancies, to have crotchets in the brain, e.g. in consequence of old age *Thgy.* — 3. partic.: made or contrived by art,

artificial, feigned, fictitious, *ma-bèos* artless, unaffected, genuine; it also seems to denote an absence of mental activity, or a forbearance of exercising such activity, in short that indifference to the world, which is so highly valued by the Buddhist, *Mil.* — *bèos-pai ras*, or *ras bèos-bu*, washed or prepared cotton-cloth *Cs.*; calico, chintz *Cs.*; in *S. O.* it seems to denote a costly, valuable fabric; *bèos-ma* sbst. and adj., a production of art, any thing made or contrived by art, esp. every thing imitated, counterfeit, mock, sham, not genuine, frq.; *bèos-ma ma yin-pa* natural, unfeigned, genuine, e.g. respect, reverence *Glr.* — *tsùl-bèos-mkhan*, one that is shamming, a hypocrite. Cf. རྩོས་པ།.

ལྷོ ལྷོ, *Ld.* for *lèi-ba*, **excrement, dung, manure.**

ལྷོ་སྐྱ་ *lèa-sga* = *bèa-sga*, **white ginger**, v. *sgá.*

ལྷོ་བ་ *lèa-ba* 1. *Cs.*: a sort of **carrot**, *Med.* frq., but not known to the common people, at least not in *W.* — 2. ལྷོ་བ་ acc. to *Was.* a garment made of wool or felt *Tar.*

ལྷོ་ལྷོ་ *lèag* 1. **rod, switch, stick, whip**; *glai-lèag* ox-whip; *ria-lèag* kettle-drum stick; *lèai-lèag* *Lex.* willow-twig, osier-switch; *rta-lèag* horse-whip, whip in general, also a scourge, consisting of several straps with sharp knots; *spa-lèag* a cane, bamboo *Mil.*; *ber(-ma)-lèag* stick *Mil.* — 2. (*lèag-ma*) **stroke, blow, cut, hit**, *lèag rgyab-pa* to give a blow or cut, *rtá-la* to the horse *Glr.*; *mgo-lèag* (*Ld.* **go-lèag**) a blow or stroke upon the head; *gram-lèag* a smack on the cheek, slap on the face, box on the ear *Cs.*; *tal-lèag* id. — 3. forepart of a coat of mail *Sch.* — 4. a kind of *Daphne*, v. *re-lèag-pa*.

Comp. *lèag-rdó* *W.* flint, flint-stone. — *lèag-brás* *Mil.* whip-cord, lash of a whip; *lèag-brén*, and *lèag-dnò* id. — *lèag-tsán* = *rta-lèag* *C.* — *lèag-yü* **whip-stick**, handle of a whip.

ལྷོ་ལྷོ་ལྷོ་ *lèag-lèig* *Lex.* w. e.

ལྷོ་པོ་ *lèag-pód* **a girdle**, made of plaited and interlaced strips and resembling a chain; one *Lex.* adds: *dán-mai* *dril-du* *lhas-pa* (?).

ལྷོ་ལྷོ་ *lèags* 1. **iron**, *lèags-kyi* of iron; *lèags-bton-mkhan* a miner digging for iron; *rgya-lèags* Chinese iron; *po-lèags* an inferior sort of iron, *mo-lèags* a finer and better sort of it, *Cs.* steel (?) — 2. **an iron instrument, tool**, esp. **lock** (of doors), **fetter, shackle**, *sgo tams* - *èad lèags btab* - *èin* locking every door *Pth.*; **kán-èag lág-èag** *C.* fettered on hands and feet; *ynam-lèags* 1. thunderbolt, 2. a flash of lightning just striking an object; *me-lèags* a steel to strike fire with, fire-steel.

Comp. and deriv. *lèags-kyü* *B.* an iron hook, esp. fishing-hook, angle; often fig.: *tugs-rjei*, or *èos-kyi lèags-kyüs dzin-pa* to seize with the hook of grace or of religion *Dzl.*, *Glr.* and elsewh. — *lèags-dkár* tinplate, white iron plate. — *lèags-skúd* **thin wire**. — *lèags-kém* or *kyém* **a spade**. — *lèags-kéról* *Sch.* a big iron kettle (= *W.* **èag-dol**) **stew-pan**, large iron pan or pot?) — *lèags-mgár* iron smith, **black-smith**. — *lèags-sgór* iron pan. — *lèags-sgyid* **trevet, tripod**. — *lèags-sgróg* **fetter, shackle**. — *lèags-èás* **implements of iron, hardware**. — *lèags-tig* a kind of **gentian**, cf. *tig-ta*. — *lèags-tág* **chain or chains**. — *lèags-tál* *Cs.* an iron dish or plate, prob. from *tá-li*. — *lèags-drégs* (*W.* **èag-rág**) 1. **iron dross**, scoria or slag of iron; 2. **dirt** of the intestines. — *lèags-rdó* 1. perh. more correctly *lèag-rdó* **flint-stone**. 2. **iron-stone, iron ore** (?). — *lèags-prá* *Ü*, a kind of musket, imported from Rum (Turkey). — **èag-bér** *W.* an iron bar, **crowbar, hand-spike**. — *lèags-mag*, *bèa-mag*, the Turkish

چكك flint-stone, tinder-box *W.* — *lèags-tságs* an iron **cribble or sieve, colander**. — *lèags-zám* iron bridge. — *lèags-záns* iron kettle. — **èag-zán** *C.* good iron, **steel**. — *lèags-yyá* **rust** *Med.* — *lèags-ri* a wall encircling an estate, a town etc. — *lèags-slán* a large iron pan for roasting or kiln-

drying corn. — *lèags-sàn* iron hoop, hasp, cramp-iron. — *lèags-sá* iron ore Cs. — *lèags-bsró* **smoothing-iron** Sch.

ལྷོ་མ་ *lèan-ma* **willow**, *Salix viminalis*, almost the only leaved tree in Tibet, frq. planted in the vicinity of villages; *rgyál-lèan* the specific name of this tree in *Kun.*; *rón-lèan*, *sér-lèan* different species of it; *lèan-dkár* *Kun.* a white kind with birch-like bark, cf. *šo*; *lèan-ló* willow-leaves, 2. (ཟུ་) **matted hair**, *lèan-lo-can*, or *-pa*, one with matted hair, a penitent; also n. of a place in ancient India, of another in Lhasa, and of a third on the top of the fabulous *Rirab*. 3. **queue, pig-tail** C. — *lèan-rlóm* a flat willow basket Ts. — *lèan-sîn* willow-tree, willow-wood. — *lèan-sól* Sch.: 'the red willow'. — **çan-sil** W. coolness, shade under a willow-tree.

ལྷོ་ལྷོ་ *lèan-lèón* Cs. = *san-són* a craggy place, a broken country.

ལྷོ་མ་ *lèam*, also *pyam*, 1. **lath, pole, rafter, spar** of a roof. In Tibet the rafters are placed horizontally, and support a layer of earth; in Mongol tents they are slanting, supporting the felt-covering. — 2. also *brag-lèam*, n. of an officinal herb used for healing wounds *Med.* — 3. *gyur-lèam* prob. denotes a glittering fish, or a fish rapidly darting along — 4. v. *lèam-mo*.

ལྷོ་མ་མེ་བ་ *lèam-me-ba*, perh. **variegated, shining, dazzling** *Glr.*

ལྷོ་མ་མོ་ *lèam-mo*, resp. for *spun*, and esp. for *srin-mo*, acc. to Cs. also for *çün-ma*, a **royal consort**, a great man's **sister** or **wife**; *lha-lèam* a **princess** *Pth.*; *lèam-çün* a young princess or lady, a young unmarried lady of noble rank; *lèam-drál*, *mèed-lèam-drál*, *lèam-srín* brother and sister.

ལྷོ་མ་པ་ *lèam-pa* 1. n. of a flower *Wdn.*; 2. n. of a kind of vegetables *S.g.*

ལྷོ་བ་ *lèi-ba* 1. sbst. (*Ld.* **lèa**, *Lh.* **çi-a*, *çé-a**), **dung**, esp. of cattle; *bai-lèi-ba*, *bá-lèi* cow-dung; *lèi-skám* dry dung (used as fuel), *lèi-rlón* fresh dung. — 2. adj. **heavy**, *W.* **çin-te**, *yan-lèi* 1. light and

heavy; 2. weight, **yan-çi dān-da èb-è** W. to balance equally, to counterpoise; with regard to food, perh. heavy, oppressing the stomach; but also in a favourable sense: **substantial, nutritious**; fig.: **weighty, important**, *kyéd-kyi skyes dan bka-stsál lèi-ba* des in consequence of your weighty presents and requests *Glr.*; **nám-çog çin-te** W. hard of hearing; *ka-na-ma-ló-ba lèi-ba* a heavy, deadly sin, frq.

ལྷོ་བ་ *lèid* v. *ljid*.

ལྷོ་མ་ཏེ་ *lèin-te* v. *lèi-ba*.

ལྷོ་བ་མ་ *lèibs* denotes a. things, which serve to protect the hands, when having to deal with hot or otherwise disagreeable objects; so gloves may be called *lèibs* Sch., but esp. *tsa-lèibs* (*W.* **tsalèib**) **pot-cloth** (to take pots from the fire), **re-çib** C., also **lag-çib** id.; hence prob. *mig-lèibs*, resp. *spyan-lèibs* **eyelid**; *mig-gi lèibs-tór* sty, wisp in the eye, and perh. from some remote similarity *sgo-lèibs*, *sgoi ya-lèibs* the lintel or head-piece of a door; *nya-lèibs* fishgills, *Lex.* and Cs.; b. contrivances to facilitate the handling of different objects, as: **the handles** of pots and vessels, the handles, **hilts, bows, ears, loops** etc. of knives, scissors, pincers and other working-tools.

ལྷོ་བ་ *lèu-ba* v. *yèu-ba*.

ལྷོ་བ་པ་ *lèug-pa* Cs., *mnyen-lèug* *Lex.*, **flexible, pliant**; a **supple branch**; *lèug-lèug byéd-pa* to bend repeatedly Cs.; *lèug-ma* a **root-shoot** of a willow or a poplar-tree, a **rod, switch**; **çüg-gu** C. the bud of a twig; *lèug-jrán* a thin branch or twig.

ལྷོ་བ་མ་ *lèugs, gri-yi lèugs* *Lex.* w.e.

ལྷོ་བ་ཀ་ *lèün-ka* = *skyün-ka*, **jack-daw**.

ལྷོ་བ་མོ་ *lèün-mo* **thimble** *Glr.*

ལྷོ་བ་པ་ *lèud-pa* v. *yèud-pa*.

ལྷོ་བ་ *lèum* *Med.*, *lèum-tsa* Cs.: 'a plant, the stalks of which are used as a purga-

tive'; *lèum-dkár* prob. another species of that plant *Med.*

ལྷོ ལེ 1. resp. *ljags* (ལྷོ་རྒྱུ་) **tongue**, *lè rkyan-ba* to put forth, to show the tongue *Mil.*; *lè brgyá-yis yon-tan cün-zad brjód-par nus ma mèis* even with a hundred tongues we should not be able sufficiently to praise the merit... *Pth.* — 2. **blade**, *Cs. gri-lèe.* — 3. (ལྷོ་གྲོ་མེ་) **thunderbolt**, *lè bēbs-pai glog* a flash of lightning accompanying a thunderbolt. — 4. **flame**, *mè-lèe.*

Comp. *lèe-kyigs* the frenum of the tongue *Cs.* — *lèe-cün uvula*, *lèe-cün babs* inflammation of the uvula *Med.* — *lèe-nyis-pa* **double-tongued**, **deceitful**, *lèe-nyis byéd-pa* to be double-tongued. — *lèe-tēb*, *lèe-drá* a fleshy excrescence below the tongue *Cs.* — *lèe-bdē* a nimble tongue a babbler *Mil.* — *lèe-spyán* = *cè-spyán* *Thgy., Stg.* — *lèe-búr* a swelling on the tongue *Cs.* — *lèe-myān-tsá* **alum** *Med.* — *lèe-rtśá* the root of the tongue, *lèe-rtśá-čan* a letter pronounced from the root of the tongue, a guttural. — *lèe-rtśé* the tip of the tongue *Cs.*, *lèe-rtśé-čan* a letter sounded with the tip of the tongue, a lingual. — *lèe-tsá(-ba)* a sharp-tasted, pungent medicinal herb *Med.* — *lèe-yžór* a tongue-scraper *Cs.*

ལྷོ་གྲོ་མེ་ *lèeg* a coat of mail for a horse *Sch.*

ལྷོ་བ་པ་ *lèb-pa* to go to kill one's self, to **seek death**, esp. by a leap into the water or down a precipice, but not every kind of suicide; also used of insects that fly into a flame etc.

ལྷོ་གྲོ་མེ་ *lèo-ga*, also *lèog-ma* or *mo* **lark**.

ལྷོ་གྲོ་མེ་ *lèog* 1. *B., C.* a **turret** on a house-top, pinnacle (*W. *speu**). — 2. *v. lèog-tse.*

ལྷོ་གྲོ་མེ་ *lèog-po* prob. **low**, *lèog-por skye* (a certain plant) is low-growing, it does not grow high.

ལྷོ་གྲོ་མེ་, ལྷོ་གྲོ་མེ་ *lèog - tse, lèog - rtse*, resp. *ysol-lèog, table*, in Tibet, esp. in *W.*, a very rare piece of furniture, and always small and low; *lèog-kēbs* tablecloth, *lèog-kēbs btñ-ba* to lay the cloth; *rgya-lèog* a large table, a European table; *mdun-lèog* 'fore-table', a sort of table before an idol, for spreading offerings on it, *v. e.g. Hook. I, 172*; but it is not the same as altar.

ལྷོ་གྲོ་མེ་ *lèogs, zer-lèogs* **pronunciation** *C.(?)*

ལྷོ་གྲོ་མེ་ (སྐྱོ་བ་) *lèog(s) - pa* I. **to be agitated, to shake, to tremble**, *mé-tog mgo-lèog* *Zam.* a flower shaking, waving its head (little used).

II. 1. **vb. to be able**, *de ma lèog-na* if (he) is not able (to do that); *ji lèog-kyi* *Mil.* as much as possible, to the utmost; **na-rán-ghi gan còg-pa** *C.* as far as I am able. More used: 2. **adj. able**, *šéd-kyis mi lèog-pa* unable, feeble, weak, *rig-pas mi lèog-pa* ignorant; **ne tsar cìg-la còg-pa me** I am not able to carry the whole at once *C.*; **còg-čan** clever, skilful, handy, **còg-méd** awkward *W.*; **kē còg mi dug** he does not get on with his mouth, he lisps; also **ka còg - pa** irreverent, disrespectful in speaking *W.(?)*

ལྷོ་གྲོ་མེ་ *lèon, sbol-lèon* a frog in its first stage of development, **tadpole** *Pth.*



ཅ ཅཱ 1. the letter č, the aspirated è, pronounced hard and forcibly, like **ch** in *chap* or *church*. — 2. numerical figure: 6, *čā-pa* the sixth volume.

ཅ ཅཱ I. **part, portion, share** 1. opp. to the whole, *čā ysūm-du bgos* divide it in three parts! *brgyai čā 1/3* *Glr.*; *stōn-gi čā 1/3*; *bañ-mdzód ysūm-čā yèig* one third

of the provisions *Dzl.*; *dbui ča tsam ñig rśér-gyis ma lón-bar* there being still wanting about as much gold as (the weight of) his head *Glr.*; *nán-par śiá-bai ča* the following day's first part, i.e. the following morning *Mil.*; *sá-ča* a piece of land *Glr.*, *C.*, also land, territory, country in general, *ghai sa-ča* the country of Gha *Glr.*; *zúr-ča* frontier parts, frontier province; *ča-snyoms* at equal parts, equally, e.g. *ču sbyar* mixed with the same quantity of water *Lt.*; *ča-mnyám* id., *ča-mnyám žib btey* accurately weighed in equal parts *Lt.*; *ča tsam*, *ča dra tsam* in part, in some measure; *ča ma dra* or *ma mñun-pa* partly not equal, differing a little; *ča tsam śes kyañ* even if one knows but a little *Mil.*; *yid smon ʼos ča tsam mi rda-bas* it being not in the least desirable; *ča-rdzogs* being complete in every part, entire, integral *Sch.* — Esp. 2. **the half**, *nám-gyi ča stod*, the first half of the night, *nám-gyi ča smad* the second, the last half of it. Hence 3. **the one part** of a pair, similar to *ya*, *lham ča yèig* the one boot; *ča sgrig-pa* to pair, to match, to couple *Sch.*; an equal, a match, *ča-mñun-pa*, *ča-dra-ba*, *C.* also **ča-lón-wa**, similar, resembling *Wdn.* and elsewhere; *la-lá tár-pa ča-mñun dgé-ba med* some have no virtue befitting (i.e. leading to) final salvation *Thgy.*; *ča-méd* without an equal, matchless; *ča-ma-yin-pa* unfit, improper, unbecoming *Sch.*, *ñag yèóg-pa ni ča ma yin* not obeying will not do, is out of place *Tar.* 110, 11. — 4. **a pair**, = *zui* *Sch.*; *Zam.*: ཡུག་ — 5. **share, portion, lot**, *mśar-sdug blá-bai ča-nas mnyam* being equal as to their (respective) share of beauty *Glr.*; *dmán-ča dzin-pa* to choose the humbler (inferior) share, i.e. to be humble, = *dmán-sa dzin-pa Mil.*; in general: *ča dzin-pa* c. genit. to adhere, to be attached to a person or thing *Pth.*; *žin rmó-ba nai ča yin* ploughing is my business, my lot, my department *Dzl.*; *ča-la* equally, in equal parts, equally divided, *ká-ba nyin dgu mtsan dgu babs*, *ča-la nyin mtsan bco-brgyád babs Mil.* there was a fall of snow

during nine days and nine nights; it fell equally portioned out to days and nights, (together) eighteen (the peculiar mode of reckoning is here to be noticed).

II. **news, intelligence, notice**, construed like *rgyus* and *ytam*; *ytám-ča dri-ba* = *ytam dri-ba*; *ča yod*, *ča med* like *rgyus yod* and *rgyus med*; *nam čī ča méd-kyi čos* the doctrine of the uncertainty of the day of death *Mil.*; ... *par ča mčis-te* there coming news or intelligence that ...; *skád-ča* v. *skad*; physically: **voice, sound**, *brág-ča* echo; intellectually: **prospect, auspices**, *Mil.*: *sróg-ča* prospects of life (as to its length and preservation), *kyim-ča* prospects regarding the household, *dgra-ča* prospects, expectations as to one's enemies; **lám-ča** *C.* prospects of a safe journey (cf. *no* 4).

III. **thing, things**, relating to clothes, ornaments, materials etc., cf. *čas*; **go-lus-ča-tśán** *W.* a complete suit of clothes; but mostly used in compounds: *ské-ča* neck-ornaments, *glo-ča* ornaments suspended to the belt or girdle, e.g. strings of shells; *dgós-ča* necessary things *Cs.*; *mčód-ča* things necessary for sacrifices, requisites for offerings *Glr.*; *mśón-ča* weapons; *yig-ča* prob. writings, deeds, documents *Glr.*; **rē-ča** cottons, cotton fabrics *C.*; *lag-ča* implements, utensils, goods, baggage etc. *Glr.* — There is still to be noticed the expression: *ča-bžag-pa*, lit. to add one's own share to a thing, 1. to adhere, stick, or cling to, to follow, obey (laws); *śais-rgyás-kyi bká-la ča bžag* they adhere to the words of Buddha; *rgyál-poi bká-la* to obey the king's commandment. 2. to refer to(?) *C.*

ཅ་རྟེན་ *ča-rkyén Lex., Sch.*: 'share of destiny, of fate; consequence of one's actions' (?).

ཅ་མཁན་ *ča-mkan* soothsayer, fortune-teller *Sch.*

ཅ་ག་ *ča-ga Mil.*, **hem, edge, border**; *ča-ga debs-pa* to hem, to turn in (the edge of cloth).

ཀ་ག་འབྲུ་ *čá-ga-bu C., Lex.* also *čá-ga-pa, grasshopper.*

ཀ་ཚོ་ *čá-čö Lex., Sch.:* 'things homogeneous, matched'.

ཀ་བ་ *čá-ba, pf. and imp. soñ* (the regular form *čas* being nearly obs. at present), in *W.* the usual word for *gro-ba* to go, in *B.* little used and only in later writings, 1. **to go**, **sór-te čá-čè** to retire, to retreat slowly; **da ča yin**, or **da čen** adieu, good bye, farewell! **da čen zu** resp., your servant! (in taking leave); **á-ru-son** go thither, or that way! **á-ru ma čá** do not go to this place, do not step this way! **to travel**, **gyál-la** (or *dé-mo, yág-po*) *ča žig** I wish you a safe journey, a pleasant trip to you! **lóg-te čá-čè** to return, to go or come back; **tin-la čá-čè** to follow, to come after or later; **ča čug** let (him) go! give (it) up! let (it) alone! **to be gone, consumed, spent, used, wasted**, **šin mán-po ča yin** a great deal of wood will go, will be consumed. — 2. **to become, grow, get, turn**, **tsan ča dug** it grows night, it is getting dark; **gas čá čè** to grow old; **nág-po son** that has turned black; **šes-kan čá-čè** to get information; also with *la*: **bág-ma-la čá-ba** (= *bág-mar gro-ba, gyúr-ba*) to become a bride *Ma.*; **mán-lami čá** this is not used for medicine. — 3. with a supine (*B.*) or a verbal root (col.): **to be about, to be on the point, to be going**, *sléb-tu čá-bai tse* when they were on the point of arriving *Mil.*; *nyi-ma čár-du čá-ba dan* when the sun was just going to rise *Mil.*; **me ši ča dug** the fire is on the point of going out; **nad ži ča dug**, the disease is decreasing. — 4. with the gerund it expresses a continuous progress, a gradual operation, an effect by little and little, **ču pél-te ča dug** the water increases from day to day. — 5. with the inf. it is used in the sense of the future tense, or like the Greek μέλλειν: **to intend, to purpose**, **či šrid-de dir šrin-čè ča dug** how long does he (do you etc.) intend to stay? **nam lug sád-čè ča dug** when are you going to kill the sheep?

ཀ་བུ་ *čá-bu*, a kind of little ornament worn in the ears *Ld.*

ཀ་བྱར་ *ča byád* 1. **thing, implement, instrument**, e.g. a musical instrument *Dzl.*, a surgical instr. *Med.* — 2. **clothing, dress**, *mi-sdüg-pai ča-byad-čan* poorly clothed, ragged *Mil.*; **external appearance**, also of animals.

ཀ་ཙམ་ *ča-tsám v. ča I, 1.*

ཀ་ཙའ་ *ča-tsád = čag-tsad.*

ཀ་ཙན་ *ča-tsán species, division, class Sch.*

ཀ་འཛིན་ *ča-dzin v. ča I, 5.*

ཀ་རྩེགས་ *ča-rdzogs v. ča I, 1.*

ཀ་ར་ *čá-ra* 1. **oak**, also *mon-čá-ra* (on account of its growing only on the southern ranges of the Himalaya mountains, inhabited mostly by Non-Tibetans) in several species, with pointed, evergreen leaves, a tree much inferior in beauty to the English oak. *čá-ra préu Sch.:* 'the stunted or dwarf-oak'. — 2. also *ča-rí, ča-lí, ča-lú*, a coarse sort of blanket made of yak's hair.

ཀ་ལ་ *čá-la v. ča I, 5.*

ཀ་ལག་ *čá-lag* 1. *C.* **implements, instruments**, required for the carrying on of a business. — 2. *W.* **things, effects, luggage**. — 3. *Tar.* 43, 18: *čá-lag dan bčás-pa rdzogs-par šes-pa Schf.:* 'the systematic and complete understanding'.

ཀ་ལང་ *ča-lán* joined with *rdéb-pa Lex.* and *Mil.*, meaning not known; *Wts.* gives: petite lance des bonzes.

ཀ་ལས་ *ča-lam = há-lam, some; for the most part, rather C.*

ཀ་ལི་, ཀ་ལུ་ *ča-lí, ča-lú v. sub čá-ra.*

ཀ་ལུགས་ *ča-lügs clothing, costume, appearance.*

ཀ་ཤས་ *ča-šás part, portion, share, lüs-kyi ča-šás* a part of the body, a limb etc.

ཀ་ན་ར་ *ča-hár Chakhar, a Mongol tribe Sch.*

ཆག་ *čag*ཆགས་པ་ *čags-pa*

ཆག་ *čag* 1. **dry fodder** for horses and other animals, as hay, barley etc.; *čag-yəon* trough, manger, crib. — 2. **the fourth finger** *Med.* — 3. **resp. for shoe** *Glr.*, also *pyag(-lham)*. — 4. *čag-péb-pa* *Glr.* = *pyag-péb-pa*. — 5. **the breadth of a fist**, *čag-gan* id, *Mig.* frq. — 6. **v. čag-pa**.

ཆག་(ད)ཀྲིམ་(ས)་ *čag-(d)krim(s)* **piece, fragment** *Lex.*, *Thgy.*; **čag-tim-la son** *C.* it has gone to pieces.

ཆག་སྐྱེ་བ་ *čag-skye-ba* *Sch.*: 'having only one purpose, pursuing but one aim; unremitting, indefatigable'.

ཆག་ག་ཚོག་ག་ *čag-ga-čog-gé* (or *pyag-ga-pyog-gé?*) various things mixed up or thrown together, medley.

ཆག་གྲིམ་ *čag-grim* *Lex.* = *čag-dkrim(?)*.

ཆག་གྲྱུ་བ་ *čag-ggyag-pa* **to doubt** *Sch.*

ཆག་ཆག་ *čag-čag* I. 1. with *byed-pa*, *debs-pa*, **to sprinkle, besprinkle**, *čus* with water, *kān-pa*, *lām-rnams* the house, the streets *B.*, *C.* (*W.* **čab - čáb**). — 2. *Sch.*: *čag-čag ydab-pa* **to starch, to stiffen**.

II. *W.* *čag-čag čò-čè** **to tread, to trample**, e.g. the narrow paths or furrows between garden-beds; **to clap the hands**.

ཆག་ཚད་ *čag-čad* **rent, break, rupture** *Sch.*

ཆག་རྩ་ *čag-dim* **fragment, piece, crumb, scrap, bit**.

ཆག་དྲིང་ *čag-din* **doubtful, incredible** *Sch.*

ཆག་པ་ *čag-pa* 1. a large **tuft or bunch** of flowers, ears of corn etc. — 2. **pf. of čag-pa, broken**; *ma - čag(s) - pa*, and esp. **adv. ma - čag(s) - par** also *čag-med-par* **uninterrupted, unintermitting; uninterruptedly**; *gas - čag - méd* without a crack, flaw, or chink. — 3. *lam čag-pa* **v. čag-pa**.

ཆག་པོ་ *čag-po* **broken; a broken vessel, pot etc., a pot-sherd**; *tsel(-po) čag(-po)* a broken dosser or pannier.

ཆག་བྱ་ *čag-bu*, diminutive of *čag-pa*, a **little bunch**.

ཆག་མོ་ *čag-mo* **bunch**, *brás-bu čag-mo* a fruit growing in the form of bunches

or clusters, like the grapes of the vine, the berries of the elder etc. *W.*

ཆག་ཅེ་ *čag-tse* a small **grain**, e.g. of ground grits, **čag-tse-čan** **granulous**; **čag-pé čag-tse-čan** ground grits, *W.*; *Hind. soojee*.

ཆག་ཚད་ *čag-tsad* *Sch.*: **the right measure**, *dug ster čag-tsad* if a sufficient quantity of poison has been administered to a person, *Med.*

ཆག་ཤིང་ *čag-šin* a wooden **splint** for a broken limb, **čug - čè** to put it on *W.*

ཆགས་པ་ *čags-pa* I. frq. for *čag-pa* 2.

II. **vb. to be begotten, produced**; *ma-čags-pa* not begotten or produced in the usual way of propagation, but = *rdzús-te skyés-pa*, or *lhin-gyis grüb-pa* *Pth.* frq.; *mñal-du čags-pa* to be produced in the womb, as the foetus is; hence *čags* in compounds: animal, *dab-čags*, *yšog-čags* winged animal, bird; *srog-čags* in general: a living being, an animal, = *séms-čan*; *prül-gyi tsul-čags* *Glr.* prob. as much as a wonderful child, a prodigy; *šin-la čags-pa* to grow on a tree, of fruits; and in general: **to rise, arise, spring up, originate**, of the world, of new works, buildings, empires, customs, of eruptions on the skin; **zil-pa čags son** *W.* dew has fallen; **to come forth, to appear**, = *byün-ba*, e.g. *łod-du čags-pa* to come to light, to appear *Mil.*; **niul čags** *W.* sweat comes forth, breaks out, I perspire; even: *ráb-tu čags-pa* = *ráb-tu byün-ba* to become a cleric (little used); *čags-rábs* genesis, history of the beginning, esp. of the world; *čags-tsul* 1. manner of beginning, origin, procreation *Med.* 2. *W.* form, figure, demeanour, **čags-tsul sóg-po** coarse, rude, rough.

III. 1. **vb. to love**, (*éqān*), *bú-mo-la* a girl; *skyés-pa dan na-čün yèig čags-pa* the mutual affection between a man and a maiden; tender attachment in general, connubial, parental and filial love, *yid-la čags-pai bú-mo-rnams* my dearly beloved daughters *Pth.*; ardent desire or longing

for something, *grágs-pa-la* for glory; to be attached to, to cling to, e.g. *lus dan sróg-la* *čágs-pa* to life, *yúl-la* to one's home, to one's native country; often: to suffer one's self to be enticed by a thing, to indulge in; *čágs-par mi bya jigs-par mi byá-ste* allowing neither desire nor fear to have any influence upon himself *Samb.* — 2. sbst. love (*ἔρως*), lust, passion for, affection, attachment, *čágs-pa skyés* - so he fell in love *Dzl.*; *čágs-pa spyód-pa* = *krig-pa spyód-pa*. According to Buddhistic theory all *čágs-pa* is a great evil, as it betrays a troubled state of mind, and a reprehensible attachment to external things; yet even a saint, so far advanced in dispassion and apathy as *Milaraspa*, may sometimes be caught in very tender affections and sensations of *čágs-pa*, very like those of other human creatures.

Comp. *čágs-sdán* 1. *Schr.* love and hatred, 2. *Gl.*, *Pth.* jealousy (love showing itself in hatred), also *čágs-sdán-gi prag-dog*. — *čágs-spyód* coition, copulation, cf. *čágs-pa* III., 2. — *čágs-zén*, also *žen-čágs* = *čágs-pa* sbst. *Mil.*; **čágs-zén dō-čē** *W.*, to love, c. la; *čágs-zén méd-pa* dispassionate, indifferent to all terrestrial things. — *čágs-séms* = *čágs-zén*. — *čágs-sred-čan* *Pth.* lustful, libidinous, wanton.

ཇཱ་ཅཱ་ (*མཐ*) resp. *skyems*, *ysól-čan*, *mčód-čan* *C.*, a fermented liquor, beer, wine, (not 'brandy' *Sch.*); *bu skyés-pa-la mün*, *čan dráns-pa-la yfam* proverb: to the new-born child a name (is due), to the beer to be drunk a talk; *nás-čan* beer made of barley (the usual kind); *brás-čan* of rice *Gl.*; *gró-čan* of wheat *Cs.*; *búram-čan*, or *bür-čan* of sugar *Med.*; *rgün-čan* wine; *sbrán-čan* *Med.* honey-wine, mulse, mead? *rús-čan* *Med.*? — *zás-čan*, *zán-čan* eating and drinking, meat and drink. — *sloñ-*, *tig-*, and *bsu-čan* v. sub *bág-ma*. — Fig.: *btün-ba dran-šes bdúdrtsii čan* my drink is the wine of wisdom's nectar *Mil.* —

Here the process of brewing may be mentioned. When the boiled barley (*Ld.*

sbo-bód, *Ts.* **tab**) has grown cold, some **pabs** (q. v.) is added, after which it is left standing for two or three days, until fermentation commences, when it is called *ghum*. Having sufficiently fermented, some water is poured to it, and the beer is considered to be ready for use. If proper care is taken (and the people of Ü and Ladak generally do so), the pale beer, thus obtained, is not amiss, and sparkles a good deal, but not being hopped it does not keep long. The people of Lahoul are accustomed to press out the *ghum* with their hands, instead of filtering it, and mismanage the business also in other respects, so that their *čan* is a gray muddy liquor, that has hardly any resemblance to beer. The residue of malt, called *sbán-ma*, may be mixed with water or milk, pressed through a strainer, and used instead of barm in baking bread, cakes etc.

Comp. *čan-kan* beer-house, pot-house, tavern. — *čan-čan* drinking-cup or bowl *Sch*, *Wts.* — *čan-čem-čan* an intoxicated person. — *čan-čem-sa* *Lex.* prob. = *čan-sa*. — *čan-tun-nkan* a beer-drinker; **čan-tun-kan mán-po dzom** a great beer-drinking bout takes place *W.* — **čan-dad-čan** a drunkard, tippler *W.* — *čan-tsúgs* = *čan-čan* *Sch.* — *čan-tson-gi kyim* beer-house *Dzl.* — *čan-sa* 1. beer-house 2. beer-carousal, *čan-sa čén-po byéd-pa* to give or arrange a great beer-drinking bout *Mil.*

ཇཱ་ཅཱ་ཅཱ་ *čan-čün* a little *Sch.*

ཇཱ་ཅཱ་ 1. also *čad-dón*, *čad-mdó*, *W.* **čád-ka**, promise, engagement, agreement *ka-čád* oral, verbal engagement, *lag-čád* pledge of faith by hand; *čad-dón byéd-pa*, **čád-ka dō-čē, züm-čē** *W.*, to give a promise, make a contract; *yton-(bai)* *čád(-dón)* *byéd-pa* to agree about giving; *čad-dón ltar byéd-pa* to keep, fulfil a promise; *čad-rdó* 1. the stone which is broken in the ceremony of *rdo yčóg-pa* q. v. 2. monument, memorial of a covenant. — 2. in compounds also for *čád-pa* punishment, *lus-čád* corporeal punishment.

ཆད་པ་ *čád-pa* I. sbst., resp. *bka-čád*, **punishment**; the preceding genit., contrary to our usage, is the genit. of the punishing person, thus: *rgyál-poi čád-pa* a punishment of the magistrates, i. e. a punishment decreed or inflicted by the magistrates, frq.; seldom, if ever, genit. of the punished action, and never that of the punished person. In classical language the usual construction of the words is the following: *čád-pas yčód-pa* to punish, *mi žig-la* somebody, ... *pas* or ... *pai yñin* for having ...; in more recent literature: *čád-pa yčód-pa Thgr., Glr.*; *čád-pa tób-pa* 1. to receive the fine incurred by another 2. to suffer punishment, to pay a fine; *ná-la čád-pa póg* punishment is inflicted on me, I am punished.

II. 1. to **promise**, e.g. *bká-las mi gál-bar* to obey. — 2. v. sub *čád-pa*.

III. adj. **begotten, born, descended from**; the Tibetans are *sbreu dan srín-mo-nas* (or *las*) *čád-pa* the offspring of a monkey and a Rakshasi *Glr.*; *šá-nas čád-pai bu* a full child *Glr.*

ཆད་པོ་ *čád-po* 1. **rent, torn, worn-out, ragged, tattered**, *sgyi-gu čád-po* a leaky purse. — 2. a limited time, a term *Sch.*

ཆད་ཡིག་ *čad-yig* a **written contract**; *čad-mál-gyi yi-ge Glr.* id.

ཆད་ལུས་པ་ *čád-lus-pa* not to obtain the things hoped for, to be disappointed *Sch.*

ཆད་མོ་ *čád-so* 1. a limited time, a term. — 2. a time-purchase *Sch.* — 3. an agreement *Tar.*

ཆན་ *čan*, also *čan-tüg Sch.*, **boiled corn or barley** etc.; *bras-čán* rice-pap, *nas-čán* barley-pap.

ཆན་པ་ *čán-pa* a pair of **scissors**, but the common people know only **shears**, which are for various purposes; the scissors mentioned in surgical books are prob. of a nicer construction.

ཆབ་ *čab*, resp. and eleg. for *ču* 1. **water**, *dri-čáb* scented water; *šna-čáb*, *yñi-čáb*, water which at the beginning and close of the meetings in the large mo-

nasteries is handed round, and of which every one present takes a few drops on his tongue, as a symbol of purification, in place of the original ablutions. — 2. for other fluids, as *spyān-čáb* **tears**, *žal-čáb* **spittle**, *ysan-čáb*, or *čab-yšan* **urine**, *ba-čab* cow's urine (so with the Hindoos in *Lh.*, the cow being to them a sacred animal). — 3. in some compounds: **power, dominion, authority**. — *čab-rkyán* **brass can, brass-(tea) pot** with a long spout for pouring out tea, *W.*; also n. for Tibet, perh. on account of the large consumption of tea there. — *čab-kün* **privy Cs.** — *čab-sgód* **door**, *čab-sgo-pa* **door-keeper, porter**. — **čab-đá** (spelling dubious) a wooden **pail**, of a similar shape as *čab-rkyán W.* — *čab-bróm*, *čab-róm* **ice**. — *čab-blüg C.* a vessel for rinsing one's mouth with water. *čab-mig* eleg. for *ču-mig* **fountain, spring**. — *čab-čsód* eleg. a **watch, a clock**. — *čab-łóg* what is subjected to a person's sway, territory, dominion etc., *čab-łóg-tu sdü-ba* to subject; *čab-łóg-gi rgyál-po* a vassal, feudal tenant *Trig.*; *čab-łóg-pa*, also *čab-łáns* one owing allegiance to a sovereign, a subject. — *čab-šóg Cs.* eleg. for **letter, diploma** etc. — *čab-sér* eleg. for *ču-sér* **matter, pus**.

ཆབ་མ་ *čáb-ma W., C.*, also *Mil.*, **lid, valve; buckle, clasp**, *čáb-tse*, or *čáb-rtse C.* id.

ཆབས་ *čabs Lex. čabs-yčig Sch. = tabs-yčig together.*

ཆམ་ *čam*, in *čám-la bēbs-pa Lex.* w.e.; *Sch.*: to throw down, to cause to lie down; to subdue, subject; to spend, consume, **to have done with**; by this last signification it would be a syn. to *zin-pa*, and the circumstance that *čams* is used in Balti as an auxiliary vb. of the pf. tense agrees with that supposition, e.g. **zan zós-se čams** I have done eating, = *zos zin B.*

ཆམ་པ་ *čám-pa* 1. **cold** (in the head), **catarrh**; *sne-čám* id.; *gre-čám* catarrh in the throat, bronchial catarrh; *glo-čám* catarrh in the lungs; *rims-čám* an infect-

ing or epidemic catarrh. — 2. *Cs.* = ཅམ་མེ་ *pa accord, accordance.*

ཅམ་མེ་ *čam-mé slowly, by degrees, gradually* *Schr.* (cf. *čem-mé*).

ཅར་ *čar*, termin. of *ča*, 1. **into parts**, e.g. *bgó-ba* to divide into parts. — 2. **as an equal, as a match**, ... *la čar mi pód* he is not an equal to, cannot come up to ... *Thgy.*; ... *dan stón-ńrag-čar mi nye* prob.: he does not come up to ... at all (lit. not for the thousandth part) *Pth.*; so in a similar manner: *brgyai čar yañ mi sleb Tar.* — 3. affixed to numerals, and sometimes, though less correctly, written *čar*, q.v. The terminations of the cases may be affixed to it: *lña čár-gyis* every fifth day *Thgy.*

ཅར་ *čar*, also *čár-pa*, 1. **rain**, *čar čén-po* a plentiful rain, *čar drág-po*, or *drag-čár* a heavy rain; *čar čén-pas* or *čé-bas* as it rained heavily *Pth.*; *čar bებს-pa* to cause to rain; *čar bab* it rains, *W.* **čár-pa yon**; *čar-gyi rgyun* a sudden or violent shower of rain *Tar.* — 2. at Kyelang for **watering-pot**; this utensil having never been seen there before, the word was at first applied to it jestingly, but is now generally adopted; *ču-tság* 'water-sieve' would be more correct.

Comp. *čar-skyibs* a shelter, pent-roof, protecting from rain. — *čar-kébs* dress against rain, **rain-cloak**. — *čár-čan*, *čár-ldan* rainy *Cs.* — *čár-ču* **rain-water**. — *čár-dus* **rainy season**. — *čar - dód (-byeu)* n. of a bird, water-ousel. — *čar-sprin* a rain-threatening cloud. — **čar-bhi** (?) *C.* rain-cloak. — *čar-rhün* rain and wind *Cs.* — **čar-šin** = *čar-skyibs W.* — *čar-lén* the coping or water-tile of a wall *Cs.*

ཅལ་ *čal*, *sku-čál* resp. belly, abdomen, *Cs.*

ཅལ་ཅལ་ *čal-čál Lex.*, wavering, fluctuating *Sch.*

ཅལ་ཅོལ་ *čal-čól Tar.* 184, 20 = ཅལ་ལལ་ *čol-le.*

ཅལ་མར་བཅལ་བ་ *čál-mar brdál-ba* to spread equally, uniformly (vb. a.)

ཅས་ *čas* (*Sch. čas-ka*) cf. *ča* III., 1. **thing, tool, requisite** etc., *sé-mo-do-la sogs-pai čas - kyis brgyán-te* adorned with ornaments of pearls and other things *Mil.*; *dga-stón-gyi čas rgya čén-po* grand festival arrangements; *čas dé-rnams bšig* overturn the whole affair! *Glr.*; *bág-mar rdzón-bai čas* things to be given to her as a dowry *Tar.* 121, 5; *lèags-čas* iron tools or utensils; *ltó-čas* food; *dmag-čas* military stores, requisites for war *Pth.*; *fsó-čas* provisions *Mil.*; *lág - čas* tool, instrument *Cs.* — 2. **dress, garment**, *pó - čas* man's dress; *čas-gós*, *W.* **gón-čē**, coat, dress; in a more general sense: **appearance, form, shape**, *búd-med - kyi čas - su byáste* appearing in the shape of a woman *Glr.*; *hór-čas byed* he puts on a Mongol dress *Ma.*; *bú-moi čas-su žugs* he puts on a girl's dress, disguises himself as a girl *Glr.*, *Pth.*; *čas sgyúr-ba* to put on, to assume another dress.

ཅས་པ་ *čas-pa*, originally the pf. of *čá-ba*, but always used as a separate vb.

1. **to set out, set forth, depart**, *čas dgós-par* as I must depart from here *Thgy.*; *bód-du čas-so* they set out for Tibet *Glr.*; *dus-γèig-tu čas-so* they departed at the same time *Dzl.*; *čas-su jñug-pa* to send away, dispatch; *mgyógš-čas γtón-ba* to rush, run towards. — 2. **to set about, to begin**, *γsód-par* to kill; *gró-bar čas-pa-las* when he made arrangements to depart *Dzl.*; also in the following manner; *da pyir dón-ño zes čas-pa* 'now we will return' they said, making preparations, or: saying thus, they made preparations *Dzl.*; *žugs čas-so* he had set his mind on departing *Mil.*

ཅི་ *či* num. fig.: 36.

ཅི་ཀ་ *či-ka* wallet, knapsack *W.*

ཅི་རྩ་ *či-tra W.* variegated, figured, of fabrics.

ཅི་ལི་ལི་ *či-li-li* onomatopoeic word for snuffing up scents by the nose; **žim-žim dī-ma či-li-li kyer** *C.* sweet odours of cakes are meeting us; *mé-tog dri-ma či-li-li* the perfumes of flowers are perceptible *Mil.*

ཆིག་ ཅིག = *γḗg* one, as the first part of compound numbers: *ཅིག-པེུ* 10, *ཅིག-པར་ཡུ* 100, *ཅིག-སྟོན* 1000, *ཅིག-ཀྲི* a myriad etc.; also: *ཅིག-རྒྱུན་ལམ་* *Schr.*: 'separate, single, one alone'; *ཅིག-སྐྱེས་མེད་* *Med.*, *ཅིག-ཐུབ་མེད་* *Med.*? — *ཅིག-ཐུབ་* n. of a plant *Med.*; *Sch.* also: *ཅིག-ཐུབ་པ་* to be able to do a thing alone; *ཅིག-དྲིལ་* *Sch.*: rolled, wrapped, packed up (in one parcel or bundle); *ཅིག-ལཱ་ བྱེད་པ་* to talk to one's self, to hold a soliloquy *Schr.*

ཆིང་(སྟོན་) *čün(s)* v. ཅུ་ཅིན་-པ་.

ཆིང་པ་ *čid-pa* v. *ཤྱིད་པ་*.

ཆིབ་པ་ *čib-pa* equal, uniform, suitable *Sch.*

ཆིབས་(པ་) *čibs(-pa)* resp. horse, riding-horse, saddle-horse, *čibs-la* ཅུ་ཆིབ་པ་ (for *རྟ་ལ་ རྩོན་པ་*) to get on horseback, to mount; to go on horseback, to ride; *čibs-las གཙོལ་པ་* to dismount, **čibs རྩོལ་ལ་ གན་* C. may your honour please to dismount; *ཀྱེད་ཀྱི་ཆིབས་སུ་ བུལ་* I give it you for a riding-horse *Mil.*

Comp. *čibs-ka རྩྭ་ཐ་པ་* to lead a horse by the bridle *Schr.*; *čibs-ka ཐུབ་པ་* to have the command of the bridle, fig.: to be expert in ruling *Ld.-Glr.* p. 14, a, *Schl.* where *ཤྱིལ་* is incorr.). — *čibs-ཅཱ་* a horse's furniture, harness *Cs.* — *čibs-ཐུར་* the head-piece of a bridle. — *čibs-འཕྱོག་* a master groom, equerry. — *čibs-རཱ་* a stable for horses.

ཅུ་ *ču* I. num. fig.: 66.

II. sbst. (resp. *čab*) 1. water; *ču dan sai bu* is said to be a poetical name for wood; *པུ་བ་ཅུ་* lit. descending water, viz. brook, river, also rain. — 2. brook, river, *ču ཀྱལ་པོ་* overflowing rivers, floods *Ma.*; *ཐུན་ཅུ་* a river or rivulet of the plain; *རི་ཡུ་འཕྲ་ཅུ་* cataract, mountain torrent *Glr.* — 3. water in the body: *སྟྱིན་ཅུ་* dropsy in the pericardium, *པཱ་ཤ་ཅུ་* anasarca *Med.*; *པཱ་ཤ་ཅུ་ཙུག་* one suffering from anasarca; v. also *ču-sér*; esp. euphem. for urine; *མི་ཅུ་* urine of men, *པཱ་ཅུ་* of cows *Med.*; *ču ni ču རྩལ་* the urine is like water *Med.* — 4. v. *ču-ཙེན་*.

Comp. *ču-klün* river, e.g. *ču-klün gan-*

gā the river Ganges *Dzl.* — *ču-klön Cs.*: 'the body of a river', yet v. *klön*. — *ču-dkyil* the middle of a river. — *ču-rkyál* a leather bag for water *Cs.* — *ču-skád* the voice of the waters, the sound of rushing water. — *ču-skór, ran-tág-ču-skór* water-mill *Glr.* — *ču-skyúr* n. of a bird *Thgy.*, *Sch.*: 'bittern, snipe'; also n. of a plant. — *ču-skyúr* 1. *Lt.*: acidulous mineral waters 2. *C.*: vinegar. — *ču-skyés* 'water-born', the lotus *Glr.* — *ču-skyór* a handful of water. *ču-ka* the bank or brink of a river. — *ču-küg bay, gulf.* — *ču-kür* containing water, po. for cloud; a native proposed to use this word also for sponge, which is a commodity hitherto unknown in Tibet. — *ču-kyil puddle, pool.* — *ču-gán* 1. full of water. 2. = *ču-sgán* (v. *sgan*) which latter is prob. the more correct spelling. 3. *Dzl.* གཙུ, 2; གཙུ, 18 = सत्त्व virtue, honesty, v. *Schf.* on this passage. — *ču-gri* a sort of knife; *Tar.* 43, 1 *Schf.* razor; also the attribute of a god, a weapon with a curved blade *Stg.* — *ču-gróg Sch.*: rivulet, brook; dish-water, rinsings; 'boiled water(?)'. — *ču-mgó C.* source or head of a river. — *ču-gágs* stoppage or retention of urine, *ischury*, *ču-gágs bigs* the *ischury* is removed (lit. bored through) *Med.* — *ču-grám* bank of a river; *ču-grám-gyi* *šin* a tree on the edge of a river, a metaphor for frail and perishable things. — *ču-rgyün* the streaming, continual flowing, current, often fig. — *ču-sgón* the water-egg, po. for moon *Sch.* — *ču-nógs* v. *nógs*. — **ču-ta-gir** *W.* flour-dumplings, boiled in water. — **ču-stán** *W.* swaddling-cloth. — **ču-tág** *W.* calamus, sweet-scented flag, or some similar plant. — *ču-túms Sch.*: 'a swelling in the flesh, or a tumour filled with water'. — *ču-mtá* the side or bank of a river, **ču-tá tsug-pa** (the avalanche came down) even to the river side. — *ču-dár Wlk.* a small prayer-flag stuck up close to the river, in order to avert inundations. — *ču-düg Sch.*: 'a poisonous plant, hemlock', but Tibetans usually understand by it the stupefying power ascribed to certain rivers. — *ču-lón* a deep well. —

— *ču-mdá* a **jet**, a spouting forth of water *Med.* — *ču-mdó* 'mouth (of a river), spout (of a tea-pot)' *Sch.*; but v. *mču*. — *ču-mdóg* the colour of urine *Med.* — *ču-rdó* *C.* small rounded pebbles, as in brooks. — *ču-nág* inundation, flood (?) *Ma.* — *ču-rnág* matter, pus *Sch.* — *ču-snód* 1. **pitcher, jug.** 2. *Schr.*: **chamber-pot** (yet in *W.* at least this article of luxury is not known). — *ču-pa* **water-carrier.** — *ču-pýág-pa* is enumerated among other synonyms to *grú-pa*, signifying a **ferry-man, water-man.** — *ču-prán* a little river, **brook.** — *ču-bár* 1. ('between the waters') **isthmus**, neck of land. 2. p. n. of a place in Tibet. — *ču-bál* n. of an aquatic plant *Wdn.* — *ču-bún* white paint for the face *Sch.* — *ču-bór* 1. **bubble**, also *čui ču-búr* 2. **blister, bladder, vesicle**, e.g. occasioned by a burn or a vesicatory *Lt.* 3. **boil, ulcer, abscess** *Thgy.*, 4. *šai ču-búr* a word describing the foetus five days after conception *Thgy.* — *ču-bur-čan* 1. n. of a hell *Thgy.* 2. the eye *Schr.* — *ču-bo* **river**, frq., *ču-bo-ri* n. of a mountain with a monastery two days' journey from Lhasa *Glr.* — *ču-byá* a **water-bird**; *Sch.*: *ču-byá dkár-po* swan, *ču-byá ngo-dmár* stork (not known in *W.*) — *ču-byí* **water-rat** *Sch.* — *ču-lbág* v. *lbag*. — *ču-sbír* 1. *Sch.*: 'driftwood and the like', prob. more correctly: thin pieces of wood, chips, chaff etc. floating on the water. 2. **water-beetle** *Med.* — *ču-sbríl* **water-snake**, not a mythological conception, like *klu*, but a really existing animal, though for Tibetans a somewhat fabulous one, as they have never seen the creature itself. The eel (*Sch.*) can hardly be meant by it. — *ču-míg* 1. **spring, fountain** frq. 2. n. of a vein *Med.* — *ču-rtśá* v. *ču-ču*, as a separate article. — *ču-tságs* 1. a **strainer, sieve**, 2. **watering-pot.** — *ču-tsán* 1. hot water, 2. warm water, not too hot for drinking *Med.* 3. a hot spring *Sch.* — *ču-tsód* 1. the clepsydra or **water-clock** of ancient India. 2. **clock** in general, *ču-tsod-kór-lo* a wheel-clock. 3. the Indian hour = $\frac{1}{2}$ *kyim* or 24 minutes. 4. the European hour; *W.*: **ču-tsód nyis*

*ma leb** it is not yet two o'clock. — *ču-dzin* po. **cloud** *Mil.* — *ču-rdzá* earthen vessel for water, **water-jar.** — *ču-žen* (*Lex.* त्रिणाह) long and broad, area, superficial extent, *ču-žen kru-brgyád-pa* eight cubits long and broad *Dzl.*; also *ču-žen-gáb-pa*, e.g. *ču-žen-gáb-pa-la dpag-tsád brgyád-ču Glr.*; *ču-žen-srab-tüg* in length, breadth and height; also separately: *čur dpag-tsád* ཨ་ལོ་, *žen-du yañ* ཨ་ལོ་, *mfa-skór-du dpag-tsád* ཨ་ལོ་ ཡོད་པ་ 2500 miles in length, 2500 miles in breadth, 10000 in circumference; yet except in this connexion *ču* alone is never used for length. As another signification of *ču-žen-gáb-pa* *Schr.* mentions moreover: proportioned, symmetrical; others have: beautiful, great, considerable, which e.g. is its proper meaning in: *ču-žen-gáb-pa nya-grodha* *Stg.* the stately fig-tree. — *ču-zém* **water-tub.** — *ču-zlá* 1. the image, the reflexion of the moon in the water; a sort of deception of the senses by witchcraft. 2. the water-month, the first month. — *ču-γár* a large **ladle** *Cs.* — *ču-bzóm* a **covered bucket** for carrying water. — *ču-łóbs* **water-ditch** *Sch.* — *ču-yar* col. water-rat(?) — *ču-rágs* **dam, dike.** — *ču-ri* 'hill of water', **billow.** — *ču-rúd* water rushing in, **inundation, deluge.** — *ču-rlábs* **wave, billow** *Dzl.* — *ču-lág* the arm of a river *Glr.* — *ču-lúd* *Sch.* dung, manure(?) — *ču-ló* n. of an edible plant *S.g.* — *ču-lóg* **floods.** — *ču-lón*, **dam, dike** *Tar.* 56, 15. *Liš.* — *ču-šin* wood drifted away by the water = *ču-grám-gyi šin* v. above; or the translation of कदली plantain or banana-tree with its spongy wood, in the place of which the Tibetan thinks of the *łóm-bu*, a shrub of similar qualities, at any rate a symbol of perishableness, of the frailty of life. — *ču-šún* *Sch.* surface of the water(?) — *ču-šel* v. *šel.* — *ču-γsón* *Dzl.* ཨ་ལོ་, 17. a ravine containing water. — *ču-sá* **river-mud**, as manure. — *ču-sér* 1. animal water, **serum**, whether normal, or of a morbid character *Med.* — 2. **matter, pus.** — *ču-srán*, = $\frac{1}{60}$ *ču-tsod*, i.e. a minute; the Indian or Tibetan minute is

equal to 24 of our seconds, = 6 *dbugs Wdk.*, cf. *ču - tsód*. — *ču - srin* a water- or sea-monster, also Capricorn in the Zodiac. — *ču - lhu* water-god (*Varuṇa*); also = *klui rgyal-po*.

ཐུ་ཅུ་ *ču-ču*, = *la-ču*, rhubarb, *ču-rtśa* its root, used as dye and as a laxative *C*.

ཐུ་ལྔ་ *ču-nin* four years ago *C*, *W*.

ཐུ་བ་ *ču-pa* 1. *C*. a man's dress, coat, — 2. water-carrier.

ཐུ་བ་ *ču-ba* a large sinew, of which there are 16 acc. to Tibetan anatomy; *ču-ba ldög-pa* a contraction of the sinews *Cs.*, *zā - ba* lameness, paralysis of the sinews *Sch.* — *ču-rgyüs* (རྒྱུས་) sinews, ligaments and nerves (there are 900 *rgyüs-pa*); with respect to these, as well as to the veins, Tibetan science seems to be rather in the dark. — *ču-rtśa* 'sinew-veins', a term coming nearest to what we call the nerves. — *ču-ba-lia-ldān*, and *lia-lén* *Cs.* names of countries in India.

ཐུ་མ་རྩེ་ *ču-ma-rtsi* a medicinal herb *Med*.

ཐུ་མ་ལོང་ *ču-ma-lón*, **č'u-gu ču-ma-loñ** *Ld.* an infant, baby.

ཐུ་སྟོ་ *ču-só* the external and internal urinary organs.

ཐུག་ *čug* v. *jug-pa*.

ཐུང་བ་ *čün-ba* 1. adj. col. *čün-nu*, *W.* also **čün-se**, little, small, *čün-čes-pas* *Dzl.* when he was very little; young, *bu čün-ba* or *-ñu* the younger or the youngest son; *lo-čün* young in years; *ma-čün* the younger sister of the mother; **ā-pa čün-ñu** the younger brother of the father; the younger or the youngest of the fathers (in polyandry); *čün-ñu-nas* up from infancy; *čün-grógs* an early friend, friend of one's youth; *čün-zád* a little, cf. *čün-zad*; *čün-(gyi)* *sri* a devil devouring infants, infants-devil; **nyin-kām-*, *ño-mig-*, *pod**, or **nyom-čün-se** *W.* shy, timid. — 2. vb. to be little, small etc., *snyin ma čün čig* *Glr.*, be not timorous, do not fear! *dün-ma rgya ma čün čig* let the consultation not be tri-

fling, let at once something of moment be consulted; *dün-ma rgya mi čün-bar byed-do* let us now decide on important things *Glr.*; *čüns-pa* pf., *čüns-pa yin-nam* is it too unimportant? *Mil.* (*čün-jug* v. *ja*).

ཐུང་མ་ *čün-ma*, *C.* also **čün-grógs*, *čün-drís**, resp. *btsün-mo*, wife, consort, partner *B.*, *C.*; *lén-pa* to marry; *mi zig-gi čün-mar byéd-pa* to be made a man's wife, to be married.

ཐུད་ *čud* occurs only in *čud-γzon-pa*, *-γson-pa*, *-γsan-pa*, *-za-ba*, seldom *-dza-ba* (*Lex.*) to consume, spend, waste; *čud m zá-ba* inexhaustible.

ཐུད་བ་ *čud-pa* = *tsúd-pa*, *jug-pa*, to go, get in or into, to enter, to put in or into etc., to go into a town *Dzl.*; of food entering the body *Dzl.*; *gañ yañ riñ-ba mi čud-pa med* all without distinction may enter (my religion), says Buddha, in opposition to the aristocratic exclusiveness of Brahmanism *Dzl.*; *tugs-su čud-pa*, resp., to impress on one's mind; *Koñ-du* v. *Koñ-pa*; *dog-tu* to subject *Tar.*; *grabs-su* c. accus. to procure, to provide or furnish one's self with a thing *Mil.*

ཐུན་ *čun*, occurs in *zin-čun* one that is watering or taking care of fields, *tsás-čun* gardens *ól-čun* meadows *Ld.*

ཐུན་པོ་ *čün-po* (ཏ་མ་) 1. bunch, bundle. 2. tuft, tassel, ornament, of silk, pearls etc.

ཐུན་མ་ *čün-ma* the second wife in rank.

ཐུན་ཅེ་ *čün-tse* *Bal.* little, small.

ཐུབ་བ་ *čub-pa*, a corruption of *čud-pa*, *kun čub-par byao* all this is to be well impressed on the mind; *dbañ-po tams-čád-du čub-pa* to pass through, to penetrate, every organ *Stg.*

ཐུམ་བ་ *čüm-pa*, *jigs-čüm-pu* *Mil.*, to shrink, to crouch with fear.

ཐུར་ *čur*, termin. of *ču*; *čur či-ba* to be drowned.

ཐུར་བ་ *čur-ba* a kind of vermicelli, prepared from butter-milk boiled *Med.*, *Ld.* **čürpe**.

ཚུས་ *čus* 1. instrum. of *ču*; *Sch.* also *čús-
rton-ba* 'to melt'; more correctly: **to
gild, to plate** (in the warm or in the cold
way), to overspread with a gold or silver
liquid. — **after five days** *C.*, *W.*, or, the
present day included, on the sixth day,
cog. to *bču*.

ཆེ་ *če* 1. num. fig.: 96. — 2. v. *če-ba*.

ཆེ་གེ་མོ་ *čé-ge-mo* **such a one, lo** *čé-ge-mo
žig-la* in such and such a year
Dzl.; *čé-ge-mo kyod* you so and so *Thgr.*

ཆེ་འགྲན་ *če-grán* *W.* being jealous of one's
own honour, *ni f.*

ཆེ་ཐབས་ *če-ťabs* **arrogance, haughtiness, sde-
pai** *če-ťabs* the arrogance of the
great *Ma.*; **če-ťabs-med-kan** *W.* affable,
condescending, kind; *če-ťabs-čan* proud,
arrogant, haughty; *če-ťabs byéd-pa* *B.*, **čo-
če** *W.*, **zuñ-wa** *C.*, to be arrogant, haughty.

ཆེ་དོན་ *če-dón* **a missive to an inferior, an
edict.**

ཆེ་བ་ *čé-ba* 1. adj. **great**, (for *čén-po*); *bu
čé-ba* the eldest son, the elder; *čé-
bar gyúr-ba* to become great or greater,
to grow, increase e.g. of passions; *čé-bar
gró-ba*, *čer gró-ba* id., cf. *čer*, *čé-bar byéd-
pa* to make great; frq. in conjunction with
nouns: *že-sdán čé-ba* great with respect to
anger, i.e. very prone to anger; *rígs čé-
žin* being of high extraction; also in com-
pounds, v. below. — 2. sbst. **greatness, high
degree** *Mil.*; **superiority, excellence**, ... *kyi
čé-ba stón-pa* to show the superiority of a
thing *Mil.*; **čé-wa šrún-wa** *Ld.* to behave
decently, respectably. — 3. vb., pf. *čes* **to
be great**, not only in *čé-žin*, *čé-o*, but also
in: *na-rgyál ma čé-žig* do not be great in
pride, i.e. do not allow pride to become
great *Mil.*, and so in similar cases; cf. *čes*.

Comp. *čé-ka* *Sch.*: 'chiefly; the plura-
lity'. — *čé-kyád* **greatness, size** *Dzl.* — **če-
dál** *W.*, **če-dál-la čud soñ** he has entered
the class of adults, he has come to full
age. — *čé-rgyu* = *čé-ba*, cf. *ryyu* 3. — *če-
brgyúd* perh. lineage by the eldest sons
Glr. — *čé-čün* **great and small; size**; *če-
čün ni* in size. — *če-dón* the coming to

full age *Mil.nt.* — **če-mi** *W.* an adult. —
če-lóns *C.* grown up, adult (*Sch.* 'chiefly'?)

ཆེ་ཞེ་ *če-žé* one's elder sister *Cs.*, the elder
wife *Sch.*

ཆེ་བཞི་ *če-bži* *Liš.* = *bden-dpán*, **witness,
eye-witness; witness, testimony**, *če-
bžir dris-te* being questioned as a witness,
or asked for a testimony *Stg.*

ཆེད་ *čed*, as sbst. of rare occurrence, *Schr.*:
reason, signification = *don*; *Sch.*: *čed
čén-po* a great thing, an important business
or affair. Mostly *čed-du* postp. c. genit. **on
account of, because of, for**; *ltá-bai čed-du
yin* it is in order to see *Pth.*; *rín-gyi čed-
du* as an equivalent *Pth.*; *łhai čed-du dzin-
pa* or *řnyér-ba*, also *řjés-su džin-pa* or
řnyér-ba to admit to the discipleship or
communion of a god *Mil.* — As an adv.
čed-du seems to signify 1. for a certain
purpose, **designedly, purposely, expressly**, e.g.
with *byéd-pa* to do, to make a thing;
mídgs-pa to send off, dispatch. — 2. **again,
once more, once again**, = *řyír* *Mil.* — *dgos-
čed* the construction of any noun with *řyír-
du*, *čed-du* etc., regarded by Tib. gram-
marians as a case of declension.

ཆེད་དོན་ *čed-dón* v. *če-dón*.

ཆེན་པོ་ *čén-po* *B.* and *C.*, **čén-mo** *W.*, **great**
(*čén-mo* in *B.* only as fem. *Dzl.*
270, b), *čén-por gyúr-ba*, *W.* **čén čá-čé**,
to become great, to increase, col. also for
to grow up; *skyes-bu čén-po* a great man,
a man of great worth (by his talents and
actions), a saint; **mi čén-mo** *W.* a man
of quality, of rank, a nobleman, a rich
man; *čén-ma* the first wife in rank; *čén
čün řnyis* the first and second wife *Glr.*;
čén-mo *W.* also: **old**, **ťú-gu lo ču čén-
mo** a child ten years old.

ཆེས་མེ་བ་ *čem-me-ba* *Lex.*, *Cs.* **stillness, si-
lence**, *čem-mer däg-pa* *Schr.*,
čem-mer kó-d-pa *C.*, to sit still without
speaking.

ཆེས(ས་) *čem(s)* in compounds: 1. *čan-
čem(s)* v. *čan*. — 2. *ka-čem(s)*,
resp. *žal-čems(s)*, *bka-čem(s)* **farewell ex-
hortation; last will, testament**, *srás-la ka-*

čém(s) čög-pa to deposit a testamentary disposal or devise for a son *Glr.*

ཆེས་(ས)་ཆེས་(ས)་ čem(s)-čém(s) 1. the noise made by thunder, by the shock of an earthquake etc., *brüg-sgra čem-čém sgrógs-pa* the rolling, roaring, clapping of thunder; *bžad-gád sur čém-pa* a roaring laughter. — 2. *kra čém-čém v. k'rá-bo.*

ཆེར་ čer termin. of če, čer *gró-ba* to grow, increase; čer *skyé-ba* to become great; to grow up, čer *skyés-pa* partic. grown up, adult; *da-dün čer toñ go on! go on! Mil.*; *rgyal-srid byá-ba čer ma byuñ Glr.* his government was not (yet) of much consequence (as he was too young); *ńés-pa čer med* this is not quite evident to me *Mil.*; perh. *Tar.* 36, 16; 101, 22; 120, 21; 169, 14 will allow a similar interpretation of čer. — čér-na *S.O.* yea; still more (?).

ཆེས་ čes 1. instrum. of če. — 2. pf. of čé-ba, as adv. **very**, *ka-zás nan čés-kyi* as the food is very bad *Dzl.*; *čes sgrín-pa* very prudent or clever *Sch.*; *čes dár-bar gyúr-to* it spread very much *Tar.*

ཆེས་པ་ čes-pa 1. pf. of čé-ba to be great, *ha-čan yañ čes-so* he is much too great *Dzl.*; *dmag-dguñ čes-pa* a great army; *dbañ čes-pas* being very mighty *Glr.*; *čar čes-pas* as it rained heavily *Pth.*; *dga čes-nas* greatly rejoicing *Mil.* — 2. to believe, but only when preceded by *yid* (resp. *fugs*), or *bden* (col.), c. *la*, also c. accus., or *par*, that, *Dzl.* 75, 18.

ཆོ čó 1. num. fig.: 126. — 2. as a word for itself seldom to be met with, e.g. *Ld.-Glr. Schl.* fol. 13, 6, *Tar.* 129, 20; signification not clearly to be made out. *čó-med-pa* *C.* = *dón-med-pa* to no purpose, vain; fickle.

ཆོག་ čó-ga (འཕྲིན་པོ་) the way or method of doing a thing, e.g. of solving an arithmetical problem *Wdk.*, of curing maladies *S.g.*, esp. used of magic performances, čó-ga-pa *Cs.*, čó-ga-mkan *Mil.*, a performer of such ceremonies. Whether it may safely be used for religious rites or ceremonies in general, is doubtful.

ཆོག་ čó-gó *Bal.* great.

ཆོང་, ཆོངས་ čó - né, čó - nés, lamentation, wailing, esp. lamentations for the dead, dirge, *děbs-pa Dzl.*, *bód-pa*, *dón-pa* in more recent literature, *byéd-pa Sch.*, to lament, wail, cry, clamour; with *la* to cry to a person; the crying of a new-born child *Thgy.*

ཆོ་འཕྲུལ་ čó - řrül magical trick, jugglery, often put to *rdzu-řrül*, also used of the apparitions and doings of goblins *Mil.* Cf. *rdzu-řrül*.

ཆོ་བ་ čó-ba to set on (a dog), čó-čó-ba to set on repeatedly *Cs.*

ཆོ་འབྲངས་(ས)་ čó - brán(s) *Mil.*; *Cs.*: the mother's family or lineage; *čó-rigs Dzl.* frq. *Cs.*: 1. the father's lineage, descent by the father's side; 2. an honourable extraction. — *čó-ris Mil.*, frq. = *čó-rigs*, also applied to things, e.g. a cane: *čó-ris yé-nas btsün-pa* a cane of an excellent kind, not coming from any mean or noxious plant.

ཆོ་ལོ་ čó-lo 1. die, dice, game at dice. — 2. seal(?) — *čó-lo-mkan* a dice-player *Cs.*, *čó-lo rtsé-ba* to play at dice *Cs.*; *čó-lo-ris Glr.* the figure of a die, a square figure, in *Glr.* 47, 9 the Mongol translation substitutes a wheel, v. *kór-lo*; a checkered colouring or pattern, e.g. of cotton cloth *C.*

ཆོག་ čög 1. for čó-ga; *bón-čög Mil.* the ceremony of the Bonpos. — 2. v. *řčög-pa*. — 3. v. *čög-pa*.

ཆོག་པ་ čög-pa vb., sbst., adj. 1. to be sufficient, sufficiency, sufficient, ecdpir: *ńéd-la dé-kas čög* it is sufficient for us, we are satisfied *Mil.*; *dris-pas* (instr. of *pai*) *čög-go Dzl.* 272, 10 (there has been) enough of asking, = don't ask any more! *gán-du bžugs kyañ čög-par dug* it is sufficient (for him) wherever he may live, i.e. he is satisfied with any place of living *Mil.*; *ńéd-la nor loñs-spyód-kyis čög-pa yod* we have money and goods enough *Mil.*; *di řsum-gyis čög-na* if these three are sufficient for you *Mil.*; *rin-po-čes čög-par*

gyür-nas when they had precious stones enough *Dzl.*; *di-tsam-gyis čog-pa ma yin-no* that is not enough, that will not do *Dzl.*; *sgál-pa mi brgya žon čog-pa* his back (is) large enough for a hundred men to ride on it *Glr.*; adv.: *čog-par* sufficiently, e.g. *sbyin-pa* to give *Dzl.*; **ma čog-pa** or **ga** *W.* (col. for *čog-par*), **dün-čə ma čog-ga sad son** he not only struck but killed him; *pyin-pas čog-gi* it being sufficient (for the present) that I have come *Mil.*; *tams-čád-la čog-par gyür-te* as all were satisfied *Dzl.*; *čog-par dzin-pa* to deem a thing sufficient, to be contented or satisfied with it; *čog šés-pa* vb., sbst., adj. to be contented, contentment, content; *ltá-bas čog mi šés-pai rdzas* a thing at which one cannot look enough *Glr.*, *Pth.*; *yo-byád - kyi* (better *kyis*) *čog šés-pa* easily satisfied as to the necessities of life. — 2. **to be allowed, permitted, at liberty**, construed in the same manner: *krid-pas čog* you may have lessons with me, I will instruct you *Mil.*; *grán-pas čog* I am quite at liberty to compete with you, we may safely compete with each other *Glr.*; *tsó-ba dráns-pas čog* you can have meat set before you *Mil.*; with a root: *bu byin čog* then you may render up your son; hence it is in *W.* the usual word for *rün-ba*, **nán-du ča čog-čə yin-na man** is it allowed to enter or not? **šrád-ma za čog** eating pease is allowed, also: pease are edible; **lé-na kyon čog ka tan** he issued an edict, that it should be permitted to fetch wool, i.e. he (the Maharajah of Kashmir) permitted the export of wool; **lēb-na ýul čog* when it arrives, I shall take the liberty of sending it to you.

མཁས་པ་ *čogs-pa* seldom for *čág-pa* **to be broken** *Mil.*

མོང་, བམོང་ *čon, mčon* a transparent, variegated, half-precious stone brought from India to *Ld.* and considered less valuable than *γzi*; perh. cornelian or sardonyx?

མོད་ *čod* 1. *C.* the cutting off; deciding; **fál-čə gya čém-po jhé-pa** to bring about

a great remission of taxes, **bhu-lon-čə** remission of debts; **sa-čə gya čém-po jhé-pa** to make a great way; cf. however *pyod*. — 2. **partition-wall** *Sch.*, *čod rgyág-pa* prob. to construct a partition-wall. — 3. v. *γčód-pa*.

མོད་པ་ *čod-pa* 1. **to be cut off**, *lám-sgo ynyis ká-bas čod-de* both approaches being cut off or obstructed by snow *Mil.*; *bčad kyañ mi čod-do* impossible to be severed, *caedendo non caeduntur*, *Glr.*; *mi-čód-rdó-rje* a diamond that cannot be cut to pieces, an epithet of a firm unbending king *Pth.* — 2. **to be decided, settled, fixed**, *gon-tán dpyád-kyis* (or *pas*) *mi čod Glr.* the value (of the stone) cannot be fixed, though one should attempt to appraise it i.e. it is invaluable, priceless; *go čód-pa* v. *go*.

མོད་པོ་ *čód-po* *W.* 1. **split, cut through**; 2. **distinct**, of words or writings.

མོན་ *čon* 1. *W.* (cog. to *čud*?) **useless**, to no purpose, *rín čon son* the payment has been useless, thrown away; gen. adv. **čón-la** gratuitously, in vain, for nothing, **čón-la kón-čə** to hate without cause or reason; **čón-la dád-čə** to sit idle, to spend one's time unprofitably. — 2. **tent** (?), *čon-tág* tent-rope *Mil.*, *čon-púr* tent-pin.

མོས་(ས)་ *čom(s)* 1. **robbery**, *čoms - kyis zas tsól-ba* to live on robbery *Ma.*; *čóm-po* robber *Dzl.*, *čóm-po rkün-ma* robber and thief, gen. *čom-rkün*, *čom - rkün - gyi* *šigs-pa* fear of robbers and thieves; *čom-rkün-pa* id. *Stg.* — 2. imp. of *šóms-pa*.

མོས་པ་ *čóm-pa* **to be finished, accomplished**, *W.*, **tő-re čom yin** to-morrow it will be finished, **da čom son** now it is done, completed; cf. *čam*.

མོལ་ *čol* 1. **inconstant** *Cs.*; *dpyid-čol* fickle spring-weather. — 2. *Cs.*: for *čö-lo* in compounds, *rus-čol* a die made of bone; *šin-čöl* a wooden die; *dün-čöl* shells used inst. of dice (?).

མོལ་ཁ་ *čol-ka* *Sch.*: 'a hole made by a blow; a nest'.

མོལ་ཟངས་ *čol-zāns* a shallow shore *Sch.*

ཆོས་ čos (ཐོས་) 1. **doctrine**, a particular doctrine, **tenet**, or **precept**; *gsán-bai čos šig* an esoteric doctrine, a mystery *Dzl.*; *kyád-čos* for *kyad-par-can-gyi čos* a peculiar, distinguished, sublime, and therefore difficult doctrine; *jug-rten-gyi čos brgyad* the eight doctrines or principles of the world (though frq. mentioned, I found them nowhere specified) cf. Foucaux Gyatcherr., Translation p. 264; *čos-brgyád-mkan*, a man of the world, worldly *Mil.* — More esp. 2. **moral doctrine**, whether any separate dogma, or the sum of various doctrines, **religion** in general, both theoretically (system of morality, ethics) and practically (faith, exercise of religion); *lha-čós* the religion of the gods or (Buddhist) deities, i. e. the Buddhist religion, as the only true one, in opposition to all other heresies and false religions (*log-čós*), as well as to irreligiousness (*čos ma yin-pa*); *ka-čós* profession with the lips, hypocrisy *Gl.*; *krig-pai čós-la brten-pa* those practising the religion of voluptuousness (an expression designedly forcible, like St. Paul's: 'whose god is their belly'); *mi-čós* v. below; *čos čád-pa*, or *bšád-pa*, *stón-pa*, *smrá-ba*, *sgróg-pa*, resp. *čós-kyi sgrog-glén mdzád-pa Gl.* to expound, to teach, to preach religion; *čos smrá-bai žál-la ltá-ba* to watch the mouth of the preacher *Pth.*; **čö dóg-pa* C.* to read a religious book; **čos šád-kan* W.* a preacher; *čos čád-pai dun-kan* place where sermons are delivered, church *Dzl.*; *čos nyán-pa* to hear religious discourses *Dzl.*; *čos žú-ba* to ask for religious discourses; partic.: one eagerly desiring or asking for religious instruction, an inquirer *Pth.*, *Mil.*; *čos byéd-pa* to act or live religiously, righteously, = *čos bžin-du byéd-pa*; also merely to wish to become pious, to strive after piety; *kyed snyin-nas čos byéd-na* if you are in good earnest about religion, if piety is the aim of your heart *Mil.*; lastly in a special sense: to become or to be a monk *Pth.*; *čós-la sems ggyúr-ba Mil.* to show an inclination for religion, to turn religious; *čós-su*, or

čós-la jug-pa 1. vb. nt. to enter into religion, to be converted, also: to go over to a religion, to turn (Buddhist), 2. vb. act. to convert, to turn a person from a bad life to a good one, to make him a believer, to make another a convert, a proselyte; *čós-la gód-pa = jug-pa* 1; *čos spyód-pa* to practise religion; the exercise of religion, worship *S.g.*; *bka-čós* the word of Buddha, the doctrine as taught by Buddha himself; *rtógs-pai čós Thgy.* the knowledge acquired by meditation, independently of books, scarcely different from *nes-dón*, or *non-šés*; *bstán-pai čos Thgy.* any knowledge derived from other sources. — 3. in a special sense the **religion of Buddha**, Buddhism, *dám-pai čos*, and frq. *dám-pa čos* id. (cf. ἡ πίστις Acts 6, 7); *čos dan bon* Buddhism and Bon-religion *Mil.*; *čós-la lón-spyod-par ggyúr-ba* to live in the enjoyment of true faith. — 4. **religious writings**, and **writings, books, literature** in general, in as much as the Tibetans derivate every science from religion; *bón-gyi čos tams-čád* all the Bon-writings *Mil.* — 5. **custom, manner, common usage, fashion**, *mi-čós* manners of the world *Mil.*; *mi-čós-kyi dús-su* as long as he lived according to the ways of the world *Mil.*; *yúl-čós-kyis* according to the custom of the country *Dzl.*; *kyád-čós* the way of distinguishing, of pointing out the characteristics *Gl.* (cf. under 1); **nature, quality**, *Dzl.* 223, 18 cf. *čos-nyid*. — 6. **substance, being, thing**, *čos tams-čád mi-rtóg-pa yin-gyi* as every thing existing is perishable *Dzl.* — Other philosophical expressions containing the word *čos* v. *Was.* (296).

Comp. **ós-skad* W.* book-language, as opp. to *pál-skad*. — *čós-sku* v. *sku*. — *čos-skyón* v. *skyón-ba*. — *čos-kri* reading-desk, lecturer's chair, pulpit *Pth.*; reading-table, school-desk. — *čos-krim* v. *krim*. — *čos-krim-pa* v. *dge-bškós*. — *čos-kór* vulgo prayer-mill; the column of disks on the *mčod-rten* *Pth.* v. *kór-lo* 2, also *kór-lo* extr. — *čos-grá* school. — *čos-(kyi) rgyál (-po)* 1. honorary title of kings deserving

well of religion. 2. = *γśin-rje Schl. Buddh.* 93, 3. also as a p. n. — *čos-rgyüd* **religious tradition**, also = **confession, creed**, *γje-btsün-gyi čos-rgyüd dzin-pa-rnams* those embracing the religious tradition of his reverence, his fellow-believers *Mil.*; *čos-rgyüd γčig-pa* one confessing the same faith or religion *Thgr.* — *čós-čan* 1. **pious, devout**. 2. v. *čos* 5, *γjig-pai čós-čan yin* having the properties of perishableness, being subject to the law of mutability *Thgy.* — *čos-rje* 'lord of the faith', viz. 1. *Buddha Lex.*, 2. devout or righteous lord, title of honour given to distinguished scholars *Tar. transl.* 331, and elsewh.; perh. also = *čos-rgyüd*. — *čos-nyid* 1. = *čos* 5, **quality, nature**, *rgyá-mtsoi čos-nyid-kýis* in a manner peculiar to the sea, *Dzl.* 52, 9 (112, 9?). 2. philosophical term: **existence, entity**, = *de-bzin-nyid* (acc. to *Thgy.*) by which the Buddhist however means a negation of being, non-existence, non-entity. — *čos-stégs W.* = *čos-kri*. — *čos-stón* religious festive entertainment given to saints *Glr.* — *čos-dráni-po* **righteous** with regard to the laws of religion (adopted by Prot. Miss. for the scriptural term 'righteous' or 'just'), *čos-dráni-ba* justice, righteousness. — *čos-ldán* = *čós-čan*. — *čos-sdé* **convent, monastery**, *Wdk., Glr.* — *čós-pa* a religious man, a **divine, a monk**. — *čos-spún* a **religious brother**; such brotherhoods e.g. are formed by two devotees, before going on a pilgrimage. After having been consecrated by a priest, who consults the lot on such an occasion, they owe hospitality and mutual assistance to each other for life. — *čos-spyód* **exercise of religion**; *čos-spyód-bču* = *dgé-ba-bču*. — *čos-sbyín* is said to be frq. used in book-titles: *bkra-šis-lhün-po-nas čos-sbyín dzad-méd spel pyir bris* written from Tashilhunpo as a religious gift for infinite increase and blessing. — *čos-blón* a **pious functionary** or official (*bdud-blon* an impious or wicked one) *Glr.* *čós-ma* a religious woman, a **nun** *Cs.* — *čos-méd* without religion, **irreligious, wicked**. — *čos-myón* **religious frenzy**, *W.*: **čos-nyón žugs** he has become deranged,

his brains are turned (in consequence of meditating). — *čos-zóg* **priestcraft** *Mil.* = *čos-lugs* religious party, **denomination, sect**. **čós-sem-čan** *W.* inclined to religion, **pious**.

མཆོད་པ་ *čád-pa Lex.*: = 'tomb, sepulchre'; = *pramārita Ssk.* killed, slain; *mčád-pa-med-pa* entire, perfect; *mčád-par byá-ba* = *mahimān Ssk.* greatness; also the magical power of increasing size at will'.

མཆོན་ *mčán* 1. **the side of the breast**, *mčán-gyi bu* bosom-child, darling, *mčán-gyi mčis-bráni* bosom-wife (cf. our 'bosom-friend'); *mčán-du γjug-pa* to put into one's bosom *Glr.*; *mčán-kui* **arm-hole, arm-pit**, often = *mčán*; *mčán-kui γyás-pai rtsib-mai bár nas* (the Buddhas are born) from between the ribs of the right side (cf. *mñal*); **čán-da** *W.* **pocket**, in clothes, cf. *dkú-mda*. — 2. v. the following article.

མཆོན་བྱ་ *mčán-bu* 1. **apprentice**, *bzoi* in a handicraft, trade or art, *rig-pai* in a science, disciple *Cs.*, *sgyü-ma-mkan-gyi* appr. of a juggler, conjurer *Zam.* — 2. *yi-gei mčán-bu* words or lines, printed or written in a smaller character than the rest, and inserted in the text (called *má-yig Cs.*) like our parenthesis, but without brackets; hence 3. **note, annotation** (*Sch.* also: testimony?).

མཆོག་ *mčé-ba*, eleg. for 1. **to come, to go**, *slád-bzin-par mčio* I shall come later *Dzl.*; **to appear**, used of a god; *skyábs-su* (to put one's self) under the protection of another person, *ccd.*; *báns-su mčio* I will obey *Mil.* — 2. **to say**, *žes mčio* thus he said.

མཆོས་ *mčé-ma*, resp. *spyán-čáb* a **tear**, *byín-pa*; *dón-pa Glr.*, *blág-pa Dzl.*, *γtón-ba Mil.* to shed (tears); *ském-pa* to dry up tears *Cs.*; *γpyi-ba* to wipe off tears *Cs.*; *mčé-mas brnán-ba* to be choked with tears, to sob violently *Sch.*

མཆོག་ *mčig* 1. *Cs.* a stone for grinding spice etc., a **mortar**; *mčig-gu* a small mortar *Sch.*, a **pestle** *Cs.* — 2. **the nether mill-stone**, *mčig-ma* the runner or upper mill-stone, *Sch.*; *mčig skór-ba* to grind *Sch.*

མཆོད་ *mčün* Cs. = *kloñ*; one *Lex.* = *dkyil*;
v. *kloñ*.

མཆོད་བྱ་ *mčün-bu* Cs. = རྒྱུ་ *čün-bu*.

མཆོད་ *mčid*, *bka-mčid*, *ysuñ-mčid*, *W.* **mol-čid** resp the talk, discourse, speech (of an honoured person) Cs.; *mčid-lán* answer to such speech *Mil*.

མཆོད་པ་ *mčün-pa*, resp. *sku-mčün* the liver; *mčün-dri*, *mčün-rí* the midriff or diaphragm; *mčün-ka* liver-coloured; *mčün-nán* 'liver - pressing', first breakfast, because according to popular belief water rises from the human liver in the morning, which is depressed and appeased by taking some food; *mčün-nán byed-pa* to breakfast.

མཆོད་པ་ *mčil-pa* 1. fishing-hook *Dzl.*, *mčil-pas nya* རྩོད་པ་ to fish with a hook, to angle Cs. — 2. a little bird, *W.* **či-pa**, *Ts.* **čil-pig*; *či-pa skyá-wo** *W.* sparrow; *mčil-kra* sparrow-hawk; *mčil-mgó* a fabulous stone, like a bird's head, supposed to possess a variety of marvelous qualities.

མཆོད་པ་ *mčil-ma* 1. *W.* **mčil-mág**, resp. *ljags-mčil*, *ljags-čab* spittle, prob. also other similar fluids *Lt.*; རྩོད་པ་ (*W.* **pán-če*) to spit; *mčil-lúd* (*W.* **mčil-ldúd**) morbid saliva, e.g. of people affected with a cough or with hectic fevers; *mčil-snábs* prob. id.; *mčil-snód*, resp. *žal-bžéd*, spitting-box; *mčil-zúm*, *mčil-bkáb* *W.* slavering-bib or cloth. — 2. = *mčil-lhám* *Tar.* 72, 9?

མཆོད་པ་ *mčil-lhám* shoe, boot, *mčil-lhám rnyis* རྩོད་པ་ to lose both shoes *Wdu.*; *mčil-lhám-mkán* shoemaker, cobbler, seller of boots; *mčil-lhám-gyi yú-ba* the leg of a boot Cs.

མཆོད་པ་ *mčis-pa* 1. also *mčis-lágs-pa*, eleg. for *yod-pa*, to be, to be there, to exist, *du mčis* how much is there, how many are there? Cs.; *sú-la dām-pai čos mčis-pa* whoever has the holy doctrine *Dzl.*; *yul dbús-nas mčis-so* (he) is (comes) from the country *Ü Dzl.* — 2. pf. of *mči-ba* 1. *lam rin-po-nas mčis-te* having come from afar. 2. *žes mčis-pa* so-called.

མཆོད་པ་ *mčis-brán* 1. eleg. dwelling, abode, domicile; also when speaking modestly of one's own dwelling: *bdág-gi mčis-brán* my humble roof *Dzl.* — 2. *Lex.* wife, partner.

མཆོད་པ་ *mčis-mál* bed, bed-stead Cs.

མཆོད་ *mčü* 1. lip, *ya-mčü* upper lip, *ma-mčü* lower lip; *mčü btud mkas* *Wil.* prob.: one must be wise in lowering the lips, i.e. one must yield, giving up pouting; *ka-mčü*, resp. *žal-mčü* 1. lip 2. word, voice (?) *Sch.* 3. quarrel, strife, *ku-mčü rgyal-pám ji-ltar byuñ žé-na* if one asks, which are the details of the quarrel; **kam-čü jhé'-pa** *C.* **gyág-pa** Cs. to quarrel. — 2. beak or bill of birds, *mčü-la tógs-te gró-ba* to fly, carrying something in the bill *S. O.*; *mčü-lto* (or *ču-mdo*?) *W.* id. — 3. n. of one of the lunar mansions, v. *rgyu-skar*.

Comp. *mčü-skyé* muzzle *Sch.* — *mčü-sgrós* v. *sgrós*. — *mčü-tár* *Sch.* (prob. a mis-print for *mčü-tór*) pustules, tubercular elevations on the lips. — *mčü-rinis* long-beaked, n. of a bird, and also of an insect (a large musquito).

མཆོད་པ་ *mčé-ba*, Cs. also *mčé-só*, corner-tooth, canine tooth, eye-tooth, fang, tusk of an animal, *mčé-la ytsigs-pa*, *W.* **žé-čé**, to show one's teeth, to grin; *mčé-ba-čan-gyi sde* the class of the tusked animals, viz. the carnivora (lion, tiger, leopard), and the tusked pachydermata (elephant, boar etc.).

མཆོད་ *mčed*, *sku-mčéd*, *mčed-lám*, resp. for spun, brother, sister; *mčed rnyis* my two brothers *Dzl.*; *srás-mo lha-lám mčed bži* four princesses, sisters; *dēi mčed* his illustrious brother, in reference to a king, prince etc. *Gl.*; esp. of gods: *mčed bži* four divine brothers *Gl.*; *mčed-grógs*, *grogs-mčéd* clerical brother, *mčed-grógs mán-po tsógs-par* where many clerical brothers assemble; *mčed-grógs dam-tsig yčig-pa* *Thgr.* betrothed brothers, religious brothers, = *čos-spün*; also *mčed-lám* has this signification.

སེལ་པ་ *mčéd-pa* 1. **to spread**, to gain ground, esp. of a fire, frq.; also fig.: *bdag-gi dod-čags-kyi me mčéd-pas* as the fire of voluptuousness spread or increased within me *Dzl.*; also in the following sense: *már-me yčig-la yčig mčéd ltar* as one kindles one light by another *Mil.*; *yčig gleñ ynyis gleñ rim-pas mčéd-de* as (the news) spread more and more by gossiping people *Pth.* — *skye-mčéd* v. *skye*. — 2. = *gyó-ba*, *mi-mčéd-pai dád-pa* = *dád-pa brtán-po*.

སེལ་པ་ *mčér-pa* the milt, spleen.

སེལ་པ་ *mčog* the best, the most excellent in its kind, *skyés-bu mčog*, *mü mčog*, *rkañ-ynyis-rnams-kyi mčog* Buddha; *nyes-ltün-gis ma póg-pa* (or *na*) *mčog yin-te póg-rtün bšags-pa byéd-pa rab yin Mil.* the best thing is, not to have been surprised by sin, but after having been surprised, it is the best to confess it (and thus to atone for it); *ysun-mčog* chief or fundamental doctrine, main dogma, principal commandment etc. *Glr.*; *na ni jig-rtén di-na mčog* I am the highest in the world (says Buddha immediately after his birth) *Glr.*; *γnas-mčog* the most glorious or splendid country *Glr.*; *ro-mčog* excellent taste or flavour *Mil.*; *mčas-mčog-rnams* most learned gentlemen *Zam.*; also as a complimentary word; *mi mčog kyod* most honoured Sir! *Pth.*; *mčog-dmán*, *mčog dan tun-món*, *mčog dan pál-pa*, good and bad, first-rate and common, fine and ordinary, of goods etc.; eminent and ordinary, of mental gifts, talents etc.; *mčog-tu gyúr-pa* = *mčog*, e.g. *mi-rnams-kyi nán-na mčog-tu gyúr-pa yčig* one that has risen among men, so as to become their chief *Glr.*; *yül-rnams-kyi mčog-tu gyúr-pa* the most splendid of countries. — Adv.: *mčog-tu* very, most, with verbs: *bón-po-la mčog-tu mós-pa žig* a great admirer of the Bonpos *Mil.*; gen. with adjectives: *ro mčog-tu miár-ba* extremely sweet; with the comparative: much, far, by far, greatly, dé-

bas mčog-tu čeo ... is far or much greater than that *Dzl.*

Comp. *mčog-sbyin pyag-rgyá* a gesture made in practising magic, in conjuring up or exorcising ghosts. — *mčog-zün* the model pair, the two most excellent amongst Buddha's disciples, Shariibú and Maudgalgyibú, v. *Köpp.* — *mčog-rin* longest *Thgy.*

སེལ་པ་ *mčon* v. *čon*.

སེལ་པ་, *སེལ་པ་* *mčón-ba*, *mčóns-pa* to leap, to jump, frq., e.g. *čur* into the water; *mi-seb-la* among the people, e.g. of a mad dog).

སེལ་པ་ *mčód-pa* (ལུང) I. vb. 1. **to honour**, revere, respect, receive with honour, *kün-gyis bkür žin mčód-pai* as worthy of being honoured and praised by all; usually *ccapir.* (rarely *dp.*) in the special sense: to honour saints or deities by offering articles of food, flowers, music, the sound, odour and flavour of which they are supposed to relish, hence to treat, entertain, regale (the gods), and in a more general sense applied also to lifeless objects, e.g. to honour a sepulchre in such a manner; *Glr. mčód-pa* may therefore in English be sometimes translated by: to offer, to sacrifice, but it should always be borne in mind, that no idea of self-denial or yielding up a precious good (as is implied by the English word), or of slaughtering, as in the Greek *θύειν*, can be connected with the Tibetan word itself, though in practice bloody sacrifices, abhorred as they are by pure Buddhism in theory, are not quite unheard of, not only animals being immolated to certain deities, but also men notoriously noxious to religion slaughtered as *dmár-mčod*, red offering, to the *dgrá-lha* q.v. — 2. *C.* resp. **to eat, drink, take, taste**, (in *W.* expressed by **dón-čé**).

II. sbst. **offering, oblation, libation**, *mčód-pa bul-ba*, *W. *pül-čé** frq., also *byéd-pa*; *ról-mo mčód-par bul-ba* to bring an

offering of music *Mil.*: *mčöd-pa sna-tšögs* *tögs-te* carrying along with them all sorts of offerings *Glr.*; *mčöd-pai kyád-par* *bèu* the ten kinds of offerings *Tar.*; *lha-mčöd* offering or libation brought to a *lha*; *bru-mčöd* an offering consisting of grain; *dus-mčöd* offerings presented at certain times *Pth.*; *rgyun-mčöd* daily offering; fig. *dád-pai mčöd-pa Mil.*; *γtan-rág-tu sgrub-pai mčöd-pa pül* as a thanksgiving bring the offering of meditation! *Mil.* —

Comp. *mčöd-kan* house or place of offerings, of worship, *Pth.*; adopted as an appellation for the temple of the Jews, as *lha-kan* could not be used *Chr. Prot.* — *mčöd-kri* offering-table, Jewish altar, *Chr. Prot.* — *mčöd-löd* prob. the same, *C.* — *mčöd-čá Glr.* = *mčöd-rdzás.* — *mčöd-brjód* words of adoration, doxology. — *mčöd-rtén Ssk.* **ཇེམ** (religious building) and **སྤྲུལ** (elevated place, elevation, tumulus) 1. etymologically; receptacle of offerings; 2. usually: a sacred pyramidal building, of a form varying in different countries and centuries, esp. near temples and convents, where often great numbers of these structures are to be seen. They were originally sepulchres, containing the relics of departed saints, and therefore called *γduñ-rtén*; afterwards they were erected as cenotaphs, i.e. in honour of deceased saints buried elsewhere, but in more recent times they are looked upon as holy symbols of the Buddhist doctrine, v. *Köpp.* I, 533. — *mčöd-stégs* offering-table, altar. — *mčöd-stód Sch.*: an offering with a hymn of praise. — *mčöd-stón* an entertainment, as sort of libation, given to the priests *Dzl.*; perh. also a sacrificial feast. — *mčöd-sdón* 1. *Sch.* = *mčöd-rtén* (?), 2. offering-lamp *Sch.*, 3. the wick of such a lamp (in this sense it is used in a little botanical book). — *mčöd-ynás* 1. prop. place where there is offered, place of sacrifice. 2. the object to which veneration is shown, image of a god *Glr.*, sanctuary. 3. the offering priest, the sacrificator. — *mčöd-pa-po* a sacrificer *Cs.* — *mčöd-bul* the offering of a sacrifice *Cs.* —

mčöd-sbyin id. (though elsewhere *mčöd-pa* sbst., as a gift to deities, is distinct from *sbyin-pa* a gift to men), also: sacrificer; *mčöd-sbyin-gyi dun-kan* house where people assemble in order to perform sacrifices; *srdg-gi mčöd-sbyin* bloody offerings or sacrifices *Tar.* — *mčöd-mé offering-lamp*, lighted in honour of a deity, and very common in the houses of Buddhists; **čod-mé pül-čé** *W.* to light such a lamp, (prop. to offer it). — *mčöd-rdzás*, *mčöd-čá*, *mčöd-pai yo-byád* instruments, utensils, requisite for festival processions in honour of a deity. — *mčöd-šóms* or *-bšáms* the upper shelves in the 'holy repositories, containing the little statues of Buddha etc.

མཚོད་པ་ *mčör-po*, sometimes *pyór-po* 1. pretty, handsome, neat, elegant, *pó mčör-po* a handsome man, *bud-méd mčör-mo* a pretty woman, esp. a smart gaily dressed female. — 2. *W.* also vain, conceited.

འཇག་པ་ *čag-can* col. trodden, stamped; solid, firm, compact, like the Hindustani *pakka*.

འཇག་པ་ *čag-pa* I. pf. *čag* (s) 1. to break vb. n., *snod čag-pa* a broken vessel *Dzl.*; fig. *nia-rgyál čag* my pride is broken, frq.; *der-byón-stabs čag* the opportunity of going there has been cut off *Mil.*; **lam čag-pa* (also *šog-pa*)* *C.* a. a beaten, practicable road (a road broken through, v. *čэг-pa*) b. *W.* an impracticable, broken-up road. — 2. to be broken off, abated, beaten down from the price, *žu-čag-med-par* there being no room for either asking or abating *Mil. nt.* —

II. also *čágs-pa*, pf. *bəags*, fut. *bəag* (imp. *čəog?*) 1. to tread, to walk, to move, esp. when speaking respectfully or formally, *yab-més-kyi žabs-kyis bəágs-pai sá-ča* the place where my ancestors did walk *Glr.*; *žabs čágs-pai pyag pyir gro* follow me on my walk *Mil. nt.* — *čəag-tu* or *čəágs-su gró-ba* to take a walk *Dzl.*; **góm-čag-čé** *W.* to step along solemnly; *čəag-pəb-pa* v. *pyag-pəb-pa*. — 2.

like *gró-ba* in a more general sense: *bžón-pa - la*, *čibś - la* to ride in a carriage, on horseback *Cs.*

འཆགས་པ་ རྟེན་པ་ 1 v. རྟེན་པ་ — 2. sometimes for རྟེན་པ་.

འཆག(ས)་ས་ རྟེན་པ་(s)-sa a place for walking, *Lex.*, *Cs.*

འཆར་བ་ རྟེན་པ་, pf. *bčans*, fut. *bčan*, imp. *čon(s)*, 1. **to hold, to keep**, to take hold of, *skrá-la* by the hair *Mil.* — *čani-zünś* handle, crook of a stick, *Mil.* — 2. **to carry, to wear**, to carry about one, e.g. amulets etc. — 3. (*yid - la*) **to keep** in memory, in one's mind. — 4. **to have, to assume**, e.g. the body of a goddess, of a *Rakshasi Pth.*

འཆར་ས་པ་ རྟེན་པ་ *W.* a (closed) handful e.g. of dough; **čáns-bu** a clod (of clay), a snow-ball etc. formed in the hand.

འཆར་བ་ རྟེན་པ་ I. pf. *čad*, vb. n. to *yčód-pa*, like *čód - pa*, **to be cut** into pieces, **to be cut off**, **to decay**, *dám - bur* (to fall) to pieces *Med.*; **to cease, end, stop**, of diseases *Glr.*, of life *Lex.*; **to cease to flow or to blow**, of water or wind; **to die away, to become extinct**, of a family, a generation; **to be consumed**, of provisions *Pth.* of bodily strength *Thgy.*; **to be decided**, *Kyód - kyis bsád - par* *čád - na* you being determined to kill me *Dzl.* —

II. pf. and fut. *bšad*, imp. *šod* 1. **to explain**, *šog-tu* *čad* it will be explained below *Lt.*; *yid - la byos šig dan bšád - do* give heed, and I will explain it to you *Stg.*; *čad nyán-pa* to listen to an explanation *Sch.*; *šig čos řtam* *čád-pa* to teach the transitoriness of existence *Sch.* (?) — 2. **to tell, to relate.**

འཆར་བ་ རྟེན་པ་, pf. *bčabs*, fut. *bčab*, imp. *čob* **to conceal**, to keep secret, *čáb-pa-med - pai* *sems* a candid mind, open-heartedness *Stg.* (cog. to *šáb-pa*).

འཆར་བ་ རྟེན་པ་ I. vb. (pf. *bčam* *Lex.*), also adj. and sbst. **to accord, to agree, agreeing, agreement**, *srid-la mi* *čám-pas* as they did not agree about the government *Glr.*; *čam byéd - pa* to make

agree, to reconcile *Mil.*, **čam mi čam** col. they do not agree; *kā* *čám - pa* to agree upon, to concert, e.g. an escape; *kā* *čám-par* by concert, unanimously.

II. 1. **to dance**, *čám-par byéd-pa* *Sch.* 2. a dancer, *kro* *čám-pa* a dancer with a frightful mask; *gar -* *čám(s)* a dance; *čám-po* a dancer *Glr.*; *čam-dpón* leader of a dance; *čám-yig* book or programme of a dance.

འཆར་བ་ རྟེན་པ་ *Ld.*, *Sp.* cupboard.

འཆར་བ་ རྟེན་པ་ I. pf. *bčas*, rarely *čas*, fut. *bča*, imp. *čos*, **to make, prepare, construct**, but used only in reference to certain things; 1. *řnas*, vulg. *řsan*, *čá-ba* *Pth.* to prepare a place, house or abode, to settle; *mal* *čá-ba* to make a bed or couch *Cs.*; *dmag-sgar* *čá-ba* to pitch a camp; *křims-ra* *čá-ba* to establish a court of justice *Glr.* — 2. *rgyal - křims* *čá-ba* to draw up a law, to give laws, frq. — 3. *dam* *čá-ba* to make a vow, **to promise, assert, protest**, frq.; *yí - dam* *čá - ba* id.; also to utter a prayer; *dám - bča* v. sub *dam*. — 4. *skyil-křin* *čá-ba* = *skyil-křin byéd-pa*, v. *skyil-ba*. — 5. *blo-řtád* *čá-ba*, c. c. *la*, **to place confidence in.**

II. **to bite**, *yčig - la yčig* *čá-žin zá-la* to bite and devour one another *Dzl.*; so *čá-ba* to bite with the teeth (?) *Mñg.*, or to gnash or grind the teeth (?); *šin* *čá-ba* **to gnaw** at a piece of wood *Stg.*

འཆར་བ་ རྟེན་པ་ *čar-rgyán*, or *čar-čán* a present given reluctantly *Sch.* (?)

འཆར་བ་ རྟེན་པ་, pf. *šar*, **to rise, appear**, become visible, of the sun etc., also of the sun's appearing above a mountain, from behind a cloud etc., frq.; **to shine**, *gañś-ri-la nyi-ma* *šar-ba* the shining of the sun upon a mountain covered with snow, a snowy mountain lit up by the rays of the sun *Glr.*; *řzugs - brnyán mi* *čar - ba* the not appearing of the image which is formed by the reflection of a mirror (as something strange and surprising) *Wñi*; *řzugs* *čar-ba byéd-pa* to cause an image to be reflected (in the water);

apyid-ka šar spring has appeared; frq. of thoughts: *nyams-su*, or *yid-la čár-ba* (thoughts) rising in one's mind; *yid-la šar kyan Mil.* though I can figure it in my mind; *grógs-su čar* (they) appear as friends *Mil.*; *rgyán-du čar Mil.* it turned into a blessing. — *čár-sgo* thought, idea, conception, *čár-sgo byun* an idea comes, a (happy) thought, a (new) light, bursts upon me *Mil.*; *čar-ga Mil.* the rising, the rise.

འཇལ་བ་ *čál-ba*, secondary form to *čól-ba* II., 1. Cs.: to fluctuate mentally; in this sense prob. *Zam. ydad-méd čál-ba* to fluctuate, to waver, without aim or object. — 2. to be confused, in disorder, *smra-čál*, also *čál-ytám smra Lt.*, as a morbid symptom, prob. he raves, he talks nonsense. — 3. morally: *tsul-krims čál-ba S. g.* to break one's vow, *bsláb-pa* to act contrary to the doctrine, to violate it *Tar.*; in a more restricted sense: — 4. to fornicate, to commit adultery, *bud-méd smad-čál byéd-pa* a whore, harlot *Mil.*; *čál-pa, -po* lecher, fornicator *Stg.*; *čál-pa-rnams-kyi tsig* obscene language, mentioned as sub-species of *kyál-ka*; *čál-mo* whore. — **čal-la-čól-lé W.*, *čál-čól Tar.* 184, 20 confusedly, pellmell.

འཇིག་ *či-ba*, pf. *ši*, 1. vb. to die, of a flame: to go out; *rañ čio* I will seek death *Dzl.*; *či-ba yin* he dies, will die *S. g.*; *či* or *ši-ba-las sós-par gyúr-ba Dzl.* to be saved from imminent danger of death (but not: to rise from the dead); *či-bar byéd-pai ču* water causing death *Sambh.*; *ši-bar gyúr-to* they perished *Pth.* — 2. sbst., the state of dying, death, *či-ba tsám-du gyúr-ba* to die almost (of grief etc.) *Mil.*; *dus-min či-ba nyün-ba yin* premature death rarely occurs *Sambh.*; *či-ba nam yon ča med Mil.* when death will come one does not know, (*W. *ši-čé** to die; death; **ši son** he has died, **ši yin** he will die).

Comp. *či-ka Cs.*: 'the very act of dying,' but I doubt whether such a sbst. exists; I only know the adv. *či-kar* at his very

dying, at the point of death *Mil.*, when being extinguished *Glz.* (v. *kar* sub *ka* IV. 4, 5), and *či-ka-ma* 1. adj. dying, *dud-gro či-ka-ma* a dying animal *Glz.*; 2. sbst. the dying, *či-ka-ma-ru = či-ka* (doubtful); *či-kar* and *či-gar* may be incorrect spellings. — *či-ltas*, more rarely *či(-bai) rtágs forebodings, foretokens of death Med.* — *či-bdag* the lord of death, perh. = *yšin-rye*, but it seems to be more a poetical expression than a mythological personage; *či-bdag bdud* id. — *či-nád* a disease causing death, a fatal disease *Tar.* — *či-ba-po Cs.*; a person dying(?) — *či(-ba)-méd(-pa)* immortal; cf. *ši-ba*. — Note. *či pó-ba* is prob. only a rather incorrect, yet common expression for *tse pó-ba* to change one's place of existence, to transmigrate.

འཇིག(ས)་བ་ *čig(s)-pa* to bind *Sch.*, prob. an incorr. spelling for *kyig-pa*.

འཇིང་བ་, འཇིངས་པ་ *čín-ba, čins-pa* I. vb., pf. *bčins*, fut. *bčín*, imp. *čín(s)*, *W. *čín-čé**, to bind (in general); to fetter (a prisoner) *Dzl.*; to bind or tie up, to cord, a bundle or package; to tie round, to put on, a girdle *Glz.*; to bind up, to dress, wounds; fig. to render harmless, to neutralize, paralyze, esp. by witchcraft, to exorcise, frq.; *bčins gról-ba* to untie, to loosen, to take off the dressings *Lt.* —

II. sbst. any binding-material 1. ribbon, *mgul-čins* necklace, neckcloth, neckerchief. — 2. fetter, shackle, also fig. for magic curse, anathema. — 3. string, tie. — 4. cramp, spasm *C.*

འཇིང་བུ་ *čín-bu* a spurious, glass jewel (*Schf. Tar.* 142, 9); *bsam-yas-čín-bu* p. n. *Ma.*

འཇིག(ས)་བ་ *čib(s)-pa*, pf. *bčibs*, fut. *bčib*, imp. *čibs* resp. to ascend, to mount, a horse or carriage, *rtá-la*, or more correctly *čibs-la*, to ride, to proceed on horseback.

འཇིགས་པ་ *čims-pa* to be full, to get full *Sch.*

འཆིར་བ་ རྟོ་ཁ་

འཆོལ་བ་ རྟོ་ལ་

འཆིར་བ་ རྟོ་ཁ་-ba, evidently a present-form of the pf. རྟོ་ཁ་-ba, **to press, to squeeze.**
 འཆུ་བ་ རྟོ་ཁ་-ba I. acc. to grammatical analogy 1. vb. n. to རྟོ་ཁ་-pa, **to be twisted, distorted**, pf. རྟོ་ཁ་. — 2. sbst. **curvature, crookedness, distortion.** — 3. adj., more frq. རྟོ་ཁ་-pa **crooked, wry**, རྟོ་ཁ་-ལ་ Wdn. the mouth being wry, distorted Lt.; also obstinately perverse; fig. རྟོ་ཁ་-ལ་ Med. frq., prob. = རྟོ་ཁ་-ལ་.

II. pf. རྟོ་ཁ་, fut. རྟོ་ཁ་, imp. རྟོ་ཁ་, W. *འུ་ཅེ*, 1. **to lade or scoop** (water), རྟོ་ཁ་-ལ་-la རྟོ་ཁ་ to draw water from a well Dzl.; རྟོ་ཁ་-ལ་ water-conduit Sch. — 2. **to irrigate, to water**, རྟོ་ཁ་ a field Cs. (?)

III. རྟོ་ཁ་-ལ་ རྟོ་ཁ་-la Tar. 127, 6, when he was pressed hard, was urged with importunity; (this signification, however, seems to rest only on this passage).

འཆུག་བ་ རྟོ་ཁ་-pa **to be mistaken** Pth., v. རྟོ་ཁ་-ལ་.

འཆུན་བ་ རྟོ་ཁ་-pa, evidently vb. n. to རྟོ་ཁ་-pa, hence 1. **to be tamed, subdued, made to yield**, རྟོ་ཁ་-ལ་ by force, རྟོ་ཁ་-ལ་ by hard work. — 2. **to confess** Cs. — 3. **to wrap or twist** Sch. — 4. **to fix** Sch. — 5. **to fix one's self** Sch.; རྟོ་ཁ་-ལ་ རྟོ་ཁ་-pa entangled in vicious indulgences Sch.

འཆུས་(ས་)་བ་ རྟོ་ཁ་(ས་)-pa 1. **to wish, to long for** Lex. — 2. **to shrink** Cs.

འཆེ་བ་ རྟོ་ཁ་-ba, pf. རྟོ་ཁ་, རྟོ་ཁ་ (Sch.), fut. རྟོ་ཁ་, imp. རྟོ་ཁ་, 1. **to assure, to promise**, རྟོ་ཁ་ རྟོ་ཁ་-ba Lex., resp. རྟོ་ཁ་-ལ་ རྟོ་ཁ་-ba id. — 2. resp. for རྟོ་ཁ་-ba, like རྟོ་ཁ་-ba (?)

འཆེག་བ་ རྟོ་ཁ་-pa, also རྟོ་ཁ་(ས་)-pa, pf. རྟོ་ཁ་, fut. རྟོ་ཁ་, imp. རྟོ་ཁ་, W. *འུ་ཅེ*, 1. **to cleave, to split**, རྟོ་ཁ་ wood; རྟོ་ཁ་-ལ་ རྟོ་ཁ་-pa to saw Sch.; རྟོ་ཁ་-ལ་ (a thing) that cleaves, a hatchet Cs. — 2. **to confess, to acknowledge**; v. also རྟོ་ཁ་-pa and རྟོ་ཁ་-pa.

འཆེད་བ་ རྟོ་ཁ་-pa an incorr. form of རྟོ་ཁ་-pa or རྟོ་ཁ་-pa.

འཆེས་བ་ རྟོ་ཁ་-pa, pf. རྟོ་ཁ་, fut. རྟོ་ཁ་, to chew Med.

འཆེལ་བ་ རྟོ་ཁ་-ba Cs. 1. **to believe, give credit to**; རྟོ་ཁ་-ལ་ (?) རྟོ་ཁ་ id. — 2. Lex. = རྟོ་ཁ་-pa **to wish** (?).

འཆོག་ རྟོ་ཁ་ wall Sch.

འཆོང་བ་, འཆོངས་བ་ རྟོ་ཁ་-ba, རྟོ་ཁ་-pa Sch. = རྟོ་ཁ་-ba.

འཆོས་བ་ རྟོ་ཁ་-pa 1. = རྟོ་ཁ་-pa Gtr. and Lex. — 2. vb. n. to རྟོ་ཁ་-pa 4 W., *da རྟོ་ཁ་ son* now it is done.

འཆོར་བ་ རྟོ་ཁ་-po = རྟོ་ཁ་-po.

འཆོར་བ་ རྟོ་ཁ་-ba I. vb. n., pf. རྟོ་ཁ་, 1. **to escape, slip, steal away; to drop from**, རྟོ་ཁ་-ལ་ རྟོ་ཁ་-ལ་ as the meal escaped him, as he was deprived of the meal Dzl.; རྟོ་ཁ་-ལ་ རྟོ་ཁ་-ba hemorrhage, bloody flux Med.; རྟོ་ཁ་-ལ་ without splendour, lustreless; nor རྟོ་ཁ་ the money is gone, spent, lost Thgy.; རྟོ་ཁ་-pa རྟོ་ཁ་ the duty is violated Gtr.; རྟོ་ཁ་-la, རྟོ་ཁ་-la རྟོ་ཁ་-ba to be consumed by fire, carried off by water; *འུ་ཅེ་མི་ཐུན་པེ་ཀ་མི་ཐོར་* W. I will not drink any beer, then the mouth cannot run away, i. e. then no indiscreet words will escape my mouth; **to flow out, to run**, of a leaking vessel, **to run over**, of a full one. — 2. **to come out, to break out**, frq. of fire; རྟོ་ཁ་-pa རྟོ་ཁ་ a quarrel, a war broke out, also of water breaking through an embankment etc. — 3. **to go over, to pass**, from one person or thing to another, རྟོ་ཁ་-ལ་ རྟོ་ཁ་-nas Me-nyag-la རྟོ་ཁ་ the supreme power passed from Tibet to Tanggüt Gtr.; རྟོ་ཁ་-ལ་ རྟོ་ཁ་-du རྟོ་ཁ་ then I shall get into the power of another Mil.; རྟོ་ཁ་-ma-la རྟོ་ཁ་ it became the prey of a thief. — 4. W. **to run away, flee, escape, elope**, inst. of རྟོ་ཁ་-pa, *ཐོར་ཏེ་ཅ་འུག་* he retires, falls back.

II. vb. a., pf. (b) རྟོ་ཁ་, fut. རྟོ་ཁ་ (?) 1. **to pursue, chase, hunt after**, རྟོ་ཁ་-ལ་ རྟོ་ཁ་ hares by means of nets; རྟོ་ཁ་ རྟོ་ཁ་-ba to fish Dzl.; Cs. also to strain (?); རྟོ་ཁ་-ལ་ a seducer; a swaggerer Sch. (cf. རྟོ་ཁ་-pa). — 2. **to light, kindle, set on fire** (?)

འཆོལ་བ་ རྟོ་ཁ་-pa 1. **disorderly, dissolute, immoral.** — 2. **disorderly action or conduct, dissoluteness**, རྟོ་ཁ་-ལ་ རྟོ་ཁ་-ལ་ རྟོ་ཁ་-ལ་ committing several acts of immorality Wdn. — རྟོ་ཁ་-ལ་ རྟོ་ཁ་-pa n. of a demon. (Cf. རྟོ་ཁ་-ba II).

འཇོལ་བ་ རྩོལ་ba I. pf. *bèol*, fut. *γzòl* (?) 1. **to entrust** a person with a thing, to commit a thing to another's charge; **to make, appoint**, *dé-la rgyál-po རྩོལ་lo* they made him king *Pth.*; *btsün-mo-la rtá-rdzi bèol-lo* they made the queen tend the horses *Glr.*; *tab - γóg རྩོལ་zig* he may be employed as a kitchenboy, scullion *Pth.*; *dbañ-méd-du རྩོལ་ba* to make one powerless, to compel by authority *Glr.*; *bèol-bai rnyer Lex.* manager; *རྩོལ་bai ño Ler.* intercessor; *pi-wán-la ram-dégs bèol-nas glu blais* she sang with accompaniment of the guitar (lit. committing the accompaniment to the guitar) *Glr.*; **kyab èol-la** (for *རྩོལ་du*) **yon-èè** *W.* to place one's self under another man's protection. — 2. **to commit, commend, recommend**, *lās རྩོལ་ba* to commission one with an affair or transaction; resp. *prín (-las) རྩོལ་ba*, though *prín (-las)* seems to be sometimes a mere pleonasm: *bán-so yul deñ lha-srññ-rnams-la prín-bèol mdzad-do* (the king) recommended the sepulchre to the tutelary gods of the country *Glr.*; **èol-te bór-èè** *W.* to deposit a thing for temporary keeping.

II. = *ཇོལ་ba* 1. *Cs.* **to change, to turn aside** (?) — 2. **to be thrown together** confusedly, e.g. of the loose leaves of a (Tibetan) book; *རྩོལ་bar byéd-pa* to put in disorder, to confuse, to confound *Ma.*; *dge-sdíg རྩོལ་bar gro* virtue and vice are confounded *Ma.*; **i lé-ka རྩོལ་dug** *W.* this affair goes wrong, turns out badly;

in a special sense: **to rave, to be delirious** *C.*; **èol-láb gyáb-pa** *C.* id.; **nyid-èol láb-pa, gyag-pa** *C.*, to talk confusedly whilst being heavy with sleep; **èol-ka** *C.* senseless talk; **èol-kan-ni fñ-gu, èol-tüg** *W.* being of a mixed race; illegitimate or bastard child, bastard. — 3. morally: **to break a vow**; **a-ne èol son** he has broken his vow on account of a woman, i.e. by having married.

འཇོལ་བ་ རྩོལ་ma *Cs.*: 1. a thing committed to another's care. — 2. a sly, crafty woman, *Sch.* a dissolute woman.

འཇོལ་བ་ རྩོལ་pa I. pf. *bèos* or *èos*, fut. *bèo*, imp. *èos*, supine *bèos-su Dzl.* 2, 4, *W.* **cò-èè**, pf. and imp. **èos**, **to make, make ready, prepare, to construct, build**, a bow, a road etc. *Glr.*; *èos-sam am I* to build? *Glr.*; *drès-ma tág-par རྩོལ་pa* to make ropes out of *drésma* (a kind of grass) prop. to work *drésma* into ropes, *Glr.*; *γzab རྩོལ་pa* to adjust one's ornaments *Sch.*; *lus རྩོལ་pa* to dress, to trim one's self up *Sch.*; *γsár-du རྩོལ་pa* to renew, renovate, repair *Sch.*; *ltñi-ba pyir རྩོལ་pa Tur.* 95, 20 perh. to retouch, amend, correct, improve. — *tsul-èos* hypocrisy, a mere outward performance of religious rites and observances *Mil.*, *tsul-èos ma byas spyód-pa* to live without hypocrisy *Mil.*; *tsul-èos-mkan* hypocrite. — *tsul-èos-pa* or *bèos-pa* acc. to *Cs.* also an established rule or canon.

II. *Sch.*: **to gnaw off** (secondary form to *ཇོལ་ba*).

ཇ

ཇ་ ja 1. the letter *j*, media, palatal, like the Italian *gi* in Giovanni, *g* in giro; in *C.* as initial deep-sounding and aspirated, *jh*. — 2. numerical figure: 7. — 3. tea, resp. *γsol-ja*. For the trade in Central Asia it is pressed into brick-shaped lumps, a portion of which, when to be

used, is pulverized and boiled, having been well compounded with butter and salt or soda (*bul*) by means of a kind of churn of bamboo (*gur-gur*), after which it is drunk as hot as possible. Of late years tea grown on the southern slopes of the Himalaya Mountains finds its way into

Central Asia. The tea called *bru-tán* is considered the best, and of other teas *Cs.* mentions *rtse-ja*, *zi-lin-spu-ja* hairy (?) tea from Siling, (a province in the neighbourhood of the Kokonor); *Schr.*: *ynám-ja*, *mín-ja*, *bó-ja*, *ja-γzúns*, *zau*, *lu-čág*, *u-si*; *bzan-ja*, or *ko-tse* is, acc. to *Cs.*, good ordinary tea, *čün-ju*, or *čün-čün* are sorts of inferior quality. The shepherds in *W.* make use of a surrogate, viz. the *Potentilla Inglisii* (*spán-ja*), growing on the mountains at a height of 15 000 feet; poor people in *Sik.* use the leaves of the maple (*γya-lí*).

Other **comp.** *ja-bkrúg* (pronounced **jhab-túg**), prob. for *ja-dkrúg*, **twirling-stick** *Ts.* — *ja-mčód*, libation of tea. — *ja-čág*, or *btág* **grinding-stone**, in India and Tibet used for kitchen purposes inst. of our little mortars. — *ja-dám* *Sch.* **tea-pot** (?) — *ja-blúg* *W.* a little pitcher-shaped **brass vessel**. — *ja-bin* (pronounced **jham-bin**) *C.* **tea-kettle**, **tea-pot**. — *ja-ma* the man that prepares the tea in a monastery, **tea-cook**; *jai dpon* head-tea-cook. — *ja-ril* 1. *W.* **grinding-stone**; 2. *Lex.* **skull**. — *ja-sun-čan* 'a cup of tea, or: as much as a cup of tea' *Sch.* — *ja-seg* tea-dust *Sch.*

ཇ་མོད་ ja-hód *Lex.* yellowish red.

ཇག་ *jag* **robbing**, **robbery**, *jag rgyág-pa* to rob, to be a robber; *rku-jag-gyu-zól byéd-pa* *Glr.*; *jag-pa* frq. robber (not robbery *Sch.*); *jag-dpón* captain of a gang of robbers *Mil.*

ཇི *ji* 1. num. fig.: 37. — 2. the correlative form of the pron. *či*, **what**. For the construction of a sentence containing *či* or *ji*, v. *gan* II. The explanation there given shows, that in correct language *ji* is always followed by a participle: *ji yód-pa de púl zig* offer what you have, make a libation of what you have. Owing, however, to the slight difference in the pronunciation of *či* and *ji*, the former is frq. written in the place of the latter; *ji*, of course, is used in conjunction with the same words as *či*; a few more instances may follow

here: *ji-skad* whatever, relative to words spoken: *nas ji-skad smras kyañ* whatever I may say *Glr.* — *ji-snyéd* 1. as much as, as great as; 2. *C.* very much, every thing possible. — *ji-lta-ba* 1. adj. of what kind, of what nature, ... *ji-lta-ba bžin-du* ... *la yañ de-bžin-no* as it is with ... so it is with ... *Stg.* 2. subst. quality, nature, condition *Cs.* — *ji-lta-bu* such as, like as, *Lat.* *qualis*. — *ji-ltar* adv. as, in what manner; 'a-mas *ji-ltar zér-pa bžin-du* according to what the mother has said *Glr.* — *ji-ste* = *či-ste*. — *ji nús-kyis* to the utmost, to the best of one's ability *Dzl.* — *ji ma ji-bžin-du* (?) according to custom or common usage *Sch.* — *ji-mi-snyám-pai bzód-pa* a patience prepared for every event *Sch.* (?) — *ji-tsam* = *ji-snyéd*; *lo lña lón-pa ji-tsam-pa de-bžin-no* they are (as tall) as (children) five years old *Stg.*; *ji tsam byas kyañ* whatever they had done *Tar.*; *ji-tsam-na* or *nas* as soon as, when. — *ji-bžin* as, like, how, *ji-bžin tso mi ruñ* (he) can in no wise, by no means, continue to live *Lt.*; *ji-bžin-du ysuis* elliptically: he said how (it was), he answered according to the state of the case (*Schf.*) *Tar.* 89, 9. — *ji-srid* as long as.

ཇུ *ju* num. fig.: 67.

ཇུ་ཁྱེ་ *ju-tig* denotes a way of drawing lots by threads of different colours, whence a class of Bonpos is called *jya-bon ju-tig-čan* *Glr.*

ཇུ་པོ་ *ju-po* *Lā.*, **ju-lum** *W.*, a globular stone used for grinding spices, = *ja-ril*.

ཇུ་སྐྱེ་ *jus* *C.* **strategy**.

ཇུ་སྐྱེ་ *jús-ma* a sort of silk stuff *Cs.*

ཇུ་ལྷན་པོ་ *jus-légs* 1. *Sch.*: 'possessed of good manners, of propriety of conduct, **decent**, **agreeable**; *jus-bdé* sincere' (?) — 2. *Cs.* **clever**, **skilled**, **able**, **experienced**. **žin-gi lé** in agriculture, **mag** in military matters *C.*

ཇེ *je* 1. num. fig.: 97. — 2. a particle, used for expressing the comparative de-

gree of an adj. or adv., and esp. a gradual growing or increase, often with termin. or *la*: *je man gro* (they) go on increasing or multiplying in number *Mil.*; *je ysál-du soñ* it has become more and more clear or evident *Thgr.*; gen. repeated: *je nye je nye sòn-ste* going nearer and nearer *Mil.*; *je čun je čün-la soñ*, also *je čün je nyün Mil.* less and less; sometimes also for the superlative degree, *Cs.*: *je dán-po* the very first, also *Lex.* — 3. *jé-žig* a little while, = *ré-žig Lex.* — 4. *Bhar.* 14, *Schf.*: 'an adhortative particle, often connected with a vocative'; *Sch.* has: *je kyod* 'now you, you first!' — 5. = *dbyans Lex.*

ཇོ 1. num. fig.: 127. — 2. v. the following word.

ཇོ་བོ་ (ཇོ་བོ་) 1. *C.* the elder brother, also **jo-jo** and **á-jo** (the latter also in *W.*), resp. *jo-légs.* — 2. lord, master, esp. nobleman, grandee, *W.* **jo**, *yar-lün jo-bo Glr.* the lord of the manor of Yarlung; **ti-nán jo** *W.* the nobleman of Tinan; *jo-jo min-po* my noble brothers (says a princess) *Glr.*; in *C.* used as honorary title for noblemen and priests, in *W.* also for noble Mussulmans; in ancient times for certain divine persons, and idols, particularly for two, famous in history: *jo-bo mi-skyod-rdó-rje*, and *tsan-dán-gyi jo-bo*, also *jo-bo śá-kyá*, *jo-bo rin-po-čé v. Glr.*

ཇོ་མོ་ (ཇོ་མོ་) 1. mistress, the female head of a household, a woman that governs as mistress of her servants *Dzl.* — 2. lady, esp. a cloistress, nun *Mil.*; in *W.* frq. — 3. goddess (cf. sub *jo-bo* 2), *jo-mo sgrol-ma* the goddess *Dolma Glr.* — 4. p. n. *jo-mo-lha-ri* one of the highest mountain summits in West-Bhotan, usually called 'Chumulhari'; *jo-mo-ka-nag* another summit in southern Tibet.

ཇོ་མོ་མཇུག་ (ཇོ་མོ་མཇུག་) *mjal-ba*, imp. *mjol*, 1. to meet c. *dan*, = *prad-pa*, without any respect to rank, *Mil.* often. More frq. 2. resp.: to obtain access to an honoured person; *žal-dños-su mjal-bar yod* he (the incarnated Buddha) may personally be seen and spoken to *Glr.*; to wait

on, to pay one's respects to a person, *yab dan mjal tsál-lo* I will pay a visit to my father *Dzl.*; *pyis myür-du mjal-du yon* I shall take the liberty of soon coming back *Mil.*; *rgyál-bai sku dan ta-mal mjal* to thee, Buddha, my own humble self approaches (says a prince to his father who appears to be an incarnated Buddha) *Glr.*; *mjal-bar žü-ba* to ask for an audience *Glr.*; *mjal-du mi btub* (they) cannot get in, cannot obtain admittance *Pth.*; **jal-čág čó-čé** (or **čag-jál** *Cs.*) *W.* to salute, to exchange compliments on meeting; *mjal-prád-byéd-pa* = *prád-pa*; used also of a king and his ministers: *mjal-prád dan dgá-bai rтам mán-po mdzad* (they) exchanged many compliments and expressions of joy *Pth.*; to visit or pay one's respects to holy places, as pilgrims do, to go on a pilgrimage, also *žal mjal-ba Mil.*; *rnas mjal-ba* id., *rnas-mjal-pa* partic., a pilgrim, palmer; *di mjól žig* do make your pilgrimage to this place. — 3. to understand, comprehend, *Zam.*: *'gó-bai mjal-ba ཇོ་མོ་མཇུག་*; *don mjal-ba* to understand the sense *Mil.*, yet cf. *jál-ba* 3. — 4. often erron. for *jál-ba*.

Comp. *mjal-ka* audience, access, admittance, *mjal-ka yton-ba*, or *rnán-ba* to give audience, *gégs-pa* to refuse it *Mil.* — *mjal-dár* = *ka-btágs.* — *mjal-sna-pa* an usher, master of ceremonies *Cs.* — *mjal-pyág* salutation. — *mjal-máns* a visit paid by many together, a grand reception *Cs.*

མཇུག་མུག་ (མཇུག་མུག་) *mjin-pa* 1. = *jin-pa*. — 2. *rtswa-mjin* meadow *Bhar.* 82, *Schf.*

མཇུག་མུག་ (མཇུག་མུག་) *mjug* what is behind, hind part, e.g. of the body, resp. *sku-mjug*, posteriors, back-side, tail, often also *mjug-ma*; *mjug skór-ba* col. to turn one's back (on another); *mjug-ma sgril-ba* to wag the tail; fig.: the further progress and final issue of an affair, the consequences = *rjes*, opp. to *dños-ryi* the thing itself, and to *sñón-gro* the preparations *Thgy.*; the lower end or extremity, e.g. of a bench, a stick, a river (= mouth), of a procession, train etc.; with regard to time: the end, *žlá-ba brgyád-pai mjug-la*, at the end of the eighth month;

in general *mjug-la*, *mjug-tu* adv. and postp., = *mfar*, at the end of, at last, behind, after, with the genit. inf., or the verbal root, gen. opp. to *mgo*. — *mjug-sgro* (W. **jug-ro**) lower or inferior part, underpart, buttocks (cf. *jug*); *mjug-to* id. — *mjug-btag* (for *btég*), and *mjug-ldeb* W. wagtail. — *mgo-mjug* above and below Dzl.

མེ་ mje, resp. *gsán-mje*, लिङ्ग, श्रेफ the penis; Zam. avoids the term by making use of circumlocutions, others employ it, esp. Med.; also in vulgar use; *mje lán-ba* erection of the penis; *mje sbubs-su nub* the penis recedes; *mje-mgo* glans penis. — *mje-rlig* the penis and testicles. — *mje-šubs* the membraneous covering or sheath of the penis.

མེད་པ་ mjéd-pa, Zam. सह suffering, enduring, bearing patiently; Cs.: obnoxious; *mi-mjéd* prop.: free; gen. the world, the universe, acc. to Buddhistic ideas; except in the last mentioned sense the word seems to be little used.

འཇག་པ་ jag-pa, pf. *jags*, Cs.; Sch.: to establish, settle, fix, found; hence prob. *bde-jags* and *kris-jags*, *jags-kris* (Lex. and elsewh., but not frq.) time of prosperity, of peace, of rest, a time without disturbances, war, epidemics etc. (*kris* by itself is not known).

འཇག་པོ་ jag-po 1. Lex. = *klu*, or n. of a Lu, also *jóg-po*. — 2. vulgo = *yág-po*.

འཇག་མ་ jag-ma 1. Sch.: a sort of coarse and thick grass of inferior quality; so Pth. of a hut: *jág-mas páb-pa* covered with such grass. — 2. Lex. वीरण a fragrant grass, *Andropogon muricatus*. — 3. Glr.: a blade (of grass), stalk (of corn), *jág-ma reī stén-na* on every blade, *kü-šai jag-ma pón cig* a bundle of blades of Kusha grass; *jag-rgód* Sch. horse-tail, pewter-grass, *Equisetum*. — 4. Sik. squirrel, perh. = *bya-ma-byi* Sch. (?)

འཇག་ས་ jags, v. sub *jág-pa*.

འཇག་ས་པ་ jags-pa C. to give, to make a present Georgi Alph. Tib.

འཇའ་བ་ jan-ba to devour, swallow, Sch.

འཇའ་པོ་, འཇའ་མོ་ jan-po, jan-mo consort, husband, wife Cs.

འཇའ་ས་ jan-sa, v. *čán-sa*.

འཇའ་པ་ jab-pa, pf. prob. *bžabs*, fut. *bžab*, to sneak, slink, creep privily; to lie in wait, in ambush, *tsé-la jab-pa* to attempt a person's life Pth.; **jág-ne jab-te sad tán-čé** W. to assassinate; *lkog jab byéd-pa* v. *lkog*; *jab-bus ma byin-par lén-pa* Thgy. to steal clandestinely. Cog. to *čáb-pa*.

འཇའ་ཅེ་ jab-tse nippers, tweezers.

འཇའ་མགོན་ jam-mgón = *jam-dpál*.

འཇའ་པ་ jam-pa B., **jam-po** W., **jam-jám** C. col. (opp. to *rtsüb-pa*, *rtsin-ge*) soft, smooth, tender, mild, e.g. of cloth, hair, a meadow, a plain without stones or rocks, of fruit, the air, the character of a person, a person's way of speaking (*ñag C.*, **pé-ra** W., **pé-ra jam-po dan** with mild expressions, fair words, in a friendly manner), of a law; of beverages: weak W.; of a (hay-)rake: close W.; **jam-po ná-b-čé** W. to mow off close; *jam-búd* blowing or playing (the flute) softly, piano; *jam-rtsi* Med., seems to be a kind of medicine; **jam-sán** W., C., plain, without ornaments.

འཇའ་དཔལ་ jam-dpál (मञ्जुश्री) jam-mgón (नाथ), *jam(-pai)* - *dbyāns* (གཏོག) one of the two great Bodhisattvas of the northern Buddhists, the Apollo of the Tibetans, the god of wisdom, demiurge, and more particularly the tutelary god and civilizer of Nepal (v. Köpp. II, 21), incarnated in *Thonmi Sambhota*, and afterwards in king *Kris-sroñ-sde-btsán* and others. Cf. *spyan-ras-rgyis*.

འཇའ་མ་, ཇའམ་ jam-ma, rje-jám, resp. for *tug-pa*, soup.

འཇའ་མོ་ jam-mo post-stage Sch.

འཇའ་, འཇའ་ཚོན་ ja, ja-tson rainbow frq., *ja-od* light, splendour

of the rainbow *Pth.*; གཤ-*tson yal-ba* the vanishing of the rainbow frq.; གཤ-*lus v. lus.*

འཇའ་བ་ གཤ-*ba* 1. also གཤ-*mo* *Sch.* lame, gen. གཤ-*ba*; གཤ-*bar byed-pa* to make lame, to lame *S.g.* — 2. to bespeak, to concert, to confederate *Sch.*

འཇའ་བ་ གཤ-*sa*, གཤ-*mo*, edict, diploma, a permit *Cs.*, who declares this word to be Chinese.

འཇའ་བ་ གཤ-*ur - ba* *Lex.* w.e., acc. to *Cs.* = གཤ-*yar-ba* to stick together, to cohere.

འཇའ་བ་ གཤ-*al - ba*, pf. *b'cal*, fut. *γ'zal*, imp. *γ'ol*, *W.* **cal-č'e**, 1. to weigh, གཤ-*byed srañ* (a pair of) scales for weighing *Lex.*, *srañ-la γ'zal-ba* *Gl.* — 2. to measure, *riñ - tun - tsád* གཤ-*al - ba* *C.* to measure the length. — 3. to appraise, to tax; to weigh in one's mind, to ponder; more fully expressed by *blos-γ'al-ba* to understand *Sch.*, although native grammarians refer this signification with less probability to *mjal-ba*. — 4. to pay, pay back, repay, *bü-lon* a debt, *skyin - pa* a loan, *kral* a tax; to retaliate, return, repay, esp. with *lan*: *pan-lan γ'nód-pas* or *légs-pai lan nyés-pas* to return evil for good. The following is a Buddhist principle of law, but prob. existing only in theory: *dkon-mč'óg-gi rdzäs-la k'ri γ'al*, *dge-dün-gyi rdzäs-la brygád-ču γ'al*, *pál-pai rdzäs-la bdün-gyur no brygád γ'al* divine or sacred objects are to be repaid or made good ten thousandfold, things or property of the clergy eightyfold, of ordinary men sevenfold, and besides the object itself, hence eightfold *C.*; in *Gl.* there is the following passage: *brküs-pa la brygád γ'al nos dan dgu*. — 5. often erron. for *mjal - ba*; thus prob. also in: གཤ-*bül-ba* to bring a present *Sch.* (more correctly: a present of salutation). — གཤ-*ka* the act, or business of measuring *C.*

འཇའ་བ་ གཤ-*ba* 1. *Cs.*, also *lji-ba*, a flea. — 2. *Lex.* and *Cs.*: = *γ'im - pa*. — 3. *Cs.* = གཤ-*am - pa* soft, smooth. — 4. *Sch.*: disgusting, nasty, e.g. of a fishy smell.

འཇའ་བ་ གཤ-*rtén* (receptacle of all that is perishable) 1. the external world: a. acc. to the common (popular) notion:

the whole earth, the universe, གཤ-*rtén-na dkón-pa*, what is rare, the only thing of its kind in the world *Dzl.*; གཤ-*rtén-gyi lha* the god of the world, a deity of the Bonpos *Mil.*; གཤ-*rtén-las dás-pa* one that has escaped from this world, one emancipated, blessed *Cs.* — b. the external world acc. to Brahmanic and Buddhist theories, as set forth: *Köpp.* I, 231; གཤ-*rtén-gyi kams* id. *Gl.*; གཤ-*rtén č'ags-pa* origin, beginning, *γ'nás-pa* duration, གཤ-*pa* destruction, *bžág - pa* arrangement of the world, cosmography (title of a volume of *Stg.*) གཤ-*rtén γ'sum* the three worlds, earth, heaven, and hades; གཤ-*rtén (γ'sim-gyi) mgón-po* (*Triloknāth Hind.*) lord or patron of the three worlds, which is also the title of the third of the three highest Lamas, viz. of the Dharma Raja, residing in Bhotan, v. *Cunningh.* *Ladak* 371; *Bud-dha Sakya-tüb-pa* seems to have the same title, *Pth.* — c. fig.: *bdé-ba-čan-gyi γ'ig-rtén*, or *bdé-gro mto-ris-kyi γ'ig-rtén* the world of the blessed, like our 'heaven', but of rare occurrence. — 2. world, in a spiritual sense, གཤ-*rtén-gyi byá-ba* worldly things or affairs; གཤ-*rtén-la dγ'ós - pa* (or *pán-pai*) *bsláb-bya* useful maxims of life, moral rules *Gl.*; གཤ-*rtén-gyi č'os brygád*, v. *č'os*; གཤ-*rtén byéd-pa* short expression for གཤ-*rtén-gyi las byéd-pa* *Mil.* — 3. symb. num.: three. — གཤ-*rtén-pa* 1. an inhabitant of the world, or the inhabitants of the world, the world as the totality of men, and more particularly of the worldly-minded; གཤ-*rtén-pa ni ma-dül-ba yin-pas* as the world is unconverted, in which sense also གཤ-*rtén* (by itself) seems to be used. 2. a layman.

འཇའ་བ་ གཤ-*pa* I. vb. 1. act. pf. *bžig*, fut. *γ'zig*, imp. (*b*)*šig*, *W.* **šig-č'e*, *šig tán-č'e**, to destroy, buildings etc., frq.: to cut to pieces, to divide, e.g. a killed animal *W.*; to ruin, to annihilate, existing institutions or things, also other people; to abolish, annul, a law *W.*: to dissolve, an enchantment; to lay aside an assumed appearance or manner (= to unmask one's self) *Mil.*; to break, violate, one's duty, a vow, *Dzl.*;

rma - ḡig Med. was explained: **healing** wounds. *ḡig-par byed-pa* = *ḡig-pa*, frq. — 2. vb. n. pf. *bḡig*, and more frq. *ḡig*, *W. *ḡig-ḡe, ḡig ḡā-ḡe**, **to be ruined, undone**, e.g. by mischief-making people *Dzl.*; **to fall to pieces, to decay, to rot**, of the human body etc.; **to be lost, to perish**, *ḡig - par ḡin-tu sla* (earthly goods) may be easily lost again *Thgy.*; **to vanish, disappear**, *ḡig* (or *ḡig*)-*par ḡyur-ba* id.; *sem ḡig soṅ W.* he was quite dejected or cast down; *ḡig ḡsós byed-pa B., C., *ḡig-só (or -sób) ḡó-ḡe* or *tán-ḡe** *W.* to 'restore from destruction', to rebuild c. dat. frq., also c. genit. *Pth.*; prob. also c. accus. — 3. **to suck**, draw out moisture *Sch.*, v. *ḡib-pa*.

II. sbst. **decay, destruction, ruin**, entire overthrow, *skyé-ba dan ḡig-pa kün-la srid-na* as it is the lot of all men to rise and to decay *Dzl.*; *lús-kyi mṭar ḡig-pai ltas* symptoms of the final decay of the body *Wdn.*; **ḡān-la koi ḡig-pa yod** beer proves his ruin, beer is his destruction *W.*; *ḡig-pe ḡā-ḡen** *C.*, *ḡig-pa-ḡan Cs.* frail, perishable.

III. adj., but only in conjunction with a negative: *mi-ḡig-pa* **imperishable**; *mi-ḡigrtág-pa* as explanation of a synonym *Lex.* *འཇིགས་པ་ ḡigs-pa* I. vb. (*མི*) resp. *tsābs-pa*, to be afraid of a thing, is gen. connected with the instr. (lit. 'by'), in later literature and col. with *la, srin-pos ḡigs-ḡin* from fear of the Rakshasa *Dzl.*; *dé-la na mi ḡigs* I am not afraid of that *Mil.*; in *W.* frq. in conjunction with **rag**: **kó-la ḡig rag** I am afraid of him; also relative to the future, like *dógs-pa: yṭ-ge mán-s - pas ḡigs - nas = mán - gi dógs-nas*, fearing lest there should be too much writing, i. e. from want of room *Pth.*; *ḡigs-su-run-ba* dreadful, frightful, frq.; **ḡig-te dār-ri spē-ra zér-ḡe** *W.* to speak trembling and shaking with fear; **mán-po ḡig soṅ** *W.* I am very much afraid; *ḡigs-par ḡyur-ba* to be frightened, *ḡigs-par byéd-pa* to put in fear, to frighten.

II. sbst. (*མིག*) **fear, dread**, *srin - poi ḡigs-pas* from fear of the Rakshasa *Dzl.*

Wd. 14 (unless *srin-pos* ought to be read, as above); *ḡigs-pa brgyad* the eight fears of life (so among the rest: *rgyāl-poi ḡigs-pa* the standing in fear of the king, who in the East is always supposed to be an arbitrary despot); *mi-ḡigs-pa* 1. fearless-ness, intrepidity; *mi-ḡigs-pa shyin-pa* to impart intrepidity; *mi-ḡigs-pai lág-pa* a fearless hand, heroic vigour. 2. pardon, quarter, safety *Cs.* — *ḡigs(-pa)-ḡan Cs.* 1. fearful, timorous. 2. dreadful, frightful (I never found it used in this sense).

III. adj. 1. (fearing) **fearful, timorous**, *ḡigs-pai gró-ba-rnams* timorous beings *Pth.* — 2. (feared) **dreadful, frightful**, *ḡigs-pai mṭsón-ḡa* dreadful weapons; *kyod-pas lhag-par ḡigs-pa yod* there is something even more formidable than you are *Dzl.*

Comp. *bār-do-la ḡigs skyób-mai smón-lam* a prayer efficacious in the Bardo-horrors *Thgr.* — *ḡigs-skrág* **fear**; also a terrible object, *ḡigs-skrág-tu soṅ* he has been changed into a **fright**, a monster *Mil.*; **ḡig - tág tṭm - pa** *C.* (lit. *btón - pa*) to frighten, deter; intimidate, threaten; *ḡigs-skrág-pa* to fear, to be afraid *Dzl.* — *ḡigs-mṭan* col. **timid, timorous**. — *ḡigs-ḡan* v. *ḡigs-pa-ḡan* above. — *ḡigs-ḡum-pa* v. *ḡum-pa*. — *ḡigs(-pa)-po* one afraid *Cs.* (?) — *ḡigs-byéd* one that is terrifying *Sch.*, appellation of Yamāntaka, who is invoked, e.g. in drawing lots. — *ḡigs-brál, ḡigs-méd* **fearless, intrepid, bold**; also noun pers. — **ḡigs-ri** *W.* **fear, terror**, **ḡig-ri tsór-ḡe** to be afraid, **ḡig-ri kúl-ḡe** to frighten, to menace, to intimidate. — *ḡigs-sa Mil., ḡigs-sa ḡé* it is a very dangerous quarter or region, in that place there is much occasion for being afraid.

འཇིག་ ḡin 1. acc. to *Cs.* = *mṭin, klon*, e.g. *rgyā - mṭsoi; Sch.: mṭso - ḡin* the whole circumference of a lake; prob. more corr.: **the middle**, *Lex.: lús-ḡám ḡág-po mṭsó-ḡin ḡug* the smooth-bodied Lu alights in the middle of the lake. — 2. *srod-ḡin Lex.*; or *srod-byin* **twilight**.

འཇིག་པ་ ḡin-pa, also *mṭin-pa*, **neck**, resp. *sku-ḡin; *ḡin-pa ḡyur-ḡe** *W.* to

turn or move round (as vb. n.), **jñ-pa gyir-te ltá-čē** W. to look round, or back; **jñ-pa čág-čē** W. to break one's neck; **jñ-pa züm-čē** W. to hug, to embrace; *jñ-kyóg* a wry neck Cs.; *jñ-kün* the nape of the neck Glr.; *jñ-ltág* the back part of the neck Cs.

འཛིན(ས)་པ་ *jib(s)-pa* (Sch. also *jñgs-pa*) pf. *bzibs* (*yžibs*), fut. *bzib* (*yžib*), to suck, e.g. of a suckling baby; *mčus* with the lips Lex.; *krag jibs-pa* to suck blood Lex.; to suck out, in, or up, to imbibe, absorb, also to blister, *jib-mán* W. vesicatory.

འཛིན་རྩི་ *jib-rtsi* 1. Cs. a kind of sirup. — 2. Wdn. a medicinal herb.

འཛིན་པ་ *jim-pa* B., C., a compound of earth and water, mud, clay, loam etc. (W. **ká-lag**); *jim-skon* a small cup of clay, a crucible Cs.; *jim-yzugs* a figure formed of clay Glr.; *rdó-rjei jim-pa* v. *rdó-rje*.

འཛིན་པ་ *jil-ba*, pf. *bčil*, fut. *yžil*, to expel, eject, remove, turn off, *pyir jil-ba* Lex. id., e.g. noxious animals, vices etc.

འཇུག་ *jü-ba* I. vb. 1. pf. *jus*, to seize, grasp, take hold of, c. dat., *dprál-bai mdá-la jü-ba* grasping the arrow sticking in his forehead Glr.; *yčig-la yčig jü-ba* taking firmly hold of each other (in a storm at sea) Glr.; to seize a person (in taking him prisoner) *Pth.*; *lág-pa-nas* to grasp by the hand, to shake hands (in greeting) Dzl. — 2. pf. *bžus*, fut. *bžu*, W. **žü-čē* (or *ju-čē?*)* to melt, to digest, *zas jü-ba* to digest the food; *ju slá-ba* digestible, *ju dká-ba* difficult of digestion; **ra jü-čē** W. to digest intoxication, to sleep the fumes of wine away; *ju-byéd* a sort of bile, the bile as the promoter of digestion Med. Cf. *žü-ba* II.

II. sbst. 1. digestion, *jü-ba slao* the digestion is in order, is easy Med.; *ju-stóbs čün* the digestive power is weak Med. — 2. a flea Sch. = *ji-ba*.

འཇུག་ *jug*, sometimes for *mjug*.

འཇུག་ངོགས་ *jug-nögs* Cs. entrance, way of access, to a tank or river, Ghāt (Hind.).

འཇུག་པ་ *jüg-pa*, I. pf. and imp. *žugs*, W. **žüg-čē**, vb. n., 1. to go or walk in, to enter, *kán-pai*, or *čui nán-du jüg-pa* to go into the house, or into the water; *rgyá-mtsor jüg-pa* to put to sea, to set sail Dzl.; *lám-du jüg-pa* to set out, to start, to prosecute a journey; **mál-sa-la žüg-čē** W. to go to bed. In a special sense: a. of a demon, entering into a man to take possession of him, hence **dé-žug-kan** W. possessed (by a demon); *jüg-sgo* Med. the place where the demon entered the body. b. *dgé-ba-la jüg-pa* to walk in the path of virtue; acc. to Schr. *jüg-pa* by itself, without *dgé-ba-la*, implies the same, and in conformity with this a Lama gave the following explanation of the expression *jüg-pai las* in *Thgy.*: works that are a consequence of having really entered upon the practice of virtue, positive good works, opp. to the negative good works of the ten virtues. *čós-la jüg-pa* to turn to religion, to be converted; *čós* or *bstán-pa žig-la jüg-pa* to adopt a certain religion, a certain doctrine. c. *bud-méd-la jüg-pa* to lie with, sleep with a woman Med.; **bár-la žüg-čē** W. euph. expression for: to commit adultery. d. **dün-du žüg-čē** W. to appear, in reference to gods. e. *rjés-su jüg-pa* v. *rjés-su*. — 2. to set or fall to, to begin, *rig-pa sbyán-bas rtsóm-pa kün-la jug* a skilled, an experienced man is prepared for anything, knows how to set about it, how to manage it Med.; gen. with the inf.: to begin to do, to commence doing a thing, *rtóg-pa-la*, resp. *dgóns-pa-la jüg-pa* to begin to think upon Dzl., Glr.; *stón-pa-la jüg-pa* to begin to show Dzl.; *yčig-la yčig mām-par brlág-pa-la žugs-pas* being in the best way of entirely exterminating one another Stg. — 3. pass. of *jüg-pa* II, 3, of letters: to be combined, to be preceded, to be followed, *zla yig šiön-du ba žugs-čan* (words) having *zl* preceded by *b*, i.e. beginning with *bzl* Zam. — 4.

to take place, to exist, *če-čün-kyäd žugs-par mñon-pas* as evidently a difference in size is existing (?) *Dzl.* १२, 3.

II. pf. *bčug* (perh. also *jug* *Lex.*), fut. *žug*, imp. *čug*, *W.* *čüg-čē*, vb. a., with *nán-du* or termin.: 1. **to put into**, e.g. meat into a pan, a key into the key-hole, a culprit into prison; **to infuse, inject**, *žüg-par bya* this must be infused *Med.*; also fig. **nyin-rus čüg-čē** *W.* to inspire with courage. In a special sense: a. *dé-la blo jug-pa* to set one's mind on, to apply one's self to *Glr.* b. *mi žig čös-la jug-pa* to convert a man, to induce him to adopt a certain religion; *jug-pa* also without an object, to missionate successfully *Feer Introd. du B. au Cachem.* 68. — 2. **to make, render, appoint, constitute**, with the accus. and termin., or col. with two accus.: *mi žig rgyal-por jug-pa* to make one king *Dzl.*; *mion-du jug-pa* to make public or manifest, to disclose, to show *Samb.*; **sin čug-čē** *W.* to clear, clarify; frq. with the supine or root of a verb: a. **to cause, compel, prevail on**, *zar jug-pa* to prevail on another to eat something *Dzl.*; *skrod-du žug-go* I shall induce (them) to expel (you) *Dzl.*; *bžugs jug rgyu yin* he will induce (the god) to take his abode *Glr.*; *grois-su jug-pa* to be the cause of somebody's death *Mil.*; *yid-la jug-tu jug-pa* to cause a thing to enter a person's mind, to put in mind, to remonstrate; *pel-bar jug-pa* (resp. *mdzad-pa*) = *spel-ba* to increase, as vb. a.; **jun čug-čē** *W.* to cause to exist, create, procure; **kol jug-čē** *W.* = **skol-čē** to cause to boil; *dar-du čug čig* cause it to spread *Glr.* b. **to command, order, bid**, *dmag dzin-du bčug* he ordered the soldiers to take (the man) prisoner (but he escaped) *Dzl.* ३३, 3; *byed-du jug-pa* to bid one do a thing, frq.; *btsun-mo blon-pos gebs-su bčug* he gave orders for the queen being protected by the minister. c. **to let, suffer, permit**, *smon-lam debs-su čug* allow me to say a prayer; *rtsig-tu mi jug* I shall not give permission to build *Glr.* d. **to give an opportunity** *Thgy.* e. in a general sense:

dal-du jug-pa to do things slowly, to be slow *Mil.* — 3. **to put grammatically**: *ñon-du jug-pa* to put or place before, *ñon-jug* a prefixed letter, a prefix; *ñes-jug* final letter, *yan-jug* the last but one; also to put, to use a word in a certain signification, *rgyu-mtsan-la jug* is used with reference to cause *Gram.* — 4. **to banish, to exile** (prob. erron. for *spjug-pa*), *byán-la* to northern regions *Glr.* — 5. *sgo jug-pa* v. *sgo*. — 6. inst. of *byug-pa*.

རྒྱུ་པ་ *jug-pa* sbst. 1. **the going into, the entering**; in a special sense 2. the beginning, **the first stage** of a disease *Mng.* — 3. (འབྲུག་པ་) the incarnation of a deity. རྒྱུ་བ་ *juis-pa* avarice, *Dzl., Lex.*; *juis-pa-čan* avaricious; *juis-jur* a miser, niggard.

རྒྱུ་མཐུན་པ་ *jud-mtün-ma*, or *jud-tün-ma* *Lex.* ('accessible to all') a prostitute; *jud-mtün byéd-pa* to be a harlot.

རྒྱུ་པ་ *jud-pa*, and more frq. *dzud-pa*, secondary forms of *jug-pa*. Cf. *čud-pa*, *tsud-pa*.

རྒྱུ་པ་ *jun-pa*, pf. *bčun*, fut. *žun* (cf. *bžun*, *žun*) *W.* *čün-čē*, *Cs.*: **to subdue, make tame**; to make confess; *W.*; **to make soft, to soften**, e.g. iron; **to punish**, by words or blows; **to convert**.

རྒྱུ་པ་ *jum-pa*, pf. *bčum*, fut. *žum*, imp. *čum*, **to shudder, to shrink**. (Acc. to grammatical analogy *jum-pa* ought to be vb. a., to cause to shudder, and *čum-pa* vb. n.) *ša jüms-pa* *Lex.*, contraction of the muscles, shrinking, shuddering *Sch.*

རྒྱུ་པ་ *jur*, supine of *ju-ba*; *jur mi dod* indigestible *Sch.* (?).

རྒྱུ་བ་ *jur-ba* 1. (pf. *bčur*, q. v.) *Cs.*: complication; *Sch.* also: to struggle against, to resist. *Pth.*: *jur-bar gyur-ba* **to be entangled**; *jur-bu* *Sch.*, **jur-pa** *C.* tangled yarn; *srád-bui jur(-pa)* *Lex.* w. e., *Sch.*: 'the tightness of the yarn'; *jur-müg* wrinkled, as the skin is in old age *Thgy.*; *jur-mig* a wire-drawing plate, *jur-mig-nas drén-pa* to draw through this plate *Thgy.* — 2. = *dzur-ba*

to evade, to shun, to go out of the way, *jur-méd* unavoidable *Mil.*

འཇམ་མཁའ་ གཤམ་, v. གཤམ་ I, 1.

འཇམ་མཁའ་པ་ གཤམ་པ་, གཤམ་པ་, well-sounding *Stg.*; *snyan* - གཤམ་ harmony, euphony.

འཇམ་མཁའ་པ་ གཤམ་(ས་)-པ་ 1. dexterity, cleverness *Lex.* 2. skilled, clever; *Sch.* decent; གཤམ་པ་ id.

འཇམ་མཁའ་ གཤམ་-སྒྲུག་ a coquettish, alluring, seducing attitude or posture; *Lex.*: གཤམ་མཁའ་ གཤམ་-སྒྲུག་ གཤམ་ the harlot assumes such an attitude.

འཇམ་མཁའ་ གཤམ་-བ་, pf. གཤམ་, ft. གཤམ་, imp. གཤམ་, to milk, *rá* - *ma* གཤམ་-བ་ to milk a goat, གཤམ་-བ་ གཤམ་-བ་ 'to milk the milk'; *kyód-kyis* གཤམ་-བ་ གཤམ་ dug, *nas ni* གཤམ་-བ་ *med*, it is you, not I, that have 'milked out the milk' *Glr.*; གཤམ་(-བ་)-པ་, གཤམ་-མཁའ་, milker, milk-man, གཤམ་(-བ་)-མཁའ་ milkmaid; གཤམ་-བ་ གཤམ་-བ་ a cow that is able to fulfil every wish.

འཇམ་མཁའ་པ་ གཤམ་པ་ I. pf. གཤམ་, ft. གཤམ་, imp. གཤམ་, *C.* col. *ཇམ་པ་*, 1. to put, to place, e.g. the foot on the ground; also to place persons, to assign them a place *Dzl.*, *Glr.*; fig. = གཤམ་པ་ (e.g. *dgé*-*ba*-*la*, *byañ-čub*-*la*, *byañ-čub-kyi lám*-*la*) v. གཤམ་པ་ 3; to put in order, to arrange, གཤམ་པ་-བ་ གཤམ་པ་ the arrangement (system) of the world; *lus drán* - *por* གཤམ་-པ་ sitting straight, bolt-upright *Dzl.*, *Mil.*; གཤམ་-བ་ *mi sdod* if one places her any where, she will not remain there *Mil.*; *stén* - *du yar* གཤམ་ (the anchors) were placed above, were weighed *Pth.*; *lās-su* གཤམ་པ་ to set one a task, to employ one in a certain service *Dzl.*, *rgyal-srid*-*la* གཤམ་པ་ to appoint one to the government i.e. to make one king; *śéms* (resp. *tugs*)-*la* གཤམ་པ་ to take to heart *Glr.*, *Mil.*; *lūs-la* *grui du-śés* གཤམ་-བ་ if we fancy the human body to be a ship *Thgy.*; *nám-mka rán-gi nān-du* གཤམ་ transfer it to the nature of the ethereal space, i.e. figure it to yourself as ether *Mil.*; *pyir* གཤམ་པ་ 1. to leave behind, at home *Dzl.*; 2. to put by, to lay aside

Dzl.; (another reading omits *pyir*). — 2. to lay or put down, a burden etc., *ཇམ་པ་ གཤམ་* put (it) down and come! *C.*; nor (*y*)*soy jog med* heaping up treasures and depositing them was not, i.e. was never heard of; *ysóg-jog-mkhan* a hoarder up, a miser *Cs.*; to leave, to leave behind, *lag* - *rjes* a trace or mark of activity, monumentum *Glr.*; to leave, quit, abandon, *rán* - *gi yul* one's own country *Glr.*; *jóns-par ma bzág-par* so that it is not abandoned, given up, to poverty *Thgy.*; **yüg-le* གཤམ་* *C.* (= **ján* - *té bor** *W.*) throw it away! to depose, *yi* - *ger bris* གཤམ་པ་ to depose in writing, *literis mandare* *Glr.*; *sá-bon*, *γduñ-brgyüd* གཤམ་པ་ to leave an offspring behind, to propagate the species; to lay up, to keep, as holy relics; to lay aside, *ré-žig* གཤམ་པ་ setting aside, apart, for a while *Dzl.*; *mnyám-par* གཤམ་པ་ v. *mnyám*-*pa*; *sgról-lam* གཤམ་ shall we turn them out or leave them? *Mil. nt.*

II. pf. (*b*)*žogs*, fut. *γžog*, imp. *žog*, *W.* **žog-čé*,* to cut, to hew, to square, a pen, timber etc.; to carve, to chip, a thin piece of wood etc.

འཇམ་མཁའ་པ་ གཤམ་པ་ n. of a Lu *Mil.*, = གཤམ་པ་.

འཇམ་ གཤམ་ = *lèon*, tadpole.

འཇམ་མཁའ་ གཤམ་ - གཤམ་ col., *Sch.* གཤམ་ - པ་, oblong, longish, oval, elliptical, cylindric, bottle-shaped etc.; col. also applied to stature: tall; གཤམ་ - *nyáms* - *čan* *Wdn.* oblong shaped, in relation to leaves, cones of fir etc.; *ló-ma* གཤམ་-*stábs nyág-ga-čan* split into narrow slips, wing-cleft (leaves of caraway) *Wdn.*; *dbyibs* - གཤམ་ an oval form.

འཇམ་མཁའ་ གཤམ་-པ་ *Cs.* = *lèog-tse*.

འཇམ་མཁའ་པ་ གཤམ་ - པ་, pf. *bèom*, also *žom*, fut. *γžom*, imp. *čom*, *W.* **čóm-čé** 1. to conquer, subdue, oppress, suppress, an enemy; *dód-čágs-kyis kün-nas* གཤམ་པ་ to be quite overpowered by lust; *nad* གཤམ་-*pai sman* a medicine for a disease (to overcome it); *ráb-tu* གཤམ་པ་ *di* the following overpowering (charm);

bdom-mo an exclamation like: I am done for! *perii!* — 2. **to destroy**, towns etc. *Glr.*; *bdom-la ržag-go* id. *Glr.* — 3. **to plunder, spoil, rob**, *šoms-pai grabs byás-pa-la* as they were about to rob him *Mil.* — 4. **to finish, accomplish** *W.*, cf. *šom-pa*.

འཇོ་ཤོ་ 1. *C.*, also *ržor*, **hoe, grubbing-hoe, mattock, pick-axe** (*W.* **tóg-tse**), *šor-gyis rkó-ba* to turn up with the hoe; *šor-po* a large mattock, pick-axe, spade, *šor-bu* a small one, a hoe; *šor-yú* the handle of a hoe, *šor-lžags* the iron of a mattock *Cs.* — 2. supine of *šó-ba*.

འཇོ་ཤོ་ 1. *vb.* 1. **to hang down**, of a cow's udder, of the long hair on a yak's belly, of tails etc.; *šol-šol* hanging-belly, paunch. — 2. *gen.* *byól-ba* **to turn aside, to make way**.

II. *sbst.*, also (*Cs.*) *šol-šol* and *ržól-ba*, **train, trail**; *retinue* *Cs.*; *šol-gos* *Cs.*, *šol-ber* *Wdk.*, *Pth.*, a robe or garment with a train; *šol-čan* having a train; *šol-méd* without a train *Cs.*

འཇོ་ཤོ་ *šól-lé* **hanging**, cf. *pyan-né*, *gród-pa* *šól-lé* hanging-belly, paunch, cf. *pyal* *Lex.*

འཇོ་ཤོ་ *šól-mo*, *acc.* to the descriptions given by natives, a bird of the size of a blackbird, of lively motions and an agreeable whistling, in the neighbourhood of Lhasa, building in willow-trees and thorn-bushes; *Cs.* has: a turkey-hen.

འཇོ་ཤོ་ *rjān-ma*, or *rdzan-ma*, **store-room** *Thgy.*

རྒྱེ་པ་ *rjéd-pa* **lean** *Cs.*, *gen.* *rid-pa*.

འཇོ་ཤོ་ **žib-las* (?) *W.*, **service** done in socage, compulsory service, in the fields, on roads etc.

རྒྱེ་པ་ *rjūd-pa*, *rdzūd-pa*, = *rgūd-pa* *Lex.*

རྒྱེ་པ་ *rjun*, *nad-rjün* *Mil.* a disease.

རྒྱེ་པ་ (*པ་*) *rjé(-bo)*, also *rje-u*, **lord, master, 1. ruler, king**, *yúl-gyi rje mdzād-nas* ruling over a country, acting the part of a sovereign *Glr.*; *bod-kāms-kyi rjé-bor gyur* he became sovereign of Tibet *Wdk.*; *sá-yi*

bdag-po mi-yi rje *Mil.* lord of the ground, ruler of the people; *rjé-bo dan bran*, *rje-kól Stg.*, master and servant; *rje-blón* king and minister; *rje či lags* sir, what does that mean? *Glr.*; also a title before names, esp. names of kings, *šó-bo rje* *Dipangkāra* *Glr.*; *rje-bdūd rje-btsán* the gentlemen devils and the gentlemen goblins (messieurs les diables et messieurs les farfadets); *rje dkon-mčóg-la ysól-ba* *débs-pa* *Mil.* is in fact an empty phrase in the mouth of a Buddhist philosopher, but may nevertheless be used in Christian language for addressing God as 'our Lord'. — 2. **a nobleman**, a person of rank, *rjeu(i) rigs*, *rje-rigs* = *rgyal-rigs* the caste of nobility. — *rje-dpón* (*Lex.* རྒྱེ་པ་) = *rje*, master, lord, prince *Cs.*; *rjéma*, also *rčes-ma* *Cs.*, col. **še-ma**, a lady of rank, *rje-čün* a young lady, a miss; *rjé-srás* a young gentleman; also a term of address *Cs.* — *rje-btsün* **reverend sir**, a title of the higher priesthood, *rje-btsün-ma* fem. — *rjé-sa* (or *žé-sa*) *byéd-pa* to show deference, to pay one's respects; *žé-sai ytam*, or *žé-sai skad* courteous words, esp. ceremonial and complimentary terms, e.g. *dbu* for *mgo* etc. *W.*: **yá-ša čó-če*, *yá-še pé-ra**.

རྒྱེ་པ་ *rje-nár* the lower part of the leg, **the shank** (*W.* **sug**); *rkañ-lág rje-nár* the lower part of the arms and the legs *Med.*

རྒྱེ་པ་ *rjé-ba*, pf. *brjes*, fut. *brje*, imp. *brjes*, *W.* **žé-če**, **to barter**, to give or take in exchange; *di-dag-gis brjeo* it may be exchanged for these *Dzl.*; **zan dan srog žé-če** *W.* to risk one's life for the necessary food (as thieves do); *brjé-byai nor* articles of barter; in a more general sense: **to change, to shift**, *miñ* the name, *gos* the clothes *Dzl.*, *ynas* the place, *tse* the life, i.e. to die *Cs.* — *brjé(-ba)-po* a barterer *Cs.*

རྒྱེ་པ་ *rjéd-pa*, pf. and fut. *brjed* 1. **to honour, reverence** c. dat., *mčód-čün* *brjéd-pa* id. *Dzl.*; *brjéd-pai os* venerable *Lex.* — 2. **to forget**, frq. (cf. *lus-pa*); *brjéd-du šüg-pa* to make forget, to cause to forget.

Comp. *rjéd-nas-čan Lexx.* (मुषितस्मृति) forgetful, oblivious; *Cs.* gives inst. of it: *rjéd-nas-čan*, but also thus no clear etymological explanation is obtained. — *rjéd-ču* draught, of oblivion, of Lethe *Cs.* — *rjéd-bsnyén* (etymology?) *sgúg-pa* technical term for the common practice of Indian servants to hide an object belonging to their master in some obscure corner, and after waiting (*sgúg-pa*) for some months, until it may be assumed that the thing is altogether forgotten (*brjéd-pa*), to appropriate it to themselves. — *rjéd-to* list of notes, memorandum - book, journal, diary, cash-book etc. *Glr.*, *C.*, *W.* — *rjéd-rdó* prob. monumental or memorial stone. — *rjéd-byán* specifications or lists of goods, pieces of luggage etc. which the Tibetans number and mark with the letters of the alphabet. — *rjéd-byéd* 1. a demon that takes away the power of memory, also *rjéd-byéd-kyi ydon*. 2. epilepsy (अपस्मार) *Med.* — *rjéd-zás Cs.*: 'the meat of forgetfulness'.

ཇེན་ནེ་བ་ *rjén-ne-ba* v. the following word.

ཇེན་པ་ *rjén-pa* 1. not covered, bare, naked, *B.*, *C.* (*W.*: **čer-nyál**), *rkañ-rjén* (-*pa*) barefooted, unshod; *žabs-rjén-par ydá-ba* or *yšégs-pa*, resp., to be barefooted, to go barefoot; *ydon rjén-đu sdód-pa* to sit with unveiled face, *mgo-rjén-pa* with uncovered head, *rgyab-rjén* with a naked back *Cs.*; *rjén-par dón-pa C.* to strip perfectly; *dmar-rjén* stark naked *Sch.*; *rál-gri rjén-pa* a naked sword; **žen-pa ton** *W.* give it (me) not wrapped up! *sa-rjén* the bare ground, not covered with a carpet *Cs.*; *rjén-ne-ba* undisguised, obvious to the understanding, manifest *Mil.* — 2. raw, not roasted or cooked, *ša-rjén* raw meat, *dmar-rjén* red raw meat; *mar-rjén* not melted butter; *nas-rjén* raw barley, not prepared or roasted; also the meal of it: *W.* **nar-jén** barley-flour, cf. *Sch.*: *bra-rjén* buckwheat-meal. — *rjén-zás Med.* (*Cs.* also *rjén-rigs*) victuals that may be eaten raw. — 3. not ripe, unripe *W.*

ཇེས་ *rjes* 1. trace, track, mark left, impression made (on the ground), *gyi-rjes Med.* prob. id.; *mi-rjes* a man's track, *rta-rjes* a horse's track *Glr.*; *šin-rtai rjes* the track of a waggon or cart, a rut; *rkañ-rjes*, resp. *žabs-rjes*, the trace of one's foot, footprint, *rkañ-rjes byun* a footprint is made; *rkañ-rjes jog-pa* to leave a footprint behind *Mil.*; *byas-rjes* proof of an accomplished deed, whether it be the work itself or some indubitable result of it; *lag-rjes*, resp. *gyag-rjes* impression or mark left of one's hand, hence fig.: action, deed, charitable institution, pious legacy, whereby a person wishes to immortalize his name. — 2. the hind part of a thing *Sch.* (?) — 3. inrelation to time: that which follows, the consequence, the course or progress of a thing, the last, = *mjug*. — 4. adv. and postp. inst. of *rjes-su*, v. below. — *rjes yčód-pa* 1. *Sch.* to destroy, blot out, efface a track or trace, in *Med.* to eradicate the trace of a disease, to cure it thoroughly, 2. *Sch.* to separate, disjoin the hind part (?) 3. *W.* **žes čád-če** to follow a trace or track, to find out or to come upon the track. — *rjes dzin-pa* to 'seize' the track, to overtake *Glr.*, also to be able to follow the track, *rā-ma Kyui rjes mi zin-pa* a goat that cannot follow the flock *Mil.* — *rjes-la*, *rjes-su*, *rjes*, adv. and postp., afterwards, hereafter, for the future, later; after, behind, *deñ rjes-la*, *de-rjes* after that, afterwards, later *Mil.*; *dé-dag dās-pai rjes-su* after these were gone *Glr.*; *bžag-rjes po*. = *bžag-pai jog-tu Lt.*; *nai rjes-su* after my death. *rjes-su* in conjunction with verbs corresponds to the *Ssk.* अनु and is often not to be translated, or serves only to give additional force to some other word or expression: *rjes-su gró-ba*, *brān-ba* to go after, to follow, to come after; also fig.: *spyód-pa tams-čád ya-rābs-kyi rjes-su brōn-ba* to imitate the nobility, the free-born, in their whole demeanour *Glr.*; *le-lo dai spyód-pa nān-pai rjes-su gró-ba* to imitate idleness and wickedness, or idle and wicked

people *Ld.-Glr.*; *slób-dpon-gyi rjés-su brjód-de* saying after the teacher *Thgy.* — *rjés-su dzin-pa to receive Pth.*: *kól-por rjés-su bzün-nas lto-gós-kyis bskyän - du ysol* pray take me (the orphan) into your service, and provide me with food and clothes; to receive as a disciple or follower = *čéd-du dzin-pa frq.*; **to draw after** (after death) *Mil.*; **to assist**, *di rjés-su zuñ žig do* take care of, or provide for this man (as a future co - disciple) *Mil.*; finally with respect to charms and spells: to commit to memory or keep in memory *ni f.* — *rjés-su žug-pa* 1. vb. a. **to add, affix**, 2. vb. n. **to follow**, *bdag dan bdag-gi rjés-su žug-pai slób-ma-rnams* I and the disciples that follow me *Mil.*; in a similar sense: *mi-la rjés-su slób-pa* to follow another as a disciple *Dzl.* २००, 3 (२०३, 7 seems to be a corrupt reading). Also in the following phrases *rjés-su* may be understood in the sense of: afterwards, subsequently: *rjés-su drán - pa to remember, recollect*, keep in mind, *rjés-su drán-par byéd-pa* to bring to one's remembrance, to remind *Pth.*; *rjés-su gyód-pa to repent Cs.*; pleon. or without any obvious meaning in: *rjés-su mtün-pa Thgy.* **to agree**, to accord, *rjés-su rnyéd-pa Stg.* **to find**, *rjés-su dpág-pa to weigh, to ponder Cs.*, *rjés-su snyin-brtsé-ba Thgy.* **to pity**, *rjés-su bstán-pa Tar.* **to instruct**, and thus in similar expressions, esp. in one of frq. occurrence in legends: *rjés-su yi-rán-ba*, resp. *rjés-su fugs-rán-ba* (*Sch.* *erron. fugs-pa!*) **to rejoice, to enjoy**, for which sometimes also *rjés-su pyógs-pa* is used, e.g. *dbyé-ba-rnams-la rjés-su yi-rán-ba* to rejoice at people disagreeing, to enjoy dissensions and jarrings *Stg.*

Comp. *rjes - skyés* (འབྲུག) born later; younger brother. — *rjes-grúb-kyi miñ by-name, surname Cs.* — *rjes-žug* 1. **following**, coming after, *pyi-rábs rjes-žug tams-čád* all the following generations *Pth.* 2. **final consonant**. — *rjes-tóg* prob. the same as *rjés - la Wdn.* — *rjes - tób Mil.* is said to denote short interruptions of meditation by taking food, but no more than is ab-

solutely necessary for the preservation of life. — *rjes-dpág* 1. consideration, deliberation. 2. *Was.* (297) a syllogism consisting of three propositions. — *rjés-ma* = *rjes* 2 hinder part *Cs.* — *rjes-méd* without leaving any traces, **trackless**, *žig - pa* to destroy thoroughly *Glr.*

རྟེན་པ་ rjés-pa v. *rjé-ba.*

རྟེན་པ་ rjód-pa pf. and fut. *brjod*, **to say, pronounce, utter**, e.g. a charm or magic formula; *ñe miñ žód - da rag* W.* I hear my name mentioned; *sañs - rgyás-kyi mtsán-nas* to pronounce or invoke the name of Buddha *Dzl.*; **to propound, promulgate**, *čos* a religious doctrine; **to enumerate, set forth**, *légs - pa* or *nyés - pa* the good or bad qualities, actions etc., *yón-tan* the excellence or superiority of a person *Dzl.* and elsewh.; **to treat** of a subject in writing: *lhág-pa-rnams ni dir brjód-bya* we have now to treat of the rest *Zam.*; an author even says *žes bržód - de* with regard to his own words (after a bombastic poetical exordium, like the 'dixi', of Roman orators) *Glr.*; *rjód-du méd-pa* unspeakable, inexpressible, ineffable, *rjód-du méd-čün dpág-tu méd-pa id.* *Dzl.*; *brjod-(kyis) mi lán-ba* (or *lón-ba*) *id.*; also vb.: to be inexpressible or inexhaustible, *frq.*; *re - reñ miñ-nas rjod mi lán* one cannot mention or enumerate them all *Mil.*; *don mdzád-pa rjod mi lán-ño* his utility is beyond description *Dzl.*; *rjód - kyis mi lán-bai pyir mi bkod* I do not write it down, because it is impossible to relate every thing *Pth.* (v. *brjod*).

ལྗང་ཁུ་ ljangs, resp. for *lèe*, **tongue**, *ljangs-kyis čab dór - ba* to spit, to spit out; *ljangs-čab* spittle, saliva; *ljangs-dbügs* breath.

ལྗང་མོ་ ljan-mo p. n. of a district 1. in Ü, 2. in Kams.

ལྗང་ཁུ་ ljan-ku, or *ljan-gu Lt., W.*, **green** (gen. expressed by *nón-po*, notwithstanding the ambiguity), *ljan-skyá* greenish white, *ljan-nág* greenish black, dark green. — *ljan-pa* green corn, in the first stage of its growth (in the second stage it is

ལྷན་དྲུག་ *ljan-dñu*

E

བརྗེད་ *brjod*

called *sóg-ma*, in the third *snyé-ma*). — *lo-lján-ba* having a green blade. — *lján-bu* greenness, verdure (grass, foliage, shrubs), *Lex.*: ལྷན་ — *ljan-dmür* greenish red; *ljan-sér* greenish yellow.

ལྷན་དྲུག་ *ljan - dñu* (spelling?), **solid**, not hollow, *W.*

ལྷན་ལྷན་ *ljan-ljin* **filth, dirt, dust, sweepings**; *bid-pa ljan-ljin man* a great deal of foul mucous expectoration *Lt.*

ལྷན་ *ljab* *W.* **flat, plain, even**; **ljab - ljab-ba bor** lay or put it down flat; **ljab cò-te dug** sit down flat (on the ground)!

ལྷན་ཁྱ་ *lji-ba*, 1. a flea (*ji-ba*). — 2. **heavy, weighty.**

ལྷན་ཁྱ་ *ljid-pa*, **heaviness, weight**, *γser dan ljid-pa mnyám-pa dgos* it must be weighed up with gold *Gl.*; *de dan ljid mnyám-pa* of equal weight, equal in weight *Med.*; *ljid-can*, *ljid-ldán* heavy; *ljid-čé-ba* very heavy; *ljid - méd* light, not heavy; *lus tams - cád - kyi ljid páb* he sat down with the whole weight of his body *Cs.*; *ljid-kyis nón-pa* pressing down by his(its) weight.

ལྷན་ཁྱ་ *ljén - pa* *Cs.* **to enter, to penetrate**, *bló-la* one's mind, = to be perceived, understood; *tson-ljén* a die or colour penetrating and remaining fixed in cloth etc. *Cf. žen-pa.*

ལྷོང་སྤྱོད་ *ljoñs* a large valley, principal or main valley; region, district, province *Dzl.*; *ljoñs dan yul-kór* countries and provinces; *ljoñs čén-po* a large country; *ká-ba-can-gyi ljoñs di*, *gáñs-can(-gyi)* *ljoñs* Tibet, frq.; *nágs-ljoñs* woody country; *smán-ljoñs* a country of medicinal herbs *Zam.*; *mü-gei ljoñs* a very poor country, starving country *Mil.*; *ljoñs-la* in the valley, in the plain; *ljoñs-mi-rnams* country-people *Cs.* — *ljoñs (-su) rgyü - ba* to rove about, *ljoñs sgyúr-ba* the end of the estival fast of the

monks (about the end of August), when they are permitted to rove about the whole district of their monastery.

ལྷོང་པ་ *ljón-pa* a country of gods, **paradise**; *ljon - šiñ* a tree from paradise, or any large and beautiful tree; *ljón-pai nágs* a beautiful forest.

བརྗེད་ *brjid*, *Tar.* 11, 14, but more frq. *γzi-brjid*, **brightness, splendour, lustre**, gen. of gods and saints, v. *γzi*; also *dpal-brjid* *Lex.*; *brjid-pa* to shine, glisten, glitter *Cs.*, *brjid - kyis brjid* shining with brightness *Lex.*

བརྗེད་པོ་ *brjé - bo* a making up, a compensation by **barter**, *brjé - bo byéd - pa* *Gl.*, **brjé-bo gyáb-čé** *W.*, to give an equal measure in bartering, e.g. of salt for barley.

བརྗེད་ *brjod* (cf. *rjód - pa*) **sound; talking; speech**, *brjod bdé-ba* euphony; also well-sounding, agreeable speech; *brjod mi bdé-ba* the contrary; also: **dha jo' mi de** *C.* it is not meet now to speak about it; *brjód - pa* speech, utterance; *mion - brjód* synonymy, explanation of words; *Cs.* also: 'a poetical term'; *mčod-brjód* praise, eulogy, *Sch.*: invocation of a deity; *čé-brjód* *Schr.(?)*, and *čéd-du brjód-pa*, *Tar.* 140, 2 acc. to *Schf.*: preface, introduction, in *C.*: to approve, sanction, commend, *Was.* (270) in the title of a book: = **उदान वर्ण** w.e.

Comp. *brjód-bya* sbst., *Zam.* also *brjód-pa*, = **वाच्य** an attribute, predicate *Lex.* — *brjod-méd* 1. a speech not earnestly meant, empty words, mere talk. 2. *Mil.*: the unspeakable, the transcendental, identified by some with the Nirvana, by others not. — *brjod-dód* *Tar.* 210, 7: *brjod-dód-tsam* acc. to *Schf.*: 'a mere supposition'; but in a passage in *Mil.* it seems to denote the (conceited) habit of constantly proposing one's own opinion, and so it might also be understood in *Tar.*

ཉྱ དུག, I. the letter *ny*, double-consonant, distinctly pronounced like *n + y* (*Ssk.* न्य), and used only as initial letter; therefore differing in its nature and sound from the *Ssk.* न्, though representing it in Sanskrit words.

II. symb. num. for eight.

III. fish (མཚལ), *nya dzin-pa*, *W.* **nya züm-čē**, *nya čör-ba* (or *bšor-ba*) *Dzl.*, *nya lén-pa* (*blán-ba*) *Pth.* to catch fish; *dám-nya Ld.*, an eel *Cs.*; *rgyál-poī ysól-nya* the king's table fish *Pth.*

IV. also *nyá-ču* (cf. *ču-ba*). 1. **tendon, sinew**; *W.*: **kán-pe nya did son** my foot is asleep. — 2. col. **mark**, left by a blow, **a weal**, **nya lán** the blow has left a weal *W.*

V. 1. the fifteenth day of a lunar month, the day of the full moon. — 2. = *tses ni f.*: *zlá-bai nya drüg-la* on the sixth day of the month *Mil.*

VI. *nya Sch.* 1. lock (?) — 2. **muscle** *Med.*, *nya-bži* the four principal muscles, viz. those of the arms and the calves of the leg, v. also the compounds.

VII. **nya čád-čē** *W.* to arrive sooner by a short cut; cf. also **fad-nya**.

Comp. *nya-rkyál* the bladder of a fish *Cs.* — *nya-skyogs gills*. — *nya-krá* sea-eagle, white-tailed eagle *Sch.* — *nya-kráb-čan* carp *Sch.* — *nya-kráb-čen* sturgeon *Sch.* — *nya-króm* fish-market. — *nya-gán* 1. full of fish *Sch.* 2. full moon *Cs.* — *nya-grá*, *nyai grá-ma* small fish-bones. — *nya-gyür* = *nya-lóg* 2 *S.g.*, *C.* — *nya-rgyá* fishing-net. — *nya-rgyáb* *C.*, earth heaped up (like the back of a fish) on the top of outer walls to prevent the entering of the wet. — *nya-rgyás* (*zlá-ba*) full moon *Pth.* — *nya-sgón* fish-spawn, roe of fish. — *nya-léib* fish-gills *Cs.*; mother of pearl *Schr.* — *nya-ču* tendon, sinew; perh. also a large

nerve in the nape of the neck. — *nya-dól* fishing-net; **nya-dól-pa** fisherman *W.* — *nyá-dós* a load of fish *Sch.* — *nya-ldir* 'a muscle' *Sch.* — *nyá-pa* fisherman *Cs.* — *nya-pýis* (*Cs.*: fish-gills) mother of pearl *S.g.* and col — *nya-mid* *Sch.*: a sea-monster (this word seems not to be generally known). — *nyá-mo* a (female?) fish *Mil.* — **nya-tsél** bow-net, kiddie *W.* **nya-tság* *C.* id. — *nya-ťsil* the fat of a fish. — *nya-ťser* fish-bones *Sch.* — *nya-ťsón-pa* fish-monger. — *nya-dzin* *Cs.*, **nya-küg** *W.*, angle, fishing-hook. — *nya-zán* a fish-eater, one feeding on fish *Cs.* — *nya-rús* fish-bone *Cs.* — *nya-lóg* 1. *Cs.*: 'a contraction or sinking of the sinews'. 2. *Sik.*: cholera (*Urd.* خِلَصَة) — 3. *Med.*, also *nya-lhóg*, a name for a disease. — *nyá-ša* 1. flesh of fish 2. *W.*: meat cut into long narrow strips and dried in the sun, in *C.* **ša-bèüg**. — *nya-yšóg* the fin of a fish *Cs.* — *nya-ság* fish-scale. — *nya-sóg* prob. the backbone with the bones attached to it, resembling a saw.

ཉྱ་ག, ཉྱ་ག ཉྱ་ག་, *nyag*, a steel-yard.

ཉྱ་བོ ཉྱ་བོ ཉྱ་བོ ཉྱ་བོ, *nyá-bo* body, figure *Sch.*

ཉྱ་མ ཉྱ་མ ཉྱ་མ ཉྱ་མ, *nyá-ma* (*Sch.*: 'mistress of the house, housewife') hearer of a Lama, without being a regular disciple *Mil.* frq.; *nyá-ma pód-mo-rnams* *Mil.* (cog. to *nyán-pa*?) ཉྱ་ར ཉྱ་ར ཉྱ་ར ཉྱ་ར, *nyá-ra* care, *nyá-ra byéd-pa* *Sch.*, **nyá-ra čō-čē** *W.*, to take care of, to provide for a person, to keep a thing well; **nyar go** *C.* for *nyá-ra byed dgos*; cf. *nyér-ka*.

ཉྱ་རྩྱེ ཉྱ་རྩྱེ ཉྱ་རྩྱེ ཉྱ་རྩྱེ, *nya-ra-nyo-ré* weak, feeble, frail, e.g. of a worm *Thgy.*

ཉྱ་ག ཉྱ་ག ཉྱ་ག ཉྱ་ག, *nyag* 1. v. *nyá-ga*. — 2. v. *nyág-ma*. — 3. also *nyág-ga*, *nyag-krám*, notch, indenture, *ló-ma prá-la nyág-ga-čan* having

multifid leaves, like those of caraway *Wdh.*; *nyag-ga med-pa* not cleft, not indented. — 4. of wool, *nyag-tu drén-pa* to draw out into threads, to spin *Mil.*

འགྲེལ་ *nyag-nyig* *Cs.*, *Sch.* also *nyag-nyóg* filth, dirt.

འགྲེལ་ *nyag-nyüg* *Mil.* = *sna-tsogs* (?), of rare occurrence.

འགྲེལ་ *nyag-tág* thread; chain, of gold *Mil.*, of iron *Mil.*; cord for stringing turkoises *Mil.*; a cable *Schr.*

འགྲེལ་ *nyag-mfil* scale of a steel-yard, *nyag-rdó* weight of a steel-yard.

འགྲེལ་ *nyag-prán* a small beam, a pole *Cs.*; an arrow; *nyag-pran-mdá* arrow *Mil.*

འགྲེལ་ *nyág-ma*, also *nyag-ré*, single; *nyag yèig* 1. id., *skra*, or *spu nyag(-ma)* *yèig* a single hair, frq.; *skrá-yi nyág-ma* id. (a man has 21 000 of them *Med.*) — 2. a minimum *Mil.* — 3. *Sch.* also: bachelor, old voluntary bachelor. — *sañs-rgyas-nyag-yèig* *Thgy.*, *Pth.*, only Buddha, or nothing less than Buddha.

འགྲེལ་ *nyág-mo* *Lex.* w.e.; woman *Sch.*

འགྲེལ་ *nyág-šin* beam of a steel-yard.

འདུལ་, འདུལ་ *nyán-ka*, *nyán-ge* *Sp. cur-rant*, Ribes.

འདུལ་ *nyán-ti* *Pur. thy*, your (?).

འདུལ་ *nyán-pa* (*nyán-to*, *nyán-tam*), imp. *nyon* 1. (also, though seldom, *mnyán-pa*) c. dat. or accus. to hear, to give ear to, to listen (cf. *tos-pa*); *slób-dpon-gyi tād-du čos nyán-pa* to attend to the religious instruction of the teacher; *ñag* or *tsig nyán-pa* *Dzl.*, *kā-la*, or resp. *žāl-la*, or *bka-nyán-pa* to obey, to yield; *ñas ji-ltar zér-pai kā-la nyán-na* *Glr.*, *ña zer nyán-na* *Mil.* if you listen to my word; *Tar.* 14, 14; 17, 16 c.c. *las.* — 2. to listen secretly, to be an eaves-dropper, **pag-nyen jhè-pa** *C.*, **pag-nyán čó-če, táñ-če** *W.*, id.; *nyán-mkan* col. *nyán(-pa)-po*, fem. *nyan(-pa)-mo*, *B.*, a hearer, auditor; *nyan-tós* id.; but esp. of the personal disciples of Bud-

dha, the *Sravakas*, *Köpp.* I., 419; *Burn.* I., 296; *nyan-tós bču-drüg* the sixteen *gnas-brtán* q.v.; *nyan-tós-ma* a female hearer; *kā-la nyán-po*, *nyán-mkan* obedient, *kā-la mi nyán-po* disobedient. — 3. to be able, later *B.*, and col., gen. with a negative: *gró-ma nyán-pas* not being able to walk (on account of illness) *Mil.*; also like *ma btub-pa* not being willing; without a negative: **nyán yin** *W.* yes, I shall be able; inst. of *rūn-ba*: **za-nyán yód-na kyon** *W.*, bring it me, if it is still eatable. འདུལ་ *nyam*, also *nyam-tig*, *nyam-yós* cricket, locust *Sik.*

འདུལ་(སྐྱེ) *nyam(s)*, resp. *tugs*, *tugs-nyám(s)*

1. soul, mind, *nyáms-kyi grogs* companions of the soul, viz. the murmuring springs and rivulets in the solitude of alpine regions *Mil.*; *nyáms-kyi čañ* the soul's wine, i.e. religious knowledge *Mil.*; *nyams dgá-ba* 1. well being, comfort, cheerfulness, *nyams mi-dgá-ba* an unhappy state, discomfort, *nyams-dgá glú-ru bloñs* sing a song of joy! *Mil.* 2. gen. adj.: agreeable, delightful, charming, *nyáms-dga-bai sa-ynás* a charming country *Glr.* — 2. thought, *nyams skye* or *šar* a thought rises. — 3. strength, magnitude, height, state, manner, *nyams-(kyi) tsád byéd-pa* *Pth.* (also with *bčád-pa* or *lén-pa* *C.*) to try, to put to the test, e.g. one's strength; *tugs-dám-gyi nyams sád-pa* to try the degree of a person's devotion or spiritual progress *Mil.*; *smra-nyáms*, *byed-nyáms* manner, — and particularly a pleasing, agreeable manner, — of speaking or dealing.

Other phrases are: *nyáms-su lén-pa* to take to heart, to interest one's self in or for a thing *Dzl.*, to commit to memory, to learn (v. below); *nyáms-su myón-ba* to suffer, undergo, experience *Dzl.*; *nyams ná-ba* v. the compounds; *nyams bčád-pa* *C.* to try, to examine; *nyams brú-ba* *C.* to irritate, provoke, vex; *nyams myón-ba* = *nyáms-su myón-ba*; *nyams bžág-pa* is said to be = *drán-pa nyé-bar bžág-pa*, v. *nyé-ba*; *nyams lén-pa* 1. = *nyáms-su lén-pa*, v. above, 2. col. to measure out, to

take the measure, the dimensions of, to survey, *sa* land, *nor* the property, to take an inventory, to ascertain or compute the state of one's property, 3. *C.* = the following; *nyams sád-pa* *cgg.* 1. to try, to test, *byéd-dam mi byed* whether he will do it or not *Mil.*, to tempt, *tugs-dám-gyi nyams sád-pa* *v.* above. 2. to mock, scoff, trouble maliciously, provoke, irritate *C.*

Comp. *nyams-dgü* *v.* *nyams-tábs.* — *nyams-rgyüd* *Mil.* = *nyams, nyams-rgyüd-la sbyáns -pa*, intellectually skilled, well versed. — *nyams -ná* anxiety, fear, dread, of a thing, with the *dat.* or *instr.* *Mil.*; *nyams-ná-las tár-ba* to be delivered from anxiety *S.g.*; *nyams-ná-ba* *vb.* to be alarmed, to be in great anxiety *Sch.*; *adj.* dreadful, horrible, *nags-tsál nyams-ná-ba* a horrible forest *Dzl.* — *nyams-bèag* is said to be used *resp.* or *euphem.* for *skyon*, e.g. for damage done to an image of a god by water *C.*; *nyams-čágs* *sin* *Schr.*; in *Thgr.* it seems to be used in this sense. — *nyáms-čün* 1. faint, weak, languid, exhausted, by hunger, illness etc. *Dzl.*; poor in learning, destitute of knowledge, ignorant *W.*; destitute of money, destitute of virtue *C.* 2. *W.* col. for *snyems-čün*. — *nyams-rtógs* *resp.* knowledge, cognition, perception, *nyams-rtógs sig yod, nyams-rtógs bzán-po skye* or *krüns*, a perception, a good thought arises (in my mind); in a general sense: *nyams-rtógs-kyi mfar jnyin-pa* to obtain perfect knowledge *Mil.*, *frq.* — *nyams-stóbs* strength, *zin* is gone *Med.* — *nyams-ston-ysál* *v.* *ysál-po*. — *nyams-brtás byed-pa* strengthening, restorative, nourishing *Med.*, (but *nyams -brtas* he recovered, grew well, got up again *Dzl.*) — *nyams-tág-pa* suffering, tormented, exhausted *Dzl.*; *nyams-tág-pai skad* or *sgra* lamentation, doleful cries. — *nyams-tábs, nyams-dgü* *Sch.*: 'appearance, colour, figure, state' (?). — *nyams-myón* *Tar.* enjoyment, delight, *nyams-myón ma skyes ruñ*, although I had no real enjoyment of it *Mil.nt.*; *tsór-bai nyams-myón* prob. perception by the senses, knowledge acquired through the medium of the senses *Mil.* — *nyams-rtásál*

Dzl. ཁ་ལ, 7 skill. — *nyams-mtsár-ba* *C.* wonderful, most beautiful. — *nyams-lén* a memorial verse, a rhyme or verse serving to retain things in memory *Mil.*

ཉམས་པ་ *nyáms-pa* injured, hurt, e.g., by a fall *Dzl.*; of lifeless things: spoiled, damaged *C.*; impaired, imperfect, *stobs-nyams, dbán-po nyáms-pa, yán-lag nyams* *Lex.* (as explanation of *žá-bo*); *smra-nyáms* (the sick person) speaks little *Med.*; **sem-nyám sön-kan* * *W.* discouraged, disheartened; esp. relative to a violation of duty, failing in, *tsül-krim*s (or *tsül-las*) *nyáms-pas* because he has failed in, acted against the moral law *Dzl.*; *bzód -pa nyáms-par gyúr-bas* because their patience failed *Dzl.*; also stained *Glr.*, e.g. *krág-gis* with blood; *nyáms-par byéd-pa* *Wdi.*; *nyáms-su jüg-pa* *Glr.* to spoil, deteriorate, destroy; *ma nyáms-pa* entire, complete, untouched, uncorrupted.

ཉར་ *nyar* 1. *v.* *nya-ra*. — 2. *Cs.*, also *nyar-nyár*, oblong.

ཉར་གཤོང་ *nyár-γdón* *W.* inst. of *nar-γdón*, shin, shin-bone.

ཉམ་ཉིལ་ *nyal-nyil*, or *nyal-nyól* filth, dirt, foul matter, loose and dry dirt that may be removed by sweeping *Pth.*, *Dzl.*

ཉམ་བ་ *nyál-ba*, imp. *nyol*, 1. to lie down, e.g. before a tigress *Dzl.*; to lie down, to sleep, *nyal(-du) son* (he) went to bed *Glr.*; *rgya-srán-la nyal dūg-go* (he) slept in the street *Glr.*; *mi nyal tsám-la* when people go to bed, at curfew *Mil.*; *rta nyal byéd-pa* to make a horse lie down *Glr.*; rarely of things: *rtsva nyal* the grass is laid-down (by the wind or rain) *Dzl.*; *ra zog nyál-bai nya* so *Zam.* calls the letter *rnya*; fig. to rest, *bdé-bar nyál-du méd-do* (he) had no rest, viz. from envy *Dzl.* 220, 12. — 2. with *dan* or *la*, to lie with (a woman) *Dzl.* and elsewh. — 3. fig. to dwell, to live *Mil.*

Comp. *nyal-kri* couch, bed, sofa *C.* — *nyal-gós* counterpane, quilt, blanket *Sch.* — *nyál-po coition, nyál-po byéd-pa* to practise cohabitation, *mán-du* immoderately *Med.* —

ཉི *nyi*

3

ཉི *nyid*

nyál-bu bastard, whoreson *Ma.* — *nyál-sa* sleeping-place.

ཉི *nyi* 1. num. fig.: 38. — 2. num. inst. of *nyis* in compounds, *nyi-brgyá*, -*stón*, -*kri* etc., *nyi-kri* also title of a book, the *Prajñā Paramitā*, containing 28 000 Sloka. — 3. for *nyi-ma*.

ཉི་ཁ་ *nyi-kud* a lake in Nepal *Pth.*

ཉི་མ་ *nyi-ma* (Bal. **nyó-ma**, 1. the sun, *ḥar* becomes visible, rises; *ṣar* id., also: has risen, shines; *nub*, *rgas*, *W.* also **skyod*, *bud**, sets, is setting; *nyi-ma nub tse bar* (for *tsei bár-du*) until sun-set *Sch.*; *nyi-mai nyen* akin to the sun, the Sākya race *Cs.*; **da nyi-ma rin-mo** *W.* now the sun stands already high in the heavens; **nyi-ma-gan-ṣar** sun-flower, Helianthus. — 2. day, = *nyin-mo*, opp. to night, frq.; **nyi-ma-tsé** *W.* the whole day, all day long; **nyi-ma-péd** *W.* noon, mid-day; *nyi-ma yèig* one day, once *Dzl.*: *nyi-ma-re-rér* daily.

Comp. *nyi-dkyil* disk of the sun *Sch.* — *nyi-grin*, *nyi-mai gun* noon, mid-day; meridian(?) *Cs.* — *nyi-dgá* seems to be the n. of a medicinal herb *Med.* — *nyi-rgás* sun-set. — *nyi-ldóg* the solstice, *dgün-nyi-ldog* winter solstice, *dbyár-nyi-ldog* summer solstice *Wdk.* — *nyi-nub* = *nyi-rgás*. — *nyi-tsé* 1. *Sch.*: the time or duration of one day. 2. *Lex.*: = *འདེམས་* direction, place, country(?); *nyi-tsé spyód-pa* *Lex.*: a kind of ascetic; *nyi-tsé-ba* *Sch.*: ephemeral; single, simple; *Thgy.*: n. of a class of infernal beings. — *nyi-tsód* sun-dial, *nyi-tsód-kyi kór-lo* the circle of a sundial *Cs.* — *nyi-dzin* eclipse of the sun (cf. *sgra-yčän*). — *nyi-zér* sun-beam, *nyi-zér rtá-la žón-nas* riding on a sun-beam *Mil.* and elsewh.; *nyi-zér-gyi rdul* a mote floating in a sun-beam. — *nyi-zlá* sun and moon; also the figures of sun and moon connected, crowning the top of the *mčöd-rtén*; *nyi-zlá bsdad mi oñ* sun and moon will not stand still *Mil.* — *nyi-óg* below the sun; the earth *Was.* (49); *nyi-óg-gi rgyál-kams* *Gl.* id.; it seems, however, to

denote a certain country, acc. to *Mahāvvyut-patti* the same as *Aparāntaka*, *Williams*: the western country; cf. *Schf.* on *Tar.* 22. — *nyi-od* sun-shine. — *nyi-yól* any screen or shelter from the sun's rays: awning, curtain, parasol, pent-house *Sch.*; **nyi-rib** (prop. *sgrib*) *W.* id., umbrella. — *nyi-ṣar* sun-rise *Cs.* — *nyi-lhag* *Sch.* a cold day(?) — Cf. *nyi-mo*.

ཉི་ཤུ *nyi-ṣu* (inst. of *nyis-ču*), often in conjunction with *tám-pa*, twenty, *nyi-ṣu-rtsa-yčig* *B., C.*, **nyi-ṣu-nyer-yčig** *W.*, *nyer-yčig*, twentyone.

ཉིག་ཉིག་ *nyig-nyig* *W.* loose, slack, lax, not tight or tense.

ཉི་ཁ་ *nyin-ku*, *Ssk.* *མཁའ་* *Cs.*: 'heart, spirit, essence', cf. *snjin-po*.

ཉི་རྟེན་ *nyin-to* *Sch.*: sure, trustworthy, *Lex.*: *nyin-tor* = *nes-par*.

ཉི་ལག་ *nyin-lag*, a category not familiar to us; gen. mentioned together with *yán-lag*; it might be translated by: members of a second order, parts of the *yán-lag*; the exact meaning must however remain undetermined, as the Tibetans themselves are not able to give a clear definition of it. In *C.*: inner parts of the body, opp. to outer. In books, phrases like the following are to be found: *yán-lag dan nyin-lag tams-čád dan ldán-pa*; *yán-lag dan nyin-lag ná-ba*; *yán-lag dan nyin-lag yčód-pa*; evidently the *nyin-lag* are smaller, but more numerous than the *yán-lag*. In *Pth.* also *nyin-sprül* is found besides *yan-sprül*, emanation of the third order; v. *sprül-pa*.

ཉི་མཚམས་སྤྱིར་བ་ *nyin-mtsáms sbyór-ba* to be re-born *Stg.*

ཉི་ *nyid* 1. self, same, opp. to other persons, *ma nyid* the mother herself *Dzl.*; *mi de ni rgyál-po nyid yin-no* this man are you yourself, o king! *Dzl.*; the very, just he, just it etc., *las byéd-pai ynas nyid-la* just where I am working *Dzl.*; *deñ druñ-nyid-na* (or *du*) close by, to, or before, hard by, *Thgy.*; *dus de-nyid-du* at the very moment, frq.; *mčöd-bya nyid* that which is venerable par excellence *Tar.* 15, 13; *yón-*

tan nyid Tar. 15, 14 id.; *dé-nas mi rin-ba-nyid-na* a very short time after *Tar.*; when added to adjectives it denotes abstract nouns, as in English the terminations: -ness, -ship, -ty, -cy, -y etc., but it is chiefly limited to the language of philosophical writings, from which a few expressions only (such as *ston-pa-nyid* the emptiness, the Buddhist vacuum) have found their way into col. language. — 2. In the more recent literature it is used resp. for *kyod*, **thou, you**; *nyid-kyi thy, your* *Pth., Ma.*; *nyid-rân you* (col. **nyi-rân, nyo-rân**) *W., C.*, resp., like the German 'Sie'; *nyid-çag(-rân) you*, addressed to one person or to several, *C.* (in *Glr. kyed-çag* seems to be used in the same way). — 3. **only**, *grans-kyi lña nyid Zam.* only the numeral *lña*; *za nyid-do* the letter *za* alone (without a prefix).

ཉིན་(མོ་) *nyin(-mo)* 1. **day**, = *nyi-ma* 2; *nyin-gyi rin-la* during the day-time *Pth.*; *nyin-mor gyur* it dawns *Cs.*; *nyin-mor byed* 'making day', an epithet of the sun *Cs.*; *nyin* adv. in the day-time *Glr.*; *nyin-çig* one day, once *Dzl.*; *nyin-çig bzin-du* daily *Dzl.*; *nyin-par* during the day-time *Dzl.*; by day-light *Dzl.*; *dei nyin-par* on that day, frq. *Dzl.*; *pyir nyin, pyi de nyin, dei pyi nyin* the following day, on the f.d. *Dzl.*; *tšes bæo-lñai nyin* the 15th., on the 15th. *Glr.*; fig.: *bstân-pa nyin-par mdzad-pai skyés-bu* a saint that restores the doctrine, a reformer of faith; hence *Schr.*: *dad-pai nyin-byed* evangelist, apostle. — 2. **propitious day**; **ña ča nyin-mo mi dug** *W.* this day is not propitious for me to go.

Comp. *nyin-dkár* a white, a lucky day *Sch.* — *nyin-gân, nyin-tog-täg* (*W.* **tag-tog**) all the day long. — *nyin-gün* noon. — *nyin-gla* daily pay, a day's hire *Cs.* — **nyin-tse-ré** *W.* all the day long, the live-long day. — *nyin-mtsân* 1. a day and a night, *nyin-mtsân bæo-brgyäd Mil.* for nine days and nine nights. 2. **day and night** *Dzl.*, *nyin-mtsân-méd-par* id., frq.; *nyin-méd-tšan-med W.* id.; *nyin-mtsân-du* id.

Mil.; *nyin-mtsân mnyâm-pa* equinox. — *nyin-žäg(-rçig)* 1. a day with the night, 24 hours, divided into 12 portions of time, called *kyim* (q. v.): *nam-pýed* midnight, *nam-pýed-yöl* 2 o'clock a. m., *to-râns* 4 o'clock a. m. (in popular language also: **já-po dän-po** about 2 o'clock, **nyis-pa** 3 o'clock, **süm-pa** 4 o'clock, *nam-lâns* 6 o'clock a. m. (i.e. the time when the sun first illumines the mountain tops; it is from this moment, and not from midnight, that in daily life the date is counted); *nyi-sâr* 8 o'clock a. m. (when the sun rises upon the valley); *dros-žâm* (col. **nyi-dül**) 10 o'clock a. m.; *nyin-gün, nyi-pýed* 12 o'clock, noon; *pýed-čöl* (*W.* **zá-ra pí-mo**) 2 o'clock p. m., *myur-smád* 4 o'clock p. m., *nyi-rgás* 6 o'clock p. m., *srod-kór* 8 o'clock p. m. (col. **sa-rüb, srod-rüb**), *srod-čöl* 10 o'clock p. m. (col. **tin-nyi**) — thus acc. to *Wdk.* By adding the names of the 12 years' cycle (*nam-pýed byi-ba, pýed-čöl glän* etc., v. the word *lo*), these terms have been rendered still more convenient for astrological calculations. Of course, all the terms given are strictly correct only at the time of the equinoxes, and deviate at the summer and winter solstices for more than an hour from the time indicated by our clocks. 2. *nyin-žäg* as symb. num.: 15. — *nyin-bžin-gyis Pth.*, *nyin-ré bžin Glr.*, daily adv., with-*gyi* adj. — *nyin-lâm* a day's journey *Glr.*, *rkañ-tân-gi, rtá-pai, lüg-pai nyin-lam* a pedestrian's, a horseman's, a sheep-driver's daily march. — *nyin-râns Tar.* (= *to-râns*) day-break, morning twilight *Schf.*

ཉིབ་ལྷོག་མ་ *nyib-pýogs, W.* **nyib-čog(s)** the sunny side of mountains.

ཉིལ་བ་ *nyil-ba* to decay, to crumble to pieces, of rocks, mountains etc.; rarely to run down, of tears, to flow down, of locks of hair.

ཉིས་ *nyis* 1. instrum. of *nyi*. — 2. in compounds for *ynis*.

ཉི་ལྷོག་ *nyu* num. fig.: 68.

ཉིད་ *nyü-ti* pear *Ld.*

ཡུག་པ་ *nyug-pa* 1. to besmear, spos to perfume; to rub gently, to stroke, to caress *Sch.*, in this sense perh. *Gyatch* 17, 14. — 2. to touch, = *rég-pa* ccd. *W.*; *C.*? — 3. to search after (feeling, groping) *Cs.* — 4. to put out, stretch out, *čü-nas ngo* one's head out of the water, to look or peep out, resp. *dbu nyug mdzad-pa Glr.*; *nyug-nyug-pa Tar.* 80, 21 to stand out, to project (*Sch.*: to run to and fro?).

ཡུག་རྩ་མེ་དོ་མོ་ *nyug-rtsa mé-tog* Carthusian pink *C.*

ཡུག་རུམ་, རྩུ་རུམ་ *nyug-rüm, nyui-rüm* a eunuch *Dzl.*

རྩུ་བ་ *nyui-ba* 1. adj. col. **nyui-nu**, little; **nyui-nu zig**, *Ld.* col. **nyui-ni-rig**, *nyui-zad čig* id. *Dzl.*; *nyui-šas Wdn.*, a little, a few, some; *nyui-bar byéd-pa* to make less *Cs.* — 2. vb. to be little.

རྩུ་མ་ *nyui-ma* turnip, *la(-pug dan) nyui* (-ma) radishes and turnips *Glr.* — *nyui-ku, nyui-loi ja* turnip-soup, turnip-tea, an infusion of dried turnip leaves, much used, e.g. in Bhotan, and considered very nourishing(?). **nyui-dó** *C.*, mentioned by *Wts.* p. 137. as 'navets ronds', large sweet, red turnips (perh. turnip-rooted cabbage?). — *nyui-yži* seed-turnips (*Cs.* turnip-seed). — *nyui-lo* a turnip leaf.

Note. In writing and speaking this word is often confounded with *yui(s)* mustard, so that e.g. *yui-ma* is said for turnip inst. of *nyui-ma, nyuis-dkár* for white mustard, inst. of *yuis-dkár*.

རྩུ་རུམ་ *nyui-rüm* v. *nyug-rüm*.

ཡུལ་བ་ *nyul-ba* to wander or rove about, to pass privily or steal through, e.g. towns, countries, mountains *Mil.*, burying-places, tombs (as jackals) *Mil.*; (*lta*) *nyul-pa, nyul-mi Pth.*, *sa-nyul* a spy *Cs.* (Also *nyul-ba, myul-ba.*)

ཉེ་ལྟེ་ *nye* num. fig.: 98.

ཉེ་ཁྱི་ *nyé-ti* a pear *Schr.* (cf. *nyü-ti, nyó-ti*).

ཉེ་བ་ *nyé-ba* I. vb., to be near, to approach, always with the supine of a verb,

das byéd-du nyé-bas when he was near dying *Dzl.*; *zlá-ba tsin-du nyé-bas* (when she was) near the completion of the months, i e. the time of giving birth to a child *Dzl.*, frq.; *slób-dpon yjir don-du nyé-bas* when the time of the teacher's return drew near *Dzl.*; *zin-du mi nyé-ste* being not near having done *Dzl.*; even used as follows: *ynas der sléb-tu nyé-bai tse* when he came near the place *Mil.*

II. adj., col. **nyé-mo** near, both as to space and time, *lam-rin-gi ynyén-pus kyim-mtses nye* the neighbour is nearer than a kinsman living far off; *ká-ba dan nyé-bai sar* at a place near the pillar *Glr.*; *tag-nyé-ba* id.: *ri tag-nyé-ba zig* a near or neighbouring hill *Ma.*; standing near, fig. being closely connected with by consanguinity: *nyé-ba-rnams C.* relations, kindred (*Dzl.* ཁ་ལ་, 13 *ynyén-pas* prob. is preferable to *mo nyé-bas*); allied by similarity: *mtsáms-med-pa lia dan de dan nyé-bai sdig-pa* the five worst sins, and those coming nearest to them; near by friendship and affection: **nyé-mo yin** *W.* he is closely connected with us, he is desirous to enter into an intimate connection with us; *blo*, or *snyin*, or *sems nyé-ba* (or **nyé-mo**), friendly, kind, amicable, *blo nyé-ba ltar byéd-pa* to affect a friendly manner *Glr.*; **nyé-mo jhé'* -*pa** *C.* to love, e.g. parents loving their children or vice versa; *nyé-bai sras brygad Glr.* the eight intimate disciples (of Buddha, not historical, but mythical persons, Mandshusri etc.).

III. adv. *nyé-bar* or *nyer* 1. near, *dan* to, *dé-dag dan nyé-bar lha-Kaŋ bžens* near to them he built a temple *Tar.*; *nyé-bar don-ba, sléb-pa*, to come near, to approach; *nyé-bar gyür-ba* id. *stóns-su nyé-bar gyür-ba dan* when it was nearly empty *Pth.*; *dár-la nyé-bar gyür-to* it began to spread, to extend itself *Pth.*; *nyé-bar yuis-pa* to be near, to stand near, e.g. of a star *Wdn.* — 2. *nyé-bar byéd-pa*, with *la*, to adhere to, to keep (one's promise) *Pth.* — 3. *nyé-bar bžag-pa* to make use of, to employ, *drán-pa nyé-bar bžag-pa* (མུ་ཐུག་པ་, *Burn.* I.,

626. ཅུཔ near, though Tibetan dictionaries write ལྷན་པ་ to make use of one's intellectual powers. To do this rightly forms part of Buddhist wisdom (v. *Köpp.* I, 436) and instruction (*Dzl.* ༡༩, 7, where *Sch.*'s version is incorr.), being divided into four divisions or degrees (*Burn.*); *sañs-rgyás-la dkón-pai du - šes nyé-bar bžág-pa* to apply to Buddha the notion of rareness *Tar.* 5, 13. — 4. **intensely, urgently, speedily**, *ñigs-pa nyé-bar ži* fear is speedily allayed *Glr.*; *nadnyé-bar tso* the disease is speedily cured *Thgy.*; *nyé-bar lén-pa Mil., Thgy.* to seize eagerly, to strive for earnestly, to aspire to, esp. to the re-birth as a human being; cf. also *nyer-lén*; *nyé-bar mkó-ba* of urgent necessity, frq. *Tar.* *nyer p̄el* it increases rapidly *Med.*

IV. sbst. v. *nyé-šin.*

Comp. *nye - skór Sch.* *nye - kór* those about us, the company around us, *kyed-rán-gi nye-kór-gyi ldóm-bu-ba* a beggar belonging to the people around you *Mil.*; esp. relations, kindred, *des nye - kór yan šugs-kyis yon* in this way family-connections are formed of themselves *Mil.* — *nyemkón = nye-rin Cs. (?)* — *nye-grógs neighbour, fellow-creature Cs.* — *nye - čár* now *Sch.* — *nyé-dag Cs., nyé-du,* and most frq. *nye - brél (nyen - brél)* kindred, relations (these being considered a main obstacle to moral perfection, they are to be shunned accordingly). — *nye - gnás disciple, kyéd-kyi nye - gnás bgyio, nye - gnás-su mčio* I wish to become your disciple *Dzl.* — *nye-tsán, nye-rigs relative, kinsman.* — *nye-rin* 1. **near and far, near and distant relations.** 2. **distance**, *sgor nye-rin či-tsam yod* how far is it from here to the gate? 3. **partial**, *rgyál-po nye-rin čes* the king is very partial *Glr.*, *nye-rin-méd-pa* impartial *Glr.* — *nye-lám* **near; now** *Sch.*

ཉེ་ཞེ་ *nye-zo* **damage, mishap, accident** (syn. to *bar-čad*), *nye-zo-méd-par* without an accident, safely *Dzl.*

ཉེ་རེག་པ་ *nye-rég-pa Lexx.* **to wash.**

ཉེ་ཤིང་ *nyé-šin*, or *nyé-bai šin Med.*, a tree the fruits of which are used as a sweet medicine.

ཉེ་པ་, ཉེ་ཐམ་ *nyég - ma, nyeg - tág, v. nyág-ma.*

ཉེ་པ་ *nyéd-pa = mnyéd-pa.*

ཉེ་ *nyen* 1. = *nye, nyen-kór, or nyen-skór* = *nye-kór* a **relative**, *Pth.:* *nyen-kór žig yin* he is a kinsman; also alone, like *nyen.* — 2. with a vb.: **danger, risk**, *myün-du žig-nyen yod* there is a danger of its being soon destroyed *Glr.*; *dmyál-bar gro-nyén yda* there is a danger of going to hell; *sróg-gi bar-čád-du gró-bai nyen yod Mil.* of risking one's life; **dün-nyen** *C.* he has the chance of receiving a good beating; occasionally also: to be near, to impend, in reference to happy events; in col. language it is simply used for danger, *nyén-čan* dangerous, e.g. *lam, las, sbrul* etc.

ཉེ་པ་ *nyén-pa, pf. nyén-to, to be pained, pinched, pressed hard*, e.g. by hunger, cold, enemies; **to toil and moil, to labour hard, to drudge**; v. *ban.*

ཉེ་ *nyer* 1. = *nyé-bar.* — 2. v. *nyi-šu.*

ཉེ་ཐོགས་ *nyer - šògs Thgy., theme, task Sch.*

ཉེ་ཉེ་ *nyer-nyér, nyer-že; W. dregs, sediment.*

ཉེ་པ་ *nyér-ba* 1. *Sch.* **to tan, curry, dress, make soft.** — 2. *W.*, also **nyer-kád tán-čé**, **to snarl, growl.** — 3. *W.* **to tarry, stay, linger** (*snyér-ba* for *bsnár-ba?*).

ཉེ་མ་ *nyér-ma W. for nyér-ma, red pepper.*

ཉེ་ལེན་ *nyer - lén, or nyé - bar lén - pa, is said to be = rgyui rgyu, original cause.*

ཉེ་པ་ *nyél-ba* taken ill, sick *Sch.*

ཉེ་པ་ *nyés - pa* I. sbst. any thing wrong or noxious, or liable to become so, and the consequences of it; hence 1. **evil, calamity, damage**, *nyés-pa tams-dād dēi lūs-la duo* all sorts of plagues are collecting upon his body *Dzl.*; *lo-nyés* a bad harvest, failure of crops, *lo-nyés byün-bai tse* when

the harvest had been bad; in a special sense in medicine: the three humours of the body, air (v. *rhui*), bile, and phlegm, gen. called རྩེད་པོ་ *nyod-byéd nyés-pa ysum* the three noxious matters (most diseases being ascribed to a derangement of one of them). — 2. **moral fault, offence, sin, crime**, *nyés-pai skyon*, being contaminated by a crime *Dzl.*; *lus dan nág-gi* (or *kai*) *nyés-pa* sin in word and deed *Dzl.*; *nyés-pa byéd - pa* to commit a fault, a crime; to sin, frq.; also: *mi zig-la nyés-pa byun* a slip has occurred to a person *Dzl.*; *bdág-la nyés - pa* *ci zig yód-de ma rnañ* what crime have I committed, that you will not give me permission? *Dzl.* — 3. **punishment** *C.* **nyē-mig** id., resp. **ka-nyē*; *nye-pa póg-kan** he that has got a punishment.

II. vb. **to commit an offence**, ཏིས་ཅི་ *nyés-te bzun* what offence has he committed that he is taken prisoner? *Dzl.* (cf. above); *snón-čad bdág-gis nyés-pa bden* it is true that formerly I committed a fault *Dzl.*; *snár ma sbrán - pa nyés -* so the not reporting sooner was a fault *Dzl.*; *gyógs-pa nyés -* so you have committed a fault by covering... *Dzl.*; *bdag nyés-na* if harm is done to me; hence *ci nyés* in a general sense: *kýod ci nyés - pa smros zig* tell me what has happened to you *Dzl.*; *btsón-na ci nyés* quid mali, si vendideris? *Dzl.*; *mi drán-nam ci nyes* is she out of her senses, or, what is the matter with her? *Dzl.*; *ci nyés-na why, ci nyés-na kán-pai nán-na rdzin-bu bskyil* why is there a pond within the house? *Dzl.*; *ma nyés-pai gró-ba* innocent beings *Mil.*; *ma nyés-pa pyir byun* he came out again unhurt *Dzl.*; *nyés-byas* a wicked action, a sin *Cs.*; *nyés-ltun* sin, sinful deed, trespass, *nyés-ltun-gis póg* he has been overtaken by a sin *Mil.*

ཉྱ ལྟོ 1. num. fig.: 128. — 2. **carrot** *Cs.*

ཉྱི་ཉྱི་ *nyo-ti* a pear *Ld.*

ཉྱེ་བ་ *nyó-ba*, pf. and imp. *nyos*, 1. **to buy**, *dmul brgyas* for a hundred rupees; *nyó-(ba)-po* a buyer, purchaser, *nyo-(ba)-*

mo fem.; *nyó-mkan* a buyer, customer; *nyó-to* account, bill; *nyo-tsón* commerce, traffic; *nyo-tsón byéd-pa* to trade. — 2. **to take at rent, to take the lease** (of a field, by buying the crop).

ཉྱེ་བ་པ་ *nyóg-pa* soiled, dirtied, made unclean, e.g. of victuals *Mil.*; *nyóg-ma* *Sch.*, *ču-nyóg* *Lex.* muddy, foul water; *nyog-nyóg-po* confused (story) *Tar.*

ཉྱེ་བ་ལྱིང་ *nyogs-byin* *Sch.*: too soft; *nyog-nyón* *Sch.* soft, tender, weak, inclined to weep; **šés-nyog-čan** (for *yčés-nyog-čan*) dandling, fondling *W.*

ཉྱེ་བ་ *nyód-pa* food *Lex.*

ཉྱེ་བ་མེད་པ་ *nyon-móns-pa* (seldom without *-pa*), *Ssk.* རྒྱུ་ 1. **misery, trouble, pain**, frq.; also used as a verb: *nyon-móns-šin*; *tsá-bas nyon-móns-te* molested by the heat *Dzl.*; *nyon-móns-par gyúr-ba* to get into trouble *Dzl.*; *nyon ma móns-sam* had you to experience any hardship? *Dzl.* — 2. in a restricted sense: **the misery of sin**, *nyon-móns-pa-las pán-pai don med* this does not avail for being delivered from such misery *Dzl.*; **sin**, *nyon-móns-pai nad, dri - ma* *Dzl.*; *sér - sna - la sógs-pai nyon-móns-pa* avarice and other sins *S.O.*; *nyon-móns-pa-méd-pa* free from sin, sinless *S.O.*; *nyon-móns-čan-gyis nyá-ša nyos* *Zam.* the offender buys the flesh of a fish.

ཉྱེ་བ་ཉྱེ་བ་ *nyob - nyób* weak, feeble - minded *Sch.*

ཉྱེ་བ་ *nyor* 1. v. *nyó-ba*. 2. **a rectangle** *Cs.*

ཉྱེ་བ་ *nyol*, imp. of *nyál-ba*; *nyól-ba* prov. for *nyál-ba*.

ཉྱེ་བ་ *nyos*, imp. of *nyó-ba*; *nyos-mi* a slave *Cs.*

གཞན་པ་ *nyán-ba* *Sch.*, prob. = *nyán-ba*.

གཞན་ ལྟན་ 1. a pestilential disease, epidemic, or contagious disorder, **plague**, *mdze dan brum - bu nyany* *Ma.*; *nyany-nád* id.; *nyany-dug* a poison against, or a remedy for the plague *Med.*; *dka-nyán* a destructive plague *Sch.* — 2. a species of wild sheep, **argali** (*Ovis ammon*).

གནད་པ་ *nyán-pa* **cruel, fierce, severe**, *lha nyán-rnams* *Glr.* gods of vengeance, deities of terror; *klu-nyán* *id.*; *krim* *nyán-pa* a cruel commandment, frq.; *dam-tsig nyán-pa* prob. a rigid vow, a solemn oath *Mil.*; of mountains: **wild, rugged, precipitous**; *nyán-sa* a rugged country *Mil.*; in *nyán-pai ynad* (v. *ynad*) prob.: dangerous. — *nyán-po* *subst. Mil.*?

གནད་(པ་) *nya(-ba)* 1. **neck, nape**, *nyá-ba brtuis* the neck is contracted or shortened *Med.* — *nyá-ko* hide, or leather of a beast's neck *Cs.* — *nya-kóbs* screen of the neck (attached to a helmet) *Sch.* — *nya-rgyab* (?) *C.* breast-work, parapet. — *nya-rtse* vertebra prominens, the cervical vertebra with its projecting process *Mil.* — *nya-tsigs* cervical joint. — *nya-réns* stiff neck, *nya-réns-can* 1. having a stiff neck; 2. stiffnecked, obstinate. — *nya-shin* a yoke (for oxen) *Glr.*, *Lex.* — 2. *skad-nyá* v. *skad*.

གནད་ནང་ *nya-nán*, or *snya-nán*, a village on the frontier of Nepal

གནད་བོ་ *nyá-bo* **a witness**, one that gives evidence *Cs.*, *Lex.* = *dpán-po*; *nyá-bo byéd-pa* to pledge for, to be surety for; *Dzl. 223*: *bskyi-nyá byas*, *Sch.*: 'he made an attested loan'.

གནད་ག་ *nyi-ga* for *nyis-ka* *Stg.*; *nyi-zér* for *nyi-zér* *Lex.*

གནད་ཀྱི་ཕྱོག་པ་ *nyig-tu* *Lex.* = *yeig-tu*.

གནད་ *nyid*, resp. *mnal*, **sleep**, *nyid-du gro-ba* to fall asleep *Glr.*, *Mil.*; *W.* **nyid ma yon** sleep has not come, I am sleepless; **nyid ma kug, nyid kug ma nyan**, also **nyid san son** *id.*; *nyid mi tub* he cannot find sleep *Med.*; *nyid-tum-pa* one uninterrupted portion of sleep *Glr.*; *nyid mtug-pa* a sound sleep, *nyid-srab* a light sleep, a slumber *Med.* — *nyid-log-pa* (prop. *nyid-kyis lóg-pa*) *Dzl.* to fall asleep, *Dzl. 223*, 16; *224*, 9 (thus correctly translated already by *Schr.*), prob. also to sleep; *nyid-la gro-ba*, *W.* **cha-če**, to fall asleep; *nyid tūg-por son* he fell into a deep sleep *Mil.*; **da-rin nyid ma lóg-*

*mkan-dug** *W.* I am still awake; *nyid sád-pa* to awaken, to awake *vb. n.*; *nyid-yir-ba* to be overcome by sleep *Sch.*, *Tar.* 31, 22, *Pth.*, — *nyid-rdól* *C.* somnambulism; **nyid-ma-mün-la dül-če** *id.*, *Ld.*; **nyi-čöl gyáb-pa** *id. C.* — *nyid-can* sleepy *Cs.*; *nyid-méd* having no sleep, sleepless; *nyid-yér* morbid sleeplessness; *nyid-yár* *Med.*, *Pth.*, *id.*? *nyid-lam* *C.* = *rmi-lam* dream.

གཉིས་ *nyis* 1. also *nyis sig* (v. *sig*), **two**, *de nyis*, *nyis-po*, *nyis-ka* the two, both; *nyis(-su)-méd(-pa)*; *mi-nyis-pa* *Tar.*, not being two, i.e. not differing, identical, the same, *na dan rgyál-ba nyis-su med* I and Buddha, we are one, i.e. I am an incarnation of Buddha *Glr.*; *Cs.* also: indubitable, thus perh. used by *Mil.*; *nyis-su byün-ba* to be divided into two, to become two *Glr.* — 2. **a (married) couple**, *brám-ze nyis* Brahmin man and wife. — 3. **both** (v. above), in Tibetan often added, where two nouns have the same predicate, either disjunctively, and then usually followed by *re*: *jó-bo dan byams-mgón nyis mdzö-mo re'i stén-du bzugs* both the lord and the Maitreya were mounted on bastard-cows *Glr.*; *na-rán re nyis* either of us *Mil.*; *pyi nan nyis čos-lugs gan bzan* which is the better of the two religions, the esoteric, or the exoteric? *Glr.*; — or copulatively: *kyo-süg nyis-la rás-čug yeig-las mi bdóg-ste* as they both, husband and wife, had only one cloth together *Dzl.*; — and reciprocally: *čos dan bon nyis rtsód-pa* the contest between the religion of Buddha, and the religion of the Bons *Glr.*; *kyod dan na nyis bza-mi byao* we two shall marry each other *Glr.* In most cases mentioned sub 3, *nyis-po* (the two), *nyis-ka*, (*y*)*nyi-ga*, *W.* col. also **nyi-ko*, *nyi-kad*, *nyi-kod**, *Sp.* **nyi-mo**, may be used inst. of *nyis*; *nyis* may also refer to several nouns on one or on both sides: *kyed dan na nyis* both you (referring to several persons) and I; but it may also be quite omitted, as in other languages: *ga dan bai jug-tsul* the way

of employing the (two) letters g and b Gram.

Comp. and deriv. *nyis* - *skyes* one that is **born twice** i.e. a bird Cs.; also one that has entered into a religious order Cs. — *nyis* - *čár* v. *čar*. — *nyis* - *nyis* **two a piece**. — *nyis* - *ldab* **twofold, double**, v. *ldab*. — *nyis* - *čün* (ཐྱིབ་) 'drinking twice', the elephant. — *nyis* - *pa* 1. **the second**. 2. **having two**, possessed of two, e.g. *ngo-nyis* - *pa* having two heads. two-headed; also double-tongued, deceitful W. 3. **having doubts, doubting**(?) Wdn. — *nyis* - *po* the two, both (v. above). — *nyis* - *méd* v. beginning of this article. — *nyis* - *dzin* prob. the state of being affected or influenced by contrary things: doubt, unsteadiness, wavering Glr.; *nyis* - *dzin* *ltá* - *ba* prob. to look upon two things as differing, to think them different Mil.

གཞུག་མ་ *nyüḡ-ma* Cs. **natural**, opp. to *bčós* - *ma* artificial, hence (Sch.) = *dños* - *ma*; Lexx. = **निज** innate, peculiar. It occurs in the expressions: *sems nyüḡ-ma*, and *nyüḡ-mai sems* Mil.; *nyüḡ-mai ye-šés* Mil.; *nyüḡ-mai don* Mil. and Lexx.; *ma-bčós nyüḡ-mai nán-du* dres, perh.: is dissolved into the uncreated primordial existence Mil. Our Lama explained it differently in different passages, and was not certain of the true meaning of the word.

གཞུང་དྭར་ *nyün-dkár* **rape-seed** for pressing oil; but cf. *nyün-ma*.

གཞུལ་བ་ *nyül-ba* = *nyül-ba*.

གཞི་བ་ *nyé-ba*, Glr. also *nyeo*, *smyé-bo*, a wooer, courter.

གཞི་མ་ *nyé-ma* the twisted part of the colon or great gut, Med. and col. (Sch. errone.: rectum).

གཞིན་ *nyen*, resp. *sku-nyén* 1. **kinsman, relative**, *byáms-pai nyen* loving relations, frq.; *nyén-la byáms-pa byéd-pa* to love one's relatives; *nyén-gyi sgyüḡ-mo*, *sgyüḡ-mo* as a degree of relationship Lexx.; *nyen byéd-pa* to become related, or allied, by marriage Dzl. — 2. gen. *nyén-po* **helper, friend, assistant**, esp. spiritually: *rgyud nyén-po bzán-bar byin-gyis*

rtobs bless my soul, that it may become a good spiritual helper (to these people) Mil.; *nyén-po-la ma ltós-par* without looking up to a spiritual adviser Mil.; frq. used of supernatural helpers: *bod dül-bai nyén-po* the promoter of the conversion of Tibet (the special Saviour of Tibet, as it were), Awalokiteswara, frq.; applied to things: **remedy, means, expedient, antidote**, *nád-la yso-bar byéd-pai nyén-po* assistants in curing maladies (e.g. medicine, diet etc.) Med.; *dei nyén-por* as a remedy for *Thgy*, frq.; *sgrub-pai tabs mi šés-pai nyén-po* as a remedy for helplessness in acquiring a certain object, i.e. direction or instruction how to obtain it *Thgy*; *nyén-po ysán-ba* mysterious helpers, or sources of good (relative to fetish-like objects frq.) — 3. Cs.: '*nyén-po* adversary, antagonist, enemy; contrary, opposite, adverse'; Sch.: '*nyén-por rtén-pa* to adhere to the counter party'; Lexx. have '*spán-byai nyén-po*' a *nyén-po* to be shunned, explaining *nyén-po* by प्रतिभन्व (prob. to be corrected into पन्व) opponent, adversary. Sure proofs of this signification of *nyén-po* I seldom met with in literature, but Lewin mentions some instances scarcely to be doubted. — 4. i.o. *mnyen* and *bsnyen*.

Comp. *dpun-nyén* **helper, assistant**, frq. — *pá-nyén*, *má-nyen* a relation on the father's side, on the mother's side Cs. — *bšes-nyén* friend, esp. spiritual friend, v. *bšes*. — *nyen-grás* (Sch.?), *nyen-brél*, **nyen-dün-po** W. relations, esp. of the same blood; *nyen-sdé*, *nyen-tsán*, *nyen-srid* Mil. id., col. — *nyen-dün* 1. Sch.: '**concord, harmony**, amongst kinsmen', in which sense it seems to be used in *Stg*: *nyen-dün zád-pa yin* this harmony ceases. 2. **relations**, *pá yañ ma yin*, *nyen-dün min* neither father nor relations *Thgy*. — *nyen-zlá* prob.: qualified, fit for matrimonial alliance (as to birth etc.), *kyéd-rnams kyañ ned rgya-nág-pai nyen-zlá yin-pas* as ye Tibetans may enter into connubial connexion with us Chinese Glr.; in a concrete sense: a good match, *nyen-zlá ma nyéd-*

kyis Dzl. 30, 14; kyod dan nyen-zlá min I am not allied with you by marriage, with you I am not on terms of affinity. — *nyen-sál (?)* reconciliation *C.* — *nyen-bšés* relatives and friends, also separately: *kyód-la nyen med bšes kyañ med Mil.*

གཉིས་བ་ *nyér-ba* c. accus. to take pains with, to take care of, to provide for, to try to get; to procure, to acquire, *nyer byéd-pa* id.; as a sbst. *Tar. 165, 22:* the procurer, provider *Schf.*; gen. in conjunction with *don* in various ways, as: *bdag don žig nyér-te* as I have to look after a business *Dzl. 22, 7; don nyér-ba* to earn money; *dón-du nyér-ba* c. accus., rarely c. dat.: to provide for, to strive to procure, nor *dón-du nyér-ba* to endeavour to make money, frq.; *yo-byád dón-du nyér-ba-rnams* people who desired to have goods *Tar. 169*, hence *don-nyér exertion, effort, zeal, don-nyér čén-po* dgos great exertions are necessary *Mil.*; in this sense prob. also *Tar. 4, 8:* earnest exertion (in investigating); *don-nyér byéd-pa* c. la to study, investigate (a thing) *Glr.*; *don-nyér-čan* 1. zealous, painstaking. 2. *Sch.* also: liked, welcome, *mgon* a welcome guest. — *dkon-nyér Tar. 183, 21, Schf.:* administrator of valuable property; acc. to others: the first secular functionary of a *ytug-lag-kani*, about the same as *bailiff* (steward) of a convent, = *lha-nyér* Georgi Alph. Tib. (in an edict); also the manager of the daily sacrifices (*dgon-nyér?*); *slob-nyér* a student, *čos-slob-nyér* a religious scholar (a student of theology) *Mil.*, *slob-nyér gán-du bgyis* where did you study? *Mil.* — *ytad-nyér byéd-pa* to trust (a person with), to intrust (a thing to) *Glr.*; *čéd-du nyér-ba*, and *rjes-su nyér-ba* v. *čed.* — *nyér-ka* attention, care, *nyér-ka byéd-pa* ceg. to pay attention to, attend to, take care of *Pth.*; *nyér-ka ytad-pa* to commit (a thing) to a person's charge, to put a person in trust of *Glr.* — *nyér-pa* farm-steward, in convents etc. — *nyér-byán* prob. = *nyér-ka.* — *nyer-tsán* store-

room, store-house, (if under the charge of a special *nyér-pa*).

གཉིས་མ་ *nyér-ma* a fold of the skin, wrinkle *Med.*; *nyer-ma réns-pa gyur* the wrinkles are made straight, are smoothed *Stg.*; *nyér-ma-čan* wrinkled; *kro-nyér (भ्रुकुति)* a frown, a severe or angry look v. *kro-ba*; *nyér-ba* to wrinkle, *sna-gón nyér-ba* to knit the brows, to frown *Pth.*

གཉིས་བ་ *nyél-ba* = *mnyél-ba Sch.*

གཉིས་པ་ *nyyóg-pa* to desire, to wish earnestly *Cs. v. snyóg-pa.*

གཉིད་ *nyód* strength, durability, stoutness of cloth etc., *C.* and *W.*, *nyód-čan* strong; *nyod-čün*, *nyod-méd* weak; *Ler. lus nyod-čün* a weakly body or constitution.

གཉིད་པ་ *nyód-pa* to draw, stretch, strain *C., W.*

མཉམ་ *mnyan C.* boat, skiff, wherry; *mnyán-pa* boat-man, ferry-man.

མཉམ་པ་ *mnyán-pa* 1. = *nyán-pa Dzl.* etc. — 2. v. *mnyan.*

མཉམ་ཡོད་ *mnyan-yód*, आवस्ती, a town in the northern part of Oudh.

མཉམ་ *mnyam* v. the following word.

མཉམ་པ་ *mnyám-pa (सम)* col. **nyám-po**, 1. like, alike, equal, same, *mnyám-po yód* they are alike, equal, not differing, col.; with *dan*, seldom with the termin., *lha dan mnyám-pa yod* they are like unto the gods *Pth., Glr.*; *zlim-por mnyám-pa* roundish *Sambh.*; *rigs mnyám-pa* of equal birth, rank *Dzl.*; *dus mnyám-pa* contemporaneous, simultaneous, frq. *mnyám-par gyür-ba* to become equal, to be equal *Dzl.* — 2. even, level, flat, *lag-mül ltar mnyám-pa* flat like the palm of the hand *Glr.* and elsewh.; *mnyám-pa* (or *-par*) *byéd-pa* to make even or level, to even, to equalize *Dzl.*; to divide equally; *sems mnyám-pa* imperturbation, evenness of mind, not to be affected by kindness or the reverse; *sems mnyám-par yóg-pa* to compose the

མནེད་པ་ *mnyéd-pa*

3

རྟོན་པ་ *nyéd-pa*

mind to perfect rest, for meditation, frq.; *mnyám-pa sbyór-ba* id. (?) — *mnyám-du* adv. (col. **nyám-po**) c. *dan*: together with, in company of, *blá-ma dan nyám-du* grogs *düs-su* Mil.; *ma dan mnyám-du* ཅི་པ་ Thgy.; col. **na dan nyám-po* *šog** or merely **nyám-po* *šog** come along with me! **nyam sön-te** going along with; *nyí-ma šár-ba dan mnyám-du* with the rising sun Mil.; col. **dul dan nyám-po** in walking, *ambulando*; **ten dan nyám-po** in taking it away (it was broken); **kúr-pa nyám** (to send something) by (with) a cooly. — *mnyam-méd*, *mnyam-brál* unequalled, matchless; *mi mnyám-pa* 1. unequal, 2. uneven. — *pyag* (or *lag*) *nyis mnyám-bzag-tu yód-pa* both hands laid together on the stomach, *mnyám-bzag pyág-rgya-čan* id. — *mnyam-pa-nyid*, **समता**, equality, parity; impartiality, justice.

མནེད་པ་ *mnyéd-pa*, pf. and imp. *mnyes*, fut. *mnye*, W. col. **mnyo-če**, 1. to rub, between the hands or feet, e.g. ears of corn; one's body Tur.; esp. hides, hence to tan, **curry**, dress; *kó-ba mnyés-pa* a tanned hide, dressed leather; **šed dan nyé-če** W. to rub in or into with force. — 2. Cs. also: to coax.

མནེད་པ་ *mnyén-pa*, W. **nyén-mo**, flexible, pliable, supple; soft, smooth, of the voice frq.; of the mind Dzl.; *mnyén-par byéd-pa* to make soft, smooth, flexible, *gyúr-ba* to become soft, of the skin etc. Med.; *mnyen-mnyél-ba* to make soft by tanning Sch. — *mnyen-mnyés yšin-pa* to caress, to fondle Sch.

མནེད་པ་ *mnyél-ba* 1. also *nyét-ba*, to tan, to dress (hides) Sch. — 2. resp. for *nál-ba* to get tired Pth.

མནེད་པ་ *mnyés-pa*, resp. for *dyá-ba*, in more recent writings and col. for the *dyés-pa* of ancient literature, to be glad, to take delight in, ced.; to be willing, to wish, often with *fugs*; *mnyés-par byéd-pa* to make glad, to give pleasure; e.g. to the king by presents Glr., to Buddha by worshipping him Glr. — *mnyes-bšin-pa* Lexx., Sch.: to love much; to be rejoiced at.

མནོ་མནོ་ཅན་ *mnyó-mnyo-čan* W. fondling, petting, *prú-gu-la* a child.

རྟོ་ལོ་, རྟོ་ལོ་ *nyá-lo, nyá-lo*, several wild-growing species of Polygonum Med.

སྤང་བ་ *nyán-ba* Cs. = *bšál-ba*, to rinse; W. to suffer diarrhoea, *nyan-nád* diarrhoea; *nyán-pa* diarrhetic stool; *nyán-ma*, *nyán-ma* id., ni f.

རྩང་རྩང་ *nyan-nyin*, worn-out clothes, rags Cs.

རྟོན་ *nyan* = *nyan* wild sheep, argali.

རྟོན་རྟོན་པ་ *nyab-nyab-pa* to seize or snatch together Sch.

རྟོས་ *nyas*, sometimes used for *brnyas*.

རྩི་, རྩི་ *nyi, snyi*, W. **nyiu, nyü-iu** (cf. *nyoi*) 1. snare, for catching wild animals, *nyi dzüg-pa* to lay snares, also fig. — 2. trap, *pur-nyi* mouse-trap (consisting of a flat stone supported by a little stick (*pur-pa*)). — 3. net Sch. (?)

རྩིང་པ་ *nyin-pa* old, ancient, of things, e.g. clothes, *ysar-nyin* new and old; *siár-gyi yi-ge nyin-pa-rnams* ancient records Glr.; *brda-nyin* the ancient orthography Zam.; *lo-nyin* = *na-nin* last year Wts.; *drañ-srón nyin-pa* the old rishi, i.e. the well-known, of long standing, opp. to a new-comer Dzl. — *nyin-ba* vb., pf. *brnyins*, to grow old, *gos brnyins* old clothes, *lham brnyins* old shoes Lex.; *nyin-bar gyúr-ba* id.; *nyin-bar byéd-pa* to wear out or away in a short time Dzl.

རྩིང་ས་ *nyin-ma*, n. of the most ancient sect of Lamas, clothed in red, v. Köpp.; Schl. 72; *nyin-ma-pa* one belonging to this sect.

རྩིད་པ་ *nyid-pa*, pf. *brnyid*, (b) *nyis*, fut. *gnyid*, 1. to wither, to fade, also fig. — 2. to grieve, (vb. n.) Sch.

རྩིལ་, རྩིལ་ *nyil, snyil, so-nyil*, the gums.

རྩིལ་བ་ *nyil-ba* v. *snyil-ba*.

རྩིད་པ་ *nyéd-pa* I. vb., pf. *brnyed*, *brnyes*, fut. *brnyed*, (ལམ) to get, obtain, acquire; to meet with, find, B., C., frq.; *gán-*

nas rnyed where did you get that? *Dzl.*, also: whence shall I get it? *Dzl.*; *mi rnyéd-du mi rún-no* it must be got or procured by all means *Dzl.*; *nas rnyed* I obtain; *rnyéd-par dká-ba* ཏུལ་མ་ difficult to be obtained, found, or met with, *frq.*; *sdug-bsñal dan bsdós-te čos rnyéd-pa* to purchase the acquisition of religion by suffering tortures *Dzl.*; *zas dan skom ma rnyéd-de* having nothing to eat or to drink, *frq.*; *don rnyéd-pa v. don*; *da ni ré-ba rnyéd-do* now my hopes are realized *Dzl.*; *gri rnyéd-pas* as he found a knife *Dzl.*; *skabs rnyéd-pa* to find an opportunity *Dzl.*; *btsál-na yai ma rnyéd-de* not finding it in spite of every search *Dzl.*, (*W. *fob-čē**).

II. sbst. ལ་མ་ profit, gain, acquisition, property, goods, *rnyéd-pa mán-po rnyed-pa* (or **fob-čē**) to gain much profit; *bdag rnyéd-pa dan ldán-na mi dga* if I have got some earnings, he envies me for them; often in conjunction with *grágs-pa* and similar expressions: riches and honour. — *rnyed sdü-ba, rnyéd-pa próg-pa* *Sch.*: to make booty, to plunder. — *rnyed-bkür* *Lex.*, prob. riches and honour. — *rnyed-nor v. fob-nór*.

རྒྱལ་པ་ rnyóg-pa (cf. *nyóg-pa*) vb., pf. *brnyogs*, fut. *brnyog*, 1. to trouble, to stir up *Cs.*; also adj.: thick, turbid. **ču nyóg-pa** *W.* — 2. to rub one's self, *ká-ba-la* against a pillar *Dzl.* (*snyóg-pa*). — **nyóg(-pa)-čan, nyóg-po** *C.*, troubled, turbid, dirty; *rnyóg-pa méd-pa* clear, limpid, *mtso Wdñ.* — *rnyóg-ma* dirty, muddy water; mud, mire, *rnyóg-ma-čan* muddy, miry.

རྒྱལ་ས་ rnyogs *Lt.?* rnyogs - tsád a disease *Med.*

རྒྱུ་ rnyon seems to be the same as *rnyi* *Lex.*; *rnyón-ba*, pf. *brnyois*, fut. *brnyoi* 1. *Cs.*: 'to ensnare, entrap'. — 2. *Sch.*: 'to stretch out'. I met with *rnyon* in the following expressions, not satisfactorily to be explained either by *Cs.* or by *Sch.*: *rkán-pa rnyon* *Lex.*; *dku ma rnyois* *Lex.*; *lus rnyón-ba* *S.g.*; *frq.*; *gyal-rnyois* *S.g.*; *mgul-rgyáb zug dan rnyon* *S.g.*; *rnyois - tsád* *Mg.*

སྒྲུབ་ snya-nán v. *nya-náni*.

སྒྲུབ་ snyá-lo v. *rnyá-lo*.

སྒྲུབ་ snyág-pa, col. for *snyég-pa*; also in *Mil.*

སྒྲུབ་ snyags *Lex.* w.e.; *C.* = *dbyaṇis* music, harmony.

སྒྲུབ་ snyad malicious or false accusation or imputation, *snyad dzug-pa* (*W. *tsug-čē**) to bring in an action against, to prosecute; **nyad dú-čē** *W.*, **nye' kó-wa** *C.* id., esp. to irritate, to provoke another, by accusations; *snyad dāgs-pa* id. *Glr.*; *snyad dag-pa, W. *dāg-čē** to clear one's self of an accusation, to refute it; *snyad byéd-pa* c.dat. to use as a pretence or pretext *Glr.*; **nye' čō' (or čē) tán-wa** *C.*, **nyad-sé tág-čē** *Ld.* to weary another by too great punctiliousness, *ni f.*; **nor-nyád čō-čē** *W.* to extort money by false accusations, *la* from; *snyad méd-par* without cause, pretence, or provocation *Thgy.*; **nyád-zer-čan** *W.* one that makes false accusations.

སྒྲུབ་ snyád-pa, pf. and fut. *bsnyad*, imp. *snyod*, to relate, to report, e.g. *lorgyis* a story *Pth.*, *rmi-lam* a dream *Dzl.*; *γtam snyád-pa* 1. to speak, state, inform, give notice (*W. *hun tán-čē**). 2. *Cs.*: 'to rehearse'(?).

སྒྲུབ་ snyan 1. resp. the ear, *rgyál-poi snyán-du* *tos* it came to the king's hearing *Glr.*; *snyán-du žus* or *brjod* they told or informed him *Pth.*; *snyán-du zuñ* listen, pay attention, give ear to! *Pth.*; *snyán-du pul* they sang to him or before him (lit. they made him hear) *Mil.* (cf. sub *snyán-pa*); *snyán-(gyis) ysán-pa* to hear *Mil.*; *snyan - ysán bébs-pa* to give ear to one, to hear one *Cs.*; **nyēn-žu bul-wa** *C.* to address a superior, to apply to him; *snyan - kün* the ear-hole; *snyan-dbán* the organ of hearing *Cs.*; *snyan-sál* the lap or tip of the ear *Cs.*; *snyan - prá žù - ba* to slander, *mi mi-la* to calumniate one person to another. — 2. = *nyan argali*.

སྒྲུབ་ snyán-pa (ཡམས་) 1. sbst. renown, glory, fame, praise, rumour, *kyód-kyi*

snyán-pa *pyogs bcur grags* every part of the world rings with thy praise; *deñ snyán-pa rgyán-nas tos Mil.* his praises are heard far and wide; *ces deñ snyán-pa brjód-čün* thus speaking praisingly of him *Mil.*; *čes-pai snyán-pa-la rtén-nas* owing to a rumour of this purport *Mil.*; *ces snyán-pa dan grágs-pa čén-po byuñ* so was said far and near *Mil.*; *deñ snyán-du* to his praise *Mil.* (cf. *snyan*). — 2. adj., *W. *nydn-po**, **well-sounding**, sweet to hear, of voice, words etc.; **tsor-nán-lu nyán-po** *W.* pleasant to the ear; also: *dge-slón dbyanis ráb-tu snyán-pa* a monk having a well-sounding voice *Dzl.*; *tsig snyán-par* with pleasant words *Dzl.*; *snyán-par tsig-gis* id.; **low**, not loud; *snyan-skád* also *C.*: elegant, well-sounding, poetical language; *mi snyán-pa* 1. unharmonious; 2. offensive, insulting, *ganžigbdág-la rtsód-čün mi-snyán-brjod* he who in a dispute says to me insulting words; *mi-snyán-par zér-ba dan-du lén-pa* to put up with, to pocket offensive remarks. 3. lamentable, *skad mi snyán-pa zér-ba* to utter lamentable cries, plaintive tones, also of animals, *Dzl.*; *ytam-snyán(-pa)* 1. good, joyful news, glad tidings, *byéd-pa* to bring them *Dzl.*, *Mil.* 2. a pleasing talk, conversation *Cs.* (?) — *snyan-grágs* v. *grágs-pa*. — *snyan-rgyüd* oral instruction of the Lamas, = *bka-rgyüd*. — *snyan-(d)ñag(s)* v. *ñag*. — 3. vb. to **praise, extol, glorify**, *stód-čün snyán-par grágs-te* he extolled him in songs of praise *Dzl.* (?)

སྒྲུབ་པ་ *snyáb-pa* to **smack** with the lips *Sch.*

སྒྲུབ་པ་ *snyám-pa* 1. vb. to **think, suppose, fancy, imagine**, *bdág-čag rin-po-če btañ* (better: *ytan*) *snyám-mo* we think we shall give jewels *Dzl.* མཁྱེན་, 16.; *ña lèeb dgos snyám-nas* thinking, I must seek death (v. *lèeb-pa*) *Pth.*; *yón-tan dan lán-par snyám-ste* fancying to be possessed of excellent qualities *Dzl.* — 2. sbst. **thought, sense, mind, feeling**, *čos byás-na snyám-pa yón-gin yda* (cf. *na* III., 2) we have a mind to renounce the world *Mil.*; similarly: *ñigs-so snyám-pa yod re-skán* I am

far from any thought of fear *Mil.*; most freq. *snyám-du bsams* he thought in his mind; *snyam-byéd: pían snyam-byéd kyan* though one may imagine that it will help *Med.*; *skyüg-pa, brduñs, dkris snyam-byéd* there arises a feeling like that of nausea, like that of being beaten, of being (tightly) wrapt up, *Med.*

སྒྲིབ་ *snyi* v. *nyji*.

སྒྲིབ་ *snyi-bu* 1. adj., also *snyi-bo, snyi-mo, snyin-po* *Cs.*, **nyin-te** *W.*, **soft, smooth**, to the touch; **tender, delicate**, of the skin; **easily broken or injured**; **loose, crazy**, not durable, not strong or stout, of cloth, ropes etc.; not hard or tough, **tender**, of meat, rendered so by beating or boiling. — 2. sbst. **softness**. — 3. n. of a plant.

སྒྲིབ་པ་ *snyi-púl* corn of luxuriant growth *Sch.* (?)

སྒྲིབ་ *snyi-ma* prov. for *snyé-ma*; also *Glr.*

སྒྲིབ་ཀྱི་གུར་ *snyi-šan-ka-tya*, and *snyi-šan-gur - rta*, names of mountains in Nepal.

སྒྲིབ་མ་པ་ *snyigs-pa* **degenerated, grown worse** *Cs.* *snyigs-ma* (कषाय) 1. **impure sediment**, *már-gyi* in butter; *danis snyigs byéd-pa* to separate the clear (fluid) from the sediment *Med.* — 2. the degenerated age (iron age), prop. *snyigs-(ma) dus*.

སྒྲིབ་ *snyiñ* (बुद्ध) the heart 1. physically, also *snyiñ-ka, snyiñ-ga*, resp. *tugs (-ka)*; also **the breast**; **nyin-ka pá-r-ra rag** *W.* I feel my heart palpitate; *snyiñ dár-žin gul* the heart trembles (with fear) *Doman*; *bdág-gi lús-kyi snyiñ ltar yčes* as dear to me as my own heart *Glr.* — 2. intellectually: **the mind**, *snyiñ dgá-ba, snyiñ bdé-ba* gladness, cheerfulness; *snyiñ dan mig próg-pa* to transport, to ravish *Sch.*; courage, *snyiñ ma čuñ čig* be not afraid! sentiment, feeling, will, **nyin sóg-po čó-te ma čag** *W.* I have not broken it wilfully; **ka dan nyiñ ma lé-te** *W.* hypocritical; **nyin-sém dán-po** *W.* sincere, candid; in a more general sense: *snyiñ ydón-gyis bslus* the heart is infatuated by

a demon *Glr.*; even madness may be attributed to the heart *Do.* — *snyin* - nas 1. heartily, zealously, earnestly, e.g. looking for or to a thing *Dzl.*; *snyin tūg-pa-nas* with all one's heart, most earnestly, devoutly, e.g. to say one's prayers *Thgy.* 2. actually, really, *kon snyin-nas mi byin-ba yin* really he does not sink! (the water actually bears him) *Mil.* 3. v. *snyin-po.*

Comp. and deriv. *snyin*-ku v. *nyin*-ku. — *snyin-kāms* courage *Sch.* — **nyin-tūg kol** *W.* my heart's blood is boiling (with anger etc.) — *snyin-dgā* v. above. — *snyin-čan* courageous, spirited *Ld.* — **nyin-čū žug** *W.* afflicted with dropsy in the pericardium, hydrocardia. — *snyin-rje*, resp. *tūgs-rje* (ཀུན་ལྟོས་) kindness, mercy, compassion, *mī-la snyin-rje sgóm-pa* to commiserate, to pity a person *Mil.*; *snyin-rjes kyāb-pa* id. with respect to a great number of beings, to embrace with affection *Dzl.*; *snyin-rjes nōn-te* overpowered by compassion; **nyin-že tsór-čē** *W.* to have compassion; *snyin-rje-čan*, *snyin-rje dan ldan-pa* compassionate, merciful *Dzl.*; *snyin-rje-skad* lamentation, a cry of compassion *Dzl.*; *snyin-rje-mo*: 1. *kyod snyin-rje-mo' rañ žig dug* you are much to be pitied *Mil.* 2. col.: **dearest, most beloved, amiable, charming**; also *snyin-rje* for *snyin-rje-mo*, *snyin-rje mdzá-bo* my poor little friend. — *snyin-nyé-ba*, col. **nyin nyé-mo**, **friendly, amicable, loving, affectionate; friend; friendship**, *snyin-nye bú-mo* a woman connected by friendship with, a woman, the friend of (a sick person mentioned) *Lt.* — *snyin-ytam* a **confidential speaking**, for exhortation, consolation, or encouragement; *brtsé-bai snyin-ytam* affectionate exhortation *Glr.*; *pān-pai snyin-ytam* useful admonition etc. *Mil.* — *snyin-stobs* courage. — *snyin-dód-pa* to wish, to desire, to long for, *za-snyin-dód-pa* to wish to eat, to be craving for food *Thgy.*; *gro-snyin-dód-pa* to wish to go. — *snyin-rdūn-ba* palpitation of heart *Sch.* — **nyin dan* (etymol. dubious) *čō-čē** *W.* ccd. to interest one's self for, to take an interest in. — *snyin-sdug* *W.* liked, beloved; darling,

favourite, e.g. a child; *nyin-dug šig dug** *W.* he is a general favourite; **na di nyin-dug čō dug** *W.* I am very fond of this, it is my favourite (pursuit etc.); but *snyin-ma-sdug* bad people *Mil.* — *snyin ná-ba* 1. = *snyin-nád.* 2. 'heart-sickness', grief, on account of injury suffered from others, curable only by indemnity paid or revenge taken. — *snyin-nád* disease of the heart. — *sniin-po* (सार, गर्भ) the chief part, main substance, quintessence, e.g. the cream of the milk *Med.*; the soft part of a loaf, the wick of a lamp *Dzl.*; frq. fig.: the main substance of a doctrine, a book etc., *don-snyin byin-pa* to give a summary, the sum and substance (of a writing); *sēms-čan tams-čād sañs-rgyās-kyi snyin-po-čan yin-na* if all beings have the pith and essence of the nature of Buddha in themselves *Thgy.* 5, 8; the Ommanipadmehūm is called the *snyin-po* of religion *Glr.*; *snyin-po-méd-pa* worthless, null, void, *snyin-pos dbén-pa* id. *Tar.* 185, 2; *de-bžin-γsēgs-pai snyin-po* the spirit of Tathāgata *Was.*; *snyin-po-byañ-čub-* (or *byañ-čub-snyin-po*) -*la mčis-pa* to become Buddha *Thgy.*; *srog-(gi) snyin-(po) būl-ba* *Mil.* frq. to offer one's heart's blood, to pledge one's own life. — *snyin-rtsa* (col.) the great veins connected with the heart, perh. = *snyin-lui.* — *snyin-rtse* the tip or apex of the heart, mentioned by *Mil.* as a particular dainty (perh. only by way of a jest). — *snyin-brtse-ba*, resp. *tūgs-brtsé-ba*, vb., also sbst. and adj., not much differing from *snyin-rje*: **love, pity** etc. frq.; *Dzl.*: *bū-la snyin-brtse-nas*; *tams-čād-la snyin-brtse-ba yin-na*; *de-dag-la snyin-brtse-bai pýir*; *snyin-brtse-bai sēms skyés-te* etc. — *snyin-tsim* **contentment, satisfaction**, sometimes also pleasure felt at the misfortune of others *Pth.*, *snyin-tsim déb-s-pa* to manifest such an enjoyment. — *snyin-tsil* the fat about the heart *Cs.* — *snyin-žō-ša* v. *žō-ša.* — *snyin-rūs*, resp. *tūgs-rūs* (acc. to *Mil.*: *snyin-gi rūs-pa tōn-par gyis* let energy and diligence arise in you); **firmness of mind** (heart) i.e. 1. **diligence, zeal, perseverance**

Mil. and *C.* 2. **courage** *W.* — *snyin-re-rjé* (*snyin-rje*, with *re* placed between, v. *re*) **o the poor man!** the poor people! either standing absolute or as predicate to a preceding noun: *di-rnams snyin-re-rjé* these (people) are indeed much to be pitied *Mil.*; *kyod-rañ . . . dzin-pa snyin-re-rjé* you (would) comprehend that? poor wretches that you are! *Mil.*; even as an adjective: *séms-čan snyin-re-rjé* the poor creatures! frq.; *snyin-re-rjé-bai sdiḡ-čan* the lamentable sinner! — *snyin-rluñ Sch.*: 'low spirits, melancholy, mental derangement'; I met with it only in *Mil.*, as signifying heart-grief, deep sorrow, e.g. *snyin-rluñ drág-po ldan* great affliction is caused. — *snyin-lam-na Sch.*: 'in one's mind'. — **snyin-luñ** *W.* the heart, liver, and lights of a slaughtered animal, the **pluck**. — *snyin-šubs* **pericardium**.

སྒྲིང་བ་ *snyin-ba W.* **to swell** (in water), **lum nyin son** the soaked barley has swollen.

སྒྲིད་པ་ *snyid-pa* prob. = *myid-pa Pth.*

སྒྲིད་མོ་ *snyid-mo Lex.* the sister of a woman's husband.

སྒྲིན་པ་ *snyin-pa, snyin-po, snyin-te, v. snyi-ba.*

སྒྲིམ་པ་(གང་) *snyim-pa(-gan)* a measure for liquids, as well as for flour, grain and the like, as much as may be taken up by both hands placed together.

སྒྲིལ་ *snyil = rnyil.*

སྒྲིལ་བ་ *snyil-ba, or rnyil-ba, pf. and fut. bsnyil (cf. nyil-ba)* 1. **to pull or throw down, to break down, to destroy**, houses, rocks etc.; *pyé-mar snyil-ba* to reduce to powder *Lex.*, *Sch.* — 2. *pyir (bskrad) snyil-ba Lex.*; *Sch.*: **to expel, banish, exile**.

སྒྲུག་པ་ *snyug-pa, also smyug-pa, pf. bsnyugs, fut. bsnyug, to dip in, to immerge.*

སྒྲུག་མ་ *snyug-ma, more frq. smyug-ma, to reed, rush, bulrush; snyug-gu* reed-pen; *snyug-bzo* basket-work of reeds *Pth.*; *snyug-šin* bamboo.

སྒྲུག་མ་ *snyugs C.* **duration, continuity, time** *Cs.*; **nyug-čen** *C* continual; *snyugs-srinis Lex.* protracted, lengthened out

སྒྲུག་སྒྲུལ་ *snyugs-sbrul* **lizard** *Sch.*

སྒྲུ་ *snyun, resp. for nül, W. *nyun-zug*, disease, illness, sickness, *btsun-pai skü-la snyun mi miä-am* is your Majesty well? *Glr.*; *snyun-du mdze byun Glr.* leprosy arose to him as a disease, he was attacked with the disease of leprosy; *snyun mdzes btab id. Tar.*; *snyun-yzi = nüd-yzi.**

སྒྲུ་བ་ *snyun-ba I. vb., pf. bsnyuis, fut. bsnyun, 1. to make less, to reduce, to diminish; Sch.: to disparage. — 2. resp. to be ill, sick, indisposed; fugs snyin-bai mi* people that are disagreeable, annoying to others *Mil.*

II. *sbst.* 1. the state of being ill, **illness, indisposition**. — 2. *W. awl, pricker, punch; also snyun-bu.*

སྒྲུ་ *snyun = snyun, skü-la snyun-gyis bzun* he was taken ill *Dzl.*; *snyun dri-ba Mil., rmé-ba Sch., ysól-ba Dzl., snyun-dri zu-ba Mil., to inquire after a person's health; to wait on, to pay one's respects Dzl. ཨྲུ, 16.*

སྒྲུ་བ་ *snyun-pa, pf. and fut. bsnyun, to be ill, to labour under a disease.*

སྒྲུ་ཐང་ *snye-taṅ* a village and convent near Lhasa.

སྒྲུ་བ་ *snyé-ba, pf. bsnyes, fut. bsnye, imp. snye to lean against, to rest on, rtsig-pa-la* against a wall; **to lie down, recline, repose on, mál-stan-la** on a bed, *śiás-la* on a cushion or pillow; **gyáb-nye** col. a support or cushion for leaning against with one's back. — *snye-kri v. kri. — snye-stán, snye-ból* pillow or cushion to rest on.

སྒྲུ་མ་ *snyé-ma, also snyi-ma, 1. ear of corn. 2. corn forming ears (v. ljan-pa), snyé-ma mig-čan* fruitbearing ears, **nye-lón** *W.* empty ears; **nye-ma ton** *W.* the corn blows, is in flower; **nye čág-pa** *C.* to thrash, **nye-čág-gi dhu'-do** an animal used for treading out the grain. — *snye-dkár* diseased ears. — *snye-myó = snyé-ma 1.*

སྒྲིལ་(ས་)་བ་ *snyeg(s)-pa*

སྒྲིལ་(ས་)་བ་ *snyeg(s)-pa*, pf. *bsnyegs*, fut. *bsnyeg*, imp. *snyog(s)*, *W.*nyág-čé**, 1. c. accus. **to hasten** or **run after**, **to pursue**, frq.; also with *rjés - nas*, *rjés - su*, *rjés-bžin-du*, *pyi-bžin-du*; *raiñ-gró-sa snyogs* hasten towards your aim! *Mil*; *snyég-sar snyogs* *Lex.* id.; *bsnyég - tu*, or *snyégs - su doñ - ba* to walk hastily, to make haste or speed *Dzl.* — 2. **to overtake**, *snyégs ma nüs-pas* not being able to reach *Dzl.* — 3. c. dat. **to hasten** to some place, *ltád-mo-la* to the play *Mil.*; **to rise**, *ynám - la* rising up to heaven, as a flame, *Glr.*, a cedar *Wdn.*, frq.; **to strive** or **struggle for**, **to aspire to**, *nór-la* riches, *sde-čén-la* increase of territory, *žin-kams-bžan-la* the region of eternal bliss. — *snyég-ma* pursuer *Dzl.*

སྒྲིལ་ས་ *snyegs* straight, stretched out *Sch.*

སྒྲིང་བ་ *snyén - ba* 1. inst. of *rmyén - ba*, to stretch *Mil.* — 2. also *snyéns-pa*, resp. for *žigs - pa*, vb. (pf. *bsnyéns*, fut. *bsnyen*) and sbst., *rgyál-pos ma snyéns šig* do not be afraid of the king! *Dzl.*

སྒྲིད་ *snyed* I. the **crupper** attached to a saddle *Sch.* II. = *tsam*: 1. *di-snyéd (-čig)*, *de-snyéd(-čig)* **so much, so many**, frq.; also for: **how many!** e.g. . . . *yón-tan di-snyéd miao* how many excellent qualities has . . .! *Dzl.*; *či-snyéd, ji-snyéd* how much? how many? also *snyed* alone (examples v. sub *byé-ma*). — 2. after round sums: **about, near**, *stoñ snyed*, also *stoñ ji-snyéd Mil.* about a thousand.

སྒྲིད་མ་ *snyén-pa* *Cs.*: 1. **to come** or **go near**, **to approach**, gen. *bsnyén-pa*. — 2. **to gain, to procure**, inst. of *rnyéd-pa(?)*.

སྒྲིམ་(ས་)་བ་ *snyém(s)-pa* 1. vb., pf. *bsnyems*, **to be proud** or **arrogant, to boast**, *na-rgyál snyéms - pas* to be swollen with pride *Dzl.*; *mtu-rtśál* (to be proud) of one's strength *Dzl.* — 2. sbst. **pride, haughtiness**, *snyém-pa-čan* prideful, proud, *snyems-čün* 1. prideless, humble, affable, kind, col. **nyom - čün**, and **nyam - šün**. 2. poor, indigent *C.*

སྒྲིས་ *snyes* v. *snyé-ba*.

སྒྲིམ་(ས་)་བ་ *snyóm(s)-pa*

སྒྲིབ་ *snyó-ba* sometimes for *smyó-ba*.

སྒྲིལ་པ་ *snyóg-pa*, or *bsnyóg-pa*, secondary form of *snyég-pa*, esp. when signifying **to wish earnestly, to crave** for or **lust after**, also *ka-snyóg-pa* *Cs.*

སྒྲིད་ *snyod*, = *go-snyód*, **caraway**.

སྒྲིད་པ་ *snyód - pa* I. pf. *bsnyad*, 1. **to draw out and twist**, as in spinning *Stg.*, *C.* — 2. *Cs.*: **to tell, to relate**, = *snyád-pa*.

II. pf. *bsnyod*, *bsnyos*, fut. *bsnyod*, **to feed**, to give to eat and to drink, *ccapir*.

སྒྲིན་པ་ *snyón - pa* I. 1. pf. and fut. *bsnyon*, **to deny, to disavow dishonestly**, *Dzl.*

ཡེ, 2; ཡེ, 8 to assert falsely, *snyon byéd-pa* *Glr.* — 2. **nyon du-čé** *W.* is said to signify the same as **nyad du-čé** v. *snyad*.

II. inst. of *smyón-pa*.

སྒྲིབ་པ་ *snyób-pa*, pf. *bsnyabs*, fut. *bsnyab* 1. **to stretch out**, e.g. the hand, *Lex.* — 2. *W.* **to reach**, by stretching one's self out, **to arrive at**, **nyob mi tub**.

སྒྲིབ་ས་ *snyobs* = *snyoms* *Lex.*

སྒྲིམ་(ས་)་ *snyóm(s)*, *Lex.* = *तन्नि* I. 1. **weariness, lassitude; laziness, idleness**, *lus snyoms - lèi - ba yin* one is exhausted and dull *Med.*; *snyóms - la niul - ba* to be tired and exhausted. — *snyóms-las* 1. **indolence, unconcern**, esp. religious indifference, *Glr.*; *snyóms-las byéd-pa*, or *drán-pa* *Glr.* to be lazy, indolent, indifferent; *snyóms-las-čan* adj. lazy etc. *Glr.* — 2. *Sch.*: an idle person(?).

II. col., also *Mil.*, inst. of *snyems*.

སྒྲིམ་(ས་)་བ་ *snyóm(s)-pa* I. vb., pf. *bsnyoms*, fut. *bsnyom*, **to make even** 1. **to level**, *ynas* a place, *Dzl.*; *sá-la snyóms-pa* to level with the ground, **to demolish** *Dzl.* — 2. *šan-tsun* **to equalize** different things, **to arrange uniformly**, *zas* one's meals, i.e. not cold and warm promiscuously *Thgy.*; **to level, to reduce** to an equality of condition, *ltogs-pyüg* rich and poor (according to the principles of the communists) *Glr.*; similarly *bü - lon* *Tar.* 74; *tams - čád - la snyóms-na* *bdag kyañ snyóms-par mdzad*

ུtsul I wish to be treated fairly like any other people *Dzl.* གཤམ་; *ká-lo snyóms-pa* to regulate (a matter), to manage or direct (a business) justly, uniformly *Glr.* — *snyóm-du med*, he has not his like *Dzl.*; **tug nyóm - la** C. always uniformly, without variation.

II. sbst., also *btañ-snyóms*, evenness, or calmness of mind, equanimity, *snyóms-par* རྒྱུག་པ་ to assume it, = *sens mnyám-par* བཤམ་པ་, v. *mnyám - pa*. — *snyoms-འུག་བཤེད་པ་* 1. id., 2. euphem. for *krig-pa* སྐྱེད་པ་. — *mgo-snyóms* impartial *Mil.* — *snyóms - po* equal, even, uniform, e.g. in every part equally thick.

སྒྲུབ་ snyól-ba, pf. and fut. *bsnyal* (cf. *nyál-ba*) 1. to lay down; to bed a person, to assign him his couch or bed *Pth.*; **tü-gu mál-du** C. (to lay) a child on its bed, to put to bed; **nyál - te* རྒྱུག་པ་* C., *bór - è* W., to lay or put down, opp. to *lan-te* etc., to set or place upright, to set on end, e.g. a book. — 2. fig.: **me nyál-wa** C. to put the fire to bed, i.e. to scrape it together and cover it with ashes; *spu snyól-ba* to smooth down the bristling hair, i.e. to abate one's anger; *čañ*, ཞོ, *snyól - ba* to allow the beer to ferment, the milk to curdle, in a state of rest (undisturbed).

བརྒྱལ་ brnyá-ba, pf. *brnyas*, 1. to borrow *Dzl.* ལྟུང་, 12. 14; ལྟུང་, 6. 2. to seize by force, to usurp *Sch.*

བརྒྱུན་ brnyañ *Lex.* prob. = *rnyañ-pa*.

བརྒྱེད་བ་ brnyád-pa for *bsnyád-pa*.

བརྒྱེད་བ་ brnyáin-pa Cs. to borrow; *brnyán-po* borrowed; also fig.: borrowed, reflected, *γzugs-brnyán* (*Lex.* *snañ-brnyán*) a reflected image प्रतिबिम्ब frq.; also image, picture in general; even a little statue *Pth.*; *rmi - lam - gyi γzugs - brnyán* vision, visionary image; *sgra-brnyán*, प्रतिश्रुत reflected sound, echo; *mgo-brnyán* a mask, a fearful apparition *Thgy.*, *mgo - brnyán sér-po* *Schl.* 234. — *pyag-brnyán* servant

Cs. — *brnyán - poi gos* Cs.: 'a garment marked with the figures (sic) of the rainbow' — *brnyán-poi brnyas* *Lex.* interest for a loan, rent for things borrowed *Sch.*

བརྒྱལ་བ་ brnyábs-pa diligence, painstaking; to take pains *Sch.*

བརྒྱལ་བ་ brnyás-pa I. borrowed, v. *brnyá-ba*.

II. 1. to despise, condemn c. dat., frq.; *ma brnyás šig* do not despise! *Dzl.*; *brnyas smád-pa* id. *Dzl.* — contempt, *brnyás-pa byéd-pa*, W. **nya-sé tág-čè**, ced. to despise, to treat contemptuously, frq.; *brnyas-bčos* (*Thgy.* *brnyas-čos*) contempt, scorn.

བརྒྱེད་བ་ brnyois convenient, suitable *Sch.*

བརྒྱེད་བ་ bsnyigs-pa 1. to return, restore, deliver up Cs. 2. sediment.

བརྒྱལ་བ་ bsnyug full *Sch.*; *skyu - gañ bsnyug* *Lex.* a full draught(?).

བརྒྱལ་བ་ bsnyül-ba to wash *Lex.*

བརྒྱེད་བ་ bsnyén-pa 1. to approach, to come near, c. dat., also *drün-du*, *kó-boi drün - du bsnyen čig* come to me *Dzl.*; *góm-pa re-ré bór-žin čī-ba-la bsnyén-pa ltar* as with every step we come nearer to our death *Thgy.*; to join, to stick to a person *Dzl.* — 2. to propitiate, soothe, satisfy, a deity Cs. — 3. to accept, receive, admit W.; *bsnyén-par rdzogs-pa* to be ordained, consecrated, frq.; c. *las* by *Tar.* — *dge-bsnyén* v. *dgé-ba*. — *bsnyen-bkür* reverence, veneration, respect, *byéd - pa* to pay one's duty or respect, esp. to the priesthood by various services, *ná-la bsnyén-pa byás - te* *Dzl.* and elsewh., frq., also *bsnyén-žin bkür-ba* *Glr.*, and **nyen kúr-čè** W.; *bsnyén-bkur žú-ba* to ask permission for performing such services *Mil.* — *bsnyen-bsgrub* priestly function, religious office, esp. *snags* q. v. — *bsnyen - γnás* fasting, abstinence; *bsnyen-γnás srñn-ba*, W. **žim-čè**, to abstain from food, to fast.

བརྒྱེད་བ་ bsnyér - ba to make grimaces or gesticulations Cs.

བསྟེལ་བ་ *bsnyél-ba*, *Lexx.*: resp., to forget;
bsnyel-méd not forgetting or forgetful, mindful;
bsnyel-ysó-ba to remind, to put one in mind of a thing *Mil. nt.*

བསྟོན་ *bsnyon* v. *snyon*.

བསྟོར་བ་ *bsnyór-ba*, *Lex. nas bsnyór-ba*,
 acc. to *Sch.*: to sift barley.

ཌ

ཌ་ *ṭa*, the letter *ṭ*, cerebral *ṭ*, *Ssk.* ཌ.

ཌ་ཀ་ *ṭá-kā*, *Hind.* टका in *W.* imaginary coin, money of account, = 2 paisa or 1 d. — Different from it is

ཌི་ཀ་, ཌང་ཀ་, ཌང་ཁ་, ཌང་ཀ་ *ṭán-ka*, *ṭan-ka*,
ṭān-ka, *ṭān-ka*,

Hind. तङ्का 1. in *C.* $\frac{2}{3}$ rupee = 9 d., v. also *ṛòd-tān* (v. *ṛòd-pa* comp.). — 2. a gold and silver coin *Tar.* 112, 6. — 3. *W.* money in general.

ཌི་ཀེད་, ཌི་ཀེད་ *ti-ked*, *tri-ked* card, ticket; postage-stamp.

ཌ

ཌ་ *da*, the letter *d*, cerebral *d*, *Ssk.* ཌ.

ཌ་ཀི་ *dá-ki* (डाकी *Hind.*: 'husband of a *Dākini*, *Shaksp.*) in *Mil.* prob. = *Dā-kini*, *mā-d-gro-ma*.

ཌ་མ་རུ་, ཌ་རུ་ *dá-ma-ru*, *dá-ru*, (डमरु) a small tympan or drum, with

a handle and two balls fastened to it by a strap.

ཌ་ཀ་ *dāk*, gen. **drag**, *Hind.*: डाक, the post, letter-post.

ཌ་ཤི་ *ḍaṣ - ḍi*, *Hind.* डण्डी, the beam of a pair of scales; a kind of litter.

ད

ད་ *ta*, 1. the letter *t*, *tenuis*, French *t*. — 2. num. fig.: 9. — 3. inst. of *btags*, v. *ya-btags*.

ད་ཀ་རི་ *tá-ka-ri* (*Hind.* तराकुडी) common scales, *Ld.*

ད་ཀུ་ *tá-ku* *W.* stick with a hook, hooked cane, crutch; **ta - ku - rú - ku** *Ld.* crooked, contracted, crippled.

ད་གིར་ *tá-gir* *W.* bread, esp. the flat bread-cakes of India, commonly called 'chapátee'; **čū - ta - gir** *Ld.* boiled flour-dumplings; **tūl-ta-gir** pancakes.

ད་བ་ *tá - ba* (Pers. تابه) gen. **tao** *W.* a flat iron pan without a handle.

ད་བག་ *tá - bag* *W.*, *tār - bag* *C.*, a plate, **tá-bag dal-dúl** *W.*, **tér-tér** *C.*, a

flat plate, **kor-kór** a deep plate, soup-plate.

དུ་བེར་ *tu-bér* (spelling?) *W.* fence of boards or laths.

དུ་ཇིག་ *ta-zig*, or *ta-zig-gül*, *Persia*, *ta-zig* (-*pa*) a Persian.

དུ་ར་ཅེ་ *ta-ra-tse* (*Pers.* ترازو) *W.* a small pair of scales, **goldweights**.

དུ་རེ་ *ta-ré* v. *re*.

དུ་ལ་ *tá-la* 1. ཇ་ལ་ the palmyra tree, *Bo-rassus flabelliformis* (not the date-tree *Cs.*) *B.* — 2. In more recent times, and already in *Mil.*, *tá-la* seems to denote the plantain or banana tree, *Musa paradisiaca*.

དུ་ལ་ལ་ *ta-la-la* *Lex.* lamp, lantern.

དུ་ལ་འི་ཆེ་མ་ *ta-lai-blá-ma* (*ta-lai* *Mong.* ocean, sea), the Dalai Lama, v. *Huc*. II., 155. *Köpp*. II., 120.

དུ་ག་དུ་ག་ *tag-tág* *W.* the imitative sound of knocking, **tag-tág zer** there is a knock, **tag-tág cò-cè** to knock at the door.

དུང་ *tan* **through**, v. *ton* and *lten*.

དུང་ཀུན་ *tan-kun* n. of a medicinal herb *Med.*

དུང་ག་ *tan-ga* v. ཅིག་ *tan-ka*.

དུ་ལ་འ་ *tatkā-la* *Ssk.* the present moment *Wdk.*

དུ་ན་ཏུ་ *tan-diur* *Ld.* a sort of hard cake or bread, resembling biscuit or rusk.

དུ་བ་དུ་བ་ *tab-táb* v. *tob-tób*.

དུ་ར་དུ་ར་ *tur-tár*, **tar-tár-cò-cè** *Ld.* to smooth (wrinkles or folds in cloth, paper etc.)

དུ་ལ་པ་ *tál-pa*, or *tál-ma*, *Cs.*: 'a moment', *Sch.*: 'quick, decisive, penetrating'; *tál-par*, *Cs.* also *tál-mar*, 1. **instantly, immediately, quickly** *C.*, e.g. *son* go without delay! *Lex.* — 2. *Sch.*: **completely, quite through**, *γòd-pa* to hew, to cut (quite through), *big-pa* to bore through, to perforate; also *tal bigs-pa*.

དུ་ལ་བ་ *tál-ba* a tool with holes in it, used by nailers *Sch.*

དི་ *tí* 1. num. fig.: 39. — 2. Not originally Tibetan, designating 'water'; this word has found its way into *Ld.*, where it however occurs only in **ká-tí** saliva (water of the mouth), and in **ná-tí** mucus (running from the nose). — 3. v. *spyi*.

དི་ཀ་ *tí-ka* (ཇི་ཀ་) **explanation, commentary**.

དི་ཐུག་ *tí-túg*, (*Sch.* *yti-tug*) **bad, mean, silly** *Cs.*; **obstinate, stubborn** *Schr.*

དི་ནག་ *tí-nág* **heath-cock** *Sch.*

དི་ཤི་ *tí-pí(?)* *W.* cap. hat (from the *Hind.* तोपी?).

དི་ཕུ་ *tí-ǰu*, *Sch.*: *tí-ǰu mǰug-rin* **pheasant**.

དི་ཙ་ *tí-tsa* *Sty.*, *tú-tsa* *Sch.*, **anvil**.

དི་ཚ་ *tí-tsa* 1. *tig-tsa* **zinc** *Med.*; *tí-tsa sér-po* **cadmia, calamine(?)** *Med.* — 2. a musical instrument, constructed of metal *Sch.*

དི་ཤེ་, དི་ཤེ་ *tí-se, té-se*, the snow-peaks around the lake Manasarowar in *Miaris*, which are considered to be the highest and holiest of mountains.

དིག་ *tig* 1. also *tig-tig*, *Lex.* w.e.; *Sch.*: 'certainty, surety; certain'. In col. language **tig, ñig, tñg, tñg**, is frq. used for: **to be sure! well, well! very right!** also as an adj.: *nór-dag tig-tig* the right, the lawful heir. Cf. **grig*; *tig ltá-cè*, *tig tsam**, *tig-tsad* v. sub *tig*. — 2. *Sik.* the great hornet.

དིག་ཏ་ *tig-ta* (from ཇི་ཀ་ the n. of several bitter herbs, e.g. of *Gentiana Chirayta*) several species of **gentian**.

དིག་མེན་ *tig-mén* *Cs.*, *tig-tsé* *Ld.*, the ribands which are wound round the felt-gaiters that cover the lower part of the legs.

དིག་ཚ་ *tig-tsa* = *tí-tsa*.

དིག་རིག་ *tig-rig* *Sp.* inst. of *ta-gir*.

དིང་ *tin* 1. a small **cup** of brass used esp. in sacrificing. — 2. the sound of metal, **tin zér-ra rag** *W.* I hear a tinkling.

རྟིང་རྟིང་འཛིན་ *tin-ñe-dzin* (समाधि *Trigl.*, *Was.* also समापत्ति) **contemplation**, profound meditation, perfect absorption of mind, cf. *bsam-γtán*, and *sgóm-pa*; *tin-ñe-dzin byéd-pa Sch.*, gen. *tin-ñe-dzin-du jüg-pa* to be absorbed in deep meditation; *tin-ñe-dzin kṛuñ* devout meditation takes place; also meton.: the faculty, the power of meditating e.g. *jel Mil.* *རྟིང་རྟིང་ tin-rjñin Sik.* **shrew(-mouse).**

རྟིང་རྟིང་ *tin-tin* **clean, well-swept** *Ld., Ts.*

རྟིང་རྟིང་འཛིན་ *tin-ti-lin* **snipe** *Ld.*

རྟིང་(རྟིང་)གཤམ་ *tin(-tin)-sags* little bells moved by the wind *Sch.*

རྟིང་རིལ་ *tib-ril*, resp. *γsol-tib*, **tea-pot**, *zavis-tib* a copper tea-pot, *rdza-tib* an earthen tea-pot.

རྟིང་པི་ *tim-pi Mil.* goat's leather, kid-leather, from India, dyed green or blue.

རྟིང་བུ་ *tim-bu Ts.* **funnel.**

རྟིལ་ *til (तिल)* **sesame**, *til-már* sesame-oil, seed-oil.

ཏུ་ *tu* 1. num. fig.: 69. — 2. an affix, denoting the terminative case, or the direction to a place, joined to the final consonants *g* and *b*; cf. *du*, *ru*, *su*.

ཏུ་པག་ *tü-pag (Turk. توپچى)* *W.* **gun, musket, fire-lock, fowling-piece**, **gyáb-čè** to discharge, fire off; **tü-pag-man** gun-powder.

ཏུ་རུ་ཀ་ *tu-ru-ka Ma.* the Turks, Turkomans, تۇرۇك، تُرْكُ.

ཏུ་ཙ་ *tü-tsa v. ti-tsa.*

ཏུ་ལ་ *tü-lä (Ssk., Hind.)* **a balance, pair of scales**, *C.* **tü-la tég-pa** to weigh.

ཏུ་ག་གི་འཁུག་ *tüg-gin dug* 'cannot' *Sch.* (?)

ཏུ་ག་རིང་ *tug-rin*, or *tug-čüm*, prob. also *tug-čém*, *Cs.*: a wooden rattle's sound or noise; *Sch.* also: the trotting of horses heard in the distance; *tug-rin-čan Stg.* noisy (?).

ཏུ་ *tub*, *tub yèig-tu rgyüd-do?*

ཏུ་ཏུ་ག་ *tub-tüg Lex. w.e.; Sch.*: 'either — or, whether I be able (to do it) or not' (?).

ཏུ་ར་ *tür-ba (?) W.* to darn (stockings).

ཏུ་རེ་ *tür-re* **clear, distinct**, syn. to *wäl-le*; *γid tür-re dug* it is clear to my mind; *tür-re bzun Mil.* prob. watch it! have a sharp eye upon it! *že-sdán lanis dogs tür-re gyis Mil.* take care lest an emotion of anger arise in your mind! *tür-gyis sad Mil.* prob.: he awakes, stirs, is evidently roused; *tür-re-ba Glr.*; adj. (or abstract noun), *rjed-yeñ-méd-par tür-re-ba* clear, firm with regard to perceptions, opinions etc., without omission or digression.

ཏེ་ *te* 1. num. fig.: 99. — 2. an affix denoting the gerund, and used after the final letters *n, r, l, s* (v. Grammar), to be translated by the participle in *ing*, or sentences beginning with *when, after, as* etc.; also used as a finite tense (though seldom in *B.*), and in that case followed by *dug* or *yod*, or also without these words: **dád-de dug** I sit *W.*; *gró-ba yin-te Mil.* I go.

ཏེ་པོར་ *té-por Lex.* = *légs-par*; *Sch.*: very, really, actually.

ཏེ་བོར་ *té-bor Sch.* constantly, continually.

ཏེ་སེ་ *té-se v. ti-se.*

ཏེ་ག་པ་ *tég-pa*, imp. *tog*, *C.*, *W.*, = *légs-pa*, to pack up, put up; to put in or into, **am-bág-la** into one's bosom; **tag-čul** or **čüg** preparations for a journey, **tan-čè** *W.* to make.

ཏེ་ཁུ་ *teu? Ld.-Glr. (Schl. f. 25, b); teu sér-po; Mil.* 59, 4 of my edition; *Lex.*: *teu šin-kri*, where *Sch.* translates: a square table.

ཏེ་ལ་པ་ *tél-pa Cs.*: an instrument for burning *Med.*; *léags-tel* such an instrument of iron *Cs.*; *sprá-tel Lt.*?

ཏོ་ *to* 1. num. for 129. — 2. affix added to certain verbs, when they terminate a sentence.

ཏོ་རྟོ་འཛིན་ *to-to-lin-lin W.*, an adv. denoting a swinging motion;

hence *to-to-liñ-tiñ sed sé-čē* to play at swinging, to swing.

ནོ་ལ་ *tó-la* for *tú-lā* *C.*

ནོ་ལ་ *tog* 1. (རྒྱུ *Cs.*: 'the top of any thing, a top ornament'; esp. the button on the cap of Chinese dignitaries, as a mark of distinction; *tog-dkár*, རྩེ་ཐུག་ *n.* of Buddha in paradise (*dga-ldán*) before his incarnation *Ld.-Glr.* 8, a.; *mdün-tog* point, thorn, nail. — 2. for *tog*, and thus prob. also used in *skabs-tog* now, at present *Ld.*

ནོ་ལ་གྲ་ *tóg-sgra, tóg-tog-sgra* *Lex.*, a rolling sound *Sch.*, acc. to *Wdñ.* also a cracking sound.

ནོ་ལ་ནོ་ལ་ *tog-til* a bump, a swelling, by a knock against the head.

ནོ་ལ་ཅི་ *tóg-tse* *W.*, *tóg-rtse* *Lex.*, hoe, mattock, pickaxe *W.* (in *C.* ལྷོ་རྩེ་); *tóg-lèags* the iron of the hoe, *tog-yu* the handle of it; *tog-leb* a spade (?) *Cs.*

ནོང་ནོང་བྱེད་པ་ *ton-tôn byéd-pa* *Lex.*, *Sch.*: to perforate; to produce a whirling noise.

ནོ་ལ་ཅི་ *tob-čì* *W.* button, **tób-čì* *brgyáb-čē** to button up; cf. *tób-čü*; (buttons are not in general use in Tibet).

ནོ་ལ་ནོ་ལ་སྒྲ་པ་ *tob-tób smrá-ba* to talk confusedly *Sch.*; *W.*: **tab-táb**, or **tab-tób ma čò** keep your temper! do not talk with such agitation!

ནོ་ལ་ལོ་ *tou-lo* polecat *Sch.*

ནོ་ལ་ *tol?* *Mñg.* *bem-tól?* *Sch.* *tol-yèód-pa* = *tal-yèód-pa* *q.v.*

ནོ་ལ་པ་ *trám-pa* hard (of rare occurrence); *ša-trám*, *rus-tram*, *rtsa-tram*, *tram-dkár*, *tram-nág*, are different species of gout *Med.*

ནི་ཀེད་ *tri-ked* *v.* *ti-ked*.

ནི་ཤུ་(ལ་) *tri-šu(-la)*, from རྩེ་ཤུ་ལྷོ་ *trident* *Wdk.*

ནི་ནི་ནི་ *tre-tre-ho* (by the context) a dangerous disease of the stomach or a serious symptom of it *Pth.*

ནི་པ་ཅན་ *tré-ba-čän* coloured *Sch.*

ནི་སྐམ་ *tré-sam* a medicine in the shape of a powder *Med.*

ནིན་ *tron* diligence, industry *Cs.*; *tron byéd-pa* to be diligent, to exert one's self.

གཏག་གཏོང་ *γtag-γtön* *Lex.* *w.e.*; *γtag-γtön-ba* to disperse *Sch.*

གཏང་རྒྱ་ *γtän-rág* thanks, thanksgiving, and prob. also thank-offering, esp. rendering thanks to a deity; *γtän-rág byéd-pa*, རྒྱུ་ལ་པ་ *Mil.*, *Lt.*, *W.* **čó-čē*, *púl-čē** to render thanks.

གཏད་ *γtad* (*v.* *γtód-pa*), in the direction of, towards, *γyón-gral-du γtad pýin-nas* going towards the left end of the row *Glr.*; 'don-tád' *W.* directly opposite, just over against.

གཏད་པ་ *γtád-pa* 1. *vb.*, *v.* *γtód-pa*, also *brtád-pa*. — 2. *sbst.* hold, steadiness, firmness, *γtád-pa-med* it has no hold, no firmness *Mil.*; *γtád-méd čäl-ba* *Zam.* prob. to vacillate, to waver, to be unsteady.

གཏད་སྒོ་ *γtád-so* a refuge, resource, esp. store of provisions; **tē-so zág-pa** *C.* to procure such a store.

གཏན་(པ་) *γtán(-pa)* *Cs.*: 'series, order, system; a bar for a door'; *Sch.* also 'anvil', and 'to lock up'. People from *C.* knew only one signification of *γtán-pa*, viz *mortar*, = *γtun*; *bar*, *door-bar* occurs in *sgo-γtán* *C.* and *W.* But a different word seems to be *γtan*: 1. *order*, *system*, in the current phrase *γtán-la bébs-pa* to put in order, to arrange, to reduce to a system, *bre-srán* measure and weight *Glr.*, the Tibetan alphabet *Glr.*, the civil law and the canon law *Glr.*, laws, books, = to compose, draw up, write *Glr.*; *ran-séms γtán-pa* in a mystic sense: to regulate, compose, and purify the mind *Glr.*; also to fashion, to train *C.*, to set right *Mil.* (Cf. *bsam-γtán.*) — 2. *duration*, perh. also entirety, completeness, hence *γtán-gyi* constant, continual, *γtan-grogs* consort, partner for life *Mil.*; *γtan-méd* *Sch.*: 'perishable, without duration or continuity'; *γtán-du* 1. *always*, *continually*, *for ever*, *γtán-du bzugs-pa* living there continually *Tar.* 2. *entirely*, *completely* (which is the usual

signification of *γtan-du*) e.g. to cut off, to deliver completely; *γtán - nas* id.; *γtan-kriḡs* agreement, stipulation, convention, *γtan-kriḡs byéd-pa* Mil.

Note. Owing to its second signification *γtan* is often confounded with *brtan(-po)*, or even with *bstan(-pa)*. Not only illiterate people, but well-educated Lamas from C. were occasionally doubtful as to the correct spelling of this word.

གནཱ་ཚིགས་ *γtan-tsig* (Ssk. हेतु, *Stg.*, *Do*, ≡ f. 344 *γtan-tsig*-*kyi de-ko-na-nyid bstan-pa* = हेतुतत्त्वउपदेश) 1. argument, syllogism *Cs.*; evidence before a court of justice *Dzl.* 225, 6. — 2. *Sch.*: a standing proposition, indisputable point *Thgy.* (where in my *Ms.* *brtan-tsig* is erroneously written; v. the note to the preceding word). — 3. logic, dialectics *Cs.*; *γtan - tsig* - *méd - par smrá-ba* is in *Stg.* the term applied to a kind of *kyál - ka*, evidently: illogical, irrational talk; *γtan-tsig*-*su bžéd-nas* *Gbr.* 96. wishing to clear up, to render evident (?); *γtan-tsig*-*mkan* dialectician, logician.

གནཱ་ *γtam* (कथा) talk, discourse, speech, 1. in a general sense: **tam čig-pa** *C.*, **tam čig-čig** *W.*, that is one and the same talk, that means the same; *γtam bsdúr - ba* to compare depositions, to examine, to try judicially, **tam-dúr** *W.* trial, judicial examination. — 2. news, tidings, intelligence, *γtám bžán-po* good news; *γyis γtam mi dug* after which there are no further accounts *Mil.*; **tam šád-čé** to tell a tale, a story *W.*; report, rumour, fame, *de púl zér-bai γtam rgyál-pos tós-nas* when the king heard the report that ... had been delivered up *Pth.*; *řag-rin-gi γtam* fame of remote matters or events; *bdág-gis γtám-du tós-na* as I have learned, have been told *Dzl.* — 3. section, chapter *Tar.*, frq.

Phrases. *γtam glén-ba* *S.O.*, *Dzl.*, *γtám-du glén-ba* *Dzl.* to speak, to converse, to discourse; *γtam byéd-pa*, *smrá-ba*, *zér-ba* id.; *γtam byar groo* I shall go and speak to him *Dzl.*; the genit. preceding *γtam* always denotes the person or thing spoken

of, not the person speaking; *čé-ltar gyúr-pai γtam byas* he gave an account of the manner how it had happened *Dzl.*; *mčün-pai γtam byéd-pa* to negotiate about peace *Gbr.*; *řos(-kyi) γtam byéd-pa* to begin a religious conversation *Mil.*; *na də-ltar byéd-pai γtam mi - la ma lab* do not tell anybody that I am doing this *Mil.*; in a similar manner: *mi rin-bai γtam bsgrág-go* he shall declare it to be unbecoming *Thgr.*; *řa - mái γtam dris* he inquired about his parents *Dzl.*; *bü-moi γtam řos* he heard of the girl *Dzl.*

Comp. *γtam-rgyüd* tradition, oral account; *děi γtam-rgyüd* the legend of him. — *γtam-nün* ill report, slander. — *γtam-snyán* joyful news, glad tidings, *sgróg - pa* to announce *Mil.* — *γtam-bsdúr* v. above. — *γtám-dpe* a proverb, a saying *Cs.* — *γtam - rtsüb* rough speech, abusive language. Note. In *W.* **(s)pé-ra** is more in use than **tam**.

གནཱ་(ས)་བ་ *γtám(s) - pa* 1. adj. full, *spü-gri γtám(s) - pa* quite full of razors *Thgy.*; also *Lex.*; more frq. it is spelled *(b)ltám(s) - pa*. — 2. vb. to appoint, to commission, of rare occurrence. — 3. sbst. *Cs.*: a term for a thousand billion, yet v. the remark to *dkriḡs-pa*.

གནཱ་(ས)་ *γtá(-ma)* *Lex.* (cf. *γté-pa*) pawn, pledge, *γtá-mar жүг-pa* to pawn, to give as a pledge, *γtá-ma blü-ba* to redeem a pledge *Cs.*; **nór-ta** *W.* jewels, precious stones, given as a pledge (*Cs.*: 'pecuniary security, bail'); *mi-γta* a hostage *Cs.*

གནཱ་བ་ *γtár - ba*, with *křag*, to bleed, to let blood *Med.*; *γtár(-bar) byéd-pa*, *řtsá-ba-la* from a vein, or also *γtár-ga dēbs-pa* id.

གཏི་ཁི་ *γti-ké* a kind of louse *Sch.*

གཏི་མུག་ *γti-tug* insane, mad *Sch.*, = *ti-tug*.

གཏི་མུག་ *γti - mug* (तमस्) gloom, mental darkness, ignorance, stupidity, *glén-pa γti-mug-čan* infatuated fools *Dzl.*; *mřsán-mo γti-mug-řnyid-du soñ* at night I fell into a profound sleep *Mil.*; in a special

sense: the lowest of the three *guṇa* or psychological qualities of animated beings, **सत्त्व, रज, तमस्**, virtue, passion, stupidity, acc. to the Brahminical theory, for which however Buddhism has substituted the three moral categories: *ḡlod-čāgs*, *že-sdān*, *γti-mug*, voluptuousness, anger, inconsiderateness (*Köpp.* I, 33); *γti-mug*, as for example, is the source of falsehoods told with a pretended good intention, *Stg.*; the symbol for it is the pig *Wdñ.* Note. The philosophical term *ma-riḡ-pa* is altogether different from *γti-mug*.

གནིག(ས)་པ་ *γtiḡ(s)-pa* *Lex.* to fall in drops, to drop, to drip.

གནིང་ *γtiñ*, *Ld.* **ltiñ**, **bottom**, *rgyā-mtsoñ* *γtiñ-alkruys* he turned up the bottom of the sea; *γtiñ-du nüb-pa* to sink to the bottom *Cs.*; **depth**, hence *γtiñ zāb-po* *Dzl.*, *γtiñ riñ - ba* deep, *γtiñ nyé - ba* not deep, shallow; *rgyā-mtso-bas γtiñ-zāb-bo* it is deeper than the sea *Dzl.*; *γyāñ - sa γtiñ-rñ - ba* a deep abyss *Thgr.*; *čü-bo γtiñ-zāb-po žig* a deep river *Dzl.* 202, 1. (in the third line however *zāb-bo* would be the correct reading for *zab-po*); *γtiñ-zab-kyād kru-bryād-pa* eight cubits deep (lit. with regard to depth holding eight cubits) *Dzl.* 225, 5; fig. *γtiñ-nas* from the bottom of the heart, *nā-lu dād-pa γtiñ-nas gyis* believe in me with all your heart *Mil.*; *kā-grōgs* and *γtiñ-grōgs* v. *grogs*; *kā-dkar-γtiñ-nāg* white without, and black within (fig.) *Mil.*; the following passage of *Mil.*: *rgyā-mtso čē-la dpe lōn-la kā-γtiñ-mēd-pai sgom čig gyis*, is not perfectly clear, yet the real sense seems to be: resembling the ocean, be so lost in contemplation, that you do not know any longer a difference between surface and bottom; *γtiñ-rdō* a stone or piece of lead (*žā-nyei γtiñ-rdō* *Pth.*) fastened to a rope, and used as plummet, as anchor, as a clock-weight, as a means for drowning delinquents etc.; **čü nyōg - po - čē - la tiñ mel** *W.* a very muddy water has no depth; *γtiñ-čan* deep, *γtiñ - mēd* shallow *Cs.*; also fig. deep, reserved, covert, difficult to fathom, to form

an opinion of, and the contrary: shallow, superficial; *γtiñ - mi - lōn C.* of unknown depth; *γtiñ-drōñs-pa* fathomed, penetrated, ascertained *C.*

གནིབ(ས)་པ་ *γtib(s)-pa* 1. to be gathering, of clouds, *sprin-piñ γtib-pa* thick clouds gathering *Wdñ.*; *btug-sprōs sprin - bžin γtib* incense wafts along like clouds *Glr.*; *mün-pa γtib* *Lex.*, col. also **nam - kā tib - tib yot** cf. *γtib - pa*. — 2. sometimes for *rdib-pa*.

གནིམ་པ་ *γtim-pa* v. *tim-pa*.

གཏུབ་པ་ *γtüg-pa*, pf. *γtugs*, also *btüg-pa*, cognate to *tüg-pa*, 1. to reach, to touch, *yi-dam-gyi tugs-kar γtugs-nas* putting or pressing (his forehead) against the breast of the image *Glr.*; *mi žig-gi žābs-la nyō-bos γtüg-pa*, or only *žābs-γtüg-pa* to touch as a supplicant a person's feet (or skirt) with the brow, to cast one's self at another's feet, frq.; *btug tüg-pa dañ* was explained: when it (the danger) draws quite near *Ma.*; to overtake, to reach, *ai f.*, e.g. *mā* the end *Lex.*; to meet with, to join *Tar.* 172, 14. — 2. to bring an action against a person, to sue *Sch.*, thus prob. *Dzl.* 22, 3, and *Pth.* — 3. = *zād-pa* to be exhausted, to be consumed(?) *Zam.* *zād-pai γtugs-pa*. —

Note. Not only *γtüg-pa*, but also many of the following words have *b* as well as *g* for their initial letter, and moreover a corresponding form beginning with *t*, of the same or nearly the same signification.

གཏུན་ *γtun*, *Sch.* also *rtun*, col. **gog-tiñ** (spelling dubious) 1. **pestle**; there are small ones, like ours and large ones, in shape of poles, as thick as a man's arm, and about 6 feet long, by means of which the pounding is effected in an excavation made in a rock, called *γtun-kün*; *γtun(-gyis) rdün-ba* to pound with a pestle *Dzl.*; *γtün-po* mortar *Cs.*; *γtun-bu*, *γtun-siñ* pestle *Cs.* — 2. **mallet, knocker** *Dzl.*

གཏུབ་པ་ *γtüb-pa*, more frq. *btüb-pa*, = *tüb-pa*, to be able, *pyir öñ-du btüb-pa-am* shall you really be able to come

back? *Dzl.*; *mi btüb - pa* very frq. not to be able to prevail upon one's self, **to be unable**, also: **to be unwilling**, **to have no mind** (to do a thing).

གཏུབ(ས)་པ་ *gtub(s) - pa*, *btüb(s) - pa*, *Ld.* *stüb-čë*, = *stüb-pa*, **to cut to pieces**, **to cut up**, meat, wood etc.; in *W.* also **to mince**; (in *C. btsab - pa*); *gtubs-spyäd* chopper *Sch.*

གཏུས་པ་ *gtüm - pa* 1. **ferocity**, **rage**; also adj. **furious**; *k'ró-žin gtüm-la snyin-rye-med* in furious wrath, merciless *Dzl.*; *ydug-čün gtün-pai khu* a Lu in a deadly rage *Sambh.*; *gtüm-pai sgra sgróg-pa* to roar furiously *Pth.*; *k'ró-gtüm-pa* furious with rage *Gl.*; *gtüm-žin rgód-pa* obstinate and unmanageable, of a boy; *gtüm-po Mil.*, *gtüm-čan*, *gtüm-ldán* cruel, fierce, furious *Cs.*; *blá-ma fugs-gtüm-po on* the Lama grows angry *Mil. nt.*; *gtüm-mo* fem. a fury of a woman *Dzl.* 300, 10; *Sch.* also: hangman (?); *rluñ gtüm-mo Cs.* a furious wind, a hurricane — 2. = *btüm-pa*, *stüm-pa*, **to veil**, **to cover**; **to wrap up**, e.g. the head; with the instr. to wrap up or cover with a thing.

གཏུས་པོ་ *gtüm-po* 1. v. *gtüm-pa* 1. — 2. བཅུང་ (hot) in the more developed mysticism the power which meditating saints by dint of long continued practice may acquire of holding back their breath for a great length of time, by which means the air is supposed to be drawn from the *ró-ma* and *rkyän-ma* (two veins, v. *rtsá-ba*) into the *dbü - ma* (*sróg - rtsa*, *dhü-ti*, aorta?) thus causing a feeling of uncommon warmth, comfort, and lightness inside, and finally even emancipating the body from the laws of gravity, so as to lift it up and hold it freely suspended in the air, *Mil.* frq.; v. also *Tar.* 186, 20; *gtüm-poi bde-dród* the feeling of warmth just mentioned *Mil.*; *gtüm-po bar* the warmth of meditation commences *Mil.* The three above-named veins are symbolically represented by *a-shád*, i.e. the second half of an ཨ, viz. ཨ, hence *a-šad-gtüm-po*

the three veins' - meditation - warmth, *Mil.* — 3. n. of the goddess Durga or Uma.

གཏུར་བུ་ *gtür-bu* *Lex.* w.e.; *Cs.* bag, sack, wallet.

གཏུལ་བ་ *gtül-ba* **to grind**, **to pulverize**, colours, medicinal substances etc.; cf. *stág-pa*.

གནེ་པ་ *gté-pa W. (Ld. *sté-pa*) gté-ba*, *gtéma C.*, *gtén-pa Lex.*, pawn, pledge, bail (*Sch.* also: a present); cf. *gtá - ma*; *gteu* id.? hostage? *Tar.*

གནོར་ རྟེན་ (འཛིན་, རྟེན་) 1. treasure, frq. — 2. symb. num. for 9. — *gyer-mdzód* a treasury. — *gyér-ka* a mineral vein, mine, *nór-gyi gyér-ka rnyéd-pa* to find a mine of precious metals.

གནོ་ རྟེན་ *gyo Lt., Thgy.* a magic ceremony for the purpose of averting misfortune; *gyo-bčós* id.

གནོག་པ་ *gtóg-pa* 1. also *btóg-pa*, *stóg-pa*, **to pluck off**, **gather**, **crop**, **tear out** (one's hair) *Lex.* — 2. v. *se-gol*.

གནོག་ས་པ་ *gtógs-pa* **to belong**, **appertain to**; **belonging**, *rgyál-poñ ydün - la gtógs-pa yin* you belong to the royal blood or family *Dzl.*; *deñ ndün-du mi gtógs-sam* am I not included in them? *Dzl.*; *dzambui-glin-la gtógs-pa* belonging to Dzambuling *Gl.*; **di lé-ka dan ma tog** *W.* do not meddle with that! *ma-gtógs-pa*, gen. adv. *ma gtógs-par* **except**, **besides**. — *gtógs-dód Sch.*: 'to love, to like, to wish; a good-for-nothing fellow' (?).

གནོང་བ་ *gtön-ba*, pf. *btan*, fut. *gtan*, imp. *ton* (*W. *tan-čë**, imp. **ton**) ལྷན་

1. **to let a.** **to let go**, **to permit to go**, **to dismiss**, *čii pyir bdág-čag-rnams-kyis yton* why should we let you go, suffer you (our teacher) to go? **to let escape** (a prisoner) *Dzl.*; **to let loose** (a dog against a person) *Mil.*; **to let go**, to quit one's hold *ma yton*, col. **ma tan** don't let him go, stop him! **to leave**, **abandon**, **renounce**, *čos* one's religion; more definitely: *blos yton - ba*, v. *blo*; *yóns-su yton-ba* to abandon altogether *Dzl.*; to leave off, to abstain from, *gsód-par byá - ba yton - ba* to leave off killing *Dzl.* b. **to let in**, **to admit**, *sgó-nas* through

the door *Dzl.*, *nán-du ytón-ba* to permit to enter. — 2. **to let go**, i.e. to make go, **to send**, *mi* a man, a messenger, very frq.; *dzam-bui-glin kin-tu btán-nas* he made him go all over the country of Dzambuling *Dzl.*; *skyél-du ytón-ba* to dispatch for conveying (a message); *lén-du ytón-ba* to send (a person) for (a thing); *tsól-ba btán-ba-las* he sent out searchers (people in search) *Dzl.* 20, 18., unless this passage should be read *tsól-bar*. — 3. **to let have**, **to give**, so in *W.* almost exclusively; *smán ytón-ba* to give medicine, *ytón-tsul* the way of giving medicine, for 'a dose' *Med.*; *ytón-pod-can* liberal, bounteous *Mil.*; *ytón-sems-ldan* id. *S.g.*; *ytón-sems* liberality, bounty; **tón zer** he says, give me! he wants to have, he tries to get *W.*; *čós-la ytón-ba* to give a person up to religion, i.e. to destine him for the priesthood, to make him take orders. — 4. **to make**, **to cause**, e.g. a smoke by lighting a fire *Glr.*; with the termin. **to turn into**, *byé-tan néu-tan-du* sandy plains into meadows *Glr.*; *rims(-nad) ytón-ba* to cause, **to send down**, epidemics, plagues (of gods); **to construct**, **fix**, **place**, chains before a building *Glr.*; in *W.* (*s)kad *tán-čé** to utter sounds, **kú-čó*, *bó-ra tán-čé** to raise, to set up a cry; **kug** or **kum tán-čé** to make crooked, to bend; in forming intensive verbs: **go čád tán-čé** to decapitate; **tón ton*, *píns ton** take out! throw out! **tsa ton** put salt into it! **ču tán-čé** to water (the garden); **lud tán-čé** to manure (the fields). The participle **táns-pa** is used adverbially in *Ld.*; **l-ne táns-pa á tsug-pa** from here to there, from this place to that place (= *bzuns-te*).

གཏོང་ *ytod?* *ytód-la mnán-pa*, of the sun *Pth.*, of the galaxy *Mil.*, evidently denotes the disappearing of these celestial bodies by enchantment or only as a poetical figure; perh. = *ydos*, or to be explained by *ytód-pa* II.

གཏོང་བ་ *ytód-pa* I. also *ytád-pa*, pf. *btad*, *ytad*, fut. *ytad*, imp. *btod* (*Mil.*; *Cs.* *tod?*) 1. **to deliver up**, *lág-tu* into the

hand, to hand over *Glr.*, to hand to a person the subject for a theme or problem *Glr.*, to commit the management of the household to another *Dzl.*, to commit a child to a teacher *Dzl.*, *dge-dün-la dbaň* to confer important offices on the priesthood *Glr.*, *rig-pa* to teach; *γèig snyin γèig-la ytád-pa* to communicate one's feelings to one another *Glr.* — 2. **to lean against** or **upon** c. dat., e.g. to rest one's head on one's arm; to lay or put against, to, or on, one's mouth to a person's ear *Thgr.*, the tip of the tongue against the palate *Gram.* — 3. **to direct**, **to turn**, *mi-la mgó-bo*, one's face towards a person *Lt.*, *mi-la mdzúb-mo*, or *sdig-mdzúb* to point at a person (with the finger) *Glr.*; *sgo nub-pýógs bál-poi yúl-du ytod Glr.*, the door points south, towards Nepal; *bém-la* to take aim, to aim at *Lex.*; *rná-bai dbaň-po ytód-pa* to listen to, to give a person a hearing *Mil.*; *sems*, resp. *tugs*, *ytód-pa* *Mil.* id.; *od-zér-la ytád-nas γzigs-pas* turning after a ray of light, following it with the eye (= *brtén-nas*) *Glr.*; also used absolutely: *dkar-kün ytód-pa* the projecting windows *S.g.* (?) — *ka ytód-pa Glr.*?

II. inst. of *rtód-pa*, **to fasten** (cows etc.) to a stake (driven into the ground), **to tether**.

གཏོང་བ་ *ytóm-pa* **to talk**, **to speak** *Sch.*, cf. *γtam* (?).

གཏོང་ས་བ་ *γtóms-pa* **filled up**, **full**, for *bltáms-pa*, *γtáms-pa*, *Sch.*

གཏོར་བ་ *ytór-ba* (*Lex.* 336) cf. *tor-ba*,

1. **to strew**, **to scatter** ccirdp., *métog-gis ytór-ro Dzl.* they strewed flowers, also *ytór-to Dzl.*; *ná-la sas ytór-ba* they that threw earth upon me *Dzl.*; *sá-la ytór-ba* to scatter over the ground *Glr.* — 2. **to cast**, **to throw**, ccar., books into the water *Glr.*, a ring into the air *Glr.*; to throw out, e.g. spittle into a person's ear, for healing purposes (= *dór-ba*); **to cause to circulate** the chyle through every part of the body *Med.*; **to waste**, **to dissipate** *Dzl.*, occasionally with the accus. of the vessel containing the substance thrown out: *nú-*

ma gtór-ba *Ghr.* (a cow) emptying its udder by discharging the milk. — 3. *Sch.*: 'srub *gtór-ba* to rend, to tear to pieces'.

གཏོར་མ་ *gtór-ma* **strewing-oblation**, an offering brought to malignant demons, either as a kind of exorcism or as an appeasing gift, in order to prevent their evil influences upon man; *mčód-pa dan gtór-ma sbyin-pa* to offer such an oblation, *gtór-mar snó-ba* to devote something for it. The ceremonies are similar to those used in *sbyin-sré* *Schl. Buddh.* 249; the offerings consisting of things eatable and not eatable, of blood, and even of animal and vegetable feces, scattered into the air (the benefit being shared by the *dri-za* q.v.). There are various sorts of Torma-offerings, according to the nature of the substances offered (*ču-* or *čab-gtor*, *pye-gtor*; *thag-gtor*, an oblation of the fragments of a meal *Mil.*), or according to the time at which (*dgu-gtór* v. *dgu*), and the purpose for which they are offered (*mtsun-gtor* v. *mtsun*). Other names of Torma-offerings are: *blud-rgyá*, *mar-me-rgyá*, *tin-lo(?)*-*rgyá*, *ča-ysum* etc. Tormas in general belong to the ceremonies most frequently performed; *gtor-čá* are the vessels and other implements used for that purpose; *gtor-sdéb* *Sch.*: 'a bowl for these offerings' (?). — *gtor-zán* *Lex.* **बलि** oblation of the remnants of the daily meal to creatures of every description.

གཏོར་ *gtol*, only in *gtol-méd*, = *ča-méd*, not known, dubious, *pó-am mó-am gtol-méd-do* one does not know yet, whether it will be a boy or a girl *Dzl.*; *či byá-bai gtol méd* not knowing what to do *Dzl.*; *gar šal-bai gtol méd* not knowing where she had gone to; *bdág-la gtol méd* I do not know any thing about it *Dzl.* — (*Sch.* has a verb *gtól-ba* to perforate, pierce; to discover, disclose; v. *rtól-ba*).

གཏོར་ *gtos* size, width, quantity, *ri-boi gtos tsam* as high as a mountain *Lex.*; *rim-gro gtos-čé-ba*, like *rgya-čé-ba*, great marks of honour, extraordinary homage.

བཏག་པ་ *btág-pa* v. *čág-pa*.

བཏགས་པ་ *btágs-pa* v. *čógs-pa*, and *ka-btágs*.

བཏང་བ་ *btán-ba* v. *gtón-ba*.

བཏད་པ་ *btád-pa* v. *gtód-pa*.

བཏབ་པ་ *btáb-pa* v. *čébs-pa*.

བཏང་སྒྲིམས་ *btan-snyoms* (cf. *snyoms*) **उपेक्ष** complete indifference, perfect apathy (acc. to *Schr.* prop. 'a liberality perfectly impartial'?).

བཏང་བཟུང་ *btan-bzün* *Lex.* **मुचिलिन्द** n. of a hill where Buddha was teaching.

བཏིག་པ་ *btig-pa*, pf. *btigs*, *Cs.* to drop, to let fall in drops, *rná-bar sman*, medicine into the ear, v. *čig-pa*.

བཏིང་བ་ *btin-ba* v. *čin-ba*.

བཏུ་བ་ *btú-ba* v. *čú-ba*.

བཏུང་བ་ *btún-ba* v. *čún-ba*.

བཏུག་པ་ *btüg-pa* v. *gtüg-pa*.

བཏུད་པ་ *btúd-pa* v. *čúd-pa*.

བཏུར་མར་ *btúd-mar* *Ghr.* in rapid or close succession, **tú-tú-pa-la** *C. id.*

བཏུབ་ *btub*, *Lex.* = *ruñ*, fit, convenient, practicable, becoming, *btúb-bo* it is convenient etc.; *btúb-pa* v. *gtúb-pa*.

བཏུམ་པ་ *btüm-pa*, *gtüm-pa*, 1. to wrap round, to envelop; hence 2. in *W.* to shut, a book, valuable books being wrapped up in a cloth before being laid by; *btüm-póg bunch* or knot, produced by money and the like being tied up in the girdle.

བཏུམ་བ་ *btül-ba* v. *čül-ba*, *gtül-ba*.

བཏེག་པ་ *btég-pa* v. *čégs-pa*.

བཏོད་པ་ *btód-pa* 1. = *rtód-pa*, to fasten (grazing horses or cattle) by a rope to a stake, to tedder; *Mil.* declares relations to be the *btód-čág* (the tedder) in the hands of the devil. — 2. to erect, raise up, produce, cause, occasion; *srol-btód-*

pa (*Lex.* w.c.) may accordingly imply: to introduce a custom.

བོན་པ་ btón-pa v. ཏོན་པ་.

བོལ་པ་ btól-ba *Sch.* = γτόλ-ba.

རྟ་ rta (*rtá-po* *Cs.*, *Mil.*), resp. čibš, 1. horse, *ཤོ་ལྟ་* *po-rta* a gelding, *མོ་ལྟ་* *mó-rta*, or *རྟ་ར་གོད་མ་* *rta-rgód-ma*, a mare; *རྟ་དུལ་པ་* *rta-dúl-ba* to break in, train, a horse; *རྟ་རྒྱུག་པ་* *rta-rgyüg-pa* to gallop; to run horses for a wager, to race *Glr.*; **sta šrul-čè* *Ld.* id.? — 2. the lower front part of a pair of breeches, *དོར་རྟ་* *dór-rta*, *འྱི་རྟ་* *añ-rta*.

Comp. *རྟ་རལ་ལྟ་(-pa)*, or *-skyá(-pa)* one skilled in horsemanship. — *རྟ་བསྐར་རྟ་* (**stab-rágs** *Ld.*) a clattering train of horsemen. — *རྟ་གཤེན་* *Ts.* pouch or bag of a horseman, saddle-bag. — *རྟ་གྲས་* = *རྟ་རལ་*. — *རྟ་བཀྲའ་* *rta-bgád* a horse-laugh, *རྟ་བཀྲའ་ལྟེན་པ་* *debs-pa* to set up a horse-laugh *Sch.* — *རྟ་མགོ་* *rta-mgó* a horse's head; *རྟ་མགོ་མ་* *v. go-tsem.* — *རྟ་མཁྱིའི་* (*འཇལ་ལྟ་*) *n.* of a demon (*Schl.* 110), a terrifying deity. — *རྟ་སྒྲུ་* *W.* **té-ga**, saddle. — *རྟ་སྒྲུམ་* *a large box or chest.* — *རྟ་སྒྲོ་* *v. sgo.* — *རྟ་སྒྲེལ་* *gen.* connected with *མི་བསྐྱེད་* *mi-bsád*, the slaughtering of men and killing of horses. — *རྟ་ལྱེད་* *Tibetan horses, small, strong, unshod, v. Hook. II, 131, and so already in Marco Polo's travels.* — *རྟ་རྩའ་* *horse-tail, *te ná-ma yod** *W.* it is (made) of horse-hair. — *རྟ་ལྱེད་* *horse-whip; whip in general.* — *རྟ་ཅཱ་* *dry fodder or provender given to horses, corn, oats.* — *རྟ་མཆོག་* *the best horse, a splendid horse, state-horse; gen. a fabulous horse, a sort of Pegasus, thus e.g. Glr. chp. 6, where it partakes of divine properties (rtai rgyál-po čan-šés bá-la-ha; acc. to Schl. p. 253 rluñ-rta is the same).* — *རྟ་མཆོག་ཀ་བ་* *pyas-ru-ytsán-po = mñá-ris-ču* *n.* of the principal river of Tibet. — *རྟ་ལྱེད་* *he with the green horses, the sun, po. Glr.* — *རྟ་མཁྱིའི་* *horse-car, n.* of one of the seven gold-mountains, surrounding the Rirab. — *རྟ་པ་* *horseman, rider, *tá-pa ta-zón** *Ld.* a balancing-board, *see-saw; rtá-pai dpün* *horse, cavalry Cs.* — *རྟ་ལུག་*

a horse's skin; *n.* of a medicinal herb *Med.* — *རྟ་བའ་* 1. a large stone or raised place for alighting from a horse(?) *Cs.* 2. the superstructure of a large door or gate, the arch of a gate-way, *Lex. tsa-ra-na, བའ་ལྟ་* — *རྟ་དཔལ་* *Thgy.* — *རྟ་བེལ་* *a horse's front-hair Cs.* — *རྟ་སྐྱེད་* *horse-dung.* — *རྟ་མཁྱིའི་* *a horse's hoof; n.* of a plant *Med.* — *རྟ་མཁྱིའི་མ་* *a lump of silver bullion like a horse's hoof Cs.* — *རྟ་རལ་* *one that tends horses; a groom Glr.* — *རྟ་ལྱེད་* *a good horse.* — *རྟ་མཁྱིའི་* 1. **post-station**, *རྟ་མཁྱིའི་ལྟ་ལྟ་པ་* *a post-house; rtu-zám gyi spyi-dpon* *postmaster-general Cs.* 2. in *Ld.* also for *རྟ་མཁྱིའི་པ་*. — *རྟ་མཁྱིའི་པ་* **postillion, courier, express, estafet.** An estafet rides day and night, mounting fresh horses at certain stations, and making the way from Lé to Lhasa (for ordinary travellers a journey of 4 months) in 18 days. — *རྟ་(འི་)-ལྟ་* *lag* a compulsory service consisting in the supply of horses. — *རྟ་རལ་*, *རྟ་གྲས་* **inclosure, stable**, for horses. — *རྟ་མཁྱིའི་* 1. horse-flesh. 2. the oblique abdominal muscles of the hips. — *རྟ་མཁྱིའི་* **curry-comb** *Sch.* — *རྟ་ལྟ་* *a horse not yet broken in or dressed Schr.* — *རྟ་བའ་* **stallion.** — With regard to the colour of horses (*spü-ka*), the following distinctions are made: *རྟ་དཀར་* *a gray or white horse; rta-rkyan-nág, or kam-nág Sch.* a dark-brown horse; *རྟ་ཀམ་པ་* *Ld.* a yellowish-brown horse (*Sch.* a dark-brown horse); *རྟ་ཀམ་དམར་* *Sch.* a light-bay horse, a sorrel horse; *རྟ་ཀྲའ་བོ་* *a piebald or a dappled horse Ld. - Glr., Schl. fol. 26, a; rta-gró Sch.* a gray horse, *རྟ་གོ་དཀར་* *a light-gray horse, rta gro-sñón Sch.* a dapple-gray horse, *རྟ་གོ་དམར་* *a roan horse, a roan; rta rgya-bo Sch.* a chestnut-bay horse (a bayard, a brown horse) with white breast and muzzle; *རྟ་ལྱེད་པ་* *an isabel Ld. - Glr.; rta rñog - dkár* *a bright bay horse; rta-sño-kra, rta-sño-tig-čan Sch.* a dapple-gray horse; *རྟ་སྐྱེད་ཀམ་* *Sch.* a dark-gray horse; *རྟ་ཏིག་ཀམ་* *Sch.* a spotted horse; *rta nag* *a black horse; rta-brau = rgya-*

bo Sch.; *rtá-mog-ro Gbr.* a yellowish-brown horse; *rtá zag-pa Sch.* a horse having gray and white spots; *rtá ḡl-ba Mil., Ld.-Gbr.*, a black horse; *rtá ra-rá Sch.* a yellow-dun horse; *rtá rág-pa Ld.* a tawny horse (*Sch.*: 'a white and red spotted horse'); *rtá rag-rág* an ash-gray horse; *rtá rag-sér*, or *rtá ser-sér Sch.* a yellowish-red horse; *rtá sram-srám Sch.* a gray horse with a black mane and tail.

རྟག་པ་ *rtág-pa* (རྟག) 1. **perpetual, constant, lasting, eternal.** 2. **perpetuity, duration** to all futurity, a quality which, acc. to Buddhist views, can be ascribed only to the vacuum, to absolute emptiness, the *ston-pa-nyid*; *mi rtág-pa* not durable, perishable; *de yañ mi-rtag tsul-du yda* this, too, is subject to the law of perishableness *Mil.*; *mi rtág-pai čos* the principle of transitoriness; *rtág-par ḡdzin-pa* to look upon (transitory things, i.e. the world) as lasting, and hence: to be worldly-minded *Gbr.*; as partic. one that is earthly-minded, a worldlyling; *nyál-ba-la rtág-pa* steady in lying, i.e. disposed to lie down, to be continually at rest, *Stg.*; *rtag-čad* lasting and transitory, *frq.*; *rtag-par*, or more *frq.* *rtag-tu*, **always**, i.e. 1. continually, 2. at each time (*Dzl.* རྟག་, 5); *rtág-tu-ba* perpetuity, eternity *Cs.* — *rtág-po, Ld.* **stágs-po**, **lasting**, durable, reliable, *rtag-brtan* *id. C.*; *rtag-snyóm-la C.* adv. uniformly, equally. — *rtag-rés ḡkór-ba Sch.*: a constant change(?).

རྟག་པ་ *rtags* (cf. *rtágs-pa*) 1. resp. *pyag-rtágs*, **sign, token, mark, characteristic**, **tag-zi** *W.*, **tags-pa** *Ld.*, *id.*; *rtags byéd-pa*, *vulg.* **tag rgyáb-pa** to make a mark; *ráb-tu byün-bai rtags yód-pa* (partic.) one having the outward marks of an ecclesiastic *Gbr.*; *bkra-šis rtags v. bkra-šis*; **omen, prognostic**, = *ltas*, *bü-mo skyé-bai rtags* a prognostic of a girl being born *Med.*; **proof** of a thing, c. genit., *frq.*; *mñion-rtágs Dzl.* *id.*; **proof, argument, evidence**, **či tágs-pa-ne zum** *Ld.* upon what evidence have they seized him? **tágs-pa žig gos** you must prove it, **tágs-pa-ani mi dug** there is no

trace, no evidence, left. — 2. **inference, deduction** *Was.* (320). — 3. **the black, the centre** of a target, *W.* **tág-la čüg-čé** to take for a mark. — 4. **sexual organ**, organ of generation, *rtágs-sam bhá-ga* as two synonyms for the same thing *Wdh.*, *pó-rtags*, *mó-rtags* *frq.* — 5. **gift, present**, resp. *pyag-rtágs*. — 6. any mark for denoting grammatical distinctions, such as terminations etc., *ni f.*; *rtags žüg-pa* using such marks, making grammatical distinctions, seems to imply about the same thing as our etymology, the etymological part of grammar. — *rtags-yig* 1. **stamp, type(?)** *Cs.* 2. letter of recommendation, **credentials** *W.* — **tag-ril** *W.*, **lot**, **tag-ril tán-čé** to cast or draw lots (a half-religious proceeding) cf. *ngyan*.

རྟག་པ་ *rtáb-pa*, also *rtab-rtáb-pa*, and *stáb-pa*, **to be in a hurry, to be confused, frightened**, in a state of alarm, e.g. of fowl frightened by some cause (*Zam.* = *bréd-pa*); *rtáb-po* adj.; *stab-stáb-por sön-nas* having become quite startled and confounded *Pth.*; *rtab-rtób* *subst.*, *rtab-rtób-tu nán-du pyin-te* she ran into the house in haste (full of joy) *Mil.*; *rtab-rtáb-la ra mi dren* I cannot help you with such speed *Mil. nt.* It is also spelled *brtábs-pa*.

རྟག་པ་ *rtás-pa* v. *brtá-ba*.

རྟོག་གི་ *rtig-gi Ts.* for *rtéu*, **foal, colt**.

རྟོག་ *rtin* (in more recent literature and col.) what is **behind** or **after**, with regard to space, and more particularly to time, *rtin-du*, *rtin-la*, *rtin-na* adv. **afterwards**, *rtin-du bčós-so* they were made afterwards, were added later *Gbr.*; postp. c. genit., or less corr. c. accus., after; *byon rtin-la* after their appearance *Pth.*, *byün-rtin* after he has come *Mil.*; *de-rtin-la* after that *Gbr.*; **tiñ-ne dāñ-čé** *W.* to follow, to come after or later; *rtin-ma* adj. and *subst.* the last *Tar.*; *ytām-gyi rtin-ma yin* this is my last, my farewell-speech *Gbr.*; without *ma*: **dus tiñ žig-na** *W.* some day hereafter, some future day; **tiñ-ma žag*, *tiñ-ma nyi-*

ma W. the following day; **tin-jüg** remaining part, the last remainder, **dí-rin ja tin-jüg len son** W. to-day I have used the last of my tea. — *rtin-pa* 1. the end, extremity, lowest part, e.g. of a stick *Gl.*; gen.: 2. the heel of the foot, *rtin-lèags* a spur, *rtin-lèags rgyáb-pa* to prick with the spurs, to spur; *rtin-ču* the Achilles-tendon.

རྩིབ་པ་ *rtib-pa*, pf. *brtib*s, fut. *brtib*, imp. *rtib(s)* to break or pull down (cf. *rdib-pa*).

རྩིའུ་ *rtiu*, sometimes for *rtcu*, a foal.

རྩུག་པ་ *rtug-pa* 1. excrement, dirt *rtug-skám* or *-ském* dry excrements *Med.*; *rgyal-srid rtug-pa bžin-du dór-ba* to throw off royalty like dirt *Pth.*; *rtug-pa pyis-pai rdo* a stone for wiping one's self *Mil.* — 2. C. wind, flatulence. — 3. (*b*)*rtug* v. sub *tógs-pa*.

རྩུབ་པ་ *rtün-ba*, pf. *brtuís*, fut. *brtuí*, also *stün-ba*, to make shorter, to shorten, to contract, e.g. a rope, a dress; *nyá-ba brtuís* his neck is contracted *Mig.*

རྩུ་པ་ *rtun* v. *ytun*; *rtun-ril* a trituration-bowl *Sch.*

རྩུབ་པ་ *rtün-pa*, *brtün-pa*, diligence, *rtün-pa skyed-pa* to be diligent *Zam.* Cf. *dün-pa*.

རྩུལ་པ་ *rtül-po*, or *rtül-ba*, blunt, dull, *ntson-rtül* a blunt weapon *Cs.*; gen. fig.: *dbán-po rtül-po* (opp. to *rnón-po* or *rnó-ba* sharp, and *brin-po* middling) dullness, stupidity, imbecility of mind; dull, stupid; *blo-rtül* weak intellect. — (*b*)*rtül-pód-pa* (वीर) boldness, courage; bold, brave *Dzl.*

རྩུར་པ་ *rtcu* foal, colt, *rtcu brañ-ba* to bring forth a colt, to foal *Cs.*

རྩེ་པ་ *rtén* (cf. the next article) that which contains, keeps, or supports a thing, 1. a hold, support, esp. in compounds: *kar-tén* the plinth or base of a pillar *Cs.*; *rkan-tén* (resp. *žabs-rtén*) a foot-stool *Cs.*; *žu-rtén* a present given to support a supplication, and never omitted by Orientals when making a petition; **sem-tén** W. token, keep-sake; — esp. a visible representation,

a statue or figure of Buddha or of other divine beings, which the pious may take hold of, and to which their devotions are more immediately directed (v. the explanation in *Gl.* chp. II, init.) — 2. receptacle, resp. *yduñ-rtén*, for the bones or relics of a saint, *mčód-rtén* for oblations, v. *mčód-pa*, compounds; *rig-pai rtén* receptacle of the soul, i.e. the body *Schr.*; *rig-pa rtén-med-pa*, *rtén dan brál-ba* the houseless, bodiless soul *Thgr.*; *jug-rtén* v. *jug*; *snjiñ ni tse sroy séms-kyi rtén* the heart is the seat of life and of the soul *Mig.*; seat, abode, residence, of a deity, sanctuary, temple (*Dzl.*), shrine, *rtén-gyi ytsó-bo* the deity residing in a shrine *Gl.*; visible representation, symbol, of divine objects or beings, esp. the *rtén ysum*: *skü-rtén* an image of Buddha, *ysün-rtén* symbol of the doctrine, gen. consisting in a volume of the holy writings, *tügs-rtén* symbol of grace, a pyramid, *Köpp.* II, 294. Hence *rtén* might very suitably be used for denoting the material element in the Christian sacraments, viz. the water, and the bread and wine. — 3. present, gift, prop. for *žu-rtén* (v. sub no. 1), and then in a more general sense, resp. *pyag-rtén*, W., for *pyag-rtägs*; also offering, oblation. — 4. sex, specified as male, female, or hermaphrodite, independently of age *S.g.*; sometimes comprising age *S.g.*; or denoting age alone, as child, man, old man *It.*; calling, situation in life *Tar.* 163, 15 (where *gyi* ought to be changed into *ni*) 176, 15; 178, 18; some compounds follow still at the end of the next article.

རྩེན་པ་ *rtén-pa* 1. vb., pf. and fut. *brten*, imp. *rtón* (*brten?*), to keep, to hold, to adhere to, to lean on, *kár-ba-la* on a staff *Pth.*; *ká-ba-la* against a pillar; *lág-pa grám-pa-la* to lean one's head on one's hand, in meditating *Dzl.*; fig. to depend or rely on, *brtén-pai blá-ma* the priest to whom one holds; *snüm-la rtén-pa* to keep to the fat, i.e. to eat much fat *Med.*; *kriḡ-pai čós-la* to be given, addicted, to sensuality; **ču tñn-wa mññ-po-la tñn-nē** C. if

one is intent on watering; *śó-ba dka-śúb-la* v. *dká-ba* compounds; *kýéd-kýis ysun-ba-la brtén-nas* following, obeying (your) orders *Gl.*; *nai nús-pa-la rtén-nas* relying on my strength, i.e. by the help of my strength (you will be able to get to that place) *Mil.*; hence (*b*) *rtén-nas* is frq. used for: in consequence of, with respect to, concerning etc.: *rkyen dé-la rtén-nas* in consequence of this event (the doctrine spread) *Tar.* 8, 1; **gha-la tén-nas** why? wherefore? *C.*; *yul kýád-par-can-la rtén-nas* (to sin) with regard to a noble object *Thgy.*; to hang on, to depend on, to arise or issue from; *rtén-par brél-ba* v. *rtén-brél*; to be near, to border on, **tén-te yod** *W.* (the two villages) are contiguous to each other; = *ýtád-pa*, *stón-pa* to be directed, to be situated, to lie towards, *lhó-pýogs-la* to be situated towards the south *Sambh.*; *od-zér-la rtén-nas rzigz-pa* to look after or pursue with one's eye a ray of light, like *ýtód-pa* I. 3. Cf. *stén-pa*. — 2. sbst. that which holds, keeps up, *rgyál-poi rtén-pao* (these) are the supports of kings *Dzl.*; *brtén-pa rús-pai ynás-lugs bstán-pa* 'the doctrine of the hold-giving bones', osteology *Mñg.* 3. adj. attached to, faithful *C.*

Comp. *rtén-grogs*, *tse hríl-por grógs-pai rtén-grogs* perh. erron. for *ýtán-grogs*. — *rtén-ynas* *Gram.*: the case which denotes the place of a thing or person, the locative. — *rtén-brél*, or in full: *rtén-par brél-bar gyúr-ba* or *byún-ba* 'the coming to pass in continuous connection' (the explanation of *Burn.* I, 623 is grammatically not quite correct) i.e.: 1. in a general sense: the connection between cause and effect; in a special sense, the Buddhist doctrine of the *rtén-brél bçu-nyis*, निर्दान, the twelve causes of existence *Wdk.* 551 (with illustrations); *Schl.* 23, *Burn.* I. 485, *Köpp.* I., 609. 2. the auspices of an undertaking, in as much as the complete knowledge of the causal connection of things implies also a certain prescience of future events; *rtén-brél rtóg-pa* to investigate the auspices, *śés-pa* to know them, (a physician e.g.,

when treating a patient, must try to find out the auspices) *Med.*; *rtén-brél bzai* or legs good auspices, *ñan* bad auspices, frq.; so also frq. col. — *rtén-ma* prop, support, pillar *S.g.*, **tén-šin** *W.* a pole used as a prop; *rtén-sa* *Mil.*?

རྟོག་གེ་བ་ *rtóg-ge-ba* (तर्क) the act of arguing, reasoning; dialectics *Cs.*; *Sch.* distrust, suspicion(?); *ka-bśád rtóg-gei slóbdpon* seems to describe a teacher who talks in a hypocritical manner with a mere appearance of wisdom. — *rtóg-ge-pa* an arguer, disputer, reasoner, dialectician *Cs.*

རྟོག་པ་ *rtóg-pa* I. vb., pf. *brtags* (*rtogs* q.v.), *brtag*, imp. *rtog(s)*, 1. to consider, examine, search into, look through, cca. (also dat.), *brtágs-na mi śes* though one meditates (upon the soul), one cannot understand or fathom it *Mil.*; frq. with a single or double indirect question: to examine whether (or whether not); *brtag-dpyód* (or *rtóg-rzig*) *ýtón-ba* *Pth*, *Mil.* id.; *brtags-dpyód* examination, trial *Zam.*; c. termin. to discern, to recognize as, e.g. *mkris-par brtag* it is ascertained to be bile, to be caused by bile *Med.*; so - *sór rtóg-pa* *Stg.* prob. to recognize as being different. — 2. to muse, to ruminate, to trouble one's head about a thing, which is considered a fault much to be guarded against, and the more so, as religious faith as well as meditation require the mind to be strictly directed and entirely devoted to the one subject in question; hence *ma-rtóg tin-dzin* *Mil.* contemplation without any disturbing reflections and by-thoughts; cf. no. II. — 3. v. *dog-pa*.

II. sbst. 1. consideration, deliberation, reflection, cf. I., 2; *rtóg-pa skyé-ba*, *rtóg-pa-la jüg-pa* to reflect on a thing, to indulge in musings *Dzl.* — 2. scruple, hesitation, *rtóg-pa skyés-te* to grow doubtful, hesitating *Mil.*; *rtog(-pa)-med(-pa)* simple, unsophisticated; simplicity; singleness of heart. — *dé-la rtog-jüg mi byed* *Gl.* he does not meddle with that.

རྟོགས་པ་ *rtógs-pa* (prop. the pf. of *rtóg-pa*, like *novi* of *nosco*) 1. vb. to per-

ceive, to know, to understand, *dpýád-na ma rtógs-so* they did not understand, though they inquired into it *Dzl.*; *rtógs-par gyúr-ba* to obtain information, to convince one's self of a thing *Dzl.*; *rtógs-par byéd-pa* to teach, to demonstrate, to convince a person of *Dzl.*; *má-rtógs-pa* stupid, ignorant; ignorance *Mil.* — 2. sbst. (but in Tibetan always construed as an infinitive with the accus. inst. of the genit., and with an adv. inst. of an adj.) **knowledge, perception, cognition**, frq.; *sems rtógs-pa* the knowledge of (one's own) soul *Mil.*; *miñón-par rtógs-pa* (अभिसमय) clear understanding or perception, in modern Buddhism the same as *ston-pa-nyid* *Trig.* 21. — *rtógs-pa-ñan*, *rtógs-ldán* rich in knowledge *Mil.* — *rtógs-(pa) brjód(-pa)*, for *རྟོག་པ་* cf. *Burn.* I. 64, a moral legend. — *rtógs-spyód* theory and practise, *rtógs-spyód byéd-pa* to know and to do, *rtógs-spyód la mkús-pa* theoretically and practically religious. — *rtógs-dod-ñan* desirous of knowing or learning, inquisitive *Mil.* — Sometimes for *togs-pa*.

རྟོད་པ་, བཏོད་པ་, བརྟོད་པ་ *rtód-pa, ytód-pa, btód-pa* 1. sbst., also *rtod-púr*, a **stake**, in the ground, for tethering a horse, for securing a boat etc.; a **peg**, in a wall, for hanging up things; *rtod-tág* a tedder (v. *btod-pa*); *rtód-pa brgyáb-pa* to drive in a stake or peg.

2. vb. **to tedder, fasten, secure** *Dzl.*

རྟོན་པ་, བརྟོན་པ་, བརྟོན་པ་ *rtón-pa, brtón-pa, brtán-pa*, with or without *yid*, ccd., **to place confidence in a person, to rely on**.

རྟོ་ *rtol?* *čos-rtól* *Tar.* 164, 20, *Schf.* the pith or marrow of a doctrine; *rtól-skyes-kyi śés-pa* *Mil.*? — *brtól-śés-pa* *Tar.* 197, 8, *Schf.* to know thoroughly.

རྟོ་ *rtol* *Cs.*, *rtol-góg* *Lex.* w.e.; *Sch.*: a **bastard**, an animal of a mixed breed, *rtól-po* a male, *rtól-mo* a female bastard *Cs.*; acc. to Desgodins the cross-breed of a yak-bull and a *gar-mo*. Cf. *ltor*.

རྟོ་ལྷ་ *rtól-ba*, pf. *brtol* (*Ld.* *stól-čé*) 1. **to bore, to pierce, to bore into**, cci. & t., *Stg.*; to bore through, **to perforate** cca.,

a board etc., *sgo-ria* the shell of an egg (of chickens creeping out) *Sch.*, **to open** (an abscess) by a puncture; **to make an incision**; 'bi-gai' *W.* to bore a hole. — 2. **to come to, to get to, to arrive at**, *ynás-su* to (at) a place *Lex.* (cog. to *tál-ba, tál-ba*); *yoñs-dus-brtol* *Lex.* w.e.; *Tar.* 30, 22, *Schf.*: *པའི་རྟོ་ལྷ་* the coral-tree, *Erythrina indica*; also a tree of paradise. (In *Dzl.* ༡༩༢, 13 the manuscript of Kyelang has: *dé-dag-las rtól-ba* it out-passed them).

ལྷ་ *lta* 1. more correctly *blta*, v. sub *ltá-ba*, I. 1., **we will see**, *Mil.*, frq. — 2. in various phrases and expressions, in which its special signification is no longer clearly discernible: a. *lta či smos* *Dzl.* and elsewh., the most frq. form, *lta smos či dgos* *Thgy.*, *lta smos či tsal* (eleg.) *Stg.*, *W.* more distinctly: 'lta dgos či yod', also 'zer dgos či yod', far from, not to mention, **to say nothing of, how much less, how much more**; with a preceding infinitive or noun: *di-dag dul-ba lta či smos* to say nothing of the conversion of these! how much easier is it to convert these! *Dzl.*; *ó-skol lta či smos* how much more we! *Thgy.*; *lta žog* is much the same: *lo zlá-ba lta žog* to say nothing of years and months; *tar žog, *tá-la žog** *C.* id. — b. the word is frq. used after participles or adjectives ending with *pa*, when, judging in each case from the connection in which it happens to stand, it may be deemed equivalent to: **evidently, indeed, thus then** etc., spoken either with emphasis, or ironically, or in a sorrowful tone. As it is next to impossible to learn from the Tibetans the exact import of those little words, which slightly modify the grammatical and logical relations of a sentence, European translators have generally passed them over. Cf. *Dzl.* ༡༠, 18, ༡༣, 2 (where a shad ought to be added), ༢, 7 (where *ste* means though), ༣, 18; *Tar.* 7, 17, 19. In *Dzl.* ༡༢, 7 *lta*, in accordance with the manuscript of Kyelang, is to be omitted. — c. **like, as**, (*ltá-ba* sbst. abstr., *ltá-bu* adj., *ltá-bur* or *ltur* adv.), *dú-ba ltá-bur yód-*

pa *zig* one having the nature or the colour of smoke *Glr.*; *rta* *bèus rgyug-pa* *ltá-bui sgra* a noise as if ten horses were galloping *Glr.*; ... *ltá-bu mkás-pa* *zig* a man as wise as ... *Dzl.*; *pa-má* *ltá-bur gyir-to* he was (to him) like a father *Dzl.*; *bai dzi-ma* *ltá-bu dan ldán-te* having eyelashes like those of a cow *Stg.*; *rán-la* *mi-mkó-ba* *bú-la byin-pa* *ltá-bu ma yin* not as if she (the mother) would give her child only what she does not want herself *Thgy.*; *žes-pa* *ltá-buo* is the usual expression for quoting a passage from an author, and always follows the quotation; *kyod ná-lta-bu min* you are not my equal, and also: you are not in my situation *Mil.*; *di-lta-bu*, *dé-lta-bu*, one like him, such a one as he; *či-lta-bu* what sort of? *sañs-rgyas šes byá-ba* *či-lta-bu yin* the so-called Buddha, what sort of being is he? what is meant by 'Buddha'? *Dzl.* *či-lta-bu-la bskal-pa* *žes bgyi* what sort of a thing is called 'Kalpa'? *ji-lta-ba* v. *ji*; *ji-lta-bu* of what kind, as a rel. pron. Sometimes *lta* alone is used for *lta-bu*: *Kyód-lta* your equal *Mil.*; so prob. also in the passage *Dzl.* ཁྱེད་ཀྱི་, 8, where *yód-pa* *lta* *či mton* would be = *yód-pa* *ltá-bu gañ mton* (better than taking *lta* *či mton* for *lta* *či smos Schf.*). In *Dzl.* ལྷ་པ་, 13, and ལྷ་པ་, 3 *ltá-zig* is prob. to be altered into *ltá-žog*, v. sub a, 2, above. — d. *lta* is sometimes a mere expletive, e.g. in *dá-lta* (v. *da*), and after the conditional *na* (*Dzl.* ལྷ་པ་, 1; ལྷ་པ་, b; ལྷ་པ་, 16, ལྷ་པ་, b.).

ལྷ་པ་ *ltá-ba* I. vb., pf. *bltas*, fut. *blta*, imp. *ltos*, *blta*, resp. *yzigs-pa* (cf. *ltos-pa*) 1. **to look** (as an act of the will, cf. *mton-ba*), **to view**, often with *mig*, or *mig-gis* (v. below); *bltás-na* *mi mton* though you look (for it) you do not see it *Mil.*; **nán-tan* *žib-ča* *ltos** *Ld.* look at it accurately! **to* *šig** *C.* look (before you)! have your eyes open! **to* *šig nyon* *čig** *C.* attention! mind! be careful! *ltá-bas* *čog* *mi šes* I never can look enough at it; with *nas*: to look from or through, *sgo-sén-nas* (to peep) through the narrow opening of a door *Tar.*; *bltá-*

na *sdig-pa* pleasing when looked upon, charming to look at; also n. of the city of gods on the *Riráb Stg.*, and of one of the seven golden mountains around the *Riráb Glr.*; *ltá-ru* *son* go there and look (at it)! **lta-la ton** *W.* let me look (at it)! show it me! *pan-tsun-du* *ltá-ba* to look around *Dzl.*; **čog-čog-la**, or **ye-yón-la** col. id.; *pyi mig*, or *pyir* (to look) back *Dzl.*; **pi mig log* *lta-čé**, or **jin-pa gyir-te* *ltá-čé** *W.* id.; **to inspect**, ccd., rarely c.a., frq. *Glr.*, *Dzl.*; *kyed* *mi-nis-pa-la bltás-na* if one views, considers, your inability *Dzl.*; *nas* *ma bltás-na* if I do not inspect it *Glr.*; **ghán-la te run** *C.* whatever one may fix his eyes upon = whatever it may be; **to look after** or **into**, **to revise**, **to examine**, **to try**, *rtsa* *ltá-ba* to feel a person's pulse *Med.*; *ján-nam* *blta* I will see, if I can help *Mil.*; also: I will see, whether it has done good; *su* *če* *blta* let us see who is taller *Mil.*; *e'* *tsud* *ltos* *šig* see, if you can put it through *Glr.*; *rtin-sor* *blta* we shall see that afterwards *Mil.*; *yán-dag-par* *ltá-ba* to examine or search into minutely *Mil.*; **tsod* *ltá-ba** in col. language is the expression most in use for **to examine**, to put to the proof, **to test**, **to try**, **to sound** etc. Lastly, as a mere act of the mind: **to meditate**, **reflect**, **muse**, **ponder**, **investigate**, *du* *dug* *blta* let us see how many there are *Mil.*; *lta* *rtog* *byéd-pa*, or *ytón-ba* *Mil.* to investigate closely. Also in a mystic sense, v. *sgóm-pa* I, 2. — 2. ccd. (or accus.) and termin., to look upon a thing as, *šes-pa-la* *zóg-tu* to look upon knowledge as deceitful; *dkon-mčog* *ysum* *mi bdén-par* *ltá-ba* to think the three treasures to be untrue, not real, = not to believe in them. — 3. c. dat. (rarely termin.): **to have regard to**, **to pay attention to**, **to take notice of**, and with a negative: **to be indifferent to**, **not to care about**, *sróg-la* *mi* *ltá-ba* not to care about one's life (from heroism or desperation). — 4. **to be situated** or **directed towards**, *mdo* *ni* *nub-tu* *lta* the lower part of the valley is situated towards the west. — 5. *nas* *bltás-pa* in my opinion;

ná-la bltás-na(s), or *rtén-nas*, with regard to me, as for me, for my sake *Glr.*; *γžán-ma-rnams-la bltás-pas* as far as the others are concerned, with regard to the others *Glr.* —

II. sbst. 1. the act of **looking, beholding**, v. I, 1. 2.; *ltá-ba yáns-sin* circumspect *Glr.* — 2. **contemplation** (mystical) v. *sgóm-pa* I, 2. — 3. (འདྲེན་) **opinion, doctrine, theory, philosophical system, school** (in Tibetan a verb, cf. *rtógs-pa* II), *rtág-par ltá-ba* the theory of perpetual duration (of earthly things); *nán-par ltá-ba* a false opinion, = *lta-lóg*.

Comp. *lta - nyül - pa* a spy, scout, *lta-nyül byéd-pa* to spy, to explore, v. *nyül-ba*. — *lta-stáns*, resp. *γzig-stáns* *Pth.* the look, or manner of looking, air, mien, *ži-bai lta-stáns* a mild look, or countenance, *Cs.*; *kró-bai lta-stáns* an angry or fierce look *Cs.*; esp. the magical and powerful look of a saint, *lta-stáns šig mdzád-pa* to cast such a magical look *Mil.*; *lta-stáns-la bžúgs-pa*, *lta-stáns-kyi nán-nas čá-ba* *Mil.* to sit, or stride along, with such a look, i.e. with great solemnity of deportment, as of one in a trance; *lta-stáns-bži* the four magical looks, viz.: *gžugs-pai lta-stáns* the attracting look, *skród - pai lta-stáns* the repulsive look, *lhün-bai lta-stáns* the precipitating look, *réns-pai lta-stáns* the paralyzing look *Cs.*; also *sén-gei*, *glän-po-čei lta-stáns-kyis γzigs-pa* to look at a person with a lion's look, with an elephant's look. — *lta-lóg*, in later lit. and col. *lóg-lta*, false sentiment, not only false doctrine, heresy, but any irreligious impulses of the mind, perverse and sinful thoughts, e.g. *lóg-lta skyés-te* is used for conspiring against a person's life *Glr.*, giving way to doubt or weakness of faith *Glr.*, falling in love with a woman *Pth.*; *mi-la lóg-lta byéd-pa* to slander, to abuse a person *Glr.*

ལྷག་ལྷོན་ *ltag-lên* puff-ball *Sch.*

ལྷག་པ་ *ltág-pa* 1. the back part of the neck, nape *Med.* and elsewh., frq. — 2. the upper part or place, *grál-gyi* of the divan,

the seat of honour *Dzl.* — 3. the back, *gri - ltag* the back of a knife. — 4. *ltag - og - sgyür - ba* to turn upside down *Dzl.*; *ltág-na(s)*, *ltag*, above, *sgó-ltag* above the door, *grón-ltag dγón-pa* *Mil.* the convent above and behind the village, the front-side of the houses being gen. turned towards the valley and the river; thus 'behind' is equivalent to 'higher up'; *ltág-na-med-pa* (of rare occurrence) for *blá-na-med-pa* the highest, འགྲུག་མཐོ་མ་ *ltag skór-ba* to strangle, to suffocate *Glr.*; *ltag γèód-pa* 1. *Cs.* to cut off a man's neck, to behead. 2. *W.* to make a person change his mind, to alter his sentiments; **ne kó-la gyóg - pa tag čad yin** I hope I shall talk him out of it, shall dissuade him from doing it; *ltag nyal-ba* to lie backward *Sch.*

Comp. *ltág - sgo* the back-door of a house, v. above. — *ltag-γèód* or -čód 1. **decapitation**, 2. *Sch.*: changeable, fickle, inconstant. *ltag-ču* *Med.*; *Sch.*: 'sinew of the neck, the covering of the neck'. — *ltag-mdiud* *Sch.*, *ltag-sdiud* *Lt.*, the hole in the occiput, the connexion of the brain with the spinal marrow. — *ltág-spu* neck-hair, mane, of the horse, of the lion *Id.* - *Glr.* — *ltág-ma* what is uppermost, e.g. words written over other words.

ལྷག་ལྷོན་ *ltan* 1. a bale of goods, carried on one side of a beast of burden, half a load, *ltan ynyis* two bales, or a whole load. — 2. also *lten*, *W.*: through, quite through, **pi-sta-ne nán - la ltan fön dug** one sees from the outside into the interior; **ltan bug ton** bore through! **ltan fön-te ča dug** he is passing through, he does not make a stay here. — Cf. *ton*.

ལྷག་མོ་ *ltád-mo*, col. also **ltán-mo**, resp. *γzigs-mo*, the looking on, a sight, scene, spectacle, *ltád - mo - lu tsogs* they came together in order to look on *Glr.*; *ltád-mo ltá-ba* to look at a scene, to be an eye-witness; *ltád-mo ltá-bai sa* a place where there is something to be seen; a theatre. — *ltád-mo-kan* a playhouse, exhibition, puppet-show etc. — *ltád-mo-pa* *Pth.*, **ltád-mo-lta-mi**, **ltád-mo-lu yón-kan**

W., a spectator, a visitor; *ltád-mo-mk'an*, *ltád-mo stón-pa* a showman, actor, mimic etc. — *grón-yul-gyi ltád-mo na dran ñig Mil.* forget the scenes of village life!

ལྷན་པ་ *ltab-pa*, pf. *bltabs*, fut. *bltab*, imp.

ltob (W. **ltabs ton**), to fold or gather up, to lay or put together, **kyañtab*, *nyi-tab tab-ðe** W. to fold single, to fold double; *ysúm-ltab byéd-pa* to fold or bend together threefold, e.g. a corpse previous to cremation; *ltáb-ma Cs.* a fold, crease, plait; *ltab-gri* a clasp knife.

ལྷན་(ས་)པ་ *ltám(s)-pa*, pf. *bltams*, fut.

bltam, 1. to be full, also *ytáms-pa*. — 2. resp. to be born, *skyéd-pai yab dan bltáms-pai yum* the father by whom one is begotten, and the mother by whom one is born *Pth.*

ལྷན་ *ltar* 1. also *bltar*, supine of *ltá-ba*, **in order to see**; *bltár-run-ba* visible; *Sch.*: 'pleasing to the eye'; *gañ ltár-na yañ*, *ci ltár-na yañ*, be that as it may *Glr.* — 2. postp. c. a., like, as, after the manner of, *ri-ltar* like a mountain; *pyag byéd-pa ltar byéd-pa* to make a saluting gesture *Glr.*; *ño-šes run mi šes-pa ltar byas* although they knew..., they affected not to know... *Mil.*; *bral mi pód-pa ltar yód-na yañ* being like one that cannot part with, = being scarcely able to part with, *Glr.*; *ltar snán-ba* to appear like, hence prob. *ltar-snán* appearance, similarity *Sch.*, (*Lex.* w.e.); *lün-bstan-pa ltar* (to do a thing) in conformity with a prediction *Tar.*; also *ltár-na*, and *ltár-du*, *mi-lo ltár-na...* *yod* computed by human or terrestrial years it amounts to... *Thgy.*; *bód-rnams ltár-na* according to Tibetan (sources) *Tar.*; *ci-ltar(-na)* how? in what manner or way? *ci-ltar* also serves to paraphrase the English 'so that', e.g. 'he played so that all were enraptured' is thus expressed: he played — how did he play? — all were enraptured; *ji-ltar(-na)* as *ji-lta ji-ltar...* *dé-lta dé-ltar Sambh.* even as... so; *di-ltar*, *dé-ltar(-na)* so, thus, in that manner; *di-ltar mi rgan kyod* such an old fellow as you are; *frq.* also in referring

to the words of others, where we use 'that': *dé-ltar bdén-na* if that is true.

ལྷན་ལྷན་ཤོ་ *ltár-ltar-po Lex.*, *Cs.*: of a liquid nature, as an embryo first in the womb.

ལྷན་ *ltas* prognostic, omen, more distinctive *sná-ltas*; miraculous sign, miracle, prodigy, more accurately: *ño-mtsár-bai ltas*; *bkra-šis-pai ltas* a propitious omen; *rmí-ltas bzán-po* a good sign in a dream *Pth.*; *dgé-ltas* a favourable sign; *nán-ltas*, or *ltas-nán* a bad sign *Dzl.*; *ltás-mk'an* a soothsayer, fortune-teller; *ltas stón-pa* to soothsay *Cs.*

ལྷན་རི་ *lti-ri* pitcher *Sch.*

ལྷན་གྲུ་ *ltig-tün C.* a person of small stature, perh. a corruption of *lte-tün*.

ལྷན་པ་ *ltib-pa* to fall through *Sch.*

ལྷན་པ་ *ltir-ba v. ldir-ba.*

ལྷན་པ་ *ltün-ba* 1. vb., pf. *lhuñ*, to fall, to fall off, down, into; fig.: *mtó-ba de yañ mtar lhuñ-ño* what is high will finally fall down *Dzl.*; more esp. to fall into sin, to commit sin, hence *nyes-ltun* an actual sin, a sinful deed, *ltün-byed* a transgression, crime; also *nán-son-du* (v. *gró-ba* I, 5), or *dmyál-bar* to fall into damnation. — 2. sbst. the fall, esp. the moral fall, *ltün-bas gós-pa* polluted by sin; *ltün-ba bságs-pa* confession of sin.

ལྷན་པ་ *lté-ba* 1. navel-string, umbilical cord, *yčód-pa* to cut it *Med.* — 2. navel, *lté-bai kün(bu) Lt.* id.; *glá-bai lté-ba* musk-bag. — 3. the middle of a thing, centre, *dkyil-kor-gyi* of a circle; *mu-kýud ysúm-gyi lté-bar* in the middle of three (concentric) circles *Lt.*; *ran-tág-gi lté-ba* the axle-tree of a water-wheel *Glr.*; *sai lté-ba* the centre of the earth, in the opinion of the natives: *Tibet*; also cognomen of several fabulous kings of Tibet *Köpp.* II., 52. — *lté-ba yèuñ-rán* Lhasa, or, in a more special sense, the palace of the Dalai Lama — *lte-tüg W.* = **tig-tün** *C.*

ལྷན་ *lten* 1. v. *ltañ*. — 2. *lten-rgyás* n. of a Buddha.

ཐྱེང་ཀ་ *ltén-ka* pool, pond *Dzl.*

ཐྱེབ་པ་ *ltéb-pa* (cog. to *ltáb-pa*), to double down, to turn in, *mfa*, or *sné-mo* to hem, by turning in the edge, cf. *sné-mo*.

ཐྱེས་བྱུང་ *ltem-rgyán* humour, whim, caprice, *ltem-rgyán byéd-pa* to be whimsical or capricious *Cs.*

ཐྱེས་པ་ *ltém-pa* the state of being full, e.g. a vessel full of water; full, overflowing, *ltém-po* full; *ltem-ltém* so full that it runs over.

ཐྱེ་ *lto*, seldom *ltó-ba* (*C.*, *Mil.*) 1. food, victuals, *lto(b)za-ba* 1. to eat, *lto yañ ma zos* he did not eat anything *Glr.*; 2. to gain or get one's living *C.*; *ltó-la byin* give him to eat! *Lt.*; *lùg-la lto ster* feed the sheep; *lto gyó-ba* to prepare food *Mil.*; **to nyo šrog tsoñ** *C.* he risks his life in order to procure food; *gla-ltó* wages and food; *lto-gós*, *lto-rgyáb*, food and clothes *Mil.*; *lto-rgyab-skyid* *Lex.* prob. food, clothes, and good health (comfort); **dha tó-čē za gyu yin** *C.* now I will go and eat (something). — *lto-čün*, *lto-rán* *Sch.*: a person temperate in eating. — *ltó-dun-čan* an epicure, parasite, sponger. — *lto-žin* provision ground which a person receives for his subsistence. — *žim-lto-čan* dainty-mouthed, lickish. — 2. goat's beard, Tragopogon, used as a kitchen-vegetable.

ཐྱེབ་ *ltó-ba* belly, stomach; also the belly of a bottle; *ltó-ba sá-la* *bebs-pa* to prostrate one's self.

Comp. *lto-gán* a full belly, also: with a full belly or stomach. — *ltó-gro*, *ltós-gro* 1. moving or creeping on the belly, a worm, a snake. 2. symb. num.: 8. — *lto(-ba)-gróg(-pa)* *Cs.*: 'belly-fretting, a nervous excitement of the belly'. — *lto-stón* with an empty stomach, jejune, empty. — *lto-ldir* belly of a vessel, *ltó-ldir-čan* swelling out, bellied, like vessels. — *ltó-na-ba*, *ltó-zug* stomach-ache. — *lto-pýe* crawling or creeping on the belly, a snake; *lto-pýe čén-po*, *महोरग*, a fabulous monster of the serpent kind, similar to the *klu*.

ཐྱེག་འདྲེ་ *ltog-dré* a demon *Sch.*; *dré-ltágs* prob. the same.

ཐྱེག་སྤྲུམ་ *ltógs-pa* I. vb. 1. to be hungry, *ltógs-so* I am hungry *Cs.*, *ltógs-su* *bór-ba* to suffer a person to hunger, to starve *Dzl.* — 2. *Sch.*: to regret, *ltógs nyal ma byeb* do not always lie in grief and regret! *Sch.*(?); *ltógs-par bzúgs-pa* resp. to be full of regret.

II. sbst. hunger.

III. adj. hungry, *séms-čan ltógs-pa-rnams* *Dzl.*; *ltógs-par gyúr-ba* to grow hungry; *ltógs-gri* *Mil.*, col. **ltóg-ri** *W.* hunger, **na(-la) ltóg-ri rag** I am hungry, **kyod (-la) ltóg-ri rag** you are hungry, **ko ltóg-pa yod** he is hungry. — *ltógs-pýug* hunger (i.e. poverty) and wealth *Glr.* — *ltog-tsór* the feeling of hunger, *ltógs-tsor* *če* I am very hungry *Mil.*

ཐྱེང་ཀ་ *ltón-ga* notch, incision, indentation, *mdá-lton* the notch in an arrow; a depression, *ri-tón* in a ridge of mountains, *la-tón* the indentation of a mountain-pass.

ཐྱེང་ས་ *ltonis* summit *Mil.*, frq.

ཐྱེབ་ *ltob* v. *ltáb-pa*.

ཐྱེར་ *ltor*, *sras-ltór* a bastard prince *Glr.*

ཐྱེས་ *ltos* 1. v. *lta-ba*. 2. *Sch.* = *ytos*.

ཐྱེས་པ་ *ltós-pa* 1. vb., = *ltá-ba*, to look at, on, or to, ecd., *nyén-po-la ma ltós-par* without looking to a spiritual guide *Thgy.*; *kyod dé-la ltos mi dgos-pa žig yin* you need not care for that *Mil.*; *ré-žin ltós-pa* *Glr.* to look at (a thing) hopefully; *dé-la ltós-na* if I look at, consider, this *Mil.*, if one compares this with... *Thgy.*; **(s)nd-ltos čī-čug(?) tsün-ma čó-kan** *W.* a person acting with great circumspection. — 2. sbst. the looking at or on, *ltós-pa méd-par* without looking at it (e.g. in playing at dice); relation, respect, regard *Cs.*

ཐྱེག་ཀོན་ *sta-gón* preparation, arrangement, *sta-gón byéd-pa* to make preparations, to prepare, arrange, fit out; *tsó-*

bai sta-gón-la bžens he rose to make preparations for dinner *Mil.*

ལྷ་རྩེ་ *sta - zür* **hip, hip-bone**, e.g. as the seat of strength *Mil.*; *stá-zür yan-čád* from the hip upward *Dzl.*

ལྷ་རྩེ་ *sta-ri* *W.*, originally *sta-gri* *Mil.* and *C.*, *sta-ré* *B.*, **axe, hatchet**; *dgrá-sta* battle-axe *Lex.*; *star-ltág* *Cs.* the back of an axe or hatchet, *star-míg* the hole for putting the handle in, *star-yü* the handle, *star-só* the edge of an axe.

ལྷ་ལྷ་ *stag* 1. **tiger**, *rgya - stág* the Bengal tiger *Mil.*; *stag-prüg* a young tiger, *stág-mo* a tigress; *stag-fsán* a tiger's den; *stag - ris* the stripes of a tiger's skin. — 2. *Tar.* 166, 2?

ལྷ་ལྷ་ལྷ་ *stag-čás* *Mil.* utensils carried by men about them, such as a knife, smoking-implements, weapons etc.

ལྷ་ལྷ་ལྷ་ *stág-pa* **birch-tree**; *stág-ma* n. of another tree.

ལྷ་ལྷ་ལྷ་ *stag-yzig* a not unfrequent form (which prob. has been adapted to Tibetan etymology) for *ta-zig*, **Persia, Persian.**

ལྷ་ལྷ་ལྷ་ *stag - ša* a medicinal herb, *Glr.*, *Med.*; *stag-ša-dé-ba* *Glr.*

ལྷ་ལྷ་ལྷ་ *stag - šár* a youth, young man *C.*, *Mil.*

ལྷ་ལྷ་ལྷ་ *stan-zil* *Cs.*: n. of a black stone, acc. to *Zam.* a silver-ore.

ལྷ་ལྷ་ལྷ་ *stans*, *Sch.* also *stán - ka*, **manner, style, posture**, *góm-pai stans* manner of walking, gait; *brdég-stans byéd-pa* to assume a fighting posture *Mil.*; *ltá-stans* v. *ltá-ba* comp.; *stón-pai bžugs-stans* the sitting posture of Buddha; *C.*: **kō ghó-ghon-tan dé-mo** his style of dressing is fine, he is well dressed; **tám-zer-tan kē-pa** eloquent; even like a mere termination for forming verbal substantives: **zá-tan**, or **tün-tan lég-mo** good eating, drinking.

ལྷ་ལྷ་ལྷ་ *stád - pa*, pf. and fut. *bstad*, imp. *stod*, **to put on, to lay on**, *rtá-la sga* to put the saddle on a horse, to saddle; *rtá-la gró-čás* to load the baggage on a horse.

ལྷ་ལྷ་ལྷ་ *stan* **mat, carpet**, esp. a carpet for sitting on, also a cushion, resp. *bžugs-*

γdan; **saddle-cloth**; *stan dín-ba* to spread a mat (on the ground), *gēbs - pa* to lay (a mat) on; **ču-stán** swaddling-cloth *W.*; **bol-tén** mattress, **fūl-tén** (lit. *prul-stán*) a light travelling-mattress *C.*; sometimes substratum of any kind, also of hard materials, e.g. *γtsub-stán*, *btsab-stán*.

ལྷ་ལྷ་ *stab* 1. v. *rtab*. — 2. *Sch.*: *stab stáns - pa* to suffer, to tolerate, to yield.

ལྷ་ལྷ་ལྷ་ *stabs* (cog. to *tabs*, also syn. of *stáns*), **mode, manner, way, measure, sēn-gei stábs-kyis** (or *su*) *gró-ba* to walk in the manner of a lion; *gar-stábs* v. *gar*; **opportunity**, *byón-stabs* an opportunity for going; **tábs-si ká-na** (also **ká-ne*, or *ká-lá**) *W.* when an opportunity offers; *rñis-stabs-su* hastily, speedily *Mil.*; **kón-stabs** dearth, famine, want *Ld.*; **rñi-stabs** a describing at full length, copiousness (*stabs*, in this instance, corresponds to the English termination 'ness', changing the adj. into an abstract noun).

ལྷ་ལྷ་ *star*, for *sta-ri* q.v.

ལྷ་ལྷ་ལྷ་ *stár-ka* *Sch.*, *stár-ga* *Lex.*, *stár-kā* *Glr.*, **walnut**, *star-(gai) šin*, *ljon-šin stár-kā* walnut-tree *Glr.*; *star-skógs* nut-shell; *star - sdón* trunk of a walnut - tree. *stár-ka byéd-pa* *Ld.* *Glr.* *Schl.* f. 15, b (?).

ལྷ་ལྷ་ལྷ་ *stár-ba*, pf. and fut. *bstar*, imp. *stor*, 1. **to file on a string**, e.g. pearls; **to tie fast, to fasten to**, e.g. sheep to a rope, in a bivouac, *stár-la rgyúd-pa* id. — 2. **to clean, to polish** *Lex.* — 3. *Sch.*: **to ornament, decorate**(?).

ལྷ་ལྷ་ལྷ་ *stár-bu*, or *star-zün* *Med.*, frq., the berries of Hippophaë rhamnoides, a shrub or tree very frequent in Tibet; acc. to a *Lex.* also a kind of Rumex in India.

ལྷ་ལྷ་ལྷ་ *sti-ba*, pf. *bstis*, fut. *bsti*, imp. *stis*, 1. **to rest, to repose, to refresh** one's self, *sti-(bai) ynas* resting-place. — 2. **to honour**(?); (*b*)*sti-stán* honour, respect, reverence, *byéd - pa* ccd., to show a person honour, frq.; **kō - la ti-tán čan med** *W.* he is not esteemed at all, he enjoys no credit whatever; *bkür-sti* id., v. *bkür-ba*.

ཐྱིང་བ་ *stün-ba*, pf. *bstüis*, fut. *bstün*, imp. *stüas*, to rebuke, scold, abuse *Lex.*

ཐྱིབ་(ས་)་བ་ *stib(s)-pa* to offer (sacrifice), rarely used.

ཐྱིམ་བ་ *stüm-pa*, pf. *bstüms*, fut. *bstüm*, imp. *stüms*, prop. vb. causative to *stüm-pa*, gen. = *stüm-pa*, to enter, penetrate, pervade, to be absorbed in, *tugs čos-nyid-kyi klón-du stüm Pth.* the soul is absorbed in the expanse of the *čos-nyid*.

ཐྱུ *stu* **cunnus**, orifice of the vagina, the vulg. and obscene expression for the pudendum muliebre.

ཐྱུག་(ས་)་བ་ *stüg(s)-pa* 1. abstract noun and adj., **thickness, density, thick**; *stugs-po* adj., = *stüg-pa*, *stüg-po*, **thick, dense**, e.g. a forest, *Dzl.*; **sound, heavy** (sleep, clouds etc.); *dpal-stügs* right noble, most noble *Cs.*; *stugs-po-bkód-pa Pth.* one of the heavens of Buddha. — 2. a wind, flatulence *C.*

ཐྱིང་བ་ *stün-ba*, pf. *bstüis*, fut. *bstün*, imp. *stüas* = *rtün-ba*.

ཐྱིད་བ་ *stüd-pa*, pf. and fut. *bstüd*, to repeat, to reiterate, to give or offer repeatedly (medicine, food, beer etc.), *bstüd-na* if it is repeated *Mög.*; *sbrid-pa män-po stüd-čün on* repeated sneezing ensues *Lt.*; *bstüd-nas ná-ba* to be always ill *Sch.*; cf. *btüd-mar*.

ཐྱིན་བ་ *stün-pa*, pf. and fut. *bstün*, prop. causative to *stün-pa*, gen. = *stün-pa*, to agree, *dgé-ba bcü-la bstün-pai rgyal-křims* a law agreeing with the ten virtues *Glr.*; *dod-yón lia dan stün-pai lois-spyód* a life of pleasure in accordance with the five enjoyments *Glr.*; *dus-skábs dan stün-te* agreeably to the (proper) time, in due time *Glr.*; *nai žiñ rmó-ba di dan stün-pai ngúr-ma* a song having reference to this my labour in the fields *Mil.*; *γžuiñ dan stün-pa Lex.*, *Cs.*: 'to confer, to make agree with the original text'.

ཐྱིབ་བ་ *stüb-pa*, or *sté-pa*, *Ld.*, for *btüb-pa*, *γté-pa*.

ཐྱེ *ste* an affix for the gerund, inst. of *te*, after *g*, *n*, and vowels, v. *te*. — As *ste* contains the copula, it may be added

also to other words than verbs, e.g. *kyod rigs čé-žüñ mtó-ba-ste* as you are of high and noble extraction *Dzl.*; like *di-tta-ste* it is also used for **namely, to wit, videlicet** (*viz.*), that is to say, esp. before translations of foreign words and names: *št-ra-ste ngó-bo žes-byi-ba Tar.* 11, 11; 4, 11; 189, 2 and elsewh. In the latter case it may also be rendered by **or** (*Lat. sive*). After an enumeration of several things, it serves to point back, or to comprise: *ža, za, a, ya, ša, ša-ste drug-ni* the six letters *ž*, *z* etc.; *γsum ná-ro kyí-qu grén-bu-ste* three signs, *o*, *i*, and *e* *Glr.*, *Tar.* 188, 16; *dá-ste žag bdün-na* as to the being now, in seven days, i.e. in seven days from to-day *Dzl.*; sometimes *ste* seems to stand in the place of a preceding verb, *Fear Introd.* 73, s.l.c.; at other times it is used, where its exact meaning is not obvious.

ཐྱེ་པ་ *sté-po*, or *steu*, carpenter's **axe, adz**, an axe with its blade athwart the handle (*Cs.*: 'paring axe'), used by Indian and Tibetan carpenters, *Hind. basūla, ste-ltág* its back, *ste-yü* its handle, *ste-kü Cs.* its edge, though in *S.g.* 32 *sté-kü so-nyis-pa* it must be the name of the tool itself. — *ste bzog γtön-ba* to pare, to smooth, to hew with the axe. — **pág-ste** *W.* a plane.

ཐྱེག་ས་ *stegs*, also *stégs-bu*, any contrivance for putting things on, a **stand, board, table, stool** etc.; *ká-stegs* the pedestal or base of a pillar *Cs.*; *rkán-stegs* foot-stool, jack, horse (wooden frame with legs); **kyón-stag** *W.* candlestick; **čós-stag*; *čj-tag** *W.*, book-stand; *duḡ-stegs* a board, stool, bench, to sit on *Cs.*; **do-tég** *C.* a stone-seat, whether artificial or natural; *snód-stegs Cs.* 'a board to put vessels on'; *pór-stegs* a cupboard *Cs.*; **pó-stag** *W.* a bench; *žábs-stegs* resp. for *rkañ-stegs*; **žin-teḡ** *C.* candlestick; *γžag-stegs* a board to place things on *Cs.*; *zā-stegs* dining-table *Schr.*; *γsól-stegs* id resp., and table in general, col. **sol-tüg**; *lām-stegs* seat, resting-place by the road-side *Glr.*; **žñ-teḡ** *C.* candlestick.

མེན་ *sten* that which is above, the upper part, **top**, **surface**, *sai sten tams - òád* the whole face of the earth *Gl.*; *sén-moi stén-gi sa* the earth here upon my finger nail *Dzl.*; *stén-gi nám-mkha* the heavens above *Dzl.*; *stén - gi pyogs* the zenith; *stén - óg* above and below, *stén - óg-gi ydon* demons of the upper and lower regions; *stén-na* adv. and postp.: above, overhead, on high, up-stairs, on the surface, answering to the question where or in what place; *stén-du* adv. and postp. 1. id., answering to the question whither, to what place, but also where or in what place, e.g. to sit on a lotos, to throw down to the ground, to send a thing or a messenger to a person *Dzl.*, frq. 2. above, over, moreover, besides, in addition to, *rgás-pai stén-du* in addition to my old age *Dzl.*; *byás-pai stén-du* he made it and besides... *Dzl.*; *bdag čós-la mi mós-pa méd-pai stén-du bón rán-la mos* I am not only no despiser of religion, but a regular Bon-worshipper *Mil.*; *stén - nas* down from. — *stén-ka* (*W. *tán-ka**), also *stén-tse* a terrace. — *stén-kan* upper story of a house, garret. — **stén - dún*(?) W.* pestle, pounder.

མེན་པ་ *stén-pa*, pf. and fut. *bsten*, imp. *sten*, **to keep**, **to hold**; **to adhere to**, **to stick to**, **to rely or depend on**, almost like *rtén-pa*, but c. accus., *blá-ma mkás-pa stén-pa* to adhere to a learned Lama; to stick or keep to certain victuals, medicines etc., using them regularly, frq.; even *sdug - bsñál* to have to taste misfortunes *Thgy.*; **to addict one's self** (to virtues or vices), *sér-sna* to avarice *Stg.*; *mi stén-pa = spán-ba* to avoid, shun, abstain from *Gl.*; *Cs.* also: *pyog stén-pa* to keep a servant in pay.

མེན་པ་ *stém-pa*, pf. and fut. *stems* (= *stén-pa?*), **to hold**, **to support** *Mil. nt.*; **to shut or fasten** a door, **to secure** it by a beam or bar. *C.*

མེན་པ་ *stems* **curse** (?) *Tar.* 181, 20. Cf. *byad.*

མེན་པ་ *stau* v. *sté-po.*

མེན་པ་ *stér - ba*, pf. and fut. *bster*, ccdp. 1. **to give** *B., C.*, frq.; **to bestow**,

present, **grant**, **concede**, **allow**; with the supine or root of a verb: **to let**, **permit**, *nán-du gro(r)*, *nán-du ón-du* to let enter to grant admission *Dzl.* — 2. *W.* in a special sense: to give to eat or to drink, **to feed** (infants, animals). — 3. **to add** (in arithmetic) *Wdk.* — **tér - go** **aid**, **contribution** *C.*

མེན་པ་ *stes-dban* *Lex.*, where *stans-legs* is added for explanation; in *Tar.* 134, 7 *stes-dban-gis* is translated by *Schf.:* power of fate.

མེན་པ་ *sto-tag* **rope** *Sch.*

མེན་པ་ *stó-ba*, most frq. in the col. phrase *can mi sto* it does not matter, it makes no difference, it is all the same (also *can mi rtog*); *Mil.:* *ši run mi stó-ba dug* it does not matter if they die; *ši yan òi stó-ste* what does it matter if they die?

མེན་པ་ (?) *stó-ra* *W.*, a circle of dancers.

མེན་ *stón* 1. **thousand**, *stón-prág* id., *stón-prág-brgyá-pa* (the work) containing ten thousand (viz. Sloka) *Köpp.* II, 272; *Burn.* I, 462. — *stón-dpon* a commander over a thousand; *stón-kór-lo* a wheel with a thousand spokes; *las stón byed* *Med.* that is a remedy producing a thousand good effects. — 2. **a fine for manslaughter**, to be paid in money or goods to the relatives of the person killed; *če-čün-gi stón byéd-pa Gl.*, to proportion this fine to the rank of the man killed. — 3. v. *stón-pa.*

མེན་པ་ *stón-grógs* v. *stóns-pa.*

མེན་པ་ *stón-pa* (མེན་པ་) **empty**, **clear**, *káb-kyi rtsé-mo tsam yzúgs-pai sa stón-pa* about so much clear space, as to allow the point of a needle to be stuck in *Dzl.*; **hollow**, not charged or loaded (of a gun); not written upon, **blank**; **indifferent**, having no distinct or definite quality, e.g. as to taste or smell; *rlùn - gi ran - bžin ni stón mód-kyi* though wind (or air) in itself is without smell *Dzl.*; **waste**, **deserted**, *brag-stón* a rocky desert, *luñ - stón* a desolate

valley *Mil.*; *zan - stón* *Ld.*, *dom - stón* *Pur.*, bare-bottomed, having the bottom bare, vulg.; *mi tón-pa* *W.*, = *mi kyan*, v. *rkyan-pa*; *kān - stón* a desolate house, as a place suitable for enchantments; fig. *sem tón - pa rag* *W.* I feel lonely. — *ston-pa-nyid*. ལྡན་པ་, emptiness, vacuity, the void, the chief product of the philosophical speculations of the Buddhists, and the aim and end of all their aspirations, v. *Köpp.* I, 214; *Burn.* I, 442; 462. (Five synonyms v. *Trig.* f. 20). *stón - zad - la skyél - ba* to squander, to waste, *tse* one's life *Mil.*; *stón-saṅ-né* absolute vacuity, *stón-saṅ-né byās-nas* making tabula rasa, keeping, retaining nothing whatever *Thgy.* — *ston-ysāl* v. *ysal-po*. — Adv. *stón-par* in vain(?) *Mil.*

མྱོང་མེད་ ston-zil(?) *W.* *Corydalis meifolia*.

མྱོང་སྐྱེད་ stóns-pa 1. pf. *bstaṅ* (*Dzl.*), fut. *bstaṅ*(?), to accompany, *tón - te dō-wa* *C.* to go along with a person; *čis kyan mi stóns-par* ཅི་མྱོང་མེད་པ་ལ་མི་མྱོང་སྐྱེད་པ་ལ་ I die without any thing following me *Thgy.*; more frq. *stón-grógs byéd-pa* cegp. (also dat.?) to help, to assist a person *Mil.* — 2. to make empty; to be empty, to become waste or desolate, *raṅ-gi ynas stóns-šin* *S.g.*, *raṅ-šul stóns-nas* *Mil.*, your own place becoming desolate; *stóns-su nyé-bar gyur* it had become nearly empty, was almost spent or exhausted *Pth.*; *mis stóns-pai kán-ro* ruins forsaken by men; *saṅs-rgyás-kyis stóns-pa* *Thgy.* the period during which no Buddha appears, a *mi-kóm-pa* v. *kóm-pa*; *sa-yžir stóns-pa* to level with the ground, to raze, to demolish entirely.

མྱོད་ stod, *Ssk.* उत्तर, I. the upper, higher, former part of a thing, the upper half opp. to *smad*; 1. esp. the upper part of the body, resp. *sku-stód* *Pth.*; *stod-kóg* the upper part of a carcass *Sch.*, also *stód-po* *Mil.*; *stod-kyébs* a sort of frill or ruffle of the Lamas; *stod-gág* doublet of the Lamas, without sleeves; *stod - tui* a short coat, jacket. — 2. the upper or higher part of a country, *stód-pa* an inhabitant of it, high-

lander. — 3. with respect to time: the first part, of the night *Dzl.*, of life *Glr.*, of winter and the like; *stód-la* at the upper part of, above.

II. v. *stád-pa*, and *stód-pa*.

མྱོད་པ་ stód-pa 1. vb., pf. and fut. *bstod* ('to raise, to exalt', opp. to *smád-pa*) to praise, commend, laud, *bdág-stod-pa*, *W.* *raṅ-tod-čē*, to praise one's self, *raṅ-tod - čan* a self-admirer, self-flatterer; to extol, to glorify, men, gods etc., frq.; *stod-(čün)* *bsiags-pa* id.; *stod-tsig* an epithet of praise, a commendable quality. — 2. sbst. praise, eulogy, also *tód - ra* *W.*; compliments, complimentary phrases e.g. in letters; hymn of praise, also *stod - bsiags*, *stod-dbyāns*, *stod-gli*; *stód-pa(r)* *byéd-pa*, *W.* *pül - čē*, ccd. (the former also c. accus.) to praise, to extol; *stod-šos* laudable, commendable, worthy of praise.

མྱོད་ ston 1. autumn (more about it v. *duš*), མྱོད་ ston *brgya mčón - bar gyur* čig may he live to see a hundred autumns! *Lt.* — 2. in autumn, during autumn *B.*, frq. — 3. = *ston-tóg*.

Comp. *stón-ka*, *stón-kā*, autumn, *stón-ka - na, stón - ka - la* in autumn, during autumn. — *ston-tóg* autumnal fruit, harvest, *stón-tóg sdü-ba* (*W.* also *dóg-čē*) to gather in the produce of the fields, to harvest. — *ston-düs* harvest-time, autumn, — *ston-zlá* autumnal month.

མྱོད་པ་ stón-pa I. vb., pf. and fut. *bstan*, at the end of a sentence *bstán-no* (so prob. also in *Dzl.* ༡, 10 the correct reading), *W.* *(s)tán-čē*, 1. to show, *lam stón-čig* *B.*, *(s)tán ton* *W.*, *ten roy jhe sig* *C.* show me the way! *stón-mkhan čig yod* somebody has shown *Glr.*; *bü-mo sgo stón - mkhan* the girl that has shown the door *Mil.*, *mčsán-mkhan-la bu stón-pa* to show the soothsayer a child *Dzl.*; *lus stón-pa*, applied to deities etc.: to show one's self, to appear *Dzl.*; *rdzu-šrül stón-pa* to show, to exhibit magic tricks, v. *rdzu*; *dmág-pa yin-no* *žes bstán-te* 'this is the bridegroom!' with these words showing, i. e. introducing him as the bridegroom

Dzl. བཤ, 3. — 2. = *γtód - pa*, to face, to front, to look towards, *sgo lhó-pyogs-su ston* the door faces the south *Gbr.* — 3. to point out, to indicate, describe, explain, *čé-ba* the greatness or superiority of a thing *Mil.*; *bú-mo skyé bar gyúr-bar stón-pa yin* it indicates that a girl will be born *Wdi.*; *či-dra žig (yod) ston dgos* give me a description of her person *Gbr.*; *bstán-par byao* now I will explain that, *frq.*; *ji-ltar byón-pa bstán - pai leu* the chapter describing the arrival; hence to teach, *čos* religion; *luñ v. luñ.* — 4. *W.* to make one undergo or suffer, to inflict (just as **čón-čé** to suffer), **mí-la nag stón-pa** to torture a person, **dug-nálstón-pa** to plague, torment, grieve. — 5. *W.* as a vb. nt., to show one's self, to appear, **'i-ru tán-te yod** this appears here, this turns up or occurs here.

II. sbst. a teacher, *frq.*, *luñ-ston-pa* a prophet, v. *luñ*; the *stón-pa* par excellence is Buddha, *frq.*; — *ston-min*, and *tse-min* two false doctrines *Gbr.* 92, 3. (the translation given by *Sch.* is but an arbitrary one).

ལྷོ་མོ་ stón-mo feast, banquet (v. also *yá-tra*), *stón - mo bzán - po*, *čén-po*, a grand, splendid feast *Dzl.*; *sóm-pa* to prepare, arrange (a feast), *byéd-pa* to give, hold, celebrate it, also c. dat. in honour of; *stón-mo drén-pa* to serve it up *Mil.*, *gyéd-pa* to distribute the dishes, *dmáns-kyi stón-mo gyéd-pa* to distribute of the viands of the table to the common people *Mil.*, *zá-ba* to eat, or partake, of such a festive entertainment *Dzl.*; *stón-mo-ynan-sbyin* a present of meat, of provisions *Gbr.*; *dgá-ston* festive entertainment, *frq.*; *rná - bai dgá-ston* a feast or treat to one's ears *Gbr.*; *čós-ston* a religious feast *Gbr.* (might be used for *agapē*, love-feast, feast of charity); *dús-ston* a periodical festival, one connected with certain times or periods *Tar.*; *bág-ston* wedding-feast, *frq.*; *min - ston* feast given at the solemnity, when a name is given to a child; *ráb - ston* a feast after settling some important business *Cs.*; *btsás-ston* a feast given after the birth of a child;

tsógs - ston sacrificial feast; *yšid - ston* funeral feast.

ལྷོ་བ་ stób - pa, pf. *bstab* (*Cs. bstob*), fut. *bstob* *Cs.*, imp. *stob*, (causative to *tob-pa?*), to put into another's mouth, esp. food, to feed; also applied to a mare that shoves the grass to her foal *Dzl.*; *nán-tan-gyis stób-pa* to press a person to accept of a dish etc. *Dzl.*; in a more general sense: *lán-ste stan stób-par byéd-pa* rising to offer one's own seat *Stg.*; to make a donation *Dzl.*; also capir.: *yo-byád tams-čád-kyis stób-pa* to provide a person with every thing within one's power *Tar.*

ལྷོ་བས་(ལོ) stóbs(-po) strength, vigour, force, *frq.*; *lus-stobs* bodily, *snýin-stobs* mental strength; *ju-stobs* digestive power *Med.*; *stóbs-po čé* of great physical strength *Dzl.*; *stóbs - kyis* by virtue, by means of; *stobs - pel-nyams-brtás byéd-pa* strengthening, nourishing, of food *Med.*; *stóbs-čan*, *stobs-ldán*, strong, robust; *stobs-čün*, *stobs-méd*, powerless, weak; the five powers of a Buddha v. *Burn.* II, 430; *Köpp.* I, 436; the ten powers v. *dbañ bču.* — *stobs-čén* 1. n. of a Lu-king, *S. O.* — 2. rammer, pile-driver, (or *rdob-čén?*) *C.*

ལྷོ་བ་ stór - ba to be lost, to perish, to go astray, *bu stór-ro* a child has been lost *Dzl.*; *lus dañ srog* (to lose) one's life *Dzl.*, *sems* one's senses, *lam* one's way (also fig. to err from true religion *Pth.*); **tor ma čug** *W.* do not lose it, do not drop it, carry it carefully; *stór-sa med* it cannot be lost or antiquated *Mil.* — *stór-kuñ* for *γtór-kuñ* drain, gutter *Lex.*

བད་བ་ brt... v. chiefly sub *rt.*

བད་བ་ brtá - ba, pf. *brtas*, *Lex.*: *lus sems brtas*, explained by *rgyás - pa*, to grow wide, to extend; gen. to grow stout, esp. with *nyams* *Dzl.*; cf. also the expression for strengthening sub *stóbs(-po)*; also *rtas byéd-pa* *Med.*; fig. strong or great: *gyód - pa rtas* the greatest, the sincerest repentance *Pth.*; *bág - čags rtás - pa* high passion *Thgy.*

བརྟག(ས)་བ་ *brtág(s)-pa*, v. *rtóg-pa*; as sbst., preceded by a genit., **inquiry, examination**, *Stg.*, frq.; gen. c. accus. *rmi-lam brtág(s)-pa* examination of dreams *Stg.*; *rin-po-če brtág(s)-pa-la mkás-pa* connoisseur of precious stones *Dzl.*; *brtágs-pa bgyad Tar. 21, 2?*

བརྟན་ *brtad* a kind of imprecation, which consists in hiding the image and name of an enemy in the ground underneath an idol, and imploring the deity to kill him; *brtad júg-pa* to perform that ceremony *Mil.*

བརྟན་བ་ *brtád-pa* 1. *Lex.* = *bló-bur* **new, recent**. — 2. *Sch.* **haste, speed**, for *rtáb-pa* (?) (*Tar.* 180, 2 it should prob. be *γtád-na.*)

བརྟན་བ་ *brtán-pa* adj. and abstract noun; *brtán-po* adj., **firm, steadfast, safe; firmness** etc.; *brtán-par γnás-pa*, **tán-po dád-čē** *W.*, to last, hold out, abide, continue, frq.; *brtán-pa tób-pa* to become firm or durable (lit. to acquire firmness or durability) *Mil.*; *brtán-par gyúr-ba*, **tán-po čá-čē** *W.* id.; *brtán-gyi skyid* a continued or abiding happiness *Mil.*; *dbañ brtan* their strength is holding out *Med.*; *brtán-du júg-pa Glr.*, **tán-po cò-čē** *W.*, to watch, keep, preserve carefully; **tán-po kur** *W.* carry it carefully or safely! *dám-bças-pa brtán-par šes* he knew his word to be inviolable *Dzl.*; *yí-dam-la brtán-pas* because he firmly kept his word *Dzl.*; *dus brtán-gyi bdé-ba* eternal welfare, everlasting happiness *Mil.* (perh. this ought to be *γtan*).

བརྟན་མ་ *brtán-ma*, or *bstán-ma*, and *bstán-pa-mo*, n. of the goddess of the earth, (also *skón-ma*, *yá-ma*), used in practising magic.

བརྟུ་བ་ *brtül-ba* 1. **deportment, behaviour** *Cs.* — 2. *Sch.* also diligence, painstaking(?). — *brtul-žugs*, བློ་འཇུག་ 1. *Cs.* manner, way of acting. 2. *Sch.* and gen.: exercise

of penance, *brtul-žugs byéd-pa* or *spyód-pa*, to perform such exercises, to do penance.

3. penitent. — *brtul-žugs-čan* penitent (adj. and sbst.) — *brtul-pód-pa* v. *rtul-pód-pa*.

བསྟོན་བ་ *bstán-ba* v. *stóns-pa*.

བསྟན་བ་ *bstán-pa* 1. v. *stón-pa*. — 2. sbst. **doctrine**, a single doctrine, or a whole system of doctrines; *sañs-rgyás-kyi bstán-pa* the doctrine or religion of Buddha, *tub-bstán*, for *tub-pai bstán-pa*, id.; *γnás-lugs bstán-pa* the doctrine of the position of... *Med.*; *bstán-pa γnyis* with Urgyan Padma etc., the same as *mdoi* and *snágs-kyi lam*, v. *mdo* extr. — *bstán-gyur* the second great literary production of Buddhism, containing comments on *Kan-gyur*, and scientific treatises (v. *bka-gyur* in *bka*) *Köpp.* II, 280. — *bstan-bcos* (शास्त्र) a scientific work. — *bstan-rtsis* a chronological work relative to the year of Buddha's death. — *bstan-dzin* follower, adherent of a doctrine, *sañs-rgyás-kyi bstan-dzin Mil.*, Buddhist; also frq. used as a noun personal. — *bstan-(b)šig* col. a destroyer of the doctrine, in general a good-for-nothing fellow, a mischief-maker, an obnoxious person or thing. — *bstan-srūn* 1. a **keeper, guardian of the doctrine**; perh. also = *bstan-dzin*. 2. **keeper, warden, guardian** in general, *lha-kán-gi bstan-srūn*; *lha-sai bstan-srūn* the tutelary goddess of Lhasa, acc. to *Glr.* = *dpal-lhá-mo*. 3. in general the contrary to *bstan-bšig*.

བསྟོར་ *bstir* supine of *sti-ba*; *bstir-méd* 'restlessness', one of the infernal regions.

བསྟུགས་བ་ *bstügs-pa* to make lower, to lower *Sch.* (?).

བསྟོན་བ་ *bstén-pa* 1. vb. v. *stén-pa*. 2. sbst. **confidence**, = *brtón-pa* *Bhar.*

བསྟོད་བ་ *bstód-pa* v. *stód-pa*.

ཐ

ཐ ta, the letter **t** aspirated, like the English **t** in 'tea'.

ཐ ta 1. num. fig.: ten. — 2. **every thing, all, total** *Sch.* (?).

ཐ་སྐར་ ta-skár a certain star, ta-skár-zla-ba a month, prob. = वैशाख (April-May); ta-skár-gyi bu अश्विनी twin half-gods.

ཐ་ཁ་ ta-káb *Lh.* a large **needle**.

ཐ་ག་པ་ tá-ga-pa a **weaver** *Dzl.*

ཐ་ག་ tá-gu, vulg. *tí-gu*, 1. a short **cord** or **rope**. — 2. **string, twine**, for making garlands *Stg.*; a bell-rope *Dzl.*

ཐ་གུ་ ta-grú, originally tag-grú *Pth.*, **extension, width, breadth**, dzam-bu-glin-gi ta-grú kún-la *Glr.* in the whole extent of Dzambuling; ta-grú čé-ba *Pth.* extensive.

ཐ་རྫོང་ ta-rgód 1. **obtuse, rounded off** *Sch.* — 2. *Mil.*?

ཐ་ཅད་ ta-čád **very bad, mean** *Cs.*

ཐ་ཅུང་ ta - čün the **last month** of a season (v. *dus*), e.g. dpyid-zla ta-čün the last month of spring, opp. to rá-ba, (and brin-po); the **youngest** of three or more sons, opp. to rab (and brin-po the middle one).

ཐ་སྙམ་ ta-snyád 1. **appellation**, žes ta-snyád-du grags so it is called *Wdn.*; *Tar.* 96, 13; 178, 3; *Was.* (296): **supposition; condition**, ta-snyád-pai bdén-pa conditional truth. — 3. *Schr.*: **etymology**, *Cs.* only: part of grammar; so frq. used by grammarians, e.g. tsig dan ta-snyád slób-pa to learn spelling and etymology. — 4. In col. language I heard it used only for talking or disputing in a conceited, foolish manner, so also in *Mil.* — *Lex.* in conformity with each of these significations = अवहार, from अवह to distinguish, to

name; to dispute. — ta-snyad-yčig-pa n. of a school, of a system or doctrine *Tar.*; ta-snyad-grúb-pa n. of a literary work.

ཐ་དཔེ་ཅུ་ ta-dád-pa **different, various, sundry**, gen. opp. to yčig or yčig-pa; dgós-pa ta-dád-pa the various wants of a man *Dzl.*; ta-mi-dád-pa alike, equal.

ཐ་ན་ tá-na **even, so much as, up to**, tá-na-srog-čágs gróg-sbur yan-čád even the smallest insect *Stg.*; tá-na yig-bru re-ré yan-čád even every single letter *Thgy.*; at the close of an enumeration: **finally also** *Ld.-Glr. Schl.* 20, 6.

ཐ་ཐི་ཐི་ ta-pi-tü-pi **confusion, disorder** *Sch.*

ཐ་པག་ tá-pag v. tár-dpag.

ཐ་བ་ tá-ba (= tü-ba) **bad** *Mil.*

ཐ་མ་ tá-ma the **last** of several things, with respect to number, time, rank, the lowest, meanest, most inferior, often opp. to rab and brin, and also to kyád-par-dan; it appears somewhat singular, that yčan-zán-gyi tá-ma signifies a cat, and dab-čágs-kyi tá-ma a hen *Glr.*; dús-kyi tá-ma-la in the last times *Glr.*, prob. also alluding to the general decline taking place towards the end of the Kalpa; sometimes it is to be translated: **in the last place, finally, at last** *Glr.*, like tá-mar *Dzl.* 2, 11; last = parting (parting-eup, parting-kiss); for the last time: ynyén-gyi tá-mas bskor he sees his relations for the last time around him, zás-kyi tá-ma za he eats for the last time *Thgy.*; tá-ma-la c. genit. at the end of, after. — prád-pai tá-ma ni bral, yśón-pai tá-ma ni čí-ba yin the end of every meeting is parting, the end of every living is dying.

ཐ་མ་ཁ་ ta-ma-ka *Cs.*, vulg. *W.* *tá-mag*, **tobacco**, tuñ-ba, *W.* resp. *dón-čé* to smoke (tobacco).

ཐ་མལ་པ་ *ta-mál-pa* (*ta-mál* abbreviated from *tá-ma-la*) 1. mean, vulgar, plebeian, *ta-mál-par dúg-pa* to live like the vulgar *Dzl.* — 2. ordinary, usual, *ta-mál-pa ma yin* that is no usual thing *Dzl.*; *ta-mál* adv. = *pal-čér.*

ཐ་ཚིག་ *ta-tsig* *Sch.* 'oath'; but in two passages of *Dzl.* *ñi ta-tsig* can only mean: 'what signifies?'

ཐ་ར་ཐོ་རེ་ *ta-ra-to-ré* *W.* wide asunder, wide, **ta-ra-to-ré zág-pa** *C.* to scatter, to throw loosely about.

ཐ་ར་མ་ *ta-rám* 1. *Sch.*: 'the breadth of a plain'. — 2. a medicinal herb *Med.*, in *Lh.* *Plantago major.*

ཐ་རུ་ *ta-rú* *Tar.* 20, 17, *Schf.*: 'the utmost limits', or it may be a p. n.

ཐ་ལི་ *ta-li* *W.*, **te-li** *C.*, *Hind.* थलिया, a tin plate.

ཐ་ལོན་ *ta-lón* *W.* a sort of red cloth.

ཐ་ཤ་ *ta-sál* *Sch.*: 'the end, the consequence; bad'; *Bhar.*: *skyés-bu ta-sál nyid* *Schf.*: homo nequam, a good-for-naught.

ཐག་ *tag* 1. sometimes for *tág*, *Glr.* — 2. distance a. relatively (prob. from *tág-pa* measuring-cord, surveyor's chain) only in: *tag-rin-ba* adj. and abstract noun, *tag-rin(-po)* adj., *W.* **tag-rin(-mo)** distant, a great distance, *sa tag-rin(s)* a far country *Glr.*; with *dan* or *las* far from; *tag-mi-rin-ba* not far *Pth.*; *tag-rin(-po)-nas* from afar, from a distance *Thgy.*; *tag-nyé-ba* near; proximity; *W.* adj. **tag-nyé-mo**; *tag-či-tsam* how far? *Cs.*; *tag-grü* v. *ta-gru.* b. absolutely, only with respect to time, in: *ma-tág* but just, just now, gen. with a verbal root, *sleb ma-tág yin-pa* he that has arrived just now *Glr.*; *sñar bsad ma-tág-pa* (the passages) that have been explained just now *Gram.*; as an adv. gen. *ma-tág-tu*, or only *ma-tág*, frq., e.g. *tos ma-tág-tu* as soon as he had heard; *de ma-tág-tu* directly, immediately, in *W.* **ma-tóg-tse**. — 3. *tag-tóg* v. *tóg-tág*. — 4. *tag-yèd-pa* v. *tág-pa* I.

ཐག་ཐག་ *tag-tág*, with **jhé-pa** *C.*, **čó-čé** to knock, *sgo* at the door.

ཐག་པ་ *tág-pa* I. rope, cord (in *Lh.* hempen ropes, as a foreign manufacture, are often distinguished from other ropes, by being called ར་སྟོ་, *bal-tág* rope made of wool, *ral-tág* rope of goat's hair, *rtsid-tág* rope of the long hair of the yak, *rtsa-tág*, or *pon-tág* *Glr.* rope of grass; *lèags-(kyi)* *tág-pa* chain, wire-rope, used as fetters or otherwise; **ras-tág** *W.* bandage; *tag-mig* mesh of a net *Sch.*; *tag-zó* rope-maker's work *Pth.* — *tág yèd-pa* vb. a. (*tag čód-pa*, or *čád-pa* vb. n. or pass.) 1. to cut a cord, *bdag nyé-du dan brél-tag bčád-pas bde* I am glad of having cut the cord (tie) which united me with my family *Mil.*; gen. with *re*, the cord of hope, e.g. *gró-bai ré-tag čad* the cord of the hope of going on a journey is cut off, i.e. the journey has been given up *Glr.*; *Schr.*: *ó-tag yèd-pa* to wean (a child); *bló-tag-čod* deliberation is cut off, the matter is decided or resolved upon; hence frq. without *blo*: 2. to decide, resolve, determine, *rgyal-po bkrón-bar tag-bčád* it was determined to murder the king *Glr.*; *Kyod ynyis ná-la čün-ma mi len tág-čód-pa-na* if you positively refuse to give me a wife *Pth.*; **tag-dád mi kyud** *W.* I have no right to decide on that point; *tag-čód-pa byéd-pa* to decide, pass sentence, give judgment *Mil.*; to be sure, decided, certain, ... *gróns-par tag-bčád-de* (cf. above) as it is quite certain that he has died *Mil.*; ... *yod tag-čód* there are certainly ... *Glr.*; *čos dar čón tag-čód* it is quite certain that religion will spread *Mil.*; *ltá-bas tag-bčád-nas* being immovable in contemplation; with termin.: to know for a certainty, to understand or see clearly, *rán-sems čos-skur tag-čód-čün* knowing one's own mind to be vain and frail (v. *čos-sku* sub *sku* 2) *Mil.*; *sñin-ba séms-su* the visible world as a thought, as imaginary, i.e. as nothing *Mil.*; *tag-čód* certainty, surety, evidence, *čón-kyan tag-čód byed dgos* but one should know it for certain, one must be sure of it *Mil.*; *ltá-ba tag-čód-kyi rnál-byor-pa* you, the ascetic, firm in meditation! *Mil.* — **tag-čö-rbe'-čö** *C.* resolute.

II. prob. = *dág - pa*, in *snyin* (or *ze*, or *bsám-pa*) *tág-pa-nas* with a faithful heart, with all my heart, **heartily**, *ze tág-pai zú-ba Mil.* a sincere prayer or entreaty.

Note. In *tag-pa* and other words beginning with *t*, (e.g. *tañ*, *tó*), *d* sometimes takes the place of *t*, and this uncertainty in the use of the initial letter dates perh. from a time, when the aspirated pronunciation of the media first began to be adopted in *C.*, and was not yet generally introduced.

ཐག་ཐག་ tags **texture, web**, tags *tág - pa* to weave *Dzl.*, *tágs-_o tag-mkan* col. for *tá-ga-pa*, also *tágs-mkan Pth.* a weaver; **tser-tág** *W.* thorn-hedge, fence consisting of thorn; tags - *kri* (weaver's) loom *Ld.-Glr.*; *tágs-gra-_obu* *Cs.*, **tágs-kan-bu** *W.*, spider; *tágs-ča* weaver's implements; *tágs-ynas*, *tágs-ra*, a weaver's place or shop *Cs.*; *tags-brán byéd-pa Mil.*, **tag rán-čə** *W.*, to begin the warp.

ཐག་ཐོག་ཐོག་ tags-tógs **impediment** *Cs.*

ཐང་ *tañ* 1. also *tán-ma Mil.*, *tán-bu Dzl.*

Ms., **tán-ka** *W.*, flat country, a plain, **steppe**; also fig. like *zin*, *bde-čen-gyi tañ* land of bliss *Mil.*; *tán-la* (from the house) into the plain or steppe, = into the open air *Dzl.*; *tán-la ltün-ba* to fall to the ground; **ma-tán** *W.* the unfloored bottom of a room; *gram-tán* a fenny or swampy plain *Cs.*; *span-tán* a green grassy plain or steppe, meadow, prairie; *byan-tán* the northern steppes or plains of Tibet (used as a noun proper); *bye-tán* a sandy desert or plain; *ol-tán* ground covered with (snail-) clover, **pasture ground**, grassy plain; *śag-tán* a gravelly plain; *tán-du byéd-pa* *Cs.* to lay waste, to make a desert of, *tán-du gyür-ba* to become a desert. — 2. *Cs.* **price, value**, perh. also amount; *rin-tán* id. *Dzl.*; *rin-tan-čan* dear, precious, *Mil.*; *yon-tán* 1. *W.* **income, profit**, 2. *C.* = *yón-tan* **talent**, natural gift, faculty; *lo-tán* yearly tribute, *yòd-pa* to fix, to order it, *Tar.*; *za-tán* (a person's) capability of eating *Thgy.* — 3. *W.* for *dwañs* **clear, serene**,

nam tañ a cloudless sky, fine weather; **dan ji-ro tán-te yod** (the sky) was cloudless last night. — 4. **potion** *Med.* — 5. = *bka-tán*, **order, command**, (*bka*) *tañ-yig* **decree**; *pad-ma-tañ-yig* is the abridged title of a collection of legends about Padma Sambhava. — 6. (resin?) *tañ-ču* **resin, gum**, e.g. of fruit-trees. — 7. a very short space of time (the statements as to its length vary from five seconds to one minute and a half), a **moment, a little while**, gen. *tañ yèig*, not seldom joined with *skad èig* and *yud tsam*; *tañ tsam* id. *Pth.*; *èig-tañ*, *bzi-tañ* one moment, four moments; *Lt.*, *tañ-ré* *S.g.*, one after the other *Sch.* — 8. v. *tañ-ka*. — In a few instances the meaning of *tañ* is not quite evident.

Comp. *tañ-krün* bastard *Sch.* — *tañ-ču* v. *tañ* *C.* — *tañ-stón* uninhabited, desolate; wilderness. — *tañ-brü* *Sch.* 'cedar-nuts', perh. = *ko-nyon-tsé* q.v. — *tañ-már* *tar* *Cs.* — **tañ-ma-la-la-tsé** a small lizard *Ld.* — *tañ-yèi* market-price, **tañ-zi čag** *C.* the market-price abates. — **tañ-zi** *W.* fata morgana. — *tañ-rág* cedar (?) *Sch.* — *tañ-sin* fir, pine.

ཐང་ཀྱ, ཐང་གྱ་ *tán-ka*, *tán-ga*, resp. *zal-tán*, *W.* **sku-tán**, *Tar.* *tán-sku*, **image**, prop. of human beings, at present = picture, **painting**, in a gen. sense, also of landscapes etc.

ཐང་དྲཱ་ *tañ-_odkár* the white-tailed eagle *Sch.*

ཐང་ཐང་ *tañ-tán* v. the following word.

ཐང་ཐོང་ *tán-po*, **tense, tight, firm** (= *tán-po?*); *tañ-lhód* tight and loose; also tenseness fig. *Mil.*; *tán-ša yòd-pa* to strain, to stretch, *čòd-pa* vb. n. or pass. *Stg.*, *Mil.*, *C.*; **zúg-po tañ-nam** *C.* are you well? — *rkañ-tán-du* or *la on foot*, v. *rkañ-pa* comp.; *tañ yòd-pa* to tire, to fatigue *Mil.*, *tañ čòd-pa* or *čad-pa* to be tired, wearied *Pth.*; **gom-tán láb-čə (xi-gu-la)** *W.* to lead a child in walking, to teach a child to walk; *ša-tán-tán* to the utmost of one's power *Sch.*

ཐང་ཐོང་ *tañ-próm* a medicinal herb *Med.*, *Wdn.* = *dha-tu-ra* thorn-apple (?).

ཐང་གི་ *tán-sa* v. sub *tán-po*; *tán-shin* v. *tán* comp.

ཐང་(ཀྱི་) *tád(-ka)* 1. the direction straight forward, *steñ dan* *og dan* *tád-ka* *tams-èd-du* upward and downward, and in every other direction *Stg.*; *steñ-og-tád-ka* straight upward and downward *S.g.*; *jño-brán-gi* *tád-ka* *pyin* they came straight towards the castle; *tád-ka-na* directly before *Thgy.*; *deñ nub-tád-kyi* that which is situated to the west of it *Tar.*; most frq. *tád-du* c. genit. towards, in straight direction; over against; in presence of e.g. to assemble, to propound, to lay before one, to study under a professor *Dzl.*; exactly in the place of a thing *Tar.* 17, 1; *sai* *tád-nas* *ñod* *Tar.* 159, 4 prob.: cut off only from the flesh; **té'-kya*, *té'-kan-la** *Ts.* straight on; *tad-dran-na* directly before *Wdi.*; **tad-nyá** *W.* over against, opposite, facing; *tád-so-na* = *tád-ka-na* *Mil.* — 2. *tád-ka* each for himself *Glr.* — 3. entire, whole, untouched, safe (integer) *C.* and perh. *Thgy.*

ཐྱོན་ frq. abbreviation for ཐམས་ཅད་ *tams-èd*, whole, all.

ཐན་ *tan*, *Hind.* *थान*, = *yug*, a piece of cloth.

ཐན་ཀོར་ *tan-kór*, *tan-skór* *Lex.*, surrounding country *Sch.*

ཐན་ཐུན་ *tan-tün* (*Schr.* *tad-tün*) a little *Sch.*

ཐན་པ་ *tán-pa* dry weather, heat, drought *Glr.*

ཐབ་ *tab* 1. resp. *ysol-táb*, fire-place, hearth, *me-táb*, id.; also for stove, *lèags-táb* iron stove; *tab šor* 'the hearth is running over', i.e. the food placed on it runs over in boiling, a mis-hap the more serious, as the household god is offended by the evil smell caused thereby. — 2. v. sub *čan*.

Comp.: **táb-ka** *W.* fire-place, **táb-ka tsam yod** how many fire-places, i.e. households, are there? — *tab - kün* opening or mouth of a stove, furnace, or fire-place; v. also *Schl.* 249. — *tab - rnás* fire-place, furnace, oven *Cs.* — **tab-tsán** *W.* kitchen. — *tab-pyis*, *W.* **tab-pis** clout, dish-clout, wiper. — *tab - yzób* burnt smell. — **tab-*

lús *òo-kan** *W.* cook. — *tab-yyóg* kitchen-boy, scullion *Pth.* — *tab-šün* fire-wood, fuel. — *tab-lhá* deity of the hearth.

ཐབ་ཐོབ་ *tab-tób* *W.* = *tom-tóm*.

ཐབས་ *tabs* (cog. to *stabs*), opportunity, chance, possibility, **tón-or* *ñul-táb ma juñ** *W.*

I had no opportunity of seeing or going; **tab šiy nyi-rán-ne mi jün-na** *W.* if you offer no chance, if on your part it is not made possible; *tabs mi* *tub* *Dzl.* and col. I am not able, I cannot; *ydan-dráns-pai tabs med* I then shall lose the opportunity of meeting (the princess) *Glr.*; *brós-pai tabs med* there is not any chance of escape *Glr.*; *lám - lu yzól - tabs med* there is no occasion for stopping or tarrying on the road *Mil.*; way, manner, mode, *klog - tabs* way of reading, e.g. Sanskrit; *rkün-tabs-su* in a thievish manner, by theft *Stg.*; *rgyál-poi tabs ytón-ba* to give up the way (of life) of a king, to resign the crown *Dzl.*, *tabs yéig - tu* together, in company, jointly, e.g. to sit down with one another, to go together to a place, frq.; means, measures. *tabs byéd-pa*, *W.* **òo-èe*, *kyón-èe** to use means, to take measures; *blo tabs tsól-ba* to contrive means *Ma.*; *tabs stón-pa* to show means or ways, to give directions, to instruct *Glr.*; *tsó-tabs* liveliness, subsistence; *tabs zad* there is nothing else to be done *Glr.*; *zi-bai tabs-kyis* in a fair way, amicably, not by constraint or compulsion *Glr.*; *tabs-kyis* by various means, by artifice, cunningly, craftily; *tábs(-la) - mkás-pa*, *tábs-šes-pa*, *W.* also **táb - çan**, skilful, dexterous, clever, full of devices; *da bód-du gró-tabs gyis šiy* now take steps, make preparations, for a journey to Tibet *Glr.*; *de yson-poi tabs yód-dam* is there a means of recalling those men to life? *tabs-čág* *Mil.*, **tab-šág** or **teb-šág** vulgo, a shift, make-shift, surrogate; *tabs (dan) šes (-rab)* the mystical union of art and science, or (*Sch.* less correctly) of matter and spirit, cf. *Wus.* (144).

ཐམ་གྱི་, ཐམ་ཀྱི་ *tám-ga, tám-ka* a seal, sign *Cs.*, v. *dám-ka*.

ཐམ་ཐམ་ tam-tám Sch. 1. also *tám-me-ba*,
unconnected, scattered, dispersed. —

2. *tám-tám* (byed) -pa = *tám-pa*.

ཐམ་བ་ *tám - pa* (sometimes *tém - pa*) com-
plete, full, almost exclusively used
as a pleon. addition to the tens up to
hundred.

ཐམས་ཅད་ *tams - cād* whole, all; added to
the singular number: *rgyal-kāms*
tams-cād the whole empire *Glr.*; *lus tams-*
cād na the whole body aches (opp. to one
part of it); *bód-kyi zans tams-cād* all the
copper of Tibet *Glr.*; more frq. added to
a plural (though usually in the form of
the singular number): all (the persons or
things), *de tams-cād*, rarely *dé-dag tams-*
cād, all those; *tams-cād-kyis so-só-nas* all
of them one by one, each.

ཐམས་པ་ *tāms-pa* (= *tám-pa?*), *sa*, or *bye-*
tāms-su jug-pa to suffer (a person
or beast) to stick fast in the mud, in the
sand (?) *Glr.* 84.

ཐུ་ *tau* *Wdn.* capsule (?), *Wts.* peach (?).

ཐར་ *tar* v. *tar-tór*.

ཐར་ཐོར་(ལ་) *tar-tór(-la)* = *ta-ra-to-ré* (cf.
tór-ba); **tar cós-se dug** *Ld.*
sit wide asunder, not too close together!
tar byed - pa Mil. to break to pieces, to
smash, to crush.

ཐར་ཏུ་ *tár-nu* a purgative *Med.*

ཐར་དཔག་ *tar-dpág*, *C.* **tar-bág**, *W.* **tá-*
*bag** a large plate, dish, platter.

ཐར་བ་ *tár-ba* to become free, to be saved,
tar gos*, or *goi *W.* he must become
free, *las* from; to be not hindered or pre-
vented, to get through, to get on, to be able
to pass, *ču-la* through the water *Mil.*; *zas*
mi tar the food cannot pass through *Med.*;
to be released, acquitted, discharged, **t'im-*
*na** *C.* by a court of justice; *tár-du jug-*
pa to set at liberty, to acquit, with *tse*
(col. **tse - tár - la tán - wa**) to pardon (a
malefactor), to grant him his life, frq., to
let live (animals) *Mil.*; often in a religious
sense (with or without *rdám - par*) to be
saved, freed, released, viz. from the trans-

migration of souls; more frq. the pf. *tár-*
pa 1. to be free etc., *lam tar* the road is
free, passable. 2. sbst. freedom, liberty, hap-
piness, eternal bliss, མོ་བླ་ *tár - pai rgyur*
gyur it will be serviceable for (my) liberty;
tár- (pai) lam the road to happiness (a
common expression); *tar-méd-kyi dmyál-*
ba hell without release. 3. adj. free, *tár-*
par gyur-ba to become free, *byéd-pa* to
make free, to liberate, to save; *tár-sa* place
of refuge, asylum *Thgy.*

ཐལ་ *tal*, sometimes for *ta-li*; *tál-gyis* v.
tál-ba II. 3.

ཐལ་བ་ *tál-ba* I. sbst. 1. dust (cf. *rdul*),
ashes, and similar substances; *gog-*
tál ashes; **tug-tál** ('soup-dust') roasted
barley-flour *C.* — *tal-kár* a kind of ele-
phant, *Cs.*, perh. the ash-coloured. — *tál-*
ču lye. — *tal-čen* ashes of the dead; also
a sort of light gray earth, representing the
former, and used for bedaubing the face
in masquerades *Mil.* — *tal-tág* *Ld.* unleavened bread. — *tal-mdóg* ash-coloured,
cinereous. — *tal-pyágs* broom *Sch.* — *tal-*
byi the gray or cat-squirrel. — *tal-tsa* a
sort of salt *Med.* — 2. *bya - tal* dung of
birds *Glr.*

II. vb. (*Cs.* also *tál-ba*) 1. to pass, to
pass by, **tal ča dug** *W.* he goes past, he
does not come in; **zám - pa tal ča dug**,
he goes past the bridge, does not pass
over it; to miss the mark, of an arrow
or ball; *rba tal - tál on* the waves flow
past *Mil.* — 2. to go, step, pass beyond,
lo lná-bču tál-nas when the age of fifty
has been passed *Wdn.*; **ču-tsód yčig tsá-*
*big tal** *W.* a little past one o'clock; *sno-*
ba-las tal-nas dmar-zin *Thgy.*, prob. inclin-
ing from blue to red; to be in the ad-
vance *C.*; to project, to be prominent, hence
tal-tün different lengths, one object pro-
jecting beyond another; to play a promi-
nent part, to take the lead *W.*; *tál-čes-pa*
to exceed the due measure *Sch.*; **ka tal-*
*wa** to be forward in speaking, bold. —
3. to go or pass through, *brág-la yar tal*
mar tal, and *jár tal tsur tál-du gró-ba*
to soar up and down before a rock, and

to pass actually through it (the saints not being subject to the physical laws of matter) *Mil.*, *Thgr.*; to shine, to light through; *tal-'byün-du gró-ba* to go straightforward, to act without ceremony or disguise *Dzl.* ༢༩༩, 3; *tál-ma Sch.*, *tál-le C.*, through and through; *tál-gyis* directly, straightway, unhesitatingly *Mil.* — 4. to come or get to, to arrive at (*W.* **tél-čé**), *tál-nas lo ysum lon* three years have elapsed since they arrived; *pa-má gar tál-bai ytol-méd*; *bzan-tál* safe arrival *Thgr.*; *yár-gyi bzán-tal čén-por gró-ba* to arrive at, attain to (a blessed state) in a pleasant and speedy manner *Thgr.* — 5. to be over, past, finished, done, *tál-lo* of a song: it is over, finished *Mil.*; *drug-ču tál-lo* the number of sixty is full; *yál-nas tál-ba Mil.* having disappeared, vanished; *stór-te* (or *stór-nas*) *tal* he is undone, it is all over with him *Mil.* frq.; *rím-gyis je nyün je nyün tal* by degrees it vanishes, dies away *Mil.*; *snar čad-tsig tal* the former agreement is no longer valid; *tal son* col. = *tsar son*. — *Tar.* 46, 5. 12? 172, 5: *tál-gyur-pa Schf.* follower, adherent, or the name of a certain sect.

ཐལ་མོ *tál-mo* the palm of the hand, *tál-mo sbyár-ba* to hold together the palms of the hands, as a gesture of devotion; *tál-mo snün-pa Dzl.*, more frq. *tál-lcáy rgyáb-pa* to give a slap on the face, a box on the ear; *tál-brdáb-pa* to clap with the hands *Sch.*

ཐི *tí* num. fig.: 40.

ཐི་གུ *tí-gu* v. *tá-gu*; *tí-gu-kró-bo* (?) *C.* = **ar-gón** *W.*

ཐི་བ་ *tí-ba* 1. wood-pigeon, stock-dove *Sch.*; *tí-bo* plover, peewit, lapwing *Sch.* — 2. *C.* = *tí-ba*.

ཐིག་ *tig*, prob. from *tí-gu*, 1. carpenter's cord or string to mark lines with, marking-string, *tig(gis) debs-pa* to use such a string, to draw lines. — 2. any instrument used in drawing lines; *skor-tig* a pair of compasses, *yya-tig* slate-pencil, lead-pencil; also a line drawn with a lead-pencil; **tig-ta tañ-čé** *W.* c. genit. to

examine, try, test. — 3. a line, *tig-debs-pa*, *rgyag-pa*, *rgyab-pa*, to draw lines; *guñ-tig* the meridian line *Cs.*; *nag-tig* or *snag-tig* a black line, *tsal-tig* a red line; *tsans-tig* diameter; equator *Cs.* — 4. symb. numeral for zero. — 5. v. *tig*.

Comp. *tig-skód* string to mark lines with. — **tig-nyá** *W.* over against. — *tig-nág Stg.*, *Sch.*: that part of hell, where the damned are sawn to pieces, lines being drawn upon them. — *tig-tsám* a little. — *tig-tsád Cs.* proportion, symmetry, *Ld.-Glr.* f. 27, 6, *tig-tsád byéd-pa* to proportion; **tig-tsád züm-čé** *W.*, to determine the relation or proportion of things. — *tig-šin* a ruler, to rule lines with.

ཐིག་ལེ *tig-le* 1. a spot like that of a leopard's skin, *tig-le-čan* spotted, speckled; *tig-ma** *W.* id., of variegated woolen fabrics; *čos tig-le nyag čig Mil.*, the centre of all religion, in which finally all the different sects must unite. — 2. zero, naught *Wdk.* — 3. semen virile. — 4. contemplation. The two latter significations are mystically connected with each other, as will be seen from a passage of *Mil.*, which is also a fair specimen of the physiological and mystical reveries of the more recent Buddhism: *yoñs lus-la ytim-mo bār-bas bde*; *rluñ ro rkyuñ dhu-tir čūd-pas bde*; *stod byañ-čub-séms-kyi rgyim-bab bde*; *smad dāns-mai tig-le kyāb-pas bde*; *bar dkar dmar tug prad brtsé-bas bde*; *lus zug-med-bdē-bas tsim-pas bde*; *de rnāl-byor nyāms-kyi bde drug lags*, he (the Yogi) feels well in general, when the warmth of meditation is kindled (cf. *ytim-mo*) in his body; he feels well, when the air enters through *ró-ma* and *kyāñ-ma* into the *dhu-ti*; he feels well in the upper part of his body by the flowing down of the *bódhi*; he feels well in the lower parts by the spreading of the chyle (chylous fluid, semen); he feels well in the middle, by being affected with tender compassion, when the red (the blood in the *kyāñ-ma*) and the white (the semen in the *ró-ma*) unite; the whole body is well, being per-

vaded by the grateful feeling of sinlessness; this is the sixfold mental happiness of the Yogi.

ཐིགས་པ་ *tigs-pa* a drop, *tigs-pa re-ré-nas* in drops, by drops *Glr.*; *čar-tigs* a drop of rain; *rsér-tig-po* (sic) *Mil.* seems to denote a drop or globule of molten gold, which in this form is offered for sale by gold-washers.

ཐིང་ *tin* v. *đin-ba*.

ཐིབ་པ་ *tib-pa* v. *tib-pa* and *γtib-pa*; *tib-tib* very dark *Sch.*; *byin-rlabs tibs-tibs* *Pth.* seems to imply the descending of a blessing upon a person; *tib(s)-po*, *mo* dense, *Cs.* or perh. nothing but *obscure*, dark, *nags Stg.*

ཐིམ་པ་ *tim-pa*, also *tīm-pa*, *γtim-pa* and *stim-pa*, gen. with *la* or *nān-du*, to disappear by being imbibed, absorbed; to evaporate, of fluids; of a snake: to creep away, to disappear in a hole; frq. of the vanishing of rays of lights, of gods etc.; to be melted, dissolved (salt or sugar in water); to sink, *dran-méd-du* into unconsciousness *Mil.*

ཐུ 1. num. fig.: 70. — 2. **tū gyāb-ḍe** *W.* to spit, with *la*, to spit at or on. — 3. often erron. for *mū*.

ཐུ་བ་ *tū-ba* 1. also *tū-pa*, skirt, coat-flap *Glr.* — 2. rarely *tū-ba*, bad, e.g. wood *Mil.*; **gyal-tū** *W.* good and bad promiscuously; *sdug-bśāl tū-ba* a bad accident *Thgy.*; malicious, wicked, vicious *Glr.* — 3. vb., v. *tū-ba*.

ཐུ་བོ་ *tū-bo* རྒྱུ་མཚན་ a chief; an elder brother, *Dzl.*, *Tar.*; *tū-mo* *Cs.*: mistress, lady (?).

ཐུ་མི་ *tū-mi* p. n., v. *ton-mi*.

ཐུ་རེ་ *tū-ré* uninterrupted *Sch.*

ཐུ་ལྷུ་མ་ *tū-lim* a lump of metal *B.*; *W.* cannon-ball:

ཐུག་ *tug*, *C.* also **tūg-pa**, c. accus. until, to, in reference to time and space; **zag zib-ču tug** for forty days; only col.

ཐུག་རྒྱུ་མ་ *tug-čóm* *Sch.*: 'dreadful noise'; *Thgr.* *tug-tśóm*; *Mil.* *tug-sgrá* id.

བྱ་བ་ *tūg-pa* I. sbst. soup, broth, *bras-tūg* rice-soup, *bag-tūg* meal-soup, gruel, *rgya-tūg* Chinese soup, a sort of vermicelli-soup *C.*; *tug-tāl* v. *tāl-ba*.

II. vb. 1. to reach, arrive at, come to, c. dat. or termin., *tseñ mtar tūg-pa* to reach the natural term of life *Dzl.*; to come or go as far as *Dzl.*; *rūs-pa-la tūg-pa* to pierce to the quick *Dzl.*; *ši-la tūg tse* *Mil.*, *čī-bar tūg-pa-la* *Lt.* when one is near death; ... *la tūg-gi bār-du* till, until *Dzl.*, *Tar.*, *Pth.*; *bzün-la tūg* he was just on the point of seizing her *Dzl.*; **sād-da tug** *W.* going to kill; *ši-la* (or *bsād-pa-la*) *tūg-pa* often means deserving death (of culprits) *Dzl.*; *tse pō-ba-la tūg kyañ* though life is at stake *Dzl.*; in like manner *W.*: **lus šrog dan tūg-te ča dug** he goes at the peril of his life; *tug-yas* not to be reached, endless *Cs.* — 2. to meet, to light upon, c. *la* or *dan*, = *γrād-pa*, esp. col. **nyi-rān-la tūg-ga-la yōñs** *W.* he has come to see you; **tug yin** *W.* we shall meet again, = till we meet again! à revoir! *jāg-pa dan tūg-pa* *Mil.* to fall in with robbers; *ydoñ tūg-pa* = *tūg-pa*; *čī-la tūg ruñ* *Mil.*, **ghā-la tūg kyañ** *C.* whatever may happen to me; *tug-čād* agreement to meet *Sch.* — 3. col. to touch, to hit or strike against, *W.*: *l'-ru tūg-kan** here it touches, or strikes against; here is the rub; **lag-pa mi tug yin** I shall not touch it, I shall not come near with my hand; **dé-la tūg kyañ ma tug** *W.* do not even touch it!

བྱ་བ་ *tugs*, resp. for *snyin*, *yid*, *sems*, *bsām-pa*, *blo* etc., and whenever mental qualities or actions are spoken of in respectful language, v. below. 1. heart, breast, in a physical sense, gen. *tugs-ka*; *tugs-kyi sprül-pa* the incarnation of a deity, originating in a ray of light which proceeds from the breast of that deity *Glr.* — 2. heart, in a spiritual sense, mind, soul, spirit, will, v. below; design, purpose, intention, *sbyin-pai tug zlog-tu rsol* we beg to desist from the intention of giving *Dzl.*; understanding, intellect *Glr.* (v. *sgām-pa*); *tugs-*

su čud-pa = *kön-du čud-pa*; *tugs-su byön-pa* to be kept in mind, in memory *Mil.*; also = *yid-du ōn-ba* n f.; cf. *gró-ba*. — 3. *tugs-la btágs-so* v. *dog-s-pa*. — 4. for *tugs-rje* or *bka-drin*, *tugs mdzad-pa* to grant or show a favour *Dzl.* — 5 in the phrase *tugs mi túb-pa*, with the genit. of the inf., it is used without ceremonial distinctions for to venture, to risk, to dare *Dzl.*

Comp. *tugs-ka* v. above — *tugs-mkyén* resp. for *mñon-šes* *Mil.* — *tugs-krúgs* resp. for *kön-krúgs* *Ma.* — *tugs-dgóns* = *dgóns-pa* II.; *tugs-dgóns ytón-ba* = *bsambló ytón-ba* to muse, meditate, reflect *Mil.* — *tugs(-su) gró-ba* resp. for *yid-du ōn-ba* to be agreeable; agreeable, pleasant, delightful; pleasure, delight, ... *la* in (a thing) *Mil.* — *tugs-rgyál* resp. anger, wrath, indignation *Mil.*, *tugs-rgyál bžens* anger arises, is roused. — *tugs-nán* grief, sorrow, affliction *Dzl.* — *tugs-čes-pa* resp. for *yid-čes-pa* to believe. — *tugs-rje* prop. respectful word for *snyin-rje* pity, commiseration, compassion; gen. grace, mercy, generosity, *na-la tugs-rje(s) yzigs* pray, look graciously upon me! *Mil.*; even thus: *sá-bon žig tugs-rje yzigs dgos*, pray, be so kind as to send me some seeds! *W.* — *tugs-rjes dzin-pa*, *tugs-rje mdzad-pa* id. — *tugs-rje-čan* gracious, merciful, generous. — (*lha*) *tugs-rje čen-po* the All-merciful, *Awalokiteswara*. — *tugs-dám*, prop. resp. for *yi-dam*, 1. oath, vow, solemn promise, e.g. *bčá-ba* to take (an oath), to make (a vow). 2. a prayer, a wish in the form of a prayer, = *smón-lam*. 3. contemplation, the act of contemplating a deity (cf. *sgóm-pa* and *sgrúb-pa*); meditation in general, *Mil.* frq., *tugs-dám ŷel* meditation increases, proceeds successfully; devotion. 4. a deity, a tutelar god or saint, a patron *Glr.* — *tugs-nyid* v. *sems-nyid*, sub *sems*. — *tugs-müg* resp. for *yi(d)-müg* despair. — *tugs bdé-ba*, *mi bdé-ba*, v. *bdé-ba*. — *tugs-ysigs-pa* to be cautious *Sch.*; v. however *ysigs-pa*. — *tugs-brtsé-ba* love, affection of the heart, compassion, resp. for *snyin-brtsé-*

ba, frq., *tugs-brtse-bar dgóns-pa*, *yzigs-pa*, with *la*, to look upon compassionately, to remember in mercy. — *tugs-ráb* *Sch.* = *šes-ráb*. — *tugs-rús* *Mil.* = *snyin-rús*. — *tugs-(kyi) srás* *Mil.*, *Tar.*, spiritual son, an appellation given to the most distinguished scholars of saints.

ཏུག་ཏུག་ *tun-na* three years old, of animals *Sch.*

ཏུག་ཏུག་ *tun-ba*, col. *tun-nu*, *Ld.* **tun-se**, short, relative to space, time, quantity of vowels etc.; *tun-nu gro-ba* to become shorter; but the word is not so much used as 'short' is in English; *yid tun-ba* *Dzl.*, *spro tun-ba* *Wdn.* passionate, hot-tempered, hasty.

ཏུག་ *tud* cheese made of buttermilk, or of *čur-pé*, butter and milk *Ld.*, *Glr.*, *Pth.*; *o-tud* milk-cheese, made of curd, or of milk coagulated with runnet.

ཏུག་ *tun* I. a regular amount, a fixed quantity 1. of time, a certain length of time, as long as a man is able to work without resting, a shift, six, four, or three hours; *Schf.* translates *Tar.* 67, 17 even by one hour; a night-watch, *mel-tse tun kor* the night-watch is over *Dzl.*; *tun bži rnal-byor* the meditation of a whole day *Mil.*; **tun čad-čè** *W.* (the cock) announces the watch (by crowing); *tun bzui-ba* *Pth.* prob. to have the watch; *nam-gyi gun-tun-la* at or about midnight; *sród-kyi gun-tun-la* *Mil.* prob. id. — 2. a dose of medicine *Med.* frq. — *tun-log?*

II. in sorcery: bodies or substances which are supposed to be possessed of magic virtues, such as sand, barley, certain seeds etc., *tun-dón* a hole in which such substances are concealed; *tun-rá* a horn to carry them; *tun rsó-ba* to revive a charm *Mil. nt.*

III. one who collects, a gatherer (from *tu-ba*), *šin-tun* one who picks up or gathers sticks *Mil.*; *rtsa-tun* a gatherer of grass, *snye-tun* a gatherer of ears of corn *Cs.*; *tun-zór* reaping-hook, sickle *Sch.*

IV. *tun*, or more frq. *tun-món(s)*, usual,

ཐུབ་པ་ *tub-pa*

daily, what is done or is happening every day; **common, general**, *dños-grub tun-moñs* earthly goods, as well as intellectual endowments, considered as common property, but not spiritual gifts; *tun-min, tun-moñs ma yin-pa* **unusual, uncommon**, not for every body; **çig-la çig tun-moñ òo** take good care to live together in harmony *W.*; *tun-moñ-du* or *su* in **common, in company, jointly**; *tun-moñ* by itself is also used as adv., = *tun-spyir*, in general.

ཐུབ་པ་ *tub-pa* (ཐུབ་) I. vb., c. accus., sometimes c. dat., 1. to get the better of, to be able to cope with, to be a match for (an enemy), to be able to stand or bear (the cold etc.), to be able to do one harm, to get at one, *dug-gis ma tub-çin* as the poison could not do him any harm *Dzl.*; to be able to quench, extinguish, keep off e.g. fire, hail *Glr.*; *γžan-gyis mi tub-pa* invincible, not to be overcome; *nan dgu tub-pa* to be able to subdue every thing that is bad *Lt.*; to have under one's command or control, to keep under, e.g. one's own body; to be able to bear, e.g. *mis tub-par dka* (water from a glacier) is not easily borne by man, i.e. does not agree with him *Med.*; *ras rkyan tub-pa* to be able to bear a simple cotton dress *Mil.*; *lo brgya tub-pa* to live to (the age of) a hundred years, frq. — 2. with a supine or verbal root, to be able, col. the usual word, in B. gen. *nus-pa*; cf. *γtub-pa*.

II. sbst. 1. **ཐུབ་པ་** a mighty one, one having power and authority, *šā-kya-tub-pa* Buddha; a wise man, a sage, a saint in general, **ཐུབ་པ་**. — 2. symb. num. for 7.

ཐུབ་(ས་) *tum(s)*, also *tum-pa* *Cs.*, *tum-po* *Sch.*, 1. cover, covering, wrapper, of a book or a parcel; *rgyab-pa* *Sch.* to put (a cover round a thing), to wrap up; **sig-pa** *C.*, *W.*, **šan-pa** *C.* to take off (a covering); *tum-čan* having a cover. — 2. a parcel wrapped up (in paper etc.); *bru-tan-tum bças* together with a small parcel of tea.

ཐུབ་པ་ *tum-pa* 1. v. *tum*. 2. v. *γnyid*.

ཐུས་པ་ *tus-pa*

ཐུས་པ་, ཐོས་པ་ *tum-bu, tōm-bu* a large spoon, a ladle; *rag-tum* a brass ladle, *zans-tum* a copper ladle.

ཐུར་ *tur* 1. *Cs.* a declivity(?), prob. only adverbially: down; *tur-lām* a downhill road; *tur-la, tur-du* down, downward, *gró-ba* to go down, *nub-pa* to sink down; *mgo tur-du bstan-te* head down, head over heels *Stg.*; **ti-pi tur-la sub-çe** *W.* to uncock one's cap. — 2. v. *tur-mgo*, and *tur-ma*.

ཐུར་མགོ་ *tur-mgo* 1. the tip of a spoon, *tur-mgo tsam* as a measure *Mil.* — 2. also *tór-mgo* halter, **tur-go çug-çe** *W.* to bridle, to bit (a horse); **tur-la tén-çe** *W.* to strive, to struggle against; to rear. — *tur-tág* the rein, *tur-mta* the end of the rein.

ཐུར་བུ་, ཐུར་བ་ *tur-bu, tur-ru* foal, colt, filly.

ཐུར་མ་ *tur-ma*, *W.* **tur-mañ**, 1. spoon. — 2. Chinese chopsticks. — 3. a pole *Dzl. 77, 4.* — 4. a whole class of surgical instruments *S.g.*

ཐུབ་ *tul* 1. egg (acc. to Cunningham a Cashmiri word), *tul-ta-gir* pancake. — 2. v. *dül-ba*, also substantively: *tul de min* besides this way of converting (people) *Pth.*; *tul dg-tu jüg-pa Tar. 25, 16* to keep a tight hand over a person, to discipline one; *çin-gi tul débs-pa Ld.-Glr.* to clear land for tillage, *ni f.*

ཐུབ་པ་ *tul-pa*, *Cs.* also *tul-po*, dress made of the skins of animals, a furred coat or cloak *Mil.*; *lug-tul* dress of sheep-skin, *rá-tul* dress of goat-skin, *tul-lu* the common sheep-skin dress; **tul-čan** *W.* wide, not fitting close or tight.

ཐུབ་བ་ *tul-ba* 1. pf. to *dül-ba*, to tame, curb, check, restrain, *Mil.*: *nds dré-rnams tul-nas* the goblins having been subdued by me; *las nyon-moñs tul-ba dka* it is difficult to check a sinful deed *Mil.*; participle: tamed, civilized; converted. — 2. to roll or wind up *Lh.*

ཐུབ་ལེ་ *tul-le* *Ld.* impressive, nearly the same as *tur-re*.

ཐུས་པ་ *tus-pa* 1. bad = *tü-ba*, prov.; 2. v. *tü-ba*.

ཐེ *te* 1. for *té-mo*; 2. num.: 100.

ཐེ་རྟོག་ *te - rŋog* scruple, doubt, uncertainty, hesitation, occasionally used for *te-tsóm*.

ཐེ་བ་ *té - ba*, *C.* also **tí - ba**, *pf. tes Sch.*, the col. syn. of *γtós-pa*, seldom in *B.*, 1. to belong, appertain to, *c. la*. — 2. to occupy one's self with a thing, to meddle with, to interfere, *c. dan* (= *ḍri - ba*); *témkan* belonging together, *c. la*, belonging to a thing; **ma-té-a** *W.* for *ma-té-bar*, = *ma - γtós - par*; *te - rég* the connexion or relation of ownership, *di - la yáb-kyi te-rég med* to this my father has no claims *Mil. nt.*

ཐེ་བོ་, ཐེ་བོང་ *té - bo*, *te - bön W.* thumb, *v. téb-mo*.

ཐེ་མོ་ *té-mo*, col. *té-tse*, diminutive *teu*, resp. *pyag - té* seal, signet, stamp, **té - tse gyáb-če*, or *nán-če** to seal, to stamp; *sa-té Tar.* 79, 12(?); **té-tse lag-kór tán-wa** to engage, to bind one's self by a seal in some common concern.

ཐེ་མོ་མ་ *té-tsóm* doubt, scruple, uncertainty, perplexity, *te-tsóm skyes*, *byed (W. *co*)*, *za, te-tsóm-du gyur* I am doubtful; *te-tsóm za-ba-rnams* scrupulous, irresolute persons *Pth.*; **te-tsóm man-po rag** *W.* I am in great perplexity, I am quite at a loss; *te-tsóm zig ḍri-ba* to utter a doubt *Dzl.*

ཐེ་རེང་ *te-rañ v. teu-rañ*.

ཐེ་རེ་ *te-ré* col. straight, upright, firm; smooth, without folds or wrinkles; *te-ré tñ C.* draw (the carpet) smooth.

ཐེ་རེལ་ *te-rél W.* incomplete, defective, unfinished, *te-rél-la lus soñ* (the loaf) is not whole, there has already been cut from it.

ཐེ་ལི་ *te-li v. ta-li*.

ཐེན་པ་ *tég-pa* 1. sbst. ཡན, 1. vehicle, carriage, riding-beast, *rtai tég-pa-la zön* he mounted on horseback *Dzl.*; *tég-pa lia-brgyá bsams* he procured five hundred conveyances (horses, elephants, carriages) *Dzl.*

2. for attaining to salvation, *tég-pa ysum* three conveyances are generally mentioned, but in most cases only two are specified, viz. *tég - (pa) dman(-pa)*, ཇིན་པ་, and *tég(-pa) chen-po*, མཛཱུ་ཡན, gen. called 'the little and the great conveyance or vehicle', by means of which the distant shore of salvation may be reached. Yet mention is also made of a *snágs-kyi tég-pa*, མན་ཡན *mantrayāna*, e.g. *Tar.* 180, 13. For more particulars about these vehicles, and other more or less confused and contradictory notions, the works of *Köppen* and esp. *Wasiljew* may be consulted.

II. vb. 1. to lift, raise, hold up, support *Mil.*, *Glr.*; hence *kri-tégs* leg of a table *Sch.*; *tég-küg C.* knapsack, travelling-bag. — 2. to raise, set up fig. *bsad-gád* to raise a loud laugh *Mil.* — 3. most. frq. to be able to carry, *ji tég - pa* as much as you are able to carry *Dzl.*; *mis tég-tsád γcig* as much as one man is able to carry *Tar.*; esp. with a negative: *ma tég* he was not able to hold him up *Dzl.*; *mi-tég kūr* to carry what is too heavy to be carried (by ordinary muscular strength), to strain one's self by lifting, *Med.*; to endure, tolerate, stand, *kón-rnams-kyi nan ma tég-par* not being able to stand their urgent demands *Mil.*; to bear, to undergo without detriment, *skyid tég sdug tég* to be able to bear good fortune and ill fortune. Cf. *ḍégs-pa*, *ḍégs-pa*. —

ཐེན་ *ten* 1 *ten-ró Mil.*, **ša - tén** *Ld.*, the dead body of an animal killed by beasts of prey. — 2. **tén - la** *C.* down, downward, e.g. **kyir-wa, yug-pa, bór-wa**, to fling down.

ཐེན་པོ་ *tén-po Pth.*, *tén-bu Sch.*, **tén - kan** *W.*, lame, hobbling, limping.

ཐེན་ས་ *téns* time, times, *téns lia* five times *Pth.*; *dbugs - téns cìg - la* in one breathing, at a stretch; without intermission *Pth.*

ཐེན་ *ten* 1. a little while, a moment. — 2. *v. ḍen-pa*.

ཐེན་པ་ *tén-pa* tax, duty, impost *Sch.*

ཐེབ་ *feb* 1. for *tem*, full *Glr.* — 2. for *tabs* *Glr.*, *C.* — 3. *téb - mo*, *feb - chén* the thumb, *feb-čün* the little finger; *v. mte-boi*.
 ཐེབས་ *tébs* series, order, succession *Sch.*,
tébs-re byed-pa to do successively;
tébs-pa v. tébs-pa.

ཐེམ་པ་ *tém-pa* I. 1. threshold, *rgál - ba* to cross it *Glr.*; *sgo - tém* door-sill, threshold; *yá - tém* head-piece of a door-frame, lintel, *ma - tém* sill, threshold *Glr.* — 2. staircase, stairs, flight of steps, *tem-skás* id.; **tém-só** *W.* step, stair; *tem-rim* *Cs.* 1. the several steps of a staircase. 2. rank, dignity. — *rdo-tém* stone staircase; *kor-tém* winding stairs *Cs.* — II. 1. to be full, complete, *zla-dus tém-pa dan* when the time of the months was fulfilled *Glr.* *frq.*; *žag yèig ma tém-pa-la* one day being still wanting *Glr.*; *brya tém-pa v. tam-pa* *Glr.* — 2. *W.*: to be sufficient, enough. — 3. to receive(?) *Sch.*

III. *Sch.* = *tén-pa*, tax, impost, tribute.

ཐེམ་བྱ་ *tém-bu*, *tem-tsañs* stopping, closing, shutting up; a stoppage *Sch.*

ཐེམས་ཡིག་ *tems-yig* *Sch.* memorial.

ཐེའུ་རང་ *teu-rán* *Glr.*, *te-brán* *Lt.*, *te-rán* *Ma.*, a sort of demons.

ཐེར་ *ter* 1. bald, bare, *spyi-tér* *Thgy.* a bald head; a bald-headed person; *ter-tér* *C.* flat. — 2. = *te-ré*(?) *pyi ter nan* gog strong and hale outside, decayed within *Mil.*; *ter-züg-pa* = *rtág-pa* *Thgr.*

ཐེར་འབྲས་ *ter-bum* *Sch.* 1 000 000 000; *ter-bum-čén-po* 10 000 000 000.

ཐེར་ས་ *tér-ma* a kind of thin woollen cloth, a flannel-like fabric, *le-ter* made of shawl-wool, *bal-ter* of common wool.

ཐེལ་ *tel* for *te-li*, *rag-tél* *C.* a plate made of latten brass.

ཐེལ་བ་ *tél-ba* *W.* *frq.* = *sléb - pa* to arrive, cf. *tál-ba* II., 4.

ཐེལ་སེ་ *tél-se* *Sch.* and *Wts.* a seal, stamp, = *te-tse*.

ཐེས་པ་ *tés-pa* *Sch.* pf. to *té-ba*; = *tés-bsün* *Lt.*?

ཐོ་ 1. num. for 130. — 2. register, list, catalogue, index; *to bri-ba* to register,

to make out a list or catalogue *Schr.*; *sléb-to*, *byün-to* account of receipts, *són-to*, *búd-to*, *skyág-to* account of expenditures; *btán-to* account of money or goods lent out; *nyó-to* account of goods bought, bill; *lo-to* calendar, almanac; *dei lág-tu prin-bor-to* list of orders or directions given to him (lit. laid down in his hands); *dei rgyüd-la tób-to* a list of things which his relations shall receive.

ཐོ་གར་ *to-gár* *Pth.*; acc. to *Sch.* the Turkomans; *Tar.* 18, *Schf.*: Tukhara, name of a people in the northwest of India; prob. the Togarmah of the Bible.

ཐོ་ཅོ་ *to-čò* *Mil.*, a foolish joke, unbecoming a sensible man.

ཐོ་ཕྱི་ *to-pyi* *Schr.* love(?), in *Pth.* it seems to signify the sky.

ཐོ་བ་, མཐོ་བ་ *tó-ba*, *mó-ba*, a large hammer, *tó-bas rdün - ba* to hammer, to forge; *rdó-to* a stone hammer, *šti-to* a wooden hammer, mallet; **to-čün** 1. an ordinary hammer. — 2. the cock of a gun. — 3. a soldering-stick. *Lh.*

ཐོ་འཚམ་པ་ *to-čsám-pa* to scorn, scoff, jeer, sneer at, vex, insult, mock, *c. la*, by words *Dzl.*, also by actions *Dzl.*; *šian-čud to-čsám-pa bzód-par ysol* pardon our having sneered at you before! *Mil.*; also *mfo-mtsám-pa*, *-btsám-pa*, *-brtsám-pa*.

ཐོ་ཡར་ *to-yór* stone pyramid, heap of stones (cairn).

ཐོ་རངས་ *to-ráns* 1. dawn, break of day, early morning, *to-ráns(-kyi) dús-su* early in the morning; 2. the following, the next morning, *c. genit.*; both also adverbially: *de dan mjal-bai to - ráns* on the morning after having met him.

ཐོ་རེ་ *tó-re* *W.* to-morrow (*B.*, *C. san*).

ཐོ་རེ་བ་ *tó-re-ba*, *tor-tsál* *Cs.*: a few; *Mil.*, *tog-re-tsal* a little while.

ཐོ་ལུམ་ *to-lüm* *v. tu-lüm*.

ཐོ་ལེ་ *to-lé* 1. *to-lé* *debs - pa* to spit, *c. la*, at or on *Pth.* (cf. *tu*). — 2. button *C.* — 3. *to-lé dkár-po* *C.* chalk. — 4. *to-le-rgyal* *Mil.*?

ཐོ་ལོག་ *to-lóg* C. mule, hinny.

ཐོག་ *tóg* I. what is uppermost 1. roof, *tóg búbs-pa* to cover with a roof, to roof (a house) frq.; *tóg gél-ba* id.; also fig. to complete, to crown a thing *Mil.*; **tóg - sa nán - ðe** W. to roof, to finish a roof by beating and stamping down the earth or sods, of which the covering consists; *tóg-rdzis ytón-ba Mil.* id.; also fig. to impress, c. genit., *Mil.* — **tóg-kár** W., the opening for the smoke in a roof. — *tóg-ðan* having a roof, **tóg-yog** W. under cover. — 2. ceiling; *yá-tóg* ceiling, *má-tóg* floor of a room. — 3. story, *dgu-tóg* having nine stories or floors, frq. — 4. in a general sense: *tóg drén-pa Mil.* to be at the head, to lead, direct, govern; *tóg-kar*, W. **ká-tóg-la**, on, upon, *kýág-tóg-kar* on the ice *Glr.*; *tóg-tu*, and *tóg-tóg* adv. up, up to; above; *yán-tóg-tu* in the uppermost place, quite at the top, *Glr.*; postp. c. genit. (or accus.) 1. on, upon, e.g. to lay on, to place upon *Pth.*; *sems tóg-tu lji-bar byün-nas* lying heavy, weighing heavily, upon one's mind *Glr.*; *nai tóg-tu byün* my heart was smitten (by that); that has touched, has grieved my heart *Mil.*; *tóg-tu kel-ba Mil.*, vb. act. to it. 2. above *Glr.* 3. towards, in the direction of, e.g. running towards, *mai tóg-tu Dzl.*; *yá-tóg*, *má-tóg* ad. above, below, or up to, up stairs, and down, down stairs *Mil.* 4. to, e.g. to send to *Dzl.* 5. *dmag-tóg* at the head of the army, or only with the army. 6. during, as long as, throughout; whilst (*tóg* gen. without *-tu*), *dgun-tóg* throughout the whole winter; **dir á-kü sem tser tóg** whilst her husband is here in great anxiety *Ld.*; *bgros-tóg* during the walk. Cf. also *ña-og*, *pi-tóg* as sbst.: morning, evening, forenoon, afternoon W. 7. directly after, *bzos-tóg ó-ma* fresh milk, *S.g.* (s.l.c.). — *tóg-nas* 1. above, more than, **lo ñab-ñu tóg-ne ma lus** *Ld.* they remained, i.e. lived not more than fifty years. 2. on the part of, *Thgy.*, analogous to *pyógs-nas*.

II. thunderbolt, lightning; *tóg dan sér-ba*

lightning and hail, *tóg-sér-gyi ynod-pa* damage done by the elements; *tóg báb-pa* lightning descending, *rgyab-pa* striking, *tóg-bábs-su byón-pa* to arrive, to approach quick or suddenly like lightning *Tar.*, resp.; *tóg-gis ysód-pa S.g.*, *tóg báb-ste ði-ba Do.* to be killed by lightning.

III. 1. fruit, produce, *dkár-tóg* v. *dkár-po*; *ñin-tóg* produce of the fields *Dzl.*; *lo-tóg* a year's produce; *ñin-tóg* produce of a tree or other plant, fruit; *ysar-tóg* this year's crop *S.g.*; *tóg-jñud* first-fruits, as an offering; *tóg-ðás* id.(?). — 2. W. fortune, wealth, property, **ñul-li tóg** property in money, cash in hand; (s)*pi-tóg* common property, property belonging to a community.

IV. in *ma-tóg(-tse)* for *ma tag*, col. and *Thgy.*, s.l.c., v. *tag*. Cf. also *tóg-tág*, *tóg-ma*, *tógs-pa*.

ཐོག་ཕྱག་ *tóg-tág*, prob. augmentative of *tóg*, v. *tóg-tu* 6, also *tag-tóg*, during, as long as, throughout; quite, *mtsán tóg-tág-tu* all night long; *nyi-ma-yñig-gi bár-du tóg-tág* during a whole day; *lam tóg-tág gán-ño* the roads were quite full (of snow) *Dzl.*

ཐོག་མ་ *tóg-ma* what is uppermost, 1. the upper end, the uppermost place, *grál-gyi tóg-ma-la ðüg-go* they sat down in the first, or uppermost, place *Dzl.*; gen. 2. origin, beginning; *tóg-mai sañs-rgyás kun-tu-bzán-po* Adibuddha Samantabhadra, so a deity is called, by which a prayer has been appointed that is supposed to be particularly efficacious; *tóg-ma ðo-rigs mtó-ba* of noble birth, as regards his origin *Dzl.*; *tóg-ma btsás-pai tse-na*, *tóg-ma btsás-nas*, *tóg-ma skyés-nas* already at his birth, from his very birth *Dzl.*; *tóg-ma méd-pa-nas*, *dus tóg-méd-nas* time out of mind, from eternity; *tóg-ma-nas* from the very beginning; of itself; as a matter of course *Dzl.*; *bsübs-pai tóg-tág-la* as soon as they began to fill up *Glr.*; *tóg-mta-bar-du* at first, later, in conclusion (lit. in the beginning, end, and middle) *Lt.*; most frq. *tóg-mar* 1. at first, first, the Lat. *primum*,

primo, and primus. — 2. postp. c. genit. **before**, with respect to time *Mil.* — *tog-drañs-pa* *Pth.*, *Ghr.*, *Sch.*: 'at first, begun'; our Lama explained it by 'to lead, to guide', v. *tog* I, 4.

བོག་ཅུང་ *tog - tsád* *W.* **story** (of a house); *tóg-so* *Mil. nt.* id.

བོག་ས་ *togs* v. *dogs-pa*, and *tógs-pa*.

བོག་ས་པ་ *tógs-pa*, c. *la*, **to strike, stumble, run against** (like *tüg-pa* v. 3); **to be hindered, impeded, delayed**, frq.; *mi kyi gán - laan tógs - pa méd - du* without being hindered by men, dogs, or anything else *Mil.*; *togs-pa-méd-pa*, *togs-méd*, *togs-brdugs-* (or(b) *rtug-*) *méd-pa*, **མཐོང་མཐོང་** not hindered, unimpeded, unchecked; all-searching, all-penetrating.

བོང་ *ton*, *ton-sól* a plough.

བོང་ཁ་ *tón-kā* *Mil.*, *ton-ga* *Ming?*

བོང་པ་ *tón-pa* 1. *Cs.* a **ploughman**. — 2. *Cs.*: 'a ram that is castrated, **wether**; *ra-ton* a castrated he-goat'; according to my authorities, however, *tón-pa*, and *ra-tón* signify a ram and he-goat **one year old**, *ton - tsér* and *ra - tsér* being the feminine forms (?) — 3. *tón-pai lo* *Mil.* the years between childhood and manhood, **juvenile years**, *Sch.* *tón-po*, cf. *kýóg-ton*.

བོང་ཕུ་ *tón-spu* mane of the camel *Sch.*

བོང་ས་པ་ *tóns-pa* *Mil.*?

བོད་ *tod* 1. *Cs.* a **head-ornament, crown**; gen. the usual covering for the head in the East, **turban**, *la-tód* *Ghr.* id.; *dbu-tód* resp.; *sá - yig tód - du* *bèñs - pai ka* the letter k having for a crown the letter s: སྐྱུ་ *Zam.* — 2. = *tog* I.: **go-tó** *C.* **over** or **above** the door; *kā-tód-la*, *kā-tóg-la*, *kā-tód-la*, **up, upon** *Ld.* — 3. **threshold**, *yá-tód*, *má-tód* = *yá-re*, *má-re*. — 4. v. *tód-pa*. — 5. *tod-rgál* *čé-ba* (*ton?*) *Mil.*, acc. to the context: **angry, wrathful**. — 6. *tod-tód* v. *su*.

བོད་པ་ *tód-pa* 1. **skull, cranium**; skull of a dead person, **death's head**; *tod-skám* a dry skull, *tod-rlón* a fresh skull *Thgr.*;

tod-krág a skull filled with blood *Thgr.*; *tod-pór* a drinking-cup made of a skull. — 2. col. **forehead, brow**; *tod - rtsá* *vena frontalis* *Lt.*; *tod-čins*, *tod-kébs*, *tod-brgyán*, turban.

བོད་ལེ་ཀོར་ *tod-le-kór* *Lex.* **alabaster**; *Tar.* 67, 18 *Schf.* = खटिका, chalk.

བོན་ *ton* v. *tón-pa* and *dón-pa*; *tón-pa* *C.* also: **good, fair, beautiful**; *smrá-bar tón-pa* eloquent.

བོན་མི་ *tón-mi*, or *tú-mi sam-bhó-ta* n. of the minister that was sent to India by king Sronbtsansgampo, in order to procure an alphabet for writing.

བོབ་ *tob* 1. v. *tób-pa*. — 2. v. *debs-pa*.

བོབ་རུ་ *tob-ču* *Schr.*, **tob-če*, *tob-či*, *teb-ču** *C.*, **button** (v. *tob-či*).

བོབ་པ་ *tob-pa* I. vb. (synon. to *nyed-pa*, and exclusively in use in *W.*) 1. **to find**, frq. — 2. **to get, obtain**, *nas tob* *B.*, *ná-la tob* col., I find, I get; *tob-par gyúr - ba* id.; **to partake of, to come to**, *dád-pa* faith (to come to the faith) *Mil.*; **to obtain, to get possession of, to subject to one's power** *Dzl.*; *da-drág tob-mtár* *Gram.*: after (words) that have got a *da-drág*; *sañs-rgyás*, *rgyál-po*, *bdág-po*, *tób-pa* (lit. to get the Buddha etc.) **to become** a Buddha, a king, a lord; **čag - dzód tob - če** *W.* to become frq. (cf. *rgyál-po*). —

II. sbst. that which has been got or obtained: **the sum, result**, of a calculation etc. *Wdn.*

III. **tób-če(s)** *W.* adj. that which is **to be got or received**, e.g. **bulon tób-čes-si bün-yig** a list of demands to be called in, of money owing.

Comp. *tob-rgyál byéd-pa* **to rob, pillage, plunder** (?) *Sch.*; *tob-čá* the share which one gets *C.* — *tob-tán* *Cs.* 'income, revenue'; more accurately: that which falls to one's share, as a reward or pay, for work, services etc., e.g. bits of cloth or silk, which a tailor may keep for himself. — *tob-nór* 1. **share, quota**. 2. **quotient**. — *tob-bló* *C.* **desire**, *bkúr-sti tób-pa* **ambition** *Schr.* — *tob - tsir* (lit. the turn of getting,

receiving) **claim, right; duty, due**, *tob - tsir ná - la yod* I have a claim, a right to it *W.*; **tob-tsir táin-čē** *W.* to give each his share in his turn (prop. acc. to the due turn). — *tob-rim* *Gl.* id. — *tob-yig* **reptory, index**. — *tob-sról* prob. = *tob-tsir*, **right of succession *C.* — *tob-ša* *C.* **contest, quarrel, strife; scramble**, e. g. for money thrown among the people.**

ཐོམ་བུ་ *tóm-bu* = *tüm-bu*.

ཐོམས་པ་ *tóms-pa* v. *ṭóms-pa*.

ཐོར་ཁོང་ *tor-kód*, or *tor-gód*, a **Mongol tribe**.

ཐོར་མགོ་ *tor-mgó* v. *tur-mgó*.

ཐོར་ཅོག་, ཐོར་རྒྱས་ *tor-čóg, tor-tsigs*, (also *do - kér*) a **plaited tuft**

of hair, toupet, *Lex.*: *čó-toi tor-čóg; tor-čóg dar sna lña bčëis* *Pth.* he bound his tuft of hair with a silk string of five colours; prob. = *γtsug-tór* q.v; *tór-to(r)* *Lex.* id.

ཐོར་པ་ *tór-pa*, also *ṭór-pa* *Med.*, the **small-pox** *Sch.*; in *Sik.* *tór - ba* signifies **pimple, pustule**, but the usual word for this is *srin - tór*, and in *W.* **pul - tór** has a similar meaning, whereas *tór-bu* *Med.* denotes a whole class of diseases, comprising dyspepsy and cutaneous disorders. — *dmartór* **measles** *Sch.*

ཐོར་བ་ *tór-ba* 1. v. *ṭór-ba*. — 2. v. *tór-pa*.

ཐོར་བུ་ *tór-bu* **single, separate**; *Tar.* 120, 19: *prá - mo tór - bu - pa* separate little works, books *Schf.*

ཐོར་ཆོ་ *tór - mo* the growing fat of cows, goats etc. in consequence of sterility *Sch.*

ཐོལ་བ་ *tól-ba* 1. v. *ṭól-ba*, pf. to *rtól - ba*, what has come forth, what has been raised, elevated(?) *Sch.* cf. *tol - tól* *Mig.*; *tol-byün* to arise, to begin, suddenly *Sch.*

ཐོས་པ་ *tós - pa* 1. vb. **to hear** *B., C.* (*W.* **tsór-čē**), *rgyal-po žig-gi ytam tós-sam*, or only *rgyal-po žig tós-sam* *Dzl.* have you heard of a king? *ṭbrós-so zér-bai ytam rgyal-poi snyán-du tós-so* it came to the king's hearing that he had escaped. *Gl.*

— 2. adj. *mán-du tós-pa* **far-famed, renowned**, frq.; *ma tós - pa* **unheard of**; *tós - gról* the title of a book which is read to the soul of a deceased person (**tū-dhól** *C.*, **to-dól** *W.*), and the full title of which is: *tós-pa tsám-gyis gról-ba tób-pai čos* a doctrine by the hearing of which a man is instantly saved *Thgr.*; *tós-čün* *Mil.* **hearing little**.

ཐྱིག་ཐྱིག་ *trig-trig* the creaking of shoes.

ཐྱག་ *twag* *Ld.* the sharp sound, the crackling, which is heard, when a branch of a tree is breaking off; cf. *tsa-rág* and *ldim*.

མཐའ་ *mta* *Cs.*: the **lower part of the body**, *mta - gós* a vestment for it, a sort of petticoat (acc. to others: toga) worn by Lamas.

མཐའ་ *mta* (cf. *tá-ma*) 1. **end, ending**, 1. relative to space: **edge, margin, brink, brim**, of a well *Gl.*, skirt of a forest, gen. *mtá-ma*; **limit, bound, border, confines, frontiers**, *mta skór-ba* to go round the confines (of a place); *mtá-las ḍás-pa* exceeding all bounds, very great, e.g. *sdug-bśnāl* *Thgr.*; used even thus: *rgyál-po bžugs-pai mtá-la bskor* to walk round him that sits on a throne *Gl.*, po.; adverbially: *dé-mta* round this (mountain) *Mil.*; *mta dbus kün-tu* in the whole country (in the frontier districts and in the central parts); *mtai rgyal-kams* neighbouring or border-country; *mta* id., e.g. *mta bži* the four border-countries, i.e. all the surrounding territory, frq.; *mtai nor* the treasures of the border-country *Gl.*; *mtai dmag* border-war.; in the Tibetan part of the Himalaya mountains *mta* denotes in a special sense **Hindoostan**; — in grammar: **termination**, *na ma ra la žës-rnams mtá-čan* words ending in n, m, r, l; *ga-mta* a final g. 2. relative to time: *bskal-pai mta* *Dzl.* the **termination** of a Kalpa; *dus-mtai me* the conflagration at the end of the world, the epyrosis; in a more general sense: *mta nán-pas* as this will end badly; *mta yčig-tu* *Wdn.* and *Tar.* 4, 7 *Sch.*: **on the one hand, in part, in a certain degree, in some respect**; *Schf.*: 'schlechthin' (?) —

mta-yòd-pa final or definitive sentence or judgment *Sch.*; *dei mta yòd-pai pyir* in order to settle it definitely, viz. by counter-proof, *Gram.*; *yán-dag-mta* the true end, i.e. objective truth *Was.* (297); the rest, remainder, *re-dògs-kyi mta span* having given up also the last remnant of fear and hope *Gl.*, cf. *mtá-dag*; *mtá-ru*, *mtar* 1. towards the end, towards the boundary or the neighbouring country; at the end etc.; *mtar tóg-pa* to reach; to attain to the end, frq.; *tsei mtar tóg-pai gran*s the number of those that reach the (natural) end of life *Dzl.*; *mtar-tug-pa-méd-pa* inexhaustible *Dzl.*; *mtár-pýin-pa* (rarely *mtár-kyil-ba*) id.; also absolutely as sbst. *mtár-pýin-pa* a perfect, a holy person, a saint; *mtár-ton-pa* id. (?) *Mil.*; *mtár-byed-pa* to give a work its finish *C.*, (*Sch.*: 'to destroy, demolish?') 2. adv. lastly, finally, in conclusion *Dzl.*, *Thgy.*; perh. also to the very last, wholly, altogether. 3. postp. with genit. after, behind, *rgyal-rábs sum-brgyái mtar* after 300 royal generations *Gl.*; *sá-mtar šin*, *šin* is to be written after a final *s*, *Gram.* — 2. aim, purpose *Cs.* — 3. system, opinion *Tar.* 107, 4 *Schf.*, perh. for *grub-mta*.

Comp. and deriv. *mtá-klas-pa Cs.* = *mtá-med-pa*, yet v. *mtas*. — *mta-skór* circumference, perimeter, v. *dpag-tsád*. — *mta-ḡób* v. *ḡob*. — *mta-grü Gl.* 42? — *mta-rgyás* very wide *Schr.* — *mta-lèags* frame, of a mirror etc. *Schr.* — *mta-čag Med.*? — *mta-rtén* final consonant *Gram.*; *mta-rtén-med-pa* ending with a vowel *Gram.* — *mta-tig* boundary line *Sch.* — *mta-tog-tág* unceasing (?) *Sch.* — *mtá-dag* several, sundry; all, frq.; *mai-tsig mtá-dag* the plural sign *mta-dag Gram.* — *mta-drañs Gram.*? — *mtá ma* the end, *grál-gyi mtá-mai bú-mo* the girl at the end of the row (opp. to the middle or the other end, not necessarily to the beginning, like *mýüg-ma*); border, hem, seam, of dresses *Dzl.*; *deñ mton-ba mta-ma* to-day we see (him) for the last time *Gl.* (*tá-ma* would be more correct, like *Dzl.* 22, 16). — *mta-mal-pa*

sometimes for *ta-mal-pa*. — *mtá-mi* borderer; neighbouring people. — *mtá-med-pa*, *mtá-yas-pa* infinite, endless. — *mta-yšeb Wdñ.*?

མཐར་ *mtar* 1. v. *mta*. 2. for *tar*.

མཐར་སྐྱོལ་ *mtar-skyól* the bringing to an end, carrying through, persistence, perseverance *Mil.*

མཐར་གྱིས་ *mtár-gyis* by turns, successively, *Dzl.*; by degrees, gradually.

མཐས་ཁྲས་ *mtas-klas*, *Zam.* = བཅོམ་, border, limit? cf. *mta* compounds.

མཐོང་ *mtñ* acc. to *Cs.*: 'indigo', and 'mtñ-šin indigo-plant'; acc. to a Lama from Lhasa however: 1. mountain-blue (which is found, together with malachite, in the hills near Lhasa). — 2. from the resemblance: indigo-colour (whereas indigo as a substance is *rams*), and esp. a light sky-blue, azure; cf. *mton-mñin*.

མཐོང་ཇིལ་ *mtñ-ril*, *Lex.* a certain bird; *Sch.*: a sort of wild duck; acc. to *Pth.* a smaller bird.

མཐོུ་ *mtñu* v. *mteu*.

མཐོལ་ *mñil* 1. bottom, of a vessel, of the sea; floor, of a room *Gl.*; foundation, of a house. — 2. the lower side of a thing; inner or lower part of a thing, *lág-mñil* (resp. *pyág-mñil*) the palm of the hand; *lag-mñil-na* in the closed hand; *lag-mñil gan* a closed handful; *rkañ-mñil* (resp. *žabs-mñil*) the sole of the foot; *lham-mñil* the sole of a shoe; *mñil bži* the palms of the hands, and the soles of the feet. — 3. the background, the far end, of a cave, a tunnel etc. — 4. *C.*: the centre, the principal or chief part, of a town; the principal place, chief city, capital, of a country.

མཐུ་ *mtu* 1. power, force, strength, of the body, of the mind, of Buddha, of a prayer, of witchcraft etc.; ability, power or authority to do a thing; *mtu dan ldán-pa* strong, powerful, efficacious, able etc., *mtu-méd* powerless, feeble, unable; **mi za tu mé** *C.* I must eat it; *bsgrub-mi-nus-mtu-méd-la* soñ we must be able to fulfil it *Mil.*; *mtu-*

zig-gis by an extraordinary manifestation of power or strength *Dzl.*; *klui mtu yin* that is an effect of the *Lus*, is produced, comes from the *Lus Stg.*; *mtus* by virtue of, frq.; *mtu-stóbs* = *mtu*. — 2. **magic, witchcraft**, *mtu ytón-ba Mil.*, *mtu dēbs-pa*, **táb-čē** *W.*, to practise witchcraft, to injure a person by magic spells, to bewitch *Mil.* and col. frq.; *mtu ser brtad ṣám-po rdzogs-par bsłabs* conjuring, raising tempests, exorcising ghosts, all these things I have learned thoroughly *Mil.*; *mtu-bo-čē* high-potent, high and mighty *Tar.*

མཐུག་ *mtug* v. *ṣug*.

མཐུན་པ་ *mtud-pa* v. *ṣud-pa*.

མཐུན་པ་ *mtun-pa*, also *ṣun-pa*, to agree, to harmonize; agreement, harmony; agreeing etc., 1. in a general sense, c. c. *dan*, . . . *yin-par don mtun-no* they agree in the opinion of her being . . . *Glr.*; *mtun-par byéd-pa* to make agree, to bring to an agreement, to make consistent, *mtun-par gyur-ba* to be made agreeing or consistent *Glr.*; *dgóns-pa ṣéig-tu mtun-pa* unanimous; *lhai lugs dan mtun* god-like (in deeds) *Glr.*; *rigs mtun-pa* of equal birth; *lo mtun-pa* of the same age, contemporary; *blo mtun-te* being of the same mind, similarly disposed, *čos byá-bar* with respect to religion *Glr.*; *ka mtun-par* with one mouth, *gros mtun-par* with one accord, unanimously, as one man; *grabs mtun-pa* to live in harmony; — to be adequate, corresponding to, e.g. *yid (dan) mtun-par*, resp. *ṣugs dan mtun-par*, to one's wish, as one could desire = *yid bžin-du*; *nad dan mtun-par* corresponding to the disease, fit or proper for the disease. — 2. in a special sense 1. viz. *yid dan*, to be wished for, desirable, particularly in *mtun-rkyén*, v. *rkyén*; also: to wish, to like, to delight in, *kyed-rnams-kyis mtun-pai rdzas* things wished for by you, desirable to you *Mil.*; 2. with or without *ṣéig-la ṣéig*: *mtun-nas* whenever they (the two nations) lived in peace with each other (opp. to *kón-nas*) *Glr.*; *mtun-*

pai ṣtam byéd-pa to converse amicably *Glr.*, to enter into negotiations of peace *Glr.*; *mtun-par byéd-pa* 1. v. above, 2. to caress, to fondle, to dandle *Glr.*; *šin-tu mtun-par yod* they are on the best terms with each other, are making love to each other *Glr.*; *mtun-po bsdad dug* col. id.; *mtun-po byéd-pa* to be kind, affable, condescending *Mil.* (opp. to being proud, cold, reserved); *rgya bod jnyis mtun on* there will be a good understanding between China and Tibet *Glr.*; *mi mtun-pai pyogs tams-čád-las rgyál-ba* to gain the victory over all the hostile parties; *mtun-gyur-gyi yi-ge C.* letter of recommendation; *mtun-čan W.* gentle, peaceful.

མཐུར་ *mtur*, also *mtur-mgo*, v. *tur-mgo*, halter, *ria-mtur Lex.* id.; *mtur-tág* rein, reins *Sch.*; *mtur-mtá* the end of the reins, e.g. to place them into the hands of another.

མཐུས་ *mtus* v. *mtu* 1.

མཐོན་ *mté-bo*, col. *mté-bón*, *mté-čén*, *mtéb-mo* (v. also *te bo*), thumb, *rkán-pai mté-bo* the big toe; *mtéb-čün* the little finger, the little toe *Glr.*

མཐོལ་ *mtéu* 1. a little hammer; 2. *mtéu-čün* the little toe.

མཐོ་ *mtó* 1. a span, from the end of the thumb to the end of the middle finger when extended; *mtó jal-ba* or *ṣál-ba*, *W.* **táb-čē**, to span, to measure by the hand with the fingers extended; *mtó gún*, *mtó ré tsam* a span (in length), *mtó do* two spaus. — 2. v. *mtó-bu*.

མཐོ་གོང་ *mtó-gón* a little triangular receptacle into which the likeness of an enemy is placed, to whom one wishes to do harm by witchcraft *W.*

མཐོ་རྒྱུན་ *mtó-rgyab* earnest-money *W.*

མཐོན་ *mtó-ba* 1. to be high; highness, height; high, lofty, elevated, *B.* (cf. *mtón-po*), frq. fig.; *rigs čé-žin mtó-ba* - *ste* being of high and noble birth *Dzl.*; *dé-las mtó-ba* more elevated than that, surpassing, surmounting that; c. accus. or instrum., high

as to (stature, rank etc.) *mtó-na* when I am high, when I rise; *mtó-ba ṅnón-pa* to lower what is high, to bring down, to humble, frq.; *nas mto-mtó byás-pas dma-dmá byun* the more I was aspiring, the more I was brought low *Pth.*; *sbyin-pa mto-ba Stg.* was explained: gifts or alms bestowed from a sincere heart. — 2. **hammer**, v. *to-ba*; *mto-po-tog* a stone used as a hammer *Cs.*

Comp. *mto-kyad* height, highness *Dzl.* — *mto-dógs Pth.* (together with *gyo-sgyú*, and *ṅrag-dóg*) perh. mistrust, suspicion; **tón-dod-čan** *W.* ambitious, aspiring, aiming at things too high. — *mto-spyód W.* a haughty manner. — *mto-dmán* 1. *Cs.* high and low, uneven; also *Schr.* 2. **height**, *mto-dmán mnyám-pa* of equal height *Glr.* — *mto-tsám(s)-pa* v. *to-tsám-pa*. — *mto-ris* heaven, abode of the gods, **paradise**, Elysium.

མཐོང་ག་ *mtón-ga Sch.*, *mtoñs-ka Pth.*, **chest**, **breast**, *mtón-ga-nas dzin-pa* to seize by the breast *Pth.*

མཐོང་བ་ *mtón-ba* to see, 1. vb. n. to have the power of vision, often with *mig(-gis)*; *mtón-bar gyur-ba* to obtain the faculty of seeing, to recover one's sight; *mtón-bar byéd-pa* to make (the blind) see *Dzl.*; *mig-gis nye mtoñ riñ mi mtoñ* he sees only when the object is near, not when it is far, he is short-sighted *Med.*; *nye-mtón* short-sighted *Sch.* — 2. vb. a. 1. **to perceive**, by the eye, **to see**, **to behold**, *bód-kyi ri mtoñ-bai ri* an eminence from whence one can see the mountains of Tibet *Glr.*; *mi ṅžán-gyis mtoñ-sar* (a place) where one can be seen by others; *de bú-mos mtoñ-bar mdzad-do* he made it visible to the girl, he made her see it *Dzl.*; *mtón-ba zig yód-na* if there is one that has seen it, if there exists a witness *Dzl.*; *de mtoñ-ste šes* seeing this, I came to know, i.e. from this I saw, I perceived; *mtoñ tos dran reg*, frq., the seeing, hearing, touching, thinking of (e.g. a form of prayer, or magic formula); *ma ṅón-bar*, (or *ṅón-ba*) *mtón-nas* as he saw his mother coming. 2. with accus. and

termin.: **to regard**, **consider**, **take for**, *Thgy.*; *rdzas dkar sér-por mtoñ Lt.* taking white things for yellow ones. 3. **to meet**, **find**, **catch**. 4. **to know**, **understand**, **perceive** (mentally) *Mil.* 5. col. **to undergo**, **suffer**, **endure**, misfortunes, pain etc. (cf. *stonpa* 4), *mi mtoñ mtoñ-ba* to suffer what is not to be suffered, not bearable *nif.*, cf. *ltá-ba*.

Comp. *mtón-kun Cs.* 'a window', prob. for *mtoñs-kun*. — *mtón-sgom-čan Thgy.* was explained: one who instantly knows and understands every thing he sees(?) — *mtón-ṅkor*, *mtón-mta*, **the reach of sight**, **range of vision** *Cs.*, **tón-ṅkor-la bor** *W.* do not take them (the horses) farther than you can see them; **the horizon** *Cs.*; *mtón-dug* ('eye-poison') **evil-eye** *Sch.*; **envy**, **grudge**, **jealousy**. — *mtón-snán* v. *snán-ba*. — *mtón-byéd* that which sees, the eye *Cs.*; the substance which is the source of vision, a species of gall, **आलोचक**, *Med.* — *mtón-lám* the path of obtaining the power of sight, a mystical state *Was.* (139). — *mtón-lugs* the way of beholding, of viewing a thing; **notion**, **idea**, **opinion** = *snán-ba*, *mtón-lugs ṅsúm-du byun* three different opinions were forming *Glr.*

མཐོངས་, རྒྱ་མཐོངས་ *mtoñs, rgya-mtoñs* 1. **an opening for the smoke**

in a ceiling or roof, also *mtoñs-kun*. — 2. also *mtoñs-ka*, **pavilion**, **platform**, **open gallery**, on a flat roof *Glr.* (*Cs.*: 'impluvium, or the opening in the middle of a square building', for which, however, the Tibetan word seems to be *Kyams* or *Kyams-mtoñs*).

མཐོངས་ཀྱ་ *mtoñs-ka* **silk ornaments** on the borders of a painting *Cs.*

མཐོངས་པ་ *mtoñs-pa Cs.*: **to lose one's senses**; perh. *ṭoms-pa*.

མཐོན་ཀྱ་ *mtón-ka*, or *mtón-ga Lex.*; *Cs.* 1. **azure**, **sky-blue** (?). — 2. n. of a flower. — 3. *Glr.* one of the five celestial gems; *mtón-ka čén-po* another of these gems. —

མཐོན་པོ་ *mtón-po* **high**, **elevated**, *B.* and col. (cf. *mtó-ba*), of water **deep**, of the voice **loud**, of weight and measure **full**, of rank **high**; **čós-skad tón-po** *W.* high-

sounding words, pompous style; **tág-len tón-po** W. highly skilled, well practised. — *mtón-mtün* 'the high blue (thing)' viz. the hair of the head of Buddha, always represented as of a light sky-blue.

མཐོལ་བ་, འཕགས་བ་ *mtól-ba, tól-ba, to confess, to avow, nyés-pa* Dzl.; *mtol tsáns* (cf. *gyod-tsáns*) **confession, acknowledgment**, *mtol-tsáns byéd-pa* Dzl., *mtol bsags-pa* to make confession, to confess, which acc. to Buddhist doctrine involves atonement and remission of sins.

མཐོས་ *mtos* 1. *Ld.* high, elevated, **tím-si sañ tos ma len** do not take more than is right! — 2. *Mil.*?

འཕགས་བ་ *tág-pa*, pf. *btags*, fut. *btag*, imp. *tog*, 1. **to grind**, *rai-tág-gis* in a mill Dzl., *gro* wheat, *pyé-mar* to flour; to reduce to powder, **to pulverize**, by means of two stones (cf. *ytun*); **to mash**. — 2. **to weave**, *snám-bu* cloth; *tág(-pa)-po*, *tág-mkán* a **weaver**; *dar-tág-bu-mo* the daughter of a silk-weaver *Gl.* — *tág-stán* loom *Sch.* — *tág-rdó* **mill-stone, grinding-stone(?)** *Sch.*

འཕགས་པོ་ *tán-po* *Wdi.* a bodily defect or deformity, prob. *tén-po*.

འཕགས་ *tád* **liking, pleasure; will; joy**, v. the following article.

འཕགས་བ་ *tád-pa* I. 1. **to be pleasant, agreeable, well-pleasing** cedp., *ysuñ de kun šin-tu séms-la* *tád-pa* *zig byuñ* all these sayings have pleased me very much *Mil.* — 2. (not governing a case) **to please, to be acceptable, to be considered as good, to be (generally) admitted**, *mi* *tád-par mton* I see that (this reading) is not generally accepted *Zam.*; *ses-paun* *tád-do* it occurs also in this form *Zam.*; *mi-tád-ä* **wrong!** *Was.* (294); **to be fit, proper, suitable** (syn. to *os-pa*), *sems zér-ba mi* *tád-la* as it is not proper to call it soul, as it cannot fitly be called soul *Mil.* — 3. a familiar word, very frq. used, in *W.* almost the only word for *dga-ba* and *dód-pa*, **sem tād-de** cheerfully, joyfully *W.*, *tád-ryu méd-pa tsam zig-la* prob.: as he became angry *Mil.*; **sem-mi nán-ne* *tád*

*son**, also **tin* (q. v.) **tág-pa-ne tād-son** *W.* I have been heartily glad; *tād-tād-dra yai* *Mil.* though apparently rejoicing; **mā tād-tād** *W.* I am very glad of that; **sem tād cūg-čē** *W.* to make glad, to exhilarate; **sā-heb-bi zó-la mi tād-da** *W.* does your honour not like curdled milk? **tād-kan** *W.* willing, ready; **gá-ru tād-na son** *W.* go wherever you like; *lóg-pa-tād* let us turn back *Gl.*; *ráni-ni* *tād-la* voluntarily, spontaneously.

II. *Sch.* = *tán-pa*, *tād-ldán* = *tán-po*.

འཕགས་ *tán* bad, *tun-dré* a demon *Sch.*

འཕགས་བ་ *tán-pa* (cog. to *brtán-po* and *tán-po*?) *Cs.* also *tád-pa*, **firmness, constancy**, in *Lex.* explained by *nán-tan*; *mi* *tán-po* a steady, resolute man *Cs.*

འཕགས་བ་ *táb-pa* **to combat, to fight, in a battle; to quarrel, to dispute, to brawl**; *ka-tsúb dan* *táb-pa* to struggle with a snow-storm *Mil.*; *táb-pa méd-cin* *ši-ba* to die peaceably, without a struggle; *táb-pa düm-na* when quarreling (persons) are reconciled; *ka-táb* *Cs.* a fighting with the mouth, altercation; *lag-táb* *Cs.* a fighting with one's hands, a close fighting, a scuffle (*Sch.* gesticulation?); *táb-król* *Lex.* dispute, contest; *táb-krúg* prob. id.; (*Lex.* རྩུམ་ weapon?); **táb-dháb** *C.* weapons, arms; *táb-čás* ammunition, requisites for war *Schr.*; *táb-brdñis*, *ä-kui* *táb-brdñis* the quarreling and thrashing of my uncle *Mil.*; *táb-mo* quarrel, fight, row, fray, battle, *B.* and col. frq., *táb-mo byéd-pa* *B.*, **có-čē** *W.*, to quarrel, fight etc.; *táb-mó spród-pa* to fight a battle, to join battle *Gl.*; *táb-zób* a dry cough *Sch.* — *táb-rtsód* altercation, quarrel, brawl, frq. — *táb-ya* antagonist, *kyód-kyis nai* *táb-ya byed dgos* thou must contend with me *Gl.* — *bdüd-moi* *táb-ya* a termagant, a she-devil to struggle with *Mil.*; *ynás-skabs-kyi* *táb-ya* the antagonists of life, i. e. the family and relations a secular man has to struggle with *Mil.* — *táb-rágs* intrenchment, breast-work, fortification *C.*

འཕྲུ་འབྲུ་ *ṭáb-bu* a cricket *Sch.*

འབྲུ་པ་ *ṭum-pa*, pf. *ṭams*, 1. to seize, to lay hold of, to grasp, to take a firm hold of, esp. with the teeth (dogs), or the jaws (serpents *W.*); to sting (of bees *W.*); to embrace, **rkañ-pa ṭám-čé** *W.* to put one's arms around a person's feet, as a suppliant; to grasp intellectually, to comprehend (?) *Glr.* — 2. to gnash, so one's teeth; to shut closely, *kā* one's mouth, frq. — 3. to join, unite (vb. n.), *grógs-su*, *grógs-por* *Stg.*, in friendship, *byá-bar* in an act, an undertaking *Dzl.*

འབྲུ་པ་ *ṭál-ba* v. *ṭal-ba*.

འབྲུ་པ་ *ṭás-pa*, *Lex.* = *mkrégs-pa*, hard, solid; *bag-čágs rgyüd-la ṭas* prob.: inordinate desire has taken a firm hold of your minds; *sra-ṭás* *Sch.* strong, robust, sinewy; *á-ṭas-te*, and *é-ṭas-kyi bag-čágs* *Pth.*?

འབྲུ་པ་ *ṭig-pa* 1. vb. n., pf. *ṭigs* to drop, to fall in drops, to drop from, *krag ma ṭigs-par* *Lt.* without any blood dropping out. — 2. vb. a., pf. *btigs*, fut. *btig* to cause to fall in drops, to instil etc.

འབྲུ་པ་ *ṭin-slád* *Cs.* a term of blame or abuse; *Lexx.*

འབྲུ་པ་ *ṭibs* a cover, covering; *ṭibs-og tsud?* *S.g.*

འབྲུ་པ་ *ṭibs-pa*, pf. *ṭibs* and *ṭyibs* (cf. *ṭyibs-pa*), to gather, of clouds, storms; *ná-bun bžin-du ṭibs-par gyúr-to* (all the Buddhas) came drawing nearer like clouds of mist *Glr.*; to condensate, vb. n. *ljón-šin fams-cád dgá-bai tsál-du ṭibs* all the trees afford a delightful shade *Glr.*; *byin ṭibs* drowsiness overcomes me; po. and fig. to grow dark or dim, *šes-pa* consciousness *Med.* — *ṭibs-po* dark, close, dense.

འབྲུ་པ་ *ṭim-pa* v. *ṭim-pa*.

འབྲུ་པ་ *ṭu-ba* 1. adj. v. *ṭu-ba*. — 2. vb., also *ṭun-pa*, pf. *ṭus*, *btus*, fut. *btu*, imp. *ṭus*, *btu* (*Cs.*), to gather, collect, pick up, *šin*, *me-tog*, frq.; *ṭus-mi* an assemblage of men, council, *Cs.*

འབྲུ་པ་ *ṭun-ba*, pf. *ṭuns* (*Cs.* also *btuns*

I have drunk out), (fut. *btun* *Cs.*), imp. *ṭun*, (*Cs.* also *btun* drink out!), *W.* **ṭun-čé**, to drink, frq.; to suck, to smoke (tobacco), to eat (soup); to be soaked, drenched (cloth) *Dzl.*; *nóms-pa ṭun-ba* to drink one's fill *Dzl.*; *žo-ṭuns*, *žo-ṭuns* suckling baby; *žo-ṭun dus-na* during the time of giving suck *Med.*; *ṭuns-pa tsám-gyis* immediately after drinking *Thgy.*; *ṭuns-so* they were engaged in drinking *Glr.*; *ṭun-du rin-ba*, *W.* **ṭun-čóg**, drinkable; *btun-ba* subst. drink, beverage, *bzá-ba dan btun-ba*, *bza-btun* (*W.* **zabtun**) meat and drink, frq.; *btun-ču* water for drinking *Mil.* —

འབྲུ་པ་, མཐུག་པ་ *ṭug-pa*, *mṭug-pa*, adj. and abstr. subst., *ṭug-po* adj, thick, *mta-ṭug* thicker toward the margin or edge *Mng.*; gen. of woven stuffs, opp. to *sráb-pa*; *srab-ṭug* 1. thin and thick, 2. thickness relatively; also consistency, of liquids, opp. to *slá-ba* *Med.*; dense, nags, frq.; sound, heavy, *jnyid ṭug-po* a sound sleep; strong, *bag-čágs ṭug-po* a strong inclination *Mil.*

འབྲུ་པ་, མཐུག་པ་ *ṭud-pa*, *mṭud-pa* to make longer by adding a piece, to piece out, to prolong, *ju-dün* *W.* a sleeve; *skyé-ba ṭud mi dgos* he has no need of adding a re-birth, a new period of life *Pth.*; *ṭud-ma* 1. addition, prolongation, **sróg-gi ṭud-ma tán-čé** *W.* prolonging life (by medicine, careful nursing). — 2. aid, assistance, subsidy, e.g. to a needy betrothed couple; also a gift of honour, a present, offered to a departing benefactor or respected Lama *W.*; *dmag-ṭud* subsidies; auxiliary troops. — 3. help, assistance in general.

འབྲུ་པ་ *ṭun* gatherer, *šin-ṭun* a gatherer of wood, *rtsa-ṭun* of grass.

འབྲུ་པ་ *ṭub-pa*, pf. *ṭubs*, fut. *ṭub*, imp. *ṭub*, *btub*, *W.* **ṭub-čé**, to cut into pieces, v. *ṭub-pa*.

འབྲུ་པ་ *ṭum-pa*, pf. *ṭums*, *btums*, fut. *btum*, imp. *ṭum*, *btum*, *W.* **ṭum-čé**, to cover or lay over, to put over, to

coat, *zāns-kyis* *Glr.*; to wrap up, to envelop, v. *γtūm-pa*.

འབྲུག་སྐད་ རྒྱུ་མཚན་ barren, sterile; addled (eggs); *blo-ṭūms* stupid *Lexx.*

འབྲུག་སྐད་ *ṭur* supine of *ṭu-ba*.

འབྲུག་སྐད་ *ṭūl-ba* to rise, to spread, of smoke, vapours, perfumes, *ga-pur ṭul* it smells of camphor *Lex.*; *rdul mi ṭūl-bar byās-pai ṭog-tu* after having laid the dust *Dzl.*; *la-lās bdug-spōs ṭul* some persons were spreading perfumes *Pth.*

འབྲུག་སྐད་ རྒྱུ་མཚན་ *ṭēgs - pa* *Cs.* to set out on a journey. (To me only **ṭāg-ṭe** *W.* is known.) 1. to pack up. 2. to depart. It prob. signifies the same as *ṭēg-pa*, *ṭēgs-pa* to lift, raise, take up, cf. *γṭi btāg - ṭes*, or *ṭēgs - pa* to shift, to change, lodgings, to remove; *ṭēg-kūg* carpet-bag, knapsack.

འབྲུག་སྐད་ *ṭēn*, perh. only another spelling for *ṭen*; *Sch.* has *ṭēn-la bōr-ba* to throw away as unfit, and if that be correct, it may serve to explain both significations mentioned under *ṭen*.

འབྲུག་སྐད་ *ṭēn-ba* *Cs.* to be lame, to go lame, cf. *ṭēn-po*; also adj.: *bsu - mkan byūn ṭēn - ma ṭig kyañ med* not even a lame chicken came to meet me *Mil. nt.*

འབྲུག་སྐད་ *ṭēn-pa* 1. to draw, to pull, *gyēn-la* up, upward, *mdūn-du* forth, out; *ṭar ṭen tsur ṭen* they pulled to and fro, this way and that way *Pth.*; *nur-gyis* by jerks, by little and little *Glr.*; *γōl-ba ṭēn-pa* a curtain drawn before *Glr.*; **u' ṭēn-ṭe** *W.* to draw breath, to breathe; in *W.* esp. used for to draw out (a cork) to take off (a pot-lid), to draw or take away (a pot from the fire). — 2. to stop, to stop short, to wait, *ṭēn-pa bzan* it will be advisable to stop, to wait. — In *W.* also = *rtēn - pa* to lean, recline, repose on. — **gōr-la ṭēn-ṭe** *W.* to form on a lathe, to turn. — *Sch.*: *ṭen - kyē* forgetting and remembering (?).

འབྲུག་སྐད་ *ṭēb* overplus, extra, supernumerary, *gos-ṭēb* a supernumerary dress *Lex.*; *mal-gos ṭēb-kyis ṭūm-pa* to wrap up in an extra blanket *Lex.*; *ṭag γṭig ṭēb* one

day over, or too much; *ṭēb-pa* to have too much (?) *Sch.*

འབྲུག་སྐད་ རྒྱུ་མཚན་ *ṭēbs - pa*, pf. *ṭēbs*, (prop. the passive or neuter vb. to *ṭēbs-pa*, but often not differing from it, v. *ṭēbs-pa*) 1. to be thrown, strewed, scattered, *sā-bon Mil.*; to be afflicted with, befallen by, *nād-kyis* a disease, frq., also with *lūs-la Glr.*; *lan ṭēbs-pa* to answer; *γsal ṭēbs-pa* to be explained minutely; to be understood perfectly *Thgr.* — 2. *W.* to be hit or struck (= *kēs-pa*; **i-ru ṭēb son** I have been hit here (stung, bitten etc.); **ṭēb cūg-te ton** put it down, hitting (the right place), i.e. put it just in its proper place; **mi ṭēb-ṭe** not to hit the mark, to miss the aim; **ma ṭēb** the blow did not strike home; even of a prayer is said: **ṭēb**, it has hit, it has been heard. — 3. *Cs.* in a general sense: to take, seize, hold fast; *ṭēbs - lēib* *Cs.*: 'a tailor's instrument for holding fast cloth etc. in sewing; a thimble'; but the latter is undoubtedly to be spelled *mṭēb* (or *ṭēb*)-*lēibs*; v. *lēibs*.

འབྲུག་སྐད་ རྒྱུ་མཚན་ *ṭēms-pa* *Cs.*: 'to shut, comprise, cover, include; v. *ṭams-pa*'; the *Lexx.* have only: *nan-ṭāgs-ṭēms*, and *ṭēms-nān* w.e. In *W.* it is 1. vb.n. to *ṭams-pa*: **lāg-pa ṭem** my hand has been squeezed in, **ṭēm-ṭei ṭā-lag** a thing (e.g. a machine) giving chances of being squeezed. — 2. to suffice, = *kyéd-pa*, *ldān-ba*.

འབྲུག་སྐད་ རྒྱུ་མཚན་ *ṭo-ṭsāms-pa* v. to etc.

འབྲུག་སྐད་ རྒྱུ་མཚན་ *ṭōg-pa* *Cs.* = *γtōg-pa*, *Sch.* also = *ṭāg-pa*.

འབྲུག་སྐད་ རྒྱུ་མཚན་ *ṭōgs-pa* pf. and imp. *ṭōgs*, 1. to take, to seize, to take up, a knife, a sword *Dzl.*, provisions in order to distribute them *Dzl.*, esp. to carry *Dzl.* and elsewh.; *rōl-mo ṭōgs-pa Glr.*, *Tar. 21, 16*, prob. to carry musical instruments (or to make music?); = *tōb-pa* to receive, **mii lūs ṭōgs re-rē*, or *ṭōgs tsād** all that have received human bodies by the metempsychosis *C.*, *W.* — 2. = *ṭōgs-pa* with *ṭān*, frq., v. *ṭōgs-pa*; *Tar. 159, 16* = to name, to call.

འཕྱོད་པ་ *ṭón-pa*, pf. and imp. *ṭon*, vb.n. to *ḍón-pa*, in *W.* very frq., in *B.* less so, = *byün-ba*, 1. **to come out, to go out**, **dág-sa kḍi-pa-ne ṭon** he is just coming out of the house; *kun pyir ṭon-te* all coming out *Mil.*; **to remove** (from a house or place), **to leave**, **ṭon-čág** *W.* the last farewell; **to depart, to emigrate**; *ču pá-gar ṭon-nas* when I shall be beyond the river *Mil.*; more carelessly: **yul ṭon-na, lün-pa ṭon-na** *W.* when one has passed through, the village, the valley; **dün-du ṭon-čé** to step or come forth (from the crowd etc.); **to rise, arise, originate**, v. *snjin-rús*. — 2. for *ḍon-ba*, **to come**, esp. *Bal.* — 3. **to come from, to proceed from, to have origin**, *bod ko-rán-nas ṭon-pa yin* these are products of Tibet itself; hence: **to occur**, like *ḍon-ba, ṭsón-pas kúr-nas ṭon dug* (these goods) occur as imported, are imported; *rig-pa-can min ṭon yin-te* known as being acute, sagacious.

འཕྱོད་པ་ *ṭób-pa*, v. *ṭób-pa*.

འཕྱོས་(ས་)པ་, བྱོས་ས་པ་ *ṭóm(s)-pa, tóm(s)-pa*, **to be dim, dull, clouded**, of the senses and the understanding, **nyid ṭóm-čé** *W.* **to slumber, to doze**, **nyid yur-čé** id.; *mgo-(bo) ṭom* consciousness is clouded or darkened, by intoxication, disease *Med.*; also of religious darkness *Pth.*; **mig tom-tóm ča dug** *W.* he is dazzled (by the brightness of the sun); *ldoñs-šin ṭóms-par gyur* having become blind *Dzl.* འཕྱོར་ *ṭor* fragment, of a book *Tar.*, cf. *ṭór-bu*.

འཕྱོར་བ་ *ṭór-ba*, pf. *ṭor*, fut. *ytor*, imp. *ṭor*, 1. prop. vb.n. **to be scattered**, of leaves by the wind *Dzl.*, **to fly asunder, to be dispersed; to fall to pieces, to decay**, of the body after death *Mil.*; **to burst**, of a gun; but also vb.a.: *mé-tog ṭór-ba* to strew flowers *Ghr.*, *Dzl.*; *ṭor-ṭun* libation *Cs.*, *ču-ṭór* libation of water *Sch.*; cf. *ytor-ba*. — 2. *W.*: **to have notches, flaws**, of edge-tools.

འཕྱོམ་པ་ *ṭól-ba* v. *mṭól-ba*.

ད

ད་ *da* 1. the letter **d**, originally, and in the frontier districts also at present, pronounced like the German **d**, i.e. not quite so soft as the English **d**; in *C.* as initial aspirated and low-toned, **dh**; as final letter half dropped, and changing a preceding **a, o, u** into **a, o, u**; as prefix in *Kh.* and *Bal.* = **y**, not differing from the prefixed **g**. — *da-drág* is a term used by grammarians, for the now obsolete **d** as second final, after **n, r, l**, e.g. in *kund*, changing the termination *du* into *tu*; *no, ro, lo* into *to*; *nam, ram, lam* into *tam*. — 2. num. figure for 11.

ད་ *da* 1. gen. at the head of a sentence: **now, at present, just**, esp. before the imp. mood: *da kar-dān-la soñ* just go to Kardang! **directly, immediately, forthwith, instantly**; in narration sometimes (though rarely) for **then, at that time**. — 2. in col. language after the emphatical word of the sentence: **it is true, to be sure, indeed**, **lon da yod nul med** time I have, it is true, but no money.

Comp. *da-ko Sch.* = *da*. — *dá-či* a little while ago, lately. *Mil.* and col. — *dá-ča* in future, henceforward. — *da-nyid* the present time; but just now. — *dá-lta(r)*

1. now, at present, *dá-èi-nas dá-lta pán-la* from lately till now *Thgy.*; *dá-ltai* (or *dá-ltar-gyi*) *bár-du* until now; *dá-ltai spyódlam* our course of acting during this life *Glr.*; *dá-ltar-gyi byá-ba*, or *diós-po* a person's experience or actions during the present period of his life *Dzl.*; *da-lta-nyid-du Glr.*, *da-lta-rán Mil*, *Pth.*, instantly; *dá-lta-ba Cs.*, *dá-ltar-ba Gram.*, *dus dá-lta-ba* the present time, presence; the present tense. 2. *W. hereafter, afterwards*, **dág-sa mi gos, dál-ta ton** I do not want it now; give it me afterwards. — *dá-ste* henceforth, from this time forward *Dzl.* — *da-dün* (frq. pronounced and spelled *da-rün*) v. below. — *da-dé Glr.* and *C. now.* — *da-nán* this morning. — *dá-ni* 1. now, 2. henceforth *Glr.* *da-pyi(n)-cad Dzl.*, *da-pyis Glr.* henceforth. — *dá-byun* a man of yesterday, an upstart. — *dá-tsam* about this time. — *da-tsün* henceforth *Pth.* — *da-γzód* but now, but just, not until now. — **da-ráns** *C. = da-nan.* — *da-rün, da-dün* still, still more, *da-rün ton* give still more! *da-rün légs-par γsün-bar zu* please, explain it more in detail *Ma.*; still longer, once more, *da-rün yan* again and again, over and over again; **da-rün tsá-big ma tsar** *W.* it is not quite finished yet. — *da-rés* (*Sch.* also *da-ré-ba*?) 1. now, now at least, but for this time (opp. to *snán-cad, snar, pyis*) *Mil.* 2. *W.* formerly, heretofore (opp. to *da* now). — *dá-lo* this year, in this year.

དཀ་ dá-ka horse-shoe, **dhá-ka gyáb-pa** to shoe a horse *C.*

དེ་ཅི་ dá-èi (stá-èi?) sickle hook, for cutting off briers *Lh.*

དེ་ཅུ་ dá-çu mercury *Med.*

དེ་རིག་ da-trig a medicine *Med.*

དེ་ཐལ་ da-drág v. the letter d.

དེ་ཤུག་, དེ་ཤུག་, དེ་ཅི་ da-pñug, dca-pñug, da-tsé, orphan.

དེ་བ་ dwá-ba a plant *Med.*, yielding an acrid drug; *da-tsód* id. (?); *da-rgód*, and *da-pyün* are two species of this plant, the

former of which is considered to be of greater virtue *Wdi.*

དཔ་ dá-bag v. tá-bag, tar-bág.

དཔ་པེ་ da-bér v. ta-bér, mda-bér.

དཔ་བྱི་ da-byid lizard, *Med.*; *Lec. = skyin-gór.*

དཔ་ར་ dá-ra col. and sometimes *B. = dár-ba* buttermilk.

དཔ་འི་ da-li several low-growing kinds of *Rhododendron.*

དག་ dag 1. sign of the plural, eleg. for *rnams*; often added to the pronouns *de* and *di*, and sometimes to numerals; also in the combination *dag-rnams*. In translations of Sanskrit works it denotes the dual number. — 2. *ná-dag, Kyéd-dag*, seems in *Mil.* often to be used for *ná-lta-bu-dag* my equal, or equals (another reading is *ná-lta*, v. *lta* 2). — 3. *W. col. = da*, esp. in the compounds **dág-sam, dóg-sa** now; also certainly, it is true (v. *da* 2) *Mil.* — 4. v. *dág-pa*.

དག་ཀ་ dag-ka is said to be used in *Ts.* for *dé-ka*.

དག་ཅི་ dag-èi *Lh.* mint, aromatic plant, *Mentha Royliana.*

དག་ག་དོག་ག་ dag-ga-dog-gé *Ld.* for *dog-dóg.*

དག་པ་ dag-pa (prop. pf. of *dág-pa*), clean, pure; cleanness, purity; as adj. also *dág-po*, *W. *dág-mo**; *dág-par gyür-ba* to become clean, *dág-par byéd-pa* to make clean, to cleanse, to purify, *dág-par krú-ba* (*W. *dág-mo tñ-è**) to wash clean; more frq. fig.: **ka ma dhag** *C.* impure, incorrect, vulgar pronunciation, cf. *sgra* 1; *rigs ma dag* impure blood or kindred; com. pure with regard to religion and morals, (also = holy, sacred, relative to lifeless objects), *lus dan nang dan yid-kyi las yóns-su dag-pa* quite pure in word and action *Dzl.*; *lus dag sems dag dbán-po dag*, also *lus-γtsan* etc. id.; *dág-par tsó-ba* to lead a pure, a virtuous life; *smón-lam dag-pa* is stated to mean a sincere prayer *Glr.*; *rnám-(par) dag(-pa)* quite pure, most holy, frq.;

hence *rnam-(par) dag(-par) rtsi-ba*, or *mdzad-pa* is used for: to justify, in a scriptural sense, by *Chr. Prot.*; *mi* or *ma-dag-pa* **impure**; **impurity**, *bkrus-na mi-dag-pa med-do* when they have bathed they are quite clean *Dzl.* — Adv. *dag-par*, e.g. *krü-ba* v. above; *dag-tu* **assuredly, certainly** *Lt.(?)*; *dag-gis* purely = quite, entirely *S.g.(?)*; **dag-mo** *W.* id., **dag-mo šrag-čë** to burn completely, **dag-mo za-čë** to eat all, to consume entirely. — *yän-dag-pa* *Skr.* **सम्यक्** *Trigl.*, **actual, real**, *yän-dag-par ču yin* in reality it is water *Dzl.*; more frq. construed thus: *de yin yän-dag-na* if it is really that, *btson yän-dag-na* if you are really willing to sell it, *dod yän-dag-na* if you really wish it, *kyöd-la yod yän-dag-na* if you really have *Dzl.*; *yän-dag-pa dan bdén-pai tsul bžin-du* in truth and in reality *S.O.*; *yän-dag-pa ni bden-pa-ste* since that which is real is true *S.O.*; *yän-dag-pa-nyid* reality *S.O.*; *dgé-bai čös-rnams yän-dag-par blän-ba* to assume, to adopt, virtuous habits earnestly *Stg.*; *yän-dag-par rdzogs-pa* really accomplished *S.O.*; *yän-dag-par ltä-ba* to be orthodox, v. *dgé-ba bču*; *yän-dag lam* the right way, = *čär-lam* *Mil.*; *yän-dag-dön* seems to be = *nies-don* *Mil.*, but *yän-dag dön-du ynyér-ba* to aim at, to aspire to, truth *Mil.*; *yän-dag-pai dön-la жүг-pa* to be pious *Thgy.* —

Comp. *dag-brjöd* orthoepy *Cs.* — *dag-tér-ba*, *dag-tér byéd-pa* *Sch.* to clean, to cleanse; *Tar.* 189, 22; *dag-ster(-čër)mdzad-pa*. — *dag-(pai) snan(-ba)* *Schr.* 'good opinion'(?), prob.: **a pure, sound view or knowledge** *Gtr.*; in *Mil.* it has a similar meaning; **dhag-nän jón-wa** *C.* to lead a holy life. — *dag-žin* holy country *Sch.* — *dag-yig* orthography; *šnön-gyi-dag-yig* the older orthography; *brda-dag* = *dag-yig*.

དག་པ་ dag-pa, *W.* **dag-čë**, v. *tég-pa*.

དང་ dan, postp. c. accus, **with** (*Lat. cum*), *na dan* with me (often with the addition of *bčäs-pa*, *lhan-yčig*, *mnyám*, q. v.), e.g. to go, speak, play, quarrel with; *bud-méd dan nyäl-ba* to lie with a woman; in

some cases it must be omitted in English, or rendered by other words, as: *gron-kyér dan nyé-ba*, *rin-ba* near the town, far from the town; *de dan dra-ba* equal to that. Some particular ways of using *dan* are the following: 1. for **and**, *yser dan diül dan læags-la-sögs-pa* gold, and silver, and iron, and the other (metals). The *shad* is here always put after *dan*, which shows that in the mind of the Tibetan *dan* never ceases to be a postposition; it can therefore be used only for connecting nouns and pronouns. In enumerations it is employed in different ways, and often quite arbitrarily, e.g. after every single noun or pronoun except the last one, or also after the last; it is used or omitted just as the metre may require it; or when a sum is mentioned, in the following manner: *byün-ba bži ni: sa (dan) ču (dan) me (dan) rluñ dan bžio* the four elements: earth, and water, and fire, and air, four they are; or, esp. in col. language, thus: *sa dan yčig, ču dan ynyis* etc. — 2. **distributively**: *žag dan žag, lo dan lo*, day by day, every year; *kyim dan kyim-na Tar.* every one in his house. — 3. after a personal pronoun col. almost like a sign of the plural: *na dan ynyis-ka* we two, both of us. *na dan tsän-ma* all of us. — 4. after the inf., and in *W.* after the gerund in *gin*, *nyi-ma šär-ba dan* at sun-rise, as soon as the sun rises, when the sun rose; *lo brgya lön-pa dan* when a hundred years had (or shall have) passed away, after a hundred years; *smrás-pa dan kyim-du son* with saying so, he went home, is gen. translated: he said so and went home, and so frq. in narration; *W.*: **šüg-čä ton dan** with a whistling, **čön-gin žig dan** at beholding. — 5. after an imperative for **and**, *sgo rduis šig dan de-dag on-nio* knock at the door, and they will come *Dzl.*; *yid-la byos šig dan bšád-do* give heed, and I will explain it to you *Stg.*; or it is used in the following manner: *lēgs-par sems šig dan ma nór-ram* consider it well; have you not made a mistake there? *nyon čig dan šnön-dus-na* listen to me!

Now, there was in olden times etc. *Dzl.* and elsewh., frq.; *lon zig dan ná-la dbán yod* do take it! I have the power, you know, i.e. I shall answer for it *Dzl.*; in more recent times it is used (also when not followed by any other words) as an imperative particle = *zig*: 'da zo dan' *byas-pas* saying 'eat!' *Glr.*; 'da ltos dan' *ysuñs* 'now just see', he said *Mil.*; even after *zu*, which in its application is like a verb in the imperative: 'ysuñ-ba zu dan' *zes zér-bas* saying 'pray, teach (us)!' *Mil.* — 6. In *W.* *dan* is used improperly for the instrum.: **bér-ka dan dun** strike with the stick! and for by or through with respect to persons: **yóg-po dan šab-šob zer** he cheats me, tells me a lie, through his servant.

དང་ *dan* 1. meadow *Lh.* — 2. *dan*, or perh. better *tan*, (cf. *tin*), **tan tán-čè*, or *tan čò-čè*, *tan šan čò-čè**, to read in a singing or drawling manner *Ld.* — 3. *dán-du lén-pa*, c. *lu*, to submit, yield to, comply with, *Glr.*, *Tar.*; c. accus. submissively to put up with (*Sch.* and *Wts.* are hardly right).

དང་ག།, དང་ཁ། *dán-ga, dán-ka*, 1. appetite, *dán-ga gag* my appetite is gone, *mi bde* is bad, *Med.* and *Mil.* (*Sch.* 'the will?'). — 2. *C.* for *dám-ka*.

དང་པོ་ *dán-po* 1. the first, with respect to number, time, rank, *dán-poī rтам de sus zer Pth.* who spoke (raised) the first rumour? who was it that first got up the rumour? *dán-poī nyin-par* on the very first day; *na-tšód dán-po-la ynás-pa* being still in the prime of life *Wdh.*; the former, he that is mentioned before another, *dán-po ynyis* the two first named *Thgy.*; the former, the earlier, he that precedes another in point of time, = *siid-ma*, opp. to *pyi-ma*, *óg-ma*, the latter. — 2. the first thing, part etc., *nyin-moi dán-po-la* at the beginning of day, at day-break *Tar.*; *dan-po-nyid-du* in the first place, before the rest, above all, before every other thing *Thgy.*; *dán-po-nas* from the very beginning *Thgy.*, *Tar.*; *dán-por*, and very frq. *dán-po* adv., firstly, in the first place; at first, in the beginning. — *las-dán-po-pa* a beginner, *las-dán-po-pai dús-su* as long

as he is only a beginner *Thgy.*; *las-dán-po-pai byis-pa* like *νήπιος* (child) in the N.T., *Mil.*

དང་བ་ *dán-ba* 1. to be pure, *nám-mka dán-nas Mil.*; gen. adj. pure, clear, *bras dán-ba* picked rice *Lt.*; of inclinations, dispositions, feelings: *séms-čan kún-la rab dán-ba* full of love towards all creatures; *dge-séms dán-ba* a pure, sincere disposition to virtue *S.O.*; most frq. devout, pious; devotion, faith; *dán-bai sems* id. (in *W.* often confounded with *ydeñ-ba*). — 2. *lag dán-ba* = *dár-ba*, v. *darba* II. 2.

དང་ཅེ་ *dán-tse* *W.* a field-terrace.

དང་ར་ *dán-ra* (spelling dubious) stable, for cattle, *C.*, *W.*

དང་ལ་ *dán-la* 1. *Sch.* 'a tract of land abounding in springs'. — 2. n. of a high mountain pass, north of Lhasa, called *Tantla* by *Huc* II., 231.

དང་སྤྲེལ་ *dwáns-pa*, *C.* also **dhán-po**, pure, clean, clear, = *dan-ba* I., of air, water; *ynam-dwáns* a clear sky, fine weather (*W.* **fan**); *danis-smug* reddish gray *Sch.* — *dwáns-ma* 1. the chyle, *Ssk.* रस, concerning which Brahmanical and Buddhist physiology has led to a great many phantastical ideas, *Med.* frq.; also fig., mostly in an obscure and unintelligible manner. — 2. *Sch.*: 'the spirit, the soul', a signification not found hitherto in any book, but acc. to a Lama's statement the word denotes the soul, when purified from every sin, and to be compared to a clear and limpid fluid, in which every heterogeneous matter has been precipitated. — *danis* is also not seldom met with erroneously used for *dianis* and *mdanis*.

དད་པ་ *dád-pa* 1. secondary form of *dód-pa* to wish *Dzl.* and elsewh.; hence in compounds: *skom-dád* thirst, **tágs-dad-čan** fond of dress or finery (cf. *dogs-pa*) *W.*, and in similar expressions. — 2. to believe (cf. *ग्रह*) in a religious sense, more significant than *yid-čes-pas* and including a devotedness full of confidence, like *πιστεύειν* in the N.T.; also sbst. faith, more fully *dád-*

pai seems, and adj. **faithful, believing**, *yón-bdag dád-pa* the faithful giver of alms *Mil.*; more fully *dád(-pa)-ñan*, *dad-lđan*; *ma-dád-pa*, and *dad-méd* **unbelieving**; often with *mos* or *gus*: *kun dad-dad-mos-mós-su dug-pa-la Mil.*; *dad-ñin-gus-par gyur-ba Glr.*; *dad-par gyur-ba*, *dád-pa byéd-pa* **to become faithful or believing, to believe**, frq.; *dád-bžin-du* full of faith; *dad-brtsón* for *dád-pa dan brtsón-grús Tar.* — Note. **mi žig-la dád-pa tob** *W.* col. a man becomes a believer, v. *tób-pa*; but *Tar.* 35, 1 *págs-pa Dhi-ti-ka-la dád-pa tob* means: he was brought to believe by hearing the Reverend Dhitika.

དན་ད་ *dán-da*, and *dan-róg*, medicinal herbs *Med.*

དན་ད་འི་ *dán-da-li*, or *dan-dál*, *Ld.* a sieve, gen. consisting of perforated leather and a wooden frame; *rás-dan-dal* a sieve made of cloth (inst. of leather).

དན་མོ་ *dán-mo* (spelling?) the female of the ibex, and of the musk-deer.

དམ་ *dam* (a root signifying bound, fast, fixed, from which the following compounds, as well as *sdóm-pa*, are to be derived), sbst., also *dam-tsig* and *yi(d)-dam*, resp. *fugs-dam*, a solemn promise; vow, oath, confirmation by oath, like *bden-tsig*; *dam bèa-ba* 1. to promise, 2. the act of promising, the promise; also *dám-bèa Mil.* and col.; *dám-bèa bul-ba* resp. to make a promise, e.g. *mī báb-pai* not to descend *Mil.*; to promise solemnly *Mil.*; hence *yi-dam*, and (more popularly) *dám-bèa* the sacrament *Chr. Prot.*; *dam bèas-pa* a promise made; *dam srñn-ba*, *dám-la yndás-pa*, or *nyé-bar byéd-pa*, *dám-bèas-pa spyód-pa*, *dám-bèas-pa bžin-du byéd-pa*, *dám-bèas-pa dan mī gál-ba*, to keep one's promise; *nyáms-pa* to break (a promise, a vow); *dam-nyáms-kyi lús-rnams* violations of duty; *dám-la dóg-s-pa* to exorcise demons etc. *Glr.*, *Pth.*, but only by gentle persuasion, which induces them to promise to do no harm any more, not by magic power (so it was expressly stated by a Lama); *dám-la jóg-pa Tar.* 125 id. (ni f.); *dám-ñan*, *dám-tsig-ñan Mil.* bound by an oath etc.; *dám-ñu*

prob. water which is drunk in taking an oath *Pth.*

དམ་ཁ་ *dám-ka Glr.*, *dám-ga Wts.*, *tám-ga Cs.*, a seal, stamp, resp. *pyag-dám*, esp. for the seals of Lamas; *dám-ka rgyáb-pa* to seal, to stamp; *kyi-dam* v. *kyi*; *dam-rgyá* = *dám-ka Tar.*; **dam-ñug** *W.* seal of a Lama, used as an amulet.

དམ་པ་ *dám-pa*, acc. to the explanation of a Lama: bound by an oath or vow, consecrated; but *Lexx.* render it by བརྟམ་, གཡ རྟམ་ i.e. = *mčog*, thus *Dzl.* 22v, 4; 22, 9, and *Cs.*: noble, brave, excellent, which is prob. also the sense of the word when compounded with *čos*, *skyés-bu*, and other words. Its usual rendering, however, is 2. holy, sacred, *blá-ma dám-pa*, *skyés-bu dám-pa*, a holy Lama, a holy man, and most frq. *dám-pai čos*, *dám-pa čos*, *dám-čos*, the holy doctrine, the holy religion of Buddha. Yet, in the interpretation of passages the original meaning (noble, excellent) ought to be resorted to much oftener. So also *gyóg-mo dám-pa žig Glr.* signifies an excellent, a favourite female slave, but not exactly a holy or a faithful one.

དམ་པོ་ *dám-po* 1. strong, firm; tight, narrow, of fetters etc.; gen. adverbially *dam-du*, e.g. to bind, to lock up, to seize firmly, securely. — 2. of laws, commandments, severe, strict, exact.

དམ་པ་མུ་ *dam-dum* various *Sch.*; yet cf. *dum*.

དར་ *dar* 1. 1. silk, *dár-gyi* of silk, silken; *mjal-dár* resp. for *ka-btágs C.*; *rgyāi nan dar* fine Chinese silks *Thgy.* — *dar-dkár* white silk *Glr.* — *dar-sküd* silk-thread; *gos-méd dar-sküd dra* stark naked *Ma.* — *dar-gós* silk dress, *Cs.* also silk-stuff. — *dar-ñin* a bunch or fringe of silk *Cs.* — *dar-ñen Ld-Glr.*, acc. to *Schl.* = *ka-btágs*, yet cf. the significations given sub I. 2. — *dar-fág-mkan* a silk-weaver; *dar-tag-bu-mo Glr.* the daughter of a silk-weaver. — *dar-pón* = *dar-ñin*. — *dár-bu* a coarse kind of silk *Cs.* — *dar-búbs* a whole piece of silk-stuff rolled together. — **dhar-ma-ré** *C.* 'neither silk nor cotton', half silk half

cotton; acc. to others velvet. — *dar-dmân-pa* raw silk *Schr.* — *dar-tsôn-pa* a dealer in silks, a silk-mercer. — *dar-záb* the finest silk, frq.; a piece of such silk. — *dar-ydb* a silk fan. — *dar-yüg* a narrow ribbon-like piece of silk-stuff *Glr.*, *Mil.* — *dar-lin* = **dhār-ma-rē**. — *dar-sām* the lower border of a silk dress *Glr.* — *dar-(gyi)srin(-bu)* silk-worm. — 2. a cloth, made of whatever material; flag *Wts.*, sail (v. *gyór-mo*); རྟོཔ་*dar* a hoisted flag; *mdun-dar* a little flag fixed to a lance; **ru-dhār** *C.* military banner. — *dar-lèg* little flags fixed on houses, piles of stones, and the like (v. *Schl. Buddh.* 198). — *dar-po-čē* 1. a large flag fastened to a flag-staff; 2. flag-staff, mast. — *dar-tsó* a military division, squadron *Sch.* — *dar-šin*, *dar-bér*, prob. flag-staff.

II. ice, icy plain; *dar čāgs* ice is forming; also substantively = *dar*, *mśó-lu dar-čāgs* *btav Mil.* — *dar-zām* ice-bridge. — **dar-jār** ('clinging to the ice'?) *W.* a dark-gray aquatic bird.

III. v. *dar-yèg*, *dār-ba*, *dār-ma*.

དར་རྒྱས་གླིང་ *dar-rgyas-glin* v. *rdo-rje-glin*.

དར་སྐྱ *dār-sga* walnut.

དར་གཅིག་ *dar-yèg* (col. also *dál-yèg*), a little while, a moment; *dar-yèg lón-pa-na* after a little while *Glr.*; adverbially: for a little while, for a moment *Mil.*; directly, instantly, in a moment *Mil.*; *dār-tsam Sch.* id.

དར་དྲོ་ *dar-dār* humming, buzzing *Mil.*; wailing, lamenting *Pth.*

དར་རྩོ་ *dar-rdó* grinding-stone for Indian ink *Sch.*; *bdār-rdo* would perhaps be more correct.

དར་པོ་, དར་མོ་ *dār-po*, *dār-mo*, col. for *dál-po*, *dál-mo*, v. *dál-ba*.

དར་བ་ *dār-ba* I. sbst., also *dā-ra*, *dar*, buttermilk, *dar-ysār* fresh buttermilk.

II. vb. 1. to be diffused, to spread, of influence, power, opinions, diseases, *čes dār-ba* to gain much ground, to increase exceedingly *Lt.*; *dār-du jüg-pa* (act.) to extend, enlarge, e.g. academies *Glr.*; *dar-*

gúd spreading and decaying, increase and decrease; **dhār-po** *C.* grand, magnificent, of a feast, drinking-bout. — 2. with *lag*, to take in hand, to put hand to a work, c. *la Dzl.*; also *dān-ba*.

དར་མ་ *dār-ma* 1 the age of manhood, manly age, prime of life, gen. reckoned from 30 to 50, but acc. to *S.g.* from 16—70; *dār-la báb-pa*, or *dar-báb*, a person in the prime of life, frq.; *dar-gān* col. id.; *dar-yól* a person beyond that age. — 2. a man, and *dār-mo* a woman in the prime of life.

དར་མོ་ *dār-mo* v. *dār-po*, *dār-ma*.

དར་སྐྱོན་ *dar-smān* v. *dar-tsūr*.

དར་ཙམ་ *dār-tsam* v. *dar-yèg*.

དར་ཚེལ་ *dar-tsil* *Sch.* 'groin' (?).

དར་(ས)ཚུར་ *dar-(m)tsur* *Wib.* = *dar-smān*, alum *Sch.*

དར་ཡ་ཀཏ་ *dar-ya-kan* a medicinal herb *Med.*

དལ་ཡམས་ *dál-yāms* *Mil.*, *rims-dál* *Mil.*, epidemic disease, plague, or perh. n. of a particular disease.

དལ་ཅིག་ *dál-čig*, col. for *dar-yèg*.

དལ་ཐོག་འཇུག་པ་ *dál-tóg jug-pa* to attack and disperse an enemy *Sch.*

དལ་བ་ *dál-ba*, *dál-bu*, slowness, ease, quietness, leisure (opp. to haste, hurry, vehemence), **dhāl-wa* (or *dhāl-bu*) *gyō-dhant** *C.*, have you time? *dál-ba žig-gi skābs-su* when he happened to have nothing to do *Dzl.*; *dāl-bar dāg-pa* to be disengaged, unemployed; *dāl-ba bgyad* the eight conditions of rest, the state of being free from the eight *mī-kōm-pa*; to these belong the *byor-pa bēu*, i.e. ten goods or blessings which, in part, are but more particular definitions of the eight rests, yet include also other blessings; hence both together are called *dál-byór bēu - bgyād* (another instance of this peculiar way of reckoning v. sub *nyin-mtsān*). As these various conditions are partly characteristics of 'humanity', and attainable only by human

beings, they might be denominated 'the (eighteen) specific blessings of humanity'. Often they are also used directly for 'condition of humanity, or of human nature', this kind of existence being, from a religious point of view, the best and most desirable. *rnyed-dkái däl-ba mi lus*, and similar expressions frq. occur (Cs. has calmness, tranquillity of mind, evidently mistaking it for *rnal-byor*). *däl-ba, däl-bu, däl-po, däl-mo, W.* also **däl-can**, **quiet, calm**, of the mind, the water; **gentle**, of the wind; **slow, lazy**; **še-gyü'* *dhäl-wa*, or *še-pa dhäl-wa** *C.* phlegmatic disposition. — Adv. *däl-bar* (v. above), *däl-gyis, däl-bus, slowly, softly, gradually*, e.g. to draw, opp. to *drág-tu*; *däl-groi rgyun bžin* like a stream flowing gently and softly; *mi-däl-bar Dzl.* incessantly.

དལ་མོ་ *dál-mo* **chine, loin.**

དལ་བཅོང་ *dal-btsón* (spelling dubious), **dal-tson tán-če** *W.* **to carry on compulsory trade.** This is frequently done by Eastern rulers, who in time of personal need make a sale of goods, compelling people to buy at fixed prices.

དི་ *di*, num. fig.: 41.

དིག་ཅི་ *di-gar-či* is said to be a provincialism, and secondary form of *γèi-kā-rtsé*, n. of a town near Tashilunpo.

དི་མར་ *di-mar* *Sch.*: 'a certain worm or insect'.

དི་རི་རི་ *di-ri-ri* **buzz, murmur, hum, low confused noise**, as of crowds, of a number of praying people, of wailing prisoners, of birds on the wing *Glr.*

དིག་ *dig*, the Persian دیک, a large kettle, washing-copper, brewer's copper.

དིག་པ་ *dig-pa* 1. *Cs.* **a stammerer**, also *ka-dig*, cf. *dig-pa*. — 2. *C.* **reeling, staggering, intoxicated.**

དིང་དིང་ *din-din, gád-mo din-din* *Tar.* 158, 4 prob. an onomatopoetic word, *Schf.* 'laughing aloud'.

དིང་སང་ *din-sán* = *den-sai*.

དུ་ 1. num. fig.: 71. — 2. for *tu* (q.v.) after final *n, d, n, m, r, l*. — 3. **how many?** *bslébs-nas zlá-ba du lon* how many months is it ago that he came? — *du-dú* **how much, how many each time?** *dú-zig* how much about? *dú-ma* many, *žag dú-ma* many days; *dú-mar pye* it is divided into several (parts) *Wdi.*; *lan dú-mar* **many a time, often** *Cs.*; **dú-ma rákša** *C.* col. a great many, very much (perh. 'devilishly much', from *rákšas*).

དུ་བ་ *dú-ba* (cf. *dúd-pa*) **smoke**, ཏུཌ, or *gyén-du pyur* smoke rises *Zam.*; *dú-ba-pa* *Sp.* very poor people that pay but a trifling tax, **proletarians** (prop. 'smoke-people' that have nothing but the smoke of their fire). — *du-ba-mjug-rin* **a comet.** — *du-žag C.* the smoke or vapour hanging over towns and large villages in the morning.

དུག་ *dug* **poison**, *dug blud-pa* to administer a poisoned potion to a person, to give him poison to drink; *dug-mi-ynód-par gyur* he becomes proof against poison *Dom.*; *ču-la dug dēbs-pa* to poison the water *Pth.*; *dug γsum* in a moral sense, *dod-čags, yti-mug, že-sdán*; sometimes *dug láa*, five moral poisons, are mentioned.

Comp. *dug-can* poisonous. — *dug-nyén* an antidote *Cs.* — *dug-mdá* a poisoned arrow. — *dug-sbrul* venomous serpent. — *dug-méd* not poisonous. — *dug-sóg* poisonous paper *Mil., Pth., Glr.* — *dug-sel* that which neutralizes a poison *Cs.* — *dug-srún* a preservative against poison *Cs.*

དུག་དི་ *dug-ti* (or *dug-ste?*) *Ts.*, **so, thus, in this manner**, also *nug-ti*.

དུག་པོ་ *dug-po*, esp. *Ū* (= **ču-pa** *Ts.*, **gon-če** *W.*) **coat, garment, dress** *Mil.*

དུགས་ *dugs*, esp. in medical writings; it seems to denote 1. **heat**: *Tar.* 31, 21 *tsád-pai dugs-kyis* by the glowing heat of the day *Schf.*; *S.g.*: *ču dri dugs rláns-pa* *če* the water (i. e. urine) has a strong smell and emits much heat(?) and vapour; *Lt.* 72, 4, 5; 72, 4; 73, 5; 73, 4; 74, 10. *ču rigs šin-tu dugs-pa Ming.* adj.? — 2. **revenge, grudge, rancour**, **dug kór-če, dugs-*

*län ldön-čé** to take vengeance, to revenge one's self.

དུགས་པ་ *dügs-pa* W. 1. to make warm, to warm, *mé-la* at the fire, e.g. one's hands, a plate. — 2. to light, to kindle, **me düg-čé** to light a fire; **kän-pa mes dug son** the house has begun to burn, has caught fire; **zä-čé dug tsär-kän** burnt food, a burnt meal; **düg-qi** a burnt smell.

དུང་ *duñ* 1. a tortoise shell, *duñ-rdó* a petrified tortoise shell Cs. — 2. a shell, both small shells, worn as an ornament (*skye-duñ-prén* necklace of shells), and more particularly the great trumpet-shell, which is sounded on certain occasions; it is usually of a pure white, hence *duñ-dkár* 1. trumpet-shell, 2. white rose C., *duñ-so* snow-white teeth Pth., *duñ-ru* snow-white horns Mil.; a trumpet-shell wound to the right (*gyäs-su kyil-ba*) is regarded as valuable as it is rare Glr. — 3. trumpet, tuba, *duñ būd-pa* to sound, to blow a trumpet; *Krims-duñ* judgment-trumpet, trumpet used in courts of justice, *čos-duñ* church-trumpet, trumpet used in religious ceremonies, *dmag-duñ* war-trumpet, *lūs-duñ* hunting-bugle; *rkan-duñ* a trumpet or cornet made of a hollow thigh-bone; *zans-duñ* a copper trumpet, a bass tuba eight feet long; *dban-duñ* a similar instrument, but of less dimensions; *rwa-duñ* a trumpet of horn, *rag-duñ* a brass trumpet. — 4. skull (?) Sch. has: *duñ-čen* 1. skull, 2. = *rkan-duñ*; in Glr. Brahma is called *duñ-gi for-tsogs-čan*.

དུང་ཇེ་ *duñ-ñe* constant, continual Dom.; *duñ-ñe-ba* Thgr. id.

དུང་དུང་ *duñ-duñ* staggering, reeling, tottering, wavering Sch.

དུང་པན་ *duñ-pán*, C. **dhuñ-pén**, basin.

དུང་འཕྱར་ *duñ-pýar* Pth., 100 million Sch.

དུངས་པ་ *düñs-pa*, secondary form of *ydüñs-pa*, love, *dād-pa dan düñs-pa žig skyés-te* Mil., frq.; *yid-düñs* = *snyin-brtse-ba*, frq.; **dhuñ-bhu** C. love, **fú-gu-lu dhuñ-bu jhē-pa** cf. *yès-pa*.

དུད་པ་ *dūd-pa* I. sbst. (cf. *dū-ba*, and the Pers. دود *smoke*, W.: **kän-mig dūd-pa mā mēd-kän dug** there comes very little smoke into the room. — *dūd-ka* Sch.

1. having the colour of smoke, dark-gray. 2. family, household. 3. chimney (?). — *dūd-ku* Sch. 'liquid soot'; prob. soot mixed with water, smut; Lt. compares morbid evacuations or matter ejected from the stomach with *dūd-ku*. — *dūd-bāl* soot Sch., prob. flocky soot. — *dūd-bün* a cloud of smoke Cs. — *dūd-rtsi* soot, smut Cs. — *dūd-lüm* chimney.

II. vb. 1. to tie, to knit, to knot, v. *mdūd-pa*. — 2. pf. of *dūd-pa*, stooping, bent, hence *dūd-gro* quadruped, beast, animal, opp. to man that walks erect Stg.

དུད་པ་ *dūn-pa* great diligence, assiduity, *dūn-pa drág-po*; **dūn-čan** very diligent W. (cf. *dūn-pa*, and *rtun*).

དུད་པ་ *dub-pa*, vb. to be or get tired; adj. tired; sbst. fatigue; *mi dub-bo* they do not get tired Dzl.; *nāl-žin dub-nas* Glr.; *lus dan nag yid dub* Pth. he is tired in body, mouth, and soul, i.e. he has no strength for doing, saying, or thinking anything good. — *dub-čan* tiresome Cs. — *dub-rgyu* anxious, sorrowful Sch.

དུད་པ་ *dubs*, Stg. frq.: *nyé-žin dubs nyé-bar* acc. to the context it might mean: very probably; but the word seems to be little known.

དུད་པ་ *dum* a piece, frq.; as a measure or certain quantity of meat, v. *γzugs*; *düm-po* a large piece Cs.; *düm-bu* a small piece, frq.; *düm-bur γčóg-pa*, *γčód-pa*, *byéd-pa* to break, to cut to pieces. — *dam-düm* several small pieces or things Cs.; perh. = *dum-düm* Ld., e.g. *yul dum-düm*, or *groñ dum düm* several scattered farms, hamlets or villages, which have together one common name.

དུར་ *dur* tomb, grave, *dūr-du jüg-pa*, *dzūd-pa* (Cs. *dēbs-pa*) **(s)kūñ-čé** W., to bury; *dur rkó-ba* to dig a grave. — *dūr-rkun* grave-robber, plunderer of tombs. — *dūr-kūñ* grave, tomb. — *dūr-krod* acc. to etymology denotes a cemetery, burial-

ground, but in Tibet it signifies a place to which corpses are brought to be cut into pieces for hungry dogs and vultures, this being considered a very honourable mode of burying (or rather disposing of) dead bodies, *Köpp.* II, 322. These places of course are haunted by demons and foul spirits; *dür-krod-pa* an ascetic living at such a place, *Burn.* I, 309. — *dür-rgyas* the last food which a dying man eats. — *dür-sgam*, *dür-sgrom* **coffin**. — *dür-rdo* **tomb-stone** *Cs.* — *dür-spyañ* **jackal**. — *dür-puñ* **barrow, tumulus, mound, cairn**. — *dür-byañ* **epitaph** *Cs.* — *dür-tsun*, *dür-tsod*, food offered to the dead *Cs.* — *dür-mtséd* a place for burning dead bodies *Sch.* — *dür-sri* a grave-devil, a sort of sepulchral vampire.

དུར་བ་ *dür-ba* 1. sbst. **weed, weeds**, *Sch.*

ུ — 2. vb. **to run** *Mil.*, *dür-te rgyüg-pa* to run towards a place or object, to hasten to, *zás-la dür-ba* to hasten to dinner, *lás-la* to work *C.*; cf. *ñám-dür-čan*.

དུར་བིན་ *dür-bin* *W.*, the Persian دربین **spy-glass**.

དུར་བྱ་ *dür-bya* a **paring-axe; a hoe** *Sch.*

དུར་བྱིན་ *dür-byid* a **purgative root**, prob. = *tár-nu* *S.g.*, acc. to *Wñ.* = *tri-byi-ta* (sic), prop. त्रिवृता, *Ipomoea Turpethum*.

དུལ་བ་ *dül-ba*, prop. pf. of *dül-ba*, **soft**, of the skin etc.; **tame; gentle** (temper), **easy** (disposition), **mild**; also sbst. **softness** etc.; *dül-po*, *W.* **dül-mo** id., but only adj.; *ma dül-ba* **untamed, rude**, *Dzl.*; **sráb-ka* (or *ká-po*) *dül-mo** *W.* **soft- or tender-mouthed; tame, manageable, tractable**. *Tar.* 11, 14 a better reading prob. would be: *dbañ-po dül-bai brjid* a splendour that dazzles the senses.

དུལ་མ་ *dül-ma* a kind of **water-colour** made of pulverized gold and silver, for painting and writing.

དུས་ *dus* 1. **time**, in general, *düs-kyi kór-lo* v. *kór-lo*; *düs-kyi* means also: **happening sometimes** *Mil.*; *dus* adv., for a while, for some time *Lt.*; *deñ dūs-su*, *dus*

de tsa-na, *dē-dus*, *dus der*, at the time, at this time; *dus de-nyid-du* then immediately, directly afterwards; *dāñ-poi dus nyid-du* in the very first time; *dūs-su*, or *dus-dūs-su*, *dus ga-ré*, sometimes, now and then; *de dāñ dus mnyām-du* simultaneously with that *Glr.*; *dus yèig-tu* or *la* at one and the same time, together; *dūs-èig-na* (erron. *yèig*), also *dus re* (or *nam*)-*èig-gi tse*, *dus-re(-èig)*, once, one day, some day; *dus lan-èig* id. *Glr.*; *dus pyi èig-na* some future day; *dus yžan èig-na* another time; *dus èi tsam-na* at what time? when? *Glr.*; *dus(-na)* after a genit., inf., or verbal root = when, after, *žag ynyis soñ dus* when two days had, or will have passed *Mil.*; *ña bù-moi dūs-na yin-te* when I was still a girl *Glr.*; *mgü-dus med* the time of being satisfied never arrives *Mil.*; *btsā-dus-te* as the time of giving birth has come *Lt.*; frq. with *báb-pa*: *bdag dül-bai dūs-la bab* the time of my conversion has come; sometimes *dūs-la sleb* *Lt.*; col.: *dus sleb* the time is come; *gro-bai dus dēbs-pa Dzl.*, *byéd-pa* frq., to fix a time for going, also thus: *nam gró-bai dus byéd-pa Dzl.*; *dus kün-tu*, *dus rgyün-du* always; almost pleon. in: *dus dá-nas* henceforth, from this time forward *Mil.*; *de dāñ dus dzom* as to time it coincides with that *Glr.* — 2. **the right time, proper season; for** is expressed by the genit. of the inf. (cf. above: the time of my conversion); *dūs-su* at the right or proper time, e.g. for paying off *Glr.*; *dus ma yin-pa* the wrong time; *dus ma yin-par*, *dus-min* unseasonably, not in due time; esp. too soon, prematurely, e.g. to die; *dus-ma-yin-pa spón-ba* to abstain from doing unseasonable things. — 3. *dus ysum* **the three times**, viz. *dá-ltai*, or *dá-ltar-gyi*, *dās-pai*, and *ma-ōns-pai*, frq., thus in *dus ysum-gyi sañs-rgyās* the Buddhas of the three times; often also with special reference to metempsychosis, **the present, the former, and the future period of life**; with respect to the times of the day: **morning, noon, evening**; besides *nyin-dus ysum*, also *mtsān-dus ysum* occurs. —

4. **season.** Here Tibetans, of course, distinguish the four seasons of the temperate zone, *dpyid* spring, *dbyar* summer, *ston* autumn, *dgun* winter; but in books, originally written in India, either three are counted, *tsā* - *dus* hot season, *grān* - *dus* cold season, *čār*-*dus* rainy season, or more accurately six: *dpyid* (वसन्त) spring, i.e. March and April, *sos-ka* (ग्रीष्म) hot season, May, June, *dbyar* (वर्ष) rainy season, July, August, *ston* (शरत्) damp season, September, October, *dgun* - *stód* (हैमन्त) first part of winter, November, December, *dgun-smád* (शिशिर) last part of winter, January, February. — 5. **conjunctures, times, circumstances,** **dus dé-mo** W., **dhyú-dé* (sa-*jám*)* C., *dus-kyi* *krüg-pa méd-pa* Ld.-Glr., *dus bzán-po* Dom., peace. — 6. a particular period of time, as distinguished from others, an age, *yug* (= *ཏཱ་བ་ཀལ་*), *yar-lán*, or *rdzogs-lán* (ཆར་ལ་འབྲེལ་པ་) *yar-rábs*, or *γsum-lán* (རྒྱུ་ལ་འབྲེལ་པ་) *rtsod-lán*, or *nyis-lán* (ཐམས་ལ་འབྲེལ་པ་) *snyigs-ma* (ཀུན་ལ་འབྲེལ་པ་), to be compared to the four ages of Greek mythology. — 7. **year** Lt. — 8. symb. num.: 6. — Note. *dus byéd-pa* also signifies (cf. 1 above) to fulfil the time, *tsei* *dus byéd-pa* to die, to perish, also to commit suicide Dzl. frq.; *či-bai* *dus byed-pa* id. Wñ. — *dus dzin-pa* to take the day-service upon one's self (?) Dzl. 232, 3.

Comp. *dus-skabs* v. *skabs*. — *dus-čén*, -*bzán*, -*stón*, **festival**, *byéd-pa* to keep one. — *dus-mčód* v. *mčód-pa*. — *dus-sbyor* Cs.: 'judicial astrology', *dus-sbyor-pa* an astrologer. — *dus-me* **comet** Cs. — *dus-rtsi-ba* Cs. 'the counting of time'. — *dus-tsig* Sch.: 'dus-tsig *γsár*-ba new, fresh provisions, 'produce of the year' (?). — *dus-tsig*s, *dus-mtsams* 1. period, epoch; 2. season Cs. — *dus-tsód* 1. space or measure of time. 2. often for *dus*, *dei* *dus-tsód-kyi* *mi-rnams* the men of that time or period, *dei* *dus-tsód-la* at that time; also for hour. — *dus-zin* Sch.: 'time of depravity'. — *dus-bzán* v. above *dus-čén*. — *dus-rlábs* 'wave of time' i.e. ebb and flood, the tides, *Stg.*

— *dus-lóg* a year yielding no crops, a sterile, bad year Pth.

དེ *de* 1. num. figure: 101. — 2. affix of the gerund, for *te*, after a final *d*.

དེ *de* demonstrative pron. (in B. gen. placed after the word to which it belongs, in col. language before it, even without the termination of the genitive) **that, that one**, opp. to *di* this, this one, yet with occasional exceptions. 1. when words or passages are literally quoted, the Tibetan begins with *di-skad* or some similar expression, and places a *čes* or *dé-skad* after it. *di*, in such a case, corresponds about to 'the following', *de* to 'such', or 'thus', (cf. *τοῦτο* and *τόδε*). But elsewhere *di* may also refer to what has been said before, e.g. in a reply: *tsig di ni bdén-pa yin-nam* is this word (that has just been said) true? Dzl. In the context of a narrative, however, *de* is usually employed. — 2. It frq. stands in the place of the definite article **the**: *pa de lóg-ste sön-no* the father went back Mil.; esp. after adjectives and participles, where it adds to perspicuity: *γžón-nu de na-ré* the younger one said Mil.; *snón-la sön-ba de* he that has gone on before Mil.; *dei dön-du*, *dei pyir(-du)*, *čéd-du*, *slád-du*, **therefore, on this account, for this reason**; *dei óg-tu* under that, after that, afterwards; *dei dūs-su*, *tse(-na)* there, then, at that time. — 3. he, she, it, for *ko*, which in classical style is not in use. — 4. for *dei*, in *de-pyir*, *de-dus*, (abbreviations of *dei pyir-du*, *dei dūs-su*, v. above). Plural: *dé-dag*, *dé-rnams*, *dé-tso*.

Comp. and deriv. *dé-ka*, *dé-ka*, the very same, *γsa dé-ka na yin* the very same snow-leopard (you saw) was I myself Mil.; *dé-ka ltar* just so Thgy.; *dé-ka yod* (in answer to a question) indeed! yes, yes! to be sure! Mil., C., frq.; *dé-ka lags* Mil. id.; *de kyed lags* Pth., oh, this... is you?! — *de-kó-na*, *de-nyid*, col. *de-rán*, the very same, cf. *kó-na*; *de-nyid*, and *de-kó-na-nyid* are also sbst.: **essence, nature** Thgy.: *séns-kyi de-nyid* the essence of the soul

Mil. — *de-snyéd so many*. — *dé-lta, dé-ltar* (-du, or -na) **so**, *pá ni dé-lta ma yin-te* as it is not so with the father *Stg.*; *dé-lta-bu* of that kind, quality, or manner, **such**, esp. in *B.* — *de-dé = de*, but more emphatic, **exactly that**; *de-de-bžin-no yes, so it is!* **dhén-đa, đę** *C.* = *dé-lta* etc. — *dé-na* therein, in that place, there, here. — *dé-nas* from, thence, from that place; afterwards, then, at that time, very frq. — *dé-pa, dé-ma* *Cs.* one of that place, sect, religion etc. — *dé-bas* 1. after a comparative, **than that**; 2. also *dé-bas-na, dés-na, des*, therefore, consequently, now then (ḍṛ) *B.* frq. — *dé-bo = de* *Cs.* — *dé-tsam* **so much**; *dé-tsam-na, dé-tsa-na*, then, at that time. — *dé-tsug*, *W.* gen. **dé-zug**, **so, thus**. — *dé-bžin* (-du) according to that, thus, so; frq. for it, *dé-bžin-du ynáñ-no* he allowed it *Dzl.*; *dé-bžin nó - šes - nas* perceiving it *Gbr.* — *de-bžin-nyid* (ཐའ་བླ་མ་) **essence**, *Was.* (272), **identity** (297), like *čos-nyid* and some other similar expressions, = *ston-pa-nyid*, *Trigl.* fol. 20. — *dé-zug = dé-tsug*. — *dé-yañ, dé-añ*, 1. **this**, or **that, too**; he also. 2. **namely, to wit, viz.**, preceding specifications and detailed statements, sometimes also after a gerund, in which case it cannot be rendered in English. — *de-ray* **directly, immediately** *Sch.* — *de-rán = de-kó-na, de-rán yin* that is just the thing! exactly! to be sure! col. — *de-rin* *B.* and *C.* **to-day**, *de-rin-gi* of this day. — *dé-ru, der*, 1. **into that, thereinto, into that place, thither, that way**. 2. **in that, therein, in that place, there**, frq. — *dé-la* **to this, to that; in, on, or at this; thereat, therewith, thereto, thereon; about that, concerning that; thereof, therefore**. — *dé-las* from, out of, from that; after a comparative and *pžan*, **than that**. — *de-srid* to such a length of time.

དེ་བ་ *dé-ba* a medicinal herb, *Med.*

དོ *den*, also *din*, **to-day**, *dén-nas* from this day forward *Mil.*; *den pýin - čád* or *čád* *Dzl.* id.; *dén-gi dus* the present time or age; *den-sán* to-day and to-morrow; **now-a-days**; *den-sán lhá-rje* the physicians

of the present day *Wdi.*; *dén-dus smán-pa* *Lt.* id.

དོ་བ་ *dén-ba*, pf. and imp. of *dén - ba*, **to go, to go away**; *dénis-pa* seems to be the same form: *so-sói ynáś-su denis Mil.*, *rán-sar déns-so Pth.* they went each to his own place; *nám-mkar den Mil.* prob. it melted away, dissolved into air; *sór-mo-rnams denis mdžád-pa* to turn the fingers upwards (?). *Schr.* *dénis-pa* to ascend.

དོ་བ་ *déd-pa*, pf. of *déd-pa*.

དོ་བ་(པ་) *déb(-ma)* poultice, cataplasm, applied to sores and inflamed parts of the body *Sch.*

དོ་བ་ཐེར་, འཁོར་, རྩོམ་ *deb-tér, -ytér, -stér*, tibetanized form of the Persian *دفتر* documents, records, catalogues, registers, lists, books; *deb-tér-pa, deb-tér-mkan* *Cs.* keeper of the archives or records, recorder, archivist, librarian; *déb-kañ* chancery, government office *Schr.*; *déb-yig* cover, envelope, stitched book *Sch.*

དོ་མ་ཅི་ *dém - tsi* (perh. *Bu - nan*), a small, narrow bridge, foot-bridge *Lh.*

དོང་ *déaṅ*, v. sub *de*.

དོའ་(ར་) *déu(-re)* one day, some future time, *Dzl.* frq.; *deu ... deu ... now ... now*, at one time ... at another time *Mil.* (*Tar.* 165, 18 is prob. an incorr. reading).

དོ་ *der*, for *dé-ru*, esp. as adv., **then, at that time**; *der zad, der bas* *Cs.* that is all, there is nothing more, *finis*.

དོས་ *des* 1. instrum. of *de*; *des čog* with that it is enough, that will do *Sch.* — 2. for *dé-bas*, v. *de* comp.

དོས་པ་ *dés-pa* *Cs.*: 'fine, brave, noble, chaste; a title'; occurs frq. in *Dzl.* as a commendable quality of women.

དོ་ *do* 1. num. figure: 131. — 2. **two, a pair, a couple**, used only in counting, measuring etc.: *žo do re* two drams of each *Med.*; **tá-bag do** *W.* two platefuls. — 3. **this**, *Schr.*: *dó-yi dón-du*; gen. only in *donúb* this evening, to-night *Mil.*; *bdug donúb sán-gi mi I*, a man only for to-day and to-morrow *Mil.*; *Cs.* also *do-žág, do-*

དོ་ཀེ(ར) *do-ké(r)*

5

དོགས་པ་ *dōgs-pa*

mód to-day. — 4. an equal, a match; a companion, associate, *W.* **yá - do** fellow, yoke-fellow, mate, comrade, consort; *do-zla* 1. id. *Mil.*; 2. party in a lawsuit(?); **dó-da pán-tsün zib cè'-pa** *Cs.* seems to mean: carefully to investigate (the right of) both parties; *do - med* unequalled, matchless; **lho-med zai-po**, *C.*, *W.*

དོ་ཀེ(ར) *do-ké(r)* = *for-tsügs* *Lex.*

དོགས་པ་ *do-gar-ká* *W.* light-blue.

དོགས་ *do-gál* importance, weight; important, weighty *C.*, *W.*; **dho-ghál mi jhé'-pa** *C.*, **do-gál mi cò-cè** *W.*, to treat lightly, to make light of, to slight; **di tsig-po dho-ghál mi dug** *C.*, this word is unimportant, of no consequence; *do-gál-can* important, of consequence *Cs.*

དོད་ས་ *do-dám* commission, charge, superintendence; **dho - dhám jhé' - pa** *C.*, **do-dám kúr-cè** *W.*, to have the superintendence, direction, or charge of a business, to have the keeping of a thing; *do-dám-pa* 1. a commissioned, authorized person, overseer etc.; 2. bishop *Chr. Prot.*

དོ་པོ་ *dó-po* a load, for a beast of burden, cf. *dos*; **do-góm** *W.* saddle-cloth, housing; *do-lógs* the load on one side of a sumpter-horse, half a load, *do ya-yèig*; *do-nón-pa* the equalizing of the load, by increasing or lessening it on one of the sides.

དོ་བ་ *dó-ba* 1. Jerusalem artichoke *Sik.* — 2. secondary form of *sdó-ba* c. accus., to be a match for, to be equal in strength etc., to cope with *Mil.*; **šrog dhan dhón-da re** *C.* his life is at stake (*da?*).

དོ་བོ་ *dó-bo* *Med.*, prob. = *dó-ba* I.

དོ་མེད་ *do-mód* to-day, this day, v. *do*.

དོ་ར་ *do-rá* *Mil.?*

དོ་རེ་ *do-ré* v. *do* 2.

དོ་གུལ་ *do-ša-lā* *Hind.* a thick shawl or wrapper *W.*

དོ་གུལ་ *do-šál* *Cs.* n. of an ornament hanging down from the shoulders; *Schr.* *mu-tig-gi do-šál* pearl-necklace; *Mil.* id.

དོ་སྟེ་ *do-sé* (from *tse?*) now, at present *Bal.*

དོག་ *dog* col. an auxiliary vb., acc. to Lamas of *W.* and *C.* = *rtóg-pa*, but of different pronunciation (*W.* **dog**, *C.* **dhog**). It seems to correspond to the expressions: as far as I know, as much as you know, to your knowledge etc. So a person may be asked: **yóg - mo me bar dóg - ga(m)** has your maid-servant, for what you know, lighted a fire? whilst, if the servant herself were asked, the question could only be: **me bar-ra(m)*, or *bar tsar-ra(m)**.

དོག་ *dog* sbst., in *B.* mostly *dóg-pa*, 1. bundle, clew, skein, e.g. of wool, weighing about two pounds, as much as one can hold conveniently with the hand or twist round it (*lag-dóg*). — 2. capsule, *ar-dza-kai* of the cotton plant. — 3. ear of corn *Lex.*; *Col.* more in use: *dog-dóg* a larger piece, *ká-ra dog - dóg*, lump-sugar (opp. to ground sugar); clod, clump, lump, loaf, **dog-dóg cò-cè** *W.* to form loaves; or in general: to press, to press together, to crush, to crumple; a piece of wood, a log *W.* (differing from *rdog*); **dág-ga-dog-ge** *Lal.* broken in pieces, e.g. *ká-ra*.

དོག་པ་ *dóg-pa* 1. v. *dog* sbst. — 2. adj. and sbst., narrow, narrowness; *dóg - po*, *dóg-mo* adj.; *dóg-pai ynas-las far-ba* *Wdñ.*; fig. *šin-tu dóg-par gyúr-to* they were kept within narrow bounds *Glr.*; **im dhóg-po** *C.* strict administration of justice.

དོག་ལེ་ *dóg-le* an iron pan with a handle *C.*, *W.*

དོགས་པ་ *dōgs-pa* 1. vb., to fear, to be afraid of, to apprehend, gen. with the root of the pf tense, which in earlier writings is placed in the instrum. case: *nyés-pa byuñ-gis mi dogs* *Dzl.*; whereas *Glr.*: *ser byuñ dōgs-pai dūs-su* (fearing) when a hail-storm is threatening; *Tar.* 188, 9: *rgyal-srid ma zin-gyi(s) dōgs-te* being afraid (the prince) might not be able to govern; *ma zin dōgs-pas* *Glr.* fearing lest he should not finish

the matter; *ysó-mkán ma byun dóg-s-nas* *Glr.* fearing that no deliverer would make his appearance; hence for **that not, lest** and similar expressions, *bu mis mtón-gis dóg-s-nas* that his son might not be seen by the people *Pth.*; *že-sdán lais dogs túr-re gyis* be on your guard lest anger should arise, take care not to grow angry! *Mil.*; *gos dóg-s-pai lèib*s dusters to prevent (things) from getting dirty *Lex.*; *γzán-gyis ysál-bar šés-kyis dogs(-na)* using distant allusions, so that the drift of a speech is not at once clear and intelligible *Gram.*; rarely with the supine: *dé - dag bág - tu*, or *obrós - su dogs* fearing lest they should become faint-hearted or take to flight *Dzl.* — 2. sbst. **apprehension, fear, scruple**, *dóg-s-pa skyes-te* *Dzl.*; also *dogs skyés-te* *Glr.*; *dogs bsál-ba*, *dogs γcód-pa* to remove doubts or apprehensions *Tar.*; *dogs dpyod ni dogs γcód - do* examining a scruple is as much as removing it *Sch.*; *re-dogs* hope and fear (things which a saint ought to be no longer subject to) *frq.*

དོ་ don 1. **a deep hole, pit, ditch**, an excavation deep in proportion to its breadth, e.g. a trench in fortifications, *Glr.*; *sa-dón* id.; *ču-dón* **a well, a deep cistern**; *me - dón* a fiery abyss, pool of fire *Dzl.*; *Sch.* proposes to use it also for **crater**. — 2. **depth, deepness, profundity**; *dón-čan* *Cs.*, **dón - po** *W.*, **deep**; *dón - méd* not deep, shallow *Cs.* — 3. v. *dón-ba*.

དོ་ག don-ga n. of a tropical climbing plant, and of a sweet-tasted lenient purgative *Med.*

དོ་པ don-pa **padlock**, *dón-pa jug-pa* to put a padlock on.

དོ་པོ, རྩོ་པོ don-po, ldón-po 1. **tube**, any hollow cylindrical vessel, = *pu-ri*; *dón-bu* a small ditto; *spa-dón* a tube etc. of bamboo, *šin-dón* a tube etc. of wood; *lèags-dón* of iron; *mda-dón* **a quiver**, *dón-ba* *Glr.* id.; *dón-mo*, *ldón-mo* **a small churn**, = *gur-gúr*. — 2. **a shuttle**, made of a piece of bamboo.

དོ་ཙ don-tse, *Sch.* also *dón-tse*, *dón-rtse*, piece of money, **coin**, *γsér-gyi* gold

coin *Dzl.*; esp. a small coin, used (like penny) proverbially for a small sum, *Dzl.* 302, 9; རྩོ, 6.

དོ་ཟེ don-zil(?) *W.* *Corydalis meifolia*.

དོ་ཟེ don-ze **wasp** *Cs.*

དོ་དོ an equivalent, **nul méd-na dod cìg tob gos** *W.* if you have no money, I must receive an equivalent; *dei dod cì-dra yod* what is the equivalent, what shall we get for it? *Mil.*; *bu-dód* adoptive son, *niéd-kyi bu-dód mdzod* pray, suffer yourself to be adopted by us *Mil.*; *skad - dód* verbal equivalent, **synonym, translation** *Lex.*; *dód-du* **as an equivalent, as payment, for, instead of, at**, e.g. at a moderate price; *kýód-kyis nai stóbs-kyi dod mi p'er* *Glr.*, gen. **mi nqñ** *C.*, you cannot cope with me in strength, you are no match for me.

དོ་པ don-pa **to project, to be prominent**, gen. with *bur - du*; also **elongated** (Botany) *Wñ.*

དོ་ don (Ssk. अर्थ), resp. (at least in some of its applications) *žabs-don* *Pth.* 1. **sense, meaning, signification**, *gó-ba* to understand, *grél-ba* to explain; *don rnyéd-par dku-bai yig - brú* letters the meaning of which is not easily understood *Glr.*; *don mi dug* that makes no sense; *düi don cì yin* what does that mean? *žal ni kai don yin*: 'zal' signifies the same as *ka*; *dpe bži don dan liai mgu*r a psalm, containing four parables, together with their explanation, as being the fifth (part) *Mil.*; *rún-gi-séms-la don gyis* refer the signification, make the application, to your own soul *Mil.*; . . . *kyi dón-du bsad*, it is explained in the sense of . . . , as having the same meaning as . . . *Gram.*; *don mtún-no* they agree in this sense, on that point, they say so unanimously *Glr.*; *don dé-la soms* think over this sense, i.e. over the meaning of this significant example *Mil.*; *žu-dón* application, petition, request; contents, *Tar.* 45, 19.; also opp. to *tsig* (word, form); *čos-byun-na spri-ti-ma zer-ba dug-ste don mtun* in the *čos - byun*, it is true, he is called Spritima, but the contents (i.e.

the things related about him) agree, are the same *Glr.*; *ñés-don*, and *drán-don* v. *ñés-pa* extr.; **idea, notion, conception** *Was.* (283); as the heading of a chapter or paragraph, e.g. *sdig-pa dag-pai don* of the expiation of sin. Rarely in a subjective sense: *don-méd byis-pa* thoughtless children *Mil.* — 2. **the true sense, the real state of the case, the truth**, (cf. *d-n-dám*), esp. *dón-la*, sometimes also *dón-gyis* *Tar.* 102, 12, in truth, in fact, really *Glr.* and elsewh.; to speak the truth *Thgy.*; *dón-la bltá-na* col. id.; also for: true! surely! indeed, forsooth. — 3. **intent, purpose, design; profit, advantage**, *di don ci yin* what is your meaning and intent (of doing that)? *soñ-soñ-bai don med Dzl.* going on is to no purpose; *don med bzin-du* without seeing the use of it, without understanding the purpose *Wdn.*; with the genit. of the noun: **the profit, advantage, the good**, of a person, *miñ don byéd-pa* to promote a person's welfare; esp. with reference to holy men, *gro(-bai) don byéd-pa* to work for the welfare of (all) beings, very frq.; of priests col.: to act officially, to sacrifice; **gain, profit**, v. *nyér-ba*; in a concrete sense: **some particular advantage, prerogative, good or blessing** obtained, frq.; *pán-pai don* a useful thing, *bdé-bai don* a gift of fortune, *myéd-pa* to obtain it; *dños-gráb mčóg-gi don* the excellency of the highest perfection; hence *dón-du* postp. c. genit. 1. **for**, for the good or the benefit of; 2. **for the sake of, on account of**; c. genit. of inf. **in order to, that**; 3. rarely: **in the place of, instead of, against, for**, *zas nór-gyi dón-du fśón-ba* to sell food for money *Mil.* — 4. in a general sense: **affair, concern, business**, *rai(-gi) don* one's own affairs, one's own interest (cf. n. 3); *yžan-(gyi) don* the interest of others; also meton. for **disinterestedness** *Mil.* (*Ssk.* परार्थ); *don mán-bas* on account of much business (syn. *brel-bas*) *Dzl.*; **chief or main point** (ni f.), *ysó-bu-rig-pai dón-rnams mdor slú-ba* to sum up the principal points of medical science; *čos don ysum-la dūs-te* religion being reduced to three main points (*lus, ñag, yid*)

Glr.; *don sgráb-pa*, or *gráb-pa* to settle an affair, to obtain one's end, to attain to happiness. — 5. in anatomy *don lia* are: **the heart, lungs, liver, spleen, and kidneys** *Med.*; cf. *snod*. — 6. **document, čád-don** a written contract, agreement; *če(d)-don* a letter (to an inferior person).

Comp. *dón-čan*, *don dan klán-pa* 1. **useful, profitable, expedient**, e.g. *tsig Thgy.* 2. **enjoying an advantage**. 3. having a certain sense. — *don-mtün* **a merchant** *Cs.*; *dpal dan klán-pai don-mtün-dag* most honourable merchants! — *don-dag* 1. *Sch.* business, affairs(?). 2. col. = *don* 1. *don-dám* (परमार्थ), **the true sense**, subjectively: **good earnest**, col. *W.* *yñis-pa man don-dám yin* it is not (said in) jest, but in good earnest; objectively: *don-dám-par dbyer-méd* in truth, (after all, upon the whole, in the end), it is all the same *Gram.*; *don-dám rnám-par ñés-pai čos Glr.* prob. = *don-dám-pai bdén-pa* absolute truth *Was.* (293); in later times = *stoñ-pa-nyid Trigl.* 20; *Mil.* — **don-dás** *W.* (lit.-bras) = *če-dón*?

དོན་ don num. for *bdün-ču*, *don-yčig* etc. 71, 72 etc. to 79.

དོན་པ་ dón-pa for *tón-pa* *Glr.* in one passage, prov. in *C.*

དོན་དོན་ dob-dób, *dob-dób smrá-ba* to talk stuff, nonsense *Sch.*

དོན་ dom the brown bear; *dóm-bu* 1. *Sch.* the cub of a bear, 2. *Cs.*: a species of black dogs, resembling a bear.

དོན་དོན་ dom-dóm *Cs.*: ornamental fringes hanging down from the neck of a horse; *Wdn.*: *mé-tog rtá-yi dom-dóm dra.*

དོན་ར་ dóm-ra screen, shade for the eyes and the like *Sch.*

དོར་ dor a pair of draught cattle; *glaiñ-dór* a yoke of oxen

དོར་བ་ dór-ba v. *dór-ba*.

དོར་མ་ dór-ma breeches, trowsers, *dor-tün* short breeches, *dor-rin* long drawers, trowsers *Cs.*; *snam-dor* from *snam-bu*; *dór-rta* 1. that part of the breeches which covers the privy parts, v. *rta*; *yugs-sa-moi dór-rta des yza sruñ*, *rmá-la pán Wdn.*, the

middle part of a widow's drawers prevents epilepsy and heals wounds. — 2. *W.* = *dór-ma*?

དོ་ dol 1. **net**, esp. fishing-net, **tám-pa** to spread, to fix it *C.*, *W.*; (*nya*-)*dól-pa* a fisherman, cf. *rdól-pa*. — 2. *W.* **stew-pan**. — 3. *dol yòd-pa* to split, to cleave *Sch.*

དོ་ dos a load (of a beast of burden) that has to be carried by compulsory service, without being paid for; *Kal-dós* id.; *ja-dós* a load of tea carried in this manner; *dos gél-ba* to load (on), to pack, *dos bóg-spa* (not *phóg-pa* *Cs.*) to unload; *dós-pa* a conductor of such loads *Cs.*, *dos-dpon* the leader of a caravan of such loads; *dos drag-pa* 1. *Mil.* prob.: **hard compulsory service**; 2. perh. also: **severe in exacting it**, e.g. a feudal lord.

དོ་ཅི་, དོ་ཅི་ *drá-èi*, *drân-èi* *Pur.* a flat basket.

དོ་པ་ *drá-pa* a small copper coin, used in the western part of the Himalaya, a thick **paisa**, of the value of half a penny.

དོ་པ་ *drá-ba* I. sbst. ཇ་ལ་, 1. **grate, lattice; net, net-work**, *lús-la drá-bar brel* (the veins) are spread throughout the body like net-work *S.g.*; *rús-pai drá-ba* the frame-work of bones, the skeleton *Thgy.*; *od-zér-gyi drá-la* a pencil or aggregate of rays of light (lit. lattice-work of rays) *Glr.*; *dra mig* id., esp. col.; *lèags-(kyi)* *dra-(mig)* **iron railings; grate; gridiron**; *rgyá-dra* **wooden rails, fence** *C.*, *W.*; *dra-(ba)* *pyed(-pa)* *Lex.*, *Glr.* 'half-lattice', technical term for a kind of silk ornament; *drá-ba-can* latticed, grated; *dra-lag-drá-lag-can* having many forked ends or branches, of the horns of a stag. — 2. a bag made of net-work *Cs.*, *dra-pád*, *dra-čün* id. — 3. the web of water-fowls.

II. vb., pf. *dras*, *W.* **dé'-čé**, to cut, clip, lop, dress, prune, pare (leather, cloth, paper, wings etc. with knife or scissors); also fig.: *pai mün-nas drás-te* borrowing (a syllable) from the father's name *Glr.* (twice); cf. also *Tar.* 107, 13; **téb-dhe-pa** *C.* one that cuts the strings (of a

purse) on his thumb, i.e. a **cut-purse, pick-pocket**; *gos-drás* cloth cut out for a garment *Cs.*; *dras-spyád* **scissors** *Sch.*; *dra-gri* *Cs.*: 'a tailor's knife used for shears'; *drai* (sic) *ro* *Sch.*, **de-rüg*, *ta-dé** *W.* **clippings, cuttings, remnants**.

དོ་མ་ *drá-ma* **experienced, practised, learned** *Sch.*; so perh. *Pth.*, where however *bra-ma* and *tra-ma* is the usual form.

དོ་ཐུ་ *dra-zu*, or **dra-su** *W.* a small pan with a handle; a **ladle**.

དྲ་ drag 1. *W.* the **post**; any parcels or goods conveyed by post, the *Hind.* डाक. — 2. **expedient, profitable, of use**, *phul-ba drag-gam* will it be of any use, well-applied, if I give? *Mil.*; *ji byas kyañ ma drag* whatever I did, it was of no use *Pth.*; *na či-ltar byás-na drag* what course will it be expedient to take? what shall I do best? *Pth.*; **či dhag*, *ghañ dhag** *C.* what is right? what is expedient? *nád-pa drag-pas* čog it is sufficient, if the patient is getting better *Mil.*

དྲ་པ་ *drag-pa* 1. **noble, of noble birth** *C.*, **drag-po** *W.*; *mi drag-pa*, or merely *drag-pa*, a **nobleman**; *drag-rigs* **nobility, gentry**; *drag-par byéd-pa* to raise to nobility, *drag-par gyúr-ba* to become a nobleman *Cs.*; *drag-šos* an inferior officer or magistrate *Cs.* — 2. gen. *drágs-po*, *W.* also *drag-can*, (*Ssk.* तीव्र, उग्र) **strong, vehement, violent** ču *drag-pa* a rapid river, violent current; *brtson-grus drag-pa bád-pa* or *dün-pa drag-pa* unbending, unwearied application; *skad drag-pa* a powerful voice; *Krims drag-pa* a severe punishment; *snjin-nye drag* yearning compassion; **strong, forcible**, of expressions or language; moreover an epithet of terrifying deities, particularly of *Siwa* (*Ssk.* रुद्र), *drag-mo* fem.; *ži rgyas dbañ drag* v. sub *ži-ba*. — Adv. *drag-tu* **vehemently, violently**, e.g. to pull, to lament, to implore; **hastily, speedily**, e.g. to come *Wdñ.*; *drág-por*, e.g. *drág-por bčad-de bklág-par byao* in reading a marked stop should be made *Gram.*; *ha-can mi-drág-par* very gently, softly; *drág-gis*, *dád-pa* to believe firmly *Mil.* — 3. *drág-pa* pos-

sessing a quality in a high degree, *dug-drag-pa* *Stg.* very poisonous. — 4. symb. num. 11.

Comp. *drag-nád*, v. *dreg-nád*, *gout.* — *drág-rtsal-ñan* = *drág-po*, of deities. — *drag-ñan* **strong and weak**, e.g. the relative force of sound *Gram.*; also **high and low**, with respect to rank. — *drag-ñul* **frightfulness**, *drag-ñul-ñan* **frightful, terrible, powerful**; **cruel**, frq., yet chiefly with respect to the power manifested by gods and sorcerers. — *drag-ñsed* lit. 'cruel hangman', a terrifying deity v. *Schl.* 111, 214.

རྟ་མཁོ་ *drags* adv. **very, much, greatly**, *mañ-drags* *Mil.* **very much**; adj. **much, strong, intense**, *bza-btñi-drags* eating and drinking a great deal *S.g.*; *dran-drágs* an intense, most vivid, remembrance of a person *Mil.*, an ardent longing or desire; *dga-drágs-nas* being very happy, highly rejoiced *Pth.*, *C.*; *gyod-drágs-nas* feeling deep repentance *Mil.*; *bsten-drágs-na* if one continues it too long *S.g.*

དྭ་ *drañ* a kind of bear *Sch.*

དྭ་པོ་ *drán-po* (རྟ་པོ་) **straight** 1. not deviating from the direct course, not crooked or oblique, *tig*, *lam* etc. frq.; *lus drán-po* *ñóg-pa* to sit straight; **ka búñ-ne ñán-po* ñó-ñe* *W.* to place a thing straight or upright again; **ñéd-la ñán-po** *W.*, horizontal. — 2. **right**, e.g. *lam*, opp. to *lóg-pa*. — 3. **sincere, honest, upright, truthful**, *drán-poi ran-bñin-ñan-gyi* *ñyir* because they have an upright character *Dzl.*; *las drán-po* good actions, righteous deeds, opp. to *rtsub-po* violent, unjust *Stg.*; *krims drán-po* 1. a **just sentence, righteous judgment**, opp. to *lóg-pa*. — 2. applied to men, with regard to their acting according to justice and the law (v. *krims*); *ñós-drañ-po* **honest, upright**, with respect to religion and the divine law; also *drán-po* alone, whenever it is not to be misunderstood, may be used for our **just**. — *drañ-por*, *tsig drán-por smrá-ba* to be candid, to speak the truth, frq. *drañ-don* v. *ñés-pa* extr.

དྭ་བ་ *drán-ba* 1. abstract noun to *drán-po*. 2. pf. to *drén-pa*.

དྭ་པོ་ *drán-srón*, རྟ་པོ་, 1. a holy hermit, an order of men, introduced from Brahmanism into Buddhism. These saints are looked upon partly as human beings, partly as Dewas, and at any rate as being endowed with miraculous powers *Dzl.* frq. — 2. At present the Lama that offers *sbyin-sreg* is stated to bear that name, and whilst he is attending to the sacred rites, he is not allowed to eat anything but *dkar-zas* (v. *dkar-po*). — 3. symb. num.: 7.

དྭ་པོ་ *drán-dri* *Lh.* the beam of a pair of scales, *Hind.* डण्डी.

དྭ་བ་ *drán-pa* I. vb. རྟ་བ་, 1. to think of, c. accus., with or without *yid-la*, gen. to think of past events, to remember, **recollect, call to mind**, *drin* benefits, v. *drin*; *byñ-ba-ñams* that which has happened *Glr.*; more emphatically: *ñés-su drán-pa* frq.; but also *dkon-mñóg drán-pa* to think of, to remember, God; *ñlóg-po yón-ba de ma drán-pa yin* do not think of, do not trouble yourself about, future evils *Mil.*; *bskyis-par mi drán-no* I do not recollect having taken anything on credit *Dzl.*; *drán-pa tsám-gyis* as soon as one thinks of it, quick as thought *Thgr.*; *so-só-nas...* *drán-par gyis* ñig every body should think of... *Dzl.* (the simple imp. seems not to be used); (*ñés-su*) *drán-par byéd-pa* also: to remind of, to put in mind of, to revive the memory of, = *drán-du* *ñóg-pa*, *dran-skül byéd-pa* *Lex.* — 2. to become conscious of, to recollect, *rmá-lam* a dream *Pth.*; *drán-par gyñr-ba* to recover one's senses, to be one's self again *Dzl.*; *ñian mi drán-pa* insensible *Dzl.*; *mi drán-pai ñóg-tu* after they had become insensible *Dzl.* — 3. to think of with love or affection, to be attached to, to long for, *ñ-ma* for the mother col.; **dran-sém** *W.* love, affection, attachment; *dran-mñóg-ñje* dearest Sir! *Mil.*

II. sbst. རྟ་བ་ཆོས་, 1. remembrance, recollection, reminiscence; memory frq.; *drán-pa* *ñsül-po* a retentive memory. — 2. consciousness, *stor* is lost; *tugs dran-méd-du* *ñim-pa* to lose one's senses, resp. *Mil.*; *dran-méd-du bgyál-pa* id.; *drán-pa rnyéd-*

pa to recover one's senses *Pth.*; *γsó - ba* id.; *dran-dzin-méd-pa* being out of one's senses (with joy) *Glr.*; **self-possession, consideration**, *dran-méd* without consideration, inconsiderate; *séms-can smyón-pa-dag dran-pa so - sór rnyed* insane persons regained the respective faculties of their minds *S.O.*, *drán-pa γžúns-pa* prob. quickness of apprehension, good capacity; *drán-pa nyáms-pa* weak-minded; *dran - yód*, *dran - ldán*, remembering, being in one's senses *Cs.*; *dran-šes* for *drán - pa dan šes - ráb Mil.*; **dhem - pa mai - po ko - la šar** *C.* he is uneasy, troubled, full of scruples and apprehensions.

ཏྭ་ dral 1. v. *lèam - mo*. 2. v. ཏྭ་ dral - ba. 3. for *gral*.

ཏྭ་ཅེ dral-tse a kind of courier or messenger *Cs.*

ཏྭ་ dras v. *dra-ba* II.

ཏྭ་ dri, col. also *dri-ma*, **odour, smell, scent**, *dri-žim(-po)*, *dri-bsün Dzl.* an agreeable smell, sweet scent; *dri-bzán(-po)* 1. id., 2. *Cs.* also **saffron**; *dri-nán*, prob. also *dri-lóy*, *W.* **dri sóy-po**, *Cs.* *dri-mi-žim* an unpleasant smell, a stench; *dri bró-ba* to exhale an odour *Glr.*; **di nóm-pa* or *nóm-pa** to inhale an odour; *W.*: **kyür - di*, *nyin-di*, *dúy-di*, *mé-di*, *rül-di*, *hám-di rag** I perceive a sour, stale, burnt, smoky, putrid, mouldy smell; **tsig-di*, *žob-di** a smell of burnt food, burnt wool; *dri lüa* five odours or perfumes used in offering; *dri - ká Sch.*: urinous smell (?); *dri - nád* vapour, exhalation, fragrance; *dri-can lté-ba* bag of the musk-deer; musk *Wiln.*; *dri-ču* scented water, perfume *Cs.* (yet cf. *dri-ma*), *dri-čen* a medicinal herb *Lt.* — *dri - ytsaṅ - kán*, गन्धकूट, a sacred place, a chapel, conjectures about the etymology of the word v. *Burn. I*, 262. — *dri-dzin* po., the nose. — *dri-za*, also *dri-za-mo* fem., गन्धर्व्व an eater of fragrance, in Brahmanism the heavenly musicians, and so also in Buddhism painted as playing on guitars, but usually (in accordance with the etymology) thought to be **aërial spirits**, that

feed on odours of every description. They are supposed not only to be fond of flowers and other fragrant objects, but also to visit dunghills, flaying-places, shambles etc., the various substances of which are accordingly dedicated to them (cf. *γtór-ma*). The insects, swarming about such places, the Tibetan believes to be incarnated *dri-za*. — *dri-zai groñ(-kyer)* **mirage, fata morgana**. ཏྭ་ dri-ba **question**, *dri-ba dri-ba* to ask a question, *mi-la* a person; *dri-bai lan*, *dri - lán*, answer; *dri - rtóg ma mai Mil.*, *C.*, **đhi gya ma jhé* or *čē** *Cs.*, don't ask long! do not ask many questions!

ཏྭ་ dri-bo an enchanter, sorcerer, magician, *dri-mo* enchantress, witch *Mil.*

ཏྭ་ dri - ma, मल, 1. dirt, filth, impurity; excrement, ordure; *lag(-pai) dri(-ma)* marks left by dirty fingers on books etc.; *sná-dri* mucus, snot, snivel *S.g.*; *dri-ma γzum* the three impurities, excrement, urine, sweat; but sometimes more are enumerated; frq. fig.: *nyés-pai*, *nyon-móns-pai*, *ká-na-ma-tó-bai dri-ma*; *dri-ma kun zád-nas* after all impurities have been put off *Dzl.*; *dri-ču* 1. **urine**, *dór - ba* to urinate *Glr.*; *rés-ga rañ-byun-gi dri-ču sten* sometimes (in my extremity) I had recourse to my own water *Mil.* — 2. v. sub *dri*. — *dri-čen* feces of the intestinal canal. — *dri-ma - can* **dirty, sluttish**, as to dress; *dri-ma-méd-pa* clean, cleanly. — 2. for *dkri-ma*, v. *dkri-ba*.

ཏྭ་ drin *Cs.* = 'drin kindness, favour,' yet, *γžan drin mi jog Lex.*, *γžán - gyis drin - la mi jog - čin rañ - gi čos žugs-so Dom.?* One dictionary renders it by प्रत्यय, knowledge; certainty, faith, confidence

ཏྭ་ drin, resp. *bka-drin*, rarely *sku-drin* *Glr.*, kindness, favour, grace, *blá - mai drin - gyis* by the grace of my Lama, of my spiritual father, of my patron saint *Mil.*; in addressing a person, *kyed* (or *kyod*)-*kyi bka-drin-gyis* is gen. used; *mai drin* benefits conferred by a mother *Thgy.*; *drin-can*, *drin - čé* kind, gracious, benevolent; **benefactor**, *drin - can pá - má* the parents, these benefactors; *drin-can már-pa*, Marpa

full of grace (Milaraspa's Lama); *tse di-lu drin* *če-sós rán-gi ma yin* the greatest benefactress for this life is one's own mother; *bód-la bka-drin* *čé-ba lags-so* this turned out the greatest benefit for Tibet *Glr.*; *ā-ma drin-čen* kindest mother! (says a king to a wonder-working female saint) *Pth.*; *drin drán-pa* as a vb., **to acknowledge a kindness, to feel obliged**; as a sbst. **thankfulness, gratitude** *Thgy.*; *kyód-kyi drin rtág-tu drán-pas* as I shall always feel greatly obliged to you *Dzl.*; *dei bka-drin drán-čen* full of thankfulness towards him *Dzl.*; *drin rjéd-pa* unmindful of obligations; *drin rzo-ba*, *drin-du rzo-ba*, *drin-lán glán-pa*, *drin-lán bsáb-pa*, *W. *dín-zó tañ-čé** to return benefits, to show one's self grateful; *drin rzo-žen lan byao* you shall not have done it for nothing *Dzl.*; *drin-lán-du* as a gift made in return, a return-present.

འདྲི་བ་ (*drib-sil*) **dib-sil**, a corrupt form for *dril-bu* *jsil*, *Ld.*, = *gyér-ka*.

འདྲི་བ་ *drim* (spelling?) **stump, trunk**, of a tree or plant, deprived of top and branches *Ld.* —

འདྲི་བ་ *drüu* v. *dre*.

འདྲི་བ་ *dril*, gen. *dril-bu*, **bell**; *dril sróg-pa* to ring the bell; to publish by ringing a bell; *dril-lè* the tongue of a bell, the clapper; *dril-yzugs* the body of a bell *Cs.*, *Glr.*; *dril-sgrá* the voice or sound of a bell, peal of bells; *dril-kan* bell-tower, belfry; *dril-stégs* the frame of timber, on which bells are suspended.

འདྲི་བ་ *dril-ba* v. *dril-ba*.

འདྲི་བ་ *dris-pa* v. *dri-ba*.

འདྲི་བ་ *drü-bu* = *grü-bu*, *grü-gu*, **a clue or ball**, of wool etc.

འདྲི་བ་ *drug* num. **six**, *drug-pa*, *drug-po* cf. *dgu*; *yi-ge drug-pa* or *-ma* the prayer of the six letters, the Ommanipadmehüm, *Glr.*; *drug-ču* sixty; *drug-ču-rtsa-yèig* (*W. *dug-ču-re-čig**), or *re-yèig*, sixty one; *drug-brgyá* six hundred; *drug-stón* six thousand; *drug-ču-skór* a cycle of sixty

years. — *drug-agra* the so-called article, presenting itself in the following six forms: *pa, ba, ma, po, bo, mo*.

འདྲི་བ་ཁྲ་, འདྲི་བ་ཁྲ་ *drug-dkár, drug-dmár*, **two sorts of turkouse** *Cs.*

འདྲི་བ་ *drüu* the space **near**, and esp. **before** a person or thing, *jó-brán-gi drun gán-na-ba der drug-nas* alighting on the place before the palace *Dzl. 2*, 3*; gen. with *na, du, nas*. 1. adv. **near to, near by, to or at the side of, before, to, off from**; *drün-du rtóg-pa* to examine personally, face to face, orally *Dzl.*; *drün-du gró-ba* to go near or up to. 2. postp. c. genit. (less corr. c. accus.), *šin-gi drün-na* near, or under the tree, *drün-du* id.; to or towards the tree; *drün-nas* away from (the tree); *rgyál-poi drün-du* to the king, before, in presence of (coram) the king; *drün-pa*, resp. *sku-drün-pa*, one standing near, **a waiting man, a page in ordinary** *Cs.* — *drün-kyor* train, retinue. — *drün-ynas-pa* **companion, associate**. — *drün-yig(-pa)* **secretary**. — *drün-tso-ba* **private physician**, physician in ordinary *Cs.* When preceded by *žabs* it becomes a respectful term, e.g. in the direction of a letter, where it stands for our 'to' (lit. 'to the feet of N.N.').

འདྲི་བ་ *drün-po* 1. **prudent, sensible, judicious, wise** *Mil.*, in conjunction with *yčän-po*; so also *Pth.* *yčän-drün-lan-pa*. — 2. **sincere, candid** *C.* — 3. **diligent?**

འདྲི་བ་ *drüns* **root**, of rare occurrence; *drüns(-nas) pyun* exterminated, destroyed root and branch, *Lex.*

འདྲི་བ་འཕྲ་ *drüns-pa* **clarified, clear** *Cs.*; *bžes-drüns* resp. for *čän*, **beer**, *Ts.*

འདྲི་བ་ *drud* 1. v. *drud-pa*. — 2. *drud-drüd* **pelican** *Sch.*

འདྲི་བ་འཕྲ་ *drüb-pa* v. *drüb-pa*.

འདྲི་བ་འཕྲ་ *drüm-pa* **to have a strong desire, to long, languish, pine for**, *Sch.*

འདྲི་བ་འཕྲ་ *drüs-ma* **millet** *Sch.*

འདྲི་བ་ *dre* *Ts.*, *dreu* *Lex.*, *diu* *Lh.*, *drel* *Glr.*, **mule**, *dré-jó*, *jó-dre* he-mule, *dré-mo*, *mó-dre* she-mule.

འེ་བོ་ dré-bo *Lt.*, dré - mo *Mñg.*, *de - món*
W., elbow.

འེ་གཤམ་ drég-pa, drégs-pa 1. any dirt that
is removed by scraping, whereas
dri-ma is washed off; more particularly:
— 2. soot, which is also used as a medicine
Wdi.; *kui-drég* id.; *sgrón-dreg* lamp-black;
slán-dreg soot on a kettle; *lèags-dreg* v.
lèags; *tál-dreg*, *rdó-dreg* *Med.*? — *só-dreg*
tartar incrusting the teeth *Med.* — *dreg-
bál* flakes of soot. — *dreg-nád* gout; *dreg-
grüm* id.

འེ་གཤམ་པ་ drégs-pa 1. pride, haughtiness, ar-
rogance, *ken-dégs* id.; *drégs-pa*
nyams pride is put down, humbled; *drégs-
pa skyái-ba* to lay aside, to put off pride;
nór-gyis dregs purse-proud *Lex.* — 2. proud,
haughty, arrogant, = *drégs-pa-can*; *drégs-pa*
(-can *tams-cád* the great, the proud, the
people of high rank, the great ones of
this world *Pth.*; in the world of spirits,
with or without *bgegs*: the powerful demons.
— 3. as a vb.: *ró-tsas dregs tse* when the
sexual impulse is strong *Med.*

འེ་ dred (*Zam.* འེ་རུ་) hyena, which name
has prob. been transferred by the in-
habitants of the mountainous districts to
the dred, an animal better known to them)
the yellow bear; *mi-dred* a bear that devours
men *Mil.*; *pyúgs-dred* a bear destructive to
cattle; *dréd-pó* he-bear, *dréd-mo* she-bear.
— *dred-tsán* a bear's den. — *dred-siu-
shin* hazel-nut tree *Sch.*

འེ་ཐོ་ dréd-po 1. *Sch.*: 'evasive, lazy', yet
*čos-méd dréd-po zol-zóg pyo-rgyü-
can?* — 2. load, burden, esp. a heavy load
U., *dréd-po dréd-pa* = *kres-po grág-pa*, to
cord a load.

འེ་མ་ dréd-ma, *rtsa-dréd-ma* *Glr.* = *drés-
ma*; *dám-dréd-ma* *Mil.*?

འེ་ལུ་, འེ་ལ་ dreu, drel, v. dre; *dreu-rhóg*
1. the mane of a mule. — 2. a
couch, or stuffed-seat *Cs.* — 3. a kind of
long-haired cloth.

འེ་ས་མ་ drés-ma 1. *C.* a kind of grass, of
which ropes and shoes (of great
durability) are made; *Glr.* *dréd-ma*; *drés-
mai ge-sár* *S.g.* the filaments of *drés-ma*;

dres-bru *Cs.*, *dres-brum* *S.g.* the seeds of
drés-ma. — 2. *W.* *Iris kamaonensis*.

འེ་ dro (cf. *dró-ba*), 1. the hot time of the
day, from about 9 o'clock a. m. till 3 o'clock
p. m.; *dró-la báb-nas* when this time arrived
Dzl.; *shá-dro* the morning, *pyi-dro* 1. the
later part of the afternoon, 2. *W.* *pi-ro*
evening, night. — 2. a meal taken about
noon, lunch; *dro btáb-pa* to lunch; *dro-lug*
a sheep intended to be eaten for a luncheon;
dro-shá meat intended for such a purpose.

འེ་བ་ dró-ba 1. to be warm, v. *drós-pa*; gen.
adj. warm, *dró-bai* *ynas* a warm place;
dró-bar gyür-ba to grow warm. — 2.
warmth (*bág-dro* v. sub *ur*).

འེ་གཤམ་ dregs *Sch.*: 'packed up, made up into
pack or parcel'.

འེ་(ས)་ droñ(s) v. *dren-pa*.

འེ་ས་ droñ-ma a large basket or dossier,
provided with a lid, and carried on
the back, *Hind.* पतारा.

འེ་ drod 1. warmth, heat, e.g. of the sun;
drod-yshér warmth and moisture; *dród-
kyi shin* a tropical tree *Wdi.*; *me-drod* 1. the
heat of the fire *Lt.* 2. prob. animal heat,
perh. because it is supposed to arise from
a union of the fiery element with a germ
originated by conception. — 2. *kā-dród*
zun yèig a small piece of food, = *kā-zás*,
and prob. incorrect for *kā-bród* enjoyment
of the mouth. — *lím-la drod tób-pa* *Mil.*
was explained: to have a cheerful mind,
free from doubts and apprehensions on the
way (to heaven), *drod*, therefore, seems
to stand here for *brod*. — *drod-rtags*, *Mil.*,
was explained as being new knowledge,
new perceptions, as a fruit of long medi-
tation; one *Lex.* has *dród-rig-pa* = མཐུན་
experienced or well-versed in measure.

འེ་མ་ drón-mo col. warm, *zan-drón* warm
food.

འེ་ལ་ drol v. *drol-ba*.

འེ་ས་ dros, *Sch.* = *dro*; *dros-chen* noon, mid-
day, *dros-chen* forenoon(?).

འེ་ས་པ་ drós-pa, pf. of *dró-ba*, heated, grown
warm, esp. of the ground by the

ད་མན་ *dha-mán*
ན

ད

གདང་བ་ *gdā-bu*

heat of the sun, of men, by warm clothing; *dros son* the ground has grown warm, the snow is beginning to melt; *dros-na* when it is getting warm; *di gón-na dros lags* if you put that on, you will be warm *Mil.*; *tsé yèig dros-pai gos* warm clothing for one period of existence *Mil.* — *ma-dros-pa* n. of the Manasarowara or lake of Mapam in Nari. The Hindoos describe it as something like a northern ocean, inhabited by Nagas (v. *klü*), and the Tibetans in good faith repeat such fables, at least in their literature, although they know better.

ད་མན་ *dha-mán* *Ld.-Glr.* Schl. fol. 17, b.,
ན v. *lda-mán*.

ད་ཏི *dhu-ti*, (धूति a shaker, agitator?) a word of more recent mystical physiology, 'the middle vein', = *dbü-ma* (cf. *ytüm-po* and *tig-le*) *Thgr.*, *Mil.*, *Wdn.* The Lamas consulted by me asserted, not quite in accordance with books, *dhu-ti* to denote a kind of *rlun* in the body (which would agree with धू to blow, and with *πνεῦμα*), a vital power closely connected with the soul, supporting it during lifetime, and leaving it only when separated by death. This would be a new or second signification of *dhu-ti*, although I cannot vouch for the correctness of the above statement, nor am I able to decide, whether *dhu-ti* and *ā-ba-dhuti* are quite the same. — *ā-ba-dhuti-pa* *Tār.* 187, 8 is a proper name, *Schf.*

དེ་ལ་ *dhe-la*, *Hind.* छेला, half a paisa, the
ན smallest coin, equal to the tenth part of a penny, *W.*

གདག་(ས) *gdag(s)* 1. fut. of *dogs-pa*. —
2. *gdags* the light, day *Cs.*, opp. to *sribs*. — 3. in *Stg.* *gdags-pa* occurs frq. as a translation of प्रज्ञा wisdom.

གདང་, དང་ *gdan, rdan* (*ldan*?) 1. clothes-stand, rack or rail for hanging up clothes, *gdán-la gos dzár-ba, gél-ba; gdán-bu* 1. peg or nail, for the same purpose. 2. *skás-kji gdan(-bu)* *Lex.*, **śral-dán** *W.*, step of a ladder. — 2. col. for *yen*.

གདང་བ་ *gdán-ba, gdáns-pa*, to open wide, mouth and nostrils, to gape *B.* and

col.; *gdán-pai kro-zál* an angry face with the mouth wide opened *Glr.*

གདངས་ *gdáns* 1. music, harmony, melody, — *dbyañs, snyags*, also *gdáns-snyan*; *gdáns byéd-pa* to make music *C.* — 2. resp. for *dprál-ba* forehead *Cs.*

གདངས་བ་ *gdáns-pa* 1. v. *gdán-ba*. 2. resp. one recovering from illness, convalescent, with *snyun, bsnyun-ba* *Lex.*; **ra dan** *W.* he has recovered from his drunken fit, has become sober again.

གདན་ *gdan*, आसन, resp. *bzugs-gdan* *W.*, a bolster, or seat composed of several quilts or cushions, put one upon the other (five for common people, nine for people of quality), cf. *bol*; *gdan-kri* a throne *Glr.*; *gdan-rábs* a succession of teachers *Tār.* 199, 4. The word is much used in polite expressions: *gdan dōgs-pa* to take leave, to withdraw, to depart; *gdán-sa* 1. place of residence, *blamai* *Mil.*; *dga-ston-gyi* place of a festival *Glr.* 2. situation, position, rank, *ni f.*, *Mil.*; *gdán-dren-pa* to invite, = *spyán-dren-pa*, to appoint, to nominate, *dpon-du* a chief, a leader *Glr.*; to go to meet *Glr.*; **dan-su-če** *W.* id.; **dan-kyal-če** *W.* to accompany, as a mark of attention; *dan-jeb-pa* to arrive *Sch.*

གདབ་བ་ *gdáb-pa*, fut. of *dōbs-pa*.

གདམ་ག་ *gdám-ka* *W.*, *gdam-ña* *Lex.*, choice, election, **dám-ka cō-če** *W.* to choose, to elect; *gdám-ña byéd-pa* *Lex.* id.

གདམ་བ་ *gdám-pa*, fut. of *dōms-pa, gdáms-pa*, pf. of *dōms-pa*, to advise, *rgyál-po-la gdám-pai mdo* adviser of kings, a mirror for sovereigns *Thgy.*; *gdáms-pa* sbst. advice, counsel, doctrine, precept, *gdáms-ñag, W.* **gdáms-ka, gdáms-Ka** (cf. *kā-ta, kā-lta*), resp. *zál-gdáms, bu-gdáms* id.; *gdáms-pa èig zu* we ask for some advice *Glr.*; *gdán-pa gdáms-pa* a good advice; *gdáms-ñag stōn-pa* *Lex.*, **dám-ka*, or *kā-ta tán-če** *W.* to give an advice, to advise; *gdáms-ñag dōms-pai tsig* the imperative mood, expressing command or exhortation *Gram.*

གདའ་བ་ *gdá-ba*, eleg. for *dug-pa* *B.* and *Khams*, 1. to be, to be there, *du*

γda how many are there here? *Zam.*; *sgyür-gin γda Glr.*; *rtóg-tu γdao* he or it may be discerned, distinguished *Dzl.*; *pyin-nas γda* he had arrived *Mil.*; no other negative than *mi* can precede it: *žabs-mñil-la ču rég-pa tsám-las mi γda* the water did not reach above the soles of the shoes *Mil.* — 2. with *par* it expresses uncertainty, vagueness, *γšégs-par γda* he may possibly go, *Pth.*; *di yin-pa* (col. for *par*) *γda* he seems to be this (man) *Pth.*; cf. *γdug-pa*. — 3. to say, cf. *mčī-ba*.

གདམ་བ་ *γdäl-ba* another form for *rdal-ba*.

གདིང་བ་ *γdiñ-ba* another form for *diñ-ba*; also sbst.: *γdiñ-ba dan bgo-ba* carpets and clothes, i.e. all sorts of textures, *Stg.*

གདུ་བ་ *γdü-ba* 1. another form for *sdü-ba* to gather, to collect. 2. another form for *γdün-ba*(?) *Sch.*: to love; cf. *myed-la γdu Zam.*

གདུ་བ་ *γdü-bu Glr.*, *γdü-gu Glr.*, *γdüb-bu* the usual form, ring for the wrist, bracelet, or for the ankle, an ornament of Hindoo women; *lag* (resp. *pyag*)-*γdub* bracelet; *rkan* (resp. *žabs*)-*γdub* foot-ring; *sór* (col. *ser*)-*γdub* finger-ring *Glr.*; *γser-γdub* gold-ring, *diul-γdub* silver-ring; *γsér-ser-γdub* a golden finger-ring; **täg-čē** *W.* to put on (a ring).

གདུག་བ་ *γdüg-pa* 1. poison = *dug*, *γdüg-pa ysum Dzl.* = *dug ysum*; *žás-su γdüg-pa zá-ba Dom.* — 2. in general: any thing hurtful, or any injury, mischief, harm done; as adj. noxious, mischievous, dangerous, *γdüg-pa-čan*, of animals, demons, wicked men; *dug-sbrül γdüg-pa-čan* dangerous venomous serpents *Glr.*; *dre-srin γdüg-pa mañ* many mischievous demons *Glr.*; *γdüg-pai bsám-pa* propensity to destroy, destructiveness, ferocity, of beasts of prey *Glr.*; *γdüg-pai ná-ro* wild screams *Mil.*; *γdug-rtsub* ferocity, malice, spite *Mil.*; *stár-bu γdüg-pa tsér-ma-čan* buckthorn with horrible spines *Wñi.*; also for mischief done by evil spirits *Mil.*

གདུག་བ་ *γdugs* I. resp. *dbu-γdugs* 1. parasol, umbrella, *B., C.* — 2. canopy, bal-

dachin; *spyi-γdugs* a covering, shelter, awning, for several persons *Glr.*; *γdugs būbs-pa* to raise a canopy, to put up a shade or screen; of peacocks: to spread the tail.

II. eleg. mid-day, noon, *sán-gi γdugs-la* for to-morrow noon *Dzl.*; noon-tide heat (cf. *dugs*), *γdugs-méd γdón-pa γdugs-kyis γdüns* an unprotected face is molested by the heat *Lex.*; *γdugs-tsód* 1. noon-tide, dinner-time, 2. dinner.

གདུང་བ་ *γdün*, resp. for *rus(-pa)*, 1. bone, bones, remains, esp. as *riñ-srél*, also *γdün-rūs*, *sku-γdün*; *γser-γdün*, *diul-γdün* the gold and silver palls covering the remains of the highest Lamas. — 2. family, lineage, progeny, descendants, *rigs ni rgyal-rigs-so, γdün-nigau-ta mao* as to caste, he belongs to that of the ruler, as to family, he is a descendant of Gotama; also fig.: *sañs-rgyās-kyi γdün Dzl.* the spiritual children of Buddha, the saints; *γdün-brgyud yod* the house, the family, is still existing *Glr.*; *γdün(brgyud) dzin-pai sras* a first-born male, by whom the lineage may be continued, frq.; also for any single descendant *Glr.* — *γdün-sgróm Sch.* coffin, *Schr.* funeral urn. — *γdün-rtén* funeral pyramid containing relics, cf. *mčod-rten*. — *γdün-rabs* generation, *ná-nas γdün-rabs liá-pa-la* in the fifth degree after me *Glr.*

གདུང་བ་ *γdün-ba, γdüns-pa* I. vb. 1. to desire, to long for, *žás-la, ltó-la, Glr.* and elsewh.; **dün dün čó-čē** *W.* id. — 2. to love, *šin-tu γdün-bai ma γčig* my own dearly beloved mother! cf. *brtse-γdün*. — 3. to feel pain, to be pained, tormented, afflicted, by heat or cold, thirst, lust, distress; **nyin dün-te** *W.* sad, sorrowful; *γdün-bar byéd-pa* to make sad, to distress, *γžán-gyi séms-la*, the mind of others. — 4. to be dried, *nyi-mas* by the sun, of a dead body *Dzl.*

II. sbst. 1. desire, longing, lust, *γdün-ba ži* (sensual) desire ceases *Stg.* — 2. love, *mos-gus-γdün-ba dpag-méd skye* immense veneration and love arises *Glr.* — 3. affliction, misery, distress, torment, pang, *γdün-bai skad* a plaintive voice, doleful cry *Glr.*

III. adj. 1. longed for, earnestly desired. — 2. beloved, v. above. — 3. grieved, tormented frq.; *γdūn-dbyāns* a song expressive of longing or of grief, an elegy *Mil.*; *γdūn-séms* love-longing *B.*, and col.; **ā-ma-la dūn-sem-can dug** *W.* he tenderly loves his mother.

གདུང་མ་ *γdūn-ma* beam, piece of timber, *mā-γdūn* principal beam, *bū-γdūn* cross-beam; *γdūn-kēbs* beams projecting over the capital of a column *Glr.* — *γdūn-sgrig* a raft *Ld.* — *γdūn-dēbs* *S.g.* pedestal, base(?) — *γdūn-zām* a bridge of timber or of poles. — *γdūn-šin* *Sik.* fir-tree (*Pinus abies*).

གདུང་བ་ *γdūd-pa* love, longing *Sch.*, cf. *γdū-ba*.

གདུབ་བྱ་ *γdūb-bu* v. *γdū-bu*.

གདུབ་བ་ *γdūb-pa* *Stg.*: *zās-la*, adj., frugal, temperate?

གདུམ་(པོ) *γdūm(-po)* a piece *Sch.*, = *dum*.

གདུལ་ *γdul* v. *γdul-ba*.

གདུས་ *γdus* v. *γdū-ba*.

གདེག་ *γdeg* v. *γdēgs-pa*.

གདེང་ *γden* confidence, assurance, cheerfulness *Mil.* very frq.; *γden tōb-pa* to become confident, to take courage, to be reassured; *ōči-tse γden cian med* when dying, he has no confident hope *Mil.*; *mi-ōjigs-pai γden* a strong confidence *Mil.*, *Thgr.*; *γden-tsād* id., *de-rin tsam yañ sdōd-pai γden-tsād ma mēis-pas* not being sure whether his life will be spared for one day more; *ōči-brōd γden-tsād med* without confidence, without any readiness to die *Mil.*; *blo-γden* *Mil.* and col. = *γden*.

གདེང་བ་ *γden-ba*, pf. *γdenš*, *Cs.* to threaten, to menace; *Sch.* to brandish in a menacing way, *mfon-γden* brandishing a weapon *Lex.*; I also met with: *lag γden-ba Glr.* to raise and move one's hand (in a suppliant manner), cf. *dān-ba* II., and: *bya γšog γdēn-pa* a bird with its wings raised and spread *Ma*.

གདེང་མ་ཀ་ *γdēns-ka* head and neck of a serpent, *sbrul-gyi Glr.*

གདེང་མ་བ་ *γdēns-pa* 1. v. *γdēn-ba*, 2. = *γden(?) *dān-pa-can** *W.*, **lō-den-pa** *C.*, deserving or enjoying confidence; faithful, trusty, of servants, husbands, wives etc.

གདེང་(པ་) *γdon(-pa)*, resp. *žal-γdon*, 1. face, countenance, *γdon skya* a pale face *Lt.*; *γdon-dmar bod-yul* the country of the red-faced (more accurately: brown-faced) Tibetans *Pth.*; *γdon-nāg(-po)* 1. a black face; 2. a frowning countenance; *γdon-čün* dejected, disheartened, *Krel-méd γdon-čün mi byed-par* impudent and saucy *Glr.*; **don-šran tán-čē** *W.*, **don-šran-te čā-wu** *Kun.*, to be forward, bold, brazen-faced; *γāg-gi γdōn-pa* pig's face, pig's head *Sambh.*; *γdon-bži-pa* Brahma ('the four-faced'). — 2. surface, superficialities, *sa-γžü*; fore-part, front-part, *dōn-la* adv. in front, in advance e.g. to go *C.*; *γdon-ytād*, *Ld.*: *dōn-stād* just opposite; *γdon(-la)-dēd-pa* to push or press forward, to urge on (a donkey, a coward to the fight), to haul (a culprit before the judge); *snān-ba γdōn-ded-pa* to pursue one's course regardless of others (both in a good and in a bad sense) *Mil.*; *γdon-pyis* handkerchief *Sch.*; **don-si** *W.* complexion, *gyur soñ* he has changed colour; to *tūg-pa* and *bsū-ba* it is joined pleon.; *γdon-lhōgs* is stated to imply the same as *grūm-bu Lt.*

གདེང་མ་ *γdōd-ma* = *γzōd-ma*, the beginning, *γdōd-mai* *dus*; *γdōd-mar* in the beginning, at first *Mil.*; *γdōd-kyi(s)* first, at first, previously, before *Mil.*; *γdōd(-ma)-nas* from the beginning; *γdōd-nas dāy-pa* of primitive purity *Mil.* and elsewh.; *da-γdōd* *Lex.* prob. = *da-γzōd*.

གདེན་ *γdon* (ཡན) evil spirit, demon, causing diseases etc., *steñ-og-gi* superior and inferior (spirits), *Rahu* e.g. is *stēn-gi γdon*, an evil spirit of the aerial or heavenly regions; *stēn-γdon-gyis ōči-ba Glr.* = *γzas fōg-pa* to die of epilepsy (*W.?*), or of apoplexy (*Sch.*); *γdon-čēn bōo-luā*, or *bōo-bryād*, frq.; *γdōn-gyis brlāms-pa Lt.*, *brlāms-pa Sch.*, infatuated or possessed by

some evil spirit; *rdon jug-pa* the entering of a demon into a person; *rdón-mi-za-ba* **certainly, surety**; *de byun-ba-la* or *de byun-bar* *rdon mi za* there is no doubt of such a thing having happened; gen. adv.: *rdón-mi-za-bar* undoubtedly, indubitably, *rdon-mi-tsal-bar* Dzl. id.

གདོན་པ་ *rdon-pa* Cs. fut. of *don-pa*.

གདོལ་པ་ *rdöl-pa*, Lexx. = *rigs-nán*, **चण्डाल**, **an outcast**, a man of the lowest and most despised caste, still below the *dmán-rigs*. The Tibetan word for this caste was perh. originally *döl-pa* fisherman, and has afterwards been transferred to all persons that gain their livelihood by the killing of animals, and consequently are despised as professional sinners.

གདོས་ *rdos* 1. **fetter, chain**; *rdos-tág* **fetter** in a fig. sense, **bondage**, *Thgy.* — 2. **material existence(?)**, **matter(?)**, *rdos-bèás*, (*b*)*rdos-bèás*, **material, corporeal**, *rdos-bèás-kyi lus* *Thgr.*, frq.; *rdos-bèás-su grüb-pa med* (these things) are nothing material, they have no substance *Thgr.*; *rdos-méd* **immaterial, unsubstantial**; *rdos-su čé-ba* seems to be the same as *rdos-bèás*, and perh. also *rdós-pa dzin* Lex. — 3. *rdos brygáb-pa* C. for *W. *ka kun gyáb-čé**, v. *rkün-ma*.

གདོས་པ་ *rdós-pa* 1. = *rdos(?)* — 2. Cs. **mast, sail-yard**; acc. to Lexx. something pertaining to a ship; *rdós-bu* oar *Sch.*

བདག་ *bdag* 1. **self**, *na bdag* for *na nyid* Dzl. རེ, 14; gen. in the objective case: **myself, thyself, one's self**; *bdag ston yžan smad* to praise one's self, to blame others; *bdag srün-ba* to devote one's self to solitary contemplation; or as a genit.: *bdág-gi* one's own, my, mine; *bdág-gi séms-la smad* he reproved himself Dzl.; *bdág-tu dzin-pa*; *bdag-dzin* the clinging to the I, the attachment to one's own self, **egotism**, frq.; *bdag dan bdág-gir dzin-pa* attachment to the I and mine S.O.; *bdág-tu ltá-ba* prob. id., *Tar. 35, 18, Schf.*: *Atmaka-theory*, *bdag-méd-pai čos* *Tar. 36, 1* the *Anātmaka*, the contrary; *bdag-méd rnám-pa jnyis* are mentioned in *Thgy.*, prob. = *gán-zág-gi*

bdag-méd, and *čos-kyi bdag-méd* Mil. c. XII.; *bdág-gir med* S.O.; *bdag-méd* ultimately coincides with *ston-pa-nyid*, *Burn. I.*, 462 med. In common life, *bdag-méd* is also used for **another**, **dag-méd-kyi mi** id.; **dag-méd-la ma tan** do not give it to another; *bdag-yžan* I and others, one's self and others; *bdag-nyid* 1. = *bdag I myself, thou thyself, he himself*, *bdag-nyid-la ysón-čig* listen to me! *Pth.*; *rgyál-po bdag-nyid* the king himself Dzl.; *ka-čig ni bdag-nyid ráb-tu byün-bar ysol* some ask for the permission of becoming priests themselves Dzl.; *bdag-nyid ba-čig* only for their own persons *Thgy.* 2. **sbst. the thing itself, the substance, the essence**, *byañ-čub-séms-kyi bdag-nyid yin* I am the essence of *bōdhi*, the personified *bōdhi*, says *Mil.*; *tugs-rjei bdag-nyid dkon-mčog-ysum* o grace personified, *Triratna!* *Glr.*; the *Ommānipadmehūm* is *sañs-rgyás tams-čád-kyi dgóns-pa tams-čád yčig-tu bsdus-pai bdag-nyid* *Glr.*, i.e. the sum and substance of all the sentences of all the Buddhas concentrated in one word; *bdag-nyid-čen-po*, *čé-bai bdag-nyid* = *rdzogs-pai sañs-rgyás* chief Buddha, *Sākyathubpa*, S.O. — 2. **sbst. pronoun, first person, I**, *eleg.*, expressing modesty and respect to the hearer or reader, without amounting to our 'my own humble self', v. *prān-bu*; plur. *bdág-čag*, *bdág-rnams*, *bdág-čag-rnams*, also in a general sense: we mortals *Thgy.*; *bdág-čag tsón-pa-rnams* we, these merchants here Dzl. — 3. **the I**, the ego = *gán-zag* *Was.* (269). — 4. **master, lord**, for *bdág-po*, v. below. — 5. in natural philosophy **the element of solid matter**; also for **air** *Stg.* — *bdág-po* 1. **proprietor, master, lord**; *bdág-poi sgra* the syllable *pa*, as denoting the active agent, i.e. him that has to do with a thing, e.g. *rtá-pa* (not to be taken as 'definite article' Cs.); thus in many compound words: *kān-bdag*, *kyim-bdag* etc.; *tugs-rjei bdág-po* lord of grace, *Awalokiteswara*, *Glr.* init.; supreme lord, liege-lord, *klui bdág-po* = *dbān-po*, *rgyál-po*; patron. 2. **husband, lord, spouse**; hence **ā-ma dag-po*, or *srin-mo dag-po**, a vulgar and ob-

scene word of abuse. — *bdag(-po) byéd-pa* to reign over, to possess, prop. with *la*, but also with accus. *gha-sá-ča bód-kyis bdag byas* Tibet reigned over the province of Gha; *W.* also: to treat rudely, to handle roughly; *bdag-tu byás-pai bud-méd* a married woman *Thgy.*; *bdag-po-med-pa* (col. *mkan*) **unowned**, e.g. of a dog, *Pth.*; **forlorn, friendless**, without a patron, a **vagabond**; also for an unmarried woman; also as an abusive word.

Comp. *bdag-rkyén* (as yet not found in books) seems to denote **kindness, attention, help**, received from a superior, (yet, it would seem, not without some obligation or other existing on the part of the latter, and thus the word differs from *bka-drin*). — *bdag-nyid*, *bdag-méd* v. above. — *bdag-bzün* *Glr.* prob. = *bdag-po*. — *bdag-bsrūn* **hermit**.

བདེ་བ་ *bdā-ba* I. adj. resp. **savoury, well-tasted**, for *zim-pa*; *C.* col. **dān-tē**.

II. vb., pf. *bdas = dēd-pa*, 1. **to drive, to drive out**, *pyugs* cattle; **to chase, to put to flight** *Dzl.*; *lās-kyis, lās-kyi rlūn-gis bdás-nas* in consequence of works, of certain actions, frq. — 2. **to carry away, along, or off, to hurry off**, *čū-bos bdás-pai glūn* land carried away by water *Cs.* — 3. **to call in, collect, recover**, *bū-lon* debts *Dzl.* — 4. **to reprove, rebuke, accuse** *Sch.*; *bdā-dēd byéd-pa* *Lex.*, *Cs.*: 1. **to drive, to carry**. 2. **to examine, to investigate**.

བདར་ *bdar* for *bda-bar*.

བདར་བ་, རྟོར་བ་ *bdār-ba, rdār-ba, to rub*, i.e. 1. **to file, to polish** *Glr.*, **to grind, to whet**; *bdār-rdo* whet stone, hone. 2. **to rasp**, e.g. sandal-wood *Glr.*; **to grind, to pulverize**, *pyé-mar bdār-ba* to grind to powder, *Lex.*; *lāgs-bdar* a file, *sā-bdar* a rasp. — 3. so *bdār-ba C.* **to gnash or grind the teeth**; *pyag bdār-ba* to sweep *B.*; *byi* and *pyi bdār-ba* **to clean, to polish** *Dzl.* — *Ma.* in two passages: **to pray earnestly**, which is the meaning required by the context, confirmed also by several Lamas. — *mdūn-du bdār-ba* *Lex.*: प्ररख्, to place in front; to lead; to appoint; show; inspect;

prefer; honour. — *skyel-bdār* fee or reward given to an escort *Sch.* — *brdār-śa* *Sch.*: 'śems-kyi brdār-śa the nerves, sinews' (?); *bdār-śa yčōd-pa*, and *rtsa-brdār yčōd-pa* to examine closely *Mil.*; *rañ-gi śems brdar-śa čod C.* take it seriously to heart.

བདུལ་བ་ *bdul-ba* v. *rdul-ba*.

བདུག་པ་ *bdug-pa* 1. vb. pf. *bdugs*, **to fumi-gate, to burn incense, to swing the censer** *Dzl.* — 2. sbst. **the burning of incense; perfume, frankincense**, more frq. *bdug-spós, bdug-spós-kyis bdug-pa, Dzl.*; *bdug-spós* *ful* odours of incense arise *Pth.*

བདུན་བ་ *bdūn-ba* v. *rdūn-ba*.

བདུན་ *bdud*, *Ssk.* मार, Mong. *šimnus*, the personified evil principle, **the Evil One, the Devil**, the adversary of Buddha, and he that tempts men to sin, but not like Satan of the Bible, a fallen spirit, nor like Ahriman of the Persians, an antagonist of Buddha of equal power and influence, but merely an evil genius of the highest rank, by whose defeat Buddha will finally be the more glorified. He is also identified with the god of love (Cupid), कम; v. *Köpp.* I. 88. 111. 253. In later times he has been split into four, and subsequently into numerous devils; also female devils, *bdūd-mo*, are mentioned. — *bdūd-rtsi* (अमृत, सुधा) 1. **the drink of gods, nectar**, frq.; fig.: *čos-kyi bdūd-rtsi* the nectar of the doctrine, and similar expressions; even common beer, when drunk by a Lama, may resp. be called so. — 2. a praising epithet of medicines; *bdūd-rtsi-lūa-lūm* a bath prepared of a decoction of five holy plants, viz. *śag-pa, bū-lu, tse-pād, kām-pa*, and *čom-bu*. — 3. **myrobalan**, *Terminalia citrina*, *Wdū.* — 4. a kind of brandy (?) — 5. *bdūd-rtsi-dmār-po* a demon.

བདུན་ *bdun* 1. **seven**, *bdūn-pa, bdūn-po*, cf. *dgu*; *bdūn-ču* seventy; *bdun-ču-rtsa-yčig*, (*W.* **bdun-ču-don-yčig**), *don-yčig*, seventy one etc.; *bdun-brgyā* seven hundred, *bdun-stōn* seven thousand etc. — *lūs-kyi bdūn-po* the seven (principal) parts of the body, viz. hands, feet, shoulders, and neck,

(those of holy men are of a goodly size, long and stately) *Stg.* — *bdun-jírag* (ཇཔ་དྲུག་ཉིད་) seven days, a week, *S.g.* — **dín-na-tse** *W.* a child born before the natural time, a seven months' child.

བདུར་བ་ *bdur-ba* *Sch.* to belong to a class(?).

བདེ་བ་ *bde-ba* (མཉམ་, མུམ་) vb., adj., sbst., *bdé-po* adj. *Mil.*, *C.* (of rare occurrence), *bdé-mo* adj., col., esp. *W.*, 1. to be happy or well; happy; happiness; *mi bdé-ba* the contrary of *bdé-ba*; *nia bdé-ste* as I am quite happy *Dzl.*; *bdeo* he is happy, prospers, flourishes; *bdé-bar byéd-pa* to make happy; *bdé - bar jýin - pa* to come to a state of happiness, of rest, to a place of safety; *bdé-barynás-pa* to be happy, to live in prosperity; *bdé-bar jtón-ba* to let alone, to let another be happy; *kýod bdé - bar btañ mi yon* we shall not allow you to be quiet *Mil.*; in *C.* col.: **žə' dé - mo - la mi žag** id.; *bdé-bar gyúr-čig*, resp. *bžugs-šig*, be happy! farewell! *W.* **dé-mo ča žig**; *bdé-bar btsá-ba* *B.*, **dé-mo-la kyé-čə** *W.*, to be safely delivered of a child; *bde-bar jšégs-pa* he that has entered into eternal bliss, the blessed, *Sch.* (*Köpp.* I, 91?) an epithet of former Buddhas, *Ssk.* सुगत; *lus dan sems mi-bdé-bar gyúr-ba* to be bodily and spiritually afflicted *Dzl.*; *mi-bdé - bai bág-med-na* fearless of adversity *Dzl.*; *mi-bdé-bar gyúr-ba* to ache, of parts of the body; *mial mi-bdé-bar gyúr-ba* to be in travail, to suffer the pangs of childbirth; *sems-bdé*, *blo-bdé*, *snyin-bdé* cheerful, merry, glad; *šin - tu fugs-ma-bdé-bar dām-bčas-te* promising with a heavy heart, very reluctantly *Glr.*; *dga-bdé* v. *dga-ba* comp.; *dus-bdé* (*-*mó** *W.*) peace, a state of peace, in *C.* frq. in conjunction with *žod-jágs* or *sa-jám*; *ži(-bai)-bdé(-ba)* the happiness of rest, a happy tranquillity *Glr.*; peace *Thgy.*; esp. the happiness of Nirwana *Thgy.*, *Mil.*; *jig-rtén-gyi bdé - ba - la čágs-te* fond of a worldly life of pleasure *Dzl.*; *bdé-ba dan ldán-pa* happy, *bdé-ba-čan* v. below; *nas-skábs - kyi bde-ba* a happy situation *Glr.*; *mya-nán-las dás-pai bdé-ba tób-pa* to attain to the happiness of Nirwana *Dzl.*; *dus-brtón-*

gyi bdé-ba-la bkod dgos I must help him to attain to eternal bliss *Mil.*; *šan-bde* v. *šan.* — 2. good, favourable, suited to its purpose ... *na bdeo* (*W.* **dé-mo-yin**) the best thing will be, if I ... *Dzl.*; **gho dé-wa yon** *C.* so it becomes intelligible; good, well-qualified, well-adapted, *ka lče bdé-ba* with good organs of speech *Pth.*; *smra-bdé-žin* knowing to speak well, well-spoken *Pth.*; *nydms-rtogs-kyi smra lče bde* a tongue skilled in speaking wisdom *Pth.*; in *W.* it is opp. to *rtsóg-po*: **lam de - mo** the road is good, may be passed without risk. — 3. in *W.* *bde* is also the usual word for beautiful, more accurately: *(*l*)*tá-na de-mo*; *mā de-mo** splendid indeed! **dé-mo man-na-méd** it is only for show.

Comp. *bde-skyid* happiness, felicity, frq.; *bdé - gro* going to happiness, joining the happy (spirits in heaven), also *bdér - gro*, opp. to *nán - gro*; usually in a general sense, like our 'heaven'; *bdé - gro mfo-ris-kyi lus tób-pa* to receive a heavenly (glorified) body. — *bde - čén* felicity, consummate bliss, frq. — *bde-mčög*, शम्बर, सम्बर, a deity of more recent Buddhism, *Schl.* 108; *Tar.* — *bde - jággs* prosperity, welfare. — *bde-stón* (acc. to a Lama's statement for *tab* *bdé-ba*, *šes-ráb ston-pa-nyid*), an expression for contemplation, v. *Was.* (144 and 141). — *bde-spyód* *W.*, **de-čód** *C.* **de-čə**⁷, col. euphemism for privy. — *bdé-ba-čan* सुखवति, *bdé-ba-čan-gyi žin-kams* the land of bliss, a sort of heaven or paradise, in the far west, the abode of Dhyani Buddha Amitabha, v. *Glr.* chapt. IV., *Köpp.* II., 27. — *bde-byéd* he who or that which makes happy *Cs.*, शंकर. — *bde-byün* शम्भु, शम्भल, source of happiness, n. of *Siva*; as symb. num.: 11. — *bde - blág* ease, content *Cs.*, acc. to our Lama: quickness, speed, *nád-pa bde-blág-tu jšós-par gyúr-bai mtsan-nyid* *Wdn.* a sign that the patient will soon recover. — *bde-légs* well-being; ... *las bde-légs-su gyúr-čig* they shall recover from ... they shall prosper again after ... *Dom.*

བདེན་པ་ *bdén-pa*, सत्य, I. vb. 1. to be true, and adj. true, *Kýod zér-ba bdén-no*

what you say is true, you are right *Dzl.*; *bdäg-gis nyés-pa bdén-gyis* it being true that I committed a fault *Dzl.*; *dé-bzin-du bden srul* it might be true after all *Glr.*; *šin-tu yañ bden* to be sure, that is true! *Glr.*; *de bdén-par nés-sam* is it quite certain that this is true? *Glr.*; *é'bden ltós-la bdén-par düg-na* ... see whether it is true, and if it is, then ... *Pth.*; *bdén-par dzin-pa* to believe to be true, to take for granted *bdén-dzin zig-na* the illusion being destroyed *Thgr.*; **dén-čé-čé** *W.* (for *yid-čes-pa*) to believe, to be persuaded of the truth, *frq.*; *bden bden* very true indeed! certainly; *bden-bdén-ma* prob. something in which there is much truth *Tar.* — 2. to be in the right, to be right, *kyed bod-blon-rnams bden ye* Tibetan ambassadors are in your full right *Glr.*; **ña á-sál-la dén-pa soñ** *W.* I have evidently been right.

II. sbst. 1. **truth**, in the abstract; but usually: **something true**, true words etc., *bdén-pa smra-ba* to tell or speak the truth; as adj.: **true, veracious** *Stg.*, (*W.* **dén-pa zér-kan**); *mi-bden-rdzin* this is not truth but falsehood *Glr.*; *bden-pa mtón-ba* to discern, to know, the truth, a degree of Buddhist perfection *Tar.*; *bdén-pa bži* the four truths, the four realities, viz. pain, the origin of pain, the annihilation of pain, and the way of annihilating it, v. *Köpp. I.*, 220. Whether, when *bdén-pa ynyis* are mentioned, they refer to two of the just named realities, or whether they always denote absolute (objective) truth (*don-dám-pai bdén-pa*) and subjective truth (*kun-rdzób-kyi bdén-pa*) as mentioned by *Was.* (293), I am not prepared to decide, nor am I able to explain the meaning of *lám-gyi bdén-pa* and *góg-pai bdén-pa* (*Thgy. frq.*). *bden-pa-nyid* seems to be a technical term for truth, though the Buddhist understands by it nothing but *ston-pa-nyid*. Nevertheless, the possibility of its being misapprehended from this reason ought to be no obstacle to the word being used in its original sense, and re-established in its proper right, the more so, as Buddhist

philosophy makes but a mockery of truth, by identifying it with a negation of reality. — 2. = *bden-tsig*, v. below, *Mil.*

Comp. **dén-dan, dén-da** *W.* in truth, certainly. — *bden-po* a true, a just man *Ca.* — *bden-brál Cs.*: 1. 'void of truth, unjust. 2. southwest part or direction'. — *bden-tsig* 1. a true word *Mil.*, but usually 2. a solemn asseveration, often combined with a prayer, to which the power of securing infallible fulfilment is ascribed *Dzl.* and elsewhere, *frq.* — *bden-dzin* v. above.

བདེན་པ་ *bder = bdé-bar; gañ-bdér* **whichever you like, at your pleasure**; *či-bdér* has a similar meaning. v. *Tar.* 69, 14, and prob. also 192, 4; *bder-bkod* v. *gód-pa bdér-gro* v. *bdé-ba*.

བདེན་པ་ *bdó-ba* 1. *Cs.* 'abundance, exuberance'; more corr., acc. to *Zam.*, where it is explained by *dár-ba* and *तीव्र* (unbounded), **to extend (intr.) without bounds**. — 2. with *la*, **to hurt, to injure** a person *Dom.* and elsewhere; *dgra bdó-ba* v. *sdán-ba*.

བདེན་པ་ *bdóg-pa* I. vb. 1. *W.* **to get or take possession of, to stow away, to house**, **ston-tóg** the harvest; **to put into**, **gám-mi nán-du** something into a box; **to lay up or by, to keep**, esp. **dóg-te bór-čé** in store, on hand; **ug nán-du dóg-čé** to hold one's breath — 2. *B.* **to be in possession, to be possessed of**, gen. with *la*, like *yól-pa*, *dé-la rás-yüg rčig bdog* he is in possession of only one piece of cloth *Dzl.*; *Kyód-la di-dra-bai slób-ma bdóg-gam* have you such scholars? *Dzl.*; *nor mi bdóg-pa Dzl.* poor; *dyón-pa ni gán-na bdog Mil.* where have you (where is) your monastery? *bdäg-la püg-pa bdog* I have a cavern *Mil.*; in an absolute sense: *řabs bdóg-gam mi bdog* are there any means or not? *Ma.*; *W.* **yin-dog-čan** is stated to mean **proud, arrogant**; **yóg-dog-čan** one that saves money, a scraper.

II. sbst. **wealth, riches**, *B.*; cog to *bdäg-po*.

བདེན་པ་ *bdrál-ba*, pf. of *drál ba*, *Dzl.* *frq.* (s. l. c.)

མདག་པ་ *mdäg-pa* a sort of large unburnt bricks of mud or clay *Cs.*

མཛེ་མ་, མེ་མཛེ་ mdag-ma, me-mdag, **glowing embers, live or burning coals**, mdag-mai doñ a pit for keeping them, e.g. for the purpose of melting metals *Stg.*

མཛེ་ mdan, also mdañs, 1. *C.*, *B.* **yesterday evening, last night**, frq.; mdan-gi rmi-lam, also mdan-süm - gyi rmi-lam *Glr.*, *Pth.*, last night's dream. — 2. *W.* **yesterday** (cf. *ka-rtśān*); mdan-sāñ *Lex.*, *Cs.*: 'yesterday and to-morrow, now-a-days'; perh. erron. for *deñ-sāñ*.

མཛེ་བ་ mdan-ba *Sch.*: mdan-bai *γnas* **place of cremation**, the spot where the burning of the dead takes place.

མཛེ་ས་ mdañs I. *Ssk.* अजस्. तेजस्, 1. resp. *sku* mdañs **brightness of face, fresh and healthy complexion**, also with *bzin-gyi Cs.*; mig-gi mdañs bright eyes *Lt.*; *γzi-mdañs* = mdañs; dmār-bai mdañs fresh, ruddy complexion *Glr.*; dmār-bai mdañs-kyis with a face beaming with joy *Dzl.* and elsewh.; the brightness is destroyed by disease, *γrog*, frq., or is fading away, *γor Lt.*; in a relative sense: **appearance, exterior, look**, mdañs-nān bad, ugly appearance *S.g.* — 2. *Med.*: a hypothetical fluid, the most subtle part of the semen, a substance that pervades the whole body, esp. the skin, and is the primary source of vitality; cf. *Wise*, *Hindu Syst. of Med.*, Calcutta 1845, p. 42. 54. 201. — mdañs-bsgyir n. of a species of bile. — 3. **brightness, lustre, splendour**, in general, *nyi-mai*, *γai B.* and col.; fig.: *dbāñ-poi mdañs-ma mig ni nā-la med Pth.* I am destitute of the eye, that brightest of the senses, as much as: the most excellent of possessions is denied to me.

II. resp. *dprāl-ba* **forehead**.

མཛེ་ mda 1. **arrow**, *rgyāb-pa*, *γpén-pa* to shoot (an arrow); *smýüg-mda* an arrow of reed, *lčags-mda* an iron arrow; *düg-mda* a poisoned arrow *Mil.*; *dprāl-bai mda* an arrow lodged in the forehead *Glr.*; *mé-mda* 1. a fiery dart. 2. **gun, fire-lock** *C.* — 2. any straight and thin pole or piece of wood, e.g. the stem or tube

of a tobacco-pipe; *šin-rtai mda* pole or beam of a carriage; *lčags-mda* an iron bar or rod, a ramrod etc.; *čü-mda* a jet or shoot of water, frq.; **(s)kār-da** *W.* a shooting star. — 3. = *mdo* 1. — 4. symb. num.: 5.

Comp. mda - *kūñ* loop-hole, embrasure. — *mdā-mkan* 1. an archer. 2. an arrow-maker *Glr.* — *mda-rgyāñ* the range of an arrow-shot *Glr.* — *mda-sgró* the feathers of an arrow *Cs.* — *mdā-ču* the waters discharged from the lower parts of a valley, opp. to *pú-ču*, those of the upper part *Glr.* — *mda-ltón* the notch at that end of an arrow which is placed on the bow-string *Pth.* — *mda-dār* a little flag fastened to an arrow; esp. an arrow with silk ribbons of five different colours. By hooking such an arrow into the collar of a bride, the match-maker draws her forth from among her maiden companions *Glr.* — *mda-dón* quiver. — *mdā-pa* an archer; *mda-dpón* the commander of the archers, a high military rank *C.* — *mda-sprád* v. *spród-pa*. — *mda-bér* perh. the more correct form of *ta-bér*. — *mdā-bo* a large arrow. — *mda-mó* arrow-lot, a kind of fortune-telling by means of arrows. — *mda-rtśéd byéd-pa* to amuse one's self with the shooting of arrows *Cs.* — *mda-tso* a troop of archers *Cs.* — *mda-γyu* bow and arrows *Dzl.* — *mdā-bzo-pa* arrow-maker. — *mda-yāb* *Glr.* 1. *Lex.* = *pú-šu*, fence; hence parapet, railing; yet a Lama from Tashilhunpo declared it to be the projecting part of the (flat) roofs of large temples, on which the parapet is erected. — 2. a covered gallery on the top of a house *C.*

མཛེ་ mdun 1. lance, spear, pike, *mdun-skór-ba* to brandish, to whirl a spear *Cs.*; *mdun-kyim* *Dzl.* 96, 9 a frame for leaning spears against; *mdun-mkan* a maker of spears; *mdun-tün*, or *γāb-mdun* a short lance or pike, a javelin. — *mdun-fogs* *Mil.*, *mdun-pa* a spearsman, a lancer. — *mdun-dār* a lance with a little flag at the top. — *mdun-rtse* top of a spear, spear-head; *mdun-šin* shaft of a lance. — *mdun-bzo-pa* =

mdün-mkan. — *mdüñ rtse-γsäm-pa* trident. — 2. **sting**, of insects *C.*, *W.*, *mdüñ bgyäb-pa* to sting. — 3. *γser-mdüñ*, *dñul-mdüñ* prob. the **two frontal muscles** *Med.*

མཛེན་ mdul *Lt.* a medicine (?).

མཛེན་པ་ mdūd-pa a knot, *mdūd-pa bór-ba* frq., *dūd-pa Lt.*, *byéd-pa Cs.*, **gyäb-èè** *W.*, to tie or make a knot, *sgrol-ba*, *grol-ba*, to untie (a knot); **dól-dud** *W.* sliding-knot, slip-knot, **šin-dud** *W.* a regular knot; *skra-mdūd* knot or bow of ribbons holding together the long plaits of the women; frq. fig. *sér-snai mdūd-pa* bonds of avarice *Mil.*; **nyñ-dud dól-èè** *W.* (to untie) to open one's heart to a person; *mdūd-pa-can.* 1. **full of knots, knotty.** 2. **cloddy** (?) *S.g.* — *mdūd-dra* a disease of the membrum virile, prob. paraphimosis *Mng.*

མཛེན་ mdün the fore-part, the front-side of a thing; the vis-à-vis, *mdün-gyi nám-mka-la* in the heavens before him, over against him, *Glr.* and elsewh.; *mdün-gyis* adv. coram, **face to face**, *mdün-gyis ltá-ba* to behold face to face; gen. c. *la*, *na*, *du*, *nas*: 1. adv. **before it, at it, to it, from it**; 2. postp. **before, at, to etc.**; *mdün-la óñ-ba*, or *sleb-pa* to come up or near, *rán-gi mdün-la sleb ma bèug* he did not allow (the pursuer) to come near; *mdün-du skür-ba* to send in advance; *mdün-du jñyin-pa* to come near, to approach; to hasten to *Pth.*; *mi mán-po tsógs-pai mdündu* in the presence of a great number of people *Dzl.* — *sku-mdün-pa* a waiting-man, valet de chambre, v. *sku.* — *mdün-lèóg v. lèóg-tse.* — *mdün-na-don* (*C.* **dñn-nán-don**) 1. *Lex.* पुरीहित, court-chaplain, domestic chaplain or priest; so prob. also *Tar.* 58, 17. — 2. at present: a **high civil officer or functionary**, = *bka-blón*, vizier, *Stg.* and elsewh.

མཛེན་མ་ mdün-ma, frq. in later lit.; one Lama explained it by *mós-pa*, another by: 1. **wife**, 2. **things, concerns**; *ñig-rtén-gyi mdün-ma* = *ñig-rtén-gyi bya-ba.*

མཛེན་ mdeu, *Sch.* also *mde-ka*, **arrow-head** *B.*; *mde-sül Cs.*: 'the furrows or grooves of an arrow-head'.

མཛེན་ mdo 1. the lower part of a valley, where it merges into the plain (opp. to *ñu*), = *mda*; more frq. the place where one valley opens into another, hence in general: the point where two valleys, roads (*lám-mdo*), rivers (*čü-mdo*) meet; *lím-srai-mdor* at the street-corners *Dzl.*; *γsüm-mdo*, *bži-mdo*, *čög-mdo* the point where three, four, several (roads etc.) meet, esp. *bži-mdo* a **crossing, cross-road**, as a place of incantations; *mdo* prop. n. (in full: *dar-rtse-mdo*) province of the eastern part of Tibet, v. *Kams*; **dó-ru** in *C.* used as postp. = near, with, by, **ñe do-ru** with me, **yul-gyi do-ru** near the village. —

2. *Ssk.* सूत्र, aphorism, short sentence or rule, axiom; hence *mdó-ru*, *mdor*, *mdó-tsam sdu-ba* to contract, abridge, epitomize, to give only the main points, frq.; *mdor(-sdu)-na* in short, in general, altogether, on an average, denique, frq. — 3. *Sūtra*, in the more recent Buddhist sense, religious treatise or dissertation, a sacred writing, *mdo-sdé* a collection of *Sūtras*, a part of the *Kangyur*; *mdo-sdé-pa*, *mdo-sde-dzin* *Sautrāntika*, a school of philosophers, v. *Tar.*; *mdo-mán* title of several collections of *Sūtras*; in quoting passages: *mdó-la*, *mdó-las*, in the *mdo*, according to the *mdo* (viz. is said, is written etc.) *Stg.*; *mdo-sñob* giving a benediction to the host for his entertainment *Mil.*, cf. *Köpp.* I, 143. At present a distinction is to be made between *mdoi* or *dbü-mai lam*, and *sñags-kyi lam*, i. e. between the doctrine of the sacred writings and a faithful and systematic study of them, — and of the more modern mysticism, which is mixed up with Siwaism, and seeks to obtain spiritual gifts by means of witchcraft, thus saving trouble and time; v. *Was.* (142. 177), *Köpp.* II, 29. — 4. *Cs.* *mdó-can* prudent, *mdo-med* imprudent, cf. *do.* —

མཛེན་ལེ་ mdo-lé, the tibetanized डोली Hind. sedan-chair *Pth.*


མཛོག་ mdog, resp. sku - mdóg, colour (cf. ka-dóg) B., C.; mdog-légs of a beautiful colour; mdog-mdzés 1. id., 2. a rose. Cs.; mdog-dkar-ká perh. the more corr. spelling for *do-gar-ká* W., light-blue; mdog-ysál a species of gall, lit. 'purifier of the skin', Med.

མཛོངས་ mdoñs 1. the white spot, blaze, star on the forehead of a horse Glr. and elsewh.; 2. the eye in a peacock's feather; rma-byai mdoñs, sgro-mdoñs, mdoñs-sgro peacock's feather; mdoñs-mfa-can turkey-hen Cs.

མཛོངས་པ་ mdoñs-pa = ldón-ba, blind, physically and morally, B., mig-mdoñs-pa, mdoñs-par gyúr-ba, to get blind, to be made blind Dzl.

མཛོངས་གསོལ་བ་ mdoñs-ysol-ba Mil., mdoñs-sól zu-ba or byéd-pa Cs., to congratulate, to wish joy to another Cs.; Zam. explains it by dñn-pa to wish, another Lex. by nó-dga joy; in the passage of Mil. it seems to signify thank-offering.

མཛོམས་ mdoms, sometimes written for doms.

མཛོམ་ mdos a cross formed of two small sticks, the ends of which are connected by coloured strings , and used in various magic ceremonies.

དཔག་པ་ dag-pa 1. Sch.: 'clay; cleaving, adhesive, sticky.' In C. = jim-pa (W. *ká-lag*) a mixture of clay and water; dag-zál S.g. prob. id.; dag-pa sbyán-ba to make such a mixture, Cs.; dag-sbyár covering, or stopping up with clay, e.g. the chinks of a wall or door, *dag-jár búl-ba* to render such service to a meditating Lama as an act of piety. In Pth. dag-pa is mentioned as a kind of plastic art, and evidently signifies to mould, to model, to shape. — 2. = ldag-pa Cs.; dag-gu Lex. = skyó-ma, pap, pulp, prob. = ldé-gu. — 3. pf. dag, 1. to clear, to wash away, to wipe off, dri-ma, frq.; rtá-la sol-byúg (to clean) a horse marked or blackened with charcoal Glr.; sdig-sgrib (to wash off) the filth of sin Glr. 2. to disappear, of sinful thoughts Glr., sometimes yndas-su to their own place, is added

pleon. Mil. — Participle dag-pa clean, v. dag-pa.

དཔང་ dan v. dad.

དཔང་བ་ dán-ba Sch. to come to, to arrive at; cf. also brgya-dans, sub brgya.

དཔད་, དཔང་ dad, dan, resp. sku-dad or dan Lex. funeral-repast.

དཔབ་ dab a train of persons, kor-dab retinue Cs.

དཔབ་མ་ dab-ma 1. wing, sprig-pa to shake (the wings) Cs., pyób-pa to clap them Cs. — 2. ladle, float-board of a water-wheel. — 3. petal, flower-leaf, frq.; dab-brgyad eight-petaled Glr.; v. Schl. Buddh. 248. — 4. any leaf, a broad leaf, also lo-dab. — 5. fan Cs. — 6. flag Cs. — dab-čags a winged animal, bird, frq. — dab-ráns-pa full of leaves; with leaves fully developed Sch. — dab-yšóg flag-feather, quill-feather.

དཔབས་ dabs, rarely dab, the side, lateral surface, of a hill, of the body etc.; surface, mčín-dabs of the liver Med.; in a more general sense: sgál-dabs the lumbar region Med.; pleon.: nágs-dabs-na = nágs-na in the woods Mil.

དཔམ་ dam mud, mire, swamp, earth and water, = dag-pa, but as a product of nature; dam-rdzáb B., *dam-tsóg* W. id.; dam-du, dam-rdzáb-la byiñ-ba to sink into a swamp; *dam-pág(s)* W. muddy plash, slough. — dam-bu reed for thatching, writing etc.; Cs. also sugar-cane; dam-bu ka-ra? prob. a species of reed in wells or ponds Wñ.; *dam-búr* W. sugar-cane.

དཔམ་ཀ་ dam-ka Zam., dam-ga, dam-na, dam-pa Cs. choice, option, den sañ dam-ka byéd-pa to choose whether to-day or to-morrow Zam.; cf. ydam-ka.

དཔམ་པ་ dam-pa (or dóm(s)-pa Glr. prov.) pf. dams, imp. dom(s), to choose, to select, a bride Glr.; mi-ytsán-ba dam-pa such as choose impure things, cynical, lascivious characters Stg.; dam-rin choosing, turning over in one's mind a long while; dgrá-bo yán-pa mi ytan dam-rin tabs-kyas ydul prob.: not losing sight of your enemy, constantly watching, put him

down, as soon as an opportunity offers, *S.g.*, and hence *že-sdán dam - rin* a long lingering, lurking grudge *S.g.*

འདེམ་ *dá-ba*, pf. *das* (prob. vb. n. to *bdá-ba*, *déd-pa*) **to pass over, 1. to travel over, to clear a certain space**, *fan de* this plain *Sambh.*; *žag dū-mai lam* (to perform) many day's journeys *Dzl.* — **2. c. las: to go beyond, to surpass** *Dzl.*; *thú-las dás-pai spos* incense surpassing that of the gods, i.e. that which is burnt to them *S.O.*; **to exceed**, *tsád-las* the measure *Lt.*; *gráns-las dás-pa Tar.* surpassing number, innumerable; *bsám-byai yúl-las* (surpassing) the understanding or imagination, inconceivable *Glr.*; **to transgress, to trespass against**, *bká-las*, *krims-las*, a commandment, a law = *gúl-ba*; **to get over a thing, to get the better of, to overcome**, = *rgyál-ba*; **to go away from**, *mya-nán-las* q.v.; **to let go, leave off, abandon**, *čós-las* one's religion *Thgy.*; *bló-las dás-pa?* — **3. with or without dús-las, tse, resp. sku, to depart this life, to die; das-po the deceased, defunct, late, Lex.; *de - lóg* *W.* the soul of a deceased person, **ghost, apparition**; the re-appearing is possible only for about forty days after death, as long as the *Bardo* lasts, v. *bar-do*. — **4. to pass by, = to disappear**, *nyi-zlá dás-nas* when the sun and the moon have disappeared (for a time); very frq. relative to time: **to pass away, to elapse**, *dús - pai dus* the time that has passed, is gone, past time, v. *dus* 5.; *zla dgu dás-nas* after nine months *Lt.*; *das-ló* the year past, *das-zlá* the month past, *das-žag* the day past; **de-žag-la** *W.* **the other day, lately**; *nyin-mtsán čós - kyis dá - bar bya* day and night are spent in religious exercises; *dge-bai byá-ba kó-nas dus da Tar.* (time) spent in none but works of virtue. — *dá-ga (-ma)* *Cs.* **hour of death**, *da-ga-ye-šés* मृति ज्ञान, knowledge of the hour of death (title of a book).**

འདེམ་ *dár-ba* **to tremble, shudder, shiver, quake**, *grán-bas dar-ba* to shiver with cold; *žigs-pas* (to tremble) with fear; *dár-žin gúl-ba* id.; *dár-bar gyúr - ba* to begin to tremble; *dar-yám Sch.* doubting,

wavering, undetermined, *dar-yám byéd-pa* to doubt, to waver.

འདེམ་ *dal(?) ru-dál, ru-drél* **a single horn** *Sch.* — *bad - däl* prov., being left exhausted on the road, sinking under fatigue.

འདེམ་འདེམ་ *dal-däl* v. *tá-bag*.

འདེམ་བ་ *dál-ba = däl-ba, ču-däl* **still water** *Lex.*

འདི་ *di* demonstr. pron. **this**, *nai bu di* this my son; *nai di* this of me, i.e. that which I am doing just now *Glr.*, what I am experiencing just now *Mil.*; **the present, the respective**, *grúb-pa-po di* the respective performer (of an incantation) *Dom.*; such a one, *bdag min di žes-byá-ba* I, such and such a one *Thgr.*, also *di dan di (-lta-bu)* and similar expressions, *nias kyód-la di dan di-lta-bu žig sbyin-no* I give you such and such a thing. On the difference between *di* and *de* v. *de*; the plural forms and derivatives of both of them are in conformity; only the following may be particularly mentioned: *di-ka-rán* is used also for **just here, just now** *Mil.*; *di-lta-ste* for instance, **to wit, such as, viz.**; also pleon. with *žé-na: rnyis gañ žé-na di-lta-ste Wdn.*; *či pyir žé-na di-lta-ste Pth.*; *di-ltar so, in this manner*, *či pyir kyod di-ltar gyur* in what manner have you become so, how did you get into this condition? *Dzl.* frq.; *di-ltar-ro* it ran thus, it was to this effect, of this purport *Glr.* frq.; *na di-ltar yin* such I am, I am, live, go, just as you see me here *Mil.*; in the verse: *dus-byas čos-rnams di-ltar blta* 'compounded things must be regarded thus' — the word *di - ltar* is meant to be accompanied by a snap of the fingers (*se-gól, or skád-čig-ma*); *di-nas* **from this place, from this time present, as yet, still**, *di (dan) pyi (-ma)* the present and the future life, frq.; *di pyiul sdéb-pa, rjé-ba* to exchange this life for the future one, i.e. *tse pyi-ma blós-btañ-ste dii don sgrúb-pa* to be earthly minded *C.*; **di-zug, i-zug** *W.*, so, thus; **di - rin** *W.* to-day; *di-ru* (come) **in here, into this place; here, at this place**, frq.; **now, seldom.**

འདིག་ *dig* stopper, stopple, also *kā-dig*; **dig-čē** *Ld.* to put in a stopper; to stop up, to close with a stopper; **dig-ril** *C.* musket-ball. Cf. *dig*.

འདིང་བ་ *din-ba*, pf. *btin*, fut. *ydin*, imp. *tin(s)*, to spread on the ground, a mat, carpet etc.; to scatter, sprinkle, strew, grass or hay to lie upon, ashes on the snow etc.; **btin-ba** sbst. *W.* a small carpet, on which the Lamas use to sit; **mal-btin** *C.* bedding, pillow, or blanket. — *din rgyab-pa* *Sch.* to weigh in one's mind, to consider; to suspect, to entertain a suspicion.

འདྲ་ཁ་ཁང་ *du(n)-kān* meeting-house, house of assembly; *čos-čād-pai* (quasi) church, chapel *Dzl.*

འདྲ་འཁྲུག་ *du-krug* tumult, riot, uproar *Cs.*

འདྲ་བ་ *du-ba*, pf. *du*, (vb. n. to *śhid-pa*) 1. to come together, to assemble, of men and animals; *dun-kān-du* *Dzl.*; *dus-sam ma du* are they already assembled? *dan* with (a person) *Tar.*; in order to fight *Stg.*; of things: *nyēs-pa tams-čād dei lūs-la du*, v. *nyes-pa*; *du-ba* and *du-pa* sbst. a coming together, an assembling, a gathering, esp. in *Med.* a (somewhat indefinite) disease, or cause of disease; *dus-sa* meeting-place *Glr.*; *las-mi mañ-po dus-sa* an establishment comprizing many workmen, manufactory, workshop, workhouse, **dzóm-du yón-gin dug** *C.* they flock or crowd together; *tson-du* the assembled traders or dealers; the market frq.; *skyabs-kun-du* 'a collection of all the refugees' is a name given to *Milaraspa*. — 2. to unite, to join one another, *kjo-šug-tu* as husband and wife, to get married; in a special sense in philosophical language: 1. to unite (opp. to *brāl-ba*), e.g. the soul uniting with an organ of sense, like *sdēb-pa*, *Mil.* 2. *dus-byās* composed of two or more ingredients, *dus-ma-byas* consisting of one thing, simple, elementary; only this is eternal, every thing compounded is perishable, frq. — 3. to be pressed or crowded together, **śril dūs-te dug** *Ld.* they stand crowded, in serried files or ranks; intellectually: *dam-čos dus-pa* a

compressed system of religion. — 4. *dus-pa* to consist of or in, *ynyis-su dus-so* (religion) consists of two things *Thgy.*; *snan-srid sēms-su dūs-te yda* the external world consists of spirit, is spirit, i.e. is nothing *Mil.* — 5. col.: to be drawn together, to contract, to shrink, **dus ča dug** *Ld.* it shrinks, e.g. wood or paper from heat; **tsa-du** *C.* prob. cramp, spasm, convulsion; **dus-kān** *Ld.* elastic, springy.

འདྲ་བྱེད་ *du-byéd*, *Ssk.* संस्कार, (the Tibetan word is nothing but a literal translation of the *Ssk. saṅskāra*; cf. also *du-sēs* and *piñ-po*) 'one of the obscurest and most difficult terms of Buddhist philosophy' *Köpp.* I, 603, where the various translations are enumerated that have been attempted, such as: idea, notion, imagination (cf. *Burn.* I, 503), action (*Was.*) etc. It should, however, at once be acknowledged, that the word cannot be translated into a European language, as the meaning given to it is not the result of honest research and observation, but a product of arbitrary and wild speculation.

འདྲ་འཇིག་ *du-dzi* noise, bustle, din, clamour, *du-dzi mēd-pai dbēn-pa di* this solitude without any noise *Mil.*; *du-dzi-la yñās-pa* to live in the midst of the bustle of worldly affairs; *du-žin*, *du-lōn* *Cs.* id.

འདྲ་ཤེས་ *du-sēs*, *Ssk.* संज्ञा ('con-scientia') corresponds in most cases to our idea, notion, conception, image, although sometimes perception, feeling, sense, thought, consciousness may be employed for it: *nór-la rtág-tu yód-pai du-sēs skyéd-pa* to combine with earthly goods the idea of constant possession *S.O.* and thus frq.; *lūs-la grui du-sēs jūg-pa* to unite with the human body the idea of a ship, to represent the body as a ship, *Thgy.*; *skyó-bai du-sēs byun* the perception, the feeling of discomfort arises *S.g.*; *kró-bai du-sēs-spān-ba* to detest the idea, the thought of anger *Dzl.*; *dgé-bai pyógs-la du-sēs cūn-zād kyañ ma pyos* no thoughts, no inclinations, tending to virtue, arose (in him), virtuous emotions never stirred in his mind; *čāgs-pai*

du-sēs-ñan entertaining thoughts of sensual pleasure *Gl.*; *du-sēs slar rnyed-pa* to recover from a state of insensibility; as vb.: *du-sēs-pa, mya-nan-dās tob du-sēs-te* imagining that I shall obtain Nirwāna *Thgy.* As one of the five *ñūn-po* it is translated by *idea* (*Burn.* I, 511), by *perception* (*Köpp.* I, 603). The three terms *du-sēs-ñan, du-sēs-méd-pa, du-sēs-med-min* may be rendered: having the faculty of thinking, having no faculty of thinking, neither thinking nor not thinking (*Dzl.* 235, 7), *du-sēs-ñan* refers to human beings, the two other terms relate to celestial beings (v. *Köpp.* I, 261, 17 and 26), that are evidently so much the more excellent and exalted, as they are far above all reasoning and thinking. According to another, and (it would seem) more natural interpretation, the first of these three terms implies *rational* beings (man), the second *irrational* beings (higher animals), and the third *quite irrational* creatures (lower animals, worms, reptiles, that are not even possessed of the sensitive powers of the higher animals), whilst the 'long-lived Lhas' of the 17th. heaven are classed together with the common Lhas (who however taken strictly, belong to the 'first world') and on account of their stupidity are believed to be incapable of ever being converted, *Thgy.*

འདྲེན་པ་ *dug-pa* (eleg. *γδά-βα*, resp. *bžugs-pa*) 1. to sit, syn. with *sdöd-pa*; with *na, la* etc.; to sit down with termin. or *la*; to sit up (in bed); *dug-par gyür* to get seated *Dzl.* 45, 6; to remain sitting, to keep one's seat, *Dzl.* 45, 7; to remain, to stay, *dir ma dug-par soñ zig Dzl.*; to remain behind, to stay at home, with or without *ñyir, kyim-na* etc. *Dzl.* — 2. to be, to exist, to live *Gl.*: ... *skabs-med 'dug-go'* there is no chance of ... Yes, there is! ... *dug sēs-nas* knowing that ... is still alive *Dzl.*; *drñn-sroñ byéd-ñin dug* he lives as a hermit *Dzl.*; to be, to live at a certain place, *ñās-na dug-pa* the being somewhere *Gram.*; *pa-mā gāñ-na dug* where are my parents now? to be at home *Dzl.* and elsewh.; to

be extant, to be found, *ñan mi dug* nothing is, or was to be found, nothing was there *Mil.*; as partic. joined with, or put inst. of the possess. pron.: *ko-rāñ dai (kor) bu bgyad dug-pa* he and his eight children being with him *Mil.* (*yód-pa* is construed in the same manner); in quotations: to be found, to be written, to be met with, ... *yod zér-ba ... na dug* the account of being ... is to be found in ..., *Gl.* — 3. to be, as copula, in *B.* often with termin.: *kyim-par dug-pa* to be a layman *Stg.*; *rkāñ-pa krābor dug* the foot was variously coloured *Dzl.*; *dī-rnams mi-ma-yin-du dug-pas* as these are spirits *Mil.* Generally speaking, this termin. case is not to be pressed, nor always to be explained by: to have become, or to be translated by: in, as in the following: *ryga-gār-gyi yi-ger dug-pas* to be (written) in the Indian language *Gl.* — 4. to be, as auxiliar vb., 1. with the termin. of the inf., often merely paraphrastically, e.g. *yód-par dug-pa = yód-pa Gl.*; frq., however, indicating doubtfulness and uncertainty: *ña ni šañ ši-bar dug* may be I shall die to-morrow *Gl.*; *kyed ... yin-par-dug* you seem to be, you are, I dare say *Mil.*; *gro dgós-par dug* I suppose you must go *Gl.*; *stér-bar dug* it will probably be given *Gl.*; *ma mñón-na mi rtógs-par dug* if we had not seen it, we should probably not have known it *Mil.*; in the same manner it is used with *yód-pa*, q.v. — 2. with a verbal root, in ancient lit. hardly ever occurring, in more recent writings used paraphrastically like *dug-pa*, with the termin. of the inf. (v. above 1), but not indicating a certain tense, e.g. *rdol dug* it makes its appearance, comes to light, *Gl.*, *bšig dug* they were destroyed *Gl.*; in col. language (in *W.* at least) it is gen. a sign of the pres. tense: *zer dug* I say, thou sayest etc.; only in *Bal.* it indicates the fut. tense. — 3. with the gerund in *te* or *nas* vulgo for the pres. or preterite tense, frq.; in *B.* of so rare occurrence, that it is prob. to be regarded as a vulgarism to be charged on the copyists, and to be cor-

rected accordingly. — 4. with *gin* (B. and col.) and *èin* (B.), denoting a **continued action, state, or condition**, as in English: I am looking. — *dug-ynas*, *dug-sa*, **place of residence, abode**.

འདྲུང་པ་ *dud-pa*, pf. *btud*, fut. *γdud* (Cs.), imp. *dud*, *tud* (Cs.), **to bend or bow down, to incline**, *rná-ba*, to incline one's ears to hear, (also used of animals), cf. our 'to prick the ears', *Dzl.*; **to bow, to make a bow**, *la*, to a person; *zábs-la* at a person's feet, to kneel down before a person.

འདྲུན་ *dun*, *go-dun*, = *sna-tsogs* of several kinds, **divers, sundry, various**, *Lex.*

འདྲུན་པ་ *dun-pa* 1. vb. **to desire, to wish earnestly**, with *la*, *nyán-pa-la mi dun-par* they not having any desire to hear *Pth.*; *dgé-ba-la* to strive after virtue, frq.; also *dun-pa* alone (without *dgé-ba-la*) id. *Thg.*; **lo ṣṭ-la dūm-pa** C. religious interest, concern for religion; to be zealous, to take a warm interest *Mil.* — 2. sbst. **a desire** *Thgy.*; **a supplication** *Dzl.*, *Glr.* Cf. *dun-pa*.

འདྲུན་མ་ *dun-ma* 1. **advice, counsel**, *nán-pa* a bad advice *Ma.*; *débs-pa* to give advice; *byéd-pa* to take a resolution *Mil.* — 2. **consultation** (v. examples sub *čün-ba*), *dun-grós* id.; *da-lán-gyi dun-grós di-la* at this present consultation *Glr.*; **dūm-ma jhé'-pa** C. to consult, to confer with (a person about a matter). — 3. **council**, *dun-mar bsdus* they called a council together *Mil.*; esp. in compounds: *dun-kan* = *dú-kan* q.v.; *dun-sa* **meeting-place, assembly**, frq.; **union, association, society**, *dge-dun* an association of clerical persons. — 4. v. *dum?* *nyen-dun* harmony amongst relations, *Stg.* — 5. **the state of being a bride; bride**, C., and perh. *Glr.*; cf. also *dga-dun* sub *dga-ba*. — 6. = *mdun-ma?*

འདྲུབ་སྒྲིམ་མ་ *dub-snyóms* Sch. **a state of comfort, ease**; *dub-krügs*, an interruption of that state, **discomfort**.

འདྲུམ་པ་ *dum-pa* 1. vb. **to reconcile one's self to, to be reconciled with**, *táb-pa dūm-na* if contending parties are reconciled with one another; *rtág-tu mi dūm-*

mo they are constantly at variance *Dzl.*; **dum-ṭa** (lit. *kra*) C. contract, agreement, = *čad-don*. — 2. sbst. **concord, unison, peace** Cs.

འདྲུར་ *dur* thick and clammy *Sch.*

འདྲུར་པ་ *dur-ba* to trot; *dur-grós* the trot.

འདྲུལ་པ་ *dül-ba* I. vb., pf. *btul*, *ful*, fut. *γdül*, imp. *ful*, W. **tül-čē** 1. **to tame, to break in**, *rta*; **to subdue, conquer, vanquish**, *dgra*; sometimes even **to kill, to annihilate** *Pth.* — 2. **to till, cultivate**, waste land; **to civilize**, a nation, which with the Buddhist is the same as **to convert**, frq.; **to educate, to discipline, to punish**; *γdül-bai rigs-pa* those fit for and predestinated to conversion *Dzl.*; *γdül-bya* id. frq.; also used substantively: *gró-ba ná-yi γdül-bya yin* the beings are to be converted by me *Glr.*; *bdag kyéd-kyi γdül-byar šog čig* may we become your converts!

II. sbst. **विनय** 1. **the taming** etc. — 2. also *dül-bai sde*, the disciplinary part of the Kangyur, *dül-ba-las* from, or according to the Dulwa; *dül-bai brda* an expression (taken) from the Dulwa.

འདྲུས་པ་ *düs-pa*, v. *dü-ba*.

འདྲེ་གུ་ *dé-gu*, v. *ldé-gu*.

འདྲེ་པ་ *dé-ba*, v. *ldé-ba*.

འདྲེག་(ས་)་པ་ *dég(s)-pa*, pf. *bteg(s)*, fut. *γdeg*, imp. *teg*, W. **tág-čē**. imp. **tog**, **to lift, to raise, to elevate**, the head, the tail, also fig.; *sgrón-me* *Glr.*, **'od-ṭo** W., to hold up a lamp, a light; also fig.: to let one's light shine to others; *grágs-pai gó-sar dégs-pa* to raise to a high rank; **to support, sustain, maintain, keep up**, *Pth.*; *rá-m-bu dégs-pa* to join in singing, to fall in with, *Dzl.* and elsewh. (*Sch.* erron. 'to bawl, to blare'); *rám-ma dégs-pa* to help; for **zi tág-čē** and similar phrases cf. the secondary forms *tég-pa*, *tégs-pa*, *fégs-pa*; with or without *srán-la*, *rgyá-ma-la* etc.: to put on the balance, **to weigh**, B.; *žib-btégs* weighed accurately

Lt.; འདོང་ཀ་ *dégs-kal* 'a bushel by weight' *Cs.*, or rather: twenty points on the large steel-yard. — *jug-tág* *W.* water-wagtail. — *dég-ka* *C.*, *W.*, weight. — འདོང་སྐྱོང་ *dégs-dpon* is said to denote a military dignity, but is not generally known; as 'servant waiting at table', it ought to be spelled *stégs-dpon*. — འདོང་སྐྱོང་ *Sch.* yoke, fitted to a person's shoulders, for carrying water-buckets etc. འདོང་བ་ *dén-ba*, pf. *den*, imp. *den(s)*, to go, esp. *pyir dén-ba* to go back, to return, *Dzl.*, *Lex.* Cf. *don-ba*.

འདོད་པ་ *déd-pa*, pf. and imp. *ded*, sometimes preceded by *ryés-su*, to go or walk behind, hence 1. to drive, cattle, the herdsman walking behind the animals, whereas of the shepherd *krid-pa* is used, *rlün-gis gru ded* the wind drives the ship, frq.; also to drive through (a tube) by blowing, to blow through *Glr.*; to drive (animals, birds) from a place of rest, to rouse, start. — 2. to pursue, chase, run after, *rgód-ma ded-pa* to be in the rut (of a stallion); *ded tán-čé* *W.* to chase, to hunt; *ded-de bó-čé* *W.* to call after a person. — 3. vb. n. to follow in succession, to succeed, *rim-pa bzin* successively, of generations, *Glr.* — 4. to call in, to recover, money, debts; *bü-lon-ded drág-po* a severe dun *Mil.*; *déd-mi* a driver, e.g. the person walking behind the horse of a rider, driving it on *Lt.*; the pursuer of a fugitive *Glr.* — Cf. *bdá-ba*.

འདོད་པ་ *debs* 1. puncheon (tool). — 2. time, times, = *lan* *W.* (?).

འདོད་པ་བ་ *débs-pa*, pf. *btav*, fut. *ytab*, imp. *tob*, *supine débs-su*, and *γdáb-tu*, *W.* *táb-čé*, imp. *tob*; to cast, throw, strike, hit, variously applied, cf. *rgyáb-pa*, in *B.* gen. with instr., even if there is a dative in the same sentence, v. the examples; *cog-tse-la táb-čé* *W.* to strike upon the table; *rlün-gis, γdón-gyis, nid-kyis débs-pa*, to be beaten by the wind, to be possessed by a demon, to be seized with an illness, frq.; *snágs-kyis débs-pa B.*, *mtu btáb-pa col.*, to pronounce a charm against a person or thing, with *la*; *lan*,

no-spród, gros débs-pa, to answer, to explain, to advise; *γsól-ba débs-pa* to make a request, *smón-lam débs-pa* to offer up a prayer; *γsal-débs byéd-pa* to remember well *Mil.*; *γsal-débs-su šés-pa* prob. to have a distinct recollection of a thing *Glr.*; *rtsis débs-pa* prob. to cast up an account, to reckon, to compute, *dei rtsis-γdáb bdág-la med* I do not take that into account *Mil.*; *lús-la γzér-gyis débs-pa Dzl.*, *zér tab-čé, or gyab-čé* *W.*, knocking nails into the body; *rgyas débs-pa* to seal; *lúd tab-čé, or gyab-čé* *W.* to spread dung (on the ground), to manure; *čus débs-pa* to sprinkle with water *Dzl.*; *tsa, ša tūg-pa-lu débs-pa* to put salt, meat, into the soup; *sá-bon débs-pa* to sow; *gur débs-pa, sga-débs-pa*, to pitch a tent, a camp (driving in the tent-pins); also without a subst.: *siar btav-pai ču-γsón-du* (pitching) in the same dell where they had encamped before *Dzl.* ༡༧, 1. (*Sch.* incorr.): hence in general: to found, to establish, e.g. a monastery, frq.; *dus débs-pa* to fix a time.

འདོགས་པ་ *dém-pa* to prove, to examine *Sch.*

འདོར་ *der Glr.* prob. for *lder*.

འདོ་ *do*, for *nido* 3., *Cs.* *do-yód* prudent, clever, *do-méd Lex.*, *Cs.* imprudent, silly.

འདོ་བ་ *dó-ba* 1. subst. *Sch.*: 'a breed of fine horses'; one *Lex.* has *do-rta* w. e. — 2. vb. *Cs.*: = *zló-ba*, to say, to repeat; *ma-dos-par unspeakable* (?) *Dzl.* ༤༧, 4 (the reading of *Sch.* dubious, v. *Schf.*'s remarks on this passage).

འདོག་པ་ *dóg-pa*, prob. an incorr. reading for *dógs-pa*.

འདོགས་པ་ *dógs-pa*, pf. *btags* (also *γdags*?), fut. *γdag(s)*, imp. *togs*, *W.* *tag-čé*, imp. *tog or tag ton*, 1. to bind, fasten, tie to, (opp. to *gról-ba*), *W.* *kyi tág-te bor*, tie up, fasten, the dog well; (v. *bór-ba*); *la* to a thing, frq.; also in a more general sense: to fix, to attach, e.g. a balcony to a house *S.g.*; to tie round, to buckle on, *go-mtsón lús-la* the armour *Pth.*; to

put on, *rgyan* gay clothes, finery, *rgyan bzán-po btágs-pa* beautifully attired *Mil.*; col. also without *rgyan*, e.g. **tág-dad-čan** *W.* fond of dress and finery. — 2. in particular phrases: *bkar-ṡógs-pa* v. *bkar*; *mi-la skyon ṡógs-pa* to charge a person with a fault, to upbraid; *sgro ṡógs-pa* v. *sgro*; *túgs-la ṡógs-pa* to interest one's self in or for, to take care of; *kýod túgs-la mi ṡógs-pa* *ṡi* *ṡi yin mi šes* why he does not interest himself in your behalf, I know not *Mil.nt.* 37, 6.; with reference to things: to have near at heart; *túgs-la btágs-so* you have taken great care of me, a phrase frq. used, where we should say: I am much obliged to you! though Tibetans deny its implying acknowledgment and expression of thanks. — *dám-la ṡógs-pa* v. *dám*; *ṡán ṡógs-pa* v. *ṡán-pa*; *min ṡógs-pa* to give a name; *drá-bai sgó-nas* according to likeness or analogy *Mig.*; *kýewi min ṡi-skad ṡdags* how is the boy to be called? *Dzl.* *min mi-ydün-ba žes* (or *mi-ydün-bar*) *btágs-so* they named him... *Mil.*, *Dzl.*; *min* may also be wanting. — 3. *Gram.* to join, subjoin, affix, *rar btags ga a g* joined with *r*, i.e. *rg*; *ra-la ja a j* joined with *r*, i.e. *rj*; *sa-la btags-pai ta-yig, st*; *ya-btags*, or shorter, *yá-ta*, the *ya* which is written underneath, the subscribed *ya*, = *ṡ*; *yá-ta btágs-pa yi-ge bdun*, seven letters are joined with *yá-ta(gs)* *Glr.*; *smád-ṡogs ysum* the three subscribed letters, *ya*, *ra*, and *la* *Zam.*; *ṡogs-čan* 1. having a letter subscribed; 2. an open syllable with a vowel-sign, as *go* གོ, *de* དེ, *mdo* མདོ, etc. (not *da* ད་ or *mda* མད་) *Zam.*; *a-ṡogs* consonants with *a* (འ) subscribed, syllables with a long vowel. — 4. in philosophical writings: *btágs-pa* conditional, not absolute, *Was.* (228. 270), *btags-méd* nominal *Was.* (281).

འདོན་བ་ *ṡón-ba*, pf. and imp. *ṡón* or *ṡón*, to go, to proceed, *so-sór* *Dzl.* to separate, to disperse; *rgyál-poi tád-du* (to go) to the king; *ṡýi-rol-tu ṡág-ṡin* to take a walk *Dzl.*; *ṡón-ṡo* let us go *Dzl.*; *lóg-la ṡón-ṡo* let us turn back *Glr.*

འདོན་བ་ *ṡód-pa* I. vb. (*W.* more frq. *tád-pa*), to have a mind, to like, to be willing, *zas bzán-po mi ṡod* *Dzl.*; *mi za ṡod tsul byed* he pretends not to like this food *Lt.*; *sbyin(-par) ṡód-pa gyur* he gets inclined to give; *mi ṡód-par gyúr-ba* to feel no longer inclined; to wish, *nyán(-par)* to listen; *ṡi dan ṡi ṡód-pa* whatever you may wish *Dzl.*; *rgyál-po ṡód-pa* to wish to be a king *Dzl.*; as adj.: wished for, desirable, esp. with negatives, v. below; *ṡód-par byá-ba* adj. agreeable, pleasing, obliging, flattering, *Stg.*, *Cs.*; to desire, to long for, *kým ṡod* I wish I were at home *Dzl.*; *me dan nyi-ma* (I am longing) for fire and for sunshine *Med.*; *bú-mo ṡa mi ṡod* I do not wish for a girl; *rai-ṡód-žen-pa* self-love *Glr.*; (*rai-*) *bzán-ṡod* self-complacency, vanity, *Glr.*; to ask for, to demand, *kon-jo ṡód-pa-la slebs* they came in order to ask for *Konjo* (in marriage) *Glr.*; to strive for, to aspire after, *saṡs-rgya-bar* for holiness, for being like Buddha, for Buddhahood, *Dzl.*; to be willing, to intend; also ironically: *ná-ṡod-pa* one that wants to grow ill, that does not take any care of himself; to be ready, willing, *bsnyen-bkúr byéd-par* to take charge of the waiting on (Buddha); *ṡód-par byéd-pa* to make willing, disposed, to persuade to it *Dzl.*; to maintain, to assert; to suppose; to pronounce to be (cf. *tád-pa?*) *Mig.*, *Tar.* and elsewh. frq. — *mi ṡód-pa* to be not willing, not liking; to detest, *btsógs-pas kün-gyis mi ṡód-na* as she was detested by all on account of her sluttishness *Dzl.*; to be angry, indignant, *žes mi ṡód nas* thus exclaiming indignantly *Dzl.*; *mi-ṡód-pa*, and *ma-ṡód-pa* adj. not wished for, disagreeable, adverse, *mi-ṡód-pai las* hard drudgery; *mi-ṡod(-lóg)-pai rluṡ* adverse wind, frq.; **tsig mi-ṡód-pa zer-kan** *W.* one that slanders.

II. sbst. *Ssk.* काम 1. lust, desire in general; *ṡód-pa kun zád-de* after all desires have ceased *Dzl.*; *ṡód-pa-rnams-la ṡágs-pa* to indulge one's desires or passions; in a special sense, carnal desire, lust, vo-

luptuousness, = འདོན་ - རྟེན་, frq.; meton., coitus, འདོན་-པ་ སྤྱོད་-པ་ to practise it; འདོན་-པ་ རྩ་ རྟེན་-པ་ to agree upon the time for cohabiting *Tar.* — 2. *Ssk.* རྟེན་, a wish, འདོན་-པ་ རྩ་ རྟེན་-པ་ if three wishes are granted *Dzl.*; meton. the object of desire, འདོན་-པ་ རྟེན་-པ་; འདོན་-པ་ རྟེན་-པ་ to be separated from the object of one's desire. — 3. **supposition** *Tar.* 45, 21. — 4. *W.* semen virile. — 5. **Kama**, Cupid, the god of love and of lust. — 6. symb. num.: 13.

Comp. འདོན་-ཀའམ་ the world of sensual pleasure, the world of Brahma; འདོན་-ཀའམ་-བདག་-མཁའ་, prop. n. = *Skye-dgu'i-bdag-mo*, = *Dpal-lhá-mo*. — འདོན་-ཀའམ་ he that wishes, seeks, sues, a lover, suitor, cca., *nai* འདོན་-ཀའམ་ འདོན་-ཀའམ་ འདོན་-ཀའམ་-པ་ འདོན་-ཀའམ་-པ་ there are here many suitors of my daughter *Glr.* — འདོན་-ཀའམ་ all wishes, *lus* འདོན་-ཀའམ་-པ་ འདོན་-ཀའམ་-པ་ to transform one's self at pleasure *Mil.*, *Stg.* — འདོན་-ཀའམ་, འདོན་-ཀའམ་, འདོན་-ཀའམ་-པ་ eager, desirous *Cs.* — འདོན་-ཀའམ་ (རྟེན་) **passion**, carnal desire, lust, frq., འདོན་-ཀའམ་-པ་ འདོན་-ཀའམ་-པ་; as the highest of the three *guna* (cf. *ṛti-mug*) it corresponds to **सत्त्व**, virtue, and is symbolized as cock or hen, though Tibetan readers probably never understand anything else by it than sensual indulgence. — འདོན་-ཀའམ་ v. འདོན་-ཀའམ་. — འདོན་-ཀའམ་ strong desire *Cs.* — འདོན་-ཀའམ་ prop. n. **Dodpál**, a large hardware-manufactory and mint at the foot of the Potala in Lhasa. — འདོན་-ཀའམ་, འདོན་-ཀའམ་, free from passions. — འདོན་-ཀའམ་ (པ་) འདོན་-ཀའམ་ (པ་) 'wished for goods', earthly goods and pleasures, whatever is grateful to the senses, such as འདོན་-ཀའམ་-པ་, a delight to the ears, the eyes, the palate etc. — འདོན་-ཀའམ་ **unchastity**, **lewdness**, **prostitution**, *spyód-pa* to have illicit, esp. incestuous intercourse, *dan* with. — འདོན་-ཀའམ་-པ་ **avaricious**, **greedy** *Pth.*, yet cf. རྟེན་-པ་-པ་; both words prob. signify the same. — འདོན་-ཀའམ་ = འདོན་-ཀའམ་ 5.

འདོན་ འདོན་ *Lt.*, n. of a medicine (?) *dkar*, *dmār*, *skyur-don*.

འདོན་པ་ འདོན་པ་, pf. *bton*, fut. (*Cs.*) *ṛdon*, imp. *ton*; *W.* **tón-čé**, the vulg. word for *byin-pa*, vb. a. to *tón-pa*, *byin-*

ba, to cause to go out or to come forth, i.e.

1. to expel, throw out, eject, from the house, village etc.; to take out, from a box; to draw forth; to dig out, metals; **zán-ton-sa**

W. a copper-mine; **tón-te bór-čé** *W.* to put, set, lay, place out; to let out, of prison

Pth.; to drive or turn away, to dismiss, a servant, a wife etc., frq.; **ña koi ka-ne*

*čai ma ton** *W.* I could not get or force any thing out of him; *mčī-ma* འདོན་པ་ to shed tears *Glr.*; with *skad* and similar

words: to utter, to set up (a cry), to make one's self heard; hence 2. to pronounce, *yi-*

ge ṛnyis-ṛnyis-su འདོན་པ་ to pronounce two consonants as two distinct sounds *Gram.*; to pronounce a magic formula; *klóg-pa* འདོན་པ་-པ་

goms-šin practising reading and pronouncing *Dzl.*; to say, to repeat; to re-

cite (sacred texts) with a singing, drawling tone, like that of mendicant friars; hence

in general, to perform one's devotions; *žal-* འདོན་-པ་ *du mdzad-pa*, *Tar.* 95, 11, prob.

resp. = *ka-tón byéd-pa* to repeat by heart; *tugs-la* འདོན་པ་ prob. to read silently. —

3. fig. to elevate, to raise, *kri tóg-tu* *Pth.*, or *rgyál-sar* *Glr.*, to raise to the throne; *mgo* v. *mgo-don*, sub *mgo* compounds;

ṛžán-gyi srog to prolong a person's life, by affording him a (scanty) subsistence

Thgy.; **sróg-ton-kan(-po)** *W.* the giver of life, *ζωοντοίς*. — 4. **ka tón-čé** *W.* to sharpen a scythe by means of a hammer. —

5. to edit, to publish, books, *Tar.* 47, 17. — 6. *čos mtá-ru* འདོན་པ་ to arrive at the end and scope of religious knowledge

Mil. — 7. *W.* resp. to take, to taste, to eat or to drink, *don yin-na* would you like a taste of that? *dón-kan* dining-room; *dón-*

gir resp. for *ta-gir*; *dón-rag* for *ā-rag*.

འདོན་པ་ འདོན་པ་ 1. to come together *Lex.*, *Lt.* — 2. for *dám-pa* to choose, to make a choice *Glr.* — 3. also *doms-pa*, pf. *ṛdams*, ft. *ṛdam*, imp. *doms*, 1. to advise, cf. *ṛdám-pa*. 2. to exhort, *bág-med-*

pa-rnams-la wicked persons, *brtsón-par* to give diligence *Tar.* 3. to recommend *Glr.*, to bid, to command, v. *ṛdám-pa*. —

4. *Cs.*: importance; business, occupation (?).

འདོམ་(ས་)(པ་) *dóm(s)(-pa* Cs.) 1. a long-measure, a **fathom**, = 6 feet, *dom-gán* one fathom, *S.g.*, as the usual length of a man, = *kru bži*; *šin dom dó* a piece of wood two fathoms long *Dzl.*; *dom bèui don* a well ten fathoms deep; *dóm-gyis*, or *dóms-su jál-ba* to measure by fathoms Cs.; *dom-gan-gru-bži* 1. adj. measuring a square fathom, also a cubic fathom; 2. sbst. a **strong jail** or **dungeon**. — 2. imp. of *dam-pa* to choose.

འདོམས་ *doms* the pudenda, **privities**, regio pubis, *doms(-kyi)-spu* the hair of that region, *doms-spu fóg-pa* to pluck out such hair Cs.; *rña-ma doms óg-tu jóg-pa* col. to take to one's heels; *doms-stón* vulg. without breeches; *sdoms-lpágs* foreskin, prepuce(?); *doms-ytsán(-ma)* C. a pure virgin; a nun; *doms-ytsán-pa* a chaste monk (if not rather *sdom* is meant); *doms-rás* (also *čar-rás* Cs.) a small apron to cover the privy parts Cs.

འདྲོར་བ་ *dór-ba*, pf. and imp. *dor* (cog. to *ýtór-ba*, *stór-ba*, *byi-dór*, *pyag-dár*). 1. to **throw** or **cast away**, like *ýtór-ba* and *bór-ba* *Stg.*; esp. to **throw out**, to **eject**, spittle, frq.; *dri-ču dór-ba* to make water *Glr.*; fig. *srog dór-ba* to fling away one's life *Dzl.*; to **sweep out** or **away** *Dzl.*, *Stg.* — 2. (opp. to *lén-pa*, *béd-pa*) to **decline**, **refuse**, **reject**, **despise**, things offered *Dzl.*; to reject, a reading, a passage *Gram.*; to **disapprove**, of an action as immoral; *blañ-dór*, *dor-lén*, accepting and rejecting, deciding for or against, e.g. *dge-sdig-gi Glr.* — 3. to **subtract**, *dór-bai thág-ma* *Wdk.* the remainder left after subtracting; perh. also to **divide**. — 4. *srog dór-ba* also signifies: to **endanger life**, or to **deprive of life**, used e.g. of diseases *S.g.*; *góm-pa dór-ba* (= *bór-ba*), to pace, to step, to stride, frq.; *dmód-pa dór-ba* v. *dmód-pa*.

འདོལ་ས་ *dól-sa* *Lex.*, fertile ground or soil *Sch.*

འདྲ་བ་ *dra-ba* 1. adj., C.: **dá-te**, similar, equal (which two notions gen. are not strictly distinguished from each other); *dra-ba di-dag* these equal things, for:

these comparisons, *Pth.*; *kyed nyis dra-bar dug*, *dra-ba yin*, *drao*, you two resemble each other very much; with a pleon. *mnyam: rin-fün mnyám-la dra-ba* equally long *Dzl.*; gen. with *dan* or accus., seldom with termin., in various applications: *kyed(dan) dra-ba ni* your equals *Dzl.*; *bud-méd-du dra-bai nán-na* amongst woman-like, effeminate (men), *Dzl.*; *di byin tsáns-pa dan drao* his brightness is equal to (that of) *Brahma Dzl.*; *γán-gyi don-laan rán-gi drar sém-s-pa* esteeming our neighbour's advantage as high as our own *S.g.*; *tams-čád-la bu yčig-pa dan drao* he behaved to all as (to) an only son *Dzl.*; with a negative: *γán yañ de dan dra-ste yñán-ba med* others shall allow it just as little as he himself *Dzl.*; *Sańs-rgyás dan dra-bar byá-bai pyir* in order to be equal to Buddha, to come up with Buddha *Dzl.*; *brtsigs-pa mi dra skyés-pa dra* not as if (it had been) built, but as if it had grown up spontaneously *Glr.*; *bdag dra bud-méd blo-dmán kyañ* even a stupid woman like myself; *skra dra-ba yód-dam* whether any thing like hair is still left? *Mil.*; *tén-ro dra rnyed* he found the remnants of a carcass or something like it *Mil.*; *ro dan dra-ba* as much as dead *Wdn.*; *mnyán-pa dan dra-bai bses-nyén* a teacher like as a ferryman (conveying to the shores of happiness) *Thgy.*; *rtag-rtág dra yañ* seemingly eternal *Mil.*; *skyid-skyid dra yañ* even if it appears a blessing *Mil.*; *rin-ba dan dra-na* if it appears feasible *Dzl.*; *ster dgós-pa dra* it seems I shall be obliged to give it *Glr.*; *da-lán kyod nús-pa čé-čé dra bžin byün-ste* as your strength this time at least seems to be rather great *Mil.*; *kyedshu-slú dra* you might easily be ensnared *Mil.*; *mi-dra-ba* unequal, unlike, different, *śnon-čád dan mi dra-bar* quite otherwise than formerly *Dzl.*; *čós-pa mi dra-bar* not like, not befitting, a priest *Mil.*; various, several, **kā-zé mi-dá-wa** C. several dishes; *di-dra-ba, dé-dra-ba* such; *dé-dras*, (**dhén-dé** C. vulg.) so, thus; *či-dra-ba, ji-dra-ba* of what kind (qualis), *či-dra čig légs-*

par ston dgos you must tell me minutely how she looks, what kind of appearance she has *Glr.*; *jug èi dra èig on* what will be the upshot? where is this to end? *Glr.*; *na ji-dra-bar de bzin gyur* he becomes just what I am *Stg.*; **ghân-de** *C. col. how?* *dra-dra* (*W. *dân-ḡa**) very frq. for *drā-ba*, e.g. *ša-dkār-gyi rgyu dra-dra-la tig-rtse-zer* something similar to the substance of tin is called zine; *dra mi dra* like and unlike; equality, likeness, similarity, *dra mi dra ltā-ba* to examine the likeness *Glr.* — 2. sbst. 1. resemblance, likeness, v. *dōgs-pa* 2. — 2. form, shape, appearance, phase. *Thg.*

འདྲམ་ *drañs* v. *grāns*.

འདྲད་ *drad* v. *brad*.

འདྲན་ *dran* v. *gran*.

འདྲལ་ *drāl-ba*, pf. *dral* (cf. *rāl-ba* and *hrāl-ba*), to tear to pieces, to rend asunder; also to pull down, a house; to rip up, to cut open, an animal.

འདྲི་ *dri-ba*, pf. and imp. *dris*, 1. to ask, ... *la, W. nas*, a person; with accus. to enquire after or about a thing; *grōs-dri-sa* a place for asking advice, oracle *Glr.*; *blā-ma dri-ba* to inquire after one's Lama *Mil.*; *pā-māi ytam* after one's parents *Dzl.*; *dri-bai tsiḡ* interrogative pronoun, e.g. *èi Gram.*; v. also *dri-ba*. — 2. inst. of *bri-ba*.

འདྲིང་ *drin-ba Glr.* fol. 57, 12? another reading: *ldin-ba*.

འདྲིད་ *drid-pa* for *brid-pa*.

འདྲིམ་ *drim-pa* for *brim-pa*.

འདྲིལ་ *dril-ba*, pf. *dril*, I. vb. n., cf. *gril-ba* and *hril-ba*, 1. to be turned, rolled round or twisted into a thing, *od-zér-gyi gān-bur* to be wrapped into a covering of light *Glr.*; to gather, to flow together, as *pō-bai bād-kan*, the gastric phlegm *Med.*; fig.: *blo-séms yèḡ-tu dril-te* whilst our minds were flowing together *Glr.*; *yul-pa-rnams ká-dril-te nō-log-pa* a conspiracy *Schr.* — 2. to roll down, *ri-bo nios-la* the

slope of a hill *Thgy.* — 3. to fall, to fall down *W.*

II. vb. a., cf. *sgril-ba*, to wrap up, *rās-kyis* in a handkerchief *Glr.*, *dar sna bias* in five sorts of silk *Glr.*; *zāns-kyis* (covered or sheathed) with copper *Mil.*; to heap together, to pile up, *mé-tog pūn-por dril* the blossoms are aggregated, heaped together in a panicle *Wdi.*; *dril-bas* in short, to sum up all, in *summa Glr.* — *ljags dril-ba Sch.*: to play with the tongue, moving it to and fro.

འདྲིས་ *dris-pa* to be accustomed to, to be acquainted with, gen. with *dañ*, *Glr.* and col.; rarely with accus.: *nyen ji tsam dris bzin* the more friends you get familiar with; *mig dris čēs-na* if persons constantly see one another, get perfectly used to one another, *Mil.*; mostly adj. (= *gōms-pa*) accustomed, used, *mi* or *Kān-pa* *dañ*, to men, to one's house; also *dris-pa* used absol. = tame *W.*; *dris-pa mi* an acquaintance, a sympathizing friend, an assistant *Thgy.*; *śnar-dris-kyi mi* an old acquaintance, an old crony *Thgr.* A derivation of *dris-pa* from *drid-pa*, *brid-pa*, to deceive, to bait, to decoy, and hence to tame, was suggested by some Tibetans, but is after all scarcely to be authenticated.

འདྲུ་ *drū-ba* v. *brū-ba*.

འདྲུགས་ *drugs-pa* to fall into small pieces, to crumble (away) *Sch.*

འདྲུད་ *drūd-pa*, pf. and imp. *drud* (*drus?*), rarely *brūd-pa*, 1. to rub, *lus* the body; to file, to rasp, *śiñ* wood, *Lex.*; to rub off, to scour, **bé-ma* *dañ W.*; to polish, to smooth, to plane, *pāḡ-ste* with a plane *W.*; to grind, to powder, to pulverize(?). — 2. to drag, to draw or pull along on the ground, by a rope, *ro sā-la* a dead body on the ground (*ma-drūs-par* without slipping(?) *Med.*) — 3. **dūd-de gyur toi** *W.* move, or push it a little aside; *ḡud cād-če W.* to cut off obliquely(?).

འདྲུབ་ *drūb-pa*, pf. and imp. *drub* (*s*) 1. to sew *Sch.*, so perh. *Dzl. 22, 11.*

— 2. to **embroider** *C.* — 3. to **heal**, *rma* wounds *S.g.* — *tsem-drüb* needle-work *Sch.*

འདྲུལ་བ་ *drül-ba*, pf. *drul*, gen. *rul* (q.v.), to become putrid, to rot, to putrefy, *drül-bar gyür-ba* id.; *drül-bar byéd-pa* to cause to be decomposed *Med.*; *rten-drül* prob.: putrefied substances, *bšan-yèis byin-par-byed* are removed with the faeces *Med.*

འདྲི་ *dre*, also *lha-dre*, *W.* **lân-dê**, goblin, gnome, imp, demon, evil spirit, devil, col. the most frq. word for such beings; quite in a general sense: *klu-ynyan-la sogs-pai lha-dre-rnams*; *byá-dre*, *dre-rgód* *Lt.* prob. two particular species of demons; *zá-dre* is said to be a word for 'owl'; *drés khyér-ba* to be carried off by goblins *Ma.*; *drés-ynód*, *dreñ ynód-pa* mischief done by evil spirits; *dre jüg-pa* the entering of evil spirits, the state of possession; *dré-zugs-pa* (*W.* **-kan**) one possessed by a devil, a demoniac; *skród-pa* to cast out, *dül-ba* to subdue (devils).

Comp. *dre-jigs-šin* = *gu-gul-šin*, 'devil's fear', a resinous wood, by the burning of which goblins are smoked out. — *dre-paṅ-kā* n. of the fruit of *sgón-fog* *Wdñ.* — **de-pu* (or *bu?*) - *tsüb** *W.* whirlwind, water-spout. — *dré-po* a male devil, *dré-mo* a female d., *dré-bu* a young d., an imp *Cs.* — *dre-me-bud* ignis fatuus, will-o'-the-wisp, Jack with the lantern *Schr.* — *dre-dmág* a goblin host. — *dre-lág* the left hand, the left side of the body being supposed to belong to the evil spirits *C.* — *dré-šig* 'devil's louse', bed-bug *C.* — *dre-srin* goblins and Rakshasas, demons in general, frq.

འདྲི་བ་ *dré-ba* I. pf. and imp. *drés*, prop. vb. n. to *bsré-ba*, 1. to be mixed with, *de ynyis drés(-na)* *Lt.* if the two are mixed with each other; *pyogs-yéig-tu drés* mixed together, miscellaneous *Lex.*; *drés-mtsáms* (*tsams* *Tar.*) the 'limit of mixing', *rgyá-mtso dan gán-gā drés-mtsáms* the influx of the Ganga into the sea *Tar.* 178, 9; *tsig yžan ma drés-par* without mingling other talk with (the conversation); *kā dan snyin ma drés* a man with whom word and sentiment differ, a hypocrite; *čos dan čos ma*

yin-pa drés right and wrong were mixed together; in an absol. sense: *spyód-pa drés-te mū-stegs-par gyür-* to his course of life degenerated, and he became a Brahmanist *Pth.*; *dūd-gro drés-pa* an animal of a mixed race, half-breed, mongrel; *ma drés-par* without any confounding or mixing together, sharply discriminating *Mil.*; *ma-drés-pa* prob. pure, unadulterated. — 2. to interfere, to meddle with, **de lé-ka dan ma dê** *W.* do not meddle with that; to have intercourse with, to engage in, *B.* and col.; *ran-sems blā-ma drés-pas bde* through your, the Lama's, intercourse with my soul, in your society, I am happy *Mil.*; *ytam dré-ba* id.

II. erron. for *gré-ba* *Pth.*

འདྲིན་པ་ *drég-pa* v. *brég-pa*.

འདྲིན་པ་ *dreys* v. *drég-pa*.

འདྲིན་པ་ *dréd-pa* to slide, glide, slip, **déd-de gyel** *W.*, **déd-tag(?)* *sór-ne gyel** *C.* he slipped and fell.

འདྲིན་པ་ *drén-pa*, pf. *dran(s)*, fut. *dran*, imp. *dron(s)*, 1. to draw, drag, pull, a carriage *Glr.*; a person by his arm *Dzl.*; *drág-tu* violently *Dzl.*; to draw tight, a rope *Dzl.*; to draw from, to pull out, an arrow out of a wound *Glr.*; to press or squeeze out, matter, pus, *Med.*; to tear out, *ysón-poirgyü-ma* the intestines of a living person; fig. *kā-čig tser-siñ-gyi rigs-suan dren* some reckon it (lit. draw it) to the species of *Meconopsis* *Wdñ.*; to cause, to effect, *bde-čén* felicity *Thgy.*, *skyüg-pa* vomiting *Tar.* — 2. to conduct, water (*W.* **rán-čē**); to lead, to guide; with or without *sna*, *lam drén-pa* to direct a person in his way; also sbst. guide, *dren-méd* without a guide, without a king *Dzl.*; esp. to lead to happiness, felicity, frq.; opp. to *lóg-dren-pa* q.v.; *yül-du-dmag* to lead an army into a country, to wage war against it, frq. — 3. to cite, to quote, *lun* a religious authority *Cs.* — 4. to invite, a guest; to call, to go to meet; to cause to appear, to conjure up, a ghost, a deity; resp. *spyán-dren-pa*, *ydán-dren-*

pa; also for **to fetch, to go for**, if the object is of a sacred character, e.g. relics; *spyān ma drāns-par gró-ba* to go uninvited *Cs.* — 5. **to place before one, to serve up**, dishes, meals; **to pour out**, beer, wine etc., *cedpar.*, *frq.*; resp. with *žál-du Pth.*; **to taste**, to eat or drink what has been offered, resp. *W.* (cf. *mčód-pa, ysól-ba*). — 6. **to count, to number**, esp. with *re*, or *re-ré-nas*, separately, one by one, *Glr.*, *Mil.*; **to enumerate**, *ma drāns* ... are here not enumerated *Wdn.*; c. termin. **to count for, to consider, to look upon as**, *dpé-ru* as a parable, as not existing *Mil.* — 7. *W.* in a general sense: **to convey, to remove**, **zá-đe tūr-maṅ daṅ den** food is conveyed by a spoon, **kā kyem daṅ den** snow is removed by a shovel. — 8. further: *rkañ* (resp. *žabs*) *drén-pa* **to insult, to scoff, to deride** *Thgy.*, *C.* — *me drén-pa* the blazing, flaring of a flame *Sch.* — *mgo-dren* v. *mgo*, comp.

འདྲེན་མ་, འདྲེན་མ་ *drén-ma, drés-ma*, mixture, medley, e.g. in border-districts a mixed dialect, a mixed religion; a mixed colour, e.g. gray.

འདྲེན་པ་ *dróns-pa* = *drén-pa*, esp. in conjunction with *spyān*: *spyān-dron-sam ltos žig*; *mi dróns-na* try whether you can invite him (whether he will come); if not, then ... *Mil.*, also *Mil. nt.*

འདྲེན་པ་ *dróg-pa* 1. **to wince, shrink, quiver, start**, from fear; **to shy**, of horses; *dróg-čan* shy, skittish, easily frightened *W.* 2. — *drog-slón-ba Sch.*: **to take by surprise, to deceive by cunning, to outwit**; *blo-dróg Lex.* w.e.

འདྲེན་སྒྲིང་ *drob-skyón Sch.*: 'the keeper of light'(?).

རྩེ་བ་ *rdan* v. *ydān*.

རྩེ་བ་ *rdáb-pa* v. *rdéb-pa*.

རྩེ་བ་ *rdár-ba* v. *bdár-ba*.

རྩེ་བ་ *rdál-ba*, pf. and fut. *brdal*, imp. *rdol*, also *ydál-ba, bdál-ba*, 1. **to spread**, sand, stones, manure, esp. if done by means of a stick, rake, shovel etc.; **to extend**, a

canopy *Pth.*; **to cover**, *rdzin-gi žabs byé-mas*, the bottom of a pond with sand *Dzl.*; fig. *dam-žos tui-mar bdál-ba-lu* now when holy religion lies before you as if it were spread out in a plain, i.e. when it is accessible to all, *Mil.*; *kyab-ydál* or *rdál* spreading far and wide, all-embracing, *sens nám-mka ltá-bu, žos-kyi kloñ, žos-dbyins*, and the like; *gron-rdál* v. sub *gron*. — 2. *sos-ydál Lex.* w.e.; *Sch.*: **slowly, not in a hurry**. རྩེ་ག་ *rdig* = *yo-byád?* *nān-gi rdig kun Mil.* seems to mean: all the utensils and furniture of a house.

རྩེ་ག་པ་ *rdigs-pa* **to beat** *Sch.*, prob. = *rdég-pa*.

རྩེ་བ་ *rdib-pa*, pf. *rdibs*, vb. n. **to rtib-pa, to fall to pieces, to give way, to break down**, of a roof, rock, tree, the heavens. — 2. **to get dented, battered**, like tin-vessels by a blow or knock, *C.*, *W.*

རྩེ་བ་ *rdü-ba Cs.* thistle, not generally known, but perh. the same as *ma-rdu*.

རྩེ་ག་པ་ *rdüg-pa*, pf. *brdugs*, fut. *brduḡ*, 1. **to conquer, to vanquish(?)**, *kli-rnams-kyis lha-ma-yin túb-čün rdüg-par byás-te* the Nagas having overcome and vanquished the Asuras *Stg.*; hence prob. **to annihilate, destroy, undo**, *der tabs brdugs-pas* as all resources were destroyed *Pth.* — 2. **to strike against, to stumble at**, *C.* (cf. *tug-pa* II, 3); *togs-rduḡ* (or *brtug*)-*méd-pa*, v. *togs-pa*, without impediment.

རྩེ་བ་ *rdün*, a small mound, hillock, *Ld.*

རྩེ་བ་ *rdün-ba*, pf. *brduñs*, fut. *brduñ*, imp. (b) *rdün(s)*, also *bdün-ba*, **to beat, to strike**, a person, a drum etc.; **to cudgel, to drub**, also *rdün-tsog-pa* (*Sch.* - *tsob-pa?*); **to beat with a hammer, to hammer**, *lčags*; *rdün-du rün-ba* malleable, ductile; **to knock**, *sgo* at a door; **to break to pieces, to smash**, *rdo-yis* with a stone (the sacrificial vessels) *Glr.*; **to beat out**, *brá-bo* buckwheat, with a stick; hence **to beat out with a flail, to thrash; to pound, to bray**; *stén-rdün* a pestle *Ld.* — *bro rdün-ba* **to dance**. — *yēu rdün-ba* **to bend the bow**, v. *Schf.* on *Dzl.* 252, 11. — *rdün-mkan* a fighter, bully; of horses:

a **kicker**; of oxen, **butting**. — *rdun-ytag Lex.* w.e., prob. a drubbing, a sound thrashing; *rdun-ytag byun* I have got a drubbing.

རྩམ་པོ་ *rdum-po* Cs. **maimed, mutilated**, *rdum-po byéd-pa* to mutilate, *lag-rdum* a maimed hand, *rkañ-rdum* a maimed foot, *rwa-rdum* a mutilated horn; having a maimed hand, foot etc. *Mil.*

རྩལ་ *rdul* **dust**, not so much as a deposited mass, but rather as particles floating in the air, **motes, atoms**; thus esp. *rdul-prán*, *rdul-prá-mo*, *rdul-pra-ráb*, *nyi-zér-gyi rdul*, yet less to express minuteness than infinite number; **atom**, in a philosophical sense, *kü - krág - gi rdul tams-cád* all the atoms of the procreative fluid *Wñ.*; **monad**, *rdul-pra-rab-ča-med*, acc. to *Was.* (279); *rdul tul*, *ldañ*, dust arises *Dzl.*; *rdul mi tül-bar* (or *ma ldān-bar*) *byéd-pa* to lay the dust *Dzl.*; *sprüg-pa*, *W. *sṛug-čē**, to shake off, to beat out; *rdul-du rlóg-pa* (in this case also *täl-bar rlóg-pa*) to crush or pound a thing, until it is reduced to powder *Lex.*; *glañ-rdül* Cs.: 'a mote in the dung of an ox' (?), *Sch.*: 'a small particle of cow-dung.' — *rdo-rjei rdul* diamond-powder(?) *Lex.*; *sól-bai rdul* coal-dust.

Comp. *rdül - čan* **dusty**. — *rdul-pyágs* **dusting-whisk, dusting-brush** *Sch.* — *rdul-tsub* a whirling cloud of dust. — *rdul-tson* coloured stone-dust, employed in certain ceremonies, for making figures drawn in the sand more visible *Mil. nt.* — *rdul-γzán* a blouse (?), travelling-cloak against the dust, *Wdk. fol. 144* a Lha wears such a garment.

རྩལ་པོ་ *rdul-po*, prob. *erron.* for *rtül-po* *Dzl. 227, 2.*

རྩོ་ *rde* in compounds for *rdeu*.

རྩོ་བ་ད་ཅུ་ *rde-ba-da-ru* *Wñ.*, tibetanized from རྩོ་བ་ད་ཅུ་ *cedar*.

རྩོག་(སཱ)་བ་ *rdég(s)-pa*, pf. (b) *rdegs*, fut. *brdeg*, imp. (b) *rdeg(s)*, **to beat, strike, smite**, c. accus., or (less corr.) c. dat., chiefly in *B.*, *rdég-čîn spyód-pa*, verberando concumbere, to compel a wife by blows to fulfil the conjugal duty *Thgy.*; *mé-loñ-la brdeg-čîn* beating the looking-glass in anger

Gl.; *rdeg-ṭsóg-gi sdug-bsñal* the ill-fortune of getting a beating *Thgy.*; **to push, thrust, knock, kick**, *pul-rdeg* a blow with the fist, *byéd-pa* to give one *Mil.*; *rdeg-čós* *Lex.* w.e., *Sch.* a dance; *rdeg - čós - pa* to dance, so perh. *Thgy.*, if *brdog-čós-pa* is not a better reading, *glo-rdeg(-tu)* = *glo-bür-du*, **suddenly**.

རྩོག་བ་ *rdéb-pa*, sometimes for *sdéb-pa*.

རྩོག་(སཱ)་བ་ *rdéb(s)-pa*, prob. the original form, but of rare occurrence, for *rdáb-pa*, pf. *brdabs*, fut. *brdab*, 1. **to throw down with a clap**, to clap the coat-tail on the ground *Gl.*; with a clashing sound, a potsherd *Tar.*; **to fling or knock down**, a person *Mil.*; *lus sá-la* **to prostrate one's self**, very frq.; *rtas* (to be thrown) by the horse *Sch.*; **ka dáb-pa** 1. **C. to fall upon one's face**. 2. **W. to smack with the tongue**, also of the snapping of a spring, of the clapping down of a lid or the cover of a book; **ká-lpags déb-pa** *W.* to smack with the lips (in eating). — 2. **to throw to and fro, to toss about**, *mgó-bo rdébs-šin dré-ldog-pa* to turn one's head this way and that way *Pth.* — 3. **to stumble** *Sch.*, so perh. *Lt. fol. 196, 6*; *čal rdáb-pa* *Lex.*, *rdáb-čal-ba* *Sch.* to slip and stumble. — 4. **to kill, to slaughter** *Bal.* — 5. **deb-šóg šé'-pa*, *tān-wa** *C.*, **ür deb tān-čē** *W.*, **to talk big, to exaggerate**.

རྩོ་, རྩོ་, རྩོ་བ་ *rdeu, rde, rdél-po*, dimin. of *rdo*, 1. **a little stone, pebble**, *rdeu bskür-ba bžin* like a little stone thrown on the ground *Gl.* — 2. **the stone, calculus**, in the bladder or the kidneys, *po-rdé* calculus in males, *mo-rdé* in females; *rdeu čágs-pa* the concrescence of a calculus, *rdeu don-pa* the removing it Cs. — *rdel-dkár* a white pebble, *rdel-krá* a coloured pebble Cs. — *rde-grám* ('the spreading of little-stones') the counting with pebbles Cs. — *rde-γžál* a pavement of pebbles. — 3. **a musket-ball** *C.*, *rdeu-pár* a bullet-mould; a bullet-founder *C.*

རྩོ་ *rdo* *B.*, *C.*, *rdó-ba* in *W.* the usual form, in more recent lit. frq., 1. **stone**. — 2. **weight**, for weighing things by a balance,

col.; *rdoi* of stone, *rdoi túb - pa* a stone Buddha *Gl.*; *rdó skyél - pa*, *skyá - ba*, to carry or drag stones to a place; **do - òg òg - pa** *C.* a ceremony observed in making a contract, by breaking a stone and using the fractured side as a seal, cf. *mdzúg - gu túd - pa*; *rdó - béal btín - ba* *Sch.*: 'stones arranged according to their species'; **do - rúb - la tán - òe*, *do - rúb tán - te sád - òe** *W.* to pelt, beat, or kill with stones, **to stone**; *rdó rus tūg* to the last extremity *Sch.*; *dníl - rdo* a stone containing silver, silver-ore *Lex.*; *sprín - rdo* a sort of marble *Cs.*; *sbrá - rdo* *Sch.*, (perh. *spra - rdo*?) asbestos; *mé - rdo* fire-stone, flint; *rman - rdo* foundation-stone; *zúr - rdo* corner-stone; *ysér - rdo* a stone containing gold, gold-ore *Cs.*

Comp. *rdó - klád* a stone resembling a sheep's brain, and used as a remedy for diseases of the brain *S.g.* — *rdó dkár* *Cs.* a white stone; *Sch.* **alabaster**. — *rdó - skrán* a kind of steatite or soap-stone. — *rdó - ká* a vein in a stone. — *rdó - kóg* a stone pot. — *rdó - mkris* gall-stone(?) *S.g.* — *rdó - rgyúd* various kinds of soft stone, as serpentine, soap-stone, chalk. — *rdó - rgyüs* *S.g.*? **do - òg** *C.* oath taken in the above mentioned ceremony. — *rdó - òál* *Sik.* = *rdó - yžál*. — *rdó - òár* a shower of stones; **hail** *Schr.* — *rdó - òán*, *W.* **dom - òán**, a stone of such a size as may be grasped by the hand. — *rdó - mnyen* *Cs.* = *ka - ma - ru* a soft kind of stone, alabaster. — *rdó - smyín* jasper *Sch.* — *rdó - tál* *Cs.* stone - ashes, **calcined stone**; *Sch.* **quicklime**, *Schf. Tar.* 103, 14: **chalk**; *rdó - tál byügs - pa* to rough - cast, to plaster. — *rdó - drég* *S.g.*? *Sch.* dirt on stones. — *rdó - snüm* **rock-oil, petroleum** *Schr.* — **do - jé** *W.* stone-dust, small particles or grains of stone. — *rdó bñ - ba* a shining black stone *Cs.* — *rdó - bos* (perh. *do - bos*) a large hammer, mallet *Lal.* — *do - dbyüg* a sling-stone *S.g.* — *rdó - bum* a sacred heap of stones, **a mani**. — *rdó - sbóm* large, heavy stones *Sch.* — *rdó - rtsig* stone-wall — *rdó - tsád* (= *yám - bu*, *rta - rmíg - ma* *Cs.*) a bar of silver-bullion, of about 156½ tolas (4 pounds) in weight, the common medium of barter

in Central Asia. — *rdó - žun* *It.* = *brag - žun* **bitumen, mineral pitch**(?) — *rdó - žó* **lime**, both quick lime and slaked lime *C.* — *rdó - yžál* a **stone-pavement**. — *rdó - yžógs* a cut or wrought stone *Cs.* — *rdó - zám* a stone-bridge; a rock-bridge, natural bridge formed by overhanging rocks. — *rdó - rin(s)* a stone pillar, obelisk, as a land-mark, monument, or an ornament of buildings *Gl.* — *rdó - ril* a globular stone *Pth.* — *rdó - lób* a stone slab to sit upon; or to write on etc. — *rdó - sran* a stone weight *Cs.* — *rdó - srin* *Gl.* 50, 10, evidently a corruption of *dar - srin*.

རྩོ ར་དོ ར་དོ་རྩོ, gen. **dór - je** *W.* **dór - žé**, वज्र. (*Zam.* also उपल) 1. **precious, stone, jewel**, esp. **diamond**, more precisely: *rdó - rje pá - lám*; *rdó - rjei ytun* a knocker made of precious stones *Dzl.*; *rdó - rjei sku* an adamantine body *Pth.*; *rdó - rjei tse* an adamantine life *Gl.*; *zag - med - rdó - rje - lta - bui tsé - la mña brnyéd - pas* *Pth.* as much as immortality; *rdó - rjei jím - pa*, or *rin - po - òei jím - pa* *Gl.* mortar composed of pulverized precious stones and water, and considered a cement of marvelous properties. — 2. **thunderbolt**, originally the weapon of Indra, with the northern Buddhists the ritual sceptre of the priests (v. *Köpp.* II, 271; *Was.* 193), held by them during their prayers in their hands and moved about in various directions; symbol of hardness and durability, also of power; source of many phantastic ideas and practices; frq. forming part of names. — 3. euphem. for *po - rtágs* *C.*

Comp. *rdó - rje - glín* seems to be the popular spelling of the Sanitarium in British Sikkim, which by the English generally is written Darjeeling. (Here Csoma died, and Dr. Hooker staid here for some time.) Acc. to several titles of books in the Petersb. list of manuscripts, it ought properly to be spelled *dar - rgyas - glín*. — *rdó - rje - rgya - grám* v. *rgya* comp. — *rdó - rje - yòód - pa*, वज्रच्छेदिका, title of a religious book most extensively used among Buddhists; *Was.* (145), *Burn.* I, 465. — *rdó - rje - òán*, वज्रपाणि, less frq. *dzin*,

འཕྲ་, also *lág-na*, or *pyág-na-rdo-rje*, and abbreviated *lag-*, or *pyag-rdór*, **holder of the sceptre**, originally the Indra of the Brahmans; in Buddhism, in the first place, the Dhyani Bodhisatva of the Dhyani Buddha Aksobhya, and secondly a terrifying deity, the guardian of the mystical doctrine (*Was. frq.*), hence confounded with the *čos-skyon-bži*, as well as with *ku-be-ra*, prince of the *ynod-sbyin*, and special deity of Milaraspa; v. *Köpp.* and *Schl.* — *rdo-rje-γdán*, **वज्रासन**, prop. the diamond seat or throne of Buddha at Gaya, *Köpp.* I, 93, and hence also proper name applied to that town, *frq.* — *rdo-rje-pá-lám* diamond v. above. — *rdo-rje-pág-mo*, **वज्रवाराहि** or **भद्राहि** (*Wts.* 136) 'diamond-sow', a goddess of later Buddhism, *frq.* worshipped (also in *Lh.*, where she has a sanctuary at Markula near Triloknath), and incarnated as abbess in a nunnery, situated on an island of the lake Pal-te, v. Georgi *Alph. Tib.*, *Wts.* 135. — *rdo-rje-pír-pa* *Glr.* an instrument the upper part of which is a dorje and the lower a purpa. — *rdo-rje-légs-pa*, abbrev. **dor-lág**, a local deity in *Lh.*, originally an honest village black-smith. — *rdo-rje-sems-dpa*; **वज्रसत्त्व**, gen. = *rdo-rje-čán* (*Was.* 188), sometimes differing from it, v. *Schl.* p. 50; also = *mi-skyód-pa*, Aksobhya; also *mi-skyon-rdó-rje* *Glr.* Respecting the word *rdo-rje* cf. *Burn.* I, 526.

རྩོ་ར་ rdo-ra, or rto-ra **circle of dancers** *W.*

རྩོ་ rdog *C.* **root**, **dog dhan ló-ma** root and leaves; **lab-dog** radish-root; yet cf. *rdóg-po*.

རྩོ་པ་ rdóg-pa **step, footstep; kick**, *rdóg-pa bór-ba* to step, to pace, to walk *Cs.*; *rdóg-sgra* the sound of steps, the clattering of hoofs; *rdog-stán* a straw-mat for cleaning one's shoes *C.*; *rdóg-pai óg-tu jóg-pa* *Dzl.* ༡༩༩, 13 (*Ms.*; *Sch.*: *rdóg-pai žabs-su?*) to prostrate, to throw under one's feet; *rdóg-pas rdün-ba* *Sch.*, *pül-ba* *Sch.*, *snón-pa*, *mnán-pa* *Sch.*, *rdog-pül ggyáb-pa* *Pth.*, **dog-tó pül-wa** *C.*, **dog-čón ggyab-čé** *W.* to strike with the foot, to apply a good kick, to stamp

the ground; *rdog-bstád byéd-pa* prob. id.; prop. to load, to pack on(?).

རྩོ་པོ་ rdóg-po (*Cs.* also *rdóg-ma*), a grain of corn, sand, sugar; a drop of rain *Glr.*; *śraṇ rdog bdun* seven peas; *pṛeñ-rdog* the bead of a rosary, which often consists of grains of seed; a piece, *rdog-yčig* (how many turnips do you want?) one *C.*

རྩོ་ས་པ་ rdóns-pa v. *sdóns-pa*.

རྩོ་མང་ rdom-čán v. *rdo-mčán*.

རྩོ་ rdor 1. in compound words for *rdórje*. — 2. n. of a monastery in Tibet *Cs.* Chronolog. Table 1223 p. C. — 3. = *sdor* *Cs.*

རྩོ་པ་ rdól-pa a cobbler *Cs.*, prob. = *γdól-pa*.

རྩོ་བ་ rdól-ba, pf. and fut. *brdol*, vb. n. to *rtól-ba*, 1. to come out, to break forth from, to gush forth, to issue from, of a well of water (issuing from) *Pth.*; to come up, to sprout, to shoot, of seed; **so ma dol** *W.* the teeth are not yet cutting; *kón-nas rdól-bai glu* a song streaming forth from within *Mil.*; *mi-nad rdól-žin* diseases breaking out among men *Mil.*; to flow or run off, of the water of a lake; *kloñ rdól-ba* to come forth, to proceed from the middle or the midst of *Glr.* (the meaning of this passage is not quite clear); *rdol-γžér* an instrument for boring metals *Sch.* — 2. of vessels: to leak, to be not tight, to have holes, *snod žabs-brdól* a vessel with a leaky bottom *Thgy.*; also of shoes, covers, tent-cloth etc. not being watertight; to break, to burst, of ulcers, wounds; *glo-rdol* *Med.* v. *gló-ba*; *rdol-γnyán* *Sch.*: 'fistula; gonorrhea'. — 3. to rave, to deliriate; to be sleep-walking, lunatic, also *bla rdól(smṛá)-ba* *Lex.*, where it is explained by *bab-čól*; *γnyid-rdól*, *miγ-rdól* *C.* id.

རྩོ་པ་ rdós-pa 1. sbst., *Cs.* = *γdos*; *lus rdos-čé* *Lex.* w.e. — 2. vb. n. *Sch.*: 'to break, burst, flow out, *dbú-ba*, or *lbú-ba* the bursting of a bubble'.

ལྷ་ lda... *Ld.* *frq.* for *kla...*, *gla...*, *zla...*

ལྷ་གུ་ *ldá-gu* discourse, speech, conversation; W.: **ldá-gu tán-čé** to speak; **ldá-gu šé-čé med** one cannot understand what is spoken or said; *ldá-gu-čan* talkative Cs. ལྷ་མཁན་ *lda-mán*, Ld.-Glr. *dha-mán*, a couple of small kettle - drums, one hanging in front, the other behind, the latter being beaten by a second person that follows the bearer.

ལྷ་ལྷི་ *lda-ldi* a kind of ornament of silk or cotton, a fringe or tassel, *dár-gyi*, *rín-po-čei*, esp. worn in sacrificing, *Lex.*

ལྷ་གུ་པ་ *ldág-pa*, pf. *bldags*, fut. *bldag*, imp. *ldog*, to lick, *krag* blood; *klad ldág-pa* the brain being licked up, a punishment of hell *Thgy.*; *ná-bza-la*, or *-nas* to lick a person's coat *Mil.*; **ldag-ldog** W. = *pe-srul*, lit. 'a lick', i.e. a pap prepared of *rtsám-pa* and *čan*, licked from the fingers, or eaten with a spoon.

ལྷ་ང་ *ldan* 1. v. *ldán-ba*. — 2. for *ydan* stand, frame, trestle. — 3. W. **ldán-ldán-la kur** carry it lengthways! opp. to *pred*; **ldán-ldán-la dád - čé** to rock with one's chair.

ལྷ་ང་མགོ་ *ldán-mgo* the yarn-beam of a loom *Sch.*

ལྷ་ང་སྒོ་སྒྱ་ *ldán - sgo - ska*. Ssk. शरभ, *Fouc.* *Gyatch.* ३९८; if the text is correct, it would seem preferable to connect *ri-dags* with *ldán-sgo-ska*, and to render it: 'the animal Sarabha', a fabulous eight-footed creature of the snowy mountains.

ལྷ་ང་བ་ *ldán-ba*, pf. *ldans* or *lans*, imp. *ldon*, 1. vb. n. to *slán-ba*, to rise, to get up (cf. the more frq. secondary form *län-ba*), *gyél-ba-las* from a fall *Wdn.*; *nyál-las* from a lying position *Lex.*; *stán-las* from a seat; *to-ráns* in the morning *Lt.*; *nó-mi-šes-pa-la* before, or in presence of a stranger; also used of the bristling of the hair, *Lt.*, of the rising of vapours, perfumes, dust, of a wind springing up; to extend, to spread, *dri nán - pa pyogs būur* *ldan* an offensive smell is spreading in every quarter *Tar.*; *krügs-pa dbüs-nas* the rebellion (spread) from the province of Ü, *Ma.*; to break out, *mé-ro ldan* the smothered

flame breaks out again; in a special sense of morbid matter that has accumulated (*ysóg-pa*) *Med.* frq., e.g. *ka-zás žú-nas ldan* during digestion the symptoms break out anew; *dgrá-ru ldán-ba* to show one's self an enemy, to break out into hostilities frq.; to arise, originate, break out, of disease, despair, *Mil.*; also for: to have risen, to stand, but only in certain combinations, *ldan dub byéd-pa* tired from having been standing (so long) *Lt.* — 2. W. to suffice, to be sufficient, enough (cf. *lon-ba*) = *kyéd-pa*, of food, clothes, money; hence *ldan*: complete, perfect, entire, whole, **ras nán-ša rág-ma gos ldan čig** cotton cloth with lining (sufficient) for a whole dress; **dú-gu gos ldan nyis** woolen yarn for two complete dresses. — *ldan* prob. signifies also quite through, cf. *ltan* II.; *ldan-tsád* occurs in medical works, and in many cases seems to imply quantity; *neu - ldan Lex.* = *namnyám* of the same age (*Sch.* not corr.).

ལྷ་ང་པ་ *ldád-pa* 1. vb. pf. and fut. *bldad*, imp. *ldod*, to chew *Zam.*, W.; *skyug-ldád* Cs., v. *skyug bldag - čin ldad - pa* (?) *Sch.* to chew the cud, to ruminate; *log* Cs. 1. id., 2. rumination, deliberate reflection; *Pur.*: **spá ldad-čas** to taste, to try; *Ld.*: **di ldad - čé** to smell at. — 2. *Ld.* for *glád-pa*

ལྷ་ང་པ་ *ldán-pa* I. sbst., also *mdán-pa Lex.*, cheek, *ldán(-pai)* so cheek - tooth, molar tooth; *ldan-lág* Cs. a blow on the cheek, a box on the ear; **dén - tsóg** C. id.; **mi dhé - la dén - tsog gyag* (or *gyab*) *son*, *mi dhe dén-tsog-ghī mán-po dun son** his ears have been soundly boxed; metaph. *grog - ldán* the cheek or side of a ravine *Mil. nt.*

II. vb. and adj. 1. originally: to be near to, hard by, a thing, (juxta), hence W. **ldán-la*, *ldán - du**, adv. and postp., near to, by, **ne ldán-la dug** sit down by my side; **šin - gi ldán - du** close by the tree; **nai ldán-du šog** come near to me! **gám - mi ldán - du** near the box; **tser-mán-ni ldán-la dül - čé** to go along the side of a hedge. — 2. in B. and C. only

used with reference to possession (penes), mostly as partic. or adj., and construed like *bèas-pa*, **having, being possessed of, provided with**, = *can* (which in *W.* is almost exclusively used in this sense). The objects may be things of any description, also physical and mental properties, so that *ldan-pa* differs in this respect from *bèas-pa* (*Tar.* 136, 14. 15); *nor dan ldan-pa* rich, wealthy; *sems-can dan ldan-pa* with child; *bu dan bu-mor-ldan-pa* having children; *rig-pa dan ldan-pa* wise; with a negative: *nor dan mi ldan-pa*; *dan ldan-par gyir-ba* **to get, to obtain**, frq.; *ldan-du len-pa* *Gl.* 101, 1 is stated to mean the same. Poetically, and forming part of certain expressions and names, without *dan* and *pa*, like *can*: *nor-ldan*, *dga-ldan*, *byor-ldan*. — 3. *ldan-pa* and *ldan dan dus-pa* seem to imply: **mixed, compound** (opp. to *rkyan-pa*) with regard to temper and disposition of mind *S. g.* — 4. **to add up, sum up**, *Wdk.* — 5. *W.* **gün-ka tsug-pa ldan yin** it will be enough, it will hold out, till winter-time, prob. only a corruption of *ldan-ba*. — 6. *Pur.* = *grig*, **regularly, properly, duly, rightly**.

ལྷན་(པ་)པོ་ *ldan(-pa)-po* one that has, that is able, a man of ability *Cs.*

ལྷན་མ་ *ldan-ma* n. of a country *Ma.*

ལྷན་ཅུང་ *ldan-tsad* equivalent to *dus-tsad* *Mng.* 35 (?).

ལྷན་ལྷན་ *ldab-ldib (skad)* *Lex.* silly talk, tittle-tattle.

ལྷན་ལྷོང་ *ldab-ldob* *Lex.* w.e., *Cs.* **indolence, dullness, drowsiness**; acc. to others, a hasty, volatile manner.

ལྷན་པ་ *ldab-pa*, pf. *bldabs*, fut. *bldab*, imp. *ldob*, 1. *Cs.* **to do again, to repeat**; *skyar-ldab* *Lex.*, *Sch.*: **repeatedly, anew, afresh, again**; *nyis-ldab* *Lex.*, *Sch.*: for the second time, doubly, twice; **cu-(l)dab de san chen-mo yod** *W.* it is ten times as large as that, yet cf. *ltab-pa*; **ldab-ste-zér-na** *W.* saying it once more, again, in short. — 2. ? *Ld.*: **ldab züm-te kyer** take a

firm hold of him (or it) with your hand, and carry him (or it) away!

ལྷན་ལྷན་ *ldam-ldam* *Cs.*, *ldam-pa*, **very idle, slothful**.

ལྷན་ལྷན་ *ldam-ldim* *Cs.*: 'mean, pitiful, sorry, idle'.

ལྷན་ལྷོང་ *ldam-ldem* *Ld.* **dubious, uncertain, used of things**.

ལྷན་བ་ *ldar-ba* *Cs.* **to be weary, tired, faint, languid**, *ldar-ldar-du gyir-ba*.

ལྷོང་རི་རི་ *ldi-ri-ri* (v. *ldir-ba*) **the rolling of thunder**. *Thgr.*

ལྷོང་པ་ *ldig-pa* **to fall or sink through** *Sch.*

ལྷོང་བ་ *ldin-ba* **to be swimming, floating**, cf. *rkyal-ba*, *W.*: **čan-ni ka-tóg-la pábs ldiñ dug**, opp. to **til-la ner* or *nub**, **to be suspended, floating, soaring** (in the air), *gnám-la*, *nám-mka-la*; *mka-ldiñ* v. *mka*.

ལྷོང་ཁ་ *ldin-ka* v. *ltin-ka*.

ལྷོང་ཁ་ *ldin-kan* **a bower** formed by the branches of a tree, **the leafy canopy** of a dense wood *Mil.*; *šin gyü-lo rgyás-pai ldiñ-kan* the wide shady porches of turkoid-leaved trees.

ལྷོང་དཔོན་ *ldiñ-dpon* an officer over fifty, acc. to others, over a hundred men, = *bryá-dpon*, a sergeant, captain, distinguished by a copper button on his cap, *Hook.* II, 160. 200.; *ldiñ-og* *Sch.*, *ldiñ-tso*, the troop under this officer's command.

ལྷོང་སེ་ *ldiñ-se*, or *ldiñ-si* *Ld.*, adv. **quite, very, very much**, **na ldiñ-se kams zán-po yod** I am quite well; **na ldiñ-se ma fád son** I was very much displeased, very vexed; perh. also **ldiñs tág-pa-nas** for *ytiñ*, cf. *lins-pa*, or perh. in *Ld.* *ldiñ* is the form for *ytiñ*.

ལྷོང་པ་ *ldib-pa* 1. vb., pf. *bldib*, *Sch.* = *ldig-pa*. — 2. adj. *Cs.*: **not clear, not intelligible**, **ka-dib** *W.* **stammering, stuttering**; *ldib-ldib* = *ldab-ldib*.

ལྷོང་ *ldim* *W.* **the crash** of a falling tree, **the report** of a gun, **ldim zér-ra rag** I hear a crack.

ལྷོང་ལྷོང་ *ldir-ldir* is said to be = **di-ri-ri** *C.*

ལྷིར་བ་ *ldir-ba* 1. also *ltir-ba*, to be distended, inflated, to belly; *lto-ldir* a big belly; *ltó-ldir-can* big-bellied. — 2. to rush, to roar, of the wind *W.*; to roll, of the thunder, ལྷིར་བ་ *ldir* it thunders; *ldir bzin* like thunder; *ldir-sgra* a thundering, roaring noise; *ldir-čé-ba* thundering *Thgr.*

ལྷི་གུ་ *ldü-gu* = *ydu-ba*, *ydu-gu*.

ལྷིག་(ས་)་བ་ *ldüg(s)-pa*, pf. *ldugs* (*Lex.*), *blugs* (usual form), fut. *blug*, imp. *blug(s)*, col. *blug-pa*, to pour, *snód-du*; *lág-ču blugs* pour some water on my hands, give me water for washing; to sprinkle, to strew, sand *Glr.*; to cast, to found, metals. Cf. *blugs* and *lugs*.

ལྷིད་པ་ *ldüd-pa*, pf., fut. and imp. *blud*, col. *blüd-pa*, to give to drink, to water, cattle etc., with accus. of the drink given, *dug blüd-čün mi* ཅི་ he does not die by a poisoned draught, *btün-ba blud* he gives (him) to drink *Thgr.*; *tüg-pa léys-par blüd-čün* making (another) eat plenty of soup *Lt.*; as one also says: *tüg-pa tün-ba* to eat soup.

ལྷིམ་ *ldum* 1. vegetables, greens, in general. ལྷིམ་ — 2. *W.* lettuce, salad; *ldum-nág*, a kind of lettuce *Cs.*; *ldüm-bu* 1. *Cs.* plant, stalked plant. 2. prob. for *ldóm-bu* *Mil.*; 3. *C.* vulgar pronunciation for *sdón-po*. — *ldüm-ra* 1. *W.* kitchen-garden; 2. fruit-garden, orchard, and 3. esp. flower-garden (better *sdüm-ra*); *ldüm-ra-pa* gardener *Pth.*

ལྷིམ་པོ་, ལྷིམ་ལྷིམ་ *ldüm-po*, *ldum-ldüm*, 1. ལྷིམ་པོ་ for *düm-po* *Glr.*; 2. *Ld.* for *zlüm-po*, round; *Mil.* also *ldüm-la* ལྷིམ་པོ་ made round, rounded off.

ལྷིར་ལྷིར་ *ldur-ldür* *Lex.*; *Sch.*: roaring, rushing.

ལྷི་ལྷི་ *lde?* *Lex.* *min(-gi)-lde* w. e.; *lde-ka* *Sch.*: 'belonging together, of the same species'.

ལྷི་གུ་, ལྷི་ལྷི་ *lde-gu*, *ldeu* *Med.* 1. *Cs.* mixture, syrup (?); 2. ointment *Wdi.*

ལྷི་བ་ *ldé-ba* (*Sch.* also *de-ba*), pf. (*b*)*ldes*, fut. *blde*, imp. *ldes*, to warm one's self, c. accus., me, at the fire; *nyi-ma*, in the sun (not *me-la*).

ལྷི་མིག་ *lde-mig* *B.* and *C.* (*Ts.* col. **de-mäg** *Bal.* **le-mig*, otherwise not in use in *W.*) 1. key, *lde-čab* *Glr.* prob. id. — 2. introduction, preface *Cs.*

ལྷི་ལྷི་ *ldeu* 1. *Cs.* also *sdeu*, a kind of pease, *Hind.* मूत्रा — 2. v. *lde-gu*.

ལྷིག་པ་ *ldég-pa* (pf. *bldeg?*) to quake, shake, tremble, e. g. of the palace of the gods *Dzl.*

ལྷིང་ཀ་ *ldén-ka*, *ldin-ka*, v. *ltén-ka*, a pond.

ལྷིག་ *ldeb* 1. *Sch.* leaf, sheet, of paper; 2. = *ldebs* 1.

ལྷིག་པ་ *ldéb-pa* 1. *Cs.* = *ldég-pa*; 2. *Sch.* to bend round or back, to turn round, to double down.

ལྷིག་ས་ *ldebs* 1. side, *Lex.* = *dabs*, e. g. of a mountain *Sch.*, the flat side of a sword or knife *Cs.*; *rüs-pai bür-poi ldebs* by the side of, near, the protuberance of a bone. — 2. compass, enclosure, fence *Sch.* — 3. *C.*, *W.* a large cloth, in which a person is carried by several others, either by means of a pole, or by taking hold of the four corners. This mode of conveyance is called **Dandi** (डण्डी *Hindi*). — 4. in the *Wdi.* it seems to have still another signification.

ལྷིམ་ *ldem* 1. v. *ldém-pa* I. — 2. statue, idolatrous image, idol, standing upright, cf. *ldém-pa* II., *C.* — 3. suspension-bridge(?) *Ld.-Glr.* *Schl.* 17, a; v. *ldém-pa* III.

ལྷིམ་པ་ *ldém-pa* I. sbst. 1. *Cs.*: 'contrariety, opposition, irony', which seems not to be quite inconsistent with the explanation given by *Zam.*, *drañ-min*, as being an intentional concealing of the true sentiment. — *ldém(-po)* riddle, enigma (cf. *tsód-bya*); *mi-ldem*, *byá-ldem*, *bém-ldem* an enigma or allegory applied to men, to birds, to inanimate beings; *ldém-poi niag*, *ldém-ytam* parable, allegory; *ldem-dgóns* *Lex.* = *Ssk.* अभिसंधि, prob.: a concealed deceitful intention, *Sch.*: 'a mysterious opinion'; *ldem-rjód-pa* *Cs.* to say a riddle or parable, **ldem tad-čé** *W.* to propose a riddle, *ldem tsód-pa* *Cs.*, *čód-pa* *Sch.*, to solve a riddle. — 2. *W.* a trap (*C.* **pür-nyi**), **bi-ldém**

mouse-trap, **wa-ldém** fox-trap, **tsüg-è** to put a trap.

II. adj. 1. (*Schr. ldém-po*) straight, upright; tall, well-made, *Mil.*, prob. also *Wdn.* — 2. partic. of III., inconstant; unstable, variable, perishable *Cs.*

III. vb., also *ldem-ldém-pa Sch.* to move up and down, striking, trembling, vibrating; *ršog-sgró ldém-pa* the clapping of wings *Mil.*; *ldem-ldém* flexible, supple, elastic, pliant.

ལྷོ་ lder, *Ts.* = *ldebs* I., *skyai ldér-la* on the side of a wall, on a wall, e.g. to paint, to scrawl; *rü lder*.

ལྷོ་བ་ ldér-ba *Cs.*: '1. toughness, clamminess, 2. potter's clay'. *lder-tso Cs.* 1. clay, 2. an idol made of clay *Mng.* — *ldér-sku Glr.* prob. = *ldér-tso* 2.; acc. to others: a picture on a wall. — *ldér-bzo* figures modelled of clay, plastic work, *ldér-bzoi lha Zam.* = *ldér-tso* 2.; *lder-bzoi-ldebs Lex.* a clay-enclosure (?) — *ldér-so Glr.* 88, 1. 2., by the context also figure, image.

ལྷོ་ ldo side, *Ld.* for *glo*.

ལྷོ་བ་ ldóg-pa, pf. and imp. *log*, vb. n. to *zlog-pa*, 1. to come back, to return, to go home, to depart. — 2. to come again, often with *pyir*, of diseases, = to relapse; in a specific religious sense v. *brás-bu bži*, frq.; *dgrar* to come forward again as an enemy, to renew the war (ni f.) *Mil.* — 3. to change, to undergo a change, as to colour, smell etc. *Med.*; *gyür-ldog*, and *ldog-gyür Mng.* changeableness, inconstancy, fickleness. — 4. to turn away (vb. n.) *las* from; *blo ldóg-pa* id. *Thgy.*; *no ldóg-pa* v. *lóg-pa*. The partic. as adj.: *dé-las ldóg-pai* (the thing) opposed to that, contrary to it, *Wdn.*; *go-ldóg* id. *Lt.*; *ngo-ldóg Lex.*? — *Sch.* has also *ldog-pyé-ba* distinguished, different, from each other, and *ldóg-pa* reciprocal, mutual, each separately. Cf. *lóg-pa*.

ལྷོ་བ་ ldón-ba 1. vb., pf. *ldóns*, *lon*, to become blind, to be blind; to be infatuated. — 2. adj., also *ldóns-pa*, *mdóns-pa*, blind; infatuated. Cf. *lón-ba*.

ལྷོ་བ་ ldón-mo, resp. *rsol-ldón*, a small churn, used for preparing tea, = *gur-gür*, v. sub *ja*. Cf. **don-düs** *Ld.* a stove; *ldón-rus*?

ལྷོ་བ་ ldón-ros *Cs.*: n. of a yellow earth, bole, ochre, used for staining the walls of houses; *ldón-ros-sa Lt.*

ལྷོ་བ་ ldón-pa to give or pay back, to return, = *klón-pa*, *glón-pa*, esp. with *lan*, to answer *Dzl.*

ལྷོ་བ་ ldób-pa to apprehend quickly; to be witty, to be quick in repartee *Cs.*; *ldobs-skyén Lex.*, explained by *šes-sla-ba* understanding readily?

ལྷོ་བ་ ldóm-pa? *rag-ldóm-pa* is stated to be = *rag-lüs-pa Ld.*

ལྷོ་བ་ ldóm-bu, less frq. *ldüm-bu*, often preceded by *ro-snyóms* alms, consisting of food; *ldóm-bu byéd-pa* to ask such alms; *ldóm-sa* alms-house, house where beggars receive food; *ldóm-bu-ba* a person living on alms, a beggar, *Mil.*, *Pth.*

ལྷོ་བ་ zdán-ba, pf. *sdañs*, I. to be angry, wrathful, *mi dgá-žin sdañ-ste* growing angry, flying into a passion *Dzl.*; gen. c. *la*: to hate, to be inimically disposed, frq.; *sdán-bai dgra* opp. to *byáms-pai ynyen*; *sdañ-bar sém-s-pai dgrá-bo* id. *Wdn.*; *kyim-mtses-kyi dgrá-sdañ-ba*, or *dgrá-bdo-ba* the neighbour's grudge; *sdán(-bai) sém*, *sdán-blo*, most frq. *že-sdañ*, hatred, enmity, hostility, ill-will; (cf. *dug*) *sdán-ba tams-èd* *žig-pa* to subdue all hostile powers; *snañ sdañ-ba* the former, the old hatred *Mil.*; *sdañ-mig Lex.* an angry look, a scowl.

II. for *ydán-ba*.

ལྷོ་བ་ sdán-bu v. *ydán-bu*.

ལྷོ་བ་ sdúd-pa v. *sdód-pa*.

ལྷོ་བ་ sdám-pa v. *sdóm-pa*.

ལྷོ་བ་ sdár-ma trembling, timorous, timid *Dzl.*, *Zam.*

ལྷོ་བ་ sdi-ba, pf. *bsdis*, v. *sdig-pa*.

ལྷོ་བ་ sdig 1. thick (?) *rsüs-pa sdig Mng.* — 2. foundation *C.*, *rgyág-pa* to lay a foundation.

སྒྲིབ་པ་ *sdig-pa* I. also *sdig-pa rivá-čan*, col. **rú-tse**, **scorpion**, also as sign of the zodiac; *sdig-pa dkór-po*, *ndg-po*; *sdig-rwá*, the sting of a scorpion; *sdig-dug* the poison of a scorpion; *sdig-tsán* a scorpion's nest; *sdig-srín* **crab**, **crawfish**, used both as food and medicine *Med.*, but not as designation for the respective sign of the zodiac, v. sub *kyim*; *sdig-srín-bu* *Lt.* id.?

II. (པཔ) **sin**, moral evil as a power, *sdig-pa-la yid-čes-pa* *Dzl.* ཨ་ཨ་, 11 to believe in sin as such; *śóms-pa* to conquer sin, as something hostile to man *Dom.*, and so meton. = sinners, adversaries; sometimes perh. for **sinfulness**, sinful state, but gen. in a concrete sense: **offence**, **trespass**, in thought, word, or deed, *ka-na-ma-tó-bai sdig-pa*, or *nyés-pa* prob. a grievous sin *Dzl.*; also with a genit., *rgyál-poi sdig-pa shyón-ba* to wash away, to expiate, the king's sin; also *dag-pa*, *sél-ba*, *W.* **čád-čē**; *byán-ba* id., but more in an intransitive or passive sense; so also *čégs-pu* (*γság-pa*, *bsags-pa*) to confess, as acc. to Buddhist views, confession is almost tantamount to expiation of sin, cf. also *gyód-pa* and *bzód-pa*; there seems to be, however, no word strictly corresponding to our 'forgiving' of sin; *sdig-(pai)-las* a sinful deed; *sdig-pa-la dgá-ba* to love sin, to be wicked; *sdig-(pai) grogs* a companion in vice, an associate in crime *Dzl.*; *sdig-pa byéd-pa*, *spyód-pa*, to commit sin, to sin; *sdig-pa mi byéd-pai yul* a country where no sins are committed, a pious country; *sdig-byéd*, *sdig-spyód* **impious**, **wicked**; a wicked person, *sdig-pa-rnams byás-pa* id. (more accurately: *πολλὰ ἡμαρτηκώς* *Stg.*; *sdig-čan* id. (*sdig-pa-čan* seems not to be in use); *sdig-sgrib* the filth, the contamination of sin, *sdig-sgrib tams-čád sél-ba* to cleanse from every defilement of sin *Gl.* (which the Ommani-padmeñum is sufficient to do); *sdig-po* a sinner, a bad character, *sdig-po čē* a vile sinner *Gl.*, *Mil.*; *rdig-to-čan*, **पापीय**, = *sdig-čan*, but only as epithet of *Dud*; *sdig-blón* a wicked officer *Gl.*

སྒྲིབ་(སྒྲིབ་)པ་ *sdig(s)-pa*, pf. *bsdigs*, fut. *bsdiq*, imp. *sdigs*, and *sdi-ba*, pf. *bsdis*, ft. *bsdi*, 1. to show, to point out, *sdigs-mdzúb* a pointing finger, ... *la sdigs-nulzúb ytád-pa* to point at ... (with scorn or derision); *sdigs-mdzúb nám-mka-la ytád* pointing with the fingers toward heaven, yet not in a 'menacing' (*Cs.*) way. — 2. to aim *C.*, *bsdi(g)s-sa* the place that is aimed at, aim, butt; goal *Thgy.*; *bsdis-pai pyógs-su* in the direction of the aim *Thgy.* — 3. to menace, to threaten, *čád-pas* with punishment *Mil.* (ni f.); **dig-čē pí-la** *Id.* as an alarm-shot; *di-la bdág-gis žjigs-pa žig-gis ma bsdigs-na* if I do not threaten him with something frightful, if I do not strike him with fear, *Dzl.*; *sdigs-mo byéd-pa* to assume a menacing attitude *Mil.*, to threaten tauntingly *Thgy.*

སྒྲིབ་སྒྲིབ་ *sdins* a cavity or depression, *spán-sdins* a depression on a grassy plain, *ri-sdins* on a mountain-ridge; the significations given by *Cs.*, 'middle part, heart, core', were not known to our men of Tashilunpo.

སྒྲིབ་པ་ *sdib-pa* 1. *Sch.* = *ldib-pa*. — 2. *Tar.* 8, 18 = *rtib-pa*.

སྒྲིབ་པ་ *sdüg-pa* I. adj. pretty, nice, *ltá-na* to look at *Dzl.*; **tša-łhi-düg-pa** *C.* mint, *Mentha*, ἡδύσμον; gen. with reference to a person: what is agreeable, pleasing, dear, to a person *Ssk.*: **प्रिय**, *bdág-gi bu nán-gi sdüg-pa-la* the most beloved of my sons *Dzl.*; *nai bu sdug* my dear son *Pth.*; *sdüg-par dzin-pa* *Dzl.*, *sém-pa* *Dzl.* frq., *rtsi-ba* *Mil.*, to love, c. dat., gen. with regard to parental love; *sdüg-par gyir-ba* to become dear to a person, to be endeared to, *Dzl.*; *mi-sdüg-pa* not fair, ugly, disagreeable, of the body, of a country etc.; *mi-sdüg-pai tñ-ñe-dzin* *Tar.* 10, 11 contemplating one's self and the world as a foul, putrid carcass (v. *Tar.* Transl. 285, foot of the page); *mi-sdüg-par byéd-pa* to disfigure, pollute, profane, a temple *Dzl.*; *sdüg-gu* beautiful, pretty, handsome, *bud-méd sdüg-gu tams-čád* all pretty women *Dzl.*; there is also a form for the fem. gender: *sdüg-*

gu-ma Dzl.; *sdü - ge - ba Cs.*: 'the state of being somewhat pleasing'(?); in a prayer occurs: *bod-bāns sdüg-ge snyin-re-rjé* the good, poor Tibetans, just as in W. **sdug-pa-tsé** is used; often (but not necessarily) rather pityingly: *ko sdug-pa-tsé* the good man (will do his utmost); **ri-pa sdug-pa-tsé** the good fieldmouse (speedily made off); but also: **sab dug-pa-tsé ā-lu žig ton** W. good sir, give me a few potatoes!

II. vb. to be oppressed, afflicted, grieved, like *γdün-ba*, *sems las-kyis sdüg - nas* by sorrow *Mil.*; **sem mán-po mán-po dug son** C. I was very, very sorry for it; . . . *pas sdüg-go* we are miserable, because . . . *Dzl.*; *sdüg-par gyúr-ba* to become unhappy, to get into distress *Dzl.*

III. sbst., *Ssk.* ཐུ་མ་, affliction, misery, distress, *bod sdüg-pai mgo dzugs* that is the beginning of the misfortunes of Tibet *Ma.*; *ñéd-la sdüg-pai ré-mos bab* (then) came our turn of being visited by affliction *Mil.*; more frq. *sdug*, and *sdug-bsñál* (v. below) *sdüg-tu mi yon dug-gam* are you not in distress? *Mil.*; *sdug kur byéd-pa* to undergo hardships (voluntarily), to bear affliction (patiently), to suffer, in an emphatical sense, *Mil.*; *sdug mi teg* you cannot endure the hardships *Mil.*; **ka-dug mán-po jhē' - pa** C. to work hard, to drudge; *skyiid-sdüg* good and adverse fortune, good luck and ill luck, very frq.; *bde-sdüg* id.; *sdug-sogs byéd-pa* (the contrary to *tsogs-sogs byéd-pa*) to accumulate misery upon one's self *Mil.*; **dug mán-po tán-wa** C. to plague or vex a good deal, to inflict injury, c. *la*; *γzan-sdüg-gi sdüg-pa* the sin of having done evil to others *Mil.*; **dug zō'-la tán-wa** C. to torture, to put to the rack; *sdug bab-pa* to be in mourning *Cs.*; *sdug srñi-ba* to mourn *Cs.*; *sdüg - can* col. fatiguing, worrying. — *sdug* as adj., unhappy, miserable, *Pth.*, is of rare occurrence.

Comp. and deriv. *sdug-kān* a chamber of mourning, a darkened room *Cs.* — *sdug-gós* a mourning dress *Cs.* — *sdug-bsñál* the most frq. word for misfortune, misery, suffering; also pain, *sdug-bsñál-gyis γdüns-pa*

Dzl., *sdug-bsñál myón-ba* (W. **tón-čē**) to be in calamity, to suffer pain; **dug - náł tón-wa, tér-wa** C. (**tán-čē** W.), to inflict pain, to grieve, to torment; *sdug-bsñál dan lldn-pa, sdug-bsñál-can* unhappy, miserable; misery, distress, affliction; **dug-nál jhē'-pa** C. to lament, wail, moan; *sdug-bsñál-du gyúr-ba* to become sorrowful or melancholy; **ñá-la ná-ga-ri ma šes-pe dug-nál yod** *Ld.* I regret my not knowing Sanskrit; *sdug-bsñál-ba* (vb.) to be unhappy, (sbst.) the state of unhappiness, *Thgy.*; *sdug-bsñál-bai skad* lamentable, doleful cries. — *sdug-mñüg* C. accumulating calamity. — *sdug-dré* a demon *Sch.* — **dug-po** C. wretched (road), savage (dog), ill-bred, naughty, unamiable; evil (sbst.), *dug-po byéd-pa* to do evil *Mil.*; **mī-la dug-po tán-wa** C. to do evil to a person, to molest, trouble, annoy, injure, a person. — *sdug-póns-pa* *Stg., C.*, poor. — *sdug-žwa* a mourning-hood *Cs.* — *sdug-srñn* inured to hardships; the being hardened *Mil.*

ཐུད་ *sdud* 1. *Sch.*: the folds of a garment; ཐུད་ཀ་ *sdud-ka* string for drawing together the opening of a bag, drawing-hem. — 2. *Cs.* synthesis, *byed-sdud* analysis and synthesis.

ཐུད་པ་ *sdud-pa*, pf. *bsdus*, fut. and likewise ཐུད་པ་ for the pres. tense) *bsdus*, imp. *sdus*, *bsdus*, vb.a. to *dü-ba*, 1. to collect, gather, lay up, amass, assemble, riches, flowers, broken victuals, taxes, crops, earnings, men, cattle etc., frq.; to put together, to compile, *min-rnams . . . nas bsdus* the names have been put together out of . . . *Glr.*; to brush or sweep together, W.: **kyim-sa āl-mo-ne* (or *dan*)* the dust with a broom; *dbān-du* to subject, subdue, frq. — 2. to unite, join, combine, *šin ysum mgo* three pieces of wood at their upper ends *Dzl.*; six kingdoms into one *Dzl.* (to join) actions, words, and thoughts in the path of virtue *Dzl.*; *dmdag-rnams kōr-du* (joining) the troops with his retinæ *Dzl.*; *kýo-šüg-tu* to unite in matrimony, to give in marriage. — 3. to condense, to comprise, all moral precepts in three main points, the letters of the alphabet in five classes *Gram.*; esp. with *nyün-nur*,

zur-tsam, to contract, compress, abridge, frq., *de yañ bsdü-na* if one shortens it still more, if it is abridged a second time *Gram.*; **düs-kan** *W.* brief, concise, compendious; **dü-yig** *C.* abbreviation, abridgment; *bsdus-grel* an abridged commentary *Tar.* 177, 7; to close, conclude, finish, terminate, *mjug sdüd-pa* to close a train, opp. to *sna drén-pa Mñg.*; *slár-bsdü-ba* concluding a sentence or period with the finite verb in *o*, *Gram.* — 4. *bsdüs-pa* to consist of or in, c. instrum., e.g. *yi-ge drug-gis* of six letters *Thgy.* — 5. to boil down, to inspissate *Lt.*, *bsdüs-ku*, *ydüs-ku*, a preparation thus obtained *Med.*; *bsdus-tāñ* prob. id. *Med.* — 6. scil. *bsód-nams*: *bsdü-ba rnam bži* the four ways of collecting merit *Glr.* — 7. *dbugs sdüd-pa Med.?* *bsdü-ba* sbst. collection, gathering *Tar.* 33, 16. — *bsdus-yzom* or *jom Schr.*: a machine for executing criminals constructed in such a manner, that the head is crushed by two stones striking together; *Stg.*: n. of one of the hells

སྒྲུབ་པ་ *sdüm-pa* 1. vb., pf. *bsdums*, fut. *bsdum*, imp. *sdum(s)*, vb.a. to *düm-pa*, to make agree, to bring to an agreement, *mi-mtün-pa-rnams* things not agreeing *Sch.*, to reconcile, to conciliate, *mi-mdzá-ba-rnams* enemies *Thgy.*; *sdüm-par byéd-pa* id.; *sdum-byéd* (resp. *mdzad*), *sdüm(-pa)-po*, *sdüm-mkhan*, conciliator, pacifier, peace-maker; *res kṛugs-pa res bsdüm-pa māñ-du byün-ño* at one time they were at odds, at another they were at peace with one another *Tar.* — 2. sbst. house, mansion *C.*; *yzim-sdum* (resp.) *bed-room*; *sdüm-ra* garden near the house, cf. *ldüm-rā*.

སྒྲུབ་པ་ *sdür-ba*, pf. and fut. *bsdur*, to compare, *go-sdür byéd-pa* id., v. go 2; *nyams sdur byéd-pa C.* to compare different texts; **tam-dür** *W.* judicial examination, trial.

སྒྲུབ་པ་, སྒྲུབ་པ་ *sdur-lén*, *sdur-blañ*, *amber Ts.*, for *sbur-lén*.

སྒྲུབ་ *sde* (*Ssk.* in compound words ཤེས་པ་) part, portion, of a whole, e.g. of a country, also *yül-sde*, province, district, territory, even village *C.*, *bón-sde* the places or villages of

the Bonpas *Glr.*; *sde-chen-la snyé-g-pa* to aim at an extension of territory *Dom.*; part of the human race: nation, people, tribe, clan, community, *pá-rol-gyi sde jónus-pa* to conquer hostile nations; class, e.g. of letters: phonetical class; *sde sder bgó-ba* to divide into classes *Cs.*; classes of books: *mdó-sde* the Sūtras, v. sub *mdo*; *rgyüd-sde* the Tantras, v. sub *rygyud*; *abyór-sde bži* the four volumes treating of pharmacy *Glr.*; of monks: community of monks, body of conventuals (consisting of not less than four persons); hence convent, monastery, *sde btsugs* he founded convents *Glr.*; *čos-sde* id.; class of religious followers, philosophical school, *sde bži* the four (principal) schools *Tar.*; *tha srin-gyi sde brygad*, *tha klü-la sogs-pai sde brygad* the eight classes of spirits, frq.; it is also used for a great quantity, great many, lots of; and by improper use, or by way of abbreviation for *sdé-pa*, *sde-dpon*, commander, ruler.

Comp. and deriv. *sde-skór Glr.* district. — *sde-kṛugs* insurrection, general revolt of a people, *byéd-pa* to excite one *Ma.* — *sde-snód ysum*, त्रिपिटक, 'the three baskets', viz. the three classes of the sacred Buddhist writings, *dül-bai* (discipline), *mdo-sdēi* (Sūtras), *snāgs-kyi sde-snód* (Mantras, i.e. metaphysics and mysticism), hence *sde-snód-la sbyāñ-ba* to study the sacred writings *Mil.* — *sdé-pa* 1. the chief or governor of a district *C.*, = *gó-pa W.*, majordomo of the Dalai Lama, *Köpp.* II., 134; in a general sense: a man of quality, a nobleman *Ma.* 2. a letter of a certain phonetic class, or the phonetic class itself, *sdé-pa bži-pa* the fourth phonetic class, the labials *Gram.* So the word is also used for denoting a certain class or school of Buddhist philosophers, *Tar.*, frq. — *sde-dpón* = *sdé-pa* 1, signifies also a class of demons *Dom.* — *sde-tsān* class, e.g. phonetic class, = *sde*; a particular kind of writing, *nā-ga-ri sde-tsān Glr.*; — *sde-yzār Sch.* lawlessness, anarchy, *sde-yzār čen-po* general anarchy (?) — *sde-yañs* (spelling?) court, court-yard, = *kyams*. — *sde-rigs* dominion, territory,

Glr. — *sde-srid* 1. province, kingdom *Cs.* 2. regent, administrator, in more recent times title of the *sdé-pa* of the Dalai Lama, and the rulers of Bhotan. *Köpp.* II., 154.

མེ་བ་ *sde-ba*(?) *W.* **ü-ru dé-če med** there is here no room any more.

མེ་བ་ *sdeb* (? *debs*) time, times, = *lan W.*, e.g. four times.

མེ་བ་བ་ *sdéb-pa*, pf. *bsdebs*, fut. *bsdeb*, imp. *sdebs*, 1. to mingle, mix, blend (*pyogs*) *yig-tu* together, *Lex.*, cf. *sbyir-ba*. — 2. to join, unite, combine, *drás-su sdéb-pa Mil.*, by the context: sewed well together, — but *drás-su?* — Gen. vb.n.: to join, to unite, *dan* with, also *la*, *sems mig dan bsdébs-nas lta*, *rná-ba dan bsdébs-nas nyan Mil.* the soul sees by joining the eye, it hears by joining the ear; to join company, to associate, to hold intercourse with, *Mil.*; also to have sexual intercourse *Pth.*, cf. *dré-ba*, *grógs-pa*, *dzóm-pa*. — 3. to prepare, dress, get ready (victuals) *Sch.*, cf. *sbyór-ba*. — 4. to exchange, barter, truck for, **bág-pé dás-la** *W.* flour for rice; in this sense prob. also used by *Mil.*; to change, money, **nul deb sal** please change me a rupee (not so in *C.*). — 5. to make poetry, to compose verses, at the end of poems: *žés-pa ... kyis sdéb-pao* the above verses have been composed by ...; = *sbyór-ba*.

མེ་བ་མེ་བ་ *sdeb - sbyór* 1. composition, esp. poetical, poetry, — 2. *yi-gei sdeb-sbyór* orthography *Schr.*, *Cs.*, *Sch.*

མེ་ར་མ་ *sdér-ma*, resp. *ysol-sdér*, dish, platter, plate, saucer; *sder-gán* a plateful, a dish (of meat etc.), esp. *C.*

མེ་ར་(མོ) *sdér(-mo)* claw, talon, *sdér - kyu* *Sch.* id.; *sdér - mo rno* a sharp claw; *sdér-can* furnished with claws, *sder-méd* without claws; *sder-dzin byéd-pa* to seize with the claws *Cs.*; *stag(-gi)-sdér* a tiger's claw *Lt.*; *sder-čags* animals provided with claws *Mil.*

མེ་ཁམ་ *sdo-kám* *Sch.* belonging together, a pair(?).

མེ་བ་ *sdó - ba*, pf. (*b*)*sdos*, fut. *bsdó*, imp. *sdos* (also *dó-ba* q.v.) 1. to risk, hazard, venture, gen.c. *dan*, also c.dat. or accus.,

bdág-gi lus one's own body *Dom.*; *lus srog dan* frq., *lus dan srog-la Dzl.* — 2. to bear up against, *sdug-bsñal*, *nyon-móns-pa dan*, against heavy trials, against toil and drudgery *Dzl.*; to bid defiance, to an enemy *Dzl.*, also to behave with insolence, contemptuously *Dzl.* — 3. *lág-pas Dzl.* ལག་པས་, 6(?).

མེ་ར་པོ་ *sdón-po* (*C.* vulg. **düm-po** 1. trunk, stem, body of a tree *Glr.* — 2. stalk, of a plant, *pádmai* of a lotus; *sdón - po* *kon-ston* a hollow stalk *Wdn.*; *sdón-poi sde* the class of stalked plants *Cs.* — 3. tree, also *šin-sdón(-po)* frq.; *šin-sdón rkan-yèig* a tree of a single stem *Glr.*; *šin-sdón kon-rül* a tree rotten at the core; col. fig. barren, of females, prob. jestingly. — 4. block, log.

Comp. *Cs.*: *sdar-sdón* trunk of a walnut-tree, *šug-sdón* stem of a juniper-tree; *tsil-sdón* a tallow-candle; *kyags-sdón* an icicle. — *mčod - sdón* (*Sch.* = *mčod - rtén*), in a botanical work it was explained by 'wick', = *sdon - rás*, which seems to be more to the purpose, as a blossom is compared with it. — *sdon-rkán* v. *sdon-rás*. — *sdon-düm* stump of a tree, *sdón-düm tsig-pa* the burnt stump of a tree *Cs.* — *sdón-bu* *Cs.* 1. a small trunk. 2. stalk. 3. wick. — *sdon-rás*, *sdon-šin*, *sdon-rkán* *C.* a wick of cotton, of wood, of pith; cotton wicks are used esp. for sacred lamps.

མེ་ར་བ་, མེ་ར་མ་པ་ *sdón-ba*, *sdóns-pa* (*Sch.* also *rdóns-pa*) pf. *bsdóns*, fut. *bsdón*, to unite, to join (in undertakings), to enter into a confederacy, to associate one's self with, c. *dan* (also accus.?). *kyod dan na sdón - ste gro* you and I, we will go together; *sdóns-zla* prob. = *zla-grógs*.

མེ་དཔ་ *sdód-pa*, pf. and fut. *bsdad*, resp. *bžés-pa*, *W.* **dád-če**, 1. to sit, frq., **sil-la dod** *W.* sit down in the shade! *dál-bar sdód-pa* to sit still *Lt.* — 2. to stay, to tarry, to abide, *tóg - mar der bsdad* for the present I will stay here yet a little longer *Mil.*; *nyál-nas bsdad-dug-pa* to lie down and to continue lying *Mil.*; **dö-du žig-pa** to receive hospitably, **mi žig-pa** to deny reception, to send away *C.*; to stop, to halt, in running, walking *Dzl.*;

to wait, *re zig ma bsad-par sdöd-ñig* wait a little yet before beginning to kill *Dzl.*; *skád-ñig kyan sdöd-pai loñ méd-par* without waiting even for a moment *Glr.*; *Ld.*: **ltós-te dád-ñe** to wait and see whether etc.; **sám-te dád-ñe** to wait for, hope for, to look forward to, **güg-te dád-ñe** id.; *mdós-de fso-ñin sdöd-na* as long as the authority of this book is acknowledged *Dom.*; **zag dan kyir-kyir dad dug** *W.* (this thing) always remains round (crooked), it will not get straight. — 3. to be at home, **de' yo** he is at home, **de' me** he is not at home *C.*; to live, reside, settle at *B.* and col.; *bka-sdöd Lex., C.*: 1. attendant, waiting servant, 2. aid-de camp.

ཐོག་ ས་ཏོམ་ 1. *Lex.* and *C.* spider. — 2. summary, contents, *spiñ sdom* 1. table of contents, index *S.g.* 2. general introductory remarks, introduction, also *sdom-tsig*; *sdóm-la* summarily, to be brief, in short.

ཐོག་ བ་ ས་ཏོམ་-པ་ I. vb., pf. *bsdams, bsdoms*, fut. *bsdam, bsdom*, imp. *sdom(s)*, *W.* **dám-ñe** 1. to bind, *lëags-sgróg-gis* to fetter *Cs.*; to bind or tie fast, to pinion; to bind up, to dress, wounds. — 2. to fasten, to fix firmly, e.g. by a screw-vice; *kro-ñus* by melted metal, i.e. to solder; so, to press, grind, or strike the teeth together, to gnash, as in anger *Pth.*; to fasten securely, the door *Dzl., Pth.*; *rtsa-ka* to close an opened vein *Med.*; hence in general, 3. to stanch, stop, to cause to cease, *rtsa-krag ñor-ba* the bloody flux *Med.*; to bind, constrain, render harmless, to neutralize, *nyés-pa* an evil *Lex., Sch.* — 4. *W.* **káb-ña dam dug** the shoe pinches. — 5. to make morally firm, to confirm, *spyód-pa*, one's conduct, to conform it strictly to the moral law. — 6. with or without *bdag-nyid*, to bind one's self, to engage *Cs.* — 7. to add together, to cast or sum up, *rgyud bñi bsdoms-pas leu གྲ་ལ་ལ་* all the four Gyud together have 154 chapters; *yóns-su bsdus-pa-la* taking all together *Tar.*

II. sbst. ས་ཏོམ་ obligation, engagement, duty, *sdóm-pa lén-pa Glr.*, *dzin-pa Cs.*, to enter into an engagement, to bind one's self to perform a certain duty, *mí-la ñógs-pa* to

bind a person by duty, by oath, to swear in *Glr.* (e.g. in convents, in the relations of priests and laymen); *ñrún-ba* to be true to one's duty, to keep one's engagements; *ñor* a duty is violated *Glr.*; *ñá-la sdóm-pa méd* I have renounced my vow *Glr.* — *sdóm-pa ysum*, acc. to *Glr.* and other more recent authors, are: *so-tár* (v. *so-só*), *byañ-séms*, and *ysañ-ñiágs-kyi sdom-pa*.

Comp. *sdom - ltón(?)* neck-bell, bell attached to the neck of cattle. — *sdom-byéd* 1 one that binds, by duty etc. 2. an astringent medicine *Cs.* — *sdom-yzer* rivet of a pair of scissors or tongs *Sch.*

ཐོག་ བ་ ས་ཏོམ་-བ་ *sdóm-bu Sch.*: a ball; a round tassel.

ཐོག་ བ་ ས་ཏོམ་ *sdor, rdor* 1. (like *ὄψον*) that which gives relish to food, seasoning, condiment, esp. *tüg-sdor* that which gives substance to soup, viz. meat; *tsa-sdór* salt and meat. — 2. spice, *sdór-gyi rkyál-pa* spice-bag *S.g.*; *sdór-fál* spice-powder *Sch.* —

བར་ བཀའ་ (संकेत) sign, i.e. 1. gesture, *ñágs-pa ñód-pai brda mññ-du bstññ-nas* making many wanton gestures (or giving hints, intimations v. 2), *lág-brda* signs with the hand, *sañs-rgyás la ysól-ñig ñes lág-brda byas* they beckoned to him to ask Buddha *Dzl.*; **mig-da tán-ñe** *W.* to give a hint with the eye, to wink. — 2. indication, intimation, symptom, token, *mí-rtág gyir-bai brdao* it is an indication of their frail condition *Thgy.*; symbol *Pth.*, *brdar* as a symbol, symbolically; *de gañ yin ñri-bai brda stón-pa* to ask for a thing by symbolic signs, in symbolic language *Glr.*; *brda spród-pa*, *ñpród-pa*, *shyór-ba*, *ñgrol-ba* to explain, describe, represent, with accus., and prob. also with genit.: *yin-lugs-kyi brda ñról-ba Mil.* to explain the essence or nature of things (ni f.); meton. *dei brda ñi lags* what may be the symbolical meaning of it *Mil.* — 3. word, *ñód-pai brda* interjection *Lñ.*; *ñul-bai brda* word out of the Dulwa Zam.; *ñris-pai brda-nyin* an obsolete word for 'being asked', *Lex.*; *brdá-sgyur-pa Sch.* interpreter, dragoman *Sch.*; *brdai blá-ma* is

stated to be a Lama who instructs by word of mouth *Mil.*; esp. with regard to the spelling of words: *brda yañ mi dra sna-tsogs gyur* there came also into use various spellings *Zam.*; *brda - rnyin* old orthography, *brda-ysār* new orthography *Zam.*; *bód-kyi brdañ bstan-bèos* title of the Zamatog; *tsig-brda* = *tsig*, *tsig-brda-yis grol-ba* to explain by words *Mil.*

Comp. brdā-skad language by symbolical signs *Mil.*; prob. also nothing but the usual language by words *Glr.* — *brda-čād* (prob. for *čād*, from *čād-pa* II.), *me-loñ-gi brda-čād* the language or evidence of the mirror; so prob. also *Tar.* 210, 22. — *brda-spród*, *brda-sbyór* 1. **explanation**, *min - dón brda-spród* explanation of the import of names, title of a small *Materia Medica* by a certain *Wairocana*. 2. **orthography** *Gram.*, *Pth.*

— *brda - lon Mil.* is said to be = *tsig-lan*, verbal answer. — *brda-lags* 'insignis', acc. to *Cs.* in *Journ. As. Soc. Beng.* V, 384.

བད་པ་བ་ *brdül-ba* 1. *Lex.* w.e.; *Sch.* to deceive, to cheat. 2. *Sch.* to swing, brandish, flourish, *gyáb-mo* a fly-flap.

བདོག་འཕྲོལ་བ་ *bdog-čos-pa* to slip, to slide, to lose one's footing.

བདུན་བ་ *bsdār-ba*, *Sch.*: *mdün-du bsdār-ba* to hope, to expect or wait for a favour. In *Dzl.* 232, 18 the better reading (accordant with the manuscript of *Kyelang*) is *sdur* (= *sdü-bar*).

བསྐྲུབ་པ་ *bsdógs-pa*; the *Lex.* add: *grabs*, *Cs.* to compose, prepare, make ready, *nyer bsdógs-pa* id.; *sna-tág bsdógs-pa* to wind the rope, which is fastened in the nose of an ox or a camel, round the horns or the neck of the animal.

ན

ན na 1. the letter n. — 2. num. figure: 12.

ན na meadow, *C.* also *ná-ma*; *nar skye* it grows on meadows, *Wdn.* and elsewh. (cf. *neu*).

ན na I. sbst. 1. year(?) v. *ná-nin*. — 2. stage of life, age, also *na-tsód*, and *ná-so*, resp. *sku-ná* (also *sku-nás?*); *na-tsód rgás - pas Wdn.* old, of an advanced age; *ná-so yžón-te Glr.* young; *sku-nás prá-mo Mil.* of a tender age; *na-tsód-kyi dbyé - ba* the different ages or stages of life; (*sku*) *nár-son-pa* (*Sch.* grown old?) *Glr.*: of full age, adult, grown up; **ná-so-tsir-la** *W.* according to age; *na - čün girl*, maiden, virgin, *na - čün bzán - mo bču* ten beautiful girls *Dzl.*; *na-mnyám, -drá, -zlá, neu-ldán Lex.* of the same age, coetaneous; **ná-da-tom-mo** *C.* a festivity given by wealthy parents

on their son's birthday to him and his play-mates, also **ló-da-tom-mo**; *na-prá* young, tender; *na-yžón = yžón - nu*. II. postp. c. accus., signifying the place where a thing is, 1. added to substantives, *in*, (more accurately *nán-na* c. genit.), sometimes also to be rendered by *on*, *at*, *with*, *to* etc. *mdó-na* in scripture, *lo-rgyús-na* in a book of history *Glr.*; *dé - na* there, in that place; of time: *dus-yčig-na* at the same time, *dei tsé-na* at that time, then etc. — 2. added to verbs, either to the inf., or more frq. (col. always) to the verbal root: *in*, *at*, *during* (the doing or happening of a thing), hence a. *when*, *at the time of*, *bós-na* when I called *Dzl.*, *zér-ba-na* when he said *Tar.*; *bdág-gi pá tse pós-na* when my father shall have died *Dzl.*; with *nam*: *nam dús-la báb-na* (*W.* **dus leb-na**) when the time comes,

frq.; *nam gró-na* when I (you etc.) go, was going, shall go. — b. if, in case, supposing that (*éar*), the different degrees of possibility, however, cannot be so precisely expressed by the mood in Tibetan, as in other languages; with or without a preceding *gál-te*, *çi-ste* etc. (cf. the remarks sub *gañ* II.); ... *ma mñón na ... mi rtógs-par dug* if we had not seen ..., we should not have known ... *Mil.*; but in most cases also the vb., to which it is subordinate, is put in the gerund: *di byás-na brám-ze ma yin-pas* as I should be no longer a Brahmin, if I were to do that *Dzl.*; further: if even ..., how much the more ...! in asseverations: if ..., then indeed may ...! then I would that ...! it is well, that ..., it will be well, if ..., *na légs-so* frq.; if *légs-so* is elliptically omitted, *na* answers to: **o that! would that!** also: **I will!** in an interrogative sentence, viz. '*légs-sam*' being omitted, to: **must I? shall I?** *Mil.*: *čos byás-na snyam* (when we are with you) we think, we will be pious! *jig-rtén byás-na snyam* (when we have come home) we think, let us take care of temporal things! *çi drág-na* (better *çi byás-na drag*) what shall we consider the most advantageous? — c. of a more general signification: **as, since, whilst, by** (with the partic. pres.), = *te* or *pas* *Dzl.* frq., *dug zós-na yañ* even by eating poisonous things (he was not hurt) ३८, 3; *na* is used thus, however, only in conjunction with *yañ*, and *dug zós-na yañ* is the more popular phrase for *dug zos kyañ*. In careless speaking or writing *na* is also used for *čé-na* *Thgy.* frq. — 3. pleon. added to the termination of the instr. of substantives and verbs: *rgyu dés-na* for that reason, therefore, *čii rgyús-na* for what reason, why, wherefore *Stg.*; *dé-bas-na* hence, thus, so then, accordingly, very frq.; *kár-bas-na* because they carried *Glr.*; also added to the termination of the termin.: *ji-ltar-na* frq.; *yčig-tu-na*, *ynyis-su-na*, in the first place, firstly etc. *Dzl.*; *slád-du-na* *Dzl.*; *rgya-gár skád-du-na* *Thgy.* — 4. incorr. for *nas*, col. frq.; its being used for the termin.

is very questionable, and the rare instances of this use in books may be regarded as errors in writing (e.g. *Dzl.* ३८, 17 *nán-na soñ* inst. of *nañ-du*), whereas the contrary, *du* for *na*, occurs frq., and is to be considered as sanctioned.

III. conj. and, *Bal* (?) — IV. v. *ná-ka*, *ná-ba*.

ན་ཁ་ *ná-ka*, = *span*, greensward, turf.

ན་ག་ *nā-ga*, *Ssk.* for *klu*.

ན་ག་རི་ *nā-ga-ri* Sanskrit, Sanskrit-letters.

ན་གྱི་ *na-gi* *Sch.* 1. being ill(?). 2. the claws of a sea-monster(?).

ན་གྱི་སར་ *nā-ge-sar* *Lt.* = Hindi, for *नामकेसर*, *Mesua ferrea*.

ན་འཇམ་ *na-ja* *W.* mock-suns and similar phenomena, v. *na-bün*.

ན་ནིང་ *nā-nin* (Cs.: 'for *na-rnyiñ*') the last year; gen. adv. last year; *nā-nin-gi* adj. of last year or last year's (crop).

ན་བ་ *nā-ba* 1. to be ill, sick; inf. also the state of being ill, illness, sickness, *nā-ba ysó-ba* to cure it *Lt.*, though *nad* is more in use; partic.: a sick person, patient, *nā-ba dan* *čī-ba* disease and death; *skye rga na* *čī* v. *skye-ba* I., *rgás-pa dan* *nā-ba* old and sick people; *mi-nā-ba ynás-pa* to remain in health *S.g.*; *nā-ba-pa*, *nā-ba-ma* Cs. a sick person, an invalid (male and female); *nā-mo* a female patient *Mil.*; *nā-ba-mk'an* a sickly person, an invalid Cs.; *nā-ba-čan* sickly, *na-ba-méd* healthy Cs.; *na-tóg* after falling ill *Sch.* — 2. of the separate parts of the body: to ache, *rnā-ba* (not *-bai*) *nā-ba* pain in the ear, ear-ache; *lus tams-čád na* (my) whole body aches *Dom.*; so *nā-na* having the tooth-ache; *nán-na na* it aches, when pressed (with the fingers) *S.g.*; *klád-pa nā-ba-la* (good) for the headache, for diseases of the brain; *na-ǰprén* complication of diseases or fits *Sch.*; *na-(ba dan)zúg(-rñu)*, *na-tsá* disease and pain.

ན་བུན་ *na-bün* fog, thick mist, fogs, *Kyims* comes on; *byin-rlabs-kyi* prob. a cloud, a flood, of blessing *Mil.*

ན་མ་ ná-ma 1. v. na I. 2. also ná-mo (नमस्), **praise, glory, adoration**, na-mo gu-ru praise to the teacher!

ན་མ་ ná-ma Ssk. = *zes byá-ba* so called, frq. in titles of books.

ན་བཟང་ ná-bza (*ná - za*, vulg. *náb - za, nám - za*) resp. for gos, **garment, dress**, frq.; *ysól-ba* to put it on.

ན་བུན་ na-ún obs. or vulg. for na-bún, old edition of *Mil.*

ན་རག་ na-rag, Ssk. नरक, **hell**.

ན་རམ་ na - rām medicinal herb, *Med.*; in *Lh.* Polygon. viviparum.

ན་རི་ཀེ་ལ་ na-ri-ke-la Ssk. **cocoa-nut**.

ན་རེ་ ná-re, by form and position an adv., like *di-skad-du*; before words or sentences that are quoted literally, mostly followed by *smrás-nas*, *zér - ba - la*, but not always, in which latter case it stands for 'he says, he said' etc., the noun being always put in the nom. case, never in the instr.: *ṣpags-pa na-re* the Reverend said; rarely in accessory sentences: *gál-te ṣžán-dag ná-re* (not *ná-re-na*) si forte alii dixerint *Wdn.*; even without *gál-te* in the same sense *Thgy.* It hardly occurs in old classical literature, nor in the col. language of *W.*, but pretty frq. in later literature. In *Kun.*, however, there exists a vb. *ná - zas* (*ná - zā*), pf. *nas* (*nā*), imp. *nos* (*nō*) which is used for *zér-ba* (not in use there), and is construed with the instr.: *ā-pa-su nā soñ* the father has said.

ན་རོ་ ná-ro the sign for the vowel o, ०, ॱ.

ན་རོ་ ná-ro n. of a holy Lama *Mil.*; *nā-ro-pa Tar.* 181, 10 id.? *nā-roi sems-dzin-gyi* *lèags-tág* a sort of puzzle.

ན་ལང་ཁྱ་ na-landa *Pth.* *nā-len-dra Wdk.*, n. of a monastery in Magadha.

ན་ལི་ ná - li **bowl, basin**, an iron or china dish *W.*

ན་ལི་ཤལ་ na-le-šag *Lt.*, *šal S.g.*, = *ši-kru Wdn.* (ཤིལ་?) n. of an acrid medicine.

ནག་ nag (blackness?) **crime, offence, transgression**, v. *nág-pa* comp.; *nag-ku-be-ra* v. *ku-be-ra*.

ནག་པ་, ནག་པོ་ *nág-pa*, gen. *nág-po*, **black**, *ber pyi nág-pa nañ dkár-ba* a garment outside black, inside white *Glr.*; **nág-po ma ku** do not blacken it, do not soil it! of the countenance **dark, frowning, gloomy, mournful** *Glr.*; *mi nag (-po or-pa)* a black one, a layman, (on account of his not being clad in a red or yellow clerical garb); *nág-po* n. p. *Krishna Tar.*, *nág-po čén - po* = **महाकाल Siwa**; *nág - mo* 1. a black woman, 2. *Kali, Uma*; *nág - moi-ba*ñs or *Kol Kālidāsa*. — 3. **woman**, in general *Sch.* — *nag-ṡgrós*, *nág-po ṡgro - šés* 'easy to be understood' *Sch.*; acc. to our Lama from Tashilunpo *nág-po ṡgro - bšér* implies: illustrating a sentence by comparing it with similar passages; *nág-čan* 1. a **person guilty of a crime** *Sch.*; *mi nág-čan dón-nas tár - pa* a criminal released from prison *Mil.* 2. a **married man** *Sch.* — *nag-čágs* **black-cattle, horned cattle** *Sch.*; v. also *ṡnág - pa*. — *nág-ču* n. of a river north of Lhasa, *Huc* II, 238; *nág-ču-ká-pa* people living on its banks, notorious for their thievish propensities. — *nag-čén*, *nag-nyés* *C.* a **heinous crime**. — *nag-tüm*, *nag-tóm*, *Sch.*, *nag-siñ-ba* *Thgy.*, *nag-hur-ré* *Sch.*, **coal-black, jet-black**. — *nag - nóg (-čan)* **dirty, dingy; not clear**, as bad print; fig. **stained, polluted**, with sin, guilt, *sems*. — *nag-pýógs* v. *pyogs*. — *nag(-ma)-tsúr* a **black mineral colour**, *Sch.*: **green vitriol(?)**. — *nag-tsig* a **point, dot**, *W.* — *nag-zúg(?)* **darkness**, *nag-zúg-la snóm-bžin soñ* he groped about in the dark.

ནག་ཤ་ *nág-ša* *Sch.*: **linden-tree, lime-tree** (hardly to be found in Tibet; the word perhaps introduced from Mongol dictionaries).

ནགས་(མ་) nágs (-ma *Glr.*) *B., C., W.*, **forest**, *rtst-šiñ-nags-kyis mdzes* beautified by forests, richly wooded *Glr.*; *čúg-po* dense forest; *nags-kród* a thicket *Glr.*; *nágs-čan* woody, covered with forests; *nags-ljóns* woodland country, a well-wooded province; *nags-sbál* *Lt.* tree-frog(?); *nags-tśál* = *nags*, *nyám-ia-ba* a dreadful forest *Dzl.*; *yid-du-on-ba* a lovely wood *Sambh.*; *nags-(y)šeb* an intersected forest, v. *(y)šeb*.

ནྟ་ nañ I. the space within a thing, 1. the interior, the inside, *püg-pai nañ kun* the whole interior of the cavern *Mil.*; *yžón-pai, dön-gi nañ* the interior of a basin, of a pit (e.g. being filled up) *Dzl.*; *kán-pai nañ pyag-dár byéd-pa* to sweep the inside of a house *Dzl.* — 2. space, room, apartment, chamber *col.* — 3. dwelling, domicile, house, *esp. C.* — 4. meton inmates, family, household, **nañ tsai** *W.* the whole family. — 5. the interior (spiritually), heart, mind, soul, *ye-sés nán-na šar* wisdom begins to shine in the mind; *žen-dzin nañ-nas grol* affection, interest, disappears from the heart *Glr.* — 6. sometimes adv. for *nán-na*.

II. *nán-gi*, genit., used 1. as an adj.: inner, inward, esoteric (opp. to *pyi*), *nán-gi křims, nán - křims*, a private law, an esoteric precept or doctrine not intended for the public; **ge-dün-gyi nán-tim dhan gal tse** *C.* if priests violate their special moral duties, (very different from *nán-pai křims* the Buddhist law, merely opp. to Brahmanism); *nán - gi shyin - pa* inward offerings, i.e. spiritual sacrifices, opp. to outward and material offerings; but *Dzl. 23*, 4 it denotes personal sacrifices, the surrendering of parts of our own self, e.g. a member of the body, opp. to outward property; the meaning also reminds of *Rom. 12, 1*, and *I Pet. 2, 5*. — *nán-gi byá - ba* internal affairs *Glr.*; v. also the compounds. — 2. for *nán - na* among, amidst, frq. c. accus.: *bu nán-gi ta čuñ, püg-ron nán-gi čuñ-nu Dzl.* the smallest among etc.; for *dé-dag-gi nán-na* of it, of them, among them etc.: *nán-gi čuñ-nu* the least of them *Dzl.*; *nán-gi lha-mo sná-ma* the foremost among the goddesses; sometimes more pleon., without distinct reference to a preceding noun, *Dzl. WS, 18; 23*, 16 (where *Sch.* prob. translates incorr.).

III. with *la, na, du, nas*; 1. as sbst., acc. to the significations given above, e.g. *nád-pai nán-du jüg-pa* to go into the room of a sick person *Wdñ.*; *dei nán-du ydan-dráns-te* inviting into their house *Mil.* — 2. as adv. *nán - na* in it, therein, within,

among it or them; *nán-du* and *nán-la* thereinto, into it; *nán - nas* out, thereout, from among; among it or them = *nán - na*. — 3. postp: in, into, among etc., e.g. *rdžtñ-gi nán-na křus byéd-pa Dzl.* to bathe in a pond, *čui nán-du žugs-pa* to go into the water; *groñ-kýer dei nañ dan pyi-rol-na* in the town and out of it *Dzl.*; **sém-mi nán-na zér-pa** *W.* he said to himself; *snai nán-nas byuñ* it came out of his nose (again) *Dzl.*; *miñ nán-na(s) bzán-po žig* one very beautiful among men *Dzl.*; *gliñ dé-rnams-kyi nán-na(s) mčög-tu gyúr - pa* the most important among or of these countries *Glr.* (here at least the sing. is as frq. als the plur.); in *col.* language the word is much used, though often inaccurately; so it is frq. employed, where the later literature has *nán-la, nán-nas*; **wán-gi nán-na** by force; **só-me nán-na zer gos** *W.* that should have been mentioned, when it was fresh (in remembrance); **lo tón-ni nán-na tsápig ma tsar** not yet quite in a thousand years, i.e. it is not full a thousand years *W.* — There is still to be noticed: *nañ = nañ-mo*. — *nañ-méd-la col.* frq. suddenly; in *B.* of rare occurrence; *nañ-méd nor rnyéd-pa* to become rich unexpectedly *S.g.*

Comp. and deriv. *nañ-kyóg Sch.*: having legs bending inward, bandy-legged. — *nañ-skór v. skór-ba extr.* — *nañ-křims v. above.* — *nañ - křól*, vulgo *-rol*, bowels, entrails, intestines; also any separate part of them; *nañ-křól drón-ba* spasmodic contractions of the bowels *Sch.*; *nañ-křol-bžág* seems in *Lexx.* to be taken synon. with *mnyambžag*. — *nañ-góg v. ter.* — **nañ-gyóg** *W.* a large bolt, door-bar. — *nán - ča = nañ-křol*. — *nañ-čags-su* in one's self, in one's own mind *Sch.* — *nán-rye* minister of the interior, home - minister *Sch.* — *nán - lta Glr 89, 11?* — *nañ-táb byéd-pa* to be involved in intestine war *Pth.*, = *nañ-křugs*. — *nañ - dag* 1. *Sch.* 'the interior being cleansed'. 2. *col.* (or *nañ-brtags*?) v. *snai*. — *nán-don* the intrinsic meaning, the true sense, *nán-don rtóg-pa* to investigate, to study, the real meaning; **nán-don tóg-ken*,

or *ghó-ken** C., **nán-don-čan* (or *-yod-kan*)* W. most learned, very erudite; acc. to Cs. more particularly the mystical sense of religious writings, a higher degree of theology, as it were; *nán-don-gyi rab-byáms-pa* a Doctor of Divinity Cs. — *nan-nán-gi*, *nan-ndn-nas* = *nan-gi*, *nan-nas* among. — *nán-pa* **Buddhist**, opp. to *pyi-pa*, Non-Buddhist, Brahmanist; *nán-pai lta-ba*, *bstán-pa*, *čos*, *stón-pa*, *čá-lugs*, the theory etc. of the Buddhists. — *nán-po* an intimate, a bosom-friend *Sch.* — *nán-mi* members of a household, inmates (ni f.) *Dom.* — *nán-mig* room, apartment, C., W. — **nan-yáns** W. wide, spacious, roomy. — *nan-rol* = *nan-krol* — *nán-ša* lining, **nán-ša tán-wa** to cover on the inside, to line, **nán-ša-čen** C. lined. — *nan-sél* **dissension, discrepancy.** — *nan-ysés* **reciprocal, mutual** *Wdn.* frq.

ནང་མཚན་ *nan-mčod* a sort of potion (thin pap?) consisting of the 'ten impurities', viz. five kinds of flesh (also human flesh), excrements, urine, blood, marrow, and 'byan-séms *dkar-po*' (?), all mixed together, transsubstantiated by charms, and changed into *bdud-rtsi* or *nectar*, a small quantity of which is tasted by the devotees, with the Lama at their head. This delicious drink is considered of great importance by the mystics, who seek to obtain spiritual gifts by witchcraft (cf. *mdo* extr.); hence every offering is sprinkled with this potion.

ནང་ལྟར་ (*nán-ltar*) **nán-tar** W., C., **nán-žin** C. col. for *bžin-du*, *ltar*, according to, in conformity with, like, as, c. genit. or accus., *bka nán-tar*, *bkaí nan-tar*.
 ནང་མེ་ *nán-me*, resp. for *me* fire W. (*snán-me?*).

ནང་མོ་ (*nan-mo* (*ma* Pth.?) the morning; in the morning; *nán-mo* *gyèig bžin-du* every morning Pth.; *nan re* id.; *nan re dgonis re* every morning and evening; *da-nán* this morning; *da-nán ni gán-nas byon* where do you come from to-day? *Mil.*; *da-nán-gi tsó-ba* this day's breakfast *Mil.*; *nan-núb* in the morning and in the even-

ing; *nan-núb nyi-pýéd ysúm-la* in the morning, in the evening, and at noon. — *nan-par* 1. in the morning, *nan-par šar* early in the morning *Dzl.* 2. the morning, esp the following morning, *nán-par-kyi skál-ba* the allowance, the ration for the following morning *Glr.*

ནང་མ་ *nañs* W. (?) *nan-čun yod* that is a mere trifle, not worth while, cf. *mnog.*

ནང་མ་འཇམ་ *nañs-par* Cs., **nán-la** W., the day after to-morrow, *B. ynan.*

ན་ *nad* disease, distemper, malady, sickness, cf. *ná-ba*; (the Tibetan science of medicine distinguishes 404 kinds of diseases); *mi-nad pyúgs-nad* diseases among men and animals *Glr.*; *nad ysó-ba* to cure a disease, *nad tsó-ba*, *nad sós-par*, or *ži-bar*, or *dan brál-bar gyúr-ba* to be cured of a disease, to get well, to recover; *nád-kyis débs-pa*, *tébs-pa*, to be attacked by a disease, to be taken ill *B.*; *C.* more frq.: **né-kyi gyáb-pa*, *zir-wa**, *W.*: **ná-la nad yon(s)**; *nád-kyi rgyu*, and *rkyen*, v. *rkyen* 1 and 2.

Comp. *nad-rkyál* *Wdk.* emblem of a deity (meaning not clear). — *nád-kan* hospital Cs. — *nád-go* seat of a disease *Sch.* — *nád-čan* ill, sick (little used). — *nád-pa* 1. a sick person, male or female. 2. adj. ill, sick, *séms-čan nád-pa-dag* *S.O.* = *nád-po* and *nád-bu* = *nad* Cs., **nád-bu-čan** W., weak in health, sickly, poorly. — *nad-méd* healthy, hale, in health, (the usual word); *nad-méd-par gyúr-čig* may you recover your health, may you remain in good health, all hail to you! Cs. — *nád-med-pa* health, *nád-med-pa tób-pa*, *rnyéd-pa* to get well, to recover one's health; *nád-med-pa gyúr-ba* declining health *Thgy.* — *nad tsul* the character of a disease *S.g.* — *nad-γží* seat, primary cause of a disease(?) *Lt.* — *nad-γyóg* one attending to sick persons, a nurse; *nad-γyóg byéd-pa* W. **čó-čé**, to nurse.

ན་ *nan* the act of pressing, urging; pressure, urgency, importunity, *kón-rnams-kyi nan* *ma tégs-par* not being able to resist their importunity *Mil.*; *nán-gyis* with urgency,

pressingly, e.g. *zú-ba* to request, to solicit *Glr.*; *nán - gyis zar júg - pa* to urge, to compel (a person) to eat *Dzl.*; *nán - gyis skór - ba* to press, to crowd, round *Dzl.*; *nán-gyis júg-pa* to make a person come near by calling to him *Mil.*; *nan - čág* 1. sbst. **certainty, surety**, **da nan - čág tob son** *W.* now I have certainty, now I know for sure; *nan - čags tems?* *Zam.* 2. adv. **certainly, surely** *W., C.*; adj. **lon nan - čág** *W.* certain news. — *nán-tan* 1. sbst. **earnest desire, application, exertion** *Cs.*; *byañ - čub-la nán-tan byéd-pa* to strive earnestly for perfection *Dzl.*; *nán-tan-du byéd-pa* *Thgy.*; in *čós-kyi nán-tan ysuñs* *Pth.* 'kyi' is perh. to be cancelled. 2. adv. *C.*: **certainly, positively**, **nę nęn - tęn láb - pa, nęn - čág zér - pa**, I have told him so definitively, as my unalterable decision; *W.*: **earnestly, ardently, accurately**, **nán - tan zib - ča ltos** look at it, examine it, accurately! **nán-tan čos** do it well, most carefully! **nán-tan šrág-čę** to burn entirely. — *nán-tar* very, *nán - tar bzan* *Lex.*; **very much, all the more, altogether** *Mil.*; *nan-túr*, of rare occurrence, = *nán-tan*. — *nón - pa, řnán - pa* are cog. to *nan*.

ནན་ཏེ་ *nán-te* 1. *Ts.* for *ná-ba* **sick, ill**. —

2. *W.* **ču nán-te kyon**, for *ran-te, řdren-te*, conduct the water this way!

ནན་ཁྱེ་ *nán-žag* *W.* **late, recent**, what has happened a few weeks or months ago.

ནམས་ *nabs* **put on** (your clothes)! *Sch.*, v. *mnáb-pa*.

ནམས་མོ་ *nabs-so* **one of the lunar mansions**, v. *rgyu-skár* ༩.

ནམ་ *nam* I. sbst. 1. **night**, *nam láns-te*, or *-nas*, when night departs, **at day-break**, frq.; *nam - gán* *Sch.*: the last day of the lunar month on which there is no moon-shine at all; *nam-gün* **midnight**, *nam - gyi gün-tun-la* in the hour of midnight *Dom.*; *nam-stód* the first half of the night, *nam-smád* the second half of the night; *nam-gyi ča stod, smad*, id. — *nam - pyéd* **midnight** *Dzl., Glr.*; *nam-žón* (?) *Sch.* in the morning; *nam - řin* *Sch.* a long day (??)

— *nam-láns* **day-break**, *nam-láns-kyi-bar-du* *Dzl.* — *nam - sród* **darkness of night**, *nam-sród byin son-bai tse* as it was almost quite dark *Mil.*, **nam - šród yol son - nas** *C.*, *nam-srós-nas* *Sch.* id. — 2. for *nam-mka* q. v.

II. adv. of time, also *dus-nám-žig*, 1. **when? frq., how long a time?** seldom; *rgyün-du nam čhi ča med sgom* always keep in mind that you do not know when you will die *Mil.*; *dus - nám - žig - gi tsé-nas* **since when? since what time? how long ago?** *Mil.*; relatively: *nam gró - bai dus byéd - pa* to appoint the time, when one is going to start *Dzl.*; *nam žig ggyü-lus jóg-pai tse*, when he shall lay aside his phantom-body *Mil.*; **nam tsug - pa ko ma lęb - na, de tųg** . . . , as long as he has not come, so long . . . *W.* — 2. *nám (-du) yañ* (col. **nám-añ, náms-añ**) with a negative, **never**, in sentences relating to the past, or the future, or containing a prohibition, cf. *mi* and *ma*, *nam-yañ mi zii-to* it will never be finished *Dzl.* ༔ ༩, 9; *šion nam yañ ma tos* (that) has never been heard of formerly; without a negative in *B.* rarely, col. frq.: **always**; *nam žag brtan* *Mil.*; **nám-žag ggyün-du** *C.* id.

ནམ་མཁའ་ *nám-mka* (cf. *mka* and *řnam*) the space or region above us, **heaven, sky**, where the birds are flying, and the saints are soaring, where it lightens and thunders etc.; **the ether**, as the fifth element *S. g.*; **the principle of expansion and enlargement** *Wdi.*; *nám-mka dai mnyám - pa* like unto the heavens, as to wide expanse, frq.; inaccurately also for an innumerable multitude, *nam - mka dai mnyám - pai sęms-čan-rnams* *Mil.*; *nám-mkai dbyiñs*, *nám-mka - ldiñ (-mo)* v. sub *mka*; *nám-mkai mtoñs* **celestial vault, firmament** *Glr.*, *S. O.*; *nám - mka - mdog* the blue colour of the sky, **azure**; it is supposed to be produced by the southern side of mount *Rirab*, which consists entirely of azur-stone, *Mil.*; *Kyím-gyi nám-mka-la* in the air above the house, like *bar-snán-la*, *Tar.* ༔ ༩, 2; *nam-řpáñs řčód-pa*, also *nam-*

dpáns spyód-pa Mil., to cross the height of the heavens, to fly across the sky. — *nam-gru v. rgyu-skar.*

ནམ་བུ་ (*nám-zla*) pronounced **nám-da*, and *nám-la**, *Mil.*, *Pth.*, col., **season**, *nám-zla dus bži* the four seasons; *da nam-da ston śar* now autumn has set in; **da nam-da dan-mo soñ**; fig. *nám-da das* the (favourable) season has passed *Mil.*

ནམ་སོ་ *nám-so* = *nabs-so*.

ན་ *nar v. na* I. and II., 2; also *ná-ka*.

ནར་སྒྲ་ *nár-ma* adj., and *nár-mar* adv., continuous, without interruption *Sch.*; **či-ma nár-te tön* or *śor** *C.* torrents of tears gushed from his eyes, cf. *krul*; *nár-re Mil.*, more vulg. **nár-ra-ra** in a long row or file, *grül-ba* to walk

ནར་མེ་, ནར་ནར་མེ་ *nár-mo*, *nár-nar-po ob-long Mil.*, *Med.*; *ka-nar-čan* having the shape of a rectangle; *gru-nar-čan rhombic, lozenge-shaped*. Cf. (b) *snár-ba*.

ནཱ་ *nal* n. of a precious stone *Sch.*

ནཱ་(སྒྲ་) *nál(-ma)* *Cs.* incest, fornication; *nal-grib* pollution by it. *nal-prüg* frq., **nal-le** *Ts.*, bastard-child; *nál-bu Sch.* a libidinous woman (??).

ནཱ་བྱི་ *nál-byi Pth.* n. of a poison-tree.

ནས་ *nas* I. sbst. 1. **barley**, in three varieties: *mgyógs-nas (Ld. yán-ma*, or *drug-ču-nas*, *Wdi. krá-ma*) early barley, ripening in about 60 days; *sér-mo* late barley, the best sort; *če-nas* a middling sort. — 2. **barley-corn**, *nas-tsam* as much as a barley-corn *Glr.* — *nás-čan* beer brewed of barley. *nas-rjén v. rjén-pa.* — *nas-pyé* barley-flour. — **nas-zir** (spelling not certain) aim or sight on a gun *W.*

II. postp., sign of the ablative case (almost like *las*) 1. added to sbst.: **from**, *byán-pyogs-nas* from the north, often joined with *bzün-ste (Ld. *táns-te*)*, commencing **from**, extending **from**, with a following **to**, **as far as**; **till**, **until**, with respect so space and time; **by**, *lág-pa-nas dzin-pa* or *jü-*

ba to take a person by the hand, *min-nas rjód-pa*, *smó-ba* to call by name, *tigs-pa re-ré-nas* (to count) by single drops, *so-só-nas* **one by one, each by himself**; **through**, *din-nas bšád-pas* speaking through a trumpet *Glr.*, *sgo-sán-nas ltá-ba* looking through the chink of a door *Tar.*; *sgó-nas ytón-ba* to admit through the door *Dzl.*; **bí-yañ-ne pāñ** *W.* he flung it through the hole (cf. also *rgyüd-pa* I., 2); made, manufactured, built etc. **of**, *pá-gu-nas* of bricks; (made, worked, struck etc.) **with**, **lág-pa-ne duñ** *W.* struck with the hand; denoting **distance**: *rgyañ-grágs yèig-nas pó-ta-la yod C.*, Potala lies within reach of the ear; *di-nas gáns-ri-la* far from here on the snowy mountain *Glr.*; with respect to **time**: **after**, *śag bdün-nas* after seven days: *dé-nas* **after that, afterwards, then**. — 2. added to verbs, as gerundial particle, rarely to the inf., gen. (col. always) to the verbal root, prop. **after, since**; also equivalent to *te*, when added to a pres. or pf. root (instances of which are to be met with almost on every page of Tibetan books); together with *dug* or *yod* added to a pres. or pf. tense, col. frq., in *B.* rarely: *na lčeb dgos snyám-nas yod* I think I must seek death *Pth.*; *tsós-nas yod* it is boiled *Pth.*; *só-nam-gyi byá-ba-la žugs-nas yód-pa-la* as they began to till the ground *Glr.* — Col. also for *na*.

ནི *ni* I. 1. particle, col. also **nin**; *Cs.* justly remarks: 'an emphatical particle', serving to give force to that word or part of a sentence, which rhetorically is most important, esp. also (though not exclusively, *Sch.*) to separate the subject of a sentence from its predicate, thus adding to perspicuity: *kyod dir ōns-pa ni nai mtus ōns-so* thy coming hither has been effected by my (magic) power *Dzl.*; *bdag ni brám-ze yin* myself am a Brahmin *Dzl.*; *de ni na yin* that one am I; *di ni mi pód-do* this I am not able to do *Dzl.*; *ta-mál-pa ni ma yin* a vulgar person she is not *Dzl.*; *des ni* it is by this (that...); *stobs ni* as to strength (I...); *gál-te nis-na ni* if he

can (— well!); *da ni, snar ni, di-las ni, snon-čad ni* etc.; *šin-mkhan ni* now, as to the carpenter, he . . . *Dzl.*; *dār-ba ni* now, with respect to the propagation (of the doctrine). In a similar manner it is frq. used, where we begin a new paragraph, heading it with its principal contents. In col. language the word before *ni* is rendered still more emphatic by repeating it once more after *ni*: **zer ni zer dug** *W.* (it is true) they say so; **ḡi ni ḡi-te yod** it has been written, (to be sure); **jhe' ni jhe' C.*, **čò ni čò dug** *W.* (certainly) they are working at it, (but . . .). In metrical compositions, esp. in mnemonic verses, it is often added as a mere metrical expletive, without any meaning, esp. after *dan*. — 2. *Ts.*: demonstrative pron., **ri ni - le ni to-wa dug** this mountain is higher than that.

II. num. figure: 42.

ནི་ལ་ *ni-la* (*Hindi नील blue*) 1. *Cs.* indigo.

— 2. *W.* the blue pheasant of the South Himalaya, *manāl*.

ནི་ལ་མ་, བེ་ལ་མ་ *ni - lam, li - lam* (*Hindi*; *Shaksp.*: 'from the Portuguese *leilam*') auction, public sale.

ནི་ཡི་ *niñ* 1. col. for *ni*. 2. for *nyin*? v. *nanñi, že-niñ*.

ནི་མ་པ་ *nim-ba, निम्ब*, n. of a plant, *Melia Azedarachta*.

ནི་ཁི་ཁི་ *ni - li* *Sch.*: the great buzzard or mouse-hawk (?).

ནུ་ *nu* num. fig.: 72.

ནུ་བ་ *nū-ba* pf. and imp. *nus*, to suck *Cs.*, རུ་བ་ *nu(-ba)-po, mo*, a suckling *Cs.*, *nu-kūg* sucking-bag.

ནུ་མོ་ *nū-ḡo*, resp. *yčün-po*, *W.* **no**, a man's younger brother *B.* and *C.*

ནུ་མ་ *nū-ma*, *Cs.* also *čab-nu* (resp.?), breast, རུ་མ་ as two correspondent parts of the body, 1. mammary gland, female breast, bosom *S.g.* — 2. nipple, teat, also of males. — 3. *dug*, nipple of a cow's udder; *nu-k̄yim, -ydan, -bur, -bor*, *Cs.* id. — *nū-ša* the thoracic muscle. — *nu-rtsé, nu-sór* *Cs.* the tip of the breasts, nipple. — *nū-žo* mother's milk,

mai nū-žo Dzl.; *nū-žo snūn-par byéd-pa* to suckle, to give suck, *Lt.*; *nū-žo skám-na* if she has no milk *Lt.*

ནུ་མོ་ *nū-mo* 1. *W.* **nó-mo**, the younger sister of a female, *B.* and col. — 2. v. *nū-ba*.

ནུ་ག་ཉི་ *nūg-ste* (pronounced **nūg-te**) *Ts.*, རུ་ག་ཉི་ so, thus.

ནུ་བ་པ་ *nūd-pa* to suckle, *W.*: **pi-pi nud ton** give to suck! (= *snūn-pa*).

ནུ་བ་ *nub* 1. the west, *nub-(kyi) pyogs(-rol)* id.; *nub-pyogs-su* towards the west; *nub-byān* north-west; *nub-kyi* of the west, western; v. also *bdé-ba-čan*. — 2. evening, *do-nub* this evening, to-night.

ནུ་བ་པ་ *nub-pa* 1. vb., to fall gradually, to sink, *mfil-la* to the bottom; to sink in, *pūs-mo nūb-pa tsam* knee-deep *Dzl.* frq.; to go down, to set, of the sun, moon, frq.; fig. to decay, decline, of religion; *nūb-par gyūr-ba* id.; *nūb-par byéd-pa* *Sch.* = vb. a. *snūb - pa*. — 2. sbst. an inhabitant of the West.

ནུ་བ་མོ་ *nūb-mo* evening; in the evening, frq.; རུ་བ་མོ་ *nubgrān-gi* happening every evening *Sch.*

ནུས་ *num*, *W.* col. for *mun*.

ནུ་རུ་མོ་ *nūr-nur-po* denotes the form of the embryo in the second week: oval, oblong; *mēr-mer-po* id.

ནུ་བ་ *nūr-ba* (cf. *brnūr-ba, snūr-ba*), 1. to change place or posture, to move a little, **rig-te nur** (v. *sgrig-pa*) *W.* move a little nearer together, stand or sit a little closer! *nūr-gyis tén-pa* to pull gradually, to give short pulls *Gl.*; *pa-bón dam rdzis-pa bžin-du nur* the rock yielded, i.e. received impressions, like foot-prints on soft clay, *Mil.*; to step aside, to draw or fall back; to get out of its place, to be dislocated; **pi nūr-la dūl-čé, pi-log-la nūr-čé** *W.* to move slowly back. — 2. to crumble to pieces, *Mil.* of mountains during an unearthly storm, according to some Lamas, cf. *snūr-ba*. — 3. *Cs.*: to approach, to come near to(?), yet cf. *snūr-ba*.

ནུས་པ་ *nūs-pa* I. 1. vb. to be able, to have sufficient moral or physical power,

also = *pód-pa*; *ji* (or frq. *èi*) *nús-kyis* to one's best ability; to be able to do or to perform, *dká-las gañ yañ mi nus* he cannot perform any difficult task *Thgy.*; *rgyál-po mi nus* he cannot be a king; to venture, to dare, *gro nús-pa* one that dared to go. (In *W.* **túb-pa** is used almost exclusively instead of it.) — 2. adj. able, *nús-pa su čé-ba lta* let us see who is more able, more efficient, who can do more, *Mil.*; *C.* also active, diligent, assiduous. — 3. sbst. power, ability, faculty, capability, c. genit: *nai nús-pa-la brtén-nas* by my power, through my agency (you shall obtain it) *Mil.*; *rtsig-pai nús-pa yód-dam med* whether there will be a capability of building . . . *Glr.*; **de čós-la nús-pa med** *W.* this religion has no power; *nús-pa bšig-pa tams-čád* all the destructive powers; *byéd-nus-pa*, *stón-nus-pa* the capability of doing, of showing *Thgy.*; *nam-smín-nus-pa* the power of retributive justice (Nemesis, as it were) *Mil.*; efficiency, efficacy, virtue (of a remedy), *smán-nus* *šoms* they hinder the efficacy of the medicines *Med.*; *nús-pa smín* the efficacy becomes complete *Mil.*; in a more particular sense: the effect of a medicine in the stomach (opp. to its taste etc.); there are eight different effects: *lèi*, *snun*, *bsil*, *rtul*, *yañ*, *rtsub*, *tsa*, *rno* *S.g.*; *nús-pa ynyis dan ldan* they have both qualities *S.g.*; *nus-stobs* = *nús-pa* *Sch.*

H. pf. of *nà-ba*.

ནི ne num. figure: 102.

ནེམང་, རྒྱུ་མང་ *ne-tán*, *neu-tán*, meadow, grass-plot, green-sward, *B.*, *C.*, *W.*

ནེ་ནེ་མོ་ *né-ne-mo* aunt, the father's sister, or wife of the mother's brother.

ནེ་མ་ *né-ma* meadow, green-sward, *C.*, *W.*

ནེ་ཙོ་ *né-tso* parrot.

ནེ་རེ་, རྫོང་ནེ་ *ne-ré*, *ner nér* (v. *ner-ba*), *W.* sediment, settlings, dregs.

ནེ་ལེ་ *ne-lé* *Sch.*: 'mouse-hawk', a species of large hawk or vulture, differing from

gó-bo, frequently to be met with in Kullu, but not in Ladak.

ནེ་བྱེ་ *ne-we* *Sch.* mason's trowel, *ne-we rgyag-pa* to plaster, to roughcast.

ནེ་གསིང་, རེ་གསིང་ *ne-ysin*, *ne-bsin* = *neu-(y)sin*.

ནེ་ན་པ་ *nén-pa* *W.* col. for *lén-pa*, to take, lay hold of, seize; to take out, off, away; to hold.

ནེ་ས་ནེ་ *nem-ném* denotes a nodding, waving, or rocking motion, *Mil.*; cf. *nems* and *snem*.

ནེ་ས་བྱ་ *ném-bu* doubt, error *Sch.*

ནེ་ས་པ་ *nems*; *Stg.* describes an elastic floor in the following manner: *rkán-pa bžág-na ni nems šes byéd-de*, *rkán-pa btégs-na ni spar žes byed*: hence *nems*, it sinks a little, gives way.

ནེ་ལྷ་མང་ *neu-ldán* *Lex.* = *na-mnyám* one of the same age, coetaneous, contemporary; *Sch.*: *neu-ldán* friend, and *neu-ldáns* protector, defender.

ནེ་ལེ་ལེ་ *neu-lé*, *Hindi* नेवला, *Ssk.* नकुल, *ich-neumon*, *Herpestes Pharaonis*, *Liš.*; represented in *B.* as a fabulous animal, cat-like and vomiting jewels.

ནེ་ལེ་(ག་)སིང་ *neu-(y)sin* 1. *C.* = *ne-tán*. — 2. grass-plots on high mountains, alpine pastures (*C. span*).

ནེ་ར་པ་ *ner-ba* to sink, to fall gradually, *mtíl-la* to the bottom, = *núb-pa*.

ནེ་ར་ནེ་ *ner-ner* = **ne-ré** *W.*

ནོ་ no 1. *W.* for *nú-bo*. — 2. num. fig.: 132.

ནོ་ནོ་ *no-nó* *Ld.* title of young noblemen, *no-nó čén-mo* the eldest of a nobleman's sons, *bár-pa* the second, *čün-se* the youngest; *Sp.* title of the highest magistrate of the country.

ནོ་མོ་ *nó-mo* (*Bal.* nó-mo) *W.* for *nu-mo*.

ནོག་ *nog* *Sch.*: cervical vertebra; hump of a camel.

ནོག་པ་, རོག་པོ་ *nóg-pa*, *nóg-po*, prob. prov. for *nág-po*; *nog-nóg* very dark, deep-black.

ནོན་བ་ *nón-ba*, pf. *noñs*, to commit a fault, to make a mistake, to commit one's self, *ci noñs* what have I done amiss? *bdág ma nóñs-par* གདི་ལྟར་ རྟོན་པ་ བཟུགས་ I have thus been injured without my fault *Dzl.*; *nóñs-pa* fault, crime, *nóñs(-pa)* *mi byéd-pa* not to commit a fault or crime *Dzl.*; *bzód-pa* to pardon, to forgive, v. *bzód-pa*; *nóñs-pa bzód-par* རྟོན་པ་ རྟོས་པ་ རྟོས་པ་ to ask pardon for a fault committed (in *C.* even: **nón-pa sol-wa**); *nóñs-pa-can* culpable, liable to punishment; **nón-can-ni (s)pe-ra** *W.* a reprehensible speech.

ནོན་ས་བ་ *nóñs-pa* resp. no more alive, dead *Dzl.*, *rje-btsün sku ma nóñs-par* རྟོས་པ་ རྟོས་པ་ that your Reverence has arrived safe and sound *Mil.*

ནོན་བ་, རྟོན་བ་ *nód-pa, mnód-pa*, pf. and imp. *mnos*, to receive instruction, directions, favours, from a superior, esp. priest, *Dzl.*, *Ghr.*; but also to receive punishment.

ནོན་བ་ *nón-pa* I. also *gnón-pa*, pf. *gnan, mnan*, 1. to press, **máni-po ma non** do not press too hard! **nán-te jé-čé** *W.* to open a thing by pressing; with or without *rkán-pas* to tread under foot, to crush; to pour over, to cover with, *sas, byé-mas*, with earth, with sand; to be drenched, *čár-pas* by a shower of rain *Dzl.*; to lay over, to overlay with *Tar.* 9, 11, 21; more frq. fig. to oppress, suppress, overcome, conquer, humble, keep under, *mčó-ba křims-kyis* the great people by laws *Ghr.*; enemies frq.; evil spirits by magic, e.g. *sri gnán-pa* by burying heads of animals in the ground, in order that the evil spirits may remain shut up there; *bgegs nón-pa* to keep the spirits away from the fields during harvest by hatchets etc. stuck in the ground; po. *ká-bai ydon sri mnan* I have crushed, subdued, the face of the snow (i.e. its surface) that was adverse to me *Mil.*; *sa gnón-du* the sitting posture of a saint, when his left hand rests in his lap, and his right hand hangs down, keeping down, as it were, the earth and her powers; cf. *myam-bžág*. — Frq. also: *mya-nán-gyis, snyin-*

njes etc. to be overcome by misery, by compassion. — 2. to overtake, to catch, to reach, *bdás-pas* in the pursuit *Mil.* and *W.* — 3. *sgo-ña* to brood, to hatch, eggs, *Sch.*

II. *W.* lo *tsam-non*, for *lon*, how old is he?

ནོན་བ་ *nóm-pa*, pf. *noms*, 1. *Cs.* to be satisfied, contented (*nom-pa?*) — 2. to seize, to lay hold of (*snóm-pa*); *Sch.*: *noms-nyug byéd-pa*.

ནོར་ *nor* I. (*Ssk.* धन, also वसु) 1. wealth, property, possessions, *nor(-la)* *gód-pa Mil.* to suffer a loss of property; **nor gód-da** or **póg-ga** *W.* have you suffered damage or loss? **nor nyams čü-pa** *C.*, **lén-čé** *W.*, to examine the inventory, the amount of property; *págs-pai nor* *bdun Mil.* the seven (spiritual) possessions of a saint, v. *Trig.* 17; proverb: **rán-nor-la man mi-nor-la dhug* (sc. *tar to*)* *C.* look upon your own property as a medicine, upon that of others as a poison; thing, substance, much the same as *rdzas*, *Zam.* (nif.). — 2. more or less exclusively: money, *nór-la ltá-ba* to care for money, to be avaricious, easily bribed etc.; *nor skyi-ba* to borrow money, *nor bsri-ba* to save money, to scrape together; *nor sog-jóg-pa* to accumulate riches. — 3. *Sch.*: cattle, even in such phrases as: *nor křig-pa* the pairing of cattle. *Sch.*, *nor-dpon Desq.* chief neat-herd (provincialism of *C.?*). — 4. heritage, inheritance, *bkó-ba* to divide (it among the heirs); *pá-nor* heritage from the father, *má-nor* heritage from the mother. — 5 symb. num.: 8 (cf. *nór-lha*).

Comp. *nór-skal* inheritance, hereditary portion; *nór-skal-rnams* funds, capital *Mil.* — *nor-rgyün* imperishable riches *Cs.*; *nor-rgyün-ma* a goddess, *nor-can* wealthy, opulent, rich *Cs.* — *nór-bdag* 1. a man of wealth. 2. an heir. 3. a money-changer, usurer, *Hind.* महाजन, *nór-bdag-mo* fem. of it; also n. of a goddess; *nór-bdag-bu* heir. — *nór-dus Pur.* the gathering of taxes. — *nór-brnab-can* covetous, greedy of money. — *nor-pyügs* amount, or stock of cattle, *nor-brú* store of corn. — *nór-bu* v. that article

— *nor-dzin* po. the earth. — *nor-rdzás* = *nor* I., 1. B. and col. — *nór-lha* = *ku-be-ra*, god of riches; there are eight such gods.

II. v. sub *nór-ba*.

ནོར་བ་ *nór-ba* to err, to make a mistake, to commit a fault, *gas gñul nór-ro* it is wrong (to write it) with the prefix *γ* *Gram.*; *nor soñ* it is a mistake, I (thou, he etc.) am wrong; *ka, lág-pa, lam nor soñ*, it was a slip of the tongue, I got hold of the wrong thing, I lost my way; to stray, *dé-las di-ru* from one thing to another *Thgy.*; *mi-nór-ba, ma-nór-ba, nor-ba-méd-pa* infallible, not liable to fail, e.g. of a charm; where one cannot miss or go wrong, *lam*; *mi-nór-bar*, strictly according to prescription or direction. — *nór-ba, nór-pa* Cs. 1. a wanderer, from the right way. 2. an error, a mistake. — *nor-kñul* id., frq.; *nór-ra-re* *Sch.*: he might possibly be mistaken.

ནོར་བུ *nór-bu* (मणि) 1. jewel, gem, precious stone, *nór-bu-ñan* adorned with jewels, set with precious stones; *nór-bu-pa, nór-bu-mkian* Cs. a jeweler, a connoisseur of gems; *nór-bu-gñren-ba* a rosary or chaplet composed of precious stones; also as title of a book; *nór-bu rin-po-čé, चिन्तामणि*, a very costly jewel; also jewel, par excellence, a fabulous precious stone, the possession of which procures inexhaustible riches; acc. to *Wdk.* 488, it has the shape of an oval fruit of the size of a large lemon. — 2. a noun personal, or family name, much in use. — 3. gen. pronounced **nór-ru, nór-ro**, good, excellent, noble, e.g. *mi, Bal., Pur.*

ནོར་མོ *nór-so, nór-so-ñan, Wñ.* 173, 11; 182, 4?

ནོར་བ་ *nól-ba* to agree, to come to terms Cs.

ནོར་པ་ *nós-pa* v. *nód-pa*.

ནུ་བྱོ་དྭ *nya-gro-dha* *Ssk.*, *Ficus indica*, = *byan-čub-šiñ.*

གནག་པ་ *gnág-pa*, a secondary form of *ndág-pa*, of rare occurrence, 1. black; *gnag-sbágs* sooty *Sch.*; *gnag-pýiags* black

cattle, esp. the yak; *gnag rta lug ysum* cattle, horses, and sheep, these three; *gnag-kyú* a herd of cattle; *gnag-rdzi* a keeper of cattle, cow-herd; *gnag-lhás* an enclosure for cattle. — 2. fig. black-hearted, wicked, impious. — 3. (looking black upon) frowning; *Glr.* fol. 96: *sems šin-tu gnág-par byuñ* (notwithstanding their friendly appearance) they had a spite against each other in their hearts. — 4. sbst. misfortune, grief, affliction, pain, *gnág-pa dan ldán-pa* unfortunate, unhappy *Stg.*; **nag-ñan** *W.* cruel, tormenting; **nag stán-pa** *Ld.* to torture, to torment. — 5. *Sch.*: (well) considered, (carefully) weighed in the mind; v. however *brnág-pa*.

གནང་བ་ *gnán-ba* I. vb., pf. *gnan(s)*, imp. *ynoñ*, B., C. (in *W. stsál-ba* is gen. used for *gnán-ba*) 1. to give, resp., i.e. only used when a person of higher rank gives or is asked to give; cf. *búl-ba*; **dag-la dá-wa čig-gi póg kyáb-rog nán-wa zu** C. please, have the kindness to give me my month's pay; sometimes it is preceded by a pleon. *njes-su, Cs.*, to bestow, to confer, upon, frq.; to commit to, to place under a person's care, e.g. a pupil (resp. for *ytód-pa*) *Mil.*; to grant, to concede, what has been asked, *gnán-du ysol* (ancient lit.), *gnán-ba zu* (later lit.) I request you to grant; *skur-gnán mdzad-pa mkyen-mkyén* I beg you for the favour of sending me... (in modern letters); to allow, permit, approve of, assent to, *pségs-par gnán-no* he accepted the invitation, he promised to come *Dzl.*; *bdag ráb-tu byün-ba(r) ynoñ čig* allow me to take (holy) orders, to become a priest *Dzl.*; *bdag ni sbyin-pa čig byéd-kyis ynoñ čig* allow of my making a donation *Dzl.*; *de bžin-du gnán-ñio* yes, I permit it *Dzl.*; *yid bžin-du gnán-ñio* we allow it; do according to your pleasure! — *či gnán* v. *či* I., 4. — In a looser sense: *blón-por gnán-ñio* he appointed him his minister; *mi gnán-ba* to forbid, prohibit, *čos byar mi gnán-bai kñims bčas* he published a prohibitory law concerning the exercise of religion *Glr.*; (*bkas*) *ma gnán* *Pth.* he refused it, declined to grant it, *byon-du ma gnán* he refused

to come *Glr.* — 2. sometimes to command, to order, complete form: *bka ynáñ-ba*; *ynáñ-tsig skül-ba* to order a person to do a thing *Pth.* — 3. in complimentary phrases used in *C.* the precise meaning of *ynáñ-ba* is not always quite obvious: *ynáñ-rógs mdzad-pa* (v. above) to give, to help to, to assist in(?); **gón-pa tsóm-pa ma nan**, do not be put out, do not give way to any misgivings (towards me)! sometimes *snan* (q.v.) would make a better sense.

II. sbst. **concession, permission, grant**, *gró-bai ynáñ-ba žü-ba Mil.*; *mi-las ynáñ-ba tób-pa* to obtain permission from a person; *bka-ynáñ-ba* (magisterial) permission, order (of government); *ynáñ-sbyin* very frq., **gift, donation, present**, *stón-mo ynáñ-sbyin* a present of provisions *Glr.*; **gift of honour, reward, favour, privilege, price of victory** held out etc.

གནང(ས) *gnans* adv. 1. on the third day, e.g. he came *Glr.*; gen. of the future: **the day after to-morrow**, *san ynáñs Glr.*; **tö-re nán-la** *W.* to-morrow and the day after to-morrow; *san gro ynáñs gro yód-pa yin* to-morrow or the day after to-morrow I must be off *Pth.*; *ynáñs-yžés* on the third and fourth day *Lex.* — 2. *ynáñs-žé* rather (too) large, *ynáñs-žün* rather (too) small *Mil.nt.*

གནད *gnad*, *Ssk.* मर्मन्, 1. the main point, object or substance, the pith, essence, *gnad gról-ba* to explain the main point *Mil.*; *gnad-dón* the proper meaning, the pith of the matter *Tar., Schf.*; **gnád-šes-mkan** *W.* one that knows a thing thoroughly, that is up to it, knows how to do it; **ne' šé'-pa, ne'-kyi žü-wa búl-wa** *C.* to excuse one's self, to defend or justify one's self (prop. to account for the circumstances that led to an action); **jog da jog; nad-du* (or *nad-čan*) *ma teb** *W.* I have hit (him), but not mortally; so *B.*: *gnád-du snün-pa* to pierce mortally. — 2. in anatomy: by *gnad bdun*, or 'the seven important parts of the body', acc. to *S.g.* are meant: flesh, fat, bones and veins, and *čur-ggyus, don*, and *snod* (*Wise, Hindoo Me-*

dicine p. 69, gives a somewhat different explanation). — 3. in mysticism: the seven physical conditions requisite for successful meditation, *lág-pa mnyam-bžág-tu bžág-pa* (the hands joined over the stomach in such a manner, that the fore-joints of the fingers cover each other, whilst the thumbs are stretched out without touching), *lus rdo-rje-skyil-krün sdód-pa, gal-tsig mda ltar srün-ba, dpün-pa rgód-šog-pa ltar srün-ba, mig sna-rtsér bebs-pa, mču ran-bab-tu bžág-pa, léc-rtse ya-dkán-la shyár-ba*; there are also *séms-kyi ynad Mil.* certain conditions of the mind required, such as abstaining from *rtóg-pa*, speculative thinking.

གནད་བ *gnán-pa* v. *nón-pa*.

གནབ་བ *gnáb-pa* v. *mnáb-pa*.

གནས *gnam* 1. heaven, sky, = *nám - mka*; *gnám-ga* id. *Cs.*; *gnám-gyi gó-la* the sphere or globe of heaven *Cs.(?)*; *gnam gyir-ba Mil.*, mentioned in connexion with an earthquake, and prob. corr. translated by *Schr.* with thunderstorm, tempest; **nam kar-kór** *W.* now the sky is cloudless, now overcast (inst. of **dkar-kór**); *gnám-sgo* 1. *Sch.* the gate of heaven(?). 2. *C.* trap-door. — *gnam-lčags, gnam-lčé Cs.* thunder-bolt, lightning that has struck; *gnam-stón* the thirtieth day of the lunar month, the day of new moon *Pth.*; **nam-tán** *W.* serene sky, fine weather. — *gnam-tel-dkár-po Glr.* 99 is said to be a deity of the Horpa or Mongols, as likewise *sa-tel-nág-po*, and *bar-tel-krá-bo*. — *gnám-mda Pth.* shooting an arrow straight up into the air. — *gnám-rdo Cs.* = *gnam-lčags, Schr.* hail. — *gnam-zlám* vault of heaven *Sch.* — *gnam-yis Glr.* 95 is said to be a n. p., the name of a building. — *gnam-rü, resp. for 7žu, bow* (for shooting), *Cs.* rainbow. — *gnám-sa* heaven and earth, *gnám-sa brdéb-pa tsam* so that heaven and earth were mixed *Glr.* — 2. v. *nam*, faulty, incorrect.

གནང་བ *gná-ba Glr., Lt., rnab Sg., Ld.* *ná-po, fem. ná-mo*, an antelope, found in *Ld., Sp., Kun., Nepal* and other countries;

its flesh is well-tasted, and its hair is supposed to cure cases of poisoning(!) *Med. Hook.*, (Him. Journ. II, 132) seems to mean this animal by his 'gnow', prob. confounding *yna* with *ynyan* (q.v.) which latter, acc. to Cunningham's Ladak p. 198, and by the statements of the natives, is the argali.

གནའ་བོ་ *gná-bo* **ancient** *Cs.*; *yna-sñón* **formerly, in old times** *Cs.*; *gná-dus* *Lex.* **former times, time of yore**; *gná-nas ma mfoñ* never seen or heard of before *Dzl.*; *gná-rabs* *Cs.* men who lived in old times, the ancients.

གནའ་མི་ *gná-mi* *Lex.* w.e.; *Sch.* **witness.**

གནས་ *gnas* 1. **place, spot**, *B., C.* (in *W.* *sa* (-*kýád*), *sa-čá*) *dbén-pai gnas* *šig* a lonely place; *mfo-bai gnas* a raised place, an elevation *Dzl.*; *gnás-na dúg-pa, gnás-su sdód-pa* the being somewhere, *gnás-su gró - ba* the going somewhere, *gnás - nas skrod-pa* the expelling from a place *Gram.* — 2 **place of residence, abode, dwelling-place**, (in *W.* not in use) *gnas dbéspa Sch.*, *čá-ba Ma.*, *debs-pa*, to establish one's self at a place, **to settle**, *gnas ytón-ba, šóm-pa, to quarter, lodge, take in*, a person *Stg.*, *gnas méd-par gyúr-ba* to become homeless; a house, family, or race no longer existing, extinct, *Dzl.*; *gnás-su sòn-ño* they returned to their place, their home *Dzl.*; *gnas dañ skyabs méd - par gyúr - ba* to be at one's wit's end, not knowing what to do *Schr.* — 3. **a holy place, place of pilgrimage; hermitage, monastery**; **nás jal-pa, nás-kor-pa** *W.* **a pilgrim**; **dor-je-lñ-gi ne** the hermitage, or Buddhist parsonage in Darjeeling; acc. to *Sch.* also Lama, cf. *mčód-gnas*. — 4. **a clerical dignity or degree**, *gnas sbyin-pa* to confer such *Sch.* — 5. (cf. the Latin *locus*) **object**, like *yul*, but not so frq., *gád-moi gnas* an object of laughter; *ñó - tsai gnas* words, actions, which ought to be an object of shame *Schr.*; **point, head, item** *Was.* (225); **sphere, province, fig.** *S.g.*; *rig-pai gnas lia* the five classes of science. — *gnas gyúr-ba Sch.*: to appear embodied (?);

gnás-su gyúr - ba and *byéd - pa S.O.* and elsewh.?

གནས་པ་ *gnás-pa*, (imp. prob. only in the periphrastical form *gnás-par byos*)

1. **to be, live, lodge, dwell, stay**, of persons, animals and things, *miál-na gnás-pai kyeu* the babes in their mother's womb *Dom.* — 2. **to remain, hold to or on, adhere to**, e.g. a doctrine, opinion, way of acting etc., *dgé-ba bču-la gnás-pa* to persevere in the ten virtues; *byáms - pai sém - la gnás - pa* to remain, to continue in love; in a general sense: *čós-la gnás-pa* 'one abiding in religion', a clerical person *Dzl.* ㄅㄛ, 13; **to exist permanently**, opp. to the moment of first taking existence *Was.* (278). — 3. **to hesitate(?)**. — *ráb-tu gnás-pa v. ráb-tu.*

Comp. and deriv. (also of *gnas*): *gnás-skabs* 1. **state, condition**, or perh. more accurately **period**, *miál-gyi gnás-skabs ltár-ltar-po Lex.* 2. **temporal life**, *gnas-skabs-kyi bdé-ba* temporal happiness (opp. to *mtár-fug-gi snyin-po*, or *don, brás-bu, Schr.*, the essence or result of perfection, here, therefore, = eternal felicity); *gnás-skabs-tse-yi bar-ycód mi byün-žññ* if my temporal life be not endangered. — *gnás-Kañ* **dwelling, dwelling-house or room** *Dzl.*; *gnás-Kañ-la sogs - pa* a furnished house or room *Dzl.* — *gnas-čén* a great resort of pilgrimage, a great sanctuary *Tar.* — *gnas brtán* (loco firmus, stabilis, lit. translation of स्खविर 1. firm, 2. old) **an elder, senior**, n. of the (16) highest disciples of Buddha; afterwards, when various schools had been formed, n. of the orthodox Buddhists, *Burn.* I, 288; *Köpp.* I, 383; *Was.* (38). (*Cs.* seems to have confounded *brtan* with *brten*, when he translates: subaltern, vicar). — *gnás - po* **host, landlord, master of a house, head of a family** *C.*, *gnás-mo* fem. *Glr.* — *gnas-mál Lex.*, श्यासन, sleeping - place, night - quarters, couch *Schr.*; *Cs.* dwelling-place(?) — *gnas-med v. gnas* 2. — *gnas ytsán-mai ris* n. p., name of an abode of the gods. — *gnas-tsán* **dwelling, quarters, lodgings**, *mi-la gnas-tsán jyár-ba* to ask for a lodging; to be

lodged, to be received into another's house *Tar.*; **ng-tsan jun** *C.* you will be lodged here, you may stay here (over night), *W.* **ñān-sa*.* — *ynas-tsul* 1. the state in which one is, good or bad, **condition of life**, *séms-kyi* the state of one's soul or heart. 2. an **account**, of one's state of mind. 3. **story, tale, narration; event**, col. 4. in philosophy: **the reality of being** (opp. to non-existence) *Was.* (297). — *ynas-yži* 1. = *ynas* 3, *Tar.* frq.

2. the **locative**, that case which relates to being in or at a place *Gram.* — *ynás-lugs* 1. **position, disposition, arrangement**, *lús-kyi* arrangement of the parts of the body, the science of anatomy *Med.* 2. in mystical works: *ynás-lugs rtógs-pa* the knowledge of the essence of things, the knowledge of all things, or in a Buddhist sense, of the non-existence of all things, *Tar.* and elsewh.

— *ynas-bśád* 1. **topography and geography** col. 2. narration of legendary tales connected with some holy place. — *ynás-sa* (v. *ynás-pa*) the permanent residence of a person, or the constant place of a thing, opp. to **bór-sa** *W.* temporary place or residence; **place, room**, in general, **né-sa yán-pa dug** *W.* there is much room here. — *ynas-bśrūn* 1. *W.* ('locum tenens') **earnest, earnest-money, pledge, security**; it might also be used for **ticket**, ticket of admission etc. 2. *Sch.*: **guardian**, or **warden** of a monastery.

གནོད་ *ynon* 1. v. *ynān-ba*. — 2. **consciousness of guilt**, *ynon lan* (his) conscience smites (him) *Mil.*; *gyod-ñin ynon bkūr-bai* seems repentance and a sense of guilt *Dzl.* *གནོད་བ* *ynón-ba* 1. **to be conscious of one's guilt, to feel remorse**, to be stung in one's conscience, *ynón-ñin gyód-pai sgónas* from a consciousness of guilt *Pth.*, *ynon-gyód drág-pos* id. *Pth.*; **nón-ño lán - na ñim-čö** *C.* where there is repentance, it is easy to pass judgment. — 2. **to be seized with anguish**, as the effect of poisoning. —

གནོད་བ་ *ynód-pa* 1. vb. (cf. *snád-pa*) **to hurt, harm, injure, damage**, *rkān - pa - la ynod-par gyúr-gyi dógas-pas* in order not to hurt one's foot *Dzl.*; *ynód - par gyúr-bai*

dgra a dangerous enemy *Dzl.*; **ñā-la nod yin** *W.* (he or it) will hurt me. — More frq.: 2. sbst. **damage, harm, injury**, *byéd-pa, skyél-bu, Gbr., Mil.*, **kyál-čē** *W.* **to do harm, to inflict injury, to hurt**, with *la*; *ynód - pa med-par, ma gyur-nas* without any harm, without injury *Sch.*; *ynod-byed-nyés-pa* v. *nyés-pa* I. — *klui ynod-pa* damage done by Nagas. — *ynod-sbyin*, ཡན, a class of demons.

གནོད་བ་ *ynón-pa* v. *nón-pa*.

གནོབ་ *ynob* v. *mnáb-pa*.

མནང་བ་ *mnág-pa* *Sch.* = *ynág-pa* 5.

མནད་མནད་ *mnad-mnád* *Sch.*: **falsehood, calumny**; *W.* **nad-nád čö-Kan** one doing damage maliciously.

མནོབ་ *mnán-pa* v. *nón-pa*.

མནབ་བ་, (ག)ནབ་བ་ *mnáb-pa, (y)náb - pa*, resp. for *gyón-pa*, **to put on, ná-bza** *Lex.* the garment; v. also *nabs*.

མནབ་རྩལ་ *mnab-rtśul* *Cs.* **mean, worthless**; *Lex.* and *Sch.*: **nourishment, food**, *mnab-rtśul-gyi bu(-tsa)* *Cs.*: the child of an indigent person, *Sch.*: **foster-child**; the word is not much known.

མནམ་བ་ *mnám-pa* **to smell of**, cca., *dri-ma glá - bai ril - ma mnam* as to its smell, it smells of the dung of a musk-deer; **to smell agreeably, to exhale fragrance**, e.g. the scent of lotus *Gbr.*; more frq. **to smell badly, to spread an offensive smell, to stink**, *rñul mañ dri mnam* profuse and badly smelling perspiration *Lt.*; *lus btsóg-pa mnám - pa* (or *-po*) *di* *Dzl.* this foul stinking body. Note: The transitive signification (to smell = to perceive by the nose) belongs only to the form *snám - pa*, and *Dzl.* འཇ, 14 should be translated: the medicine stank.

མནང་ *mna* **oath**, *mna bór-ba, dór-ba, byéd-pa, skyél-bu* *B.*, **kyál-čē** *W.* **to take an oath, to swear**; *lha dpān-du btsügs-nas mna byéd-pa* to swear by the Lha *Gbr.*; *di-skad čes mna bór-ro* *Dzl.*; *bar dañ mná-*

dpai byéd - pa to act as a mediator and witness of the confirmation of the peace by oath *Glr.*; **mna zá - ba** *C.* to swear falsely, to commit perjury.

མནའ་མ་ *mná-ma* *Dzl.* and elsewh., *Cs.*: a son's or grand-son's wife, a daughter-in-law; but the word is also used for the daughter-in-law 'in spe', i.e. for the bride of the son, who is usually selected by the parents and lives with these for one or two years before being married; so also bridegroom and son-in-law are nearly synonymous; v. *bág-ma* and *mág-pa*; cf. also the Hebrew *התורה* and *התורה*.

མནའ་བ་ *mnár-ba* to suffer, to be tormented, *B., C., sdug-bsñál j'ün-pos* under a mountain of misery *Glr.*; *nyes-méd ytsó-bo rgyál-poi j'igs-pas mnar* the innocent lords had to suffer in consequence of the king's fears *Pth.*; *lās-kyis mnár - ba* to suffer in consequence of former actions, to be damned; *lās-kyis mnár-bai brág-srin-mo žig* a Srinmo in the state of damnation; *rai-nyid mnar-sdan(?) byed* you make yourselves suffer the torments of damnation *Mil.*

མནའ་ *mnal*, resp. for *nyid*, sleep, *mnál-du j'eb-pa* or *gró-ba* to fall asleep, *mnál-ba* to sleep, *mnál-γzim-pa* id.; *mnal sád-pa* to awake *Mil.*; *mnal - lab* the talking in one's sleep; *mnál-lam dream Glr.*

མནའ་བ་ *mnó - ba* 1. to think, fancy, imagine, *de ná-la zér-ba yin mnós-nas* thinking it had been said to him. — 2. to think upon, to consider, *sia bsam j'yi mnó méd-par* neither considering before hand, nor thinking of the consequences; *bsam - mnó γtón-ba* id., *Mil.* (cf. *bsam-bló*).

མནའ་བ་ *mnóg-pa* contentment *Cs.*; *zas-mnóg Lex.* w.e.; *Sch.*: moderate fare, frugal diet; *mnog-čün* insignificant, trifling, v. *naís.*

མནའ་བ་ *mnón-ba* v. *γnón-ba.*

མནའ་བ་ *mnód-pa* v. *nód-pa.*

མནའ་བྱི་ *mnol-grib Cs.* = *mnal-grib*; *mnol-rig* weak intellect, want of quick perception *Sch.*

མནའ་བ་ *mnos* 1. v. *nód-pa.* — 2. v. *mnó-ba.*

ན་བ་ *rná-ba* 1. resp. *snyan*, col. **nám-čog*, or *čm-čog**, (*Pur., Bal.* **rna, sna**), the ear, *séns-čan ōn-pa-dag rná-bas sgrá-rnams* *tos* the deaf hear; *rná-bai mé- lon* the drum or tympanum of the ear *Cs.*; *rná-bai dgá-ston* a treat for the ears *Glr.*; *rná-bai dbán-po ytod* lend me your ear, listen to me *Mil.*; *ned rná-ba mi sun* I am not tired of hearing *Mil.*; *rnar snyán-pa* pleasant to the ear, tickling the ear *Stg.*; *rná-ba dūd-pa* v. *dūd-pa*; *rná-ba byá-ba, byó-ba, blág-pa Sch., to listen, rná-ba ná - ba* disease of the ear, ear-ache; *rná-ba ūr-ba Med.* a tingling, humming, or buzzing in the ears; *rná-ba sru* hard or dull of hearing *Sch.* — 2. v. *γná-ba.*

Comp. *rna-kór* ear-ring *Sch.* — **na-kyág** *W.* ear-wax, cerumen. — *rna-kūn* ear-hole, *či-bai rná-kūn-du* (or *rná-bar*, or *rnar*) *brjód - pa* to cry into a dying man's ear. — *rna-kébs* that part of a helmet which protects the ear *Sch.* — *rna - gyán* ornament worn in the ears, e.g. *mé-tog-gi Stg.*; *rna-čá* id., *γsér-gyi Mil.* — *rná-mčog* col. 1. = *rná-ba.* 2. the pan of a fire-lock. — *rna-ltág* the back-part of the ear *Cs.* — *rná-teg-čan, bzód-pa sgóm-pai rná-teg-čan* one that is able to listen to all that (stuff) with patience *Mil.* — *rna-γdīb* ear - ring *Cs.* — *rna-mdá γzér-ba C.* the piercing of the ear with an arrow, a chinese punishment. — *rna-spág* (sic), or *-spábs* ear-wax *Sch.* — *rna-rál* an ear torn by pendants. — *rna-lūn Cs.* the ear or handle of a vessel. — *rna - šál Med.* ear-lap, tip of the ear. — *rna(-pa)-γšóg Lex.* and *Lt.*, perh. = *sna-γšóg.* — *rna-slán (*nas-lán*)* a fur-cover for the ears, worn by Tibetan ladies.

རྒྱ་ *rnag* matter, pus, suppuration, *rnag smín-pa* pus grown ripe *Cs.*; *drén-pa Sch.*: 'to draw out the pus'; (I only met with *rnag sná-dren-pa S.g.*, which can hardly have this signification); *rnag-rdól-ba* discharge of matter; *rnag-rtól-ba* prob. causing such a discharge by a puncture; *rnag dzág-pa* the dropping or running of pus

Cs.; *rnág - par rnág - pa* to form pus, to ulcerate *Cs.* — *skráns - pa rnág - tu kug v. gug - pa.* — *rnag - krág* matter and blood. — *rnág - dan* containing pus, purulent. — *rnag - brúm* abscess *Sch.* — *rnag - subs* prob. the core of an ulcer.

རྒྱལ་སྤྱོད་ *rnags* *W., C., ready money, cash, *nag kyan** id.; **nag - zog** money and goods; **gir - mo gyad nag** *Ld.* eight rupees in cash.

རྒྱལ་བ་ *rnán - ba* pf. *brnais* to be checked, stopped, shut off; with or without *gré - bar*, to stick fast in one's throat; to be choked (complete form *brnais - te ŋi - ba*); *dbügs - kyis rnán - šin* (his) breath stopping short (from fright) *Pth.*; *skád - kyis rnán - te* not being able to utter a word *Dzl.* 22, 1; *zás - kyis rnán - te* the food sticking fast in his throat, *mya - nán - gyis* from sorrow *Dzl.*

རྒྱལ་ *nam*, in compounds for *rnám - par*, v. *rnám - par* extr.

རྒྱལ་པ་ *nam - pa* 1. piece, part, e. g. the parts of a panel of a door, **rin - gi nám - pa** a longitudinal piece, **žén - gi nám - pa** a cross piece *W.*; *rnám - pa ynyis - su gyes* (a ray of light) is divided into two parts or rays; section, distinct part of a treatise; part, ingredient, *lús - kyis rnám - pa prá - rags - rnam*s the subtle and the coarse ingredients of the body *Wdñ.*; *rnám - pa kún - tu, tams - èad - du* in every respect, to all intents and purposes, through and through, entirely, perfectly; this phrase is used, whenever people of rank are addressed: *nam - kún tugs - rje mgo - drén bka - drin mtsuns - brál* most honoured patron, altogether incomparable as to grace and goodness! or, *nam - kún tugs - rje dan bka - drin mtsuns - brál*; European gentlemen are thus addressed in letters: *nam - kún tugs - rje gyur - méd sá - heb* most honoured Sahib, invariably kind in every respect! — 2. things or persons taken individually, often pleon., *od - zér rnám - pa bži* four (separate) rays of light; *jó - bo nam(-pa) ynyis* the two lords (sc. gods) *Glr.*; *bdag dir tsogs bú - mo rnám - pa lia* we five girls here assembled *Mil.*; **sá - heb nám - pa nyi** *W.* the two European gentlemen; *čó - prul*

rnám - pa bèo - brgyád the eighteen wonderful feats; *byün - ba rnám - pa lia* *Wdñ.* the five elements; *žal - zás rnám - pa* *Dzl.* 5, 17 the separate dishes of a meal (another reading: *žal - zás - rnam*s); when used in quite a general sense, the exact meaning is to be understood only by the context: *lha - sa nam - pa ynyis tsór - nas* after finishing the two Lhasa affairs, viz. the erecting of two buildings previously mentioned; *rnám - pa tams - èad mkyén - pai ye - šés* *S. O.*, or *spyan* *Dzl.*, as much as omniscience; *yzugs ni ka - dóg dan dbyibs - kyi rnám - pao 'yzugs'* is that in which both colour and form are included *Wdñ.* — 3. division, class, species, *dpuñ nam bži* the four species of troops (cavalry, elephants, chariots, infantry); *rnám - pa bži* of four different kinds. — 4. manner, way, *rnám - pa sna - tsögs - kyis, rnám - pa sna - tsögs - kyi sgó - nas* in manifold manner, variously, frq.; *rnám - pa drüg - tu* (the earth shakes) in six ways, i.e. directions (whenever extraordinary works of charity are performed by holy men) v. *Burn.* I., 262 (not 'six times' *Sch.*); *rnám - pas = sgó - nas*, or *pyir, bsłu - bai rnám - pas* by arts of seduction *Dzl.*; *dé - la mi dgá - bai rnám - pas* from vexation at it *Mil.*; *bsér - mai rnám - pas* in consequence of the cold wind *Mil.* — 5. outward appearance, exterior, *आकार*, as to form, figure, shape: *lèags - kyui rnám - pa* in the shape of a hook, hooked *Wdñ.*; *stón - pai rnám - par sprul* he assumed the appearance of the Teacher *Tar.*; *čós - skui rnám - par gyir - ba* to appear in a misty form *Glr.*; *lus di ni roi rnám - par gyur* this body turns into a corpse *Thgy.*, and so in most cases with regard to the whole appearance; of colour alone it is used only, when *dbyibs* (the shape) has already been stated, as in a passage from *Pth.*: as to its *rnám - pa* (colour), it is spotted like a leopard; deportment, demeanour, gesture, *yid - du ón - bai rnám - pas* of graceful manners *Mil.*; further: state, manner of existence, of certain inhabitants of hell *Thgy.*; in philosophical writings: 'Form der Erkenntniss' *Was.* (274); men-

tally: **disposition, temper, state of mind** *Thgy.*; **kṛ̥ nám-pa-la** = *sám-pa-la* *C.* in his mind.

རྒྱལ་པོ་ *rnám-par* 1. termin. of *rnám-pa*: **into the form etc.**, v. above. — 2. as postp. **like**, = the Lat. *instar*, *Wdi.* — 3. adv. (possibly an abbreviation of *rnám-pa kün-tu*), **entirely, perfectly, thoroughly**; in negative sentences: **by no means, on no account**; often only adding force to another word, *Ssk.* **ཁྱི**; frq. in the shorter form *rnám*.

The following expressions most in use, containing the adv. *rnám-par* or *rnám*, are alphabetically arranged with reference to the second word: *rnám-par klüb-pa* **to adorn, embellish** *Cs.* — *rnám-gráns* 1. **enumeration**, *rgyál-poi* of kings *Glr.* 2. **the whole amount, sum total**, *S.g.*; **full number or quantity**, where nothing is wanting *Glr.* 90, 3.; *mtsán-gyi rnám-gráns* the component parts of his name according to their etymological value *Tar.* 69, 3. 3. **treatise, dissertation, a paper**, *čós-kyi* frq. 4. by grammarians the signification of *de* is thus defined: *rnám-gráns-γžan-brjöd-pa* demonstrative pronoun(?). — *rnám-gyür* (cf. above *rnám-pa* 5) 1. **form, figure, shape**, *yi-gei rnám-gyür* the form of the letters (written or printed) *Glr.*, or in this passage also = the graceful form of letters, calligraphy, penmanship, v. below. 2. **behaviour, demeanour**, *lus-ñág-gi* *Wdi.*; of a sick person *S.g.*; **gesture**, e.g. devout gestures *Mil.*; *rnám-gyür rdzēs-pa* *Pth.* mimic gestures, mimical performance, ballet. More esp.: 3. **beautiful form, graceful carriage of the body, graceful attitudes** (of dancers etc.) *Pth.*; *bzoi rnám-gyür* the beauty of a work *Glr.* 4. **pride** *C.*, *W.*, *Mil.*; *rnám-gyür-čan* **fine, smart, gayly dressed; proud, vain, foppish** col. — *rnám-par rgyál-ba* conquering completely, gaining a full victory *Pth.*; *rnám-rgyál* a surname much in use; *rnám-rgyal-pün-pa*, acc. to *Schl.* 247 *büm-pa*, water-bottle for sacred uses. — *rnám(-par)-bčád(-pa)* section, paragraph, *rnám-par bčad-pa dañ-po-o* first paragraph; also mark of punctuation at the end of a pa-

ragraph, i.e. double-shad. — *rnám-bču-dbañ-ldan* a certain way of writing the Ommanipadmehūm, v. *Schl.* p. 121; but I should rather explain it in accordance to *rnám-pa* 2, as the 'ten powerful things', scil. letters or written characters, else the words would have been: *rnám-par dbañ-ldan bču.* — *rnám-par jóg-pa* v. *rnám-bžág.* — *rnám-par rtóg-pa* (cf. *rtóg-pa* I. 2, and II., 2), gen. sbst. *rnám-rtóg* (**विकल्प** distinction; doubt, error) 1. **discrimination, perception**; so perh. *S.g.*: *rnám-rtóg ñan bčom* the perception of what is disagreeable is weakened; **reasoning, mental investigation**, opp. to *ye-šes*, the sublime wisdom of the saint. 2. **scruple, hesitation**, *rnám-rtóg ma mdzád-par čaṇ di γsol* please drink this beer without any scruple! *Pth.*; so also in col. language. 3. in philosophy: **obscuration**, viz. of the clear and direct (nihilistic) knowledge of truth by reasonings in the mind of the individual, **error**, *Was.* (305). 4. in pop. language **disgust, distaste**, *rnám-rtog skyéd-pa* to feel disgust *Glr.*, *zá-ba* *Pth.* prob. id. — *rnám(-par) tár(-ba)*. 1. **to be entirely released or delivered**, and sbst. **complete deliverance**, *rnám-tár γsum* *Trigl.* fol. 12, three ascetic notions (in themselves of little consequence), *ston-pa-nyid*, *mtsán-pa-med-pa*, and *smón-pa-med-pa*. 2. sbst. *rnám-tár* **biography, legendary tales** about a saint; **tale, story, description**, in general. — *rnám-tós(-kyi) bu*, *sras*, *rnám-sras* = Kuvera, *Ssk.* **वैश्रवण**. — *rnám(-par) dag(-pa)* thoroughly cleansed, frq.; by *rnám(-par) dag(-par) rtsi-ba*, or *mdzád-pa* I have attempted to express the Scriptural doctrine of *διζατοῦν* or **justification**. — *rnám-đúd* n. of one of the seven golden hills round Mount Meru *Glr.* — *rnám-đrén* (cf. *drén-pa* 2) the saviour, Buddha; *rnám-log-đrén* the reverse. — *rnám-par-snañ-mdzád*, **वैरोचन**, n. of the first of the Dhyanī Buddhas. — *rnám(-par) ṣprul(-ba)* **sorcery, magic tricks**, *byéd-pa* *Dom.* — *rnám-ṣpyé*, *rnám-ṣpyéd*, prob. = *rnám(-par) dbye(-ba)* 1. **distinction, division, section**. 2. *rnám-dbye* **case or cases**, of which the Tibetan gram-

marians, from an excessive regard of the Ssk. language and in fond imitation of its peculiarities, have also adopted seven in number. — *nam-(par) smín(-pa)* **retaliation, requital**, of good or evil deeds, committed in former lives, of good actions by prosperity (*las-₂pró*), of bad ones by misery and sufferings (*lan-čágs*), very frq.; *sdig-pai nam-par smín-pa myón-ba* Dzl. — *nam-(par) bzág(-pa)* 1. **to distinguish, to put in order, arrange, classify** *Wñ.*, *Thgy.*, *sgó-nas* according to . . . (certain points or facts). 2. to consider a person or thing as fully equal or equivalent to another, to substitute one for the other, *C.*; *nam-bzág* sbst., *Lex.* व्यवस्था 1. **placing apart, separating; distinction**. 2. **arrangement, position**, = *gnás-lugs* 1. — *nam-(par) rig(-pa)* and *šés(-pa)*, as a vb., 1. **to know fully, to understand thoroughly**. 2. *rnám-par šés-pai lús-čan-rnams* *Dom.* **rational**, or at least **animated**, beings, opp. to inanimate nature; as a sbst., gen. *nam-šes*, विज्ञान: 1. etymologically: **perfect knowledge, consciousness**, *Köpp.* I, 604. 2. in philosophy: one of the five *pñi-po*, **perceptions, cognitions**, *Was.* (of which there are six, if the knowledge acquired by the inner sense is included) also in *Mil.* frq., e.g. *sgo lñai nam-šes* (cf. *sgo ysum*). 3. in pop. language: **soul**, e.g. of the departed, (later literature and col.) (The significations 2 and 3, I presume, should be distinguished, as is done here, according to the different spheres in which they are used and not be explained one out of the other, as is attempted *Burn.* I, 503. *Schr.* gives here, as in most cases, the signification used in col. language.) 4. *nam-rig* *Was.* (307) **idea, notion**; *Tar.* often = न्याय, also विज्ञ, *nam-rig-tu bkrál-pa* ‘explained in the sense of the idealists’, *Schf.*; *nam-rig dan rtóg-gei bstan-bèos* logical and dialectical *Shas-tras*. — *nam-bśád* **explanation** *Tar.*

རྒྱལ་པོ་ *rnams*, in *B.* the usual sign of the plural, in col. language little used, esp. in *W.*, meaning, acc. to its etymology, **piece by piece**; hence its use is not a strict

grammatical rule, but more or less arbitrary; it is mostly omitted, when the plural is otherwise indicated, e.g. after definite and indefinite numerals; it may be used, however, not only in these instances (*Kor mán-po-rnams* many servants), but also after collective nouns (*dge-dün-rnams*), at the end of enumerations (= *de tamś-čád*), after general expressions, such as: *gañ yód(-pa)-rnams* whatever they were, after other plural-signs (. . . *dag-rnams* etc.). Cf. *rnám-pa* 2.

རྒྱལ་པོ་ *rnar*, for *rná-bar*, q. v.

རྒྱལ་པོ་(མ་) *rnál(-ma)* I. 1. **rest** *Cs.*, *lus rnál-du gnás-par gyúr* - to his body obtained rest *Tar.*; esp. **tranquillity of mind, composedness, absence of passion**, *sems rnál-du mi gnás-par* his soul having no rest *Tar.*; *rnál-du dñg-pa*, or *Kód-pa*, *Mil.*: *rnál-mar sdód-pa* id.; *rig-pa rnál-du bebs-pa* to give one's mind up to perfect rest *Thgr.*; *rnal-byór* 1. **योग, meditation**, nearly the same as *tin-ñe-₂dzin* and *bsam-ytán* *Mil.*, but chiefly when it is considered as the business of life; *rnal-byór-rgyud*, योगतन्त्र, *Tar.* frq. 2. often for *rnal-byór-pa*. — *rnal-byór-pa* **योगिन, योगाचार्य, devotee, saint, sage, miracle-worker** frq. — 2. *Sch.* also: **personal, visible, essential** (?) — *Tar.* 201, 6. 22: *bstán-pa rnál-ma?* — II. often for *mnal*.

རྒྱལ་པོ་ *rnúr-ba* v. *snúr-ba*.

རྒྱལ་པོ་ *rnó-ba* *B.*, རྒྱལ་པོ་ *rnón-po* usual form, 1. **sharp, acute, edged, pointed**; *rno-méd* *C.* **dull, blunt**; *rno pyün-ba* to sharpen, grind, whet *Sch.* (like *ka dön-pa*); *rno len-pa* to get sharp, to be sharpened; *rno-pyün* name of males. — 2. this word is applied by the Tibetans to the chemical qualities of things, though not quite in the same way as we do, as they ascribe a ‘sharp’ taste to the flesh of beasts of prey, to the bile etc. *Med.* — 3. *rig-pa rnó-ba* **sharp, clever, shrewd**, *Glr.*, *blo rnó-ba* **talented, gifted**, *dbán-po rnó-ba* **acute, sagacious**.

𑖦𑖪 rnoñ Mil.? rnoñ-la 𑖧og.

𑖦 sna 1. (resp. *śaṇṣ*) **the nose**, *B.*; in col. language *sna-mtsúl*, v. below; *snaí rús-pa* bridge of the nose, *snaí čag-krum* cartilage of the nose; *skad sná-nas don-pa* to utter (nasal) whining tones *Mil.*; *sná-nas křid-pa* to lead or turn by the nose; *sna 𑖧yí-ba* to blow one's nose. — 2. **trunk, proboscis**, *𑖧ág-pai* *Glr.*; *gláñ-sna* v. *glañ*. — 3. a mountain projecting from some other mountain in a lateral direction, a **spur** *Glr.*; it might also be used for **cape, promontory**. — 4. **end**, *fig-sna* the end of a string *Glr.*, *rál-pai sna* the end of a lock of hair *Glr.*; **hem, edge, border**, *gós-kyi sna* the border of a garment *Cs.*; esp. **the nearer end, fore-part**, *od čén-po žig-gi sná-la* foremost of a bright ray of light (that was approaching) *Mil.*; *sna dren-pa* to lead, to head (a body of men) cf. *mjug-ma*; *dmág-sna dren-pa* to take the command of an army *Pth.*; more indefinitely, like *dren-pa*: **to draw along, to lead, to guide**, esp. with *lam*, to direct the way or course of a person, (having the person always in the genit. case); *gro drúg-gi lam-sna dren* as a guide he leads all beings *Mil.*; **ču-na dem-pa** *C.* **to conduct water** (by a water-course); **to bring upon, to cause**, v. below, compounds; *rnág-sna dren-pa* to cause suppuration *Med.*; *lám-sna dzin-pa* to have taken a certain road *Mil.* — In some cases it is difficult to account for the signification, so: *sna-čén-po* *Cs.* **a deputy; commissioner**; *sna-lén byéd-pa* c. genit. **to shelter, harbour, lodge, take in**, *Pth.*, *C.*; *sna (b)stád-pa* *Lex.*, *bdág-gi sna-stád kyód-la re* *Cs.* I place my full confidence in you; **ná-do tóg-ne** *C.*, (**nár-do gyáb-te** *W.*) **gyél-ba** either: to fall by striking with the fore-part of one's foot against a stone, or by striking one's foot against a stone lying before one. — 5. **sort, kind, species**, mostly with *tsógs* (-*pa*), *W.* with **so-só**, **diverse, various, all sorts of**, *spos sna-tsógs-kyis déb-s-pa* *Dzl.* to strew all sorts of spices over . . . ; *rnám-pa*

sna-tsógs frq.; less frq. *sna-man* *Lex.*, *sna dpag-tu-méd-pa* *Glr.*, *sna-tsád* *Glr.* **of every sort**; *rín-po-če sna-bdun* seven kinds of jewels; *dár-sna lia* five sorts of silk; also *sna* alone is added to substantives, inst. of *sna-tsógs*, or = *rnams*: *šün-snaí dúd-pa* smoke from different sorts of wood *Glr.*; *brú-sna smín-pa* the ripening of corn *Glr.*; *sna-yèg* a single one *Mil.*; *čós-sna* *Tar.* 166, 4 prob. is not so much a kind, as a part of doctrine, *Schf.* — 6. *mí-sna*, *bló-sna* v. *mí* and *blo*.

Comp. *sná-skad*, **ná-kad ton** *W.*, he speaks through his nose. — *sna-kūñ* nostril. — *sna-křág*, *sna-křág dzág-pa* a bleeding from the nose, *sna-křág řčód-pa* to stop it, *čad*, it ceases, it is stanchd. — *sna-křid* guide, leader; the leader of a choir. — *sná-ga* col. = *sna* 3. — *sna-gón* trunk, proboscis *Sch.* — *sna-sgái* bridge of the nose *Cs.* — *sna-sgrá* the noise made through the nostrils *Cs.*, snuffling. — *sna-ču* a running nose, *sna-ču dzag* mucus is dropping from the nose *Lt.* — *sna-čén* *Thgr.* a demon(?). — *sna-mču* an elephant's trunk *Pth.* — *sna-tág* 1. a rope passed through the nose of a beast to lead it by. 2. proboscis, *sna-tág* or *sna-mču srín-ba* to stretch it forward *Pth.* — *sna-dri* prob. = *snabs* *Med.* — *sna-ydón* bridge of the nose *Sch.* — *sna-dág* (spelling?) *W.* **snuff**. — *sna-dren* **leader, commander**; *sdug-bsnál-gyi sna-dren* **one that causes misfortune, author of it**. — *sna-nád* disease of the nose. — **na-či** *C.*, **na-ři** *W.*, pocket-handkerchief. — *sna-bábs* the glanders *Sch.* — *sná-bo* 1. **leader, commander, chief**. 2. **a guide**, *gom ysum tsam-lañ sná-bo dgos* about every third step one wants a guide *Mil.* — *sna-bug* *S.g.*, *sna-sbúgs* *Cs.*, nostril. — *sna-sbyón*, *sna-smán* snuff *Med.* — *sná-ma* *Lex.* w.e., *Cs.* = *sna* 4. — *sna-rtsá* root of the nose *Cs.* — *sna-rtsé* tip of the nose. — *sna-tsógs* v. *sna* 5. — **nam-tsúl** *W.*, **nam-súl** *Bal.* = *sna* 1 and 2. — *sna-dzúr* an aquiline or crooked nose *Cs.* — *sna-léb* a flat nose *Cs.* — *sna-šá* the flesh of the nose; the nose *Cs.*; *sna-šá sbytn-pa* to suffer

one's self to be led by the nose *Cs.* — *sna-γsóg* 'the hair in the nostrils'; *sna - γsóg* 'the wings of the nose (alae nasi), together with the nostrils' *Sch.*; *sna - γsór* id. *Sch.* — *sna-bśál* *It.*, prob. an injection into the nose.

སྒྲ་ནམ་ *sna-nám* Samarkand *Glr.*

སྒྲ་སྒྲེས་ *sna-sném, sna-sném ma* dúg-çig do not sit here so idly, without any particular object! *Sch.*

སྒྲ་སྒྲོ་ *sna-sbrán* arrow-head *Sch.*

སྒྲ་སྒྲ་ *sná - ma* 1. *Cs.*: 'the blossom of the nutmeg-tree'(?). — 2. v. *sna*, compounds.

སྒྲ་རྩ་, རྩ་རྩ་ *sná-ru, rná-ro, = ná-ro* *Sch.*

སྒྲ་ཁ། *snag* 1. = *rnag* *Cs.* — 2. also *snág-tsa* ink, Indian ink, *rgya-snág* China ink, *bod-snag* Tibetan ink, *çe-snág* Cashmere ink; **nág(-tsa)* *lug soñ** *W.* the ink has run, i.e. a blot has been made. — **nug-koñ** *W.*, **nag-bhum** *C.*, inkstand. — *snag-tig* an ink-spot, a dash, a stroke, made with the pen. — *snag-pýé* ink-powder. — *snag-ris* *rgyág-pa* to paint over with ink. — 3. *mig-gi snág-lpags* *Pth.*?

སྒྲ་ཁ།(རྩ) *snag(s) = ma - ynyén, relationship by the mother's side; snág-gi ynyen-mtsáms* id. *Pth.*; *snag-dbón* *Lex.* w.e.

སྒྲ་བ་ *snán-ba* I. vb. 1. to emit light, to shine, to be bright; *snán-bar byéd-pa* to fill with light, to enlighten, to illuminate, *gyúr-ba* to be filled with light, to be enlightened, e.g. by the light of wisdom *Dzl.*; *šin - tu mi-snán-bai mán-pa* darkness entirely devoid of light *Dzl.* — 2. to be seen or perceived, to show one's self, to appear, e.g. blood appears on the floor *Dzl.*; (*pyi*) *snán-ba tams-čád* *Mil.*, *pyi snán-ba gañ byuñ* *Mil.*, *pyi snán-bai yul* *Mil.*, *snán-tsád* *Glr.*, every thing visible, all that is an object of sense, the external world; *dá-lta rgyu zig snán-ño* now an opportunity shows itself *Dzl.*; *lus mi snán yañ ysuñ snán-ba ma-čád-pa byuñ* although the body had become invisible, yet the voice continued to appear,

to be heard *Tar.* 127, 11; it seems even to be capable of being extended to mental perceptions, the partic. being equivalent to imaginable; to have a certain appearance, to look (like), *čád-pa ltar* as if it had been suddenly cut off *Wdh.*; *snám-béas* (to look) greasy *S.g.*; *prul-du snán-ño* it looks like sorcery *Glr.* (cf. *prul*); *mi-snán-ba* invisible, *mi - snán - bar gyúr-ba* to disappear frq.; *btsún-mo-rnams mi snán-ba dan* as their wives were not to be seen, were not present *Dzl.* 17; *mi-snán bar byéd-pa* to make invisible, to efface the traces of a thing. — 3. = *yód-pa* *Lex.*, sometimes in *B.*, and in the col. language of certain districts; *žes prál-skad-la snán* so it occurs in vulgar language *Gram.*; *žer - ba snán* it is said, *dicitur*, *Tar.* 34, 4, and in a similar manner 33, 22; 34, 14; prob. also: to be in a certain state (of health), in a certain condition, situation etc., *C.*: **dhá-ta ghañ nán - ghin yó - dham** how are you now? **čag peb žu nan** is the usual salutation in *C.*, like our: good morning! or: how do you do? however, the literal sense of it seems to have been forgotten, as even educated Lamas seldom know how to write it correctly. The proper way of spelling it seems to be: *pyag peb bžud snán*, and the words hardly imply much more than those addressed to inferior people, viz. *da leb soñ* well, so you are come! well, there you are! Cf. *gá-le*.

II. sbst. (दर्शन, आलोक etc.) 1. brightness, light, *snán-ba yód-pai dūs-su* when there is light, broad day-light *Thgy.*; fig. *čós - kyi snán-ba* the light of doctrine *Dzl.* — 2. an apparition, phantom, *mi mán-pos dád - pai snán-ba byuñ-ño* there is an appearance as of being pursued by many people, i.e. a phantom of many pursuing people *Thgr.*; *rmí-lam-gyi snán-ba-rnams Mág.* — 3. physically: seeing, sight, *bdag-rán-gi snán-ba ma dag-pa yin* my faculty of vision, my sight, is dimmed *Tar.*; more frq. intellectually: view, opinion, *sañs-rgyás-kyi snán-ba-la . . . yziḡs-so, mi-nág-gi snán-ba-la . . . mton - ño* by the Buddhas he was looked upon as . . ., by laymen as . . . *Glr.*; thought,

idea, notion, conception, c. genit., *di tams-èdd rân-gi séms-kyi snân-ba yin* all these things are only conceptions of your mind, your fancies *Thgr.*; *skyid-sdug-gi snân-ba šar Thgr.*; *kýágs-pai snân-ba byun Mil.*; *bkres-snân ye-méd-par gyúr-to* he was even without a thought of hunger *Mil.*; absolutely: **kýód-di nân-wa gá-ru tai son** W. where are your thoughts wandering? *čós-la snân-ba sgyur* turn your mind to religion! *Mil.*; *snân - ba gyúr - ba* (τὸ μετανοεῖν) change of heart, conversion (not to be confounded with *snân-bar gyúr-ba* v. above). *snân-ba bdé-ba* **pleased, cheerful, happy** *Pth.*; in some expressions it is equivalent to **soul**. Most of the significations mentioned sub 3 seem not to have been in use in the older language. — *krul-snân*, *prul-snân* **illusion, deception of the senses, deceit, error** *Mil.*, *Glr.*, col. — *nyis-snân* the arising of two ideas in the mind, *nyis-snân-gi rtóg - pa* **hesitation, irresolution, wavering** *Mil.* — *mton-snân* 1. the act of seeing, the sight, *mton-snân-gi sprul-pa* phantom, apparition, **ton-nân dé-mo** W. a sight beautiful to look at, **ton-nân sóg-po** of ugly appearance. 2. *Cs.*: **manner or mode of viewing, point of view**; *yzigs-snân* id. resp.; *Pth.*: *yzigs-snân - la* according to his (supernatural) intuition (with reference to a holy person). — *tsor-snân* **the hearing**, **tsor-nân-la nyân-po** W. delightful to hear, pleasing to the ear. — *bar-snân* v. *bar*: — *rañ - snân* one's own thoughts, ideas *Mil.*; **the own mind** *Glr.*; *rañ-snân krul-pa* an illusion of fancy *Thgr.*; *snân-grágs* **things seen and heard** *Mil.* — *snân-ston* *Mil.* frq., prob. not 'empty show, delusive appearance' *Sch.*, but: **things (really) appearing and (yet) void**, one of those frq. instances, where two words of opposite meaning are placed together, *dbyer - méd* often being added, as a tertium quid (cf. *Köpp.* I, 598). — *snân - dág* (*nân - rtágs*, *brtág??* *Ld.* *nân-stag*) col. **the inward man, the heart, the soul**, **nân-dág-la sám-pa šar son** W. a thought has risen in my soul; **nân - dág čad son** now he has felt it in his inmost soul, this will have struck home

to his heart *W.*; **nâ-la nân-dhág ma jhuni** *C.* I have not heard it, perceived it, minded it; **nân-dhág ma jhe** *C.*, **ma čə** *W.*, I was not heedful, I made a mistake! — *snân-ba-mta-yás = od-dpag-méd* *Amitabha*, the fourth Dhyāni Buddha. — *snân-me* v. *nân-me*. — *snân-tsád* v. above I., 2. — *snân-tsul* 1. the outward appearance, of a landscape = **scenery** *Mil.*; 2. **appearance** opp. to essence, *γnas-tsul* *Was.* (297). — *snân - mdzád* v. *rndm - par*. — *snân - šás* **thoughts, fancies(?)** — *snân-srid* (*Ssk.* संसार) **the visible, external world** frq. — *snân-γsál* **shining brightly, brilliant**; *čós-kyi snân-γsál sgrón-me* the bright light of doctrine *Pth.* — *snân-nor ral* *drum Tar.* 16(?).

snad-pa, pf. *bsnad*, imp. *snod*, **to hurt, to harm, to injure**, c. accus., *lus snad-nas* being hurt in the body *Dzl.*; *nai rta snad gro* or *lon* my horse might be hurt *Mil.*; *snad-kyis dōgs - te* afraid of hurting him *Dzl.*; of horned cattle: **to butt** *Sch.*

snabs, resp. *šans*, **mucus, snivel, snot**, *snabs pyi - ba* to blow one's nose, *snabs-pyis* pocket-handkerchief; *snabs-lug* snotty nose, snotty fellow *Sch.*; *snabs-lud*, prob. also *dar-snabs* *Dom.* = *snabs*; *bé-snabs* thick phlegm *Cs.*; *snám-pa* v. *snom*.

snám-bu **woolen cloth**; the common sort is not dyed, very coarse, and loosely woven; *snám-buspú-čan* hairy cloth, napped cloth; *snám-prug*, *dbus-snám* *Mil.*, fine cloth; *go-snám* *C.* id.; *snám-sbyar* *Lex.* a sort of loose mantle for priests *Cs.* — **nám-ya** *W.* **trowsers**. — *snám-yug*, *yug-snam* a whole piece or roll of woolen cloth. *snám rás* woolen cloth and cotton cloth *Mil.*

snám-brág (*Ü:* **ám-bág**) **bosom**, *snám-lōgs*, *snám-γžōgs* resp. **side**.

snar, termin. of *sna*; *snar-bkáb* *Wdk.* fol. 464 **nose-band(?) pocket-handkerchief(?)**; *snâr - kyu* **guide-rope** for camels, passing through their nose.

nar-tān n. of a monastery, *Köpp.* II. 256; n. of a philologist *Gram.*

snâr-po, *snâr-čö* *snâr-po*, *snâr-mo* *Cs.* 1. of a **white or light red colour** (cf. *skya-nâr*). — 2. **long, oblong**. cf. *nâr-mo*.

སྒྲ་བྱ་ snár-ba prob. the original form of *bsnár-ba*.

སྒྲ་བྱ་ snár-ma n. of one of the lunar mansions, v. *rgyu-skar* 3.

སྒྲ་བྱ་ snál-ba v. *bsnál-ba*.

སྒྲ་བྱ་ snál-ma thread, silk-thread, woolen thread etc.; knitting - yarn, or yarn used for other purposes; also for warp, abb-yarn.

སྒྲ་བྱ་ snún - pa, pf. and fut. *bsnun*, 1. to prick *Lt.*; to stick or prick into, e.g. a stick into the ground *Mil.*, *mfon* a weapon *Lex.* — 2. to suckle (cf. *nú-ba*, *núd-pa*), *nú-ma* or *nú-žo snún-pa* *Pth.*, *Lt.*, id. — 3. to multiply *Wdk.* — *ynad snún-pa* *Lex.* w.e, *Sch.*: 'to excavate the interior, to get or penetrate into the inside'(?).

སྒྲ་བྱ་ snub-pa, pf. *bsnubs*, fut. *bsnub*, imp. *snub(s)* vb.a. to *nub-pa*, to cause to perish; gen. fig. to suppress, abolish, abrogate, annul, destroy, annihilate, a religion, a custom etc.

སྒྲ་བྱ་ snúm(-pa *S.g.*, -po *Cs.*), 1. fat, grease, any greasy substance, *snúm-gyis skúd-pa* to grease, to smear; in *C.* esp. oil (*W. *már-nag**), *snúm-zád-kyi már-me* a lamp, the oil of which is consumed; also fig., *snúm* being added pleon., e.g. *Miq.*: *lus-zúis snúm-zád*, and parallel to it: *lus-zúis zád Lt.*; *rlan-snúm* raw fat, *žun-snúm* melted fat *Cs.*; *sol-snúm* cart-grease, composed of pulverized charcoal and fat *Gtr.* — 2. fig. of luxuriant grass or pasture, *ri snúm-pa* a hill clothed with luxuriant pastures *C.* (cf. *rug-gé*); *snúm-la jam-pa* luxurious and soft *Mil.* — *snúm - kón* a little bowl for oil etc. — *snúm-žúr* a kind of pastry baked in suet. — *snúm-glégs*, *W. *num-lág**, a wooden tablet, blackened, greased, and strewn with ashes, used for writing upon with a wood-pencil, thus serving for a slate. — *snúm - čan*, *snúm-bčas*, *snúm-ldán* fat, oily, greasy. — *snúm - dri* a smell of fat. — *snúm - nag* oil *Kun.* — *snúm - rtsi* a greasy liquid, oil etc.; greasy, oily *C. snúm-pa* vb. = *snóm-pa* 1.

སྒྲ་བྱ་ snúr-ba, pf. and fut. *bsnur*, vb.a. to *núr-ba*, 1. to put or move out of

its place, to remove, to shift *W.*; to move or draw towards one's self *Cs.*, so *nulín - du snúr-ba* *Zam.* is explained by *žen-pa*. — 2. *Sch.*: to cut into pieces, to fracture, to crush, *žib-mor* into small pieces (to reduce), to powder; so it seems to be frq. used in *Lt.*, though one *Lex.* explains it by *dás-pa* (scarcely corr.). — 3. *Cs.* to bring near = to shorten, *du* a term, a space of time. Cf. *brnú(r)-ba* *Lex.*

སྒྲ་བྱ་ sné(-mo) 1. extremity, end, *snál-mai* *Lex.*, of a thread, *tág-sne* the end of a rope *Sch.*; hem, seam, *né-mo *ltáb-čé** *W.* to fold down and sew the edge of a piece of cloth, to hem; **né-mo gyáb-čé** *W.* to trim with cord or lace. *sne-kór* to warp, to get twisted *Sch.* — 2. *sne - rgód*, *sne-dmár*, *sne-tsód*, *món-sne*, *sneu*, names of plants.

སྒྲ་བྱ་ sném-pa to shake, to cause to move slightly, *bsném-byai sa-yži* a quagmire, shaking or yielding under one's feet *Sch.*; *nem-ném bsném-pa* *Lex.*, pf. *bsnems*.

སྒྲ་བྱ་ snó - ba *Cs.* = *snúr - ba*, to reduce to small pieces, to crumble.

སྒྲ་བྱ་ snod 1. sbst. (भाजन) 1. vessel, *snod-spyád* id., *Lex.* and col. frq.; *yser-snód* a gold vessel; *pye-snód* a vessel for meal or flour; *žu-snód* water-pot, pitcher; *bu-snód* uterus, womb, *Lt.* and col.; *snód-kyi ka* mouth of a vessel, *snód-kyi žabs* bottom or foot of a vessel, stem of a glass. — 2. in anatomy: *snod drug* (the six vessels) are: gall-bladder, stomach, the small and the large intestine, urinary bladder and spermatc vessels (in the female: uterus); *don-snód*, the six vessels and the five *don* together, v. *don* 5. — 3. with reference to religion v. *sde*, compounds. — 4. fig. 1. in ascetic language denoting man, as far as he is susceptible of higher and divine things; so already in *Dzl.* a man is called *snod yóis-su dág-pa* a very pure and holy vessel; *snod-ldán slób-ma* a disciple eager to be instructed *Mil.*; *snód-du rún-ba* one fit for, worthy of (instruction); *snód-du mēd-pa* unfit, insusceptible, rude, vulgar.; *ñes-par légs-pai snod mčog*, *ñes-legs bsgrub-pai snod*

mčog a most perfect vessel of religion (most susceptible of etc.) *Thgy.*; *snod ma yin* insusceptible of religion *Thgy.*, *Tar.* — 2. in metaphysics: *pyi-snod* the external world, or rather inanimate nature, *pyi-snod-kyi jig-rten Gbr.* and elsewh. frq., opp. to *nañ-bèud*, viz. the sentient beings composing it; so *Mil.*; *Sch.*: matter and spirit. — II. v. *snád-pa*.

སྒོན་ *snon* rest, remainder(?) *Dzl.* ३२२, 4, *Sch.*

སྒོན་པ་ *snón-pa*, pf. and fut. *bsnan*, 1. to add, superadd, increase, augment, **la nán-čé** *W.* to add to the wages, to raise the wages; **ja tsá-big nan sal** *W.* please give me some more tea! *nyis bsnán-te* two being added to them, (their number) increasing by two *Mil.*; *mán-du snón-pa* to augment by a great number frq. — *nón-ka*, or *nón-ka W.*, increase, growth, augmentation, and in a special sense: *agio*, *premium*; *snón-ma*, *bsnán-ma*, id.; **puñ-nón** *W.*, **gyab-nón** *C.*, *dmag-tsógs snón-ma* reinforcements, auxiliary troops. — 2. to add up, sum up *Wdk.*

སྒོན་ཐོག་ཅན་ *snób-zog-čan* (spelling?) *curious, inquisitive*, **nob-zóg cò-čé** *W.* to pry into, to ferret.

སྒོམ་པ་ *snóm-pa* I. also *snúm-pa*, pf. *bsnum*s, fut. *bsnum*, imp *snum(s)*; and *snám-pa*, pf. *bsnams*, fut. *bsnam*, imp. *snom(s)*, 1. to smell, to perceive by the nose (cf. *mnám-pa*), *snas dri-rnams bsnáms-pa* to perceive scents by the nose *Stg.*; **da num** *W.* there, smell at that! **zi ním-te dül-čé** *W.* to go about smelling and prying; **ña čian mi num** *W.* I do not smell any thing. — 2. to grope, **myn-nag-la nom-ne čin* = *nag-züg-la nóm-žin soñ** *C.*, v. *nag-züg*.

II. pf. *bsnams*, fut. *bsnam*, *W.* **nám-čé**, resp. for *lén-pa*, *dzin-pa*, *tógs-pa*, *čán-ba*, to take, relics from a sepulchre *Gbr.*; to seize, to take up, the alms-bowl *Dzl.*; to hold, a stick *Mil.*; to put on, a sacred garment; **nam yin-na** *W.* would you please (to take), would you like (to have a cup of tea etc.)?

སྒྲོབ་པ་ *snór-ba*, pf. and fut. *bsnor*, to confront, mingle, mix, disturb *Cs.*

སྒྲོལ་པ་ *snól-ba*, pf. and fut. *bsnol*, 1. to unite, join, put together, fit together, e.g. bricks or stones in building *W.*; *Cs.* to adjust; *Sch.*: to mend holes in stockings, to darn; to cross one's hands, *brán-kar*, resp. *túgs-kar*, on the breast *Thgr.* and elsewh. frq.; *lam snól-ba* to put together, to embrace *Cs.*; *ltá-snol-ba* to look at each other, *śó-snol-ba* to kiss each other, 'and thus frq. denoting reciprocity' *Cs.* (though not to my knowledge). — 2. to wrestle, scuffle, fight, of boys, dogs frq., also *Mil.*; *stag snól-ba* a fighting tiger that rushes upon the enemy *Ma.*; to contend with, fight against, subdue, me, a fire *Tar.*

སྒྲོལ་སྒྲོན་ *snrubs, snron*, the names of two of the lunar mansions, v. *rgyus-kár*.

སྒྲོལ་(ག)ནི་ *snrel-(y)ži Lexx.* = *pred*; *Cs.* sloping, oblique; *Sch.*: confusedly, pellmell; *Cs.* also mediocrity.

བརྒྱལ་པ་ *brnág-pa* 1. to devise, contrive, to take care, to be concerned about, to strive for or after, ... *žes yčig-tu brnág-pas* striving only after (that one thing) *Tar.*; as sbst. *brnág-pa čöns* keep (it) well in your mind, pay all attention (to it)! c. genit., cf. *brnán-pa*. — 2. *Lex.* = *bzód-pa*, to suffer, to endure; *brnag-dka* intolerable, insupportable *Lex.* — 3. *Cs.*: to be full of corrupt matter.

བརྒྱལ་བ་ *brnán-ba* v. *rnán-ba*.

བརྒྱན་པ་ *brnán-pa* 1. *Cs.* to attend, to look on attentively, *bri-klóg brnán-pa* to attend while a person is reading or writing. — 2. *Sch.*: 'to be desirous of, to long for, čös-la for religious instruction, *ltó-la* for food'. With the first signification agrees a quotation in *Zam.*: *nán-tan-brnan*, with the second the word **zá-nan-čan** *W.*, = *zá-brnab-čan*.

བརྒྱལ་སྐོམ་ *brnáb-sems* *Cs.*: covetousness, selfishness; *Thgy.*: *bdág-gi-la brnáb-sems* predilection for one's own things, *yžán-gyi-la brnáb-sems* desire for things

བརྒྱ་བ་ *brnū-ba*

པ

པ་(ཁྱ་)སངས་ *pa(-wa)-sāns*

belonging to others; W.: *zá - nab - ñan* greedy, ravenous; *nór-nab-ñan* greedy of gain or money, covetous.

བརྒྱ་བ་, བརྒྱར་བ་ *brnū-ba, brnūr-ba Lexx.*; Cs. to draw to, to attract, (Sch. also: 'to remove a thing from its place?'), prob. another form for *snūr-ba*.
བརྒྱེགས་པ་ *brnógs-pa* to hide, conceal, *Lexx.*

བསྐྱང་བ་ *bsnān-ba* v. *rnān-ba*.

བསྐྱད་པ་ *bsnād-pa* v. *snād-pa*.

བསྐྱེད་པ་ *bsnān-pa* v. *snōn-pa*.

བསྐྱས་པ་ *bsnām-pa* v. *snōm-pa*.

བསྐྱར་བ་ *bsnār-ba* 1. to extend in length, to lengthen, to pull out, e.g. a piece of India rubber W. — 2. to draw or drag after, to trail, *mjūg - ma Lex.* the train of a robe, the tail etc.; fig. to have in its train, to be attended with, *nyon-mōns-bsnār* the consequences of sin *Sch.*

བསྐྱལ་བ་ *bsnāl-ba* to spin out, to protract Cs.

བསྐྱུན་པ་ *bsnūn-pa* v. *snun-pa*.

པ

པ་ *pa* 1. the letter *p*, (tenuis), the French *p*. — 2. num. figure: 13.

པ་ *pa*, an affix, or so-called article, the same as *ba* (q.v.) which, when attached to the roots of verbs, gives them the signification of nouns, or, in other words is the sign of the infinitive and the participle; in the language of common life, however, it is frq. used for the finite tense, and for *par*; affixed to the names of things, it denotes the person that deals with the thing (*rtā-pa* horseman, *čū-pa* water-carrier); combined with names of places, it designates the inhabitant (*bōd-pa* inhabitant of Tibet); with numerals, it either forms the ordinal number (*ynyis-pa* the second), or it implies a counting, measuring, containing (*bū-mo lo-ynyis-pa* a girl counting two years, i.e. a girl of two years; *kru-gān-pa* measuring one cubit; *sūm-ču-pa* containing thirty viz. letters, like the Tibetan alphabet); frq. it has no particular signification (*rkéd-pa* etc. etc.), or it serves to distinguish different meanings (*rkān* marrow, *rkān-pa* foot) or dialects (*kā-ba* B., *ka*

W. snow); *pa* *dañ* with a verb, v. *dañ* 4; in certain expressions it stands, it would seem, incorr. inst. of *pai*: *ysó-ba rig-pa* science of medicine, *grūb-pa lus* structure of the body, *dām-pa čos* holy doctrine (of Buddha).

པ་རྩ་པ་ *pa-ta* W. cross, St. Andrew's cross (thus ×).

པ་ཁྱིལ་ *pa-til* v. *pa-til*.

པ་རྩོ་ *pā-to* a medicinal herb *Wdñ*.

པ་རྩ་, more corr. པ་རྩ་, *pā-tra* (also *pa-ta* *Pth.*) Ssk., cup, basin, bowl (esp. for sacrifices); beggar's bowl = *lhun-bzed*.

པ་རྩ་ *pa-na* Ssk. = *tan-ka* *Tar.* 112, 6; in Bhotan 1 rupee *Schr.*; in W. (also **pé-na**) a copper-coin = Paisa, esp. of foreign coinage.

པ་རྩི་ *pa-ni* Hind. पाणी, water *Lt.*

པ་བེན་ *pa-ben* a strip of wood, ledge, border (?) W.

པ་(ཁྱ་)སངས་ *pa(-wa)-sāns* 1. the planet Venus. — 2. Friday.

བ་ཡག་པ་ *pa-yag-pa*བད་ *padma*
མབ་ཡག་པ་ *pa-yag-pa* a medicinal herb = *smug-čün Med.*བ་ཡུ་ *pa-yu* salt *Bal.*བ་ཡོ་རྩ་ཡོ་ *pa-yo-tó-yo*, **srog dan pa-yo-tó-yo tañ-te son** *Ld.* for *srog dan bsdos*, v. *sdo-ba*.བ་ར་ཁ་ *pá-ra-ka* *W.* **cross** (a straight one +).བ་རང་ *pa-rán* (spelling doubtful, at any rate not *pá-rán*) n. of a mountain pass, 19 000 feet high, between Ladak and Spiti.བ་རི་ *pá-ri* *W.*, *pá-ru* *C.*, *B.* 1. **box**, cylindrical or oval, high or flat, of wood or metal. — 2. *pá-ru*, also *pá-tra* *Sch.* — 3. v. *bá-ru*.བ་ཤི་ *pa-ši* *Sch.* 'a teacher'; *Lex.*: n. of a Tibetan priest that went to China.བ་སངས་ *pa-saṅs* v. *pa-wa-saṅs*.བག་, བག་བྱ་ *pag*, *pág-bu* *Bal.*, *pág-gu* *Dzl.*, *pau* *W.*, *pág* *Glr.*, *pau* *Wdn.*: **brick**; *pág-gu byéd-pa* *Dzl.*; *píbs-pag* roof-tile *Cs.*; *wá-pag* gutter-tile *Cs.*; *rdzá-pag*, *só-pag* *Glr.* burnt-brick *Cs.*; *sá-pag* *Glr.* unburnt-brick *Cs.*; *pag(-bu)-mkan* mason *Cs.*; *pag-rtsig* brick-wall *Cs.*; **pag-tsir* *W.* a row or layer of bricks; frq. used as a measure = a small span, **kapag-tsir nyis yod** the snow is as deep as two layers of bricks. — Not quite plain is the etymology of *og-pag*, *Lex.*: *ska-rágs-kyi rgyan*, *Sch.*: 'a girdle ornamented with glass-beads'; and of *pag-pór* *Sch.* cup or vessel with a lid.བགས་པ་ *págs-pa*, *Mil.* also *-po* (cf. *lpags*) 1. **skin, hide**; *śu-ba* to skin, acc. to *Schr.* also merely to fret the skin; *págs-pai gos* skin or fur-clothing *S.g.* — 2. **foreskin**, when the connection of words does not admit of a misconception, *Mng.* — 3. **skin or peel of fruit, the bark of trees**, also *pags-śun*, and *śun-pags*; **pag-tág* *C.* bark-cord, match-cord; *págs-ču* anasarca, skin-dropsy; *págs-ču-žugs* affected with this disease.བཤ་ *pañ*, བཤ་ *pán*, resp. *sku-pán*, 1. thebend or hollow formed by the belly and the thighs in sitting, *lap*, *B.*, *C.*, *W.*; *pañ-du son* he sat down on the lap of... *Glr.*; *pañ-kébs* apron; *pañ-krag* the blood flowing off during child-birth; **pañ-big* *W.* urinary bladder; **pañ-ri* (for *dri*?) *sun** *C.* she has the bloody flux; *pán-yyog-ma* *Cs.* midwife (a kinswoman generally has to officiate as such; a hired one receives a new dress for her services). — 2. the bend or hollow formed by the arm and the chest in carrying something; **bosom**, usually *pán-pa*; *śin-pañ-pa gañ* an armful of wood; *pán-par kgyér-ba* to carry (a child) on the arm *Dzl.* and elsewh.; *śaṅ-po pán-pas ma kgyigs-pa tsam žig* a tree not to be encompassed by a man's arms *Pth.*; **pañ-gód*, *pañ-kód* *W.* an armful.བཤ་ཀ་ *pán-ka*, *pán-ka* 1. *W.* an implement for stirring the fire; for scraping = *rbad*. — 2. *Ts.* = *pañ*.བཤུ་, བཤུ་ཅ་ *paṅtsa*, *pañ-tsa*, seems to be the n. of a tree *B.*, *C.*; *Ssk.* only: five.བཤུ་པ་ *pád-pa* *C.* = *srin-bu pád-ma*, v. *pád-ma*.བཤུ་, བཤུ་མ་ *padma*, *pad-ma* *Ssk.* in *C.* pronounced **pé-ma** 1. **water-lily, lotos**, *Nymphaea*, if not nearer defined, the blue species, whilst the less frq. form *pád-mo* (acc. to *Glr.* fol. 62) seems to denote the white kind of this flower. — 2. (not in *Ssk.*, at least acc. to *Wls.* and *Williams*, though *Köpp.* II, 61 seems to dissent): **genitals**, of either sex, *Med.* — 3. *srin-bu pád-ma* **leech**. — *pad-kór*, *pad-skór* 1. a particular way of folding the fingers during prayer *Cs.* and *Sch.*; a certain gesture with the hand. 2. a kind of **toupet** of the women, also *pad-ló* *C.*, *W.* — *pád(-ma) dkár(-do)* 1. white lotos. 2. title of a celebrated *Sutra*, translated by Burnouf, *Was.* (151). — *pad-dkár žal-lañ* an astronomical work by Púgpapa, v. *Cs.* timetable. — *pad-ma-čan* full of lotos; more particularly lotos-lake, with and without *mtso* *Glr.* — *pad-(ma dan nyi-ma dan) zlañ ydan* *Glr.* and elsewh., carpet with

representations of lotos, sun and moon. — *pad-ma-pa-ni* lotos-bearer, name of Avalokiteswara, *Köpp.* II, 23. — *Pad-ma-byun ynäs*, *Sskr.* P. Sambhava, also: *U-rgyan-pád-ma*, one of the most famous divines and holy magicians, in the 8th century, from Ugyén (*Ssk.* Udayana) i.e. Kabul, who acc. to his own declaration (v. the fantastic legend concerning him, entitled: *pad-ma tan-yig*) was greater than Buddha himself, v. *Köpp.* II, 68. — *pad-ma-ra-ga* *Ssk.* ruby. — *pád-rtsa* a medicinal herb *Wdi* (= *pe-tsé?*).

པཎྌི་ཏ་ paṇḍi-ta *Ssk.*, Pandit, Indian scholar or linguist; *paṇ-čén* great Pandit; *paṇ-čén rin-po-čé*, *bog-do* (Mongolian) *rin-čén*, title of the second Buddhist pope, residing at Tashilunpo, *Köpp.* II, 121. — *pan-ža* Pandit-cap.

པཎ་བོན་ pan-pón (also *pan-pün?*) not considered perfect in dignity, as for instance the Lamas in *Lh.*, that are married; yet cf. *ban-bón*.

པར་ par I. form, mould, *blugs-par* casting-mould; *rdéu-par* bullet-mould; *blugs-par*, as well as *šin-par*, printing form, a stereotype plate cut in wood; *par rkó-ba* to cut types; *rgyáb-pa*, *par-du débs-pa*, to print, to stamp; *par (-yig) bri-ba* to write the exemplar or manuscript for printing. — *pár-rko-pa*, *pár-rko-mkhan*, cutter of types. — *pár-kan* printing-office. — *par-rgyáb* print, **par-rgyáb tsógs-se** *W.* like a print or impression. — *par-snág* printing-ink. — *pár-pa* printer *Cs.* — *pár-dpon* fore-man of a printing-office. — *pár-ma* a printed work, book; **di pár-ma yan yod** this is also to be had printed. — *par-ryóg* a printer's man, assistant. — *par-sóg* printing-paper. — *par-γéi* = *par*.

II. v. *pár-ma*. — III. termin. of *pa*, also sign of the adverb; combined with verbs, it represents the supine, or adverbial sentences, commencing with **whilst**, so **that**; *mi byéd-par* without doing.

པར་ཏྲ་ par-tuñ *Lex.*, a hairy carpet *Sch.*

པར་པ་ཏ་ par-pa-ta n. of an officinal plant *Med.*

པར་བུ་ par-bu *Lex.*, *Sch.* = *pa-tra*.

པར་ཅ་སྒོ་དེ་ par-tsa-só-ti *W.* a kind of cotton cloth.

པལ་ལ་ཏུ་ལ་ pal-la-tü-la *Hind.* scales of a balance *Sik.*

པས་ pas 1. the instr. of *pa*; combined with verbs, it signifies **by**, **in consequence of**, **because**; also **as**, **since**, **when**. — 2. = *las*, as sign of the comparative; after vowels, however and the final consonants *d, r, l*, *bas* stands in its place; *rtá-bas kyi čün-ba yin* the dog is smaller than the horse; *kyód-pas*, *stág-pas*, *rtá-pa-bas*, *snár-bas*, or *sná-ma-bas* *če*, bigger than you, than a tiger, than a rider, than formerly; it rarely stands for the partitive: *bu lia-brgyá-bas γéig*, or for *las* with the signification: except, *Mil.*

པི་ pi num. fig.: 43.

བི་ཆལ་ pi-čág (*Turk.* چاکو) large butcher's knife.

བི་བི་ pi-pi 1. *Schr.*, *Sch.* fife, flute. — 2. *W.* nipple, teat; **pi-pi nud tán-čé** to suckle. — 3. icicle *W.*

བི་(བི་)འི་ pi(-pi)-lin, *Ssk.* पिप्पली. Piper longum, a spice, similar to black pepper, yet more oblong.

བི་པོ་ pi-pó v. *pi-ši*.

བི་ཙེ་ pi-tse skin, or leather bag for water etc. *Lh.*

བི་ཙི་ pi-tsi, and *ma-tsi*, interjections of anger, *Foucaux Gyatch.* 252, transl. 292.

བི་ཡཱ་ pi-wán or *pi-bán*, *Zam.* = बीणा, guitar, also *da-nyén-pi-wán* *C.*, *pi-wán ról-mo* *Glr.* = *kó-poñ* *W.*; *pi-wán rgyud ysum* a three-stringed guitar *Stg.*; *rgyud-mán* a guitar with many strings *Cs.*; *sgróg-pa* to play (the guitar); *pi-wán-mkhan*, or *pi-wán-pa* a player on the guitar.

བི་ཤི་ pi-ši (perh. from the Persian) cat, *W.*; *pi-pó* male cat, *pi-mo* female cat.

བི་མཱ་མོ་ pig-mo v. *püs-mo*.

བིར་ pir brush, pencil; *byig-pir* large brush, for house-painting; *bédad-pir* small

brush or pencil for artistic painting, Chinese writing; *pír-fogs(-pa)* painter *Cs.* — *pír-don* receptacle or case for brushes. — *pír-spu* pencil-hair. — **pír-nyug** *W.* = *bèad-pír*; also for lead-pencil. — *pír-šiñ* pencil-stick.

པིར་བ་ *pír-ba* (spelling?) to crush, to grind (to powder) = *mnyéd-pa* *Ld.*

པིལ་ཙེ *pil-tse* *Ld.* sieve.

པིས་མོ *pis-mo* v. *pús-mo*.

པིསྟལ་ *pispal*, acc. to *Cs.* *Ssk.*, yet not to be found in *Lex.*, the wild fig-tree, *Hindi*: *pípal*.

པུ *pu* num. figure for 73.

པུ་ཏི *pú - ti* milfoil, (millefolium), yarrow; *Lh.*

པུ་ཏི *pú-ti* (*Ssk.* ཐུ་བྱི, daughter), a common female name (perh. *bu-krid*.)

པུ་སྟི *pú-sti*, *Gl.* = *pó-ti*, book (perh. formed out of *pústak*).

པུ་ནམ་ *Pu-na-ka* town in Bhotan.

པུ་བྱི *pú-byi* v. *spú-byi*.

པུ་ཙེ *pú-tse*, *pú-se*, a little rat-like animal, v. *bra* and *zlum*; *pu-tse-šel* prob. = *pu-šel-tse*.

པུ་ཙེ *pu-tsé* husks of barley *W.*; *Cs.* bran.

པུ་རའོས་ *Pu-ráñs* *Mil.*, a district in *Mia-ris*.

པུ་རི *pu - ri* tube, any thing tubular and hollow, box of tin or wood, pen-case etc.; also = *dón-po* the Tibetan shuttle; **pu-ri méd-kan** *W.* full, solid, not hollow, cf. *pá-ri*.

པུ་རུ་ཤ་ *pu-ru-ša* *Ssk.* man; soul; = *skyés-bu*.

པུ་ལིང་ག་ *pu - lin - ga* *Cs.*: *Ssk.* masculine gender.

པུ་ལུ *pú-lu* hut, built of stones, like those of the alpine herdsmen *W.*, (*Ts.* *rdzi-skyor*); *Kyi-pul* dog-kennel.

པུ་ཤུ *pú-shu* fence, *Lex.* = *mda-yáb* and *lín-kan*.

པུ་ཤེལ་ཙེ *pu-šel-tse* a medicinal herb *Med.*

པུ་ག་ཏ་ *püg-ta* (?) shelf, partition in a box.

པུ་ག་མ་ *püg-ma* *Pur.* collar-bone.

པུ་པ་ *pún-pa*, *pún-pu* *C.*, *W.* an urn-shaped vessel of clay or wood, for water, beer etc. (seems not to be the same with *búm-pa*).

པུ་པ་ *pún-pa* *W.*, **pún-če** = *lúd-če* to run over.

པུ་རྩི་ག་ *puñdarika* *Ssk.*, white lotos.

པུ་ར་ *pur* *Cs.* 1. steel-yard. — 2. *púr-gyis* v. *pur-ba*. — 3. v. *spur*.

པུ་ལ་ *pul* v. *pú-lu*.

པུ་ཤར་ *puškara* *Ssk.* blue lotos.

པུ་སྟམ་ *pustaka* *Ssk.* book.

པུ་ས་མོ་ *pús-mo*, *W.* **pis-mo*, *pig-mo**, knee; *pis-mo sa-la dzug-pa* to kneel; **pig-mo tsug-če*, *pi-tsug gyáb-če** *W.* id.; **pig-mo tsug-te dad-če** to sit in kneeling (which is considered indecorous); cf. *tsog*.

པེ *pe* num. figure: 103.

པེ་(དཀར་ *pe-(d)kár*, also *be-kár*, *pe-há-ra*. *bi-hár* *Lt.*, *Gl.*, *Mil.*, a much worshipped deity, v. *kye-pán*, and *Schl.* 157.

པེ་ཏེ་ཁོར་ *pe-te-hor* n. of a people *Sch.*

པེ་ནེ་ *pe-ne*, *pé-na* v. *pa-ña*.

པེ་བན་ *pe - bán* (Pers. پیوند), graft, scion; **pe-bán tsug-če** *W.* to graft.

པེ་ཙམ་ *pe-tsám* little, small, a little *Sch.*

པེ་ཙེ་ *pe-tsé*, *pi-tsi*, *Chin.* *pai-tsái*, Chinese white cabbage in *C.*; of late also known in Europe.

པེ་ར་ *pé-ra* a flat basket.

པེ་ས་ *pé-sa*, *paisa*, *Hind.*, copper coin, not quite a half-penny.

པེན་ཙེ་ *pén - tse* a kind of wood of which vessels are made *Cs.* (= *pán-tsa*?)

པོ *po* 1. sign of nouns, in like manner as *-pa*; it particularly designates con-

crete nouns and the masculine gender, frq., in contradistinction to abstract nouns with -pa or -ba, and to feminines with -mo; connected with a numeral, it supplies the definite article: *lid-po* the five (just mentioned); *ynyis-po* the two, both, = *ynyis-ka*. — 2. num. figure: 133.

པོ་ཏ་ལ་ *pó-ta-la* (Ssk. पोत ship, ल to receive, hence: harbour, port; Tib. gru-dzin) 1. ancient n. of Tatta, a town not far from the mouth of the Indus. — 2. n. of a three-peaked hill near Lhasa, with the palace of the old kings of Tibet, now the seat of the Dalai Lama. (The spelling 'Buddha-la' arises from an erroneous etymological hypothesis, and the fact of its being found even in Huc's writings may be attributed merely to a thoughtless adherence to what had become a custom; v. Köpp. II, 340.)

པོ་ཏི་ *pó-ti* (acc. to one Lex. a corruption of *pu-sta-ka*, for which also the form *pu-sti* seems to speak) = *glegs-bam*, book (of loose leaves).

པོ་ཏུམ་ *po-tüm* Sik. large wasp.

པོ་ཏོ་ *po-tó* C. bullock.

པོ་ཏོག་ *po-tóg* v. *mto-po-tog*.

པོ་ལ་ *po-lá* the well-known Turkish mess of pilaw, Hind. pulao, rice boiled with fowl; in *Ld.* however sweet rice, prepared with butter, sugar, and 'pating'; fig. *bsám-bloi pó-la byéd-pa* to concoct and deal in plans and plots.

པོ་ལ་(ན་)ཤར་ *po-lo(n)-śán* n. of the mountains bordering on China *Ld.-Glr.* Schl. 21, a (where in the translation the word has not been recognized as being a proper name).

པོ་ཤོ་པོར་ *poğ-pór* censer, perfuming-pan.

པོ་ཤས་ཏ་ *pógs-ta* v. *púgs-ta*.

པོ་ད་ *pod*, *pon*, *pón-to* v. *pód*, *pón*, *pón-to*.

པོ་བ་ *pob* C. castrated ram.

པོ་ལ་ *pol* Ts. = *tsá-bai nad*.

པ་ *pra* small turkoises, 1 or 2^m in size, strung together for finger-rings, v. *tsom*.

པ་(མོ་) *pra(-mo)* Cs. 1. lot; *pra dëbs-pa* to cast lot. — 2. sign, token, prognostic; Sch.: *pra bebs-pa* 'ein Zeichen geben, ein Bild darstellen'.

པ་ཆལ་ *pra-čál*, *spra-čál* Lex. w.e. Sch. jest, joke, fun, nonsensical talk; *byéd-pa* to make sport, to play the buffoon; *slón-ba* to cause merriment; *pra-čál-pa*, or *-mkan* wag, buffoon.

པ་ཁི་ *pra-li* Sch.: hill-mouse (marmot?), hare(?); cf. *brá-ba*.

པ་ར་འགོ་ས་ *prañ-gós* an alpine herb, said to be very wholesome to sheep (so for instance in Purig); acc. to recent investigations, of little value. Acc. to Cs. = *á-krón*, but this is denied by the people of Lahoul.

པ་ཡང་གྲུ་ *pri-yañ-gu* Ssk., n. of several kinds of Indian aromatic plants Med.

པོ་ག་, ཟེ་པོ་ག་ *prog, ze-próg* Lex., the crest of a cock Cs.; *próg-zu*, *bróg-zu*, *spróg-zu* = *čod-pán*.

དཔའ་(བ་) *dpá(-ba)* (ཡུར་, བྱིར་), also *spá-ba* 1. bravery, strength, courage; brave, strong, courageous; *dpa bsgón-ba* Lex., *kón-ba* Thgy.; *gón-ba*, *bkón-ba* Lex., to despond; to dishearten(?); *šin-tu dpá-žin* he becoming very brave Dzl.; *dpá-la stobs kyañ gyad dan bnyám-ste* being brave, and in strength equal to an athlete Dzl. — 2. beauty; beautiful. — 3. W. taste, agreeable taste, flavour.

Comp. *dpá-čan* 1. brave. 2. beautiful. 3. W. savoury. — *dpa-méd-kan* W. tasteless, v. also *ldád-pa*. — *dpa-čén* very brave; a great hero. — *dpa-dár* = *ngul-dár*, a piece of silk, tied round the neck, as an honourable distinction for some brave deed. — *dpa-ldán* = *dpá-čan* 1 and 2. — *dpá-bo*, བྱིར་, 1. strong man, hero. 2. demigod. — *dpa-bo-dkár* a medicinal herb Med. — *dpá-mo* 1. heroine (more frq. than the masc. *dpá-bo*). 2. = *mka-gro-ma*, Dākini Mil., Thgr., Glr. — *dpa-tsúl* Mil. = *dpá-ba* 1. sbst., ni f.

དཔག་ཚད་ *dpag-tsad* **mile**, acc. to Cs. = 4000 fathoms, hence a geographical mile; yet there are mentioned *dpag-čén* and *dpag-čün*, the latter = 500 fathoms. The word seems altogether to belong more to the phantastic mythical literature, than to common life; so at least in *W*.

དཔག་པ་ *dpag-pa* v. *dpög-pa*.

དཔག་གཡེངས་ *dpag-gyéns* the bustle or tumult of a festival *Ld*.

དཔག་བསམ་ཤིང་ *dpag-bsam-šin* n. of a fabulous tree, that grants every wish; acc. to *Pth.* = *tsán-dan-sbrül-gyi snyin-po*.

དཔང་(པོ) *dpái(-po)* **witness**, both the deponent, and the evidence deposited. Fully authenticated are as yet only: *lha dpán-du dzüg-pa* to call a deity for a witness in taking an oath, to appeal to *Glr.*; also: *dpai byéd-pa* to bear witness, to attest, v. *mna*. More conjectural are the meanings of: *blo-séms dpán-du jóg-pa* *Glr.*, or *ran-séms dpán-du dzüg-pa* *Mil.*, to be sincere, to be conscious of speaking the truth; *dpán-du gyúr-ba* to be witness of, to see, to know (cf. *spyán-du gyúr-ba*); *bden-dpán* *Liš.* as explanation of *čé-bži*, witness or proof for the truth of a thing; **pái-po lóg-pa zér-čes** *W.* to give false evidence (*Schr. rdzun-dpán*). — *mi-dpán* (*Ld.* **mir - pañ**) *W.*, *C.*, is used as syn. to *dpán-po* (also *Schr.*), 1. witness. 2. defender, advocate; *mi-dpán* (or *dpai-po*) *byéd-pa* c. genit. or dat., to defend in a court of justice; (*dpán-pos dpón-ba* *Sch.* seems to be unknown and doubtful).

དཔངས་ *dpans* **height**; *dpans - su* in height *Samb.*; *dpans-mtó* *Lex.* high, cf. *o.pans*. — *dpans-tsad* great heat *Schr.* (?).

དཔར་པ་ *dpár-ba* v. *dpór-ba*.

དཔལ་ *dpal* *Ssk.* གྲི 1. **glory, splendour, magnificence, abundance**; *dpal reg - pa-méd-pa* unattainable glory *Glr.*; *yón-tan dú - mai dpal* splendour of numerous accomplishments; *skyéd - pai dpál - la lois-spyód - pa* enjoying the utmost happiness

Glr.; frq. as an epithet, or part of the names of deities, e.g. *dpal-čén hé-ru-ka*, and esp. *dpal(-ldan)lhá-mo*, *dpal-čén-mo*, Durga Uma, Kāli, the much adored spouse of Siva; *ḍod-dgüi dpal* the fulness of all that can be desired *Glr.*; *dpál-gyi düm-bu*, གྲིལ་ལྗང་ 1. sandal-wood. 2. *Cs.* a kind of syrup, prepared of *bsé - šin*, used as a purgative. — 2. **wealth, abundance**, *Glr.* and elsewh. — 3. **welfare, happiness, blessing**, *gró-bai* of creatures *Mil.* and elsewh.; *kün-gyi dpál-du gyúr-ba* or *šár-ba* to be (become) the salvation, the saviour of all beings *Glr.* and elsewh.; *dpal skyéd-pa*, *γžán-gyi, rán-gi dpal* to work for the elevation of others or for one's own. — 4. **nobility**, *dpál-gyi ynán-ba* privilege of nobility; *dpál-gyi ynán-šóg* diploma of nobility, *dpál-gyi ynán-šóg-pa* one having a diploma of nobility *Cs.* — *dpal-kyád Dzl.* = *dpal* 1. — *dpal-rtüg* majesty, full glory *Sch.* — *dpalldán* a man's name (very common). — *dpal-pó* an illustrious man, *dpál-mo* an illustrious woman *Cs.* — *dpal(-gyi) - béu* is said to denote the figure གྲིལ་ལྗང་ *Glr.* — *dpal-byéu* glow - worm *Sch.* — *dpal-byór* 1. glory, wealth, magnificence, as a man's possession. 2. *W.* strawberry; 3. a man's name (very common).

དཔུན་ *dpun* 1. **host, great number**, *bañs fams-čád-kyi Dzl.*; esp. of soldiers. — 2. **troops, army**, *dpun bži* the four species of troops: *rtai, glán-po-čei, šin-rtai*, and *rkañ-tán-gi dpun* (or *dpun(-bu)-čün*); *dpun-(gi) tsógs, dmag-dpun*, army frq.; *dgra - dpun* hostile army. — 3. (auxiliaries?), **help, assistance**, **pün-la tán-čé** *W.* to send assistance. — *dpun-grógs, -rogs*, helper. — *dpun-(gi) nyen* friend, protector, defender, assistant, frq. — **pün-nón** *W.* reinforcement.

དཔུང་པ་ *dpun-pa* 1. **shoulder**, *dpun-pa kar* on the shoulder *Glr.*; *dpun-pa dan* *dpai nyis* both the shoulders and hips *S.g.*; upper arm, *dpun-pa-rkán* upper arm-bone; *dpun jum-pa* *Sch.* to contract the arm(?); *dpun - pa - lág* upper and lower arm *Cs.*; *dpun-pa-rgyán* an ornament for the arm *Cs.* — 2. **sleeve**, *gos dpün-pa-čan* a garment

with sleeves *Cs.*; *dpun-pa-bèad* the part of a woman's dress covering the chest *Zam.*; *Sch.*: *dpun-bèad-rás*.

དཔེ dpe, *Ld.* *spe*, 1. **pattern, model**, *dé-la dpe Glr.*, or *de dper byás-nas Zam.*, taking this for a pattern; *ryá - yul - nas rtsis-kyi dpe blañs* it was from China that mathematics were learned *Glr.*; ... *pai dpe mi dug* there are no patterns for ... *Glr.*; *dpe ci ltar* with what to be compared? according to what analogy? *Thgy.*; similitude, parable, example, *mñun-pai dpe* an example that may be followed, a good example; *bzlog - pai dpe* an example to the contrary, a warning example *Thgy.*; *pe zán-po, and nēm-pe pe,* as well as *yárla and már-la žág-pe-pe, or mar-pe* *C.* id.; *dpe stón-pa* to teach or to prove by examples; hence the participle, used substantively, serves as an epithet of the Sautrantikas, *Was.* (112); *dpe bšád - pa, dpe bžág - pa = dpe stón - pa; dper rjód - pa* to set up for a parable or comparison; *dpér - na*, in later times also *dpé - ni, dpe byéd - na Mil.*, *pe gyáb - na* *W.*, 1. (in order) to quote an example, by way of a comparison, just as if, followed by *bžin-du* or *ltar*, very freq.; 2. like our 'for instance', e.g., before enumerations, where in the older writings gen. *di - lta - ste* is used; *dper ős - pa Cs.* what may be compared, *dper mi ős - pa* not to be compared; occasionally also: worthy or not worthy of imitation; *ká - dpe, ýtám - dpe* proverb, adage *Cs.*; *drá - dpe* allegory, parable *S.g.*; *má - dpe W., Ld.* *má - spe*, *Lh.* *már - pe*, pattern, (writing-) copy (cf. also *má - dpe* and *bú - dpe* below). — 2. **symmetry, harmony, beauty**, (in certain phrases). — 3. **book**, *krimś bgyad-kyi dpe* the book of the eight commandments *Dzl.*; *ká - dpe, ka-kái dpe* abc-book, primer; *pyág - dpe* resp. for *dpe*, if used by a Lama (cf. *pyag-mkár*); *má - dpe, bú - dpe* original and copy of a book *Cs.*; *yig - nág dpe* a real book, not of a fig. meaning, as the book of nature, *Mil.*; *dpe rtsóm - pa* to write, to compose, *bšú - ba* to copy a book; *dogs - pa, fseñ - pa* to bind, to stitch a book.

Comp. *dpé - ka* little book, vulgo. — *dpe - kán* library; bookseller's shop. — *dpe - kři* a table to put books on, book-stand. — *dpe - mkyid, klyud Cs. v. mkyud - pa.* — *dpe - ngó, dpe - njiug* beginning, end, of a book. — *dpe - sgám* chest for books, book-case. — *dpé - ča* not freq. in *B.*, but vulgo the common word for book. — **dpé - ča pē - če, tím - če** *W.* to open, to close a book; v. *btím - pa.* — *dpe - rjód* v. *dper.* — *dpe - tó* list of books. — *dpe - byád* proportion, symmetry, beauty, *dpe - byád bzán - po bgyád - ču* the eighty physical perfections of Buddha. — *dpe - byád - čan* well-proportioned. — *dpé - tson - pa* bookseller. — *dpe - šubs* case or covering for a book. — *dpe - bšis* copy of a book. — *dper* v. 1. — *dpe - brjód* 1. example, comparison, *dpe - brjód byéd - pa* to compare, to cite an example *Cs.*; *dpe - brjód rtógs - pa Gram.* id. (?). 2. paradigm, example *Gram.* —

དཔེ་སྒྲ་ dpé-sgra (?), *(s)pé - ra* *W.*, speech, for *ýtam*; *(s)pé - ra zér - če(s), tán - če(s)*, to speak, to talk; *ĩ - zug (s)pé - ra ma tañ* do not say so! *(s)pé - ra zér - če(s) med - kan soñ* he became speechless (with terror etc.).

དཔེར་ན་ dpér-na v. sub *dpe*.

དཔོན་པོ་ dpóg-pa, pf. *dpags*, fut. *dpag*, 1. **to measure, to proportion, to fix**, *ýtón - tsul čé - žin - la* (to proportion) the dose to the size *Lt.*; ... *kyi tsád - las* after the measure of ... *Lt.*; *nad - stóbs - la* according to the violence of the disease *Lt.*; *dpag (tu) méd (-pa)*, less freq. *dpag - brál, dpag - yás*, immensely large, very much; *tugs dpag - méd* infinite grace, *mdžád - pa* to show *Dzl.* — 2. **to outweigh, to counterbalance**, *loñś - spyód tams - čád - kyiś mi dpóg - pa* not to be counterbalanced by all the wealth ... *Tar.* — 3. **to weigh, to judge, to prove**, *rjes - su dpóg - pa* to examine *Tar.*; *rjes - dpag Zam.* **འཇུག་པོ་** inference, conclusion.

དཔོན་པོ་ dpón - po master, lord, over men (generally); (cf. *blág - po* owner) master, over working-men, overseer, foreman, leader, *grá - pai dpon - po*, director, =

gó-dpon; *dpón-po-la čag jñul dug zu zer, čug-śró ma kyod, ña yón-loñ med* W. make your master my compliment, and he should not take it amiss that I had no time to come; *krims-dpon* 1. prop.: superior judge, lord chief-justice. 2. now: high officer of state, prefect, = *mi-dpón*; *mkar-dpón* commander of a fortress; *krug-dpon* general Ma.; *gó-dpon* v. *go*; *bryá-dpon* centurion, captain; *bču-dpon* corporal; *čib-dpon* master of the horse, equerry; *řje-dpon* = *řje*; *rtá-pa-dpon* (sic) (cf. *pa* extr.) general of cavalry *Glr.*; *stęgs-dpon*(?) v. *stęgs*; *ston-dpon* leader of a thousand (seems to be no longer in use); *déd-dpon* sea-captain; *mdá-dpon* is said to be in C. the modern word for general, and *degs-dpon* the same as *stón-dpon*; however v. *stęgs*; *ldiñ-dpon* v. *ldiñ*; *spyi-dpon* governor general Cs.; *mi-dpon* prefect; *rtsig-dpon* master-mason; *rdzón-dpon* = *mkar-dpon*; *yul-dpon* prefect of a district *Wts.*; *rü-dpon* something like colonel; *šin-dpon* master-carpenter; *slób-dpon* teacher, frq., also title of the higher and more learned Lamas, corresponding, as it were, to *M.A.*, master of arts; *řsól-dpon* head-cook, butler. — *dpón-mo* fem., *ñai dpón-mo* yin she is my mistress *Glr.* — *dpón-yod* standing under a master or mistress. — *dpon-méd* free Cs. — *dpon-řyóg* master and servants, frq. — *kón-jo dpon-řyóg* (princess) *koñ-jo* and her suite *Glr.* — *dpon-tsán* physician *Schr.* and *Sch.* — *dpon-yig* secretary *Schr.* — *dpon-slób* 1. inst. of *dpón-po* *dañ slób-ma* Ma. and elsewh. 2. title of the four independent rulers in Bhotan, the 'Penlow' of English news-papers, acc. to the pronunciation of **pón-lob*, *pón-lo**.

དཔོན་བླ་ dpór-ba, pf. and fut. *dpar*, to dictate, Cs.; **por-tsóm* (jhe)-pa* C. id.

འཕྲུག་པ་ dpya tax, duty, tribute, *búl-ba* to pay, *Dzl.*, *bébs-pa* to impose *Tar.* 21, 11; *dpya-král* id., *řyál-poi dpya-král* *Lex.*; likewise *dpya-tán* Cs.

འཕྲུག་པ་ dpyán-ba, *spyán-ba*, to suspend, to make hang down, prop. vb. a. to *řyán-ba*, with pf. *dpyañs* and *spyañs*, imp. *dpyañs*, *Sch.* *dpyoñs*, but also vb. n., to rock, to

pitch (of a ship) *Pth.*; *dpyán-la řtón-ba* trs. *Thgy.*; **gyóg-čañ**, perh. more corr. **kyog-čañ**, also **řeb-čañ** C. sedan-chair, palanquin; *dpyañ-tág*, *řyañ-tág*, cord or rope, by which a thing is suspended, e.g. a plummet, a bucket, a miner; hence fig. *tugs-řjei dpyañ-tág řčód-pa* *Thgr.*; *ču-snod dañ dpyañ-tag sbá-ba* to hide the bucket together with the rope *Schr.*; a rope-swing, *dpyañ-tág rtséd-pa* to swing (one's self); *dpyañs*, *spyañs-pai řan*, hanging ornaments, *dar-dpyañs* silk ornaments *S.g.*

འཕྲུག་པ་ dpyad 1. v. *dpyód-pa*. — 2. *Stg.*: an instrument to open the mouth by force; perh. also in a more general sense: crow-bar(?); *dpyád-pa* v. *dpyód-pa*.

འཕྲུག་པ་ dpyás-po offence, fault, blame Cs.; *dpyás-čan* faulty, blamable; *dpyas-méd* faultless, blameless Cs.; *dpyas dógspá* to blame *Tar.*; cf. *řyá-ba*.

འཕྲུག་པ་ dpyi (Cs. also *spyi*) W. *(s)pi*, hip *Lt.*; *dpyi-mgó* Cs., *dpyi-zúr*, *dpyi-rús*, hip-bone; *dpyi-mig* socket of the hip-bone, perh. also vulg. = hip.

འཕྲུག་པ་ dpyid (cf. Phonetic Table), spring, also adv. in spring *Dzl.*; cf. also *dus* 4; *dpyid-ka*, **pid-ka** W., id., also *Glr.*; *dpyid-zla* month of spring.

འཕྲུག་པ་ dpyis, *dpyis řyín-pa* *Sch.*: to come to the last, to arrive at the end; *dei rig-pa di dpyis řyín-pa sus kyañ mi řes dgóñs-nas* *Schf.*: as he reflected, that no body would thoroughly understand his arguments.

འཕྲུག་པ་ dpyón-ba, perh. primitive form of *dpyán-ba*.

འཕྲུག་པ་ dpyó-ba to change *Sch.*

འཕྲུག་པ་ dpyód-pa, pf. and fut. *dpyad*, to try, to examine, *nyés-pa dañ ma-nyés-pa* innocence and guilt, right and wrong *Dzl.*; *dpyád-na* ... *ma rtógs-so* after ever so much investigating ... they found out nothing *Dzl.*; *bye-brág-tu dpyád-pa ste* having now been separately examined *Zam.*; *sa-dpyád*, or *ri-dpyád řzigs-pa* to examine the country, or the mountains, i.e. their general features, with regard to omens and

auspices *Gl.*; *sai dpyad bzän-bar šes-pa* to know that this examination will turn out favourably *Gl.*; **rin čad-čē** (gen. written **bčad-čē**, cf. *bčod-pa* extr.) *W.* to tax, to estimate; *goñ-tän dpyád-kyis* (or *-pas*) *mī čod Gl.* v. *čod-pa* 2; esp. in medicine: *smän-pas... dpyad byäs-te...* *šes dpyad byäs-* so the physician having tried, tried thus, (pronounced the following as the result of his examination) *Dzl.* ॡॡ, 12; *smän-dpyád byéd-pa* to treat medically, *dpyad má-la bya* then the mother (not the child) must be placed under medical treatment *Lt.*; *brás-kyis btsün-moi smän-dpyád byed-pa* to cure (the illness of) the queen with rice *Dzl.*; *smän-dpyád-la mkās-pa* to be skilled in medical science *Dzl.*; *ča-byád dpyád-kyi ynas* instrumental therapeutics i.e. surgery *S.g.*; *rtog-dpyód, brtag-dpyád*, examination; *rtog-dpyód ráb-tu ytón-ba* to examine very closely *Pth.*; *rtog-dpyód tón* examine! *Mil.*; *bzan-dpyód* examining the worth of a thing. — *dpyód -pa -pa*, and *spyód-pa-pa*, *Ssk.* **मीमांसक**, an Indian sect of philosophers (the former of the two spellings seems to be more correct).

དཔྱལ་བ་ *dpral-ba* (resp. *ydañs Cs.*), **tal-wa**, *Ld.* **šál-wa**, **forehead**, *dprál-bai mda* an arrow sticking in the forehead *Gl.*; *dprál-bai mig bžin-du* 'like the eye of the countenance', to designate something highly valued (as the scriptural 'apple of the eye'); *dprál-bai pyógs-kyi čad drän-na* just before one in front *Wdn.*; fig. **tal-wa nán-pa** *W.* unlucky; a luckless person.

དཔྱལ་དཔྱལ་ *dprul-dprul* (or *prul-prul?*), **tal-tal-la tón wa** *C.* to hang one's self.

ལྷགས་ *lpags*, as second part of compounds inst. of *págs-pa*, e.g. *wá-lpags* fox-skin, *stág-lpags* tiger-skin; *šün-lpags* skin, bark, peel, shell.

སྐྱ་ *spa* 1. v. *dpa*. — 2. also *sba*, **cane** (seems to be distinguished from *smýug -ma* more in a popular and practical way, than scientifically); *spa-skór* hoop of a cask *Schr.*; *spa-kár Mil.*, *spa-lčág Mil.*, *spa -bér Pth.*, *spa -dbyug Lex.*, walking-cane; *spa -glin*

cane-flute *Sch.*; *spa-til lunt*, match, v. *pá-til*; *spa-dón* or *-ldón* little cask, made of bamboo, prob. = *gur-gúr dón-mo*; **pa-bár** *C.*, *W.* torch; *spa-dmyug* or *-smýug*, cane *Cs.*; *pa-šin Sik.* strong bamboo sticks.

སྐྱ་སྐྱ་ *spá -ma* 1. **juniper**, *Juniperus squamosa*, and some other small species; cf. *šug-pa*. — 2. **cypress** *Sik.*

སྐྱ་བ་ *spág-pa* 1. v. *spóg-pa*. — 2. **kál-pag pág-čē** *W.* to smack (in eating). — 3. *C.*, *W.* to dip, e.g. meat into the gravy; cf. the following.

སྐྱ་སྐྱ་ *spags*, resp. *skyu-rum*, 1. *C.* = *zan* (= **kó-lag, pág-ku** *Ld.*), **pap**, esp. made of tea and 'tsampa'. — 2. *W.* = **ša-rüg** *C.*, **sauce, gravy**, for dipping in (sops); **dam-pág** *W.* mire, sludge. — 3. **food, dish, mess**; *W.*, *C.* **pag na so-só**.

སྐྱ་ *span*, I. also *spán-po*, 1. **turf, green-sward, meadow**, *mdün-na spán-po mé-tog bkra* in front a flowery meadow-ground *Mil.* — 2. **moss**, also *ču-span Cs.* — 3. **bog**, *span-skón* 1. p.n. ('turf-ditch'), a large valley, with a lake in it, on the frontier of Ladak and Rudog. 2. *span-skón pyag-gyá-pa n.* of an ancient work on religion *Gl.*; *span-rgyan* a medicinal herb *Med.*; *spán -čan* covered with turf; *spán-ču* green mud *Sch.*; *span-ljóns* grassy country; *span-tán* a plain covered with verdure; *span -spós* *Waldheimia tridactylites*, a pretty, very aromatic composite, growing on the higher alps; *span-bóg* piece of turf, sod; *span-ma Med.*, **blue vitriol**; *span-rtsi S.g. (?)*; *span-žün* *verdigris Sch.*; *span-ri* a grassy hill *Mil.*; *span-yšón* a mountain-meadow *Mil.*

II. **board, plank**, gen. *span-léb Gl.* and vulg.; also a **slab, slate, flag Lh.**; *span-sgó* board or panel of a door *Cs.*; *span -kri Schr.*, **ti-pán** *Ld.*, **pañ-dán** *Ld.*, book-stand.

སྐྱ་བ་ *span-ba* v. *spón-ba*.

སྐྱ་སྐྱ་ *spanis*, sometimes inst. of *dpañs*.

སྐྱ་ *spad*, only in *pá-spád* father and children; cf. the more freq. *ma-smád, Lex.*

སྐྱ་སྐྱ་ *span-spün* brothers, relatives *Cs.*

སྤྲུག་ spabs, rna-spabs C. **ear-wax**; *Lexx.*
also *rñul-* (or *rdul-*?) *gyi* spabs w.e.

སྤྲ་ spar for par 1. *Sch.*

སྤྲཱ་ spar-ka, spar-ka brgyad the **pah kwah**, or eight diagrams of Chinese science, ཨཱཱཱཱ etc.

སྤྲཱ་ spar-ba I. sbst., also spar-mo (*Ld.* *wár-mo*, acc. to the spelling sbar-mo) 1. **the grasping hand, paw, claw**, sprán-poi spár-mor spa-dbyug sprad he puts the staff into the beggar's grasp (hand) *Lexx.*; *wár-mo gyáb-čé* W., spár-mos brád-pa to clutch, to scratch; spár-mos débs-pa Cs., spar byéd-pa *Sch.*, to seize with the hand, the paw, or the claws; ydon tams-čád spar-šád rgyáb-pa *Pth.* to scratch the whole face ('combing it with the claws'); *sbar-ju* C. rail, for taking hold of; spár-mo byéd-pa, bsdám-pa to open, to close the hand Cs. — 2. as a measure: as much as may be grasped with the hand, **a handful** (of wood, grass, earth etc.), *(s)pár-ra gan* one handful, (s)pár-ra gan do two handfuls etc.; spar-tsád lia - brgyá 500 handfuls *S.g.*; sa spar - gan *Mil.* a handful of earth.

II. vb. v. spór-ba.

སྤྲཱ་ spár-ma a low-growing shrub of very hard wood *Mil.nt.*

སྤྲི་ (spi-ti) **Spiti**, the valley, situated to the west of Lahul, watered by the Spiti river, belonging to the British Punjab, and inhabited by a race of pure Tibetans.

སྤྲི་ spiu col. for spéu.

སྤྲ་ spu, *Ssk.* रोमन्, 1. **hair** ('pilus', cf. skra), lüs-kyi of the body in general, *Lex.*; mgó-spu, ká- or ydón-spu, mčán-spu, doms-spu (or spu-nán Cs.), brón-spu, hair of the head, the beard, arm-pits, lower-parts, chest; bá-spu the little hairs of the skin, frq.; rtá-spu horse-hair; spu pyi or ytog the hair is plucked out *Lex.*, byi falls off *Dzl.*, yzob byed is singed off *Sch.*, ldan, lan *Dzl.*, lón-γyo *Mil.*, the hair bristles, stands on end; spu zin byed B., brtse *Sch.*, *se-zin* W., a shuddering of fear comes over (me,

him etc.); tams-čád spu-zin byéd-čín *Pth.*; byad spus kens-pa with a face all hairy *Glr.*; spui kün-bu passage of perspiration, pore *Dzl.*; spu nyág-ma tsám-gyi gyód-pai seems repentance as much as one single little hair *Dzl.* — 2. **feather**, byá - spu rluñ-gis kyer-ba a down (feather) blown off; **feathers, plumage.**

Comp. spú-ka colour of horses and other hairy animals. — spú - gri 1. **razor**; also allegorically, as a title of books. 2. knife C. — spú-čan hairy. — spu-čim(?) false hair *Sch.* — spú-ja v. ja. — spú-byi ná-g-po, spu-nág also pú-byi, **sable** (furred animal) *Sch.* — spú-ma hairy, carded (cloth). — spu-méd hairless. — spu-ytsan-ma v. spus. — spu-hrüg short-haired *Sch.*

སྤྲཱ་ spu-ráns *Glr.* v. pu-ráns.

སྤྲཱ་ spug *Lexx.* n. of a precious stone Cs.

སྤྲ་ spun **heap**, col. also for pün-po; spün-ba pf. and imp. -spuns, to heap, accumulate, pile up (coals etc.); rin-čén spuns-pa a heap of precious stones *Glr.*

སྤྲཱ་ spúd-pa **to decorate**; rgyán-gyis *Lex.* (cf. spus).

སྤྲ་ spun 1. children of the same parents, **brothers, sisters**, kó-mo-čag spun ynyis we (his) two sisters *Dzl.* ༧༩, 17; ned spun rsum we three brothers *Glr.*; kyed bú-mo spun lia-po you five sisters *Mil.*; pleon. bu spun rsum *Tar.*; spun yžán-rnams his other (six elder) brothers *Tar.*; spun-yčés dear brother! *Chr. P.* — pá-spun, brothers and sisters of the same father; má - spun of the same mother; spün-zla, (s)pun-da, or -la 1. = spun; 2. in C. it is said to be used also for attorney, advocate; spün-ma sister, as a more particular designation of the sex. — 2. in a wider sense: **cousins, brothers- or sisters-in-law**; grógs-spun mate, comrade; čós-spun a brother of a religious order; pá-spun, pás-spun, several neighbours or inhabitants of a village, that have a common Lha, and thus have become *rus-pa čig-čig*, members of the same family; this common tie entails on them the duty,

whenever a death takes place, ofcaring for the cremation of the dead body (cf. *čos-spün*) *Mil.* and elsewh.; *mdza-spün* friend *Cs.* — 3. **weft, woof** in weaving.

སྤྲུལ་ *spün-pa* 1. sbst., also *sbün-pa* *B.*, *C.*, *sbur(-ma)* *Dzl.*, *Ld.*, **chaff, husks** etc. — 2. adj. a botanical term, description of the stalk of a plant *Wdn.*

སྤྲུལ་ *spüb-pa*, pf. *spubs*, vb. a. to *büb-pa* to turn upside down.

སྤྲ་ *spur*, *pur*, also *sku-spür*, resp. for *ro*, **dead body, corpse**, *spur sbyāns-pa* *C.* to burn a dead body; *spur-kan* house for keeping dead bodies, or rather, in most cases, the place of cremation; *spur-sgam* or *sgrom* coffin; *spur-fal* ashes of a dead body; *spur-tsa* the salt for preparing a dead body; *spur-šin* wood for burning a corpse.

སྤྲ་ *spür-ba*, vb. a. to *spür-ba*, to make fly, to scare up, to let fly; *dus spür-ba* to pass time quickly *Cs.*; *ston-spür* exaggeration, bombast *Cs.*

སྤྲ་ *spus* 1. **goods, merchandize, ware**, *spus ltā-ba* to examine goods before purchase *Cs.*; **spus gyür-čē** *W.*, **py gyür-wa** *Cs.* = **dal tson tām - čē**. — 2. **goodness, beauty**, *spūs-čan*, *spus-ytsān*, *spus-bzān*, of fine appearance; *spus-méd* ill-looking, unsightly. — 3. *Sch.*: for *spos*.

སྤྲ་ *speu*, *spiu*, **turret**, on a castle or gate *W.*, (*C. lög*). High towers or steeples are seldom met with in Tibetan architecture; **peu gyā-čan rin-mo**, *mkar* or *kān-pa* *dgu-tóg* are the terms denoting such.

སྤྲ་ཤིང་ *spēg-šin* *Cs.*: n. of part of a cart.

སྤྲ་རྒྱུ་ *spen-tog*, **ornament, finery**.

སྤྲ་པ་ *spén-pa*, *γza-spén-pa* 1. the planet **Saturn**; the proper meaning is said to be a broom, hence the sign for it is somewhat resembling that implement *Wdk.* — 2. **Saturday**.

སྤྲ་མ་ *spén-ma*, *spén-šin*, n. of a tree, prob. tamarisk; *spen-bāda* parapei, formed of the stems of tamarisk and raised on the roofs of monasteries.

སྤྲུལ་ *spél - ba*, vb. a. to *pel - ba*, 1. to **augment, to increase**, nor the wealth *Lex.*, *bkra-šis* the welfare; *rkan-grós spél-ba* to breed cattle *Dzl.* and elsewh.; **spel-gyüd-la bor-čē** *W.* to keep cattle for breeding. — 2. to **multiply** (arithm.) *Wdk.* — 3. to **spread, to propagate** (news, secrets) *Dzl.* and elsewh.; more emphatically: *spel rgyās-par*, or *sgróg-par byéd-pa* to blaze about *Sch.* — 4. to **join, to put together**, e.g. letters (almost = to spell); to mingle, to mix; *spél - ma* mixture, e.g. of prose and verse *Cs.*; acc. to *Was.* however, couplets, similar both as to metre and contents; composition, combination, *γser γyu spél - mai kri* a chair of gold and turkoises *Pth.*; *spél-mai nor* mixed goods *Cs.*; *spél-gos* clothes of various colours *Cs.*; *spel-tsig* *Sch.*: a combination of verses, poetry(?); *spél-mar byéd-pa* to mix *Lex.*

སྤྲུལ་ *spes* **edge, brim, border**, *Sch.*

སྤྲ་ *spo* **summit of a mountain, brag - dmar** *spo-mtō-nas* from the height of Bragmar *Mil.*; *rdo-rje-ydān-gyi spó-la* on the top of Gayā *Pth.*; *spó-bo* 1. (top, point =) bud *Ts.* 2. district to the east of Lhasa *Gtr.*

སྤྲ་ *spo -* to 1. **bullock** *C.* — 2. n. of a village in Panyul.

སྤྲ་ *spo-re* v. *spor.*

སྤྲ་ *spo - ba*, pf. and imp. *spos*, vb. a. to *pó-ba*, to **alter, to change**; with and without *ynas* (*W. *sa**): to change the place (of residence), to remove, to shift; also to transpose, transplant; *min spó-ba* to change the name *Mil.*; *gos spó-ba* to change one's dress; *mgo-lūs* v. *mgo* extr.; to remove (an officer) to another station; to dismiss (a servant), *W.*, also *B.* frq.; *γzan mkās-pa yód - na spós - pa bzān* if another skilful (physician) is to be had, it will be better to dismiss (the present one); to alter, to mend, to correct *W.*; *spó-sa* a place newly occupied by nomads *Sch.*

སྤྲུལ་ *spóg-pa*, pf. *spags*, fut. *spag*, to **remove and to bring near by turns** *Cs.*; *Lexx.* w.e. —

སྒྲིགས་ spogs **gain, profit**, *ke-spógs* id.; spogs *byed - pa* to make profit, to gain money; *tson-spógs byéd-pa* to gain money by traffic *Dzl.*; *tson-spógs-la gró-ba Dzl.*; *skyed-spogs* interest (of money); *spógs - su ytón-ba* to give money on interest *Cs.*; **mi-póg lém-pa** *C.* to demand a tax from emigrants or travellers.

སྒྲིང་བ་ *spón-ba, spán-ba*, pf. *spanis*, fut. *span*, imp. *spón(s)*, (*Ssk. वृच्*) 1. **to give up, to declare off**, *bdag dan bdag-gir Sambl.* to give one's self up and all that one has; *smān-dpyád mi byéd-par spón-na* if he gives (the patient) over without even attempting a cure *Dzl. 30, 1*; **to renounce** (all pleasures) frq.; **kód-gu-ru span mi pód** he cannot give up Kotgur (his former residence) or forget it; without an object: *yóns-su spón-ba* (partic.) they (the Bodhisattvas) who entirely renounce *Thgy.*; **to shun, avoid, abstain from** (faults, sins, certain food) frq.; **to reject** = *dór-ba*: *bde-sdüg-la span-blān med* between happiness and unhappiness there was no need to choose (sc. because only bliss prevailed) *Glr.*; *spōn-blān dzin-pa zig-pa* the cessation of every inclination and disinclination, or also, of every interest in choosing or rejecting. — 2. **to throw off, to drop**, a letter, *nyi-tség* (to omit) the dot after a syllable *Gram.* **སྒྲིང་བྱེད་** *spōn - byéd Vaisali*, ancient town near Allahabad, *Tar. 7, 5* and elsewh.; also *Vriji*, acc. to *Schf.*

སྒྲིང་ *spod spice Med.*; *spod débbs-pa* to season; *spód-čan* seasoned.

སྒྲིང་བ་ *spód-pa* 1. **hermit**, *spód-kan* hermitage *Sch.* — 2. **vow**, *spód-pa nyāms-pa* one that has broken his vow *Sch.*

སྒྲིངས་བ་ *spóbs-pa* (*W.* also **spós-pa**), 1. vb. **to dare, to venture**, *ju-bar mi spóbs-pas* not daring to take hold of *Pth.*, also *Dzl. 22, 4; 23, 16*; *spóbs-par byéd-pa* 1. id. 2. to enable, empower, authorize *Cs.* — 2. sbst. **courage, confidence.**

སྒྲིམ་ཡོང་ *spom-yór* diffuse (in words), **prolix, long-winded**, *byéd - pa, smrá - ba, čád-pa Cs.* 'to say circumstantially'.

སྒྲིར་ *spor, spo-ré, steel-yard*; *W.* particularly a little one.

སྒྲིར་བ་ *spór-ba, spár-ba*, pf. and fut. *spar*, 1. **to lift up**, *rdó - rje* the praying-sceptre *Dom.*; (a hatchet) to fetch a blow; *W. *šed spár-la* (or *spár-te*) *rgyob** swing (the hatchet) well and strike! **spár-la čon** run and leap! cf. also *nems*; to raise, promote, advance, *go - pán* in rank *Lex.* — 2. v. *dpór-ba*.

སྒྲིལ་ *spol Ts.* for **me-mé** *W.* (v. *mes-po*).

སྒྲིས་ *spos* 1. sbst. **incense**; *bdug - spós* id.; less frq. **perfume** in general; *byug-spós* sweet-scented water or ointment; *spos shyór-ba, sgrúb-pa*, also *rgyáb-pa* and *rgyág-pa Cs.*, to prepare incense, perfumes, *bdüg-pa* to burn (incense); *byüg-pa* to cover (with perfume); *rgya-spós, brag-spós, span-spós*, different kinds of perfume; *spos-(kyi) rén (-bu)* pastil, long and thin straws being covered with an odoriferous substance, which generally consists of pulverized *šugpa*, and sandal-wood, combined with some *gugul*, musk and the like; they are made by the Lamas, and frequently presented to travellers as an offering of welcome. *spos-dkár* frankincense, = *gugul dkár - po*. — *spós-mkan* perfumer. — *spos-čág* incense in pieces or cakes. — *spos-čü*, resp. *čab*, sweet-scented water, diluted ointment, *lūs - la byüg - pa Pth.*; *spós-čus čag - čág débbs - pa Pth.* to sprinkle with such water. — *spos-snod Cs.*, *spos-pór* (also *pog-pór*), censer, perfuming-pan. — *spós-tson-pa* = *spós-mkan*. — *spos-yžón* basin for incense *Cs.* — *spos-šél* (col. **po-šél**) amber. — 2. vb. v. *spó - ba* and *spóbs-pa*.

སྒྲིལ་ཁྲི་ *spyā-dniós Cs.* = *yo - byád*; *Lexx.* *spyad-dniós* and *dniós-spyád*, as explanations to *ka-ča*.

སྒྲིལ་ཀི་ *spyán-ki Mil., Sg., -gi Dzl., -ku, -gu, ku Cs., Lh. *šān-ku**, **wolf**. (Wolves, where more frequent, as e. g. in Spiti, commit ravages among the sheep; but are other wise not much dreaded by man). *spyán-mo* female wolf; *spyān-prüg* young wolf; *spyān - tsān* wolf's den; *spyān - dōn* wolf's trap (used in *Sp.*); *spyān-ku nū-ba* the howling of a wolf *Cs.*; *čē-spyān Lex.*,

lèe-spyán Stg., *dur-spyán Cs.*, **Kyi-čan** *W.*, jackal. — *spyán-dug-pa Cs.*, *spyán-fsér Med.*, thistle, or kind of thistle, mentioned as an emetic.

མྱེད་པ་ *spyán-ba* 1. sbst. and adj.; *spyán-po* adj., **skill; skilful, clever**, *Lex.*, *Glr.* and elsewh.; prob. = *γḗán(-po)*, q. v.; sometimes confounded with *sbyán-ba*, *sbyáns-pa*, practiced, expert; *rig-pa spyán-bas rtsóm-pa kün-la jug Lt.* the clever man finds his way in every thing; *spyán-ylén Cs.* the clever man and the dunce; *Glr.*: *spyán ylen ma nór-ba ñig byed dgos*, prob. to be read *byed*, and to be translated: then it must evidently appear, who is clever and who is stupid. — 2. vb. = *dpyán-ba*.

སྤྱི་ *spyad* v. *spyá*.

སྤྱི་བ་ *spyád-pa* v. *spyód-pa*.

སྤྱི་ *spyán*, resp. for *mig*, **eye**; *spyán bgrád-pa*, *γdán-ba*, to stare *Cs.*; *spyán gyúr-ba* v. *spyán-pa*; *spyán drén-pa*, rarely *dróns-pa*, resp. for *drén-pa*, to invite, v. *drén-pa*; *spyán ñyi-ba* to wipe the eyes; *spyán btsüm-pa* to shut the eyes *Cs.*

Comp. and deriv. *spyán-kyüg* or *kyug* eye-brow *Cs.* — *spyán-dkyüs* v. *dkyus*. — *spyán-bskyüis mdzád-pa* to protect, to preserve the eyes *Sch.* — *spyán-sña* before, with, in presence of a dignitary, *spyán-sñai grá-pa-rnams* the scholars standing in presence of his Reverence *Cs.*; mostly in the termin. case: *spyán-sñar*, as adv. and postp., *rgyál-poi spyán-sñar krid-pa* to lead (another) before the king, frq.; rarely in reference to the first pers.: *ñai spyán-sñar ñon* they came to me, before my face (sc. Buddha's) *Dzl.*; less corr. *spyán-sñar mdzéspai skúd-ris Mil.* in front (on the fore-part of the shoes) beautifully embroidered figures. — *spyán-čan* having eyes. — *spyán-léib* eye-lid. — *spyán-čáb* tears, *byin-pa* to shed; *čór-ba* to flow from; also to shed, *rgyál-bu spyán-čáb šór-ro Pth.* the prince shed tears. — *spyán-drén* one who invites, one that calls to dinner. — *spyán-pa Cs.* 1. eye-witness; 2. commissary; 3. *Sch.* overseer;

spyán-du gyúr-ba = *dpán-du gyúr-ba*, to see, to know; *spyán-pa byéd-pa* to watch, guard, keep, protect, inspect *Sch.*; *bá-glan-gi spyán-pa* cow-herd(?) *Sch.* — *spyán-brás* apple of the eye. — *spyán-mig-bzán* the western 'king of ghosts', v. *rgyal-čén* sub *rgyál-ba*. — *spyán-dmígs Sch.*: 'the object of vision; the inclination of the mind'. — *spyán-smán* medicine for the eyes. — *spyán-rtség* the wrinkles of the eyelids *Cs.* — *spyán-zúr Sch.*, corner of the eye. — *spyán-γzigs*, costly offerings dedicated to the gods, *Mil.*; also applied to presents of food, offered to men, *Mil.*; *búl-ba* to offer such; also *drén-pa*. — *spyán-yás, Sch.*, without eyes, blind. — *spyán-rás, Sch.* the brightness of the eye, a glance of the eye. — *spyán-ras-γzigs W.*; **čan-re-zig Cs.*: **čen-re-sig* or *-st**, *Ssk.* अवलोकितेश्वर, the other (cf. *jam-dpal*) of the two great half-divine Bodhisattvas of the northern Buddhists, who more particularly is revered as begetter (not creator), redeemer, and ruler of men, and in the first place of the Tibetans, incarnate as king *Sron-tsan-gám-po, Köpp.* II, 22. — *spyán-lam-du* seems to be = *drün-du*, *spyán-sñar, Mil.* and elsewh.

སྤྱི་ *spyi*, I. adj. (synon. *tun*, also *dbyiñs*, opp. to *sgos*) 1. **general, relating to all, standing higher than all**: **ñim-pon čr**, chief prefect, governor general *C.*; adv. *spyi*, *spyir(-du)*, less frq. *spyi-la*, *spyi-na*, *spyir-gyis*, **generally, in general**, frq. followed by *sgos(-kyis)*, *kyád-par*, **in particular, singly**; also like *cum tum* in Latin; *spyi dan dir*, generally, and here, in this work, *Wdi.*; *spyii sdom*, v. *sdom*; — *spyii kog ji dan ji bžin-du (?) Sch.*: 'according to general custom'. — 2. **all, C.**; *thá-kan spyii bstan-srñi Glr.* — 3. for *spyi-bo*, v. below. — *spyi-sgra Cs.*, **general meaning**, more corr. *sgra-spyi, Was.* (294), **general expression**. — *spyi-γčér*, *spyi-ter Cs.*, bald-headed. — *spyi-tór* = *gtsug-tór Lex.* *spyi-tóg*, property of the community, common property; *W.*: **pi-tog-ne toñ** bestow it out of the common funds! — *spyi-gdugs*, v. *sgos*. — *spyi-pa*, **head, chief, leader, superintendent, Sch.**;

spyi-dpon, much the same, v. *sgos*; *spyi-bo*, 1. (rarely *spyi*), **crown of the head**, top, *spyi-bor kúr-ba* to carry on the head; — *spyi-bos pyág-tsal-ba* to bow down bending the head; *žabs spyi-bor lén-pa*, frq., to place the foot of a superior on one's own head; *dei spyi-bo-nas byüg-nas*, pouring over his head, anointing him, *Domañ*; more frq. : *spyi-bo-nas dbaṅ skúr-ba*, v. *skúr-ba*; *spyi-bo-nas dbaṅ bskúr-bai rgyál-po*, the anointed king; *spyi-glugs*, the vessel used for anointing (resembling a tea-pot). — 2. the end of a piece of cloth, *dar-yüg-gi*, *Glr.* — 3. name of a king of China *Glr.*; *spyi-min* common appellation: *dkor ni nór-gyi spyi-min*, 'dkor' is a general word for property, *Lex.* — II. often incorr. for *či*, also *dpyi*.

སྤྱི་ཏི་ *spyi-ti*, a fantastic, mystical doctrine of *Urgyen-Padma*, *tég-pa čén-po spyi-ti*, *spyi-ti yóg-brdai dkyil-kor Pth.*; *yán-ti*, another of his doctrines.

སྤྱི་བརྟོལ་ *spyi-brtöl*, *Cs.*: **impudence, impertinence**, *Sch.*: **lewd**; *spyi-brtöl-čan*, impudent; *spyi-brtöl byéd-pa*, to be impudent *Cs.*

སྤྱི་བ་ *spyin-ba*, pf. *spyiṅs*, imp. *spyin(s)*, the vb. a. to *byin-ba*, **to sink, to lower, let down, dip under**; *čur*, *Lex.*

སྤྱི་ *spyin* (*W.* **(s)pin**), **glue, paste**: *spyin skól-ba*, to manufacture glue; *skúd-pa* (*Sch.* also *bdár-ba?*) to spread glue on; **pin dan jár-čé** *W.* to glue; *ko-spyin*, glue made of skins, *nya-spyin*, fish-glue, isinglass; *bág-spyin* paste or rather a kind of putty, compounded of flour and glue; *rá-spyin* glue made of horn; *ša-spyin*, meat-jelly; *spyin-por* glue-pot.

སྤྱི་མཐོང་ *spyims* (? *čims*), *Ld.* = *spyi*; **čimsi min** = *spyi-min*.

སྤྱི་ *spyir* v. *spyi*.

སྤྱི་འབྲེ་ *spyil-po*, 1. **hut** *Mil.*, *Pth.*; *rtsai*, **thatched hut** *Lex.*; *spyil-bu*, id.; *lo-mai spyil-bu*, hut constructed of twigs, fastened together on the top, **arbour**; **a cot**, a mean house. — 2. **inmate of such a one**, *Cs.*; also *spyil-pa*, fem. *-ma*.

སྤྱི་པ་ *spyüg-pa*, pf. *spyugs*, imp. *spyug(s)*; **to expel, to turn out, to banish**; *yül-nas* out of the country; *yul gžán-du Glr.*; *má-la, mfar* into the neighbouring country, over the frontier (v. *mfa*); when the place of banishment is named, the otherwise faulty spelling *bèüg-pa* is allowable; v. *jug-pa*.

སྤྱི་བ་ *spyó-ba*, pf. and imp. *spyos*, **to blame, to scold** *Dzl.*; *čün-mā rtág-tu spyó-žin*, as my wife is always scolding; *čes spyós-so* thus they spoke in a blaming way, *Dzl.*; *Cs.* also: **to mock, to ridicule** (?). *synon.* *yšé-ba*.

སྤྱི་བ་ *spyón-ba* = *dpyán-ba*.

སྤྱི་པ་ *spyód-pa*, I. vb., also *spyád pa*, pf. *spyad*, *Ssk.* **འཇག** 1. = *byéd-pa*, **to do, to act**, v. *tsáns-par*, yet gen. with an object in the accus. **to accomplish, perform, commit**; *sdig-pa, sdig-pai las, dgé-ba, dká-ba* (v. *dká-ba*), *čos spyod-pa*; *mi-dge-ba dé-dag spyód-na* if one commits these sins *Thgy.*; *bdag či spyád-pas dir skyes*, what having done, or because of which doing of mine am I re-born here? *Dzl.*; even like *byéd-pa* = to be, *mīa-óg spyód-pai baṅs Glr.*, simply = subjects; rarely c. dat.: *sdig-pa bá-žig-la spyód-pa, Thgy.*, *dgé-ba bču-la, Dzl.*, denoting a habitual doing; cf. *zá-ba*. — 2. **to treat, to deal with**, *zas-skóm légs-par spyód-pa*, (to deal with) food and drink in the right manner *S.g.*; gen. with the dat.: *žin-la lhu-ru spyad*, the fields were disposed of in lots, divided *Glr.*; hence gen. **to use**, to make use of, to employ, to enjoy: *brí-glañ nyin-par* to use an ox during the day (for ploughing) *Dzl.*; *yun-rin-dus-su bdé-bar spyad kyañ*, even if one has long and in tranquillity used, enjoyed (this world's goods), *Thgy.*; so frq. with *lóns*: *lóns-spyod-pa*; to have for a sphere of activity, v. *mká-spyod, sa-spyod, sa-óg-spyod*; also a euphemism for sensual indulgence: *bud-méd-la spyód-pa* to use, to cohabit with, a woman, *Dzl.*; *mi-rigs-par* or *lóg-par*, to violate (a woman) *Thgy.* & others; *dga mgúr spyód-pa*, of a like meaning; the

སྟོན་པ་པ་ *spyód-pa-pa*

པ

སྟོན་པ་པ་པ་ *spri-sti-ma-rdza-ya*

other synonymous phrases: *dod-lóg spyód-pa*, *mi 'ós-pai spyód-pa byéd-pa*, *Glr.*, *nyál-po*, *čágs-pa*, *krig-pa spyód-pa*, belong by their construction properly to 1; so also: *bud-méd brgya spyod nus* he can get done with a hundred wives, *Lt.*

II. sbst. 1. **action, practice, execution**, opp. to *ltá-ba*, theory. esp. in mysticism, v. *sgóm-pa*. — 2. **activity**: *spyód-pa šin-tu dóg-par gyúr-* to they were much restrained, narrowly watched *Glr.*; *séms-kyi spyód-pa* seems to be: faculty of mind, *Wdñ.* — 3. **way of acting, conduct, course of life**, = *spyódlam*; *byañ-čub-séms-dpai frq*; *nán-* or *nyés-spyod* bad actions, *bzán-* or *légs-spyod* good actions *Cs.*; *spyód-pa žib-pa*, 'the strict', a monastic order *Pth.*; **behaviour, deportment**, frq.: *spyód-pa rtsii-ba*, rude, rough, in manners *Glr.*; *spyód-pas skád-čig kyañ mi tsugs*, of an extremely variable conduct (lit. not for one moment the same) *Glr.*

Comp. *spyod-grós gait and deportment Mil.* — *spyod-nán* = *nán-spyod*, *spyod-nán byéd pa*. — *spyód-tsul*, *Sch.* = *spyód-pa* II. *spyódyul*, **sphere of activity**; *kün-gyi spyódyul di ma lags*, that is not a thing to be attempted by every body *Mil.*; *mčón-hai spyód-pa* range of vision *Tar.*; cf. गोचर. — *spyód-lam*, 1. **demeanour, deportment, mode of life** frq.; 2. **good behaviour, graceful demeanour, noble deportment**; otherwise *spyód-pa mdzės-pa*; hence *spyód-pa dan ldán-pa*, *spyod-ldán* of genteel manners *Dzl.*; *spyód-pa dan mi ldán-pa Dzl.*, **čod-nán-čan** *W.*, **čó'-lóg jhé-kén**, *C.* **rude, unmannerly, ill-bred, disobedient**. 3. *Med.*: **diet**, and more particularly **bodily exercise**; *zas-spyód*, food and exercise. 4. **attitude**: *spyódlam rnam-bži* the four attitudes of sitting, lying, standing and walking.

སྟོན་པ་པ་ *spyód-pa-pa* v. *dpyód-pa*, extr.

སྟོན་པ་ *spyod-pad* or *dpyod-pád* (spelling not quite certain), pronunc.: **čó'-pe**, **lemon, citron** *C.*

སྟོན་པ་ *spyón-pa*, rarely for *byon-pa*.

སྟོན་པ་ *spyóm-pa*, pf. *spyoms*, **to boast, to exhibit with ostentation**, e.g. virtues,

(the Greek *καυχᾶσθαι*). Notwithstanding the detailed explanations of the *Lexx.*, the word is after all so little known, that I never met with it in books, nor heard it used by the people. — *spyoms*, sbst., **self-praise, boasting** *Zam.*

སྟོན་པ་ *spra*, monkey. *Mil.*, prob. the large dark-gray, long-tailed monkey of the southern Himalaya; *sprá-mo*; *spra-jírüg*.

སྟོན་པ་ (འཆའ་) *spra-čál* v. *pra-čál*; *spra-tél* v. *tél-pa*.

སྟོན་པ་ *sprá-ba*, I. sbst. *W.* **šrá-wa**, **spunk, German tinder**, prepared of the fibres of a thistle (*Cousinia*); *spra-mé*, glowing tinder, *Pth.*; *pyi ni sprá-ba dkár-por pyogs*, white-nappy, as a botanical term, *Wdñ.*, the colour of the tinder, referred to, being a light gray; *sprá-bai fóg-gu* a medicinal herb *Wdñ.*

II. vb. pf. *spras*, imp. *spros*, 1. **to adorn, to decorate**: *rgyán-gyis frq.*, *mtsán-dpes Mil.* and elsewh. — 2. *yès spras*, *Lex.?* *sprá-ba byéd-pa* **to love, to caress**. — 3. perh. identical with **šrá-če(s)**, **to empty** (a dish). — 4. *spra krid-pa* **to lead, to direct right**. — Cf. also *ytsañ sprá-wa*.

སྟོན་པ་ *spra-tsil*, *Med.*, *C.* **wax** (*W.* **mum**).

སྟོན་པ་ *sprág-pa* v. *sbrág-pa*.

སྟོན་པ་ *sprán-ba*, *Cs.*, **to beg**; (the verb I never met with, and *Zam.* explains the sbst. only by *nor-méd*); *sprán-po*, **beggar**, *Dzl.*, *Glr.*, frq. (*Wts.* 'filou', rather bold, though not far from the truth); **šan-lón** *C.*, id.; *sprañ-rgán Mil.*, an old beggar; *rdzús-mai sprán-po* a sham-beggar *Glr.*; *sprañ-prüg* beggar boy; *sprañ-bán* mendicant friar *Glr.*; *sprañ-zás* beggar's livelihood *Mil.*; *dkar-sprañ* begging for lenten food, also such food obtained by begging, v. *dkar-zás*; *skyur-sprañ* begging for beer *Mil.*

སྟོན་པ་ *sprád-pa* v. *spród-pa*.

སྟོན་པ་པ་པ་, སྟོན་པ་ *spri-sti-ma-rdza-ya*, *si-čén*, n. of the emperor of China, during whose reign Buddhism was introduced into that country,

Glr.; acc. to Chinese accounts: *Ming-ti*, 58—76 after Christ.

སྤྲི་མ་ *sprī-ma*, *sprīs-ma*, *sris-ma*, *W.* **sri**, **cream**, and other fatty substances, gathering on the surfaces of fluids; ལྷ་མའི་ *sprīs*, *Lt.*, ལྷ་(འི) - *sprīs*, *Wdh.*; gen. ལྷ་འོ་ *sri*, cream (of milk); རྩ་གྲི་ *tūg-sprī*, the greasy surface of soup; ditto of urine *Med.*

སྤྲི་བ་ *sprīi-ba*, pf. *sprīs*, **to send a message, to give information, to send word**; རྩ་གྲི་ *prin*, tidings *Dzl.*; ལེས་སྤྲི་བ་ *no* so I send him word *Dzl.*

སྤྲི་གྲི་ *sprin*, **tin**, *Ld.* **srin**, *Bal.* **spin**, **cloud**, also as an emblem of transitoriness frq.; **srin* *fīgs*, *kor**, *W.*, clouds are spreading; *sprin-gyi* *jsēb-nas* from between the clouds *Glr.*; *glōg-sprin* thunder-cloud *Glr.*; རྩ་གྲི་-*sprin* rain-cloud; རྩ་གྲི་-*sprin* cloud tinged with rainbow colours *Pth.*; *mīg-sprin* v. this; *lhō-sprin* a southern cloud, picturesque expression, the clouds in Tibet generally coming from the south *Mil.*; *sprin-skyēs* lightning; *sprin-dmār* clouds reddened by the sun, morning or evening red; *sprin-pūn*, *sprin-tsoḡs*, an accumulation of clouds; *sprin-gyi* *ḡō-nya* the messenger of the clouds, Meghadūta, a poem by Kalidāsa *Tar.*

སྤྲི་བ་པ་ *sprīs-pa* **to be hungry** *Sch.*

སྤྲི་མ་ *sprīs-ma* v. *sprī-ma*.

སྤྲི་མ་ *sprū - ma*, *Cs.*, **hellebore**; *sprū-dkār*, -*nāg* *Med.*

སྤྲུག་པ་ *sprūg-pa*, pf. and imp. *sprugs*, **tūg-pa**, *W.* **srug-ḡe** **to shake, to shake off, to beat out**, *rdul* dust; **to stir up**, *rdul-tsub*, **to raise**, whirl up dust; *lus sprūg-sil-ba*, *lus sprug-sil byéd-pa* *Glr.*, to shake one's self (used of horses); fig. *nus mtu rtsal sprūg-pa*, to strain every nerve, to work with might and main *Pth.*; **to shake about, to stir up** (synon. **sruḡ-ḡe*, *rum-ḡe** *W.*); *Cs.* also: to rub, to scratch, to brush??

སྤྲུལ་པ་ *sprul-ba* (cf. རྩ་གྲི་-*ba*), **to juggle, to make phantoms (sprul-pa) appear, to change, to transform** (one's self), which according to the doctrines of Buddhism is the

highest acquisition of any man, that by his own holiness has assumed divine nature, viz. as long as he is capable of acting, not having yet been absorbed into the blessed state of nothingness. This power of transformation on the part of the Buddhist is the evidence of what he understands by divine omnipotence; but as this conception is a mere product of fancy, it varies in its import. On the one hand it is opposed to reality, *dños*; thus e.g. beings, whom no Buddha could convert through his personal agency, *sku-dños-kyi* *sgō-nas*, are converted (acc. to *Pth.*) *sprul-pai* *tābs-kyis*. Frequently Buddha avails himself of jugglery, *rdzu-ḡrūl ston*, converting thousands of beings in a trice, *Dzl.* & elsewh.; further: *drāg-poi sprul-pa byās-pa yin* *Glr.*, I caused terrifying phantoms to appear, viz. the spectral bodies of executed culprits, in order to scare the rude Tibetans into the way of virtue. From the foregoing it is evident that the term in question by no means conveys the scriptural idea of a **creative and miraculous power**; the Tibetan, however, when he becomes acquainted with christianity, is always apt to substitute his *sprul - pa* or *rdzu-ḡrūl*, and *sprul-ba* for it. On the other hand, a real and material existence is as often attributed to a *sprul-pa*, when it designates the incarnate and embodied person, the Avatāra of a deity, (Mongol. Chubilgan), who like any human being is capable of acting, and exerting an influence on the material world around him, or of suffering by it, without any docetic admixture. Occasionally it is also to be translated by **emanation**: *yān-sprul*, emanation of the second degree, i.e. one emanation going forth from another; *nyin - sprul* or *ysum-sprul*, an em. of the third degree *Pth.*; *sprul-pa gyéd - pa*, to let emanations go forth, *Lexx.* — Further: *sprul-pa mkyén-pa*, to be an adept in the art of *sprul-pa*, i.e. witchcraft, *Glr.*; *ri ynyis sprul-te* producing two mountains by magic, *Dzl.*; ... *mtō-ba* ... *bžugs-pa sprul-nas*, changing himself into a high enthroned person, *Dzl.*; *dge-*

slón zig-tu, transforming himself into a friar, *Dzl.* frq.; *dúd-gro tsim-par sprül-ba*, to satiate animals by fictitious food *Dzl.*; *tams-čád sprül-par dūg-pa*, these were all metamorphoses, mocking phantoms, *Glr.*; *skulūs-kyi sprül-pa brya-rtsa-bryád mdzād-de* or *sprül-te*, to centuple one's self, *Glr.*; *sprul-pai rgyál-po*, the phantom-king, viz. Buddha, Avalokitesvara, or some other divine person, incarnate as a king; *gañ-la-gañ-dül-gyi sprül-pa*, all-converting Avatara, frq.

མྱོ་ spre, gen. spreu, rarely sprel (*Ld.* *šreu; མྱོ་ sprü*) **monkey**, of a grayish yellow brown, common in the forests of the southern Himalaya, (cf. *spra*); sometimes a distinction is made between *spre* and *spra*, in which case the former is the long-tailed monkey. — *spré-mo*, female monkey, *Cs.*; yet also *spreu žár-ma*, a blind female monkey, *Dzl.*; *spre-ńríg*, young monkey. — *spre-rtśéd*, apish tricks; foolery.

མྱོ་པ་ spró-ba I. vb. pf. spros, prop. the transitive of *ńró-ba* **to make go out, to disperse, to spread**; gen. however intransitive: 1. **to go out, to proceed, to spread**, of rays of light, of the wind, *Wñ.* — 2. fig. **to enlarge upon**, by way of explaining, representing, *Zam., Pth.*; *ńčig-las sprós-pa*, *Was.* (115), enlarging (proceeding) from the number one in an ascending progression of numbers; *rnám-par sprós-pa*, to have come to a full development and restoration from the consequences of sins, *Stg.*

II. 1. vb. (pf. unaltered), **to feel an inclination for, to delight in**: *dgé-ba-la*, in virtue, *Dzl.*; *byá-ba gán-la yañ spró-ba čuñ*, feeling little inclination for doing any thing, *Thgy.*; *bsád-par spró-ba su yañ ma byuñ*, none was found that had a mind to kill, *Stg.*; so also *Tar.*; **to be willing, to wish**, *Tar.*; in an absolute sense: *sems*, or resp. *tugs*, *spró-bar gyúr-ba*, **to get cheerful, merry**, *Mil.* — 2. sbst. **joy, cheerfulness**: *spró-ba skyéd-pa*, to feel joy, pleasure, *Dzl.* and elsewh.; *spró-ba skyé-bai ńyir-du*, for an encouragement, for a comfort, *Glr.*; *spro-sin-ba* *Sch.*, great joy (cf. *sin*); *spro-sin-gé-*

ba, *Sch.*, to one's wish(?); *spro ši-ba*, *Sch.*, 'not to be joyful', lit. the cessation of joy; *spro tün-ba*, 'short cheerfulness', i.e. a passionate disposition; or as adj. **passionate, irascible**, *Wñ.*; *dga-spró*, **joy**, *dga-spró dpag-tu-méd-pa tob*, he got into a most cheerful humour, *Mil.* — **to-kāñ**, *C.*, pleasure-house, summer-house, pavilion; *spro-séms* and (*Ld.*) **spro-sés, šro-sés**, joy; *spro-séms*, *Thgy.* also youthful joy, alacrity, cheerfulness in working, readiness to act.

མྱོ་མ་ spróg-ma; *Sch.* spós-kyi spróg-ma, little box for frankincense.

མྱོ་ཞུ་ spróg-žu v. ńrog.

མྱོ་པ་ spród-pa, secondary form *sprod*, the vb. a. of *ńrod-pa* (by the illiterate it is often used for *ńtod-pa*, not very current in common life) 1. **to bring together, to put together, to make to meet**: *ñai blá-ma-la spród-do*, we will bring you together with our Lama, *Mil.*; so also resp. . . . *ńnyis žal spród mdzād-pa*; in another passage *de dan žal-spród-du bžugs-šin* prob. means sitting exactly opposite to one another, (a whimsical idea, relative to two idols many miles distant from each other; possibly it should be read *ńtod-du*); *bdág-čag spród-čig*, bring about a meeting between our two parties! *Dzl.*; *ńyul* or *táb-mo*, to commit a battle; *rāl-kā*, *Ma.*, to put the edges of the swords together, prob. meaning the same; *mleb spród-pa*, to put the finger to the bow-string, *Glr.*; **lág-to' tleb-to' kál-wa**, to suspend by the thumb and big toe, a kind of torture in *C.* (The special meaning: to cohabit, *Cs.*, never came to my notice). — 2. **to deliver** (a letter, message) *Pth.*; *spár-mor, lág-tu*, *Lex.*, to put into one's hand; **to set, to put, to propose**, **gyugs, ldem**, a task, a riddle, *W.*; **to pay** (cf. *ńrod-pa*), *ńyir sprod-pa*, to repay. — Moreover: *ńó-sprod-pa*, **to explain**, *don dan spród-pa* seems to signify the same in *Mil.*, *Pth.*; *brdā-sprod-pa*, **to explain, to describe** v. *brda*; *brda-spród*, *ibid.* seems to denote grammar.

མྱོ་པ་ sprós-pa. 1. pf. v. *spró-ba* I. — 2. **business, employment, activity**; *Cs.*:

'spros - pa - òan, busy, **employed, occupied**; sprós-bèas, id.; čós-kyi and jig - rtén - gyi sprós - pa, spiritual and secular business'; Sch.: 'spros kun, all affairs'; I met only with

sprós-pa méd-pa or čód-pa, or spros-brál, denoting the state of an absolute inactivity, such as belongs to Buddha in the state of čós-sku, (v. sku 2) Pth., Mil.



པ་ 1. the letter *p*, aspirate, the English *p* in pass. — 2. num. figure: 14.

པ་ I. vulgo བུ་པ་, བུ་པ་, ṣ-pa, ṣ-pa, (Cs. also བུ་ཏ་ ṣ-ta) 1. **father**, resp. *yab* (yet also *pa* is used, e.g. when Milaraspa is addressed by his female disciples, as well as in prayers to defunct saints Mil.) — 2. a male, not castrated, animal (vulg. likewise ṣ-pa). **Comp.** pa-glán bull. — pa-rjes-bu, Sch., a child born after its father's death. — pa-rtá, stallion. — *pa-nór*, patrimony C., W. — pa-spád (Sch. also pád) v. spad; pa-spún v. spun. — pa-pág, boar. — pa-má, parents, pa-má-la gús-pa, Stg.; *pa-ma-méd-kan*, W., orphan; also father or mother, parent; pa-má-yčig-pa, brothers and sisters born of the same parents. — pa-mín, relations on the father's side; btsün-moi pa-mín bós-so, Glr., he invited the relations of his wife's father; pa (dan) mēs (-po), ancestors; pa-mēs ši-bai dón-du, for the (defunct) ancestors, Wdn.; — pa-tsáb 1. foster-father, guardian, Sch. 2. father to a country(?). — pa-tsán, Mil. 1. cousin by the father's side (patruelis) C. 2. also = pa-spún(?). — pa-yčí = *pa-nór*, C. — pa-yán, Sch., step-father; — pa - yúl, fatherland, native country, frq.; pa-yúl-la čágs-pa or srég-pa, love of country. — pa-yyág, yak-bull. — pa-yyár, step-father, foster-father, Cs. — pa-rá, he-goat, buck.

II. root for the terms: **beyond, onward, farther on**; pa-ga, the opposite side; ču pá-gar tón-nas, to get to the opposite bank or shore, Mil. (not frq.). — pá-gi, 1. that

which is on the other side, Sch. 2. C., also Pth., Mil.: **yonder**; pá-gü ri de, that mountain yonder, Pth. 3. col.: **he**. — pá-gir, **there, thither**. — pá-ños = pá-rol, pá-rol-tu Lh. — pá-mfa, the other end, the other boundary, Cs.; pa-mfa-méd, without boundary, endless, Cs. — pa-pyogs C. = pá-ga. — pa-tsád, pa-zád, **distance**; pa-tsád čig-na, at a small distance (from the town), Pth.; dé-nas pa-zád čig-na, a bit farther on, Dzl.; pa-tsád čig-tu tón-nas, stepping a little aside, Pth.; pa-zád gró-ba, to go on, Dzl. frq. — pa-ri the mountain on the other side. — pá-rol, in B. very frq. 1. **the other side; opposite side, counterparty**. 2. for pá-rol-pa, -na, -tu v. below; pá-rol-tu, over to the other side, skyél-ba, to carry, pyín-pa, to get to the other side, esp. in reference to the Mahāyāna doctrine of crossing the stream of time to the shore of rest, of Nirwāṇa; gen. as sbst. = पारमिता, means of crossing (Was. **perfections, Kōpp. cardinal-virtues**); gen. six of them are reckoned: sbyin-pa, tsúl-křims, bzód-pa, brtson-grús, bsam-ytán, šes-ráb; sometimes only five, at other times even ten, by adding tabs, smón-lam, stobs, ye-šes; sbyin-pai, šes-ráb-kyi pá-rol-tu pyín-pa, to have stepped over or crossed by means of beneficence, wisdom etc. (or more naturally: to have got to the end of beneficence etc., to have fully achieved, accomplished it; sbst. the full accomplishment of etc.). — pá-rol-na, adv., **on the other side**; postp. e. gen. **beyond, behind**, with regard to space, Sambh.; **extending**

beyond, both as to the future and the past, e.g. *bskál-pa gráns-med-pai pá-rol-na*, innumerable Kalpas ago, frq.; *pá-rol-pa*, 1. one living on the other side. 2. also *po*, enemy, adversary, *pá-rol-pai rgyál-po*, *pá-rol-pai dmag*, *pá-rol-gyi dmag-tsógs*, the hostile king, hostile army; *pá-rol yñón-pa*, to vanquish the enemy; *pá-rol-gyis mi tsugs-par gyür-ba*, not to be molested by the enemy. 3. also *po*, the other; the neighbour; *pá-rol-gyi lén-pa*, to take away the neighbour's property; *pá-rol-gyi rdzas*, *yo-byád*, nor, *Stg.*; *pá-rol yñón-pa*, *Tar.* 12, 20: excelling others, *Schf.* exceedingly. — Cf. also *pár* and *pán* II.

པ་གུ *pá-gu*, *Sch.* wall; edge, border; in two passages of *Glr.* the latter meaning does not suit at all, and the former not well; rather: tile; v. *pag*.

པ་ཁྱི་ *pá-tiñ*, *W.*, sweet dried apricots, in *C.* **na-ri-kám-bu**, in Hind. خويانی, in Russia *bokhari*, *bokharki*, also called Persian fruit, much exported from Balti, Kabul, and other countries of western Asia.

པ་ཁྱི་ *pá-til*, *pa-til* (*Ar.* قتيلا) *W.*, lunt, match; **dug-çé**, to light (a match).

པ་བ་དཔོན་དཔོན་ *pá-ba-dgo-dgó*, puff-ball, bullfist (a kind of fungus) *Wdn.*

པ་བོང་ *pá-bón*, *Glr.* and elsewhere, *C.*, *pá-lón* *Pth.*, *Bal.*, *pá-lón* *Ld.*, a large rock or block, above ground.

པ་འཁྱར་ *pá-wañ*, 1. bat (animal) *Lt.*, *Thgr.*, *C.*; **po-loñ-hel-kyi*, *pá-wañ-ññ-kyé*, -*ññ-kyi**, *W.*, **pá-wañ-ññ**, *Sik.*, id. (= *bya-wañ*). 2. *rdo pá-wañ*, *Ssk.* *sālagrāma*, amonite.

པ་ར་ *pá-ra*, 1. breeding-buck. — 2. v. *pár-ba*.

པ་ར་ *pá-rán*, 1. also *pé-rán*, = **pi-lín**, *C.*, Feringhi, European. — 2. vulg. venereal disease.

པ་རི་ *pá-ri* 1. *Lh.*, a coarse covering or carpet. — 2. a mountain on the other side.

པ་ལ་ *pá-la* *Ssk.*, fruit, *Lt.*

པ་ལ་མ་ *pá-lám*, *rdo-rje-pá-lám*, diamond, *Lt.*

པ་ལི་ *pá-lí*, shield, buckler.

པ་ཁོང་ཤེད་པུག་ *pá-kodshed dug*, he changes colour, turns pale, with consternation, *Ld.*

པ་གུ *p'ag*, I. v. *pag*. — II. in *B.* gen. *pág-pa*, swine, hog, pig (introduced into *C.* from China, and largely consumed; in *W.* somewhat known from India, **ri-pag* and *lün-pag** being distinguished as the wild boar and the tame hog); *pág-pai sna*, *Glr.*; *rús-pa*, *Med.*; *bèud*(?) *Lt.*; *pág-gi ydon*, a pig's face, *Sambh.*; *pá-pag*, not castrated, *pó-pag*, castrated boar; *mó-pag*, sow. — *pág-kyu*, herd of swine. — *pág-mgo*, 1. boar's head (a valued protective against demons, it being hid in the ground under the threshold of the door). 2. *S.g.* fol. 26, it seems to be a mineral used in medicine. — *pág-rgód*, wild boar. — *pág-mçe*, tusks of a boar. — *pág-tññ*, *Sch.*: a large boar(?). — *pág-prüg*, young pig. — *pág-ma*, *Sch.*, gelded hog. — *pág-mo*, 1. sow. 2. a goddess v. *rdo-rje*. — *pág-tsán*, pig-sty. — *pág-tsil*, hog's lard; bacon. — *pág-tsógs* = *pág-kyu*. — *pág-rdzi*, swine-herd. — *pág-zé*, hog's bristle, *Wdn.* — *pág-yar-ma*, *Sch.*, the fattening of pigs(?) — *pág-riñ*, pig's muck(?) *Lt.* — *pág-sa*, pork.

III. (*Cs.* *pág-ma*), something hidden; concealment: *pág-na mi yód-pa*, a man concealed behind, *Dzl.*, *pág-gam gru zig-tu*, in a corner, in obscurity, *Dzl.*; **tsá-big pág-la yod**, it is somewhat hidden, cannot be seen well (from this place), *Ld.*; **pág-la zá-çé**, to eat (dainties) by stealth, *W.*; *nyi-ma ri pág-tu gró*, *Thgy.*, the sun hides himself behind the mountain; *sgo-pág-nas bltás-pas*, to watch, spy, lurk behind the door, *Glr.*, v. also *jáb-pa*; *pág nyan tán-çé* *W.*, to listen. — **pág-sté**, *W.* ('a hidden paring-axe' v. *sté-po*) plane; **pág-sté gyáb-çé*, *dúd-çé*, *ñrüb-çé**, to plane. — *pág-tsón*, smuggling, *çó-çé*, to smuggle, *W.* **tán-Kan**, smuggler, *W.* — *pág-ra*, parapet. — *pág-rágs*, rampart, intrenchment. — *pág-lám*, secret path (of smugglers). — **pág-süg**, bribery, *C.*, *W.*; **pág-süg tán-çé**, to bribe; *zá-çé*, to accept a bribe, *W.*

པག་པག་ *pāg-pāg*, the name given in *Pur.* to *Codonopsis ovata*, the thick roots of which plant are cooked like turnips or ground and baked; v. *klu-mdūd*.

པན་ *pān* I. *pān* (*pān - ma*, *pān - bu* Cs.) **spindle**; *pān - ló*, 1. the **whirl** of the spindle. 2. *šin-rtai pān-ló*, **waggon wheel**, *Dzl.*

II. v. *pān*.

པན་འགྲོ་ *pān-gró*, *Sch.*, the belly or body of a stringed instrument.

པན་པ་ *pān-ba*, *pāns-pa* (*Glr.* also *pōns-pa*, prov.) **to save, to spare, to use economy**: *srog* to spare one's life; *mi-pāns-te* or *-par* e.g. *būl-ba*, to give largely, not sparingly; *pān-sems*, **thriftiness**; *pān-sems-can*, **thrifty, frugal**; **pān-sem čo-čé**, *W.*, **to be thrifty, frugal**.

པན་མ་ *pān-ma*, a medicinal plant, *Med.*

པན་མེད་ *pān-méd*, stated to be = *rin-méd*, *Ts.*

པན་ལོ་ *pān-lo* v. *pān* I.

པན་ལོང་ *pān-lón*, **vertebra(?)** *S.g.*

པཎ་ *pāt* *Ssk.*, an unmeaning sound, frequently used in magic spells, on which subject *Milaraspa* speaks rather obtrusely.

པད་ *pād*, a large bag or sack, *rās-pād*, *rāl-pād*, *rtsid-pād*, sack of cotton cloth, goat's hair, yak's hair; *pād - ká*, *-skéd*, *-mfil*, the mouth, middle, and bottom of a sack; *pād-gán*, a full sack, a sackful; *pād-stón*, an empty sack; *pād-snam*, sack-twine, sack-cloth; *pād-tsa*, very coarse sack-cloth.

པན་ *pān* I. *bst.*, **hanging ornaments**, lappets of silk, similar to the decorations of our tent-cloths, awnings etc., *ka-*, *sgo-*, *yduñ-pān*, on pillars, doors, beams; *pān-ydugs*, a parasol so decorated, *S.g.*

II. = *pā* II., gen. in the combination of *pān-čád* (*Glr.* also *pān-čód*), also *pān-la* or *pān*, **towards, until**: *dá-či-nas dá-lta pān-la dar čig soñ*, from 'but just' till 'just now' a moment has passed, *Thgy.*; *ná-niñ-nas dá pān-čád lo yčig son*, *Thgy.*; **dá pān**, **until now**, *C.*; . . . *nas dñi-sañ pān (-la)* *Glr.* from . . . till now; *pyi-ma pān-*

čád-du gró-ba yin, I am proceeding towards the future, *Thgy.*; *pān-čád* also **beyond**: **de pēn-čé' ma dō** *C.* do not go any farther than that place; combined with its contrary *tsun*: *pān-tsun(-du) gró-ba*, to walk to and fro, there and back; to walk past, *frq.*; *pān-tsun-du pūl-ba*, to push hither and thither, *Glr.*; *pān - tsun mñun - pai ytam*, assurances of mutual friendship, *Glr.*; *pān-tsun yčig-gis yčig-la yi-ge yton-ba*, *pyag byéd-pa*, *ynód-pa byéd-pa*, mutual correspondence, m. greetings, m. encroachment; *pān-tsun sdür-ba sdébs-pa*, to compare with one another, to mix one with the other, *Zam.*; *nyis-nyis-dag pān-tsun-gyi dra-bar yi-ge*, two equal letters (*ä*, *ā* etc.) at a time *Gram.*: *ma-pān-gi gram pān-tsun-du* on each of the two shores of lake *Ma-pān*, *Mil.*; *don pān-tsun bsdü-rgyu yód-pa*, **correlative terms**, having reciprocal relation, *Gram.*: *pān-tsun tor-ba*, **to scatter, to disperse**; *pān-tsun-dag*, *Cs.*, both parties.

III. v. the following articles.

པན་དིལ་ *pān-dil* *W.* **kettle, pot** (of tinned copper, the common cooking-vessel in Tibet and India, having the shape of a broad urn); in *C.* **zans(-bu)**, *Pers.* and *Hd.* *دِيگجِي (dēg'ci)*; *pān - čun*, a small vessel of that kind.

པན་པ་ *pān - pa* I. *vb.* **to be useful**: *de ni bdag-la mi pān*, that is no more of use to me; *pān-par mi gyur*, it will be of no use; *bu dis ná-la pān-par dka*, this son will hardly be useful to me, *Glr.*; *pān-par dgá-ba-rnams*, such as wish to make themselves useful, they who are ready to serve, *Thgy.*; *bgród-la pān*, useful for learning to walk, *Lt.*; *nad kün-la pān-pa yin*, that is good for all diseases, *Lt.*; *nai nád-la pān-pa yin-pas*, because I have recovered, *Glr.*; **pān soñ**, it has helped, it has got better; . . . *na pān*, if . . . , then I shall get well, *Glr.*; *pān-pa zig srid*, recovery might be possible, *Pth.*; *mi pān*, it is useless, = **hurtful**; also: **it is not enough**, *Mil.*; *mi pān-par dód-pa tams-čád*, all the malevolent, *Domañ*: *ká-la pān*, lit. 'it is a mere en-

joyment of the mouth', i. e. an outward, temporary enjoyment or advantage; hence *pán-pa* and *pán-pa yin-pa*, adj., **useful**: *pán-pai don*, a useful thing, valuable possession, frq.; *bdag nyon-móns-pa-las pán-pai don med*, after all it is of no use to me in my misery, *Dzl.*; *bslab-bya pán-pai tsig*, a wholesome instructive word, *Ghr.*; *pán-pai grós*, useful advice, *Dzl.*

II. sbst. **use, benefit, profit**: *bstán-pa-la pán-pa zig byed-pa*, *Stg.*; *pán-ynod-méd-pa*, bringing neither profit nor harm, *Mil.*; *pán-pa dan bdé-ba*, *pán-bdé* happiness and blessing, very frq.; *pán-dógs-pa*, *pán-dógs byéd-pa*, to be of use, and adj. **profitable**, frq.; *pán-tógs*, **profit**; *pán-tógs ce*, *Thgy.*, **čen - mo**, *W.*, very profitable; ... *la pán gan togs gyis*, render services to ... in every way possible! *Mil.*; *pán-grogs* a helping (useful) friend, *Pth.*; *pán-ynód*, profit and loss, *pán-bdé* v. above; *pán-zás*, wholesome diet, *Med.*; *pán-yón*, **benefit, blessing**, as a reward for a meritorious action, frq.; *pán-(pai) sems*, **benevolence, readiness to help**.

ཕན་པ་ *pán-pa*, I. v. *bébs-pa*. — II. *Sch.*: to fall down (?).

ཕན་པ་ *pábs*, 1. **dry barm** (prepared for inst. in Balti, is said to consist of flour, mixed with some ginger and aconite). — 2. **lees, yeast** (of beer).

ཕན་པ་ *pám-pa* v. *pám-pa*.

ཕན་པ་ *pau* v. *pag*.

ཕན་པ་ *pár* I. sbst. **interest** (of money), *W.*: **ñál-la pár kál-če**, to impose, demand interest, **čál-če**, to pay interest; **exchange, agio**.

II. in later writings and col. for *pá* II.; also for *pán-čád*, *pá-zád*: **farther**; *pár gró-ba*, to go on; *pár kyám-pa*, to roam farther and farther, *Thgy.*; **pár-tsam**, *C.*, = *pár*; *pár gro tsur gró-ba-rnams*, people going, travelling, hither and thither; **away, off**: *di-nas pár*, away from here; *pár mi mčio*, I do not go away, *Dzl.* ३३, 6 (*Sch.* erron. 'to the father'); *pár bzud*, go away!; ... *la pár lta-ba*, to look (in a certain di-

rection) *Mil.*, away from one's self, as opp. to: *rai-rig-séns-la tsur ltá-ba*, to look into one's own heart *Mil.*; *glu pár-čig tsur-čig lén-pa*, **alternative song**, *Mil.*; *pár-slob tsur-slob yin*, they are mutually scholars one of the other, *Tar.*; *pár yčig láb-na tsur ynyis rgol*, if you say one word 'towards her', she gives you smartly a double charge back, *Mil.*; *pár-tsúr-la*, *W.* also = **so-sór*, in **opposite directions**; **pár-tsúr-la čo-če** to separate vb. a.; **do-če**, to separate vb. n.

Comp. *pár-ka*, *Thgy.* *pár-ka* = *pá-rol*, the opposite side (of a valley &c.) vulgo frq. — *pár-ños*, id., *čui pár-tsúr-gyi-lam*. — *pár-pyin* abbreviation for *pá-rol-tu pyin-pa* v. *pá-rol*, *ña* II. *Mil.* — **pár-tsam**, *C.*, = *pá-zád*. — *pár-dzúg* and *tsur-rgól* prob. = *sná-rgol* and *pyi-rgol*. — *pár-zád* = *pá-zád*. — *pár-la*, 1. = *pár*, **away, onward**, *Schr.* 2. = *pá-rol-tu*, *na*, esp. with regard to time: vulgo *lo yčig pár-la*, after one year; *W.* esp. after the gerund in *nas*: **zan zós-ne pár-la**, after dinner. — *pár-lam*, way or journey thither, *Sp.* ni f.

ཕན་པ་ *pár-ba*, I. 1. wild dog (barks, and commits its ravages like the wolf, yet being afraid of man) in *Ld.* — 2. wolf *C.*, also *pár-spyán*. II. v. *pár-ba*.

ཕན་པ་ *pár-rdzás*, *Sch.*, an old heirloom.

ཕན་པ་ *pál*, I.? *Ld.* 1. **pál čós-se* (or *te*) *dug**, step aside! make way! — 2. **pál-pál čá-če**, to feel flattered. II. v. the following.

ཕན་པ་ *pál-pa*, usual, common; *pál-pai min*, his usual (common) name, *Thgr.*; *pál-pa-las págs-par bzán-ba*, a more than ordinary beauty *Dzl.*; *mi* or *gan-zág pál-pa*, common people, *Mil.*; *tsón-pál-rnams bór-ro*, they left the common tradespeople behind, *Dzl.*; *pál-pai rdzas* v. *jál-ba*; *šin pál-rnams*, common trees, *Mil.*; *snod pál-pa*, common vessels, *Mil.*; *pál*, the common people; *pál-gyi nán-na rnás-pa*, to live among the people *Dzl.*; *pál-gyis rgyáb-nas ded pál-gyis bskór-te*, the people running after and crowding round him, *Pth.*; **pál-(pai) skad**, 1. *W.* the language of common life, opp. to **čós-skud**, book-lan-

guage (C. **ál-ke**). 2. *Sch.*: rough-copy, waste-book; *pál-po-* (Cs. also *-mo*) *če*, a host, a troop; *mi-rgód pál-po-če žig*, a troop or set of monsters (v. *rgód-pa* II.); gen. like *oi πολλοί*, the mass of the people, majority, great part or number; *pál-čé-ba* id. — *pál-čen*, a philosophers' school, called Mahāsāṅghika. — *pál-čer*, manifold, for the most part, ordinarily, also = universally; *pál-čer čo-niés dęds-so*, they raised a general lamentation *Dzl*.

པལ་ཅན་ *pál-čan* W., broad, wide, e.g. a broad valley; *pál-méd*, narrow.

པས་ *pas*, instrum. of *pá*, I. by the father; v. also *pas-spün*, sub *spün*. II. of the opposite side, of the counter-party, e.g. *pas rgól-ba*.

པི་ *pí*, 1. num. figure 44. — 2. W. for *pýi*, *pí-pa* for *pýi-pa*.

པི་ཀེར་ *pí-ker* (Urdu *کیر*, Ar. reflexion) W.

čan pí-ker med = *čan mi sto* it is no matter, it makes no difference.

པི་ལིང་ *pí-lin* v. under *rgya*.

པིག་པིག་ *píg-píg*, a kind of jelly C.

པིང་ *pün*, *Sch.*: 1. earthen-ware pitcher. — 2. cup, cupping-glass. — 3. W.: **sgó-pün**, door-hinge.

པིང་པ་ *pün-pa* v. *པིང་པ་*; *པིང་པ་*, *པིང་ཅས་* v. *འབྱིན་པ་*

པིར་པ་ *pír-ba*, **pír-čé** W. to fall down.

པུ་ *pú* numerical figure: 74.

པུ་ *pú*, I. sbst. 1. the upper part of an ascending valley or ravine; *pú bar mdo* (or *mda*), the upper, middle, and lower part of such a valley; *pú-ču*, mountain-torrent, frq.; *púr ma gro*, *pú yá-gir ma gro*, *Glr.*, do not go to the upper part of the valley; *pú-lhags*, higher situated and colder places or districts, opp. to *rgya-sód*, lower and milder parts. The not unfrequent phrase: *pú-tág yčód-pa* or *čód-pa* was traced by our Lama to its original meaning: the upper part of the valley is shut

up (with snow etc.), which is now used in a general sense; *kirúl-bai pú-tág čod*, *Mil.*, prob. shut out all error, prevent every mistake! *pú-tág-čód-lugs-kyi čos žig*, *Mil.* seems to be an instruction for making a decision; *na rgás-pa dan séms kyi pú-tág čód-pas gró-ba mi yón-bar dug*, prob.: I being old and my spiritual affairs settled (not calling for further improvement), shall probably not travel any more (to India; but you may do so) *Mil.* cf. *pugs*. — *pú-pa*, the inhabitant of an elevated valley. Fig.: *pú gyo mda dkrug*, there is agitation above and below, the higher and the lower faculties of the mind are troubled, excited, *Mil.* — 2. prop. n. **Pu**, e.g. a village in Upper Kunawar, missionary station of the Church of the United Brethren. — 3. vulgo the spirit or gaseous element of liquors, causing them to foam, effervesce or explode, cf. *dbugs*; perh. to be referred to no. II.

II. interjection and imitative sound: *pú dębs-pa Glr.*, **pú gyáb-čé** W., to make pooh, to blow, to puff, to inflate; *pú skoñ*, puff it up (the skin etc.), lit.: fill it with pooh! *pús*, with the breath; *pús dębs-pa Sch.* to blow, howl, cry (?); *sna-rtsa-pú*, n. of a disease, *Lt*.

པུ་དྲོང་ *pú-dün*, also *pú-tün Glr.*, *pú-rün* Cs., sleeve; **pú-rdzús** C. (false sleeves), *pú-dün-* (or *-tün-*) *rtse* (sleeve-edges) hand-ruffles; mittens, cuffs (to keep the wrist warm).

པུ་དྲུང་ *pú-düd*, honour, respect, esteem; *pú-düd-du byéd-pa*, *Glr.*, *púd-du kír-ba*, *S.g.*, to show honour, respect.

པུ་བ་ *pú-ba*, pf. of *bud-pa*, to blow, col. used for the latter.

པུ་བོ་, པུ་བོ་ *pú-bo*, *pó-bo*, (*Sch.* also *pün*), a man's elder brother: *pú-nü*, the elder and the younger, i.e. the two brothers; also the elder and the younger sons (for examples refer to *tsan-dán*); in the passage of *Dzl* 225, 14, *nu* ought to be canceled, and *pú-nü-mo*, *U*, 6. 9. should be translated by sister-in-law. *pú-grás*, *Sch.*, the elder brothers, dub.

ཕུ་རོན་ *p'u-rón* *Pth.*, *pug-rón*, (**púr-gón** vulg.) **pigeon**; *p'u-rón-gyi kyu Pth.*; *pug-skyü Sch.* of a light blue colour, like pigeons.

ཕུ་ལ་, ཁོ་ལ་ *p'u-la, p'ó-la Ld.* (from the Turkish), **pilaw**, a dish of boiled rice, with butter and dried apricots.

ཕུ་ཤུད་ *p'u-šud* **hoopoe**.

ཕུ་སེ་ *p'u-se*, **mouse**, **souslik** and similar rodent quadrupeds (cf. *bra*).

ཕུག་ *püg*, 1. = *pügs*. — 2. = *sbugs*, *püg-pa*; *lgán-püg-gan*, **the bladder**, in reference to its capaciousness, *S.g.*; *mje püg-tu nub*, the penis recedes into its cavity, *Wdn.*; **the eye of a needle**, *Lt.* — 3. pf. and imp. of *bug-pa*. — 4. = *p'ub* *Schr.* — 5. for *püg-rón*, *q.v.*

ཕུག་པ་ *püg-pa*, **cavern**; *brag-püg*, rock-cavern, grotto; *gad-püg*, cavern in a steep river-bank, or in conglomerate; *dbén-püg*, the solitary cavern of an anchorite, *Ma.*; *püg-pa-pa*, n. of an astronomer of the 15th. century, v. *pád-ma*; *püg-rtsis*, and likewise *püg-lügs Wdn.*, his calculations.

ཕུག་རོན་ *püg-rón* v. *p'u-rón*.

ཕུག་ཤུབ་ཤེ་ལེ་ *püg-šub-še-le (?) W.*, **hoopoe**; perh. = *p'u-šud*, which occasionally is also spelled *p'u-γšud*

ཕུག་(ས)་ *püg(s)*, (cognate to *p'u*; also *bug-pa* and *sbugs*), **end**, **termination**; *püg-mda-tüg-pai lón-ka*, the entrails, the beginning and end of which lie close together, *Mil.* (*mda*, v. under *p'u*); **innermost part**, **an innermost apartment**, = *sbugs*; *pügs-kyi nor* v. *sgo* init.; perh. also *püg-gi sparim ltá-hu Glr.* 45, 4 may be referable to this meaning. *séms-kyi pügs-tag čod-pas bde*, happy (am I), because the final aim of my mind is decided and settled, *Mil.*, evidently = *p'u-tag čod-pa*, the former being perh. etymologically more correct. Similarly: *bu tse dii bló-pügs čós-la ytód-čig Mil.*, may the boy direct the aim of his mind for this life unto religion! — **Time to come**, **futurity**, (opp. to *p'ral*, the present moment); *pügs-su*, *pügs-na*, **hereafter**, at

last, **ultimately** (*Sch.* always?); *pügs-čì dra čig on*, how will it end? what will be the final issue? *Glr.*

ཕུག་སྤྲ་ *pügs-ta, p'ógs-ta, pogs-ta, W.* (*Pers.* خستد), **firm**, **strong**, **durable**; *pügs-ta btsems*, sew it well (so that it will hold)!

ཕུང་པ་ *pün-pa* v. *pün-pa*.

ཕུང་པོ་ *pün-po*, 1. **heap**; *pün-por spün-ba*, *Lex.* also *bčér-ba*, to gather into a heap; *nás-pün*, *rtśá-pün*, *lud-pün*, *sá-pün*, a heap of barley, hay, dung, earth; **mass**, *me-mür-gyi pün-po*, a glowing mass a mass of fire; *sprin-pün*, clouds, a gathering of clouds *Glr.*; *nyér-mai pün-po* (the skin becomes) a heap of wrinkles, *Thgy.*; the body is called *mi-ytsán-ba rnám-pa sna-tsógs-kyi pün-po*, *dug ysum-gyi pün-po*, *jig-pai pün-po*, *zin-pai pün-po*, *Thgy.*; **accumulation**, **mass**, *bsod-nams-kyi, čós-kyi*, e.g. *čós-kyi pün-po* ལྷོ་ལྷོ་, the whole mass of the 4 000 religious lectures of Buddha (!) *Mil.* — 2. In metaphysics: མཉམས་, the so-called five aggregates (*Cs.*) or elements of being, viz. *yzugs*, *tsór-ba*, *du-šes*, *du-byéd*, *rnám-šes*, (v. *Köpp.* I. 602, and esp. *Burn.* I. 475 and 511), which in the physical process of conception unite, so as to form a human individual or **the body** of a man, (*pün-po lia-las grub-pai lus Wdn.*) which by some of the later and more popular writers is itself called *pün-po*. So this word, as being synonymous to *lus*, has found its way into the language of the people, and not in a low sense, in as much as one of our Christian converts used the expression: *ye-sui pün-po dur-kun-ne žens*. — 3. Symb. num. for 5.

ཕུང་པ་ *pün-ba* v. འཕུང་པ་ *pün-ba*.

ཕུད་ *pud*, sbst. I. (v. *p'ud-pa*, pf. *p'ud*), **a thing set apart**, used particularly of the first-fruits of the field, as a meat- or drink-offering, in various applications: *zas-čán-gi pud* meat- and drink-offering *Glr.*; *tóg-pud*, *ló-pud*, an offering of the first-fruits of harvest; *srús-pud* id., consisting of ears of corn, wound round a pillar of

the house; *bán-púd*, first-fruit offering of the barn; *rdó-púd*, *sá-púd*, an offering of stones or earth, when a house is built, these materials then being used for manufacturing images of gods, *Glr.*; **initiatory present**, e.g. the first produce of a work, that has been committed to one *Glr.* (so, according to circumstances, it may be as much as a **specimen**); in a general sense, **a thing done for the first time**; *bág-mai púd*, prob the first cohabitation. — II. for *pú - dún* and *pú-dúd*, q.v.

ཕུད་པ་ *púd-pa*, I. pf. of *búd-pa*.

II. Cs. sbst. 1. **spindle covered with yarn**. — 2. **hair-knot, tuft of hair**; *púd-can*, being provided with such a one.

ཕུན་(ཕུན་)ཚོགས་(པ་) *pün(-sum)-tsógs(-pa)*
1. adj. **perfect, complete**, possessing every requisite quality, e.g. *dgón-pa*, a hermit's dwelling; **excellent, exquisite, distinguished**, e.g. *ro*, taste, *bsnyén-bkur*, distinctions, marks of honour *Mil.*, nor *dan loñs-spyod Doman*; adv. *dgé-ba bču pün-sum-tsógs-par spyód-pa*, *Dzl.*, to practise the ten virtues to perfection. — 2. sbst. **perfection, excellence, superior good**, frq.; *pá-ról-poi pün-sum-tsógs-pa-la cágs-pa* to covet the excellent things which another possesses, *Thgy.* — 3. *pün-tsógs*, frequent name for males and females.

ཕུབ་ *púb* 1. **shield, buckler**, *Glr.*, of a convex shape, with the rim bent round; *ko-púb*, a leather buckler; *púb-šubs*, the cover of a buckler, *Cs.*; *púb-kyi mē-loñ*, the centre of the shield, *Cs.* — 2. v. the following.

ཕུབ་པ་ *púb-pa*, pf. of *búb-pa*.

ཕུབ་མ་ *púb-ma*, **short straw**; *púb-ma zig*, a small stalk, a bit of chaff; **púb-ma táb-če* or *tab tán-če**, to fan, to winnow; *púb-ldir* *Cs.*, chaff; *gró-púb*, wheat-straw.

ཕུམ་ཕུམ་ *púm-púm*, **posterior, anus** *Pth.*

ཕུར་ *púr* 1. v. *pú*. — 2. v. *púr-ba*. — 3. v. *púr-pa*.

ཕུར་པ་ *púr-pa*, **peg, pin, nail**; *rtsig-pur Schr.*, **púr-ča* or *ša** (?) *Ld.*, a peg on a

wall, to hang up things; *lčags-púr*, **iron nail**; *šin-púr*, **wooden peg**; *púr-rnyi* v. *rnyi*, *púr-bèi brkyán-ba* to fasten the hands and feet of a culprit to four pegs driven into the ground, when he is to undergo the punishment of the *rkyan-šin*, v. *rkyon-ba*. 2. **iron instrument** in the form of a short dagger, used for expelling evil spirits, and fancied to possess great power, *Schl.* 257; *sá-púr dēbs-pa*, to stick such a dagger into the ground, whereby the subterranean demons are kept off; fig. *mig púr-tsugs-su ltá-ba Glr.*, to look at one with a piercing glance of the eye; **lha-la sól-wa púr-tsug-tu dēb-pa** *C.*, to implore a god very earnestly. *púr-bu* 1. = *púr-pa*; the usual form of incantation is: *púr-bus ydáb-bo, tó-bas brdün-no, pyág-gyas mnán-no!* 2. (*γza*) *púr-bu*, the planet Jupiter; its day: Thursday.

ཕུར་བ་ *púr-ba*, *Sch.*: to emboss; *púr-ma* or *búr-ma*, **relief work, embossment**. — 2. to scratch, v. *púr-ba*; *ngo-púr*, n. of a disease *Lt.*

ཕུར་བུ་ *púr-bu*, v. under *púr-pa*.

ཕུར་མ་ *púr-ma*, v. *púr-ba*. — 2. *pyé-mai púr-ma*, a decoration resembling a flag.

ཕུར་མོ་ *púr-mo*, a medicament *Wdn.*; *púr-tál?* *S.g.*

ཕུལ་ *púl* 1. a handful, also *púl-gán*, e.g. of corn, *Dzl.*, beer *Lt.* (in which case = *skyor*). — 2. end? only in the phrase: *púl-tu pyin-pa*, to reach the highest degree, to be victorious, to have the better of an argument; *yi-gei sgrá-la púl-tu pyin*, he has finished his studies in grammar, *Glr.*; *mčás-pai púl-tu pyin-par gyúr-to*, he became a great scholar, *Pth.*; also *púl(-tu) byün(-ba)*, accomplished, perfect, eminent *S.g.*; p. n. = *ā-ti-ša*. — 3. *púl-can*, thick = **róm-po** *Ld.*

ཕུལ་བ་ *púl-ba* v. *púl-ba* and *búl-ba*.

ཕྱེ་ *pé* 1. *W.* for *pye*; *pé-ku-lig*, **key**. — 2. num. figure: 104.

ཕྱེ་རང་, ཕ་རང་ *pé-rán, pá-rán*, **Feringhi, Europeans, C.**

ཕྱེག་རྩོབ་ *pég-rdób* v. under *péb-pa*.

པེད་, པེན་ *péd, pén* W. for *pyed, pyen*; *péd-péd* v. *pyad-pyad*.

པེབ་པ་ *péb-pa*, 1. pf. *pébs*, resp. to go C.; to come C. and W.; also *čág* (or *pyág*)-*péb-pa*; scarcely in ancient lit., but *Gl.*, *Pth.*, *Mil.*; **nyi-rán-la péb-loñ yód-na** W., if you have time to come; **o-ná ghá-le péb** C., well, good bye! **dha sá-hib péb**, id. in speaking to a European; *čag péb zu nan* v. *snán-ba* I. extr.; *péb-par smrá-ba* *Schr.*, to salute; *Sch.* also: to speak politely (?); *péb-par pág-pa*, *Sch.*, to rise gracefully, to walk decently (?); *péb-sgo ltar* *Sch.*: 'according to the given order', but cf. *gro-sgo ltar* under *sgo* 3; *péb-rdog-pa* 'to tramp arrival', to go to welcome a high Lama or other honoured person on his arrival with dance and music C., *Lexx.*; Cs. however mentions *pég-rdób* as a musical instrument, 'a small brazen plate for music', and in *Stg.* the same word occurs along with *sil-bnyán*. — 2. for *bab*; so it seems to be used, *Lt.*: *tür-du mi pébs*; *pó-bar mi pébs*, it won't go down his throat.

པེར་བ་ *pér-ba* to be able *Mil. nt.*, cf. also *dod*; Cs.: 'to become, to be fit' etc.

པོ་ *pó* I. num. figure: 134.

II. **man**, opp. to woman, **male**, *pó lo liá-bču-pa*, men of the age of fifty (opp. to *bú-mo lo-gnyis-ma*) *Ma.*; *pó mčór-po*, a handsome man (opp. to *bud-méd mčór-mo*) *Pth.*; as a pleonastic apposition to the pers. pron., like *mi*, *Mil.*; common in C.: **pó-ñá**, I (masc.) = *kó-bo*; esp. in reference to animals: **male**, **he** (ass), **cock** (bird), *Dzl.* and elsewh.; as apposition to the names of domestic animals when castrated: *pó-rtá*, **gelding**; *rá-pó*, a castrated he-goat. — *pó-skyés*, **man**, **male person**, *Pth.* — *pó-gós*, man's dress, man's coat; *pó-čás*, *Mil.* id. (?) — *pó-čén* *Wts.*, *Sch.*, gelding. — *pó-tó* *Bal.*, stallion. — *pó-rtágs* 1. *Physiol.* = *pó-mtsán*. 2. *Gram.*: sign for the masculine gender, Cs. — *pó-nád*, 1. W. andromany, inordinate desire after men. 2. v. *pó-ba*. — *pó-mó*, man and woman, men and women, male and female; *pó-mó med*, no difference of sex

exists. **pó-tsé** *Bal.*, male sex. — *pó-mtsán*, membrum virile, man's yard, esp. the penis; the rather vague expression *pó-mtsán* (or *pó-rtágs*) *bčád-pa* is asserted to apply not to castration (*Schr.*), but only to circumcision (which, however, is not generally known in Tibet, Mussulmans being found only in some of the larger cities of the country). — *pó-yan* *Sch.* and *pó-rañ* Cs., *pó-kran* C., an unmarried man. — **pó-ri** W., **pó-re** C. a male kid. — *pó-lhá*, 1. tutelary deity of a man's right side (*ni f.*) *Gl.* 2. Cs.: **Sir**, as polite address. — (Observation: The circumstance of the consonants of the alphabet and the prefix-letters being divided by Tibetan grammarians into masculine, feminine and neuter, is of no practical moment: careful investigations on that head have been made by Schiefner and Lepsius).

III. v. *pó-so*.

པོ་གཡོག་ *pó-gyóg* *Sch.* (perh. *pó-gyó* v. *gyo-mo*), hollow tile.

པོ་ན་ *pó-nya*, less frq. *pó-nyu-ba* (*Ssk.* པོ་ན), 1. messenger, e.g. sent for a physician; *pó-nya ytón-ba*, *pó-nya-miág-pa*, to send, dispatch a messenger; *brtsi-ba*, Cs. to receive one (?) — 2. **ambassador**, **envoy**. — 3. Passages like *yšin-rjei pó-nya* messenger of death, angel of death, and *bdé-ba-čan-gyi pó-nya*, honourable epithet of a king, that is looked upon as a demi-god (similarly to ἄγγελος τοῦ παραδείσου) sufficiently justify the application of the word to the scriptural notion of **angel**, which may be rendered still more intelligible by adding *nám-mkai*, *Chr. P.* (P. Georgi retains the Italian *angelo*, spelling it *án-bye-lo*). Buddhist mythology has no available type for it, and *lha* (Cs.) could only be made use of, if already whole generations of the Tibetan nation had become Christians.

པོ་ནོ་ *pó-nó* *Bal.* for *pú-nú*.

པོ་བ་ *pó-ba* (resp. *sku-tog* Cs.) 1. **stomach** — 2. the second cavity of the stomach or **reticulum** of ruminating animals (cf. *gród-pa*). *pó-ba ljid-pa*, Cs. to overcharge the

stomach, to clog; *śól-ba* Cs. to purge, to cleanse; *pó-bai ká* Cs., the upper orifice of the stomach, joining the oesophagus; *pó-nan*, a weak st., *bzan*, a good, sound st. Cs. — *pó-tér*, swag-belly *Sch.*; *pó-nád*, disorder of the st. — 2. v. *pó*, above.

II. pf. of *pó-ba* for *pós* *Glr.*

ཕོ་བ་རི་ *pó-ba-ri*, also *-ris* or *pó-ris* *Lt.*, **black pepper**; the col. form: *pó-ba-ril-bu* 'stomachic pills' prob. is merely a popular etymology (similar to the English 'sparrow grass', corrupted from asparagus).

ཕོ་བ་རྒྱན་ *pó-brân* resp. for *kân-pa*, **house, dwelling**; often also implying **hall, castle, palace**, *B.* and col.; *slei pó-brân*, the castle (palace) of Lé.

ཕོ་ཚོས་ *pó-tsós* *Schr.* **red paint**; *dün-la pó-tsós bsküs-pa*, red paint put on a shell *Pth.*; *pó-tsós-tsal* *Pth.*

ཕོ་རིས་ *pó-ris* v. *pó-ba-ri*.

ཕོ་རོག་ *pó-róg*, **raven**, perh. also **crow**; cf. *kwa-ta*; *pó-rog-mig*, **medicinal herb**, *Wdi.*

ཕོ་ལ་, ཐུ་ལ་ *pó-la*, *pü-la* *W.*, v. *pó-la*.

ཕོ་ལ་ད་ *pó-lád* *W.* **steel**, *Pers.* فولاد, پولاد.

ཕོ་ལ་ལིང་ *pó-lo-liñ* *W.* **peppermint**.

ཕོ་ལིང་མདུད་ *pó-loñ-mdiud* *Mil.* a kind of knot, complicated, and of magic virtue.

ཕོ་ལིང་ཧེལ་ཁྱི་ *pó-loñ-hél-kyi* etc. v. *pá-wañ*.

ཕོ་སོ་ *pó-so*, *W.* **haughtiness, pride**; **pó-so-çö-çé**, to demean one's self haughtily, *W.*; **pó-so-çan**, proud, haughty, puffed up; *ká-pó* *Mil.* bragging about things, which in reality one is not able to do; *pó-tsod*, prob. the same as *pó-so*, *Mil.*: *pó-tsód mñón-šes ma* ཅམ་ འིག་ do not boast of prophetic sight.

ཕོ་ག་ *póg*, 1. *Wts.* **beam, rafter**; *Sch.*: 'the principal beam of the roof'. — 2. v. *póg-pa* and *bóg-pa*.

ཕོ་གས་ *pógs*, **wages, pay, salary**; *lo-, zla-, nyin-* *pógs* annual, monthly salary, daily wages; *dñül-pógs*, *smár-pógs*, *Cs.*, payment

in money; *zón-pógs* *Cs.* payment in goods. 2. **providing for another person in natural produce**, even without any service being done in return, e.g. the maintenance of Lamas; *pógs-dód*, maintenance by an allowance of money (in exceptional cases).

ཕོན་ *pón*, v. *pán-ba*; *pón-ba* *Glr.* for *pañ-ba*.

ཕོན་པ་ *póns-pa* (cf. *póns-pa*) 1. **poor, needy**; *séms-çan nyam-tág-póns-dgu*, the poor and miserable creatures, *Glr.*; *sdüg-póns-pa*, id. *Stg.*, *C.* — 2. **poverty**.

ཕོད་ *pód*, *skár-ma pó*d, *Cs.*, *Sch.*, **comet**.

ཕོད་ཁ་ *pód-ká*, **masquerade garment with long sleeves**.

ཕོད་པ་ *pód-pa*, 1. **to be able**, esp. in a moral sense, **to prevail on one's self**, *bral-mi pó*d-pa *ltar yód-na yan*, although he was scarcely able to part with . . . *Glr.*; *di ni mi pó*d-do, that I cannot do (moral impossibility) *Dzl.*; *lta mi pó*d, I cannot bear to see that, *Dzl.*; to be able to resist: *zas žim gos bzan su-yis pó*d who can resist good food and fine clothes? hence *pód-pa-çan*, *Cs.*, **bold, daring**; **pód-çün-se**, *W.* **timid, cowardly**. — 2. **to come up to, to be nearly equal in worth**, with *tsam(-la)*: *deñ bsód-nams tsam-la pó*d it is nearly of equal merit as . . . *Dzl.*

ཕོན་(ཕོ་) *pón(-po)* *Glr.* and elsewhere, *pób-pón* *Cs.*, *pón-po(n)*, *pón-to*, *pód-pód*, *W.*, 1. **bundle, truss**, of hay, straw, reeds; **sheaf**. *C.* — 2. **bunch, wisp, cluster, umbel**, *W.*; **tuft, tassel**; *dár-pón*, *skúd-pón*, *Cs.*

ཕོབ་ *pób* v. *bébs-pa*.

ཕོར་པ་ *pór-pa* *C.*, *B.* (*W.* **kó-re**, resp. **don-kyóg**), **bowl, dish, drinking-cup**, generally made of wood and carried in the bosom, to have it always ready for use; cups made of other materials are called *lédgs-pór*, *dñül-pór*, *ysér-pór*, and a glass tumbler *šél-pór*. The word is also applied to vessels used for other purposes: *spyin-pór*, glue-pot, *póg-pór*, perfuming-pan. — *pór-pyis*, cloth for wiping the cup; *pór-küg*, id. (?); *pór-šüg* (šubs?), the pocket or fold in the coat for receiving the cup, *C.*

ཤོལ་ *pol*, W. 1. **blister** caused by burning, *pol-mig*, a bad sore, ulcer, abscess, C., W. — 2. *Thgy.*, a kind of fungus (mould).

ཤོས་ *pos*, 1. v. *bo-ba*. — 2. v. *ša*.

ཕྱ་, ཕྱ་ *pya*, lot, *pya dëbs-pa* to cast lots Cs.; lot, fortune Cs., *pya brtäg-pa* to judge of lots or fortune Cs.; prognostic Sch., *pya-bzän*, -*nän* good, bad fortune or prognostics Cs.; *nór-pya*, *kyim-pya* prognostics relative to property, family etc., in drawing lots or playing at dice; *pya (dan) ryan* lot (good luck) and blessing, *pya dan ryan güg-pa* to call forth good luck and blessing, to secure it by enchantment *Ghr.*, *rgya-näg-gi pya-ryän nyäms-pas* as China's fortune and welfare were prejudiced *Ghr.*; *pyä-mkan* fortune-teller Cs., but v. also the next article.

ཕྱ་མཁན་ *pyä-mkan*, 1. = *rdzä-mkan*, potter. — 2. v. the foregoing.

ཕྱ་ཚན་ *pya-čan* Lt.?

ཕྱ་ལ་ལེ་བ་ *pya-la-lé-ba*, Sch., coarse, rude, negligent, disorderly(?).

ཕྱ་ར་ *pyä-ra*, curtain before a door, *Schr.* Sch.

ཕྱག་ *pyag*, 1. resp. for *lag*, hand; *bdom-lan-däs-kyis pyag sä-la brdebs*, Buddha struck with his hand on the earth, *Dzl.*; *pyag brgyän-ba*, to stretch forth one's hand, Sch.; with *la* it denotes also the imposition of hands as a holy ceremony, W.: **čag ryan säl-čë**. — 2. bow, compliment, reverence: *pyag dan-po-la*, whilst making the first bow, *Ghr.*; also compliment in letters: ... *la pyag gran-med bëans*, with a thousand compliments to ... (a Lama even of a higher order concluded his letter to a nobleman with 10000 compliments to him as the head of the family, and then to the rest according to rank and age in a descending line with 1000, 100 etc.); therefore *pyag byéd-pa* (eleg. *gyid-pa*; resp. *mdzäl-pa*, when e.g. a king is addressed by a Lama, *Pth.*), in *Balti* **pyag byä-ča**, W. gen. **čag pül-čë* or *čö-čë*, resp. *jal-čag čö-čë**, to salute, to pay one's respects, with

la, e.g. ministers waiting on the king, *Ghr.*; **čäg-ga yon**, he comes to pay his respects, W.; *pyag dun skör-ba byéd-pa*, to make bows and circumitions, S.g.; with or without a preceding *pyi* (vulg. *ton*), to take leave, to bid adieu, B. and vulgo (cf. *pyi* below), **dé-ne čag pül yin**, W., so then I shall take my leave now. — *pyag tsäl-ba*, pf. *btsal*, imp. *tsol*, to make a very low reverence, the head almost touching the ground; more at large: *γžän-gyi žäbs-la myó-bos pyag tsäl-ba*, esp. in use before Lamas and kings; in the introductions of books, also, the authors generally address both deities and readers with the phrase: *pyag tsäl-lo*. — 3. impurity, dirt(?); v. some of the following compounds and also *pyäg-pa*. — 4. sometimes for *čag*.

Comp. *pyag-mkar* resp. for *mkar-ba* staff. — *pyag-kur* W. = *pyag-rtén*. — *pyag-gon* the back of the hand Cs. — *pyag-rgyá* (མུ་རྩ་) 1. resp. for *rgya* (I.) seal; *pyag-rgyäs dëbs-pa* to seal, to confirm by a seal, v. *rgya* I. This meaning is at present hardly any longer known, but only: 2. gesture, the manner in which the hand and fingers are held by Buddha, by stage-players, Lamas or saints etc., when performing religious ceremonies or sorceries; *pyag-rgyäs mnán-pa* to overcome evil spirits by such gesticulations *Dom.*, *gról-ba* to set them free, by dissolving the charm *Pth.* There is a great number of these gesticulations. *pyag-rgya-čen-po* is said to be a figurative designation of the Uma-doctrine. (The other meanings given by Cs. and Sch. are rather uncertain.) — *pyag-när* wrist Cs., yet v. *när* I. — *pyag-ča* Sch. 'wrought by the hand; an implement', resp. for *lag-ča*, v. *ča* III. extr.; *pyag-čäs* attributes, carried in the hand, in performing religious dances, cf. *pyag-mtsän*. — *pyag-čáb* water for washing the hands and the face. — *pyag-mčód* Mil. for *pyag dan mčód-pa byéd-pa*. — *pyag-snyigs* *Le.x.* = *pyag-där*. — *pyag-rtägs* 1. resp. for *lag-rtägs* sign of the hand, impression of a blackened finger in the place of a seal. 2. = *pyag-rtén* (?). — *pyag-*

rtén B. and col. a present of welcome, frq., a present in general, also a fee *Glr.*; *pyag-rtén rgya-čen* immense presents *Glr.* — *pyag-mtíl* resp. palm of the hand. — *pyag-mtéb* resp. thumb. — *pyag-dár* sweepings, dust, rubbish; *pyag-dár byed-pa Dzl.* and elsewh., *pyág-pa Lex.*, **gyáb-če** *W.* to sweep, to clean; *pyag-dar-pa* a sweeper *Dzl.*; *pyag-dár-gyi pün-po*, *pyag-dar-kród* dust-heap; *pyag-dar-kród-kyi čös-gos* or *ná-bza* vestment or cowl of a mendicant friar, which according to the rules of his order is to be patched up of rags gathered from heaps of rubbish *Burn. I*, 305. (The explanation given by *Sch.* seems to rest on mere hypothesis.) — *pyag-na-rdó-rje*, *pyag-rdór v. rdo-rje-čan.* — *pyag-dpé* resp. for *dpé-ča v. dpe 3.* — *pyag-dpün* resp. for arm. — *pyág-pyi attendant*, man-servant = *žabs-pyi*; *pyág-pyi byéd-pa* to be a servant; *pyág-pyi-la* or *pyag-pyir brén-ba* to be a follower (of a Lama); collect. train of servants, retinue. — *pyag-pyis* resp. towel. — *pyag-bris* resp. 1. hand-writing, manuscript. 2. drawing *Glr.* 3. letter *W.*, *brtsé-bai pyag-bris* your kind letter, your friendly correspondence. — *pyag-búl* resp. gift, present. — *pyag-sbál Cs.* resp. = *pyag-gon*; *Sch.* *pyag-sbál-du bčug-pa* to hold one's hand ready for taking or receiving, *v. sbal.* — *pyag-smán* 1. resp. for *sman C.* 2. = *pyag-rtén W.* — *pyag-ma* broom, duster, mop *C.*, *Lexx.* — *pyag-tsañ Sch.*: 'the all-filling One, the all-universalizing One' (?) — *pyag-mitsán* the attributes or emblems of Buddha and of different deities, carried in the hands (it is indeed nothing else than what, when carried in the hands of men, is called *lag-* or *pyag-čás Glr.* and elsewh.). — *pyag-mdzúb* resp. for finger. — *pyag-mdzód treasurer*, of kings or in large monasteries. — *pyag-rdzás* resp. for *nor-rdzás Mil.* — *pyag-žabs* resp. for *rkañ-lág Schr.* — *pyag-ra* (prob. for *pyag-gra*) privy, water-closet. — *pyag-rás* resp. for towel *Sch.* — *pyag-lán* the return of a salutation, reciprocal greeting *Mil.* — *pyag-lás W.* resp. for *las = prin-las B.* — *pyag-lén* resp. for *lag-lén practice*,

exercise, also ceremony(?) religious rite(?); . . . *la-pyag-lén debbs-pa Pth?* . . . *la-pyag-lén-du gro-ba Mil.(?)* — *pyag-šin* an attribute of idols, resembling a rod (birch) or besom *Wdk.* — *pyág-sa = pyag-ra*; *pyag-sén* resp. for *sén-mo*; *pyag-sór* resp. for *sór-mo.* — *pyag-sról law*, regulation; practice, use; tradition.

ཕྱང་ཇི་བ་ *pyán-ñe-ba, Cs.* = *jól-le-ba*, hanging down (belly, *v. pyal*); *Lexx.* give *ལམ*, slender, slight-made; *Sch.*: straight, stretched(?); *pyañ-prúl* or *-o-prúl Lexx.* pendent ornaments.

ཕྱད་ཕྱད་ *pyad-pyád*, vulg. *ped-péd*, awkward gambols, clumsy attempts at dancing.

ཕྱད་བ་ *pyád-pa*, also *pyád-pa*, constant, firm, persevering; *pyád-par*, always, continually, perpetually; *Lexx.* = *rgyün-du* (of rare occurrence); *pyad ma pyod Mil.?*

ཕྱས་ *pyam = læm (Sbh. also kyam)*, *pyam-rñas, -rten, -stegs*, support (of rafters); *Sch.*: the resting-point of a beam.

ཕྱས་ཕྱས་བ་ *pyam-pyám-pa, Thgr.* glittering; cf. *læm-me-ba.*

ཕྱས་མི་བ་ *pyám-me-ba, Glr.* slow, not hasty, not greedy, indifferent to.

ཕྱར་ཁ་ *pyár-ka Sch.* blame, affront, insult (*v. pyá-ba?*) *pyar-ryañ Sch.* id.; *Lexx.* *pyar-ryén?*

ཕྱལ་ *pyal*, resp. belly, stomach, *Cs.*; *pyal-pyán-ñe, Lexx.* = *gród-pa jól-le-ba*, paunch, swag-belly; *pyál-mo* id.?

ཕྱི་ *pyi (W. *pi*)* I. behind adv.: *pyi-bkan-du nyál-ba Sch.*, to lie on one's back; *pyi-gros-su gyé-ba, Glr.*; **či-ḍo gyáb-pa** *C.*, to retreat, to recede, with the back in advance; *pyi lüs-pa*, to lag behind; *pyi-rtin Sch.*, heel; *pyi-sdér, Sch.* the spur of birds; *pyi-na, Cs.*; behind; *pyi-nas, Cs.*, from behind; **pi-nur-la** or **pi-log-la dül-če**, to walk backward, *W.*; *pyi-ynón yon*, pursuing he comes rapidly near, *Mil.*; *pyi mig ltá-ba*, to look round (back), *Glr.*, *pyi mig ma ltá-bar*, without looking round; *pyi mig čig yzigs-pas*, resp. just looking round (back), *Mil.*; **pi (mig) lóg-te ltá-če** *W.* id. — *pyi-pyir*, behind, following, e.g. *pyi*

gró-ba, to walk behind or after another person, *Pth.* — *pyi brán Lex.* (also *mčis-brán*), spouse, wife. — *pyi-ma*, the posterior *Schr.*(?) — *pyi-bzin* adv. and postp., **after**; *gró-ba, brán-ba*, frq.; *ri-dags-kyi pyi-bzin rgyug-pa*, to pursue game, deer; *pyir-bzin*, id.; *pyi-la*, later lit. and *C.*, id.; ... *kyi pyi-bzin pyin-pa, zón-ba, gró-ba*, to go after; v. also *pyir* and *pyis*.

II. **after**; adv.: *sna-pyi*, sooner and later; also adj.: the former, the latter; the earlier, the later; *di-pyi* sc. *tse*, the present and the future life; frq.; *dus pyi zig-na*, at a later period, some time afterwards *Dzl.*; *dei pyi nyin* on the following day *Dzl.*; *nyi-ma dei pyi de nyin kó-na*, id., *Tar.* — *pyi-dgra* v. *dgra*. — *pyi-čad* = *pyin-čad* q.v. — *pyi-tog* *W.*, the later part of the afternoon. — *pyi-dro, pyi-ro* (also *Mil.*) *W.*, gen. **pi-tog, pi-ro** id., also evening. — *pyi-nas*, in future, in time to come, *Mil.* — *pyi-préd* *Tar.*: *nyi-ma pyi-préd-kyi bar-du Schf.*, until sunset; *Schr.*: evening. — *pyi-pyug byéd-pa*, to greet for the last time, to bid farewell, to take leave. — *pyi-ma* adj.: **later, subsequent**, following, *sia-ma ma šu pyi-ma zá-ba*, not having digested the first (meal), to eat (consecutive) additional quantities *Lt.*; *pyi-ma pyi-ma*, each following one, every one consecutive in a series, *S.g.* and elsewhere; *nyál-bai pyi-ma*, the last going to bed, *Mil.*; *pyi-ma-rnams*, the later ones, the moderns, frq. — *pyi-mo* adj. **late**, *du (nyi-ma) pyi-mór soñ dug-pas*, it having grown late (in the day) *Mil.*; **i go pi-mo pi dug**, this door is not opened until later (in the day), *W. *pi-mo dō(s)-kan-ni tá-gir**, the last baked, newest bread, *W.* — *pyi-rabs*, the later generation, posterity. Cf. *pyin, pyis*.

III. **outside**, *pyi zîn*, the field outside, as a third part of the property, exclusive of cattle and money (cf. *sgo* init.); *pyi só-nam*, husbandry, farming *Glr.*; *pyi-rgya-mtso*, the outer sea, the ocean, *Glr.*; *pyi mi* *Dzl.* (Ms.), people from abroad, other, strange people, not belonging to the family, *mgrón-nam pyi-mi-dag zōis-na*, if (when)

guests or strangers come, *Dzl.*; *pyi-na*, **out of doors, abroad**; *pyi - nas*, from without, from abroad; *pyi-ru, pyir*, **out** (proceeding from the interior of a place to the exterior), less frq., v. *pyi-rol*; *pyi-la*, id., *B.* and *C.* frq. — *pyi-kyóg* *Sch.*: with knees bent outward. — *pyi-glin* v. *rgya-pi-lin* under *rgya* comp.; *pyi-dgra* v. *dgra*. — **pi-(s)ta-la* and *-ru**. *W.* for *pyi-rol-na* etc.; **pi-sta-la čá-čē**, euphemist. for 'going to the water-closet'. — *pyi-nān*, **the outside and inside**, **pi nan lóg-čē**, *W.*, *bsgyur-ba*, *Schr.* to turn inside out, e.g. a bag; *lčags-kyi sgróm-la-sógs-pa sgrom pyi nan rim-pa bdun tsam*, an iron box (coffin) and moreover a series of 7 boxes one within the other *Tar.* 28; *pyi nan nmyis-ka smin-pa*, ripe both as to the outside and inside, *Dzl.*; *pyi nan ytsān*, pure as to thought and action. With respect to religion, this expression generally denotes the difference between Non-Buddhism — or in a more limited sense Brahmanism — and Buddhism; frequently *ysān* is added as a third item, being explained by: *pyi lus nan nag ysān-ba yid*, which explanation however is insufficient, e.g. in the passage: *čos pyi nan ysān Pth.*, in which moreover merely a classification within the Buddhist religion seems to be spoken of. Political distinctions are made in *Glr.*: *pyi nan bar ysūm-gyi byā-ba byéd-pai blón-po*, yet without sufficiently elucidating the subject. The terms *pyi lta* and *nan lta*, *Glr.* fol. 89, as well as *pyi ltār-du* and *nan ltār-du*, *Pth.* p. 10 I am at a loss to explain. — *pyi-pa* 1. *B.* and col. **a Non-Buddhist**, more particularly **a Brahmanist**, also for *pyi-pai čos*, the doctrine of Brahma *pyi-pa-la dga* *Glr.* 2. *Chr. Prot.*: **heathen**, one that is neither a Jew nor a Christian. — *pyi-yul* 1. *Sch.* **foreign country**. 2. *pyi snān-bai yul*, **the external world**, opp. to: *nān-gi sems*, *Mil.* — *pyi-rol*, 1. **the outside**, *māl-gyi pyi-rol*, the outside of the bed, *Glr.*; *pyi-rol-na, -tu, -nas*, in *B.* gen. for *pyi-na, -ru, -nas*; adv. **outside, out of doors, out, from without**; postp. **on the outside before (the door)**, (he was turned) out

of (the house), (he comes) from without (the village), frq.; **pi-log** W. id.; **čag-ri pi-log la**, outside before the (garden) wall. 2. mystic: *rdon bgegs pyi-rol-tu dzin-pa*, to believe goblins and demons to be really existing in the outer world *Mil.* — *pyi-sa*, excrements *S.g.*; the supposed food of certain demons *Thgy.* — *pyi-lha*?

IV. *pyi-la*, on account of, v. *pyir*.

ཕྱི་ལྷན་ *pyi-làg*, Cs.; a blow with the side of the hand.

ཕྱི་ཐུན་ *pyi-tán*, threat, menace, *Mil. nt.*

ཕྱི་བདར་ (or བདར་) ཕྱིར་བ་ *pyi - bdár* (or *brdar*) *byéd-pa*, to clean, to cleanse *Dzl.* and elsewh.; *byád-kyi pyi-bdár bsól-nas kyan* though you do not wash your face *Mil.*

ཕྱི་ཐུར་ *pyi-púr*, a kind of ornament, similar to *šan*.

ཕྱི་བ་ *pyi-ba S.g.*, *pyi-ba Lt.*, 1. the large marmot of the highlands of Asia, *Arctomys Boibak.* — 2. v. *byi-ba*.

ཕྱི་མ་ *pyi-mo*, I. col. **ā-pyi*, *ā-pi**, grand-mother, Cs. II. v. *pyi* II.

ཕྱིར་བ་ *Pur.* **pyin-pa**; *Ld.*, *Lh.* **pin-pa**, elsewh. *čin-pa*, felt, *déd-pa*, to make felt, to mill, to full *Sch.*; *pyin-gür*, felt-tent, a Tartar hut; *pyin-stán*, felt-carpet, felt-covering; *pyin-déb Sch.*: a wrapper or cover made of felt.

ཕྱིར་ *pyid = pyi*, after, following; *pyid-nyin*, the day after to-morrow, Cs.

ཕྱིར་བ་ *pyid - pa* I. (v. *pyi* ni f.) to retard, prolong, maintain, with *tse*: to maintain one's life, to earn a livelihood, W. e.g. **gár-ra cò-te** or **čós-si nán-ne tse pid-čē**, to maintain one's self as a smith, or by religion, (being a Lama). — II. to freeze, **kán-pa pid-son**, the foot is frozen, suffering from chilblains; **mig pid son**, the eyes are inflamed, snow-blind, W. (C. **či**). — III. v. *pyid*; *byid*.

ཕྱིར་ *pyin* for *pyi*, in certain phrases: 1. *pyin-čád*, -*čád*, later, afterwards, *pyin-čád sdom*, bound over for the time to come, e.g. not to do a thing again; *du pyin-čád*, from the present moment, from henceforth,

frq.; *di pyin*, id.; *de pyin-čád*, rarely *de pyin-nas*, *Tar.* 57, 2 since, since that time, ever since. — 2. outside, *pyin rtsig-pa méd-de* as there was no wall outside *Glr.*; *pyin-dgrá* a foreign enemy *Glr.*; *pyin-las* outward business, foreign affairs *Dzl.*

ཕྱིར་ཅི་ལོག་ *pyin-či-lóg*, anything wrong, incorrect, deceptive, fallacious; perversity; *pyin-či-lóg-gis bslád-de* corrupt, depraved by perversity *Dzl.*; *pyin-či ma lóg-pao* it is infallible (of a spell), synon. to *bdén-pa*; *ltá-ba pyin-či ma lóg-pa* correct view, opinion *Pth.*; *pyin-či-lóg-tu stón-pa* to teach a false doctrine; *blo pyin-či ma lóg-par*, with a never erring mind *Mil.*

ཕྱིར་བ་ *pyin-pa* I. B., C. **čin-pa**, Sp. **pin-pa**, little used in W.: 1. to come, to get to, advance, arrive; *lam pyed tsám-du*, having got about midway, *Dzl.*; *der pyin-pa dan*, frq.; *ču prág-pa tsám-du pyin-to*, the water reached up to his shoulders, *Dzl.*; **pin-na** Sp., is he arrived? *sbyin-pai pá-rol pyin*, that goes farther than alms-giving, surpasses it, *Glr.*: *dpag-tsád liar pyin-pa*, to be five miles in length, *Dzl.* — 2. to go, to proceed, *sión-la pyin-pa*, *Pth.*; *ma pyin-par sleb*, without going, without moving from the place, he arrives at... *Mil.*; *bud-méd dēi rtsar ma pyin*, he did not go to the woman (euphemist.) *Glr.*; *stab-stob-du nan-du pyin-te*, he went in, ran in, in a great hurry. (Probably the word is cog. to *pyi*, and therefore = *byin-ba*, *tón-pa*.) — II. v. *byin-pa*.

ཕྱིར་ *pyir*; prop. the termin. of *pyi*: I. 1. adv. back, towards the back, behind; *pyir ón-ba*, to come back, to return *Dzl.* and elsewh., frq.; also used in a special sense rel. to re-birth *lan-yèig pyir ón-ba*, *pyir mi ón-ba* v. *brás-bu(bzi)*; *pyir gró-ba*, *pyir dón-ba* etc., id.; *pyir dúg-pa*, to remain behind, at home, *Dzl.*; *pyir lóg-pa*, to leave behind, at home, to lay aside, to lay up, *Dzl.*; again (*rursus*), *pyir lán-ba*, to get up again, after having fallen; *pyir ldóg-pa*, *lóg-pa*, to come back again, to return; *pyir ldóg-pai lam*, the way back, the return, *Dzl.*; *pyir mi ldóg-pa*, the not

taking place of relapses, the prevention of them, *Lt.*; *ཕྱི་ལྷོ་ཕྱི་ལྷོ་པུ་ལྷོ་*, to bring back, to draw off, to divert from; *ཕྱི་ལྷོ་སྐྱོ་པུ་ལྷོ་*, to return to life; *ཕྱི་ལྷོ་སྐྱོ་པུ་ལྷོ་*, having come to himself again, having recovered, *Dzl.*; *ཕྱི་ལྷོ་མ་ལ་མྱོ་པུ་ལྷོ་*, he replied to his mother, *Dzl.*; *ཕྱི་ལྷོ་ལོ་མྱོ་པུ་ལྷོ་*, to make one ride backward, with the face to the horse's tail. — 2. postp. e.g. **behind, after**, *ཕྱི་ལྷོ་པུ་ལྷོ་པུ་ལྷོ་*, will you follow me? come with me? instead of this more carelessly: *ཕྱི་ལྷོ་པུ་ལྷོ་* *Mil.*; *ཕྱི་ལྷོ་པུ་ལྷོ་* = *ཕྱི་ལྷོ་པུ་ལྷོ་* *freq.* —

II. **afterwards, hereafter**, at a later time *Thgy.*; *ཕྱི་ལྷོ་པུ་ལྷོ་*, to come too late *Dzl.*

III. **out**, *ཕྱི་ལྷོ་པུ་ལྷོ་* (motion from an interior to an exterior place), *ཕྱི་ལྷོ་པུ་ལྷོ་*, *ཕྱི་ལྷོ་པུ་ལྷོ་*, *ཕྱི་ལྷོ་པུ་ལྷོ་* to go out, *ཕྱི་ལྷོ་པུ་ལྷོ་*, to cast out, *ཕྱི་ལྷོ་པུ་ལྷོ་*, turned inside out (the lining of a coat) *Glr.*; *ཕྱི་ལྷོ་པུ་ལྷོ་* *Sch.*: 'to put out, to remove; to come to an end, to be completely exhausted'; *ཕྱི་ལྷོ་པུ་ལྷོ་* *mi ytón-ba*, not to let out at the door, to keep locked in or shut up *Pth.* In *C.* also *ཕྱི་ལྷོ་པུ་ལྷོ་* is used in this sense. — *ཕྱི་ལྷོ་པུ་ལྷོ་* *acc.* to *Lexx.* = **भूयंस** more (exceeding in number or degree).

IV. postp. e.g., also *ཕྱི་ལྷོ་པུ་ལྷོ་*, more rarely *ཕྱི་ལྷོ་པུ་ལྷོ་* (*W. *ཕྱི་ལྷོ་*) **on account of, 1. (propter)** = **by** or **through**, *ཕྱི་ལྷོ་པུ་ལྷོ་* *kyod di-ltar gyur*, whereby or through what have you got into this plight? *Dzl.*; without *kyod*: where does that come from? *Dzl.*; **ཕྱི་ལྷོ་པུ་ལྷོ་* *ni nad* *ཕྱི་ལྷོ་པུ་ལྷོ་*, by what has this disease been caused? *W.*; *ཕྱི་ལྷོ་པུ་ལྷོ་* *ཕྱི་ལྷོ་པུ་ལྷོ་*, because I have done you harm *Mil.* 2. **for, for the sake of (causa)**, for the good or benefit of, from love to *Dzl.*; **for the purpose of**, *ཕྱི་ལྷོ་པུ་ལྷོ་* *ཕྱི་ལྷོ་པུ་ལྷོ་*, in order to try or to prove *Glr.* Whether *ཕྱི་ལྷོ་པུ་ལྷོ་* with the infinitive, esp. of one-rooted verbs, is to be resolved by **because** or **in order that**, can be determined only by the context.

ཕྱི་ལྷོ་པུ་ལྷོ་ I. adv. **behind**, *ཕྱི་ལྷོ་པུ་ལྷོ་* *byun*, behind, i.e. behind your back, voices are heard; gen. with respect to time: **afterwards, later**, *ཕྱི་ལྷོ་པུ་ལྷོ་* *ba*, to arise, to follow, to come later *Wdñ.*; also in reference to

things past, of a later date than others that had happened before them *Glr.*; *ཕྱི་ལྷོ་པུ་ལྷོ་* *kyan*, also in future, in after times *Mil.*; *ཕྱི་ལྷོ་པུ་ལྷོ་*, on the following day (= *san*) *Dzl.*; at some future time, some (future) day, *Dzl.*; *ཕྱི་ལྷོ་པུ་ལྷོ་* = *ཕྱི་ལྷོ་པུ་ལྷོ་* *Glr.*; *ཕྱི་ལྷོ་པུ་ལྷོ་* = *ཕྱི་ལྷོ་པུ་ལྷོ་* *zig-na*, subsequently, hereafter *Pth.*; *ཕྱི་ལྷོ་པུ་ལྷོ་* *ba-méd-pa*, one that in future will not be re-born *Mil.*; on the other hand: *ཕྱི་ལྷོ་པུ་ལྷོ་* *bu Sch.*, a son born after the death of his father; *ཕྱི་ལྷོ་པུ་ལྷོ་* *ba* *v. ཕྱི་ལྷོ་པུ་ལྷོ་* (I.); it is also construed like a sbst.: ... *ཕྱི་ལྷོ་པུ་ལྷོ་* *ཕྱི་ལྷོ་པུ་ལྷོ་*, at a time subsequent to his having obtained, = after he had obtained *Tar.* — II. sbst. in compounds: **clout, rag, duster, cloth**, *ཕྱི་ལྷོ་པུ་ལྷོ་*, *ཕྱི་ལྷོ་པུ་ལྷོ་*, *ཕྱི་ལྷོ་པུ་ལྷོ་*; *ཕྱི་ལྷོ་པུ་ལྷོ་*, *v. ཕྱི་ལྷོ་པུ་ལྷོ་* II.

ཕྱི་ལྷོ་པུ་ལྷོ་ *ཕྱི་ལྷོ་པུ་ལྷོ་* adj. **rich**, also fig.: *ཕྱི་ལྷོ་པུ་ལྷོ་* *du-mai dpál-gyis ཕྱི་ལྷོ་པུ་ལྷོ་* *par sog*, may I grow rich in the splendour of numerous accomplishments! *ཕྱི་ལྷོ་པུ་ལྷོ་* *po*, adj. **rich**, sbst. **a rich man**, *ཕྱི་ལྷོ་པུ་ལྷོ་* *po* *chen-po zig* a rich nobleman *Mil.*; *ཕྱི་ལྷོ་པུ་ལྷོ་* *mo* a rich lady; *ཕྱི་ལྷོ་པུ་ལྷོ་* *kyad* riches, wealth, opulence *Dzl.*; *ཕྱི་ལྷོ་པུ་ལྷོ་* *par gyur-ba* to grow rich, *ཕྱི་ལྷོ་པུ་ལྷོ་* *pa* to make rich; *ཕྱི་ལྷོ་པུ་ལྷོ་* *dbul* rich and poor; *ཕྱི་ལྷོ་པུ་ལྷོ་* *dbul med* no difference between rich and poor *Dzl.*

ཕྱི་ལྷོ་པུ་ལྷོ་ *ཕྱི་ལྷོ་པུ་ལྷོ་*, *sgoi ཕྱི་ལྷོ་པུ་ལྷོ་* *v. sgo; ཕྱི་ལྷོ་པུ་ལྷོ་* *tsó-ba* to tend cattle *Glr.*; *ཕྱི་ལྷོ་པུ་ལྷོ་* *kyi sin-rta* *Cs.*, a bullock cart; *ཕྱི་ལྷོ་པུ་ལྷོ་* *nad* disease of cattle, murrain; *ཕྱི་ལྷོ་པུ་ལྷོ་*, chattels, all kinds of property *Dzl.*

ཕྱི་ལྷོ་པུ་ལྷོ་ *ཕྱི་ལྷོ་པུ་ལྷོ་* *Sch.* **hay-rick, shock of sheaves, heap of sticks** (*Schr.* *ཕྱི་ལྷོ་པུ་ལྷོ་* *ba*, to heap up).

ཕྱི་ལྷོ་པུ་ལྷོ་ *W. *ཕྱི་ལྷོ་*, resp. *ysán-ཕྱི་ལྷོ་*, *ཕྱི་ལྷོ་*, 1. **flour, meal**, esp. 2. **flour of parched barley**, = *rtsám-pa*. — 3. for *ཕྱི་ལྷོ་པུ་ལྷོ་*, *dust, powder* etc.; *ཕྱི་ལྷོ་པུ་ལྷོ་* *ཕྱི་ལྷོ་པུ་ལྷོ་*, to grind corn to flour; to sieve; *ཕྱི་ལྷོ་པུ་ལྷོ་* *ཕྱི་ལྷོ་པུ་ལྷོ་*, to reduce to flour. — 4. *v. ཕྱི་ལྷོ་པུ་ལྷོ་*. — *rgyágs-ཕྱི་ལྷོ་པུ་ལྷོ་* flour as provision for a journey *Glr.*; **án-ཕྱི་ལྷོ་* *W.* = *rtsám-pa*; also parched meal. *ཕྱི་ལྷོ་པུ་ལྷོ་* iron filings; *ཕྱི་ལྷོ་པུ་ལྷོ་* stone reduced to powder, small particles of stone; *ཕྱི་ལྷོ་པུ་ལྷོ་*, *tsándan-gyi ཕྱི་ལྷོ་པུ་ལྷོ་*, sandalwood powder, fumigating

powder; *bág-pyé* wheat flour; *brág-pyé* small fragments of stone, produced by stone-cutting *Gl.*; *šiñ-pýe* saw-dust; *rsér-pýe* gold-dust; *pye-kug* flour-bag; *pye-sgye* flour sack; *Cs.*: 'a double pouch for meal'; *pye-snód*, flour-tub; *pye-pór Cs.* a box for meal; *pye-pád*, flour-bag; *pye-bañ*, flour-store; *pyé-ma*, dust, powder; saw-dust, filings etc.; *pyé-mar* termin. of *pyé-ma*; *pye-már* (*Hindi घीसतू*) flour roasted with melted butter, sweetened with sugar, considered a dainty.

ཕྱེ་མ་ལེབ་ *pye-ma-léb Lex*, **pye-ma-leb-tse** *W.*, butterfly.

ཕྱེ་ *pyed* I. half; *pyed-dañ-nyis* ('which with an additional $\frac{1}{2}$ would be = 2') one and a half etc.; *brgya-prág pyed-dañ-rsum*, two hundred and fifty; **yāñ-čē C.*, **yāñ-péd, péd-di(sañ) péd, péd-yāñ-péd** *W.* one fourth, a quarter; *yūñ-pyed* one eighth (little used); *mi-pyed* half a man, also used for woman *Pth.* (n.f.); *zla-pyed* v. *zla-ba*; *zla-ba-pyed-pa*, lasting half a month, e.g. a disease. — *pyéd-ka, -pa, -ma, Cs.*, *pyéd-po Cs.* and vulg. one half; *pyéd-ma* also: partner to one half; *dii nān-na nai pyéd-ma žig kyañ yód-de*, as I have still a partner in this business; *pyed-krūñ*, half a *skyil-krūñ* (q. v.), drawing in one leg, and stretching out the other *Gl.*; *pyed-glin*, peninsula; *pyed-brgyád* = *pyed-dañ-brgyad* hence sbst.: half a rupee, = $7\frac{1}{2}$ points on the gold-steel-yard *C.*

II. v. *byed-pa*.

ཕྱེ་ *pyen* (vulg. *pen*), wind, flatulence *Med.*; *ytón-ba*, to let go a wind; *pyen šor soñ*, a wind has escaped (me etc.); *pyen-dbugs Cs.*, id.; *pyén-dri*, a low, soft wind.

ཕྱེ་ཕྱེ་ *pyo-pýó*, **čō-čō zér-wa**, to set on or at (to set a dog at a person) *C.*

ཕྱེ་མ་ *pyogs* 1. side, direction; *pyogs gañ-nas* from whence? *pyogs der*, there, thither, in that direction; *yul dei pyógs-su* or *-la soñ*, proceed in the direction of yonder village; *ltág-pa* (for *-pai*) *pyógs-su Wdn.* towards the nape of the neck; *pyogs yčig-tu* or *-la* towards one side, in one direction; also for together, e.g. to sweep together, to heap together; vulgo also for

at the same time, at once; *kyim-pai pyógs-su byin-pas*, bestowing on lay-men *Dzl.*; *čos pyógs-su ytón-ba* to spend for pious purposes *Mil.*; in the same manner: *dge-bar pyógs-su*, to devote to benevolent designs *Mil.*; for, in behalf of, for the benefit of: *ytán-grogs pyógs-su ši-lèbs byéd-pa*, to die, to undergo death for the sake of husband or wife *Mil.*; in letters usually: *dé-pyogs-su*, there with you, *di-pyogs-su*, here with us. — 2. quarter of the heavens, the cardinal points of the horizon; *pyogs bži*, the four points of the compass; *pyogs bžir*, round about, in all directions; e.g. round (a person or place); *pyogs bži-nas*, from all sides; frequently also *pyogs bču*, the ten points of the compass are spoken of, which are the following: *šar, šar-lhó, lho, lho-nub, nub, nub-byāñ, byañ, byañ-šar, steñ* and *óg-pyogs* (Zenith and Nadir); *pyogs-skyón*, *pyogs-skyon-rgyál-po, lha čén-po pyogs-skyon-ba bču* similar to *žig-rtén-skyon* (v. *skyón-ba*), yet ten in number; *rgya-gár-gyi šar-pyogs-na*, to the east of India; *rgya-gár šar-pyogs-pa-rnams*, the eastern Indians.

— 3. *sa-pyogs*, country, region, neighbourhood, part, *dben-pai sa-pyógs*, lonely region, solitary part; *žigs pai sa-pyógs*, an unsafe country; *yul-pyógs* id., *nai sa-pyógs-na* in my country *Mil.*, *C.* — 4. part, party, also *pyogs-ris*; *žán-la pyogs gyúr-ba*, to take another man's part, to side with a certain person *Thgy.*; *pyogs-(ris) byéd-pa* c.genit. *W.*, **čog-(ri) čō-čē**, *pyogs dzin-pa Tar.*, *pyogs tsam rig-pa Tar.* 119, 4 id.; *pyogs-méd* impartial, *sine ira et studio*, gen. in a Buddhist ascetic sense: indifferent to every thing; *pyógs-ča Mil.*, *pyógs-lhun Lex.*, prob. also *pyógs-žen Tar.* 184, 22, partial, interested; *pyogs-čai rtóg-pa*, hesitation, scruples, arising from still feeling an interest in a thing *Mil.*; in a general sense it is used in: *pyogs-mtsūns-pa* similar *Wdn.*, *Tar.*; *pyogs-mtun - du Tar.* 190, 16 ought to be rendered: appropriate, suitable, adequate; *rāñ-pyogs* one's own party, *žán-pyogs* the other or opposite party; *nyén-pyogs* friends, *dgrā-pyogs* enemies; *dkār-pyogs* the good,

the well-disposed, esp. the good spirits, *nāg-pyōgs*, *śūḍ-ḥan-gyi pyōgs* the bad, malicious, esp. the evil spirits, devils. — 5. in popular language the word is used also with respect to time: **Ka-saṅ-stōn-ḥogs** *Ld.*, last autumn.

ཕྱགས་པ་ *pyōgs-pa* I. vb. to turn vb.n., *ḥōs-la* to turn to religion *Schr.*; *pyir pyōgs-pa* to turn one's self back, to turn aside (*Schr.* *pyir pyōgs-par byéd-pa*, to divert from, to dissuade from) *Tar.* 12, 14 28, 9. *ḥi-kar pyōgs-pa* turned to dying = near dying? *kōr-ba-la rgyāb-kyis pyōgs-pa*, to turn one's back to the orb of transmigration; *mñōn-du pyōgs-pa*, 1. to be visible, to be evident, to be exposed to view(?), *lho-ños-su mñōn-du pyōgs-pai brāg-las byūn-ba* growing on a surface rock on the south-side *Sambh.*; *don de mñōn-du pyōgs-par byā-bai pyir*, in order to bring this meaning to the light, to express it clearly *Gram.*(?). 2. to be openly or evidently attached to, to adhere to(?) *rgyūd-la* to a Tantra or treatise *Sambh.*

II. adj., sbst., attached to, following; a partizan, an adherent.

ཕྱད་པ་ *pyod-pa* Cs. progress, *pyod ḥé-ba*, great progress; *Lex.*: *sa-pyod-ḥe* v. *ḥod*.

ཕྱོད་ *pyor* *Mil.*, prob. for *mḥor*.

ཕྱ་ *pra*, *ḥpra*, ornament(?), jewel(?) *pra rgyāg-pa*, *rgyāb-pa*, *ḡōd-pa*, *debs-pa*, *Sch.* also *pras sprā-ba*, to insert an ornament of jewels, to stud with jewels; *rmog-la pad-ma-rā-gai pra btāb-pa de*, this set of rubies on the helmet, this helmet studded with rubies *Glr.*; *rin-ḥén sna-ḥsōgs-kyis pra bkōd-pa* *Mil.*; *pra-ḥsōm* border, trimming, *Lex.*

ཕྱ་རྒྱས་ *pra-rgyās* *Was.* (241) = *bāg-la nyāl-ba*, vanities, i.e. passions, errors, erroneous notions.

ཕྱ་རྒྱ་ *pra-dōg* v. *prag-dōg*.

ཕྱ་བ་ *prā-ba* 1. v. *ḥpra-ba*. — 2. *Lt.* a disease of children. — 3. adj., gen. *prā-mo* (Cs. also *bo*) thin, fine, minute, opp. to *sbōm-po* q.v., *sbrul prā-mo ḡig* *Tar.*; in a general

sense, little, small, *séms-ḥan prā-mo-rnāms*; *nā-pra-mo*, little as to age, young, *Mil.*; trifling, little, slight, *rnām-rtog prā-mo* slight scruples, *Mil.*; *rdzun prā-mo*, a little lie, a fib, *Thgy.*; **lā-mo-ne tōn-wa, lāb-pa**, to see, to inspect most accurately, to learn the minutest details, *C.*; thin, high, rel. to voice *W.*; *pra-ḡib* *Lex.*, fine and exact; *ñintu prā-ba*, in reference to the doctrine of Buddha, implying prob. its subtilties. Cf. *pran*.

ཕྱ་མ་ *prā-ma*, calumny, slander, esp. through tell-tales and intermeddling persons *B.* and *col.*; *prā-ma byéd-pa* *Dzl.*, *smrā-ba* *Cs.*, *jūg-pa* *B.* and *C.*, **ḥō-ḥe** *W.*, resp. (when referring to a person of higher rank) *ḡsōl-ba*, *ḡu-ba*, to calumniate, slander, vilify, blacken; *prā-ma-mkan* *Cs.* calumniator, slanderer.

ཕྱ་མེན་ *pra-mén*, sorcery, witchcraft *Schr.*; so prob. *Pth.*: *mī-dgos-pai pra-mén-gyi ñan-sñāgs*, an evil magic spell of pernicious necromancy; *pra-men-po* and *-pa* masc., *-mo* and *-ma* fem., necromancer, wizard, witch; *pra-mén rdzā-ki* (for *dzo-gi*, ཡོ་གྲིན་) id.

ཕྱ་མོ་ *prā-mo*, v. *prā-ba*; ཕྱ་ཤགས་ *pra-ḡags*, v. *ḥprā-ba*.

ཕྱག་ *prag* provinc. also *dbrag*, *srag*, 1. intermediate space, interstice, interval, hence *prāg-tu* = *bār-du* *Thgy.*; a hollow, ravine, defile; *smīn-prāg* v. *smīn-ma*. — 2. after cardinal numbers it seems to correspond about to the Greek subst. termination *as*: *bḥu-prāg* a decade, *brgya-prāg* a hundred (century), *stōn-prāg* a thousand (chiliad), *brgya-prāg ḡcig*, *brgya-prāg bḥu*; *stōn-prāg bḡi-bḥu-ḡig*, a number of forty thousand *Dzl.*; *bdun-prāg*, *ḡpḡōuās*, week (recognized as a measure of time, but in common life not much in use).

ཕྱག་པ་ *prāg-pa*, 1. sbst., resp. *sku-prāg* shoulder, *prāg-pa-la ḡél-ba* *Glr.*, *tōgs-pa* *Sambh.* to load on one's shoulder; *ḡrōgs-poi prāg-pa-la dzég-pa*, to mount the shoulder of one's companion *Dzl.*; upper arm, *prāg-pa ynyis-kyi ḡa* *Dzl.*, *prag-gān*

པྱང་ *pran*པྱགས་ *prugs*

Lt. id. — 2. vb., also *prág-pa*, to envy, to grudge, *Cs.*; *prag-dóg*, *pra-dóg*, the envy, *prag-dog skye* envy is stirring within me, I envy, *frq.*; *prag-dóg-can*, envious, grudging, jealous *Pth.*

པྱང་ *pran*, v. *pran*.

པྱད་ *prad*, *tsig-prad*, *prad-kyi yi-ge*, **particle**, e.g. *rnám-dbye-prad* the signs of the cases, *kyi*, *la* etc.

པྱད་པ་ *prad-pa* v. *prád-pa*; *prád-po* for *krád-po Wdn.*

པྱན་, པྱན་བྱ་ *pran*, *prán-bu*, (*Ts.* also *prán-te*) = *prá-mo*, **little, small, trifling**, yet more in particular phrases, and less used in books, than in common life, esp. in *C.*: **rin tsem-bhu te'-dhe** (lit.: *sprad-de*) having paid, spent a trifle; **zu-ba tsem-bhu zig** a small request; **tsem-bhu cig** a little bit *C.*; as *sbst.*: 1. **part of the body** (whether in a general or a more particular sense, I have not been able to ascertain); in medical writings the *pran-bui nad* form a class of their own; *yan-lág-gi pran yód-pa Ghr.*, to maim, to mutilate parts of the body (not necessarily to castrate *Sch.*). — 2. **knives** and other small instruments used in surgery *Med.* — 3. *pran-rán* in the polite epistolary style the person of the writer, 'my own little self', 'your humble servant'; *prán-la rán-gi* = to me my ..., inst. of: *na-la na-rán-gi*. — *pran-tségs*, **trifles, minor matters**; *dul-ba pran-tségs-kyi yéi* the minutiae of religious discipline, *Dulva*.

པྱན་རྟེན་ *pran-rtság*, *pran-ne-rtsag-tsi* stated to be = *pyin-çi-lóg Ld.*

པྱན་ཚེས་ *pran-tségs* v. *prán-bu* extr.

པྱལ་ *pral* v. *prál-ba*; པྱི་བ་ *pri-ba* v. *prí-ba*; པྱིད་ *prid* v. *sbrid-pa*.

པྱིན་ *prin*, *prin*, **news, tidings, intelligence, message**, *prin bzán-po*, good tidings, favourable accounts; *prin-bkur-mkán*, messenger, vulgo; *prin skúr-ba*, *sprin-ba* to send word, information, *kyér-ba*, to bring tidings, intelligence; *spród-pa*, *pród-pa* to deliver; *smrá-ba*, *ryód-pa*, *byéd-pa* to report, to de-

liver messages orally; to superiors: *ysól-ba*, *zu-ba*; to inferiors: *sgó-ba*, *ysún-ba*; *kó-boi prin yan dé-la byós sig* deliver a message to him also from me *Dzl.*; *prin-ytam* message, report *Cs.*; *prin-pa* messenger; news-monger *Cs.*; *prin-bzán* gospel *Chr. Prot.*; *prin-yig* letter, epistle; *prin-lán* answer to a message. — *prin-lás* (*W. *čag-lás**) 1. resp. for **las labour, business; deed, work**, *frq.*; *ráb-tu-ynás-pai prin-las mdzad* (the Buddhas) performed the work of consecrating *Ghr.*; *prin-lás rnam bži* the same as *ži-rgyas-dban-drág-gi prin-lás Ghr.*, v. explanation under *ži-ba*; *prin-lás čól-ba*, *prin-bčól byéd-pa* cedpar. to commit a thing to another person's care or trust, e.g. before going on a journey; in reference to gods: to recommend to their protection or blessing *Ghr.* and elsewh. — 2. *po.* for *prin-lás-pa commissary Ghr.*, where Avalokitesvara is called *prin-lás* of all Buddhas. — 3. **efficiency, power** *Mil.*

པྱུ་གུ་ *prü-gu* v. *prug*.

པྱུ་བ་ *prü-ba*, *prü-ba* = *kóg-ma* **earthen pot, pan, stew-pan.**

པྱུ་མ་ *prü-ma*, *prü-ma* 1. **uterus, matrix of animals**, or acc. to *Cs.* merely the integuments of the eggs; acc. to some, also **the urinary bladder**. — 2. **encampment**, = *dmag-sgar Lex.*

པྱུ་གུ་ *prü-gu* 1. in compounds for *prüg-gu*, *prü-gu* **child, a young one** (of animals); *prüg-gu-mo* a little girl *Cs.*; *prüg-gu skyéd-pa* to beget children, *ysó-ba* to rear, to bring up (children); *prüg-gu skye* a child is born; *šor* a miscarriage, abortion, takes place; *prüg-gui dus* childhood; *dá-prug* orphan; *nal-prug* bastard; *glán-prug* the young one of an elephant; *sén-prug* a lion's cub etc.; metaph. of disciples and subalterns: *tšon-prug* the merchants of a caravan in their relationship to their leader *tšon-dpón*. — 2. **fine cloth or woollen stuffs** *Wts.*, *snam-prug* id., *dbus-prug* woollen goods from Ü *Mil.*

པྱུ་གས་ *prugs* one day with the night, a period of 24 hours, — but this signification does not hold good in every case.

ལྷོ་གཞི་ཁྲོ་ལྷོ་ལྷོ་ v. *γzōn-pa*.

ལྷོ་ལྷོ་ *prum Lt. and S.g.?* *prum-rūs* cartilage, gristle.

ལྷོ་ལྷོ་ལྷོ་ *prum-prum Sik.* = *prum-prum*.

ལྷོ་ལྷོ་ *pru Cs.* = *prá-mo*.

ལྷོ་ལྷོ་ *prén-ba v. prén-ba*.

ལྷོ་ *pred, préd, cross, transverse; across, athwart, obliquely; préd-du, col. *éd-éd-la*, crossways, in a cross direction; préd-lam, a path (horizontal or inclined) leading along the side of a mountain, (cf. on the other hand *prān*); préd-γtán bolt or bar of a gate; *éd-la dān-po*, horizontal *W*.*

ལྷོ་ལྷོ་ *pró-bo* something like: a child's frock or chemise *Ld.* (?)

ལྷོ་ལྷོ་ *prog etc. v. prög; prós, prós, prob, pról v. prób, pról.*

ལྷོ་ལྷོ་ *pros v. pró-ba*.

ལྷོ་ལྷོ་ལྷོ་ *prág-pa, pf. prágs, 1. to rise, to be raised, e.g. a post or stake raised by the frost; to soar up, to fly up to heaven, a miraculous feat often performed by the saints of legends, Dzl. and elsewh.; of rays of light, Dzl. and elsewh.; fig.: to be higher, more elevated, de stén-du (or de-las) dpag-tsád brgyad-kri (or more accurately kris) prágs-so Glr., Pth., (this region) lies by 80000 miles higher than that Stg.; to grow larger, longer, of the apparent lengthening of the teeth when aching *W*.; of horses: to rear, to rise up on the hind-legs; more particularly of the deifying of saints; thus the demi-god-like king Srontsansgampo in his farewell speech says: *kyed kun prágs-pai byin-rlabs yin* I am the divine instrument of your elevation (your elevation-blessing), he who will effect your ascent to heaven or deification; part. pf. prágs-pa (*Ssk. आश्च*), sublime, exalted, raised above, prál-las prágs-par bzán-ba a more than ordinary beauty *Dzl.*; γzan-pas prágs-par gyír-to he far excelled others *Dzl.*; kyád-(par) prágs-(pa),*

distinguished, excellent, glorious, *γúl-las kyád-prágs rgya-gar-γul* India, the most glorious country; *nór-sna kyád-par prágs-pa brgyai bul-ba* an offering of a hundred of the most costly kinds of jewels *Pth.*; esp. in reference to holy persons, things, places etc.; title of saints, and teachers of religion, with the fem. prágs-ma; prágs-pa 'par excellence' is Avalokitesvara, in *W*. esp. the one, that has his throne at Triloknath in Chamba, v. *re-prágs*; the word is also frq. used as an epithet, placed at the head of the title-pages of religious writings; lastly it is a name of common persons. — prágs-pai *nor bdun* the seven treasures of the saints: *shyin-pa, tsúl-krim, dád-pa* and the like *Mil.* — prágs-(pai) *γul* 1. elevated country, highland. 2. the holy land of the Buddhists, the tracts of the middle Ganges; prágs-pai *skad*, the Sanskrit language *Lex.* — prágs-rygal *Tar.* and elsewh. = उज्जयिनी *Schf.*, town and district of Ujain. — 2. the word is stated to imply also to play, to joke, to make sport *C*.

ལྷོ་ལྷོ་ *prán* 1. v. *prán* I. — 2. also *práns, dpáns, spáns, height, prán-du, práns-su* in height; *kri-prán v. kri, go-prán v. go; ynam-prán*, the height of the heavens *Lex., Mil.*; *dbu-prán* fig. highness, sublimity, *dkon-mčog-gi dbu-prán smád-pa* to lower, to detract from the sublimity of God (v. *dkon-mčog*), to blaspheme God *Doman*; práns-mto high *Dzl.*; práns-mto-ba, práns-mton-dmán relative height *Dzl.*

ལྷོ་ལྷོ་ལྷོ་ *prán-ba fut., práns-pa pf. of. prén-pa.*

ལྷོ་ལྷོ་ལྷོ་ *práns-pa* 1. frq. for práns-pa to spare, to save *Dzl.*; kindly and carefully to protect from harm, e.g. a drunken Lama *Thgy.*; hence prob. the version བྱེད་མཁེད་; práns - méd γtón-sems-ldan liberal, bounteous, without restriction *S.g.* — 2. *Glr.* also for práns-pa provinc.

ལྷོ་ལྷོ་ *prán* I. v. *prán* (I). — II. *prán-γul Glr., prán-po Huc* II, 242; name of the nearest alpine valley north of Lhasa, the inhabitants of which are said to speak an indistinct dialect.

འཕམ་པ་ *ṣām-pa*, pf. *ṣām*, opp. to *rgyál-ba* to be beaten, conquered, to come off a loser, to get the worst of, *gyül(-las)* in battle *Dzl.*; *lha-ma-yin-las* by the Asuras *Dom.*; in law-suits, in traffic etc.; *ṣām-par gyür-ba B.*, **ṣām ḍó-wa** *C.* id.; also with *ṣām*, as if it were a subst.: **ṣām kúr-wa** *C.* to put up with, to bear a loss, damage, defeat; *ṣām blán-ba Glr.*, *Pth.* prob. id.; *ṣām-par byéd-pa* to beat, to defeat, to conquer, *rgyá-rnams ṣām-par byas* he conquered the Chinese *Glr.*; *rás-pas bón-po čós-kyis ṣām-byas-te* Raspa overcoming the Bonpo by the doctrine of Buddha (v. čós 3.) *Mil.*; **ṣām čüg-če* or *kál-če**, *W.* id.; *ṣām póg soñ* I have met with a loss, I suffered damage, opp. to *gyal tob soñ*; *ṣām-rgyál ma bsrés-na* if one is not inclined now for a serious struggle, will not stand the chance of... *Mil.*; *yid-ṣām-pa Mil.*, **sems ṣām-po** *C.* dejection; *yid-ṣām-ma* a low-spirited, dejected woman *Mil.*; *ṣám-pa Glr.*, *pám-po* the vanquished etc.; **ṣám-pe no-lén cò-če** *W.* to give in, to ask pardon; *mī-ṣám* 1. invincible. 2. a man's name. 3. *mī-ṣám mgón-po Zam.*, also *mī-ṣám čós-kyi rje* is stated to be = *jam-dbyāns*.

འཕར་ *ṣar* *Cs.* in compounds: board, *sgo-ṣar* board or leaf of a door.

འཕར་པ་ *ṣár-ba* I. subst. v. *ṣár-ba*.

II. vb. (vb. n. to *spór-ba*) 1. to rebound, of stones, **bar-nán-la** *W.* to splash up, of water, to fly up, of sparks; to leap, to bound, to throb, of the veins, *rtsa ṣar*, the pulse is beating; **ṣar tá-če** *W.*, to feel one's pulse; **nyin-ka ṣar dug** his heart is throbbing, palpitating; **ṣár-ra rag** I have heart-throbbing (v. *rag*); *ṣár-ṣro čad* v. *ṣró-ba* 2; *sá-la ṣár-ba*, to fidget, to be restless, to jump, from fear *Pth.*; *pár-gyis ṣár-ba Lex.* prob. the same as *ṣár-ba*. — 2. *Cs.* to be raised, elevated, promoted, advanced. **འཕར་མ་** *ṣár-ma*, *Sch.* 'double, manifold'; *brgya-ṣar-ma*, *Sch.* 'more than hundred'.

འཕལ་ག་ *ṣál-ga Cs.*, incision, indentation, notch.

འཕིག་པ་ *ṣíg-pa*, *ṣig-pa*, pf. *ṣígs Sch.* = *big(s)-pa*.

འཕིར་པ་ *ṣír-ba Ts.* = *ṣúr-ba*, to fly.

འཕུག་པ་ *ṣúg-pa Sch.* = *bug(s)-pa* (?).

འཕུང་པ་ *ṣún-ba*, pf. *ṣuñ*, to sink, to begin to decay, to be in declining circumstances, to get into misery, either by one's own fault, or that of others (opp. to *tsén-ba*) *Glr.* and elsewh.; *bód-yul ṣún-bai las* a deed to the detriment of Tibet *Glr.*; in a similar manner *bód-yul ṣún-bai ṣuñ-gón*, mischievous conjurers in order to inflict an injury on Tibet *Ld.-Glr. Schl.* 21, b; *mgár-gyis rgyá-yul ṣún-bar byás-pa-rnams dran-na*, remembering the calamities brought on China by *Mgar Glr.*; *ṣuñ-bar gyür-ba B.*, **ṣuñ-du ḍó-wa** *C.*, **ṣuñ čá-če** *W.*, to be ruined, to perish, *ṣuñ-bar byed-pa B.*, *ṣuñ-la sbyór-ba Mil.*, prob. also *ytón-ba*, *ṣúg-pa* to ruin, to undo *Pth.*; *ran-ṣuñ* having been reduced by one's own fault; *ṣuñ-dkrol* or *krol* the decay of fortune, ruin, destruction *Mil.* and elsewh.; *ṣuñ-yzi* cause, occasion of decay *Mil.*

འཕུད་པ་ *ṣúd-pa* to lay aside, to put away, to separate, = *búd-pa Cs.* (?), *śug-pa ṣúd-pa*, to clear, to part the flour from the bran, to sieve *Sch.* (?)

འཕུབ་པ་ *ṣúb-pa* = *búb-pa* to cover with a roof *Sch.* (?)

འཕུར་པ་ *ṣúr-ba*, pf. *ṣur*, 1. to fly; *púr-gyis ṣúr-ba Lex.*, prob. id.; cf. *ṣar-ba*. — 2. to wrap up, envelop, muffle up; *Dzl.* 225, 10: *rin-po-če gós-kyi mṭá-mar* the gem into the skirt of the coat, and likewise *Dzl.* 209, 13 read: *gós-mṭar púr-te*, inst. of *byün-ste*; *ngo gós-kyis Mil.* (col. not used). — 3. = *mnyéd-pa* to rub with the hand, e.g. linen in washing, leather in tanning *Glr.*; to scratch (softly) *C.*

འཕུལ་(ཡིག་) *ṣul(-yig)* prefix, *de sogs da-yig gás-ṣul-čan*, these and others have *d* with the prefix *g*: *bás-ṣul-kao* words beginning with *k* with the prefix *b*; *bá-yis ṣúl-bai sla*, viz. *bsla* ...; *das-ṣul-méd* these receive no *d* as prefix; *sa-*

ra-lá-rnams ṣṡúl-tsul ní the manner in which prefixes are joined with words beginning with s, r or l; *rkyan-*ṣṡúl words beginning with a simple consonant (to which also *ya-*, *ra-*, and *la-tags* are reckoned), preceded by a prefix; *brtsegs-*ṣṡúl, words beginning with two consonants and a prefix e.g. *bska Gram*.

འབྱུང་བ་ *phul-ba* I. v. the preceding article.
— II. vb. 1. = *bül-ba*, to give. —

2. to push, to jostle; **pul-tig gyab-čə**, to push with the fist, with the trunk, (of elephants) etc., *W.*; *gru-moi pul-rdeg dig byéd-pa*, to jostle with the elbow *Mil.*; vulgo **pul-dag* or *tag** *W.*, **pul-tsug** *C.*

འདེག་ རྩོམ་ v. རྩོམ་

འབྲིན་པ་ འཕྲིན་པ་ *pa* pres. *འཕྲིན་པ་*, fut. (and freq. for the pres.) *འཕྲིན་*, imp. *འཕྲིན་*, *འཕྲིན་*,
1. to throw, to cast, to fling; *nám-mka-la* into the air *Dzl.*; *kór-bar*, to throw into the orb of transmigration *Mil.*; *dmyál-bar*, to cast into hell *Thgy.*; **ka pán - ò**, to shovel snow (out of the road, from the roof); **འཕྲིན་ཏེ་བོར་ར་མཚོ་ཏེ་བོར་* am I to throw down the wood, or pile it up? *W.*; **འཕྲིན་ཏེ་* to cast the hair *W.*; hence *འཕྲིན་*, spindle, and *འཕྲིན་སྒྲིང་*, acc. to *Sch.*, a weaver's shuttle (it being flung). — 2. to fire off, to discharge, to let fly, *mda*, an arrow, *ཤྲེན་ལུ་*, at another *Dzl.*; *འཕྲིན་དུམ་* dart, javelin *Stg.*; to shoot, *འཕྲིན་མི་ཤེས་པ་*, *W.* **འཕྲིན་མི་ཤེས་ཀྱང་**, one that does not know how to shoot. — 3. *Sch.* *འཕྲིན་པ་བློ་བཟང་* 'to intend, to have a mind, to think upon, to consider', (yet in the only passage, in which I met with the word, in *Thgr.*, the above meaning does not seem applicable).

འཕེལ་བ་ *pél-ba* I. vb. pf. *pél* (ལུམ་) vb. n.
to *spél-ba*, opp. to *grib-pa*, 1. to
increase, augment, multiply, enlarge, frq.;
sum lan nyi-la tsam pél how many are
two times three? *W.*; *pél-grib-kyi dbuñ-
gis* in consequence of the increase and de-
crease *Gram.*; *pél-grib-nád*, prob. diseases
arising from an excess or deficiency of hu-
mours *Wñ.* — 2. to improve, to grow better,

bsam-ṅtán or *tugs-dám* *pél-ba* *yin* meditation has improved, has proceeded better *Mil.* — II. sbst., *Sch.* also *pél-ka*, 1. increase. 2. development *S.g.*

འཕྲོ་བ་ *pho-ba* pf. and imp. *pos*, prop. intrans. to *spó-ba*, = *ynas-spó-ba*; 1. **to change place, shift, migrate** frq.; *myur-du pos-sig*, go speedily elsewhere! *Dzl.*; in a more general sense **to change**, *pho-méd bdé-ba* changeless happiness; in a similar sense *pho-gyur-méd-pai rual-byór Mil.*; yet frq. also vb. a.: *kú-ba yan pho yan pho byás sin* pouring off the gravy again and again *Pth.*; very frq. *tse phó-ba*, *chi-phó-ba*, *si-phó-ba*, to exchange life, **to die**, (in the earlier literature the most common expression for it); the last of the above terms prob. may be explained by *chi-zin phó-ba*; *chi-phó-ba débs-pa*, *Thgr.* frq. seems to mean: to help the soul to a happy departure. — 2. **C. to fall out, to shed**, of wheat and corn in general.

འཇོག་པ་ *ǰóg-pa*, pf. and secondary form
ǰóg, to hit, strike, touch, befall, meet.
miár-bai dris ǰóg-pa tams-čád all whom
the sweet odour met, to whom it became
perceptible *Dzl.*; gen. with *la*: *od-zér, grib-*
ma mi-la ǰóg, a ray of light, a shadow
falls upon that man *Gbr.* frq.; *kó-la nad,*
tsád-pa, čád-pa ǰóg, disease, heat, punish-
ment etc. has befallen him; *γa-ǰóg-mkan*
an epileptic person *W., C.*; the signification:
to hurt, seems to be less inherent to the
word than dependent on contingent circum-
stances.

ᠠᠷᠶᠢᠨ ᠴᠤ. *pón* Cs. archery, *pón-sa* archery ground, *pón-mkan* archer, *pón-skyén* good, skilful archer *Dzl.*

འཕྲིན་ཆོས་ *ṣṭhōn-tsoṣ* Cs. **buttocks**; *ṣṭhōn*s sitting-part, posteriors *Lt., Wdh.*; *ṣṭhōn-la skyōn-pa* Sch. 'the riding of two persons on one horse'.

འཕྲིན་པ་ 1. vb., pf. *ṣōns* or *ṣōns*,
to be poor, indigent; *ṣōns-par*
bṣung-pa to let (another) pine in poverty *Thy.*;
with instrum. to be deprived of, to lose, *ryyál-*
po srás-kyis ṣōns-nas the king having lost
his son *Pth.* — 2. also *ṣōns-pa*, sbst. poverty,

and adj. **poor**, v. *ṣṑns-pa*; perh. also **dejected**, **disheartened**.

འཕྲོང་པ་ *ṣṑd-pa* = *ṣṑd-pa*, Cs.; འཕྲོན་པ་ *ṣṑn-po* = *ṣṑn-po*; འཕྲོབ་པ་ *ṣṑb-pa* = *bébs-pa* Sch.

འཕྲུབ་ *ṣṑyá-ba*, pf. *ṣṑyas*, acc. to *Lex.* = *smód-pa* to **blame**, **censure**, **chide**; the context however, in which the word occurs, seems to suggest the meaning: to **scoff**, to **deride**, (Sch.) e.g. *Dzl.* ༡༢༢, 13. ༡༣༤, 7. ༢༤༩, 15; also *Pth.* *mis ṣṑyá-ru on*, people will laugh at you.

འཕྲུག་པ་ *ṣṑyág-pa*, pf. *ṣṑyags* or *ṣṑyag?* to **sweep**, to **clean** *Lex.*, *Pth.*; cf. *ṣṑyag-dár*.

འཕྲུང་པ་ *ṣṑyan-ba*, pf. *ṣṑyans*, vb. n. to *dpyán-ba*, to **hang down**, *dar sion-poi ge-sa ṣṑyan-ba* a handkerchief of blue silk hanging down from the head *Sambl.*; *má-mčü tär-du ṣṑyan-ba* the lower lip hanging down, as a sign of death *S.g.*; to **cling to a person**, from love etc.; *ṣṑe-btsün-gyi skü-la Mil.*, to the Reverend's person (or body?); *ṣṑu-zin ṣṑyan-ba* to cling to, to take a firm hold of *Thgy.* — *ṣṑyan-tág* **plumb-line**, **sounding-line** *C.* also *dpyán-tág*. — **čán-kem-pa** **rope-dancer**, esp. at the festivities of new-year *C.*

འཕྲུང་མོ་ལྷ་ or ལྷ་ལྷ་ *ṣṑyan-mo-nyug* or *-yug* Sch., **singular**, **strange**.

འཕྲད་ *ṣṑyad* Sch. = *ṣṑyad*.

འཕྲན་པ་ *ṣṑyán-pa* *Lex.* = *yán-pa* to **ramble**, to **range**, **roam about**, **wander**, **stray from**; *ṣṑyán-te gró-ba Dzl.* ༢༩༩, 4.

འཕྲན་པ་ *ṣṑyár-ka* Sch., **blame**, **affront**, **disgrace**.

འཕྲར་པ་ *ṣṑyár-ba*, imp. *ṣṑyor* and *ṣṑyor* 1. to **raise**, to **lift up**; *ṣṑrú-gu nám-mka-la Glr.* to lift the infant up to heaven; to **hold aloft**, e.g. the *dor-je* in practising magic, pointing it towards heaven; so also *sdig-mdzúb* to raise the finger *Mil.*; *rál-gri*, to lift up the sword to fetch a blow; to lift up the grain in a shovel, hence: to **fan**, to **sift**, to **winnow**. — 2. to **hoist**, a flag, frq.; *ṣṑyar-dár* or *dar-ṣṑyár*, a flag; in a

general sense: to **hang up**, so esp. *W.* **čár-la** (*Lad.* **čäs-la** for *čärs-la*), **bór-čé** id.; **čär-la tün-čé** to hang a man; *čär-sin* gallows; occasionally too: to **cling** or **stick** to an object. — 3. Cs. to **show**, to **represent**, to **excite**, to **waken**; *ṣṑyar-yyen*, engaging, winning behaviour (= *ṣṑog-sqégs*), *ṣṑyár-ba byéd-pa* to assume an alluring attitude; *ṣṑyár-ka-čan*, tempting, graceful, charming.

འཕྲིབ་ *ṣṑyi-ba* I. sbst. **marmot**, *ṣṑyi-ba*. — II. vb. pf. *ṣṑyis*, *ṣṑyis* 1. to **be late**,

to **be belated**, to **come too late**; *gál-te ṣṑyis-na*, if I come too late *Dzl.*; *da kyod čün ṣṑyis-pa yin* you come just a little too late *Pth.*; *ṣṑyi-mo* v. *ṣṑyi* II. — 2. also *ṣṑyid-pa* to **wipe**, to **blot out**, *mig* to wipe the eyes *Pth.*; *mči-ma* the tears *Glr.*; to **pull out**, *spu* the hair *W.*; to **tear out**, *rüg-pa* the testicles *Sch.*; *ṣṑyi-rás* Cs., **wiper**, **wiping-clout**, **duster**; *lág-ṣṑyi* Cs., **towel**, v. *ṣṑyis* II.

འཕྲིག་པ་ *ṣṑyig-pa*, Sch. to **bind**, better *kyig-pa*.

འཕྲིད་པ་ *ṣṑyid-pa* v. *ṣṑyi-ba*.

འཕྲིལ་པ་ *ṣṑyil-ba* for *kyil-ba* to **wind**, to **twist**, (the hair) *Wdn.*

འཕྲུག་(ས་)པ་ *ṣṑyüg(s)-pa*, rarely *čüg-pa* to **be mistaken**, also *W.*; to **miss**, *lam*, the road *Lex.*; *ču-tsód*, to mistake the hour *Pth.*

འཕྲུར་པ་ *ṣṑyúr-ba* 1. to **mount**, to **rise up**, of smoke; to **overflow**; **inundate**, of rivers and lakes *Lex.* — 2. Sch. to **heap up**, to **accumulate?** v. *ṣṑyúr-bu*.

འཕྲེབ་ *ṣṑyé-ba*, pf. *ṣṑyes*, to **crawl**, to **creep**, like snakes; esp. *lto-ṣṑye*, 'belly-creeper', **snake**, **serpent**; *ṣṑyé-ba čén-po*, **महोरग**, name of a demon; *ṣṑyé-bo*, fem. **cripple** *Lex.* = *rkañ-med*.

འཕྲེན་ *ṣṑyen* *Mil.* = *pyen*, **wind**, *ṣṑtón-ba*, to let go a wind.

འཕྲོབ་ *ṣṑyó-ba* pf. *ṣṑyos?* 1. to **swim**, of fishes, *Mil.* — 2. to **soar**, to **float**, in the air *Thgy.* — 3. to **flow**, **heave**, **swell**, of fluids *Mñg.*; *ṣṑyo-dár-ba* Sch., to **undulate**. — 4. to **range**, **roam about**, **gambol**, *rtse-zin ṣṑyó-ba*, of deer *Mil.*; *ri-la ṣṑyo*

dgu, po. the wild animals of the field *Sch.*
— 5. *snjiñ j̄yo Sch.*, 'the heart is swelling, courage is rising'; however *śés-pa j̄yo Med.*, seems rather to imply: consciousness gives way, is wavering, flitting; *sens j̄yo Lt.?*

འཕྱིང་བ་ རྟོ་ལོང་-ba *Lt.* perh. = *j̄yān-ba*;
occasionally, like *j̄yons-pa* used
incorr. for *mčóns-pa*.

འཕྱིང་ས་ཁྱུས་ རྟོ་ལོང་-rgyās *Sch.*, pride, haughtiness, insolence.

འཕྱིན་མ་ རྟོ་ལོང་-ma, harlot, prostitute, *byéd-pa*, to whore, to fornicate *Lex.*

འཕྱིར་བ་ རྟོ་ལོང་-ba, v. *j̄yār-ba*, also for *čör-ba*;
j̄yór-po for *mčör-po*, hence
j̄yór-dga Sch. dandy, fop.

འཕྱིས་མ་ རྟོ་ལོང་-ma *Sch.*, purchase-price of a bride.

འཕྱི་བ་ རྟོ་ལོང་-ba I. vb., also *prā-ba*, pf. *j̄pras*,
to kick, to jerk, to strike with the foot,
j̄pra-śāgs a stroke or kick with the foot,
byéd-pa to kick about with the feet, in a
paroxysm of pain or anguish, *Pth.*; **śa-śag gyāb-pā**, to give one a kick. — II.
= *j̄prā-ba*, *j̄prā-mo*.

འཕྱི་ཁ། འཕྱི་ཁ་ རྟོ་ལོང་-j̄rag, *j̄rāg-pa*, to envy,
grudge, v. *j̄rag*.

འཕྱིང་ རྟོ་ལོང་ རྟོ་ལོང་-j̄rañ, *j̄rañ*, *lam-prāñ*, a foot-
path along a narrow ledge on
the side of a precipitous wall of rock (not
'a defile or narrow pass' *Sch.*), frq.; *bar-
doi j̄rañ* the road of the abyss of the *bar-
do*, (as with us: the valley of death) frq.
Thgr.; *bār-doi j̄rañ-sgról*, prob. a prayer
for deliverance from that abyss *Thgr.*

འཕྱིང་འཕྱིང་ རྟོ་ལོང་-j̄rañ - རྟོ་ལོང་-j̄rul *Sch.* something
hanging down.

འཕྱིར་བ་ རྟོ་ལོང་-j̄rad-pa pf. and fut. *j̄rad* to meet
together; *dan* to meet with, to fall
in with, to find; *de dan j̄rad-do*, you shall
see him *Dzl.*; *de ni ña dan j̄rad mi tub*,
him I cannot admit *Dzl.*; *bdag dan j̄rad-
par śog ñig*, come to see me *Dzl.*; *śnar ña
dan j̄rad-pai śog-tu* not until they have
met me (*sensu obscoeno*) *Dzl.*; *byis-pai ro
ñig dan j̄rad-do* he found the dead body
of an infant *Dzl.*; *j̄rad-tsams Sch.*, inter-
secting line of two plains, corner, angle.

འཕྱིར་བ་ རྟོ་ལོང་-j̄rāb-pa = *j̄rā-ba* and *krāb-
pa*; *j̄rāb-byéd-pa* to flutter, of a
bird wounded by a shot.

འཕྱིར་ རྟོ་ལོང་-j̄ral, *j̄ral*, prob. to be re-
garded as a subst., like *druñ*,
mdun, *śia* etc., expressing immediate near-
ness; 1. in reference to space, but seldom,
as for instance *j̄rāl-du kyī krid-de*, having
a dog near at hand *Glr.*; gen. 2. with re-
spect to time: *j̄rāl dan j̄rugs*, what is going
to happen immediately and at a later period,
presence and futurity; *j̄rāl-j̄rugs-kyī gal-
rkyén tams-čād sél-bar byed Glr.* to avert
immediate and subsequent disasters; *j̄rāl
j̄rugs gān-la bzaiñ* that is good both for the
nearest and the more distant future; *j̄rāl
dan yin-du* now and for a long time to
come; *j̄rāl-sog-j̄yog-méd-par* without hav-
ing gathered or laid up any thing for daily
use *Mil.*; *j̄rāl-gyi dug-tsugs nān-pa* a
poor temporary dwelling, or also: a com-
mon, ordinary dwelling, v. no. 3; *j̄rāl-du
śa j̄zan ma rnyed-de* as at the moment he
was not able to procure any other meat
Dzl.; *j̄rāl-du sleb yon Mil.* I shall come
immediately; *j̄rāl-du dgós-pai yo-byād*
the things necessary for daily use *Dzl.*;
j̄rāl-du byór-ba ma yin that is not to
be had at a moment's bidding *Dzl.*; also
postp. e.g.: *deñ j̄rāl-la j̄an* that will help
the moment directly after it; more frq. after
verbal roots = *ma-tāg-tu: j̄rebs-j̄rāl* as soon
as he had arrived *Mil.*; *smras-j̄rāl* as soon
as it has been spoken *S.g.*; *skyes-j̄rāl* im-
mediately after birth *Lt.*; in compounds:
j̄rāl-rkyén, *j̄rāl-dgós*, *j̄rāl-pūs* cf. above;
j̄rāl-grig finished, ready, prepared, in pro-
per case, (vulgo, esp. in W., a word much
used) **śāl - dig čó - čē** to prepare, to get
ready. — 3. fig., common, ordinary, of daily
occurrence, common-place, *j̄rāl-skad B., C.,
(W. *pāl-kad*)* common dialect; *śes j̄rāl-
skad - la śnañ* so you may hear it in the
language of the common people, *Gram.,
Wdñ.*

འཕྱིར་བ་ རྟོ་ལོང་-j̄rāl-ba, pf. *j̄ral*, fut. *dbrāl*, imp.
j̄rāl, vb.a. to *brāl-ba*, to separate,
to part, **ka śāl - wa**, id., C.; *dan* from;

rtaḡs dan pral he deprived them of their insignia *Glr.*; *srog dan pral-ba* to put to death, to inflict capital punishment *Glr.*; *zūg-tu pral-ba* to cut into quarters (cattle) *Mil.*; *ltō-ba pral-ba* to cut open, to rip up the belly *Tar.*; *dbrāl-bar dka* difficult to part, hard to be kept asunder *Lex.*

འཕྲས་པ་ འཕྲས་པ་ 1. pf. of *prā-ba*; as sbst. **stroke, blow, kick** with the foot, *Cs.*; *rkañ-prās*, id.; *rtas-prās rgyag-pa*, the kicking of a horse; *lag-prās*, a blow with the hand, *Cs.*; *ṣi-prās Lexx.*, *ṣi-prās* vulg. (*W. *sin - fās* or *fē**), the kicking, struggling, moving in convulsions, of a dying man or animal, **agony**. (*Sch. prās*, to lie on one's side?). — 2. instrum. of *pra*, *Sch.*: *prās spras-pa*.

འཕྲི་བ་ འཕྲི་བ་ pf. and imp. *pri(s)*, fut. *dbri*, vb.a. to *bri-ba*, **to lessen, diminish; to take away from**, **ka fī-tē** to take off at the top, e.g. from too full a measure *W.*; more in the special sense of subtracting, with different construction: *de* (or *dé-yis* or *dé-la*) *fig-ro pri-ba-yis* 60 diminished by this, or: this being subtracted from 60; (*fig-rō* = cipher six) *Wdk.*

འཕྲིག་པ་ འཕྲིག་པ་ 1. **to struggle, flutter**, *Cs.*; **to throb, pulsate**, *Lt.* — 2. *Sch.* **to desire, covet, demand**. — 3. *Sch.* **to be suspected**. — 4. **error?** *Sch.*: *prig-ldan*, **erroneous, mistaken, faulty, incorrect**.

འཕྲིན་ འཕྲིན་ v. *prin*; *prin-pa* **to inform** *Cs.*

འཕྲུ་བ་ འཕྲུ་བ་, འཕྲུ་མ་ འཕྲུ་མ་ v. *prū-ba* etc.

འཕྲུག་པ་ འཕྲུག་པ་ pf. *prugs*, **to scratch one's self**, *prugs-na* *Lt.* if one scratches; *za-prug byed* he scratches himself on account of an itching *Med.*

འཕྲུགས་ འཕྲུགས་ *prugs* *S.O.*, perh. = *prug* II.

འཕྲུལ་ འཕྲུལ་ *prul*, **jugglery, magical deception**, the abstract noun to *sprul-ba*, q.v.; *prul-ṣe-ba* great in magic power *Glr.*; *prul-gyi rgyal-po* the magic king, enchanted king, phantom-king *Glr.*; *prul-ghi koñ-jo* the enchantress *Koñ-jo* *Glr.*; *prul-gyispyan-gyis* with a magic eye, by means of ma-

gical vision *Dzl.*; *pa-rol yñon-pai prul dan ldan-pa* possessing magic power for subduing an enemy *Sambh.*; *rnām-(par) prul (-ba)*, *ṣo-prul*, *rdzu-prul*, frq.; *sgyu-prul* less frq., id.; *mig-prul*, optical deception *Cs.* — *prul-gyi kor-lo*, *prul-kor*, **magic wheel**, in ancient literature merely a phantastic attribute of gods etc.; in modern life applicable to every more complicated machine with a rotating motion, e.g. a sugar-mill *Sty.*, an electrifying machine and the like. *prul-dgai lha*, *dga-bzi-prul-gyi lha*, *γzan-dga-prul-dban-byed-kyi lha*, the names of various regions that are residences of gods. *prul-snān* 1. **delusion, mockery**. 2. n. of a monastery in Lhasa founded by the Nepal wife of *Sron-btsan-sgam-po's*.

འཕྲུལ་བྱུང་ འཕྲུལ་བྱུང་ *prul-tūr* *S.g.* seems to be **catheter**.

འཕྲུལ་བ་ འཕྲུལ་བ་ *prul-ba*, 1. by its form intrs. to *sprul-ba*; acc. to *Cs.* both are identical in meaning; I met with it only as an abstract noun = *prul* in *rnām-par prul-ba* (v. under *prul*), e.g. *rnām-par prul-ba dū-ma*, many transformations, magic tricks, for which *rnām-prul* gen. is used. — 2. **to be mistaken, to err, to make blunders** *Mil.*, better *krul-ba*. — 3. **to separate, part, discriminate**, the good from the bad, truth from falsehood *Ld.* (= *pral-ba?* like *drūn-po* and *drān-po*).

འཕྲེ་བ་ འཕྲེ་བ་ pf. *pres* *Cs.*, *pre byed-pa* *Sch.*, **to incline, to lean against; to put down, to lay down**; *Dzl.* འཕྲེ, 12, where however the context is not perfectly clear.

འཕྲེང་(བ་), ཕྲེང་(བ་) འཕྲེང་(བ་), ཕྲེང་(བ་) *preñ(-ba)*, *preñ(-ba)* sbst. col. *W. *tān-ñā**,

*Ū: *pañ** *Ssk.* **माल**, a string, a thread or cord, on which things are filed, strung, or ranged, e.g. *mé-tog-gi preñ-ba* *Glr.* a wreath, garland of flowers; *preñ-ba dmar-po* a wreath of red flowers *Wdn.*; *gañs-rii* a circle of snow-mountains *Schr.*; *nags-kyi*, of woods *Sambh.*; *ṣiñ-rtai preñ-ba rim-pa-bdun* 7 circles of chariots *Pth.*; *yig-preñ* a line of letters; *preñ-ba dōgs-pa* to bind a wreath; *preñ-skūd*, *preñ-fāg* the string or cord of the wreath; *preñ-rdōg* bead,

hence འྲྀལ་བ་ esp.: a string of beads, **rosary**; *bgrañ*-འྲྀལ་, rosary for counting the repetitions of prayers and magic spells, being used also in arithmetic, as an aid to memory; *mú-tig*-འྲྀལ་ string of pearls, rosary composed of pearls; *nor-bu*-འྲྀལ་-*ba* of precious stones; also title of a book; fig. *don ma go tsig-gi* འྲྀལ་བ་ བཙུན་, they only keep to the string of words, without understanding their import *Mil.*

འབྲེན་བ་ འྲྀལ་བ་ vb.n. **to love, to be fond of, greatly attached to**, with accus. of the person, *séms-la* and similar supplementary words being generally added; *blá-ma yid-la* འྲྀལ་བ་པའི་རྟེན་, *bú-mo séms-la* འྲྀལ་བ་ས་ *Glr.*; *yáb-kyi tugs-la* འྲྀལ་བ་ར་གཡུར་ཏེ་, or འྲྀལ་བ་ཅིན་དུ་ as she was very dear to her father *Glr.*; *šin-tu* འྲྀལ་བ་ཅིག་ *byun* an ardent longing for home came over me *Mil.nt.*

(འབྲེན་) འྲྀལ་, sometimes incorr. for འྲྀལ་.

འབྲེན་ འྲྀལ་, v. *pred.* — འབྲེན་ འྲྀལ་, v. འྲྀལ་.

འབྲེན་བ་ འྲྀལ་བ་, pf. འྲྀལ་, prop. vb.n. to *spród*-*ba*, 1. gen. with *las*, from, to **proceed, issue, emanate from, to spread**, in most cases rel. to rays of light; *sku* འྲྀལ་བ་ a body from which rays of light proceed, a body sending forth light *Glr.*; *Cs.* also relative to odours, fame etc.; occasionally in reference to descent or parentage *Thgy.* — 2. **to proceed, to go on, continue**, and འྲྀལ་ continuation, opp. to being finished, at an end (*Sch.* incorr.: 'the end'); **láb*-ཏེ་ ཅེན་གཡི་ ཅེ་པ་* *C.*, *Schr.*: the interruption of a conversation by another person; *ñig*-འྲྀལ་ the process of destruction came to an end *Glr.*; *sbyin-pai* འྲྀལ་ ཅེད་ *kyan slón-mo-pai* འྲྀལ་ མ་ ཅེད་ *Pth.* the gifts had come to an end, but not the begging; *ñar*-འྲྀལ་ ཅེད་ the pulse no longer beats *Thgr.*; *chos*-*bsgyur*-འྲྀལ་-*rnams* *bskyur* the continuations of translating were thrown aside *Glr.*; of the soul: *yód*-འྲྀལ་-*la* *mi yon* whilst it is still existing, it does not come forth, i.e. it vanishes imperceptibly, as soon as an attempt is made to find out

its seat and to demonstrate its essence *Mil.*; འྲྀལ་ འྲྀལ་-*pa* to annex the remainder, to append the continuation; **to* ཅེད་པ་* *C.* to lay the continuation aside; **ñól*-*wa** to put it off, both expressions implying an interruption of work; འྲྀལ་ *lus son* or *lus son* a remainder is still left of what has not been used or consumed; **di ghan* 'ñi-te* after this has been filled up (by pouring in the wanting quantity) *C.*

འབྲེན་བ་ འྲྀལ་བ་, pf. and imp. *ñrogs*, fut. *dbrog* 1. **to rob, take away; to deprive of**, *cegpar. nor, gos, rgyál*-*poi lág*-*nas rgyál*-*sa* to deprive the king of his throne *Glr.*; hence *rgyál*-*sa* *ñrogs*-*pai mi* usurper *Glr.*; *tsád*-*pas mii mtu*-*stobs* འྲྀལ་ the heat deprives a man of his strength *Med.*; yet also: *sems*-*yid* འྲྀལ་བ་ to take another man's heart, to run away with his affections, to captivate him *Glr.*; འྲྀལ་བ་-*byéd*, and also འྲྀལ་བ་-*ma* = *dban*-*ñyug* 1. ཇམ་བཤུ་ i.e. Shiwa, or also Indra. 2. symb. num.: 11. — *rku*-འྲྀལ་, robbery *Ma.*, **ñom*- or *ñom*-ཏོག་*, id., *W.*; **ñom*-ཏོག་ འྲྀལ་-*kan** robber, **wan* *dan* *ñom*-ཏོག་ ཅོ་ཏེ་* by violence, *W.* — 2. **to make one lose a thing**, *bdág*-*gi glan* *ñrogs* (by his negligence) he has made me lose my ox *Dzl.*; *sdóm*-*pa* འྲྀལ་བ་-*tu byun* my vow is lost to me, i.e. the meditation I had vowed has been disturbed, thwarted *Glr.*, to deprive a person of his power or place, **to overthrow**, kings, dignitaries etc. *Stg.*, analogous to *ñyo*-*ba*, *ñul*-*ba*, *ñrugs*-*pa*. — 3. **to remove, do away with, expel**, demons *Glr.*

འབྲེན་ འྲྀལ་ *Glr.*, province. for འྲྀལ་ and འྲྀལ་, v. འྲྀལ་.

འབྲེན་བ་ འྲྀལ་བ་ 1. vb.: pf. *ñrod*, vb. n. to *spród*-*pa*, **to have been delivered, transmitted, lág-*tu* into the hands of a person, hence འྲྀལ་བ་-*dzin*, **ñod*-*zin** *W.* receipt, quittance; *ño* or *ños*-འྲྀལ་བ་ to know, perceive, understand; so prob. also *snyin*-*lu* *ñsál*-*bar ma* འྲྀལ་ *Schr.* — 2. adj. fit, proper, suitable, agreeing with, congenial to, *ñó*-*bar* agreeing with the stomach *Med.*; *mi*-འྲྀལ་བ་ *zas* unwholesome food *Med.*; *mi*-འྲྀལ་བ་ also signifies adverse fortune, adversity *C.*;**

kān-pa e' prób ěe-na if the question is, whether the house is likely to prosper.

འཕྲོབ་པ་ *prób-pa Sch.* = *práb-pa*, འཕྲོལ་བ་ *pról-ba Sch.* = *prál-ba*.

འཕྲོས་པ་ *prós-pa v. pró-ba; pró-s ytón-ba Schr., pros-par byed-pa Sch.* to spread, to pour forth, e.g. light, *prós Tar.* 48,3, acc. to *Schf.*: a detailed work; but *Tar.* 143,13?

བ

བ *ba* 1. the letter **b**, originally, and in the frontier districts still at the present day, corresponding to the English **b**; the pronunciation of it, however, varies a good deal in the different dialects of the country: in *C.* this letter, as an initial, is at present deep-toned and aspirated = *bh*; in *Sp.* as a final letter, it is softened down to *w*; and this softening of its sound prevails throughout Tibet in the substantive terminations *ba* and *bo*, when preceded by a vowel or by *ñ, r, l*; as a prefix it is sounded in *Bal.* and *Kh.* = *b* or *w*. Regarding the irregularities in the pronunciation of initial *db v.* the Phonetic Table. — 2. num. figure: 15.

བ *ba* I. (also *bá-mo Cs.*?) **cow**, *dod-jo* *ba v. jo-ba; ba-kó* cow-leather; *ba-kyú* herd of cows; *ba-glán v.* below; *ba-yên* urine of a cow; *ba-lèi* cow's dung; *ba-ču*, resp. -*čab* = *ba-yên* (used by hindooizing Tibetans, the cow, being sacred to the Hindoos); *ba-nü* 1. a cow's dug. 2. a stone resembling it in appearance *Med.*; *ba-prüg* calf; *ba-rmíg* a cow's hoofs; *ba-rmíg-gi ču* the water collected in the impression of a cow's foot on the ground, to denote a very small quantity of water *Dzl.*; *ba-o* for *bai ó-ma*; *ba-rdzi* cow-herd; *ba-rá* pen or stable for cows; *ba-rú* 1. a cow's horn. 2. vulg. cup for scarifying, the hollow tip of a cow's horn being used as such; *ba-sá* cow-beef.

II. affix or so-called **article**, for *pa*, to

substantives the roots of which end with a vowel or with *ñ, r, l*, except when *pa* has its particular signification, as in *ču-pa* etc. (*v. pa*); in adjectives it is either syn. with *po* (as: *dmár-bai mdañs*, a ruddy complexion), or it denotes 'having' (= . . . *po-čan*, as: *sna-dmár-ba* or *sna-dmár-po-čan* having a reddish trunk), or it is the sign of the verb formed from it (*dmár-ba*, to be red), or of the abstract substantive (*dmár-ba*, redness).

བ་དཀར་ *ba-dkár* lime, lime-stone *Schr.*

བ་གམ་ *ba-gám, S.g.* and elsewh.; *Cs.*: 'low wall, parapet'; acc. to my authorities a certain part of the timber work of a roof, something like pinnacle, battlement; so also *Tar.* 80,21: the king with his retinue beheld the pinnacles of the Naga palace rising above the surface; *v. nyüg-pa* 4.

བ་ཤྲ་ *bá-ylan* ox, bull; **ba-lan tsogs** *W.*, like an ox, stubborn, stupid; also dirty, filthy, nasty, for which our vulgar expression is swinish; *ba-glan-spyod* appellation for the western part of the globe, *v. gliñ.* — 2. for *bál-ylan Dzl.*

བ་ཇི་ *bá-ti, Hind.* बाटी, a large brass dish.

བ་དིཀ་ *bá-ti-ka Stg.*, a small long-measure, $\frac{1}{4}$ of a barley-corn.

བ་གམ་ *bá-tag W.*, also *Sambh.*, 1. root. — 2. stalk of fruit.

བ་དན་ *ba-dán* 1. पताका, of which the word is a corruption acc. to *Lis.*, an ensign

with pendent silk strips *Dzl.*, *Gyatch.*, *Glr.*
— 2. also *ses-rab-ral-gri*, stated to be a
kind of **dagger**, set upright, a semblance
of which often attends apparitions of the
gods; thus the signification of 'sword', given
by *Sch.*, seems to be justified, and also
Schr. refers to it under *spa-dám*; I never
met with it in *B.* in that sense.

བ་དམ་ *ba-dám*, *Pers.*, *Urd.* بادام, from the
Ssk. वाताम्र, 'windmango' *Shksp.*,
almond.

བ་སྐྱ་ *bá-spu* a little hair, the little hairs
of the body, *bá-spu lai* or *ldai*, the
little hairs stand up, I shudder, *B.*, *C.*;
similarly: *bá-spu ryo Glr.*, *Mil.*; *ba - spu*
tsam yai med (I feel no repentance) even
as great as a hair *Dzl.*; *bá-spu-can hairy*,
covered with hair, *ba-spu-méd bald*; *bá-spu*
bú-ga or *Kuñ (-bu)* pores.

བ་བྱ་ *bá-bu* (*Pers.* پاپوش, *pāpōš*) a soft shoe,
skud-pai knitted shoe, *pūn-pai* felt-
shoe, but in general they are made of wool
or goat's hair.

བ་བླ་ *ba-bla* (*Ts.* **bhá-bla**) *Med.* arsenic.

བ་འབྲོག་ *ba-bog* *W.* clod, lump of earth.

བ་མེན་ *ba-mén* *Mil.*, *Wdi.*, *Cs.* and *Sch.*:
'a species of wild cattle with large
horns'; *Sch.* also: **buffalo-calf**; though in
Sambh. *gañs-ri-ba-mén* are spoken of.

བ་མོ་ *bá-mo* hoar-frost, *B.* and *col.*; *ba-tsa*
(Campbell in Summer's *Phenix* p. 142,
5: *pen-cha*), inferior, **impure soda**, incrusting
the ground near salt-lakes; it is mixed with
the food of cattle (from which circumstance
the word may be translated 'cow-salt'), oc-
casionally also for the want of something
better put into the tea; *bá-tsai skyür-rtsi*
Cs. muriatic (hydro-chloric) acid.

བ་ར་ཤ་སི་ *bá-ra-ṇa-si*, v. *wā-ra-ṇa-si*.

བ་རུ་ར་ *ba-ru-ra* an astringent medicament
Med.

བ་ལ་ན་ *bá-la-ha*, *čai-sés bá-la-ha*, n. of a
demon, v. *rta-médog*.

བ་ལུ་ *ba - lu* = *da - li*, various low alpine
species of **Rhododendron**.

བ་ལེ་ཀ་ *bá-le-ka* medicinal plant, belonging
to the climbers *Med.*

བ་ཤ་ *bá-ša* 1. v. *ba* I. — 2. prob. = *bá-*
ša-ha a bitter-tasted officinal plant,
acc. to *Wdi.* an Indian tree; in *Lh.* a rather
insignificant radiated flower.

བ་ཤུ་ *bá-šu*, *W.* a virulent boil, ulcer.

བ་ཤོ་ *bá-šo* *Ld.*, *ba-šo-ka* *C.*, currants, small
raisins.

བ་ཤོ་ *bá-so* elephant's tooth, ivory; *bá-so-*
mkan worker in ivory.

བག་ *bag* I. a primary signification of this
word seems to be: **a narrow space**; thus
with *Sch.* fig. *bag-dog-pa* to be straitened, in
necessitous circumstances, poor; in another
application more frq.: *bag - tsam* a little,
nor *bag-tsam re* a little money *Mil.*; *bag-*
ré *Thgr.*, perh. the same; *dán-ga bag-tsam*
bde the appetite is growing a little better
Lt.; *tsér-ma bag-tsam yód-pa* having a few
prickles *Wdi.*; *bag - tsam-pa* slight, insigni-
ficant, trifling, *sdug-bśnāl*, a slight misfortune
Thgy.; *ma-bdē-ba bag-tsam-la bzód-pa mi*
byéd-pa *Mil.* to be fretting on account of
a trifling mischance; most frq., however,
the word has a moral bearing: **attention**,
care, caution, relative to physical and moral
evils or contaminations; *bag-méd*, in a gen.
sense: *rā-ro dán-po bag-med-pa* the be-
ginning of intoxication is the disappearing
of attention; in a special sense (*Ssk.* प्रमाद):
careless, heedless, fearless; *mi-bdē-bai* fear-
less of misfortune *Dzl.*; *di-lta-bui bag mēd-*
par gyur I shall be freed from the fear
of such things *Dzl.*; **fearless**, without fear
or consideration, without regard to conse-
quences or to the judgment of others etc.,
čán - la bag - méd di-tsam fun - ba *Plh.*
without shame drinking such great quantities
of beer; *mi-dgé-bai las bag-med-par byéd-*
pa to sin without fear or restraint *Dzl.*;
dod-čāgs-la bag-med-pas to indulge in
sensuality without restraint *Dzl.*; **heedless-**
ness with regard to good and evil *Tar.* 4,
22; **moral carelessness, indifference, want of**
principle, *bag-med-lu nyāl-ba* *C.*, stated to
be = *bag-la nyal-ba*. v. *bag* II: of an op-

posite meaning: *bag-yód* (-pa) **reverence, fear, shame**, often parallel to *ñó-tsa*, *dzém-pa*; **conscientiousness**, almost **religious awe**; adj. **conscientious**; *spyód-pa* *bag-yód-pa* conscientious dealings (pious course of life) *Dom.*; *bag-yod-par mdzód-èig* act conscientiously, take care not to commit sin (here = do not kill) *Tar.* 32, 7; *de bag-yod-pai pyir* as he was conscientious (here = chaste) *Tar.* 39, 2; *bag dan ldán-pa* id.; *bag dan ldán-par mdzod Glr.*; *bag-tsa-ba* **to be afraid**; *bag mi tsa* I am not afraid *Mil.*; sbst. **fear, timidity, anxiousness** *Mil., Stg.*; *bag-tsa méd-pa* fearlessness *Mil.*; *bag byéd-pa* c. la, to fear, to dread, a person *Dzl.*, to take care of, one's clothes *Dzl.*; *bag-yañs-su* (or -*kyis*) *Sch.* ('cura relaxata') without fear, fearlessly, coolly; *bag kums - pa* *Sch.* to be afraid; *bag bébs - pa* to drop, abandon, cast away all fear, *γzan-la* the dread of a person *Mil.* frq.; *bag-pa* *Dzl.* ㄌㄨ, 15 *Ms.* as a vb. to be afraid, to be fearful, *dé-dag bag - tu dōgs - nas* afraid lest they should take fright (another reading: *brós-su*) *bāgs-kyis* with fear, with awe *Mil.*; *bāgs - kyis byéd-pa* to act carefully, with caution *Dzl.* ㄗㄣ, 15; *ma bags - kyis* without fear, unrestrained *Dzl.* ㄗㄣ, 1 (*Ms.*; with *Sch.* *ma* is wanting, and both passages are rendered incorr.); *bag-po* adj. = *bag-yod-pa* *Cs.*; *bag-zón* dread, fear, anxiety *Sch.* —

II. **inclination? passion?** *bag-la nyál-ba* *Was.* (241) 'vanities (in Chinese: lullings into security)', the usual sinful temptations, lust, anger etc.; the etymological derivation of the term is, however, not perfectly clear; *bag-méd-la nyál-ba*, which acc. to its primary signification ought to be placed sub I, is said to imply the same. More frq. *bag-čāgs* denotes **passion, inclination, propensity**, gen. in a bad sense, *las-ñan bag-čāgs*, *ñan-pai bag-čāgs*, also occasionally without any addition, id.; *bag-čāgs yid-kyi lus* the 'intellectual' body of passions *Thgr.*, v. *lus*; less frq. in a good sense: *Tar.* 32, 7 = love, affection; *bag-čāgs bzan*, *Mil.* —

III. in compounds also for *bag-pýe* and *bag-ma*.

ཐག་པ་ *bāg-pa* 1. vb. **to be afraid**, v. *bag* I. — 2. **purity?** *Cs.*

ཐག་པོ་ *bāg-po* 1. = *bag-yód* *Cs.* — 2. **bridegroom**.

ཐག་ཕྱེ་ *bag-pýe* (*W.* **bāg-ŋ'e**) **wheat-flour**; *bag - skyó* thin pap or porridge of meal; *bag-zán* thick pap, dough; *bag-drón*, warm porridge; *bag-sbyār* paste; *bags-sbyin lute, putty*, a compound of meal and glue; *bag-léb*, resp. *bžes-bāg* *C.* a cake of bread (*Hind. chapāti*).

ཐག་མ་ *bāg-ma* **bride**, *lén-pa* to choose, to take frq.; *bāg-ma-la* (or *bāg-mar*) *lén-pa* to choose for a bride, *γtón-ba* to give for a bride (wife), *gró-ba*, *čā-ba* *Ma.*, **čā-čē** *W.*, to become a bride, to get married; **bāg-ma ti-te* (or *län-te*) *bór-čē**, *W.* to leave the chosen bride with her parents, sometimes for years, which frequently is the case, as betrothals, from reasons of expediency, are often brought about by the parents at a very early age. The common custom is that the young man desirous of marrying proceeds to the parents of his chosen one with the 'wooing-beer', *slón-čan*, which step however may remain yet a private affair; after some time he brings *tig-čan*, the 'settling-beer', and finally *bsú-čan*, the 'taking-home-beer', whereupon follows the wedding, *bāg-ston*, and the consummation of marriage, *bza-mi byéd-pa*. — *bag-gós* **wedding-garment**; *bag-grógs-mo* **bride's maid** *Cs.*; *bag-zon* *Cs.* (prob. more correctly: *rdzons*) **dowry**.

ཐག་ཙམ་ *bāg-tsam* v. *bag* I.

ཐག་ཙེ་ *bāg-tse* a little **basket for wool or clews of wool**, *W.*

bāg-šis (also *bāwis*, *bóris* etc.) *Ar.*
ཐག་ཤིས་ *bāg-šis* 1. **fee, drink-money**. —

2. *Sp.* a present, alms.

ཐགས་ *bags* v. *bag* I.

བར་ *ban* 1. **foot-race**, *ban ni γzán-las mgyóg-s-pa* to be quicker in running than another; *de dan ban mnyám-par rgyüg-pa* to run with equal swiftness as ... *Pth.*; *ban rgyüg-pa* *Cs.*, **bhañ tán-wa** *C.*; **bañ tán-*

*čē** W.; *ban grán-pa* to run a race; *ban-rtsál sbyón-ba Mil.* to exercise one's self in racing; *ban dan gró-lus-dag-gis nyén-pa* or *ban-grós nyén-pa* to overexert one's self in running *Med.*; **bhan-gyóg, bhan-čón** C. **running-match, race**; *ban-čén(-pa, also -po)* Pth., Glr. **swift messenger, courier**; **bhan-mi** C., **ban-mi** W., id. — 2. v. *bán-ba*.

བར་བ་ *bán-ba, bán-kan, bán-mdzod* **store-room, store-house, corn magazine, also treasury** Dzl.; *šin-ban Kun.* a large box for grain, half underground; *bán-pud* first-fruit offering from the barn; **bhan-gha** Ts. **repository**; (*dbus-ban*, pronounced:) **u-bhán** Ts. **cupboard, press, case**.

བར་རིམ་ *ban-rim = kri-pán*, the part of the *mčód-rten* which has the form of a staircase. — 2. Sch. 'a separate part of a house connected by a staircase' (?).

བར་མོ་ *bán-so* **grave, tomb, yson-por bán-sor dzug-pa** to bury alive Glr.; **sepulchre, monument**, *bán-so dēbs-pa*, or *rtsig-pa* to build a sepulchre Glr.; *bán-so mčód-pa* to perform funeral sacrifices, to honour a grave Glr.

བར་ས་བ་ *báns-pa* Sch. 1. = *sbáns-pa*. — 2. = *bán-ba*. — 3. = *bán-so*.

བར་ཏི་ *bát-ti (Hindī)* 1. a weight = 2 *ser*, about 4 pounds. — 2. **balance, pair of scales**; **bát-ti tág-čē** to weigh W.

བར་ *bad* 1. **moisture, humidity**, **šin bad kór-na** W. when wood attracts humidity; **bád-čan** moist, humid, damp, from rain or dew W. — 2. **hoar-frost** = *bá-mo* Sch., Wts. — 3. in compounds for *bád-kan*. — 4. **edge, border**, *bad ni yser* the edge is of gold Sch.; *mkar-bád S.g.* = *ka-bad?* *bad-búr Mil.*?

བར་ཀ་ *bád-ka* C. a plant, similar to mustard, yielding oil.

བར་ཀན་ *bád-kan* mucus **phlegm**, a. as normal substance of the body comprizing 5 kinds: *rten-byéd* mucus in the joints of the neck and shoulders, *myag-byéd* in the stomach, *myon-byéd* in the tongue and palate, *tsim-byéd* in the brain, eyes etc., *byor-byéd* in the rest of the joints; b. in a morbid

state, as a cause of disease: *bád-kan-las gyür-pai nad* mucous diseases; *bad-kan-lhén* mucus in the cardiac regions, prob. = gastric catarrh; *bad-kan-lāgs-drēgs* intestinal catarrh; *bad-kan-mgul-gāgs* mucous consumption; *bád-kan grim-bu dkār-po* etc. *Med.*; *bad-kan-rhin* phlegm and air, *bad-kan-mkris* phlegm and bile; *bad-kan-krag* phlegm and blood *Med.*

བན་ *ban* 1. C. **beer-jug, pitcher**. — 2. v. the following articles.

བན་ཅུང་, བན་བྱ་ *ban-čün, ban-bün* a little, a bit; *kyod-rän nyams-ban-bün-gyi snán-ba-la* you, with your little bit of spiritual light *Mil.*; *rtsi-šin sna-tsōgs ban-ma-bün* forest-trees of every kind not a few (or also variously mixed?) *Mil.*; *ban-čē* in moderate quantity, 'tolerably many'.

བན་དྲ་ *bán-dha* Sch. **skull, cranium**; frq. ན་ spelled *bhán-dha*, hence perh. = **भाण्ड** vessel, in which sense it is gen. to be understood in books; accordingly it may be a skull used as a drinking-vessel.

བན་དེ་, བན་དེ་ *bán-dhe, bán-de*, acc. to Hodgson's learned Nepalese authority (Illustr. 75) = **वन्द्य**, *reverendus, salutandus*, for which also in the Tibetan language *btsün-pa* is always used as an equivalent: a **Buddhist priest**; hence originally = Buddhist in general, the term being also applied to women *Mil.*; *ban-rgán* an old priest Glr.; *ban-sprán* and *sprán-bán* a mendicant friar; *ban-čün* ('pen-kiong' Desq. 370) pupil, disciple in a monastery; *ban-lóg* col., a priest that has turned apostate; *ban-bón Mil.* and elsewh. 1. (acc. to our Lama:) Buddhist and Bonpo. 2. (acc. to Sch.): a **Bon-priest**, in which case, however, the word prob. would be *bon-bán*.

བན་ཇོན་ *ban-zón* Sch.: for *bag-zón* **dread, fear**.

བབ་ *bab* v. *báb-pa*.

བབ་ཅོལ་ *bab-cól* **hastiness, rashness**, want of consideration in speaking and acting = *yzu-lum*; *sdig-pa bab-cól-du byéd-pa* to sin recklessly, without heed or regard *Mil.*

བ་མོ་, བས་མོ་ *báb-mo, bás-mo* (?) *Ld.* soft, mild; also chaste, modest (corrupted from *bág-mo*?).

བ་བས་ *babs* 1. sunk, settled, v. བ་བ་-པ་; *ni-ma-la ran-bábs-kyi rdzas byug-ste* rubbing the breasts with a medicine, so that they sank down of themselves, as if they were full *Glr.*; *bábs-sa* settlement, colony *Sch.* — 2. shape, form, appearance *Sch.* — 3. *rta-babs* v. *rta*, comp.

བ་ས་(པ་) *bám(-pa)* 1. rotten, decayed, putrid, *ro sám-pa* putrid corpse *Tar.*, *bam-ró*, id.; prob. also corpse in general, esp. in connection with sorcery; *bam-čén*, id.? *Thgr.* — 2. mould, white film on liquids; mouldy, fusty, musty *W.*

བ་ས་པོ་ *bám-po* 1. bundle of wood or grass *Schr.*, *Sch.* — 2. division, section, of books, (of greater length than a chapter); in metrical compositions it is said to comprise a number of 300 verses; *glegs-bám* v. *glegs*; *bam-šin* *Sch.* board, prob. = *glegs-šin*.

བ་ས་རིལ་ *bam-ril* 1. *Sch.* dull, weak, from old age or long labour, worn out, by much usage. — 2. *W.* mould.

བར་ *bar* *sbst.* (*Cs.* also *bár-ma*) 1. intermediate space, interstice, interval, *mkar ynyis-kyi bar zám-gyis shrél-ba* *Glr.* over-bridging the space between the two castles; *sa-bár* straits, narrow sea; *ču-bár* isthmus, neck of land; **pán-gi bar, lán-ké bar, རྩེ་པ་** shelf of a repository, cup-board etc. *W.*; intermediate, middle, mean, *stod smad bar ysum* upper, lower and middle country *Ma.*; *bar dir* here in the middle countries *Glr.*; *bár-gyi*, id., as adj. *Tar.* and elsewh.; *bár-gyi sder-čágs*, in *Wdn.* a lizard, as an amphibium partaking of two natures; *bár-na, bár-du, bár-la* adv. and postp. c. genit. (and accus.), *lám-gyi bár-na* in the middle of the road (there is a well); on the road, in or on the way, on the journey *Dzl.*; *brág-bar btsir-ba* to be squeezed between two rocks *Thgy.*; *ló-ma dan yál-gai bár-du* between leaves and branches *Dzl.*; *rgya bod bár-la gró-bai mi* people travelling between China and Tibet *Glr.*; *deí bár-la, de-bár*

between *Glr.*; in the mean time, at the same time, *Glr.*; *zla-ba ysum-gyi bár-du* (to provide for a person) for the space of 3 months *Dzl.*; *žag bdün-gyi bár-du* for seven days (he had not eaten any thing) *Dzl.*; *tün-čín byá-bai sá-ča bár-du byon* he went as far as the country called *tün-čín* *Glr.*; *dá-ltai bár-du* *Glr.*, *da-tsam-gyi bár-du* *Dzl.*; *da-bár, Mil.* until now, hitherto; *de(i) bár(du)* id., when referring to what is past = until then; *brás-bui bár-du fób-pa* to obtain all, even to the fruit (inclusive of the fruit) *Dzl.*; *lan ysum-gyi bár-du* at three (different) times *Dzl.*; frq. with verbs: *rtsé-mo-la tūg-gi bár-du* till even touching the top *Dzl.* and so frq.; rel. to time gen. with a negative, being then equivalent to as long as, *ma fób-pai bár-du* as long as it has not been obtained = until its having been obtained *Dzl.*; *na ma ši bár-du* till or up to my death *Mil.*; *ma bsleb bár-du* as long as we have not reached, attained *Glr.*; seldom without a negation: *mya-nán-las dás-pai bár-du* *Dzl.* *L2*, 4 (s. l. c.); *bár-nas* from between, *rtsib-mai bár-nas* from between the ribs *Glr.* — 2. fig. *bar byéd-pa* to interpose, intercede, mediate *Glr.*, cf. *bár-mi*. — 3. Termjn. of *ba*, and cf. *par* III.

Comp. and deriv. **bhar-kyā** partition-wall *C.* — *bar-skábs* space of time, period *Tar.* — *bar-skór* veranda, exterior gallery of the middle story of a house. — *bar-kan* *Sch.* a building between two other houses; *Schr.* a room between two others. — *bar-gós* *Schr.* waist-coat. — *bár-ga* some, several; several times, now . . . now . . . *Dzl.* — *bar-čád, -čad*, perh. also *-yčod*, *sbst.* to *bar-du yčod-pa*, (v. *yčod-pa*) hinderance, impediment; danger; damage, failure, fatal accident; *tsé-la bar-čád on*, or *byun* (my) life is in danger; *lús-kyi, sróg-gi bar-čád-du gyur* id.; also: to meet with an accident, to perish, to be lost *Dzl.* and elsewh.; **bar-čad-la ši** *W.*, he met with a violent death; *bar-čád sél-ba* to protect against fatal accidents, of magic spells frq.; *ná-la bar-čád méd-par* without meeting with an accident *Mil.*; *bar-čád rtsóm-pa* to meditate evil, to brood

mischief *Mil.*; *bar-čád ma tsügs-par* without having played me a roguish trick *Mil.*; also in a moral sense: temptation; sin, trespass, *bár-du yòd-pa* to commit sin, to trespass *Mil.* — **bár-ta** *W.* cloth round the loins. — *bar-stón Sch.* empty space. — *bár-do* 1. also *bar-ma-do* the intermediate state between death and re-birth, of a shorter or longer duration (yet not of more than 40 days, *ni f.*); although on the one hand it is firmly believed, that the place of re-birth (whether a man, an animal, or a god etc. go forth from it), unalterably depends on the former course of life, yet in *Thgr.* the soul is urged and instructed to proceed at once into Nirwana to Buddha (inconsistently with the general dogma). *bár-do yòd-pa Mil.* is explained as putting off and preventing the intermediate state after death, as well as re-birth, by penitentiary exercises. 2. *W.*: **hard, difficult; difficulty**, — *perh.* *Bunan.* — *bar-snán* (seldom *bar-snán-ba*) **atmospherical space**; *stén-gi bar-snán-la* in the heavens, in the air, *frq.*; *bar-snán-la ppar* (a fragment of a blasted rock) flies up into the air; *bar-snán-du* or *-la c. genit.*, the common word for **over**, *goi bar-nán-la*, over (his) head. — **bár-pa** *W.* the middle one, e.g. of three brothers. — *bar-bár-du Ma.* at intervals, from time to time, now and then; *bar-bár-la id.*; **mā bar-bár-la**, at long intervals, seldom *W.* — *bár-ma* the middle one of three things *Glr.* — *bar-mi mediator, intercessor, umpire.* — **bar-tsód** *W.* middling, **lün-po bar-tsód** a moderate wind. — *bar-mtsáms, bar-tsáms interval* (*Sch.*: room; leisure, convenience, comfort?). — *bar-lág-pa = bar-mi Sch.* — **bar-lhay** gap, vacancy, deficiency *W.*, **bar-lág kán-čē** to fill up a gap or vacancy, to supply a want, or deficiency.

བར་ལིག་ *bar-lig W.* a field or estate let to a person for the term of his life, for usufruct.

བལ་ *bal wool, bál-gyi woolen, bal dan ldán-pa woolly Wdn.*; *bal séd-pa* the first coarse plucking of wool, *rmél-ba* the second, of the finer wool, *sin-ba* the third, of the

finest *W.*; **bal táb-čē** to beat wool *W.*; *lug-, ra-, rná-bal* sheep-wool, goat's and camel's hair; *rás-bal, sin-bal* cotton *Cs.*; *sin-bal* prob. also the down on willow-blossoms *Sch.*; *srín-bal Wdn., Schr.*: raw silk, yet *perh.* also cotton; *čú-bal* a kind of moss on stones in brooks *Cs.* — *bal-sküd* a woolen thread or yarn, worsted. — *bal-skyé Sch.*: mould on fermented liquors. — *bal-glán, Cs.* also *bál-gyi glán-po-čē*, a kind of elephant, for which sometimes *incorr.* and ambiguously *bá-lan* is used, *Dzl.* and *elsewh.* — *bal-tér* thin woolen cloth *Cs.*; **bal-dáb** *W.* tuft of wool, as is used for spinning. — *bal-prüg* thick woolen cloth. — *bal-yás Sch.* wool-card (?)

བས་མོ་ *bál-po, bal(-po)-yül Nepal, frq.* designated as *rin-po-čēi glün*, and as the favourite country of the *Klu*, or serpent-demons; *bál-po-pa*, *fem. bál-po-ma, bál-mo Glr.*, a Nepal man or woman; *bal-nyin C.*, (*-snyin*) a Nepal rupee; *bal-srán Tar.*, Nepal pease.

བས་ *bas I. v. bás-pa.* — II. *instrum. of ba; bas-bldágs*, 'licked by a cow', *n. of a disease combined with the sensation, as if the skin had been licked off by a cow, cow-itch, cow-pox Cs. (?)* — III. *v. pas*, where there is to be added: **to say nothing of, much less**, e.g. *kron dom dgu-brgyá-bas brgya yañ bru mi tub*, a well a hundred fathoms deep cannot be dug, to say nothing of 900 fathoms (much less one of 900, *f.*) *Glr.*

བས་པ་ *bás-pa* (cf. Pers., Hind. *میس*) *Cs.*: *pf. of byéd-pa inst. of, byás-pa* in the signification of **'done (with), settled'**; *bás-par byéd-pa, id. Sch.*; in *Bal. frq.*: **bas, byas, bas-se*, or also *byás-te yód** it is finished, completed, ready, all right; *der bas* that is all of it, nothing more is left *Sch.*; in *bygis-su bás-kyis* after having been made, caused, occasioned *Mil.*, it stands as a sign of the preterite, similar to *zin*; or like *zad: mi yèig-gi smán-du ma bás-kyis* not only for one man it serves as a medicine *Dzl.*; *bas-mta border-country Sch.*

བས་མོ་ *bás-mo v. báb-mo.*

བྱ bi 1. num. figure: 45. — 2. in *W.* gen. for *byi*. — 3. *bi* and *biu* *Pur.* for *bya* bird, fowl, hen.

བྱག, བྱཡང *bi-gân, bi-yân* in compounds *big, hole W.* for *bû-ga*, cf. *big-pa; bi-gân-can* having holes.

བྱང *bi-taṅ, Lh. door*, prop. Bunan.

བྱཱལ་ཀ་ *bi-nā-ya-ka Ssk.*, v. *bgegs*.

བྱཱལ་ཀ་མ་ *bi-ṣwa-kar-ma Ssk.*, *thai bzô-bo* the smith of the gods, the Brahman-Buddhist Vulcan *Dzl.*, *Glr.*

བྱཔ་ *bi-ṣa (Ssk. word for poison) n.* of certain medicinal plants, e.g. *bi-ṣa-dkar* Polygonatum, in *Lh.*

བྱག་པན་ *big-pan Cs. vitriol; Sch. potash, garlic-ashes; mentioned in S.g. as a caustic.*

བྱག་བྱེའི་བྱག་ *big-bi-lig Kun. quail.*

བྱང་བྱང་ *bid-bûl(?) Ld. mouth-piece of a hautboy, hautboy reed.*

བྱམ་པ་ *bim-pa* **बिम्ब, विम्ब**. Momordica monodelpha, a cucurbitaceous plant with a red fruit *Wdñ.*, along with *ka-bed*; the fashion of Indian poets to compare red lips with the bimpa fruit, has been adopted also by the Tibetans, *Gyatch.* p. 22; transl. p. 108; so also *Pth.*: *mč'u-sgrós bim-pa ltā-bur mdzes* (where *Sch.* gives the signification of **peach**, on which the name possibly may have been transferred, although 'lips of the shape of a peach-tree leaf' seem to be rather a strange fancy).

བྱར་བྱར་ *bir-bir W. crumbs, bits, scraps.*

བྱལ་བ་ *bil-ba Ssk. बिल्ल, Hind. bill, bel,* Aegle marmelos, tree with a nourishing and wholesome fruit; the word seems to have been transferred also to the cocoa-nut.

བྱ bu 1. sbst., resp. *sras*, 1. **son**, common in *B.* and *C.*; **čé-bu** *W.*, the eldest son. — 2. child, *bu btsá-ba* the bringing forth of children, children being born *Dzl.*; *bu mán-bar gyúr-ba* to get many children; *bu mi ṛsós-pa* not being able to keep a child alive *Dom.*; esp. in reference to the mother: *ma-bu*, mother and children; also transferred on animals: *rfa ma brgya bu*

brgya a hundred mares with as many foals *Dzl.*; the word is moreover used in many other instances, e.g. with regard to letters which in writing are placed under other letters, in reference to principal beams and smaller cross-beams, to capital and interest; also as a friendly address of a teacher to his hearers *Mil.* — The fem. *bû-mo* v. below.

Comp. *bu-jérîd* (or *pu-trî?*) a fem. noun proper. — *bu-grógs Cs. step-brother, foster-brother.* — *bu-rgyúd* offspring, issue, progeny, generation *Tar.* 168. 11. — *bu-dód* foster-child, adopted son, *néd-kyi bu-dód mdzod* deign to be adopted by us *Mil.* — *bu-ydün* a small cross-beam *Mil.* — *bu-nád* child-bed, *bu-nád log* the child-bed terminates unfavourably *Pth.* — *bu-snód* uterus, womb *Med.* — *bû-pó* male child, son *Dzl.* — *bu-prug* children. — *bû-mo*, vulg. also *bó-mo* 1. daughter, frq. 2. girl, *na bû-moi dūs-na yin-te* when I was still a girl *Glr.* — *Kyeu dan bû-mo* lads and lasses *Dzl.*; maiden, virgin; *bû-mo ytsán-ma, ysár-ma, ysár-pa* a girl that is still in a virgin state. 3. young woman *Dzl.*; *W. gen.* for *bud-méd*, frq. — *bu-smád*, *Cs.* also *bu-mád* family, children, nearest relations *Mil.* and elsewh. — *bu-tsá (Dzl. ed. Sch. also bu-tsá)* 1. children's children *Thgy.*; family = *bu-smád* 2. *W.*, son, gen. for *bu*; boy, **bû-tsa dan bó-mo**. — *bu-tsáb Cs. = bu-dod.* — *bu-tsás brél-ba Glr.* (acc. to the context) to cohabit. — *bu-srîñ* brother and sister. — *bu-slób* scholar, disciple, follower of a clerical teacher, opp. to *nyá-ma* hearer, who still continues in his secular calling. — II. num. figure: 75.

བྱག bu-ga 1. **किद्र**, in compounds *bug, hole, opening, orifice, aperture, bá-spui bû-ga* pore, passage of perspiration *Dzl.*; *sna-büg* nostril; *bû-ga dgu(-po)* the nine orifices of the body (eyes, ears, nostrils, mouth, urethra, anus); *tsáns-pai bû-ga* and perh. also *yid-jug bû-ga Med.*, appears to be = *mṣog-ma* the fontanel or vacancy in the infant cranium, with which various fables are connected; **cavity, vessel**, (anatom.), also **veins Med.** — 2. symbol. num.: 9.

བུ་གུ *bù-gu* **hole**, *sgoi* key-hole *Dzl.*

བུ་སྒྲོན་ *bu - stón* name of a learned Lama and author of *čos-byūn*, about the year 1300 *Gl.*, an adherent of the Adibuddha doctrine, v. *Cs. Gram.*

བུ་རྡོ་ *bù-rdo* *Sch.*, idle talk, tittle-tattle.

བུ་ཡུག་ *bu-yüg* **snow-storm** *Mil.*

བུ་རམ་ *bu-ram* *Hindi* गुड़, *gur*, hence *W.* **gu - rām**, **raw sugar**, muscovado; **treacle**, *Mil.*, *Lt.*; *bu-rām sgór-ba* to boil down raw sugar *Lex.*; *bu-ram-šin*, *bur-šin*, vulg. **gur-šin** **sugar-cane**; *bu-ram-šin-pa*, **इक्ष्वाकु**, name of the first king of the solar dynasty in India, *Gl.*; *bu-ram-čan*, *bur-čan* sugar-beer *Lt.*; *bur-dkār?* *Lt.* *bur-stān yēig* (more correctly *ltañ*) *Sch.*, a bale of raw sugar packed up in leather.

བུ་ལོན་ *bù-lon* (cf. *bun*) **advanced money, debt**, **nul gye bù-lon mi - lu tán-čē** *W.* to lend a person a hundred florins; (*bù-lon byéd-pa* to contract debts *Schr.*, *Sch.*??) *bù-lon jál-ba* (*W.* **čál-čē**), *spród-pa* *Sch.* to pay a debt, *sél-ba* to put out, to cancel a debt, *déd-pa*, *bdā-ba* to call in, to recover a debt, *čāgs-pa* prob. the beginning and running up of debts *Dzl.*; *bù-lon-pa* **debtor**, *dniul bgyai* of a hundred rupees.

བུ་ཁག་ *bu-hág* v. *bugs-hág*.

བུག་པ་ *büg-pa* 1. sbst. **hole**, *büg-pa* *büg-pa* to bore holes *Gl.*, cog. to *bü-ga*. — 2. *Sch.*, to get holes (?).

བུག་ཞོལ་ *büg-zól* v. *sbugs*.

བུག་སྒྲུག་ *bug-süg* *Ld.* **birdsfoot-trefoil**, *Me-lilotus*.

བུང་བ་ *bün-ba* 1. a humming and stinging insect, **bee** etc.; *bün-lčāg* sting, and also the wound caused by it; **bün-ba čüg tan soñ** *W.* the bee has stung. 2. *Cs.* a bright black stone.

བུངས་ *bunis* **mass, heap, bulk**, *bunis - čén* a large heap *Lt.*; *dri-čui bunis-čē* a great quantity of urine *Mng.*; *bunis byéd-pa* to heap one upon another, pile up. — *bun* many (?).

བུད་ *bud*, every darkening of the air through dry matter, a **cloud of dust**, more exactly *tal-bud*; *bud-tsub* dust from threshing; *bud-kyis btab* wrapt in vapour *Mil.*; perh. also **snow-storm** (*Sch.*), yet not exclusively.

བུད་ལྷ་ *búd-dha Ssk.*, **Buddha**, n. of the founder of the religion which is called after him, occurring but rarely in Tibetan writings, and among the people (at least in *W.*) almost unknown, v. *sañs - rgyas*; *bud - dhai prēn-ba*, **búd-dé tán-na** **rosary** *Ts.*

བུད་པ་ *búd-pa* 1. *Sch.* = *sbúd-pa*. — 2. pf. cf. *búd-pa*.

བུད་མེད་ *bud-méd* *B. and C.*, 1. **woman**, *bud-méd sdüg-gu* a fair woman *Dzl.*; *bud-méd dan sbāgs-pa* to defile, corrupt one's self with women *Dzl.* — 2. **wife, spouse**, not frq. *Dzl.* (*W.* *bü-mo* and *ā-ne*).

བུད་ཤིང་ *búd-šin* **fire-wood, fuel**, also dung used as such; *búd-šin bšāg-pa* to cleave or chop wood.

བུན་ *bun* 1. = *bü-lon* *Mil.*, *bun tön* **lend us!** *Mil.*; *bun btāñ-du ma nyān-pas* not willing to lend any thing *Mil.*; *kyéd-rnams-la bun dgós-na* if you want an advance (of money) *Mil.* — *bün-to*, *bün-yig* 1. **debtor's account - book**. 2. **bond or obligation, bill of debt**. — *bun-bdāg* 1. **creditor**. 2. **money-changer, banker**. — *bün-yig* v. *bün-to*. — 2. **interest**, **bhyn kyē-pā** to bear interest *C.*; *bun jál-ba* to pay interest *Cs.* — 3. (house) **rent** *Sch.*(?) — 4. *bun-ré* *Sch.* a small matter, cf. *ban - bün*; *bun - bün* *Sch.* piece-meal, scattered, dispersed. — 5. v. *bün-pa*.

བུན་ལོང་ *bun-lón* — *ču bun-lón-lón byed* it is whirling up and down, an expression used of boiling water which contains impurities or extraneous matter; hence *bun-lón-gi snan-sās* troubled, impure, sinful thoughts.

བུབ་པ་ *bub-pa* v. *bub-pa*.

བུབས་ *bubs* = *yug*, also *tan* (घान *Hind.*) 1. an entire piece of cloth rolled up; *gos-bubs* cotton-cloth *Cs.* — 2. in a general sense one whole, something entire *Sch.*; *bubs-ril* prob. whole, entire, *bubs-ril lus Sg.* the whole body, opp. to separate parts.

བུམ་པ་ *büm-pa*, **bottle, flask**; the water-flask of the hukka; bottle-shaped ornaments in architecture, e.g. on the cenotaphs or Chodtén; *rdzá-mai* earthen-bottle, pitcher; *śél-bum* glass-bottle; *čán-bum* beer-bottle; *mčód-bum* Cs. vessel used in sacrificing; *mé-bum* cupping-glass *Lt.* (cf. *puñ-pa*).

བུར་ *bur* 1. **bolt, bar**, vertically fastened to a door etc., *tóg-bur* upper, *yóg-bur* lower bolt. — 2. for *bu-rám*. — 3. for *bur*.

བུར་རྟིང་ *bur-rtin* (or perh. *tiin*) *Sch.*, a kind of bell or gong in temples.

བུར་ཅེ་ *bür-tse* n. of certain plants in *Ld.* & *Kun*.

བུལ་ *bul* *W.*, **bhul*, *bhul*, *bhu* and *bhu-tog** *C.*, *Med.*, (the spellings of Campbell, *peu* — v. *bá-mo* — and of *Schl.*, *phuli*, have prob. resulted from a mistake in hearing), **soda**, not unfrequently found in Tibet as a white powder on the ground, and used as a medicine, as a ferment, as a means for giving additional flavour to tea, and for various technical purposes.

བུལ་པོ་ *búl-po* **slow, heavy, tardy**, *gro búl-te* slow in walking, making but tardy progress *Dzl.*; *W.*: **dúl-če búl-po**.

བུལ་ཏ་རི་ *bul-ha-ri*, **bul-gar** *W.*, **Russia leather, jufts.**

བུམ་པ་ *büs-pa* 1. for *byis-pa* *Lt.* — 2. v. *búd-pa*.

བེ་ *be*, 1. num. figure: 105. — 2. *W.* for *bye*. — 3. for words here not noted refer to *pe*.

བེའུར་ *be-kür* *S.g.*?

བེག་ *be-gé* v. *beg-gé*.

བོ་ཙྰ་ *be-čon*, also *-tson*, *Ssk.* गङ्गा, 1. **club**, with an ornamental knob, prob. merely an attribute of gods. — 2. n. of a goddess *Thgr.*

བེཏ་ *be-ta* a geographical prop. name, prob. = Himalaya, *Pth.*

བོད་, བོདོ་ *bé-to*, *bé-do*, vulg. **calf.**

བོད་ *bé-dha* v. *bé-dha*.

བེས་པས་ *be-snabs* *Cs.*, **thick slime or mucus**, e.g. the mucus flowing at childbirth from the vagina *Lt.*

བེབུམ་ *be-büm*, also *beu-büm*, **writing, scripture, book** *Glr.*, perh. the same word as the following.

བེའུབུམ་ *be-bum*, are stated to be the sacred writings of the Bonpos, which — as our Lama candidly owned — ‘are also perused by Buddhists for their edification’.

བོ་མོ་ *bé-mo* **cow-calf, female calf** *C.*

བོ་རྩི་ *be-rdzi* Nakshatra, v. *rgyu-skár* 3.

བོ་ཟ་ *bé-za* *W.*, from the *Hind.* व्याज, **interest**, *tá-ka bé-za* a double paisa interest, of 1 rupee, = 4–6 pCt. pro month.

བོ་རག་ *be-rag* (spelling?), **fillet** of the women in *Ld.*, ornamented with coloured stones.

བོ་ལེ་ཀ་ *be-le-ka* *S.g.*, a kind of surgical instrument.

བོ་ལོག་ *be-log* *Sch.* **great-grandfather.**

བོ་ཤིང་ *be-šin* **oak-tree**, = *ča-ra*; *be-kród* oak-forest *Wdi.*

བོག་གོ་ *beg-gé* *Lt.*, a disease; *Sch.*: measles.

བོག་ཅེ་ *bég-tse* a hidden **shirt of mail.**

བེང་ *ben* *Sch.*, **stick, cudgel, club.**

བེད་ *bed*, 1. = *ke*, *ke-béd*, **advantage, profit, gain, high price**, *tsá-la drüg-ču bed yód-pai skabs-su* at a time when salt was a sixty times dearer (than barley) *Glr.*; **bed tób-če** *W.* to gain, to make profit; *bed-čód* *Mil.* is stated to be the same as *lois-spyód*; *bed-čód tsod bčád-de* to be temperate, to keep moderation in the indulgence of the appetites. — 2. **interest**, *C.*, *W.*

བེན་ *ben* a large pitcher; jug, beer-pot, *Glr.*; **ču-bhén**, water-pot, *C.*

བེས་པོ་ *bém-po* 1. **dead matter**, mostly applied to the body, as opp. to the soul, *rig-pa*, e.g. *bem rig gye-dus* when body and soul are parting, *Mil.*, *Thgr.*; *lus bem-rig ynyis-kyi so - mtsáms-su* on the

boundary between the physical matter of the body and the soul *Mil.*; *Was.* (272) *bem-reg* is perh. a mistake in writing, although it also makes sense. — 2. *Sch.* a pestilential disease; in the *Mñg.* *bem tol rgyáb-pa* seems to denote a surgical operation. — 3. some receptacle, **box, bag** etc., *bém-poi nán-nus yser bton* she took gold out of the . . . ?

བེའུ་ *beu* *Cs.* calf.

བེའུ་བུ་ *beu-bum* v. *be-bum*, *Mil.*

བེའུ་རས་ *beu-rás*, in *Stg.* mentioned as a material for clothing; *Schr.*: 'fine linen', which however is as yet unknown in Tibet.

བེར་ *ber* 1. **cloak**, *bér-gyi tú-ba* tail of the cloak *Glr.*; *ber nág-po* a black cloak *Glr.* and elsewhere.; *jol-bér* dress with a train *Wdk.*, *Pth.*; *tsem-bér* a cloak patched up of many pieces *Pth.*; *ber-čen* gown of a priest, sacerdotal cloak, without sleeves, with *gos-čen* for a collar; *ber-tul* fur-cloak. — 2. **strength, sharpness, keenness, pungency**, of spices, spirits, snuff etc.; *ber-čan* sharp, pungent, piquant; **á-rág-lu ber mán-po yod** the gin is very strong *W.*; **bér-ra rag, læi bér-če mán-po rag** it bites, burns my tongue; *za-bér* *Cs.* the burning sensation caused by the stinging of nettles; cf. *gár-ba*.

བེར་ཀ་ *bér-ka* *W.*, *bér-ma*, *ber-lcág* *Mil.*, **stick, staff** (cf. *lbyug-pa*); *spai bér-ma* cane, bamboo *Mil.*; *ber-ma læag yèig* a simple staff *Mil.*; *læags-bér* iron-bar, crowbar; *smug-bér* cane, walking-stick.

བེལ་ *bel* *Cs.* leather bag.

བེའུ་བུ་ *wai-dür-ya*, *Ssk.*, **azure stone, lapis lazuli** *Dzl.* *wai-dür-ya dkar-po* and *siön-po*, v. table of abbreviations.

བེར་འུ་འུ་ *wai-ro-tsa-na* *Ssk.*, *Tib.*: *rnam-par-snañ-mdzad*, 1. n. of the first Dhyani-Buddha. — 2. a Lotsawa v. *Köpp.* II., 69.

བོ་ *bo*, 1. num. figure: 135. — 2. affix, to designate some words as nouns.

བོ་རྩེ་པ་, བོ་ལྗང་པ་ *bo-tóg-pa*, *bo-lón-ba* *Ts.*, **ankle, ankle-bone**.

བོ་དེ་ *bo-de* *Cs.*: 'n. of a tree, the fruits of which are used as beads for rosaries'.

བོ་དྲི་ *bo-dhi* *Ssk.*, **wisdom**; also n. of the Indian fig-tree, *ficus religiosa*, *byañ-čub-sin*; n. of the white narcissus (*Lh.*).

བོ་བ་ *bó-ba*, prob. pf. of *bo-ba*.

བོ་མ་ *bó-mo* *W.* for *bú-mo*.

བོ་ལ་ *bó-lo*, **ball**, for playing *Ld.*

བོ་ག་པ་ *bog-pa* v. *boḡs-pa*.

བོ་ག་ར་ *bóg-ra* *Sch.* roof.

བོ་ག་ས་ *bogs*, *Cs.*, **gain, profit, advantage**; *bogs don-pa* *Sch.* to yield profit; wherever I met with the word, it was used only in a religious sense: **gain for the mind**, benefit for the heart, furtherance of devotion of meditation, *Mil.*

བོ་ན་ *boñ* 1. also *boñs*, **size, dimensions, volume, bulk**, *boñ-čé*, *-čen* large, *boñ če don čuñ*, large of size, and small of significance are e. g. the lungs (in as far as roasted or boiled they yield little substantial food) *Mil.*; *lus-boñ-čé*, *-čün*, *brin* big, little, middling, as to size of body, *Sg.*; *boñ-tün* little in stature; *boñ-tsád*, *boñ-tsód* = *rdzogs-pa* full size, a full-grown body *Thgy.* — 2. v. *boñ-na*. — 3. also *bón-ba*, *Cs.*: 'general name for small stones, pebbles etc.'; in medical works *zin-gi bón-ba* are mentioned as remedies; in *Pth.* the word occurs in an enumeration of temporal goods, precluding the above signification. — 4. v. *boñ-bu*. — 5. province for *buñ* *Glr.*

བོང་ཁ་ *boñ-kra* *Sch.* a species of falcon.

བོང་བུ་ *bón-gu* v. *bón-bu*.

བོང་ང་ *boñ-nd*, various species of **wolf's bane**, aconite, *boñ-akár*, *-nág*, *-dmär*, *-sér*, used as medicines, or even as poisons.

བོང་ལྷག་ *boñ-nág* v. the preceeding and the following article.

བོང་བུ་ *bón-bu*, *Sch.* also *bón-bo*, 1. **ass**, *bón-po* or *po-bón* he-ass, *bón-mo* or *mo-bón* she-ass, *boñ-prug* colt or foal of an

ass; *bon-sgál* an ass's load; *bon-sbán* dung of an ass; *bon-rdzi* keeper or driver of an ass; *dre-bón* Cs. 'an ass generating a mule'.

— 2. n. of insects, *rgyás-poi bôn-bu* sugar-mite, *lepisma*, *Ld.*; *bon-nág* (perh. *bui-nág*) dung-beetle *Lh.* — 3. Cs.: **blockhead, fool.**

བོད་ bod 1. *Ssk.* भोट, Tibet, *bód-(kyi)* *Yul* id. 2. for *bód-pa*, *bod ka-çig* some Tibetans *Tar.*, *Kyed bód-rnams* ye Tibetans. — 3. for *bód-skad* the Tibetan language, *bód-du bsgyur* *jug* I will have it translated into Tibetan *Pth.*; *bód-skad*, in a more limited sense, also implies the common language of conversation, opp. to book-language *W.*; *bód-pa*, *bód-(kyi)* *mi* Tibetans, *bód-mo* fem.; *bód-kyi mi-rigs* or *mi-brgyüd* the people of Tibet, in contradistinction to other nations, *bod-báns* the Tibetan people, opp. to its ruler.

བོད་པ་ bód-pa 1. v. *bod*. — 2. = *bód-pa*.

བོན་ bon (acc. to *Schf.* = बीज) 1. n. of the early religion of Tibet, concerning which but very imperfect accounts are existing (v. Report of the Royal Bavarian Acad. of Sc., 13. Jan. 1866); so much is certain, that sorcery was the principal feature of it. When Buddhism became the religion of state, the former was considered heretical and condemnable, and *lha-čos* and *bon-čos*, or shorter *čos* and *bon*, were placed in opposition, as with us christianity and paganism; v. *Glr.* and *Mil.*; at the present time, both of them seem to exist peaceably side by side, and the primitive religion has not only numerous adherents and convents in C., but manifold traces of it may be found still in the creed of the Tibetans of to-day. — 2. = *bón-po*, follower of this religion.

བོར་ bor, v. *bór-ba*.

བོར་ར་ bór-ra, a sack of corn, holding about 30 *kal* *W.*

བོལ་ bol, *bol-gón* 1. the upper part of the foot *Stg.* — 2. the leg of a boot *W.* — 3. clod of earth *C.* — 4. v. *bol*.

བོལ་གར་ bol-gár = *búl-ha-ri*.

བོལ་པོ་ ból-po v. *ból-po*.

བོས་ bos, v. *bód-pa*.

བྱ་ bya 1. sbst. **bird, fowl, hen**, cf. the following articles. (*Pur. biu* [v. *byiu*], *bi*). — 2. vb. fut. root of *byéd-pa*, v. this and the sbst. *byá-ba*. — 3. *ja èó - èe* *W.*, to castrate, to geld.

བྱ་ཀ་ར་ཏྲ་ byā-ká-ra-na, व्याकरण, prop.: explanation, 1. = *luñ-du-ston-pa* prophecy, cf. *Burn.* I, 54 sequ. — 2. in later times: **grammar.**

བྱ་ཀྲི་ bya-kri *Müg.*, *bya-tri* *Lt.*, n. of a medicine.

བྱ་ཀྲང་ bya-rkán, 1. a bird's foot. — 2. n. of a vein *Med.* — 3. officinal plant, in *Lh.* a blue kind of orobanche.

བྱ་སྐད་ bya-skád, also *bya-sgrñis*, *bya-čós* title of a book of satirical fables, in which birds are introduced speaking.

བྱ་སྐོན་ bya-skón **fowler's net** *Lex.*

བྱ་སྐྱི་ bya-skyi *Stg.*; *Sch.*: **roof, shelter.**

བྱ་ཁང་ bya-kán Cs. **bird-cage.**

བྱ་ཁུང་, ཁ་, ཁུང་ bya-kyün, -k'rá, -krün = *kyün*, *k'ra* and *krün-krün*.

བྱ་གམ་ bya-gág *Dzl.* and elsewh., a species of ducks, *Sch.*: **the gray duck.**

བྱ་དགའ་ bya-dgá **gift, present**, esp. as a reward; *shyín-pa* to bestow a gift, frq.; *bya-dgár* as a present, for a reward, *stér-ba* to give.

བྱ་ཁོད་ and བྱ་ཁྱལ་ bya-rgód and -rgyál **bird of prey** *B.* and col.; *bya-rgod-spos* *Med.*, vulgo *la-da-ra* (v. *gla*) *bya-rgod-pün-poi ri*, རྒྱལ་ཁུང་, vulture-hill, in Magadha, a preaching-place of Buddha.

བྱ་ཁྱུ་ bya-rgyá **fowler's net.**

བྱ་སྐལ་ bya-sgáb n. of one of the smaller lobes of the lungs.

བྱ་སྐྱེད་ bya-snyén v. *bya-rmyén*.

བྱ་ཏི་ bya-tri v. *bya-kri*.

བྱ་པ་ལ་ bya-tál *Glr.* light-gray bird's dung.

བྱ་དྲེན་ *bya-dáb* 1. lit. a bird's wing. — 2. a part of the roof or vertical projection of the same, a kind of façade, admitting of pictorial decoration *Glr.*

བྱ་དྲེ་ *bya-dré* *Sch.*, a winged diabolical creature, **harpy**.

བྱ་ན་ *bya-na* (acc. to *Liš.* corrupted from རྩ་ན་) **seasoning, condiment, sauce**, in a legend; prob. also in a gen. sense: **meat, food**, *byá-na'i-yo-byád* *Lex.*, *byá-nu-ma*, prob. id.; *tsá-ba byá-na-ma žig kyér-nas* bringing some warm food *Mil.*

བྱ་ནག་ *bya-nág* **raven**, or some similar bird *S.g.*; *bya-nag-rdó-rje* *Mil.* id., because the raven is said to reach an age of a thousand years.

བྱ་ནན་ *bya-nán* *Sch.* (sub. *byá-ra*) **earnest endeavour**.

བྱ་པ་ *byá-pa* *Cs.* **fowler, bird-catcher**.

བྱ་པོ་ *byá-po* 1. **cock**, the male of the domestic fowl, more definitely: *byá(-po) mtsa-lu* *B.* and col.; *byá-po dán-po*, *nyis-pa* etc., the first, the second cock-crow *C.* — 2. **byá-po skyá-po** *W.* **sparrow**. — 3. *bya-po-tsi-tsi* *Med.*, a medicinal plant, stopping the monthly courses; in *Lh.* the great balsamine, *Impatiens Roylei*.

བྱ་པུ་ *byá-spu*, **down** (feather), *byai spu* *B.* and col.

བྱ་པོ་ *bya-pó*, **cock**, the male of any bird.

བྱ་པུག་ *bya-p'rug* 1. a young bird. — 2. a young fowl, chicken.

བྱ་པ་ *byá-ba* 1. inf. and part. fut. of *byéd-pa*, q. v. — 2. sbst. **deed, action, work**, without any reference to time, *žig-rtén-gyi byá-ba* and *čós-kyi byá-ba* secular and religious works, frq.; *mai byá-ba byéd-pa* to act as a mother, to perform a mother's part *Tar.*; *byá-bazín-pa* an action completely past *Gram.*; *byá-ba mañ yan brás-bu čün-ba* much labour and little fruit, much work and little profit *Tar.*; *der rgyál-po dan blón-po-rnams-kyi byá-ba byün-ba yin* then the affairs of the kings and their officers, the concerns of the state and its functionaries, gained ground; also in an absolute sense

byá-ba = **secularity, worldliness**, *byá-ba btán-ba žig rgyán-du če* a resigning of worldly things is fraught with great blessing *Mil.*; *byu-byéd* the doing, doings: *bya-byed nyün-ba žig rgyán-du če* the doing little brings great blessing, and so in a similar manner: *byá-rgyu byéd-rgyu ma mañ žig* do not give way to a bustling disposition *Mil.*, i.e. do not permit your contemplative state to be interrupted by a distracting activity of your mind; *bstán-pa-la* (or *bstán-pai*) *byá-ba byás-pai lo-rgyüs* an account of what has been done for the spread of the doctrine *Tar.*; *byá-ba dan brél-ba* seems to be a grammatical term relating to the verb.

བྱ་བ་ *bya-bán* v. *bya-wán*.

བྱ་བའ་ *bya-bál* *Sch.* **down** (feathers); *Lt.* 121?

བྱ་བའ་བ་ *bya-brál-pa* one free from business, one that has renounced all worldly employment, an **ascetic**, *Ld.-Glr.*

བྱ་མ་ *byá-ma* a female bird, hen, brood-hen.

བྱ་མ་རྩ་ *byá-ma-rta* **courier, estafet**.

བྱ་མ་བུ་ *bya-ma - büm* a tea-pot shaped vessel used in sacrificing.

བྱ་མ་བྱར་སྒྲིག་ *bya-ma-byur-skyág(?) dan-*
delion, *Taraxacum* *Ld.*

བྱ་མ་བྱི་ *bya-ma-byi* *S.g.*; *Sch.* **flying squirrel**.

བྱ་མ་ལེབ་ *bya-ma-léb* *Sch.* **butterfly**, = *pye-ma-léb*.

བྱ་མོ་ *byá-mo* 1. the female of any kind of birds. — 2. **hen, female fowl**, also in conjunction with *mtsá-lu*, cf. *byá-po(?)*.

བྱ་མྱེང་བ་ *bya-rmyán-ba* *Sch.*, *bya-rmyén* (another reading *nyen*) *byéd-pa*, to yawn *Mil.*

བྱ་དྲེན་ *bya-dmúr* **flamingo** *Sch.*

བྱ་མོ་ *bya-tsán* **bird's nest**.

བྱ་མོ་ཅིང་ *bya-tse-rin* *Sch.* the white crane.

བྱ་མོ་སྒྲིག་ *bya-tsógs* a flight of birds.

བྱ་རྩི་ *bya-rdzi* one attending to poultry.

བྱ་འློ་ *bya-wán* S.g.; Sch.: **night-hawk, goat-sucker, caprimulgus; bat.**

བྱ་བཞོན་ **bya-bžón** Bal. **egg.**

བྱ་ཟེ་ *bya-zé* **crest, tuft** (of feathers) of birds Sch.

བྱ་འུག་ *bya-úg* prob. **owl**; Sch. quail(?).

བྱ་ར་ *byá-ra* Cs.: 'heed, care, caution'. This word belonging to the language of the people and to later literature, is not so much an abstract, as a concrete noun, signifying **a watchman, superintendent** (chiefly by day, cf. *mél-tse* night-watch); it denotes more particularly that individual of a community, who has to see to it, that the compulsory post-office duties be punctually performed, and that messages from the lord or magistrate of the place be duly dispatched and forwarded to their place of destination; in a more gen. sense *byá-ra byéd-pa* Glr., *čó-čé* W., *γton-ba* Mil. c. la, **to give heed, to pay attention, to look sharp, not to lose sight of; also, to be on one's guard against, to take a thing seriously**, e.g. *nád-la* a disease Lt.; *já-ra i-mig* (prop. *yid-mig*) *čó*, pay strict attention! W.

བྱ་རོག་ *bya-róg* **crow, raven**, mentioned in S.O. as an inveterate enemy of the *ug-pa* (owl).

བྱ་ལས་ *bya-lás*, **labour, work**, *zin-pa-méd-pai bya-lás* endless labours Mil.

བྱ་ལོ་པ་ *byá-lo-pa* 1. v. lo. — 2. Sch. 'keeping poultry'(?).

བྱ་སོ་མ་ *bya-so-ma* Ts, Ld. **bat.**

བྱ་ག་(-པ་) *byág(-pa)* 1. Cs. **pliancy, nimbleness, agility of body**; *byag-mkan* rope-dancer Lex. — 2. sometimes erron. for *jag* and *jág-pa*.

བྱ་ *byañ* 1. **north**; *byañ-pýógs* and prob. also *byán-ká* Mil. id.; *byán-gi*, *byañ-pýógs-kyi* northern; *byañ-nós* north side, northern brow or slope of a hill; also n. pr., Glr.; *byañ-tán* n. pr. the heaths or steppes in northern Tibet, more esp. those bordering in the west on Ld. — 2. **northern country**, coinciding with *byañ-tán*: *byán-la*

bčüg-go he was banished to the north country Glr.; *byán-pa* a man from *Jai-tán* — 3. the significations of *byañ-snyom-pa* Sch. **to tailor, to cut to a proper shape**, and of several other compounds, require a different etymology yet unknown. — 4. for *byán-bu*.

བྱ་རྩོ་ *byañ-rkyán* **trowsers, small-clothes, breeches** Mil.

བྱ་ཁིག་ *byañ-kóg* 1. **the inside of the body**, *byañ-kóg-stód* the upper part of the body, cavity of the chest, *byañ-kóg-smád* lower part of the belly, abdomen, bowels S.g.; **jan-kóg-la zug rag** I feel a pain in my bowels W. — 2. **rump**; opp. to *yan-lág* limbs Lt.

བྱ་ག་ *byán-ga* Lt.?

བྱ་སྤྱི་མི་སྤྱི་ *byañ-sgra-mi-snyán* the northern continent of the ancient geography of India, v. *gliñ*.

བྱ་རུབ་ *byañ-čub*, **बोधि**, prop. wisdom; with the Buddhists **the highest perfection and holiness**, such as every Buddhist desires to obtain, which however to its full extent only the real Buddha himself possesses, v. Köpp. I, 425, 435; *byañ-čub-mčóg* id., frq.; *byañ-čub-mčóg-tu sems* (or resp. *fügs*) *skyéd-pa* to create the thought of such holiness, to direct the mind to it Dzl., Glr.; *byañ-čub dód-pa* to aim at it, to be anxious to obtain it Dzl.; *lén-pa* to attain it; *byañ-čub-séms* the mind intent on and suited for it, universal charity; *snyin-rje-byañ-čub-séms-kyis kun blañ-nas* submitting to every thing with a loving and charitable mind; *byañ-čub-séms-dpa*, **बोधिसत्त्व**, frq. with the addition of *sems-dpa-čen-po* the saint that has attained the highest station next to Buddha, merely for the welfare of men still tarrying in this world, designated Buddha, as it were; Köp. I, 422; *byañ-čub-séms-ma* fem. of it Thgr.; *byañ-čub-šin*, **पिप्पल**, the bodhi-tree, holy fig-tree, *ficus religiosa* (not indica), emblem of mercy; *byañ-čub-snyin-po* **बोधिमण्ड**, n. pr. = *rdo-rje-ydan*.

བྱ་རྩོ་ *byañ-rdo* Cs. **monument**, prop. inscription-stone.

བྱ་པ་ *byān-pa*

བྱ་པ་ *byān-pa* 1. v. *byān*. — 2. *S.g.*? *byān-pa-srin* Sch.: an insect.

བྱ་པ་ *byān-ba*, pf. of *byān-ba* q. v.; *byān-séms* a pure, holy mind *Mil.*, prob. = *byān-čub-séms*.

བྱ་བྱ་ *byān-bu*, བྱ་མ་ *byān-ma* 1. inscription, direction, label. — 2. the tablet on which an inscription is written, *zāns-kyi byān-bu-la* (to write) on a copper plate or tablet *Glr.*; *ñig-byān*, *ka-byān*, resp. *žal-byān*, = *byān-bu* 1; *sgo-byān* inscription over a door, *dur-byān* on a sepulchre; *rtag-byān* a mark on a thing *Cs.*; *brjed-byān* list of marked luggage; *min-byān*, resp. *mtsan-byān* list of names *Pth.*; *šog-byān* cards *Sch.*; *byān-rdó* a stone monument.

བྱ་བྱ་ *byad* I. 1. *Cs.* proportion, symmetry, beauty, *dpe-byad* *Dzl.*, id.; *byād-čan* well-proportioned, fair, beautiful; *byad-méd* the contrary *Cs.* — 2. face, countenance *Lex.*; *byad spus kēns-pa* a hairy face *Glr.*; *byād-kyi bkrag* *Thgy.*, *mdaṅs Lt.*, brightness, radiance, beautiful complexion; *byad-bžin* face *Dzl.*, མཐུ་ *Lex.*; *byad-yžugs*, *Sch.*: stature, prob. more correctly: countenance and body *Dzl.* and elsewh. —

II. (*Cs.* also *byād-ma*) 1. enemy. — 2. a wicked demon, *byād-ma rmé-ša-čan* *Wli.* — 3. also *byad-stem(s)*, *S. O.* and elsewh., imprecation, malediction, combined with sorcery, the name of an enemy being written on a slip of paper and hid in the ground, under various conjurations; *žān-gyi byad*, *pa-rol-poi byad-stéms* a malediction practised by another; *byād-du* or *stéms-su žug-pa*, prob. to curse a person with conjurations.

III. in compounds, *yo-byād*, *ča-byād* q. v. — IV. frq. for *byed*.

བྱ་པ་ *byan* 1. *Ld.* frq. for *byā-na*, **jan čö-kan*, *žān-ma** cook. — 2. v. the following.

བྱ་པོ་ *byān-po* *Cs.* married man; *Sch.*: a free man, one divorced from his wife; *byan-mo* *Cs.* wife, spouse; *Sch.*: 1. a divorced woman. — 2. a whore. Only this latter signification seems to be known among the common people, e.g. **ā-pe žān-mo**, as a vulgar abusive term; *byan-tsud-pa*

བྱ་པ་ *byās-pa*

Sch. 'to allure, entice, seduce'; these significations are, however, not sufficient to explain: *byān-moi byi-bor* (or *-por*) *rai byan tsud* *Lex.*, and: *séms-la rai byan tsud* *Mil.*

བྱ་བྱ་ *byāb-pa* 1. to clean, cleanse, wash, wipe, *nañ tams-čād-la* to clean the whole house *Domañ*. — 2. to take up, to gather with both hands, e.g. barley *C.*; *byabzed* *Sch.* instrument for cleaning, brush; *byabs-kruš* *Sch.* shower-bath.

བྱ་མ་པ་ *byāms-pa* 1. kindness, love, affection, *byāms-séms* id. — 2. kind, loving, affectionate, used of the love of parents to their children, of the beneficent to the needy, but not in the contrary order, nor of love to inanimate objects; *byāms-pai tiñ-ñe-dzin* the meditation of love, compassion, frq.; *mi kün-la byāms-šiñ* being kind towards every body; *byāms-pai nyen* kind, affectionate relations, frq.; *byāms-pa māna* when I have many well-wishers, patrons *Dom.*; *byāms-pa* as a n. pr., also *byāms-pa mgón-po* Maitreya, the Buddha of the future period of the world, who at present is enthroned in the Galdan heaven, and who is frequently represented in pictures, v. *Köpp.*; *byāms-bžugs* sitting like Maitreya, i.e. after European fashion on a chair, with his legs hanging down, opp. to *tub-bžugs*, like *Sākyathubpa*; yet he is by no means uniformly represented in that posture.

བྱ་བྱ་ *byar*, supine of *byéd-pa*; *byar-méd* 1. prop.: *non faciendum*, not to be done. — 2. sbst. inactivity, inaction in the specifically Buddhist sense, apathy, indifference, *byar-méd-kyi nān-la ymās-par gyis* *Thgr.*

བྱ་པ་ *byās-pa*, pf. of *byéd-pa*; *byās-na* 'si feceris', 'sin feceris', after a preceding prohibitive *ma byed* also to be rendered by else; as sbst. 1. 'factor'. 2. 'factus': *byéd-pa byās-pa* a doer of deeds, as the first grade of holiness; *byās-pa šés-pa*, *yzó-ba* *Sch.* to keep in mind a thing done, to requite, to reward; *byas-čos* *Mil.*, also known in *C.*, seems to be a notion akin to our conscience, **jhé-čé zān-po*, *ném-pa** *C.*, **jhé-lé** id.

བྱི byi 1. *Gl.*, *Pth.*, *byi byéd-pa* to commit adultery or rape of females, *byi-čád* punishment for it. — 2. *v.* *byi-ba*. — 3. *Pur.* *bi* bird, cf. *byiu*.

བྱི་ཏང་གྲྭ་ *byi-tán(-ga)* a medicine *Med.*

བྱི་ཁུ་ *byi-tur* or *dur*, 1. n. of an animal, inhabiting caves *S.g.*; *byi-dur-ma* *Sik.* porcupine. — 2. spine of a porcupine or a hedgehog *Sch.*

བྱི་དར་ *byi-dúr* a kind of silk stuff? *Wdk.*

བྱི་དུར་ *byi-dúr* *v.* *byi-túr*.

བྱི་དོར་ *byi-dór* the wiping, cleaning; *pyag-bdár* *žés-pa byi-dór-gyi las dei min* the word *pyag-bdár* denotes the act of cleaning *Lex.*; commonly *byi-dór byéd-pa* e.g. *pnás-su* to clean, to sweep a place *Dzl.*; spiritually; to cleanse one's thoughts *Mil.*; *byi-bdár byéd-pa Dzl.* to dress, trim, decorate one's self, to make one's self smart.

བྱི་པོ་ *byi-po* *Sch.* bosom. — 2. *W.* male-cat, tom-cat.

བྱི་བ་ *byi-ba* I. sbst. *B.* and *C.*; col. *C.* *jhi-tsi* *Ld.*, *Pur.* *bi-tse*, *Ld.*, *Lh.* *sa-bi-li(g)*, rat, mouse, and various other animals: *byi-ba-rkan-rin* *Sch.* rabbit (?); *düül-byi* *Sch.* white rabbit. — *byi-dkár* *Sch.* white hare. — *byi-kün* mouse-hole. — *byi-rdo* *Sch.* rat's-bane, arsenic. — *byi-lém* mouse-trap. — *byi-nág* *Sch.* fitchet, polecat. — *byi-jrüg* young mouse. — *byi-brin* *Dzl.* mouse-dung. — *byi-blá* *v.* sub *byi-la*. — *byi-tšan* mouse-nest, mouse-hole. — *byi-tšér* medicinal herb *Med.* — *byi-dzin* *Cs.* mouse-trap; *byi-bzün* *Lt.*, *bi-züm* *W.*, etymol. id.; but applied to that troublesome plant, the bur (burdock), which is stuck into mouse-holes, to fasten in the skin of the mice. — *byi-loñ* etym. blind-mouse *Sch.* mole. — II. vb.: *byi-ba byéd-pa* *Cs.*, = *byi byéd-pa* 1. to mouse; to steal, to pilfer. 2. to commit adultery. — III. pf. of *byi-ba* *q. v.*; *byi-ba spu*, *Sch.* hair that has fallen off.

བྱི་བོ་ *byi-bo* *Lex.*; *Sch.* little child, infant, = *byis-pa*.

བྱི་བཞིན་ *byi-bžin* n. of one of the lunar mansions, *v.* *rgyu-skár*.

བྱི་ཟེ་ *byi-zé* *Cs.* = *tabs*, manner, way, method.

བྱི་རུ་ *byi-ru* coral, frq., also *byü-ru*; *byi-ru* mdog light red *Gl.*

བྱི་རུག་ *byi-rüg* medicinal plant *Med.*

བྱི་ལ་ *byi-la*, *B.*, *W.* *bi-lu, bi-li* (*Hind.* *billā*), cat; *byi-lai brun*, cat's dung *Lt.*; *byi-bla* *Wdk.* id.? In the latter work it is mentioned as the name of a certain monster, whilst *byi-blai rgyal-mtsán* is an attribute of the gods, resembling a flag with a cat's head at the top.

བྱི་ལམ་ *byi-lám* *Wdk.*?

བྱི་ཤ་ *byi-šan* *Wdk.*?

བྱི་བ་ *byin-ba* *v.* *byin-ba*.

བྱི་བྱི་བྱུ་ *byin-byin-tü-lu* *S.g.* n. of an animal (?).

བྱི་སྤ་ *byins-pa* 1. *Cs.* general, common. — 2. *Sch.* hidden, concealed. — 3. *Cs.* root. The word seems to be a secondary form of *spyi* and *dbyins*, yet in various passages of medical works none of the above meanings is applicable.

བྱི་ byin 1. pomp, splendour, magnificence, e.g. of kings; *byin-čé-bar bžugs-pa* to be enthroned in great splendour *Dzl.*; *γzi-brjid dan byin čé Dzl.* *mtu dan byin Dzl.*; *byin-čan* magnificent, splendid, brilliant, *byin-méd* the contrary. — 2. blessing, a bestowing of blessings, a power working for good, *byin-báb* *Lex.*, -*páb* *Sch.*: conferring blessings (?), *bčom-ldan-dás-kyi byin-gyis* by the blessing, the miraculous power of Buddha; yet also applied to devils, *v.* below; most frq. *byin-gyis rlób-pa*, pf. *brlabs*, ft. *brlab*, imp. *rlob*s, to bless, *mi* a person, *sa-γzi* a place *Mil.*, also followed by the termin.: *séms-čan-gyi sdug-bšál ži-bar byin-gyis rlob*s grant thy blessing, that the misery of beings may be assuaged *Mil.*; *bu mtun-rkyén dzóm-bar byin-gyis rlob*s bless the son, that all happiness may be accumulated on him *Mil.*; *rgyud rnyén-po bzán-bar* bless my soul, that it may be an efficient help (to these people) *Mil.*; relative to devils: *log-*

drén bdúd-kyis byin-gyis brlabs heretical teachers sent and fitted out by the devil; so also *Tar.* 46, 13; **to create, to change into** *Mil., Tar.*; hence *byin-rlabs* blessing, *byin-rlabs byéd-pa*, resp. *mdzád-pa* frq., *ytón-ba*, resp. *stsól-ba* Cs., = *byin-gyis rlób-pa*; *byin-rlabs-can*, *byin-rlabs dan ldán-pa* blessed, sanctified, highly favoured, men or things *Pth.*; so also *byin-rlabs zúgs-pa* *Mil.*; *dre-dúl byin-rlabs* blessing pronounced against demons, exorcism of devils *Mil.*; meton.: I am the *págs-pai byin-rlabs* of all of you, he who will help you to go to heaven *Ghr.*

བྱིན་རྟེན་ *byin-rten* Cs., the **relics** of a saint, or the place where they are kept ('depository of blessings'); also in the shape of pills, which liberal donors receive from their Lamas, and which they swallow, particularly in the hour of death.

བྱིན་པ་ *byin-pa* 1. sbst. **calf of the leg**, *byin-pa ná-ba* pain in the calf; *byin-súl* Cs. 'hollow on the inward side of the thigh'(?). — II. pf. of *sbyin-pa*.

བྱིན་པོ་ *byin-po* Sch. **all, the whole; general**; *byin-gyis prá-ba* by degrees, more and more fine etc.?

བྱིན་ལྟེན་པས་ *byin-rlabs* v. *byin* 2.

བྱིན་པ་ *byib-pa*, pf. *byibs* 1. **to cover, to wrap up**, *gós-kyis* *Lt.* — 2. Cs. **to hide, conceal, keep secret, hush up.**

བྱིུ་ *byiu* 1. *Pur.* **bü**, **little bird, bird** *S.g.* — 2. Sch. **alpine hare.**

བྱིུ་པ་ *byil-ba* **to stroke**, *mgó-bo-la byil-byil byéd-pa* to stroke a person's head *Pth.*

བྱིུ་མོ་ *byil-mo* **naked** Sch.

བྱིས་པ་ *byis-pa* 1. **child**, esp. **little child**; *byis-(pai) nad* disease of children *Med.*; *byis-pa btsá-fabs* obstetric science *Med.*; *byis-stón* v. *ná-zla* sub *na* I, 2; *byis-pai blo* Cs. **childishness, want of judgment**; *byis-pai skyé-bo* **a plain, ignorant person**, a person not initiated *Thgy., S.O.*; *mo-byis* girl, lass *Mil.*; *byis-pa-zün-zig* Cs., **twins.** — 2. **boy, lad**, till about the age of 16 years, frq. (*W.* not in use).

བྱི་ུ་ *byi-ru* = *byi-ru*.

བྱུག་པ་ *byüg-pa* 1. **unguent, ointment, salve**, whether as colouring-matter, medicine or sweet scent *Dzl., Med.*; *byüg-pa aka* thick ointment, thick plaster; *byüg-pa ala* thin unguent Cs. — 2. **foot-bath** *W.*, perh. better: *bðüg-pa*.

བྱུག་རིས་ *byug-ris*, *Lex.* = *gral*, **place**, in a certain succession or row; *byug-ris zög* make room, leave a place empty Sch.

བྱུགས་ *byugs* v. *byüg-pa*; *byugs-spos* **anointing-oil** Sch.

བྱུ་ *byun* v. *byun-ba*; *byün-tsul* **history, story, particulars** of any event, *nai byün-tsul dé-ltar yda* that is my story *Mil.*; *byun-rabs* Sch. id.

བྱུ་ *byur* *B.*, esp. of later times and col., *Ld.* also *byus*, **misfortune, mishap, accident**, *byur čé-zün bu mi ysós-na* if one has the great misfortune not to be able to keep a child alive *Dom.*; *mi-la byur gél-ba* to draw down misfortune on a person *Dom.*; **ná-la jur čug son** *W.*, **jhur** *C.*, I have had misfortune, I have been unfortunate; *byür-gyi*, also *byür-can* unlucky, disastrous, perilous. — **jhur-nág** great calamity *C.* — *byur-sél* preservative against misfortune. — *rai-byur-rdó* was explained: a sling-stone with which one hits one's self.

བྱུ་པོ་ *byür-po*, Cs. also *-bu*, vulg. *byur-byür* **heaped**, a heaped measure of corn or meal; *byür-por bkan* *Thgy.*

བྱེ་ *bye* 1. = *byeu* **little bird**, *bye-glin* bird's nest *Ma.*; *bye-prüg* a young little bird *Dzl.*, also *bya-prüg*; *bye-brün* bird-dung *Wdn.*; *byeu ür-pa* Sch. **partridge.** — 2. v. *byé-ma*.

བྱེ་མགོ་ *bye-mgó* 1. **bird's head.** — 2. an official mineral *S.g.*

བྱེ་བ་ *bye-ba* **ten million**, *byé-ba-prag ysum dan sá-ya-prag* drug thirty-six million; *byé-ba sa-ya*, eleven million; it seems to be among the larger numbers one of the most popular, as the word million is in English.

བྱེ་བྲག་ *bye-brág*, **विशेष**. 1. **difference, diversity**, *kó-bo dan sans-rgyás bye-brág di yod* what difference is there between me and Buddha? *Dzl.*; *bye-brág byéd-pa* to find,

to show a difference, c. genit. in, of, between things; to analyze, to explain; variety, diversity *Was.* (266); *bye-brág bsád-pa* = *vibhāṣā* *Was.* (147), also *bye-brag-bsád-mtsó* or *-ču-ytér*, title of books; *byé-brag-can* *Cs.* different, *bye-brag-méd-pa* *Cs.*, *mi-pyé-d-pa* *Dzl.* equal; *bye-brág-tu smrá-ba* *Thgy.*, *bye-brág-pa*, वैशेषिक, name of a school of philosophers, Atomists *Köpp.* I, 69.

— 2. **division, section, class, species**, *dúd-groi*, *ról-moi* *bye-brag* a species of animals, a kind of musical instrument etc. *Lex.*; *yül-gyi bye-brág* a part of the country, province, *Tar.* 33, 6; *bye-brág-tu* (to go through) according to the separate classes *Zam.*

བྱེ་མ་ *byé-ma* (*C.* **jhé-ma**, *W.* **bé-ma**) 1. **sand**, *frq.* — 2. **sandy plain, sands**, *ysér-gyi byé-mai dkyil-na* in the middle of a plain of gold sand *Glr.* — 3. **gravel** (disease) *Schr.* — *byé-ma bru yèig* a grain of sand *Cs.*; *gán-pai klün-gi byé-ma tsam* as much sand as there is on the Ganges; *bye-ma-ká-ra* brown sugar, ground sugar, *Hind.* **चीनी**, *C.* — *bye-dkár* white sand, *bye-nág* black sand. — *bye-čáb* *Lt.* sandy water, water standing on sandy ground. — *bye-ljóns* a sandy tract *Cs.* — *bye-tán* a plain of sand, a sandy desert *Glr.* — *bye-pün* heap of sand. — *bye-tsub* sand raised by a whirlwind. — *bye-ril* (*Schr. hril*), small sugar-balls, Indian sweet-meat, imported into Tibet, *C.*

བྱེ་པ་ *byéd-pa* I. vb., pf. *byas*, fut. *bya*, imp. *byos*, vulgo *byas* (*Sp.*, *Bul.* **béd-pa**; in *Ld.* and *Lh.* instead of it gen. **có-čé**), resp. *mdzá-d-pa*, eleg. *bgyid-pa*, 1. **to make, to fabricate**, with the acc., e.g. a house, an armour etc.; with *las* or *la*, to make out of or of: *ysér-las* out of gold, *šin-la* *Tar.* 160, 11 of wood; with the acc. and termin. to form to, to work into, *págs-pa šog-šog-tu* to work or manufacture skin into parchment *Dzl.*; with the instrum.: to do with, to make of: *dis* *či žig bya* what are you going to do with it, to make of it? *Dzl.* **to cause, to effect**: *lhün-ba de nas byás-pa yin* *Mil.* it was I that caused this falling; with the supine, **to take care that**: *byéd-par*

dod-par byéd-pa to make him inclined to do it *Dzl.*, *ma šór-bar byos žig* *Pth.* take care, that he do not escape; *yód-par byéd-pa* **to produce, procure, provide**, *dei ynás-kan-la sogs-pa byás-nas* he provided for him a dwelling with appurtenances *Dzl.*; to fit out, equip (a ship) *Glr.*; **to act**: *rgyál-po*, *dran-srón* etc. *byéd-pa* to act a king, a saint, as much as: to rule as a king, to live as a saint *Dzl.*, *blá-ma byéd-pa* to be a priest *C.*; in a gen. sense: **to do**: *byá-ba dan bya-ba-ma-yin-pa stón-pa* to teach what men ought to do and what they ought not to do *Thgy.*; **to commit, perform, execute**: *nyés-pa byed-byéd-pa* one that has repeatedly committed himself, *las* or *byá-ba byéd-pa* to perform an action, *las* *či žig byed* what are you doing, what is your business? *čabs yód-de byéd-mkan med* there is an expedient, but no one that carries it into effect *Ma*; *mi byar mi rin-bas* as it must be performed, lit. as it cannot remain undone *Dzl.*; *bsám-pa ltar myir-du byás-na* if an intention is speedily executed, performed; *las byéd-pa* **to work, to be efficient** (of a medicine); **to act, proceed, pretend, affect**: *či ltar byás-na legs* how proceeding is good? i.e. which is the best way to proceed, how shall I manage best? *Glr.*; *bsám-ytan-la yód-pai lugs byas* he pretended, affected to meditate *Glr.*; *dei lugs-su byao* I will act as he does, I will do like that man *Glr.*; *gá-le byéd-pa* *Mil.* to proceed slowly, to be slow; **to take, to assume, to count**: *žag bži-pa dan-por byás-na* if the fourth day be taken for (counted as) the first *Wdn.*; *byéd-pa* with the termin. of the inf. is frequently used periphrastically or to give force to other verbs; such forms are: *ysód-par byéd-pa* to kill, *pá-más šés-par byos* (or *gyis*) *žig*, resp. *yab-yum-gyis mkyen-par mdzod* *čig* dear parents, you must know! *Dzl.*; on the other hand: *pá-la rig-par gyis žig* let your father know about it *Tar.* 37, 7; in such cases the proper sense is merely to be gathered from the context. Besides the simple fut.: *dug-par byao* I shall remain *Tar.*, *Kó-mo grogs byá-*

gis as I shall be with you *Glr.*; — the form *byao* frq. serves to express necessity: *btsál-bar bya* I must seek *Dzl.*; esp. with a negation: *brjód-par mi byao* they are by no means to be pronounced; the participles in the short forms of *γton-byéd* and *γton-byá* differ, in as much as the former is used in an active sense, e.g. one giving, a giver, the latter in a passive sense, one to be given; they may be formed of any verb. For specific combinations, in which *byéd-pa* is differently to be translated, as *dpe byéd-pa*, *yíd-la byéd-pa* etc., refer to these words. — 2. to say, to call, yet chiefly only in the pf. tense: *žes byás-pa Dzl.* thus said, so called; *šnar byás-pa bžin* according to what has been said before *Dzl.*; *byas-kyan* though saying *Pth.* — and in the fut., which in that case, however, frq. stands for the present: (*žes*) *byá-bai sgra byün-no* a voice thus speaking was heard *Glr.*; *dé-la dbyašs žes byao* these are called vowels *Gram.*; (*žes-*) *byás-pa*, or more frq. *byá-ba*, the so called, being often joined to a name, that is mentioned for the first time, e.g. *Anu*, the so called, whilst we should say, a man, called *Anu*, or of the name of *A.*; *byá-ba* also implies: of the purport, to the effect, just as *čes-pa* is also used: *‘tsol-žig’ byá-bai lun byün-nas* an order being given to make a search *Glr.* — 3. to go away, to disappear: *byas son* he disappeared *Glr.* —

II. sbst. 1. *byéd-pa* and *byéd-mkan*, the person that does or has done a thing, the doer, performer etc.; author, *bstan-bčós byéd-mkan* the author of the work *Tar.* — 2. *byéd-pa* the instrumentative case *Gram.* — 3. *byéd-pa* the doing, dealings, with noun in the instrum. case: *dé-dra-ba mi-rigs-pa rgyál-pos byéd-pa* such wrong being done by the king, such unjust dealings of the king *Dzl.*; in the genit. case: *bló-yi byéd-pa dbyiis-su sbos* hide the working of your understanding in the heavens, i. e. let it disappear in nothingness; effect, also with the noun in the genit. case, *Wdi.* — 4. *byéd (-pa)-po*, doer, accomplisher etc., *mčód-sbyin byéd-pa-por bos* he invited him as sacri-

ficing priest *Tar.*; *dül-bar byéd-pa-po* converter *Tar.*; *bkra-šis špél-bai byéd-po* aug-menter of eternal happiness (from a hymn); *byéd-pa-po* instrumentative case *Gram.*; as the twelve *byéd-pa-poi skye-mčéd* I here cite the following from *Wil.*, without being able to offer an explanation: *bdag, šems-čan, srog, gró-ba, γsó-ba, skyés-bu, γan-zág, šéd-čan, šed-bdág, byéd-pa-po, tsór-ba-po, šes-pa-po, mčón-ba-po*, where, by the by, it is to be observed, that thirteen are here enumerated, *byed-pa-po* being mentioned again with the rest (a want of accuracy, which is not unfrequently to be met with in the scientific works of the Tibetans). — 5. *byá-ba* q. v.

བྱེ་ byeu (also *byiu* q. v.) little bird; *byeu-zul byéd-pa* v. *zul*; *byeu-la-γug* *S.g.*, a medicinal herb *Cs.*

བྱེ་བ་ *byér-ba* v. *byér-ba*.

བྱེ་མ་ *byes*, *Lexx.* and col.; foreign country; abroad, *byes tag-rin-ba* a far distant country *Cs.*; *byés-su gró-ba* to go abroad, to travel; *byés-su dčeg-pa* to remove, to emigrate *Lex.*; *byés-nas sléb-pa* to come from abroad *Lex.*; *byés-pa* traveller, foreigner, stranger; **lam-róg bés-pa yód-pa yin-té** *W.* proceeding together as fellow-travellers.

བྱེ་བ་ *byó-ba* *Cs.* *rná-ba byó-ba* to hear, hearken, listen.

བྱེ་བ་ *byón-pa* v. *byón-pa*.

བྱེ་བ་ *byól-ba* v. *byól-ba*.

བྱེ་མོ་ *byol-són* animal, esp. quadruped; *byol-són-bas glén-pa* more stupid than a brute *Mil.*; *byol-són rgyál-po* the lion *Mil.*

བྱེ་ཀ་ *brá-ka* v. *řá-ka*.

བྱེ་ཉི་ *bra-nyé*, n. of a lunar mansion, v. *rgyu-skár* 2.

བྱེ་བ་ *brá-ba*, 1. sbst., n. of a small rodent, living under ground (not mole *Cs.*, but rather *suslik*, earless marmot *Sch.*); *brá-řu-se* *Ld.* a similar animal (= *pra-li?*); *bramkár*, *bra-tsán*, *Cs.*, burrow of it; *bra-brün*

Lex., *bra-ril* Cs., dung of it; *bra-lpágs* skin of it. — 2. vb. to have or to be in great plenty, to abound (?), *rán - gis za ma bra*, *btuñ ma bra*, *gon ma bra* she allowed herself no abundance of food, drink, or clothing; **za-*, *tui-*, *čín-*, *lab-*, *zér-dha-te** eating, drinking plentifully, walking, speaking, talking a great deal C.; **tša-*, *đho-*, *đhán-dha-te** being very hot, warm, cold C.

བླ་བོ *brá-bo* (prov. **brau**, *Pur.* **bro**) **buck-wheat**; *bra-pýé* *Lex.*, *rjen* *Sch.* buck-wheat flour; *brā - sóg* buck-wheat straw, serving as a poor sort of fodder during winter.

བླ་བྱ *brag rock*, *brag rtse-ysum-pa* a three-pointed rock; *brag - skéd* the middle height of a rock, opp. to *brag - mjug* and *rtse* its foot and top Cs. — *brag-spós* prob. an aromatic herb, used for incense *Lt.* — *brag-skibs* beetling rock. — *brag-rgyál* a prominent, high and precipitous rock, towering rock. — *brág-đa*, -*ča* echo; also fig. for something unsubstantial, shadowy, not existing *Mil.* — *brag-mjug* foot of a rock Cs. — *brag-pug* rock-cavern. — *brag-pýe* dust produced by hewing stones *Gl.* — **đhag-bhón** = *pá-bón* C. — *brag-dmár* name of a rock in or near Lhasa, alledged not to be identic with *dmár-po-ri* (*Sch.*). — **dag-tsél-wa*, *dag-šig-pa** mite, tick *W.* — *brag-rtśán* rock-lizard. — *brag-rtśé* top of a rock. — *brag-žün* mineral pitch, bitumen, is said to cure fevers and even fractures. — *brag-ri* rocky hill. — *brag-rúd* fall of a rock. — *brag-rón* chasm in a rock, ravine. — *brag-šig* v. *brag-rtśél-ba*.

བླ་བྱ *bran* 1. resp. *sku-brán* **chest, breast**, (cf. *nú-ma*); *bran rdün-ba* to beat one's breast *Gl.*; **čú-gu* *đán-la* *čir-te* *Kýér-čē** *W.* to carry a child pressed against one's breast. — *bran-kyéd* (?) Cs. a high, prominent chest. — *bran-dkyil* middle of the breast, cardiac region. — *bran-lkóg* *Mil.* prob. = *lkóg-ma*. — *bran-skás* *Sch.* the dorsal vertebrae opposite to the chest. — **đan - kúd** **string** of the *bran - kün* (-*guñ*, -*koñ*, -*goñ*), **pellet-bow**, a bow furnished with two strings, to shoot pellets or small stones, *bran-rđi* or -*rđeu*, with it *W.* — **đhan-kóg**

C. cardiac-region, pit of the stomach. — *bran-sgró* snake, serpent (like *lto-gró*). — *bran-búr* the middle convex part of the *rdó-rje* *Ma.* — *bran-tsig* *Lh.*, prob. heart-burning. — *bran-(y)žól* Cs. dew-lap. — *bran-ze* *Mil.* prob. breast-bone, sternum. — *bran-yyün* *Sch.* tame, gentle. — *bran-rus* *Med.* breast-bone. — **đan - lág** *W.* the hands crossed on the breast. — *bran-so* *Gl.* breast, brisket of a butchered animal. — 2. also *bran*, gen. *brán-sa*, eleg. *mčis-brán* (q.v.), resp. *yzim-brán*, *bžugs-brán* **night-quarters, halting-place**, whether under a roof or in the open air; also as much as **stage** (of a journey); *brán-sa* *đébs-pa* *Tar.*, prob. also **bór-čē** *W.*, to take up night-quarters; **dwelling**, particularly a temporary one, **lodgings**; but also a permanent **abode**, esp. in *W.*; **đán-sa* *tán-čē*, *yár-čē** to take in, to lodge a person over night *W.* (cf. *ynas* 2). — *brán-kān*, dwelling-house, dwelling-room *Pth.* — *bran-grógs* house-mate, bed-fellow. — *bran-dpón* master of the house, landlord. — *pó-brán* v. *pó*; *bla-brán* v. *bla*.

བླ་བྱ *bran-né* *Lex.* = *kran-né*.

བླ་བྱ *brán-pa* v. *brán-pa*.

བླ་བྱ *bran* 1. **slave, servant**, *mi-brán* 'vir servus' *S.g.*; *bran byéd-pa* to be a servant, to serve Cs.; *brán-du gyúr-ba* to become a servant Cs.; *brán - du kól - ba* to make another be a servant, to use him as a servant *B.*; *brán-du skúl-ba* to engage a person as a servant, to get him to work for one's self *Gl.*; *brán-du kās-blāns-so* *Pth.* they promised to serve him; *lus nağ yid ysum brán-du púl-te* devoting heart, mouth, and body to his service *Pth.*; *nai nub lto-gós-kyis brán-du kól* morning and night I am a slave to food and clothing *Mil.*; **subject**, one owing allegiance, **la-dágs-si gyál-po-la* *đán-yul-tso** a village subject to, belonging to, the king of Ladak *W.*; *brán-pó* servant, slave *Tar.*; *brán-mo* maid-servant, female slave; *bran-kól*, *bran-ryóg* = *bran*; also collectively, servants, domestics, household. — 2. **texture**, in the

compound *tags-brán byéd-pa* to weave *Mil.*; *nye-brán Mil.* seems to be some decoration of the shoes; *sno-brán Mil.* something similar. — *ču-brán Glr.*, and *mfso-brán??*

བྱ་བ་ *bran-pa* to pour out *Tar.*

བྱ་མོ་ *brán-mo* 1. v. *bran* 1. extr. — 2. also = **dan-tsós** *W.* finger, toe.

བྱ་བ་ *bráb-pa* v. *bráb-pa*.

བྱ་མེ་ *brám-ze*, from ब्रह्मन् 1. Brahmin, Hindoo priest; *brám-ze-mo* female Brahmin; *brám-ze rig-byéd dón-pai sgra* the voice of a Brahmin reciting the Vedas, being taken as a sign of good luck; *brám-ze-pa* an adherent of Brahma. — 2. a priest in general *S.O.* (Acc. to *Fouc.* transl. of *Gyatch.* 13 and 52 also = *brāhmaṇa*, the theological part of the Vedas; this is however against the tenor of the Tibetan text, which requires the word to be taken in the former sense.)

བྱ་བ་ *bral* v. *brál-ba*.

བྱི་ *bri* v. *bri-ba*.

བྱི་བ་ *brid-pa* 1. *Sch.* 'to continue, to reiterate, to repeat continually; *brid-la ytón-ba* to give again and again'. — 2. v. **brid-pa*.

བྱི་བྱི་བ་ *brid-brid-pa Sch.* to float, to move confusedly, before one's eyes.

བྱི་རྩ་ *brid-rtsa Lt.?*

བྱི་མེ་(སྤ) *brim(s)* v. *brim-pa*.

བྱི་མ་ *bris* v. *brí-ba*; *bris-sku*, *sku-bris* picture of a saint, drawn or painted *Cs.* — *bris-búr* the art of painting and carving images. — *bris-ma* written book. — *nag-bris* a drawing *Cs.*; *tson-bris* a coloured picture.

བྱི་བ་ *brú-ba* v. *brú-ba*.

བྱི་བ་ཆ་ *bru-ba-fsá Lex.* hunger.

བྱི་ཞོ་ or བྱི་ཞ་ *bru-zá* or *bru-sá Wdk.*, prob. = *gru-zá* and *gru-sá Pth.*, *bru-sál* or *bru-sál Ld.-Glr. Schl.* 19, b. 21, a. name of a country to the west of Tibet, bordering on Persia.

བྱི་བ་ *brüg-pa* to flow, to stream, to gush *Cs.*; subst. current, flow, flux *Cs.*; *ču brüg-pa* flowing-water *Lex.*

བྱི་བ་ *brun* dirt, dung, excrements, *mi-brün*, *bya-brün*, *sbrañ-brün* etc. feces of men, birds, flies etc. *Med.* and elsewh.

བྱི་བ་, བྱི་བ་མ་ *brüb-pa, brübs-pa* v. *brub-pa*.

བྱི་བ་ *brul* small particles, fritters, bits, crumbs, *bag-brul C.* crumbs of bread; *brül-ba Mil.*, *C.* to fall, into an abyss *Thg.*; to fall off, fall out, fall down, of leaves, seeds etc.; *brül-bu*, *brül-lu* = *brul W.*

བྱི་བ་ *brus* v. *brü-ba*.

བྱི་ *bre*, **ḍe**, *Sskr.* द्रोण, 1. a measure for dry things as well fluids, about 4 pints; acc. to *Cs.*: $\frac{1}{4}$ of a *bo*; *bré-bo če*, *breu čün* large and small *bre*, *Cs.*; *ysér-pýe bre gan Glr.* one (small) measure of gold-dust; *bre-do* two measures; *bré-la yson* that will just fill a *bre Zam.*; *bres bšar-ba* to measure with a *bre Lex.*; *lha-kan bre-tsad tsam zig* a miniature temple, not larger than a *bre Glr.*; vulgo also that part of the *Chod-rtén*, which has the shape of a corn-measure; in a general sense, measure, *bre-srāñ ytan-la bebs-pa Glr.* to regulate measures and weights. — 2. **bre** *Ld. Lh.* **bre-sé** *Kun.* *Eremurus spectabilis*, a plant of about a man's height, belonging to the asphodels. — 3. v. *bré-ba*.

བྱི་ཁོ་ *bré-ko* basin for washing *C.*

བྱི་བ་ *bré-ga* medicinal herb; *bré-gu*, id. (perh. the same plant) *Med.*

བྱི་བ་ *bré-ba* v. *bre-ba*; *bla-bré*, *ka-bré Sch.* capital, chapter, upper part of a column or pillar.

བྱི་མོ་ *bré-mo Sch.* unfit, useless, worthless; *bré-moi ytam Thgy.*

བྱི་བ་མ་ *brégs-pa* v. *brég-pa*.

བྱི་བ་ *brén-ba* v. *brén-ba*.

བྱི་བ་ *bréd-pa* to be frightened, afraid, in fear = *rtáb-pa*, *B.* and *C.*; *sbrül-gyis dñāns-šin bréd-pa* to be frightened by a snake *Wdk.*, or *bréd-čin dñāns-pa Pth.*;

bdúd-kyis bréd-na if you are afraid of the devil *Glr.*; *bréd-toms Lex.*; **dhé-po** fearful, frightful, terrible *C.*

བྲེལ་བ་ *brél-ba* I. vb. (not the same as *brél-ba*) 1. **to be employed, busy, engaged, to have business or work on hand**, *nied mkar-las-kyis brél nas loñ mi dug* being engaged in building, we have no time to spare *Mil.*; *dod kó-nas brél-na* if one is entirely taken up with lust and pleasure; **dhe-rin ná-la dhél-wa yó'*, *sañ-nyin sog** to-day I have a great deal to do, come to-morrow *C.*; *brél-bas* on account of much business *Dzl.* — 2. **synon. with *póns-pa* to be poor, to be without, wanting, destitute of**, c. instrum.: *loñs-spyod-kyis brél-ba Dzl. 722, 7*; more frq. with a negative: *èis kyan mi brél-bar byás-so* they did not let him want anything *Dzl. 722, 17, Sch.*; *tsó-bai yo-byád-kyis mi brél-bar* abounding in every necessary of life *Dzl. 725, 3* (acc. to a better reading); combined with another word: *póns-brél-te*; *brél-pón-méd-ñi Dzl.*, *mi brél-bar* not sparingly, scantily, niggardly, e.g. to bestow *Dzl.* frq. — II. **sbst. 1. *C.* and *B.*, a being engaged in a multiplicity of business** v. I, 1. — 2. *W.*: **business, affair, concern**, **ná-la dhél-wa zig yod** I have some particular business, concern, suit; **dhél-wa èi yod** what do you want, what are you about, what are you doing there?

བྲེས་ *bres* 1., *W.* also *bres-kyu* **manger**; *rtā-brés* manger for horses. — 2. v. *bre.* — 3. v. *bré-ba.*

བྲོ་ *bro* 1. **oath**, *bro -tsál-ba* to take an oath (?) *Pth.*, *bro bór-ba id.*, *dbu-bsnyuñ dan bro bór-ro Glr.* they swore by their heads, *nif.* — 2. **dance**, *bro skráb-pa Lex.*, *kráb-pa Mil.*, *brdññ-ba Glr.*, resp. *žabs-bró mdzád-pa Mil.* to dance, leap, gambol, as a manifestation of gladness and mirth, whilst *gar byéd-pa* is a regular kind of dancing, with gentle and waving motions of the body; *rñā-bró* drums and dancing *Glr.*; *bró-mkhan Cs.* dancer. — 3. *Pur. bro* v. *brá-bo.* — 4. v. *bró-ba.* — 5. *bro-nád Lex.*, *Mil.* and elsewh.; *Sch.* 'an epidemic disease'; *bro-ťsál Sch.* 'cold (in the head), cough, catarrh;'

Tar.: *págs-pa lo mañ-por sku-bro tsal-te*; *Mil.*: *šin-tu bro-ťsál-bar gyür-nas.*

བྲོ་བ་ *bró-ba*, I. vb. 1. **to taste, to smell**, vb. a. & n.; *ynyid kyan mi bró-bas*, not even enjoying (tasting) sleep *Dzl.*; *kā-ro skyá-ba bro* one has an astringent taste in the mouth *Med.*; *spas bro-o* it smells of incense *Dzl.*; *dri-ysün žim-pa bro-o* it has a pleasant smell *Dzl.* — 2. *C.* **to desire, to wish**, = *dód-pa*, *bló-bro-ba id.*; *ñu bró-ste* being about to weep *Mil.* — II. **sbst. taste, savour, flavour**, col. *bro-blág (*dób-lág*)*, *lán-tsa ka-zás kün-gyi bró-ba skyed* salt imparts flavour to any kind of food *S.g.*; *bro ltá-ba* or *myon-ba*, col. **dób-lag nyan-čē** *W.* to taste, to savour; to try the taste; *bró-ba-čan Cs.*, **dób-lag-čan** *W.* savoury, pleasing to the organs of taste, exciting the appetite; *bro-(ba-)med* tasteless, insipid *Cs.*

བྲོ་མ་ *bró-ma* v. *gró-ma.*

བྲོག་ཞུ་ *bróg-žu* v. *próg-žu.*

བྲོད་ *brod*, = *bró-ba*, **taste** (*žim-po*) **dhó-čēn** *C.*, **dód-čan** *W.*, well-tasted, savoury; **dhó-čēm-po** *C.* of a strong, powerful taste.

བྲོད་པ་ *bród-pa* **joy, joyfulness**, *bród-pa skyéd-pa Mil.*; *dga-bród id. C.*; *či-bród* readiness to die *Mil.* — Here may be quoted also *drod* 2 and 3.

བྲོབ་, བྲོལ་ *brob, brol* v. *bráb-pa*, *brál-ba.*

བྲོས་ *bros* 1. v. *bro* 5; *bros-tebs Sch.* — 2. v. *bro-s-pa.*

བྲེལ་ *bla* I. the space **over, above** a thing, chiefly occurring in compounds; *blá-na* above *Lex.*; *bla-na-méd-pa*, འབྲུག་ཏུ་, having nothing higher over it, the upper-most, the very highest, e.g. *byañ-čüb*, *šes-ráb* and the like frq; *bla-na-méd-pai lam*, *bla-med-rdo-rjei tég-pa*, = *snāgs-kyi lam*, the mystical method, v. *mdo* 3; *sá-bla*, above the earth, above ground, opp. to *sa-stén*, *sa-óg* upon and under the earth. Generally fig.: **superior, better, preferable**, *bañ-mdzód stoñ yañ blao* then even an empty treasury is preferable *Dzl.*; commonly with the pf. root of a vb.:

ལྷ་ bla

པ

ལྷ་པ་ blág-pa

tse ḡos kyañ blao Dzl. then I will rather die; less frq. with *na*: *ši-na yañ blai* since even death is to be preferred Dzl.; frq. it may be rendered by 'may', *rgyál-bar gyur kyañ blao* then may rather . . . gain the victory (than that I should . . .) Dzl.; also pleon.: *kyod mig-gis mi mton yañ blai* be it that you do not see it (it is of no consequence whether you see or not) Dzl. 220, 7. In the passage *Tar.* 123, 8 *bla* seems to stand as an adv. for 'very', *Schf.* —

Comp. *bla-gáb*, *bla-gós* (*W.* vulgo **tsá-dar*, *tsá-sar**) = *yzán-gos*, upper garment, cloth, serving Indians, and occasionally also Tibetans as a covering, = toga, *ἱμάτιον*; *bla-gáb prág-pa yèg-tu yzár-ba* to throw the toga over one shoulder, frq.; *bla-gab-méd-pa*, 1. without upper garment Dzl. 2. having no wish, no desire, free from passion(?) — *bla-bré*, also *bla-re*, canopy, dais Dzl. and elsewh. — *blá-ma* བླ་མ་ 1. the higher, upper, superior; *blá-mar byéd-pa* to esteem highly, to honour, syn. to *bkúr-sti byéd-pa* *Domañ*, *Tar.*; the exact grammatical explanation of *mi blá-mai čos-kyi čo-prúl* Dzl. 172, or of the similar passage *mi čos blá-mai rdzu-prúl* *Burn.* I, 164, offers some difficulties, although it is evident, that *Burn.* has hit the sense better than *Sch.* Of later date is the signification: 2. the superior, i.e. spiritual teacher, father confessor, གུར་, with the genit. of the person *Pth.*; in a more gen. sense: ecclesiastic, priest, 'Lama' *Thgr.*, *Pth.*; in East. Tib. a title designating a high eccles. degree, something like 'D.D.' v. *Desg.* 247, 371; *bla-mčód* for *blá-ma dan mčód-ynás* ecclesiastic and sacrificing priest, whether it be one and the same person, or two different individuals *Pth.*, *Mil.*; *bla-(ma-)čén-(po)* chief Lama, Grand-Lama. — *bla-brán* resp. for dwelling-room or house of a Lama or Lamas, whilst *yzim-kán*, *pó-brán* are the resp. expressions for secular dignitaries. — *bla-slób*, *blá-ma dan slób-ma*, the Lama and his disciple *Sch.* — *smán-gyi-bla* v. *smán*. —

II. *Sch.* 'soul, life'; acc. to oral explanations: 1. strength, power, vitality, e.g. in

food, scents etc., just like *bčud*. — 2. blessing, power of blessings, like *gyañ*, e.g. **lim-mé mi-la la čém-po mi dug = yañ mi čag** *C.*, no blessing attends a contemner of the law. — 3. an object with which a person's life is ominously connected; thus very commonly *bla-šin* a tree of fate (gen. a juniper or in *W.* a willow-tree, *ral-lcón*), planted at a child's birth; *rgyál-poi bla-gyú* the king's turkois of life *Gr.*; *bla-dár* a little flag on the house-top, on which benedictions are written; *bla ynás* the omen is lasting, propitious, *nyams* it is vanishing, foreboding danger; so prob. also Dzl. 22, 17, where it is not at once equivalent to 'soul' (*Sch.*). —

III. frq. incorr. for *sla*. — IV. in some combinations it has a signification not yet accounted for, e.g. *bla rdól-ba* *Sch.* to find fault with, to blame, abuse, without a reason; *bla-tse*(?) *Lex.*

ལྷ་པ་, གོས་ *bla-gáb, gos* v. *bla* I.

ལྷ་ཆོན་, མཆོད་ *bla-čén, -mčód* v. *blá-ma* sub *bla* I.

ལྷ་ཡོན་ *bla-ynyán* *Med.*?

ལྷ་ཐམས་ *bla-tábs* *Lex.*

ལྷ་རྣམས་ *bla-dágs* *Gram.*; *Sch.*: 'a primitive word, an abstract noun'.(?)

ལྷ་ན་ *blá-na* v. *bla* I.

ལྷ་འོ་ *blá-bor* *Sch.*: 'well! that may be! so much the better!'

ལྷ་བླ་ *bla-brán* v. *blá-ma* sub *bla* I.

ལྷ་འཛོ་, ལྷ་འཛོ་ *bla-tsó, gla-tso* *Sch.*: hereditary portion, inheritance.

ལྷ་ཡུ་ *bla-yyü*, ལྷ་ཤིང་ *bla-šin* v. *bla* II.

ལྷ་རེ་ *bla-ré* v. *bla-bré* sub *bla* I.

ལྷ་པ་ *blag* 1. sub *bde-blág* q.v. — 2. sub *btso-blag* q.v.

ལྷ་པ་ *blág-pa* 1. pf. *blags*, *rná-ba blág-pa* = *rná-ba ytád-pa* *Lex.*: to incline one's ear to, to lend one's ear, to listen to (*blág-pa* not by itself 'to hear' *Cs.*). —

2. *mčī-ma blāg-pa to shed tears.* — 3. in *blāg-pa mēd-pa*, the free translation of *आभ्यवकाशिक*, *Burn.* 1, 309 takes it in the signification given by *Sch.* to *bde-blāg*, and explains it by 'bare of every convenience or comfort'.

ལྷོ་བ་ *blān-ba* v. *lén-pa*.

ལྷོ་བ་ *blād-pa to chew*, secondary form to *ldād-pa Lex.*

ལྷོ་བ་ *blān-pa = glān-pa Cs.*

ལྷོ་ *blar*, frq. incorr. for *slar*.

ལྷོ་བ་ *blū-ba*, pf. *blus*, **to buy off, to ransom, to redeem**, *mi de blū-ru ytōn-ba* to pay in order to redeem a man, to pay as a ransom for him *Glr.*; *ṣug-ron-gyi srog blus* he redeemed the life of the dove *Dzl.*; *ḡdi-dag-gis rgyal-poi mgo blu-o* therewith I will redeem the king's head *Dzl.*; to recover, to redeem, *ytē-ba*, a pawn, pledge, security *C.*; *blu-rin* the money or price paid for the redeeming of persons or goods, ransom.

ལྷོ་བ་ *blūg-pa* v. *ldūg-pa*.

ལྷོ་བ་སྐྱུ་ *blūgs-sku molten image*; *blūgs-pār* casting-mould; *blūgs-ma* cast metal, statues, relieves (cf. *ḡūr-ba*); *blūgs-ṣzār*, *dgān-blūgs* v. *ṣzār*; *ḡā-blūgs* urn-shaped vessel for pouring out tea etc.; *spyi-blūgs* v. *spyi-bo* sub *spyi*; *mār-blūgs* oil-pitcher.

ལྷོ་བ་ *blūd-pa* 1. vb. *ldud-pa*. — 2. sbst. **to blū-ba, release, ransom, redemption** *Sch.* — *blūd-bu* v. *rlūd-bu*.

ལྷོ་བ་ *blūn-pa* dull, stupid; stupidity, foolishness; *blūn-po* stupid, foolish; fool, idiot; *blūn-po la-lā . . . ḡzin* some fools consider it . . .; *blūn-poi lugs* foolery, fool's opinion, fool's wisdom, expressions frq. used in scientific works to defeat antagonistic views; *dgē-ba mi byéd-pai mi ni blūn-po yin* the man without virtue is a fool; *ḡdod-yōn-la ḡags šin-tu blun* to be given to lust is folly *Pth.*; *byol-son-ṣyūgs-pas blun* more stupid than a beast *Mil.*; *blūn-ytam*, *blūn-tsig* foolish talk, foolery; *blūn-dad* superstition *Mil.* (cf. *dnos-dad*).

ལྷོ་བ་ *blus* v. *blū-ba*; *blūs-ma* ransom *Cs.*

ལྷོ་ *blo* I. rarely *blō-ba* mind (*Was.* 314 བོད་མི་)

1. the intellectual power in man, **understanding**, *mḡās-pai blo dan ldān-pa Dzl.*, *blo rno-ba Glr.* talented, gifted; *blo čēn-po (čūn-nu)* of great (small) mental abilities *C.*; *blo ṣsāl-te* of a clear understanding, sharp-witted *Dzl.*; *šes-pai blo* sagacity, intelligence, judgment *Dzl.*; *blo-rgyā Sch.* comprehensive intellectual power; *blo myur-žin* being of quick comprehension, sharp *Dzl.*; *blo-rāb*, *-ḡbrin*, *-dmān-pa* of sound, moderate, weak intellects or mental faculties *Mig.*, the last expression is frq. used in modestly speaking of one's self *Glr.* and elsewh.; *blō-yimūn-pa* intellectual darkness, a darkened mind *Glr.*; *blo-bāg* narrow-minded, weak in intellect *Sch.*; *kyod ni blo nór-ro* you are mistaken; *blos-lōgs-pa* 'to be competent in mind or judgment' *Sch.*; *blō-na-bab* 'I understand' *Sch.* (?) — 2. **mind, thought, memory**, *čos dan yi-ge-la blo ḡūg-pa* to direct one's thoughts to religion and to learning to read *Glr.*; *blō-la shyór-ba* to impress on the mind, to inculcate *Glr.*; *blō-la bžūgs-pa* what is retained by, treasured up in the memory *Tar.*; *blō-la bzūn-ba* to learn by heart *Glr.*, *W.*: **loa* or *lō-na zūm-čē**; *blo-tāg-čōd* v. sub *tāg-pa* I. — 3. **mind, sentiment, disposition** (here in part = *yid*), *blō-la ḡdōd-pa* to desire; *blo ḡdūn-pa* interest, concern, v. *ḡdūn-pa*; *mčōd-pa byéd-pai blō-čān de* he that has a mind, is disposed, to sacrifice *Dzl.*; *rañ bdē-bar ḡdōd-pai blo mēd-par* without any regard to his own welfare *Thgy.*; *blo nyē-ba* friendly sentiment; also: kindly disposed *Glr.*; *sdān-bai blo* a hating mind, malevolent disposition *Lt.*; *blo grō-ba Sch.*: 'to get soft, moved, touched, sad', acc. to a native authority: to be agreeably affected by; *blo mṡūn-pa* to be of the same mind, like-minded, with supine also: to agree *Glr.*; perh. also: to be unanimous, peaceable, on friendly terms *Sch.*; *kyéd-kyi blo dan mṡūn-pa* agreeably to your wish *Mil.*; *blor ma šōñ Sch.* 'the mind could not take it in' *Tar.* 51, 7, *Schf.*: 'it did not please

me, I could not reconcile myself to it'; **blo skyél-ba** W., **k'el-ba** C., *čel-ba* Cs. (?), to rely, to depend upon, *blo gél-ba* to hope Sch. (the correct spelling as yet doubtful); *blos ytón-ba* to give up, resign entirely, to risk, venture, e.g. *ráñ-gi srog Glr.*, Mil., *blo spán-ba*, id. Mil.; **tse-di lq-tán** monk C.; *lō-dag blos ma tōns-par* as she was so much attached to us Mil.; *rañ-blos ma tōns-pa* a man attached to himself, in love with himself; *blo ytod-pa* Schr. to trust, confide (cf. compounds); *dé-las blo zlog-pa* Thgy., to subtract, to draw off, divert, dissuade from; *blo brid-pa* to deceive, impose upon, cheat Glr. (*bló-yi bdag* 'conscience' Sch., acc. to Schr. not an authenticated expression).

Comp. *blo-kog-čé* confident, courageous, intrepid, undaunted. — *blo-grós sense, intellect, understanding*; *blo-grós-kyi šés-bya* what is to be discerned by the understanding; *blo-grós dan ldán-pa*, *blo-grós-čan* sensible, judicious (of persons), *blo-grós čén-po* C. of much sense, of an excellent understanding, *čün-nu* C., *žán-pa* Mil. of little understanding; *blo-gros-méd* unintelligent, injudicious; *blo-gros-rgyal-po* n. of a medicinal plant, = *smug-čün* Wdñ. — *bló-čan* having mind, sense; *byis-pai blo-čan* having the mind or sense of a child, thinking like a child Cs.; having a mind, v. above *mčód-pa byéd-pai bló-čan* de. — *blo-nyés* ill-meaning, malicious Glr. — *blo-ytád*, *blo-yden* hope, confidence, assurance, *bdag-gi blo-yden sú-la* ča in whom am I to place my confidence. — *blo-yden čós-la byéd-pa* Glr.; W.: **lor-tád* or *lo-dán čó-čé*, *kyél-čé(s)**, c. la. — *blo-rtóg* prob. = *blo-grós*, *blo-rtóg fa-dád-pa* Pth. people of different mental abilities. — *blo-stóbs* 1. C., W. courage. 2. W., generosity, magnanimity, or perh. also equanimity, self-command, e.g. if a person remains kind and forbearing towards disobedient servants. — *blo-fábs* counsel, expedient, *blo-fábs tsól-ba* Ma. — *blo-bde* cheerful, happy. — *blo-dód* covetous, greedy. — *bló-sna* 1. *bló-sna mañ-ba* Glr. was explained by our Lama; having manifold thoughts,

being restless, flighty, giddy. 2. W. disposition, turn of mind, **lō-na rñi-mo** slowness, irresolution, also longsuffering, **lō-na tñi-se** resoluteness, determination, promptness, both also adj.: slow, irresolute, and: resolute, determined etc. — *blo-méd* injudicious, foolish Cs. (*Dzl.* ༧༤, 18 makes no sense, there being prob. an error in the text. The translation of Sch. seems to be a mere conjecture). — *blo-bzán* 'sound sense', col. **lob-zan**, a very common name of persons. — *blo-šéd* Sch. 'memory, intellectual power'. — *blo-séms* mind, soul, heart, *blo-séms-bdē* = *blo-bdē* Mil. — *blo-bsám* intellect; W.: **lo-sám méd-kan** foolish, one not knowing what he is about.

II. frq. incorr. for *glo*.

ལྷོ་བློ་ bló-ba I. vb. to be able = *pód-pa*; Kyod *mi lō-na* if you cannot; **dī mi lō** that you cannot (dare not) do, prob. only W. vulg. — II. sbst. = *blo*, frq. used by Mil. for the sake of the rhythm.

ལྷོ་བློ་ bló-bur = *gló-bur* sudden, suddenly; Kyed *dá-ltar-gyi dád-pa bló-bur yin* thy present faith is new, but just sprung up in thee Mil.; *mi-spyod bló-bur-du gyur* the conduct of men suddenly changes Ma.

ལྷོ་ལྷོ་ blón-mo, for *lón-mo*, bones or knuckles used as dice Mil.

ལྷོ་ blón 1. Lex. = *gros*, *blón dēbs-pa* to give advice, to counsel; Cs.: to make arrangements. — 2. v. the following.

ལྷོ་བློ་ blón-po officer (prop. counsellor), any magisterial officer of higher rank; *blón-po dan bañs* commanding and obeying, higher officers and subalterns Glr.; more particularly minister (of state); *blón(-po) čén(-po)* Glr., *blón-po bkā-la ytōgs-pa* Glr., more commonly *bka-blón(-po)*, high officer of state, minister, governor; *krim-blón* minister of justice, officer of justice; *rgyal-blón* king and minister, also = council, privy-council, Glr.; *čós-blón* 1. (opp. to *bdūd-blón*) an orthodox, faithful minister etc. 2. *čós-blón čén-po* minister of public worship Glr.; *nye-blón* the same as *rgyal-blón* Glr. — *pyi nan bar ysum-gyi blón-po* Glr., lit. outer, inner, middle

minister, a distinction not quite intelligible. — *dmág-blon* military, *yül-blon* civil officer Cs. — *nan-blon* 1. v. above *pyi-nan* etc. 2. *Lh.* country-judge.

𑖀 bha, sometimes written for 𑖀, either from 𑖀 ignorance, or in order to appear learned, as is also 𑖀 for 𑖀, and so forth.

𑖀𑖀 bha-ga Ssk. the female genitals, *Pth.*

𑖀𑖀 bha-ra-ta, bha-ra-tai düm-bu, bhar-ta, bār-dha, Ssk. भरतखण्ड country between Lanka and the Sumeru, viz. Hindustan; also North-India, *Mil.* and elsewhere.

𑖀𑖀 bha-lad, Urd. بھلات, Beng. belati, 'a far distant country', = *pi-lin*, for Europe.

𑖀𑖀 bhaṇ-ge W., Ssk. भङ्गा, hemp.

𑖀𑖀 bhe-da v. be-dha.

𑖀𑖀 dba 1. *Lex.* = *ze-sa* reverence, respect, obs. 2. (or *rba*) = the following.

𑖀𑖀 dba-klōṇ *Glr.*, *rba-kloṇ* *Mil.*, *Dzl.*, *dba-rlābs* wave, billow; *rba-skya* whitish waves *Mil.*; *dba-tsub* surge, roar, turmoil of waves Cs.; *dba-byi* water-rat?

𑖀𑖀 dbāg-pa, pf. *dbags* Sch., v. *dbog-pa* and *bag-pa*.

𑖀𑖀 dbaṇ (**van*, vulg. **an**) 1. might, power, potency, *blōṇ-po dbaṇ čēs-pas* because the minister was very potent *Glr.*; *dbaṇ dge-dün-la ṛtad* *Glr.*, not only: 'he granted great privileges to the priesthood' Sch., but: he invested it with magisterial power and jurisdiction; rarely used of physical power or strength *S.g.*; *bsdad-dbaṇ-med* it is not in my power to stay *Thgy.*; *büm-pa jó-moi yin-te dbaṇ ma mčis-so* as the pitcher belongs to my mistress, I have no power over it, I have not to dispose of it *Dzl.*; *sdod-dbaṇ-méd-par* having no strength, not being able to wait (from eagerness, avidity etc.) *Glr.*; *dbaṇ-méd*, prob. *sdod* to be supplied (if the text be correct), this won't do so any longer *Glr.*; (*raṇ*)-*dbaṇ-méd-du* or *par* involuntarily, not being able to help it, e.g. to weep, rejoice, believe, *Mil.*: *dbaṇ-méd-du mči-ma čör-du жүг-pa* to make one

weep; *dbaṇ-méd-du čöl-ba* to make a person powerless, to force by absolute power *Glr.*; *dbaṇ-du gyür-ba* to get into another's power, to be overpowered *Tar.*; *död-pai* to get into the power of the passions, to be led away by them *Dzl.*; *dbaṇ-du gyür-pa* seems also sometimes to mean: he who has brought every thing into his power (?), along with *nyon-moṇs-pa-méd-pa* and *sems-rnam-par-gröl-ba*; *dbaṇ-du sdūd-pa* to reduce under one's power *Pth.*; *snayin-rje* to make the principle of mercy one's own, to practise it freely *Glr.*, (where *dü-ba* stands); *gró-ba* to comprise all beings, *Glr.*; *dbaṇ-du byéd-pa* id.; *dbaṇ byéd-pa* c. la, 1. to rule over, to govern, frq. 2. to possess, *bdāg-gis dbaṇ byar méd-pa* what one does not possess *Thgy.* — *dbaṇ-sgyür-ba* c. la, to govern, to rule, frq.; *dbaṇ grüb-pa* id. seldom. — *dbaṇ skür-ba* v. *skur-ba* and *dbaṇ*, 2. **van tán-čē** W. to make efforts, to exert one's self, also = the next. — *dbaṇ zá-ba* to offer violence *Dzl.* 22, 3. — *dbaṇ-gis* like a postposition, by, by means of, in virtue of, in consequence of, e.g. *lās-kyi* of former actions *Glr.*; *nia-rgyál-gyi dbaṇ-gis* from or in consequence of pride *Tar.* — 2. more especially in mythology, *dbaṇ bču* *Dzl.* 22, 14, also *stobs-bču* *Trigl.* 8, 6; *Gyatch.* II, 46, *Burn.* II, 781 seqq. 1. the ten powers of knowledge of Buddha, v. *Köpp.* I, 437 seqq. 2. in later times *ṛžan ṛjēs-su džen-pai dbaṇ bču* ten powers tending to the benefit of others are ascribed to the Bodhisattva, *Thgy.*: *tsé-la dbaṇ-ba* (respecting this form v. below) power over the length of one's own life; *sems-la dbaṇ-ba* power according to one's own pleasure to enter into any meditation; *yo-byád-la* to shower down provisions for the support of creatures; *lās-la* to mitigate the punishments for their sins; *skyé-ba-la* to effect one's own re-birth in the external world, without danger of being infected by its sin; *mós-pa-la* at pleasure to change one object into another; *smón-lam-la* to see every prayer for the welfare of others fulfilled; *rdzu-ṛprül-la* to exhibit wonderful feats for bring-

ing about the conversion of others; *ye-śés-la* to understand all writings on religion (ni f.); *śós-la* to convey the publication of religion to all creatures at the same time and in every language. 3. in practical mysticism: various supernatural powers (v. *skur-ba*), e.g. *pyi nan ysân-gi dban skür-ba Pth.* is alledged to signify: to convey externally, i.e. into the mouth, the power of *snan-bamfa-yás* (this and the two following are names of Buddhas and demons), internally, into the body, the power of *spyân-ras-yzigs* and lastly into the mind perfect purity, i.e. the *rta-mgrin*, and together with it power over the demons. — 3. **regard, consideration(?)**. In later writings the composition of *dbân-du byás-na* (*mázád-na* etc.) c. genit. (instead of which in *C.* also *dbân-du śór-na*, *śón-na* are said to be in use), is frq. to be met with, signifying as much as: when... is concerned, when... is in question, for the purpose of, or merely: respecting, as regards: *lēgs-pai*, *jigs-pai*, *btsân-pai* when beauty, firmness, formidable appearance (of a royal castle) are concerned, are the points in question *Glr.*; *śnāgs-kyi dbân-du rtsis-pai ślō-ka* prob. the Slokas being numbered with a regard to the Mantras, i.e. including the latter *Tar.* 127, 16. — 4. symb. num.: 5 (*dban* being taken for *dbân-po*).

Comp. and deriv. *dban-bskür* consecration, inauguration, initiation *Was.* (189), = *dban-bskyür* might, power, e.g. *sañs-rgyās-kyi Glr.* — *dban-grāl* the row of those that are to be ordained or consecrated. — *dbân-čan* mighty, powerful *Cs.* — *dban-tān* 1. **might**, = *māa-tān*, *dban-tān-méd-pa* low, mean, of inferior rank *Dzl.* 2. **time, chronology** *Lexx.* 3. **destiny, fate, predestined fate**, or rather the destiny of any creature consequent to its former actions, *tse dan dban-tān*, frq.; *dban-tān-méd-pa* may therefore imply: having no destiny, i.e. no particular destiny. — *dban-dus-pō-brān* 'Angdophorong' of the Indian papers, n. of a fort in Tibet. — *dban-ldān* mighty, powerful; *dban-ldān-gyi pyogs Domañ*, *dbân-poi pyogs Sbh.*,

is said to be north-east. — *dbân-po* v. the next article. — *dban-pyug* 1. adj. mighty, also sbst.: *dban-pyug yzān-las śē-ba Glr.* 2. symb. num.: 11. 3. **noun proper** a. *Iswara*, *Siva Glr.*, hence also the *Lingam* as his emblem *Glr.* b. *Avalokitesvara Glr.* — *dbân-ba* 1. vb. c. *la* = *dban byéd-pa*, e.g. *rgyal-śrid-la mi dban* he does not succeed to the throne; gen. with accus. *yēg di dbân-ba yin* one... belongs to this one *Mil.*; *bdag dbân-bai rgyal-prān* the vassals under my sway *Dzl.* 2. sbst. = *dban*, e.g. *śē-la dbân-ba* (v. above). — *dban-ris* prob. domain, dominion. — *dban(-po)-lāg(-pa)* a medicine, said to be prepared from a viscid, aromatic root, shaped like a hand. — *dban-śēs* perception, by means of the organs of sense *Was.* (278).

དབང་པོ་ *dbân-po* 1. **possessed of power, dominion**, *nór-gyi dbân-por gyur Dzl.* (*Ms.*); **lord, ruler, sovereign**, esp. divine rulers: *Indra*, also *lhañ dbân-po*; further *rgyāl-bai dbân-po*, *tūb-pai dbân-po* the highest of the Buddhas *Glr.* — 2. **organ of sense**, *dbân-po lia(-po)* a. the five organs of sense, eyes etc., also *dbân-poi sgo lia Med.* b. *Trigl.* 17, 6, five immaterial, transcendent senses of Buddha, which are in unison with his five powers, *stobs lia*, as stated by *Burn.* II, 430, v. *Köpp.* I, 436. In natural philosophy six organs of sense frq. are mentioned, *मनस* being added as the sixth; medical writings also treat of *dbân-po dgu* or *dbân-poi sgo dgu*, v. *bū-ga*. — 3. **sense, intellectual power**, *dbân-po rnōn-po* of acute intellect, *dbân-po rdūl-po* of obtuse intellect, also as common expressions for sagacious or dull *Dzl.*; *dbân-po nyams* the senses are weakened, become dull *Med.*; *lus sems dbân-po* body, soul, and senses (are glad, are pure etc.) *Dom.*; *dbân-po ysō-ba* to gladden, strengthen, revive, the senses *Mil.*; *rān-gi séms-las dbân-poi rnam-śēs byuñ* out of the spirit (of the personality which during the time between two periods of existence is in a disembodied state) the sense-endowed soul (of the new individual) is generated (in the process of conception)

S.g. — 4. **genitals**, *Wdn.* and elsewh.; *dbán-po lág-pa* v. *dbań-lág* sub *dbań*.

དབར་མི་ dbár-mi *Sch.* a faint-hearted, timorous man.

དབའ་ dbal *Lex.* = *tog* and *rtsé-mo top*, summit, point e.g. of a *mčod-rten* *Glr.*; the point, or acc. to some the grooves of the *púr-pa* or exorcising dagger; *rtai dbal bzań-ńan* *Lex.*? — *dbál-ba* v. *bal-ba*.

དབུ་ dbu resp. for *mgo*, head, frq.; beginning, commencement, e.g. of holy doctrine *Glr.*; **u lán-čé** *W.*, the mode of greeting between Lamas, by touching each other with their fore-heads; to bless (a layman by imposition of hands); *dbu mdzád-pa* to be the head, the principal person, e.g. in an assembly of believers *Mil.*; more definitely: *dbu mdzád-do* he was my instructor *Mil.* — *dbu-skrá* the hair of the head. — *dbu-rgyán* ornament of the head, diadem *Mil.* — *dbu-rńás* *Sch.* pillow. — *dbu-čan* furnished with a head, i.e. with a thick stroke at the top (of a letter), hence the name of the Tibetan printing characters. — *dbu-čen* 1. higher officer. 2. *dbu-čun* subaltern officer *Cs.* — *dbu-rje* Reverence, Reverend, title of Lamas. — *dbu-snyin* *bžés-pa* *Sch.*, *dbu-snyin* *dan bro* *bor-ba* *Glr.* resp. to swear by one's head. — *dbu-tód* royal cap, crown. — *dbu-mfun* *drun-du* resp. the same as *žabs drun-du* in directing letters: To... — *dbu-pán* elevation, high rank, dignity, *stód-pa* to praise, *smád-pa* to despise, to revile (dignities). — *dbu-ma* 1. n. of the goddess **Durga**, the wife of **Siva**. 2. **principal vein**, v. *rtsá-ba*. 3. **the middle** (-doctrine), **middle-road**, མཇམ་སྒོ་མཇམ་, which endeavours to avoid the two extremes *Was.*, also *dbu-mai lam* or *ltá-ba*; *dbu-ma-pa* an adherent of this doctrine *Sch.*, cf. however *mdo* extr. — *dbu-méd* the Tibetan current hand-writing, cf. *dbu-čan*. — *dbu-rmóg* *Zam.* w.e.; in *W.* **gyál-po u'-móg čo žig** is said to signify: Long live the king! — *dbu-rtsé* the top, pinnacle, of a temple, monastery *Glr.* — *dbu-mdzúd* (cf. *dbu mdzád-pa* above) **chairman**, **principal**, **warden**, in convents an official that takes the lead in performing the

prayers. — *dbu-žwá* cap. — *dbu-žóg* title-page *Sch.*

དབུ་བ་ dbú-ba v. *bú-ba*.

དབུམ་ dbugs 1. **breath, respiration**, *dbugs rińub-pa* *dan byin-pa* or *byin-ba* to respire, to inhale and exhale air *Med.*, *W.* **tón-čé** for *byin-ba*; *dbugs byin-pa* to stop for rest, to recover one's breath *Sch.* (and perh. *Pth.*); *dbugs-dbyin* *tób-pa* to be eased in one's mind, after despondency *Tar.*; **ug gyań bór-čé** *W.* to stop, to keep back one's breath; **ug sub* or *kor tán-čé** *W.* to choke, suffocate, strangle, throttle; *skyé-gro fams-čád-kyi dbugs lén-pa* to take away the breath of beings (which is ascribed to the demon *pe-dkár*) *Glr.*; *pýi-dbugs* seems to be the last breath of a dying man, but *nán-dbugs* is some fantastic physiological notion *Thgr.*; *dbugs mdé-ba* and *mi-bdé-ba* an easy and a hard breathing *Med.* frq.; *dbugs-tun* short breath; *dbugs rdzán-ba* or *brdzáns-pa* shortness of breath, asthma, as a complaint of old age *Thgy.*; *dbugs lheb-lheb byéd-pa* to pant, to be palsy *Med.* — *dbugs-rgód* *Lt.*? — *dbugs-nán* *Sch.* flatulence. — *dbugs tebs-rél* *Sch.* 'in one breath'? — 2. **a breath, one respiration**, as smallest measure of time = $\frac{1}{4}$ *kyim* = 4 seconds.

དབུ་ dbun *Lex.* = *dbus*.

དབུ་བ་ dbub-pa v. *bubs-pa*.

དབུ་ dbur termin. of *dbu*, *Sch.* first, at first.

དབུ་བ་ dbur - ba, also *ur - ba*, *'ur-ba* to smooth, *žóg-bu* paper, *ras* woollen stuff, *žál* a pavement *Cs.*; **ur gyág-pa** *C.*, **gyáb-čé** *W.* to iron, to smooth linen etc., **ur-čag** smoothing-iron.

དབུ་བ་ dbul-ba I. vb. v. *búl-ba*. — II. adj. poor, indigent *Dzl.*; sbst. poverty, want, penury, *dbul-ba sel-ba* to relieve want *Glr.*; *dbul-žin* *póns-pai rigs* a poor and indigent generation *Dzl.*; hence frq. *dbul-póns* poor, a poor man, pauper *Mil.*; poverty *Glr.*; usually *dbul-po*, fem. *dbul-mo*, poor.

དབུ་ dbus (*Ld.* **us**, *C.* **u**) 1. middle, midst, centre, *žag-pai dbus tsám-du*

pyin - *nas* having proceeded about to the middle of the rope *Dzl.*; *skyé-boi dbús-su* in the midst of the people *Tar.*; *tan ynyis-kyi dbus-ri* the hill (mountain) in the middle between the two plains *Glr.*; *dbús-kyi ri-rgyál* Sumeru standing in the centre (of the world) *Mil.*; seldom relative to time: *bžugs-pai dbús-su* whilst he was sitting *Glr.*; in metaphysics: *dbus dan mfa* 'the medium and the extremes' *Cs.* *Asiat. Researches XX, 577* — *dbús-ma* the middle one (of three or more persons) *Mil.*, (of inanimate things) *Glr.* — 2. in a specific sense: the central province of a country, a. of India, hence = Magadha, the holy land, land of Buddha *Thgy.* b. of Tibet, the province Ü; *dbús-pa* an inhabitant of it; *dbus-ytsán Ü* and *Tsan.*

དབེན་པ་ *dbén-pa* solitary, lonely, e.g. a road *Dzl.*; solitude, loneliness, *dbén-pa di-na* in this solitude *Dzl.*; *dbén-par gró-ba* or *ynás-pa* frq.; *dben*, id.: *dbén-la dga Ma.*; *dben-(pai) ynas*, sa solitary place, esp. hermitage; *dbén-ynas čén-po brgyád-kyi sa* earth from the eight great hermitages, sacred places of pilgrimage in India *Glr.*; like *bstonis-pa* the word is construed with the instrum. case: *mas dbén-pa*, solitary as to a mother, i.e. motherless; *snyin-pos dbén-pa* = *snyin-po méd-pa Tar.*

དབོ་ *dbo* 1. n. of a lunar mansion, v. *rgyu-skár*, no. 22. — 2. the belly-side of fur.

དབོ་བ་ *dbó-ba* v. *bo-ba*.

དབོན་པོ་ *dbón-po* (*W.* **ón-po**, *C.* **om-po**) 1. *B.* resp. for *tsá-bo* grandson; nephew; *dbon-srás* id. *Glr.*; *dbán-mo* fem.; *mes-dbón* ancestor and grandchild *Glr.*; *dbon-žán Glr.* 95 seems to denote son-in-law and brother-in-law, with which also *Sch.*'s Mongol transl. agrees, *Geschichte d. Ost-Mong.* p. 359 med. — 2. Lama-servant *C.* — 3. a certain sect of Lamas, clad in red, shorn, and married, = **sor-kyim-pa**, *C.*, *W.* — 4. a Lama skilled in astrology, who for instance, when a person has died, performs those ceremonies, that serve to avert harm from the survivors *W.*

དབོལ་བ་ *dból-ba Cs.* = *rtól-ba*, *Lex. rdziñ dból-bu*.

དབྱེངས་ *dbyuñs*, **yai(s)** 1. singing, song, tune, melody, *glu-dbyáñs* id.; *lun-bstán-gyi dbyañs* prophetic song, psalm *Mil.*; *dbyañs(-su) lén-pa*, *dbyañs byéd-pa* to sing *Dzl.*; *stód(-pai) dbyañs* song of praise, hymn of thanksgiving, **jhe'-pa** *C.*, **púl-če** *W.*; *γduñ-dbyáñs* a song of aspiration *Mil.* — *dbyáñs-čan Glr.* a deity, prob. = *Jam-dbyáñs-čan-ma* Saraswati, goddess of euphony. — *dbyañs-snyán* sweet singing. — *dbyáñs-pa* singer *Cs.* — **yai-žü** bow for a violin, fiddle-stick *W.* — 2. vowel, hence *dbyañs-yig* 1. the (four) signs of the vowels, *Gram.* 2. *Cs.*: notes (of music) or any contrivance for marking the modulation of sounds; so perh. also *Glr.*

དབྱར་ *dbyar* summer, in India: rainy season (cf. *das*); also *dbyár-ka*, *dbyár-ka Mil.*, *W.*, *dbyár-dus*, *Cs.* *dbyár-mo*; *dbyar-dgun-méd-par* summer and winter *Mil.*; *dbyar B.*, *dbyár-ka-la* col. in summer; *dbyar-ynás* 1. summer-abode, *Sch.* 2. the solitary summer-fasting of the monks; *dbyar-skyés* 'summer-born'; *dbyar-rúá* summer-drum, po. expression for thunder *Cs.* — *dbyar-čár* summer-rain *Cs.* — *dbyar-žwa* summer-hat.

དབྱར་པ་ *dbyár-pa* (*Pur.* **sbyár-pa**, elsewh. **yár-pa**) poplar, various kinds of which tree are found in the vicinity of villages, cultivated or growing wild. (*Wdñ.* also *sbyár-pa*.)

དབྱི་ *dbyi* (**yi*, com. **i**) 1. lynx, *dbyi-mo* the female of this animal, *dbyi-prüg* a young one; *dbyi-tsán* lair of it. — 2. in Ü: beer, = *čan*.

དབྱི་གུ་ *dbyi-gu* = *dbyig-gu* little stick, cf. *dbyig-pa*.

དབྱི་བ་ *dbyi-ba*, prob. only fut. to *jiyi-ba*, to wipe off, to blot out, to efface, *Lex.*: *ri-mo*, a drawing. *Sch.* however notices also a perf. *dbyis*.

དབྱི་མོ་ *dbyi-mo* flax (?).

དབྱི་མོང་ *dbyi-moñ* medicinal herb, used against delirium *Med.*; *Cs.*: 'a plant

དབྱིག(ས) *dbyig(s)*

of an acrid taste, used as tea'; in *Lh.* *Potentilla Salesovii*, of which neither the one nor the other fact is known to me.

དབྱིག(ས) *dbyig(s)* 1. = *nor* wealth, riches, treasures, *nor - dbyig* id. *Dzl.*; *dbyig-čan* rich, *dbyig-med* poor *Cs.*; *dbyig-mán* *Lex.* — 2. prob. = *dbyig-nyén*, precious stone or a kind of such *Glr.* and elsewh.

དབྱིག་པ་ *dbyig-pa* stick, = *dbyüg-pa*.

དབྱིག་པུ་ *dbyig-pu* *Sch.*: 'implement for cleaning, scouring, polishing'.

དབྱིང་ཙ་ *dbyin-za* *Sch.*: summer-hat (?).

དབྱིངས་ *dbyiñs* 1. syn. with *kloñ*, com. *nám-mkai dbyiñs* or *dbyiñs* alone: the heavens, celestial region, *rgyáb-la brag dmar nám-mkai dbyiñs* red rocks behind and the expanse of heaven *Mil.*; *kyeu dbyiñ-su yal* the youth disappearing was carried up to heaven *Pth.*; *dbyiñs-na bžugs-pai dá-ki-ma Mil.* — 2. height *Schr.*; the above passage was also rendered: red rocks behind, as high as heaven. — 3. in metaphysics an undefined idea of extent, region, space, གཞུ་ (cf. *kloñ*), *čos-kyi dbyiñs*, གཤམ་གཞུ་, not 'the wide diffusion of religion' *Sch.*, but a mere fanciful notion, or as it is expressed *Wts.* 143: le monde intellectuel de Bouddha; of highly learned Lamas the words are used: *tugs-dgóns čos-dbyiñs-su tím C.*; and also *dbyiñs* alone: *bló-yi byéd-pa dbyiñs-su sbos Glr.* hide your mental activity in the heavens, i.e. let it be reduced to nothing; so prob. also *Tar.* 38, 10, *pün-po lhág-mo méd-pai dbyiñs-su*, where nothing of the skandha is left remaining. *Sch.*: *dbyiñs-su* in a body, in one mass, whole, entire(?).

དབྱིན་ *dbyin* or *ryin byéd-pa* *Sch.*, to incite, instigate, set on.

དབྱིངས་ *dbyiñs* shape, figure, form, *byá-dbyiñs-čan* having the shape of a bird *Lt.*; *šin-rtai dbyiñs dan dra* shaped like a waggon or carriage *Glr.*; *skyés-pai dbyiñs-la nós-bzuñ-ba* to learn the nature (of plants) from the shape in which they grow; **ā-me yib dug** he quite resembles his mother in shape *W.*; *dbyiñs légs-pa B.*

དབྱིར་མེད་ *dbyer-méd*

a fine figure, **sóg-po** an ugly figure *W.*, or also: of a handsome (or ugly) form; *dbyiñs zlum-por yod* it has a round shape *Glr.*

དབྱིག་གུ་, དབྱི་གུ་ *dbyüg-gu, dbyü-gu* 1. small staff, wand, rod, e.g. used as a magic wand, sun-dial etc. *Cs.* — 2. *Lex.*: = *ču-tsod q.v.*; *Sch.*: *dbyüg-gu rebži*, '64 equal parts of weight or measure; 64 quarters of an hour, or 16 hours'; but 64 *ču-tsod* would make as much as 25 $\frac{3}{4}$ hours.

དབྱིག་རྩོ་ *dbyüg-rdo* *W.* sling-stone; *B.*: *rdo-ryüg*.

དབྱིག་པ་ *dbyüg-pa* I. vb. pf. *dbyugs* 1. to swing, brandish, flourish, a stick, a sword; to wag, *riñ-ma* the tail *Cs.*; **yug yug jhē-pa** *W.*, to swing to and fro, to dangle; **yug ton** *W.*, swing! dangle! — 2. to throw, cast, fling, **gyál-kar-ne do** *C.*, to fling a stone through a window; to throw away, to throw down, **yüg-le žog** *C.* (= **pán-te bor** *W.*), throw it away! — II. sbst, stick, *C.*; **yüg-pa gyáb-pa** *C.* to strike, to beat with a stick. *dbyüg-to Glr.*, *dbyüg-to*, id. (*Sch.* club?) *Lex.*: = *bér-ka*, དཔུང་; *dbyug-to-čan* wielding a stick; n.p.

དབྱིང་པ་ *dbyün-ba*, fut., and in *C.* secondary form to the pres. *byin-pa*.

དབྱིཾ་ *dbyé-ba*, (regular pronunciation **yé-wa*, com. **é-wa**). I. vb. fut., and in *C.* secondary form of *byéd-pa*. — II. sbst. 1. parting, partition, division, distinction, classification *Thgy.* — 2. section, part, class, species, *dbyé-ba nyi-šu ysuiñs* twenty different species are named *Lt.*; *yi-ge di dbyé-ba ynyis* these letters are divided into two classes; hence like *sna - tsogs: sgyu - rtsál dbyé-ba* manifold arts, artifices *Smbh.* — *dbyé-brál* *Lex.*: discord, dissension.

དབྱིན་པ་ *dbyén-pa* (**yén-pa*, com. **én-pa**, = *dbén-pa*), difference, dissension, discord, schism, *dge-din-gyi dbyén-pa byéd-pa* to create discord, to cause a schism among the priesthood *Dzl.*; *dbyen byéd-pa* to make a difference, to discriminate *Sch.*

དབྱིར་མེད་, དབྱི་ཐ་མེད་པ་, དབྱིར་མྱིད་པ་, *dbyer-méd, dbye-ru-méd-pa, dbyer-mi-pyéd-pa* in-

separable, not to be distinguished, quite the same, identical *Ghr.* and elsewh.; *blá-mar dbyér-med* prob.: identical with a Lama; esp. in the higher philosophy in reference to the impossibility of distinguishing between good and evil (!).

དཔེས་ *dbyes* *Schr.*: magnitude, size, dimensions, so perh. where *dprál-bai dbyes* *če* is mentioned as a characteristic of beauty.

དབག་ *dbrag*, v. *prag*, intermediate space, interstice; ravine, glen, defile, *C.*; *Sch.* also: vise, handvise.

དབར་པ་ *dbrád-pa* v. *brád-pa*.

དབར་བ་ *dbráb-pa* v. *bráb-pa*.

དབར་པ་ *dbrál-ba* v. *brál-ba*.

དབྱི་བ་ *dbri-ba* v. *bri-ba*.

དབྱི་བཅོང་ *dbre - btsón* (?) *Sch.*; *Lex.* *dbre-btsog* dirt, filth.

དབྱོག་པ་ *dbróg-pa* v. *próg-pa*.

འབར་ *ba* *Sch.*: 'seizure, distraint'; or rather the liability of paying higher interest, payment not having been made at the appointed time; *ba-gan*, *ba-gan-yig* warrant for thus proceeding against a debtor *C.*

འབར་ཆ་ *ba-ča* *Wdn.*; *Sch.*: lees from distilling brandy.

འབར་ཁྲོ་ *bá-po* magician, sorcerer, conjurer; *bá-mo* sorceress, witch *Cs.*, *W.*

འབར་བ་ *bá-ba* 1. to bleat, *W.* **ba tán-čé*.
— 2. to bring, to carry, *bā - šog* bring it hither! *Sik.*, *ba-son* take it there!
— 3. to commit adultery *C.*

འབར་བོ་ *bá-bo*, *Cs.* = *jug-pa*, hole, cave, cavern, *brág-gi* cleft in a rock, grotto; *bá-bo-dan* hollow, excavated.

འབར་བྱི་ *bá-byi* a kind of cake, baked of parched rice or maize meal, frequently eaten with the tea *C.*

འབར་ཞིག་ *bá-žig* *B.* only, solely, alone, *bdag* *bá-žig tár-ro* I alone escaped *Dzl.*; *rkán-pa* *bá-žig* the foot alone (appeared party-coloured) *Dzl.*; *blón-po de* *bá-žig-gi* *čün-ma* only this officer's wife *Dzl.*;

mere, nothing but, *yser dan dñul* *ba-žig-gis* *gañ* *Sbh.*

འབག་ *bag* 1. mask, guise, disguise; cf. also sub *sgo-lo*. — 2. imitation, effigy, likeness, figure, *dra-bág* resp. *sku-bag*, *žal-bág* id.; *dra-bag-gyon-mi* masked persons *Pth* — *bag-čam*, prop. masquerade, masked ball; *Cs.*: buffoonery, grimaces.

འབག་པ་ *bág-pa* I. vb. pf. *bags*, fut. *dbag?* cf. *sbág - pa*, to defile, to pollute one's self, *bud-méd dan* with women *Dzl.*; *dod-čags-la* through lust *Dzl.*; to defile, to soil, to dirty, *snód-la* a vessel *Dzl.* 230, 7? — 2. *C.* to take away, to steal, to rob; to covet, to wish to take, c. *la* *Mil.* (acc. to oral information).

འབག་འབོག་ *bag-bóg* a slight elevation, hillock *W.*

འབག་རག་ *bag-rág* spider, *bag-rág-gi* *tsai* cob-web *Sik.*

འབག་ས་ལྷག་ *bags-lhag* rest, remainder, remnant (of food) *Mil.*

འབང་བ་ *bán-ba* to be soaked, macerated, softened by soaking *Cs.*, cf. *sbán-ba*.

འབངས་ *bañs* subject, *rgyál-po* *bañs-su* *on* the king turns into a subject *Ma.*; *bañs byéd-pa* to obey, *bkai* *bañs bgyid-par* (or *bka-bañs-su*) *kas-bañs-so* they promised to obey, to perform the commandment *Mil.* frq.; *bañs-su byéd-pa* *Cs.* to reduce under one's dominion; gen. collectively: the people, the subjects, opp. to *blón-po* officers, magistrates, or *rje*, *rgyál-po* etc. — *lha-báns* *Tar.* 165, 22 *Schf.*: slaves belonging to a temple.

འབད་པ་ *bád-pa* I. vb., imp. *bod*, to endeavour, to exert one's self, apply one's self, c. *la* or the termin.; *dus-rgyín-du* *čós-la* *bád-pa* *de* this (habit of) constantly applying one's self to religion *Mil.*; also c. acc.: *dká-ba* *brgya-prág* to perform a hundred exercises of penance; col. to cultivate, raise, rear, take care of, *žin* or *sa-yzi* to cultivate the ground, *rgun-brim* to grow vines, *dud-gro* to breed cattle; *slób-par* to apply one's self to learning, *glén-mo* *kó-nar* to devote one's self exclusively to public speaking, preaching *C.* — II. sbst.

application, study, exertion, *bád-pa drág-pos* with most persevering application; *bád-pa dan rtsól-ba méd-par* without any exertion *Glr.*; hence *bad-rtsól* id.; *skyés-bus srúb-pai bad-rtsól* an assiduous rubbing with a human hand *Wdn.*; *dei bad-rtsól-gyis* through his endeavours *Thgy.*; prob. also: volition, energy of will *Sg.*; the passage in *Thgy.*: *byañ-čub čì fób-la bad tsál-lo*, is perh. not quite correct.

འབབ་ *bab* 1. a fall of snow *Mil.* — 2. tax, duty *Sp.*

འབབ་བ་ *báb-pa*, pf. *bab(s)*, imp. *bob* *Cs.*, *bobs* *Glr.*, to move downward 1. to descend, *lá - nas* col., a defile, in *B.* gen. with *las*, e.g. *rtá-las Dzl.*, also *rtá-ka-nas* *Glr.* to alight from a horse, mostly with *la*, although *ri-la báb-pa* may also mean: to alight (flying) on a mountain *Dzl.* ལྔ་༣, 2. — 2. to fall down, *ynám-la ká-ba bab* snow falls from heaven *Dzl.* — to flow, the usual word; to flow off; *mi-ytsán báb-pai ytor-kun* sink-hole, for dirty water to run through *Lex.* — 4. to alight on, to enter into, of demons *Lt.* — 5. in a general sense, like to get: *nya skám-la báb-pa* a fish that has got on dry ground; *ná-la ré-mos bab* *Pth.*, or *res bab* *Tar.* it is my turn; *sróg-la báb-bo Dzl.* life is at stake; frq. in reference to time: *či-bai dūs-la báb-bo* it has come to the time of dying, the hour of death has arrived; without a genit.: it is time; *skábs-la báb-bo* there is now an opportunity *Dzl.* — *bab-ču* river, rivulet, brook; also rain. — *bab-stégs* access or descent to the water, steps leading to a bathing-place *Hind.* **ghāt*. — *báb-mo** *W.* condescending, affable.

འབས་ *bam* 1. *rkan-bám* a disease of the foot *Sch.*: gout. — 2. *bám - yig* v. *yi-ge*.

འབས་བ་ *bám-pa* *Cs.* putrefaction, rottenness; to be putrid, rotten, cf. *bám-pa*.

འབར་བ་ *bár-ba* (vb.n. to *sbár - ba*) 1. to burn, *me bár-bai kán-pa* a burning house *Thgy.*; to catch fire, to be ignited; to blaze *Dzl.*; also in reference to the passions frq.; to beam, radiate, *rod-du* in light *Tar.*;

bár-du rin-ba *Cs.* combustible. — 2. to open, to begin to bloom, to blossom, frq. — 3. to talk, tattle, to be garrulous, babbling, **bar gá-pa me** it is not worth while to talk about it *C.*; *ko ná-la mán-po bar dug* he treats me to a long gossip *C.*; esp. to brawl, quarrel, chide, *ka-bár* quarrelsome, brawling *Mil.*; *mán-du bár-du byün-ba-las* as she was going to brawl still longer *Mil.*; **bar-kád tán-čē** to rail at a person *W.* — 4. *dpal bar-ba* *Cs.* to be celebrated, famous.

འབར་འབར་ *bar-bár* 1. sbst. a high, pointed hill, cf. *bag-bóg*. — 2. adj. uneven, rough; pock-marked.

འབལ་བ་ *bal-ba*, used only with *skra*, 1. to part, dress, arrange, the hair, as it is customary with the monks and nuns of certain sects; in Kham also national costume; *skra pyas bal pyon bal byéd-pa* (of a nun) *Pth.*; **bál - go - čen** a person wearing the hair thus dressed *C.*; *skrá-bal-čan*, prob. id.; *C.*: name of an old Indian sect. — 2. as a sign of mourning, to have the hair disheveled, hanging down in disorder *Pth.*; so also *Dzl.* ལྔ་༧, 17, acc. to correct reading; *bal-bál* shaggy *Sch.*

འབྱི་འབྱི་ *bi-bi* small lumps of clay *Cs.*

འབྱེག་(ས་)་བ་ *big(s)-pa*, pf. *pigs*, fut. *dbig*, imp. *pig(s)* and *büg(s) - pa*, *pug*, *dbug*, *pug*, also *pig-pa*, *püg-pa*, 1. to sting, of insects *Stg.*; to pierce, *rdó-rje-yis ni rin-čen pug* the diamond pierces the precious stone *Pth.*; to bore, *šin-la бүг - pa бүг - pa* to bore holes into wood *Glr.*; in a gen. sense, to make a hole, *rkan-pa kyis pug* the dog bit my foot *Mil.*; *kán-pa big-pa* *Thgy.* and elsewh., to break into, to break open; **big gyáb-pa**, id. *C.*; *ču-gdgs bigs* it removes strangury *Med.* — 2. *C.* to de-flower, to lie with, obscene. — **büg-čē** *W.* to make remarks on an absent person, to criticize. — *bigs-byéd*, n.p., n. of the Vindhya mountains (v. *विन्द्*).

འབྱིང་ *biñ*, **gham-biñ** *C.*, resp. **sol-biñ** tea-pot.

འབྱེག་(ས་)་བ་ *bib(s)-pa* = *búb(s)-pa* *Sch.*

འབྲུ་ *bu* worm, insect, any small vermin, esp. euphem. for louse; *bu-srin*, *srin-bu*, id.; *bu-skyógs* snail *Med.*; *bu-tags* *Cs.*, cob-web; **bu-yán** (prob. a mere corruption of *bün-ba*) humble-bee *W.*; **bu-rin** snake *W.*
 འབྲུ་བ་ *bü-ba*, pf. *bus* 1. to open, to unfold, of flowers, esp. with *ka Pth.* — 2. *Cs.*: to be lighted, kindled, set on fire.

འབྲུ་ས་ *bü-ma* *Sch.*: tool used in forging nails.

འབྲུ་རས་ *bu-rás* a coarse silky material, stated to be imported into Tibet from Nepal, and to come from some other insect than the silk-worm.

འབྲུ་ལ་ *bü-la* 1. *C., W.* shoe of plaited straw. — 2. *C.*: **kó-wa bü-la**, a kind of leather, resembling chagreen.

འབྲུ་སྤྲུ་ནང་ *bu-su-hán* medicinal herb *Med.*

འབྲུ་ག་ *bug* *Sch.* awl, puncher; chisel.

འབྲུ་གས་བ་ *bügs-pa* v. *bigs-pa*.

འབྲུངས་བ་ *büns-pa*, prop.: to fall upon in a body, to rush in upon, = *rüb-pa*; *čós-la büns* apply yourselves with might and main to religion! it is also used of one person: *bad büns* he summons all his strength, strains every nerve *Dzl.*

འབྲུད་བ་ *búd-pa* I. pf. *bus*, *pú(s)* (the latter form prob. transit., the former intransit.) fut. *dbu*, imp. *pú(s)* 1. vb. n. to blow, *lás-kyir lhuñ búd-čün* whilst the wind of works is blowing; *čós-kyi duñ bus* the trumpet of religion blew (was blown). — 2. vb. a. to blow, *duñ* the trumpet; to blow away, *rluñ-gis sbür-ma bús-pa ltar* like chaff blown off by the wind *Dzl.*; to blow up, to fan, *me* the fire, frq.; to blow into, to inject, e.g., to apply a clyster *C.*; to blow or breathe upon, *bsér-bus* to be encountered by a cold wind *Med.*; to inflate, to distend by injecting air, *lus kun bús-pa ltar skrañs Mng.*; *bud-duñ* *Wdk.* = *duñ* trumpet. Cf. *sbúd-pa* and *pú*. — *W.* **pú-čē**. — II. pf. imp. *púd*, fut. *dbud* *W.* **púd-čē**, trs.: 1. to put off, pull off, take off *C., W.*, the turban, hat, coat, ring etc. *Glr.* and elsewh.; to throw down, *púd bžag-go Glr.*, = **pañ-ste** *bor W.*, v.

sub *pén-pa*. — 2. to drive out, expel, cast out, chase away, with the accus. of the person and place, *yul* out of the country *Tar.*; *yul-púd* an exile *Schr.*; *drag-pos* by force *Mil.*; to let out (out of a cage); to set free, to set at liberty, to allow to pass *W.*; to lay out, to spend, **nul tsam púd son** how many rupees have been laid out, spent? — 3. to pull out, tear out, extract, uproot, so a tooth, *C., W.* — 4. to take away, to subtract, **gü-ne* (or *gu tóg-ne*) *zi púd-pa* (or *púd-na*) *ña lus** 4 taken from 9 leaves 5 *W.* — III. pf. *bud*, vb. n. (limited perh. to *W.*) 1. to fall from, escape from, drop, fall down, **lág-pa - ne bud son** it escaped, dropped out of my hand; to fall off, of leaves; to fall through, **sól-wa da - mig-ne bud son** the coals are fallen through the grate. — 2. to go away, to leave, e.g. to leave the service. — 3. to go out of sight, to disappear, **nyi-ma bud son** the sun is gone down; **búd-kan** a departed (deceased) person; the ancients, those of old, *pristini*; to pass away, **dus - tsód bud** time passes away (make haste!); **píd-ka šar-na gun bud son** when spring begins, winter has passed away; **bud čug - čē** to cause to be lost, or to suffer to be lost, to lose.

འབྲུན་བ་, ཟུན་བ་ *bün-pa*, *bün-pa* to itch; **bun*, *zá - bun** the itch, itching *W.*; **bun rag** I feel an itching (*B. gyá-ba*).

འབྲུབ་བ་ *büb-pa*, pf. *bub*, imp. *bub(s)*, 1. to be turned over, upside down, frq. with *ka*, *ka-büb - tu nyal* he lies with his face undermost; *ka-bub-tu bžag* or *bor* it is placed with its top lowermost, inverted, tilted, turned over; *lag-büb* (or *-bubs*) *byéd-pa Sch.*: stumbling to fall on the hands. — 2. fig., to be overthrown, destroyed, spoiled, with regard to meditation *Mil.*

འབྲུབས་བ་ *bübs-pa*, pf. imp. *püb(s)*, fut. *dbub*, *W.* **püb-čē**, to put on a roof, or something for a roof; *tog* to make, construct a roof; *gur* to pitch a tent; *gru-pübs* corner-pavilion *S.g.*

འབྲུས་ *bum* one hundred thousand, *büm-tso* id.; *rgyai dmug büm - tso lña*

500 000 Chinese *Glr.*; *búm-pa* *prág yèig* a hundred thousand; *búm-tso drug* 600 000; *mgur-búm* the 100 000 songs, v. *mgür-ma*.

འབུས་པ་ *búm-pa* **tomb, sepulchre** *Cs.*, *sku-búm*, *yduñ-búm* *Cs.*, id.; *sku-búm* (**kum-búm**) n.p., a large monastery on the Chinese frontier, v. *Huc*, also *Köpp.*, who traces the name back to the preceding word.

འབུས་པ་ *búr-ba*, I. vb. 1. **to rise, to be prominent**, *sbán-la brág-ri* *búr-ba* *èig* a rocky hill rising from the green-sward *Mil.*; *búr-du dód-pa* v. *dód-pa*; *búr-du rkó-ba* to emboss, to work out relieves *Glr.*; **bur-kó gyáb-pa** *C.*, **búr-la tón-èè** *W.* id. — 2. **to spring up, come forth, bud, unfold**, **no bur dug** it is getting green *W.* — 3. **to increase, augment**, **no kyé-na ñ-ma bur dug** when the fields are getting green, milk becomes more plentiful *W.* — *kyon-bur* gold and silver ornaments in relief on some other metal. — *glo-búr*, *blo-bur* seems to be a technical term for some part of a building *Glr.* — *bris-búr* paintings and sculptures. — *búr-rko-mkan*, **búr-bzo-pa* engraver. — *búr-sku* relief-picture — *bur-rgód* (s.l.c.) *Ld.-Glr.*, *Schl.* 17, b., mentioned among various musical instruments(?). — *bur-jóms* with *byéd-pa* to reduce elevations, to smooth uneven ground; fig. *Mil.*, to prostrate an opponent in disputation. — *búr-po* 1. *Sch.*: **projecting, prominent; a protuberance, tumor**, *rús-pai* *búr-poi ldebs* near the protuberance of the bone *Med.* 2. **having protuberances, uneven, rough**, opp. to *jam-po*, of the skin *Med.* — *búr-ma* embossment, relief — II. sbst. **protuberance**, e.g. a boil, pustule etc.

འབུས་པ་ *búl-ba* I. vb., pf. imp. *ful*, fut. *dbul* (**ul*, *ul**), *W.* **ful-èè** 1. **to give**, when the person receiving is considered to be of higher rank (cf. *ynán-ba*), *èi tsam zig dbul-bar bgyi* how much shall we give you? *Feer Introd.* p. 70, 18; **to bring in**, e.g. to place a criminal before the king *Dzl.*; *gar dan rtséd-mo rgyál-po-la* *búl-ba* to perform dances etc. before the king *Dzl.*; *ytsug-lag-Kan rgyál-po-la yzigs-par* *búl-ba* to show the king the convent-temple *Glr.*; **to**

lay before, represent, report, like *ysól-ba*, *tsul rgyas ful-bas* as they had given him a minute report of the manner in which . . . *Mil.*; *ful zig* communicate it to me *Mil.*; *bul-bar ful-nas* *Mil.*, prob. proposing to give, offering; *lam* to put a person in the way of, to put in a condition, to enable *Mil.*; specifically in dating letters: *dkar-mdáns-nas ful* given at Kardang. — 2. **to add** (arith.) *Wdk.* II. sbst. **offering, gift, present**, *búl-ba man-po ful* *Mil.*, also *byéd-pa* *Pth.*

འབུས་པ་ *bús-pa* 1. v. *bú-ba*. — 2. = *búr-bar*, **prominent**.

འབུས་ཤིང་ *bus-šiñ* *Sch.* a coppice of young trees.

འབེན་ *be-dha* (**bé-da**), a class of itinerant musicians, cf. *mon* *W.* (This seems not to be a Tibetan word, but to belong to one of the mountain dialects; its spelling also — acc. to *Ld.-Glr.*, *Schl.* 25, b. p. 15 — may be wrong).

འབེན་ *ben* *Pth.*, **bem** *W.*, *C.* 1. **aim, goal, target**, *ben dzügs-pa* to set up a target; *bén-la ytod-pa* to aim, to take aim; *bén-sa* the place where the target is to be set up; specifically: the central part of the target, the mark. — 2. **scope** *Cs.* — 3. **putrefaction** *Sch.*, = *bam*.

འབེན་དུག་ *ben-dug* *Cs.* rags, tatters.

འབེབས་པ་ *bébs-pa*, pf. *pab*, fut. *dbab*, imp. *pob* *W.* **páb-èè**, causative to *báb-pa* 1. **to cast down, throw down**, *ltó-ba sa-la* to cast one's self on the ground *Dzl.*; *sar-dül bebs bèug* he made (the pigeon) throw down dust *Glr.*; **to cause to rain** (e.g. jewels) frq.; *kýeu éu bébs-kyi ri-mo* a picture representing two youths who, driven by piety, conveyed by means of an elephant skins filled with water to the fishes in a dried-up pool *Glr.*; *mig sna-rtser* to keep one's eyes directed towards the tip of the nose. — 2. **to subject** *Dzl.* 250, 12. — 3. **to put off, to lay aside**, e.g. *bag* I. — 4. used in a variety of phrases: *ynas bébs-pa* *W.* **zi páb-èè** to take up one's residence in a place; *dpya bébs-pa*, with *la*, to impose

taxes *Tar.*, cf. *bab*; *skyon bēbs-pa* to impute a crime to a person, to calumniate *Glr.*; **(s)kad p'ab-čē** *W.* to translate; *blo*, resp. *tugs*, e.g. *yul-p'yogs di-ru bēbs-pa* to direct one's thoughts to a certain place, to have a mind to settle there; *ytan-la bēbs-pa v. ytan*; **nā nūl-la p'ab-čā** to turn the barley into money *Kun*.

འབེས་ *bem* v. *ben*.

འབེར་ *ber* *Cs.*: 'a sort of plastic mass used by smiths'.

འབེལ་(མ་) *bel(-ma)* the hair on the forehead of a horse *Cs.*

འབེལ་བྱ་ *bēl-po* *Sch.*: 'temperate, saving, economical'; *bēl-po dug* a good deal has been saved (by economy), ample provision has been made; *bēl-du j'ig-pa* to enjoin temperance, frugality'(?).

འབོ་ *bo* a dry measure, which seems to be very variable as to quantity, and little used; *kāl-bō Cs.* bushel.

འབོ་བ་ *bō-ba*, pf. *bos*, *bo*, *p'o*, fut. *dbo* *W.* **bo-čē, p'o-čē**, to pour out, *krag bō-ba* to shed blood *Ma.*; *ma bō-ba byūn-nas* there being no spilling *Glr.*; *b'dūd-rtsi p'ō-bas* pouring out nectar *Glr.*; **p'os ton** *Ld.* pour out! — 2. to swell (up), to rise, **bōs-te rag** I see it has swelled *W.*; *bōs-pai nas* *Sch.* swelled barley; *srān-ma p'ōs-pa tsam* as big as a swelled pea *Lt.*; *srād-ma p'ōs-p'ōs* grain swelled, and afterwards parched. — 3. to sprout, shoot forth, of wild-growing plants, *sa bo dug* the ground is verdant *C.*

འབོག་ *bog*, a kind of upper-garment, *p'o-bóg*, for men, *mo-bóg* for females *Cs.* — 2. *W.*: a square cloth, for wrapping up and carrying provisions, also **bog-čā**, hence **bog-čes** a burden thus formed. — 3. *W.*, a small hillock; **sa-bóg, be-bóg** a sand-hill; **ri-bóg** a projecting hill, also a clod; **pañ-bóg** a piece of turf.

འབོག་ཆོལ་ *bog-čol* v. *sbug-čol*.

འབོག་ཐྱ་ *bog-thō, žicā-mo bog-thō* *Cs.*, hat with a broad crown of yellow cloth, and trimmed with long-haired fur.

འབོག་(མ་)བ་ *bog(s)-pa*, pf. *bog*, *p'og*, fut. *dbog?* *W.* **bog-čē**, to be rooted out, uprooted, pulled out, of teeth *W.*; to be put out of joint, *tsigs* *W.* — 2. to be taken down (opp. to *gél-ba*), *kāl-rnams p'og* *Glr.* the loads were taken off; **zan mé-nē** the kettle from the fire *W.* — 3. to grow loose, to come off, to drop off, leaves from a tree *C.* — 4. to sink down, to fall to the ground, esp. in a fainting-fit, *bog-čün brygāl-ba* *Thgy.*, *brygāl(-žün)* *bóg pa* *Pth.*, id.; *bog yun-rin-na* *Lt.* prob.: when the fainting-fit has lasted a long time; *smyo-bóg* madness, insanity, *byun* sets in, takes place *Glr.*; *bog-ši* being quickly carried off, by cholera etc. *W.* — 5. to wade, to dip into, to submerge, *ču-la* *Dzl.* also *ču* *Lex.* to wade through the water.

འབོག་མ་བ་ *bógs-pa*, pf. *p'og*, fut. *dbog, dbag*, imp. *p'og*, 1. to give, to impart, *ydams-nāg, lun* counsel, advice, directions *Tar.*; *krid, bslāb-pa* *Mil.* instruction; *sdóm-pa* to impose religious duties, i.e. to receive into holy orders *Glr.*; to bequeath, to give(?), *nor* *Lex.* — 2. *p'zi-ma* to fit up a dwelling, = *bēbs-pa* *Glr.*; *gro bógs-pa* to take breakfast. — 3. to blot, stain, pollute, v. *bāg-pa*.

འབོད་བ་ *bón-ba* *Cs.*, roundness, rotundity, *boñ-bón*, round; acc. to my informants **boñ-bón** loose, slack, incoherent *W.* —

འབོད་ *bod* 1. v. *bód-pa*. — 2. v. *bād-pa*.

འབོད་བ་ *bód-pa, bód-pa*, pf. imp. *bos*, *W.* **bo-čē, bos (boi, bō)**, 1. to call, to exclaim, *sdod žig čes bós-so* he exclaimed: wait! *Dzl.*; *mi žig* *B.*, *mi žig-la* col., to call a person; *rtsar* *Glr.*, *mān-du* *Pth.* to call near; *nān-du* to call in; *bód-pai brda* or *tsig* interjection *Gram*; *čün-la bod-pa* to call, to invite, to a cup of beer *Dzl.*; *ma bós-par ón-ba* to come uninvited *Dzl.*; *kū-čos bód-pa* *Wdn.*, *bod-grógs-pa* *Dzl.* to cry repeatedly; **bós-ra** *Ld.*, **boi-ra, bō-ra** *Lh.*, **tān-čē* or *gyāb-čē** id. *W.*; *nū-bód* howling, v. *nū-ba*. — 2. to call, to name, to denominate, *yul-skad...* *bód-pa* commonly called, styled... *Wdn.*

འབོབ་ *obobs*, not exactly 'stocking' (*Sch.*), but a soft, warm stuffing of the stockings; **bob-zón** a shoe provided with such stuffing *C.*

འབོར་བ་ *bór-ba*, pf. imp. *bor*, 1. to throw, cast, fling, e.g. the mendicant's bowl up in the air, the sword to the ground *Dzl.*; *zám - pai óg - tu* to precipitate a person from a bridge *Dzl.*; *pyir* to cast out *Thgy.*; **ma bhor-wa jhe** *C.* don't throw it away! **bhor son** I've lost it *C.* *bor-ytór*, *bor-stór*, *bor-dór*, *dór-bor-ba* *Mil.* and elsewh. id.; to throw away, pour away, *çu* water *C.*; to waste, to squander *Dzl.* — 2. to leave, forsake, *Kyim-fab* husband or wife *Dzl.*; to leave behind, *mi zig bód - du* to leave a person behind in Tibet; *yáb-kyis bór-bai tse* when I was left by my father, when my father died *Pth.*; *de bór-la ton* let that alone, give it up, keep away from it *Mil.*; **na lé-ka bor tan yin** *W.* I shall now leave off working, I shall put aside my work. — 3. = *jóg-pa*, to place, put, lay, in *W.* the word commonly used, in *C.* and *B.* only in certain phrases: **ru bor** put it here! **tán-ni kar bór-če** to seat a person on the carpet, to invite to a seat on the carpet; **mi lag-tu fin bór-če** to place a charge into somebody's hands; **nyér-pa só-ma bór-če** to appoint a new manager; frq. with gerund: **kyi tag-te bór-če** to fasten a dog (to a chain). — 4. in particular combinations, e.g. *góm-pa*.

འབོར་ *bol* (v. *bol*) cushion, bolster, mattress; *snye-ból* pillow, v. *snye-ba*.

འབོར་བོ་ *ból-po* *B., C.*, **ból-mo** *W.* 1. soft, of the ground, beds, leather, fruit etc.; soft, gentle, pliable, also as to disposition of mind; *ból-le sig-ge sdód-pa* to sit still, to remain quiet, tranquil *Mil.* — 2. *C.* = *mód-po*.

འབོས་ *bos* 1. v. *bo*. — 2. v. *bo - ba*. — 3. sbst. boil, bump, tumour *C.*

འབྱང་བ་ *byan-ba* to clean, cleanse, purify *Cs.*, *byan-kyád* custom *C., W.*

འབྱུང་བ་ *byám-pa*, pf. *byams* *Cs.*, to flow over, to be diffused. *byam-klás-pa* *Lex.*, *Cs.*: unlimited, infinite; *rab-byáms*

Lex., *Cs.*: widely diffused, far spread; *rab-byáms-pa* *Cs.*: a man of profound learning, a doctor of theology or philosophy; also *Schr.*; *Köpp.* II, 253.

འབྱར་བ་ *byár-ba* v. *byór-ba*.

འབྱིན་ *byi-ba*, pf. *byi*, also *pyi* and *pyis*, vb.n. of *pyi-ba* to be wiped off, blotted out, effaced *Cs.*; to fall off, of the hair *Dzl.* and elsewh.

འབྱིང་བ་ *byin-ba*, pf. *byin* 1. to sink in, to sink down, to be swallowed up, *šin-rta byé-ma-la byin* *Glr.* the carriage sticks fast in the sand; *gru ču-la* the ship sinks in the water *Dzl.* and elsewh. — 2. to grow faint, languid, remiss, *rig-pa byin-ba bsér-ba* to lift up again one's fainting soul *Mil.*; *byin-rgod* seems to signify languor, distraction, *byin-rmúgs* *Mil.*, id., *byin-rmúgs-méd-pai sgom*; so also *byin-tibs* *Lt.*; *sems-byin-ba* drowsiness, indolence, depression of spirits. — 3. *C.* **jhiñ son*, *jhiñ log son**, they have dispersed, separated, are all gone home. — 4. v. *jhiñ*, 2.

འབྱེད་བ་ *byid-pa*, pf. *byid*, *pyid* 1. to glide, to slip *Lex.* = *dréd-pa*. — 2. to disappear, to pass away, e.g. *mi-tse byid* human life passes away *Lex.*; in *W.* **tse pid-če** vb.a., to earn a livelihood, **gár-ra čó-te** by smith's work (*C.* *lto zá-ba*).

འབྱིན་པ་ *byin-pa*, pf. imp. *pyun*, fut. (in *C.* also pres.) *dbyun* *Ld.* **pin-če**, trs. of *byun-ba*, to cause to come forth: 1. to take out, to remove, a pillar from its place *Dzl.*; **pins(ton)** take it out (out of your pocket, out of the box etc.) *Ld.*; to draw out, pull out, a sword, a thorn etc., frq.; to tear out, to put out, one's eyes etc., *mig dbyun-ba dé-dag* the men whose eyes are to be put out *Dzl.* p. ༤༩, 10, acc. to an emended reading; to draw forth, produce, bring to light, something that was hid *Dzl.* — 2. in a more gen. sense: to let proceed from, to send out, to emit, rays of light, frq.; *lus-la krag* to draw blood by scratching one's self *Dzl.*; *mči-ma* *Glr.* to shed tears; *skad* to make the voice to be heard, of a bird *Dzl.*; *sdug - bsñd - gyi skad* to utter

complaints, lamentations *Dzl.*; *skad chen-po* to cry aloud *Dzl.*; **to exhibit, to extol**, *bstán-pai čé-ba* the grandeur of the doctrine *Tar.* 48, 9, *Schf.*; **to drive out, turn out, expel**, *γnas byin-pa Tar.*, **yün-wa* Ts.*, to banish, so also *Ld.* **pin-čé**; **to cast out, throw away** *Ts.*; **to save, rescue, liberate, release**, *nas* from, *Dom.*; absol. *Tar.* 121, 19. — 3. particular phrases, such as *kól-du pyün-ba*, *yid byin-pa* etc. v. in their own places.

འབྱུང་པ་ byiug-pa, pf. and imp. *byugs* 1. **to wet, moisten, smear, spread over, anoint**, with *la*: *ša skám-la tsá-ču byiugs-pa* salt-meat *Glr.*; *ydon-la sol-snim byiug-pa* to daub one's face with coal-salve *Glr.*; also with accus. and instrum.: *lha-rtén spos dan byiug-pas* covering the little temple with spices and ointments *Dzl.*; *γser byiug-pa* prob. to gild *Pth.* — 2. **to stroke, to pat**, *mgó la* a person's head *Dzl.*

འབྱུང་བ་ byiun-ba I. vb., pf. imp. *byuñ* (intrs. of *byin-pa*) **to come out, to emerge**, often with a pleon. *pyir* etc., from the water, from an egg, a vessel etc. *Dzl.*; *kór-ba-las* = to be set free, to be liberated *Dom.*; to go out, *kyim-nas Dzl.*; *pyi-rol-tu byiun-ba* to go out into the open air *Dzl.*; **to make one's appearance, to become visible** *Dzl.*; **to show one's self, to appear** *rgyál-poi rmi-lam-du byiun-bai lha-yčig* the princess that appeared to the king in a dream *Glr.*; also: *ná-la rmi-lam bzán-po byuñ* I have had an auspicious dream *Mil.*; *sgrén-mor byiun-ba* to go abroad naked *Dzl.*; **to be heard, to resound**, *skad* frq.; **to be said, to be told** *Tar.*; **to turn out, to prove, to be found**, *ma bzi-ba su byiun-ba* he who is found not intoxicated *Glr.*; *nán-pa byuñ* it proved to be ill founded *Mil.*; . . . *pa su yañ ma byuñ* none was to be found that . . . *Pth.*; to step forward, from the crowd; to step forth, to appear *Glr.*; **to step up to**, with *rtsar* to *Glr.*; *brgyugs-nas byuñ* they came running up or near *Pth.*; **to go to, to proceed to, to come**, *rü rtsé-mor Dzl.*; **ka-nán-wa ma jün-na* W.* if no order (permission etc.) comes; *dbug pyir byuñ-nas* when breathing returned, when they recovered from faint-

ing *Dzl.*; *mun-pai bskal-pa lia-brgya byuñ-no* then came, followed, 500 dark Kalpas *Pth.* — 2. **to rise**, as kings, frq.; **to arise, to originate, to become**, with *nas, las*, from, in consequence of, by, *dé-nas byuñ* it derives its origin from that *Glr.*; *brás-bu byiun-bai šin* trees on which fruit is growing *Stg.*; *mi byiun-bar gyur ba* not to come to a fair beginning, to be suppressed in its first beginnings *Glr.*; *kyeu žig byuñ dug* by that time a boy had become of it *Glr.*; *γnyis-su byuñ* they became two, they split in two (systems of doctrine); *ráb-tu byiun-ba* to become a priest, v. *rab*; to come in (money); **to happen, to take place**, very frq., *ltas či byuñ* what signs have taken place? *Dzl.*; *mi žig-la nyés-pa čen-po byuñ* = a man has committed etc. *Dzl.* frq.; *ro di-rnams-la či byuñ-ba yin* what has happened to these corpses, what is their history? *Glr.*; *snar byuñ-ba* and *ma byuñ-ba* things heard of and unheard of *Tar.*; *ká-nye-nas yód-pa dé-an de dūs-su byiun-no* 'at that time also the opened position (of the hands of the image) took place' *Glr.*; *blá-ma-la yañ byuñ lágs-sam* did the same thing happen to your Reverence? *Mil.*; *ned-kyis di-bzin byuñ* it is I that brought this thing about *Glr.*; *pyis-byuñ* or *byuñ* the later time, time to come, also adv. afterwards, latterly, *Tar.* — 3. The word *more* and *more* assumes the character of an auxiliary in such phrases as the following: *gro-tub-pa byuñ* they were able to proceed (the possibility of proceeding was brought about) *Glr.*; *da bla-ma der bzugs-pa byuñ-na* in case your Reverence should stay there *Mil.*; with the supine: *bül-du, žér-du, stón-du byiun-ba-la(s)* as they gave, said, showed *Mil.*; *fugs-dám pél-bar byuñ* meditation increased; lastly, with the root only: *bod dan brel byuñ* came into communication with Tibet *Glr.*; *sleb byiun-ba-la* when he appeared *Mil.*; *řdo dbyug byuñ* he threw a stone; and so it is commonly used now, esp. in *C.*; it supplies the place of a copula in: *γsuñ de kun sams-la šin-tu řád-pa žig byuñ* this song was truly heart-affecting *Mil.*

Comp. *byün-kwis* 1. = *ču-mig* a well, spring *Sambh.* 2. **origin** *Pth.* 3. **ablative case** *Gram.* — *byün-kwis-kyi kams Cs.*, 'a mineral, *byün-kwis-kyi kams-kyi bñud* a mineral elixir' (?) — *byün-ynás (सम्भव)*, **place of origin** (cf. *padma byün-ynás*); **primitive source**, *yón-tan tams-čád-kyi byün-ynás* source of all accomplishments; *byün-bai yzi* id.; *pan-bdé tams-čád byün-bai yzi* primordial source of all happiness. — II. **sbst.** 1. **a coming forth, an originating, the state of being**, *byün-ba-nyid Tar.4, 4 Schf.* the true state of a case. — 2. **element**, usually 4: *byün-ba bzii ynod-pa* damage done by fire, water, wind and sand *Glr.*; *byün-ba bzii lus* the physical body, very frq.; *byün ba ryo* the elements are in motion, are raging *Ma.*; higher philosophy numbers 5 elements, adding the ether, *mka*, as the fifth; accordingly physiology teaches, that in the composition of the human body earth constitutes the mucus of the nose, water the saliva, fire produces the pictures formed in the eyes, air the sensations of the skin, ether the sensations of the ear; even 6 elements are spoken of, v. *Köpp. I, 602.* — 3. **symb. num. for 5.**

འབྱུང་བོ་ *byün-po* (भूत) 1. **being, creature**, *byün-po kun* all beings *Cs.*; *byün-po čén-po* the great being, Buddha *Cs.* — 2. **demon, evil spirit, foul sprite**, frq., *byün-po-srún* a preservative, talisman, against such; *byün-mo* fem. *Cs.*

འབྱེད་ *byé-ba*, pf. and imp. *bye*, *W.* **be-čé(s)**, intrs. of *byéd-pa* 1. **to open**, *padma ká-bye-ba* a lotos-flower that has opened *Glr.*; *mñal ká-bye-nas* when the mouth of the womb has opened itself *S.g.* — 2. **to divide, separate, resolve**, *ska sla nyis-su bye* it resolves into thick and thin matter *Med.*; *dñm-bu stón-du dbyé-bar gyur* it separates into a thousand pieces *Glr.*; *bye-brág ma byé-bai bár-du* as long as the separation has not evidenced itself *Dzl.*

འབྱེད་བ་ *byéd-pa*, pf. and imp. *pye*, *pyed*, *pyes*, fut. *dbye*, *W.* **pé-čé(s)**, pf. and imp. **pé(s)**, vb. a., 1. **to open**, **ka pé(s)*

*ton** *W.* open your mouth; *sgo pyés-nas jóg-pa Pth.*, **pé-te bór-čé** *W.* to open the door without shutting it again; fig. *čós-kyi sgo rnám-par byéd-pa*; *mig* to open one's eyes, opp. to *dziim-pa*; *lón-bai mig byéd-pa* to open a blind man's eyes *Dzl.*; to open again what had been shut or stopped, to restore, *dán-ga, yi-ga B.*, *kam W.* the appetite; *ba-pyé* the open b, b pronounced like w, *Gram.*; to get out, work out, fetch out, stone-shivers by means of a chisel *Glr.* — 2. **to separate, to keep asunder, to disentangle**, threads *W.*; to disunite, to set at variance, *dé-dag dbyé-bai pyir* in order to set them at variance, to create enmity between them *Stg.*; to part, separate, *byañ-kóg-stod-smad mčín-drís dbyé-ba ste* the cavity of the chest and the abdomen being separated by the diaphragm *S.g.*; **to divide, classify**, *rígs-kyi sgó-nas dbyé-na* if they are classified according to the different species *Lt.*; **to pick, to sort**, pease; hence, **to pick out, choose, select**, **pé-te kyon** make your choice, and bring it here! *W.*; *séms-čan-rnams lús-kyis rnám-par pye* the beings are severed by their deeds *Thgy.*; *ká-pye-ba* to open, to separate, e.g. when hands, that were laid in each other, are separated again *Glr.*; *ká-pye-ba* also **to open, to begin to bloom**; *byéd-pa* **to dissect, to anatomize** *Thgy.*; esp. with *rnám-par*, **to analyze**, to explain grammatically and logically, *don*, the sense, import, *Stg.* frq.; as *sdñd-pa* is the opposite of it: *byed-sdñd analysis and synthesis Cs.*; *byed-sdñd-kyi sgra* term for the affix *am*, the disjunctive particle (ni f.) *Glr.*; *mi-pyé* *pa* **inseparable, indivisible, imperishable**, *sku Sch.*; **unshaken, immovable**, *dád-pa Mil.* frq.

འབྱེད་རྒྱུ་ *byed-dpyád Sch.* tongs, pincers.

འབྱེད་བ་ *byém-pa*, with *byéd-pa*, 'to act with promptness, determination and good success' *Sch.*

འབྱེད་བ་ *byér-ba* pf. and imp. *byer*, **to disperse in flight**, to flee in different directions *Dzl.* *tsón-dus byér-nas mi dñg-ste* the market-people having fled, and no body remaining *Pth.*; **to give way, to be**

འབྱོབ་ *byó-ba*

བ

འབྲབ་བ་ *bráb-pa*

removed, of diseases *Lt.*, opp. to *rgyas* and *bsags*.

འབྱོབ་ *byó-ba*, pf. *þyo*, *þyos*, imp. *þyo*, *byo*, *byos*, to pour out, to pour into another vessel, to transfuse *Lex.* and *Cs.*

འབྱོབ་པ་ *byóg-pa*, pf. *byogs* to lick *Lex.* and *Cs.*

འབྱོང་བ་ *byón-ba* I. pf. *byán-ba* 1. to be cleansed, purified, v. *byán-ba*. — 2. to be skilled, well versed, *rig-byéd-la* in the Vedas *Tar.* — II. pf. *byóns-pa* to be finished, perfect, complete, frq. with *snýin-rje* *Mil.* and elsewh., to exercise full compassion(?) cf. *shyón-ba*. (The above arrangement is nothing more than an attempt; in order to arrive at any certainty as to these roots, a far greater number of observations would be required.)

འབྱོན་བ་ *byón-pa*, pf. and imp. *byon*, resp. to go, proceed, travel, *dé-nas byón-pa-na* then in proceeding on the way *Glr.*; to arrive, appear, become visible; also for *byün-ba*, e.g. *ran-byón*; with root of the verb: *þúr-byon-pas* preparing to fly *Mil.*; *ma-byón-pa* = *ma-óns-pa* future (Buddhas) *S.O.*; to rise, to appear; with dat. inf. = *þüg-pa* to begin, to set about a certain work *Tar.* 125, 16.

འབྱོར་བ་ *byór-pa* wealth, riches, goods, treasures, *byor-pa zád-mi-sés-pa dan ldán-pa* one possessing inexhaustible wealth, *bdé-ba dan byór-pa* joy and treasures *S.O.*; *byór-pa* drug *Pth.*, prob. six kinds of temporal goods; *rán-gi byór-pa lña* and *řžan-gyi byor-pa-lña* five subjective and five objective goods, of a similar nature as those mentioned sub *dal-byor*, yet without any evident reason for being thus divided *Thgy.*; *byor* - *ldán* rich, mostly used as a noun personal.

འབྱོར་བ་, འབྲབ་བ་ *byór-ba*, *byár-ba* I. intrs. of *shyór-ba* 1. to stick to, adhere to *Med.*; **Kyág-la řar son**, it is frozen fast *W.*; *byár-byed spyin* glue *Lex.*; *byor-smán* sticking-plaster *W.*; to infect, of diseases, *byor-nad* an infectious disease *Cs.* also mentally: **lo* or *sém-la řar** it sticks fast, is remembered, borne in mind.

2. to be prepared, ready, at hand, extant, *ša ma byór-nas* there being no meat prepared *Dzl.*; *řrál-du byír-ba ma yin* that is not at once in readiness *Dzl.*; *či byór-ba des mčód-pa byéd-pa* to offer sacrifice of such things as are at hand *Dzl.*; *či-ste byór-bar mi gyúr-na* but if he has not such a thing at his disposal! *Sambh.* — 3. to agree, *mi-byór-ba ká-čig* some disagreements, contradictions *Tar.* — II. resp. to come, arrive, *W.*, *C.*; **Kyí-kýi ku dñin-du řár-gyu yin** I shall appear before your Honour *C.*; **nyúr-du řar yon** I shall immediately attend *C.*

འབྱོལ་བ་ *byól-ba*, pf. and imp. *byol*, fut. (and pres. in *C.*) *dbyol* to give or make way, to turn out of the way, to step aside, *řčig-gis řčig-la Dzl.*; *byól-te gro* in walking I make way (to people) *Dzl.*; *W.* with accus.: **řul, las, dig-pa řól-čē** to step out of the way of, to shun, a serpent, toil, sin. Sometimes *řól-ba*.

འབྲགོ་ *brá-go* n. of a medicine *Med.*

འབྲང་ *brañ* v. *brañ* II.

འབྲང་བྱས་ *brañ-rgyás* *Mil.* sacrifice, offering of eatables.

འབྲང་བ་ *brán-ba* 1. pf. *brañs*, imp. *broñ*, to bear, bring forth, give birth; to litter, *brán-mo* an animal going with young, bearing *Cs.* — 2. also *brén-ba*, pf. *brañs*, imp. *breñs* *Mil.* (*broñ* *Sch.*?) to follow, to walk at another's heels, with *þyir*, *þyi-bžin* (-*du*), *řjes-su*, *W.* **tiñ-la** with genit., to follow, pursue, hunt after, *dbyug-pas* with a stick *Pth.*; to pursue, in one's thoughts.

འབྲབ་བ་, འབྲབ་བ་ *brád-pa*, *drád-pa*, pf. *brad*, imp. *brod* to scratch, to scrape, with the nails, claws etc.; to lacerate by scratching, *řdon Dzl.*; also to gnaw, nibble at.

འབྲབ་བ་ *bráb-pa*, pf. *brab*, imp. *brob* 1. to catch suddenly, to snap away, snatch away, a fly with one's hand, the prey with a bound. — 2. to beat, to scourge, *řer-lčag-gis* with thorns *Thgy.* — 3. to throw out, to scatter, magical objects, such as grains of barley etc.

འབྲས་བ་ *brál-ba*, pf. *bral*, imp. *brol*, intrs. of *prál-ba*, **to be separated, parted from, deprived of**, c. *dan*, e.g. from one's retinue, of the light of doctrine *Dzl.*; *brál-bar mi pód bú-mo kyod* thou, my daughter, from whom I am not able to part *Glr.*; *čün-nu-nas pá-má nyis dan brál-te* from a child bereft of parents, an orphan from infancy *Pth.*; **to lose, to be bereft**, frq. used in reference to the death of near relations; *mdo-sdé dan lóg-pa mi brál-žin* as the sacred writings never came out of his hands; *skóm-pa dan brál-bar gyúr-to* he got rid of his thirst; *nad dan brál-bar gyúr-to* he recovered from his illness, frq. (in such cases often confounded by the illiterate with *nád-las bsgal* etc.); more particularly: *srog dan* etc. **to die, perish**, frq.; *žig-čün brál-bar gyúr-ba* to be dissolved, of the human body *Dzl.*; *dú-ba yód-na bral-bar on* what was solid, is dissolved in dust *Dzl.*; *bral(-bar) med (-pa)* inseparable, indissoluble, frq.

འབྲས་ *bras*, C. also *brás-mo*, resp. *bsaṅ-brás* (*Pur.* **bras**, *Ld.* **ḍas**, *Lh.* **ḍai**, C. **ḍe**) 1. **rice**; *bras-dkár(-mo)* white rice, *bras-dmár* red rice (the inferior and cheaper sort); of the former there seem to be distinguished: *bo-tsa-li* (*Hd.* **basmati**), *rgyal-mo-ysán*, *ham-dzém*, *dzin-dzin* the second sort, acc. to Cs.; *brás-kyi srus* peeled rice *Sch.*; *bras-sá-lu* 'wild rice' *Sch.*; *bras-so-ba* *Sch.* and *Schr.*, rice not husked *bras-mo spos-šél* or *dkar-dzóm Ts.* maize.

Comp. *bras-čán* rice-wine, rice-beer. — *bras-čán* boiled rice. — *ša-brás* rice mixed with small pieces of meat. — *bras-čug* rice-soup. — *bras-žin* rice-field. — *bras-zán* dish of rice. — *bras-yós* parched rice *Med.* — *bras-sil* C. boiled rice, got up with butter, sugar, apricots etc., *W.* **pú-lá*, *pó-lá**, ཕུ་ལ་ལ་. — 2. **tumour**, esp. larger swellings in the groin etc.

འབྲས་ལྗོངས་ *bras - ljon* (**ḍe - jon**) n. p., **Sikim**.

འབྲས་སྤྱངས་ *bras - spün* n. p., monastery near Lhasa.

འབྲས་བུ་ *brás-bu* 1. **fruit**, e.g. *šin-gi Mil.*; *brás-bu ye-méd-kyi sa* a country

producing no fruit *Thgy.*; **corn, grain**, *brás-bu zór-bas bría-ba Mil.*; *bras-nan* a failure of fruit. — 2. **testicle** *Wñ.* cf. *rlig-pa*; *mig-brás* apple of the eye. — 3. **fig. effect, consequence**, esp. as opp. to *rgyu*, hence *rgyu-brás* cause and effect, more esp. in moral philosophy = **retribution, requital, recompense, reward**, three grades being distinguished: 1. *rnám-par snin-pai brás-bu* full recompense, in the worst case by the punishments of hell; 2. *rgyu bñm-pai brás-bu* by adversity during life; 3. *dbán-gi brás-bu* by unpleasant local circumstances, — so *Thgy.*; *rgyu-brás* and *brás-bu* also directly denote **the doctrine of final retribution**, *brás-bu mi bden* the doctrine of requital is not true *Thgy.*; further: *brás-bu* reward of ascetic exercises, the various grades of perfection, of which four are distinguished: a. *rgyün-du-žugs-pa* **श्रितापत्ति** or as partic. **འཕྲུག་པོ་**, he who enters the stream (that takes from the external world to Nirwana); b. *lan-ycig-pýir-on-ba* **सहदागामिन**, he who returns once more (for the period of a human birth); c. *pýir-mi-on-ba* **अनागामिन** he who returns no more, being a candidate of Nirwana; d. *dgra-bcom-pa* **अर्हन्त**, the Arhat, the finished saint; v. *Köpp.* I, 398.

འབྲི་ཁང་ or བྱང་ *bri - kün* or *-guñ* sect of **Lamás** and monastery in Tibet, *bri-kün-pa* member of that sect.

འབྲི་ཏ་ *bri-ta* a form of medicine, prob. a kind of extract *Med.*; *bri-ta-sa-dzin* medicinal herb, an emetic, *Med.*; in *Lh.* *Cuscuta*, which however does not agree with the descriptions.

འབྲི་བ་ *bri-ba*, I. pf. and imp. *bri*, intrs. of *prí-ba* **to lessen, decrease, diminish**, of water, frq. in conjunction with *ka*, at the surface, used with regard to size, number and intensity (synon. *grib-pa*). — II. pf. and imp. *bris* (*Glr.* also *bri*) 1. **to draw, design, describe**, *dkyil-kor žig* to describe a circle or other figure; also to paint *Glr.* 2. **to write**, *yi-ge* letters, a letter (epistle); *yi-ger* 'literis mandare', to record, to write down, something from hearing *Dzl.*: *bri-smýug* writing-reed, pen, pencil etc.

འབྲི་མོ་ *bri-mo*, **चमरी**, tame female yak; *rgod-bri* Pth., or *broñ-bri* Cs., wild female yak; *bri-zal* young female yak *Ld.-Glr.*, *bri-o* yak-milk; *bri-mar* yak-butter; *bri-milzo* (W. **brim-dzo**) bastard of bull and yak.

འབྲི་མོ་གླ་ *bri-móg* medicinal herb *Med.*

འབྲི་བ་ *brin* middle, midst, mean, middling, moderate, *brin zig* something moderate, of middling quality, = *tsád-ma* or *fig-tsád* W.; *brin-po* the middle one, of three sons *Dzl.* and elsewh.; between *stobs-čé* and *čün-nu* Lt.; *bzan nian brin ysum*; *rnal-byór brin-po* one that is moderately advanced in contemplation *Thgr.*; *zli-ba brin-po* v. *zla-ba*; *brin-gis* middling, moderately, adv.

འབྲི་བ་ *brin-ba*, in *žabs-brin byéd-pa* for *brän-ba* *Mil.*

འབྲི་བ་ *brid-pa* 1. also *drid-pa*, pf. *brid*, to deceive, cheat, impose upon, *blo brid-pa* id. *Glr.*; *brid-de riód-pa-las* Tar., as she wanted to seduce him deceitfully; *ka-mnar-brid* deceitfully, insidiously sweet, being followed by a nauseous, acrid or burning taste *Med.* — 2. Cs. = *pri-ba*.

འབྲི་མ་ *brim-pa*, I. vb., pf. *brim(s)* 1. to distribute, deal out, hand round, sweet - meats, flowers, poems *Dzl.*, Tar.; ... *la*, to ... — 2. *Ld.* to throw away, what is worthless, = **pán-čes**. — II. sbst. distributor, dispenser, waiter at table *Dzl.*; *brim (-pa)-po*, id. Cs.

འབྲ་ *bru* grain, corn, seed, frq.; grain of sand, *byé-ma bru rei stén-na* on every grain of sand *Glr.*; *bru tag-pa* to pound grains *Lex.* — 2. a single grain, piece, letter, *yi-ge bru yèig* a single letter; also without *yi-ge*: *bru drüg* the six letters = *yi-ge-drüg-pa*, v. *drug*. — 3. collectively, grain, corn, in gen. *brui kal* a load of grain *Dzl.*; *brü-sna mi kruis* no kind of grain is growing *Glr.*; *bru gán-bu-čan* pulse, legume *S.g.*; *nor dan bru-rnams pel* money and corn multiply. — *bru-rdóg* grain of seed. — *brü-sna* v. above. — *bru-bái* granary. — *bru-bú* corn-worm, weevil Cs.

bru-már oil extracted from seeds; lamp-oil *Dzl.* — *brü-tson-pa* oil-merchant.

འབྲུ་ཐང་ *bru-tán*, n. of a superior sort of tea.

འབྲུ་བ་, འབྲུ་བ་ *brü-ba, bru-ba*, pf. and imp *brus, drü-ba, drus* 1. to dig, *kün-bu, dur, don* (cf. *rkó-ba*). — 2. to chisel, carve, cut. — 3. *Sch.* to look through, *ying* a writing; to examine, *bru* grain; hence *mtsán bru-ba* to spy out, smell out, faults, stirring up brawls and quarrels by it, *Stg.* to irritate, vex, provoke, *mtsán brü-bai tsig* provoking words *Lex.*; *snyad, snyon brü-ba* to accuse W.

འབྲུ་མ་ *brü-ma* tumour, swelling, weal *Sch.*

འབྲུ་ཆ་ *bru-tsa* an angular kind of Tibetan current handwriting, v. *Csoma Gram.*

འབྲུ་འཕ་, འབྲུ་འ་ *bru-šál, bru-ša* v. *bru-šá*.

འབྲུག་ *brug* (Bal. **blug**) 1. thunder, *brug-skád, brug-sgrá* id.; *skad-čen brug* loud thunder; *brug bód-pa* Cs., *grág-pa* *Dzl.*, *ldir-ba* *Lex.* and elsewh., thundering. — 2. dragon (to which thunder is ascribed *Sch.*); *gyu-brug sión-po* blue dragon *Glr*

འབྲུག་པ་ *brüg-pa* I. sbst. 1. sect of Lamas, clothed in red, *Schl. 73.*, established in the province of Bhotan, acc. to *Sch.* = *ža-dmár*, = *sá-skya*. — 2. Bhotan. —

II. vb. for *brüb-pa* *Mil.* frq.

འབྲུད་པ་ *brüd-pa*, = *brü-ba*, also *drüd-pa*.

འབྲུབ་པ་ *brüb-pa* 1. gen. with *ču*, to cause to overflow, to gush, to spout forth to flow over, *Mil.*, Tar. and elsewh.; *ču-brub* *Lex.*, *brubs* *Sch.* water that has flown over(?). *brub-po* fluid, liquid; fluidity, a fluid, Cs.(?). — 2. Cs. to deal out. — 3. *Sch.* to shut up, wrap up.

འབྲུམ་པ་ *brüm-pa* 1. Cs. grain, minute particle, *brum-rdog, bru-rdóg* a single grain, = *bru*; fruit, *rgun-brüm* grape; *se-brüm* hip (fruit of wild brier) *Sik.* — 2. pustule, pock, gen. *brüm-bu*; *brum-nad* small-pox; *brum-nág* black or deadly small-pox; *brum-dkár* white small-pox; *brum-kirá* coloured small-pox *Med.*, *brum-*

pa and *brüm - pa nág - po* as name of a disease of the groin, prob. bubo *Med.* — *brum-rjes* pock-mark. — *brüm-po* a large grain *Cs.*; *brüm-bu* a small grain; pock, pustule, v. above.

འབྲུམ་ལྷ་མོ་ *brum-lha-mo* *Sch.* a tutelard goddess of little children, worshipped by the Shamans.

འབྲེ་བ་ *bré - ba*, pf. and imp. *bres* to draw over or before, to spread, to stretch, a net *Glr.*, a curtain *Glr.*, a canopy, awning *Lex.*; to wrap a thing up in a cloth, in order to carry it, as books, a corpse *Thgy.*

འབྲེག་པ་ *brég-pa*, pf. *breg(s)*, imp. *brog(s)*, also *drég-pa* to cut off, *šiñ-tu-lai lo - ma bregs - pa* a plantain branch cut off, as representing a being irremediably cut off from its former state of existence *Mil.*; to mow *Sch.*; of parts of the body: *ske* to cut off a person's neck *Thgr.*, *pö-mtsán* the membrum virile *Schr.*, *rtai sùg-pa* the foot of a horse, prob. only the tendon of it, as much as to lame, to disable *Glr.*; also to sever with a saw; most frq. in reference to the hair, to cut off, to shave, with the scissors or a razor, *skra dan ká-spu* frq.; *brég-mkán* barber, hair-cutter *Dzl.*; *breg-spyád* a sharp small knife *Sch.*

འབྲེང་བ་ *brén-pa* *Cs.*, *brén-ba* strap, rope, *ko-brén* leather strap; *ša-brén* *Mil.*; *brén-fag* *Cs.* cane-ribbon, made of buck-leather; leading-rope, guide-line. — *brén-bu* *Cs.* cobbler's strap.

འབྲེང་བ་ *brén-ba* frq. for *brán-ba*.

འབྲེལ་ *brél* sbst. v. *brél-ba* II.

འབྲེལ་བ་ *brél-pa* connection, conjunction, yet only in certain applications: 1. connection between cause and effect, used also at once for effect, consequence, efficacy, *smón-lam-gyi brél-pa* the efficacy of prayer *Mil.* frq.; *jog-pa* to apply, make use of it *Mil.* — 2. the vascular and nervous system conjunctively, the two systems in their totality, ni f., *Med.* — 3. genitive case, the sixth case of Tibetan Grammarians, *brél-pai sgra*, the termination of it, *kyi.* — 4. a small quantity, a little, a bit, *zás-kyi brél-*

pa zìg dgos I ask for a little bit to eat *Mil.* frq.; *čos(-kyi) brél(-pa) tób-pa* to snatch up a little bit of religion *Mil.*

འབྲེལ་བ་ *brél-ba* I. vb., intrs. of *sbrél-ba*,

1. to hang together, to cohere, to be connected, *rtsa dan rus-pa tsam brél-ba* connected only by veins and bones, nothing but skin and bone *Dzl.*; *od-zér-gyi drá-bas brél-te* covered with a continuous net of rays *Glr.*; gen. with *dan*, *bod dan rgyai brél-tsul* the connection with, or the intercourse between Tibet and China *Glr.*; *de dan brél-bai las* the functions connected with, and peculiar to (a certain organ) *Lt.*; *brél-mtsams* 1. joint, or rivet of pincers etc. *S.g.* 2. boundary, *W.* — 2. to come together, to meet, to join, *brél-γtam* gossipings in meeting on the road *Mil.* — 3. to meet sexually, to cohabit, *de dan lus brél-ba* to cohabit with (him or her) *Glr.*; (*lhan-du*) *brél-ba-la(s)bu skyes* they having cohabited, a child was born *Glr.* — II. sbst. *brél-ba* or *brél* union, communication, connection, *bod dan brél byuñ* the union with Tibet took place *Glr.*; *rgya bod ynyis brél čád* the union ceases *Glr.*; **nor-dél dō-čē, nor-dél-la čā-čē** *W.*, to form a mercantile connection, to enter into commercial intercourse. — *las-brél* = *las-γro* q.v. — *ynyis-brél, γsum-brél* a double, triple consonant, e.g. *sk, skr.*

འབྲོག་ *brog* solitude, wilderness, uncultivated land, esp. summer-pasture for cattle in the mountains; thus *brog-skyoñ-ba* *Ld.-Glr.*, *Schl.* 15, 6 might imply: to attend to a mountain dairy; *gám-brog* a near, *rgyán-brog* a remote summer-pasture; *brog-kyi* *Cs.* a large shaggy shepherd's dog; *bróg-dgon*, *bróg-stoñ*, *bróg-sa* = *brog*. *bróg-γnas* 1. pasture-land 2. people occupying it. — *bróg-pa*, *bróg-mi* id.; more particularly, inhabitants of the steppe, nomadic Tibetans *Sch.*, *bróg - mo* wife, *brog-prüg* child of such a nomad. — *brog-žád* *Sch.* rude, rough, boorish, *brog-žad stón - pa* to be rude etc.

འབྲོང་ *broñ* 1. (ཅམར) = *ryag - rgod*, wild yak *Glr.*; *byán-kai broñ*, the yak of

Jang-thang; *broñ-bri* cow, *broñ-prüg* calf, *broñ-ko* skin, leather, *broñ-ša* flesh, *broñ-ru* or *-ra* *Glr.* horns of the wild yak. — 2. v. *brän-ba*.

འབྲེས་ *brom* noun personal; *brom-stön* a celebrated Lama and scholar in the 11th. century.

འབྲེས་པ་ *brós-pa*, pf. and imp. *brós*, to flee, to run away (*W.* **šor-čē**), *brós-šin gáb-pa* to flee and hide one's self *Dzl.*; *pyir brós-so* (the army) took to flight *Glr.*; *brós-pai ynas Dzl.*, *brós-sa Glr.* place of refuge; fig. *miy kun-du brós* his eyes are sunk, hollow *S.g.* — *brós-ša* a large dorsal muscle *Med.* — *ynyid-brós-pa* = *ynyid-lóg-pa* (?) *Dzl.* 32, 9.

བ་ *rba* v. *dba*.

བ་ *rbad* 1. *Sch.* a large species of eagles. — 2. *W.* crutch, = *pañ-ka*. — 3. = *rbab*. — 4. great (?) v. *ka-rbad*; *rbad-sgra* a strong voice *Sch.*; cf. *rbod-rbód*. — 5. quite, wholly, entirely (?) *rbád-yèd-pa*, *rbad-tsér yèd-pa Mil.* to cut off entirely, to extirpate; **tag-čö be'-čö** resolute *C.*

བ་སྒྲིག་ས་ *rbad-skyögs Sch.* residue, residuum, dregs, husks etc.

བ་ད་ *rbád-pa* 1. vb., imp. *rbod*, to set on, incite, *Tar.*, *C.*, e.g. *Kyi*; to excite, instigate, animate, *Cs.*; *rbad-ka S.g.* an inciting talk (?). — 2. adj. undulating, undulatory *Sch.*

བ་དོན་ *rbad-rbód*, thick, dense, close, strong, great *Cs.*, *skra rbad-rbód Lex.*

བ་བ་ *rbab*, 1. *Med.*, *Sch.*: a kind of dropsy, *skya-rbáb Sch.*, also *ša-rbab Lt.* id. (?) — 2. the rolling down, also *rbad*, e.g. *rdorbab* loose stones rolling down, a frequent annoyance in high mountains *Pth.*, *rbab ži-bas* after the rolling of detritus had ceased *Mil.*; **bad pög son** a piece of rock rolling down hit him *W.*; *rbab sgril-ba Lex.* to roll down, *trs.*; *rbáb-pa* id. *intrs.*; *már-la rbáb-tu šor* it rolled down and away *Mil.*

བེ་ *rbe Sch.* 'the fur of the stone-fox'.

བོ་ *rbo Sch.* milt of fish.

ར་ *rbod* v. *rbád-pa*.

ལ་བ་ *lbá-ba* 1. wen, goitre. — 2. knots, excrescences on trees, on account of their speckled appearance often worked into drinking-bowls; *lbá-tsa Med.*, prob. a kind of salt, used as a curative of goitre.

ལ་ག་ *lbag* bubbles (?), **ču bag gyáb-čē** to strike the water, so as to make it splash and foam *W.*

ལ་བ་, ར་བ་ *lbú-ba, dbú-ba* bubble, foam, froth, slaver; *ču-lbu Lex.*; *lbú-bčas nyuñ* producing little froth *Lt.*; *lbú-ba bsál-ba* to scum or skim off *Cs.*; *grogs ču-yi lbú-ba dan dra* a friend is like water-bubbles.

ས་ *sba* v. *spa*.

ས་ནག་ *sba-nág Sch.* a mean house, hovel, hut.

ས་བ་ *sbá-ba* 1. vb. fut. of *sbed-pa* q.v. — 2. sbst. privy parts, pudenda *Stg.*

སྒྲིག་པ་ *sbág-pa*, pf. *sbags*, imp. *sbogs* (cf. *bag-pa*), to soil, stain, defile, pollute, *dri-mas Lex.* — 2. to mingle, intermix, *Lex.*

སྒར་བ་ *sbán-ba* v. *sbón-ba*.

སྒར་མ་ *sbán-ma* malt from which beer has been brewed, v. *čan*; *sbán-skóm* id. dried, *sbán-pyé* id. reduced to flour (of an inferior quality) *Cs.*; *glum-sbán Ts.* = *sbán-ma*; *sbán-ču* barm prepared from it *W.*

སྒར་ས་ *sbañs* dung of larger animals, *rtai sbañs Glr.* (**stal-bán(s)* Ld.*), *bon-sbañs*, *glañ-po-čei sbañs Cs.*; *sbañs-lúd* id., used for manure; *sbañs-skám* id. dried for fuel.

སྒར་ཅ་ *sbáb-ča C.*, **sbáb-ja** *W.* a certain number or quantity of trading-articles, e.g. of paper, a quire of 10—100 sheets, a bundle of matches etc.

སྒར་པ་ *sbám-pa*, pf. *sbams*, imp. *sboms*, to put or place together, to collect, to gather, *pyögs yéig-tu Lex.*; *smýüg-ma sbáms-pa dra* like reeds laid together *Wdn.*

སྒར་བ་ *sbár-ba*, v. *sbór-ba*.

སྒར་མོ་ *sbár-mo* v. *spár-mo*.

མཐལ་ *sbal* (perh. the same as the following *sbal-pa*), *lág-pai* the soft muscles of the inner hand, cf. also *gyag-sbál*; the soft part of the paw of animals.

མཐལ་བ་ and བ་ *sbál-pa* and *-ba* frog (rather scarce in Tibet), one *Lex.* ཀའ་ཅེ་ *crab, crawfish* (?); *sbál-pa dkár-po* *Stg.* stated to be a large species of frog; *nágs-sbal* *Lt.* prob. tree-frog; *rús-sbal* *tortoise*; *sbál-čün* or *-lön* *Pth.* 1. a young frog, *tadpole* *Cs.* 2. vulg. (from ignorance) *lizard*; *sbál-rgyáb* *S.g.* *tortoise-shell*.

མཐལ་མིག་ *sbál-mig* *bud, eye, gem, sprout, shoot*, ཅོན་ comes forth, ཇེ་ opens *Stg.*

མཐོང་བ་ *sbid-pa* *Ts.* for *sbúd-pa* *bellows*, instrument for blowing.

མཐུག་ *sbú-gu* *hollow, cavity*, in the stem of a plant or a grass-blade *Mil.*

མཐུབ་ *sbú-ba* v. *lbú-ba*.

མཐུལ་ཁ་ *sbú-la-ka* *Ts.* = *bka-blon-sram* *sable, mustela zibellina*.

མཐུན་པ་ *sbu-lhán* *Ts.* (**bu-hlén**) *plane, tool* used in joinery.

མཐུག་ཆེལ་, མཐུག་ཆལ་, *sbug-čól, sbub-čál* *Cs.*, **bog - čól* (?) *Ld.-Glr.*; **sbug-žál, sbum-žól* * *W.* large brass *cymbal*; **dün-če, páb - če* * *W.* to play the *cymbals*.

མཐུག་བ་ *sbúg-pa* = *búgs-pa*, to perforate, to pierce.

མཐུག་(མུག་)པོ་ *sbug-(sbug-)po* *Cs.* *hollow*.

མཐུག་(ས་) *sbug(s)*, more frq. *sbubs*, *hollow, cavity, excavation, interior space*, *Kün-bui* *Lex.* tubular cavity, in bones etc. *S.g.*; *subterranean passage, conduit, sewer* *C.*; *sbubs-su* རྒུག་པ་, *sbubs-nas* ཅོན་པ་ to put into an underground hole or recess, to come forth from it *Glr.*, *Mil.*; *sbúgtu* nor *sbá-ba* to hide money in such a place *Lex.*; *hiding-place, hidden recess*, = *san-sen*; *hole* for inserting the handle of some instrument *Sch.*; *śáns kyi sbubs ynyis* *hollow, expanded nostrils* *Cs.*; *sbubs - byár* *Med.* disease of the penis, prob. stoppage of its orifice by gonorrhoea, cf. *mje*.

མཐུག་ས་ནག་ *sbugs - hág* (**bu - hág**) 1. the panting of a dog *Sik.* — 2. *bassoon* with a large and nearly globular bell-mouth *W.* —

མཐུང་བ་ *sbúd-pa* 1. vb. to light, kindle, set on fire, seldom, *Lex.*: *mé-čas sbúd-pa* q. v. — sbst. *bellows*, usually consisting of two skin-bags, the orifices of which are opened and shut by the hands, and which are then squeezed together, so that the compressed air passing through a tube is driven into the fire; *sbúd-pa* རུད་པ་ *Cs.* or *rgyán-ba* *Sch.* to blow or work the bellows; *sbud-rgyál* = *sbúd-pa*.

མཐུན་པ་ *sbún-pa* v. *spún-pa*.

མཐུན་གཏིང་ *sbun-ytér* *Pth.* a small building in the style of a monument, in which sacred writings are deposited.

མཐུར་ *sbur* *ant* *Cs.*, prob. identical with the following (cf. *gróg-sbur*).

མཐུར་བ་ *sbúr-pa* *beetle*, *čú-sbur* *S.g.*; *sbur-čén, -čün, -dmár, -mgyógs* *Cs.*, denoting various kinds of beetles.

མཐུར་ས་ *sbúr-ma*, = *sbún-pa*, *chaff, husks* etc.; *rlün-gis sbúr-ma bú-spa ltar* *Dzl.*, *sóg - sbur čus gyén-ba ltar* *Pth.* like chaff scattered by the wind, carried along by the water; *sbu-lén* or *-lón* *amber* *Wts.*

མཐོང་ག་ *sbé-ga* *Lex.* w.e.

མཐོང་བ་ *sbé-ba* *Sch.* to scuffle, wrestle.

མཐོག་པ་ *sbég-pa* *lean, lank, thin* *S.g.*

མཐོང་བ་ *sbéd-pa*, pf. *sbas*, fut. and common secondary form *sba*, imp. *sbos*, *W.* **sbá-če**, pf. *sbas*, to hide, conceal, ཇེ་ལ་ a treasure, *mázód-du* in a store-house; *má-mo sbéd-pai* རྒུག་པ་ *cavern* in which a Mamo is concealed *Mil.*; *dpün-gi tsogs tsál-du* to conceal troops in a wood *Dzl.*; *ytér-du* to deposit as a treasure *Glr.*; *sai - óg - tu* in the ground *Dzl.*; also as much as to inter, to bury *Dzl.*; **sbás-te* or *bé-te bor-če* * *W.* = *sbéd-pa*; **sbás-te* * secretly, clandestinely, by stealth *W.*; *mi sdig-can-la lus sba pyir* in order to hide our form before sinful men, in order not to be recognized by them *Mil.*;

to hide from, to guard, secure, protect from, *srún-zhín sbá-ba* id.; to keep, preserve, *sba-sri-med-par* (to bestow) freely, amply, without restriction.

ཐེད་མ་ sbéd-ma a veiled woman; name of a wife of Buddha Cs.

ཐོ་ sbo Sch. the upper part of the belly; *sbo-tsil* bacon C.; *sbo-rkún-pa* pickpocket C.

ཐོ་བ་ sbó-ba pf. sbos = ཐོ་བ་ 2, to swell(up), to distend, *ltó-ba sbos* Lt. the belly is swollen, turgid; *sbó-krog-pa* Sch. 'to wheeze from inflation' (?).

ཐོག་(ས་)་བ་ sbóg(s)-pa v. sbág-pa; *ráñ-gi bú-tsai tsig-sbóg* Mil., seems to imply a man that is receiving abusive language from his own sons (?).

ཐོང་བ་ sbón-ba, pf. sbañs, fut. sbañ to steep in water, to soak, to drench; *báñ-te bor* W. soak it in water!

ཐོད་བ་ sbód-pa tassel, tuft.

ཐོམ་བ་ sbóm-pa, more frq. *sbóm-po* thick, *pra-ba-las zlog sbóm-po* Zam. the contrary to *pra-ba* is *sbóm-po*; *sbom-prá dan rin-tün mnyam* of equal length and thickness Dzl.; stout; coarse, clumsy, heavy, also applied to sins; *sbóm-ma* a stout woman Cs.; sbst. thickness, stoutness, heaviness.

ཐོར་བ་ sbór-ba, pf., fut. and secondary form *sbar*, trs. of *bár-ba*, to light, kindle, inflame.

ཐོར་ལོ་ sbór-lo *Anemone polyantha* Lh.

ཐོན་བ་ sbyán-ba v. sbyón-ba.

ཐོན་བ་ sbyár-ba v. sbyór-ba.

ཐོན་པ་ sbyár-pa Wdn., n. of a tree, prob. = *dbyár-pa*.

ཐོན་པ་ sbyig-pa, sbyig-mo Lex. w.e.

ཐོན་པ་ sbyin-pa, I. vb., pf. and imp. *byin*, 1. to give, to bestow (in B. a common word, in W. almost unknown; yet v. *smín-pa* II.), without any ceremonial difference between high and low; to hand, deliver; to give up, deliver over; to give back, give for a present; to offer, proffer, hold out, *rin-la byin-no* he offered as an equivalent Pth.;

ma byin-par mi lén-pa v. *dgé-ba*. — 2. to add, to sum up Wdk. —

II. sbst. gift, present, alms; the expression *sbyin-pa ysum* comprises: *zan-zhín-gi* the bestowing of goods, *mi-jigs-pai* the affording of protection, and *čós-kyi sbyin-pa*, the giving of moral instruction Cs., *sbyin-ytón* distribution of gifts, *sbyin-ytón čen-po byed-pa* Dzl. — *sbyin-bdag* dispenser of gifts, more especially in the first beginnings of Buddhism a layman manifesting his piety by making presents to the priesthood, v. Köpp. I, 487, and in almost all legends; also the reverse, *lén-pa* the receiver of gifts, *Dulva* v. Feer Introd. p. 71. — *sbyin-sreg*, होम, burnt-offering, v. Was. (194), Schl. 251 sqq.

ཐོན་ sbyu, sometimes for *sgyu* Sch.

ཐོན་བ་ sbyón-ba, pf. sbyañs, fut. sbyañ ཐུག 1. to clean, remove by cleaning, clear away, as *dág-pa*, esp. *sdig-pa* Tar., *sgrib(-pa)* Thgy.; less frq. in a physical sense, e.g. removing phlegm by vomiting Med., *kru-sbyóns* diarrhoea Lex.; to cleanse, *sbyón-byed* 1. cleansing, purifying, *rañ sbyon-byed-kyi šes-rab* Mil. the knowledge how a man may be purified by his own doings. 2. Med.: purging medicine. — 2. to remove, take away, in a general sense Cs.; to subtract, *de-rnams tig-mtsams sbyañ-ste* Wdk., 60 being subtracted, cf. *pri-ba*; to cease, of diseases Med. — 3. to exercise, to train, *blo* one's mind Cs., *ka* one's mouth, hence *ka-sbyañ* eloquence Mil. (having reference also to *ka-γcán* q.v.); *ñion yón-tan sbyáñs-pa sön-bai mñus* by dint of formerly cultivated abilities Glr.; *tugs yóns-su sbyáñs-pai skyés-bu* Mil. a saint of a thoroughly cultivated (or purified) mind; to exercise, to practise, *da-rin sbyañ dgos* that must be practised still better; to study, *sde-snod-la* the holy scriptures Mil., and with accus. *γžün-lugs* Tar. 14,9 (where *byañ* stands); *rtsis-la sbyán-ba* to learn mathematics Pth.; to practise, to perform; to recite, to repeat, formulas, *bšar-sbyañ byéd-pa* Mil., *kor jañ dō-čē* W.; to accustom, familiarize, *mi dan

jañ-kan* accustomed to man, tame, also without *mi dan* W.; *jañ-kyád* custom, use, habit W. — 4. to accumulate(?) Cs. — 5. to conjure to the spot, to call by magic(?) Tar. 76, 15 Schf.

མྱེད་བྱ་ sbyór-ba I. vb., pf. and fut. sbyar, W. *žár-čē*, trs. of ལྷོ་བྱ་, 1. to affix, attach, fasten, stick, a writing, a plaster W.: *žar gyab-čē*; to apply lè-rtse dkán-la Gram.; fig. bló-la, sém-s-la to impress; *kár-ya dan* to solder W.; *zer gyáb-la žor* nail it fast! W.; *me-skám žar tsar* the trigger is drawn W.; to put on, a plaster, v. above, an arrow on the bow-string; to subjoin, take up, resume, a subject in a treatise Thgy., Tar. 127, 14; to put together, to join, unite, rús-pa čág-pa Med., dbán-po rnyis v. sub II.; to compile, compose, a book; Ka 1. to close, shut, one's mouth, = fám-s-pa Pth. 2. to kiss C.; to insert, to dispose in proper classes or divisions Gram., byá-bai sgra ma sbyar yañ also without the word bya being added; bdé-ba-la, byañ-čub-la Mil., like gód-pa 3; to join, connect, combine, words, letters; tsig de don dan sbyár-tsana if these sentences are joined with their significations, i.e. if their explanation is given Mil.; rtsis-su to count together, to sum up Dzl.; sbyór-la, gen. written žor-la, joined, connected, combined, *tsig nyi sum žor-la yon* two or three words are found joined to one another; this word is frq. used to express simultaneousness of action, where in English expressions as 'along with', 'together with', 'at the same time' etc. are used: žór-la gró-ba to go along with (another person) Mil.; žór-la kur-kyer take this also along with it! *ko čá-te žor dan kal soñ* W. as he was going, we sent it along with him; žor-la gyel soñ it fell at the same time (by coming in contact with some other falling body); *žór-la kyér-čá* to take hold of and take away at the same time; kó-la žor póg-pa he was also (simultaneously) affected by (the loss); *žór-la zér-kan žig* or even *tsig-gi žor* a mere expletive, without any appreciable meaning C.; bdag sdig-sgrib čes-pai žór-la (the ca-

lamity has befallen the others too), owing to their connection with such a great sinner as I am Mil.nt. — 2. to prepare, procure, to get ready, yo-byád the appurtenances Dzl., tsó-ba victuals Dzl.; rta dan sbyár-bai šin-rta a carriage ready to start Stg. (or acc. to no. 1, a carriage attached to the horses); to mix, ču dan with water Dzl. and elsewh.; žžan-du to prepare, to turn one thing into another, to change, transform Thgy.; frq. to prepare one's own mind, to compose one's self, dád-pa-la sbyór-bar gyis make up your mind to believe Mil. — to join, fit together, adjust, make agree, esp. one's course of action; to conform one's self to, with dan, kó-moi yid dan sbyor čig accommodate yourself to my wishes Dzl.; křims dan sbyár-ro Dzl. then we must conform to the law; most frq.: ... dan sbyár-nas or -te corresponding, agreeable to, according to, křims according to the law, to usage etc. Dzl.; bú-moi yid according to the wish of the daughter Dzl.; also to compare Tar. 89, 16, Thgy.; žžan-rgyúd-la sbyár-ba seems to imply: to gain knowledge by observing others, opp. to rañ-rgyúd-la brtág-pa, to ascertain by one's own immediate judgment. — 4. to compose poetry, ... kyis sbyár-bao = sdeb-pa 5 — II. sbst. 1. adjunction, conjunction, union, dbán-po rnyis-kyi sbyór-ba byéd-pa, 'membrorum amborum conjunctionem efficere' Wdñ.; hence coition, cohabitation, bud-méd-la sbyór-babyéd-pa to effectuate it with a woman Pth.; sgra-sbyor-ba a joining or combination of sounds (letters), orthography(?) Zam. — 2. a mingling, a mixture, e.g. of medicines, also sbyar-čabs Med.; sbyor-sde-bži the four departments of pharmacy Glr. (apparently the title of a book); preparation = snón-gro Schl. 240, also mental preparation, esp. the preparation of the mind for prayer, and the arrangement of it, meditation preparatory to it (nif.) cf. mtsams sbyár-ba. — 3. syllogism Was. (278). — 4. comparison, agreement, harmony, yām-gyi the harmony of history Schf.

སྤྱ sbra 1. W. *(s)bra*, C. *da* felt-tent, སྤྱ sbra-gür id.; sbra-tág ropes, sbra - šin

སྒྲ་པ་ *sbrág-pa*

frame-work, *sbrá-pa* inmate, of such a tent.
2. v. sub *rysai*.

སྒྲ་པ་ *sbrág-pa*, pf. *sbrags*, C. **dág-pa**,
W. **rág-čé** to lay, to put, a thing
over or by the side of an other, *pyogs-yéig-*
tu Lex.; gen. used only in the gerund: **tsa*
*dor rág-né** together with salt and spices
W.; **ná-ža dan rág-te mi dug** he does
not belong to us W., or in compounds: *nyi-*
rág double-barreled gun (one barrel beside
the other), W. **ran-bárdug-rág** six-barreled
pistol, revolver W., *bse-sgo bdun-sbrag Pth.*,
sevenfold skin-door, used as a target for
shooting at.

སྒྲ་མ་ *sbrág-ma* hay-fork, Cs.

སྒྲ་བ་ *sbrán-bu* C. **dán-bu**, W. **rán-nu*,
*ra-un** fly, and similar insects without
a sting; *sbrán-ma* 1. id. 2. C. bee, *sbrán-*
mai tsogs swarm of bees. — *sbrán-rtsi* W.
rán-si honey; **rán-si rán-nu** W. bee. —
sbrán-čan mead or something similar. —
sbran-tsan and *sbran-dón* Cs. cells in a
honey-comb, the honey-comb itself. —
sbran-bug bee-hive Sch. — *sbran-byi* marten
Sch. — *sbran-yáb* flap, fly-brush Cs.

སྒྲ་པ་ *sbrád-pa* = *brád-pa* to scratch Sch.

སྒྲ་པ་ *sbrán-pa* = *sbrón-pa*.

སྒྲ་བ་ *sbrám-bu* unwrought gold Cs.

སྒྲ་པ་ *sbríd-pa* 1. to sneeze Med.; *sbríd-pa*
byun I am seized with a sneezing
Med. — 2. to become numb, torpid, **kán-*
*pe nya did son** my foot is asleep W. —
3. Dzl. མཐོང་མཐོང་, 5 Sch. to flutter before one's
eyes (?).

སྒྲ་པ་ *sbrúd-pa*, pf. and imp. *sbrus*, fut. and
sec. form *sbru*, W. **ru-čé** to stir with
one's hand, *zan Lex.*; to knead (Cs.) is *rdzi-*
ba which is not identical with *sbrúd-pa*,
at least not in W.

སྒྲ་མ་ *sbrúm-pa* pregnant, big with young;
mi dan srog-čags sbrum-ma-rnams
Dzl. women with child and beasts with
young; *sbrúm-par gyür-ba* to conceive, to
become pregnant, frq.; *sbrúm-par tsór-nas*
feeling pregnant Pth.; *prú-qu sbrum byün-*

bas having conceived, being with child
Pth.

སྒྲ་བ་ *sbrul*, Pur. *sbrul*, Lh. **rül**, C. **dul**
1. serpent, snake; *sbrul* and *sbrül-mo*
also mythical demoniac beings; *sbrul ydug-*
pa or *dug-sbrul* venomous serpent; *sbrul*
kas sdigs-po Sch. serpent-tamer; *sbrül-gyi*
snyin-po v. *tsán-dan*. — *sbrül-mgo* 1. a
serpent's head. 2. v. *ai-ke*. — *sbrul-sgón*
a serpent's egg. — **dul-nyá** eel or some
other esculent snake-like fish C. — *sbrul-*
dug venom of serpents. — *sbrul-mig* 1. a
snake's eye. 2. n. of a certain vein Med. —
sbrul-tsil snake's grease Med. — *sbrul-žags* v.
žags. — *sbrul-ló* serpent-year, *sbrül-lo-pa*
one born in such a year v. *lo*. — *sbrul-*
šin slough, skin of a snake. — 2. symb.
num.: 8, = *klu*.

སྒྲ་(ད)་ *sbré(d)* Lex. n. of an animal; Sch.:
stone-fox.

སྒྲ་བོ་, རེ་བོ་, རེ་བ་ *sbré-bo*, *ré-bo*, *ré-ba* a
coarse material manu-
factured of yak's hair for tent-coverings.
སྒྲ་བ་ *sbrén-ba*, pf. *sbréns*, Cs.: to play an
instrument; acc. to Dzl. ཨྲ་, 16, to
jerk, a chord, a bow-string.

སྒྲ་བས་པ་ *sbrébs-pa* Cs.: resp. for *ltógs-pa*
hungry.

སྒྲ་བ་ *sbrél-ba*, W. **rél-čé(s)** to stitch to-
gether, paper; to stitch to, to sew on;
to fasten on, a package on a horse; *lčags-*
sgróg lág-pa sbrél-nas having one's hands
shackled together; *bar zám-gyis sbrél* the
chasm is overarched by a bridge Glr.; (iron
chains) *sén-ge dan* fastened to (stone) lions;
in a gen. sense: to connect, to join, *nyis-*
sbrél, *ysum-sbrél* two or three consonants
joined together, cf. *min-yzi*.

སྒྲ་བ་ *sbrés-pa* Cs. frozen, stiff, hard.

སྒྲ་བ་ *sbrón-pa*, pf. and fut. *sbran* 1. to call to
the spot, *rá-mda*, grogs for assistance
Lex.; to send for, the minister Glr. — 2.
to call to Thgy.; to give information, notice,
intelligence, *rgyal-po-la rmi-lam-du* to warn
the king by a dream Dzl.; *mi žig sbrán-*
du btán-nas Dzl. to dispatch a man in order
to convey intelligence. — 3. to sprinkle, to
stain, to pollute, *tiq-les* Sch.

མ

མ ma 1. the letter **m**. — 2. numerical figure: 16.

མ ma I. subst. 1. **mother**, col. *ǎ-ma*, resp. *yum*; *mai rum* womb, matrix; *rán-gi ma yčig-pai sriñ-mo* full sister by the same mother, whilst *mas dbén-pai sriñ-mo* denotes half-sister, step-sister, by another mother. — 2. frq. used metonymically, e.g. **capital**, v. below; **ma tsam yod** W., what is the amount of the sum advanced? **original text**, **copy to write after**, **pattern** v. below; a letter written **above** another. — **Comp.**: *ma-kál* amount in bushels of grain lent out. — *ma-kú* mother and uncle, v. *ká-bo*. — *ma-rgyüd* Sch. 1. **original**, **primary cause**. 2. **line of descent** by the mother's side, when however it should be spelt *brgyüd*. — *má-ču* the first infusion of malt or stronger beer, v. *čan*. — *ma-čün* Cs.: 'a mother's younger sister', perh. more correctly: a father's second wife, as to rank; *ma-čen* 1. Cs.: 'a mother's elder sister', or a father's principal wife. 2. v. the respective article. — *ma-pár* capital and interest W. — *ma-bu* mother and son; capital and interest; original and copy; *ma-bú mñun-pa bri-ba* to copy accurately Schr.; a letter written above and below another letter; principal and cross beam etc. — *má-mo* v. that article. — *ma-tsáb* foster-mother Sch. — *ma-yži* v. sub II. — *ma-yyár* step-mother Cs. — *ma-ró* a mother's corpse Pth.

II. a root signifying **below**, opp. to *ya*: *má-gi* the lower one, e.g. *ču-bo* Mil.; *ma-gi-na* below, at the bottom, *má-gi-nas* from below, out of the valley, in *Sik.*: from, out of, the Indian plain (v. *mñā*); *má-mču* lower lip. — *má-tem* sill, threshold. — *má-fog* v. *fog* I, 2. — *má-rdo* = *rmán-rdo*. — *ma-rábs* mean descent, people of low extraction Dzl. — *ma-ri* Sch. downward(?) — *ma-ré* = *ma-tém*, v. *re*.

III. negative adv. **not**, however only in some cases: a. in the simplest form of prohibition, where in the Tibetan language inst. of the imperative the root of the present with *ma* is used: *ma gro* do not go, *ma byed* do not do (it). With the form of the future *mi* is placed: *nyód-par mi byao* it shall not, should not be pronounced *Dom.*; *mi de dgrar mi bsalñ* they should not make the man their enemy S.g. — b. with the preterite: *ma soñ* he did not go, *ma byas* he did not do (it). — c. with the present tense also in conjunction with the words *yin*, *lags*, *mčis*, *red*. — d. without any evident reason, and perh. not always correctly, with many substantives and adjectives that are formed of infinitives or participles, and are conveying a negative sense: *ma-rig-pa* a not knowing, ignorance; *ma-rün-ba* v. *rün-ba* (v. *mi*).

IV. In the col. language of *Lh.* *ma* is used as an **interrogative**, when a question is returned by a question: **kyód-di mññ či zer** what is your name? **mññ ma?** my name?

V. Affix, so-called article, frq. denoting the fem. of the masc. in *pa*, if *mo* is not used inst. of it; gen. put to the names of inanimate things, utensils etc., as also to compound adjectives: *zais ru - bži - ma* a four-handed kettle (cf. *bu lo-nyis-pa* a boy two years old, sub *pa*).

VI. *mai nyin* two days before yesterday C., = *snón-ma žag* W.

མ mā W. always with a marked accent and a long vowel, prob. abbrev. of *mañs* **very**, before adjectives and adverbs, **mā mán-po** very much, **mā gyál-la** very good.

མཁར་ ma-kár (Hind. مکار impostor) W. **deceit**, **imposition**, **intrigue**, **ma-kár čó-te zer** he speaks hypocritically, with some secret design; *ma-kar-čan*, **hypocritical**, **fawning**.

མ་ཀ་ར་ *ma-ka-ra* Ssk. sea-monster.

མ་ཁ་ *ma-ká* 1. *Lt.* = *mfsan-dbye*. — 2. Mecca *Stg.*

མ་ཁལ་ *ma-kál* v. *ma* I.

མ་མཁན་ *ma-mkán* v. *ma-rgán*.

མ་གལ་ *ma-gál* *Wdh.*, *W.* poplar-tree.

མ་གྱི་ *má-gi* v. *ma* II.

མ་གད་ *ma-rgád*, **mar-gád** *Glr.*, from मरकत, emerald.

མ་གན་ *ma-rgán* *W.* **mar-gán** 1. matron, grandam. 2. *C.* also **ma-kén** cook; quarter-master.

མ་ཆེན་ *ma-čén* 1. v. *ma* I. — 2. head-cook.

མ་ནི་མུ་ནི་མ་ལ་འདྲེ་ *ma-tri-mu-tri-sa-la-dzu* is said to be a form of prayer of the Bonpos, as the Ommanipadmehūm is of the Buddhists; *Desq.* p. 242 has: *ma tehri mou me sa le gou*.

མ་དང་ (?) *ma-dán* *Ld.* a place on the roof of a house cleared for spreading grain there.

མ་གདན་ *ma-γdán*, *W.* **mag-dán**, *C.* **ma-dén** ground, basis, foundation; also for *ma-γdán-gyi ri-mo* ground-plan.

མ་རྩུ་, མ་རྩུ་ (?) *ma-rdú*, **ma-dú* *W.* thorn, prickly, *má-rdu-čan* thorny, prickly.

མ་རྩོ་ *má-rdo*, **mar-do** *W.* prob. a careless pronunciation of *rmán-rdo*.

མ་ནིང་ *ma-niñ* 1. without sexual distinction *Med.* and *Gram.* — 2. impotent, unable to beget *S.g.* — 3. barren, childless *Wdh.* (explained by *bu-tsa-méd-pa*). — 4. *Cs.*: also hermaphrodite, *Wdh.* however denotes this explicitly by *mfsan-ynyis-pa*.

མ་ནུ་ *má-nu* *Med.*? *Cs.* = मनु, मनस्, *yiiḍ*; as symb. num.: 14.

མ་ནུ་པ་ན་ *ma-nu-pa-tra* a medicine *Wdh.*; in *Lh.* Bryonia dioeca.

མ་ཁི་ *má-ñi* (*Ssk.* precious stone) 1. abbrev. of Ommanipadmehūm; **má-ñi tán-čé** *W.* 1. to mutter prayers. 2. to purr like a cat. Hence 2. praying-cylinder, prop. *ma-ni-čos-*

kór Schl. 230. — 3. consecrated stone-heaps or stone-walls (*Mongul Obo*) *Schl.* 196; *ma-ni bka-būm* title of a book; as to its contents v. *Schl.* 84.

མ་པང་ *ma-pán* *Mil.*, *ma-pám* *Cs.* = *ma-drós-pa*, v. *drós-pa*.

མ་མ་ *má-ma* children's nurse *Dzl.*, *Glr.*, *Cs.*: *nú-ma snūn-pai* wet-nurse, *dri-ma p̄yi-bai* nurse for cleaning, *pán-du k̄ur-bai* for carrying, *rtséd-grogs-kyi* for playing.

མ་མུན་ *ma-mūn* *Ld.* col. for *na-būn*, fog.

མ་མོ་ *má-mo* 1. *Sch.* grandmother. — 2. *Sch.* ewe, sheep that has lambed. — 3. *Mil.* and elsewh. frq., a kind of wicked demons.

མ་ཞི་ *ma-ži* *Lt.* medicinal plant (?).

མ་ཞུ་ *má-žú* v. *žú-ba*.

མ་གཞི་ *má-γži*, *W.* **máb-ži** 1. ground-work, basis, elementary principle, component part; prime colour; principal thing, main point. — 2. *Sch.* originally (?).

མ་ཡ་ *mā-yā* *Ssk.* = *Tib. sgyu-p̄rul-ma* འཇུག་ 'delusion', n. of the mother of Buddha Sākyamuni.

མ་གཡོག་ *ma-γyóg* = *tab-γyóg* kitchen-boy, scullion *W.*

མ་རི་, མ་རི་ *ma-ri*, *ma-ré* v. *ma* II.

མ་རུ་ *má-ru* n. of a castle, perh. = *rmé-ru*.

མ་རུ་ཆེ་ *ma-ru-rtsé* 1. n. of a medicine *Med.* — 2. n. of a country *Pth.*

མ་ལ་ *ma-la* *Sch.* excellent! capital! — In *Feer Introd.* p. 69 it was explained by our Lama as = 'é-ma ah, well! Also *Feer* has: *Eh bien!*

མ་ལ་ཁན་ *má-la-kan* *Ld.* snake-charmer, conjurer.

མ་ལ་ཡ་ *má-la-ya* the western Ghauts famous for sandal-wood; the tracts along their foot, Malayalam, Malabar.

མ་ལ་ལ་ཅེ་ *ma-la-la-tsé* *Ld.* small lizard.

མ་ལག་ *má-lag* *Ld.* somerset; **má-lag lóg-čé** to perform a somerset, to play the tricks of a mountebank; to roll on the ground with legs turned up, of horses etc.

མ་ལམ་ *má-lam* high-road, broad passage *W.*

མ་ཤ་ *má-ša* 1. *Ssk.* མཤ, *pea*, *Phaseolus radiatus*, = *mon-srán* or *greu Wdn.* — 2. *W.* the contrary of *ya-ša*, **contempt, scorn, disregard.** — 3. *W.* trigger of a musket.

མ་ཤ་ཀ་ *ma-ša-ka* *Ssk.* མཤཀ, *Cs.*: a small gold weight and coin in ancient India.

མ་ཤི་ཀ་ *ma-ši-ka* name formed from the Hebrew ܡܫܝܚ, for **Christ**, the Greek word not being adapted to the Tib. language *Chr. Prot.*

མ་ཤྭ་ *ma-hā* *Ssk.* **great**, used in names and titles: *ma-hā-kā-la* and *de-ba* = *Siva Glr.*; *ma-hā-tsi-na*, *ma-hā-tsin* the modern name of China, formerly *rgya-nág*; *ma-hā-tsi-nai skad* the Chinese language *Wdk.*; *ma-hā-rā-dzā* the great king, title of some princes, particularly that of Kashmere.

མ་ཤེ་ *ma-he*, *Ssk.* མཤེ, **buffalo** *Glr.*, *ma-he-mo* female of it.

མག་པ་ *mag-pa* 1. **son-in-law** *Dzl.*, *mag-skud* son-in-law and father-in-law *Dom.* 2. **bridegroom** *col.*

མག་མལ་ *mag-mal*, *Ar.* مخمل, **velvet** *W.*

མང་ *man* 1. *C.* *col.* for *mi on*, *mi dug* (?); so also in some passages of the *Ma.* — 2. *v.* *mán-po*.

མང་ག་ལམ་ *man-ga-lam* *Ssk.* = *bkra-šis*.

མང་པོ་ *mán-po* 1. **much, many**, *mi man-po* (*rnams*) **many people**, also (like *oi πολλοί*) **most people, the gross or bulk of the people**, for which *W.* **mán - čē**, e.g. **mán-čē zer dug** most people say, or, mostly it is said etc.; *ḡor mán-po* (*rnams*) the numerous retinue *Dzl.*; *mán-por* adverb **mostly** (not *frq.*) *Zam.*; *ču man-nyuñ lto*s look after the height of the water, whether there is much or little of it; *yèig bsgyúr-ba-la man-nyuñ med* if you multiply by 1, you will get neither more nor less *Wdk.* — 2. **very, very much**, with verbs, chiefly *col.*, *man-po ḡigs* I am very much afraid.

Comp. and deriv. *man-bkür* = **mán-pos bkür-ba* *v.* *bkür-ba* I. and II. — *man-gé-*

mo long ago, long since (?) *Cs.* — **man-ña** *W.* *col.* for *mán-por*, *mán-ba(r)*; **žag dan žag mán-ña mán-ña tán-čē** to give a little more every day. — *mán-čē* *v.* above. — *mán-ja* a liberal distribution of tea *Ld.-Glr. Schl.* fol. 27, a, and p. 72. *mán-du* is not only the termin. case, but also a compound of *man* and the synon. *du*, being used exactly like *mán-po*, both in the nomin. and accus. case, *ḡdams-nág mán-du bstán-pas brás-bu bži fób-pa mán-du byuñ* as he gave manifold instructions, many became obtainers of the four fruits *Tar.* 14, 3.

མང་བ་ *mán-ba* I. *vb.* pf. *mañs*, **to be much**, *ḡdi mán-nam de man* is this much or that? i.e. which is more, this or that? *Dzl.*; *dgra mañs-pas* as the enemies had become very numerous *Dzl.*; *smam-dpyád mañs-pas pán-rgyu med* by making much of medical treatment he will not grow well *Mil*; *ma mán čig* be it not much, let it not grow too much *Mil.* and elsewh.; *mañs-kyis dōgs - pa* fearing lest it should grow too much *Wdn.* — II. *adj.* 1. *mán-po*. — 2. **having much**, *bu man-bar gyúr-ba* to get many children, *bu-mañs* rich in children *Pth.* — *mañs-tsig* a sign of the plural number, e.g. *dag Gram.* — III. also *subst.* **plenty.** *མང་ཡུལ་* *mán-yul*, a province of Tibet bordering on Nepal, in which *skyid-grón* is situated, *v.* *skyid*.

མན་ཇི་ར་ *man-dzi-ra* *S.g.* a mineral medicine; perh. *man-dzu-ri* *Ssk.* **pearl.**

མནལ་ *mañdal* *Ssk.*, prop. *Tib.* *dkyil - ḡor* jewels, viands etc. presented as offerings, and arranged in a circle *Glr.* and elsewhere, cf. *tsogs*.

མན་ *mad* 1. = *nad* (?) *lus mad-méd-čün* *Sambh.* — 2. sometimes for *smad*.

མན་པ་ *mád-pa* **true**, *kyed mad psuñ-žin* as you speak what is true *Mil.*; *ma nyés-pai bden-tsig mád-po smras kyañ* although he solemnly declared not to have committed it *Pth.*

མན་ *man* I. *subst.*, also *mán-na*, *má-na* *Hind.* a 'man' or Indian hundredweight, equal to about 80 pounds, anglicized **maund.** — II *W.* for *ma yin* (*B. mìn*) 1. it is not;

i man this it is not; **mán-na** is it not so? isn't it? is it? In conjunction with a negative it is col. almost the only word for **only, but** etc.: **de mán-na mi yon, de mán-na med** only this one is to be met with, besides this there are none; **la-dag-gi lug čín-se mán-na mi yon** there are only small sheep in Ladak; **dún-la mán-na mi tón-kan** he who sees only what is close before him, a short-sighted person; **de-bu lo gyad tñi-la mán-na mi yon** fruit will appear only after a space of eight years; **di-rin mán-na ma foñ** I have seen (him, it) only to-day, i.e. to-day for the first time cf. *min*. — 2. **no**. — III. = *ma* II., *man-yán* **below** and **above** *Cs.*; *man-čád, -čád, -čód* 1. **adv.** and **postp.c.** accus., **below, downward, on the lower side of, as far as, lté-ba** *man-čád ču nán-du nub Glr*, he was immersed in the water below his navel, i.e. up to his navel; **inst.** of *man-čád* also merely *man*: *pús-mo goñ man Mil.*, lit below the parts over the knee i.e. higher than the knee; *de man-čód*, below that *Glr.*; in reference to time, **from, do-nub** *man čad* from this evening *Mil.*; *de man-čád* **since, from that time forward** *Mil.*; *rmañ bñi-ba man rab-ynás mdzád-pa yán-la* from the foundation up to the consecration *Glr.*; **even to** (the last man), (all) **except** or **save** (one), also **mán-pa, mán-pe, mán-kan, man-na** *W.* (*B. mán-pa*). — 2. **sbst. lower part** of a country, **lowland**, thus in *Lh.* as a proper name.

མན་ངག་ *man-nag*, *Ssk.* འཕདེམ, **advice, direction, information, stón-pa** to give, *man-nag (-gi) -rgyud v. rgyud* 2; in later writings and in the mind of the common people, it coincides with *snags*, in as much as the esoteric doctrines of mysticism, i.e. magic art, are concerned, which are communicated in no other way than by word of mouth; cf. *ka-rgyan*.

མན་ཅད་, མད་, མོད་, བ་, ལྷག་ *man - čad, čad, čod, pa, lhay*, v. *man* II. and III.

མན་ད་ར་བ་ *man-da-ra-ba*, མན་ད་ར་བ་, a tree in paradise *Stg.*

མན་(ན་)ཐུན་(ནེ) *man(-na)-mún(-ne) Ld.*, **turbid, muddy, dingy, dim, dull, dusky**, as to water, flames of light etc.

མན་ཅི་ *mán-tsi Sch.* a kind of silk-cloth.

མན་ཇི་ *man-dzi* 1. *Sch.* 'a small square table', **acc.** to others a tripod with long curved feet, for sacrificial purposes. — 2. *W. bed Hindi* मञ्च.

མན་ཤེལ་ *man-šel* **crystal, glass** *Pth.*

མར་ *mar* I. **sbst.**, resp. *ysol-már* 1. **butter** *Thgy, C., W.* — 2. **col.** also **oil**. — **Comp.** *skya-már, Ld. kág-la mar* fresh, not melted butter; *ba - már* cow-butter; *brimár* yak-butter; *bru-már* oil from oleaginous seeds, rape-seed oil etc. *Dzl.* and elsewhere; *rtsi-már* oil from the stones of apricots etc.; *mdzo-már* butter from the bastard-cow; *žun-már* melted butter, *ghi (Hind.)*, the usual form of butter in India and frq. also in Tibet, highly esteemed both as food and as medicine; **žum-már-pa** *C.* **lamp**; *mar-dkár Med.* = *skya-már*. — *már-kú* melted, liquid butter. — *mar-nyin* old, rancid butter, recommended by physicians for diseases of the mind, fainting-fits, wounds. — **mar-nág** *W.* oil, **nyun-dkar-mar-nág** rape-seed oil. — **mar-blug** *W.* a small urn-shaped vessel for butter or oil. — *mar-mé* **lamp**, at present only for holy uses, thus: **mar-mé ghyen - tsen** holy, heavenward burning lamp *C.* (formerly any lamp *Dzl. Uṣ, 11; Glr.*); *mar me mdzád* Buddha Dipaṅkara, v. *Dzl. XXXVII.*; — *mar-žogs Mil.* a part cut off, one half of a *mar-ril*, i.e. a globular lump of fresh butter, about one pound in weight, not unfrequently offered to travellers as a gift of courtesy. — *mar-ysár* fresh butter *Lt.* — II. **termin.** of *ma* I., to or 'into' the mother; *mar-gyur gró-ba* regarded as a mother, a creature loved like a mother, *Mil.*; v. *ma* II. **down, downward, már-la** id., *B.* and *C.*; v. *rbab* and *grib-pa*; *mar-ño* v. *ño* 5.

མར་ཀ་ལ་ག་ *mar-ka-la-ga* (?) a fine ochreous earth, found e.g. on the Baralasa pass between *Lh.* and *Ld.*, used

as ground-colour in staining houses with *dkár-rtsi* *Ld.*

མར་རྒན་ *mar-rgán* v. *ma-rgán*.

མར་རྩོ་ *mar-nó* v. *no* 5.

མར་རྩོ་ *mar-dón* perh. *dmár-_odón*.

མར་པ་ *már-pa*, n. of a holy Lama, teacher of Milaraspa, by whom he was highly respected.

མར་བ་ *mar-ba* provinc. for *dmár-ba* *Sch.*

མར་ཡུལ་ *már-yul* *Ma.*, n.p. = *la-dwags* *Ladak*.

མལ་ *mal*, the place where a thing is, its **site, situation**, **mál-du* *žág-pa** *C.* **bór-čé** *W.*, to put a thing in its own place; also where a thing has been, its **trace, vestige**, *šin-rtai* *rut*, wheel-mark, track; *mal* *γčig-tu* *mi* *dug-pa* prob. to be unstable, changeable, fickle, restless; more esp. place of rest, **couch, bed**, *mál-gyi* *og-tu* under the bed *Glr.*; *dgoñs-mal* resp. for night-quarters *Dzl.* 20, 3 (so acc. to the xylographic copy; *Sch.* having the less appropriate *dgoñs-lam*); **mal* *dug-čé** *W.* to live in a strange place, *ἐπιδημεῖν*; *mal* *bdé-ba* *Sch.* a quiet sleep, *ñai lus sems mál-du* *bde* I now may safely lie down, fig. for: the danger is now over *Glr.* — *mal-kri* bed-frame, bed-stead. — *mal-gós* *Cs.*, *mal-čá* *Lex.*, **mal-čé** *C.*, **-stán** *C.*, *W.* *Dzl.* bed-ding, bed-clothes. — *mal-ldan* *Sch.* 'cradle', rather improb., perh. hammock. — *mal-yól* bed-curtain. — *mál-sa*, resp. *yzims-mál* couch, bed.

མལ་ལ་ལྷུལ་ལེ་ *mal-la-mül-lé* *Ld.* lukewarm, tepid.

མལ་ལི་ཀ་ *mal-li-ka* *Ssk.*, properly name of a flower, *Jasminum Champaca*, used as an epithet in pompous titles of books.

མས་ *mas* 1. instrum. case of *ma* mother. — 2. v. *ma* II, the lower part, gen. however with terminative meaning, **downward, towards the lower parts**, *mas* *btán-ba* *Med.* to move downward, to purge; **backward, last** *Sch.*; used also as a sbst.: *más-kyi* the last,

e.g. *yi-ge* final letter *Cs.*; *más-la* downward, below *Sch.*, *más-nas* from below *Sch.*; cf. the contrary *yás*.

མི་ *mi*, I. num. figure: 46. — II. sbst. **man**, *mi* *ysod-pa* to kill men, to murder, *mi-méd* *ri-kród* uninhabited, desolate mountains *Mil.*; *mi-rnams ná-re* people said *Mil.*; *mi-la* *ma lab* tell no body else of it *Mil.*; *rán-gis* *bságs-pa* *mi-yis* *spyod* what we gathered ourselves, is enjoyed by others *Mil.*; *mi-nor* *ran slón-ba* to gather by begging what belongs to others *Mil.*; *mii bí-mo* 1. daughters of men, opp. to *lhai bí-mo* e.g. witches appear in the shape of daughters of men *Mil.* 2. daughters of others, opp. to *rán-gi bí-mo* *Mil.*, cf. also *mi-bu* further on; pleon. before a pers. pron. of the first person: *mi-ná*, *mi-bdág* I, *Mil.* (cf. *po*), and with certain sbst.: *yzó-bo* *mi drug* (we) six lords *Glr.*; plur. also *mi-tsó* *Sch.*

Comp. *mi-ka*, (idle) talk of the people, common talk, *yül-sdei* *nán-nas* *mi-ka* *sdud* in the whole neighbourhood one is an object of gossip, nif.; defaming talk; imprecating speech, with or without *nán-pa*, *mi-ká* *zug* or *pog* (damnation) lights on (me, him) *Dom.* — *mi-kyim* 1. **human dwelling, house**, (the Chinese capital contained) *mi-kyim* *búm-tso* 100 000 houses *Glr.* 2. *Ld.-Glr. Schl.* 20. b. and *Glr.* 94, 7 it seems to imply **the people of a household, domestics**, the same as *kyim-ghi* *mi*. — *mi-grén* v. *grén-ba*. — *mi-rgód* v. *rgód-pa* II. — *mi-brgyud* v. *brgyud*. — *mi-rjé* sovereign, king, *mi-rjé* *mdzád-pa* to be king, to reign *Glr.* — *mi-nyid* *Cs.* 'humanity, honesty'; *mi-nyid-čan* 'humane, honest' (?) — *mi-brdág*. 1. = *mi-rjé*. 2. symb. num.: 16. — *mi-mda* (vulgo *min-da*) *Mil.* and *C.*, *W.*: men, persons preceded by a numeral, e.g. six men, six women (prop. a line or row of people). — *mi-sdé* v. *sde*. *Sch.* has also: *lha-sdé* *mi-sdé* princes and nations. — *mi-sná* 1. **race of men, class of people** (seldom). 2. **messenger, delegate**, not frq met with in books, yet not unknown in *C.* and *W.*, and used esp. of messengers with an errand or

charge given them in words; in our translations introduced for **apostle**, *pó-nya* having been adopted for 'angel'. — *mi-dpón* prefect *Glr.*, *C.* — *mi(i)-bu* 1. **a child of man, a mortal**, po., *Mil.*, cf. *mü bú-mo* above. 2. **son of man**, when Christ speaks of himself as such, otherwise *mü sras Chr. Prot.* — *mi-bo* *Cs.*, rarely for *mi*. — *mi-dbañ*, prince, potentate. — *mi-ma-yin(-pa)* གཤམ་པུ་མ་ཤིན་པ་ one that is not a human being, *mi dan mi-ma-yin-pa tams-čád* all human and not human (adversaries) *Dom.*, esp. ghosts, demons, *dur-kród-kyi mi-ma-yin-pa-rnams* the ghosts of a grave-yard (not the souls of the dead); *mká-la rgyi-bai mi-ma-yin* the ghosts that walk in the air *Mil.*; *dkár-pyogs-kyi mi-ma yin-rnams* good genii *Mil.*; *mi-ma-yin-gyi čö-prül* apparitions of ghosts *Mil.* — *mi-mo* **woman**, yet only in contraposition to *lhá-mo* and other not human female beings *Mil.* and elsewh. — *mi(i)-yul* human world, lower world, earth, opp. to regions of the gods or of infernal beings *Glr.*, *Pth.* — *mi-rabs* mankind. — *mi-rigs* v. *rigs*. — *Mi-la-rás-pa*, often only *Mi-la*, name of a Buddhist ascetic, of the 11 century (*Wdk.*), who between the periods of his meditations itinerating in the southern part of Middle Tibet as a mendicant friar, instructed the people by his improvisations delivered in poetry and song, brought the indifferent to his faith, refuted and converted the heretics, wrought manifold miracles (*rdzu-prül*), and whose legends, written not without wit and poetical merit, are still at the present day the most popular and widely circulated book in Tibet. — *mi-lág* servant, **mi-lág-tu dlo-ua** to do servant's work, to perform drudgery *W.* — *mi-lús* 1. the human body. 2. v. *lús-pa*. — *mi-ser* 1. **subject, servant, menial, drudge**. 2. **robber, thief, sharper**. — 3. v. below.

III. negative adv.: **not**, in all such cases where *ma* (q.v.) is not used. With simple verbs the place of the negation is always immediately before them, in compound forms gen. before the last of the component parts, e.g. *byün-bar mi gyir-ro*, unless logically

it belongs to the first, in which case often *ma* inst. of *mi* is employed. This rule, however, is not always strictly observed, so *Glr.* 70: *de dan nám-du yañ mi brál-bar gyis śig*, and immediately after: *skal yčig kyañ ma brál-bar gyis śig* do never part with it

མི་མག་, མི་མག་ *mi-nyág, me-nyág*, and བྱ་རྒྱ་ *Tanggud*, names of two provinces closely connected with each other, situated in the north-eastern part of Tibet and forming in ancient times a separate kingdom *Glr.* མི་མ་ *mi-ma* *Sch.* **tears**.

མི་སེར་ *mi-sér* 1. n.p., formed after مِصر, *mi-sér yul* Egypt, *mi-sér-pa* Egyptian, *Chr. Prot.* — 2. v. *mi*.

མི་འཇ་ཅི་ *miam-čì*, *Ssk.* किवर, fabulous beings of Indian origin, nearly related to the *dri-za*, and belonging to the retinue of Kuvera; fem *miam-čì-mo*.

མིུ་ *miu* 1. **a little man, dwarf**, also *miu-tui* *Wdn.*; *miḡ-gi miu* v. *miḡ*. — 2. perh. applicable also to **puppet, doll**.

མིག་ *miḡ*, resp. 1. **eye**. — 2. **eye of a needle; hole** in a hatchet or hammer, to insert the handle. — 3. symb. num.: 2. — *miḡ-gi gañs* *Sch.*, the white of the eye; *miḡ-gi rgyál-mo* or *miu*, 'the queen or the little man in the eye': 1. **pupil**. 2. **iris** *Stg.*; *miḡ-gi snág-tsa* or *-mfo* *Cs.*, vulgo *miḡ-gi nág-po* id.; *miḡ-gi mē-tog* *Sch.* the luminous point of the eye: *miḡ nyáms-pa* *Cs.* weak eyes; *miḡ ltá-ba* to see with the eyes, to look up, to look round *Glr.*; *miḡ dzum-pa* to shut the eyes, *byéd-pa* to open the eyes, v. *byéd-pa* 1; *dón-pa*, *byin-pa* to cut or tear out the eyes, to squeeze them out by a particular instrument, as a torture or punishment *C.*; *miḡ bčár-ba* *Lex.*, acc. to *Sch.* id.; *mdóns-pa*, *mdóns-par gyir-ba* to get blind or blinded, to be deprived of sight *Dzl.*; *miḡ kyid-pa* *Sch.*, to distort or roll the eyes; *miḡ skú-ba* *Dom.* (*bskú-ba*?) n. of a certain magic trick; *miḡ čid-pa* inflammation of the eyes through cold, snow-blindness *C.* (perh. *pyid-pa*); **miḡ zug son**

it has struck my eyes, I should like to have it *C.*, *W.*; **mig log ltá-cé** to eye one obliquely, with envy or jealousy *W.* —

Comp. *mig-kyóg* squinting *Sch.* — *mig-rkyén* *Mil.*, is said to be the same as *mig-ltós*. — **mig-skyór** *W.* eye-ball. — *mig-skyág* the impurities in the eyes *Cs.* — *mig-kün* eye-hole, socket *Sch.* — *mig-krul* *Mil.* v. *mig-prül*. — *mig-grogs* one's sweet-heart *Cs.* — *mig-gram* edge of the eye *Sch.* — *mig-rgyañ* 1. v. *rgyañ-ma*. 2. far-sightedness, *mig-rgyán-čan* one that is far-sighted, *mig-rgyañ-tün* short-sighted *Bhar.* *mig-sgyu* mirage, looming, Fata Morgana, *sós-kai tán-la mig-sgyu gyü-ba bžin Thgr.* like the mirage on a plain in the hot season. — *mig-sgyur-ma* = *mká-gro-ma* *Mil.* — *mig-čan* 1. having eyes. 2. having seeds or grains, fructified, of ears of corn *W.* — *mig-čer* v. *če-re*. — *mig-lcibs* eye-lid *Med.* — *mig-ču* 1. tears *W.* 2. hydrophthalmia *Med.* 3. *mig-ču dzág-pa* blear-eyes *Schr.* — *mig-brnyás kyér-ba* *Mil.* c. dat., to slight, to treat contemptuously. — *mig-rtül* dim, dull eyes *Sch.* — *mig-lta* (resp. *žál-lta*, *žál-ta*) *byéd-pa* to inspect, superintend (**mig-ta-kan** overseer of workmen); to keep, to guard; to care for, to minister, to serve. — *mig-ltág* *Sch.* = *mig-skyág* (?) — *mig-ltós* 1. eye-sight, look, mien *Cs.* 2. *C. W.* learning by observation and close ocular attention, **gár-ža-pe hin-dui mig-tós kur*, or *kyon*, or *lob dug** *W.* the people of Lahoul copy the Hindoos; **mig-tós nán-pa kur*, or *lob son** *W.* he has imitated what is not good. — **mig-tó-la pém-pa*, or *nó-pa** *C.* to derive profit or harm from observing and imitating others (?) **mig-tó-la pém-pe 'tim** deterring punishment. — **mig-tág tón-wa** a kind of torture in *C.*, little hooks, connected by strings, being fastened in the lower eye-lids as well as in the chest, by which means the former are constantly drawn down and prevented from closing. — *mig-tün* short-sightedness *Cs.*, *mig-tün-čan* short-sighted. — **mig-đa** snow-spectacles, shades formed of a texture of horse-hair. — **mig-döl** *C.* = *nyid-rdöl*. — *mig-*

ldán = *mig-čan* *po.* needle. — *mig-nád*, disease of the eye. — *mig-po* = *mig* *Cs.*, *mig-po-čé* a large eye *Cs.* — **mig-pág** *C.*, *W.* eye-lid. — *mig-sprin* 'a white spot in the eye' *Sch.*; acc. to *Lt.* it seems to be the white of the eye, sclerotica, in *C.* the cataract is called so. — *mig-pór* *Cs.* = *mig-kün*. — *mig-krul* *Mil.* optical deception, *mig-krul-mkan* a showman *Cs.* — *mig-bu* 'Augenklappe' *Sch.* (?) — *mig-bür* goggle-eyes. — *mig-bras* apple of the eye, eye-ball, **mig-dás lóg-če*, or *mig-kór lóg-če** *W.* to roll the eyes; *bdäg-gi mig-gi bras ltar yčes-na yañ* although she is as dear to me as the apple of my eye. — *mig-mán(s)* chess-board, game at tables, *mig-mán rtsé-ba Dzl.* to play at chess, *mig-man-ris-su bris-pa Glr.* chequered, painted or in-laid work after the pattern of a chess-board. — *mig-méd* eyeless, blind. — *mig-dmár* 1. red eye, as a symptom of disease *Lt.* 2. the planet Mars. — *mig-smán* eye-medicine. — *mig-rtsa* 1. prob. Vena facialis externa *Med.* 2. the blood-vessels of the sclerotica, *mig-rtsa krugs-pa* the blood-vessels irritated, reddened *Med.* — **mig-sál** *W.* sharp-sightedness, **mig-sál-kan** sharp-sighted, **mig-sal-nyám** the contrary. — *mig-rtség* the wrinkles of the eye-lid *Cs.* — *mig-tsil*, 1. fat in the eye *Mil.* 2. the white in the eye *Cs.* — **mig-tsig(-če)** *W.* inflammation of the eye, **ká-mig-tsig** caused by snow, **dúd-mig-tsig** caused by smoke. — *mig-zi* mist before the eyes *Sch.* — *mig-zür* corner of the eye *Sch.* — *mig-yžugs* *S.g.* optical perception, a picture of objects being formed on the retina by reflected rays of light (merely guessed by Tibetan science, not ascertained by observation and research). **mig-yán(s)** *C.*, *W.* liberal, bountiful. — *mig-yór*, 1. *Sch.* = *mig-rtül*. 2. = *mig-sgyi* *Thgr.* — *mig-rig-rig* *Mil.* timidly, anxiously looking to and fro, hither and thither. — *mig-rin-čan* = *mig-rgyán-čan* *Cs.* — *mig-ris* artificial eye-brows *Cs.* — *mig-rüs* eye-bone *Cs.* — *mig-slobs* the act of accustoming the eyes to . . ., *mig-słóbs nán-pa skye* *Mil.* you habituate yourself to a faulty look, i. e.

downward, to what is earthly. — *mig-sóg* W. eye-lash. — mig-sér 1. jaundice, also *gya-nág mig - sér* W. 2. envy, jealousy, mig-sér-can envious, jealous. — mig-hu-ré v. hu-re.

མིང་ min, resp. mtsan, name, kyód-kyi min ñi yin Mil. or *ñi zer* W. what is your name? dei min yan med Glr. such a thing is or was not known at all, such a thing does not exist; miñ-tsam-gyi dge-slón Dzl. priest only by name; W.: *miñ-gi nán-na* id.; C. also: *tál-gyi min tsám-le me* this tax exists only nominally; **appellation, designation, word**, tén - pai min a word for drawing (pulling) Gram.; min - gi mdzod **dictionary**; *kyod - su min dan* or *su min-ñi nán-na* or *su min nén-te* or *su min-la tén - te ça dug* W. in whose name or business, upon whose order are you going? *ñi min dan* W. for what cause, in behalf of what affair? min-nas rjód-pa, or smó-ba Dzl. and elsewh., to call by name, also to call upon the name of, hence . . . kyi min-nas brjód-de in the name of; min dōgs-pa to name v. min 2; dnós-min v. dnós; btāgs-min a name given (e.g. a Christian name) Cs., rjes-grúb-kyi min a surname Cs., rus-min a family name Cs.

Comp. min-rkyán a single syllable or name Cs., cf. min-sbyár. — min-grōgs one's name-sake Cs. — min-sgrá a mere name, word, or sound (philosophical term.) Was. — min - nán a bad name, infamy Cs. — min-can having a name, dpal-byór min-can one of the name of Paljor. — min-ton v. fōn-pa. — min-mā final letter Cs. — min-sbyár compound name. — min-méd 1. nameless. 2. the fourth finger. — min-tsig word, appellation. — min-yzi the first letter of the root of a word, in contradistinction to the second, the third, and the prefix-letters, min-yzi rkyán-pa a single initial, e. g. ཀ, including ཀྱ, ཀྲ, ཀླ, Zam.; rnyis-sbrél, rsum-sbrél a double, triple, letter, like ཀྱ, ཀྲ, Cs.(?) — min-bzān good reputation Cs

མིང་པོ་ min - po **brother** in relation to his sister, min-srīn brother and sister;

de na dan min-srīn-du byao Dzl. her and myself I shall make to be sister and brother, i.e. I shall raise her to be my sister.

མིན་ mid a large fish Cs.; mid-mid id.

མིན་པ་ mid-pa 1. sbst. **gullet, oesophagus** Mil. and elsewh.; mid-skrān a tumour of it, incident to horses Sch. — 2. vb. **to swallow, to-gulp down**, frq.

མིན་ min, W. *man*, 1. for ma yin (he, she, it) **is not**, śa-min-tsil-min Mil. they are neither 'flesh nor fat'. — 2. abbrev. for min-pa and min-par v. below; btañ-min for *btañ yin-nam ma yin* W. will it be given or not? min-pa and ma yin-pa **to be not**; often as a participle supplying the place of a prep. or adv. (for min-par), **excepted, except, besides**, de ma yin-pai śiñ Stg. the other trees except this one; klu ma yin-pa yžan mi tub Dzl. except he that is a Lu cannot . . . ; sañs-rgyās min-pa sus kyañ mi šes Mil. besides Buddha no one knows of it, no one knows it except Buddha; ñas yug r̥cig min-pa mi bsdad Mil. I have been sitting down only this moment; ro zér-ba min-pa skyab-pai min mi yon-ba dug Mil. one can only say 'corpse', and the appellation 'skyab-pa' is not admissible; de min **besides, otherwise, else, apart from, setting aside** Mil.; even: de-min-rnams Glr. those that are not doing so. Cf. man.

མིན་པ་ min-da v. mi-mda, submi compounds.

མིན་ mim, the Hind. mēm, **Madam**, mim sá-heb the mistress or lady of the house.

མིར་ mir termin., མིས་ mis instrum. case of mi.

མུ mu 1. num. fig.: 76. — 2. sbst. **border, boundary, limit, edge, end**, zīn - mu - lu ynās-pai lha deity residing on the land-mark; mū-la skye (the plant) grows on the edges of fields Wdn.; mta méd-ñiñ mu med Stg. there is neither limit nor end; mu bzī = mta bzī Mil, S.g. seems to be used in a philosophical sense for 'perfect limitedness'; mu-kyūd **circumference, compass**, the **hoops** of a cask Sch., the rim of a wheel Stg.; mu-kyūd-dzin n.p., the least of the

seven mountains surrounding the Sumeru. *mü-stegs-pa*, also *mü-stegs-can* Ssk. **तीर्थिक** (overlooking the word *stegs*) it is gen. explained in an intellectual sense, so by Cunningham: adherents of the doctrine of finite existence (Bhilsa Topes), *Cs.*: the doctrine of perpetual duration or of perpetual annihilation(?); but should not rather *mü-stegs* be the same as *báb-stegs* (v. *báb-pa*), being a literal translation of **तीर्थ**, and therefore prop. a Brahmanic ascetic (v. Ssk. dict.), in Buddhist literature always equivalent to Brahmanist, Non-Buddhist, heretic (infidel)? — 3. *Sch.* has besides: *mü-la* in a circle, continuously; *mu-ltar* or *mü-nas* = *bžin-du* C.; in *W* they say: **mu čig-la* *bor** throw it together on a heap!

མུ་གེ *mü-ge* 1. *W.* desire, appetite, **zan za-čē** or **čan tün-čē mü-ge rag** I have a longing for food, for beer; *mü-ge-can* fond of dainties, lickerish, of men and animals. — 2. *B.* and col., **famine**, *mü-ge* *byun* Dzl., *Mil.* a famine is caused, breaks out.

མུ་ཅོར་ *mu-čór* **nonsense**, *smr'd - ba* Stg. to talk nonsense.

མུ་རིག་ *mü-tig* **pearl** frq., *mü-tig-rgyan* a pearl ornament *Cs*; *mu-tig-čün-po*, *mu-tig-drá-ba* *Glr.* garland formed of pearls; *mu-tig-pren* string of pearls.

མུ་ཐེལ་ *mu-ti-la* **mother of pearl** *Sch.*(?).

མུ་ནི *mu - ni* Ssk. **saint, ascetic, anchorite**, chiefly in names: *Sā-kya-mu-ni* the saint of the Sākyas, Buddha.

མུ་ནི་དི *mu-ni-ti* *Sch.* = *mu-tig*(?).

མུ་མེན་ *mu-mén* *Glr.*, *Mil.* a precious stone, of a dark blue, yet inferior to the azure-stone, occasionally used for rosaries; mention is also made of *mu-mén dmár-po* *Wdn.*

མུ་རྩོད་ *mu - rtsód*(?) **colt's foot**, *Tussilago farfara* *Lh.*

མུ་ཟི *mü-zi* **brimstone, sulphur** *Med.*, *mü-zi-can* containing sulphur, sulphurous; *mü-zi skyür-rtsi* (*snun* *Schr.*) sulphuric acid *Cs.*(?).

མུ་རན་ *mu-rán* **hoop**, of casks etc. *Sch.*

མུ་ལ་ *mü-la* Ssk., **root**; particular roots, such as those of *Arum campanulatum*, so perh. *Lt.*

མུ་གེ་ *müg-ge* sometimes for *mü-ge*.

མུ་གེ་བ་ *müg-pa*, 1. sbst. **moth, worm**, *müg-ma* id. *Glr.*, also *mün-ma*; *gós-mug* clothes-moth, *bál-mug* id., *lčágs-mug* a worm that eats iron away(?) *Cs.*; *müg-zan* moth-eaten, destroyed by worms *Cs.* — 2. vb. with *yid-*, *yi-*, resp. *tugs-*, **to despair** *Pth.*; *blómüg-po* a gloomy, doleful way of thinking *Sch.*

མུ་ན་བ་ *mun-pa* 1. sbst. **obscurity, darkness**, frq. — *mün-pai smag-rüm* id., frq.; *mün-pa-nas mün-par gro* Dzl. they wander in eternal darkness; *mün-pa sél-ba* to lighten the darkness; frq. fig. with and without *bloi*. — 2. adj. **obscure, dark**. — 3. vb. in *W.*, *mun soñ* he has become insensible. — **Comp.** *mün-kan* dark room, e.g. the sanctuary containing the images of the gods *Glr.*; prison *Cs.* — *mün-kuñ* Dzl. prison, dungeon. — **mun-ťig** *Lh.*, *mun-kród* Dzl., **mun-nág** *W.*, *C.*, *mun-brág* *Sch.* and *Lh.*(?) close darkness. — **mun-dül*, or *mun-nyüg tán-čē** *W.* to grope in the dark. — **mün-ču*, *nüm - ču** *W.* the dusk of evening, **mün* (-*ču*) *rub** sets in. — **mün* (-*spe-ra tán-čē** *W.* to talk confusedly, wildly. — *mun-sprül* *Tar.* 56, 17, to judge by the context: ignorance, stupidity; so *Schf.* — *mün-sribs* *Lex.* the darkness of night. — *mun - sró* furious passion, **mün-sro yon dug** *W.* he rages in his passion. — **mun-srós* = *mün-ču** *W.*

མུ་མ་ *mum* (*Hind.*) *W.* wax.

མུ་ར་ *mur* 1. termin. of *mu*, hence *mur-tug* to the extremity, till the end of *Cs.*; perh. also *mur-düm* (or *-złum*?) *Ld.* dull, of knives, hatchets; *mür-dug* = *mü-stegs-pa* *Sch.* — 2. gills of fish.

མུ་ར་གོང་ *mur - goñ* the temples *Sch.*; *mur-grám* id. *Cs*; **jaw, jaw-bone** *Sch.* — *mur-tór* ulcers in the mouth *Sch.*

མུ་ར་བ་ *mür-ba* 1. **to gnaw**, to destroy by gnawing, to bite asunder, e.g. bones *Thgr.* — 2. **to masticate, to chew**(?).

མུལ་ཏུག mul-tug W. fist, *mul-tug cò-çe, gám-çe* to threaten with the fist, *gyáb-çe* to strike with the fist.

མེ me I. num. fig.: 106. — II. sbst. 1. resp. zugs C., *nán-me* W., fire, me bar the fire burns, sor breaks out, mēd spreads, si is extinguished; *me sòn-na* W. is the fire burning (again)? kán-pa mes (vulgo *mé-la*) bsregs, sor, kyer the house is burnt down, *dugs son* W. ignited, burnt (partially); me sbór-ba, búd-pa, yton-ba B., *(s)bár-çe, pú-çe, dig-çe* W. to light a fire, ysó-ba, *són-te cò-çe* W. to stir, poke, trim the fire, *nyál-çe* W. to cover the glowing embers with ashes, in order to preserve the heat; rgyáb-pa 1. to set on fire, kým-la a house Glr. 2. to strike fire W., me ldé-ba B. and col., to warm one's self at the fire. — 2. symb. num.: 3. —

Comp. me-skám cock (of a gun), *me-kám jar tsar* W. the gun is cocked. — me-skyógs C. a shovel for live coals. — me-sgyógs, gyogs = sgyogs 2. — me-mgál fire-brand, me-mgál-gyi kór-lo the circle made by a firebrand, when quickly swung round Cs. — *me-dón* torch C. — mé-čan fiery, containing fire. — me-lcágs fire-steel, pocket-fire. — mé-lce flame of fire. — me-čá fire-steel (?) Sch., *me-čé* C. every thing requisite for kindling a fire, as it is got in readiness for the following morning. — me-mnyam-rhün v. rhün. — *me-tág* C. 1. (rtags) a mark of burning. 2. (ltag or stag) spark, sparklet, a bit of live coal in the ashes. — me-táb fire-place, hearth; stove. — me-dón Dzl. fire-pit, pool of fire. — me-dród v. drod. — *me-dá* C., musket, pistol; *me-da pag-čen* canon Schr.; *me-dá gyáb-pa* to discharge a gun; *me-da-sin* resinous wood, the coal of which is particularly used for making gun-powder. — *me-dág* (mdag) C. coals glowing underneath the ashes. — me-rdél bullet, musket-ball Sch. — me-rdó flint Cs. — me-núr Sch. = me-mdág. — me-snód, or -pór coal-pan, chafing-dish, perfuming-pan. — me-pün, me-büm cupping-glass, cup Lt. — mé-ba Dzl. = me. — mé-bo = me a large fire, mé-bo če Dzl. — me-

dbál a disease Med.; it is said to be a cutaneous eruption, hot and smarting, perh. erysipelas? — me-múr = me-mdág Dzl.; me-ma-múr Thgy. id.? — me-btsá v. btsa. — *me-tság* spark W. — *me-dzē* gun-powder C. — me-yzi anvil Sch. — me-yzób mark of singeing, of having caught fire. — *me-zi* W. = me-ltág. — me-óbs = me-dón Sch. — mé-ri fire-mountain, introduced by us for volcano. — me-ris a figure resembling a flame Sch. — me-ró an extinguished fire, fig. bstán-pai me-ró lan Glr. the extinct doctrine revives again. — *me-lin* W. flame. — me-lén fire-tongs. — me-sél burning-glass. — me-lhá the god of fire, v. Schl. 251 sqq. — III. v. also mé-tog.

མེ་ཏུག me-nyág v. mi-nyág.

མེ་ཏུག mē-tog, W. *mén-tog*, 1. flower, mé-tog bar, ka bus the flower opens, begins to bloom, mé-tog-gi prén-ba chaplet, wreath of flowers. — 2. W. tuft or crest on the head of some birds. — 3. W. snow-flake.

མེ་ལོང་ mē-loñ 1. mirror, looking-glass, frq.; lás-kyi mē-loñ a magic mirror, revealing the future Glr.; also fig., esp. in titles of books, e.g. rgyal-rábs-kyi ysál-bai mē-loñ A bright Mirror of the History of Kings. 2. plain surface, flat body extending in length and breadth, e.g. the flatness of the shoulder-blade, table-top, door-pannels etc., hence sgo mē-loñ-čan Glr. an opening provided with a frame of boards to close it, not merely an 'ostium', of which description most of the inner doors in Tibetan houses are.

མེའའ་ me-a the mewling of a cat.

མེད་པ་ mēd-pa for mi yód-pa to be not, to exist not (v. yód-pa), med he is not here, he is gone etc.; *ka-čul-du sòn-te med* W. he is off, having gone to Kashmere; *čag-mag ā-pe kyer-te med* W. the tinder-box is not here, father has taken it with him; *ši-te med* W. he is dead and gone; skabs med Dzl. there is, or there was, no opportunity; čos-kyi min tsam yañ med Glr. religious law does not, or did not, exist at all; med kyan even if nothing is extant,

though the thing does not exist in reality; **ni méd-na yañ yon dug** the 'ni' may be dispensed with, though 'ni' be omitted, it will be all right; *rgyá-la méd-pai yi-ge drug Glr.* six letters not existing in Sanskrit; *méd-kyañ-rui-bai yig-bru yèig* a letter that may also be wanting, a dispensable letter, e.g. གྲྭ *Glr.*; *méd-kyañ dgós-pai kral-bsdud Mil.* a taxation necessary, and even if one possesses nothing, yet as it were inexorable; *méd-pa* (*W. *méd-kan**) not being, not existing, not having; *blá-ma-la bzugs-grogs méd-pa lágs-sam Mil.* has your Reverence no fellow-resident in your house? fem. *méd-ma Mil.*; *W. *mā dud-pa-méd-kan** very or quite smokeless; *mī brnāns-pa skyug-tu méd-pa mid-du méd-pa Dzl.* a man about to be choked, being neither able to spit out, nor to swallow down; *bdag* (or *bdag-la*) *čan dbul-du med Dzl.* we are not able to give any thing; *med-mi-rün-gi bu-tsa Mil.* the sons and grandsons that are to get something (as a heritage); *kyim der méd-du mi ytub-pa*, or *mī rün-ba* indispensable in the house *Thgy.*; so also *med-fabs-méd-pai blón-po Glr.*; *méd-par gyür-ba* to be annihilated, to disappear, *stág-mo méd-par gyür-to Pth.* the tigress disappeared; *ynam dan sa yañ med-gyur-na Dzl.* when heaven and earth shall pass away; **da ña ñañ méd-kan son** *W.* now I am quite undone; *blón-po-rnams gran-sens-méd-par gyur-to Glr.* the ministers lost their litigiousness, gave up quarreling; *zas brim-du méd-par gyür-to Dzl.* the distribution of the dishes became impossible; **pé-ra zér-çe méd-kan son** *W.* he became speechless; *med-par byéd-pa* to annihilate, an enemy *Dzl.*, to put an end to, a quarrel *Glr.*; frq. *méd-pa(r)* may be rendered by 'without': *rgyál-po zig méd-na mi rui*, or *fabs-méd Pth.* we cannot do without a king; *mta-rten-méd-pai mta* a termination without a final consonant *Gram.*; *rgyu méd-par S. g.* without cause; or by 'instead of': *rgyál-po méd-par Glr.* instead of the king, *snár-gyi lus méd-par Glr.* instead of the former shape; *nyin-mtsan-méd-par* making

no difference between day and night, *po-mo-méd-par* between male and female, *rgan-byis-méd-par* old and young; vulgo also *nyin-med-mtsán-med* etc. — *méd-po*, *W. *méd-kan**, fem. *méd-mo*, a poor man, pauper.

མེན་ *men Mil.* an ornament, piece of finery.

མེན་པོ་ *mendi, Ssk. मेन्धी*, *Lawsonia alba*, a plant used for staining the finger-nails red *Mil.*

མེན་ཅི་ *mén-tsi* a coloured silk handkerchief *W.*

མེན་ཁྲི་ *mén-hri* a kind of fur? *mén-hri dmárpai slóg-pa* a fur-coat of red *men-hri* is mentioned as the vesture of a Lha.

མེར་ *mer termin. of me.*

མེར་བ་ *mér-ba Cs.*: 'a quaking; thinness; *mér-po*, *mer-mér* thin, as liquids'; *Sch.*: '*mér-gyis gañ* full to the brim'. I met with 1. *mer* in *zig-mér* q.v. — 2. *mér-ba* as adj. for *mtso* the lake *Mil.* — 3. **mer-mér** *W.* adj. like a thin pap, and sbst. a muddy substance, e.g. street-mire; **mer-mér cò-çe** to make a mire. — 4. *mér-mer-ba* adj in connection with such sbst. as light, ray, beam, brightness *Thgr., Mil.* — 5. *mér-mer-po* used in medical writings in a similar manner as *nür-nur-po*, to define the shape of an embryo, oblong, oval; these descriptions, however, though partly founded on observation, are frequently very arbitrary, vague, and even contradictory. In *W.* the word has only the signification 3; a Lama from *C.* rendered it with 'full', which would agree with *Sch.* and no. 1, as well as with 'glittering, quivering', having some relation to no. 2 and no. 4.

མེལ་མོ་ or མོ་ *mél-tse* or *-tse* 1. watch, watchman, sentinel; watcher, spy, *mél-tse byéd-pa* to watch, to keep watch *Dzl.*; *já-ra-mél-tse* = **mél-tse** *W.* — 2. steatite or soap-stone, of a greenish colour.

མེས་པོ་ *més-po*, vulgo **me-mé**, grandfather; also forefather, ancestor, progenitor, *sais-rgyás tams-çád-kyi spyi-mes kun-tu bzán-po Thgr. Kuntuzanpo*, the common progenitor of all the Buddhas; *mes rgyál-po Glr.* merely equivalent to 'the old king';

pá-més the grandfather by the father's, *ma-més* by the mother's side *Cs*; *yañ-més* great-grandfather *Glr.*; *že-* or *yži-més* *Sch.* great-great-grandfather; *mes - dbón* grandfather and grandchildren, resp., e.g. *rgyál-po mes-dbón* the kings from one generation to another, the royal ancestors *Glr.*; *mes-rábs* id. *Sch.*; **me-mé**, reverential name given to men of a more advanced age *W.* also *C.*

མི་ཏི་ me-tri, मेत्रेय, v. *byáms-pa* *Mil.*

མོ་ mo, I. num. figure: 136.

II. **woman, female**, opp. to *pó*, = *bud-méd*: *mo na-re* the woman said *Glr.*, *Mil.*; of animals: **female**. — **mo-kyán** *W.* virgin. — *mo-gós* woman's gown, petticoat. — *mo-brgyúd* female line of descent. — *mo-bí* female calf. — *mo-byis* *Mil.*, *mo-dbyis* (**mo-yi**) *C.* girl, female child. — *mo-btsün* nun *Glr.* — *mo-mtsán*, *moi dbán-po* female genitals. — *mo-rán-(mo)* 1. **single, unmarried woman**, so perh. in the passage, *ydoñ nán-gyi kyó-bas mo-rán skyid* happier is a single woman than one with a husband of a bad face; more frq., the word implies 2. **a poor, destitute female**, one who did not get a husband *W.* 3. **she, herself** *C.*, *Lew.* — *mo-ri*, *mo-ré* a female kid. — *mo-rigs* female sex. *Cs.* — *mo-lús* the female body *Sch.* — *mo-yśám* a barren female, hence *mo-yśám-gyi bu* a non-sense, an incongruity.

III. **lot**, *mo dēbs-pa* to cast the lot, always a religious ceremony performed by Lamas (cf. *rgyan* and *rtags-ril*), which however does not preclude the possibility of an imposture; *mó-pa* one dealing with these practices, a soothsayer, *mó-pa dre mñón-ba* a soothsayer that pretends to have seen a ghost; *mó-mkan* *Cs.*, *mó-rtsis-pa* *Glr.* id. (the latter expression in the respective passage = court-astrologer); *mo-ma* the feminine of it *Cs.*, which however is at variance with *Mil.*, who in several places has *bla-ma mkas-pai mo-ma*.

IV. affix, so-called article, corresponding to the masc. terminations *po* and *pa*, and denoting the fem. gender of persons, *bú-mo* daughter, *bód-mo* a Tibetan woman.

མོ་ཁབ་ mo-káb v. *kab*.

མོག་པ་ móg-pa **dark** (coloured) *Cs.*; *móg-ro* of horses, yellowish-brown *Glr.*

མོག་མོག་ móg-móg 1. *Cs.* = *móg-pa*. — 2. **meat-pie**, meat-balls in a cover of paste.

མོག་ཤ་ móg-ša **mushroom** *W.*

མོག་ས་ཙ་ར་ mógs-tsa-ra *Lt.* n. of a plant; in *Lh. mog-ša-ras* is a large species of *Ferula* or *Dorema*, of a yellow flower and a fetid smell.

མོང་གོལ་ món-gol a Mongul *Tib. sóg-po*.

མོང་རུལ་ món-rtul *Lex.* = *blün-po* dull, stupid.

མོང་ལོ་ món-lo, *W.* for *lón-mo* knuckle, anklebone.

མོད་ mod **moment**, occurring only in the following combinations: *län-bai mod* (*de-nyid*)-*la* at the very moment of rising *Pth.*, *Mil.*, *dei mód-la* the moment after *Glr.*; gen. *mód-la* **instantly, immediately**, *mód-la dráns-so* *Glr.* he immediately pulled it out; *kra yañ mód-la pyín-te* *Dzl.* immediately after there came also the hawk; *dé-nas mód-la* id. *Dzl.*

མོད་པ་ mód-pa (cognate to *mád-pa*?) an emphatic word for **to be**, 1. as an augmentative of *yin*, sometimes superadded to this word; occasionally untranslatable, sometimes = **indeed, to be sure**, *žes smras mód-kyi* *Dzl.* though indeed you may say so; *dpag-tu-méd mód-kyi* though indeed it is immeasurable *Dzl.*; *ya dé-ka na yin mod* *Mil.* the snow-leopard indeed was I myself; *di ma yin mod on-kyan*... to be sure, it is not this one, yet... *Tar.*; *gró-ba yin mod* (although not invited) yet after all you must go. — 2. as augmentative of *yod*, signifying abundance, plenty *B.*, *C.*, *W.*; *de mi byéd-na dgra mod* if you omit to do this, you will have plenty of enemies, *nad mod* plenty of diseases; *sti-bstán-gi křims šin-tu mód-kyi* although they abounded in compliments; *mód-pa* having an abundance, *loñs-spyód mód-par gyur* he becomes the owner of great wealth *Dzl.*; *šin-fog mód-*

pa *Glr.* abounding in tree-fruit; *mód-po* adj. plentiful, abounding, *kül-lu-ru* *šin mód-po* in Kullu wood is plentiful, or *šin mód-poi yul* (Kullu is) a country abounding in wood, opp. to *dkón-po*, hence 'cheap' may occasionally stand for it.

མོན་ *mon* 1. n. p., general name for the different nations living between Tibet and the Indian plain *Mil* : *món-yul-gyi bándhe* a monk from Nepal; *Glr.*: *dpal-gro món-la* Paldo in Bhotan; *mon-ta-wan* is stated to be a commercial place in Assam, from whence much rice is brought to Tibet; the people of Lahoul are looked upon by the real Tibetans as Mon, though for the most part they speak the Tibetan language, and they in their turn consider the Hindoos in Kullu as Mon; that this appellation is often extended to the Hindoos in general, appears from such names as, *món-gre*, *món-sran* Indian pea, *Phaseolus radiatus*, **माष**; *món-ča-ra* the ever-green oak and its fruit, of the southern Himalaya ridges *Wdi.*; in *Ld.* the musicians (*Ld.-Glr.* *Schl.* 25, b), carpenters, and wood-cutters coming from the south, are likewise denominated Mon. — The form *mon-pa* *Cs.* is not known to me; *mon-mo* fem. *Pth.* — 2. sometimes for *mun*.

མོན་ལ་ *mon-za* (or perh. *yāa*) *W.*, **popularity, respect, reputation**, *món-za tob* he makes himself generally beloved, is highly respected; *món-za-can* **beloved, popular**.

མོར་ *mor* termin. of *mo*.

མོལ་བ་ *mól-ba* the usual resp. term, esp. in *W.*, for **to say, to speak**, as *bsgó-ba* and *bká-rtsal-ba* are used in earlier, and *ysún-ba* in later literature and in *C.*, hence it is often to be rendered by 'to order'; **sá-heb-la sa-lám mól zu** have the goodness to present (say) my compliments to that gentleman; **mól-lèe tán-čè** to flatter, to caress; **mól-la tán-wa** *C.* to make known(?).

མོས་པ་ *mós-pa* vb. and sbst. **to be pleased, la with, to wish, to have a mind**, *gró-bar mó-so* *Glr.* I took a fancy to go there; *ču-la sós-par mó-na* *Thgy.* if you wish for water or something of the kind; *mós-*

pa dan *dód-pa* *S.O.* desiring and coveting (are the origin of all the misery of sin); **to take pleasure in, to rejoice at**, *mós-pai glu* *Glr.* song of rejoicing; as sbst.: **pleasure, satisfaction, esteem**. — 2. **to respect, to esteem**, with *la*, to respect with devotion, **to revere, to adore** *čós-la* frq.; *kýod gán-la* *mos* to whom do you direct your devotions? *Mil.*; *mós-nas búl-ba yin* I give it merely from devout veneration, i.e. I shall take nothing for it *Pth.*; frq. joined with *gús-pa*: *yid-mos-gús drág-pos* with fervent veneration; *dad-mós* devotion; *mos spyód-pa* as participle, a pious man, a devotee *Tar.* 109, 7.

མྱ་ངན་ *mya-nán*, **trouble, misery, affliction**, *mya-nán-gyis ydün-ste* *Dzl.*; *mya-nán či yañ med* *Dzl.* I have no trouble, no uneasiness, whatever; *mya-nán bsal* *Tar.* the time of mourning is at an end; *mya-nán byéd-pa* to lament, to wail; *mya-nán-méd*, **अशोक**, n. of a famous king of ancient India *Glr.*, *Tar.* ch. VI; *mya-nán-las dás-pa*, abbr. *myan-das* (and so also pronounced, as for instance in a verse of *Mil.*, where it occurs as a trochee) 'having been delivered from pain', the usual, illiteral, Tibetan version of **निर्वाण**, the absolute cessation of all motion and excitement both of body and mind, which is necessarily connected with personal existence; absolute rest, which by orientals is thought to be the highest degree of happiness, imagined by some as a perfect annihilation of existence, by others, more or less, only as a cessation of all that is unpleasant in human existence, — well set forth by *Köpp.* I. 304 sqq.

མྱ་ངན་ *mya-nam* a fearful desert *Lex.*, *Thgy.*

མྱ་ཁ་པ་ *myág-pa* *Sch.* **'to chew'**; acc. to medical writings, **the chemical decomposition** of the chyme in the stomach; **to cause putrefaction**; pf. *myags*; *myágs-par byéd-pa* = *myag-pa* *S.g.*; *rul-čín myágs-pa* *Dzl.* decomposed, putrefied; *ro-myágs* the watery product of putrefaction, 'tabes' *Thgy.*

མྱ་ང་བ་ *myán-ba* v. *myón-ba*.

མྱ་ང་པ་ *myád-pa* *Sch.* = *mid-pa* sbst.

མྱིང་ myin Sch. = mîn.

མྱུ་གུ་ myü-gu, མྱུ་གུ་ myug, 1. Sch. reed, rush, flag, also = smyü-gu. —

2. Cs. sprout, the first shoot of corn etc., myü-gu snön-po Thgy. the young green corn.

མྱུ་པ་ myüg-pa, myüg-myug-pa 1. to run, roam, stroll idle about Sch. — 2. to show, exhibit ostentatiously, to boast with Cs. v. dmyüg-pa.

མྱུར་བ་ myür-ba quick, swift, speedy, myür-po id. Mil.; mostly as adv., myür-du quickly, speedily; soon; ði-myür as speedily as possible; myür-du-btsá-rtags symptoms of immediate parturition Med.

མྱུལ་བ་ myül-ba to examine closely, to search into, to scrutinize, c. accus. or termin. of place Stg., Mil., prob. but a different spelling for nyül-ba. — lèe-myül Ming., Lt. a symptom of disease, acc. to Wise p. 282: a quivering motion of the tongue.

མྱོ་བ་ myó-ba v. smyó-ba.

མྱོང་བ་ myón-ba, pf. myanis, also myon, fut. myan W. *nyán-čē*, 1. to taste Dzl.; to try by tasting, myan-bas zim-po tsor-nas perceiving the relish by tasting; ro myón-ba *dlob-lág nyán-čē* W., id.; to enjoy, mtoris-kyi loñs-spyód the bliss of paradise Dzl.; myón-bar byéd-pa to make, or to permit to, enjoy, kyod čós-kyi zas myón-bar byao I shall make thee enjoy the food of religious doctrine Sch., yet it may be rendered also more simply: thou wilt enjoy . . . Dzl. བླ་མ་ b. — 2. in philosophy: to perceive, in relation to the perceptions of sense, Ssk. वेदन्. — 3. to experience, to suffer, both good and evil, sdug-bsñal, distress etc. frq.; to get, mi-sdug-pai lus an ugly body; seldom with termin., yñás-skabs yžán-du myón-bar gyür-bai lās-rnams works which would bring upon their author another state of existence (after his death) Thgy.; myón-bar mi gyür-ba to be preserved from Dom.; ran-gi byás-pa rán-gi myón-ba yin Pth. your own doings are your own sufferings; as you have brewed, so you must drink. — 4. auxil. of the pf. like byun, but chiefly in negative sentences:

btsal ma myon Dzl. I have never yet sought, mtoñ ma myon Mil. I have never yet seen, tos ma myon Mil. I have never yet heard, — a construction, that has originated from the earlier one c. inf.: rdzun smrá-ba ma myon, dgé-bai semsskyéd-pa ma myon dealing with falsehood, producing virtuous thoughts, has never happened to me yet Dzl.

དམའ་བ་ dmá-ba to be low, dbus dma mta ynyis mto-na if (in pregnancy) the middle parts of the body are low, and the sides high Med.; sbst. lowness; adj., also dmá-mo, low, low water, low voice, low rank, short measure or weight, frq.; dmá-la kyád-du ysód-pa to despise the low and humble Lt.; dmá-na if I live in humble circumstances Dom.; ná-yis mto mto byás-padma dmabyun aspiring higher and higher, I fell deep Pth.; of religion: čün-zad dmá-bai dūs-su as it had somewhat fallen into decay Pth.; dma bēbs-pa (frq. written sma) W. *ma bab kál-čē*, and intrs. dma báb-pa to lower, to degrade, by words: to abuse, to vilify Do. by deeds: to deface, to deform, to mar Pth.; to disgrace, dishonour, profane Pth.; to humiliate Tar.; to oppress, to ruin Schr.; *ma-bab-čän* W. humiliated, brought low. — dmá-sa 1. Sch. low land(?) 2. = dmán-sa. — Cf. dmán-pa.

དམག་ dmag Lexx. सेना 1. army, host, dmag-tsogs, dmag-dpün, less frq. dmag-yséb id.; dmag dan bčás-pa with an army Tar.; mi-la dmag skyür-ba to commit the command of an army to a person Glr.; yül-la dmag dren-pa to lead an army against, to invade a country, frq.; dmag rgyág-pa Glr., *mag táb-pa* C. to war, to make or wage war, dmag-rgyág (or dmag-dren) res mán-du byéd-pa to make war upon each other Glr.; mi-stegs-pai dmág-gis bzun he was made a prisoner by an army of Brahmanists Glr.; dmag stoñ 1000 men Pth.; dmág-gi tsogs stoñ-prág süm-ču an army of 30 000 men Dzl. — 2. in a gen. sense, multitude, number, host, *mag-liñ(s)* W. a beating up of game, a battue; *mag-nór* property of the community, = *(s)pi-nor* W. — 3. Cs. and Sch. war. —

Comp. *dmag-krim*s 'martial law' *Cs.* — **mag-ñug** *W.* war, contention, contest. — *dmag-mgó* *Ma.* vanguard, front or first line of the army. — *dmag-sgár* encampment, *degs-pa* to pitch a camp. — *dmag-bsgrig* troops drawn up, battle-array *Sch.* — *dmag-čás* requisites for war, military stores, ammunition *Pth.* — **mag-táb** *C.*, *W.* war. — *dmag-nór* v. above sub no. 2 *mag-nór*. — *dmag-sná* = *dmag-mgó* *Ma.* — *dmag-dpūn* army. — *dmag-dpón* commander, general. — *dmag-brán* = *dmag-sgár*. — *dmag-mi* warrior, soldier. — *dmag-mo* = *dmag*, *dmag-mo* *čé bskúr-ba* *Pth.* to send out a great army. — *dmag-tsógs* = *dmag-dpūn*. — *dmag-lñis* v. above.

དམག་པ་ *dmag-pa* v. མག་པ་ *mag-pa*.

དམངས་ *dman*s the common people, populace, multitude, vulgar; *dmāns-kyi stón-mo* a banquet for all *Mil.*; *dmāns pāl-pa* the vulgar, the common people; one of the common people; *dmāns-rigs* id.; used also as an abusive word: mean fellow; when referred to Indian matters = ལྷན་ the caste of craftsmen, not so low as *ydól-ba*.

དམད་པ་ *dmád - pa* *Sch.* invective, abuse, (does not suit to *S.g.* 21).

དམན་པ་ *dmán-pa* (cf. *dmá-ba*) 1. low, v. *mtó-ba*; gen. fig., in reference to quantity, little, *dman lhaq log* either too little, or too much, or badly constituted, e.g. gall, and other humours of the human body *Med.*; *bsód - nam*s *dmán - pa* having little merit, *blo dmán-pa* having little sense *Glr.*; with *skye-ba* v. *skye-ba* II.; in reference to quality: indifferent, inferior *Ssk.* རྒྱུ་ལྡན་ *rtm-pas dān-po mčog yin jñyi-ma dman* in the order (of enumeration) the first is always better, the next following inferior *S.g.*; **men-sár** maiden, girl, virgin *C.* (cf. *skye-dmán*); depressed in spirits *Wdh.*; poor, pitiable, *ri-dudags dmán-ma* the poor deer *Mil.*; *dmán-sa* or *dman-ča*, *dzin-pa* to choose the low, humble part, to be humble, to humble one's self, frq.; *dmán-sa zuñ dān mtó-sar sleb* *Mil.* choose what is low, and you will obtain what is high. — 2. *dman*

for *skye-dmán woman*, opp. to *pó Mil.* — 3. in *Mil.* sometimes also for *mā-mo*, *srin-mo*.

དམར་ *dmār* profit, gain, good success, *dmār* *čuñ* a small profit *Mil.*; *dmār-po* adj., *tugs-dām dmār-po byūñ-ñam* did it go on well with your meditation? *Mil.*, *dmār-krid* *Cs.* 'practical instruction', e.g. in the healing art; acc. to my authorities it signifies the last 'finishing' instruction, in religion *Mil.*, in medical science *Med.*

དམར་པོ་ *dmār-po*, fem. *dmār-mo* (seldom), *dmār-ba*, adj. 1. red, frq., *mdog-dmār-po* one red-coloured (lit. red as to colour) *Dom.*; *dmār-bai spyān* red eyes *Glr.*; *sna dmār-ba* having a red trunk or proboscis *Glr.*; *dmār-ba*, also redness and to be red. — 2. v. *dmār*. — **Comp.** *dmār-skyā* pale red. — *dmār-kṛá* *Lt.*, red-spotted. — *dmār-krid* v. *dmār*. — **mar-zén** raw meat *W.* — *dmār-ljān* greenish red *Mil.* — **mār-tug čod** *W.* the red of evening has vanished from the mountains. — *dmār-táb*? — *dmār-tór* v. *tór-pa*. — *dmār-mdāns* *Sch.* 1. bright red(?) 2. ruddy complexion. — *dmār-don* *Lt.* medicinal herb; in *Lh.* = *bya-po-tsi-tsi*. — *dmār-nág*, *skud-pa dmār-nág rnyis* two threads, one black, the other red, used in magic. — *dmār-smyug* blackish red. — *mar-zan-zāñ* scarlet-red. — *dmār-yól* red china-ware (?) opp. to *dkar-yól* *Med.* — *dmār-bśāl* *Sch.* dysentery, bloody flux. — *dmār-sér* (-*po*) reddish yellow, honey-coloured *Glr.*

དམས་པ་ *dmās-pa* *Cs.* wounded.

དམིག་པ་, དམིག་བྱ་ *dmig-pa*, *dmig-bu* *Lex.* and *Cs.* hole.

དམིགས་ *dmigs* sbst. v. the following.

དམིགས་པ་ *dmigs-pa* 1. vb. (analogous to *sgom-pa*), to fancy, to imagine *Tar.* 73, 5. prob.; to think, to construe in one's mind, *dmigs-te* *Glr.* or vulgo *dmigs-la* in imagination, e.g. to do a thing in one's mind, which at the time one is not able to perform in reality; this according to a Buddhist's belief is permitted in various cases (e.g. **sém-mi mig-la púl-čé** *W.*, to bring an offering in mind, in imagination); it is attended with the same beneficial effects, as

if actually done, and in legends, especially, it is generally followed by a happy realisation of what had been desired. — *dmigs-so* *S.O.* prob.: it is imaginable, it may be done in mind; *don dmigs-pa* to intend a benefit or profit for another person *Mil.* — Generally 2. sbst., **thought, idea, fancy** *आलम्बन*, vulgo **mig(s)**; *dmigs-pairten* prob.: a thing only supposed, an object imagined *Thgr.*; *dmigs-pa zig ston-pa*, *ḡógs-pa* to give (to another person) an idea of, to make a suggestion *Mil.*; **mig-la ḡo ḡo** *W.* means also: do it, execute it, according to your own mind, I cannot supply you an exact pattern of it; *dmigs-can ingenious, skilful* in contriving *W.*; *dmigs-pa-las ḡás-pa* = *bsám-byai yül-las ḡás-pa?* — *yéus-med(-par)* *dmigs-pa (dan)* *brál-bas-na* indisturbable by fancies of the mind, free from every working of the imagination *Mil.*; *dmigs-pa-méd-pai snyin-rje* *Mil.* seems to be, acc. to *Thgy.* the pity which the accomplished saint, who has found every thing, even religion, to be vain and empty, feels towards all other beings, in as far as they are still subject to error and mistake, opp. to *séms-can-la dmigs-pai snyin-rje*, and *čós-la dmigs-pai snyin-rje* the tender sympathies called forth by the sight of beings that are really suffering and of those defective in morality — a play upon empty phrases, in as much as in the very narrative, from which the passage above is quoted, the natural softness of Milaraspa is evidently excited by a very positive case, and not by any reflexions of an abstract nature. — **mig-pa-ne zḡ-pa** (v. *bzó-ba*) *C.* done only in thought, supposed, fictitious; *dmigs tams-cád brjed-nas* forgetful of all the beautiful fancies, schemes, and airy notions; *dmigs-pa ḡtód-pa* prob.: to direct one's thoughts, fancies, *la* to *Tar.* 189, 2. (where, no doubt, *ḡtód-na* is to be read); *dmigs-ḡtád mental object*, *dmigs-ḡtád brál-bai rnál-ḡbyor-pa* a saint that is free from such objects; acc. to our Lama also = *ḡtád-so* q.v.; *dmigs-ḡsál* *Lex.*; (*Sch.*: 'a clear notion'), perh. misspelt for *dmigs-bsál* exception from a rule *Gram.*;

a particular mention, marking out, exemption of a person, in magisterial orders or enactments *W.* — *dmigs-bu* a blind man's leader *Dzl.*, *Lex* = *lón-krid-pa*. — *nyes-dmigs* *Mil.* and elsewh., punishment. In the last three examples the etymological relationship is not quite evident.

དམུ་, མུ་ *dmu, rmu* a kind of **evil demon**, rarely mentioned *Lex.*; *rmu-rgód* **wild, angry, passionate**; a violent fellow, not safe to deal with *Mil.*; *dmu-bló* a wild, irascible mind *Sch.*; hence *dmus-byin* terrifying, frightful *Sch.*; perh. also *dmus-lón* blind, bodily blind, whilst *lón-ba* may be applied also to spiritual blindness *Dzl.*, *Glr.* and elsewh., and *dmu-či* **dropsy**, esp. in the chest and in the belly *Med.*; *dmu-skrán* *Sch.* an oedema, tumour filled with water.

དམུལ་བ་ *dmun-pa* **darkened, obscured, blo;** *mün-pa.*

དམུལ་བ་ *dmul-ba* v. *ḡdzum-pa.*

དམུར་བ་ *dmür-ba* v. *mür-ba.*

དམུས་ལོང་ *dmüs-loñ* v. *dmu.*

དམེ་བ་ *dmé-ba* v. *rmé-ba.*

དམོད་པ་ *dmód-pa* I. vb. *Cs.* **to curse, accurse, execrate**, *dmód-pa byéd-pa* id. *Tar.* 14. 17. — II. sbst. *dmod-pa* *Dzl.*, *dmod*, *Glr.* and elsewh., **imprecation, execration, malediction**; *dmód-mo* id.; joined with *ḡór-ba*, *ḡlór-ba*, *ḡdzug-pa*, *smó-ba*: 1. **to curse, to execrate**, *drañ-sron-gis dmod-pa bor-bai lo bču-ḡnyis* the twelve years on which a curse had been pronounced by the saint *Dzl.* 2. **to swear**, to confirm a treaty by an oath *Glr.* 3. **to pronounce a prayer or conjuration**, *lha-la* to the deity *Glr.* 4. **to affirm**, e.g. to say' **kon-čóg ḡe** or the like. The word seems to be nearly related both to *smód-pa*, and to *smón-pa*, but, as expressly stated by the *Lex.*, is not synon. with these verbs.

དམུལ་བ་ *dmuál-ba* I. vb. **to cut up**, to cut into little pieces, meat at dinner *Dzl.*, a punishment of hell *Dzl.* — II. sbst. **hell**, also *séms-can-dmuál-ba*; *dmuál-bar ḡró-ba* to go to hell, *dmuál-ba bču-bḡgyád*

དུག་པ་ *dmyug-pa*

the 18 regions of hell; *tsa-dmyál* the hot hell, *gran-dmyál* the cold hell. — *dmyál-ba-pa, -po*, occupant of hell. — **nyál-wa-čan** *W.* poor, miserable, wretched; also like غيب *Urd.*, = my own little self, for 'I', in humble speech.

དུག་པ་ *dmyug-pa* *Cs.* to show, *dmyug-dmyug-pa*, *dmyug-pa byéd-pa* to show repeatedly, to boast. Yet cf. *myug-pa*.

མ་ *rma* wound *B, C*; *ná-la rma byün* I was wounded; *rma byün-pa* to wound, *rma ysó-ba* to heal a wound; *rmai lhá-ba* *Sch.* 'a wound growing worse'; yet cf. *lhá-ba*. — *rmá-ka* 1. the orifice or edges of a wound. 2. *W.* inst. of *rma* wound, **rúl-li tá-m-te má-ka fon** he has been wounded by the bite of a serpent. — *rma-čás* *Sch.* plaster, cataplasm, dressing, bandage. — *rma-rjes* *Sch.* scar, cicatrix. — *rma-rnyin* an old wound. — *rma-smán*, *rma-rtsis* medicine or salve for a wound. — *rma-mtsan* scar *Bhar.* — *rma-ró* *Sch.* scurf, scab. — *rma-šú* a festering, suppurating wound. — *rma-šúl* scar. — *rma-srol* *Sch.* the act of wounding, the wound received(?) — *rma-ysál* a fresh wound.

མ་ཅུ་ *rmá-ču* n.p., the river Hoangho *Glr.*

མ་ཅན་ *rma-čen* v. *rmá-bya*.

མ་བ་ *rmá-ba*, pf. *rmas* 1. to ask, obs., *Lex.* 2. to wound *Dzl.*

མ་བྱ་ *rma-bya* (vulgo often **máb-ja**), मयूर, peacock, living wild in India, an object of superstition with Buddhists and Brahmanists. — *rma-bya-čen-po* n. of a deity *Dom.*; *rma-čen* *Wdk.*, महामायूरी *Will.*: 'one of the 5 tutelary deities of the Buddhists'; *Sch.*: *rma-čen bom-ra* 'lord of the yellow stream' (?).

མ་ང་ *rmán*, province. *rmín* *Glr.* ground, foundation, *rmán diñ-ba* to lay a foundation *Glr.*; *rtsig-rmán* id.; *rmán-rdo* foundation-stone.

མ་ང་འཛོར་ *rmán-tser, smán-tser* or -tsar *Sch.* 1. pincers to pluck out hairs; *Cs.* instrument for cleaning the nostrils. — 2. *Sch.* rake (instrument).

ུག་པ་ *rmüg-pa*

མ་ང་ལམ་ *rmán-lam* *Sch.* = *rmi-lam*, of rare occurrence.

མ་ད་པ་ *rmád-pa* or rather usually: *rmád-du byün-ba*, *rmad-byün* wonderful, marvelous, and *no-mtsar-rmád-du gyür-ba* to wonder, to be surprised at, fq.

མ་ན་པ་ *rmán-pa* *Sch.* wounded; *rmás-pa* v. *rmá-ba*.

མི་བ་ *rmi-ba*, pf. *rmis*, to dream; *rmi-lam* resp. *mnál-lam* a dream, *rmi-lam za-zí* a troubled dream *Lt.*; *mi-bzan-ba* a portentous, ill-boding dream *S.g.*; *rmi-lam mtón-ba*, *rmi-ba* to dream, *rmi-lam-du rál-bar rmis-so* he dreamt that he had been torn to pieces *Dzl.*; *rmi-lam-du byün-ba* to appear in a dream *Dzl.*; *rmi-lam brtág-pa* *Cs.* to judge of dreams, *bsád-pa* *Cs.* to interpret dreams.

མིག་སྒྲ་ *rmig-sga* *Sch.* a saddle that may be folded together.

མིག་པ་ *rmig-pa* 1. hoof, *rmig-pa ka-brág*, *rmig-brág* *Cs.* a cloven hoof, *mig-pa-ka-brág-čan* cloven-footed; *rmig-zlüm* an undivided hoof; *rta-rmig* a horse's hoof, also name of a plant *Wdk.*; *gyág-rmig* a yak's hoof; *rmig-lčags* horse-shoe *Cs.*; *rmig-(γ)zer* horse-shoe nail, hob-nail *Cs.* — 2. *W.* horse-shoe, *gyab-če* to put on a horse-shoe, to shoe.

མིག་(སྒྲ)་པ་ *rmig(s)-pa* lizard, of a small kind *S.g.*

མིང་ *rmín* v. *rmái*.

ུ་ *rmu* v. *dmu*.

ུ་བ་ *rmü-ba* *Cs.* 1. dullness, heaviness. — 2. fog. — *rmus-pa* 1. *Cs.* dull, heavy; *Lex.* peevish, loath, listless. 2. foggy, gloomy, dark, *nam rmüs-pa* a dark night *Dzl.*, cf. *rmügs-pa*; covered with fog, *yul*, *Dzl.* — *rmu-tág* 1. a cord to which little flags are attached, on convents etc. 2. *Glr.* fol. 24, sqq., here the word seems to denote some supernatural means of communication between certain ancient kings and their ancestors dwelling among the gods.

ུག་པ་ *rmüg-pa*, pf. *rmugs*, 1. to bite, *B, C*, — 2. to hurt, to sting, of bees etc. *W.*;

མྱུགས་པ་ *rmügs-pa*

མ

མྱེ་བ་ *rmýá-ba*

to gall, the feet by friction of the shoes *W.*
— 3. to bark *W.*

མྱུགས་པ་ *rmügs-pa* 1. a dense fog, *Kyim* fog is coming on, ཁྱིབ *Cs.* id.; *sañs* has cleared away *Cs.*; *rmügs-pa-ñan* foggy; *nam rmügs-pa Dzl.* 230, 12, a dark, foggy night (another reading: *rmüs-pa*); *Dzl.* 200, 15, *nyin-mtsán-du yul rmügs-pa (rmüs-pa)*, covered with fog, wrapt in darkness. — 2. *Sch.* eyes heavy with sleep. — 3. inertness, languor, laziness *Mil.*; inert, languid, sluggish, *rmügs-par byéd-pa Dom.*

མྱུག་པོ་ *rmün-po Cs.* dull, heavy, stupid; མྱུག་པོ་ *S.g.* sour milk (?).

མྱུར་བ་ *rmür-ba* to gnarl and bite each other, of dogs *Lex.*

མྱུས་པ་ *rmüs-pa v. rmü-ba.*

མྱེ་བ་ *rmé-ba* I. to be economizing, parsimonious *Lex.*; *bsris-* (*Sch. srid?*) and *sér-rme-ba Lex.* id. —

II. also *dmé-ba* and *smé-ba* 1. *sbst.* spot, speck, mark, a natural mark, on a cane *Mil.*; mole, mother-spot; **mé-zól** *W.* mark of burning; a detestable sin, esp. murder; uncleanness of food, *rme-ytsai-méd* or *ytsai-rme-méd* making no difference as to clean or unclean food *Mil.*; *rme-grib* moral defilement; *rme-ša-ñan Wdi.*, **me-ša za-kan** *W.*, eating unclean flesh, as an animal that devours its own young. — 2. *adj.*, also *rmé-ba-ñan*, *rmé-ñan Wdi.*, *rmé-po Lex.* unclean, defiled, contaminated.

མྱེ་རུ་ *rmé-ru*, n.p. 1. mountain on the Chinese frontier *Glr.* — 2. a castle in Lhasa *Glr.*

མྱེག་པ་ *rmeg-pa* = *γtan* order, series, row *Lex.*, *rmég-med-pa* disordered, not regulated.

མྱེད་ *rmed* crupper, attached to a saddle, *sgá-yi rméd Lexx.*; *gón-rmed Pth.*

མྱེད་པ་ *rméd-pa* I. also *sméd-pa*, pf. *rmes*, to ask, *dri-ñin sméd-par mdzád-pa* id. resp. *Mil.*; *snýün-dri sméd-pa Mil.* = *snýün-dri ñu-ba*. — II. to plough and sow; *rméd-du jüg-pa* to cause to be ploughed and sown, e.g. rice *Dzl.*

མྱེན་པ་ *rmen-pa Lex. rmén-bu Lt.*, *ša-rmén Mil.* and vulgo, gland, swelling of the glands, wen.

མྱེལ་བ་, མྱེལ་བ་ *rmél-ba, smél-ba* 1. to pluck out, *C.*, *W.*, *Lex.*, v. *bal.* — 2. to become threadbare *W.* — 3. *Sch.* to appoint, to call, to invite.

མྱོ་སྒྲགས་ *rmo-sñags Sch.* = *snre-sñags.*

མྱོ་མོ་ *rmó-mo* 1. *Cs.* = *ma-ñün.* — 2. *Sch.* grandmother.

མྱོ་བ་ *rmó-ba*, pf. and imp. *rmos* 1. to plough (up), *ñin* frq.; to sow and plough in *bras Dzl.*; *ma rmós-pai lo-tóg* 1. a fabulous kind of grain in the mythical age. 2. maize, *C.*, *W.* — *rmó-po, rmó-mkan* ploughman. — 2. *gyód-rmo-ba v. gyód-pa.*

མྱོག་ *rmog* helmet *Glr.*; *rmog-tsáñs Cs.* 'the padding in a helmet'; *kra-b-rmog* coat of mail and helmet.

མྱོང་བ་ *rmón-ba* vb. and *sbst.*, pf. *rmoñs* to be obscured; obscurity, chiefly in a spiritual sense; also *adj.* obscured, stultified *Stg.*; more frq. *rmoñs-pa*, e.g. *blo*, the mind darkened, by false doctrine *Thgy.*; by sorrow, despondency, = despairing, despondent, unnerved *Dzl.*, with *la* or termin., as to, with regard to . . .; *blo ma rmoñs-pa*, or *rmoñs-méd Mil.* a mind lively, unimpaired, susceptible, *la* of; *kun-tu-rmón ñas-ñé-ba* an ample share of irrationality, the principal obstacle to the happiness (*ma-kóm-pa*) of those beings which are born as beasts; *rmón-par gyúr-ba* to be obscured, darkened, *byéd-pa* to obscure, to darken *Glr.*, also: to confound, perplex, deceive, = *mgo skór-ba Tar.*; *rmón-bu Lex.* without expl., *Cs.*: 'a kind of distemper'; *rmón-spu* hair of the abdomen and the pudenda, *ra-tug rmoñ-spus lhog-pa Jom S.g.* the belly-hair of a he-goat tends to heal cancer.

མྱོད་པ་ *rmód-pa Cs.* to plough, *rmod-glán* a plough-ox; *rmod-lám Sch.* furrow.

མྱོན་པ་ *rmón-pa* 1. the act of ploughing; *rmón-pa rgyáb-pa* to plough *Cs.* — 2. a plough-ox, *rmon-dór* a yoke of plough-oxen.

མྱེ་བ་ *rmýá-ba S.g.* sickness, nausea, *Kams-rmyá Lex.* id.

རྒྱུ་བ་, རྒྱུ་བ་ *rmyān-ba, rmyén-ba = snyén-ba* to stretch one's self, to stretch forward the neck; *bya-rmyān byéd-pa* id. Cs. also: to yawn.

སྐྱ་ *sma* v. *dma*.

སྐྱ་ར་ *smā-ra* beard *Mil.*, *smā-ra-can* bearded.

སྐྱ་ཁ་ *smag* 1. a sort of medicine of an as-tringent taste *Med.*; *smāg-rgyu* black pepper. — 2. dark; darkness; *mün-pai smag-rim* id. *Glr.*

སྐྱ་ཚེར་ *sman-tsér* v. *rman-ōtser*.

སྐྱ་ *smad*, མཐར་, 1. the lower part, opp. to *stod*; *smād-la* downward *Sch.*; *lus-kyi smad* the lower half of the human body, frq.; *smad pyés-pa* *Sch.*: 'to move the posterior to and fro' (?). — *lus-smad-lña sá-la ytúg-pa* to bring the five lower parts of the body, the belly, the knees, and the points of the feet in close contact with the ground, i.e. to prostrate one's self; hence *čos-gos smad lña* *Dzl.* 220, 16, the five lower pieces of the priestly apparel, perh. breeches, stockings and boots; the meaning, however, of *sems-smād bəo-brygád Pth.* I am not prepared to settle. — 2. lowland = *man-čād*. — 3. low rank, v. *smad-rigs* below. — 4. with regard to time, the latter part, the second half, མཐར་, of the night, *Dzl.*, of winter, of life etc. — 5. children, in relation to their mother, gen. preceded by *ma* or *bu*, thus: *néd ma-smād* I and my mother *Mil.*; *rgán-mo ma-smād ysum* the old woman with her (two) sons, those three *Dzl.*; also of animals: *rgód-ma ma-smād ynyis* the mare and her foal, the two *Dzl.*; *bu-smād* (Cs. also *mad*) wife and children, family; *nād-pa dei bu-smād* *Mil.* the sick man's family; *bu-smād-rnams* (my) wife and children *Mil.*

Comp. *smad-čal* lewdness, dissoluteness, prostitution, *byéd-pa* to indulge in, to practise *Mil.* — *smād-dōgs* a subscribed letter *Gram.* — *smād-tson-ma* 'meretrix', prostitute, harlot, frq. — *smād-ryōgs* nether integuments, breeches, trousers *Wdn.* — *smad-rigs* common people, lower caste *Dzl.*

སྐྱ་བ་ *smād-pa* I. vb. 1. to bend down; to hand, to reach down, the alms bowl to a little boy *Dzl.*; (*Sch.* 'to stoop'?); *ydon smād-pa* to cast down one's eyes, to be abashed, dejected *Tar.*; *sems* to humble one's self, *la* before *Dzl.*, *tugs* id. resp.: to be condescending, lowly, meek *Dzl.* — 2. to vilify, c. *la* or accus.: to blame, to chide, *bū-mo* one's own daughter *Dzl.*, *bdāg-gi sēms-la* to blame one's self *Dzl.*; to abuse, defame, degrade, traduce, *tsig nār-pas pāgs-pa-la* (to abuse) the venerable man with base words *Dzl.*, *dkon-mčōg-gi dbu-pān* (to degrade) the highness of the excellent, = to blaspheme; to despise, the doctrine *Glr.*; to dishonour, violate, ravish, *bu-moi lus* a girl *Pth.*; *mā-ga-dha nyāms-smad-pai tse* *Tar.* 192 when (the country of) Magadha had been brought low, had decayed in its prosperity; *smād-pai tsig* or *niag* abusive word, invective, libel; *smād-ra* (prop. *sgra*) id., more in the language of the common people, but also *Mil.*; *smād-ra ytōn-ba* *Mil.*, **tañ-čē** *W.* to abuse, to revile; *smad-rigs* common people.

II. sbst. blame, reproof, reproach, disgrace, contempt.

སྐྱ་ *sman* 1. medicine, physic, remedy, both artificially prepared and crude: medicinal herb, drug; *rii sman tū-ba* to gather officinal plants on the mountains *Dzl.*; *mén-la dō** *C.*, **man-la čā** *W.* (the plant) is used as a medicine; *sman sbyór-ba* to prepare a medicine, *ytōn-ba* to administer, *zá-ba* or *tūn-ba* to take (physic); different forms of medicine are: *tān-gi sman* liquid medicine, infusion, decocture; *pyé-mai sman* powder; *ril-bu* pill; *ldé-gu* electuary, sirup; *sman-mār* oily medicine (*Tar.* 39, 8); *sman-čān* prob. alcoholic tincture; *bri-ta* extract(?). — Further: *kōn-sman* medicine taken internally, *byūg-sman* used externally, unguent; *byār-sman* plaster; *bzi-sman* soporiferous potion; *skyūg-sman* emetic; *bšāl-sman* purgative. — *smān-gyi bla*, or *smān-bla* *Glr.* and *Med.*; *Sch.*: 'physician general', yet to my knowledge it is never used in that sense, but only as a god or Buddha of therapeutics; there are eight such gods,

མཐར་བ་ *smār-ba*

མཐོ་བ་ *smō-ba*

revered by students of medicine, and frequently invoked in medicinal writings, as well as in medical practice, v. *Schl.* p. 266 sqq. (*smān-gyi lha Glr.*, is prob. but a misprint). — Other compounds: *smān-rkyāl* medicine-bag, smaller or larger leather-bags being the usual receptacles for the commodities of grocers and the drugs of physicians. — *smān-kan* apothecary's shop. — *smān-kūg* medicine-bag. — *smān-sgā* a kind of officinal ginger (?) *S.g.* — *smān-sgām* medicine-box. — *smān-mčōd* the best, or a very superior medicine *Pth.* — *smān-ljōns* a country rich in medicinal plants. — *smān-rtā* the vehicle or substance in which medicine is taken *Med.* — *smān-snod* medicine glass or vessel. — *smān-pa* physician *Dzl.*, *Glr.*, *Med.* — *smān-dpe* medical book. — *smān-dpyād* v. *dpyād-pa*. — *smān-blā* v. above.

II. the same as, or something like *klu Glr.*, *Mil.*

III. *Lex.* = *ñan*; *Sch.* also has: *smān-sēms* 'a beneficent mind, a mind intent on working good'.

IV. incorr. for *dman*.

མཐར་བ་ *smār-ba* 1. sbst, ready money, gen. *smār-rkyān*; *zon min smār* money, and not goods *Lex.* — 2. vb. careless and incorr. pronunciation of *smār-ba*.

མཐོ་བ་ *smāl-po* n. of a lunar mansion v. *rgyu-skār*.

མཐོ་བ་ *smās-pa Sch.*, v. *rmās-pa*.

མཐོ་བ་ *smig-rgyū miragē Lex.* = मरिचि; prob. also a reflection in water, *čur-kṛul-smig-rgyū*.

མཐོ་བ་ *smig-bu lizard Sch.*, v. *rmig(s)-pa*.

མཐོ་བ་ *smig-ma*, provinc. for *smiḡ-ma* cane; reed *Do*.

མཐོ་བ་ *smin-drūg* 1. also *skār-ma-smin-drūg* कार्त्तिक the Pleiades; *smīn-drūg-zlā-ba* the month in which the moon standing near the Pleiades is full, Oct. or Nov., *Glr.*; *smīn-drūg-bū*, कार्त्तिकेय, the son of Siva; god of war *Lex.* — 2. *Pur.* *Eremurus spectabilis*, v. *bre*.

མཐོ་བ་ *smīn-bdīn, sme-bdīn* the Great Bear, *Ursa major*.

མཐོ་བ་ *smīn-pa*, I. (विपाक) to ripen, ripeness, maturity; most frq. *ripe*, *brās-bu smīn-no B.*, *smīn soñ* vulgo, the fruit is ripe; *smīn-par gyūr-ba Glr. smīn ōn-ba* to ripen; the growing on to maturity of an animal germ; also the 'stadium maturationis', or the full development of a disease *Med.*; applied to conversion *Pth.* and elsewh.; *rgyud smīn-čin gról-bar byīn-gyis rlob*s give them the benediction for being saved (absorbed into Nirvana) after having attained to maturity of mind *Mil.*; *smīn-gról-la* or *smīn-gról-gyi lám-la gód-pa* to lead to conversion and salvation *Glr.*; *rnām-par smīn-pa* v. *rnām-pa*. — *smīn-gról-glin* n. of a monastery *Cs.*

II. *Bal.* to give (*sbyin-pa*).

མཐོ་བ་ *smīn-ma eye-brow, smīn(-ma) dbrāg Med.*, *smīn-ñrag Mil.*, *smīn-mtsams Glr.* the space between the eye-brows.

མཐོ་བ་ *smug-čui Med.* a plant = *smug-rtsi* (?).

མཐོ་བ་ *smūg-pa Sch.* for *rmugs-pa fog*.

མཐོ་བ་ *smūg-po* 1. sbst. a disease, acc. to *Cs.* = *dus-nād*, v. *dū-ba*, 1. — 2. adj. dark bay, cherry-brown, purple-brown; **gya-mūg* *C.* violet coloured; *dmar-smug* brownish white *Wdi.*; *smug-smūg Sch.* dark red. — *smug-rtsi* 1. red colour, with which sacrificial utensils are painted *Lex.* — 2. Macrotonia, a plant with dark-red root, used for dyeing, *smug-tsōs* paint or colour yielded by this plant *Cs.*

མཐོ་བ་ *sme-bdūn* v. *smīn-bdūn*.

མཐོ་བ་ *smē-ba* 1. v. *rme-ba*. — 2. *rtsis-kyi smē-ba Lex.* a kind of arithmetical figure in geomancy, which is used together with the Chinese diagrams, *spar-ka Mil.*

མཐོ་བ་ *smō-ba*, pf. and imp. *smos*, not frq., yet in some cases of constant use, for *smār-ba* to say, *min-nas smō-ba* to call by name, to name *Do.*; ... *žes smōs-pa* the assertion that ... *Wdi.*; *gon-du smōs-pa* above-mentioned *Do.*; *lta ci smos* v. *lta*.

སྒྲོ་བ་ smód-pa, pf. smad, Lex. **निन्द** v. smád-pa, **to blame**, *bdag stod r̥zan smod* to praise one's self, disparaging others; *r̥zogs-smód byéd-pa* to slander, calumniate *Thgy.*; **to depreciate, to make contemptible**, *smód-par gyúr-bas Stg.* because it would be disreputable, would detract from his honour. For *smod-dzúg-pa* it would prob. be better to write *dmod-dzug-pa*.

སྒྲོ་བ་ smón-pa **to wish, to desire**, with *la*, *skyid-pa r̥zan-la ña mi smon* for another happiness I do not wish *Mil.*; more frq. with termin. of the infinitive, and then = to pray for, *rgyál-po skyé-bar* (to pray for) being re-born as a king *Dzl.*; *smón-pa b̥zin-du byéd-pa* to fulfil a prayer *Dzl.*; *smón-pai r̥nas* the object of a wish or prayer *Cs.*; *yid-smón wish, desire*, *de tsúr-šog-gi yid-smon ña-la med* I do not wish that he should come *Mil.*; *rin-po-nas di-lta-bur yid-smon byéd-par gyúr-te* having long ago entertained this wish *Stg.*; *yid-smon os* worth wishing, desirable; *smon-júg* a wish and its accomplishment, *smon-júg r̥nyis*; *smón-lam*, **प्रणिधि**, prayer, whether it be in the general way of expressing a good wish or offering a petition to the deity, or in the specific Brahmanic-Buddhistic form, which is always united with some condition or asseveration, as: if such or such a thing be true, then may . . ., **wishing-prayer**. — *smón-(lam) lóg-(par) d̥ébs-pa* to curse, to execrate.

སྒྲོ་བ་མགྲིན་ or འཛིན་ smon - mgrin or drin **comrade, companion, associate**, = *grógs-po Lex.*

སྒྲོ་བ་ smyan? *Sch.*: *smyan byéd-pa* to travel on business; *smyan-byed blo-zan* a traveling clerk not very shrewd *Bhar.* 108; this would seem preferable to the *Ssk.* equivalent, mentioned in *Schf.*'s edition.

སྒྲོ་བ་ smyár-ba *Sch.* **to stretch one's self**, after sleep.

སྒྲོ་བ་(ག)་གྲུ་, སྒྲོ་བ་(ག)་གྲུ་ smyí(g)-gu, smyú(g)-gu thin cane, writing-cane, reed-pen; **doi nyi-gu** *C.* goose-quill, **cág-gi nyi-gu** *C.* steel-pen.

སྒྲོ་བ་མ་, com. སྒྲོ་བ་མ་ smyig - ma, smyúg-ma 1. cane, bamboo, *smýug-mai sbubs* tube of bamboo *Cs.* — 2. a pen of reed, *jóg-pa, W. *zóg-čē** to make a reed-pen; **di-nyúg** id, improp. also lead-pencil.

Comp. *smýug-króg Cs.*, acc. to others, *smýug-sbróg* tube of bamboo; pen-case; small churn, = *gur-gur Cs.* — **nyug-kyim** *C.* house constructed of bamboo. — *smýug-mkan* a worker in cane *Cs.* — *smýug-sgám* a chest made of reed *Cs.* — *smýug-gri* pen-knife. — *smýug-lcág* flag, flag-stick; long bamboo *Cs.* — **nyug-tál** *C.* a flat basket. — *smýug-tógs* writer *Cs.* — *smýug-dón Cs.* = *gur-gur*. — *smýug-ydán* mat of reed, cane-mat. — *smýug-ydúgs* an umbrella made of split reeds *Cs.* — *smýug-sdér* plate, dish or flat basket, constructed of reed *C.* — **nyug-tsá-me-toj** *C.*, Carthusian pink. — *smýug-tsígs* knot, node, joint, of reeds. — **nyug-lóm** *C.* flat basket. — *smýug-bšéd* comb made of bamboo.

སྒྲོ་བ་ smyün-ba **to fast, to observe a strict diet** *Med.*; often in a religious sense, *smýün-bar byás-pa* and *ma byas-pa* he who has strictly observed fasting, and he who has not *Do.*; *smýün-r̥nás the fast, the act of fasting*; **nyén-ne nyün-ne züm-čē** *W.* to fast, to practise abstinence. *V. Schl.* 240.

སྒྲོ་བ་ smyúr-ba **to be quick, expeditious, in a hurry, to hasten** *Cs.* Cf. *myúr-ba*.

སྒྲོ་བ་, རྒྱུ་བ་ smyó-ba, myó-ba, pf. smyos, myos **to be insane, mad**, *ñi-an mi drán-par myós-so* they lost their senses and ran mad (with grief) *Dzl.*; *smýos-sam* is she mad? *Dzl.*; *smýin myós-pas Do.*, being deranged; **nyo dug** *W.* he is crazy; **to be mad**, as dogs *Schr.*; **to be intoxicated**, *smýó-bai kú-ba* intoxicating liquor *Dzl.*; *rtág-tu myós-pai r̥nas* pot-houses, fuddling-places *Stg.*; fig. *dod-čágs-kyis myos Dzl.* he is mad with lust; *smýó-bar byéd-pa* to make one mad or drunk. — *smýo-byéd* 1. narcotic, *smýo-byéd-kyi rdzas* narcotic medicine, soporiferous potion, maddening drink. 2. *smýo-byed(-kyi) ydon* a demon that causes a state

of stupefaction or insanity. 3. **frenzy, madness.** 4. symb. num.: 13.

མྱོན་པ་ *smyón-pa* insane, frantic, mad, *la-dág-pa nyón-pa* a madman from Ladak; *glán-po-če Dzl.* a mad elephant, *Kyi* a mad dog; **nyón-pa òo dug** W. he raves, he is stark mad; **čö-nyón žug** W. he has been seized with religious insanity, is deranged, which is stated to be occasionally the effect of severe and long continued meditation. Cf. *lhoñ*.

མྱ་བ་ *smrá-ba*, sometimes མྱོ་བ་ *smó-ba*, also

མྱར་བ་ *smár-ba*, pf. *smras*, imp. *smros* 1. **to speak, to talk**, *smra ma nüs-te Dzl.* growing dumb, speechless, not being able to speak (physically); *dan mi smrá-bar gyúr-to* they grew speechless, did not know what to say *Dzl.*; *smra šés-nas mir gyúr-to* they received the faculty of speech and became men *Gl.*; *bsli-bai rnám-pas kyeu dan smrás-te Dzl.* speaking to the youth in a seductive manner; *tsig snyán-par smrá-ba Dzl.* to speak in a friendly way; *čos smrá-ba to preach*, *čos smrá-bai žál-la ltá-ba* to hang on the preacher's lips, to listen very attentively *Pth.*; *da ma smra žig Dzl.* do not lose another word; *smra-mkas(-pa)* speaking shrewdly, well-spoken, eloquent *Dzl.*, *Gl.*; *smra - dód* talkative, loquacious *Cs.*; *smra-nyün* sparing of words, taciturn, *Lt.*; *smra-bčád* forbearing to speak; not being bound to speak *Mil.*; *smra-mčóg*, *smrá-bai dbañ-phyug*, *smrá-bai rgyál-po* = *jam-*

dpál; also **to treat of**, with reference to books *Was.* — 2. **to say**, *mi-la* to a person; when it precedes the words that are quoted as they were spoken, (the so-called 'oratio obliqua' being very seldom made use of, one instance v. further on): (*dí-skad-čes*) *smrás-pa* or *smrás-so*; when placed after the words spoken, (*čes*) *smrás-so*, *smrás-te* etc.; *smrás-pa* also is equivalent to **he continued** *Dzl.*; sometimes it is used impersonally, it is said, e.g. it is said in that letter, where we should say, 'that letter says', *Stg.*; *smrárgyu ma byün-ñio* there remained nothing more for him to say (v. above); rarely with termin. inf.: *ytug-par ni na mi smrao* that they will reach it, I do not pretend to say *Thgy.*; *šes-par smrá-ba* to profess to know, to understand, like 'artem profiteri' *Dzl.*; *diós-por smrá-ba* to acknowledge a thing in substance *Was.*, *med-par smrá-ba* to deny it in sum and substance.

Note. The word which forms the subject of this article, though constantly to be met with in books, seems to be hardly ever used in conversational language.

མྱར་བ་, མྱོར་བ་ *smrañ*, *smreñ* *Cs.* word, speech; *smrañ ysól-ba* to beg the word, to beg leave to speak

མྱོར་བ་ *smré-ba* 1. = *smrá-ba*(?) — 2. **to wail, to lament** *Pth.*; more com *smre-ñdags dón-pa* to utter lamentations; *smre-ñdags-kyi sgó-nas* whining (with joy) *Mil.* — *smre-ptsán?*

ཅ

ཅ *tsa*, 1. the letter sounding **ts**; tenuis, as in the words 'it got so cold', cf. however ཅ་ *tsa*; ཅ, ཅ and ཅ represent in *Ssk.* and Hindi-words the palatals च, छ and ज (ज = झ). — 2. num fig.: 17.

ཅ་ *tswa* *Ld.* spunk, German tinder.

ཅ་ཀོར་ *tsa-kór*, *Ssk.* चकौर partridge, = *srég-pa*.

ཅ་ཀྱ་བྱ་ཀྱ་ *tsa-kra-bā-ka* red goose, *Anas casarca*.

ཅ་དར་, ཅ་སར་ *tsa-dar, tsa-sar, Pers., Hind.*
 چادر *shawl, plaid, cloak, toga*
W. —

ཅ་ན་, ཅ་ནས་, ཅ་ལ་ *tsá-na, tsá-nas, tsá-la*
v. tsam.

ཅ་ན་ཀ་ *tsa-na-ka, more corr. ཅ་ཏ་ཀ་ Ssk.,*
chick-pea, Cicer arietinum.

ཅ་བེག་ *tsá-big, v. tsá-big.*

ཅ་རག་ *tsa-rág, *tsa-rág-zér-čé* Ld. to crackle,*
of fire, breaking twigs etc.

ཅ་རུ་ *tsá-ru* 1. *W. curled, frizzled, as hair*
and similar things. — 2. Lex.: Ssk.
meat-offering to the manes.

ཅ་ཤ་(ཀ་) *tsa-ša(-ka), चाष, Coracias Indica,*
jay, roller.

ཅམ་གེ་ *tság-ge W. the black mark in a target,*
tság-ge-la gyob hit the mark!

ཅན་དན་, ཅན་ན་ *tsán - dan, tsándan, चन्दन,*
sandal-tree, Sirium myrtifo-
lium, sandal-wood, used for elegant build-
ings, images of the gods, perfumes, medi-
cines Glr., Med.; in different varieties: dkár-
po, dmár-po etc., also of fabulous kinds:
tsán-dan sbrül-gyi snyün-po, gór-ši-ša, glán-
ngo Glr., Dzl.; fig. something superior in its
kind, pa tsán-dan pú-nu mi-lay-tu son the
elder and younger sons of a distinguished
father perform menial services.

ཅན་དོན་ *tsan-dón v. btson-dón.*

ཅབ་ཅུབ་, ཅབ་ཅེབ་, ཅབ་ཅུབ་ *tsab-tsúb, tsab-*
tsób, rtsab-rtsub
hurry, haste Cs., tsab-tsúb-dan hasty Cs.; tsab-
tsúb mi bya Lex. take your time, don't be
in a hurry! rtsab-rtsub-méd-par not flitting,
like a butterfly, from one object to another
Mil.; tsub - lín Sch. hastily, in a hurry(?)
— rtsab-hrál Lex.; Sch. a loose, dissolute
course of life(?) — rtsáb-pa Sch. to hurry,
to hasten(?).

ཅབས་རུ་ *tsabs-rú* 1. *a kind of salt, tsabs-ru-*
tsá S.g. — 2. a tube of horn Sch.

ཅམ་ *tsam* mostly affixed as an enclitic, =
snyed (sometimes carelessly for tsám-
pa or tsám-dü) I. in a relative sense, 1. as
much as di-tsam as much as this, = so

much, so many; mi di tsam ysód-pa to kill
so many men Glr.; dé-tsam id.; also emphat.:
čos de tsam žig bšád-nas after having given
you so much religious instruction Mil.; by
way of exclamation: di-tsam how much! W.
and B., di-tsam byas how much have you not
done! Glr.; ji-tsam ... dé-tsam how much...
so much (as much as) Cs. — 2. denoting com-
parison, as to size, degree, intensity, like,
as-as, so-as, so that: ri-ráb tsam like Sumeru
(in height) Cs; yün-s-bru tsam as big as a
*grain of mustard-seed; *de ri tón-po tsam*
dug dé-tsogs di yañ yod W. as high as yon*
mountain is also this one; pús-mo núb-pa
tsam even to sinking in up to the knees
(knee-deep); nyi-ma grib-pa tsam so much
that the sun was darkened Glr.; m'tai rgyál-
po yañ dbán-du dús-pa tsam byun he be-
came so (powerful), that he could also sub-
due — or could have subdued — the neigh-
bouring kings Glr. — 3. denoting contin-
gency and restriction: perhaps, if need be,
almost, only, but, all but: tsab ruñ tsám-mo
Wdñ. this may perhaps be used instead,
this may, if need be, supply its place; btañ-
na nam-mkai bya yañ zin-(pa) tsam yda
if I let him loose, he might almost catch a
bird in the air, = zin-pa dan drao Mil.;
with a partic.: rtags yód-pa tsám-la = rtags
dan yód-pa-la to every one that has the
mark Glr.; rtsa dan rüs-pa tsam Dzl. nothing
but skin and bones; gro mi nüs-pa góg-
pa tsam Dzl. one only creeping, not being
able to walk; ča tsam šes kyañ-if one knows
but a particle, but a little bit; sems tsám-
mo they exist only in our fancy Was.; tsigs-
ma tsam yód-dam Dzl. is not the sediment
at least still left? thág-ma tsam žig Dzl.
but a remnant; brgya tsam may mean: about
one hundred, or: only one hundred; in some
cases tsam is untranslatable: lña-brgyá tsam
tams-čád tsei dus byas-so the 500 merchants
died all Dzl. (15, 9 s.l. c.); bdén-pa tsam yod
Mil. some grain of truth is in the matter;
tsig dan rnám-par drá-ba tsam žüg-na-
añ Mil. though it is all but equal to the
words, i.e. very much like the real tenor
or wording; it may also be combined with

the signs of the cases: *ña min tsám-gyi dgé-slon ma yin Dzl.* I am Bhikshu not only by name, I am not merely called so; *da tsám-gyi bár-du Dzl.* till about the present time (standing here rather pleon., as frq. is the case); *brám-ze yèig tsám-gyi slád-du Dzl.* for the sake of a single Brahmin; *spu nyóg-ma tsám-gyi gyód-pai sems Dzl.* but a whit (lit. a little hair) of repentance. — 4. *tsám-na* referring to time: **about a certain time, at the time when, when:** *nam-pyéed tsám-na* about midnight; *de tsám-na* then, at that time; esp. with verbs: *Kyím-du pyin tsám-na Dzl.* when he came home; inst. of *tsám-na* it is very common to say *tsá-na*; *byéd-gin yod tsá-na* as he was just doing it *Glr.*; *ynyid sad tsá-na* when he awoke *Glr.*; *zlá-ba brygad son tsá-na* when eight months had passed *Glr.*; esp. col.: **yon tsá-na** *W.* as we came, on our journey hither, when incorr. **tsa-ne* (or *sá-ne*)* is said, which is justifiable only in such cases, as: **á-ma kyé-sa-ne** from one's birth; *ji-tsam-na* or *-nas* **when**, yet mostly pleon., in as far as the sentence beginning with *ji-tsam-na* after all concludes with *nas*, *pa dan*, *dus-kyi tse* etc., v. *Feer* *Intro.* frq., also *Tar.* — 5. *tsám-du* denoting extent, degree, intensity: **as far as, about so far, nearly up to, even to, till, so that**, and *tsam* in various other applications: *lam pyed tsám-du* about half way; frq. with verbs: *bá-spu láns-pa tsám-du skrag Dzl.* he was so frightened, that his hair stood on end; *düm-bur bèad-pa tsám-du sdug-bsñal-gyis ydünste Dzl.* tormented by a pain, as if he were cut to pieces; *bus ma mtón-ba tsám-du dgáste Dzl.* 'being glad even to a mother's being seen by her child', i.e. so glad as a child is, when beholding its mother again; sometimes *tsám-la* for *tsám-na* and *tsám-du* *Mil.* yet not frq. and more col.: *ñib tsám-la* in the shade; **ñin-ni-tsám-la** *W.* under, before, near a tree; *tsám-gyis instrum.:* *ñan-ñon tsám-gyis cög-šes-pa* content with every thing, as poor as it may be; com. added to the inf.: *smrás-pa tsám-du* as soon as it

had been said *Dzl.* frq., or also: 'in the mere saying so' *Stg.*; inst. of it, col.: **zer tsam zig-la**; *W.:* **zér-ra tsám-zig-ga**. — *tsam yañ* with a following negative: **not the least, mós-pa tsam yañ mi byéd-pa *Mil.* to pay not the least respect; **not in the least, not at all:** *nyi-ma dan zlá-ba tsam yañ ltar med Dzl.* neither sun nor moon is to be seen at all. — *tsám-pa* adj., *mi-tsad-tsám-pa* man-sized, having the size of a man *Tar.* — *tsám-po* *Mil.* *mi tsám-po yóns-kyi sems-la jug* prob: I shall enter into the soul of the very first man I meet with; also = *gañ* (cf. *rtags gañ yód-pa-la* above). — *Cs.* has besides: *tsám-po-ba* a comparing, estimating; *tsam-poi tsig* a comparative expression; *tsám-poi don* a comparative sense(?). II. used interrogatively: **how much? how many?** **rin tsam?** *W.* how dear?**

ཙམ་པ་ *tsám-pa* 1. v. *tsam* towards end of preced. article. — 2. sbst. **flour** from parched barley, v. *rtsám-pa*. — 3. n. of a country *Tar.* 10, 14; 20, 16; acc. to *Ssk. Lexx.* = Bhagalpore, v. *Köpp.* I, 96; in modern geography: the small Hindu mountain-province **Chamba** on the river Ravi, under British protection.

ཙམ་པ་ཀ་ *tsám-pa-ka* *Ssk.* magnolia, *Michelia Champaca*.

ཙམ་ཙམ་ *tsam-tsóm* tripping to and fro, **fid-geling about** *W.* (cf. *tsab-tsób*).

ཙར་མ་ *tsár-ma* n. of a place, freq. resorted to by *Mil.*

ཙི་ *tsi* num. fig.: 47.

ཙི་ཀ་ *tsi-tra-ka* *Ssk.* 1. a painted mark on the forehead, being the badge of various sects *Sch.* — 2. name of several plants, esp. *Ricinus communis*, so perh. *Lt.*; in *Lh.:* *Anemone rivularis*, common there.

ཙི་སྐྱ་ *tsi-stág* n. of a purgative *Med.*

ཙི་ན་ *tsi-na* རྒྱ་ནག་, *China* *Cs.*; now com. *ma-ha-tsin*.

ཙི་ཙི་ *tsi-tsi* mouse *C.*, *tsi-ghi* id. *Ts.*; *tsi-čün* shrew (mouse) *Sch.*; *fán-gi tsi-tsi* field-mouse *Schr.*; *sai tsi-tsi* mole *Schr.*; *tsi-tsis-dzin* n. of a plant *Wdn.*

ཙི་ཙི་འ་ tsi-tsi-dzô-la Cs., tsi-tsi-dzô-ba Sch. cancer (disease), said to be a Nepalese word.

ཙི་ཙེ་ tsi-tsé v. tse-tsé.

ཙིག་ཙིག་ tsiq-tsiq byéd-pa to quarrel, to be at variance Sch.

ཙི་ཙི་ tsi-tsi Ssk. the heart as seat of the intellect, v. Burn. I, 637.

ཙི་ཙི་ tsid anvil Sch.

ཙུ་ tsu num. fig.: 77.

ཙུ་ཏ་ tsü-da, tsü-dai ñin n. of a tree Sch.

ཙུག་ tsug for òi-ltar adv. interrog. and cor-relat., how, as, rarely occurring in books; Pth.: de gar gro, tsug byed where she is going, and what she is doing. In W. com. in the form zug, in such combinations as: gá-zug for òi-tsug, òi-ltar; *l'-zug or di-zug, and á'-zug* or *dê-zug*: so; *dan de-zug de-zug* and more of that kind; de-tsug lags in Lexx.

ཙུག་ཙུག་ tsug-tsùg the noise of smacking in eating, tsug-tsùg mi bya do not smack Zam.

ཙེ་ tse num. fig.: 107.

ཙེ་གུར་ tse-gür Sch.: 1. a small tube. — 2. a little.

ཙེ་པོ་, ཙེ་པོ་ tsé-po, tsél-po a basket carried on the back, dossier, esp. W.; *cán-tse or ág-tse* a wicker basket, *nyün-tse or nyüg-tse* a cane basket Ts.; *tsel-òug* the wands used for such a basket; *tsel-òag* a broken dossier W.; *tsel-rá* the frame-work of a basket Cs.; *tsel-lün* string or strap for carrying it.

ཙེ་ཙེ་, ཙེ་ཙེ་ tse-tsé, tsi-tsé millet Cs.

ཙེ་རེ་ tse-ré 1. song, tune Lex. — 2. = tse-ré.

ཙེག་ཙེག་ tseg-tség, tseg-tség zér-ba to rustle, 'to make a noise like dry hay' Cs.

ཙེབ་ཙེབ་ tseb-tséb sharp-pointed, of needles, thorns.

ཙེམ་ཙེམ་ tsém-tse = dém-tse small scissors.

ཙེལ་རི་ tseu-ri a species of female demons Thgr.

ཙེར་ཙེར་ tser-tsér, tser-tsér byéd-pa to tremble, shake, quake Sch.

ཙེལ་པོ་ tsél-po v. tsé-po.

ཙོ་ tso num. fig.: 137.

ཙོ་ར་ tsó-ra Wdi., Ssk. n. for the medicinal herb srúb-ka; in Ssk. Lexx. no botanical explication is given, but only the notice, that it is a perfume; in Kullu a sweet-scented white lily is called so.

ཙོག་པུ་ tsóg-pu (acc. to one Lex. = ཙོག་པུ་, which is not to be found; on the other hand Burn. I, 310 gives tsóg-pu-pa = ཉེལ་དུ་ one sitting down) the posture of cowering, squatting, crouching, tsog(-tsog)-pur sdód-pa, òdug-pa resp. bzugs-pa Pth., col. *tsón-tson, tsom-tsóm*, to cower, squat, crouch; tsóg-pu mi nus he cannot even cower, of one sick unto death Thgy.; tsog mi yzúg-pa of a similar sense Sch. — (The version 'to sit on one leg drawn in' Sch., which has also been adopted by Burn., may possibly be founded on a mistake of Sch., who in Cs.'s explanation: 'sitting in a crouching posture upon one's legs', prob. read 'upon one leg').

ཙོང་ཁ་ tsón-ká n. of a place in Eastern Tibet Ma.; tsón-ká-pa 1. inhabitant of that place. 2. n. of a celebrated teacher of religion and reformer, about the year 1400.

ཙོང་ཙོང་ tsón-tson 1. = tsog-tsóg v. tsóg-pu. — 2. tsón-tson-la kur carry it straight W.

ཙོན་དོན་ tson-dón v. btson-dón.

ཙོབ་ཙོབ་ tsob-tsób, *tsob-tsób-la dóg-èè* Ld. to stand or sit in different groups, not in rows.

ཙོར་མོ་ tsór-mo a five-finger pinch Cs.

ཡམང་པ་ ytság-pa v. tság-pa; ytság-bu also btságs-bu lancet for bleeding.

ཡམང་ ytsan 1. clean, pure v. ytsán-ba. — 2. n. of a province in C., where Tasilhunpo is situated; ytsán-pa inhabitant of it.

གཅེན་བླ་ *gtsan-ba* 1. vb. to be clean, pure *Dom.* — 2. sbst. cleanness, purity. — 3. adj. clean, pure. Most frq. as sbst. with negation: *mi-gtsan-ba* impurity, foulness, filth *Dzl.* and elsewh.; excrement *S.g.*; *mi-gtsan-ba rnám-pa sna-tsógs-kyi pün-po* heap of all kinds of filth, mass of corruption, sometimes applied to the human body *Dzl.*; *gtsan-ma* adj., clean, as to the body, clothes etc.; *de nā rab-bkrís gtsan-ma yin* that man is well washed and clean *S O.*; *gtsan-btsog-méd(-pa)* one that knows no difference between clean and unclean (cf. *méd*); dirty, slovenly; rude, uncouth *Glr.*; *gtsan-mar byéd-pa* 1. to clean. 2. to make one's self clean, smart, tidy; **tsán-ma jhé'-pa** *C.*, **čó-čé** *W.* is said to be a euphemism for circumcision. — **šul-tsán-po** *C.* one that clears his plate, empties his cup; one that does a thing thoroughly. — *gtsan-kan* *Cs.*, com. *dri-gtsan-kan* v. *dri.* — *gtsan-sbrá* religious purity, བུ་ཅི་ *gtsan-sbrá-čan* (or *dan ldán-pa*) morally pure, *gtsan-sbra-méd-pa* impure *Do.* — *gtsan-ris* *Sch.*: the pure country and its inhabitants, the pure, the saints.

གཅེན་པོ་ *gtsan-po*, *Ld.* **tsāns-po** river, stream; esp. the large stream flowing through Tibet from west to east, gen. called **Yarutsanpo**; *gtsan-čú*, resp. *gtsan-čáb*, id.

གཅེན་བྱ་ *gtsan-bu* screen, parasol *Sch.*

གཅེན་གཅོང་ *gtsan-gtson* (or **dzan-dzon**?) *Ld.*, steep, rugged, mountainous.

གཅེན་བླ་ *gtsab-pa* to detach with a crow-bar.

གཅི་ *gtsi-ba*, pf. *gtsis*, to invite, summon, call, appoint *Sch.*

གཅིག་པ་ *gtsigs* 1. importance *Cs.*, *gtsigs(su)* -*čé* very important *Lex.*; *gtsigs čé-bar byéd-pa* to make much of *Cs.*; *Sch.* also *mi-gtsigs* insignificant; unapt, and *ma-gtsigs* unimportant; without difficulty, whereas in one *Lex.* *mi-gtsigs spyód-pa* is explained by *mi-rigs-pa*. — 2. *Pth.* 85: (but as a girl was born, the king and his ministers were quite in despair, and) *btsun-mo-la pañ tugs gtsigs-čün-bar gyur-to* also the queen's mind

was much dejected(?). — 3. *Mil.*: *gtsigs-la bebs-pa* frq.; by the context: to subdue, to force, compel, also with supine, *bañs bgyid-par* to compel to obey. — 4. *Sch.*: *gtsigs-pai blo* quick comprehension, retentive memory.

གཅིག་པ་ *gtsigs-pa*, with or without *mčé-ba*, to show one's teeth, to grin *Glr.*; *nam-par gtsigs-pa* id. *Glr.*

གཅིར་བླ་ *gtsir-ba* v. *tsir-ba*.

གཅུག་ *gtsug* 1. crown of the head, vertex *Lt.*, *spyi-gtsug* id. *Glr.* frq.; *gtsug-tu čin-ba* to fasten on the head; fig. *sá-yig gtsug-tu beñs-pai ga*, cf. *čod*. — 2. tuft, crest, of birds *Sch.* — 3. whirlpool, eddy, vortex; in the water *Sch.*; *gtsug-kyil Wdn.*, also *rsub-kyil*, perh. id.(?); *gtsug-rgyán* head-ornament, *gtsug-(gi) nór(-bu)* jewel of the head; frq. fig.: most high, most glorious among ..., c.genit.; also *gtsug-gi nór-bur gyur-pa Glr.*, = *mčóg-tu gyur-pa*. — *gtsug-tor* = *tor-čog*, རྩལ་པ་, conical or flame-shaped hair-tuft on the crown of a Buddha, in later times represented as an excrescence of the skull itself, v. *Burn.* II., 558. *Schl.* 209.

གཅུག་ལག་ *gtsug-lág* 1. sciences, 'literae'; *gtsug-lág rnám-pa beo-bryád* the eighteen sciences; *kyod gtsug-lág čé-zin dzins-pa* thou, who art rich in knowledge and wisdom. — 2. scientific work or works, frq.; *gtsug-lag-kan* བཤུ་རྒྱུ་, academy, convent-temple and school, cf. also *gándhola*; *gtsug-lag-mkan* or *-pa Cs.* a learned man.

གཅུག་པ་ *gtsugs-pa* to bore out, scoop out, excavate *Sch.*(?).

གཅུབ་བླ་ *gtsub-pa*, pf. *gtsubs*, to rub, *gtsub-šin*, a piece of dry wood that is rubbed against another (*gtsub-stán* or *-ytán*) in order to make fire *Cs.*

གཅི་བླ་ *gtsé-ba*, pf. *gtses* v. *tsé-ba*.

གཅིག་པ་ *gtségs-pa* = *dzigs-pa* *Sch.*

གཅོང་བླ་ *gtsén-ba* = *gtsi-ba* *Sch.*

གཅོར་བླ་ *gtsér-ba* = *tsé-ba* *Lex.*

གཅོ་ *gtsó* 1. v. *gtsó-bo*. — 2. v. *gtsod*.

གཙོ་བོ་ *γtsó-bo*བཅན་(བོ་) *btsán(-po)*

གཙོ་བོ་ *γtsó-bo* (Ssk. प्रधानं, consequently = *mčog*) 1. the highest in perfection, the most excellent in its kind, *γtsó-bor* or *γtsor byéd-pa, lén-pa* to place foremost, to consider the first or most excellent; *γtso byás-pai bú-mo lia* the five noblest of the girls *Mil.*; *γtso byéd-pa-rnams* the most respectable, the leaders, the heads *Mil.*; *des γtsó-byas dpon-γyóg-rnams* the higher and lower people subject to him *Pth.* (*γtsó-byed-pa* to be the first, belongs however rather under the head of no. 2); *snágs-kyi γtsó-bo, smón-lam-gyi γtsó-bo* (the same as *rgyál-po*) chief spell, principal prayer; *yi-ge γtsó-bo süm-ču* the 30 principal letters, (the letters of the alphabet) *Glr.*; *nad-rnams kün-gyi γtsó-bo* the principal disease, viz. fever *Lt.* (more correct from an Indian than from a Tibetan point of view); *γtso-čé-ba* very important *Thgr.*; eminent *Tar.*; *γtsó-bor* and *γtso-čér*, adv., especially, chiefly, principally. Hence: 2. a chief, a principal, master, lord, *rkañ-ynyis-kyi* (lord) of men, i.e. Buddha *Dzl.*; *rtén-gyi γtso-bo* the 'lord' of the shrine, the deity to whom a shrine is consecrated, which in the lord's absence is guarded by some servant deity, e.g. *Dzl.* chap. VI.; *čós-kyi γtsó-bo čén-po* grand-master of the doctrine, a title of Sariibu *Dzl.*; gentleman, but chiefly as a title = Sir, Mr., *blón-po γtsó-bo drug-po, γtsó-bo mi drug* the six (gentlemen) ministers *Glr.*; *γtsó-mo* the most distinguished lady, the noblest, first in rank, *bú-mo γtsó-mo* the most excellent among the girls; *γtsó-mor ős-pa zig* the one most deserving of preference, the one of the noblest appearance *Mil.*; *γtsó-mo mdzád-pa* to be mistress, resp.

གཙོ་མ་, བཅོ་མ་ *γtsó-ma, btsó-ma* hemp *Sch.*

གཙོད་, བཅོད་, གཙོ་ *γtsod, btsod, γtso* (*Ld.* vulgo **stsod**), the so-called Tibetan antelope, with straight horns standing close together and in the direction of the longitudinal axis of the head *S.g.*, *γtsód-mo* fem., *γtsod-prüg* the young one, *γtsod-rüs* the bones, *γtsod-kül* the wool of it (used for shawls).

བཅང་ *btsa* (*btsa-ba Sch.?*) 1. rust, *lèags-kyi btsa* rust of iron; *btsas-zas Sch., kyer Lex.* destroyed by rust. — 2. rust, blight, smut, of corn *Sch.* — 3. = *btsag, Sch.* — *me-btsá moxa Lt.; mi-rus-btsa?*

བཅང་བ་ *btsá-ba* 1. pf. *btsas, to bear, to bring forth, čün-ma-la bu btsas* his wife bore, gave birth to, a son *Dzl.*; *bu btsá-bai tabs mi tub* they could not bring forth *Dzl.*; *btsás-pa* what is begotten, new-born children or animals *Do.*; *btsá-zug lañs* pains of labour ensued *Sch.* — 2. resp. to watch, look on, spy, *spyán-gyis Cs.*

བཅང་མ་ *btsá-ma* fruit *Sch.* 2. = *btsa Sch.*

བཅག་ *btsag, गैरिक, red ochre Med. and Lex.*; used also of earths of a different colour; *btsag-tán, btsag-ri, btsag-lün* plain, hill, valley, of red earth; *btsag-yug* some other official mineral *Med.*

བཅག་པ་ *btság-pa* v. *fság-pa.*

བཅག་མོ་ *btság - mo* a certain beverage, = *rtáb-mo.*

བཅང་བ་ *btsán-ba* prob. = *fsán-ba.*

བཅང་པོ་ *btsán-po* title of sovereigns *Glr.*, alleged to be but Khams-dialect for *btsán-po.*

བཅན་ *btsan* 1. a species of demons, residing in the air, on high rocks etc., mischievous, *Glr., Dom.* — 2. v. the following article.

བཅན་(བོ་) *btsán(-po)* strong, mighty, powerful, of kings, ministers etc., esp. as title of honour: high-potent, *Dzl., Glr.*; hence of family, race, descent: illustrious, noble, *lhá-mo btsán-rnams* the queens of high descent, in opp. to a third of low extraction *Glr.*; *btsan-(žin) pyug(-po)* noble and rich *Dzl., Mil.*; strong, violent, *btsan-diug* a virulent poison *Dzl.*; forcible, violent, *btsan-prógs byéd-pa* to commit a robbery connected with violence *Pth.*; *btsan-tabs-su* by violent means *Pth.*; coercive, strict, severe *bka, křims Glr., btsán-par mdzád-pa* rigorously to enforce (a law); firm, staunch, immovable, not wavering, *nag-btsán* steadfastly abiding by one's word *Sch.*; firm, safe,

sure, *dben-ynás Mil.* a safe, inaccessible retreat; *rdzon btsan* a firm stronghold *Lex.*; = concealed, hidden, hence *btsan-kan* the innermost dark room in a temple, in which the gods reside, or an apartment for the same purpose on the top of a house; **definite, decided, without uncertainty**, *sañs-rgyás-kyi bstan-pa mi núb-ñin mfa btsan-par byéd-pai pyir* in order that the doctrine of Buddha by being accurately defined may be secured against subversion *Pth.*

བཅོམ་བ་ *btsab-pa* imp. *btsob*, to cut small, to chop, wood; to hash, to mince, meat *C.*; *bstab-stán* chopping-block *C.*

བཅོམ་(ས་)་བ་ *btsam(s)-pa* for *tsám-pa*, v. *fo*.

བཅོལ་བ་ *btsál-ba* v. *tsól-ba*.

བཅོས་བ་ *btsás-pa* v. *btsá-ba*.

བཅོས་ས་ *btsás-ma* 1. also *rtsás-ma* harvest, *btsás-ma rñā-ba* to reap, to mow *C.* and *Lex.*, *btsás-ma ran tsa-na* in harvest time *Mil.*— 2. wages, pay, *gru-btsás Lex.*, fare, passage-money; *la-btsás Lex.*, *la-ñan-gyi btsas?*

བཅོམ་བ་ *btsir-ba* v. *tsir-ba*.

བཅོམ་(ས་)་བ་ *btsug(s)-pa* v. *dzugs-pa*.

བཅོད་བ་ *btsúd-pa* v. *dzúd-pa*, *tsúd-pa*.

བཅོན་བ་ *btsún-pa* 1. **respectable, noble**, of race, family, *rigs čé-ñin btsún-pa* id. *Dzl.*; *btsún-pai bud-méd Dzl.* a lady of rank. — 2. **reverend**, as title of ecclesiastics, *btsún-pa-rñams* the ecclesiastics, priests *Glr.*, = *ban-dhe* and *Ssk.* भदन्त (*Tar. Transl.* p. 4, note 7); even *btsún-pa kñims-méd* wicked Reverends *Ma.* — 3. **creditable, honourable, faithful** in observing religious duties, so frq.: *mkaś btsun bzani ysum* v. *mkaś-pa*; *tsig-btsún-pa* grave and virtuous discourse *Schr.*, *Sch.*: polite words(?), *tsig mi btsun-pa Thgy.* was explained to me: one whom nobody believes; applied to things: **good**; thus *Mil.* says of his cane: *spa čö-ris yé-nas btsún-pa* de this cane of quite an excellent quality. — *btsún-po* = *btsún-pa* 1.,

rgya-rjé btsún-po the noble emperor of China *Glr.*; as a title v. *snyni*; *btsún-por byéd-pa Cs.* to reverence. — *btsún-ma* priestess *Cs.* — *btsún-mo* 1. woman of rank, **a lady**; also as a term of address: your ladyship, e.g. in a legend, when a merchant speaks to the wife of a judge *Dzl.*; **spouse, consort**, esp. **queen consort**, with and without *rgyál-poi*, frq.; *btsún-mo čé-ba* = *čen-ma* the principal wife; *btsun-mo-ñan* having a wife, *btsun-mo-méd* not having a wife *Cs.* — 2. nun, *mo-btsún*, id. *Glr.*, *C.*

བཅོམ་བ་ *btsúm-pa* v. *dzúm-pa*.

བཅོམ་བ་ *btsé-ba* v. *tsé-ba*.

བཅོམ་བ་ *btsém-pa* v. *tsem-pa*.

བཅོམ་ *btso*, purification, refining(?) **ser-la tso tan-wa** *C.* to refine gold (which term eventually is the same as 'to boil') v. *tsod-pa*; *btso-ma*, *btsós-ma* a purified substance, *yser btso-ma*, purified gold, very frq. with regard to a bright yellow colour *Glr.*

བཅོམ་བ་ *btso-ba* v. *tsód-pa*; *btso-blag-pa* to dye, to colour, *btso-blag-mkan* a dyer, *Lex.*

བཅོམ་ *btso-ma* 1. = *ytso-ma*. — 2. v. *btso*.

བཅོམ་བ་ *btsoḡ-pa* I. vb. v. *tsog-pa*.

II. adj., also (*b*)*rtsoḡ(s)-pa*, *W.* **sog-po** 1. **unclean, dirty, nasty, vile**, *di-ni šin-tu rtsoḡ-pai sa yin* this is a very vile place, says the prince of hades to a saint visiting there; so also every Tibetan will say to a stranger entering his house; *ña btsoḡ-ñin* when I am getting unclean, i.e. when I am confined *Dzl.*; *lus btsoḡ-pa mnyam-pa di* this vile stinking body *Dzl.* — 2. in *W.* the common word for **bad** in every respect, **useless, spoiled, troublesome, perilous** (e.g. of a road); **injurious**; also in a more relative sense, **inferior, poor**, of goods; *btsoḡ-nág* tobacco-juice, oil from the tobacco-pipe.

བཅོམ་ *btson* onion *Med.* and vulgo, eschewed by pious Buddhists and ascetics, but a favourite food of the bulk of the people; *btson sréḡ-pa* to roast onions.

བཅོད་བ་ *btsón-ba* v. *tsón-ba*.

བཅོད་ *btsod* n. of an animal, = *ytsod*, q v. — 2. n. of a plant, **madder** *मज्झिष्ठा*, (*Rubia Manjit*); *btsod-bru* seeds of this plant, *btsod-zin* field on which it is grown.

བཅོན་ *btson*, also *btsón-pa*, **a captive, prisoner**, *nyés-pa* *byás-pai* *btson zig* an imprisoned criminal *Dzl.*; *btsón-du* *dzin-pa* to take prisoner *Dzl.*; *jüg-pa* to put to prison; *btsón-nas* *dón-pa* to set free, *tár-ba* to be released; *bzán-btson* undeserved imprisonment or detention (ni f.), e.g. of hostages, fig. of people that are snowed up *Mil.* — *btsón-kan*, *btson-ra* prison. — *btsón-don* 1. **dungeon**, keep; *Mil.*: *ynás-skabs-kyi* *btsón-don* the dungeon of life. — 2. **W. deep abyss, gulf**, **tsón-don* *tón-na* *mi mán-poi go kor** many are getting dizzy, when looking into a deep abyss. — *btsón-rdzi*, *btsón-sruu* jailer, turnkey. — *btsón-rdzas* prison-fare.

བཅོལ་བ་ *btsól-ba* v. *tsól-ba*.

རྩ་ *rtsa* I. sbst., more col. *rtzá-ba* (*W.* **sá-wa**) or *rtzá-bo* *S.g.* 5, 1. **vein**, *rtsa yèd-pa* to open a vein *Dzl.*, **sá-wa gyáb-čé** *W.* id. Owing to the imperfect state of Indian and Tibetan anatomy, resulting from inveterate prejudices both of a religious and intellectual nature, great confusion prevails also in the department of angiology, many different vessels of the human body, and even part of the nerves being classed among the veins, so that it is impossible to find adequate terms for the Tibetan nomenclature. This applies e.g. to the division of the *rtsa* in *čags-pai*, *srid-pai*, *brél-pai*, and *tséi* or *sróg-gi* *rtsa*, which last term does not correspond to what we understand by artery (*Cs.*); so it is also with respect to the three principal veins, which by a mystic theory are stated to proceed from the heart, *dbu-ma* the middle one, white, *rkyán-ma* the left one, red, and *ró-ma* the right one, white, concerning which cf. the articles *rtum-mo* and *fig-le*; *rtsa-dkár*, also *rlün-rtsa* *Med.*, are perh. in most cases the same as **artery**, acc. to the well-known supposition of the ancients,

that the veins of dead men, appearing empty, contain air; *par-rtsa* id., as in the living body it pulsates; *rtsa-nág* or *krág-rtsa*, vein, blood-vessel; *rtsa-sbubs* is mentioned *Lt.* 147, 10, as a surgical instrument. Some names are more or less clear: *mig-rtsa* seems to be the *Vena fac. ext.*, *rtsa-čün* *Vena jugul. ext.*, *rtsa-čen* or *rtsa-bo-čé* *V. saphena magna*, *po-mtsan-ghi* *dbus-rtsa* *V. dorsalis penis*. *rgyü-grog-rtsa*, on the other hand, are the ureters, ni f., which are represented as proceeding from the small intestine. — *rtsa-rgyus* *Med.* 1. *Sch.*: 'veins and sinews' (?); *rtsa-rgyus-gag* an obstruction of the veins *S.g.* 2. title of a book: Directions how to feel the pulse. — *rtsa-čüs*, *C. rtša-dus* cramp. — *rtsa-mdud* an inturgescence of the veins. — *rtsa-ynás* *Mil.* seems to be a net of veins, vascular plexus, any connection of things that may be compared to it, as e.g. the causal connection of the 12 *Nidanas* (v. *rtén-brel* sub *rtén-pa* comp.) — *rtsa-spün* tissue of veins *Sch.* — 2. **pulse**, so in *rtsa ltá-ba*, or *rtog-pa* *Med.* to feel one's pulse, and *mtson-*, *kan-*, or *čag-rtsa* the feeling one's pulse with the second, third or fourth finger.

II. sbst., for *rtzá-ba*.

III. particle in conjunction with numerals: 1. gen. connecting the tens with the units, equivalent to **and**: *nyi-šu-rtsa-yčig* twenty and one; less frq. after *brgya* and *ston*, where also *dan-rtsa* is not unusual, yet examples as the following: *S.g.*, fol. 5, where the sum of 62, 33, 95 and 112 is stated to be = *sum-brgya-rtsa-jnyis*, and *Pth.* p. 34, twice *lia-brgyá-rtsa yčig* = *ston-dan-rtsa-jnyis*, — exclude any doubt as to the proper use of the word. — 2. inst. of *nyi-šu-rtsa-yčig* to *nyi-šu-rtsa-dgu*, *rtša-yčig* etc. is also used by itself, as an abbreviation, e.g. *S.g.* p. 3, in describing the growth of an embryo from week to week; this use of the word may account for the assumption, quite general in *W.* and *C.*, that *rtsa* in itself is equivalent to 20, for even Lamas of both districts could be convinced only by an arithmetical proof, that the numbers

རྩ་ *rtswa*རྩ་བ་ *rtsā-ba*

mentioned in the above passages were 302 and 1002, and not 322 and 1022. — 3. In *bḍu-rtsa nyi-ṣu-rtsa*, *brgyā-rtsa*, without any units following, e.g. *Tar.* 120, 10, the word evidently stands but pleonastically, like *tan-pa*.

རྩ་ *rtswa* (*Bal.*, *Pur.* *rtswa*, *stswa*) *C.* **tsa**, *Lh.*, *Ld.*, **sa**, 𑖦𑖳𑖫𑖞, grass, herb, plant, *rtsa-kai* (or *rtsa-rtsei*) *zil-pa* the dew on the grass *Glr.*; *rtsa nyag yèig* a single blade of grass *Cs.*; *sió-yi rtsa*, *rtsa-siôn* green grass; *rtsa-skām*, and often *rtsa* alone, hay, *rtsa rnā-ba* to mow grass, *fū-ba*, to gather (grass); *rtsā-ka C.*, *W.* pasture, pasturage, **sā-ka gyāl-la** *W.* good pasturage. — *rtsā-čan* covered with grass, grassy. — *rtsa-mčög* Kusha-grass *Lex.*, v. *ku-ša*; *rtsa-mčog* (-*gron*) town in West Assam, where Buddha died *Glr.*; *Kamarūpa*. — *rtsa-tāg* grass-rope *Dzl.* — *rtsa-tūn* grass-gatherer *Sch.* — *rtsa-ydān* grass-mat *Sch.* — *rtsa-yyāb* manger *Sch.* — *rtsa-ras* *Sch.* 'linen', prop. the same as *la-ta* q.v. — 2. euphemism for *rkyag*; **tsa tān-wa** *C.* to go to stool; *rtsa ču bsdams Mil.* he suffers from obstruction and strangury.

རྩ་བ་ *rtsā-ba*, 1. cf. *rtšan* and *rtsad*, *Ssk.* मूल. 1. root (*W.* com. **bā-lag** for it), stalk of fruits; *rtsā-ba lña* five (medicinal) roots, viz. *rā-mnye*, *lā-ba*, *nyé-šin*, *ā-šo* (better *ā-ša*)-*gandha*, *yzé-ma*; *rtsā-ba-nas byin-pa* etc. to pull out with the root, to eradicate, extirpate, mostly fig., v. below. — 2. the lower end of a stick, trunk of a tree; pillar; *mā-tog rtsā-ba* id. *Mil.*; the foot of a hill, mountain-pass, the latter also *lā-rtsa W.* **lār-sa**; *rtsā-bai žal*, *lag* the lower faces or hands of those images, that represent deities with many faces and hands *Glr.*; *rtsā-bai nös* base of a triangle *Tar.* 204, 1; **fundament, foundation-pillar**, and the like; in later literature and vulgo *rtsā-bar* and *rtsar*, rarely (*Glr.*) *rtsā-ru* postp. with genit., **to, at**, e.g. to go to, to come to, to be at, both of persons and things, *bud-méd-kyi rtzar nyāl-ba* or more euphem., *pyin-pa* to go to a woman *Glr.*, *šin-gi rtzar*, even *čui rtzar Glr.*; **at, near, to**, a tree, river etc.; so also

rtsā-la to, at; rtsā(-ba)-na Glr. and vulgo (incorr.) **tsā-ne** *C.* **at, near**; without a case following: *rtzar byin-nas* coming near, stepping up to *Glr.* — 3. **root fig. — origin, primary cause**, also *yzi-rtsa*, e.g. *kor-bai yzi-rtsa yčod-pa Mil.* to cut off the root of transmigration, to deliver a soul from tr.; *rtsā-ba-nas byin-pa*, *dōn-pa*, *gōg-pa* etc., also *tsān-nas*, *tsād-nas yčod-pa* etc., to exterminate (root and branch), to annihilate; on the other hand: *rtsa-brdār-yčod-pa Mil.*, *rtsād-yčod-pa* to examine closely, to investigate thoroughly. — *nyon-mōis-kyi rtsā-ba rsum* are the three primary moral evils, viz. *dod-čāgs*, *že-sdān*, *yti-mug*; *rtsa-brāl* therefore might signify: he who has freed himself from them; but it seems to mean also: without beginning or end, **unlimited**, e.g. *snyin-rje Glr.*, *sems nyid Mil.*; *dgé-bai rtsā-ba*, *dgé-rtsa* a virtuous deed, as a cause of future reward, *skyéd-pa*, *spyód-pa*, *byéd-pa* to perform such a deed; *rtsā-bai . . . the original, primary, principal . . .*, e.g. *don*, primitive or first meaning *Cs.*; *rtsā-bai nyon-mōis-pa Cs.*: 'original sin', *Sch.*: 'sin inherited from former births'; at all events not identical with the original sin of Christian dogmatics, although the word grammatically might denote it; *rtsa (-bai) rgyud* an introductory treatise, giving a summary of the contents of a larger work, e.g. of the *rgyud-bži*, mentioned sub *brgyud*; also title of other works, *Ssk.* मूलतन्त्र, v. *Cs. Gram.*, chronol. table; whether *Sch.*'s translation 'cause and effect' is altogether correct, may admit of some doubt, yet v. below; *rtsā-ba dan grēl-ba Cs.* 'text and commentary'; in *rtsā-bai ma Thgy.* the genitive case stands prob. for the apposition: the mother that is the root of me, in a similar manner as *rtsā-bai ran-bžin* nature *Cs.*; *rtsā-bai blā-ma* seems to denote the teaching priest, the one by whom in any particular case the instruction is given, opp. to *brgyūd-pa*, he to whom it is imparted. A good deal of confusion however prevails here, owing to the ambiguity of the verbal form in *brgyūd-pa* and the variable spelling;

v. *rgyüd-pa* extr. — *rtsa-tör* Sch.: 'lower end and top' (?) (should perh. be *rtsa-tog*); *rtsa-mi* Tar. 191, 3 is rendered by Schf. with 'Haupt-Mann', principal man. — *rtsa-lág* (Schr.: root and branches) Lex. **འབྲུག་པུ་** relations, kindred; *rtsa-lag-can* having relations, *rtsa-lag-med* without relations Cs. — *rtsa-šes* Sch.: primitive wisdom. — 4. symb. num.: 9. — II. v. *rtsa vein*.

Note. *rtsa*, vein, is traced by Tibetan scholars back to *rtsa-ba*, the veins being the 'roots of life'; in a dictionary the words are better treated separately.

ཙ་ལ་ *rtsa-la* v. *rtsa-ba* I, 2.

ཙ་ལ་ *rtsan* = *rtsa-ba* seldom, v. *rtsa-ba* I, 3.

ཙ་ལ་པ་ *rtsans-pa* lizard, *brag-gi* Lt. (W. **gag-dig**).

ཙ་ལ་ *rtsad* = *rtsa-ba* root, *rtsad-nas* *ṣòd-pa* Mil. to root out, to eradicate; *rtsad ṣòd-pa*, = *rtsa-brdár ṣòd-pa*, = *tsar* and *ṣar ṣòd-pa*, to search, investigate Mil.; *gar bzugs rtsad bñad-nas* to inquire, search for a person's place of abode Pth.

ཙ་ལ་པ་, ཙ་ལ་ཙ་ལ་ *rtsab, rtsab-rtsab* v. *tsab-tsub*.

ཙ་ལ་པ་ *rtsabs ferment, barm, yeast*, prepared of barley-flour; *rtsabs-kur* a sweetish sort of bread, made up with it Ld.; *rtsabs-mo* a beverage brewed from roasted meal (*rtsám-pa*) and water, and made to ferment by adding butter-milk, esp. liked in winter; also called *btság-mo*; *ñó-rtsabs* Sch. milk-brandy, not known to us.

ཙ་ལ་པ་ཙ་ལ་ཙ་ལ་ *rtsabs-ru-tsa* Lt. n. of a medicine.

ཙ་ལ་པ་ *rtsám-pa*, I. sbst. 1. **roast-flour**, flour from roasted grain, *bras-rtsam* of rice, *gro-rtsam* of wheat, *nas-rtsam* of barley, this last the most common; stirred with water, beer, or tea into a pap, it is the usual food in C. — *rtsám-bru* roast-flour and grain = victuals in gen. Kun. — *rtsám-rin* the price of flour Sch. — 2. **urine** Lt. *rtsam-mdóg* colour of urine.

II. vb. v. *rtsám-pa*.

ཙ་ལ་ *rtsar* v. *rtsa-ba* I, 2.

ཙ་ལ་ *rtsal* 1. **skill, dexterity, adroitness, accomplishment**; in the first place **physical skill**, *lag-rtsal-can* of a skilful, practised hand W.; *sgyu-rtsál* id., *stobs dan sgyu-rtsál* strength and dexterity Ghr., skilfulness; *rtsal(dan) ldán(-pa)* skilful, expert, adroit, *rtsal-méd* the contrary; *rtsal gran-pa* to vie in skill, *rtsal sbyón-ba* to practise, or improve one's self in skill Mil.; *rtsal šor* all skill is gone, *rgud* id. Sch.; *stobs-(kyi) rtsal*, Lex. **पराक्रम**, strength, energy, *mtu-rtsál* and *rtsal-mtu* prob. id. Dzl., S.g.; *rtsal-čé-ba* or *rtsal-po-čé* adroit as a gymnastic, wrestler etc.; also sbst. athlete, juggler etc. Dzl.; *rtsal-gyi mčöñs* a gymnastic feat Lex.; *rtsal-sbyon* bodily exercise, nimbleness, agility, *bán-rtsal-sbyon* nimbleness in running, *ṣóg-rtsal-sbyon* agility in flying Mil.; *ču-rtsál* feats performed in the water; the art of swimming Pth.; vulgo W. also for natural, innate abilities: *mig-rtsal-mkán* keen-sighted, *mig-rtsal nyams* of a weak sight; *rtsal-tón* Sch. 'skilful, masterly' (?) — 2. in later times used in a special sense of **skill, expertness in contemplation**, cf. *sgóm-pa*; so frq. with Mil.; *byañ-čub-séms-kyi rtsal ṣsum*; *lam-gag-méd-kyi rtsál-kā* such accomplishments 'as will clear the road', — ascetical terms familiar only to the initiated.

ཙ་ལ་པ་ *rtśas-ma* v. *btsás-ma*.

ཙ་ལ་ *rtsi* 1. all fluids of a somewhat greater consistency, such as the **juice** of some fruits, **paints, varnish** etc., *rtsi-can viscid, sticky, clammy*; **tsi gyág-pa** C., **si gyáb-čé, kú-čé, tán-čé** W. to colour, to paint, **tsi tán-wa** C. also to solder; *ldab-pa*(?) Sch. to lacker, to varnish; *sbrán-rtsi honey*; *nád-kyi rkyen rtsi* a medical draught, potion Dzl. ༥༤, 7, (another reading: *sman*); *bdñd-rtsi* nectar; *tsón-rtsi* painter's colour, *dkár-rtsi* white-wash, *nág-rtsi* black paint, *dmdár-rtsi* red paint; **sér-tsi** C. gilding, **ñül-tsi** silvering C. — 2. applied to external appearance: **dón-si** W. **complexion**; even *spa rtsi jam ká-dóg légs-pa* de this cane, as to its outside smooth, as to colour beautiful Mil. (unless *rtsi* be = shell, bark, rind?)

— *rtsi-tóg* juicy fruit; *rtsi-shin* 1. **fruit-tree** *Pth.* 2. **tree**, in gen. *Glr.* and elsewh., frq. — *rtsi-gu* fruit-kernel, the kernel in a fruit-stone (not the latter itself *Sch.*); *W.* for **tsi-gu**, q.v.; *rtsi-gu-mar-nag* oil extracted from the stones of apricots; *rtsi-már* *Lt.* id.

རྩི་བ་ *rtsi-ba*, pf. (b)*rtsis*, fut. *brtsi*, imp. (b)*rtsis(s)* 1. **to count**, **si-te bór-čē** *W.* to pay down, money; cf. also *rtsis*. — 2. **to count, reckon, calculate**, *mi ré-la púl re-réi tād-du* reckoning a handful to each *Dzl.*; *zag sum-ču-la zlá-ba yčig, zlá-ba bču-ynyis-la lor rtsi-ba* to reckon a month at 30 days, a year at 12 months *Thgy.*; *mi-lo-ltar rtsi-ba* to count by the years of a man *Thgy.*; *gañ bzañ rtsi-ba* to calculate which (day) be a propitious one *Glr.*; *dus rtsi-ba* to reckon up, to compute the time *Mil.*; **čē-min čál-la si-čē** *W.* to reckon among the adults; *yón-tan-la skyón-du rtsi-ba* to consider good qualities as faults, = *ltá-ba* I, 2; *brduñ rtsi* he may be reckoned to strike, i.e. he is very likely to strike, threatens to strike *C.*; *brtsis zin* 1. **the account is closed**, the bill is ready. 2. **product, sum total**.

རྩིུ་ *rtsiu* n. of a plant, = *pri-yán-ku* *Wdi.*

རྩིག་པ་ *rtsig-pa* I. vb., pf. (b)*rtsig*, fut. *brtsig*, imp. (b)*rtsig(s)*, 1. **to build**, whether of stone or of wood, *kán-pa*. — 2. **to wall up**, *sgo* a door *Glr.* — II. sbst. **wall, masonry**.

Comp. *rtsig-skyábs* *Stg.* is said to be = *rtsig-rmán*. — *rtsig-nós* side of a wall. — *rtsig-rdó* stone for building. — *rtsig-dpón* master-mason, architect. — *rtsig-púr* a peg in a wall, wall-hook, to hang up things. — *rtsig-rmán* fundament of a wall. — *rtsig-zúr* edge or ledge of a wall *Thgy.* — *rtsig-bzó-pa* brick-layer, mason. — *rtsig-yyóg* journeyman mason.

རྩིགས་ *rtsig*, *Sch.*: '*rtsig-čē* very gracious and well-affected' (?), prob. should be *rtsis-čē* q.v. no. 3.

རྩིགས་ས་ *rtsig-sma* turbid matter, sediment, impurity, = *tsigs-ma* *Sg.*

རྩིང་བ་ *rtsin-ba* adj. and sbst., **coarse, clumsy, rough, rude; coarseness etc.**, *B.*; *rtsin-*

po *B.* and *C.*, *rtsin-ge* *C.*, *W.* id., but only adj.; *pýe* coarse meal, grits (opp. to *zib-po*, *jam-po*); *spyód-pa rtsin-ba* of rude manners *Glr.*

རྩིད་པ་ *rtsid-pa* the long hair of the yak, *rtsid-tágs* = *re-tágs* coarse cloth manufactured of it; *rtsid-stán* saddle-cloth *Mil.*; *rtsid-gúr* tent-covering made of it.

རྩིབ་(ས)་ས་ *rtsi(b)s-ma* 1. **rib**, *rtsi-b-mai bárnas* from between the ribs *Glr.*; *rtsi-b-lógs yyas yyon* all the ribs of the right and left side *Dzl.*; *rtsi-b-logs ná-ba* pain about the ribs *Do.*; *rtsi-b-rin* the upper ribs (?) — 2. **spoke** of a wheel, frq.; *rtsi-b-kyi mu-kyid* fellics composing the rim of a wheel *Cs.*; in ornamental designs the *rtsi-b-ma* are often fanciful figures, supplying the radii of the circle; further: **the sticks or ribs** of a parasol, canopy etc. *Glr.*; **the spars** of a felt-tent, **the ribs** or futtocks of a boat *Schr.* — *rtsi-b-ri* n. of a mountain, = *šri-ri*.

རྩིས་ *rtsis* 1. **counting, numbering, numeration**, *rtsis-las das-pa* innumerable *Mil.*; **bód si-la, món-si-la** *W.* according to Tibetan, according to Indian counting or computation of time (is to-day the twentieth); **mi-si, dón-si** *W.* numbering of the people, of the domiciliated; **mág-si tán-čē** *W.* to hold a numbering of military forces. — 2. **account**, *rtsis byéd-pa* *Glr.*, *debs-pa* *Mil.*, *gyáb-pa* *C.*, *W.* **kor-čē, (l)ta-čē** **to calculate, to compute**, *rtsis-su shyár-ba* to count together, to sum up *Dzl.*; **calculation, computation** (beforehand), **scheme**; **zag nyi-šu-la gro-* (or *ča-rtsis yod*)* *W.* in about 20 days we calculate, i.e. we intend, to go; **šin-ta gyüg-si yól-pe dus-tód-la** *Ld.* at the hour, when according to their calculation the carriage was to start; *rtsis-kyis* (or *rtsis byás-nas*) *nó-šes-pa* to find by computation *Glr.* — *skár-rtsis* **astrology, astronomy**; *dkár-rtsis, nág-rtsis*, acc. to *Cs.*: Indian and Chinese astronomy and chronology. — 3. **estimation, esteem**, *rtsis-po čén-po byéd-pa* to value, to make much of, *lúskyi rtsis-po-čē* one that makes much of his own body, by indulging and adorning it *Thgy.*; *rtsis-rtsis byéd-pa* *Sch.* id.; *dé-la bla-*

lhag-tu rtsis-su byed he respected her beyond measure *Tar., Schf.* — **si-rüg** vulgo *W.* for *rtsis* in most of its significations.

རྩེ་ས་པ་ *rtsis-pa* 1. also *rtsis-mkhan* mathematician, astronomer, soothsayer; accountant *Cs.* — 2. n. pr. *rtsis-pa ḍ-mgron* secular, *rtsis-pa mgron-nyér* spiritual name of the late Resident of the Sikim government at Darjeeling, called by the English Cheboo Lama, † 1866, v. Hooker Journ. — *rtsis-dpon* a chief mathematician, chief accountant, receiver general *Cs.*

རྩུབ་པ་ *rtsub-pa* I. vb. to revile, abuse, v. *nior rtsub-pa* sub *no.*

II. adj., com. *rtsub-po, rtsub-mo* *Ssk.* བརྒལ, uneven, rough, rugged, of the skin, cloth etc.; coarse-grained, powder; rough, wild, dreary, countries, *ron-rtsub* with wild ravines *Glr.*; bristly, hair; harsh, tart, astringent, of taste *Med.*; also applied to any thing of a highly aromatic, pricking, pungent or acerb taste, such as onions and similar vegetables, liable to cause both dietetic and religious scruples; *rtsub-zás* food of this description; in music: strong, forte; of sentiment and behaviour: rude, unfeeling, regardless, callous *S.g., Glr.*

རྩེ་(མོ) *rtse(-mo)* 1. point, top, peak, summit, *Kaṅ-, gri-, ri-, śin-rtse*, or *Kaṅ-pai* etc., *rtse-mo* gable of a house, point of a knife, top of a hill, head of a tree; of convents, royal palaces, resp.: *dbu-rtse Glr.*; *lá-rtse*, *W.* **lár-sé** (cf. *rtsa-ba* I, 2.) **lá-sé** summit of a mountain-pass; *rtse dan logs-su* terminal and lateral *Wdn.*; *rtse-sgro Glr.* flag-feather, pinion; *ža rtse-rin* hat with a high crown *Tar.*; *rtse yèl-ba Sch.*: to break off the point, to blunt; *rtse-reg-čé Mil.* very sensitive, touchy, not to be touched with the tip of the finger. — 2. point, particular spot, *rtse yèig-tu ltá-ba* to look at one point; also adv., to look steadily, unremittingly, as: *rán-gi griḥ-ma-la rtse-yèig-tu ltá-ba Wdn.*, also *Tar.* frq.; *sems rtse yèig-tu byed-pa* to direct the mind to one point, frq.; *sems rtse-yèig-tu byás-pai tin-ñe-ḍzin-la žugs-te Dzl.*; aim, *tse dii rtse yèig* as this life's only aim *Mil.*

རྩེ་བ་ *rtse-ba*, pf. *rtses*, imp. *rtse(s)*, क्रोड़, (different from *brtsé-ba*) 1. to play, *mig-mán* at chess *Dzl.*; to sport, to frolic, used also of animals *Dzl.*; *rtse bro yton-ba* to run to and fro, playing and skipping, of deer *Mil.*; to joke, to jest, *rtse-žin dgá-ba*, *rtse-dgá spyád-pa* id.; **yán(s)-pa sé-čé** *W.* id.; to enjoy, amuse, divert one's self, to take recreation, *tsal-gyi nan-du rtser son* they went on a pleasure party into the woods *Dzl.*; euphem. of cohabitation, *di dan rtse-bar byao Pth.* I mean to enjoy her.

Comp. *rtse-mkhan* player, gambler, gamester. — *rtse-grógs, rtseḍ-grógs* play-mate. — *rtse-dgá* v. above. — *rtse-rgód* sport and laughter. — *rtse-sa* play-ground, place of amusement. — *rtse-sems* a mind fond of play; *kyód-kyis rtse-sems yin mod kyan* though you may still relish pleasures *Pth.*

2. to touch, *W.* **lág-pa ma sé** do not touch it with your hand. — 3. to shudder (cf. *spu*).

རྩེ་རྩུར་ *rtse-čün* = *rtsa-čün*, Vena jugularis externa.

རྩེ་ག་པ་ *rtseg-pa*, pf. (b) *rtsegs*, fut. *brtseg*, imp. *rtsog*, *W.* **ság-čé(s)** 1. to lay one thing on or over another, to pile up, stack up, build up, wood, boards; to put slices of meat on bread; fig.: *ná-ro ynyis brtseg* two 'naro' one above the other, རྩེ་, Gram.; gen. double; *Kaṅ-pa rtsegs-pa* 1. 'a house of two stories' = a stately building, palace; by this word *Wdn.* explains *Kaṅ-bzán*, v. *bzán-po*. 2. acc. to other *Lexx.*, an apartment built on another, an upper chamber; balcony on the roof of a house, कूटागार; *rgya-grám brtségs-pai mčód-rten* a chod-ten with a cross (v. *rgya-grám*) on the top *Pth.* — 2. to tuck up, clothes *Cs.* — 3. *dbugs rtsegs-pa, gyén-du dbugs(-kyis) rtseg-pa Med.*, short-breathed, asthmatic, panting, gasping, from fright etc., or as a sign of approaching death. — *dkon(-mčóg) brtségs(-pa)*; रत्नकूट title of a book.

རྩེ་ས་པ་ *rtseḥ-ba*, pf. *brtseḥs*, fut. *brtseḥ*, imp. (b) *brtson(s)* to tuck up, truss up.

རྩེ་ས་པ་ *rtseḍ-pa* I. also *rtseḥ-pa*, = *rtse-ba* to play; *rtseḍ rtse-ba* id.; *rtseḍ-mo*

play, game, *dgá-bai rtséd-mo byed-pa Dzl.*; *ghu gar rtséd-mo byéd-pa* to sing, dance and play *Glr.*; *rtséd-mo toy*, *byis-pai* children's toy *Mil.*; *rtséd-mo-can* playful, sportive, merry *Cs.*; *rkyál-*, *gár-*, *grí-*, *čól-*, *mčón-*, *rtá-rtséd* the sport of swimming, dancing, fencing, dicing, leaping, riding *Cs.*; *gyen-rtséd* play, amusement, diversion; *rtséd-dgá* id. *Sch.*; *to-to-liñ-liñ rtséd* q.v.; *rtséd-jo*, *rtsén-jo*, *W. *sén-jo** sport, public amusement, popular pleasure; *γžón-nu rtséd-jo* *tsógs-kyis bskór-nas* surrounded by a number of youthful playmates; **sén-jo tán-čé** *W.* to arrange a sport.

II. to varnish(?).

རྩེད་མ་ *rtséd-ma* the disagreeable feeling in the teeth produced by acids *Sch.*; *rséd-ám* a shivering, cold shudder *Sch.* v. *rtse-ba* 3.

རྩེད་མོ་, *རྩེད་པ་* *rtséd-mo*, *rtsén-pa* v. *rtséd-pa*.

རྩེན་གོག་ *rtsen-góg* *Mil.*, acc. to *Sch.*: calf of the leg.

རྩེས་ *rtses* v. *rtse-ba*.

རྩེག་(ས་)པ་ *rtsóg(s)-pa* v. *brtsóg-pa*.

རྩེད་ལྟན་ *rtsod-ldán* n. of a certain era or period of the world v. *du* 6.

རྩེད་པ་ *rtsód-pa*, I. vb., pf. *brtsad* to contend, to fight with arms *Dzl.*; with words: to dispute, debate, wrangle, frq., *dan* with, *la* about; *rtsód-čini mi-snyán rjód-pa* to speak evil words, to use bad language, in quarreling.

II. sbst. dispute, contention, quarrel; disputation *Glr.*; *rtsód-pa grán-pa* to compete in disputation *Glr.* — *tsád-mai rtsód-pa* a learned debate about words; *rtsód-pa-rnams* points of controversy *Tar.* 132, 18, *Schf.* — *rtsod-γži* the subject of a disputation.

རྩེན་(ས་) *rtson(-ma)* *Pur.* nausea, vomiting, **rtson póg** he grows sick; **rtsón-čas** to be sick, to vomit.

རྩེས་པ་ *rtsóm-pa* I. vb., pf. (*b*)*rtsams*, *rtsoms*, fut. *brtsam*, imp. *rtsom(s)* 1. to begin, commence a work, to be about, to set about an undertaking; *brós-par brtsáms-te* being about to run away *Dzl.*; *čós-las brtsáms-te*

rtsód-do it was about religion that our dispute began *Tar.*; *no-lóg brtsáms-pa-las* beginning, stirring up an insurrection *Glr.*; *dé-nas brtsáms-te* beginning at this place, from here, from that time (cf. *bzúns-te* sub *bzún-ba*). — 2. to make, to accomplish, *γsó-bai las mi brtsám-mo* so he will not accomplish the business of healing; com. to compose, to draw up, in writing, *bstán-bčos rtsom-mi* author, writer, composer *Pth.*; *brtson-γrús rtsóm-pa* *Dzl.* frq., to work diligently, carefully; to take pains, to exert one's self, *rtsóm-par*, or *rtsóm-pa-lu mkás-pa* a clever writer, an elegant composer, which title in Tibet is applied to any one, that exhibits in his style high-sounding bombast with a flourish of religious phrases; *čad rtsod rtsom γsum-gyi bšad-gra* *Glr.* prob. a school, in which religion is taught and explained, combined with disputations and written compositions. —

II. sbt. beginning, commencement (རྩེག་མ་), *rtsóm-pa dan-po* the first beginning *Ld.-Glr.*; a doing, proceeding, undertaking, deed *Tar.*

སྦྱོལ་བ་ *stsól-ba* 1. vb. to endeavour, to take pains, to give diligence; *stsól-bar* adv. diligently, zealously; *Kyód-kyis stsól-bai dús-la bab* now you must use dispatch *Pth.*; *rtsol-méd* unsought, *rtsol-méd gró-bai don byéd-pa* to seek the welfare of beings without their caring for it *Glr.*; *srog stsól-ba* *Lex.* and *Mil.*, acc. to *Sch.*: to draw breath, to take fresh courage, which seems to be implied by *dbugs stsól-ba* *Ma.*; *nyal-po rtsol drag(-na)* if cohabitation is immoderately indulged in *Med.* — 2. sbst. zeal, endeavour, exertion, *stsól-ba skyéd-pa* to use diligence *Zam.*

སྦྱོལ་བ་ *stsól-ba*, pf. and fut. *stsol* (**sól-wa, sál-wa**), 1. to give, bestow, grant, when the person that gives is respectfully spoken to, much the same as *γnañ-ba* q.v.; *stsál-du γsol* please to give, to grant etc. *Dzl.*; *bdág-gi lám-rgyags stsol čig* pray, give me provisions (provender) for the journey *Dzl.*; to give back, to return what had been lent *Dzl.*; to grant, bestow, afford, give (as

a present); also for *γtón-ba* to send, to send out, so at least in *W.*; further: *W.* **ja sal, šu-qu sal, deb-sal** please to give me some tea, to lend me some paper, pray, give me change; or more pressingly: **ja sal gos** I earnestly request you for some tea etc., I entreat you to . . . ; **sal mi gos** I thank you, I do not want it; *bká-stsal-ba* v. sub *bka*; *dños-grúb stsól-ba* to bestow spiritual gifts(?). — 3. sometimes incorr. for *bsál-ba* (*sél-ba*) to clean, to clear, to remove *Dzl.*

བཅད་པ་, བཅུ་པ་ *brtsád-pa, brtsám-pa* v. *rtsód-pa, rtsóm-pa*, sometimes incorr. for *btsád-pa, btsám-pa*.

བཅེ་བ་ *brtsé-ba* vb. to love, sbst. love, affection, kindness, nearly the same as *byáms-pa*, frq. preceded by *snyin*, resp. *tugs*, q. v.; *brtsé-bas* out of love, kindness, e.g. *γnán-ba* to give something out of love; with love, lovingly, kindly, e.g. *skyón-ba* to protect; *brtsé-bai tsig* words of love, kind exhortations *Glr.*; *brtsé-bai pyag-bris* your very kind letter; *snyin-brtse-ba*, resp. *tugs-brtse-ba* = *brtsé-ba*; *brtsé-ba-čan*, *brtse-ldán* loving, affectionate, kind; *brtse(-ba)-méd(-pa)* unkind, unmerciful, ungracious; *brse-γdún*

love, affection, *pa-má brtse-γdún* *če yan* *či zig bya* what could even parental love do? *Glr.*; *lha-prüg γzón-nui brtse-γdún* de this proof of love on the part of young goddesses towards me *Mil.*

བཅོལ་བ་ *brtsón-pa* 1. vb. with *la*, to strive, to aim at, to exert one's self for, *tsógs-pa-la* an accumulation of merits, frq.; *brtsón-par byéd-pa*, or *gyur-ba*, also with *mnón-par* preceding it; to apply one's self, *lās-la* to business, *tugs-dám-la* to meditation *Dzl., Mil.* — 2. sbst. (*Ssk.* वीर्य, *virtus*). endeavour, effort, care, exertion, *byá-ba-la brtsón-pa* alacrity, readiness to act *Wdn.*; more frq. *brtson-γrús* v. below. — 3. adj. = *brtsón-pa-čan*, *brtson-ldán* *Mil.*, diligent, assiduous, studious, *sgrúb(-pa)-la* eager to obtain power over demons *Mil.*; *brtsón-par on purpose, with intention, wilfully*; as sbst. mostly *brtson-γrús*, with *skyéd-pa, byéd-pa, rtsóm-pa* to use diligence, to show energy, zealete.; *brtson-γrús drág-po* intense application; *brtson-γrús-čan* assiduous, studious, *brtson-γrús nyáms-te* *Stg.* having lost one's energy.



ཅ 1. the letter *tsa*, the aspirate of ཅ (cf. ཅ), sounded *ts*. — 2. num. fig.: 18.

ཅ་ *tsa*, 1. hot, v. *tsa-ba*. — 2. grandchild, v. *tsá-bo*. — 3. v. *tsa-tsa*. — 4. resp. illness, complaint *C.*

ཅ་པ་ *tswa salt, tswa dēbs-pa* to salt, with *la*; **tsa nyén-če** *W.* to taste, to try, food prepared with salt; *ka-ru-tswa* alum *Med.*; *rgya-tswa* sal-ammoniac *Med.*; *lèe-myan-tswa* alum *Lt.*; *rdo-tswa* rock-salt *Cs.*; *ba-tswa* impure soda, v. *bá-mo*. — *bód-tswa* *Lt.*? — *lân-tswa* = *tswa*. — *tswa-ka* salt mine *Cs.* — **tsa-(ku)-čan** *W.* saline, salinous. —

tswa-sgo place where salt is found. — **tsa-tsé* sal-ammoniac *C.* — **tsa-ču** salt-water, brine; acc. to some, vinegar (?).

ཅ་སྐོར་ *tsa-skór* v. *tsá-bo*.

ཅ་ཁ་ *tsa-kán* v. *tsa-tsa*.

ཅ་འབྲུ་ *tsa-krü* v. *tsa-ba*.

ཅ་ག་འབྲུ་ *tsá-ga-bu*, also *čá-ga-bu*, *tsag-tság* grasshopper, locust *C.*

ཅ་གཅིག་མ་ *tsa-γčig-ma* thick blanket, quilt *C.*

ཅ་ཅུ་ *tsa-ču* v. *tsa-ba*.

ཚྱ་ཅུ་ *tswa-ču* v. *tswa*.

ཚྱ་དྲག་ *tsa-drág* haste, hurry, **tsa-dág jhe* sig* C., **tsa-rág ton** W. make haste! — adv. *tsa-drág-tu* Sch. but also **mā tsa-rág sog** W. come quickly, without delay! ཚྱ་སྒ་ *tsá-sna* anxiety about, tender care for a thing, ni.f.; **tsa-na-dan** W. solicitous, careful, attached, **tsa-na-méd-kan** W. indifferent, unfeeling, callous; *kán-pe* **tsá-na kúr-kan** W. one that has to care for the welfare of a household or community, superintendent etc.

ཚྱ་སྒྲ་ག་ *tsa-snág* Sch. = *snág-tsa* ink.

ཚྱ་པན་ཅེ་ *tsa-pan-tsé* C. dresser, kitchen-table.

ཚྱ་ཁིག་ *tsá-big* Ld. a little.

ཚྱ་བ་ *tsá-ba* I. vb. to be hot, *só-ga-(la) nyi-mai* *od-zér ráb-(tu)* *tsá-bas* as at the time of the Soga the rays of the sun are very hot.

II. sbst. 1. heat, *tsá-bas ydün-ba* to be tormented by the heat S.g.; *tsá-bai dus-su* during the heat of the day, at noon, cf. *dro* Mil.; *tsá-ba ni bstil-bar gyür*-to the heat changed into coolness Dzl.; *tsa yzér-ba* the burning of the heat, or of the sun Sch.; *tsá-bai nad* Lt. the fever-stage in diseases; *tsa sél-ba* to cure an acute disease Sch.; *tsá-bas rmyá-ba* to lose one's appetite in consequence of great heat Sch. — 2. warm food, *stér-ba*, *drén-pa* Mil.; *tsa-yèig-ma* one that in twenty-four hours takes but one regular meal. — 3. spice, condiment, *tsá-ba ysum* འྱི་ཀུ་རྒྱ་ཁྱ་, black pepper, long pepper, ginger.

III. adj. (vulgo **tsém-mo** C., **tsán-té** W.) 1. hot, warm. — 2. sharp, biting, pungent, of spices etc. — 3. stinging, prickly, thorny Pth. —

Comp. *tsa-kru* colic, gripes Lt. — *tsa-gón* forenoon Sch. — *tsa-gran* 1. hot and cold. 2. (relative) warmth. — **tsan-gyal** W. inflammatory fever. — *tsa-lëib* v. *lëib*. — **tsa-ču** 1. a hot spring C. 2. a warm bath C. — *tsa-bra* dinner Sch.(?) — *tsa-mig* red pepper Ld. — **tsém-mo* C. hot, warm. — *tsa-dmyál* hot hell. — *tsa-zér*

'glowing ray', po. for sun. — **tsan-lán** W. hot, passionate, ardent; in the rut — *tsa-lam* Sch.: half a day's journey, a march before breakfast, = *tsal-mai lam*. — *tsa-bsubs* Lt.?

ཚྱ་བོ་ *tsá-bo*, resp. *dbón-po* B., *sku-tsa* C. 1. grandchild, grandson, Ld. **mē-mē-tsa-wo**. — 2. nephew, brother's son Dzl.; Ld.: **á-zán-tsa-wo**. — *bú-tsa* v. *bu*; *yán-tsa* great-grandchild, *yün-tsa* great-great-grandchild, *yzi-tsa* id. Sch. — *tsa-skór* grandchildren Sch. — *tsá-mo* 1. granddaughter. 2. niece. 3. wife Lh. — *tsa-zün* nephew and uncle Mil. — *tsa-yzùg* nephews and nieces Sch. — *tsa-yùg* grandchildren, *tsa-yùg mán-poi* *dó-lo* the many grandchildren's tattling Mil.; offspring, in gen., *bu-tsa-yùg* id. W., C.; **tsá-wo tsa-yùg yán-tsa yün-tsa** W. children and children's children.

ཚྱ་མིག་ *tsa-mig* v. *tsá-ba* comp.

ཚྱ་མོ་ *tsá-mo* 1. v. *tsá-ba*. — 2. v. *tsá-bo*.

ཚྱ་ཆ་ *tsá-tsa* 1. little images of Buddha, and conical figures, moulded of clay and used at sacrifices Schl. 194, 206; *tsá-kan* place for keeping them Cs.; fig. *ká-nas mé-yi tsá-tsa* *pro* from his mouth proceeded cones of fire Pth. — 2. Bal. for *tsa-drág* hastily, quickly; *tsa-tsa-méd* slow, slowly.

ཚྱ་གཞུག་ *tsa-yzùg* v. *tsá-bo*.

ཚྱ་ཟ་ *tsá-zar* v. *tsá-dar*.

ཚྱ་རྒྱ་ག་ *tsa-rág* v. *tsa-drág*.

ཚྱ་རུ་ *tsa-rü* lamb-skin, **tsar-lág** W. coat made of lamb-skins.

ཚྱ་ལ་ *tsá-la* a kind of medicine Med., acc. to Wdn. = *dar-tsür*.

ཚྱ་ལུ་ *tsa-lü* 1. also *mtsa-lü*(?) cock, *bya* (-po)-*tsá-lu* Wdn., C.; in W. applied only to red-breasted cocks, from *mtsál* vermilion (Sch. hen?). — 2. v. *tsál-ba*.

ཚྱ་ལྷུ་མ་པ་ *tsa-lüm-pa* C. sweet orange, frq. in Sik.

ཚྱ་ལེ་ *tsá-le* 1. Ssk. सुभग, Hd. सुहागा, Pers. تنکار, Ar. بوبورق, borax, *tsá-lei skyür-*

rtsi boracic acid *Cs.*; *tsa-le byéd-pa* to solder *Sch.*(?). — 2. *tsá-le zán-po Lh.*, n. of a flower, *Hemerocallis fulva*.

ཚག་ tsag, 1. v. *tsags*. — 2. *tság-sgra* an appalling tone *Sch.*(?); **tsag gyab** *W.* a stinging pain is felt. — 3. **tsag-ñug*, *tsag-yá** *W.* twins; **tsag-lüg** twin-sheep.

ཚག་པ་ tság-pa (cf. *tság-pa*), *mar tság-pa* oil-miller *Sch.* — *tság-ma* sieve, filter, also *tsags*, q. v. — **tsag-ré** bolting-cloth, bolter *C.*, *W.* — *tsag-ró* residuum after sifting, as bran etc.

ཚག་ཚིག་ tsag-tsig dark spots or speckles, on wood etc. *Mil.*; freckles *C.*

ཚག་ཚེ་ tsag-tse bruised barley or wheat *Sch.*

ཚག་ཤ་ tság-ša flesh of larger animals, of cattle etc.

ཚག་ས་ tsags 1. cap, *gos-tságs* coat and cap *Dzl.* — 2. = *tság-ma*, *tsags-kyis*, *btsags Lex.*; *ko-tságs* a sieve made of leather, the one most in use; *krol-tságs* = *tság-ma Lex.*; *nya-tságs* weel, for catching fish *C.* — 3. thin-split bamboo, for making baskets *Sik.* — 4. *Sch.*: 'the right sort, a choice article, *tsags-bzán byás-nas* making a good choice'. — 5. density(?) **tság-dan*, *tsag-tüg-mo** *W.* standing close together, e. g. trees, books; *tsags-dám* dense and strong, as stuffs *Sch.*; so *tsags-dam-ñin* the teeth standing close and firm *Glr.*; **tsag có-te dug** sit close together! *Ld.*; *tsags-lhód* not dense or compact *Sch.*; relative density. — 6. *tsags byéd-pa* (*W.* **có-čé**), *tságs-su jüg-pa* and *čud-pa Mil.* to save, spare, lay up as provision for the future, *tse pyi-mai grabs či yañ tságs-su ma čud* I have not made any provision yet for the future life *Mil.*; to economize, to be sparing, *mé-la* of the fire; to be niggardly; *tságs-dod-dan* stingy, griping, avaricious.

ཚང་ tsan 1. nest, *byá-tsan S.g.*; *tsan bzó-ba* to build a nest *Sch.*; den, hole, lair, kennel, burrow, *stág-tsan*, *wá-tsan*, *pyi-tsan* (cf. *pyi-ba*); cell, honey-comb, hive, *sbrán-tsan Cs.* — 2. variously applied to human places of abode: *ynas-tsan* habitation, house; *tsán čá-ba* to build a nest, to establish a

household *Schr.*; *grwa-tsan* v. *grwa*; **tab-tsan** in *W.* the common word for kitchen, *ysól-kan* being the resp. term for it; *tsán-zla* perh. brothers and sisters, beside *pa-má Mil.* — 3. v. *tsán-ba*.

ཚང་ཏ་ tsán-nu cradle *Sch.*

ཚང་བ་ tsán-ba I. vb., pf. *tsans*, to be complete, full, entire, *zlá-ba* *dgu tsán-ba-na*, *tsán-ba dan*, *tsán(s)-nas* when the nine months were full, completed *Dzl.*, *zlá-ba tsán-du nyé-bas* towards the end of the months of pregnancy *Dzl.*; **dá-wa tsan son* = *bud son** *W.* the month is completed, is expired; *rgyál-po yčig* (also *yčig-gis*) *ma tsán-ba-la* as one king was still wanting, the number not being yet complete *Dzl.*; *tsan-nas yod* they are complete (in number) *Pth.* —

II. sbst. (seldom) completeness, entireness, *yin-min-gyi(s) ma-tsan-ba byun-na* when there is no completeness, no absolute certainty as to right and wrong. —

III. adj. 1. complete, entire; more frq.: 2. having things complete, *yón-tan dé-tso tsán-bai bú-mo* a girl in full possession of all these qualities *Pth.*; *ka-dög lia tsan-ba* having all the five colours complete *Glr.*; *dbán-po ma-tsan-ba* one not in full possession of his five senses *Glr.* — *tsán-ma* 1. whole, entire, perfect (the usual adjective form), *bya-prüg tsán-ma žig* a perfect young bird, i. e. perfectly developed *Dzl.* — 2. esp. *W.* all, for *tams-čád.* — **tsán-ka** *W.* all together, in all, with regard to smaller numbers. — *tsán-po* forming a whole. — *tsan-skám* perfectly dry, *tsan-rlón* perfectly wet; *tsan-grig* all right, frq., **tsan-dig jhé-pa* or *có-čé** *W.*

ཚང་ཚིང་ tsan-tsin, *Cs.*: wood, grove, copse, thicket; *Sch.*: a wild, dismal place; *tsan-tsin Kriags-pa Sch.*: 'dense thicket; horrible and awful'; *tsan-tsin srid-pai ynas* the horrible existence in the external world *Mil.*

ཚང་ཡ་ tsan-yá double-barreled gun *C.* and *W.*

ཚང་ར་ tsan-ra v. *tsan-ra*.

ཚས་ tsans, W. *ku-lig-gi tsans*, key-hole, col. for mtsams (?).

ཚས་པ་ tsans-pa (evid. preterite of ཚས་ba) 1. **purified, clean, pure, holy,** tsans-par gyur ñig prob. be clean! be forgiven! Dzl. ༡༣, 13; gyod-tsans, mfol-tsans, v. the two; tsans-par spyód-pa, tsans-pai spyód-pa spyód-pa, tsans-par mtsüns-par spyód-pa 1. to be clean, chaste, holy, to do what is right, to lead an honest, upright life. 2. to be a priest, to belong to a holy order, and as sbst. priest, cleric; mi-tsans-par spyód-pa, not to be clean, chaste etc., esp. with bud-méd-la to commit one's self with a woman Mil. — tsans-skud, Sch.: 'holy cord, the bond of spirits' (?) — tsans-tig equator, prob. of Cs.'s construction, cf. dguñ extr. — 2. **ब्रह्म, Brahma**, an Indian deity transplanted into Buddhism; he is occasionally called *lha čén-po* (Glr.) and proverbial for his melodious voice, yet otherwise not of any consequence. — tsans-pai bú-ga = mtsóg-ma Med., Pth.

མ་ tsad (cf. tsod) 1. **measure, a. in a general** sense, **size:** čé-čün-gi tsád-la according to the size, in size Glr.; mi-tsad size of a (full-grown) man Tar.; sku-tsád stature, size of body, resp. Glr.; zlá-bai dkyil-kór-gyi tsad the size of the moon's disk Stg.; stobs gyad stobs-po-čei tsád-du pyin-te his strength was equal to that of a powerful athlete Dzl.; *fu sum-čui tsad čo gos* W. make it thirty cubits in size; kam-tsád-du yčód-pa to cut into bits piecemeal Dzl.; ču-rgyün kyab-tsád-du as far as the waters covered it Tar.; nóm-tsad(-du) tün-ba to drink one's fill; ynáts-tsad seems to express chronology Wdk.; mnán-tsad direction how the pulse is to be felt (or pressed) Med.; kyéd-rnams-kyi čós-bstab-tsad according to your view of religious studies Mil.; dró-tsad thermometer, gran-droi tsad id.; yañ-lèi tsad barometer; mto-dman-gyi tsad scale for the rising and falling (of the barometer); all these appear to be proposals of Cs. for the respective physical terms; pa-tsád distance (v. sub pa II); tsad-méd(-pa) **unmeasured, immeasurable, innumerable**, e.g. yón-tan Dzl.; tsad-

med(-pa) bzi the four immeasurables (viz. merits): byáms-pa, snyin-rje, dká-ba and btañ-snyóm Dom., spyod-pa to practise them, tob-pa to attain to them Dzl.; na-bas mi tsad yžan yañ an infinity of others besides me Mil.

b. **the full measure**, which is **not short** of the proper quantity, **standard**, tsád-du pyin-pa, skyé-ba (Sch. also kyól-ba) to grow, so as to reach the proper measure; tsád-du skyés-pa grown up, full-sized, adj. Dzl.; *tse' žág-pa* to set up a pattern, or as a pattern C. tsad-ldán right (as weight), about the same as 'gaged', just, fair, with regard to persons (ni f.) C.

c. **the right measure**, which does **not exceed** the proper quantity: tsád-yčód-pa to limit, bed-čód the enjoyment Mil.; bza-btün-la to observe the proper measure in eating and drinking, *tse' dzim-pa, or žág-pa* C. id.; tsád-las du-ba, fál-ba to exceed the proper measure frq.; yid-pám-pa-la tsád-las dás-pa yon the dejection increases to an excess Mil. — To 1, a. may be referred d. those instances in which the word assuming the character of an affix serves to form abstract nouns, such as ydeñs-tsád, or rtogs-tsád, Mil. in several passages (cf. also tsod) further to 1, b may be reckoned e. the signification **all**, dgé-ba byed tsad all the pious Pth., to which also Tar. 54, 15 may be referred; sna-tsád **of every kind, of all sorts** Glr.; *žé tse' čü-du soñ C. all his eating agreed with him extremely well; dir ldóm-bu-ba byun tsad all the beggars that show themselves here Mil.; mi yons tsad all the people that come; snai tsad čós-skur šar all that happens appears as čós-sku Glr.; ysun tsad all that is ordered, proclaimed Sch.; tsogs tsád all the people assembled Sch.; and f. **enough**, esp. with a negation: dra-ba mi tsad not having enough of the comparisons, not resting satisfied with them; *ma tsád-de* W. = ma zád-de B. not only. — 2. a certain **definite measure**, in compounds: dpag-tsád a mile, sor-tsád an inch: also pleon. kru-tsad an ell Cs. = kru. — 3. **goal, mark**, the point to which racers run C.

— 4. *tsad rgyág-pa* to guess, conjecture, suppose *Sch.*, cf. *tsod*. — 5. sometimes for *tsád-pa* heat; for *tsad-ma* logic, *dbu-tsád* Madhyamika logic *Tar.* 179, 17, *Schf.*

ཚད་པ་ *tsád-pa* I. sbst. 1. heat, in gen.; *tsád-pa byun-tse* when it grows hot *Glr.*; *tsád-pas ydün-ba* to be tormented by the heat *Glr.*; *tsád-pas*, or vulg. *tsád-pa-nas*, *řóg-pa* to be struck by the heat, to receive a sun-stroke; also to be taken ill with dysentery, to which the Tibetans, used to the dry atmosphere of the northern Himalaya, are very liable, when during summer they venture into the southern subtropical regions; *tsád-can* hot, e.g. *yul*; *tsad-ldán* prob. id.; *me-büm tsád-can*, *Lt.* a hot cupping-glass (?). 2. morbid heat of the body, fever (*W.* **tsan-züg*); *tsad-pai nad* id., but also dysentery, v. above *Glr.*, *C.*; *tsad-pa žag-nyis-ma* tertian fever *Schr.*; *gya-tse'* *Sik.* Indian or jungle-fever; **ron-tse'* *Sik* common intermittent fever. — II. vb. *Cs.*: to measure, = *tsád-du byéd-pa*, *tsad řál-ba*.

ཚད་བྱ་ *tsád-bu* grasshopper, locust *Sch.*

ཚད་མ་ *tsád-ma*, प्रमाण *Cs.*: 'measure, rule, model, proof, argument; logic'; *tsád-ma-pa*, or *-mkan*, *Cs.* logician, dialectitian; *tsád-mai bstan-bčos* a dialectical work *Pth.*; *tsad-ma řžun* an original work on dialectics *Cs.*; *tsád-ma řrél-ba* commentary to it *Cs.*; *sañs-rgyás-kyi bka tsád-mar bžág-pa* the words of Buddha reduced to a dogmatical system (?) *Pth.* — *tsád-ma kun-đis*, *tsád-ma sde bdun* titles of books mentioned by *Was.*

ཚལ་ *tsan*, 1. a root = *tsa* in *tsá-ba* hot, warm *C.* and *B.*; *tsán-mo* (**tsém-mo**), in *W.* **tsán-te**, e.g. with *ču*, **ču tsém-mo** *C.*, **ču tsán** *W.*, hot water *Dzl.*, warm water *Lt.*; *zan-drón tsán-mo* warm food *Lt.*; *ču-skól tsán-mo* boiling water *Mng.*; **ša tső-pa tsém-mo** boiled meat, in Lhasa brought warm to the market; **tsen-đi tán-wa** *C.* to proceed capitally against, ni f.; *tsán-te* sharp, biting, pungent, *W.* also sbst.: spice, esp. red pepper. — *tsan-žug* *W.* fever. — *tsan-ro* *Sch.*: 'hot, the sensation of heat'. — 2. = *tsá-bo*: **pá-tsén** cousin by the father's, **ma-*

*tsén** by the mother's side *C.*; *pá-tsán* also = *pá-spin*; *ku-tsán* v. *kú-bo*. — 3. series, order, class, *sde-tsán* id.; *bži-tsán* a class or collection of four things, tetrad *Gram.*; *drug-tsán-du sdebs-pa* to put together in classes of six *Mil.*; *don-tsán* *Tar.* 96, 14, a certain class of ideas, range of thoughts *Schf.* — 4. as termination of some collective nouns: *nyen-tsán*, *nye-tsan* kindred, relations, *nye-tsán bdud-kyi bšol-đebs yin Mil.*; *blón-po-tsan liá-po* the five embassies, ni f. *Glr.* — 5. *nán-tsan* part, of a country, district, *Tar.* 90, 20. — 6. *čos-tsan* any treatise under a distinct head or title in a volume *Cs.* — 7. difference *Sch.*; *le-tsan* different divisions, sections, chapters. — 8. much, large, copious, great, **kā tsan čin-te** *W.* much deep snow; *tsan-čé-ba*, *tsan-čen* very much, a great deal, *las nán ni tsan-čé* a great many bad actions *Thgr.*; *lo tsan-čé-ba* a plentiful harvest, rich crop *Glr.*; hence *tsán-po* a dignitary, grandee *Pth.*; *kams-tsán*, 1. prefect of a provincial association, in large convents, such as Sera and others. 2. association, club.

ཚབ་ *tsab* (cf. *tsáb-pa*), representative, com. *tsáb-po* *C.*, *W.*, **kó-la tsáb-po yod** he has got a representative, proxy; in reference to a thing: equivalent, substitute, *des tsab run* it may be replaced by this, *tsab run tsam-mo* this may perhaps be used as a substitute *Wdn.*; **táb-pii tsab čó-če** *W.* to use as a mop; *ñas tsab byao* I shall supply his place *Tar.*; *tsáb-tu* instead of, in the place of, *már-mei* instead of a lamp, for a lamp *Glr.*; in *W.* **tsáb-la** very common. Chiefly in compounds: *sku-tsáb* resp. = *tsáb-po* representative of a superior, hence, as may be the case, vice-roy, delegate, commissioner, agent. — *rgyal-tsáb* v. *rgyal-ba*. — *do-tsab* *Schr.* prob. = *tsáb-po* = *sku-tsáb*. — *rta-tsáb* a thing given as an equivalent for a horse *Cs.* — *nor-tsáb* goods serving as a compensation for something else. — *pá-tsáb* guardian, trustee. — *bla-tsáb* representative of a Lama, Vice-Lama. — *bu-tsáb* adopted child, foster-child. — *mi-tsáb* *Schr.* negociator, mediator; hostage (?).

ཐབ་ཐབ་ *tsab-tsab*, *mig tsab-tsab byéd-pa*
to blink or twinkle with the eyes *C.*,
also *W.*

ཐབ་པ་ *tsabs* 1. mostly with *če*, *čén-po*, very
great, very much, *sdig-pa tsabs-čé-*
bar dug it proves a very great sin, *mgó-*
bo kor tsabs-čé-na when much dizziness
intervenes *Lt.*; **tím-dhan-gal tsab čém-po**
C., great, serious transgression; *gál-tsabs-*
čan sinning heinously. — 2. *tsabs-pa* and
-po Cs., who also designates it as resp., peril,
fear, sin (rather questionable); difficulty,
trouble (might perh. be more adequate); *bud-*
med -ó-tsabs-la pán Wdn. it is of use in
milk-diseases of the women.

ཐབ་དབ་ *tsam-dám* noisy, blustering, alarming
Sch.

ཐབ་ཐབ་, ཐབ་ཐབ་ *tsam-tsum, tsam-tsom*
(cf. *tsóm-pa, té-tsom*)
doubt, hesitation, wavering, *tsam-tsum byéd-*
pa to doubt, hesitate, waver; *tsam-tsum-čan*,
tsam-me-tsom-mé doubtful, wavering, unde-
cided, *pán-tsün pyág-la tsam-me-tsom-mér*
lús-pai tse whilst both of them were un-
certain as to saluting (who should salute
first) *Pth.*

ཐའི་རུ་ *tsai-tau* (Chinese) chopping-knife *C.*

ཐའི་སྒྲུག་ *tsai-skyógs* scoop, basting-ladle *C.*

ཐར་ *tsar* 1. also *tser* time *Pth.* vulgo; *tsar-*
ýéig one time, once; *tsar ýéig-la* also
= *srib-ýéig-la* in one moment; *tsar ýsum*
threefold, in three specimens, copies *Tar.*;
tsar bzi Dzl. ༡༩, 8, in four divisions, sorts,
qualities(?) — 2. also *tsar-tsar* ends of threads,
fringes, in webs, *ka-tsár Ld.* also *ru-tsár*
fringes at the beginning, *pón-tsar* at the
end of a web *Cs.* — 3. thin strips of cane,
for wicker-work, *tsar-zám* cane-bridge *C.*
— 4. *tsar-slag* v. *tsa-ru.* — 5. v. *tsar-ba.*

ཐར་བོ་ *tsar-boñ* officinal plant in *Lh.*, *Car-*
dius nutans, but not agreeing with
the description in *Wdn.*

ཐར་མ་ *tsár-ma*, fem. *tsár-mo Bal.* old.

ཐར་ཐར་ *tsar-tsar* v. *tsar 2.*

ཐལ་ *tsal* 1. provinc. also *tsol*, wood, grove,
as a place for hunting and recreation,
tsal stug-po Dzl.; *nags-tsal* id.; garden, *mé-*
tog-gi flower-garden *Ph.*; *tsal yañ-tse (Chin.)*
C. kitchen-garden. — 2. *smyu-gui-tsal* one
kind of the fabulous food of man in the
primitive world *Gl.*; also the 'unploughed
rice' is called *bras sa-lu-tsal.* — 3. v. *mtsal.*

ཐལ་པ་ *tsál-pa* (*Sch. tsal-ba?*) 1. also *šin-*
tsal chip (of wood), splinter, *nón-po*
a sharp, piercing splinter *Dzl.*; billet *Gl.*;
thin board, veneer etc.; shiver, fragment, *tsál-*
pa bdün-du gas Dzl.; *tsál-bu* dimin., small
chip or shiver *W.*: **tsál-bu ton son** a small
piece is broken out. — 2. bunch, of flowers,
of ears of corn etc, a lock of hair cut off *W.*

ཐལ་མ་ *tsál-ma* vulgo for *dro*, breakfast, *tsal-*
ma za-ba to breakfast, *tsál-ma zá-*
*ba - rnam*s 'companions at a great man's
table' (?) *Cs.*; *tsál-mai lam* = *tsa-lám* v. *tsá-*
ba extr.; *tsal bóg-pa* = *dro btáb-pa* to make
a morning-halt on a journey; *tsal-rtñi* the
time from breakfast till dinner, opp. to *sná-*
dro, q.v.

ཐས་ *tsas* (*tsás-po Cs.*) 1. *W.* for *tsal* garden,
tsas-skór, *tsás-kan* garden-bed, *tsás-*
mkan gardener. — 2. of a woman in child-
birth: *tsas-kyis ýso* (?) *Med.*

ཐོ་ *tsi* num. fig.: 48.

ཐོ་ཀ་ *tsí-ka* (or *tsi - rka?*) *C.* furrow in a
ploughed field.

ཐོ་གུ་, ཐོ་གུ་ *tsi-gu, tsig-gu* 1. kernel or
nut contained in the stone
of a stone-fruit, *kám-bui* of an apricot *Lt.*,
C. (*W.*: **rtsi-gu**). — 2. *Ld.* a large muller
or grinding-stone = *ju-lüm*; musket-ball, bullet.

ཐོ་བ་ *tsi-ba C.*, *W.* **tsi** tough, viscous, sticky
matter, esp. clammy dirt, e.g. in the
wool of sheep; *tsi dām-po* solid dirt, *bád-*
kan-gyi tsi-ba Med. tenacious slime; *tsi(-ba)*
-čan sticky, clammy, dirty; **tsi-du** *W.* dirty,
unclean, filthy, esp. in a religious sense, =
kyug-dho *C.*; **ñe züg-po tsi-du son** says
a girl euphemistically for: I have the menses.

ཐོ་ག་ *tsig* 1. word, in its strict sense, 'bde-
bar ýsëgs-pa ni bde-ba *dan ýsëgs-pai*
tsig ýnyis-las med, bde-bar *ýsëgs-pa* are only

two words, viz. *bde-ba* and *ṣsegs-pa* *Lex.*; *ḍri-bai tsig* interrogative (word), such as *ḥi*; *tsig sgrig-pa* to connect or arrange words; as a sbst.: **construction**, the order in which words are to be placed; **grammatical form**, *dā-ltar-gyi tsig* form of the present tense; *tsig - grōgs*, *tsig - grōgs - kyi dbān - gis* *Tar.*; *Schf.*: 'by the force of construction' (?) *tsig - grél* *Tar.* **explanation of words**; *tsig - grōs* *Sch.*: 'course of speech, connexion of words'; *tsig - pṛad*, *tsig - rgyān* **particle**, a small word not inflected; *tsig - brū* *Schr.*: a separate word or syllable, *tsig - brū - ṣnyer - pa* *Sch.* 'linguist, philologist, purist'; *tsig - bru - lēbs* *Lex.*? — 2. **word, saying, speech**, subject of a discourse, *tsig - snyān (-pa)* kind word, friendly speech, *tsig - ḡām* id., *brtse-bai tsig* an affectionate word *Glr.*; **tsig - sub** *W.* hard, angry, bad words; **tsig - nān*, *tsig - zūn** *W.* id.; *rtāg-par ma mṭōn-bai tsig tośnas* always receiving the answer, that (she who was sought) had not been seen; *tsig-med-par ḡyūr-ba* not being able to utter a word (from pain) *Dzl.*; but *kā-tsig-méd-par ṣṣōl-ba ḍēbs - pa* *Mil.* prob. to pray without hypocrisy; *tsig nyūn-la don ḥē-ba* *Mil.* saying much in few words; *tsig - kyāl-pa* = *kyāl-kā* *Dzl.*; *ṣṣān-gyī tsig ṣṣōd-pa* to interrupt one in his speech; *tsig - ṣsal* a clear word, perspicuous style *Cs.*; *tsig - bōl* easy or fluent style *Cs.*; *tsig-la mḡas-pa* skilful in selecting words *Cs.*; *bdēn-tsig* v. *bdēn-pa* extr.; *brdzūn-tsig* falsehood, lie *Cs.*

མིག་གུ་ *tsig-gu* v. *tsi-gu*.

མིག་པ་ *tsig-pa* 1. v. *tsig-pa*. — 2. sbst., *W.* also *tsig-po* anger, indignation, vexation, provocation, *tsig-pa zā-ba* to be angry *Pth.*, frq.; **tsig(-po) kol** *W.* his anger kindles.

མིག་པོ་ *tsig-po* 1. = *tsig* *Cs.* — 2. v. *tsig-pa* 2.

མིག་ས་ *tsigs*, less frq. *tsigs-pa*, *tsigs-ma* 1. member between two joints, hence *tsigs-mtsāms* joint *S.g.*; joint, *sor-tsig*s the joints of the fingers, knuckles *Cs.*; *tsigs būd-pa* *Cs.*, **tūl-ḥe*, *bōg-ḥe** *W.* to put out of joint, to dislocate, to sprain; *tsigs ḡūg-pa* to reduce a dislocated joint *Cs.*; *tsigs-nād*,

tsigs-zūg articular disease, pain in the joints, gout; joint of the back-bone, *vertebra*; spine, also *sgal-tsig*s, vulgo *tsigs-rūs*, hence **tsig-gūn** *W.* hump, hunch; joint, knee, knot, *sog-tsig*s knot of a stalk of corn or straw, *smṣyug-tsig*s knot of cane *Cs.*; member of a generation *Glr.*; metrical division, verse, *tsigs-su bḥād - de smṛd - ba* to speak in verse, *tsigs (-su) bḥād(-pa)* strophe, stanza, *tsigs - bḥād byéd-pa* to compose verses, to speak in verse *Dzl.*; *dus-tsig*s division of time, e.g. season *Pth.* — 2. *tsigs-ma* sediment, residuum, residue, *smān-gyi* of a medicine *Dzl.*; *mār-gyi* *Dzl.* olive-husks, oil-cake; *tsigs-rō* = *tsigs-ma*.

མིབ་ས་ *tsib(s)*, *tsib-nad* measles *Sch.*

མིབ་པ་ *tsim-pa* vb. to be content; gen. adj. content, satisfied, satiated, consoled, frq.: *yid tsim-par gyur* he was satisfied, appeased, consoled; *ḡi ḍōd-pai yid tsim-ste* all her (their) wishes being satisfied *Glr.*; *dga-bḍēs tsim-par gyūr - ḥiṇ* being indeed over-happy *Pth.*; *tsim-par byéd-pa* to satisfy, with the dat. or accus. of the person.

མིས་མིས་ *tsim-tsim*, *mig tsim-tsim* *dug C.* the eye is dazzled.

མིར་ *tsir* order, course, succession, turn, prob. only col., **nā-la tsir yon* or *bab** it is my turn; **nā - so tsir - la** succession by seniority; **gān-tsir zōn-tsir** id.; **tsir-la*, *tsir-du*, *tsir dan** by turns, every one in his turn or course, one thing after the other.

མིར་བ་ *tsir-ba* v. *tsir-ba*.

མིལ་ *tsil* fat, not melted, *tsil - bu* id. *S.g.*; *lūg-tsil* mutton fat, *pāg-tsil* pork-fat, bacon; *kāl-tsil*, *kōg-tsil*, *grōd-tsil* suet, lard; *sbō-tsil* bacon; *lōn-tsil* intestinal fat. — *spra-tsil* wax *B., C.* (*W.* **mum**) ; *tsil-ku* liquid fat, in the living body, or melted fat *Pth.* — *tsil-ḥan*, *tsil-lān* fat, *tsil-méd* lean. — *tsil - rō* remains of lard after melting. — *tsil-sūbs* 1. straight-gut, rectum *Med.* 2. sausage *Cs.* —

མིལ་དིང་ *tsil-diṅ* *Ld.* mortar and pestle.

མིས་ *tsis* *Mil., Thgy.* prob. secondary form of *rtsis*.

ཙ tsu

ཙ

ཙུ tsul

ཙ tsu 1. num. fig.: 78. — 2. the contrary of *pá* II., root of the words signifying **hitherward, on this side**; *tsú-ka* Cs. (*tsúr-ka* q v.), more frq. *tsú-rol* **this side** (opp. to *pá-rol*), *tsú-rol-na* adv. **on this side**, postp. with genit. adj. **on this side**; *tsú-rol-tu*, this way, to this place; *tsú-rol-nas* from this side; *tsú-rol-pa* one on this side, one belonging to this (our) party *Stg.*; *tsu-bi* one of this side, *pá-bi* one of the other side Cs., province. (?). Cf. *tsun*, *tsur*.

ཙུ་ཕ་ tsu-u(?) C., prob. Chinese, for the Tibetan *skyür-ru*, acc. to some: **vinegar**, acc. to others: **a pulpy product**, prepared of various kinds of fruit, mixed with vinegar, sugar, and spices, and having been left to ferment, used, like mustard, as a condiment, which in India is called 'chutney'.

ཙུག་ tsug 1. *Sch.*: 'group, object' (?); *tsúg* so *W.* all the households or villages placed under one Gopa. — 2. rarely for *tsug*; thus *ji-tzug* *Glr.* 49, inst. of *èi-tzug*.

ཙུག་པ་(ལ་) tsug-pa(-la) *W.* to, up to, till, *gañ tsug-pa* how far, how long? **ña Nyün-ti-ru čá-čé tsug-pa-la** until I go to Sultanpur; *gañ tsug-pa* ... *de tsug-pa* so far as.

ཙུག་ས་ tsugs-pa 1. v. *tsugs-pa*. — 2. to do one harm, to hurt, to inflict, mostly with a negative, *bar-čád ma tsúgs-par* without having hurt me *Mil.*; *ná-la mes*, *nad-kyis* etc. *mi tsugs* fire, disease etc. can do me no harm, *Glr.*, *Mil.*, frq. — 3. sbst., also *tsúgs-kan*, *W.* **tsug-sa**, **caravan-sary**, or merely a level, open place near a village, where traveller's may encamp, or where public business is transacted; also for **धर्मशाला**, hall of judgment; hospital.

ཙུད་པ་ tsud-pa v. *tsud-pa*.

ཙུན་ tsun = tsu 2., gen. with *čad* or *čad* or *la*, signifying **within, by, not later than**, as postp. c. accus., *rabs bdun tsun-čád* within seven generations, (they will be happy) even to the seventh generation, *Dzl.*; *sñi-gi nyi-ma -pyéd tsun -la* by to-morrow noon (it must be finished) *Glr.*; **dá-wa čé tsun 'é leb** C. shall he come in less than half a

month? *bu dan bú-mo tsun-čád* even to the children, not even the children being excluded *Tar.* 119, 3. —

Note. In the terms *pan* and *tsun*, like *yan* and *man*(-čád), the significations given by Cs.: **from, from a certain place or time forward, till, until**, are not properly inherent to the word, but are to be inferred in each separate instance from the figurative application of the original sense of the root.

ཙུབ་མ་ tsúb-ma, *tsúb-ma* **storm**, *tsub-čeb*, *rlun-tsub* **gale, hurricane**, *ka-tsub* **snow-storm**; *bu-tsub* (*ju-tsub?*) **gust of wind**, (*lha*) *drei bu-tsub* **whirlwind**; fig. *prag-dóg-gi tsúb-ma* *Mil.* **a violent fit of envy**; *sens-tsub* **trouble of mind** Cs.

ཙུར་ tsur **hither, to this place, hitherward** (cf. *par*), *tsur ñog* (resp. *γsëgs*, in later lit. *byon*) **come hither, come here!** also in an objective sense: *tsur ñoi-ba* **to return home** *Pth.*, *Tar.*; *di-nas tsur bšád-nas* speaking to me through this (tube) *Glr.*; almost pleon. in *tsur -la nyon* listen to me! *Mil.* frq.; *tsur-ka* **this side**, the this side river-bank, declivity, party etc., similarly: *tsur - logs*, *tsur-pyogs*.

ཙུར་(མོ་), མཚུར་(མོ་) tsur(-mo), *mtsür(-mo)* **colouring matter, pigment**, prob. = *sa-tsur* *Stg.*, acc. to Cs. **mineral paint**, *nag-* black, *ser-* yellow, *dmār - tsur* red-paint; for *nag tsur* *Sch.* has: green vitriol; in *Zam.* also *rüs-kyi tsur* is named.

ཙུལ་ tsul ལྟུལ་ 1. **manner, way, form, character, nature**, *tsul ji-ltar* ... *de bžin-du* as — so *Wdñ.*, *zér-tsul*, *grül-tsul*, *bsám-tsul* the way in which a person speaks, walks, thinks; *ynás-tsul* v. *ynás-pa*; *ynás-tsul* and *snán - tsul* **being and appearing**, philosoph. terms for **reality and appearance** *Was.* (297); *γtón-tsul* the way of giving, i.e. a certain quantity given, dose *Stg.*; *mi sdug-pai sna-tsógs-kyis* (to damage) in various vicious ways *Mil.*; *tsul de kó - nas* by that same way of proceeding *Tar.*; hence *tsul-gyis* in consequence of, by means of *Pth.* and elsewhere; *snán smrás-pai tsul* the character of his last speech *Dzl.*; *rgya-bód-kyi brül-tsul* the mode or kind of intercourse, the

relations between Tibet and China *Glr.*; *pyág-gi tsul-du* in a way as if he were saluting *Mil.*; *gus-gus-kyi tsul(-du)* *byéd-pa* to make a semblance of veneration, to make gestures of reverence *Mil.*; *mi mkhyén-pai tsul-du byás-te* pretending not to know *Mil.*; (cf. *tsul-čos-pa* v. *čos-pa*); *dge-slón-gi tsul-du* in the guise of a monk *Tar.*; *mai tsul dzin-pa* to assume the mother's form, figure *Tar.*; *glan-čén-gyi tsul-du*, (Buddha came down) in the shape of, or as, an elephant *Glr.*; *dád-pai tsul-gyis* in the way of faith, with a believing mind *Pth.*; *mi-rtág tsul-du yda* it exists in the way of transiency, it is of a transitory nature *Mil.*; *mdzad-pa bču-nyis-kyi tsul-gyis* in the manner, in the order, of the twelve deeds *Glr.*; *šas čé-bai tsul-gyis* for the most part, *Tar.* 50, 15; **way of acting, conduct, deportment, course of life**, *sná-mai tsul* your former conduct *Mil.*; *dé-lta-bui dgé-bai tsul de tós-nas* hearing such an example of virtue related. — 2. **emphat.: the right way**, good manners, order, rule; *tsul (dan) mtün(-pa)* **orderly, regular, sensible, reasonable**, *brgyála tsul-mtün re tsam byün-na* *Mil.* if but once in a hundred cases something sensible is uttered; *tsul-ldán, tsul-dan* regular, methodical *Cs.*; also **just**, conformable to duty, *tsul-bzin-pa* adv. *tsul-bzin-du* id.; *tsul-méd, tsul-bzin-min* **irregular, unjust** *Cs.*; *sríd-žui tsul spyód-žui* fulfilling a child's duty; *tsul-las nyams* **growing remiss in one's duty**, neglecting, breaking one's duty; esp. *tsul-křims* **religious or moral duty, moral law; monastic vows**, *tsul-křims-dan* 1. being bound by such *Sch.*; 2. observing such *Cs.*; *tsul-křims srin-ba* to keep them, *žig-pa, nyams-pa* to break them; *tsul-křims*, as a personal name, is much in favour. — 3. **species, kind**, *nád-tsul* species or kind of disease, *zás-tsul* species of food *S.g.* (not frq.). — 4. joined to the root of a verb: *yón tsul*, **when, or as**, he came, *W.*

ཙ tse I. num. figure: 108.

II. subst. 1. **time**, in a gen. sense, = *dus B.*; *yód(-pai) tse(-na)*, **when it is, when it was**; *gán(-gi) tse(-na)*, *de(i) tse(-na)* at

which time, at that time, then, frq. *tse-ré* all the time(?), *nyin-tse-ré* the whole day, *tsan-tse-ré* the whole night *W.* — 2. **time of life**, **tse-ghan-tsón-čug** imprisonment for life *C.*; *tse yčig-gi drós-pai gos* v. *drós-pa*; **life**, *tse di* this, the present, life, *tse-pyi(-ma)* a future period of life (also merely: *di pyi*, without *tse*); *tse sná-ma* an earlier period of existence, relative to the transmigration of souls, yet *tse di* and *pyi* may also be used in a Christian sense; *tse rin-ba* long life, *tse tün-ba* short life; *tse-rin* is also a very common name both of men and women; *rgyal-ba dan tse-rin-bar šóg-čig* happiness and long life (to the king)! *Dzl.*; *tse(-dan) -ldán(-pa)*, **आयुष्मान्**, title or epithet of Bodhisattwas; *tse-dpag-méd* name of Buddha; **tse píd-čé** *W.* to earn a livelihood; *tse kyér-žui šór-ba* to come off with one's life, to have a narrow escape; *tse tár-du žug-pa* v. *tár-ba*; *tse(-las) dás(-pa)* having died *Dzl.* — 3. **Bal. sex**, **pó-tse, mó-tse**, male, female sex.

Comp. *tse-skabs* v. *skabs*. — *tse-ču* water of life *Glr.* — *tse-nyis-pa* of an amphibious nature *Cs.* — *tse-ltogs* a poor, starving vagrant, beggar *W.* — *tse-mdans* *Lt.* = *byad-mdans* healthy appearance, a fine, fresh complexion. — *tse-tsád* duration of life. — *tse-mdzad*, *Wdk.* 457, an attribute of the gods, resembling a small plate with fruit. — *tse-rabs* period of existence, duration of a re-birth, a great many of which acc. to Buddhist doctrine every man has to pass through *Dzl.*; *tse-rabs-kyi blá-ma* *Mil.* a man that is always re-born as a Lama.

ཙམ་ tse-pád *Ephedra saxatilis*, a little alpine shrub with red berries, which are said to be roasted and pulverized, to give greater pungency to snuff.

ཙེ tse-ré 1. v. *tse*. — 2. v. *tsér-ka*.

ཙམ་ tseg *W.* **tsag** 1. **point, dot**, also *nag-tseg*. — 2. more particularly **the point separating syllables**, *bar-tseg*, id.; *pyi-tseg* likewise, in as far as it follows a letter *Gram.*; *tseg-bar* that which stands between two points or tsegs, a **syllable**.

ཚུམ་པ་ *tsogs* troublesome, difficult, hard, *tsogs-čé* very troublesome, *rkañ tsogs-čé* Mil. much (fruitless) running to and fro; *tsogs-méd* it is not difficult; *tsogs-méd(-par)* easily adv.; *tségs-pa* trouble, toil, difficulty Sch.; *pran-tségs* little troubles or difficulties Cs.

ཚུམ་པ་(པོ) *tsém(-po)*, seam, cf. *tsém-pa*; *tsém-bzo-pa*, *tsém-pa* tailor W.; *tsém-po* *gröl* the seam opens, comes loose; *tsém-méd* without a seam; *tsém-bu* Lex., Sch.: what has been stitched, darned, quilted.

ཚུམ་པ་ *tséms*, resp. tooth, *tséms-šin* tooth-pick Dzl.

ཚུམ་པ་པ་ *tséms-pa* to have the disadvantage, to come off a loser, not receiving a full share Sch.

ཚུམ་ *tsér* 1. = *tsar* time vulgo; *tsér-tsér*, Mil., prob. many times, repeatedly. — 2. v. the following.

ཚུམ་ཀ་ *tsér-ka* W. also *tse-ré*, *tse-ri* sorrow, grief, pain, affliction, **tse-ré do mi gq** do not grieve! **tser cüg-čé** to afflict, to grieve (not in B.).

ཚུམ་མ་ *tsér-ma*, W. **tser-mai** 1. thorn, prick, brier, Dzl. *tser zug son* I have run a thorn into (my hand, foot); *tser-mai ngo* a deer's head po. spoken of Mil.; *tsér-ma dön-pa* to pull out a thorn; *nya-tsér* fish-bone Sch.; *tsér-ma-can* 1. thorny, prickly, briery. 2. like thorns, *Thgy.* — 2. thorn-bush, bramble, brake *tser-dkár*, *tser-stár*, buck-thorn, *Hippophaë rhamnoides*, **tser-tar-lu** Ld., the berries of it (extremely sour). — *tser-tágs* thorn-hedge (in Tibet gen. dead hedges). — *tser-lüm* yellow raspberry Sik. *tser-lhag* n. of a disease Lt.

ཚུམ་ *tses* འཇུན་, 1. day of the month, *tses-gráns* date, always expressed by the cardinal number, *tses-yèig* etc., *tses-bèu* the tenth, in certain months a festival day, *tses-bèu-mčód-pa* sacrifice and beer-drinking on that day; *tses-bèu čám-yig* programme of the religious dances performed on that occasion; *zlá-ba tsés-pa* and *tses-ysum-zlá-ba*. — 2. symb. num.: 15.

ཚུམ་ *tso* 1. num. figure: 138. — 2. sbst. troop, number, host, yet hardly ever standing

alone, or governing a genit. case, but like a termination affixed: *grón-mi-tso* the peasants (of the village), *kyéd rnál-byor-pa-tso* ye saints! In some instances its substantive character is more apparent, thus in *tsón-pa-tso*, *mkás-pa-tso*, *bá-tso* it may be rendered by: a troop of merchants, a society of learned men (or the learned), a herd of cows (Cs.); but most frq. it stands (at least in later lit.) as plural termination of pronouns, so: *néd-tso* we, *kon-tso* they, *di-tso* these, or it is affixed to numerals: *bum-tso* 100 000. — *yul-tso* v. *yul*. — 3. adj. hot Bal.

ཚུམ་པ་ *tsó-ba* fat, greasy, *tso-kú* fat gravy, *tso-ldir* unwieldy with fatness (*tso dug mi dug*, or *bud ma bud*, is it fat or not? being with young or not? Sch.?)

ཚུམ་པ་ *tsó-lo* W. vulg. = *poñs*, cf. *poñ-tsos*.

ཚུམ་པ་ *tsogs* Ssk. གཤམ་, (cf. *tsógs-pa*) 1. an assemblage of men (implying, however, compared with *tso*, a larger number of individuals, not at once to be surveyed), Cs.: *tsogs sdü-ba* to call an assembly, *gyéd-pa* to dismiss it; *tsogs du* an assembly meets, *gye* it dissolves; W.: **sol son** it is adjourned, **tol son** it is broken up; *dpun(-gi)*, *dmag (-gi)-tsogs* army frq.; *yul-tsogs* village community, country-parish, **yul-tsog nyi lan-te yod** W. two parishes have set out; human society, *tsógs-kyi nan-nas byün-ba* Stg., **tsog dhan gyé-wa** C. to retire from society; *tsógs-nan mi gró-ba* not mixing with society Dó.; *čós-tsogs* has been introduced by us, with the concurrence of our native Christians, as the word for 'congregation, church, ἐκκλησία'. — 2. accumulation, multitude, of things, **šin-tsog** W. wood, thicket, copse, bush, shrub; *mé-tsogs* mass of fire, *Thgy.*; in a more special sense = *dge-bai tsogs*, or *bsód-nams-kyi tsogs*, accumulation of merit acquired by virtue, *tsogs ysóg-pa* to accumulate such frq.; *tsogs ma bság-pai mi* almost the same as a wicked, godless person; *tsogs(-kyi) kor(-lo)*, གཤམ་ཅན་, sacrificial offering, a quantity of victuals, trinkets, and other articles being disposed in

a circle as an oblation, *Mil.* and elsewh.; *tsogs-kór skor-ba* prob., like *sóm-pa* to prepare such an offering; *tsogs ynyis Glr.* was explained by *bsod-nams-kyi tsogs dan ye-šes-kyi tsogs*; *sna-tsógs* of all kinds, merely signifies 'many'. — 3. *tsogs drug Mil.* and elsewh., *Was.* 290, 'kinds' of perception by the senses, which are supposed to be more or less in number, yet the etymology of the word rather suggests the groups of objects perceptible by means of the (6) senses. —

Comp. *tsogs-kán* meeting-house *Cs.* — *tsogs-kór* v. above. — *tsogs-grál Mil.* 1. row of people in an assembly 2. row of offerings, *ni f.* — *tsógs-čan-ma Sch.* 'songstress, prostitute'. — *tsogs-mčóg* a most splendid assemblage, *tsogs-mčog-dge-dún Thgy.* — *tsogs-ytám* speech addressed to a meeting *Cs.* — *tsogs-stón* a high sacrificial festival *Pth.* — *tsogs(-kyi)-bdág(-po)* गणेश, son of Siwa, the god of wisdom, furnished with a thick belly and the head of an elephant; appears also in the Buddhism of later times. — *tsogs-dpón* president or chairman of a meeting *Cs.* — *tsogs-záns Sch.*: 'the meeting-kettle, the point of union or its symbol'. — *tsogs-sa* place of meeting *Cs.* — *tsogs-ysóg* accumulated merit, tantamount to offerings and gifts bestowed on priests, also any service or work done to or for a priest *Mil.* **མོ་ tson** (*Cs.* = *zon* merchandize, but more corr.) **trade, traffic, commerce, *pag-tson*** *W.* smuggling-trade, **čó-čé, tán-čé**; *tsón-gi ke* profit, gain, *gun* loss in trading; *tsón byéd-pa Glr.*, **gyag-pa** *C.*, **gyab-čé** *W.* (cf. above), to carry on trade; *tsón brgúd-pa* id. *Sch.*

Comp. *tsón-skad* commercial language, business-like style, terms of trade. — *tsón-kán* store-house, magazine. — *tsón-gru* trading-vessel, merchantman. — *tsón-grogs* commercial friend, correspondent. — *tsón-čan* pledging in beer, after a bargain has been struck. — *tsón-čad* bill of purchase, deed of sale. — *tsón-mtun* commercial intercourse. — *tsón-ōdus* market people *Pth.* — *tsón-ōdus-sa* market-place. — *tsón-rdal* that quarter of a city which is chiefly inhabited

by merchants. — *tsón-pa* merchant, trader, seller; *bru-tson-pa* corn-merchant, *čan-tson-pa* dealer in wine and other liquors. — *yser-dan-dnul-(gyi) tsón-pa* exchanger of gold and silver coins. — *tsón-dpon, Hind. čaudhari*, head of a commercial establishment, the principal merchant in a city, under whose control all the rest, and the market in general, are standing; the chief leader of a caravan, to whom all that have joined in it are subordinate *Glr.* — *tsón-spógs* proceeds of trade; *tsón-spógs byéd-pa, tsón-spógs-la gró-ba* to engage in commercial speculations *Dzl.* — *tsón-prúl* commerce, *tsón-prúl-gyi ynas* market. — *tsón-zán* (cf. *tsón-čan*) meal after settling a business. — *tsón-zón* goods, merchandize. — *tsón-sa* commercial place, market.

མོ་མོ་ tson-tson 1. a kind of ornament *Cs.* 2. = *tsón-tson*.

མོ་ tsod (prop. the same as *tsad*) 1. **measure, proportion**, in a general sense = **the right and just measure**; *tsod dzin-pa, (bzún-ba) W.* **züm-čé** 1. to take measure, to measure, to measure out, to survey, *yul land, *yul-tsód-zum-kán** land-surveyor *W.* 2. to estimate, to rate, to appraise, to tax, *ran-gi tsod mi dzin* he overrates himself (his own powers) *Dzl.* 3. to observe the right measure, to be temperate; *zas-čan-la* in eating and drinking *Glr.*; *zas-tsod ma zin čuñs gyúr-na* when below the proper measure, i.e. when too little is eaten *Sg.* 4. to try, to tempt, to lead into temptation *W.*; *tsod-ltá-ba, lén-pa B.* and vulg., *Cs.* also *tsod bgám-pa* to try, prove, **tsod ma ltos** I have not tried it yet *W.*, **tig-tsód ma ltos** id., *tsod ltá-ba, lén-pa* also to sound, to sift, examine, spy out, *tsód-lén-pa* sbst., spy; *séms-kyi* or *nyáms-(kyi) tsod lén-pa* to examine, find out or sift another's thoughts or sentiments, also **kög-tsó lén-pa** *C.*; *tsod jal-ba* to measure; *tsod-šes-pa* to keep measure, and adj.: observing due measure, temperate, *tsod-mi-šes-pa* not keeping measure, intemperate. — *tsod-čan, tsod-ldan* 1. moderate. 2. punctilious, strict, grave *W.* — *tsod-méd* intemperate, immoderate, im-

pu^{dent}. — 2. **measure, instrument for measuring**, ཅུ་ཚོད་ *tsu-tsod* water-clock. — 3. **division, portion, quantity**, ཚོད་ཅིག་ *tsod-çig* part, **nor tsod çig** part of the money, of the estate *W.*; esp. of time, **point of time**, certain hour, cf. ཅུ་ཚོད་ and *dus-tso*; **duñ p'u-çe tsod-la** *W.* at the time when the signal with the trumpet is given; **tsam tsod** *W.*, at which hour? — 4. **estimation, supposition, conjecture, guess**; *nai tsod-la* according to my estimation, *tsod dzin-pa* v. above; **dha leb-pe tso' yo'** by this time he will have arrived, I guess *C.*; hence **tsod-çe** *W.* to guess; *tsod-çes*, *tsod-bya* **riddle** *Cs.*, *tsod-çes smrd-ba* to propose a riddle, *mi-tso*d about men, *bem-tso*d about inanimate objects *Cs.(?)*; **tsod-tso*d* *W.* at random *Sch.* — 5. *tsod* affixed to an adj. serves to form abstract nouns, thus: *nyed-par dká-tso*d the difficulty of obtaining, *jig-par slá-tso*d the facility of destroying, *ñan-dogs* *çe-tso*d the greatness of the advantage *Thgy.*

ཚོད་མ་ *tsod-ma* 1. **vegetables, greens**, *tsod-ma rgod-skyés* *Cs.*: wild-growing greens, frequently gathered by the Tibetans in spring-time, such as dandelion, nettles, Eremurus etc.; *tsod-ma gyun-skyés* *Cs.* cultivated vegetables. — 2. **boiled greens, vegetable-soup** *Mil.* and vulgo. — *sno-tso*d = *tsod-ma*; *nyun-tso*d a dish of roots, turnips etc. *Cs.*; *ldum-tso*d a variety of roots *Cs.(?)* — *lo-tso*d all sorts of cabbage; *sa-tso*d *Cs.*, 'meat', (?) or more probably: prepared mushrooms. — *tsod-sder* **plate, dish** *Sch.*

ཚོན་ *tson*, I. (cf. *tso-ba* and *tsos*) **colour**, 1. colouring matter, **paint**, = *tsón-rtsi*, or *rtsi-tson*; *tsón-rtsi dkár-pos bri-ba* to mark with white paint; *byug-pa* **to paint**; *tsón lén-pa* to take, imbibe colour *Cs.*; *tsón shyór-ba* to mix, to prepare colours *Cs.*; *tsón-gyis btso-ba* **to colour, to dye**; *tsón-skud* dyed thread *Do.*; *tsón-spél* a coloured strip *W.* — 2. **colour** = *mdog* *W.* — II. v. *mtson*.

ཚོན་པོ་ *tsón-po* 1. **fat, plump, well-fed** *W., C.*

2. **resinous.**

ཚོན་མོ་སྟེང་ *tsón-mo-sten* a metal (not known) *Sig.*

ཚོབ་ *tsob* for *tsab* *Sch.*

ཚོས་པ་ *tsóm-pa* I. also *tsóm-po* *Cs.* **bundle, bunch**, *tsóm-bu* id., *mé-tog-gi tsóm-bu* bunch of flowers *Pth.*; *riñ-ma nág-poi tsóm-pa btágs-pa* *Mil.*, a kind of collar, made of black yak's tail; *pra-tso*m a border or trimming set with jewels or pearls. *Acc.* to our authorities, however, the word properly signifies a mixture or variety of colours, something **variegated, gay-coloured**, e.g. **dii nún-du tsom mán-po** there is much colouring in this, it is manycoloured, **tsom-tso*m* id. — II. vb. **to doubt, hesitate**; to be timid, bashful, shy; to be ashamed *C.*; sbst. **doubt, timidity** etc.; *tsom-tso*m, *tsam-tso*m, *te-tso*m id.

ཚོས་པ་ *tsoms* *C., W.* 1. = *kyams*, also *tsoms-skór* **court-yard**, *kan-pai tsoms* *Lex.* — 2. **set, division, part, chapter** *Sch.*, so perh. in the title of a book, *çéd-du brjód-pai tsoms* *Thgy.*; **kye-ça yu dan zii tsóm-çan** *W.* a neck-lace or string of pearls in sets, divided by turkois-drops and *rzi*.

ཚོས་པ་རྒྱས་པ་ *tsoms-riams* **noise, din, clatter** *Sch.*

ཚོར་བ་ *tsór-ba* 1. **to perceive**, sbst. **perception**; as one of the five skandhas = བཤུ་མ་, a sensation, a feeling; **to perceive**, *gžán gyis ma tsór-bar* without any one perceiving it *Dzl.*; also without *gžán-gyis*: *ma tsór-bar rkú-ba* to steal unobserved, the contrary to robbing forcibly *Thgy.*; **zim-po tsor** he found it well-tasted; *sbrim-pa tsór-nas* feeling herself to be with child *Pth.*; **yán-mo tsor son** *W.* it felt light to the touch. — 2. **to hear**, for *tós-pa*, common in *W.* —

ཚོར་ལོ་ *tsór-lo* a (flying) **report, rumour.**

ཚོལ་བ་ *tsól-ba* v. *tsól-ba*.

ཚོས་ *tsos* 1. **paint, dye, colouring matter**; *tsos rgyág-pa*, *rgyáb-pa* **to dye, to colour** *Sch.*; *tsos gyur* (or *log*) *son* it has lost colour, it is faded; *tsós(-kyi) ku(-ba)* liquid paint, = *tsón-rtsi* *Ghr.*; *tsós-mkan* **dye**, *tsos-lu* *Sch.*: a cosmetic, wash(?); *rgyá-tsos* a red pigment from India, perh. **kermes** *Med.* — 2. **a medicament** *Med.* — 3. v. *kur-tsos*, *ñon-tsos*.

མཚའ་ལུ་ *mtsá-lu* 1. also *rtá-mtsa-lu Lex.*, *Sch.*: a horse with white feet. — 2. v. *tsa-lu*.

མཚགས་ *mtsags Sch.* = *tsags* 4, *tsags-bzán byéd-pa*.

མཚང་ *mtsán v.* ཏུམ་མཚན་པའ་.

མཚན་ *mtsán* 1. resp. for *min*, **name**, esp. the new name which every one receives that takes orders; *mtsán ysol-ba* 1. to give a name *Glr.* 2. to take, to assume, a name *Glr.*, title *W.* — 2. **mark, sign**, v. *mtsán-ma*. — 3. **night**, *mtsán-mo*.

མཚན་(མ་) *mtsán(-ma)* ལྔ་ལྔ་, 1. **sign** (*rtags* and *ltas*), **mark, token, badge, symptom**, *dón-med-pai mtsán-ma yin* it is a sign that it would be fruitless *Wdn.*; *mtsán-ma debs-pa* to make a mark, to mark (e.g. with paint) *Glr.*; *btsun-mo-la ma jigs-sig byás-pai mtsán-ma byin-nas* making a sign to the queen, signifying: do not fear! (that she had nothing to fear); *mtsán-mas mtsón-pa* to represent a thing by a sign or mark *Lex.*; *rgyal-poi mtsán-ma* (or *rtags*) *liá-po* (acc. to Indian notions) the five royal insignia, turban, parasol, sword, fly-flap and coloured sandals; **shape and peculiar characteristics of separate parts of the body**, *lus-kyi mtsán Dzl.* ཁྱེད་ལྔ་, 5, esp. as marks of beauty, *skyés-bu čén-poi mtsán sum-čur-tsa-ynyis* cf. *skyés-bu*; *mtsán dan dbyibs* as to limbs and stature *Dzl.*; *mtsán(-ma) bzán(-po)* and *ñán(-pa)* good and evil signs, tokens, symptoms, prognostics, frq.; *bkra-šis -pai dge - mtsán* propitious signs *Glr.*, emphat., good, favourable sign, some special (good) quality, *mtsán dan ldan-pa* possessing such quality, **superior, excellent**, frq.; *mtsán-ma rtóg-pa* to prove, to examine, signs; *mtsán-mar sgóm-pa* to take as an omen *Sch.*, *mtsán-mar ma bzun* do not regard it as an (evil) omen, be not surprised or alarmed *Sch.* — *mtsán(dan) bcás(-pa)*, and *mtsán-méd* having characteristics and having none, (v. also *Was.* 297), terms with which Buddhist speculation loves to play, cf. *Köpp.* I, 597. — 2. **genitals** *Med.*, *Pth.*, gen. preceded by *po* or *mo*; *mtsán-dbye*

prob. the genitals open themselves *Med.*; hence in Lhasa the word *tsan-züg* (q.v.) might be misunderstood for painful affection of the genitals. — 3. *šin-tu mtsán čé-bar gyür-te* is at one time applied to Buddha, at another to men, thus leaving the true meaning doubtful.

Comp. and deriv. *mtsán - mkan* soothsayer, astrologer, frq. — *mtsán-grán* and *dgu-mtsán* prize, crown of victory *C.* — *mtsán - brjód* calling upon the name of a deity, enumerating its characteristics and attributes *Cs.*; *mtsán-dón* something similar(?). — *mtsán-nyid* prop.: 'the sign', the essential characteristic, sometimes even implying the true, innermost essence of a thing, whilst, on the other hand, it is also used merely for 'mark' in general; *čós-kyi mtsán-nyid stón-pa*, *kón-du čúd-pa* prob. to show the true essence of doctrine, to receive it into one's own mind *Dzl.*; *mtsán-nyid-pa Mil.* n. of a philosophical school of the present day, stated to be the same as *bye-brág-pa*; it is much in favour with the Gelugpa-sect, and the principal object of their studies is, to ascertain the literal sense and original spirit of their doctrine; they love disputations on these subjects, and may be considered the representatives of speculative science among the Tibetan clergy. — *dus-byás-kyi mtsán-nyid mi-rtág-pa yin* the essential property of all that is compounded is liability to decay *Glr.*; **property, quality** *Doman*; **symptom, indication**, *nád-pa sós-pai mtsán-nyid* an indication that the patient will recover *S.g.*; *mtsán-nyid ysum* the three marks or characteristics in the doctrine of 'perception' of the Mahayanists, *kun-btágs, yžán-dbán, yóns-grúb Was.* 291; *mtsán-nyid bšád-pa Schr.*: **definition**; so it seems to be used in *Thgy.* — *mtsán-rtágs* = *mtsán-ma Wdk.* — *mtsán-pa marked*, *kór-los* being marked with the figure of a wheel *Glr.* — *mtsán-dpe* for *mtsán dan dpe-byad Glr.* — *mtsán-γži Lex.*, *Sch.*: 'the cause of a sign or symptom, an object' (?).

མཚན་མོ་ *mtsán-mo W.*, **tsan**, **night** **tsan* ča dug*, *W.* night-sets in; adv. at

night, by night, in the night time *Dzl.*, *W.*: **tsan-la**; *dei mtsán-mo Dzl.* in that night; *tsan gán*, *tsan tog-tág*, *W.* also **tsan-tse-ré**, the whole night; also adv., all night; *mtsán-dkyil*, *mtsán-gün*, *mtsán-pýéd* midnight; *mtsán-stód*, *mtsán-smád* the first, the second half of the night; *mtsán-stód-kyi rmi-lam* a dream before midnight *Med.* — *mtsán-düs* night time. — *mtsán-byi* (*W.* **tsan-bi**) bat. — *tsan-šin* *W.* 1. chip of pine-wood, 2. pine-wood. 3. pine-tree. — *mtsán-só byéd-pa* to keep watch during the night *Sch.*

མཚམས་ *mtsams* 1. intermediate space, interstice, border, boundary-line, *rgya-gár dan bál-poi mtsáms-na*, *rgya-bál-gyi mtsáms-su* on the border between India and Nepal *Gl.*; *mtsáms-kyi nags-kród* boundary-forest *Gl.*; *sa-mtsáms* (vulgo *san-tám*) frontier of the country *Gl.*; *dé-nas doms lia-brgyái mtsáms-nas* at a distance of 500 fathoms from that place; *bar-mtsáms-na yod* it lies in the middle between; *ri tai mtsáms-su* where the mountains are contiguous to the plain; *byan šar mtsáms-su* in the north-east (cf. no. 2 below); *ču gram mtsáms-su* (between the water and the river's bank) close to the edge *Wdñ.*; *dei mtsáms-su* (with regard to a royal dynasty) intervening, a usurper, interrupting the regular succession *Gl.*; *čes-pai tsig mtsáms-nas* when these words were uttered, at these words *Tar.* 127, 11; *sgo(i)-mtsáms* a narrow opening of the door, *sgo-mtsáms-nas sleb* (he or it) enters through the cleft of a door, equivalent to our 'through the key-hole'; **tsám-la čüg-čé** *W.* to preserve, to put (plants) between (paper), to pack up (glass in straw). — *mtsams sbyor-ba* 1. to close interstices, to stitch up, to sew together (the separate parts of a shoe) *Mil.* 2. *Sch.*: to occupy a certain space, to enter a womb', to embody one's self in human flesh, so it seems to be used in *Thgr.* and *Mil.* 3. to take a resolution, to form a plan, to conceive an idea, to settle in one's mind, like *gód-pa*, cf. *sbyór-ba* I, 2; II, 2 *C.*, *W.* — *mtsams byé-ba* to split(?), *skra smin ysár-du mtsams-bye rtsub kyi* *S.g.* the hair of the head and

the eye-brows splits, divides again, is growing thin, crisp, and interspersed with bald places, which is alledged to be a symptom of approaching death, yet hardly founded on correct observation, nor by any means clearly defined; *Schr.* has: *skra mtsams byéd-pa* to part the hair on the top of the head. — *mtsams-med-pa* 1. adj., *Ssk. ānantarya*, without interstices, continuous, = *go-mtsams-med-pa* v. go 1, *Dzl.* 2. sbst., *Ssk. ānantarya*, *Was.* (240), 'where nothing is to be interposed between a deed and its consequences, where the consequences are not to be averted', a deadly, capital sin *Dzl.* and elsewh.; *mtsáms-med-pa lia*, i.e. inexpiable sins, are: parricide and matricide, murder of an Arhat (*dgrá-bdom-pa*), or of a Tathāgata, likewise causing divisions among the priesthood. — *dus-mtsáms* intermediate time *Cs.* — *mtsams-sbyór* the Sanskrit diphthongs ē, ō, ai, au; *mtsams-sbyór-pa* and *-ma*, a bawd, *Cs.* — *mtsams(-kyi)-žu(-ba)*, also *tsams-žu*, an expression gen. occurring in modern Tibetan letters, winding up the complimentary phrases of the introduction, and passing over to the proper business of the letter; for the immediate sense of the phrase I found no explanation. — 2. the points of the compass, *mtsams bzi* the four cardinal points of the horizon; *mtsams brgyad* includes the intermediate points, south-east etc., *mtsams drug* denotes the four cardinal points together with the zenith and nadir. — 3. demarcation, partition, break, pause, stop, *mtsams yèd-pa* to make a stop or pause with the voice in reading *Gram.*; esp. to draw a line of demarcation about one's own person, whether it be by a magic circle (*Dom.*), or by retiring to a solitary house, either for the sake of private study (*Zam.*), or which is most frq. the case, for religious meditation, (**tsám-la dád-čé** *W.*) in the cell of a cloister, or in a hermitage or cave in the mountains, the seclusion lasting sometimes for several months, during which time the scanty food is silently received from without through a small aperture. Such seclusions are undergone by some in the

sincere belief, that they will acquire thereby higher gifts and abilities, by others merely to increase their odour of sanctity. *mtsams sdóm-pa* Mil. has a similar signification. — *spyad-mtsáms* rules, instructions, defining the extent and limits of a person's duties. — 4. symb. num.: 6, v. *mtsams* drug above.

མཚན་བ་ *mtsár-ba* 1. fair, fine, beautiful, = *mdzēs - pa* Zam., *Glr.* frq., *mtsar sdug* *dan ldán-pa* id., e.g. *bú-mo* *Glr.*; also of flowers; bright, shining, of metals *Stg.*; **nyám-tsar-wa, ló-tsar-wa** admirably fair, wonderfully fine. — 2. wondrous, wonderful, marvelous, gen. with *no, nó-mtsar-čan* *zig* a wonderful, distinguished, eminent man Mil.; *rten nó-mtsar-čan* a wonderful image (of some deity) *Glr.*, in both instances equivalent to wonder-working, miraculous; *nó-mtsar-mčód-pa* a marvelous, extremely rich offering Mil.; more frq. *nó-mtsar-čé-ba* e.g. marvelous things, events, miracles *Dzl.*; *mi srid nó-mtsar-čé* impossible! most wonderful! *Glr.*; *nó-mtsar-čé-ba ma yin* that is not so very wonderful *Dzl.*; strange, ridiculous, *γtam šin-tu nó-mtsar-čé* *Glr.* — 3. *nó-mtsár* wonder, surprise, astonishment, *nó-mtsárskyé-ba, nó-mtsár-du gyur-ba* or *dzin-pa, nó-mtsar-rmád-du gyúr-ba* to wonder, to be surprised. — 4. *nó-mtar-čé* an expression of thanks, = *bka-drin-čé, dé-ltar yin-na kyéd nyiis-ka nó-mtsar-čé* if that is so, then both of you receive my best thanks! Mil.; *yónis-pa nó-mtsar-čé* thanks to you for your coming! Mil.

མཚན་བ་ *mtsál* Cs. also *tsal* vermilion, used (among the rest) inst. of red ink for writing; *mtsál-pár* a printing with red ink Cs.; *mtsál-lògs-pa*(?) Sch.: 'clear vermilion'(?); *sku-mtsál* resp. for *krag* blood Cs.

མཚུངས་བ་ *mtsuns-pa* (W. **tsogs**) similar, like, equal, *ka-dog* as to colour S.O., *sna-ma dan* like the former, *bdud-rtsir* like nectar *S.g.*; *bdud dan mtsuns* you are to me like a satan, you are a satan to me *Pth.*; *lhai sdug-bsnāl dan ča-mtsuns-pai stén-du* besides their sharing all the imperfections of the gods *Thgy.*; *dus-mtsuns-*

pa a contemporary Mil.; *mtsuns-méd, mtsuns-brdl*, without an equal, matchless, incomparable; *sems dan mtsuns ldán-pa* explained by Was. (241) as: manifestations of mind, those outward signs by which the mind manifests itself as existing.

མཚུན་ *mtsun* (Zam. = Ssk. कृत्स्न, raw flesh) 1. Cs.: meat for the manes of the dead, *γtón-ba* to bring an offering to the dead, *skyel-ba* to send one; *mtsun-γtór* explained in *Wdi.* by *ši-bai dón-du γtór-ma γtón-ba*; *mtsun-γtór stér-ba* *Wdi.* — 2. Sch.: tutelard deities, household-gods, or rather the souls of ancestors; so *Dzl.* २, 16 (another reading is *btsun*); also in *mtsun-γtor*, if *mtsun* be taken as a dat., it may have this signification; *mes-mtsun* household-gods of the Shamans Sch.

མཚུར་ *mtsur* v. *tsur-mo*.

མཚུལ་བ་ *mtsúl-pa* the lower part of the face, nose and mouth, the muzzle of animals Mil.; bill, beak Sch.; W. **nám-tsul** nose; *mtsúl-pa gag* the effect of the gall entering the nose(?) *Mig.*; *ka-mtsúl* (W. **kam-tsúl**) face, seldom in B.

མཚོ་སྒྲོང་ *mtse-skyón* *Wdi.*?

མཚོ་ལྗེ་མ་ *mtse-ldum* n. of a medicinal herb *S.g.*

མཚོ་མ་ *mtsé-ma* (W. **tsag-tüg**) twins, *bu mtse-ma ynyis dus rčig-na krunso* *Pth.* two twin-sons were born simultaneously; *mtsé-ma γsum-po* three-twin-child, trigemini *Wdi.*

མཚོར་ *mtsed*, Sch.: *dur-mtséd*, place for burning the dead.

མཚོ་ཁུ་ *mtseu* a small lake, *mtso dan mtseu* lakes and lakelets *Pth.*

མཚོར་བ་ *mtser-ba* = *tser-ba*.

མཚོ་ *mtso* 1. lake, frq. — 2. for *rgya-mtso* sea, rarely. — 3. symb. num.: 4. — Comp. *mtso-dkyil, mtso-dbus* the middle of a lake. — *mtso-kór* an assemblage of many lakes Cs. — *mtso-kyóms* v. *kyoms*. — *mtso-gram, mtso-mtá* border of a lake. — *mtso-snón* *Glr.*, **sóg-po tso-nón** C. the blue lake, Kokonor, in Mongolia. — *mtso-ču* water,

mtso-rláns vapours, *mtso-rlábs* waves of a lake. — **tso-lág** *C.* inlet, creek, cove. — **fo-lag-ílél** *C.* strait, channel.

མཚོག་པ་ *mtsóg-pa* v. *tsóg-pa*.

མཚོག་མ་ *mtsóg-ma* *Lt.*, also *mtsog-ysén* *Cs.*, 'spot or tender part of the head', vacancy in the infant cranium, = *tsáns-pai bú-ga*.

མཚོག་ས་ *mtsogs* adv., **tsógs-se** adj., *W.* for *mtsuins* or *dra*, similar, like, equal; **an-ré-zi tsogs rgyál-la mi dug** they are not so good as the English; **kó dan ná-la dug-nál tsóg-se yod** with him and with me there is the like disaster, misfortune visits us equally.

མཚོན་ *mtson*, 1. also *mtsón-ča*, any pointed or cutting instrument, *mtsón-čas ytúb-pa* to cut to pieces with such an instrument *Dzl.*; weapon, arms; *mtson togs-pa* to seize a sword, to take up arms *Dzl.*; *mtsón-gyis yig-pa* to destroy, to conquer, with the sword *Ma.*; *mtsón-ča rnám-pa bzi* *Stg.*: sword, spear, dart, arrow; *go-mtsón* armory and arms; *ru-mtsón* v. *ru*; *mtson-krag* blood drawn by cuts or stabs (used for sorceries) *Lt.* — *mtson-gyi dru-bu* an attribute of the gods, resembling a coil or ball of thread *Wdn.*; *mtson-skud sgril-ma* *Thgr.* id. (?). — 2. also *tson* fore-finger, *mtsón-rtsa* the pulse to be felt with the fore-finger; *mtson gan* a finger's breadth; *mtson gan mar* a finger's breadth lower *Med.*; *mtsón-pa* a four-fingers' pinch (?); *šin mtsón-pa zig* a handful of sticks *Mil.*

མཚོན་པ་ *mtson-pa* 1. v. *mtson*. — 2. vb. to set forth, bring forward, adduce, state, quote, exhibit, examples of grammatical forms etc. *Gram.*; *dis mtsón-nas* illustrating it by this, setting this up as an example *Gram.*; *des kyan sgyú-mai dpe cig mtson* also in this may be seen an instance of deception *Mil.*; *dpes mtsón-pa* to illustrate by parables *Mil.*; *mtsán-mas* by a sign *Gram.*; so prob. also: *čm-ban ynyis dei mtsón-pai dmág-mi* the soldiers brought forward by the two Chinese officials; it is also alledged to stand for to make, to prepare *C.* — *rnám-mka mtsón-pai rnál-byor-pa* prob.: the

saint that represents the heavens, that resembles the heavenly space *Mil.*

འཚར་ལུ་ *tsa-lu* v. *mtsá-lu*.

འཚག་པ་ *tsag-pa* 1. vb., pf. *tsags*, *btsags*, fut. *btsag*, imp. *tsog* (trans. to *dzag-pa*), to cause to trickle, to strain, filter, sift, squeeze, press out, *bru-mór tság-pa* (partic.) oil-miller *Dzl.*; to draw off, *dmü-ču* to tap (a dropsical person) *S.g.* Cf. *tság-ma*, *tsags*. — 2. adj. thick, fat, obese *Lex.*

འཚར་, མཚར་ *tsañ, mtsañ* fault, error, offence, sin, *de tsán-du če* that is very wicked, a great offence; *mii* or *mí-la tsañ brú-ba* or *drú-ba* 1. to spy out another's faults, to upbraid him with them, to accuse him *Do., C., W.*; **tsañ og dhu-wa** *C.* id. — 2. to irritate, provoke, make angry *C.*

འཚར་བ་ *tsán-ba*, vb. I. pf. *tsáns*, fut. *btsañ* (?) 1. to press into, to stuff *Sch.*, *tsán-ka byéd-pa* id. *Sch.*; *nán-du tsáns-pa* *Lexx.* prob. pressed into, stuffed inside, so *Sch.*: *kri nan tsáns-čan* a stuffed seat; *dbugs kar tsáns-pa* out of breath, panting (in the heat of pursuit) *Mil.*; *dbugs stod-du tsáns-nas skad mi ton* *Mil.* I am pressed for breath, my breath stops, I cannot utter a word (for ardent longing); *stod-tsáns*, *rlun-tsáns*, *tsáns-la pan*, all these expressions imply a want of breath, not sufficiently to be reconciled to the original meaning of the word. — 2. **sú-la tsáns-se yón-čé** *Ld.* to attack a person with open violence, opp. to a stealthy attack. — II. pf. *sañs*, which verb, however, occurs only in *tsañ-rgyá-bar gyúr-ba* to become Buddha *Dzl.* frq., *tsañ rgyá-bar dód-pa* to aim at Buddhahood, and *sañs-rgyás* (having become) Buddha. Besides this form, there exists also a verb *sán-ba*, pf. (*b*)*sañs*, to clean, as may easily be proved by examples. The whole will perh. become clear, if we presume, that the form *tsañ-ba* for the present tense is now obsolete, occurring only in reference to Buddha, as quoted above, and that the root *sañ* is now used as present tense in the following significations: 1. to remove (impurities) — like *dug-pa* — to make clean,

dan sán - te med W. (the soot) having yesterday been removed, there is none just now; **sai dug, san čos** W. it is cleansed, swept clean, **bag sai, nyé-pa sai** the contamination, the sin, has been removed, done away with C.; *snyun sans* the disease is removed Pth.; *skyo-sáns byéd-pa* to remove melancholy, to recreate or amuse one's self; to comfort others; *skyo-sáns-la gró-ba, skyo-sáns byéd-pa* to take a walk, to take a ride Pth., C.; *mya-nán sán-ba* to comfort Pth., to console one's self; esp. 2. to recover, to come again to one's senses, *ra-ro-ba-las* from intoxication Dzl.; *γzim-pa-las* from a deep sleep Dzl.; also construed as before: *bzi Glr., *ra** W. from a drunken fit, and this agrees with a sufficiently authenticated signification of the Ssk. root *budh*, so that *sans-rgyás* would after all be the literal translation of བུ་བླ་ (contrary to Burn. I, 71 med.), taking the signification of the name, accord. to Tibetan notions, to be: 'the man that has entirely recovered from error and come to the knowledge of absolute truth'. That *sans-rgyás* be the same as perfect, holy, seems to be a mere etymological conjecture of Cs. — 3. to take away, to take off, **keb sán-wa** C. to uncover. — 4. to be spoiled, to become unfit, useless, **wó-ma san son** C. the milk is spoiled, *zom sai dug* = *sai dug* the casks are leaky, are running out.

འཛང་ར་ རྩམ་པ་ Sch.: the neck of the thigh-bone; *tsán-rai tsil* the fat attached to it C.

འཛམ་བ་ རྩམ་པ་, pf. *tsabs, bsabs*, fut. *bsab*, imp. *tsob*, to pay back, repay, refund, *skyin-pa* a loan Lex.; cf. *tsab*.

འཛམ་འཛམ་ རྩམ་པ་ *tsab-tsub* hurry, confusion, perplexity, fear Sch.; also: *tsab-tsab-mor yná-s-pa* to tarry in fear, to hesitate in apprehensions Tar.

འཛམ་མ་བ་ རྩམ་པ་, pf. *tsabs*, imp. *tsobs* Sch.: resp. to be afraid; Lex. *blo-tsab* id. (?)

འཛམ་(ས་)བ་ རྩམ་པ་ 1. = *čam-pa* (?) fit, suitable, in accordance to, in conformity with, *de dan tsám-par* S.g.;

so-sói byór-pa dan tsám-par Tar. according to their ability, in proportion to their property. — 2. frq. and mostly erron. for *mtsáms-pa*.

འཛར་བ་ རྩམ་པ་, pf. *tsar* 1. to be finished, completed, terminated, *snón-la tsáro Glr.* it was the first that was finished; to be at an end, consumed, spent, **nor tsár-te son** W. the money is all spent; esp. as an auxiliary, to denote an action that is perfectly past or completed (where in the earlier literature *zin* stands), in later books with the termin. inf., *yóns - su rdzogs - par tsár - te* when ... was completely finished Glr.; vulgo the mere root is used, esp. in W., **tsog tsar-ra ma tsar** are they assembled, has the meeting begun already? **lam-la žug tsar, son tsar, kal tsar** he is on the way, he is gone, it is dispatched; *tsár-ba byéd-pa, tsár-du žug-pa* Cs., **tsar čug-čé** W. to bring to a close, to finish, to terminate. — *tsár-γčod-pa* 1. to destroy, annihilate, e. g. diabolic influences, infernal powers Pth.; to defeat, overcome, in disputation Mil.; to excel, surpass, *sgyu-rtśál-gyis Glr.*; to punish Tar. 2. for *γsár-γčod-pa* Pth. — 2. to grow, grow up, thrive, of little children W.; *tsar-skyéd* growth Mil.

འཛམ་ རྩམ་པ་, *tsal, sgro-bai-tsal-gyi ka-brgyan* Mil.?

འཛམ་བ་ རྩམ་པ་, imp. *tsol* eleg. 1. to want, wish, desire, ask; when followed by a verb, the latter stands in the termin. inf., or the mere root of it, and more esp. that of the perf. form, *yab dan mjal tsál-lo* I have a mind to go to see my father Dzl.; *bltás-par tsál-te* wishing to see Dzl.; *túgs-la bžag tsal* I wish it may be borne in mind Glr.; *γsun tsal* I beg you to speak Mil., *bzuñ tsal* please take Pth.; pleon. *kríd-par žu tsal* Glr.; esp. as an intimation of willingness, *dé-ltar tsál-lo* yes, we will do that Mil., or like our: very well! Further: *pá-la nor ma tsál-tam* has he not asked the money from his father? Dzl.; *gum yañ čì tsál* why does (the king) want to kill me? Dzl.; *deñ don mi tsal* the profit of it I do not desire Glr. — 2. to eat, *btsan-dug*

poison *Dzl.*; *byi-bas རྟལ་མུ་ཅེ་མུ་* eaten by mice *Dzl.*; *γdon mi རྟལ་མུ་པར་ལེག་པར་* eleg. for *γdon mi ཅུ་པར་* without doubt *Dzl.* — 3. to know *Cs.*; so *no-རྟལ་མུ་པམ་* appears to be used for *no-ཤེས་པམ་*, and in a passage of *S.O.* it seems to imply to understand. — 4. in certain phrases: *bad རྟལ་མུ་པམ་* to use diligence *Thgy.*; *bro རྟལ་མུ་པམ་* 1. to swear *Pth.*(?), 2. to have a cold *Mil.*; *γiyag རྟལ་མུ་པམ་* to greet, salute, v. *γiyag*.

འཚོལ་མ་ རྟལ་མུ་མུ་ *Cs.* = *tsal-ma*.

འཚོག་བ་ རྟལ་མུ་པམ་, pf. *tsig*, to burn, to destroy by fire, *gron-kyer mi dan bcas-pa* (he burned) the town with its inhabitants *Pth.*; *mes, mer*, vulgo **mé-la** with fire; *nam-par* entirely, completely *Dzl.*; more loosely: *tsig son* he burnt himself, scalded himself etc.; also of food, burnt, injured by the heat; *tsig-gam* am I burning? (thinks one suffering of fever) *Med.*; of inflammation, v. *mig-རྟལ་མུ་*; of any violent pain *Dom.*; to be glowing, of the evening-sky *W.*; **tsig རྟལ་མུ་པམ་* C.* to be in the rut, the copulating of larger animals.

འཚོང་ and འཚོང་མ་བ་ རྟལ་མུ་མུ་ and རྟལ་མུ་མུ་པམ་ *Mig.?*

འཚོར་བ་ རྟལ་མུ་པམ་, pf. *tsir*, *btsir*, fut. *γtsir*, *btsir*, imp. *tsir* *W.* **btsir-ཅེ་** to press, *mig* with the finger on the eye *Med.*; *nang-γis* to press hard *Stg.*; to press out, an ulcer; to wring, a wet cloth; to crush out, *til-mār* sesame-oil *Lex.*; *o-ma རྟལ་མུ་པམ་* to milk; **tsir tag jhē-pa*, or *tān-wa* C.* to press hard, to examine closely, to hold a rigorous inquest; *btsun-mo-la yañ tsugs γtsir čün-bar gyür-to Pth.* also the queen's mind was much depressed.

འཚོག་མ་བ་ རྟལ་མུ་པམ་, pf. *tsugs* (intrs. of *dzug-pa*), 1. to go into (more freq. *tsud-pa*), to enter upon, begin, commence, *stod-pa bul-ba-la tsugs* he began to praise, to flatter. — 2. to penetrate by boring, v. *γur-pa*; to take root, to establish one's self, to settle, *rtśā-ba ma tsugs* it has not struck root; *brog རྟལ་མུ་པམ་མུ་ལེ་མུ་པམ་མུ་པམ་* *Mil.*, prob.: they had no longer any mind to establish themselves in this alpine solitude; *brtan-*

gyi skyid-mgo dé-nas tsugs this was the beginning of my lasting happiness *Mil.*; most freq. *tsugs-pa* as partic. or adj.: firm, steady, *rkāñ-lāg ma tsugs-te sā-la gyél-to* his limbs not remaining firm (in consequence of a paralytic stroke), he fell to the ground *Dzl.*; **kān-pa tsug-kyin dug** sit quiet with your feet! *Ld.*; *dug mi tsugs-pa Med.*, *sa γrig-tu mi tsugs-pa Pth.*, **dō-tsug mē-pa* C.*, **dād-du mi tsug-kān* W.* not being able to sit still; not stationary, unsettled, roving, restless, volatile, flighty, inattentive, *spyód-pas skād-čig kyañ mi tsugs-pa Glr.* id.; **tsug-la dod* W.*, be attentive! to be able *C.*

འཚོད་བ་ རྟལ་མུ་པམ་, pf. *tsud* (intrs. to *dzud-pa*) to be put into (a hole), to prison *Glr.*; to go into, to enter, to get into (a good and wholesome way), to go to (hell); *kon-du* v. *kon tsud-pa*.

འཚོབ་བ་ རྟལ་མུ་པམ་, pf. *tsubs*, 1. to whirl, of whirlwinds, snow-storms, smoke etc. *Mil.* and elsewh. — 2. to be choked, esp. to be drowned, *nya čab-la γyo-ba tsub mi srid* the fish swimming in the water cannot be drowned *Mil.*; *čus tsub-pa Mil.*; **tsub-te šè* W.* he has been drowned. — 3. *spyód-pa tsub-pa* pugnacity, of fowl *Glr.*

འཚོབ་ རྟལ་མུ་པམ་ 1. vb. pf. *btses*, fut. *btse*, *γtse* (*Dzl.*) to hurt, damage, injure, persecute, torment, *mi-la tsé-ziñ γnód-pa byéd-pa*, or *γnód-ziñ tsé-bar byéd-pa* id.; also sbst., enemy, persecutor *Mil.*; *γān-zān-la sogs-pai tsé-ba dan bcās-pa* (a place) haunted by beasts of prey or any other noxious creatures *Thgy.*; the term is also applied to horses that bite each other. — 2. sbst. (spelling uncertain) psalterium, the third stomach of ruminating animals *W.*

འཚོག་མ་བ་ རྟལ་མུ་པམ་, pf. *tsags*, imp. *tsag(s)*, to repay *Cs.*

འཚོང་བ་ རྟལ་མུ་པམ་, pf. prob. *tsens*, 1. to increase, improve, thrive, opp. to *γün ba W.* — 2. to be content, happy *Mil.*

འཚོད་བ་ རྟལ་མུ་པམ་ 1. v. *tsód-pa*. — 2. v. *bséd-pa*.

འཚོས་བ་ རྟལ་མུ་པམ་ pf. *tsems*, *btsems*, fut. *btsem*, imp. *tsems*, *W.* **tsēm-ཅེ་** to sew, **gos tsēm-čē ras** materials for a gar-

འཆོར་བ་ *tsér-ba*

ment; *tsém-skud* thread for sewing; *tsém-káb* needle. — *tsém-drüb* needle-work *Cs.* — *tsém-srüb* *W.* seam. — *tsém-méd* without a seam; *Sch.* also: without interruption.

འཆོར་བ་ *tsér-ba*, I. vb. to neigh *Pth.* and vulgo. — II. also *mtsér-ba* 1. vb. to grieve, to sorrow, and sbst. grief, sorrow, resp. *fugs-tsér*, cf. *tsér-ka*; *tsér-can* sorrowful, anxious, *tsér-méd* free from sorrow, easy. — 2. to be afraid, to fear *C.*, *Mil.* — 3. to shine, to glitter, and sbst. lustre, brightness, splendour, brilliancy, of light *Lex.*, of jewels *Dzl.*; *dkár-zin* (or *dkár-la*) *tsér-ba* to be of a shining white *Mil.*

འཆོར་ས་, མཆོར་ས་ *tsér-sa*, *mtsér-sa* 1. *Sch.*: cause of uneasiness, source of care. — 2. an old deserted settlement or dwelling; *tsér-rnyin* id. *Sch.*

འཆོབ་ *tsó-ba*, I. vb. a. intrs, pf. and imp. *sos*, 1. to live, *rin-du* a long time, *lo bryga* a hundred years *Med.*; *nam* (or *ji-srid*) *tsó* *bár-du* for life, life-long, *čós-kyis*, *rig-pas*, *rinón-pas* to gain a livelihood by religion, science, hunting *Cs.*, or: to lead the life of a cleric, scholar, hunter; *srid tsó-ba* to pass life, to continue in a state, to exist, frq.; *dü-dzii nán-du* *tsó* *mi pód-do* in the throng of the world I cannot exist *Dzl.* (*W.* **són-čé* and *tse píd-čé**). — 2. to remain alive, to be maintained in life, *di ma byás-na mi tsoo* else we shall not remain alive, we shall not be able to live *Dzl.*; to revive, to recover, from sickness etc. *Dzl.*; *sós-par gyúr-ba* id, frq.; *ši-ba-las* to be rescued from peril of death *Dzl.* — 3. to last, to be durable, of clothes etc., *W.*: **mán-po tsó-čé** to last long, to be very durable; *tsó-zin sdód-pa* to remain valid, binding, to retain its virtue, efficacy, of laws, doctrine etc. — 4. to feed, to graze. — b. trs., pf. (*b*)*sos*, fut. *γso*, 1. to nourish, *lus* the body; to sustain, *srog* life; to pasture, to feed, *pyugs tsó-ba-la kyér-ba* to lead the cattle to pasture *Pth.*, *pyugs tsor pyin-pa* id. — 2. to heal, to cure, *nad Lt.*; in this sense the fut. form is used as a vb. for itself, q.v.; *tsó-byéd*, *tsó-mdzad* 'life-giver', i.e. physician, medicine.

འཆོད་བ་ *tsód-pa*

II. sbst., also *tsó*, 1. life, *mi zig-gi tsó-ba bšól-ba* to prolong life *Dzl.*; *čó-čag tsó* *rje* the lord of our lives, viz. the king *Gl.*; *tsó skyón-ba* to spare, preserve, protect another's life; to rear, bring up, educate. — 2. livelihood, sustenance, nourishment, entertainment, *zlá-ba γsüm-gyi bár-du tsó-ba shyór-ba* to board a person for three months *Dzl.*; *tsó-ba-la ma bltá-ste* not caring for the entertainment *Dzl.*; *tsó-bab zán-po* good eating and drinking *Mil.*

འཆོག་ཆས་ *tsog-čas* goods, effects, chattels, tools, necessities, = *yo-byad Lex.*; also provisions, provender.

འཆོག་པ་ *tsóg-pa*, pf. *btsags*, fut. *btsog*, imp. *tsog*, *W.* **tsóg-čé** 1. to hew, chop, cut, pierce; to inoculate, vaccinate, *brüm-pa* the small-pox. — 2. to cudgel, *tsóg-čín rdün-ba Pth.*, *brdóg-tsog-pa* id. *Dzl.* — 3. also *mtsóg-pa* to find fault with, to blame, censure, carp at, tease *Sch.*

འཆོག་མ་, འཆོག་ས་ *tsóg-ma*, *tsógs-ma* = *mtsóg-ma*.

འཆོག་ས་པ་ *tsogs-pa*, pf. and imp. *tsogs*, to assemble, to gather, to meet, frq.; *kyed dir tsogs*, ye, that are here assembled *Mil.*; *mi mán-po tsógs-pai mdün-du* before many assembled people *Dzl.*; *byin-ba lia tsógs-pa* the five elements meeting *S.g.*; *tsogs rtén-gyi zas-čán* food and drink to entertain the people assembled *Gl.*; to unite, to join in doing something, to associate, to make common cause; examples v. *lugs*.

འཆོད་བ་ *tsón-ba*, pf. *btsons*, fut. *btson*, imp. *tsón*, *W.* **tsón-čé**, to sell, *dri tsón-bai γnas* place where perfumes are sold *Stg.*; **dan gón-čé tsón-kan-ni mi** *W.* the man that yesterday had a coat to sell.

འཆོད་པ་, འཆོད་བ་ *tsód-pa*, *tséd-pa*, (*Cs.* *tsó-ba*?) pf. *btsos*, fut. *btso*, imp. *tsos*, *tsod*, *W.* **tsó-čé**, 1. to cook, to dress, in boiling water, meat, vegetables; **ču-tsós** *W.* 'water-boiled', dumplings, = **ču-ta-gir**. — 2. to bake provinc. — 3. to dye, *gos* a garment. — 4. *tsós-pa*, **tsós-mkan** *W.* **ripe*, **tsos son** is ripe; **ldád-pa ma tsos** *Ld.*, he is a green-horn.

འཕྲོ་བ་(ས)་པ་ འཕྲོ་བ་(s)-pa

འཕྲོ་བ་(ས)་པ་ འཕྲོ་བ་(s)-pa to be a deputy, representative, substitute *Cs.*; *rîgs* འཕྲོ་བ་-pa to be the first-born male in a family, the support of a family *Dzl.*; འཕྲོ་བ་-par byéd-pa to substitute, to put in the place of another *Dzl.*; *yduñ* - འཕྲོ་བ་-po resp. for first-born *Dzl.*

མཐོང་བ་ mdza-ba

མཐོང་བ་ མཐོང་-ba, pf. and fut. *btsol*, imp. *tsol*, *W.* **tsál-čé**, 1. to seek, to search, to make research; *tabs* to think upon means. — 2. to try to obtain, *zas*; to procure, acquire *Mil.*; to fetch *Thg.*

མ

མ་ dza 1. the letter sounding *dz*; cf. the observations to ཅ་ *tsa*. — 2. numerical figure: 19.

མ་ dza 1. v. *dza-ti*. — 2. *dzá-brduñ-ba* to break through *Sch.*

མ་དྲི་ *dzá-ti*, prop. མ་དྲི་, *Ssk.* जाती, nutmeg *Lt.* and vulgo; sometimes *dza* for it, po. *Lt.*

མ་བོ་གི་ *dza-bo-šin* *Lex.* a hollow tree *Sch.*

མ་ཡ་ *dzá-ya* 1. *Sch.*: 'muddy deposit, green slime in the water'. — 2. *C.* the markings of wood, speckled and variegated, in consequence of a disease of the tree, cf. *lba-ba*. — 3. n. of an ancient king of China *Glr.*

མ་ལན་ *dza-lantra*, more accur. མ་ལན་རྩ་ར་ *dza-lán-dha-ra*, n. of a province in the Punjab, now 'Jellundur'.

མ་ལུ་ཀ་ *dzá-lu-ka*, čui *dza-lu-ka* *Sch.* 'water-spider'; in *Ssk.* however: leech.

མ་བ་ར་ *dzab-ra*, prob. to be spelt *rdza-bra* q.v.

མ་མུ་ *dzám-bu*, gen. མ་མུ་-bu, མ་མུ་, the rose apple-tree, *Eugenia*, which figures also in mythology; *dzám-bui glin*, *dzam-bu-glin*, *dzam-glin*, མ་མུ་བློ་པ་, acc. to the ancient geography of India and Tibet, that part of the world which comprizes these countries, the triangular peninsula of Hindostan, occasionally including the immediate border-lands; but as in Brahman and

Buddhist literature all that does not belong to these two religions is considered as not existing, or at least as hardly human, མ་མུ་-glin is simply used for earth, world, and མ་མུ་-bu - glin - pa, for inhabitant of the world, man.

མ་མུ་ལ་ *dzám-bha-la*, also *dzám-bha*, *Glr.* the Tibetan *Plutcs*, god of riches, = *rnám-tos-srás*, also *rmugs-dzin* *Lex.*, *ynod-dzin*, and acc. to *Schf.*'s conjecture (*Tar.* 6, 1) also *ynód-pa-čan*; *dzam-sér* this god painted yellow, *dzam-nág* painted black *Cs.*

མི་ *dzi*, num. figure: 49.

མི་ན་མི་ *dzi-na-mi-tra* *Ssk.* n. of a Buddhist scholar.

མི་ *dzu*, num. figure: 79.

མི་ཏ་ *dzu-ta* *Hindi*: shoe *C.*, *W.*

མི་བ་མི་ *dzub-dzúb* *C.* **dhsub-dhsúb jhé*-pa* to wag, to whisk the tail, of horses and cattle.

མི་ *dze*, num. figure: 109.

མི་ཅེ་ *dze-tse* *C.* **dhse-tse**, vent-hole for the smoke, chimney.

མི་ *dzo* num. figure: 139.

མི་ཀི་, མི་ཀི་ *dzó-ki*, *dzwo-ki* *Mil.*, *Wdn.*, vulg. for *yó-gi*, v. *rnál-byor-pa*.

མཐོང་བ་ *mdzá-ba* (*Lex.* = *mtün-pa*) to love, as friends or kinsmen do, *Kyo-süg*

mdzá - ba - rnams a loving married couple *Dzl.*; *mdza-ñin sdüg-par gyúr-ba* loving each other, e.g. like brothers or sisters, *Dzl.*; *mi-mdzá-ba tams-čád* any hostile, malignant (creatures or powers) *Dom.*; *mi-mdzá-ba-rnams sdüm-pa* to reconcile those that are at variance *Thgy.*; *brám-ze mdzá-ñin śés-pa žig yód-de* he had a Brahmin for his intimate friend *Dzl.*; *mdza-bśés* friend, frq. in conjunction with *nyé-du* or *kyim-mśes* *Glr.*; *mdzá - bo* id. *Dzl.* etc. and vulgo, rarely *mdzao* *Thgy.*; still more vulg. *Ts.*: **dzán-te*, *dzá-mo** fem.; **dzá-wo jhép-pa**, *C.*, = *mdzá-ba*; *mdza - grógs* intimate friend *Sch.*; *C.*: husband, wife.

མཛའ་སྦྲུལ་ *mdzañs-pa* (*Ssk.* བཞུན་པ་) 1. wise, learned, frq.; *mśás-ñin mdzáñs-pa*, *γtsug-lag-čé-ñin mdzáñs-pa*; *mdzañs-blun* the wise man and the fool, a relig. composition, publ. by Schmidt, together with a German translation, containing an endless variety of examples relative to the Buddhist doctrine of future rewards and punishments; *mdzáñs-ma* a wise woman *Glr.* — 2. gentle, noble, distinguished as to rank, *ya-rábs mdzáñs-kyi bu* *Glr.* po. — (The spelling *mdzáñs-pa* is not of unfrequent occurrence, but seems to be objectionable.)

མཛེད་པ་ *mdzad-pa*, imp. *mdzod* (*W.* also **dzad**), to do, to act, resp. for *byéd-pa* in all its significations, whenever the person acting is the object of respect, hence almost without exception with regard to Buddha; but also in common life: **či dzad dug** *W.* what is your honour doing? also together with *byed-pa*, *grogs byéd-par mdzód čig* pray, help me! further as a sbst.: the act of doing, the thing done, the deed, *mdzad-pa bcu - gnyis* the twelve deeds (or prop. incidents) of an incarnated Buddha, viz. the descending from the gods, conception, birth, exhibition of skill (i.e. going through certain chivalrous exercises), conjugal diversion, relinquishing family-ties, engaging in penitential exercises, conquering the devil, becoming Buddha, preaching, dying, being deposited in the shape of relics; sometimes

even hundred (or rather 125) such deeds are enumerated *Cs.* —

Comp. and deriv. *mdzád(-pa)-po* a maker, composer etc.; also to be used for creator. — *mdzad - spyód* resp. deed, action *Mil.*; deportment, conduct, like *spyód-lam* *Mil.*; course of life, way of acting, e.g. of a heretical king *Pth.*

མཛེར་ར་མཛེར་རེ་ *mdzár-ra - mdzer - ré* *Ld.* pitted with the small-pox, pock-marked; warty, blotchy, v. *mdzér-pa*.

མཛུབ་མོ་, vulgo མཛུག་གུ་ *mdzúb-mo*, *mdzúg-gu*, 1. finger, esp. fore-finger; *tams-čád* *Kar* *mdzúb-mo čüg-la sdod* *Glr.* now sit down and put your finger into your mouth (for our: put your finger upon your mouth), i.e. be silent, as becomes the vanquished; **dzúg-gu tšip-pa** *C.* a kind of covenanting, the two parties wetting their fingers with saliva and then striking them against one another, which ceremony is considered more stringent than that of **do čóg-pa**, v. *rdo*. The different fingers are: (*m*)*té-bo*, (*m*)*téb-mo* thumb; *mdzúb-mo* *B.*, **dzúg-gu** vulgo, *ston-byéd* *Cs.*, *mśod* *Med.* fore-finger; *srin-lád*, *bar-mdzúb* *Cs.*, **gün-dzug** *C.*, *kán-ma* *Med.* middle-finger; *srin-mdzúb* *Cs.*, **srin-dzug** vulgo, *min-méd* (*Cs.*, acc. to *Ssk.*) *čad* *Med.* the fourth finger; (*m*)*té(-ba)* or *teu-čün*, **dzug-čün** *C.* the little finger. — 2. toe. — 3. claw.

Comp. *mdzúb-kér*, -*kyér* or -*kyán* *Cs.* a stiff finger. — *mdzúb-brkyáñs* *Cs.* an extended finger. — *mdzúb-skyis* finger-ring (= *ser-ydub*) *Lew.* — *mdzúb-křid* a pointing with the finger, hint, intimation, direction, *blo-té-tsom sél-bai* *mdzúb-křid byas* he made an intimation that removed every scruple of the mind *Glr.* — **dzug-gán** *W.* a span, measured with thumb and fore-finger. — *mdzúb-güg* a crooked finger *Cs.* — **mdzúb-rtén** vulgo, thimble — *mdzúb-mtó* 'a span measured with the thumb and middle-finger' *Sch.* prob. = *mdzug-gań*. — *mdzúb-rdúb* a mutilated finger *Cs.* — *mdzúb-brdá* a hint or sign given with a finger *Cs.* — *mdzúb-rtšé* tip of a finger *Cs.* — *mdzúb-tšigs* joint of

a finger *Cs.* — *mdzub - žá* thimble *Cs.* — **dzug-ri** *W.* = *mdzub-brdá*, **dzug-ri-tán-čē** to beckon. — *mdzub-šúbs* a fingered glove *Sch*

མཛེ་ *mdze*, *Ssk.* कृष्ण, **leprosy** (not cancer, yet infectious, the skin growing white and chapped) *Glr.*, *Med.*; *mdžé-čan* leprous.

མཛེར་པ་, འཛེར་པ་ *mdzer-pa*, *dzér-pa* knot, **excrecence** of the skin, **wart** etc. *Med.*; *rus - mdžér* *S.g.* bony excrecence, exostosis (?); **knag**, knot, in wood *Dzl.*; *mdzer-mál* knot-hole, in boards.

མཛེས་པ་ *mdžés-pa* fair, handsome, beautiful, *mdžés-pai* or *-mai bú-mo* *Glr.*; *bú-mo mdžés-pa* as a tender address to a daughter *Glr.*; *ri-bo nags-ťsál dū-mas mdžés-pa* a mountain beautified by numerous woods; *mdžés-par byá-bai p̄yir* for show, serving as finery, ornament *Stg.*; *fig.*: *spyód-lam mdžés-pa* a deportment outwardly unblamable *Dzl.*; *lus-mdžés* a well-made body, *ydon-mdžés* a handsome face, *mig-mdžes* a beautiful eye *Cs.*; *mdžes-mdžés* **pomp**, **extravagance**, **profusion**, **debauchery** *Sch.* — *ynod-mdžés* name of the *rig-siágs-kyi rgyál-po* (?) *Dom.*, *Lex.*

མཛེ་ *mdzo* mongrel-breed of the yak-bull and common cow *Lt.*, whilst *bri-mdzo* (*W.* **brim-dzo**) is the hybrid of a common bull and a yak-cow, *mdžó-ťpo* a male, *mdžó-mo* a female animal of the kind, both valued as domestic cattle; *mdžó-mo-kyu* a herd of such animals; *mdzo-rgód* wild cattle; *mdzo-p̄rúg* calf of such cattle; *mdzo-kó* leather, *mdzo-már* butter from a bastard cow, *mdzo-sgál* load for the same *Cs.*; *mdzo-ťsá* *Wdn.* n. of a medicine (cf. *ba-ťsá*?).

མཛེ་མ་ *mdžó-mo*, 1. v. *mdzo*. — 2. **oats** *Sch.*

མཛེན་ *mdzod*, *Ssk.* कोष, 1. sbst. **store-house**, **magazine**, **depository**, **strong-box**, *mdžód-du žúg-pa*, *sbéd-pa* to secure, to hide a thing in a depository, *mdžód-nas dón-pa* to fetch forth from it; *dkor-mdžód*, *pter-mdžód* *Glr.* treasury; *bañ-mdžód* corn-magazine, granary; *dbyig-mdžód* a safe for valuables, *yser-mdžód* for gold; *p̄yug-mdžód* (*Cs.* also *mdžód-pa*) **treasurer**, with kings,

in large monasteries; *miñ-gi mdzod* a treasury of words, **dictionary**. — *mdzod - kan* store-room, larder. — *mdzod-sriñ* treasurer *Dzl.* — 2. vb. v. *mdžád-pa*.

མཛེན་སྐྱ་ *mdžód-spu*, *Ssk.* ऊर्णा, *smín-mtsams-kyi mdžód-spu* *Glr.*, acc. to *Cs.* a single hair, acc. to the majority, a circle of hair, between the eye-brows, in the middle of the forehead, one of the particular marks of a Buddha, from which, e.g., he is able to send forth magic or divine rays of light.

མཛེལ་བྱ་ *mdžól-bu* *Lex.*; *Sch.*: 'grief, dejection; a snare, a trap'(?).

འཛེན་ *dza* 1. exchange, **agio** *C.* — 2. interest or premium paid for the use of money borrowed *Lh.*

འཛེན་པ་ *dzá - ba*, prob. only in the word *čúd-dza-ba* to be expended in vain *Cs.* (?).

འཛེག་པ་ *dzág - pa*, pf. (*y*)zags, fut. *γzag*, (intrs. to *ťsag-pa*), to drop, drip, trickle, *sna-k̄rág*, *sna-ču dzag* blood, water, dripping from the nose *Med.*; **ñal-ťag zág-čē** the menstrual flow of females (plain expression for it) *W.*; *mči-ma* *Dzl.*; *śo-ma dzág-pa dé-las byuñ* milk is trickling from it *Wdn.*; *dzag - dzág - pa* to trickle constantly *Sch.*; in a more gen. sense: to flow out spouting; *krag γzogs-pa* the blood that has been shed *Dzl.*; *mtso žábs-nas zágs-te méd-par soñ* flowing off at the bottom, the lake dwindled away *Mil.*; **ká-ču zag dug** *W.* he foams (with rage); *bžin zags-te* the face dripping (with perspiration); **śú-gu zags soñ** *W.* the paper runs, blots; sometimes used transitively: *kun-la snyiñ-btse mči-ma γzag* he is shedding tears of universal pity *Dzl.* २२, 16; *sor bar-nas dzág-nas* letting (the ashes) fall through between his fingers *Mil.*

འཛེག་འཛེག་ *dzag- dzóg* mixed, mingled, promiscuously, pell-mell *Lex.* = *krúgs-pa*.

འཛེང་འཛེང་ *dzan̄-džón* = *γtsuñ-γtsón*.

འཛེངས་པ་ *dzan̄s-pa*, *Lex.* = *žád-pa* spent, consumed, exhausted, construed with *nor*, of rare occurrence.

འཛིན་པ་ འdzin-pa, pf. *zad* 1. to be on the decline, pf. to be consumed, spent, frq., *bságs-pai nor dzad* the gathered wealth goes to an end *Pth.*; *snúm-zad-kyi már-me* a lamp the oil of which is exhausted *Ghr.*; *kyód-kyi bsód-nams zad-pai tsón-prug-rnams* ye (poor) partners in trade, whose stored-up merits are now at an end (whilst the speaker by the strength of his virtue is saved from the danger in which the others perish) *Ghr.*; *rgyógs-la zad* that has been spent for provisions *Mil.*; *brlai ša zad kyañ yañ-no* the flesh of the upper part of the thigh, even after it had been used (after all had been laid on the scales), was nevertheless lighter than . . . *Dzl.*; *tabz-zád* helpless *Ghr.*; *tse-yóns-su zad-pa-las* whilst life is consuming itself *Do.*; *tse-zád-kar Do.*, prob. the same as *či-kar*, at the hour of death; frq. referred to sin: *dod-čágs-kyi sems, dri-ma kun, nyés-pai skyon tams-čád, dód-pa kun yóns-su zad-de* sensuality and all sin, desire and defilement being done away with, having ceased *Dzl.*; *dug liñai lās-la zad-pa med* the effects of the five poisons (q.v.) never cease; *dré-la zad-pa med* of devils there is an infinite number *Mil.*; *zad (-pa) med (-pa), zad-mi-šes-pa* incessant, endless, everlasting — 2. *dis zad* with this it is done, i.e. a. this is the only thing, besides which no second is existing; *dis don-nyer-žin fso-bar zad-na* as this is our only means of making a living *Dzl.*; *bu ni kyod yčig-pur zad-de* as thou art our only son *Dzl.*; *mtón-ba kó-mo kó-nar zad-de* as I am the only person that has seen . . . *Tar.*; *mtón-bar zad-de* this is limited to seeing, this refers only to sight *Dzl.* *LV, 12*; *nyis ni min yčig-pa tsám-du zad-pas* as the two have only one name *Tar.*; hence the frequent *ma zad-de* with the termin. case, not only, *srog dór-ba di bá-žig-tu ma zad-de* having lost his life not only this time (but often so before) *Dzl.* *VZ, 13*; *der ma zad (-kyi)* not enough with that, still more, further, yea even *Thgy.* — b. it is decided, settled, unquestionable, nor *rgyál-pos bzés-par zad-na* as the fortune unquestionably falls to the king.

འཛིན་པ་ འdzin-pa magic sentence, *bzlá-ba* to pronounce one *Lex.*

འཛིན་པ་ འdzin-pa to strive, endeavour; to be studious, to give diligence *Sch.*

འཛིན་པ་ འdzin-pa v. *dzám-bu*.

འཛིན་པ་ འdzin-pa, gun, cannon, *gyáb-pa* C. to discharge.

འཛིན་པ་ འdzin-pa bob, tassel, tuft *Lex.*

འཛིན་པ་ འdzin-pa Cs.: 'to hang down'; yet it is evidently the prop. present-form to the pf. *bzar* and the fut. *γzar*, which frq. are used without regard to tense: to hang up, clothes on a line *Dzl.*; to hang or throw over, the toga over one's shoulder *Dzl.* and elsewhere.

འཛིན་པ་ འdzin-pa to abstain from, to be abstinent, temperate *Sch.*

འཛིན་པ་ འdzin-pa to quarrel, contend, fight, *mčē, sder-, rwa-dzin byéd-pa* to fight with tusks, claws, horns Cs.; *dzin-mo* quarrel, contention, dispute.

འཛིན་པ་ འdzin-pa, *γzin-ba*, gen. with *skra*, rarely with *mgo* *Ghr.*, bristly, rugged, shaggy, of beggars *Dzl*, infernal monsters *Dzl.* — *sprin-snu dzin-mtñ-nág Mil.*?

འཛིན་པ་ འdzin-pa 1. the act of seizing, seizure, grasp, gripe, v. *dzin-pa*, e.g. *nyi-dzin* eclipse of the sun, *zla-dzin* lunar eclipse, (the heavenly bodies being seized by the dragon *Ráhula*, v. *sgra-γèan*), *ril-dzin* total, *ča-dzin* partial eclipse *Wdk.* — 2. he that seizes, holds fast, a holder, keeper; receptacle; *rdorje-dzin* v. *rdó-rje*; *ču-dzin* po. cloud, *ro-dzin* po. tongue *Lex.*; adherent, e.g. in *srol-dzin*. — 3. bond, obligation, certificate, e.g. *γrod-dzin* receipt, acquittance. — 4. contract, agreement, treaty, *zág-pa* C., *tán-čē* W., to conclude, make, a bargain, a treaty; *yig-dzin* a written agreement.

འཛིན་པ་ འdzin-pa W. sticky, glutinous(?).

འཛིན་པ་ འdzin-pa I. vb. pf. (b) *zui*, fut. *γzui*, imp. *zui(s)*, also *γzui-ba, bzui-ba* and *zin-pa* in all tenses, W. *züm-čē*, Bal. *zün-čas*, 1. to take hold of, to seize, grasp,

lág-pa-nas to grasp a person's hand *Mil.*; *mgó-nas* taking hold of a skull *Dzl.* 27, 6; *gós-kyi mtá-ma* to seize the coat-tail *Dzl.*; *mí* a man, = to catch, frq.; *čün-mar dzin-pa* to take wives *Glr.*; **to hold**, *lág-na rál-gri* to hold a sword in one's hand *Glr.*; **kyi zum ton** *W.*, **kyi dzin* (or *zin*) *rog jhē** *C.*, hold the dog fast! **to catch**, a ball, rain-water etc.; *bzuñ-bas mí zin capiendo non capitur*, it (the soul) cannot be taken hold of *Mil.*; *bdág-gi yduñ-brgyüd dzin-pai rgyál-bu* a prince upholding my race *Glr.*; **to hold, support**, a certain doctrine; **to embrace**, another religion *Glr.*, v. below; **to take upon one's self**, some religious duty. — 2. **to get, receive, obtain**. — 3. **to occupy, to take possession of**, hold in possession, a country *Ma.*, *rgyál-sa* the throne; **to be seized**, *nád-kyis zin-pa* seized with a malady *Mil.*, — 4. intellectually: **to take in, comprehend, grasp, conceive**, by the faculty of perception or imagination: *dbán-po-rnams-kyi nús-pa zad-pas yul mí dzin-pa-am yžán-du dzin-pa* to perceive things not as they are, or not at all, in consequence of weakened senses *Thgy.*; with reference to mind or memory: *séms-la, yid-la, bló-la B. and col.*; **to be taken in, affected, seized, captivated**, *sdig-pas zin-pa* to be affected, taken, by sin *Mil.*; *túgs-rjes zin-pa* to be kindly, graciously, affected towards a person; *túgs-ma zin-pa* to be not graciously inclined *Mil. nt.*; *bú-mos zin-pa* taken in love with a girl *Pth.*; *dzin-pa tams-čád* all that captivates me; **to choose, to follow**, *ri-kród* to choose the solitude of mountains *Mil.*, *dmán-sa* to follow humility, to choose lowliness *Mil.* and elsewh.; **to embrace**, another religion, v. above; **to take for, to consider, esteem**, *na-la dgrar* taking me for an enemy *Dzl.*; *mí* or *mí-la yčes-par* or *sdig-par* to value, esteem, love, a person, v. *yčes-pa*; *par, mar* to esteem, respect one, as a father, as a mother *Stg.*; *méd-pa-la yód-par* to consider the not existing as existing *Thgr.*; *ynyis-su* to consider as different, to find a difference between two things, which according to Buddhist philosophy are one and the same, cf.

ynyis-dzin; also absolutely, without an object being mentioned: *diós-por dzin-pa* to believe in the reality (of a thing) *Mil.* — 5. *rjes-su dzin-pa* v. *rjes*.

II. sbst. 1. **he that seizes, holds, occupies**, *rigs-sñags dzin-pa* the holder of a magic sentence; **adherent, keeper** etc. — 2. **that which affects, captivates**, in an intellectual sense, v. above *dzin-pa tams-čád*; the being seized or affected with, or as we should say, **taking an interest in**, v. sub *spóni-ba*; also cf. *yzuñ-dzin*. — *dzin-skyón, pò-brán dii dzin-skyón gyis* occupy this palace and take care of it *Glr.* — *dzin-pa* the earth, as a receptacle of beings *Sch.*

འཛིན་པ་ *dzin-pa* *Lt.*? acc. to one *Lex.* = *dzin-pa*.

འཛིན་བ་ *dzin-ba*, = འཛུགས་པ་ *dzag-pa* **to drop, to drip** *Lex.*

འཛུག་པ་ *dzug-pa*, pf. *dzus*, **to enter** *Sch.*

འཛུགས་པ་ and རྒྱུགས་པ་ *dzugs-pa* and *zug-pa*, pf. *btsugs, zugs*,

fut. *yzugs*, imp. *zug(s)*, (trs. to *tsugs-pa*)

1. **to prick or stick into, to set, to prick** a stick, to set a plant, into the ground, **to plant**, frq.; **to run, thrust, pierce**, to run one's self a splinter into the flesh etc. *W.*; **to erect**, a pillar, **to raise**, a standard. — 2. **to put down, to place**, a kettle *Dzl.*; to place before, *mí-la pór-pa* to place a drinking-bowl before a person (more genteel than *bžag-pa*) *Glr.*; **to put or place on, to touch with**, *mdzúb-mo* the finger; esp. *pús-mo(-i lha-ná) sá-la* to place the knee on the ground, to kneel down, v. *pús-mo*; *žabs-dzugs-kyi dga-ston* feast given, when a little child begins to walk *Glr.* — 3. **to lay out**, a garden, **to found**, a town, a convent; **to institute**, a sacrificial festival *Glr.*; **to introduce**, *srol* a custom *Lex.*, hence in a general sense, **to begin, commence**, any business, with or without *mgo*; **ku-rim tsug-sa ma tsugs** *W.* has the ceremony already begun? is it a going? *rgól-ba dzugs-pa* to offer resistance *Pth.* — 4. **to prick, sting, pierce**, *mdas* with arrows *Dzl.*, fig. *mí-ka zúg-pa* hurting by malicious words *Do.*;

tsig kün-tu züg-pa a sarcastic, offensive speech *Stg.* — 5. intrs., **to bore or force itself into, to penetrate, to take hold, to stick to**, mostly fig., e.g. *sman ma zug* the medicine has not taken hold yet, does not work *Thgy.*; *zlá-la kyéd-kyis mi zug* you do not cling or stick to a companion *Mil.*; **dé-la sem züg-pa** *C.* to be attached to, to be pleased with a thing; **züg-pa** *C.*, attached. — 6. **to sting**, like nettles, **to prick**, *tser ltar* like a thorn *Mil.*; *ló-ma züg-par byed* the leaves sting *Wdn.*; *zug-rgyu-méd-pa* not smarting *Wdn.*

འཇུང་པ་ *dzud-pa*, pf. *btsud*, *Sch.* also *zud*, imp. *tsud* (trs. to *tsúd-pa*, synon. to *jüg-pa*), **to put, to lay**, into a box, into the grave; **to lead, to guide**, into the right way, to virtue, to religion=to convert; to reduce, to despair, *sdiḡ-pa-la* to seduce to sin *Pth.*; **to prompt** one to do a thing *Gyatch.*; *dzúd-dzud-pa* to put into *Sch.*

འཇུབ་མོ་ *dzub-mo*, sometimes erron. for *mdzúb-mo*.

འཇུམ་ *dzum* **smile**, *byáms-pai dzúm-gyis* with a friendly smile; *dzum byéd-pa* **to smile**; *dzum dan ldan* **smiling** *Pth.*; *dzum skyón-ba* to preserve a friendly countenance, to be always mild and gentle; *dzum-skyón* in a special sense, the exhortation given to every daughter on her marriage, to treat visitors with a friendly smile; also fig., **an engaging appearance**, *ri-mo dzúm-gyis ma bslús-par* not to be deceived by an enticing appearance of colour *Mil.*; *no-dzum*, **smile**, in a relative sense, *ā-nei no-dzum dkar nag bltas* I watched whether the smile, the mien, of my aunt was friendly or unfriendly *Mil.*; *no-dzum náḡ-ste* looking sad *Dzl.*

འཇུམ་པ་ *dzum-pa*, pf. *btsum*, *zum*, fut. *gzum*, imp. *tsum* 1. **to close, to shut**, yet only in certain applications, more esp. **to close one's eyes, to shut one's mouth**, *miḡ mi-dzum-par ltá-žin* to have one's eyes immovably fixed upon *Dzl.*; also *pád-mai ka zum bžin* *S.g.* just as the lotus-flower closes; *má-ka mi zum-žin* *Wdn.* if the wound will not close; *ka zum* the orifice (of the urethra) is closed *Mṅg.* — 2. **to wink**, prob.

only **dzum-dzum jhé'-pa* and *čó-čé**. — 3. **to smile**, *ráb-tu* to look very friendly *Glr.*; sbst. **the smile**, *bčom-ldan-dás-kyi žal dzúm-pa dan bčás-pai sgó-nas* from the portals of Buddha's countenance graced with a smile *Glr.*; *žal-dzum mdzád-pa* resp. to smile *Glr.*; *bžtn-gyi dzum* the smile of the countenance; adj. **smiling; sweet, beautiful** *Mil.*

Comp. *dzúm-ka* a smiling mouth; *lha-mo dzúm-ka-mo* a smiling goddess *Mil.* — *dzúm-bag-can* (of a child) sweetly smiling *Mil.* — *dzum-ltag-dgyé* *Cs.*: 'a smile between the teeth, a sardonic smile, a grin'; *dzum-mdáns* a smiling air *Cs.* — *dzum-múl* or *-dmúl* a smile; *dzum-múl-gyis šor* a smile escaped him *Glr.*; *dzum-(d)múl-ba* to smile. — *dzum-méd* frowning, austere *Cs.* — *dzum-dzum* 1. the winking. 2. the smiling; *dzum-wań-wań* *Cs.*: smiling look.

འཇུར་ *dzur*, 1. sup. of *dzu-ba*. 2. v. the following.

འཇུར་བ་ *dzur-ba*, pf. *bzur*, fut. *gzur*, imp. *zur*, *Cs.* **žur-wa** **to give or make way**, *lam(-nas)* to step aside; **to keep aloof** *Mil.*; *lás-la dzúr-ba* to shun work, to evade labour *Lex.*

འཇུལ་བ་ *dzúl-ba* 1. vb. **to slip in**, *rtsa-yséb-tu* between the grass *Thgy.*, *sgor* through the door *Lex.*; *čú-la, čur* into the water, i.e. to dive. — 2. sbst. *Sch.*: 'a tippler'.

འཇུས་ *dzus* v. *dzú-ba*.

འཇུག་པ་ *dzég-pa*, pf. *dzeḡs*, imp. *dzog*, **to ascend**, *ri-la frq.*; *šin-sdon-po-la* *Glr.*

འཇེན་ *džen*, *džen-rdo* **whsettone, hone** *Lex.*

འཇེན་བ་ *džen-ba* **to stick or jut out, to project, to be prominent** *Sch.*

འཇེད་པ་ *dzéd-pa*, pf. *bzed*, fut. *gzed*, vulgo *bžéd-pa*, **žé-pa** *C.*, **žéd-čé** *W.*, **to hold out or forth**, *kud* the coat-tail, *snod* a vessel *Dzl.* (The significations given by *Cs.*: **to receive**, and by *Sch.*: **to meet with**, seem not to be sufficiently warranted.)

འཇེམ་པ་ *dzém-pa* **to shrink**, *la*, from, **to shun, avoid**, *mi-dḡé-ba-la* *Glr.*, *sdiḡ-*

pa-la frq.; *nó-tsa-la mi dzém-pa* Cs. insensible to shame, shameless; *nád-rigs-la-mi dzém-na* unless one is on his guard against the several diseases; also to feel ashamed, **ie'-nam-la mi dzem-mam** C. do you not feel abashed in our presence? *dzém-pa-dan dzém-bag-dan* bashful, modest, temperate Cs.; *dzém(-pa)-med(-pa)* the contrary; *krel-dzém* modesty Cs.

འཛེར་པ་ འཛེར་པ་ v. *mdzér-pa*.

འཛེར་བ་ འཛེར་བ་ 1. to say, to speak, *Stg.* 1. 57, 6, obs., v. *zér-ba*. — 2. to be hoarse, *dzér-po* hoarse, *skad Dzl., Med.; skad dzér-dzér-du nu-ba* to weep with a very hoarse voice *Pth.* — 3. to solder *Sch.*

འཛོ་སྒྲེལ་ འཛོ་སྒྲེལ་ *dzo-sgrél Mil.?*

འཛོ་གྲུ་ འཛོ་གྲུ་ *dzóg-pa*, pf. *btsoqs*, fut. *btsoq* to heap together, to jumble, to throw disorderly together Cs.

འཛོ་འཛོ་ འཛོ་འཛོ་ *dzon-dzón Ts. *dzog-dzóg** 1. jagged, pointed, conical. — 2. oblong, cylindrical C.

འཛོ་སྐྱེ་འཛོ་སྐྱེ་ འཛོ་སྐྱེ་འཛོ་སྐྱེ་ *dzóm(s)-pa* to come together, to meet, **dzom tsár-rama tsar** are they already assembled? *dág-pa mi-ondgai zin-kams der zó-skol dzóm-par ydon mi za* that we shall meet again in the realms of pure bliss, that is certain *Mil.*; *tses bèo-liá dan dzóms-pas* as it just fell upon the 15th. *Glr.*; **dzom mi dzom** W. they do not agree with each other; *dé-rnams rnyéd-par dká-ste mi dzom* as it is difficult to obtain these things, we shall not be able to get all of them together *Glr.*; **dzóm-pa mé'-pa cig kyañ mé** C. there is nothing that does not find its way there, that is not to be had there; to be plentiful *Mil.*; as partic. with termin. case: rich in, abounding *Mil.* — *dál-byor dzóm-pai lus Mil.* v. *dál-ba*. — *Kun-dzóm* 'where all meet', name of mountain-passes, e.g. between *Lh.* and *Sp.*, and of females; in a similar manner *gan-dzóm* and *byor-dzóm* ('conflux of goods'). — *dzóm-po* rich in C., *rtsa-çu dzóm-po* abounding in grass and water, fertile C.; *mtun-rkyén dzóm-po* fortunate, successful, through a

favourable concurrence of circumstances; *tsos-sna-dzóm-po* variegated, many-coloured.

འཛོ་ལྔ་ འཛོ་ལྔ་ *dzól-pa* fault, error, mistake, *dé-la dzól-pa ysum byun* he fell into three mistakes, committed three errors *Glr.*

འཛོ་ལྔ་ འཛོ་ལྔ་ *dzól-ba* to shake about, to stir or shake up, e.g. a feather-bed; to confound, to confuse, *prin gon-og dzól-ba* to deliver a message confusedly, making a mess of it *Glr.*; W.: **zol-zól ço-çé**. — **dzól-tso** C., **zol-zól** W. difference.

རུབ་ རུབ་ *rdza*, W. **za**, 1. clay, gen. *rdzá-sa*. — 2. in comp. for *rdzá-ma*, e.g. *čán-rdza* beer-jug, *čú-rdza* water-pitcher Cs. —

Comp. and deriv. *rdza-kór* earthen bowl, little dish. — *rdza-kán* pottery *Schr.* — *rdza-kún* clay-pit. — *rdza-mkán* potter, *rdza-mkán-gyi kór-lo skór-ba* to turn the potter's wheel *Dom.* — *rdza-rná* kettle-drum of burnt clay. — *rdza-čág* potsherd. — *rdza-čú*, or more refined *rdza-čáb*, water issuing from clay-slate rocks *Mil.* and elsewh. — *rdza-čen* a large, *rdza-čün* a little pot, v. *rdzá-ma*. — *rdza-snód*, *rdza-spyád* earthen vessel. — *rdza-pág* tile, (Dutch) tile for stoves. — *rdza-pór* C. = *rdza-kór*. — *rdza-büm* 1. pitcher, jar, bottle, formed of clay. 2. jar, in gen., *lčags-kyi rdza-büm* iron jar *Stg.* — *rdzá-bo* an earthen vessel Cs. — *rdzá-ma* pot (unglazed, urn-shaped, bellied vessels of various size, not for cooking, but only for holding water, butter and the like). — *rdza-yžón* earthen basin. — *rdza-ri* mountain consisting of clay-slate. — *rdza-sá* argillaceous earth, clay. — *dza-brá*, C. **dzab-ra**, W. **zab-ra** a mole-like animal.

རུབ་ཀྱི་ རུབ་ཀྱི་ *rdzá-ki Mil.*, for *dzo-gi*, *yó-gi*.

རུབ་ རུབ་ *rdzan* chest, box, for various store = *bün-ba Thgy.*

རུབ་ རུབ་ *rdzán-ba* v. *rdzón-ba*.

རུབ་ རུབ་ *rdzab*, *dam-rdzab*, mud, mire (Cs. clay); *rdzab-dón* sink, slough.

རུབ་ རུབ་ *rdzab-rdzub* sham, emptiness, falsehood, *rmi-lam rdzab-rdzub-dan* an empty dream Cs.

ལྷོ་བ་ rdzas 1. **thing, matter, object** (= *dnös-po Lex.*), *rdzas dkar sér-por mñon* white objects appear yellow *Lt.*; *rdzas ka-sān yód-pa dē-rin med* the thing of yesterday is to-day no more *Mil.*; *mi-ytsān-bai rdzas* something impure *Pth.*; natural bodies, **substances**, from which e.g. medicines are prepared *S.g.*; **materials, requisites**, *dei rdzas* requisites for this purpose; especially for sacrifices, sorceries etc., hence also used as identical with **magic agency** *Wdi.*; **remedy**, *smyo-byéd-kyi* narcotic, soporific *Glr.*; **ointment**, v. *rkān-pa* and *bābs*; *rdzās-las byūn-bai bsód-nams Tar.* 20, 9, not: merits arising 'from works or any material causes', but: the good, the blessing accruing from a right application of *rdzas*, wonder-working medicines, and consisting in long life etc., with which also *Trigl.* fol. 20, b is in unison, if the Sanskrit word is read *dzaiwatrikam*; *srog-rdzās provisions, victuals Pth.*; in the context *rdzas* is also found standing alone in the same sense, where it perh. would be more correct to read *zas*; *mé-mdai rdzas*, *me-rdzās*, also *rdzas* alone, **gun-powder**, **dze-kūg** C. cartridge-box, **dze-mē** (a gun) not loaded C.; **goods, property**, *rdzas gan yód-pa-rnams* all his property *Mil.*; nor (*dan*) *rdzas* money and money's worth *Mil.* and elsewh.; **treasures, jewels, valuable productions**, *rgya-gār-gyi Glr.* — 2. in philosophy: **matter** *Was.*; **real substance, realities** *Was.*

ལྷོ་བ་ rdzi, *W.* **zi**, 1. **wind**, *rdzi-rlün* id., also *bsér-bui*, *rlün-gi rdzi Do.*; *pu-rdzi*, or *stod-rdzi* a wind blowing down the valley, *lun-* or *mdo-rdzi* blowing up the valley; *dri-rdzi ldan* a fragrant breeze, a wind fraught with the odours of flowers is blowing *Stg.*; **šār-zi yón-na rag** *W.* I perceive an east-wind is setting in; *rdzi-čār* heavy rain with wind, *rdzi-čār drág-po* rain-storm *Tar.* and elsewh.; **zi nūm-če* or *tsór-če** *W.* to smell, sniff, snuffle, of dogs. — 2. in comp. for *rdzi-bo*, *rdzi-ma*. — 3. v. *zi*.

ལྷོ་བ་ rdzi-ba, pf. (*b*)*rdzis*, fut. *brdzi*, imp. (*b*)*rdzi(s)*, *W.*, **zi-če**, *Pur.* **dzi-čas** to press, to knead, dough; to tread, to beat

(clay, *gyan q.v.*); *gál-te tsér-ma brdzis-na* if I should tread into a thorn *Dzl.*; to crush, a worm; to oppress, to distress; *rdzi-méd Lex., Sch.*: 'powerless', but *stóbs-rnams-la rdzi-ba-med-pa Stg.* evidently signifies: of invincible strength.

ལྷོ་བ་ rdzi-bo herdsman, shepherd, keeper, frq.; also *rdziu Dzl.*; *rdzi-pó* a male, *rdzi-mo* a female keeper; *pyugs-rdzi* herdsman, *ynág-rdzi* neat-herd, *glán-rdzi* cow-keeper; *rā-rdzi* (**rār-zi** *W.*) goat-herd; *kyi-rdzi* dog-feeder, *byā-rdzi* person attending to the poultry; *mi-rdzi* 'guarder of man, a god' *Cs.* yet a king might also be thus designated; *rdzi-skór* shepherd's hut = *pulu. Sch.* has besides: *dpe-rdzi* index, register.

ལྷོ་བ་ rdzi-ma (vulgo **zi-ma**) eye-lashes (the eye-lashes of Buddha are sometimes compared to those of a cow).

ལྷོ་བ་ rdzig-rdzig, with **tan-wa** C., to address harshly, to fly at.

ལྷོ་བ་ rdziñ pond, gen. *rdziñ-bu* e.g. for bathing *Dzl.*; v. also *skyil-ba*; *rdziñ-po* or *-čén* a large pond *Cs.*

ལྷོ་བ་ rdziñs, *gru-rdziñs Lt.*, gen. *yzñis* ship, ferry.

ལྷོ་བ་ rdziu 1. for *rdzi-bo*. — 2. fin of a fish *Sch.*

ལྷོ་བ་ rdzu-ba, pf. (*b*)*rdzus*, fut. *brdzu*, imp. (*b*)*rdzu(s)* to give a deceptive representation, to make a thing appear different from what it is (cf. *sprul-ba*), with termin. case to change into, also to change (one's self), to be changed, *srin-por* to change into a Rakshasa *Zam.*; to disguise one's self, *rnāl-byor-par* as a mendicant friar; *rdzus-te skyé-ba* v. *skyé-ba*; *yig-rdzu* a letter filled with falsehoods, a lying epistle *Mil. nt.*; *šāru rdzu-bai rgyū-ma* entrails feigning to be flesh, looking like flesh *Mil.*; *rdzu-prul* (*Ssk.* རྩུ་པུ་ལྷོ་བ་) delusion, miraculous appearances, transformations, *stón-pa* to produce such, *yig-pa* to destroy the illusion, e.g. by seeing through it *Mil.*; *rdzu-prul-gyi mtu*, or *stobs witchcraft, magic*; *rdzu-prul-čang* gifted with magic power *Thgy.* *rdzu-prul* is the highest manifestation of the acquired moral

perfection, that is known to Buddhism; there is, however, an essential difference between it and the miracles of holy writ, the former bearing the stamp of non-reality and mere appearance, as is not only implied by the name, but also universally acknowledged; and it differs again from ཅོ་ཤྲུལ་, in as much as the latter requires the help of natural magic (jugglery), or of demoniacal influences, and never can be produced, like *rdzu - ཤྲུལ་*, at the pleasure of the saint by his own immanent power. Yet there is no doubt that the term ཅོ་ཤྲུལ་ is also often used in connection with *rdzu - ཤྲུལ་*, and as identical with it; v. *Dzl.* 35 and 170.

འདྲུང་ *rdzun*, *C.* **dzun**, *W.* **zun**, *Pur.* **rdzun**, also *brdzun* **untruthful speech, falsehood, lie, fiction, fable**; *rdzun - tsig*, id.; *mi - bden rdzin* that is falsehood and not truth *Glr.*; *rdzun - smrá - ba*, resp. *ysün - ba B.*, *byéd - pa B.*, *C.*, **zér - çe** *W.* **to lie, rgyál - ba - rnam - skyis rdzun ysün - ba mi srid** it is impossible that Buddhas should lie; **to tell tales, to make believe, to impose upon**; **zun yin** *W.* you are not in earnest, you only want to quiz me; **zun gyáb - çe** *W.* **to lie, to act the hypocrite**; **mi še zun gyab** *W.* **to feign, to pretend ignorance, to disown a person or thing**, **mi tsor zun gyab** *W.* **he pretends not to hear it.** — *rdzun - འཁྲུག་ Sch.*: 'an adroit liar and deceiver'. — *rdzin - ma* 1. = *rdzun Dzl.* 2. **liar** *Mil.* — **zin - yag - çan** *W.* **clown, buffoon, merry Andrew.**

འདྲུབ་ *rdzub* **deceit, imposture** *Lex.*, *byéd - pa* **to make a false assertion** *Tar.*; cf. *rdzab - rdzub*.

འདྲུས་པོ་ *rdzús - ma* something **counterfeit, feigned, dissembled**, *rdzús - mai sprán - po* a disguised beggar *Glr.*

འདྲེ་པ་ *rdzé - ba* pf. (*b*) *rdzes*, fut. *brdze*, imp. (*b*) *rdze(s)* *W.* **zê - çe**, 1. **to tuck up, truss up, clothes; to cock, a hat; to turn up, the upper-lip** *Wdi.*; *skra gyén - du brdzés - pa* the hair bristling *Do.*; **so* or *çé - wa zê - çe** *W.* **to show one's teeth, to grin.** — 2. **to threaten** *Cs.*

འདྲེུ་ *rdzéu* dimin. of *rdzá - ma*, **a small pot, pipkin.**

འདྲོག་(སྟེང་) *rdzog(s)?* **fist**, also **dzog - ril** *C.*

འདྲོགས་པ་ *rdzogs - pa* 1. vb. **to be finished, to be at an end, to terminate** (*Lex.* — *zin - pa*), *lam rdzogs - pai mtsáms - su* just where the road terminates *Mil.*; **dá - wa zóg - ne** *W.* as the month has expired; *ʼi - ru pi - ti yül - tso zog son** *W.* here the villages of Spiti have an end; *mdzad - pa yóns - su rdzogs - nas* having accomplished all his deeds *Glr.*; *ji - ltar smón - pa bžin - du yóns rdzogs - pas* all prayers and wishes being fully realized *Dzl.*; *yóns - su rdzogs - par tsár - te* when the whole (of the building) was completed *Glr.* — 2. adj. **perfect, complete, blameless**, **gó - lo zog dug** *W.* the body (of this horse) is without fault; *stón - pa dag - par rdzogs - pai sañs - rgyás* the most perfect teacher, *Bud - dha Glr.*; so in a similar manner *rdzogs (-pa) - çén (-po)*; also *yé - šes yóns - su rdzogs - pa* is an appellation of Buddha. — *rdzogs - par* adv. **perfectly, completely, fully** (cf. *lhug - par*), *bsnyád - pa* to report circumstantially *Dzl.*, *ydams - nág ynán - ba* to counsel well *Mil.*; *rdzogs - par šes - pa žig* one thoroughly conversant *Mil.*; *rdzogs - par bsíláb - pa* to learn thoroughly *Mil.* — *bsnyén - par rdzogs - pa* or *bsnyen - rdzogs mdzad - pa* to ordain, v. *bsnyén - pa.* —

Comp. *rdzogs - ldán* v. *dus* 6. — *rdzogs - tsig* v. *slár - sdu - ba.* — **dzog - yét** *C.* obeisance to Chinese officers, in a kneeling posture. — *rdzogsrim* v. sub *skyéd - pa.*

འདྲོང་(སྟེང་) *rdzón(s)*, 1. (*C.* vulgo **dzum**) **castle, fortress**; *rdzón - dpon* lord or governor of a castle, commander of a fortress; **dzón - kyét** *C.*, **zón - lén** *W.* letter-post from one nobleman's seat to another. — 2. **the act of accompanying, escorting**, *debs - pa* **to accompany, to escort** *Dzl.*, *fee for safe-conduct, travelling-present*; *dowry*, *byéd - pa* **to bestow.**

འདྲོང་པ་ *rdzón - ba* pf. (*b*) *rdzan(s)*, fut. (*b*) *rdzan* **to send, to dispatch, presents, ambassadors; to expedite, send off, dismiss; to give to take along with.** — *dbugs rdzón - ba* shortness of breath, asthma *Thgy.* and elsewh.

འདྲོབ་པོ་, མེ་ *rdzób - po, -mo*, 1. **vain, empty, spurious, void**; *kun - rdzób* v. *kun.* — 2. **vain, fond of dress** *W.*

ཨ

ཨ wa 1. the letter **w**, which occurs but rarely, and only as an initial, yet it is a true Tibetan letter, the *Ssk.* བ being gen. represented by བ, and as second constituent of a double consonant denoted by བ (called *wa-zür* angular or small *wa*); the pronunciation in general is the same as that of the English *w*. — 2. num. fig.: 20.

ཨ wa 1. **water-channel, gutter**, gen. of wood (Cs. also: trough); *wa-ka* *Lex.* id., Cs.; *wa-mèu* **spout, lip, or beak** of vessels. — 2. **fox** (the name corresponding to the sound of barking) *Dzl.*, vulgo *wa-tsé*; *wa bgyal* the fox yelps *Sch.* The fox is the riding-beast of the goblins; whenever his barking is heard, it is in consequence of his receiving lashes from his rider. — *wa-skyés* fox-born Cs. — *wa-gró* a bluish fox, *gro-gró* a gray fox *Sch.* — *wa-rgán* an old fox, a knave Cs. — *wa-ldéb* fox-trap *W.* — *wa-nág* a blackish fox *Sch.* — *wa-lpágs* fox's skin. — *wa-spyan* *Mil.*, *wá-ma-spyan* Cs. **jackall**. — *wa-prüg* young fox, cub. — *wá-mo* she-fox. — *wa-tsan* fox-hole. — *wa-róg* black fox *Sch.* — *wa-tswá* a kind of salt *S.g.* — 3. n. of a **lunar mansion**, v. *rgyu-*

skár. — 4. *wa-lóg-pa* to perform somersets *Sch.* — 5. *W. ho!* calling for one.

ཨར་ཐ་སི་, or སི་, ཨར་ན་སི་ *wa-ra-na-si* or *sé, ba-ra-na-si* **Banaras**, a city in the valley of the Ganges, frq. mentioned in legends, as a residence of Buddha, at the present time a principal seat of Brahmanism.

ཨལེ་, ཨལལེ་, ཨལལེ་བ་ *wa-lé, wal-lé, wal-lé-ba* **clear, distinct, plain**, *wa-lér dran-pa* to recollect distinctly Cs.; *yid-la* floating distinctly before one's mind *Lex.*; *don wa-lé gyis* try to gain a clear understanding of the sense of it *Mil.*; also *skad-wál* = ཨམ་མཐུང་(?).

ཨསི་ *wa-si* a kind of apples *Sch.*

ཨི་ *wi* num fig.: 50.

ཨུ་ *wu* num fig.: 80.

ཨུ་རོ་ *wu-rdo* **pumice stone** *Sch.*

ཨེ་ *we* num. fig.: 110.

ཨོ་ *wo* num. fig.: 140.

ཨ

ཨ ཨa, 1. a letter of the alphabet, represented by ཨ, originally, and in the frontier-provinces to the present day, the soft sibilant, which is pronounced like *j* in French, or like the English *s* in *leisure*, (*zh*), (still more accurately like the Polish *z* in *zima*); in *C.* it differs now from ཨ

only by the following vowel being deep-toned. — 2. numerical figure: 21.

ཨ་, ཨ་མོ་ *ཨwa, ཨwa-mo*, resp. *dbu-ཨwa*, a covering of the head, **hat, cap**; fig. *na yig sa-yi ཨwá-can* the letter ཨ having ཨ for a cap: ཨ་མོ་ *Zam.*; *ཨwa gón-pa, gyón-pa* to put the cap on, *ཨúd-pa* to take it off

(in Ts. by way of salutation); *rgya-*, *bod-*, *sog-ñwa* Chinese, Tibetan, Mongolian cap; *dpen-ñwa* winter-cap, *dbyar-ñwa* summer-hat (light felt-hats adapted to the warmer season); *pyin-ñwa* hat or cap made of felt; *wa-ñwa* cap made of the fur of a fox. — *ñwa-dkár*, *-nág*, *-dmár*, *-sér* white, black, red, yellow cap, denoting occasionally also the wearers of such caps, esp. **red-caps** and **yellow-caps**, as belonging to different Lama-sects. — *ñwa-kébs* the covering of a hat Cs. — *ñwa-fog* top ornament of a hat Cs., prob. a button, v. *fog*. — *ñwa-γzól* brim, *ñwa-ri* crown of a hat Cs., in *Ld.* however *ri* denotes the brim or flap. — *Schl.* p. 171 calls a low conical cap of the Chief Lama *ná-ton-ža*.

འདྲི་ or འདྲི་མེ་ *zá-nye* or *zá-ne*, also *rá-nye* Cs., **lead**, *zá-nyei ytin-rdo* **sounding-lead**, *plummet* *Pth.*; *ža-nye-rdó* **lead-ore** Cs.; *zá-nyei čus sbyár-ba* to fill up (a groove or juncture) with molten lead *Glr.*; *zá-nye dkár-po* C., **tin**, also *ža-dkár*, *ṣa-* or *bša-dkár*; *zá-nye nág-po* **lead**, (Cs.'s 'white lead and black lead' seem to be a mere conjecture); *ža-sóg* (**tin-foil** *Sch.* (?)), thin plates of lead.

འདྲི་མེ་ *zá-ba* **lame**; **lameness**; gen. *zá-bo* **lame**, **halting**; a lame person, **cripple**, *B.* and *col.*; *zá-mo* fem.; **zá-wo čo dug** *W.* he is lame, he limps; *rkán-* or *lág-ža-čan* having a lame foot or hand.

འདྲི་མེ་ *ža-brin* v. *žabs* extr.

འདྲི་མེ་ *žá-la* *Glr.* and vulgo, v. *žál-ba*.

འདྲི་མེ་ *žá-lu* **cup**, **bowl**, = *por-pa*, *ko-re* Cs.

འདྲི་མེ་ *žá-lu-pa*, *žá-lu lóts-tsa-ba* or *lo-čén* n. of the author of a little glossary, called **Zamatog**.

འདྲི་མེ་ *žag* 1. *žag-pa* (only *Schr.*, Cs.), **žag-po** *W.*, **žag-ma** *Lt.*, *W.*, resp. *dguñ-žag* a day, the time from one sun-rise to another (cf. on the other hand *nyi-ma* 2); *žag čig* a day, and adv : **once day**, **once**; **žag čig-gi žag-la** *W.* is also used of a future day: **žag čig de dus leb yin** *W.* once the time will come; *žag ga-nas* after a few

days *Mil.*; *žag dú-ma lón-par* after many days *Dzl.*; *na di-rin ná-nin leb-žag** *W.* this is the day of our arrival a year ago; **dé-žag** *W.* **lately**, the other day, a short time ago; **dán-žag** *W.* **yesterday**; **recently**, **dán-žag za-nyi-ma** *W.* last sunday; **nán-žag** *W.* some time ago, **nán-žag stón-ka** *W.* last autumn; **kár-saň-žag** *W.* the day before yesterday; *žag-nas žag-tu* from day to day; **žag-dan(-žag)** *W.* every day, always; *žag bdun* seven days, *žag-bdun-prág* a week, *žag-bdun-prág že-brgyád* forty-eight weeks *Thgy.* — *žag-gráns* the date, **žag-dán gyáb-čé** *W.* to date. — *žag-mál* a station, day's journey, quarters Cs., *žag-sa* id. Cs. — **žag-zán** *W.* **holiday**. — 2. **fat**, **grease**, in a liquid state, = *tsil-ku* *S.g.*; also melted and congealed again *W.*; fig. the fat of the country, **fertility**, *yúl-la žag med* the country is barren *Ma.*; *žag-čan* greasy, oily, *žag-med* lean; *žag-pór* a cup, vessel, for grease Cs. — 3. **fog**, **smoke**, **dry vapour**, filling the atmosphere in autumn.

འདྲི་མེ་ *žags-pa* **leash**, rope with a noose, e.g. for catching wild horses, *žags-tág* Cs, *žags-dbyug* *Sch.* id., *rgyáb-pa* Cs., *pen pa* *Sch.* to throw the noose; *žags-pas*, *žags-tag-gis dzin-pa* frq. fig., as *Schl.* 213; *sbrul-žags* noose consisting of a serpent, for catching any hurtful creature *Glr.*; frq. as an attribute of the gods.

འདྲི་མེ་ *žán(-po)*, vulgo *á-žan*, **uncle** by the mother's side, **mother's brother**; *žan-brgyúd* his offspring Cs.; *žan-nyén* in a gen. sense, relations by the mother's side *Dom.*; *žan-tsa* sister's son. — *tsa-žán*, resp. *dbon-žán* 1. nephew and uncle, by the mother's side, also applied to spiritual brotherhood *Mil.* — 2. **son-in-law** and **brother-in-law** *Glr.*

འདྲི་མེ་ *žan-blón* *Glr.* seems to be a kind of title given to a minister (or magistrate).

འདྲི་མེ་ *žan-žun* ancient n. of the province of Guge *Glr.*

འདྲི་མེ་ *žán-pa* **weak**, **feeble**, frq., the opp. to *drág-po*; *na ji-ltar žan yan* as weak, as miserable as I am. (says a cripple) *Pth.*;

kams zán-pa Mil. of a weak body, of delicate health; also applied to sounds, accent and the like; cf. *ná-ro*; **ugly** opp. to *légs-pa*, v. *skye-sgo*.

ཇམ་ཤེས་པ་ *zabs* 1. **bottom** of a lake, of a vessel *Dzl.*, *Mil.*; lower end of a staff *Mil.*; for **under** in compounds, as *mna-zábs* q.v. — 2. resp. for *rkán-pa* **foot**, *mi zig-gi zábs-la* *did-pa* Cs., *mgó-bos btug-pa* S.b., *o byéd-pa* Cs. to bow down at another person's feet, to touch them with one's head, to kiss them; *zabs drün-du* c. genit. **to the feet of . . .**, for **to . . .**, in directions of letters; *zabs rjén-par* **barefooted**, e. g. *rśégs - pa* *Mil.*; *zabs degs-pa* *Sch.* to help, prob. = *zabs-tóg byéd-pa* v. below; *zabs čág-pa* = *čág-pa* II. —

Comp. For the most part they are the same as those of *rkán-pa*; there are to be mentioned more especially: *zábs-kyu* 1. **spur** Cs. (?). 2. n. of the vowel-sign འ for u *Gram.* — *zábs-mgo* *Tar.* point of the foot *Schf.* — *zabs-sgróg* garter Cs. — *zabs-bčágs* *Sch.*, 1. partic. of *zabs-čág-pa*. 2. = *zábs-čágs*. 3. **grounds, territory**. — *zabs-čág(s)*, *-pyágs*, resp. shoe, boot. — *zabs-tóg* 1. **service** rendered to superiors, esp. to priests, convents etc., by the erection of buildings, or keeping them in repair, or by any aid or work done in their behalf; *fsó-bai zabs-tóg* or *zabs-tog* alone: distribution of victuals, *zabs-tóg bzán-po púl* he placed dainty food before him *Mil.*; *zabs-tóg o mi bgyál-ba bul* we shall provide you with every thing, so that you shall not suffer want *Mil.*; *zabs-tóg byéd-pa* a. **to render such services** b. **to feed, treat, provide**, offer, *Glr.* and elsewh. 2. = *zabs-tóg-pa* 1. **servant**, regularly employed in monasteries, by Lamas etc., **an official**, *rgyál-poi sku-ysun-tügs-kyi zabs-tóg* royal page, *Glr.* 2. **dispenser, benefactor** *zabs-tóg-ma* fem. — *zabs-rtin* **heel**. — *zabs-rtén* 1. **foot-stool** Cs. 2. **boot** *Sch.* — *zabs-drén* **shame, disgrace**, from *mii zabs drén-pa* to bring shame upon another, to be a disgrace to him, e. g. a child proving a disgrace to his parents, by a dissolute life, disrespectful deportment etc. *Thgy. zabs-rdul* dust on one's feet Cs. — *zabs-pád* lit.: 'a padma below

the foot', seems to be an attribute of divine persons, but sometimes nothing more than a high-sounding complimentary expression for 'foot'; *byin-pa 'e-na-ya dra zabs-pad bur* his leg displays a calf like that of Enaya *Pth.*; *zabs-pad-la, Zam. init.*, seems to stand like *zabs drün-du*, so also *zabs-pád kři drün-du*, in letters; *mii zabs-pad stén-pa Tar.*, fig. for *zabs-tóg byéd-pa* **to serve; to be a scholar, pupil** *Schf.* — *zábs-pyi* **servant** (male or female), in the widest sense of the word, servant to an individual, as well as a minister of the state or the church, only that the latter service is always referred by an Asiatic to the 'person' of the king or priest; collectively: **retinue**; occasionally also to be understood as **an attending, a waiting on**, thus: *rjé-yi zábs-pyi gran*, we will vie with one another in our attending the lord *Glr.*; *zábs-pyir brán-ba*, *zábs-bran-ba* or *brin-ba* to follow as a servant, *zam-brin(-pa)* *Do.*, *zam-rin* Cs., *za-brin* *Sch.* servant. — *zabs-bró*, *zabs-bró mdzad-pa* **to dance** *Sch.* — *zabs-ma* drawers, under-petticoat. — *zabs-sén* nail of the toe *Sch.* — *zabs-bsil* water for washing an honoured person's feet. — *zabs-lhám* = *zabs-čág*.

ཇམ་ཤེས་པ་ *zám-ču* *Sch.*: 'the scum left by the evaporation of water' (?); **zám-če** *W.* to take off, *lbú-ba* the froth, scum; yet cf. *yzám-pa*.

ཇམ་ཤེས་པ་ *zám-me-ba* **being plentiful, abundant** in *Mil.*

ཇམ་ཤེས་པ་ *zár-ba*, fem. *ma*, 1. = *yan lag ma tsan* being not in full possession of one's members, *mig-zár* **one-eyed, half or totally blind**; *lag-zár* having only one hand, being lame in one or both hands; so in a similar manner *rkán-zár*. — 2. (= *mig-zár*) *C.*, *W.* **blind**, rarely in *B.* — **zar-té** (*zartas*) the winking with one eye *C.*

ཇམ་ཤེས་པ་ *zar-la*, *Schr.* 'following, succeeding', prob. = *zór-la*, q.v.

ཇམ་ཤེས་པ་ *zál* resp. for *ka* 1. **mouth** 2. **face, countenance** *zál-du ysol-ba*, *W.* **zál-la rág-če**, to eat, to drink; **tsá-big zál-la rág** or **zál-rág dzod** please to take some . . .!

rgyal-poi źal-nas ysuñs the king spoke *Glr.* frq.; *źal-gyi sgo* the door of the face, the mouth (cf. also *dzum-pa*); *źal-la mi nyān-pa Glr.* to be disobedient; *źal-gyis bžes-pa Glr.* or *čē-ba Sch.* to promise, and other significations of *kas lén-pa*, e.g. to accept *Tar.* 126, 10; *źal bgrād-pa* and *ydān-ba* to gape *Sch.*, *byéd-pa* to open the mouth, *źal dzum-pa* to smile; with *ltā-ba* 1. *źal-la ltā-ba*, e.g. *čos smrá-bai* to watch the mouth of the preacher, to hang on his lips *Pth.*; in a similar manner: *gūs-pai sēms-kyis ná-yi źal - la lta Pth.* 2. *źal ltā - ba*, *źal - lta byéd-pa* to serve (v. *źal-ta*), *źal yañ kyéd-la lta mčód-pa yañ kyéd-la* but they serve you and honour you *Glr.*; *źal-lta-ru byuñ* he came to serve him *Mil.*; *źal ydāms-pa* to bid, order, exhort *Glr.*; *źal dōn - pa* to pronounce, to deliver, state, report; *źal nyāl-ba Mil.* to visit, to come to see; *źal mčōn-ba* to see a person's face *Tar.*; 'in order to attain the highest *dños-grúb*, one must *sēms-kyi ran-źal mčōn-ba*, and in order to be able to do this, one must penetrate into the Buddhist doctrine' — thus *Mil.* teaches a Bonpa; *pyis źal mčōn-bao* afterwards his face was seen, he made his appearance *Tar.*; *źal-yzigs-pa* v. sbst. *źal-yzig*.

Comp. For the most part expressions of civility: *źal-kár*, resp. for *kar-yól* plates and drinking-vessels. — *źal-dkyil* face *Cs.* — *źal-bkód* order, ordinance *Sch.*(?). — *źal-skóm*, *źal-skyéms* drink. — *źal-skyin Glr.* countenance. — *źal-skyógs* cup, goblet *Mil.* — *źal-kēbs* cover of an image of Buddha *Sch.* — *źal-krid* oral or personal instruction *Mil.* — *źal - ǵkañ* biting words of a superior (*Sch.* prob. not quite correct). — **źal-gyá** (*rgya?* *brgya*) **jhē*-*pa* or *žē-pa** to promise *C.* — *źal-rgyān* mustaches *C.* — *źal-nó* 1. = *no*, *źal-nó náy-par bžugs* he was sitting there with a mournful face *Glr.* 2. *tsogs-čen-źal-nó* title of the chief-justices of the great monasteries of Sera, Gadan and Depung. 3. *Sch.*: 'źal-nó or *ñor*(?), noble sons, princes' (?) — *źal-dñós* bodily, in one's own body or person, *sañs-rgyās źal-dñós-kyi Krūñs-yul Pth.*, the place where Bud-

dha was born bodily; *źal-dñós-su nyāl-bar yod Glr.* he is bodily to be seen. — *źal-sña Cs.* = *spyān-sña*. — *źal-čól* resp. for 'ar-čól handkerchief, napkin *C.* — *źal-čád* v. *ka-čád*. — *źal-ču*, *źal-čáb Schr.*, *Cs.* spittle, saliva. — *źal-mčū* lip, v. *ka-mčū*. — *źal-čē* judgment, decision; *des ū-bu-čag-yi źal-čē yčád - do* he shall pass sentence on us *Dzl.* 332, 15, and elsewh. (the text of *Sch.* is not quite correct); *źal-čē bču-drüg-pa* and *bču-ysum-pa* '(the code) with the 16 and that with the 13 judgments'; these are two distinct bodies of law, both of them in *C.* of standard authority; *źal-čē-pa* judge *Dzl.* — *źal-čēms* v. *čēms* 2. — *źal-nyód* favourite dish *Sch.* — *źal-ta* 1. also *źal-lta* a. service, turn. b. inspection, visitation, revision; *źal-ta byéd-pa* a. to serve, b. to inspect, review, superintend; to visit, the poor, the sick and to take care of them; to guard, *žin-la* the field. 2. resp. for *kā-ta*, *ka-ydāms* direction, instruction, counsel, advice, *źal-ta žib-rgyās žū-ba* to ask for accurate and detailed instructions *Mil.*; *źal-ta-pa* = *sku-mdūn-pa*, *žābs-pyi* waiting-man, valet-de-chambre *C.*, *Tar.* 56, 2: servant in a convent; more frq. fem., *źal-ta-ma* waiting-woman, lady's maid, chamber-maid. — *źal-ydāms* instruction, advice, *jig-rtén-la dgós-pai źal-ydāms ysuñs* so he imparted to her useful maxims *Glr.*; order, command *Glr.* (v. above); also, *źal-ydāms bris-mkan* author, in as much as all printed books are considered to be sacred, and the authors generally are Lamas, whose words are looked upon as divine. — *źal-ydōn* countenance. — *źal-bdág* in large religious meetings a Lama, who walks about with a wand in order to preserve good order, a verger. — *źal - ǵdēbs* a free-will offering or present *Cs.* — *źal-lpāgs* lip. — *źal-piyis* resp. napkin. — *źal-bád* (or *pad*?) *C.* chief overseer, superintendent. — *źal-byāñ* title, superscription, inscription. — *źal-tsóm* (for *ǵg-tsóm*) *Pth.* beard. — *źal-tsós Sch.* (*Cs.* *źal-tsus*) = *źal-zās Dzl.* food. — *źal-zág* tobacco-pipe, v. *gañ-zag*. — *źal-yzigs* 1. looking with the face, *thor*, southward *Glr.* 2. apparition, *źal-yzigs tób-pa* to see an ap-

parition, *bžugs-par žal-yzigs-šin* appearing in a sitting posture *Mil. nt.* (cf. *spyán-rás*). — *žal-bsró Tar.* 76, 12, *Schf.*: the act of consecrating, e.g. a temple.

ཇམ་བ་ *žal-ba* I. sbst., also *žal*, *žá-la*, *žál-rtsa* or *-rdza Sch.* **clay, lime-floor**, *Lex.*: *žál-ba* = *skyán-nül*; *mfil-gyi žá-la Glr.* **clay, cement of a floor**, cf. *žr-ga*; **plastering, rough-cast**, *sgó-la žal bgyis-te* plastering the door with clay *Glr.*, also applied to the anointing of sacrificial objects with butter *Mil.* — II. vb. **to serve up food, to spread a repast Sch.**

ཇི་ *ži* num. fig.: 51.

ཇི་གི་ *ži-gil* **chaff** and other impurities removed from the grain by washing.

ཇི་བ་ *ži-ba*, *Ssk.* **शम, to become quiet, calm, to abate, to subside; to settle**, of a swelling *W.*; **to be allayed**, of passion, malice etc. *Glr.*; **to be appeased, relieved, to cease**, of pain, quarrels, intoxication, maladies etc. *Glr.* and elsewh.; **to be atoned, blotted out**, of sins *Tar.*; *ži-bar gyúr-ba B.*, **ži čá-čē** *W.*, id.; **ra, šro ži soñ** *W.* the drunken fit, the paroxysm of passion has passed over; *ži-la soñ* (the hobgoblins) became quiet, held their peace *Mil.*; *ži-bar byéd-pa* **to still, sooth, appease, mitigate**, **ži čüg-čē** *W.*; *ži-byed* a composing draught, **संशमन** *Wise* 130; more particularly with reference to the affections: **to be dispassionate**, not subject to any mental emotion, *ži-ba čén-por gyur* he is getting very free from passion *Do.*, v. below *ži-ynás*; also sbst. **tranquillity, calmness**, and adj. **tranquil, calm**, *ži-ba dan bde-légs-su gyúr-bar mdzád-du ysol* permit us to attain to peace and happiness *Dom.*; *ži-bai tábs-kyis* **amicably, in a fair way Glr.**; so also *ži-bai ytam snwá-ba Glr.*; *ži-bas mi ful drág-pos dul dgos dug Pth.* if he will not submit by fair means, he must be converted or subdued by force; *ži-bai žal Pth.* the expression of calmness about his mouth, his peaceful countenance; *ži-bar yšégs-pa* to go to rest, to die *Cs.*; *ži-bai* or *lóns-skui lha-tšogs žē-jnyis Thgr.* the good, the peaceable deities, opp. to those called

kró-bo; differently again the word is used in: *ži-ba dan kró-ba dan ži-ma-kro Pth.*, which has been explained by *Sch.* as: the medium between calmness and passion, 'calm indignation'. *Cs.* moreover mentions *ži-ba* or *rtag-ži-ba*, as 'a name or epithet of Iswara and certain Buddhas', so that *ži-ba* would be equal in sound as well as in meaning to **शिव**, *ži-ba-pa* and *-ma* being his male and female disciples. A good deal of obscurity attaches, further, to the frequent mention of the *ži-rgyas-dban-drag*, as the characteristic properties of the four parts of the world (v. *glin*), and likewise as qualities and functions of the Buddhas, gods and saints, viz. allaying diseases, conferring happiness and wealth, ruling over all creatures and subduing all that is unruly and hostile; to which are to be added four kinds of burnt-offerings, in the same four-fold sense, v. *Schl.* 250. Finally, in mysticism the term *ži-ba* acts a prominent part: *ži(-bar) ynás(-pa)* and *lhag(-par) mton(-ba)*, **शमथ** and **विपश्यन**, shortened *ži-lhag*, implies an absolute inexcitability of mind, and a deadening of it against any impressions from without, combined with an absorption in the idea of Buddha, or which in the end amounts to the same thing, in the idea of emptiness and nothingness. This is the aim to which the contemplating Buddhist aspires, when, placing an image of Buddha, as *rten*, (v. *rten* 1) before him, he looks at it immovably, until every other thought is lost, and no sensual impressions from the outer world any longer reach or affect his mind. By continued practice he acquires the ability of putting himself, also without *rten*, merely by his own effort, into this state of perfect apathy, and of attaining afterwards even to *dños-grub*, the supernatural powers of a saint. The stories that are related of such achievements, and with which the work of Taranātha abounds, are, notwithstanding their absurdity, readily believed by every faithful Buddhist. That there are also cases of failures, cf. *smyón-pa*. **ཇི་མ་ ži-ma** sieve, of cane or wood *Ts.*

ཇི་མི་ *zi-mi* Schr. and Wts. (where *zi-mi* stands), gen. *zim-bu* *Glr.*, or *zim-bu* cat, *C.*

ཇིག་ *zig* 1. = *zig*. — 2. v. *jig-pa* I., 2, *zig-rál-ba* demolished, ruined *Mil.*

ཇིག་མེར་ *zig-mér* (subst. or adj.?) dense throng, or crowded together in a mass *W.*

ཇིང་ *zin*, I. subst. ཇིབ་ (Cs.: *zin-ma*, *zin-po*, *zin-bu*, perh. provincialisms), 1. field, ground, soil, arable land; *tán-zin* fields in a plain, level land, *ri-zin* fields on a mountain, hill-land; *túl-zin* *W.* (n. f.) cultivated land; *zin-ka* = *zin*, *zin-kai bú-mo* the girls in the field *Mil.*; *zin rmó-ba* frq., to plough a field; to carry on agriculture; *débs-pa* to till, to sow a field, *mi yéig-gis btáb-pai* a field that has been sowed by one man *Glr.*; *zin ču-ba* to irrigate a field (?) *Cs.*; *rná-ba* to mow, to reap, a field, *zin-mkan* reaper; **zin bád-čé** *W.* to pursue husbandry; *zin bgód-pa* to divide or distribute land *Cs.* — 2. fig., cf. *zin-kams*, *bsód-nams-kyi zin dan jprád-pa* to enter the field of merit, to turn into the path of virtue *Dzl.*; *yúl-byai zin-du yzigs-te* *Pth.* seeing him in the land of conversion (yet v. also 3, a.); region, *zin bču* (*Sch.*: 'the ten regions') is said to signify something like: the reign of Evil. — 3. equivalent to *sañs-rgyás-kyi zin* the kingdom of Buddha, a. in an earthly sense: a holy land, a land of salvation, where Buddha resides, or at least where Buddhism prevails; so also *dul-bai zin* land of conversion *Glr.*; acc. to *Wts.* it is a name of the earthly seat of Buddha, the residence of the Dalai Lama at Lhasa; b. supernaturally: heaven, paradise, Elysium i.e. one of the heavens inhabited by the Buddhist gods, or also the state of non-existence, Nirwāna; *zin-la pheb-pa* = *bdé-bar ységs-pa* to die. — 4. body, v. *zin-čen*, *zin-lpágs*. —

Comp. and deriv. *zin-bkód* map *C.*, *W.*, *zin-gi bkód-pa* v. *Asiat. Res.* XX., 425. — *zin-kan* 1. summer-house, pleasure-house, pavilion *W.* 2. field and house, the whole estate or property *W.* (= *yul-yzís*) — *zin-kams* = *zin* 2 and 3, frq. — *zin-Krúns*, *zin-gi Krúns-pa* or *-ma* the produce of the field

Cs. — *zin-kród* many fields together *Cs.* — *zin-rgód* rough, uncultivated ground *Sch.* — *zin-čen* and *-čün* a large and a small field; also: a large and a small body or corpse *Thgr.* — *zin - mčóg* paradise, a most delightful country, an Eden, an Eldorado *Pth.* — *zin-bdág* proprietor of a field, land-owner. — *zin-pa* husbandman, farmer *Dzl.* — *zin-lpags* a skin (pulled off), hide. — *zin-mu* boundary of a field, landmark. — *zin-bzáñ* good land, productive soil *Cs.* — *zin-yšin* dead, arid, burnt soil *Cs.* — *zin-sa* 1. ground, soil, arable land *Cs.* 2. province *Sch.*

II. gerundial termin. = *čin*, q.v.

ཇིབ་ *zib*, resp. fine flour, also flour in general, *zib-kúg* bag, *zib-pór* box, for flour *Cs.*

ཇིབ་པ་ *zib-pa*, *B.*, *zib-po* *Cs.*, *zib-mo* *C.*, *W.*

1. fine, of powder and similar things, *zib-rtsin* fine and coarse *Zam.*; *zib-par byéd-pa*, *B.** *zib-mo čó-čé** *W.*, to make fine, to pound, to reduce to powder. — 2. accurate, exact, strict, precise, *ltá-ba yáñs-šin spyód-lam zib-par mdzod* be wide in your views, but strict in your actions *Glr.*; so *Sch.* understands also *zib-zib yod*, *zib-po med*, *zib-rgyu med*, which ought however to be translated: 'I have accurate information, I have no precise information, I have no particulars to communicate'; *zib-mo šés-pa* to know accurately; more frq. adv. *zib-par*, *zib-tu* *B.*, **zib-ča* *vulg., exactly, precisely, thoroughly *zib-tu ysól-ba*, *ytam zib-tu byéd-pa* to report accurately *Dzl.* (the former resp.); *zib-par bšád-pa* *Glr.* id.; *zib-par (šes-) dód-na* if you wish to know it accurately *Glr.*; *bka zib-tu bgros-pa* resp., to consult carefully *Pth.*; *bka-mčid ysui-glén zib-tu bgyid* gentlemen, discourse as freely as you please! *Mil.*; *las-rgyu-bras zib-tu mi rtsi-na* if one does not strictly regard the doctrine of retaliation *Mil.*; **zib-ča ltos* (or *té**) *W.* look at it well, carefully; **zib-ča ze** *W.* pronounce it accurately; **zib-ča čö-pa** *C.* to examine closely; **zib-sál** *W.* accurately and distinctly.

ཇིབ་གོ་ལེ་ *zim-tog-le* n. of a medicinal herb *Med.*

ཇིབ་པ་ *zim-pa*, gen. *zim-po*, well-tasted, sweet-scented, **zim-po rag** *W.* I find the

taste or smell of it agreeable; *ša di lhag-par zim-na* this meat being of a better taste *Dzl.*; *zim-rgyui zas* food prepared of savoury things *Zam.*; *dri-zim, dri-ysün zim-po* pleasant odour *Dzl.*; *dri mi zim-pa* disagreeable smell *Glr.*; **zim-ze** also **zim-zim** *C.*, **zim-zag** *W.* sweet-meats, confectionery; **zim-zag-tsón-kan** *W.* confectioner; **zim-lto-can** *W.* dainty-mouthed, a sweet-tooth.

ཞིམ་བུ་ *zim-bu* v. *zi-mi*.

ཞུ་ *zu*, 1. num. figure: 81. — 2. v. *zu-ba*.

ཞུ་དག་ *zu-dag*, ཞུས་དག་ *zus-dag* amendment, improvement, correction; the word is also added at the end of written books, e.g. of Taranātha, as an attestation of a careful revision; *zu-dag byéd-pa* to mend, improve, correct; *ran-rgyüd zu-dag byéd-pa* to examine and reform one's self *Cs.* *zu-dag-mkan* reviser, corrector, censor *Cs.*, *zu - éen - gyi lóts-tsa-ba* a great corrector or commentator (of *Ssk.* writings), seems to have become a current title.

ཞུ་བ་ *zu-ba* I. vb., pf. *zus* (esp. in later writings and vulgo, in ancient literature gen. *ysól-bar* for it) signifies 1. every kind of speaking to a person of higher rank, therefore to request, to prefer a suit or petition, to make a report, to put a question etc., *zu-zin ysól-ba-la gró-bai tse* when I have to bring in a petition *Dzl.*; **mnál-lam de yžán-la mi ysün-bar zu** *zus-so* 'pray, do not relate the dream to others', he begged *Glr.*; *ynán-bar zu byás-pas* saying, 'I beg you will permit', *Glr.*; *snar mčón-bai diós-po dé-dag zuo* I will ask him about the things lately seen, I shall request an explanation of him *Dzl.*; *ná-la gán-dag zu-ba de légs-so* it is very right of you, thus to ask me about every thing *Do.*; *rgyál-poi drún-du rmi-lam zus-pa* he related the dream before the king *Pth.*; *ston-pa zu (pa col. for par)* I request (you) to explain *Mil.*; *der byón-pa zu* 'thither to come I request' *Mil.*; *dé-la mkan-po zus* they besought him to be their abbot *Glr.*; *ynán-ba zu-ba* to ask permission *Cs.*

— 2. In *W.* this *zu* has become a word of civility to the widest extent, as it is not only added to almost every sentence of a speech or a letter, something like our 'with your permission' or 'if you please', e.g. **žan ci méd-na ná do yin zu** if you have nothing further (to say), I shall go, with your permission; **ko leb son zu** he is arrived, if you please; but it also supplies every kind of salutation in coming or going, hence **zu zér-čē**, resp. **zu zu-čē**, to make or give one's compliments, **ā-pa-ne zu mán-po zu dug** my father's best respects (cf. *pyag*). Inst. of *zu*, *ju* is also frq. heard (vulgo), e.g. **ju sab ju!** good day, Sir, good day! which prob. is only an intensation of sound, and not to be referred to the Indian जी. — **či-la zu** *W.* why, well then, mind! **či-la zu, nyi-rán ne tsar ma kyód-pa yun-rin kyod** well, I have not seen you this age! — The word is also used as a sbst., for request, wish, question, **zu-wa bul-ba** *C.*, **pül-čē** *W.*, *ytón-ba Glr.* to make a request, to put a question; *ydan-drén-pai zu-ba nán-can pül-bas Mil.* assailing him with pressing invitations.

II. (prop. fut. of *ju-ba*) pf. (*b*)*zu(s)*, fut. (*b*)*zu*, (imp.?) 1. to melt, trs. and intrs., *bzu-btül* v. sub *lugs*; *bzu-byai yser* gold to be melted *Cs.*; *zu - bai kams* whatever is melting or fusible, metals *Sch.*; *zuo* it melted (from the heat) *Dzl.*; *ód-du zu-nas* dissolving in light *Glr.* frq. — 2. to digest, *zubyed-kyi sman* digestive medicine *Cs.* (cf. *ju-byéd*); *ma-zú(-ba)* undigested, *zas ma zu-ba* undigested food, also indigestion, sufferings arising from it; *ma-zúi nad* id.; *ma-zú ju-ba* to decompose what is undigested *Med.*; opp. to *zu-ryés* it seems to denote more particularly the chyme before it is mixed with bile, and perh. also the duodenum where this takes place; so the region of *zu dan ma-zúi bár-na* is stated to be the place, where the bile is principally operating *S.g.* Cf. *ju-ba*.

Comp. *zu-skyogs* *W.* crucible, melting-spoon. — *zú-mkan* 1. petitioner. 2. digester; n. of an officinal plant, = *span-zün Wdñ.*

— *žu-glén*, *žu-glén byéd-pa* to address, accost, resp. *C.* — *žu-rgyá* (v. *rgya-ma*) 1. petitionary letter, petition, suit. 2. any writing addressed to superiors. — *žu-rgyú* the subject of a petition or suit. — **žu-nó-pa**, *C.*, intercessor, advocate, mediator, **žu-nó jhé'-pa** to intercede, to advocate. — *žu-rjés* 1. the chyme mixed with bile (cf. *ma-žu* above). 2. the place of it, *žu-rjés na* I feel a pain there *Med.* 3. eructation, rising, *ká-la zu-rjés skyur S.g.* caused by beer; *ro dan zu-rjés mñár-mo Med.* a sweetish taste and rising (from the stomach). — *žu-rtén* the present which, according to oriental notions, has necessarily to attend or introduce a petition. — *žu-dón* prop. drift, subject of a petition; in a general sense = *žu-ba* request, suit, address, communication etc. — *žu-sná* (pronounced **žu-ná**) *W.* = *žu-nó*. — *žu-po*, *žu-ba-po* = *žu-mkan* 1. — *žu-byéd* v. above — *žu-búl*, pronounced **žum-búl**, petitioning, making a suit in an humble posture with folded hands *Cs.* — *žu-yig*, *žu-šog*, *žu-bai jrin-yig* a petition, *žu-yig-gi rten* = *žu-rtén*. — *žu-lán* answer to a petition. — *žu-lóg* a feigned, false, designing suit, **gyáb-pa** to address such a one *C.*

འཇམ་མཁའ་ *zugs*, resp. fire, e.g. the fire lighted for cremation *Tar.* 7, 4.

འཇམ་མཁའ་པ་ *zugs-pa* v. *jüg-pa*.

བྱེད་བྱེད་ *zuñ-zuñ* with *byéd-pa* to nod or bow repeatedly, of a pigeon *Mil.*

འཇམ་མཁའ་ *žud-pa* 1. to twine, to twist *W.* **žud-čé*, *žu-čé**. — 2. to spin *Cs.*, *žu-kór* spindle, distaff. — 3. to rub *Cs.* — 4. to hang up, to suspend *Ts.* — *žud-tág* = *dpyan-tág*.

འཇམ་མཁའ་ *žun-pa* melted *Cs.*; **žun tán-čé** *W.* to melt, *trs*; *žun-tár byéd-pa* to melt and beat to pieces *Mil.*; *žun-tigs* spark flying from red-hot iron *W.*; *žun-ma* that which is melted, *ysei sogs žun-mai jün-po* heaps of melted gold and other metals *Glr.* — *žun-mar* v. *mar*. — *žun-mo* melted, whatever melts easily *Cs.* (who spells it *bžun-mo*).

འཇམ་མཁའ་ *žum-pa* 1. sbst. fear, dismay, despondency, faint-heartedness, *sems žum-na*

if I continue undismayed *Dzl.*; *dkon-mčóg ysum-la žum-pa-med-par bkür-bsti byéd-pa* to honour the three most Precious undauntedly, with a cheerful heart; *sems ráb-tu žum-par gyúr-to* they became greatly dejected in mind, their spirits were much cast down *Pth.* — 2. vb. **lbu-wa žum-čé** *W.* to scum, to skim (off).

འཇམ་མཁའ་ *žum-bu* = *ži-mi*.

འཇམ་མཁའ་ *žur*, 1. snout, muzzle, trunk. — 2. sup. of *žu-ba*.

འཇམ་མཁའ་ *žul-žul*, *Ts.*: **žü-žü jhé'-pa** to stroke, to caress.

འཇམ་མཁའ་ *žus-dág* v. *žu-dág*, འཇམ་མཁའ་ *žus-pa* v. *žu-ba*.

འཇམ་མཁའ་ *že* (cf. *žen*) 1. inclination, affection, heart, mind; volition; there is a proverb in *C.*: **mñi ká-pó-čé-la že me'*, *ču nyóg-po-čé-la tin me'* a braggart has no mind, as muddy water has no bottom, i.e. as in muddy water you cannot see the bottom, so you cannot rely on the solid principles of a braggart; *ká-žé* v. *ká*, comp.; *že bkon-pa* or *kon-pa* a hating mind, *rkám-pa Sch.* a covetous, *tág-pa Mil.* a sincere, *nág-po C.* a wicked, *ytsán-ba Sch.* a pure heart or mind, or also hating, covetous etc. as to mind (several other combinations of this kind, given by *Sch.*, are too doubtful to be copied); *že-yòd-pa Sch.*: 'to lose courage, to have no longer any inclination for', perh. better, to resign, and *že-bèád* resignation, as a Buddhist virtue *Mil.*; on the other hand, *že jèod-pai tsig Sch.*: 'slandorous words' which, e.g. *Dzl.* 30, 11, well agrees with the context, but is not clear in point of etymology. — *že-düg* damage, destruction *Sch.*, *byéd-pa* to cause, to inflict. — *že-lóg* v. *žen-lóg* sub *žen-pa*. — *že-sün* angry, cross, ill-humoured, vexed. — 2. numerical word for *bži-bèu* in the abridged numbers *že-yétg* etc., 41 to 49. — 3. numerical figure: 111.

འཇམ་མཁའ་ *žé-na*, rarely *žés-na*, v. *čé-na*.

འཇམ་མཁའ་ *žé-sa* reverence, respect, civility, politeness, *žé-sa dan bèas-pa* reverential, respectful *Pth.*; *dei dūs-su mis jpyag dan*

žé-sa mi šés-pas because at that time people knew little of compliments and politeness *Pth.*; *žé-sa byéd-pa* to show honour, respect, *rnám-gyur mdzés-pai žé-sa bul-ba* to arrange mimic performances in honour of some persons, (which also at the present time is frequently done in these countries); complimentary word (for *žé-sai tsig*), *rná-bai žé-sa snyan* the complimentary word for *rna-ba* is *snyan Zam*.

ཇེ་, བཞེ་ *žen, yžen Cs. (W. *žan*)* 1. **breadth, width, žén-čan broad** (road, valley), **wide, spacious, *žén ka-čém-po*** *C. id.*; *žen-méd, žen-prá-mo, *žen-čün-se** *W. narrow*; *žen-du* in breadth *Sambh.*; *žen-šin* writing-tablet = *snum-glegs*. — 2. **plain, surface, side, žen-čé-ba** *ynyis* the two broad sides (of a pillar) *Glr.*

ཇེ་པ་ *žéd-pa* to fear, to be afraid, *synon.* to *jigs-pa Thgr. frq.*; *žéd-nas* full of apprehensions *Pth.*

ཇེ་པ་ *žen-pa* (cf. *že*), vb. c. *la*, 1. **to desire, to long for, to be attached to, to be partial to, to be taken with, kyéd-la žen-čün čags** I love you ardently (*ཇོ་ཤ་*) *Glr.*; *bod-báns ná-la žen-čé-žün dgá-ba-rnams* the people of Tibet, that are affectionately attached to me *Glr.*; sbst.: **desire, longing**, e.g. to hear more of a thing *Mil.*; also **greediness, covetousness; rán-dod-žen-pa self-love, selfishness, egotism Glr.; *pyógs-žen Tar. 184, 22, party-spirit, party-agitation*; *čags-med žen-med* free from passion or interest *Mil.*; *žen-pa zlog* suppress your passion *Mil.*; *tse di-la žen ldóg-pa* to be disgusted with this life *Thgy.*; **žém-pa ma lóg-na dhé'-pa mi yon** *C.* before one has renounced every desire, one cannot believe. —**

Comp. *žen-ka, žé-ka = žen-pa sbst., Sch.* — *žen-kris Mil.*, *žen-čags frq.*, also vulgo, *žen-dzin Glr.* inclination, desire, passion, attachment, **žen-dzin čó-čé** *W.* to love, to be attached. — *žen-dón, resp. bžed-dón*, object of desire *Cs.* — *žen-lóg(-pa, cf. above)*, disinclination, antipathy, disgust; in an ascetic sense: resignation *Mil.*; *jig-rtén žen-lóg-gi gañ-zág* a man tired of this world *Mil.*; *žen-lóg-pa, or-mkan* fastidious, squeam-

ish, easily disgusted; **že-mi-lóg-ken** *C.* one that is not easily disgusted, not squeamish. — 2. = *ljén-pa* to penetrate, to be fixed, of colours etc., *ras dkar-po tson žen-pa ltar* as a colour is fixed in white cloth, is **lasting Dzl.**

ཇེ་མ་ཇེ་མ་ *žem-žém Ld.* an inferior kind of silk, of which the handkerchiefs consist, that are presented to foreign visitors etc. as a welcome or mark of respect, cf. *ka-btágs*.

ཇེ་མ་ *žer, žer džébs-par byéd-pa Cs.* to chide, rebuke, which, however, in the only passage, where I met with the word, does not suit the sense very well.

ཇེ་པོ་ *žer-po* 'mean, pitiful, coarse' *Cs.*

ཇེ་ས་ *žes v. čes.*

ཇོ་ *žo*, 1. **dram**, a small weight = $\frac{1}{16}$ ounce, of *skar-lia*, v. *skár-ma*; *yser-žo-gaň Pth.* a dram of gold; *yser žo ysum-brgyá* between 1 and 2 pounds of gold; as a coin it is stated to be = $\frac{2}{3}$ rupee. — 2. *resp. ysol-žo* **thick milk, curds, žo bsnyál-ba** to place milk to curdle; **milk** in gen., esp. *mai nū-žo Dzl.*, *má-žo col.*, mother's milk; *žo-tün dūs-na* during the time of suckling, *žo-spáns zas zai dūs-na* after the child has been weaned *Med.*; *žo dkróg-pa, skróg-pa, bsrúb-pa* to churn, to butter *Lex.* — 3. **a small white spot, sen-žo** on a finger nail, *so-žo* on a tooth *Glr.* — 4. **num. figure: 141.**

Comp. *žó-ka* prob. = *žo, Thgy.* — *žo-skyá Med.?* — *žo-čags Med.?* — *žo-prüm Sch.*: 'a vessel for thick milk' (?), perh. *prü.* — *žorás Med., Sch.*: spoiled milk. — **žó-ri** *W.*, (like *rú-ma C.*) **sour milk**, used to acidify new milk; in a gen. sense: **ferment, leaven, *žó-dzi* *Ts.* — *žó-ši Sch.* = *žó-rás*. — *žó-sri, žoi spris-ma Wdñ.* **cream.****

ཇོ་ཤ་ *žo-ša* 1. **force, efficiency Cs.** — 2. **n.** of a medicinal fruit, *žo-ša ysum*, viz. *mkal-žo-ša* kidney-shaped, healing diseases of the kidneys (in *W.* the chesnut bears this name), *snyin-žo-ša* heart-shaped, healing diseases of the heart; *gla-gor-žo-ša* is said to be given to horses; besides *mčín-pa-*

and *mčér-pa-zo-sa* are mentioned. — 3. **toll** (?), **pay** (?), *zo-sās tsó-ba Tar.*, *Stg.* a publican *Cs.*, a soldier *Schr.*, prob. any officer that receives salary or pay.

ཞོག་ zög, imp. of གློག་-pa.

ཞོགས་ zogs v. *mar-zogs*.

ཞོགས་པ་ zogs-pa *Med.*, zög-ka *Sch.*, = *snā-dro* morning, fore-noon; zogs-ja tea at breakfast *Cs.*

ཞོ་ zón lower, nether, zón-kan-pa the lower part of the house, zón-rtsé the lower and the upper part; zón-zón deepened, excavated, hollow, uneven *C.*

ཞོ་ zód 1. the original meaning of the word is yet uncertain; at present used in *C.*: *zò' dé-wa, zò-jág*, **peace**, **quietness**, **tranquillity**, *ko zò'-dé-la mi zág* he gives him no rest, causes him much trouble; *sém-kyi zò' dé-mo* peace of mind, evenness of temper; *zò' or zò' dé-mo or jam-pa gentleness, meekness. — 2. *Sch.*: **high-water**, **floods**, **inundations** *Wts.*, *C.*; *snā fan pyi zód* first drought, then inundation *Wdk.* — 3. **udder** *W.*, *C.*

ཞོ་པ་ zón-pa, resp. རྟེན་པ་ to mount, *c. la*; *rtá-la zón-pa* to ride, on horseback, *sin-rta-la* to ride, in a carriage, *frq.*; *rtá-la zón-nas lhó-pyogs-su gró-ba* to ride southward, to travel on horseback towards the south *S.g.*; also *c. accus.*: *bžón-pa zón-pa* to mount a horse or a carriage *Lex.*; *zón-du jüg-pa* (= *skyón-pa*) to let mount.

ཞོ་པ་ zóm-pa, = jóms-pa? *rgas zóm-ste* weighed down by old age *Sch.*; cf. *yžóm-pa*.

ཞོ་ལ་ zór, ཞོ་ལ་ zór-la etc. v. *sbyór-la*.

ཞོ་ལ་ zól 1. zól-yyág, **yak-bull**, *Bos grunniens* *Sch.*; *rá-ma zól-mo* a long-haired goat *Mil. nt.* — 2. **village belonging to a convent** *Mil.*, so *Shikatse* is the *sde-zól* of *Tashi-lhunpo*. — 3. **postp., under**, *Sch.* (cf. *yžól-ba II*).

གཞན་པ་ yža-ba *Sch.*: 1. **to sport**, **joke**, **play**, **sing**, (cf. *ga-yža*). — 2. **to believe**, **trust**, **confide**.

གཞན་པ་ yža-tson earlier form for *ja-tson* rain-bow.

གཞན་གསང་ yža-yšan = *gyuñ-druñ Lex.*

གཞན་པ་ yžag-pa v. གློག་-pa.

གཞན་ yžan 1. *anus Med.*, *yžán-ka id.*; *yžan-nád*, *yžan-brim* **piles**, **hemorrhoids** *Med.*; *yžan-srin* a kind of intestinal worms *Lt.* — 2. **privy parts**, *žan-^gáy* *W.* catamenial blood; *žan-tson-ma* *W.* = *smád-tson-ma*; *žan-sfon* *W.*, without breeches, with a bare posterior.

གཞན་གད་, གཞན་མོ་ yžad-gád, yžád-mo v. *bžád-pa*.

གཞན་ yžan, *yžán-pa*, *yžán-ma* (the last esp. in *W.*), 1. **adj. and subst., other, the other, another**, *žan mi* the other men *Dzl.*, *yžán-pas lhág-par* more than others *Dzl.*; *slób-ma yžán-dag* the other scholars *Dzl.*; *mtsán yžán-pa* the other signs *Dzl.*; *blón-po yžán-ma-rnams* the other ministers *Glr.*; *bü-mo yžán-pas čé-rgyu med* she is not taller than the other girls (*pas = las*, not from *pa*) *Glr.*; *yžan rgol ma nus* others were not able to resist them (= nobody could do them any harm) *Glr.*; *yžán-du* to some other place, *gró-ba* to go (to some other place) = **to go away**, **to start**; **elsewhere**; **in another way**, v. example *dzín-pa* 1, 4; also: *yžán-du ma sems šig* *Dzl.*, suppose or believe nothing else, do not think that the matter can be otherwise, *frq.* used like our 'of course'; *yžán-na elsewhere*; *yžán-nas* from some other place; *yžán-nas grúb-tu med* it cannot be accomplished from any other quarter, by any body else *Mil.* — 2. **adv. otherwise, else, on the other hand** *W.*; *yžán-yañ* further, furthermore, or else, (just) to mention some other circumstance, *frq.* — *yžan-bšgrúb Lex.* seems to be some logical term *Gram.* — *yžan-jrúl n.* of a heaven inhabited by certain gods *Glr.*, *Mil.* — *yžan-dbán* dependent on others *Was*, cf. *rañ-dbán*.

གཞན་པ་ yžab-pa to lick *Sch.*

གཞན་པ་ yžāms-pa v. *bžāms-pa*.

གཞན་ཡང་ ṡár-yañ *Lex.* = *nám-yañ*; *Pth.*:
ṡar-yañ *mī* never (*Sch.* and *Schr.*
prob. incorr.).

གཞན་བ་ ṡál-ba, fut. of ṡál-ba, to weigh,
srán-la ṡál-bar nūs-kyi if one
could weigh with a pair of scales *Glr.*; ṡál-
dgos-hyi rdzas *Sch.*; 'goods for which duties
are to be paid', liable to duty, to custom;
ṡal-du-méd-pa imponderable *Stg.*; immense-
ly much *Pth.*; immeasurable, incomparable,
infinite, vast; ṡal méd, ṡal-yás id.; ṡal-
med-kāñ, more frq. ṡal-yas-kāñ, also ṡal-
med-kāñ-bžañ palace, rarely used of human
palaces (so *Glr.* in one passage, when speak-
ing of the house of a Brahmin), mostly of
the abode of gods *Pth.* and elsewh.; also
Tibet, in po. language, is called a *lha-ynás*
ṡal-yas-kāñ, the heavens with the sun a
no-mtsár lhai ṡal-yas-kāñ. — ṡal-*tsád*
measure, scale, standard *Sch.*

གཞས་ ṡas play, sport, jest, joke *Sch.*, *Lex.*:
glu-gžas.

གཞི་(མ་) ṡi(-ma) 1. that from which and
on which a thing arises, exists,
depends; ground, foundation, original cause,
exciting cause (མུལ་ *Was.* 234); *dge-légs tams-*
čád byün-bai ṡi(-ma) the primitive source
of all happiness (is the doctrine of Bud-
dha) *Glr.*; ṡi-skye-méd without origin and
birth *Mil.*; ṡir bžag-pa prob.: to use as a
foundation *Mil.*, *Tar.*; **gór-žit** *W.* cause of
delay; *má-ṡi* v. as an article of its own
sub *ma*; *rtsig-ṡi* foundation of a wall *Cs.*;
nyün-ṡi, *lá-ṡi* turnips, radishes, left for
seed (being the foundations, as it were, of
new plants); in *ṡi-sems-nyid*, *ṡi-čos-nyid*
it prob. stands as an apposition, in the sense
of *kun-ṡi*: the spirit, the primeval cause;
in a special sense: the innermost essence,
inherent nature; ṡi-nas actually, opp. to
'apparently' *Mil.*; fundamental law, statute,
ṡi čén-po title of a book *Was.* 264; in certain
cases it may be translated by action, v. *ruñ-*
ba 2, c. — 2. ground, floor, ṡi-ma *gru-bži*
a square floor *Glr.*; *stén-gi ṡi* the upper
base, top-surface *Stg.* — 3. residence, abode,
home, ṡi *džin-pa* to take up one's resi-
dence in a place *Mil.* and elsewh.; ṡi *bébs-*

pa W. **pab-čé** id.; ṡi-ma *rab čig jóg-nas*
bžag-go he assigned to him a nice dwelling-
place and established him there *Glr.*; seat,
place, čos-ṡi seat of religion, monastery *Tar.*
and elsewh.; school of religion *Tar.* 44, 17;
ṡi ṡig-tu *skád-čig kyañ mī sdód-de* in no
place resting for a moment (the arrow flies
towards its goal) *Thgy.*; **ži čig-tu** *C.* the
same as *rtse ṡig-tu*. — 4. in philosophy:
axiom, proposition *Was.* (58); contents, tenor
(299); basis, support (273). — 5. *Sch.*: en-
mity?? — 6. also *že* (cf. *ṡes*) a definition
of time or of relationship: ṡi-niñ, *že-niñ*
two years ago, ṡi-més great-great-grand-
father, ṡi-més-mo great-great-grandmother,
ṡi-tsád great-great-grandchild *Sch.* —

Comp. ṡi-djón monastery of the place,
in or near a village, usually very small and
harbouring but a few monks. — ṡi-*ji-bžin-*
pa a recluse, 'who stays where he is' *Burn.*
1, 310. — ṡi-bžag lord of the manor, lord
of the soil, may denote a king or noble-
man, but gen. it is a local deity, presiding
over a certain district, to whom travellers
are bound to offer sacrifice, and whom to
offend they must carefully avoid.

གཞིག་པ་ ṡig-pa 1. to examine, search, try,
rtog- (or *brtag-*) ṡig légs-par *ytón-*
ba to select and arrange carefully, e.g. books
Pth.; *lo dañ zlá-bar rtog-ṡig žib-tu ytón-*
ba to search minutely as to the day and
year *Pth.*; *bsam-ṡig ytón-ba* = *bsam-bló*
ytón-ba to weigh, consider *Pth.* — 2. fut.
of *ṡig-pa*.

གཞིབ་པ་ ṡib-pa fut. of *ṡib-pa*.

གཞིབས་པ་ ṡibs-pa to put or lay in order
Lex., **žib-žib čó-čes*)* *W.*, **ton-*
*wa** *C.* id.

གཞིལ་བ་ ṡil-ba fut. of *ṡil-ba*, = *ṡóms-pa*.

གཞིས་ཀྱི་ ṡis-ka native place, native country
Lex.; *yul-ṡis* house, estate, prop-
erty *Mil.* = *žin-kāñ* paternal estate; ṡi-
ṡis the father's domicile as inheritance; ṡis
sgril-ba to change one's abode, to remove
to another place *Sch.*; ṡis-pa a native *Sch.*;
ṡis-mad family, household, wife, children and

domestics; *ཤི་བྱེ་ Sch.*: native and foreign, at home and abroad.

གཞུ་ རྩུ་, also *ཤི་བྱུ་མོ Mil.*, resp. *ཤི་བྱུ་མོ་འཁོར་པ་ B.* and col., 1. **bow**, for shooting, *ཤི་བྱུ་ བོ་མོ་* he constructed a bow *Glr.*; *ཤི་བྱུ་ གེ་མོ་པ་ W.* **kán-čé**, to bend the bow and have it ready, *frq.*; *ཤི་བྱུ་ ཁྲི་པ་ Pth.*, and *ཤི་བྱུ་ གུ་མོ་པ་ Cs.*, id.; *ཤི་བྱུ་ བོ་མོ་པ་* to unbend (the bow) *Cs.*; *ཤི་བྱུ་ བོ་མོ་པ་ (Dzl. ༩༧, 15, ༡༩, 11. Gyatch. ༡༣༧, 10)*, acc. to explanations given by Lamas: to make the bow-string sound by a sudden pull or jerk, = *ཤི་བྱུ་རྒྱུ་འཁོར་པ་འཁོར་པ་ Dzl.*, which both as to matter and language seems preferable to other explanations that have been given. — 2. **arch**, in architecture *Cs.*, *ཤི་བྱུ་ལུ་མོ་པ་ བོ་མོ་པ་* 'to arch in the form of a bow' *Cs.*; **capital, chapter**, v. *ka-ba*. — 3. resp. for **ཤི་བྱུ་མོ་མོ་པ་* lamp, **ཤི་བྱུ་མོ་མོ་* id., **gón-žu** lantern *C.* (spelling uncertain).

Comp. *ཤི་བྱུ་མོ་མོ་པ་* bow-maker. — *ཤི་བྱུ་རྒྱུ་འཁོར་པ་* bow-string *Dzl.* — *ཤི་བྱུ་འཁོར་པ་*, *ཤི་བྱུ་འཁོར་པ་* furnished with a bow. — *ཤི་བྱུ་མོ་མོ་པ་ Lex.*, *Sch.*: 'the two ends of a bow'; *ཤི་བྱུ་མོ་མོ་པ་ འཁོར་པ་ འཁོར་པ་* to rest one end of the bow on some object(?) *Mil.* — *ཤི་བྱུ་འཁོར་པ་* an arched roof *Cs.* — *ཤི་བྱུ་འཁོར་པ་* holding a bow, archer *Ld.-Glr.* — *ཤི་བྱུ་འཁོར་པ་* n. of an ancient Indian king *Gl.* — *ཤི་བྱུ་འཁོར་པ་* a cord, fathom, as a standard measure, opp. to any arbitrary measure (so explained by a Lama). — *ཤི་བྱུ་པ་* bow-man, archer. — *ཤི་བྱུ་འཁོར་པ་*, bow-case *Wdn.*

གཞུ་བ་ *ཤི་བྱུ་པ་* to strike, to lash, *འཁོར་པ་འཁོར་པ་* with a whip.

གཞུ་བ་ *ཤི་བྱུ་* 1. = *mjug*, q. v., **end, extremity**; *ཤི་བྱུ་མོ་མོ་པ་, ཤི་བྱུ་མོ་མོ་པ་ Med.* **coccyx; rump** or **ventlet** of birds *Sch.*; *ཤི་བྱུ་མོ་མོ་པ་* the glands of it *Sch.*; *ཤི་བྱུ་མོ་མོ་པ་* the end of a row *Glr.*; *ཤི་བྱུ་མོ་མོ་པ་* upper and lower end, e.g. of a stick *Glr.*; *ཤི་བྱུ་མོ་མོ་པ་* at the end of the year *Mil.*; *ཤི་བྱུ་མོ་མོ་པ་* household-servants, suite *Sch.* — 2. v. *ཤི་བྱུ་མོ་མོ་པ་*.

གཞུ་བ་ *ཤི་བྱུ་* 1. **the middle, midst**. — 2. **spinal marrow** *S.g.*, also *ཤི་བྱུ་མོ་མོ་པ་ Sch.*, *ཤི་བྱུ་མོ་མོ་པ་ Mil.* — **ཤི་བྱུ་མོ་མོ་པ་ འཁོར་པ་* *W.* I feel a pain in the middle of my back; *ཤི་བྱུ་མོ་མོ་པ་* the middle of the tongue; *ཤི་བྱུ་མོ་མོ་པ་* in a direct way, opp. to *ཤི་བྱུ་མོ་མོ་པ་*.

Comp. **ཤི་བྱུ་མོ་མོ་པ་ C.* middle door, principal door or gate. **ཤི་བྱུ་མོ་མོ་པ་ W.* partition-wall, **ཤི་བྱུ་མོ་མོ་པ་* to construct one. — *ཤི་བྱུ་མོ་མོ་པ་* a man from the middle part of the country, neither *ཤི་བྱུ་མོ་མོ་པ་* nor *ཤི་བྱུ་མོ་མོ་པ་ W.* — *ཤི་བྱུ་མོ་མོ་པ་* 1. **the middle of a thing** *Cs.*; as a proper name: the middle part of Lhasa, containing the royal palace, also *ཤི་བྱུ་མོ་མོ་པ་ འཁོར་པ་*. 2. the back-part of fur *Sch.* 3. **kernel, pith, main substance** *Sch.* 4. **the original, the source, text**; *ཤི་བྱུ་མོ་མོ་པ་* id. *Tar.*

གཞུ་བ་ *ཤི་བྱུ་མོ་མོ་པ་* pf. *ཤི་བྱུ་མོ་མོ་པ་ Cs.*: 'to attend, to be heedful; attention, *ཤི་བྱུ་མོ་མོ་པ་* heedful'; *Sch.* has: 'sincere, orderly', and for the current phrase *ཤི་བྱུ་མོ་མོ་པ་* he gives: 'a quiet and prudent mind or behaviour'. But the way in which the word is used in books, where it frequently occurs in conjunction with *ཤི་བྱུ་མོ་མོ་པ་*, as well as in the popular expressions *ཤི་བྱུ་མོ་མོ་པ་* and *ཤི་བྱུ་མོ་མོ་པ་* = *blo-rnó* and *blo-dmān*, would rather suggest the version: **acuteness of perception, a good and quick comprehension.**

གཞུ་བ་ *ཤི་བྱུ་མོ་མོ་པ་ Sch.*: 'to go, to walk, to put into'.

གཞུ་བ་ *ཤི་བྱུ་མོ་མོ་པ་* excellent in its kind, *ཤི་བྱུ་མོ་མོ་པ་* the purest gold, *ཤི་བྱུ་མོ་མོ་པ་* a capital crop *C.*

གཞུ་བ་ *ཤི་བྱུ་མོ་མོ་པ་* to shear, shave, cut off, **ཤི་བྱུ་མོ་མོ་པ་* the hair *C.*, leaves, branches *Cs.* (cf. *ཤི་བྱུ་མོ་མོ་པ་*).

གཞུ་བ་ *ཤི་བྱུ་མོ་མོ་པ་* parsley *C.*

གཞུ་བ་ *ཤི་བྱུ་མོ་མོ་པ་* v. *ཤི་བྱུ་མོ་མོ་པ་*.

གཞུ་བ་ *ཤི་བྱུ་མོ་མོ་པ་* the act of remembering or reminding, **ཤི་བྱུ་མོ་མོ་པ་ འཁོར་པ་ འཁོར་པ་* *W.* in order not to forget it, I have written it down; *ཤི་བྱུ་མོ་མོ་པ་* *ba Lex.* to remind a person; *ཤི་བྱུ་མོ་མོ་པ་* or acc. to another reading *ཤི་བྱུ་མོ་མོ་པ་*, i.e. *ཤི་བྱུ་མོ་མོ་པ་* to admonish, exhort *Dzl. ༡༧, 9.*

གཞུ་བ་ *ཤི་བྱུ་མོ་མོ་པ་* to light, kindle, inflame *Sch.*; *ཤི་བྱུ་མོ་མོ་པ་ འཁོར་པ་ འཁོར་པ་* *mes* *ཤི་བྱུ་མོ་མོ་པ་*, prob. to be set in flames by spontaneous fire(?) *Tar. 7, 4.*

གཞུ་བ་ *ཤི་བྱུ་མོ་མོ་པ་* the second day after to-morrow *Lex.*; **ཤི་བྱུ་མོ་མོ་པ་ འཁོར་པ་ འཁོར་པ་* *W.* to-

morrow, the day after to-morrow, on the fourth day; *γžes-rnyin Cs. = γžé-nín.*

མཁོ་པ་ *γžés-pa* (= *bžugs-pa* yet less used), resp. for **to sit, stay, wait**, *cuñ tsam γžes šig* wait a little! *Dzl. 222, 12* (another reading: *bžugs šig*).

མཁོ་བ་ *γžó-ba* for *bžó-ba*, v. *γžó-ba*.

མཁོ་པ་ *γžóg-pa* v. *γžóg-pa*.

མཁོ་པ་ *γžogs* the side of the body, = *glo*; *γžogs pyas γyon* the right and left side *Sch.*; *γžógs - su* sideways *Sch.*; *γžogs slón-ba Lex.*, *γžogs-slón byéd-pa Cs.* to speak allusively; *γžogs-smód byéd-pa* to prejudice a person against another insidiously, to create enmity *Thgy.*; it is also used like a verb: *γžógs-te rtsáb-pa* to be insolent with a fair appearance, opp. to *ñor* downright *Thgy.* — *γžogs-pýéd ná-ba Do.* prob. an inaccurate expression for pain in one side.

མཁོ་པ་ *γžón-pa* wooden basin, trough, tub, washing-tub; *kyi-γžón* (col. **kyib-žón**) trough for feeding dogs and other animals, also manger *W.*; **fud-žón** *W.* prob. id.; **čag-žón** *W.* trough for dry horse-meat; **tab-žón** winnowing-tray, inst. of a shovel; in books the word is used in a wider sense, in such expressions as *γser-*, *dñul-*, *kar-*, *rdo-γžón*.

མཁོ་པ་ *γžóns Lex. = ljonis.*

མཁོ་པ་ *γžón-pa* 1. sbst. v. *bžón-pa*. — 2. adj. **young**, *γžón-pa de na-ré* the younger ones said *Mil.*; *rgyál-po sku-ná γžón-pa* the young king; *bdag γžón - pas* as I am still young, I as the younger one, the youngest *Dzl.*; *γžón-pa gá-žig* some young people *Mil.*; *γžón-dus bu-méd* who in their younger years had no children; *γžón-nu* a youth, frq., *γžón-nu-tso* plur. *Mil.*; *γžón-nu-ma* or *bú-mo γžón-nu Dzl.* virgin, maiden, girl; *sé-ba γžón-nu* a young rose *Wdn.*; *γžón-nu dan brál-bar byéd-pa* to deprive a girl of her virginity *Cs.*, *γžon-nu-brál* a girl that has lost her virginity *Cs.*; *γžón-nu-nas* from a child, from infancy *Mil.*; *γžon-grógs* youthful companion *Mil.*; *γžón-ša-čan* with

youthful flesh, *γžón-ša-čan-du gyür-ba Glr.* to grow young again.

མཁོ་བ་ *γžób* 1. *me-γžób* **singeing**, or what has been **singed**, wool, hair, feathers etc.; a mark from burning; *γžób - dri Sch.* also *γžób-ró* smell of singeing; *γžób-tu gyür-ba* to be singed, seared *Pth.*; **žób gyáb-pa* C.* to singe off; fig. *ñai lus-séms γžób-tu tal Glr.* my body and soul were seared, deeply afflicted. — 2. *W.* a crash, e.g. of a tree breaking down.

མཁོ་བ་ *γžóm-pa* 1. v. *γžoms-pa*. — 2. **to break in two, to tear** *Sch.*; in *W.* used of metal vessels **bent or bruised**.

མཁོ་བ་ *γžor* v. *γžor*.

མཁོ་བ་ *γžól-ba* 1. **to apply one's self diligently** *Cs.*, *čös-la tuγs γžól-ba Pth.* id. resp. — 2. **to comprehend, to fathom(?)** *Sch.* — 3. resp. for *γžáb-pa* **to alight, light from, dismount**, v. *čibs*; cf. also *žol*.

མཁོ་བ་ *γžos* for *bžos*, v. *γžó-ba*.

བཞུང་ *bžá*, in *Lex.* mentioned as the same with *brlán-pa*.

བཞུང་ *bžag* 1. **large intestine**, = *γnyé-ma*; *bžag-sgór-mo* the windings of the intestines *Glr.*, *Mil.* — 2. certain muscles under the arms *Mñg.* — 3. *Sch.*: 'flesh of animals that died of disease'.

བཞུང་བ་ *bžág-pa* 1. v. *γžóg-pa*. — 2. **to tear, wear**, intrs., of cloth etc.; **to burst, crack, split** *C.*, *W.*

བཞུང་ *bžad*, also *bžád-pa Pth.* swan; *bžad-dkár Lex.*; *bžad-ldán Schr.*: 'a pond with swans on it'.

བཞུང་བ་, བཞུང་བ་ *bžád-pa*, *γžád-pa* **to laugh, smile** *Glr.*; *bžád-ka-ma* a girl with a smiling face *Mil.*; *bžad - gád laughter*, *tég-pa* to raise (a laughter) *Mil.*, *bžad-gád-mkán Tar.* buffoon, jester; *bžád-mo* smile, laughing, laughter, *bžád-mo bžád-pa* to laugh; *bžád-pa-mo*, *bžad-ldán-ma* n. of a goddess, *Ssk. Hāsawati Cs.*

བཞུང་བ་ *bžáb-pa* v. *γžáb-pa*.

བཞུང་པ་ *bžáms-pa* 1. also *γžáms-pa Schr.?* **to stroke, pýág-gis** resp. with the hand, **to coax, caress**; hence *bžáms-te Dzl.*

३३, 5, might perh. be rendered: **to appease, to pacify.** — 2. *bžams-bsgó byéd-pa* *Lex.* to remind of, to call to mind.

བཞུར་བ་ *bžár-ba* **to scrape**, with a knife, **to shave or shear**, with a razor *Med.*; *skra bžár-ba* the hair.

བཞི་ *bži* 1. **four**; *bži-pa*, *bži-po* cf. *dgu*; *bži-bču* (col. **žib-ču**) 40, *bži-bču-rtsa-yčig* (*W.*žib-ču-že-čig*), *že-yčig* etc. the numbers 41—49; *bži-brgyá* 400, *bži-ston* 4000 etc.; *bži-ča* one fourth, a quarter; *bži-tsan-gyi-sde-pa pyed-dan-brgyád* the 7½ tetrads (of letters) *Gram.* — 2. often incorr. for *ži* or *yži*.

བཞིན་ *bžin* 1. sbst. **face, countenance**, *ráb-tu mi-sdug-pa* (of) a very ugly face *Dzl.*, *légs-pa*, *mdžés-pa* *Glr.* (of) a handsome, a pretty face; *bžin-mdžés-ma* a woman or girl with a pretty face; *bžin zágs-te* the face dripping (from perspiration); *bžin dzúm-pa dan bčas-pa* with a friendly smiling countenance *Mil.*; *bžin-pags sér-po* the skin of the face being yellow (as in bilious complaints) *Mng.*; *bžin-rás* the appearance, *nán-pa* *Med.*; *bžin-bžán*, fem. *bžin-bžán-ma*, a polite address: my dear Sir; *kýe bžin-bžán-dag* much respected gentlemen! also in other instances as a word of politeness: *bžin-bžán-ma dédag lais-te* the ladies rose and . . .; it seems to be particularly in favour, when apparitions are addressed *Mil.* — 2. particle, the meaning of which corresponds in part to that of the Greek prep. *κατά* c. acc., gen. used as an adv. *bžin-du* or *bžin*, but also as an adj. with *pa*: a. joined to verbal roots, *bžin* serves to form with them a partic. pres., and *bžin-du* a gerund, *fugs-mnyés-bžin-pai nán-la* in a rejoicing frame of mind, in a joyful mood *Mil.*; *kri-la bžugs-bžin-du* sitting on the chair *Dzl.*; *skrág-bžin-du* from fear *Dzl.* (cf. *καθ' ὕπνον*); *mdaňs gyur bžin-du* whilst his colour changes *Dzl.*; *mi šes bžin-du šes-so žes zer* not knowing it he pretends to know it *Stg.*; *dád-bžin-du logson* 'credentes discesserunt', believing they went away *Mil.* b. *bžin(-du)* as postp. c. acc., **agreeably, in conformity, according to**, very frq.; *čos bžin-du* according to the precepts of religion *Dzl.* (cf. *κατὰ νόμον*), *rgyál-pos bsgó-ba bžin-*

du sgrub-pa to execute a thing according to the king's command, to perform his order frq.; *Kyod ži-skad smrás-pa bžin-du yžán-dag-la bsnyád-de* relating to the others according to what has been said by you, = relating what you have said *Dzl.*; *yid-bžin-du* to heart's content frq.; like, as, *ri gyél-ba* like the breaking down of a mountain *Dzl.*; also with a pleonastic *ltar*: *mkan-po ži-ltar ysün-ba bžin Glr.*, or, which would be the same, *ži-bžin ysün-ba ltar*, as the very learned gentleman has said, foretold; *de bžin-du so = dé-ltar*; *de-de-bžin-no* yes, that is so; *de-bžin-nyid* (तत्त्वता), **truth, reality, substance, essentiality** *Was.* (272), **identity** (297), in mysticism = *čos-nyid* *Thgy.*, v. *čos*, comp.

c. *pyi-bžin(-du)*, *pyir-bžin(-du)* **afterwards, subsequently** (cf. *κατόπισθεν*). — d. distrib. *nyin-ré-bžin(-du)*, **daily, per day** (*καθ' ἡμέραν*), *nyin-yčig-bžin-du* id.; *re-re-bžin-gyi mdzad-pa Glr.* his daily doings.

བཞུབ་ *bžü-ba*, v. *žü-ba* II. and *ju-ba*, **to melt.**

བཞུགས་པ་ *bžugs-pa*, resp. for *sdód-pa* and *duḡ-pa*, 1. **to sit**, *bžugs-su ysol B*, *bžugs(-žu)* col., please sit down! — *bžugs-kri* chair; throne. — 2. **to dwell, reside**, *bžugs-pai pö-brán* castle of residence *Dzl.*; *bžugs-pai rten* a small temple in which a deity resides *Dzl.*; *bžugs-grógs* fellow-lodger: — 3. **to remain, stay, exist, live**, *žig-rten-du bžugs-pa* to be in the world, to live on earth, of Buddha and saints; also, still to remain in the world; *stón-pa bžugs-pai dūs-su* during the life-time of the Teacher (Buddha) *Tar.*; *Kyed dir bžugs čos-mdzad ye* devout here present = my devout friends! *Mil.*; **žug yó-dham** C. are you at home? **ku žug nan yó-dham** C. are you coming? = welcome! well-met!; transferred to writings, texts etc., **to be contained**, so in titles of books: *mdzaňs-blün žes-byá-ba bžugs-so* the so-styled 'Sage and Fool' is contained (in the present volume); *bló-la bžugs-pa dan glegs-bám-du bžugs-pa tams-čád yi-ger spel* all that was found in the memories (of individual persons) and in books, was recorded *Tar.*

བུཊ་པ་ *bžud-pa*, resp. **to go away, to depart**,
B. frq.; *par bžud pray, go away!*
 (opp. to *tsur-byon*).

བུཊ་པ་ *bžun v. žun.*

བུཊ་པ་ *bžur-ba* 1. = *γžur-ba, bžár-ba Cs.*
 — 2. **to strain, filter**, *Sch.*

བུཊ་པ་ *bžus-pa v. žu-ba.*

བུཊ་པ་ *bžén-ba*, pf. and imp. *bžéis Glr.*,
 resp. for *slón-ba*, **to raise, erect, set**
up, an image, temple; **to manufacture, com-**
pose, sacred things, e.g. pictures, books; **to**
draw up, frame, write, print, or cause it to
 be done; **to found, endow, give**, books to
 monasteries etc.

བུཊ་པ་ *bžéns-pa* 1. pf. of *bžén-ba*. — 2.
 resp. for *lán-ba* **to rise, get up**,
 intrs. to *bžén-ba*; also with *yár(-la) Glr.*;
**nyi-rán žáns(-sa*) W.* are you risen?
žan(s) please to get up!

བུཊ་པ་ *bžéd-pa* I. vb., resp. for *dód-pa*,
to wish, desire, *rgyál-po γžigs bžéd-*
dam does your Reverence wish to see the
 king? *Dzl.*; *rgyál-po nán-du byón-par bžéd-*
pa-la as the king wished to enter *Glr.*; *rta*
mi bžéd-na if your Reverence does not wish
 to have the horse *Mil.*; in science: **to accept**,
mkán-pa ýyi-ma-dag mi bžéd-pa legs it is
 well that learned men of later times do not
 accept it, approve of it *Gram.*; **to assert**,
maintain, *so-sói bžéd-tsul mán-na yañ* al-
 though many different propositions are to
 be met with *Wdk.*; *siá-mas bžéd* earlier
 writers are of opinion, insist on *Gram.*; of
 letters: *ga-pul bžéd* certain letters require

ཞ for a prefix *Zam.* — II. **supposition, view,**
opinion *Tar.* 113, 21. — *bžed-don* resp. **wish,**
desire *Cs.*, *bžed-don grub* it happens ac-
 cording to one's wish, as one could wish *Cs.*

བུཊ་པ་ *bžés-pa* I. vb., resp. for *lén-pa* **to**
take, receive, accept; to seize, con-
fiscate, *B., C. (W. *nám-čé* synonym.)*; *káb-tu*
bžés-pa and *žál-gyis bžés-pa v. kab* and *žal*;
 esp. at meals, **to take, to eat**, *ji bžéd-pa bžes*
šig Dzl. please take whatever you like, *bžés-*
na if he would take it, if it should be to his
 liking *Mil.*; instead of *lón-pa* in: *dgún-lo*
bču-γnyis bžés-pa he got twelve years old.
 — II. sbst. **food, meat**, *bžés-pa drén-pa* to
 offer, to serve up meat *Mil., Pth.* — **Comp.**
**žē-dho* C.* food, sweet-meats (cf. *gro*) *bžes-*
tán food (?) *Sch.* — **žē-qlhún* (?) Ts.* beer.
 — **žē-bhág* C.* bread. — **žē-rág* W.* brandy.
 — **žē-hór* C.*, hookah, oriental tobacco-pipe,
 the smoke of which passes through water.

བུཊ་པ་, བུཊ་པ་ *bžó-ba, bžós-pa* **to milk.**

བུཊ་པ་ *bžog-pa v. žog-pa.*

བུཊ་པ་ *bžogs = γžogs.*

བུཊ་པ་ *bžon = γžon.*

བུཊ་པ་ *bžón-pa* (sometimes incorr. *γžón-pa*)
 vehiculum, **riding-beast, carriage,**
vehicle; *bžón-pa šóm-pa* to order the horses
 to be put to *Dzl.*; *bžon-pas brós-pa* to take
 to flight in a vehicle or on horseback *Dzl.*;
mi-srun bžón-pa a not gentle riding-beast *S.g.*
 བུཊ་པ་ *bžón-ma* **milking cow** *Cs.*, *bžon-pýugs*
 milking cattle *Glr.*

ཟ

ཟ 1. the letter **z**, originally, and in the
 frontier-provinces to the present-day,
 sounding like the English *z*, in *C.* differing
 from *ས*, *s*, only by the following vowel be-
 ing deep-toned. — 2. numer. figure: 22.

ཟ, ཟ་ *za, zas, Ld.* any thing **small, neat,**
elegant, of a miniature size, **pé-ča*
*za žig** a little book, pocket-edition, **nod-*
*čád za žig** a little pot or can, **čan za žig**
 a drop of beer.

ཇ་ *zwa*, nettle, stinging nettle, gen. *zwa-tsód*, being, when young, eaten as greens (v. *tsód-ma*); *zwa(i)-pyi(mo)*, 'a-ya-*zwa-tsód*, Wdn., blind or dead nettle; *zwa-lèág* scourge made of stinging nettles, *zwa-lèág bgyáb-pa* to flog with it Cs.; *zwa-ber*, the smart produced by the stinging of nettles Cs.; *zwa-brüm* Wdn. (?).

ཇ་ཁྱ་ *za-ku* Med., e.g. *bad-kan za-ku-ryur* Mng. prob. the same word which Sch. spells *za-gu*, explaining it by gonorrhoea, morbid discharge of seminal fluid, semen pruriens.

ཇ་བ་ *za-ba*, *bza-ba* I. vb., perf. *zos*, *bzas*, fut. *bza*, imp. *zo*, *zos* (C. **zē**) 1. to eat, both of men and animals, *zá-bya*, *zá-rgyu* what may or must be eaten, *za-çig-pa* Dzl. (perh. better *bza-y-çig-pa*) one that takes only one meal a day, or perh.: one that takes a solitary meal; *zós-pas* having eaten Dzl.; *zós-pai-çog-tu* after he had eaten Dzl.; *zos-grogs* 'immediately after dinner' (?) Sch.; *ma-lús-par zá-ba* Dzl., **dág-mo za-çé** W., to eat up, consume, to clear the plate, the manger; *bzá-ru rún-ba* or *mi-rún-ba* what may or may not be eaten; Dzl. ༡༩, 16 has also a supine *zós-su*: *bu zós-su on* she will even be constrained to eat her own young (s.l.c.); *zim-du zo Zam.* may you enjoy your dinner! ni f.; *zá-kar* at dinner-time Sch.; *za-zá-ba* 'to eat often, to be a glutton' Cs. — 2. to live upon, to live by, *gla zá-ba* to gain one's subsistence as a day-labourer Dzl. — 3. to itch, *za prug-pa* v. *prug-pa*. — 4. fig. for to steal, **kün-ma, gón-mo zos son** Ld., a thief, a witch, has made away with it. — 5. fig. of affections of the mind: to entertain, to give way to, *kón-kro*, *tsig-pa*, *té-tsom zá-ba* to give way to resentment, anger, doubts. — II. sbst. food, meat, victuals, *za çu zim* good eating and drinking Mil.; **zá-çé zá-çé, çó-çé** W. to eat food, to prepare food. — *za-rkón* v. *rkon*. — *za-kan* dining-room; eating-house, cook's shop C. — *za-ku* v. the preceding article. — *zá-mkan* one that is eating, an eater. — **za-çóg** W. what may be eaten, **za-mi-çóg** what may not be eaten. — **za-túr** C. chop-sticks. —

zá-ma food, victuals, *zá-ma mi ster run* though you do not give me any food Mil. — *za-yón* meat-offering to saints etc. Mil. — For more refer to *bza*.

ཇ་མ་ *zá-ma* 1. v. above. — 2. also *zá-ma-tog* Ssk. कण्ड, basket, in Tibetan only fig., mostly as a title of books, but also used in connection with mysticism.

ཇ་མི་ *za - zi* trouble, noise Cs., troublesome chatting Sch.; troubled, bewildered, perplexed Schr.; in the passage *rmi-lam za-zi man* Med. it seems to signify troubled dreams.

ཇ་མོ་ *za-zóm* a fine cotton fabric Sch.

ཇ་ར་ *zá-ra?* **zá-ra pí-mo** W. the later part of the afternoon, v. *rdzá-ra*.

ཇ་རུ་ *zá-ru* v. *yzár-bu*.

ཇ་འོག་ *za-çog* heavy silk cloth, *za-çog-gi gos* a garment made of it Glr.; *za-çog dgu brtsegs kri* a seat formed of nine silk quilts. — *za-báb* id.

ཇ་མོར་ *za-hor* n. of a town or district, acc. to Cs. in Bengal, acc. to Pth. in the north-west of India, by the statements of Lamas the present Mandi, a small principality under British protection, in the Punjab, between the rivers Byās and Ravi, where there is a sacred lake, celebrated as a place of pilgrimage, from which the Brahmins residing there derive a considerable income.

ཇ་ག་ *zág-pa* 1. sometimes for *yzág-pa*, from *dzágs-pa*. — 2. sbst., Ssk.

असुव misery, affliction, sorrow, esp. as a consequence of sin, hence frq. = sin, *zág-pa zad* the woe of this world is over, frq.; *zág-pa-med-pai las* works spotless or without sin Thy.; *zág-méd-kyi bde-ba* untroubled happiness Glr.; *zág-bčás* burdened with misery and sin, *zág-bčás-kyi las ysum* the three sinful works Thy.; *zág-bčás-kyi mñon* (-par)-šes(-pa) Glr. and Thgr.?

ཇ་མ་ *zan?* Sch.: *zan-tál-du* penetrating.

ཇ་མ་མ་ *zan-zán* 1. v. *dmár-po* extr. — 2. also *zan-zin*, *zin-zin*, *yzin-ba*, v. *dzins-pa*; W. also: muddled, rather tipsy.

ཇ་མི་ *zan-zin* 1. sbst. matter, object, goods, = *rdzas*, *zan-zin çün-zad tsám-gyi*

pyir even for the most trifling matter *Stg.*; *pyi-rol-gyi zan-zin* external goods, earthly possessions, (opp. to internal, spiritual gifts) *Dzl.*; also *zan-zin* by itself: what is earthly, pertaining to this world *Mil.* — 2. adj., **confused in mind, stupefied** *Sch.*, v. the preceding article.

མཚན་ *zans* 1. **copper**, *gsér-zans* gilt copper, *zans-kyi btsa* prob. verdigris. — 2. **kettle** *B., C.*, v. *pan-dil*; *zans-su skól-ba* to boil in a kettle *Dzl.*; *zans kól-pa* a boiling kettle *Dzl.*; *kár-zans* bronze or brass kettle, *lèags-zans* iron kettle. — *zans-rkyán* copper can or jug. — *zans-skyógs* copper ladle. — *zans-čen* a large, *zans-čün* a small kettle. — *zans-tig* a small species of gentian. — *zans-tib* copper tea-pot. — **zán-ton-sa** *W.* copper-mine. — *zans-tál* copper slacks *Glr.* — *zans-mdóg* copper colour. — *zans-sdér* copper plate or dish *Sch.* — *zans-snód* copper vessel. — **zán-bu** *C., W.*, = *zans* 2; **zán-bu* če čün nyi* two copper kettles, a large one and a little one. — *zans-ma* = *zans-bu*? *Mig.* — *zans-rya* *Cs.*: 'copper-green', prob. verdigris. — *zans-sa* copper-ore *Cs.*

མཚན་ལྷ་ར་ *zans-dkar* south-western province of Ladak, *zans-dkar-pa*, -*ma* man or woman of that province.

མཚན་ *zán-pa* v. *dzád-pa*.

མཚན་ *zan*, *C.* **zen**, *I.* resp. *bsán-ma*, also *kam-zán* *Mil.* 1. **pap, porridge**, of flour and water, thick, boiled or not boiled, warm or cold, also called *bág-zan*, esp. as dough for baking; in *C.* porridge is gen. made of *ritám-pa*, and if possible of tea; *brás-zan* rice-p., *ó-zan*, milk-p.; porridge being the daily food, as bread is with us, the word is used also 2. for **food** in gen: *zan zá-ba* to take food, to eat, *bdag dan zan mi zá-na* if you will not eat with me *Dzl.*; *zan-drán* cold, *zan-drón* warm food, *zan-čan* meat and drink, *S.g.*; *zan btsos-pa* 'boiled food'; **zan-kón** dearth *W.*; *zan zos* 1. he was eating porridge. 2. as one word: *Bal.* wife, cf. *bza*; fig. *lkog-zán zá-ba* to take unlawful interest *Sch.* — 3. **fodder, provender**, v. *bzan*. —

II. inst. of *za eater*, as second part of a compound: *ša-zán* meat-eater; carnivorous animal *Glr.*; *nya-zán* fish-eater, ichthyophagist; *pag-zén* pork-eater.

མཚན་ *zán-po* v. *yzán-po*.

མཚན་ *zab silk*, fine or heavy silk, v. *dar-záb*; *zab-čen* costly silk cloth *Sch.*; *zab-sküd* *Lt., Mil.* silk-cord; *zab-ból* silk covering for a seat, bolster *Pth.*

མཚན་ *záb-pa*, vb., adj. and sbst, **to be deep, deep, depth**, *záb-po*, gen. *záb-mo*, adj., deep, frq.; often fig., *blo-záb* *Cs.*: a profound mind or understanding; *zab-záb byas kyan* *záb-mo ran mi dug* although people call it deep, it is not deep *Sch.*; *zab-lám*, *záb-moi sgom-krid* a term of Buddhist mysticism, doctrine of witchcraft, = *dbú-mai lam*, or *pyág-rgya čén-po*. — *zab-kyád* depth, = *zabs*, *Dzl., Mil.*

མཚན་ *zabs depth*, *zabs-su dom bčui don* a pit ten fathoms in depth.

མཚན་ *zám-pa bridge*, *grú-zam* bridge of boats *Cs.*; *lédgs-zam* iron bridge, wire-bridge; *lèüg-zam* suspension-bridge, by means of cables of twisted birch-tree branches; *drén-zam* draw-bridge *Cs.*; *rdó-zam* 1. stone-bridge. 2. natural rock-bridge; *ritwá-zam* common expression for *lèüg-zam* and *tsár-zam*; the latter: suspension-bridge by cables formed of thin split cane; *šin-zam* wooden bridge; *zám-pa dzúgs-pa* to throw a bridge *Cs.*; *zám-pai ká-ba* or *rkán-pa* the piers or foundations, *span-léb*, *span-sgó* the boards or planks, *mda-yáb* or *lag-rtén* parapet, *yzu-tóg* arch, *zam-ydün* beam of a bridge, *Cs.*; *zum-čen* a large bridge, *zam-čün* a little one *Cs.*, *zám-bu* id.

མཚན་ *zar* 1. supine of *zá-ba*; *zar jóg-pa* to give to eat. — 2. **pitch-fork**, for shaking up the corn, hay-fork, dung-fork; forks at dinner are not yet used in Tibet, spoons and knives, and in Lhasa chop-sticks, answering their end sufficiently.

མཚན་མཚན་ *zar-bábs* *Sch.*: tassel; acc. to our authorities: **gold-brocade**.

མཚན་ *zár-bu* *Glr., Mil.* seems to be tassel.

མར་མ་ *zar-ma* *Dzl.*, *Med.* **sesame-seed**; *zar-mai me-tog* flower of sesame, *Sch.*; *zar-ma-ču* is mentioned in *Pth.* as *Aphrodisiacum*; yet *zar-mai ras* is stated to be a fabric, manufactured from *zwa-tsód*, muslin?

མལ་ *zal* *Ld.* a small and uninhabited river-island.

མལ་མོ་ *zál-mo* 1. **young cow, heifer**, *bri-zál yak-heifer*. — 2. a fabulous bird *Sch.*

མས་ *zas* **food, nourishment**, for men and animals, also in a wider fig. sense; *zas-bèd smyñ-ynas* fasting, abstaining from or withholding food *Lex.*; *zas-bzán(-po)* 1. dainty food *Dzl.* 2. nourishing fare, *Wdn.*, *zas-nán(-pa)* the contrary; *zas-ni* as to diet . . . *Med.*; *zas-su òi za* what does it feed on? *Dzl.*; *zas-sukrag fún-ba* to drink blood for nourishment *Do.*; *zas-tsól-ba* to seek to obtain a livelihood *Ma.*; *tsó-ba zas*, *Mil.* a pleon. expression = *zas*; *ka-zás* (resp. *zal-zas B.*, *sól-wa* col.) **food, meat**, for human beings; *dkár-zas* v. *dkár-ba*; *dmár-zas* *Sch.*: 'festival dishes', perh. more corr. flesh-meat, animal food? *gró-zas* *Sch.*: 'dry traveller's fare'; *pán-zas*, wholesome nutritive food *Med.* —

Comp. **ze-kén** *C.* dearth, scarcity. — *zas-skom* meat and drink, solid and liquid food *Med.*; *zas-čán*, id., as travelling-provisions *Gl.* — *zas-spyód* food and exercise, diet, in a wider sense *Med.* — *zas-tsód* the due measure of food, *zas-tsód ma zin* the portion or share was not full, it was not the full allowance, *S.g.* — *zas-ytsáni-ma* (clean food), n.p. ཡུ་ཐོ་དན་, the father of Buddha; *bdúd-rtsi-zas*, *bré-bo-zas*, *zas-dkár* the names of his three brothers, *zas-ytsani-srás* appellation of Buddha himself.

མི་ *zi*, I. num. figure: 52. — II. *W.* 1. something of a very **small size** or **quantity**, **zi-mi dug** not an atom is left, **zi-med-kan òo** eat it up to the last crumb! **mé-zi** a spark in the ashes ever so small. — 2. the **black mark** in a target. (cf. *ža*).

མི་ཁྲི་ *zi-níl* v. *zi-lín*.

མི་བ་ *zi-ba* v. *yzi-ba*.

མི་མ་ *zi-ma*, *Sch.*: **green slime** on standing water, *zi-ma-čan* what is covered with such a slime.

མི་ར་ *zi-ra*, *Ssk.* and *Hindí* जीर, the Asiatic caraway, *Cuminum Cyminum*, exported from Tibet to India, of a powerful aroma, which to the taste of Europeans is often disagreeable; two kinds are distinguished, *zi-ra dkár-po*, and *nág-po*.

མི་རི་རི་ *zi-ri-ri* the humming of bees, the singing of a kettle *W.*

མི་རུ་ *zi-ru* col. for *yzér-bu*.

མི་ལིང་ *zi-lín* I. also **zi-níl*, *zi-lón** *W.* noise, bustle, tumult. —

II. from the Chinese 1. also *zi-lím*, *zi-lán* a composition metal, similar to German silver, *zi-lín-pan-tse* or *ban-tse* *C.* a basin of that metal. — 2. n. p., province, adjoining the Kokonor, *zi-lín-ja* tea from thence.

མིང་མིང་ *zin-zin* v. *zan-zin*.

མིང་རལ་ *zin-rél* *W.*, prob. for *dzin-sbrél*, with **òb-èè**, to prepare for battle, or to begin fighting.

མིན་པ་ *zin-pa* 1. v. *dzin-pa*. — 2. = *dzád-pa*, esp. in the pf. tense, to draw near to an end, to be at an end, to be finished, exhausted, consumed; *zin-pai pún-po* the perishable, mortal body *Thgy.*; to be finished, terminated, *nam yan mi zin-to* *Dzl.* it will never be finished; to finish, to get done with, building a wall *Gl.*, **zin-čig-èè** *W.* id.; *fún ma zin dóg-pas* fearing not to be able to drink it all *Gl.*; *rtsé-ba zin-pas* as the playing has ceased, or, as he has done playing *Dzl.*; *zin(-pa) méd(-pai)* las endless working, unceasing labour *Mil.*; hence = *tsár-ba*, to denote an action that is perfectly past, esp. in *B.*, *pá-gu skyés-su zin kyan* although the child is already born *Do.*; *ysón-poi tsé-na-ju-čag-gis de spyad zin* we had enjoyed it during our life-time; *zin-bris* *Cs.*: 1. abridgment, general view, synopsis. 2. lecture, so *Schf. Tar.* 210, 22. 3. receipt, quittance; bond (of obligation), bill of debt.

མི་བུ་ *zim-bu* fine, thin, slender, *čar zim-bu mi drág-po žig bab* a fine, drizzling

rain was falling *Dzl.*, *Mil.*; *čar zim-zim dāl-gyis bāb-pa Mil.*, id.; *zim-zim* or *zin-zin* fine, hair-shaped, capillary, e.g. the leaves of some plants.

མིར་བ་ *zir-ba*, (*yzir-ba?*), gen. **zir tán-čé** *W.*, to aim, *zir-po*, *zir-čan* a good aimer, marksman *W.*; *zir-sa* aim, dispart, **ne-zir** sight (of a gun) *W.*

མིར་མོ་ *zir-mo*, **zir-mo gyün-čé** *W.* to slide down a snow-hill on the coat spread under, a winter-diversion of children.

མིལ་ *zil* 1. (*Cs. zil-ma*), brightness, splendour, brilliancy, glory, *rje-btsün-gyi tūgs-rjei zil ma bzōd-par* not being able to bear the brightness of his Reverence's grace, (the adversary fell down the mountain) *Mil.*; *zil-čan* brilliant, resplendent; *zil-gyis nōn-pa* to overcome, vanquish, *koi zil-gyis nōn-te* overpowered by him *Pth.*; *zil-bar grō-ba* to increase, multiply, spread *Sch.* — 2. in botany: *ston-zil*, *Corydalis meifolia*; *rser-zil*, *dnul-zil?* *S.g.*

མིལ་དང་ར་ *zil-diār* v. *dnar*.

མིལ་པ་ *zil pa* dew, *zil-pa krom-mé* a sparkling dew-drop *Pth.*; *zil-dkār* hoar-frost *Sch.*; *zil-miār* *Cs.* = *mdūd-rtsi* nectar.

མིལ་བྱལ་པ་ *zil-būn-pa* a slight shuddering from fear.

མུ་ *zu*, num. figure: 82.

མུག་ *zug* 1. also *yzug*, pain, torment, physical and mental; distemper, illness, complaint, esp. *W.* **zug rag** I feel a pain, I am ill, **gō-la zug rāg-ga** have you the head-ache? **zug čō dug** he is ill, he is suffering from pain; **sō-zug** toothache; *zūg-rñu*, *zug-yrér*, resp. *snyūn* or *snyūn-zug*, *B.* and col. = *zug*, *mya-nān-gyi zūg-rñus sdug-bsñal-žin* weighed down by the grief of misery, *nyon-mōns-kyi zūg-rñu Mil.*, of the like import. — 2. also *yzug*, the principal or main pieces in cutting up an animal, quarters, *zūg-tu prāl-ba* to cut into such pieces *Mil.*; 1 *zug* = 3 *lhu* = 6 *dum* = 12 *rgya-ri*. — 3. v. *tsug*.

མུག་རྩ་ *zūg-rñu* v. *zug* 1.

མུག་པ་ *zūg-pa* I. vb. 1. v. *dzūgs-pa*. — 2. to bark *Dzl.*

II. sbst. building, erection, **zūg-pa gyāb-pa** *Ts.* to build (cf. *dzūgs-pa* 3).

མུར་ *zun* 1. earlier literat. and *W.* a pair, couple, *zūn-du ma* mēs not occurring in pairs *Wdn.*; **čā-bu zun čig**, *Ld.* a pair of pendants (for the ears); *nyi-zlā zun yčig btsōn-du bzun* sun and moon are both shut up (covered by clouds) *Mil.*; *zun-mčōg* the model-pair, the two principal disciples of Buddha, Sariibu and Maudgalgyibu, *Köpp.* I, 101; *zun-ldān* agreeing in sound, rhyming *Cs.*; *zun-brēl* connection, junction, union, *zun-brēl dōd-na* if one wishes both things to be united *Glr.*; *zun-brēl-du* one after the other, or one with the other *Pth.*; *zun sdēbs-pa* to join, connect, unite *Mil.*; *zun-yā* one half of a pair, a single one, e.g. shoe etc. *Cs.* — 2. a single, separate piece *C.* and sometimes in later literat.; *kā-drōd zun čig* a bit or mouthful of food *Thgy.*; *tsar re zun re bltās-pas* when he had seen a single piece but once, (he knew it immediately) *Tar.* — 3. symb. num.: 2; *zun-pyōgs* id. — *zun-jūg* a technical term of practical mysticism, the forcing the mind (*sems*) into the principal artery, in order to prevent distraction (of mind) (!) *Mil.* (v. *ytum-mo*).

མུར་མཁའ་མར་ *zun-mkār* n. of a royal castle *Glr.*

མུར་བ་ *zūn-ba* v. *dzin-pa*.

མུར་ས་ *zuñs* v. *yzuñs*.

མུར་པ་ *zūb-pa* inst. of *bsūbs-pa*, pf. of *sub-pa* *Glr.*

མུམ་པ་ *zum-pa* 1. v. *dzum-pa*. — 2. *W.* for *bzūn-ba*, v. *dzin-pa*; hence *zum-kāb* pin, brooch.

མུར་ *zur* 1. edge, *gad-zūr* edge of a steep river-bank or precipice consisting of conglomerate *Cs.*; *ču-zūr* edge of the water, border, brink, bank, *ču-zūr-pa* one that lives on the bank of a river; *zūr-na* at the border (of the place where one happens to be) *Mil.* **žin-zūr-ng lam yod** *W.* the road leads along the field; board, of a ship. — 2. edge, corner, *kā-ba zur-brgyād-pa*

octangular pillar *Stg.*, (v. *zur-dan* and *zúl-ma* below); *zur bñi* the four corners *Sch.* — 3. **side**, **zur-du* (or *lóg-su*) *zag-pa** *C.* to lay aside; *zur(-du) bkól-ba Lex.*, *Sch.*: to lay up, put by, spare, save; *zur-du krid-pa* to take aside, apart, for a private conversation; so also *zur jyin-pa Stg.*; *zur-du, zur-gyis B.*, **zur-na** *W.*, **indirectly, by the way, by the by, incidentally**, *zur-du smrá-ba* to speak indirectly, by hints *Cs.*; *zur-gyis mtsón-pa Tar.* to note, point out only by hints or insinuations *Schf.*; hence perh. *tsig zur* **invective speech**, **tsig-zur ma zer** *W.* no invectives! don't be personal! *zur zá-ba* is prob. the same, where *Sch.* has: to address harshly; **zur-ne lab-čē** *W.* to learn or study privately (out of school-time, or, not with the appointed master); *zur bžugs-pa Cs.* (prob. for *zur-du*) **to lead a private life** (cf. *zur-pa*); *zur mig ltá-ba* **to look sideways, askance, to leer, squint** *Sch.* — 4. **outline**, *kyod dan zur dra tsam yan sa steñ med* none on earth is like you, or can be compared to you, even in a general outline *Pth.*; *di-dag zur tsam bsdú-ba yin-gyis* this is merely a brief outline, extract, sketch *Glr.* and elsewh., frq., also *zur tsam yin-gyis Glr.* —

Comp. *zur-bkód, zur-dēbs, Sch.*: 'founded for a special purpose'. — *zur-dan* cornered, angular, *yi-ge Glr.* p. 31, a sort of type or printing-letter, = *khui yi-ge*, v. also no. 2 above. — *zur-čág Sch.*: prop., having a broken edge, damaged by being knocked about; gen. fig., of words and grammatical forms: faulty, corrupted, misapplied; *Liš.* and elsewh., *Ssk.* **འཕྲུག་པོ་** the most vitiated Prakrit-dialect *Was.* (267). — *zur-dēbs* = *zur-bkód-zur-nór* private goods *Cs.* — *zur-pa* one out of office, a private individual *Cs.* — *zur-ma* = *zur* prov. — *zur-ysós* educated by strangers *Sch.*

ཟུར་མོ་ *zur-mo* pain, = *zug*, vulg.

ཟུར་ཐུད་ *zur-phud Glr.* hair-knot, dressed hair *Sch.*

ཟུར་མ་ *zúl-ma W.* cornered, angular, = *zur-čan*; **pé'-zúl** lotus-edged, of bowls,

dishes, plates, that are of a polygonal or radiated shape.

ཟེ་ *ze* I. num. figure: 112.

II., also *zé-ba B., W., zeu Cs.* 1. **hump** of a camel, zebu etc. *Cs.* — 2. **crest**, of birds, dragons etc. *Glr., S.g.*; also *ze-próg Lex.* — *zé-ka Cs.*: 1. 'hump. 2. decorated pad or cushion'. — *ze-rnóg Cs.* = *zé-ba*. — *ze-brú, zeu-brú Glr., Mñg.* the anthers of a flower.

ཟེ་འབྲུག་ *ze-büg W.* the maw or fourth stomach of ruminating animals.

ཟེ་མ་ *zé-ma W.* elastic spring.

ཟེ་ཚྭ་ *zé-tswa saltpetre S.g.*; *zé-tswa-čan* containing saltpetre, nitrous; *zé-tšai skyir-rtsi* nitric acid *Cs.*

ཟེགས་མ་ *zég-s-ma* impurity, smut, dirt *Sch.*

ཟེན་ *zeñ, tú-ba gyás-zeñ gyón-zeñ byás-pa* the skirts of the coat on the right and left side folded back, tucked up *Mil.*

ཟེད་ *zed* I. sbst. 1. **brush**, *pag-zéd* brush of hog's bristles; *byab-zéd* clothes-brush, dust-brush *Cs.*; *so-zéd* tooth-brush *Cs.* — 2. **edge** *C.* — II. adj *Sch.*: 'broken off, damaged, injured; *zéd-lans* chink, crack, rent; *zéd-dug-pa* to crumble at the top' (?).

ཟེམ་ *zem* 1. **cask, barrel, tun**, often consisting merely of an excavated piece of a willow-tree, the Tibetans knowing but little of cooery *C., W.* — 2. **box, chest** *W.* — *zem-šin* the body or wood of a vessel, *zem-mñil* the bottom of a vessel *Cs.*

ཟེར་ *zer* 1. v. *gyer*. — 2. **talk**, cf. *brjod*. — 3. n of a small animal *Med.*

ཟེར་བ་ *zer-ba* 1. (seldom *dzér-ba*) **to say**, esp. later literat. and vulg.; *kyod zér-ba bdén-no* you say rightly *Dzl.* (where at other times always *smra-ba* is used inst. of it); *he he zer bgád-pas* they laughed he, he! *Glr.*; *čos dar zer rgyai yig-tšan-na dug* then the doctrine was diffused, say the Chinese records *Glr.*; after words quoted: . . . *zér-bar dug-pas* thus having been spoken, read, heard *Glr.*; 'yin' *zer bsnyon byás-so* saying 'it is he', she told a lie *Glr.*, and so frq. *zer*, where in earlier literat. *žes* is used; *zér-na* 1. if one says, esp. for the older *žé-*

na, frq. 2. if I may say so, so to speak, as it were; *di-la òi zer* what is this called? frq., also without *la*; to make a noise, e.g. *sag sag zér-wa* C. to foam with a hissing noise, to sparkle, of wine, beer; zér-mkan 1. he that is saying. 2. W., said, called, mentioned, esp. for the older *žes byá-ba*. — *zér-ke* C. rumour, report. — *zér-pog-čan* W. speaking in an uncivil or offensive manner. — *zer-ri* C. rumour. — 2 to drive in, nails, v. *yzér-ba*.

ཇེལ་མ་ zél-ma small chip, *šin-zél* wood-shavings W.

ཇེ zo I. num. figure: 142.

II. imp. of *zá-ba*.

III. sbst. resp. *sku-zó*, = *lus-kyi kiams* physical constitution, *sku-zo mdog légs-la* as the appearance of your majesty's bodily constitution is so excellent *Gl.*; *zo bzán-ba* a good complexion *Cs.* — 2. figure, delineation, representation, perh. better to be spelt *bzo* (?) — 3. mould, *zo-čágs* showing mouldy spots *Sch.* (?); *zo-már* old, mouldy butter, so prob. *S.g.*; *zo-ša* *Lt.* mouldy meat

ཇེལ་ zo - ba 1. sbst., pail, bucket, *šin - zo* wooden pail, *ču-zo* water-pail. — 2. vb. v. *bzób-ba*.

ཇེལ་ zog 1. deceit, fraud, falsehood (*Lex.* = *rdzub*), *zóg-čan* 1. lying, deceitful; liar W. 2. adulterate, counterfeit W.; *zog-ldán*, *zóg-po* *Cs.* id., *zog-méd* the opp.; *sgyu-zóg* (religious) hypocrisy *Pth.*; *čos-zóg* priestcraft *Mil.*; **zol-zóg** = *zog* W. — 2. vulg. pronunciation in C. and W., inst. of the following.

ཇེལ་ zòñ (vulgo zog) 1. ware, merchandise, goods, *zòñ - mìn - smár* not goods but ready money *Lex.*; *rgyágs-zòñ* goods taken by travellers along with them to be bartered for provisions; *smán-zòñ* drugs; *tsón-zòñ* merchandise *Cs.*; *zón-rnams rnám-pa sna-tsógs* goods of all kinds; **zóg-gi dag-po** *Ts.* owner of the goods, master of the estate, heir, = *nór-bdag*. — 2. *Sch.* worth, price(?). — 3. *Sch.* doubt(?). — 4. *Sch.* lie(?).

ཇེལ་ zón attention, heed, care, gen. *zón byéd-pa*, to pay attention, to take heed, to beware, *dgrá-la* of an enemy *Pth.*; also c.

accus. *Mil.*; *zón sdig-pa spon mi šes* seems to mean: not knowing the attention needful for renouncing sin *Thgy.*; *zón-méd* heedless; *zón - grábs* provision, precaution, preventive measure *Sch.*

ཇེལ་ zón-pa *Ts.*, stuff- or woolen shoes; **bob-zón** id., covered with leather.

ཇེལ་ zób *Ts.*, **zób-zób jhé-pa** to shake thoroughly, = *dzól-ba*.

ཇེལ་ zom 1. point, top, *rdo-rjei* of the *dor-je Dom*; summit, of the *Rirab* and some other mountains *S.O.* and elsewh.; *zom-kóg* dull, simple, stupid, *Sch.* — 2. cave *Sch.*, *brag-zóm* rock-cavern.

ཇེལ་ zor, 1. sup. of *zó-ba*, *bzó-ba* *Sch.* —

2. sbst. the weapons employed in combating the evil spirits in the *ytór-ma*, such as knife, sword, sling, bow and arrows etc.; *zor-kia* the fore- or front-part, the edge, of the weapons directed against the demons, *zór-kia pén-pa* *Cs.*: to fling those weapons against the spirits.

ཇེལ་ zór-ba sickle, *zór-bas rná-ba* *Mil.*, *yčód-pa* *Cs.* to cut with a sickle, *zór-lče* sickle-blade; *zor-čün* small, *zor-čén* large sickle, scythe, though in Tibet as yet hardly known; *zor-rtül* blunt, dull, *zor-rnón* sharp sickle; *zór-bu* = *zor-čün*.

ཇེལ་ zór-yán *Sch.*: small, short (?).

ཇེལ་ zól-fso v. *dzól-ba*.

ཇེལ་ zol-zóg deceit, fraud, imposture, falsehood, *zol-zóg byéd-pa*, W. **čò-čè**, to deceive, impose on, e.g. in traffic *Thgy.*, *zól-zog-čan* deceitful, fraudulent, *zol(-zog)-méd* without deceit, free from guile, artless *Mil.*

ཇེལ་ zos v. *zá-ba*.

ཇེལ་ zla 1. for *zlá-ba*. — 2. for *zlá-bo*.

ཇེལ་ zlá-ba I. sbst. 1. prov. *zla*, moon, frq.; *mkaí zlá - ba* celestial moon *Lex.*, to distinguish it from 2. *dús-kyi zlá-ba* temporal moon or month, *zlá-ba jčéy*, B, W., **da čig** C., one month; **zlá-ba ma kór šog** come before the end of the month *Sch.*; *zlá-ba tsán-du nyé-bas* towards the expi-

ration of the months (of pregnancy) *Dzl.*; *zla-dás tēm-pa dan* at the expiration of those months *Glr.*; cf. also *no* 5. — 3. symb. num.: 1. — **Combinations and comp.** *zlá-bai dkyil-Kor*, *zla-dkyil*, **da kyir-mo** *W.* disk of the moon; **da gan son** *W.* the moon is full; **da gan-po* or *son-te** *W.* *zlá-ba rgyás-pa Pth.*, *nya-rgyás zlá-ba Pth.* full moon; *nya* day of full moon; *zla(-ba) kám(-pa)*, *zla-gám*, *W.* **da-péd** half moon, i.e. the first and last quarter; **semicircle**, *zlá-ba kám-pa ltá-bur bzág-go* they are placed round in a semicircle *Do.*; *dbyibs zla-gám ltá-bur yod* it is semicircular in shape *Glr.*; *zlá-bai no* v. *no*; *zla-téb* = *zla-sól*; *zla-nág* new moon *Sch.* (?) ; *zla-pógs* monthly wages; *zla-tsés* 1. = *zlá-ba tsés-pa*, *tsés-ysum-zlá-ba Mil.* the moon on the first two or three evenings of her being visible; **crescent**, *zla-tsés ltá-bu* in the shape of a crescent, *S.g.*; it is also used as an image of speedy decay. — 2. **date** *Schr.* (?) — *zla-mtsán* the monthly courses; also the discharges of them, *zla-mtsán dzag* the catamenial discharges flow *Cs.*; *zla-mtsán-can Stg.*, *zla-mtsán dan ldán-pa S.g.* having the monthly courses; *zla(-ba)-sól*, *-zól*, *-téb*, *zla-lhág*, *W.* **da-ṭul** **intercalary month**; the separate months of the year are usually counted from *zlá-ba dán-po* to *bçu-nyis-pa*, yet there are also particular names for them, viz. acc. to *Cs.*:

1. *brüg-zla*, *čui zlá-ba*, *rtá-pa zlá-ba*,
माघ
2. *sbrül-zla*, *kra-zla*, *dbó-zla*, उत्तरफल्गुनी
3. *rtá(i) zla(-ba)*, *nág-zla*, चैत्र
4. *lúg-zla*, *sá-ga-zla-ba*, वैशाख
5. *spré-zla*, *snwón-zla*, ज्येष्ठा
6. *byá-zla*, *ču-snod-zla-ba*, पर्वषाढा
7. *kyi-zla*, *gró-bžin-zla-ba*, उत्तरषाढा
8. *pág-zla*, *křim-zla*, भद्रपदा
9. *byi-zla*, *tu-skár-zlá-ba*, अश्विनी
10. *glai-zla*, *smin-drüg-zla-ba*, कार्तिका
11. *stág-zla*, *mgó-zla*, मृगशिर
12. *yós-zla*, *rgyál-zla*, पौषा

II. vb., also *zló-ba*, *zlós-pa*, pf. *bzas*, *bzlos*, fut. *bzlo*, imp. *zlos*, 1. **to say, tell, express**, *zloam mi zlo* shall you tell it or not?

Pth.; *γžán-la zló-ba Lex.* to tell others; *yid-ma-rañs-pa-nyid píyir zlós-par byéd-pa* to express one's dissatisfaction *Stg.* (?) — 2. **to murmur or mutter over**, to recite softly or quite silently, prayers, spells etc., also *žub-bus zlá-ba Zam.*; *yi-ge-drüg-pa lan-čig bzlas-pai bsód-nams Glr.* the merit of saying once the six-syllable prayer, and as such saying generally is done repeatedly, it is synon. with **to repeat**. — 3. **to answer, reply** *Cs.*; *Mil.* nif. — 4. undoubtedly a less correct spelling for *da-bu* (for which reason the secondary forms with *o* are wanting), **to pass, to get beyond**, *la zlá-ba* to cross a mountain-pass, *nád-kyi la zlá-ba* to be past hope of recovery *Cs.*; also trs., *mya-nán-las zlá-ba* to deliver from pain, to help to eternal happiness.

འཛིན་པ་ zlá-bo 1. = *grogs*, *W.* **yá-do**, **companion, associate**, *zlá-bo byéd-pa* to accompany, attend, assist, *rkün-zla* a thief's accomplice *Dzl.*; *grán-zla* rival, competitor (v. *grán-pa* extr.); *nyén-zla*, v. *nyen*; *bzá-zla* spouse, consort (male or female) *Lex.* — *srid-zla Mil.* partner for life; *zla-γžán* a woman whose husband is dead ('who has eaten him'). — 2. **friend, acquaintance** *B.* and col. — 3. **lover, bridegroom**; spouse in *C.* To *zla* standing for *zlá-bo*, may be referred *zlas-dbyé Zam.*, expl. by བུ་ཆུ་, pair, couple, combination, viz. of a thing and its reverse, hence *zlas-pýé-ba reverse, contrary*, e.g. *yód-pai zlas-pýé-ba méd-pa Sch.*

འཛིན་པ་(སྟེང་) zlug(s)-pa, pf. *bzlug*, fut. *bzlug*, **to give notice, send word, inform** *Sch.*, *prin-yig-gis bzluks-pa* he informed him by a letter *Stg.*, not frq.; in *Lex.* explained by *γžán-la snyád-pa*, and *gó-bar byed žüg-pa*. —

འཛིན་པ་ zlám-pa 1. adj., more frq. *zlám-po*, (= **kor - kór** *C.*, **kyir - kyir** *W.*) **round, circular**, *dbyibs* in shape *Glr.*; **roundish, rounded, obtuse**, *zlám-por rtsig-pa* to erect a round, cylindrical wall, e.g. for a monument; **clubby, clumsy**, e.g. of a short and thick tobacco-pipe; *rkán-pa zlám-pa* club-footed *Stg.*; **globular, spherical**, e.g. cavities in the human body *S.g.*; *dku-zlám Zam.*

(acc. to the *Ssk.*) the interior rounding of the abdomen. — 2. vb. 1. **to mix together** *Sch.*; **to put together, collect**, *tsogs* merit *Lex.* 2. for *btum-pa* *Pth.*: *dgé-dün dbu-zlum zabs-rjén* clerics with their heads wrapt up and barefooted. 3. for *dum-pa*. — *zlum-ril* globular *Cs.* — **zlum-bu** *W.* host, swarm, troop, crowd.

ཟླ་མ་པ་ཤེ་ *zlum-pu-se* (or *rtse?*) a mole-like animal *Ld.* (whether the same as *rdza-bra?*).

ཟླ་བ་ *zló-ba* v. *zlá-ba*, II.

ཟླ་བ་པ་ *zlóg-pa*, pf. *zlogs*, fut. *bzlog*, trs. to *ldóg-pa*, **to cause to return**: 1. **to drive back, repulse**, an army *Dzl.*; **to dispel, expel**, evil spirits *Dom.*; **to send back**. — 2. in a gen. sense: **to send, dispatch**, people to fetch something *Dzl.* frq. — 3. **to turn off, divert**, *bsám-pa-las* from an intention *Dzl.*; with *blo* to divert the mind from, to dismiss a thought, to give up, to banish from one's thoughts *Thgy.*, *nyén-gyi ydun-séms zlog dka* it is hard to give up the love of kindred altogether *Mil.*; *dei tugs slar zlog-tu ysol* we beg you to dismiss the thought of it *Dzl.*; **to dissuade from** *Tar.* 40, 5; **to avert**, injury, evil consequences, frq.; **to prevent**, *nad-sél* the healing of a disease *Sg.* — *zlog-túbs* antidote *Ma.* — 4. **to subvert, overthrow** (?). 5. *mii no* **to resist, to be unyielding, uncompliant** *Dzl.*

ཟླ་གར་, ཟླ་གར་ *zlós-gar, zlod-gar* *Stg.* a dance, *zlós-gar byéd-pa* **to dance**, *slób-pa* to teach or learn dancing; *zlós-gar-mkán* a dancer.

ཟླ་པ་ *zlós-pa* v. *zlá-ba*.

གཟུང་ *gza* I. ཡུ་ 1. planet, *gza bdun* the well-known seven heavenly bodies called in ancient times planets, viz. Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn; sometimes the ascending knot (རུ་རྩ་) is added to the number, sometimes also the descending knot (ཆེ་ཏུ་), and then there are *gza bgyad* or *gza dgu*, eight or nine planets. The former seven denote also the days of the week: *gza-nyi-ma* Sunday, *gza-zlá-ba*

Monday, *gza-mig-dmár* Tuesday, *gza-lhág-ma* Wednesday, *gza-púr-bu* Thursday, *gza-pa* (or *-wa*)-*sáns* Friday, *gza-spén-pa* Saturday, and the signs for them in the calendar are ༡, ༢, ༣, ༤, ༥, ༦, ༧; *gza ynod-pa* hurtful influence of the planets. — 2. *gza-čen-po*, and often *gza* alone, = *rá-hu*, hence *nyi-zla-gzas-dzin* or *gzas-bzun* eclipse of the sun or moon, v. *sgra-yèan*; acc. to *Pth.* every uncommon or alarming sidereal phenomenon seems to be personified as *gza*. — 3. symb. num.: 9. — 4. vulgo: rainbow. — *gza-skár*, 1. planets and fixed stars, *nyi-zla-gza-skár* the sun, moon, planets, and stars. — 2. constellation, *gza-skar-nán* an adverse configuration *Sg.* — *gza-kyim* *Cs.* 'the place', more corr. 'the house' of a planet, the constellation in which the planet stands. — *gza-nád* *Cs.* and *Schr.*: apoplexy; in *W.* it seems to be used only for epilepsy; *gza póg-pa* id.; *gza-póg-mkan*, *gza-brgyab-pa* epileptic. — *blá-gza*, *sróg-gza*, *yšéd-gza*, *má-gza grógs-gza*, *bú-gza*, *dgrá-gza*, *kliñ-si-dar-gza* *Wdk.* and several more, are astrological terms, not to be clearly defined. — II. sometimes for *bza*, q.v. — III. *W.* rubble-stones, bowlders, detritus, *gza-rón* ravine filled with detritus; a better spelling seems to be *rdza*.

གཟུགས་པ་ *gzág-pa* v. *tság-pa*, *dzág-pa*.

གཟུགས་པ་ *gzágs-pa* 1. v. *gzábs-pa*. — 2. **to magnify, multiply** *Sch.*

གཟུག་ *gzan* 1. v. *bzan* and *gzan-pa*; *yèan-gzan*, q.v. — 2. esp. *W.*, commonly *gzan-gós* plaid, = *bla-gós* v. *bla*. *gzan-stán* *Zam.* id.? *rñul-gzán* napkin, nif. *Lex.*

གཟུགས་པ་ *gzán-pa* 1. **to eat, devour** *Cs.* — 2. **to gnaw**, mostly fig.: *tsér-ma zabs-la gzan* the thorn hurts, annoys, the foot *Mil.*; of clothes: **to wear out** *C.*; adj. *gzán-pa* and *gzán-po* worn-out, threadbare; *séms-la gzan* it gnaws at the heart *Mil.*, *sróg-la* it preys upon life *Mil.*, **ná-wa-la** *C.* it deafens the ears, = *sün-byin-pa*; *gzán-du skyür-ba* (lit. to give to devour, e.g. a body to demons), **to scorn, slight, despise** *Mil.*; **to throw away, squander, waste, lavish**, gen. in the forms (*čud*)-*gzón-pa*, *són-pa*, v. *čud*.

མཁའ་པ་ *yzáb-pa* 1. Cs. 'clean', *Sch.* also 'clear, careful'; *bzáb-pa* Cs. 'fine, elegant'.

In books I met with neither form; in col. language, however, are used: **záb-mo** 1. dressed up, smart, = *mčór-po*. 2. fond of dress, vain. — **zab-čé** *W.* to dress one's self up. — **záb-gos** *W.* festival raiment, holiday-clothes (opp. to *rgyün-gos*). — **zab-tód** *W.*, **zab-tó** *C.* (lit.: *sprod*) **tan son** he is dressed up, very smart. — *Sch.*: *yzáb-yig*, 'elegant writing', the Tibetan printed letters, *dbü-čan*. —

II. v. *yzábs-pa*.

མཁའ་པ་ *yzáb-ma* bundle, bunch, of grapes *C.*

མཁའ་པ་ *yzábs-pa*, also *yzáb-pa*, *yzágs-pa* *Lex.*, imp. *yzobs*, to use care, diligence, to *γèig zas-spyód yzábs-pas* by a careful diet continued for a year *Mng.*; to take care, to beware, *dé-las yzobs* beware of it, be on your guard against it *Sch.*

མཁར་ *yzar* *Lex.*, peg, hook, wooden nail, for hanging up things; *yzar-slán* a pan that may be hung up.

མཁར་བྱ་ *yzár-bu* (col. *zá-ru*) ladle, gen. of wood, *yzár-bu pyar* she wields the ladle, she swings it for a blow *Mil.*; *dgán-yzar* and *blugs-yzar* two spoons or ladles, with long handles, used at burnt-offerings *Schl.* 249.

མཁར་བ་ *yzár-ba* 1. adj. *yzár-po*, steep, rugged, precipitous, *brag mtó-la yzár-ba-la* near a high, precipitous rock *Mil.*; *ri yzár-po*, *brag yzár-po* slope, declivity, of a hill or rock; *brag-yyan-yszár* *Mng.* id.; *ri yzár-gyi* nos steep declivity, cliff *Thgy.*; *ri-yzar-čú* waterfall, cataract *Glr.*; *yzar-kyóm-pa* to get dizzy on a steep height *Sch.* — 2. vb. v. *dzár-ba*.

མཁས་པ་ *yzás-pa* to be about, to be on the point, to prepare, *mčóns-par*, *bsád-par yzás-pa-las* when he was on the point of leaping, of killing *Dzl.*; *rkó-bar yzás-so* he prepared, began, to dig out.

མཁི་ *ysi* 1. shine, brightness, clearness, splendour; **čán-zi** *W.* looming, mirage. — 2. n. of a half-precious stone, variously co-

loured, brown, gray, streaked *Glr.*, *Pth.* — 3. v. sub *yzir-ba*. — 4. v. *bzi*. —

Comp. *ysi-čan* shining, bright, e.g. a star *W.* — *ysi-brjid* 1. brightness, beauty, a fair, healthy complexion, = *mdáns*, or joined with it, frq; majesty, e.g. of deities etc. *Dzl.* 2. honour, esteem, celebrity; *ysi-brjid-čan* 1. bright, beautiful, majestic. 2. celebrated, famous, distinguished. — *ysi-mdáns* 1. healthy appearance *S.g.* 2. vulgo also evening-red, evening-sky, *ni f.* — *ysi-byin* = *ysi-brjid* 1; *ysi-byin nyáms-pa* looking poor, emaciated, worn out, from hunger, sufferings *Stg.*; *ysi-byin-čan* bright, shining; *ysi-ód* bright gloss or lustre *Lex.*

མཁི་རུ་ *ysi-ru* col. for *yzér-bu* a little nail *W.*

མཁིག་ *yzig* leopard; *yzig-ris* its colour.

མཁིག་མོ་ *yzig-mo* porcupine *Ssk.*, *yzig-món* id.?

མཁིགས་པ་ *yzigs-pa*, resp. for *mtón-ba* and *ltá-ba* 1. to see, *óns-par* seeing that he had come *Dzl.*; in indirect questions, to see whether? — what sort of? — etc.; to see through, to get an insight *Tar.* 94, 6; *Schf.*; to look, *šár-la* towards the east *Glr.*; to look (for), *yzigs-pas mi dug* when he looked (for it), there was nothing to be seen; to look at, to regard, mind, esteem, *sku-tsé-la mi yzigs-pa* not regarding your Honour's life *Dzl.* — 2. equivalent to: to give, grant, *sá-bon žig tugs-rje yzigs dgos* have the goodness to give me some seed, prob. only breviloquence for *sá-bon žig ynán-bar tugs-brtsé-bar yzigs žig*. — *yzigs-rtén* resp. present, gift, *yzigs-rtén-du skür-ba* to charge a person with the delivery of a present *Pth.* — **zig-dod-čan** *W.* vain. — **zig-po** *W.* neat, well dressed, resp. for *mčór-po*. — *yzigs-mo* resp. for *ltád-mo*, *mé-tog dé-la yzigs-mor* byón-pa-las as he came in order to look at the flower *Pth.*

མཁིང་བ་ *yzin-ba* for *dzins-pa* *Glr.*

མཁིངས་ *yzins* vessel, ship, float, ferry, also fig.; *gru-yzins* id., frq.; *yzins čén-po žig byás-te* equipping a large vessel *Glr.*;

yzins-čün a small vessel *Cs.*; *yzins-pa* ship-master, captain.

གཟིམ་པ་ *yzim-pa*, also with *mnal*, resp. for *rgnyid-log-pa*, 1. **to fall asleep** *Dzl.* — 2. **to sleep**, *rgyal-po yzim-pa-las* whilst the king was sleeping *Glr.* — 3. **to expire, to die** *Tar.* 4, 20. —

Comp. **zim-kyon** *W.*, resp. for *rkyön-rtse*, candle, lamp. — *yzim-kan* 1. sleeping-room. 2. dwelling, habitation. — *yzim-kebs* quilt. — *yzim-kom* cloak-bag, portmanteau. — *yzim-kri* bedstead. — *yzim-gur* sleeping-tent. — **zim-gág** *C.* porter, door-keeper. — *yzim-ča* bedding, bed-clothes *Gyatch.* — **zim-tin*, *zim-ter** *W.* lamp. — **zim-tin** (lit. *-btin*) *Sik.* bedstead? — *yzim-tul* sheepskins for night-quarters. — *yzim-dpon* body-servant, valet-de-chambre, = *sku-mdün-pa*; *yzim-prug* his subordinate servants or pages. — *yzim-mäl* bed-linen. — *yzim-yöl* bed-curtain.

གཟིམ་གཟིམ་ *yzim-yzim W., C.*, **mig zim-zim ča dug** *W.* the eyes are dazzled, by a glaring light.

གཟིར་བ་ *yzir-ba* (acc. to *Cs.* fut. of *fsir-ba*, certainly related to it, but chiefly used in an intellectual sense), **to be pressed, harassed, troubled, to suffer**, to be pressed by necessity, to suffer from hunger, disease etc. *B., C.* — *Sch.* also *ysi yzir-ba* a stinging pain in the chest.

གཟིམ་ *yzil*, *yzil-bun-pa C.* = *spu-zin byed-pa*.

གཟུ་བ་ *yzü-ba* a lever, bar; = *ysó-mo Cs.*; *yzu-rñds* a prop *Cs.*

གཟུ་བོ་ *yzü-bo Cs.*: 1. **straight, right.** — 2. **upright, honest.** *Lexx.*: *tugs yzü-bo*, from which it appears to be a word of civility, but little known. *Sch.* has besides: *yzu-dpán*, which he renders by 'witness, mediator'.

གཟུ་ལུས་(ས་) *yzu-lüm(s) Lexx.* = *bab-čöl* and *सहसा*, hence signifying rashness, impetuosity, so *Cs.*, and therefore *yzu-lüm-čan* **inconsiderate**; *yzu-lüm byéd-pa* to act rashly; *Sch.* also: **disobedience, pride, haughtiness.**

གཟུག་ *yzug* 1. v. *zug.* — 2. **top, lai** of a mountain-pass *Mil.*

གཟུག་གེ་བ་ *yzüg-ge-ba* hurting, giving pain, *žes yzüg-ge-ba žüs-nas* as she spoke words that gave so much pain *Mil.nt.*

གཟུག་པ་ *yzüg-pa* to be able to bear, to sustain, v. sub *tsog.*

གཟུགས་ *yzugs, Ssk.* **ལྗང་**, 1. **figure, form, shape**, *pyi-rol-gyi yzügs-rnams* the forms of the sensible world, the impressions that are made on the eye *Wdn.*; *mig-gis yzügs-rnams mtoñ* the forms (of things) are seen with the eyes; *ráb-tu-byuñ-bai yzugs* the (painted) figure of a priest *Glr.*; sim. *klui yzugs jsér-las byás-pa Tar.*; *lus-zyügs* shape of body, stature, frq.; *srin-moi yzügs-su byéd-pa* to transform one's self into a Rākshasi *Glr.*; *rnäl-byor-pai yzugs byéd-pa* to assume the outward appearance of a hermit *Mil.*; in metaphysics: form, body, as one of the five Skandhas, v. *pün-po*. — 2. resp. *sku-zyügs, W* **züg-po** = *lus, body*, **züg-po tü-če** *W.* to wash the body, to bathe; **züg-po zán-wa mi dug, mi-dé-wa dug** *C.*, **dé-mo mi dug** *W.* euphem. for: she has just her courses. — *yzugs-nán* ill-formed, too short in stature *S.g.*; *yzugs küm-pa* to bend, twist one's body, and *yzugs-kyis tsó-ba, quaestum corpore facere*, are given by *Sch.*; *yzugs rin-mo* long-stalked *Glr.* — 3. in physics: **body, matter, substance**, *yzügs-čan, yzügs-su snän-ba* composed of matter, material, substantial; *yzügs-čan ma yin-pa, yzügs-su mi snän-ba, yzugs-méd* immaterial, unsubstantial; *yzügs-med-pai* (or *-kyi*) *skad* a ghostlike voice *Mil.*; *yzugs-kāms* the range of the material world — *yzugs-brnyán* v. *brnyan*.

གཟུགས་པ་ *yzügs-pa* v. *dzüg-pa*.

གཟུང་བ་ *yzün-ba* v. *dzin-pa*; *yzuñ-dzin Mil.* frq., **interest, inclination, bias**, *yzuñ-dzin-bräl* being free from interest, unbiased, apathetic, which always is praised as an indispensable quality and the true happiness of an ascetic, and the literal equivalent to which in *Ssk.* may be regarded to be **यहगुह्य**; yet *Was.* p. 304 renders it

by 'idea and reason'. — *yzuñ-yrér* peg on a wall, = *rtsig-púr*; a hold, support, rail, balustrade (?) *Stg.*

གཞུངས་ *yzuñs*, frq. spelt *zuñs*, yet properly only in compounds, lit. a hold, i.e.

1. power, strength *Schr.*; *yzuñs-zán* *Sch.*: loose, weak, without a hold, untenable; *yzuñs-zád* weakened, debilitated, esp. of women by loss of blood *Cs.*; *yzuñs-rtén* prop, support. — 2. *lus-zuñs* the seven constituents necessary for healthy life, धातु, chyle, blood, fat, muscle, bone, marrow, semen *Med.* — 3. धारणी, also *yzuñs-sñags*, spells, magic sentences, first used in the doctrine of Mahāyāna, from which the mysticism of later times originated, v. *Was.* (142, 177); they are for the most part but short, and always end in a string of Sanskrit syllables, that are devoid of any meaning. Whole volumes are filled with them.

གཞུད་པ་ *yzúd-pa*, fut. of *dzúd-pa*.

གཞུམ་པ་, གཞུར་བ་, གཞུལ་བ་ *yzúm-pa*, *yzúr-ba*, *yzúl-ba* v. *dzúm-pa* etc.

གཞེ་བ་ *yzé-ba* *Sch.* 1. pannier, dossier *Dzl.* ཏཱ་པ་, 14. — 2. home, habitation, nest. — 3. swift, in running *Thgy.*, quick, in comprehending *Sch.*

གཞེ་མ་ *yzé-ma* *Med.*; *Cs.*: 'a horned aquatic plant'; *yzé-mai* *čan* *Med.* beer made of it.

གཞེ་རུ་ *yzé-ru*, for *yzér-bu* a little nail.

གཞེ་རེ་ *yzé-ré* looking poorly *Sch.*; *yzé-ré* *byéd-pa* to be poorly, ailing, ill *Sch.*

གཞེག་ས་ *yzeg(s)*, कण, a little grain, atom; *yzeg* *ča čuñ* a small particle *Lex.*; *yzég-ma* prob. id. (*Cs.* also: filth?) *yzeg-zán* कणाद, 'atom-eater', n. of the founder of the Vaiseshika-philosophy, also called Kāsyapa; *yzeg-zán-pa* its professors *Wññ.*

གཞེག་མོ་བྱི་ *yzég-mo-byi* hedgehog *Sch.*

གཞེངས་ *yzens* height, loftiness, sublimity, gloriousness, esp. in *yzens stód-pa*, also *yar yzens stód-pa* *Pth.*; to praise, extol, glorify *Mil.* (cf. *señ*).

གཞེད་པ་ *yzéd-pa* I. vb. 1. v. *dzéd-pa*. — 2. to hit *Sch.* — II. sbst. *Sch.*: 'a long spike'.

གཞེད་མ་ *yzéd-ma* *Cs.*, gen. *yzéb-ma*, also *yzébs* *Sch.* 1. pannier, with lid *Kun.*; a box-shaped basket with lid *C.* — 2. cage, aviary *Lex.*; prison *Sch.* — 3. net, snare *Sch.*

གཞེམ་པ་ *yzém-pa*, 1. *Cs.* = *dzém-pa*. — 2. to do a thing gently, **zém-te* *dul-wa** *C.* to walk softly, **žág-pa** *C.* to put down softly.

གཞེར་ *yzér*, also *zer*, 1. nail, tack, *šin-zyer* wooden nail, *lčags-zyer* iron nail; *ynám-zyer* 'plug or bolt for fastening a door (at the top)' *Cs.*; **gyáb-čé** *W.*, **gyág-pa** *C.*, *yzér-ba* *Glr.*, *dzúg-pa* *Lex.*, *debs-pa* and more frq. *yzér-gyis* *debs-pa* *B.* to knock in, drive in, nails; *lag-zér* *gyág-pa* driving red-hot tacks into the finger-ends, a kind of torture in *C.*; *yzér-bu*, vulgo **zé-ru*, *zi-ru** a little nail. — 2. a help to memory, for retaining a lesson or doctrine, mnemonic verse *Mil.* — 3. ray, beam, *nyi-zyér* sun-beam, *od-zyér* ray of light; *tsa-zyér* 'a hot beam', *bsil-zyér* 'a cool beam' (?) *Cs.* — 4. pain, ache, illness, (*γ*)*zug-zyér* id., *ngo-zyér* headache, *rgyu-zyér* gripes, colic, *po-zyér* stomach-ache, *rtsib-zyér* pleurisy, *so-zyér* toothache *Cs.*; **zer-kyán ná-la* *gyáb-ba* *rag*, or *tán-ña* *rág** *W.* I feel the pains of labour; **zer-lán** *W.* spasms in the stomach or something similar; *zyer-jo* *grig-pa* to writhe with pain; *zyer po* the pain passes from one part of the body to another *S.g.*

གཞེར་བ་ *zyer-ba* 1. to bore into, drive or knock into, *zer* *C.* nails, **ná-da** *C.* an arrow through the ear, Chinese punishment. — 2. to feel pain, to be suffering (= *yzir-ba*?); *čan-foñ* *zyer* beer-tipping produces pain *Med.*

གཞེར་བུ་ *yzér-bu*, v. *zyer* 1, extr.

གཞོ་བ་ *yzó-ba* 1. v. *bzó-ba*. — 2. to remember, keep in mind, own, acknowledge, esp. *drin* a favour, also *byás-pa*, as much as to be grateful; *dé-dag-gi* *byas-pa* *yzó-bai* *pyir* from gratefulness for their kindness *Dzl.*; *byas mi* *yzo* they are ungrateful; *drin* *yzó-*

ba, *drin γzō-bai* seems gratitude, *drin mi γzō-ba* ingratitude; *drin-γzō-čan* grateful.

གཞོན་, *གཞོན་ལུ་* *γzon*, *γzōn-bu* chisel, graving-tool, puncheon.

གཞོན་ *γsod* 1. now, this moment, (opp. to *dā či*, before, a little time ago) *Mil.*; at least just now, *Mil.*; *da-γzod* (-čig), id.; *da-γzód bu yin-par ča yod* now I know that it is my son; not until now, then for the first time (in narratives with preterite tenses) *Pth.*; then at length *Pth.* — *γzód-tsor-ba*, *tos-pa*, *-rdog-pa* *Dzl.* to hear, to receive information, to be informed, to be told, *γségs-pa* that he was gone *Dzl.* — 3. *γzód-ma* beginning, commencement v. *γdód-ma*.

གཞོན་པ་ *γzon-pa*, *γsón-pa* with *čud*, v. *čud* and *γzán-pa* extr.; *bsgó-ba rnar γzón-pa* the precept was wasted in the ear, it entered at one ear and left at the other; one *Lex.* gives the explanation: *bsláb-byala mi nyán-pai don*.

གཞོན་པ་ *γzób-pa* 1. *Sch.* quick, sharp, clever; caution, circumspection. — 2. v. *γzáb-pa*.

བཟའ་ *bzan* 1. n. of a medicinal plant in Tibet *Wdn.* — 2. whatever is good, v. *bzán-ba*. — 3. agreement, treaty, v. *sgrig-pa*.
བཟའ་བ་ *bzán-ba* adj. and sbst., *bzán-po* adj.
1. good, (མཉམ་), in every respect, answering its purpose, excellent, suited, morally good; *bsam-pa bzán-po* a good resolution *Mil.*; *bdag bzán-na* if I behave well, keep myself free from blame, *Do.* (cf. *légs-pa*). — 2. fair, beautiful, as to the body, frq.; *nags-tsal bzán-po* a beautiful wood *Mil.*; *γzugs-bzán* of a fine, tall stature. — sbst.: *bzan* the good, that which is good in the abstract; *bzán-nas byun* 'it came from good' i.e. from a good heart; *dei γzán-lan-du* as an acknowledgment of his goodness *Glr.* —

Comp. *bzán-kyi* a species of large dogs *Cs.* — *bzan-sgrig* treaty of peace, **jhé-pa** *C.*; **čó-čé** *W.* to make peace, to come to an agreement, to conclude a treaty, frq.; *bzan-sgrig-pa* id. — *bzan-nán* good and bad, good and ill, *bzan-nán-brin γsum* good, bad, and indifferent; *bzan-nán byéd-pa* to

discern between good and evil, to choose one or the other *Schr.*; *bzan-nán rtógs-pai* seems is an attempt to find an adequate expression for the word 'conscience' *Chr. P.* — *bzan-fál* a good exit out of the *kor-ba* (the cycle of transmigrations), a happy departure *Thgr.* — *bzan-drug* 'the six good things' (nutmeg, cloves, saffron, cardamom, camphor, sandal-wood) *C.*; used by *Mil.* also in a fig. sense; in *W.* simply: cloves. — *bzan-dód* self-complacency. — *bzan-spyód* 1. *Cs.* good action. 2. n. of a prayer of particular efficacy *Glr.*, also called *smón-lam-gyi rgyál-po*. — *bzan-btsón* v. *btson*. — **zan-lug** *W.* good behaviour, good treatment, **mi žig-ne tób-čé** to experience such from a person, **mi-la čó-čé** to show it to a person.

བཟངས་ *bzans*, only in *kan* - *bzans*, which *Wdn.* explains by *kán-pa brtségs-pa* a large house of several stories, applied only to the abodes of gods; in *W.* also the cubical part of the Chodten is called so.

བཟན་པ་ *bzad-pa* rarely for *bzod-pa*; *mi-bzad-pa* 1. intolerable *Dzl.*, *Do.* — 2. irresistible *Do.*

བཟན་ *bzan*, sometimes for *zan*, esp. food of animals, *bzan tsól-ba* to seek food *Mil.*; pasture, pasturage, *bzán-la skyél-ba* to place in pasture, to let feed *Glr.*; *bzán-pa* *Ts.* id.

བཟན་པ་ *bzáb-pa* v. *γzáb-pa*.

བཟའ་ *bza*, I. vb., fut. of *zá-ba*, to eat, *bza* this is to be eaten, in dietetic prescriptions; v. also *zá-ba*. — II. sbst. 1. (rarely *γza*) seems to denote the members of a family, they being conceived as eaters or fellow-boarders; *bzá-tso mán-poi pá-má* parents that have a large family *Mil.*; *bza mán nán-na* among a numerous household *Mil.*; *bza-drug* a family, a company at table, of six persons, ni f. *C.*; in certain combinations: wife, spouse, *rgyá-mo bza* the Chinese spouse, *bál-mo bza* the Nepalese spouse (of the king), *Glr.* frq. — 2. meat, food, *bzá-ba dan btún-ba* meat and drink, specially the quality and quantity of food, *zá-*

ma bñud če-la bza če-ba nutritive and substantial food *Mil. nt.*

Comp. *bza-ýtád*, *bzá-bai ýtád-so* store of provisions, *bzá-ýtád-méd-pa* not having such a store *Mil.* — *bza-mi* 1. = *kyo-šug* husband and wife, *byéd-pa* to become husband and wife, to marry each other, *kyod dan ña ynyis bza-mi byao* we will marry each other *Glr.*; *bza-mir byin-gyis rlób-pa* to give the nuptial benediction, to unite in wedlock, to marry *Glr.*; *dbül-po bza-mi ynyis* a poor married couple *Glr.* 2. in a wider sense: **household**, *bza-mi nyi-šur-tsa-ynyis* a household of twenty two persons *Mil.* — *bza-med* ill-fed, lean *Mil.* — *bzá-tso* plur. of *bza*. — **za-dá** (lit. *za-zlá*) *W.*, *C.* partner, wife. — *bza-šin* fruit-tree, *bza-šin-rá-ba* orchard, *bza-šin-ra-ba-srún-pa* watchman or keeper of it *Dzl.* — *bza-šug* (vulg. **šúb**) = *bza-mi C.*

བཟུ་ *bzar* sometimes for *zar*; *bzá-ba v. dzár-ba.*

བཟུ་པ་ *bzás-pa v. zá-ba and yzás-pa.*

བཟི་ *bzi* (sometimes *yi*, *zi*), **drunken fit, intoxication, stupefaction**; *bzi-sáns-te* having become sober again after intoxication *Glr.*; **zi-čan** *W.* intoxicated, muddled, *bzi-ba* 1. vb. **to become intoxicated, to get drunk**, *bzi-bar gyir-ba* id.; *bzi-bar byéd-pa* to intoxicate, to make drunk *Cs.* 2. sbst. **state of intoxication.** 3. adj. **drunk, intoxicated C.**

བཟུ་བ་ *bzün-ba v. dzin-pa*; it is used as an adv. in the form of *bzüns-te*, e.g. *dei núb-mo-nas bzüns-te* from that evening (prop. beginning with that evening), ever since that evening *Mil.*; *tsesbrgyad-nas bzüns-te nyai bar-du* during the time from the 8th. to the 15th. (day of the month).

བཟུ་བ་ *bzur v. dzúr-ba.*

བཟེ་རེ་ *bze-ré*, also *bze Sch.*: **pain**, *bze-re-čan* suffering pain, *bze-ré byéd-pa* to inflict pain, to torment. (*Cs.*: 'indignation; angry; to be angry with.')

བཟེ་ *bzed* 1. in comp.: *pyag-bzéd* (hand-) basin *Cs.*; *lhuñ-bzéd* beggar's bowl, alms-pot, frq.; *bzed-snód* salver *Sch.*; *bzed-zál* *Lex.*, also *zál-bzéd* *Cs.*: 'spitting-box; acc. to oral

expl. a cup into which the higher class of people skim off the superabundant grease swimming on the tea (v. *ja*); *bzéd-pa v. dzéd-pa.* — 2. *bzed-snyóms-pa* **wire-drawing Sch.**

བཟོ་ *bzo* 1. **work, labour**, *bzoi nam-gyur* the beauty of a work or workmanship *Glr.*; *bzo rgya-nág-gi lugs* as to the workmanship it is in Chinese style *Glr.* (by some the word is taken in these passages in the signification 3). — *bzó-las-réd-pa* liking labour, laborious, = *las Stg.*; **zo te-rél, mi-la ma (s)tan** *W.* the work is not yet finished, do not let people see it yet! *snai bzo hyed-gin dug-pas* being just occupied with working out the noses *Glr.* — 2. **manufacture, art, trade, handicraft**, *rín-po-čei* art of a jeweler, *gos-* trade of a tailor, *diul-* art of a silver-smith, *lèags-* trade of a blacksmith, *tag-* of a rope-maker, *rdo-* of a stone-cutter, *rtsig-* of a mason, *bzan-* of a copper-smith, *šin-* of a joiner or carpenter, *γser-* art of a goldsmith, *lha-* of an image-maker, *lham-bzo* trade of a shoemaker. — 3. also *zo*, **figure, image, picture, resemblance**, = *dbyibs*, **ā-me zo dug** *W.* he is the exact likeness of his mother; **appearance, physical constitution**, v. *zo*. — 4. sometimes for *bzó-pa*, *bzó-bo*, so that all the words enumerated sub 2 may also denote the artist or workman. —

Comp. and deriv. *bzó-kañ* workshop. — *bzo-kyád*, *bzoi kyad* *Glr.* **work of art**, masterpiece, elegant piece of workmanship. — *bzo-kyúd*, *bzo-kyun* *Cs.*: 1. potter's wheel. 2. a hydraulic machine(?). — *bzo-grá* academy of arts, mechanics' institution *Cs.* — *bzo-rgyú* working-materials *Glr.* — **zó-bsta*(?), *zób-sta*, *zó-sta** *W.* **form, fashion**, e.g. *style* of a house, its architecture; form, of a bottle, a lamp or candle stick, of any production of art; **zor-dó** anvil-stone *W.* (*bzo-rdo*). — *bzó-pa* **artist**, mechanic, *diul-bzo-pa*, silver-smith, and so forth. — *bzo-dpón* master, over journey-men or the students of an art. — *bzó-ba*, pf. *bzos*, **to make, to manufacture C.** (for the *byéd-pa* of *B.*, and **čo-čé** of *W.*), **par zó-wa** to print; **sém-kyi zó-wa** *C.* to frame in one's mind, contrive, invent; **zo-*

*pe tsa** manufactured salt, **zó-pe ser** artificial gold *Wdn.* — *bzód-bo* = *bzód-pa*, *bzód-bo mkás-pa* a skilful artist *Mil.*; *bzo-byéd* 1. id. 2. **imaginative faculty, imagination**, nif. — *bzólás* work *Sch.*

བཟོད་པ་ *bzód-pa* (rarely *bžád-pa*) I. vb., བཟོད་པ་, 1. **to suffer, bear, endure**, c. acc., *mig ná-ba ma bzód-nas* not being able to bear the pain in his eyes *Dzl.*; *lus dis na mi bzod* with this body pain, disease, cannot be endured *Thgy.*; *sañs-rgyás-kyi tugs-rje čé-bas ma bzód-nas* seems to imply: Buddha in his mercy not suffering this, but checking the mischief; — also c. dat.: *jam-po-la mi bzod* he cannot bear what is soft or smooth *Dzl.*; *ma-bdē-ba bág-tsam-la bzód-pa mi byéd-de* getting so fretful through a slight indisposition *Mil.*; *ltá-bas mi bzód-de* finding it unbearable for his eyes *Pth.*; *drán-pas mi bzód-de* as much as: so that he almost lost his senses over it *Pth.*; *bzód-tabs* (or *bzod-glags*)-*méd-par byün-ba* or *gyür-ba* not to be able to bear . . . any longer, frq.; *mi-bzód-pa* or *-bžád-pa* adj., **unbearable, intolerable**, also **irresistible**; *ma bzód-nas* not being able to resist any longer *Dzl.* — 2. **to forgive, pardon**, *ñan-čad to-čsám-pa bzód-par ysol* to pardon our former tricks is what we beg *Mil.*; *rtá-la ma skyón-pa bzód-par bžes tsal* that I did not request you to mount, this I beg you to forgive me *Mil.*; *bzód-par ysól-lo byas kyañ* although she begged pardon *Pth.*; *skyón-rnamsyé-šes-spyan-ldan-rnams-la bzód-par ysol* with respect to the deficiencies I pray for the indulgence of the very wise (readers); *bzod-ysól byéd-pa* to ask pardon, forbearance *Pth.* —

II. sbst. 1. **patience** (*Ssk.* བཞག་པ་), *bzód-pa sgóm-pa* to exercise one's self in patience

Dzl. ལ་, 12; but also, to have patience, to show forbearance; *bzód-pa bžes-pa*, id. resp. (v. also above I, 2); *bzód-pa-čan* **patient**; *bzod-srán* unwearied patience; *bzod-pa-čün* impatient *Mil.*, *bzod-med Cs.* id. — 2. in asceticism: **perseverance, steadfast adherence to the four truths**, constancy in pursuing the path that has been entered upon, *mi skyebai čos-la bzod-pa* acc. to *Was.* id., being at the same time no longer subject to rebirths, p. (140). —

Observ. So far as 'to forgive' implies patience, forbearance, it may be rendered by *bzód-pa*; but as the Scriptural view of 'forgiveness of sin' involves more than that, other expressions, such as *bü-lon sél-ba*, must be resorted to with reference to the latter.

བཟོབ་པ་ *bzób-pa* *Sch.* = *ysób-pa*.

བཟོབ་པ་ *bzom tub*, carried on the back, to convey water, v. *ču-bzóm* sub *ču*.

བཟོ་བ་ *bzlá-ba* v. *zlá-ba*.

བཟོས་བཟོན་ *bzlas-brjód* (cf. *zlá-ba* II, 2); *zlá-ba* in a strict sense, is stated to be **the silent, brjód-pa the soft, yet audible pronouncing of spells** etc., *bzlas-brjód* signifying both together; *bzlas-brjód byéd-pa* to mutter over *Glr.*; *mü-stegs-pai bzlas-brjód* Brahmanical spell-murmuring *Thgy.*

བཟོམ་པ་ *bzlüm-pa* v. *zlüm-pa*.

བཟོ་བ་ *bzló-ba* v. *zló-ba*.

བཟོག་པ་ *bzlog* **the contrary, the reverse**, *prá-ba-las bzlog sbóm-po* the contrary of thin is thick *Lex.*

བཟོས་པ་ *bzlos*, v. *zló-ba*.

ᳵ a, 1. a letter peculiar to the Tibetan language, which, contrary to ཨ (q.v.) denotes the pure vowel, without any admix-

ture of a consonant sound. The difficulty which attaches to the articulation of this vowel, requiring an opening of the glottis

before it is sounded, has occasioned a great variety of pronunciation in the different provincial dialects. Vide Phonetic Table with its explications. — 2. numerical figure: 23.

འ་ཅག་ *á-čag*, *Cs.* *we*, *v.* *á-čag*.

འ་ཅི་ *á-či* *n.* of a country *Gl.*

འ་ཏི་བྱ་ *á-ti-wa*, with *lóg-pa*, *Sch.*: to perform somersets, to tumble over, to roll.

འ་ན་ཡང་ *á-na-yan* although, *Sch.*; *á-na-ma-na* *Sch.*; perfectly alike, having a striking resemblance (?).

འ་མ་ *á-ma* but, e.g. *á-ma ma rjed čig* but do not forget! *Cs.*

འ་འུར་ *á-úr* *Sch.*: 'shaking or rattling sounds' cf. *ur-úr*.

འ་ *án* 1. like *yan*, attached to conjunctions, and corresponding to the English *ever*, *soever*, after vowels, col. also after consonants, e.g. *nam-án*. — 2 *án-sgra*, *bón-bui* *Cs.* the braying of an ass.

འ་ཀེ་ *án-ke* (not ident. with *án-gi* number), a mystical character, frq. occurring in certain finical ornaments or flourishes called *sbrul-mgo*, occasionally also in written words.

འ་བ་ *áb-pa* *Ts.* to bark.

འ་པོ་, འ་ཅན་ *ár-po*, *ár-čan* *Ts.* angry = *ytüm-po*.

འ་བ་ *ár-ba* *C.* lot, *rgyáb-pa* to cast, = *rgyan rgyáb-pa*.

འ་འུར་ *ar-úr* *v.* *ur-úr*.

འ་ཡང་ *ár-yan* also, too, likewise *Sch.*

འི་ *i* 1. num. figure: 53. — 2. *W.* demonstr. pron. inst. of *di*, this, also *'i-po*.

འུ་ *u* 1. num. figure: 83. — 2. sbst. kiss, *v.* *o*. — 3. also *o*, *Cs.*: demonstr. pron., this, *ú-ni-ru*, *ú-nir*, *ó-nir*, hither; *Ts.* **wú-ahi** this.

འུ་སྒྲ་ *ú-sgra* *Gl.* noise of many foot-steps, prob. = *úr-sgra*.

འུ་ཅག་ *ú-čag* 1. also *ó-čag* *Gl.*, *ó-čog* *Thgy.*, *ú-bu-čag* *Dzl.* pers. pron. *we*. — 2. chimney *W.* (?).

འུ་ཐག་ *u-tug* *Sch.*: 'Lüderlichkeit, auch

འུ་ཐག་ *'u-tsugs'*; but in *W.* **un-tug čó-čé** means to break out into a violent passion, and **in-tug-kan* or *-čan** angry; in *C.* **mi-tug-pa** and **dug-tug-pa** to be at a loss; so also in *Mil.*

འུ་བུ་ *ú-bu* *v.* *ú-čag*.

འུ་རུ་ *u-ru-rú* *Sch.* = *ur*.

འུ་ལག་ *u-lág* compulsory post-service, the gratuitous forwarding of letters, luggage and persons, the supply of the requisite porters and beasts of burden (also more immediately these themselves), — originally a socage-service rendered to lords and proprietors, government officers and priests; in more recent times remunerated and legally regulated in those parts that are visited by European travellers; *mi-la* *u-lág skül-ba* to impose such services, by exacting porters etc. *Pth.*, *gél-ba* id.; *skyél-ba* prob. to forward by Ulag; (*Cs.* limits the signification too much).

འུ་སུ་ *ú-su* *Lt.* coriander seed.

འུ་ག་ *úg-pa*, owl, *Lt.*; *úg-rgán* *Sch.* the great horn-owl, *úg(-gu)-čün* the little owl; *úg-mig* owl's eyes (*Cs.* 'large languishing eyes', *Sch.*: 'large protruding eyes'); *úg-mig-čan* having such eyes, *úg mig-pa* or *-ma* a goggle-eyed man or woman *Cs.* — 2. *Ld.* also for *yug-po* oats.

འུ་ག་སིངས་ *ug-sins* *v.* *sins-po*.

འུ་ *ud* 1. *Cs.* swaggering, bragging, bombast, fustian; *ud čer smra-ba* to swagger, brag, gen. **wur še-pa**, *C.* — 2. = *yud* *Thgy.*, *ud-kyis*, in a moment, instantly, suddenly. — 3. command, order (?), *Sch.*: *ud-sgrog-pa* to make known an order.

འུ་བ་ *ub-pa* to sweep or rake together with one's hands, *pañ-pas ub-kyis bsdus-te* *Pth.* with the arms gathering all into one heap.

འུ་ས་བླ་མ་མཁར་ *um-bu-glañ-mkar* *n.* of the palace of the ancient Tibetan king Thothori, *Gl.*

འུ་ *ur* 1. noise, din, clashing, cracking, roar of a tempest etc., but also and not less,

a low, humming noise, *rná-bai bú-ga bkág-pai tse* འེ-འེ རྩེས་པའི་སྒྲ་ the humming in the ears produced by stopping them *Wdn.*; འེ-འེ་པོ་ཡི་སྒྲ་ id. *Wdn.*; *rná-ba* འེ-ལ་ *Krog* there is a buzzing in my ear *S.g.*; འེ *ldan* or *byun* a noise is heard; *Cs.* more particularly: talk, babbling, chit-chat, འེ-ཤུན་པ་ to talk, to chat; **ton*-འེ* *C.* (lit. *ston*) bragging, humbug; འེ-སྒྲ་ = འེ noise caused by many voices, many footsteps, cf. འེ-སྒྲ་; of the howling of a tempest, འེ-སྒྲ་ ཅེ although it (the thunder) makes a great noise *Mil.*; འེ-ཐི་ a brass basin, used to make a noise by striking it *Sch.*; འེ-པ་ sbst. a humming insect, beetle *Sch.*; vb., to be noisy, chattering, *Cs.*; *dga-grágs* འེ-ཏེ shouting, rejoicing *Mil.*; *འེ འོ་ཅེ* to set a dog on a person *W.*; *འེ བསྐྱེད་པ་, འེ-བརྒྱུད་ བློན་པ་* *C.*, *W.* to exaggerate, brag, boast. — 2. *bag-dró* འེ-འེ *Pth.* seems to describe the feeling of a genial warmth pervading the body. — 3. **wur gyág-pa** *C.*, **wur gyáb-ཅེ, tán-ཅེ** *W.* to smooth, v. *dbur-ba*. — 4. འེ-ར་ a sling *Sch.*, འེ-ར་ རྒྱུ་པ་ to throw with a sling. འེ འེ num. figure: 113.

འོ འོ I. num. figure: 143. —

II. sbst. 1. province. འེ kiss (ལུས་), འོ *byéd-pa* to kiss *Lt.*, *ká-la* on the mouth *Pth.*; *pyag*, *žabs* resp. on the hand, the foot *Cs.*; འོ རྩོན་པ་ *Cs.*, **u lán-ཅེ** *W.*, = འོ *byed-pa*. — 2. v. འོ-ma. —

III. pron. 1. pers. pron. we, v. འེ-ཅག. — 2. dem. pron. this *Cs.* v. འེ III. — IV. interj. (o འོ) 1. like oh, yes! as a reply: འོ *lágs-so* oh very well! *Mil.*; **o yón-nog*, **o dig-gog*, **o gyál-log* *W.*, **o yón-ñe** *C.* well! it's all right to me! well, do so! — འོ་འོ, འོ་འོ, so! well! very well! in *W.* it is a common reply, indicating nothing more, than that attention has been paid to the words spoken, like the English well! indeed! — 2. as a positive affirmative, yes! *W.*, cf. འོ-ná.

འོ་སྐྱེད་ འོ-skol, also with *rnams* and *ཅག*, (*Cs.* also འེ-skol), *Ld.* འོ་ཤོ་པ་, we, *Mil.*, *Tar.*, *Thgy.*, e.g. (if all men must die), འོ-skol *lta* ཅི་སྐོས་ of course also we *Thgy.*; it

is very often used as a reciprocal pronoun: འོ-skol *ma* སི་ཤྲོད་-པ་ the fact, that we have seen each other once more before we die *Mil.*

འོ་བརྒྱུད་ འོ-brgyál, resp. fatigue, weariness, want, any kind of hardship, **péb-lam-la ob-gyál ma kyód-da** *W.* has not your walk hither fatigued you? འོ-brgyál *yón-lugs* the getting into difficulties *Mil.*; more frq. as vb.: འོ-brgyál-ba, *kyéd-ཅག-rnams* འོ *ma brgyál-lam* are you perhaps fatigued? *Glr.*; *žabs-tóg* འོ *mi brgyál-ba* འོ a short expression for: everything shall be at your service, so that you shall not want anything *Mil.*; འོ-re-brgyál = འོ-brgyál 1. trouble, drudgery, annoyance *Mil.* 2. decay, decline, ruin, of religion, usages etc.

འོ་སྒྱིག་ འོ-snyig sour cream *Sch.*

འོ་སྒྱིག་ས་ འོ-snyigs birch-tree *Sch.*

འོ་དོ་ འོ-dod lamentation, wailing, cry for help, gen. as vb. འོ-dod འོ་པ་ to lament, to call for help *Glr.*, *Pth.*, *Wdn.*; འོ-dod-pa one that seeks help, support, redress, a client, a plaintiff, more in pop. language.

འོ་ན་ འོ-ná (cf. འོ, འོ-on, འོ-n-kyan), comes nearest to the Greek ἀλλὰ, used esp. to introduce a new thought or proposition in speech: now, what shall you do in that case? *Dzl.*; well, what did he say? *Dzl.*; well, I hope you have at least . . . *Dzl.*; why, ay, *Mil.*; but now *Thgy.*; but, the Latin *autem*, when a new clause is added *Mil.*, *Thgy.*; yea, in a climax, e.g.: I met with a naked man, yea, an insane ascetic *Mil.* — 2. as an answer in the affirmative, yes *W.* —

འོ་མ་ འོ-ma milk, འོ-ma འོ་པ་ to milk *Glr.*; *snyól-ba* to let it curdle *Cs.*, *srúb-pa* to churn it *Cs.*; འོ-ma ཅག་ the milk thickens, coagulates *Cs.* —

Comp. འོ-ཏུན་ 'milk-meadow', the plain in which Lhasa now stands; of the former lake, འོ-ཏུན་གི་མཚོ་ *Glr.*, a sedgy moor is said to be still remaining. — འོ-ཏུག་ milk-soup *Tar.* — འོ-ཏུད་ cheese, v. *tud.* — འོ-ཏུན་ suckling-child, baby, = འོ་ཏུན་. — འོ-

snód milk-vessel. — *o-sprí*, *o-srí*, cream.
— *o-már* 1. milk and butter *Sch.* 2. termin.
of *o-ma* into the milk. — *o-zó* milk-pail.

འོ་མ་ཟི་ཟི་ *o-ma-zí-zí* *W.* pater-noster pea,
the seed of *Abrus precatorius*,
used as beads for rosaries.

འོ་ཡ་, འོ་ཡ་མ། *o-yó*, *o-yóg* *terrier Sch.*

འོ་རེ་བརྒྱལ་ *o-re-brgyál* v. *o-brgyál*.

འོ་ཤོ་ *o-šo* *W.*, only in **o-šo tán-če* or *gyáb-
če** to laugh at, deride, to feel a plea-
sure at the misfortune of others.

འོ་སེ་ *o-se* mulberry, *o-se-sin* mulberry-
tree; *ba-ós* *Med.*, perh. strawberry
spinach, *Blitum*, which in *W.* is called *ba-
o-se*, cow-mulberry.

འོ། *og*, *W.* **yog**, *Ts.* **wág**, 1. root sig-
nifying *below*, or with reference to time,
after, opp. to *gon*; *og-tu*, *W.* **yóg-la** 1. adv.
down, *below*, *underneath*; *afterwards*, *later*;
in paging books it denotes the second page
of a leaf, v. *gon*; it is used as an expedient
to correct errors in numbering, or to make
additions, as with us e.g. 'page 24, b'. 2.
postp. *under*, with accus., less frq. with dat.,
down from; *after* (as to time, rank, succes-
sion). — *og-na*, *W.* **yóg-na**, 1. adv. *under-
neath*, *below*. 2. postp. c. gen. *under*, *after*.
— *og-nas*, *W.* **yóg-nas** 1. adv. *from
under*, *from below*. 2. postp. c. genit. *forth
from below* *og-tu jóg-pa* to put underneath,
to subject, subdue *Glr.*; *ka-og Ts.* = *og-
tu*, e.g. **sin-gi ka-wág** under the tree; some-
times (less corr.) with accus. inst. of genit.,
also *og* alone, inst. of *og-tu*, *og-na*: **Ru-
fog Gu-lab-sin 'og mi dug** *W.* Rutog does
not stand under, is not subordinate to, Gulab
Singh; *ldin-og* the division of soldiers
under the Dingpon, or a century (division
of hundred); *bçu-og* a body of ten men
under a *bçu-dpon* or corporal. — 2. testicles,
of animals, *og-can* not castrated; **wog
če'-pa** (*spyad-pa*) to cover, copulate *C.*

Comp. and deriv. *og-sgo* the lower ori-
fices of the body for the discharge of the
excretions, *og-sgo rnyis S.g.*; more partic.
the anus *Pth.* — *og-rdo* anvil *Sch.* — *og-*

pag v. *pag*. — *og-ma* adj. the lower, later,
following one, *dei og-ma* the one following
after that, the second in turn; **lá-mę san
ge-nyén yóg-ma zig dug** *W.* a Genyen is
inferior to a Lama. *og-min*, *अकनिष्ठ*, 'the
not inferiors' i.e. the highest, the inmates
of a certain heaven inhabited by gods, or
also that heaven itself. — *og-rol-tu* = *og-
tu Tar.* — *og-rlün* *Lt.* vapour, flatulence.
— *og-sál* crop, craw of birds.

འོང་བ་ *oñ-ba*, pf. *oñs*, imp. *şog*, *B.* and *Bal.*
(**oñ-čas**), for which in common life
almost always, and in more recent literature
not seldom, *yón-ba*, *W.* **yón-če**, is used,
1. **to come**, *ma oñ-ba mton-nas Dzl.* when
he saw his mother coming; *nán-du oñs*,
Dzl. he came in; *ygyr oñ-ba Glr.* to come
back; *mi rnyis nai drün-du oñ-rgyu yin-
pa Glr.* two men that were about to come
to me; *oñ-bai lám-du Pth.* when being on
their way; *ti-se-la sgóm-du yóns-pa yin Mil.*
we come to the Tise in order to meditate;
oñs-pa légs-so you are welcome *Cs.*; *nas
o-dód byaskyañ oñ-mkan med Pth.* although
I was crying for help, nobody came; *kyer
oñs-so Glr.* they came to bring, they
brought with them; *krid-şog* bring hither!
krid oñs-so Glr. they brought thither; with
reference to time: *ma-oñs-pa* not yet come,
i.e. future, *dus* etc. very frq.; also poet.:
ma-oñs don-du for the benefit of those
that are to come, i.e. of posterity; *čan yón-
bai rigs, Wdn.*, the kinds (of cerealia) from
which beer comes (is made). — 2. **to happen**,
yód-pa yón-gin dug-pas Mil. as it some-
times happens that there are . . .; more frq.
to occur, **to be met with**, *grén-bu oñ gyür-na*
whenever an e occurs, wherever an e stands
Gram.; *mii yul-na mi oñ* such a thing does
not occur on earth *Glr.*; **di-ru mi yón(-če)**
W. that is not to be met with here. — 3.
to fall to the lot of, **to be given**, **to come upon**,
c. dat., *sras oñ-bai ysól-ba btáb-bo Pth.*
she prayed that a son might be given to
her; **ko-la nad yóns** *W.* a disease came
upon him; **sód-nyom yon** I receive alms,
sod-nam yon I acquire merit *W.*; to come
in, *yón-sgo* income, revenue *Schr.*, cf. *yón-*

tañ sub *tañ* 2. — 4. **to be suitable, practicable, to do**, *bstán-pa yèig-la stón-pa ynyis mi ʼóns-pas* *Glr.* as two preceptors for one doctrine will not do; *yül-du lög-pa mi ʼón-bas* *Glr.* as a journey home is not practicable; *ʼo-yón-nog* v. *ʼo*; *lās-la ʼón-bai bār-du* as long as he was fit for work; **to go on well, to do well** *C.* **da yón-nā** *W.* will it do now? — 5. when connected with verbs, it serves to indicate futurity, like the English auxiliaries **shall** and **will**, as becomes evident from such expressions as the following: *ʼči-ba nam yon ʼča med* *Mil.* when dying comes, i.e. when we shall die, is uncertain; *mdog gyúr-ba ʼon* *Glr.* a change of colour is coming, i.e. the colour will, or is going to, change; *gró-ba mi yon-bar dug* *Mil.* I am not likely (*dug-pa*, 4) to go there any more; **ʼel-čē mi yon** *W.* he will not be put to shame, not be disappointed; also with the supine: *srog dan brāl-bar gyúr-du ʼon* *Dzl.* it will even come to his dying, it will be his death; *zós-su ʼon* *Dzl.* he will even get so far as to eat . . .; *ši-bar ʼon* he will die; still more free and popular are those turns, in which the gerund or the mere root is used: *ynan-ste ʼon* *Pth.* he will assent to it, allow it; *yèig min kyañ yèig yin-te ʼon* *Glr.* if it is not the one, it will be the other; *sleb yon* he will come *Mil.* and in *C.* very common; *yid-čēs mi ʼon* they will not believe it; it is also used to express the passive voice, and the English **to become, to grow, to get**: *šēs-na na ysod ʼón-bas* *Glr.* as I should be killed, if she heard of it; **zer yon** *C.* so it is said, expressed, i.e. this is the usual way of expressing it; **pél-te yon** *W.* it is getting larger, increases; or with a noun: *smin ʼon* *Glr.* it is growing ripe; *rgyál-po bañs-su ʼon* *Ma.* the king becomes a subject.

འོ་མོ་ལ་ འོ་mól *Ld.* for ʼól-mo.

འོ་ ʼod, light, shine, brightness, śar flames up, shines, ʼpro spreads, proceeds from; ʼod spród-ba to emit light, *bkyé-ba* to spread *Sch.*; ʼod lham-mér mdzād-pa resp., to shine with a bright light *Sch.*; ʼod kēns-pa filled with light *Sch.*; *lūs-la ʼod yód-pa* self-lumi-

nous, a property of primeval man *Glr.*; *nyi-ʼod* sun-light, *zla-ʼod* moon-light, *skar-ʼod* star-light *Cs.*; *ynam-ʼod* brightness of the night-heavens, zodiacal-light *Cs.*; *me-ʼod* fire-shine *Cs.*; lustre, brightness, of polished metal, ʼod *byin-pa* to elicit a gloss or lustre, to give a bright polish *Sch.*; metaphor. fair complexion, external beauty, **kān-pe ʼod pēlte yon** the splendour of the house increases, **bud ʼča dug** declines, decays *W.*; ʼod *dan ldan-pa* *B.*, ʼod-*čan* 1. **luminous, emitting light**; 2. **bright, polished**. 3. **light**, **da ʼod-čan ʼča yin** *W.* now it will grow light. 4. **of a fine colour, of a blooming appearance** *Glr.* 5. **beautiful, splendid, stately**; ʼod-med, vulgo ʼod-med-*kān*, the contrary.

Comp. ʼod-kór or *skor* a luminous circle *Lex.* — ʼod-dkar 1. white light. 2. symb. num.: 1. — ʼod-*čan*, v. above. — ʼod-dpag-méd, अमिताभ, also *snan-ba-mfa-yās* the fourth Dhyani-Buddha, v. *sañs-rgyās*. — ʼod-spro (or ʼpro?) light? — **ʼod-to** *W.*, **ʼod-to tog** hold up the light! **ʼod-to bu** glow-worm, fire-fly; ʼod-ʼpro sometimes occurring in the names of gods. — ʼod-yzér ray of light *Dzl.* and elsewh. frq.; ʼod-yzér-*čan* n. of a god, ʼod-yzér-*čan-ma* of a goddess *Do.* — ʼod-srūñ n.p. 1. the human Buddha of the preceding period of the world. 2. a king of Tibet, son of Langdarma. — ʼod-ysál 1. a bright light or gloss, ʼod-ysál *mdaṅs dan ldan-pa* very glossy, of leaves. 2. com. of the supernatural enlightening of the saints, ʼod-ysál-gyi *nāñ-nas yzigs-te* *Mil.* knowing, beholding, by means of prophetic light.

འོ་མ་ ʼód-ma cane, bamboo, ʼód-ma *tsal*, वेणुवन, cane-grove; such a grove near Rājagriha was a favourite retreat of Buddha.

འོ་ ʼon *W.* but (*sed, autem*); (not so often used as in English).

འོ་ཀླ་ ʼon-kyañ but, yet, notwithstanding *Dzl.* and elsewh., frq. in *B.*; rarely ʼon-*yañ* for it *Mil.*; it stands at the beginning of sentences, but is also preceded by a gerund with *-kyi*, in which case it is almost pleonastic; *Lex.* give उताही as the

Ssk. word for it, which however seems not to agree with its use.

འོན་ཏང་ *ón-tan* = *ón-kyan* *Lex.*

འོན་ཏེ *ón-te* *B.* and *C.* or if not, or else, or also, in double-questions after the termination *am* of the first question.

འོན་པ་ *ón-pa* 1. deaf, also to be deaf; *ón-pa-pa*, *ón-pa-po*, *ón-po* a deaf man, *ón-pa-mo*, *ón-mo* a deaf woman *Cs.*; *ón-lon* deaf and blind. — 2. to give, to bring, chiefly as imp. *ón-ñig* *Dzl.*

འོན་སེང་ *on-señ*, with *byéd-pa*, to pay attention, to watch, to spy *Sch.*

འོབ་ *ob* 1. also *obs* ditch, trench, pit *Dzl.*; *me-ob* fiery pit; also fig.: the fire-pool of passions. — 2. v. *yob.*

འོམ་བུ་ *óm-bu* 1. tamarisk, *Myricaria* *Med.* not unfrequent near the rivers of Tibet. — 2. *Sch.*: 'a town, settlement' (?).

འོར་ *or* 1. dropsy, viz. the species *anasarca*, *nif.*, = *págs-ñu*; *dbu-or* prob. id. *Med.* — 2. eddy, whirlpool *Sch.*

འོར་བ་ *ór-ba* 1. to put or lay down *Cs.* — 2. to feed, e.g. a little child *W.*

འོལ་ *ol* clover, trefoil, viz. snail-clover, medic, (*Medicago*); *ol-tán* a plain covered with such clover; **ol-kyog** *W.* snail.

འོལ་མདུད་ *ol-mdúd* v. *'ol-mdúd.*

འོལ་པ་ *ól-pa* vulture *Sch.* (?)

འོལ་སྟི་ *ól-spyi* in a general way, generally speaking, about, *ól-spyir* id. *Sch.*; *ól-spyi tsám-du dus mnyám-mo* they are about contemporaries *Tar.*

འོལ་བ་ *ól-ba* black horse *Mil.*, *Ld.-Glr.* (*Ts.* **wál-ba**).

འོལ་མོ་ *ól-mo* *Ld.* **on-mol** besom, broom, brush, *stag-ól* birch-broom, *zed-ól* hair-broom *Cs.*

འོལ་མོ་སྟེ་ *ól-mo-sé* *Wñ.* an officinal plant; *Cs.*: *'ól-ma-sa* 1. a certain small berry. — 2. a small weight'.

འོས་ *os* 1. v. the following. — 2. v. *o-se.*

འོས་པ་ *ós-pa* 1. vb. and adj. to be worthy, suitable; becoming, appropriate, with termin. inf., in later times and vulgo, with the root, *sbyin-par os* it is becoming, it is meet to give; *ñi yzigs-par mi os* it is not decent to see this; **ka-lón ñá-ñe 'os** *W.* he is worthy to be a vizier; **l'-sam la tan mi 'os** *W.* he is not worth such high wages; **la nán-te tan 'os** *W.* he deserves extra-pay; *yid-smón os* to be wished, desirable; *ñyag bya - bar os - par gyur* he becomes adorable; *stód-os* to be praised, laudable; *bkür-os* deserving honour *Cs.*; *tams-ñád-la póg-os-pai ñád-pa* the punishment condign to all; rarely with genit.: *kün-gyis bkür-ñin mñód-pai os Mil.* he is deserving of universal honour and respect, and even: *rjei os min* he was not worth to be a king, for which more frq. the termin. is used: *ñisó-mor ós-pa ñig Glr.* the one that is the most deserving of being mistress, i.e. she that has the genteelest appearance, that is most of a gentlewoman; *grógs-su ós-pa* he is worthy to be his colleague, *nif. Mil.* — 2. more particularly in colloquial language: right, *W.* **ós-ñan, ñ'-ñan**; with a negative **mi-ós-pa, os-méd, os-min** *W.*, **mi-ñ'-pa** etc. *C.* wrong (for the *rigs-pa* and *mi-rigs-pa* of earlier lit.); *mi ós-pai spyod-pa byed-pa Glr.* to entertain illicit intercourse; *rdzas ós-pa* a lawful, *mi ós-pa* an unlawful matter *Schr.*; **ñ-min-ghi ñ'im-gál** *C.* a wrong, immoral act, sinful transgression; **os mi-ós p'ñ-ñe** *W.* to discern between right and wrong; with regard to a man's words, credible, trustworthy, or the contrary. — *Sch.* has besides: *os ñi yod*, 'what other means or way is there?' and: *os spyi-ba* 'to finish (a thing) for the most part; to be good or tolerably good' (??).

ཡ

ཡ ya 1. the consonant **y**, pronounced like the English initial **y**, in yard, yoke etc., in *C.* deep-toned; *yá-btags*, *yá-ta* *Glr.* the subscribed **y** or ཡ. — 2. num. fig.: 24.

ཡ ya I. often with *yèig*, one of two things that belong together as being of one kind, or forming a pair, also one of two opponents; *mig ya-yèig lón-ba* *Pth.* blind of one eye; *lham ya-yèig* *Glr.* one of a pair of boots, an odd boot; *lag-pa ya-yèig-tu* *rser fogs*, *lág-pa ya-yèig-tu bú-mo* *krid-de Dzl.* in one hand holding the gold, with the other leading his daughter; *stón-pa dan ysál-ba* *nyis ya ma brál-bar* *Thgr.* the empty and the clear (emptiness and clearness) being inseparable from each other; *ya-gyál* one of several, e.g. of three things *Gram.*; of six *Lex.*; **yá-do** in *W.* the common word for *grogs* or *zlá-bo* **associate, companion, assistant**, **yá-do cò-cè** to assist; **nyi-ka ya yó** *C.* they are equal to each other, a match, one as good as the other, **kó-la ya mé**, or *kō ya jhē-kēn mi dug** *C.* he finds none that is a match to him, **di lé-ke ya ñe mi tub** *C.* I am not equal to the task; *Kai ya* v. *kā-ya*; *ya-méd* = *do-méd*; *táb-ya* adversary, antagonist; *ya-zár* one-eyed; *ya-ma-zün* and *ya-má-brla*, *ya-ya* v. below. —

II. root signifying **above, up** etc. (opp. to *ma*), cf. *gon*; adj. *yá-gi* (also *yá-ki* *Mil.*), *pū yá-gi* the upper or highest part of a valley *Glr.*, *ri-bo yá-gi* the hill up yonder *Mil.*; *yá-gi* upper = heavenly *Mil.*, opp. to *má-gi*; *yar* and *yas* v. the respective articles; the word, otherwise, occurs only in compounds: *yá-rkan* palate; *ya-gád* (for *skad*) ladder *Sch.*; *ya-gón* above, over *Sch.*; *ya-mgál*, *ya-mčū*, *ya-tēm*, *ya-tóg*, *ya-rábs*, *ya-ré*, *ya-só* v. *mgal* etc.; *ya-mfá* the upper end, i. e. the beginning e.g. of a word, opp. to *ma-mta* the end *Cs.*; *yá-ša* **esteem, honour, love**, shown to a person *W.* (= *že-sa* *B.*, *C.*), **yá-*

*še spé-ra** expressions of respect; **yá-še pí-la zér-na** if one speaks respectfully; *ya-ša-méd-kān* uncivil, regardless, reckless, unfeeling; **yá-ša cò-cè** to show love, regard, to treat with tenderness, to fondle, a child, animal etc., opp. to *má-ša*, which however is less in use.

ཡ་ཁ་ *yá-ka* **mutual revilings** *Ma.*: *ma smád-la yañ yá-ka* *sgrags* mother and children abuse one another. *Cs.*: *yá-ga* bad reputation (?).

ཡ་གྲུབ་ *ya-gyál* v. *ya* I.

ཡ་ང་(ས་) *yá-na(-ba)* *C.* also **yá-ña-bo** (prob. for *yya ñán-pa*) **shuddering, fright, anguish**, with genit. or accus. of that which is the cause of it *Do.*; *yá-ña-bai* *dmag-tsógs* *Mil.* a formidable host; *yá-ñai* *gegs* terrible danger *Pth.*

ཡ་ད་ *yá-ta* v. letter *ya*.

ཡ་ཏ་ prop. ཡ་ཏ་ *ya-tra* (procession and feast, in honour of some idol) *W.*: **festivity, reveling**, in beer with dumplings and pastry, held in autumn or winter, in memory and for the benefit of the souls of those that died during the last year.

ཡ་ཏོ་ *yá-do* v. *ya* I.

ཡ་ཤོ་ *yá-po* **butcher; executioner** *Schr.*

ཡ་བ་ *yá-ba* prob. = *yya-ba*. — *Mil.*?

ཡ་བ་ཀྲ་ས་ *ya-ba-kā-ra* *Ssk.* **saltpetre** *Med.*

ཡ་མ་ *yá-ma* 1. the temples. — 2. a severe cold, catarrh. *Med.*; **yá-ma rag** *W.* I have a bad cold. — 3. n. of a goddess, = *brtán-ma*.

ཡ་མ་རྩེ་ *ya-ma-zün* **unsymmetrical, incongruous, not fitting together**, e.g. two unequal shoes; of religions, languages,

customs, that have sprung from heterogeneous elements; of behaviour: **inconsistent**; **unheard of**, **prodigious**, ཅོ་ཤྲུལ་ *cho-shrul* magic feats *Tar.*

ཡ་མ་བཞུ་ *ya-ma-brlu*, **ya-má-la**, Ü: *ya-ma-la-po*, Ts.: **ya-ma-len-te**, Lis.: = *snyiti-po-med-pa*, *mi-bdén-pa* vain, unstable, fickle, not to be trusted or depended upon.

ཡ་མཚན་ *yá-mtsan* 1. **wonder, miracle, supernatural occurrence**, adopted also as the term for the miracles of Scripture *Chr. Prot.*; *ltás-sam yá-mtsan* ཅི་བྱུའི་ *Dzl.* what signs and wonders have happened? *yá-mtsan-du gyúr-ba Dzl.* to happen, to come to pass in a marvelous manner; *yá-mtsan-ste Pth.* being a wonderful man; *kyód-la di-tsam rig-pa-méd-pa ni yá-mtsan-čeo* that you are so ignorant is very strange (wonderful); **yá-tsem-po** C. marvelous, miraculous; *yá-tsam-čan id. Schr.* — 2. **wonder, astonishment, amazement**, *rgyál-po yá-mtsan čén-po skyés-te Tar.* the king greatly wondering; **yám-tsan tsór-če, čó-če** W. to wonder; *yá-mtsan-gyi yná-so Tar.* it is a thing to be wondered at; *dé-tsam yá-mtsan-rgyu med Mil.* that is not so very astonishing.

ཡ་ཡ་ *yá-ya* 1. Cs.: **differing, diverse, yá-ya-ba diversity**; *yá-ya-bor gyúr-ba Sch.*: a subject of dispute, contrariety of opinion. — 2. *gyá-ya.*

ཡ་ཡོ་ *ya-yó* **crooked, wry**, col. Cs.

ཡ་ལང་ *ya-lád* **corselet and helmet, mail, armour**, *γsér-gyi* of gold; also fig. B.

ཡ་ཤ་ *yá-ša* v. *ya* II.

ཡ་ཏུ་ *ya-hu-dá* **Judah**, *ya-hu-dá-pa jew Chr. Prot.*

ཡ་ནི་ཤུ་ *ya-ho-wá* **Jehovah** *Chr. Prot.*

ཡག་པ་ *yág-pa* a **small mattock, hoe**, *čág-yag* iron hoe, *šin-yag* wooden hoe Ts.

ཡག་པོ་ *yág-po*, prov. also *yág-po*, seldom in B., but otherwise common in C. and W. **good**, in all its significations, both as to men and things, = *bzán-po*; **dei pí-la di yág-po** W. for that purpose this is good, fit, serviceable; **yág-po yhé-pa** C.,

čó-če W., c. c. *la*, to **caress, to flirt**, also in an obscene sense; *yág-po yág-po* well, well!

ཡང་ *yan* 1. (accented), **again, once more**; **likewise, also, further**, frq., *yan yan Mil.*, *yan dan yán-du Tar.*, *yán-nas yán-du Dzl.* **again and again**; joined to adj. and adv. denoting a higher degree, **still**: *yan čuñ Mil.* still smaller, *di či-yan-las yan dgá-ba žig byuñ Mil.* that was still more pleasing than any thing before; *yán sgos Mil.* still more in detail; **yán-non-žag** W. the third day before yesterday. — 2. (unaccented, throwing the accent back on the preceding word), after the final letters g, d, b, s, gen. *kyañ*, after vowels often *añ*, **also, too**, the Latin *quoque*, *ña yan*, *bdag kyāñ* I too; *bu čé-ba yan Dzl.* my eldest boy too; *bsód-nams dan yan ldán-pa Dzl.* having also merit; *yan — yan —*, both — and —; *di yan — de yan* both this and that, *pyi-rol yan nañ yan* both outside and inside; followed by a negative, **neither — nor**; *yan* singly, with a negative: **not even**, *kar-šá-pa-ni yèig kyāñ ni shyin-no Dzl.* I shall not even give a cowry for it; *yan* with a comparative (as above) **still**, *šnár-bas kyāñ lhág-par* still more than formerly; as effect of a preceding cause, **so then**, *kyeu de yan tse das-so Dzl.* so then the boy died, *bsád-pa yan grañs-méd-do Dzl.* so then there were people killed without number; emphat., **even**, *rin-por ma lón-par smra yan šés-so Dzl.* within a short time he was even able to speak; *šnā-čád kyāñ Dzl.* even before this; *kar-šá-pa-ni bum yan* even so much as a hundred thousand cowries (I would give); also joined to a verbal root: *fams-čad dus kyāñ* even if all without exception be gathered; **although**, *btsal kyāñ ma rnyed* although they were seeking, they did not find, or, they were seeking indeed, **but** did not find; this latter turn is frequently used, where we use **but, yet, nevertheless** etc.

ཡང་ཟླ་ *yan-skyār* 1. sbst. **postscript**. Cs. — 2. adv. **again, afresh, anew** C.

ཡང་གི་ *yán-ge* v. *yán-po*.

ཡང་སྒྲིམ་ *yán-sgos* v. *yañ* 1.

ཡང་ཅར་ *yán-čar* Bhot. and Schr.

ཡང་ལྷི་ *yani-lai* v. *yán-po*.

ཡང་འབྲུག་ *yán-jug* the second of two final letters, viz. *s* after *g, n, b, m*.

ཡང་རྩི་, ཡང་གླིང་ *yán-tri, yán-gi-ka* (spelling uncertain), is said to be the n. of a green stone, which is worked into handles of knives etc. *W*.

ཡང་དགའ་པ་ *yán-dag-pa* v. *dág-pa*.

ཡང་ན་ *yán-na* or, in *B.*, com. pleon. after the affixed *am* (*gam; nam* etc.), which in itself already expresses the **or**; it is also preceded by *dan*; further, *Thgy.*; either — or —, *yañ-na* (*ni*) — *yañ-na* (*ni*) —.

ཡང་སྤྲུལ་ *yán-sprul* v. *sprul-pa*.

ཡང་ཤི་ *yán-po* *Cs.*, **yán-mo** *C.* and *W.* **yán-ghe** *Ts.* adj., *yán-ba* adj. and *subst.*, light, lightness, opp. to *lai-ba*, q. cf.; — fig. *jam-ziñ yán-ba* what is soft and light, com-mo-dious and easy *Dzl.*; of food cf. *lai-ba* II.; weak, **de sañ yán - mo yin** *W.* this is a weaker, less emphatic, word than that; **no yán-mo** *C.*, *W.* cheerful, happy.

ཡང་ས་ *yán-ma* early barley, v. *nas* I.

ཡང་མེས་པོ་ *yán-mes-po* great-grandfather,
yán-mes-mo great-grandmother
Sch.

ཡང་རྩལ་ *yán-rtsal* very high skill, consum-mate art *Mil.*

ཡང་རྩེ་ *yán-rtse* the highest point, summit, fig. the height of perfection.

ཡང་ཚ་ *yán-tsa* great-grandson *Sch.*

ཡང་ར་ *yán-ra* *W.* buck, ram, he-goat, = *pá-ra*.

ཡང་ལ་ *yán-la* prob. = *yán-na* *S.g.*

ཡང་སྒྲིམ་ *yán-sos* n. of a hell *Thgy.*

ཡང་ས་པ་ *yáns-pa* 1. also -*po*, wide, broad, large, *fan, sa-yèi* a large or wide field, plain *Glr.*; *yáns-ñiñ rgya-čé-ba* large and spacious, of a house *S.O.*; **gú-sa* (or

né-sa) *yañ-pa dug** *W.* here is much room; fig. **mig-yán** *C.*, *W.* liberal, generous, boun-teous; **yañ-méd-la, yañ-yán-pa-la** *W.* sudden, unexpected, unawares; **yañ-lug čó-čé** *W.* to hang or throw a coat over, without getting into the sleeves; *yañ-sam byéd-pa* id., *Sch.*; **yañ-hlub** *C.*, *W.* wide, of clothes. — 2. v. *gyén-ba*.

ཡང་ས་པ་ཅན་ *yáns-pa-čan, Ssk.* विशाली, *Dzl.* and elsewh., city in ancient India, now Allahabad.

ཡན་ *yan* (= *ya* II, opp. to *man* III q. v.) what is uppermost, *man-yan* below and above *Cs.*; *yán-na* *Cs.*: above, in the begin-ning, in the first part; gen. *yan* stands as adv. or postp. with accus., = *yán-la, yan-čád(-la), yan-čód(-la)*, above, in the upper part, *lté-ba yan stén-la yód-de Glr.* lit. above the navel standing out of (the water), i.e. standing in (the water) up to the navel; *sta-zúr yan-čád Dzl.* above the hips; *lo-brgyád yan-čád Pth.* above eight years old; otherwise when referring to time, always till, to; often preceded by *nas*, from . . . forth, *Glr.*

ཡན་ལྷིང་ *yan-ljin* dulcimer, musical instru-ment in *Ts.*

ཡན་པ་ *yán-pa* adj., free, vacant, unoccupied, having no owner, of places and things that are common property, like the air, rocks and stones etc.; *kyi yán-pa* a dog without a master, vagrant dog; *gral yán - la yod* there are yet places unoccupied; of fields: untilled, fallow-ground; *yan kyár-la ma ča*, v. *kyár-ba; yán-gar-ba* separate, apart, by itself *Liś.*, *rgyal-rigs yán-gar-ba žig* a separate dynasty, a dynasty of its own; *yán-gar-du* id., adv. *Was.* (281); *rgya-yán* the external world, *rgya-yán(-gyi) rnyén-pa Glr.* a helper from the external world; *sems rgya-yán-du ma šór-bar byos* take care that the mind be not distracted by outward things; **yan ča-čé** *W.* to disperse, **lug, nor tsan-ma, sam-pa yan soñ** *W.*, the sheep have dispersed (or a sheep has strayed), the fortune is gone, the thoughts are lost, wandering; *yán-du jug-pa* to suffer (the sheep) to disperse on the pasture; *nad yán-*

pa wandering (contagious) disease, = *yams* *Sch.* (*yán-pa* to run about, to wander *Sch.*, is rather doubtful).

ཡན་ལག་ *yán-lag* 1. **member, limb**, *yán-lag* *lia* arms, legs, and head *Mng.*; *yán-lag skyón-can* an injured or defective limb *Lex.*; *yán-lag nyams-pa* weak in the limbs, decrepit, crazy, = *zá-ba* *Lex.* — 2. **fig. branch of a river, branch of a tree**; *dge-b snyén-gyi yán-lag yzùn-bar bgyio* *Do.* was explained: I wish to be counted a branch, i.e. a member, of the community of novices; **appendage**, something subordinate to a greater thing, like **branch-establishment** *Tar.* 175, 3; also with reference to books: **appendix, supplement** *Tar.* — 3. **branch, section, separate part** of a doctrine or science, frq., a particular head, point, thought, in a treatise.

ཡལ་ *yab*, resp. for *pá*, **father**, *rgyál-po yab yum ysum* *Glr.* the king and his two consorts; *rgyál-po yab yum* denotes also king and queen as father and mother to the country *Glr.*; *yab rgyál-po-la ysol-to Dzl.* he said to his royal father; *yab-srás* **father and son**, in a spiritual sense: **master and disciple**; *yab-més* 1. **father and grandfather**. 2. **progenitor, ancestors** *Glr.*

ཡབ་བྱ་, གཤམ་བྱ་ *yáb-pa, gyáb-pa* 1. **to lock, lock up, secure, cover** *Sch.*, *yab-cha* things well secured, under safe keeping; *yáb-yob-pa* to hide, conceal *Sch.*; *gyab* or *gyab-sa* **covered place, covert, shelter** *Sch.*; *yab rin-po* **portico, veranda**, e.g. of the monastery at Tashilhunpo; *yab-ras* **awning, tent** *Sch.* — 2. **C. to skim, to scoop off**, from the surface of a fluid. — 3. **W. to move to and fro, hither and thither**, v. *gyób-pa*. —

ཡབ་མོ་, གཤམ་མོ་ *yáb-mo, gyáb-mo* 1. **the act of fanning, waving**, *lág-pa yáb-mo byéd-cin* *či-ba* dying whilst waving the hand to and fro, considered as a sign of peace *Do.*; *gós-kyi yáb-mo byéd-pa* *Glr.* to beckon by waving with one's clothes; hence fig. — 2. **the bringing on, provoking**, *dgrá-boi* of an enemy *Mil.*, *pñuñ-yzñi* a calamity *Mil.*; *yáb-mo jhè'-pa* or *gyág-pa* to beckon to come, to bring (something adverse) upon

one's self. — 3. **fan**, *rüa-yáb* a. a yak-tail fan *Cs.* b. kettle-drum stick *Sch.*; *sbran-yáb* fly-brush *Cs.*; *rluñ-yáb* ventilating- or cooling-fan *Cs.*; *bsil-yáb* pankah (*Hind.*), a large fan suspended from the ceiling and set in motion by means of a string. — 4. **sail** *Cs.*?

ཡམ་བུ་ *yám-bu* = *rdo-tsád* v. *rdo* comp.

ཡམ་མེ་བྱ་ *yám-me-ba* 1. *Sch.*: **coarsely, roughly, of a coarse make, rough-hewn**. — 2. *Mil.*: *čui ká-na yár-la yám-me yšegs* he walked softly gliding across the water to the other bank.

ཡམ་ཡོ་མ་ *yam-yóm* *Cs.* also *yam-yám* *Thgr.* **tottering, not steady** *Cs.* *yam-yóm byéd-pa* to totter.

ཡམ་སྐྱོ་ *yams, yams-nád* *Cs.*, *nad-yáms* *Glr.* **epidemic or contagious disease, plague**, *má-yams* a plague caused by evil spirits, v. *má-mo*.

ཡར་ *yár*, from *ya*, **up, upward**, also *yár-la*, e.g. *yzigs-pa* to look up *Glr.*, *yár-gro már-gro byéd-pa* *Glr.* to travel up and down; *yár mar* *čág-pa* *B.*, **kyód-čé** *W.* resp., to walk up and down; *yár-la kyer šog* bring or fetch up *Pth.*; *yár ma sgyugs mar ma* *čón-par* *Pth.* as it would go off neither upward by vomiting, nor downward; *yár-nas már-la* from top to bottom; *yár* *čón-pa* *Thgy.* to come up again, from a depth; **yár mar tsañ-ma-ru** *W.* in every direction, all over; in such expressions as *yár lau-ba* to rise, get up, *yár* *phél-ba* to increase, it stands pleon.; *yár-la* also denotes a relation to that which is higher, the intercourse with, the deportment towards, superiors (*már-la* the contrary) *Glr.*; esp. with reference to the transmigration of souls and their final deliverance: *yár yčód-pa* to cut off the way to the three upper classes of beings, the so-called 'good natures', *yár skyé-ba* to be reborn in the upper classes, the reverse of which is *mar* *grib-pa* to sink down to the lower; *yár* *drén-pa* to draw or lift up to heaven.

ཡར་ཁྲུ་སྐྱོ་ *yár-ltos* imitation *Sch.*

ཡར་བ་ *yár-ba* to disperse, ramble, stray *C.* (= **yan čá-čē** *W.*); to spring or leap off *Cs.*; to be scattered *Sch.*

ཡར་ལུང་ *yar-luñ* *Glr.* a large tributary of the Yangtsekyang coming from the north, in western China, east of the town of Bathang; nevertheless Tibetan historians, from a partiality to old legends, describe it as flowing near the mountain of Yarlhasampo. *V. Köpp. II, 50.*

ཡར་ལྷ་པ་མ་གྱི་ *Yarlhasampo*, a snowy mountain, between Lhasa and the frontier of Bhotan, near which according to tradition the first king of Tibet, *rya-kri-ytsán-po*, *Nyaŋtsángpo*, coming from India, first entered the country.

ཡལ་ག་ *yál-ga* branch, bough, frq., *yál-gai tsül-du* ramified *S. g.*, *yál-ga-čan* branchy, full of boughs; *yál-prán* *Cs.*, *yál-ga préu* *Sch.* small branch, twig; *yál-dáb* a branch full of leaves *Cs.*

ཡལ་བ་ *yál-ba* to dwindle, fail; disappear, vanish, *drod yal* animal heat (in a living being) diminishes, (an inanimate object) cools down, grows cold; *nad yal* it evaporates *Lt.*; of beer: to get stale, dead (*W.*: **yal čá-čē**); *(s)*kug(s) gyál-kan-la yal ča dug** *W.* the stake is lost in going to the winner; *ja yál-ba bžin-du* *Glr.* like the vanishing of the rainbow; *yal-šul* *Wdn.* in a fruit the remnants of the withered blossom; to be obliged to yield, to be dislodged *Glr.* fol. 25, but perh. the signification: to disappear is also here admissible; *lus dan srog yal* *Dzl.* body and soul are trifled away, are lost; **go-yál** (v. *sgó-po*) one who has lost himself by gambling and has thus become the slave of another; *yál-bar dór-ba*, *bor-ba*, 1. *Sch.* to annihilate, annul. 2. *Cs.* to despise, *žan* other people. Cf. *yól-ba*.

ཡལ་ཡལ་ *yal-yál* *Cs.* 100 000 octillions, *yal-yál čén-po* a nonillion; yet cf. *dkriq-s-pa*.

ཡལ་ཡི་ལ་, ཡལ་ཡི་ལ་ *yal-yól, -yül* inconstancy, inattention, carelessness *Cs.*, *Sch.*

ཡས་ *yas*, from *ya*, 1. from above, *bab-pa* to come down from above *Cs.*; above,

yás-kyi the one above, the upper one *Do.*; *yás-nas* from above *C.*, *yas mas*, a. from above and from below *Cs.* b. upward and downward *Cs.*; *yas-byón* coming from above *Mil.* — 2. off, away, *yas ytón-ba*, *šan-yás ytón-ba*, *yor-yas byéd-pa* *Glr.* and elsewh., to throw away. — 3. in comp. without, *mfa-yás* without an end, endless, frq.; *bgrañ-yás* numberless *Gram.*

ཡི་ *yi*, 1. num. fig.: 54. — 2. in some combinations inst. of *yid*, so *yi yčód-pa yi(d) čád-pa* 1. to forget, e.g. a benefactor *Glr.* 2. more frq. to give up, to despair *Dzl.*; despondency, despair *Mil.*; *yi-pri-ba* a disliking, hatred *Cs.*; *yi(d)-mug-pa*, *yi-mug-par gyür-ba* to despair, frq.; *yi-rán-ba* to be glad, to rejoice, v. *rán-ba*; *yi-ysád-pa* *Cs.* = *yi-mug-pa*.

ཡི་ག་ *yi-ga* appetite, *yi-ga gag*, *ldog* the appetite is lost, aversion, disgust is felt, *yi-ga sdañ* id. *Sch.*; *čus* id. *Med.*; *yi-gar on* it is grateful to the taste, it tastes well *Med.*

ཡི་གེ *yi-ge* in comp. *yig*, 1. letter, *yi-ge dbu-čan* (*W.* **róni-yig**) the Tibetan printed letters, *dbu-méd* (*W.* **l a-yig**) current handwriting, of which there are again different kinds: *dpé-yig* the more distinct and careful, used in copying books, *kyug-yig* the cursory and often rather illegible writing in letters, and *bam-yig*, the very large and regular style invented for the use of elementary writing-schools (v. specimens of all of them in the lithogr. supplement to *Cs.*'s grammar). — *yi-ge-drug-pa* the six-syllable (prayer), the Ommanipadmehum *Glr.* and elsewh.; *yi-ge-bdün-pa* and *brgyá-pa* *Mil.*? *yi-ge bsláb-pa* to learn reading and writing, *yig-rtsis* reading, writing, and cyphering; *ká-yig* the letter k. — 2. anything that is written, note, card, bill, document; inscription, title (more accurately *ká-yig*), esp. letter, epistle; *yi-ge bžág-pa* a deposited document, bond *C.*; *dgo-sdig-gi yi-ge* register of virtues and iniquities; *yi-gei tán* a written answer *Glr.*; *yi-gei šubs* a. envelope, b. letter-case, pocket-book; *yi-ge bri-ba* to write a letter, *sprin-ba* *W.* **kál-čē** to send off, *tob-*

pa to receive a letter; *yi-ge sleb* a letter arrives; *yi-ger bri-ba Dzl.*, *gód-pa* to compose, to pen down; *yi-ger brir jug-pa* to get copied; *yi-ger bris jog pa literis mandatum deponere*; *sku-yig* letter, circular epistle; *ká-yig* v. above; *čád-yig* contract, bargain; *čáms-yig* dancing-book, rules relating to religious dances; *čól-yig* letter of recommendation *Cs.*; *rtágs-yig* 1. **stamp, signature** *Cs.* 2. **certificate, credentials** *W.*; *ynás-yig* description of a place; *sprins-* or *prin-yig* = *skúr-yig*; *bú-yig* 1. copy. 2. commentary, opp. to *má-yig* 1. original, first copy; 2. text *Cs.*; *dzin-yig* = *rtágs-yig* 2 *W.*; *žu-yig* memorial, petition; *lán-yig* letter in answer, reply; *lám-yig* 1. **hand-book, road-book, guide**, *šám-bha-lai lam-yig* description of the road to Sambhala (a fantastical book). 2. **itinerary, travelling-journal(?)**. 3. **pass-port** *Cs.*

ཡི་དྭགས་ *yi-dwags* (from etymol. subtilty written also *yid-tags* or *yid-btags*), རྟེན, the fifth class of beings of Buddhist cosmography, condemned in a fore-hell to suffer perpetual hunger and thirst, a grade of punishment preceding the final and full torments of hell; they are represented as giants with huge bellies, and very narrow throats, inhabiting the air *Köpp.* I, 245.

ཡི་དྭགས་ *yi-dam*, less frq. *yid-dam* (= *dam-bča*) resp. *tugs-dam* 1. **oath, vow, asseveration, promise**, *yi-dam-la brtén-pas* because he firmly adhered to his word *Dzl.* — 2. a 'wishing prayer' (v. *smon-lam*), *yi-dam bča-ba* to make a vow *Dzl.*, to pronounce a wishing prayer *Dzl.* — 3. **meditation** (this signification rests only on the analogy with *tugs-dam*, and has yet to be confirmed by quotations from literature). — 4. also *yi-dam-lhá* **tutelar god**, a deity whom a person chooses to be his patron, whether for his whole life, or only for some particular undertaking, and with whom he enters into an intimate union by meditation; frequently also it is a defunct saint or teacher (so e.g. the *yi-dam* of Milaraspa was *rdorje-čān*); sometimes such a connection subsists from infancy through life, or the deity

makes advances to the respective person by special revelations, so in the case of king *Sron-btsan-sgam-po Glr.* — 5. acc. to *Cs.*'s proposition: **sacrament**; yet our Christian converts preferred the more popular *dam-bča*.

ཡིན་ *yig* = *yi-ge* as an affix, v. *yi-ge*.

ཡིན་བསྐྱར་ *yig-bskur*, also *yig-mgó*, **epistolary guide**, containing the different addresses and customary phrases used in writing letters *W.* — *yig-kān* **library** *C.*, **chancery** *Schr.* — *yig-mkan* **secretary, book-keeper, clerk** *Glr.* and elsewh. — *yig-ča* *Glr.*, *Tar.* **written accounts, records, books of history.** — *yig-dpon* a 'master-writer' *Cs.* — *yig-prén* line, written or printed. — *yig-brü* a single letter. — *yig-tsān* 1. **archives, records, documents** *Glr.* 2. **book-case** *Glr.* — *yig-dzin* **written contract**, *bžag-pa* to indent (articles of agreement).

ཡིན་ *yid*, resp. *tugs*, I. 1. **soul, mind**, esp. the powers of perception, volition and imagination, cf. *blo*; *yid bžin-du* as one would wish, to heart's content, frq.; *yid-bžin-gyi nór-bu* a jewel or talisman that grants every wish; *yid-du on-ba* adj., rarely *yid-on-po* *Mil.* **engaging, winning, pleasing**, *skyé-bo mán-poi yid-du on-ba* *Do.* beloved with many; **nice, pretty**, of girls, houses etc., frq.; also *yid-kyi* inst. of it, e.g. *yid-kyi mto* a pretty lake *Sbh.*; *nai-yid on* my dearest! my darling! *Pth.*; *yid-du-mi-on-bai tsig smrá-ba* *Wdi.* to say some unpleasant word; whereas *W.*: **da yid-la yon* or *jun** now it comes into my mind; *na yid-du mi rag* I do not recollect; *C.*: **yi-la ma son** it would not go down with him, he had no mind for it; *nai yid-la mi bab* *Tar.* it does not please me, I do not like it; *yid-la šar kyan ro mi myon* *Mil.* though you may fancy it in your mind, yet you do not perceive the taste; *yid-la byéd-pa*, *dzin-pa* *W.*: **čó-če, bór-če**, **to comprehend, perceive, remember, mind, take to heart**, frq.; *yid-kyis byéd-pa* to do a thing in one's mind, fancy, e.g. sacrificing, like *dmigs-la Thgr.*; *yid-kyis byás-pa* fancied, imaginary, ideal *Cs.*; **yi-*

*kyi lóg-pa** C. to read mentally, softly, inaudibly; before many verbs *yid* stands almost pleon.: **yid kul-čé** W. to exhort; *yid kul-ba* Sch. 'mental suffering', perh. better: to be uneasy, troubled, harassed; *yid krül-ba* to be mistaken; *yid-čad-pa* v. *yi-y'čod-pa*; *yid-čes-pa* to believe, with the accus. or dat. of the thing which one believes, with the dat. of the person whom one believes, . . . par, that . . . (cf. *dád-pa*); *kyód-la čuñ žig yid ma čes-pas* Mil. having become a little distrustful towards you; **yid (or dén)-čē-čēi spē-ra** W. credible words; *yid-brtan-dká-ba* Tar. not to be depended upon, hardly to be believed; *yid-nyis* doubt; *té-tsom dan yid-nyis ma byed čig* Mil.; *yid pá-m-pa* Mil. to be cast down, dejected, depressed; *yid próg-pa* Mil. to prepossess, to infatuate; *yid bloñ-ba* to be afraid, full of anxiety (?) Sch.; *yid byuñ-ba*, resp. *tugs-byuñ-ba* Mil. to be sad, unhappy, discontented, la, on account of; *na kor-bai čos-la yid-byuñ-nas* Mil. I was wearied of the way of (constantly moving in) the orb of transmigration; *yid-byin-pa* to make discontented or weary; *yid-mug-pa* v. *yi-mug-pa*; *yid tsim-par gyúr-ba* Dzl. to become satisfied, contented; **yid tsim čo-čé** W. to satisfy; *yid-log-pa* to be tired or weary of Sch.; *yid-tün* Dzl. forward, rash, overhasty; *yid-dün* v. *dün*; *yid-myós* fuddled, tipsy; *yid-smón* v. *smón-pa*; *yid-žžün* v. *žžün*; *yid-srűbs* Lexx., Sch.: 'a refractory, stubborn mind', which however does not suit the connection. — 2. symb. num.: 14. — II. = *yud*, *yid-tsam* for *yud-tsam*, Wdi frq.

ཡིད་དགས་ *yid-tags* v. *yi-dags*.

ཡིན་པ་ *yin-pa*, resp. and eleg. *lág-pa* I. to be, with neg. *ma yin* or *min*, W. **man**; *kyod su yin* who are you? *bsa de-ka na yin* Mil. I was the leopard (you saw); with genit., *nai yin* that is mine, belongs to me; **di-rin za-nyi-ma yin** W. to-day is Sunday; *gán-nas yin* Mil. whence are you? *di med-pas yin* Pth. it is because this is not here . . .; *na bu-moi dús-na yin-te* Glr. when I was still a girl; **yin kyañ** C., **yin-*

*na yañ** W., C. for *on kyañ yet*, nevertheless, notwithstanding; *yin-grañ(-na)* v. *grañ-ba* extr.; *yin* for optat or imp.: *de yin* 1. so it is, yes. 2. that may be, *mi dod ruñ de yin* Mil. if you feel no inclination, never mind, let it be so! *dgrá-bo yin-na-ñ yin* Mil. if he is an enemy, let him be so! *yin-na* stands also pleon. with adverbs etc.: *sñar yin-na* = *sñar* Mil.; *yin*, so it is! yes! *min*, W. **man**; no! *yin-min* truth in a relative sense, *yin-min-gyi té-tsom bsal* Glr. it removes all doubts as to the truth, e.g. the historical truth; *ma yin-pa*, *min-pa* 1. vb. not to be a thing. 2. adj. not being a certain thing, *ma yin-par*, adv.; *čos ma yin-par* 'not being law', i.e. contrary to the law of religion, wrong, unjust, = *mi rigs-par*; *yul, dus, tsod, rigs-pa ma yin-par spyód-pa* Thgy. to do a thing at a wrong time or place, without observing due measure, in an improper or unnatural manner; hence also *ma-yin-pa* alone: wrong, unjust; **ma-yim-pe čē-pa jhē-kēn-la ten-sig zer** C. whoever commits an improper action is called **ten-sig**; hence also *yin-min* right and wrong. — 3. v. *min*. Cf. moreover *yód-pa* and *dug-pa*, which may be used for *yin-pa*, but not inversely. Sometimes it implies to mean, to signify: *rña de či yin* Glr. what does this drumming mean? *rgyál-po kon-rán yin dgoñs* the king thought (the prophecy) meant him, referred to himself; *tóg-ma néd-kyi pyir ma yin-pas* Dzl. as from the very beginning it was not aimed at me, had no reference to me; also in other instances, where we have to use words of a more precise character: *kyód-kyi lo gañ yin-pa-la kó-wo dgú-gis* Tar. whilst the sensibility that was with you, i.e. the discretion shown by you, gives me much pleasure. — II. *yin* is joined to a partic. pres., quite analogous to our English construction: *gró-ba yin* I am going Mil., C.; *kyód-la lám-mkan yód-pa é yin?* Mil. (are you having) have you a guide? *dei nán-na su yód-pa yin?* Glr. who is within? it is also joined to a partic. pf., when referring to the past: *na-rán-la skyés-pa yin* Glr. I have born him; *čád-pa yin-pas* Glr.

because he is descended from . . . ; *èi byün-ba yin*, *Glr.* what has become of him? *de-dus èi byas-pa yin Mil.* what were you doing just then? so esp. *W.*: **zér-pa yin, zér-pen** he has said it, **kál-pen** it has been sent off; joined to the partic. fut., (or to the partic. pres. or pf., in as far as these are sometimes used also for the fut.) it expresses futurity: *ši-ba yin Pth.* I shall die; *no su šés-pa-la bskür-ba yin Glr.* she shall be given to him, that will know her, find her out from amongst the rest; *gró-ba yin mod Glr.* indeed you will have to go now. When joined to a root, it is only in *W.* that it denotes the future: **léb yin, léb-bin** he will come, **tán yin** he will give.

Comp. **yin-tog-čan** *W.* thinking one's self to be something (great), proud, conceited. — *yin-tsul Mil.* **property, attribute**, ni f. — *yin-lugs* 1. circumstances, **condition** (= *ynás - lugs?*); *Kón-rnams-kyi yin - lugs brjod Mil.* she related to him her circumstances. 2. nature or essence of things *Mil.* **ཡིབ་** *yib*, v. *čar-yib eaves, shed Mil. nt.*, yet cf. the following.

ཡིབ་པ་ *yib-pa* to hide one's self *C.*, *W.*; *čar yib byéd-pa Pth.* to take shelter from the rain; **yib-te bór-čé** *W.* to hide, conceal; *yib-ma* something hidden *Sch.*; *yib-sa* place of concealment, hiding-corner.

ཡིས་ *gis*, termination of the instrum. case after vowels, po.

ཡུ་ *yu* 1. sbst.? *yu byéd-pa* to calumniate *Sch.* (?); *yu-na* if it is true *Sch.* (??) — 2. num. figure: 84.

ཡུ་གུ་, **ཁྲུ་** *yu-gu, -ku* **oats**, or a similar kind of grain, which, in case of need, may serve for food *C.*

ཡུ་གུ་ཤིང་ *yü-gu-šin* officinal tree, yielding a remedy for wounds and sores *S.g.*; also fig. *Wdn.*

ཡུ་གུར་, **ཡུ་གེ་ར་** *yu-gür, yu-gé-ra*, n. of a country and people, *Cs.*, which *Sch.* gratuitously identifies with *Tai-güd*; however *Glr.* p. 32 is stated, that Tibet derived mathematical science and works of art from the east, viz. China and Min-yag (i.e. *Tai-güd*), laws and specimens

of workmanship from the north, viz. Hor and Yugera (which are frequently mentioned together *Ma.*) — a passage which *Sch.* (History of the Eastern Monguls, 328) translated, but owing to an obscurity in the Mongul text, he failed to recognize Yugera, instead of which he has the word 'Gugi', questionable even to himself. (*Sch.* on the 'Phantom of the Turkish Uigures', v. Preface to *Dzl.* IX.).

ཡུ་བ་ *yü-ba* **handle, hilt, shaft, gri-yu** haft of a knife; *stär-yu* helve of an axe; *débs-yu* handle of an awl; *lhám-yu* leg of a boot *Cs.*; *yü(-ba)-čan* provided with a handle, *yu-méd* without a handle *Cs.*; *yu-bèdä* 'shoes, slippers' *Sch.* (?).

ཡུ་བུ་ཅག་ *yü-bu-čag* *Cs.* = *ü-bu-čag*.

ཡུ་བོ་, **ཡུ་མོ་** *yü-bo, yü-mo* ox, cow, having no horns *Cs.*; for *yü-mo* *Sch.* has 'hind, female of a stag'; it seems to be little known. *yü-mo srol-gón* and *yü-mo mdeu-byin* names of plants *Wdn.*

ཡུག་ *yug* (= *bubs*) 1. **piece of cloth** or stuff; *gós-su ras-yüg y'èig-las mi bdóg-ste Dzl.* as they had but one cotton cloth for their clothing. Cotton cloth is generally of very small width, but the silk fabric, designated by *där-yüg*, seems not to exceed much the breadth of ribbons *Glr.* — 2. for *yud* *Mil.*

ཡུག་པོ་ *yüg-po*, *Ld.* *yüg-pa* **oats**, prob. the same as *yü-ku*.

ཡུག་(སྐ)་སྐ་, **ཡུག་(སྐ)་ཟླ་** *yüg(s)-sa, yüg(s)-za* **mourning** for a deceased husband or wife, and the state of uncleanness consequent to it, the duration of which varies according to circumstances, whether the first or second spouse has died, and also with respect to the different countries; *yüg(s)-sa-pa*, also *yüg(s)-sa* **widower**, *yüg(s)-sa-mo* **widow**; *yüg(s)-sa póg-pa* being unclean in consequence of mourning; *sáns-pa* cleansed, viz. by the expiration of the time of mourning *Cs.*

ཡུང་བ་ *yün-ba* *Med.*, **yün-pé** *W.*, **turmeric**.

ཡུང་མ་ *yün-ma*, for *nyün-ma*, **turnip** *Glr.*

ཡུངས་(ད)ཀར་ *yüis-(d)kár* white mustard, *yüis-nág* black mustard; *yüis-brü* grain of mustard-seed, *yüis-bru* *tsam* as small as a grain of mustard-seed *S.g.*; *yüis-már* oil of mustard.

ཡུད་ *yud* 1. rarely *yug*, a very small portion of time, **moment**, acc. to *S.g.* = སྐད་, stated to be a space of time varying from 8 seconds to 2½ minutes; *yüd tsam* (ñig), *yud ré* but one moment, *yüd-tsam-pa* *Do.* of a moment's duration; *tse di yud tsam yin pyi-ma-la mta-méd* this life is but like a moment, the future without end; *yüd-kyis*, *yüd-du* in a moment, e.g. *ynás-su pyin-pa* to get to a place *S.g.*; for a moment, *nám-mka-la ltá-ba* looking up to heaven *Wdñ.* — 2. acc. to *Stg. Ku*, fol. 53, *yud* is a space of time of longer duration, 48 minutes; acc. to *Schr.* in *Bhot.* = ཅུ་ཚུང་ 24 minutes. — 3. a **black** or coloured stripe on woven fabrics, *yud-can* striped, black or white *W.*

ཡུད་བུ་ *yüd-bu* = *yü-bu*, ཡུ་བུ་ *Cs.* (?)

ཡུད་ཡུད་ *yud-yüd* *Sch.:* *yud-yüd brid-pa* a dim and indistinct glimmering before one's eyes.

ཡུན་ *yun* time, when denoting a certain space or length of time, *klog kyüg-pai yun tsam ma lón-par der pyin-nas* *Mil.* in no longer time than a flash of lightning takes he arrived there; *yun rin-po*, *W.* **mo**, a long time, *yun rin-por*, *yun rin-du* during a long time, *yun rin-po-nas* a long time since or past; **yun mán-po bud ča dug** *W.* a long time passes; **yun rin-ñi ká-na** *W.* by degrees, gradually; *yün-du* *Gl.* for a long time to come; *yun čì srid-du* how long? *yun tñn-ba* a short time.

ཡུམ་ *yum*, resp. for *ma*, 1. **mother**, *btsün-mo yum*, *yum btsün-mo* the queen mother. — 2. *Ssk.* मातृका, title of the third and latest part of the sacred writings, which contains the **Abhidharma**, or metaphysical portion (*Köpp.* I, 595. *Burn.* I, 48); *Sch.* mentions also an extract of it, *yum-čün*.

ཡུམ་པ་ *yüm-pa*, only *W.* to strew, salt on food, ashes on the snow.

ཡུར་ *yür-ba* I. vb. 1. to slumber, *W.* also **tom yur-čé**. — 2. v. *yür-ma*.

II. sbst. **aqueduct, conduit, water-course, ditch** *Gl.*; *yür-po* *čé* a large trench, channel, canal, *yür-prán* a small one; *sbubs-yur* a covered, subterraneous canal *Cs.*; *yür(-bai)* *ču* water conveyed by a canal.

ཡུར་མ་ *yür-ma* the act of weeding *C.*, *W.*; **yür-ma yur-wa**, *C.*, *W.* also **čö-čé** to pull out weeds; metaph. to purify the mind, cleanse the heart, e.g. by disburdening one's conscience.

ཡུལ་ *yul* 1. **place**, a. an inhabited place, as opp. to desolation, *fañ ston-pa mi dan yul med-čün* *Pth.* a desert in which there are neither men nor dwelling-places; b. **place**, with reference to a sacred community (college, monastery etc.) near it, e.g. some of the students live in the college, others in the place: so *yul-dgón* village and monastery, *yul-dgón-rnams* *Mil.* for *yül-mi dan dgón - pa - pa - rnams* laymen and clerics. c. **place, province, country**, in a gen. sense, *yül-(gyi)* *skad* provincial dialect, provincialism; *yul-(gyi)* *mñil*, *mčog* chief place, capital; *yul čen-po brgyad* chief places; as such are enumerated in *Pth.*, without any regard to geography, Singhala, Thogar, Li, Balpo, Kashmir, Zahor, Urgyan, Magata; *rgya-gar-(gyi)* *yul* India; *rgyá-yul*, *bód-yul*, *sóg-yul* India (or China), Tibet, Mongolia; whenever *yul* precedes a word, as in **yul wa-ra-na-sér**, it is to be understood in this way: as to the place (situation), in *Banāras*; *skyid-yul* a lucky place, *sdug-yul* an unlucky one; *pá - yul* fatherland, native country, home; *rai-yul* one's own country, *řžán-yul* a foreign country; *bróg-yul* country consisting of steppes, *rón-yul* country full of ravines; **lha(i)-yul* land of gods, abode of the *lha*, also fig., a particularly pleasant country or scenery; *mí(i)-yul* abode of men, (ἡ οἰκουμένη) the inhabited world, earth, yet in the Tibetan sense always as opp. to the abodes of good or evil deities; *mii yül-na mi zñi* *Gl.* in the world such a thing is not to be found; *rnám-šes dbán-poi yül-las dás-pa* *Wdñ.* the soul that has left the ex-

ternal world, (yet cf. no. 2); *spyód-yul*, q.v. — 2. the object or objects of perception by means of the senses; *pyüi yul drug* the provinces of the six senses, viz. forms (the external appearances of bodies), sounds etc. *Mil.*; so prob. also: *yül-rnams-la lóis-spyod-par rmóis-te Wdā*. dead to sensual pleasures; *yul mi dzin-pa*, or *yžán-du dzin-pa Thgy.* to perceive things either not at all, or not correctly; *brjód-pai yül-las dás-pa* is stated to imply: exceeding the limits of speech, unspeakable, unutterable; *bsám-byai yül-las dás-pa* = *bsám-gyis mi kyáb-pa* frq. unimaginable, inconceivable, which term, however, does not seem to be fully adequate; also *Was.* (311) translates *yul* with **object**; cf. *ynas*, 5. — 3. **weather**, or rather in a more gen. sense, **climatic state** of a country, and condition of the beings in it, v. below *yul-nán*, *yul-bzán*.

Comp. and deriv. *yul-kāms* kingdom, e.g. of Nepal, China, *Glr.* — *yul-kór* country, province *Glr.* — *yul-gru* id. *Glr.* — *yul-dgón* v. above. — *yul-nán* *C.* tempest, *yul-nán-gyi tsúb-ma* the turmoil of the tempest *Glr.*; also public calamities, such as famine, murrain etc, *Glr.* — *yül-can* 1. suited, proper, being in its place, fulfilling its purpose, *Cs.* (?) 2. that which is treated 'objectively' *Was* 311, cf. no. 2 above. — *yül-čos* characteristic properties, manners etc. of a country. — *yul-ljóns* district, tract of country. — **yul tum-tüm** *Ld.* the separate villages of a whole cluster bearing one common name. — *yul-sdé* 1. district *C.*, *W.* 2. village magistrate. — *yül-pa* inhabitant, native, *gañ yül-pa yin* whence are you? what is your country? — **citizen, burgher** *Mil.*; *yül-pa-rnams* the people, the public *Mil.* — *yül-po* gen. with *če*, a large country, *Mil.* — *yül-dpon* village magistrate, district judge. — *yul-pyóg*s region, neighbourhood *Mil.* — *yül-ma* a native woman. — *yül-mi* 1. = *yül-pa*. 2. **countryman, compatriot** *Do.* — *yul-méd* 1. **improper, not in its place** *Cs.* 2. *rán-snañ yul-méd bstán-du ysol Glr.* was explained: what has no place in my mind, what I do not know or understand, I beg

you to teach me. — *yül-tso* village, borough, = *grón-tso*. — **yul-tsód-zum-kan** *W.* land-surveyor, engineer. — *yul-yžis* v. *yžis*. — *yul-bzán* fair weather *Cs.*, yet cf. *yul-nán*. — *yül-yod-pa* = *yül-can* *Cs.* — *yül-len* the mode of forwarding letters from village to village, instead of expediting them in longer and regular stages. — *yul-bšád* geography or topography. — *yul-sá* dwelling-place, habitation *W.* — *yul-srid* government of a country *Schr.* — *yul-sréd* = *yul-la dód-pa* attachment to one's native place, the love of country and of home, *Mil.*

ཡུ་འ་ རྒྱུ་-ba, less corr. spelling for *nyül-ba Tar.*

ཡུ་ རྒྱུ་ *yus* 1. **boasting, bragging, puff**, *yus če don čuñ Mil.* much bragging, and nothing in it, *yus če šes čuñ Mil.* one that boasts much, and knows very little; *yus brjod-pa*, *byed-pa* to boast *Cs.* — 2. **pride**, *koñ yus ma če žig* do not take too much pride in your heart *Mil.*; *lās-la byas yus če-na nō-so čuñ* the more a man is pleased with himself after his deed, the less (real) happiness. — 3. **blame, charge, accusation** *Schr.* (?), false accusation *Sch.* (?), *yus byéd-pa* to charge, accuse *Schr.* — 4. **ardour, fervour, transport**, *dád-pai yis-kyis* in the fervour of devotion, e.g. to shed tears, to fall down on the ground *Pth.* — 5. *yus tūd-pa* to fasten one cord to another, **to knit or join things together** *Sch.*

ཡེ་ རྒྱུ་ *ye*, 1. *Cs.*: '*yé-ma* **beginning and eternity**, *ye-lđán* **eternal**'. This word is known to me only as an adv., **completely, perfectly, highly, quite**; *yé-nas* id.; *ye-dág* quite clean, *ye-rdzógs* quite perfect, *yé-nas bzán-po* altogether good; with a negative following, **not at all**, *ye ma dód* I felt no inclination at all, *ye ma žig-par dug Mil.* he was not hurt at all, *yé-nas mi byed dgos* that is not to be done by any means; *ye-šés* (vulgo *Ld.* **i-šes**) **ज्ञान**, the perfect, absolute, heavenly, divine **wisdom**; less frq. resp. *ye-mkyén*; *ye-šés lüa* the five kinds of divine wisdom, of which, acc. to some, every Buddha is possessed, acc. to others, only Adibuddha; *ye-šés*, in a great measure at least, is inherent

to all great saints and divine beings; it will suddenly break forth from the bodies of the terrifying gods in the shape of fire, which puts the demons to flight *Glr.*; *ran-byün ye-sés* the self-originated wisdom occasionally is personified in a similar manner, as Wisdom is in the Proverbs of Solomon; in later times this conception coincides in the popular mind also with *ston-pa-nyid*. — 2. provinc. for *yin Glr.* 75. — 3. provinc. for ...am, *kýed blá-ma-čan gró-ye Mil.* are you going to the Lama? — 4. in comp. for *ye-sés*, v. *ye-tig*. — 5. num. figure: 114.

ཡེ་ཐིག་ *ye-tig Sch.*: 'the trace, line, or manifestation of divine wisdom'.

ཡེ་དངས་ *ye-dáns Bal.* for *nyid-rán*, you, the pronoun of polite address.

ཡེ་འབྲོག་ *ye-bróg* a contagious disease *Cs.*; acc. to oral explanation: injury inflicted on the soul, harm done to the mind, which may take place in 360 different ways *Mil.* —

ཡེ་རང་ *ye-rán* n. of a city, next to Khobom (Katmandu), the first in Nepal *Mil.*

ཡེ་རེ་ *ye-ré* v. *yér-re-ba*.

ཡེ་ཤུ་ *yé-shu* Jesus Chr. Prot.

ཡེགས་པ་ *yégs-pa* rough, shaggy, hairy *Cs.*

ཡེང་བ་ *yén-ba* v. *gyén-ba*.

ཡེད་པོ་ *yéd-po* provinc. for *yág-po*.

ཡེན་ *yen*, prob. only in *yén-la* joined to *ýtón-ba* and synonyms, to bestow liberally, amply, plentifully; *zas dan spyód-lam yen-la rtad-par bya* food and exercise should be amply provided for *Lt.*

ཡེར་ *yer* *Lt.* = *nyid-yer* q.v.

ཡེར་པ་ *yér-pa?* *pyág-tu yér-pa zig mdzadás* nas to raise one's hand with the palm turned upward, as a gesture of (willingly or respectfully) offering, *Mil.nt.* (This term might perh. be applied to the 'waving' of the wave-offerings, ordained by the Mosaic law.)

ཡེར་བ་ *yér-ba* sprinkled, sputtered, spouted(?) *Sch.*

ཡེར་རེ་བ་ *yér-re-ba* pure, clear, genuine, unadulterated *Mil.*; *sño ye-ré* a pure blue, *dkar ye-ré* a pure white *C.*

ཡེལ་ཡེལ་ *yel-yél*, *Pth.* frq., e.g. *mdans yel-yél, sems-dgá yel-yél* clear, light, bright or something like it(?).

ཡེས་མས་ *yes-més* ancestor *Sch.*

ཡོ་ *yo* numerical figure: 144.

ཡོ་ག་ *yó-ga Ssk.* = *rnal-byór*, *yó-gi* = *yo-ga-pa*, *yó-gi-ni* = *yó-ga-ma*; more about this word v. *Williams Ssk. Dict.*

ཡོ་བ་ *yó-ba* 1. adj. and sbst., oblique, sloping, slanting, awry, crooked; obliquity, slope, slant; *ñun-yó-ba* a little slanting, crooked *Glr.*; *kā yo* the mouth awry *S.g.*; *yón-po*, col. **yón-te**, adj., id.; *yo srón-ba*, *yón-po bsrán-ba, Lexx.*, to make the crooked straight; **zám-pa yon-yón èo dug** *W.* the bridge is unsteady, swings to and fro; fig. twisted, distorted, perverted, erroneous; *yon-dpyad* wrong interpretation, false judgment; going crooked ways, deceitful, crafty, and sbst. crookedness, deceitful dealings *Cs.*; more frq. *gyo*. — 2. everything, altogether, whole (?) *Sch.*

ཡོ་བྱ་ *yo-byád*, tools, implements, chattels, household furniture, necessities, *tsó-bai* necessities of life; *mëod-pai* requisites for sacrificing; *yo-byád shyór-ba* to procure the needful, to make preparations *Dzl.*; *yo-byád tams-çád-kyis* (or *bzán-pos*) *stób-pa Tar.* to provide a person with everything necessary, to fit out well; *yo-byád srél-ba* id. (?) *Sch.*; *yo-byád-kyis brál-ba* to be in want of the needful; *nor pyugs yo-byád* money, cattle, and furniture, as a specification of property.

ཡོ་འབྲོག་ *yo-bóg Wdn.* n. of a tree, which by the Lamas of Sikim is stated to grow in Tibet; *Sch.*: elm, and in another place: *rü yo-bóg linden-tree*, less prob.

ཡོག་ *yog* 1. col. but also sometimes in *B.*, for *og* below, down stairs, *yog-kán* ground-floor; cellar. — 2. v. *gyóg-pa*.

ཡོག་པོ་ yóg-po 1. *Sch.* yóg-mo, *W.* yóg-*shì*, pole or stick for stirring the fire, poker *Mil. nt.* — 2. v. *gyóg-po*.

ཡོག་གཅིན་ yóg-*gchin* one that is wetting his bed *Sch.*

ཡོན་པ་ yón-ba, pf. *yon*s, used throughout Tibet (except in Balti, where they say **ón-čas*); not unfreq. also in later literature, for *ón-ba* to come; *Sch.* has also *yón-čad* (-*tsad*?) time and place of coming, and *yón-yé* ever before, at all times (?).

ཡོན་པ་ yóns, all, whole, *mgo-nág yóns-kyi rje* *Glr.* lord of all the black-haired (i.e. of all men); *yóns-du-čsal-gyi p'o-brán* *Mil.* the palace in which all wish to meet, *ni f.*; *yóns-su* adv. wholly, completely, altogether, *yóns-su dag-pa* quite clean, *yóns-su spán-ba* to give up entirely; *yóns-su bslód-de* quite lost in perverseness; generally, universally, *žes yóns-su grágs-so* *Glr.* so he was universally called; *yóns-grágs-kyi bu čen bži* *Mil. nt.*, four disciples, followers, of universal fame; *sdug-bśál-las yóns-su ma gról-la* *Stg.*, seems to mean: he is not yet quite delivered; cf. however *yé-nas* with a negative. — *yóns-gráb* the absolute, what is independent and complete in itself *Was.* (202). —

ཡོད་པ་ yód-pa, resp. and eleg. *mčis-pa* 1. to be, = *yín-pa*, *sgyu yod* *Dzl.* it is deceit, humbug; often with the termin., like *dug-pa*, *dúd-pa ltá-bur yod* *Glr.* it is smoke-coloured; *šin-tu mtün-par yod dug-pas* *Glr.* as they are very intimate with each other; with a participle joined to it (or a gerund, vulgo, esp. in *W.*), *gró-ba yod* it is becoming, growing, getting *Pth.*; *šár-pyogs-su bstán-pa yod* it is pointing towards the east, *stsál-nas yod* he gives, has given; *brtsig-nas yod* he is building, he was building; **láb(s)-te yod** *W.* he is (has) come; with a root often pleon.: *ñas bšags yod kyod-kyis kol čig* *Mil.* I have been splitting (the tree), do you carry it away now; *nan čén-po byas yod* *Glr.* he has been committing a great evil; *son yód-pas* *Pth.* as he was gone. — 2. to be in a certain place, *der rdzin-bu-žig yód-pai nan-na* *Dzl.* in a pond which

is in that place; *nai yúl-mi-las bú-mo yód-pa-rnam* *Dzl.* the girls that are among my subjects; **de nan-na yód-kan tsán-ma** *W.* all that is in it; *yód-sa*, pop. for *gán-na-ba*, place of abode. — 3. to exist, to be on hand, *bdé-ba yod ma yin* *Pth.* no happiness exists; *čän-zad yod kyañ srid-kyis* *Dzl.* as possibly a little might still be on hand; **é yod* is, or are there (even now)? *Glr.*; *snán-ba yód-pai dūs-su* *Thgy.* whilst there is day-light. — 4. with genit. or dat. for to have (like the Latin *est mihi* I have): *sù-la-añ yod ma yin* *Pth.* nobody has . . . ; *rgyál-po-la dód-pa čén-po yód-par dug* the king seems to have yet a great wish; *rgyál-moi gyóg-mo žig yód-pa de* *Pth.* a maid-servant whom the queen had; so in a like manner without a case: *gri žig yód-pa de* *Mil.* the knife which he had about (him); *yód-pa* *Thgy.* the things which one has, *ta vñápxovta*; *krón-pa dom bču-dgu yód-pa* *Glr.* a well having a depth of 19 fathoms. — 5. *yód-par gyur* a fut. of *yód-pa* shall or will be. b. to originate, appear, *bsáns-pai šul-du da-rün yañ yód-par gyúr-nas* *Dzl.* as in the place of (the gold-pieces) that were taken away, always new ones appeared. c. to get, receive, *krì ydugs kyañ yód-par gyur čig* *Dzl.* the throne should also receive a canopy! *yód-par byéd-pa* to beget, produce, effect, frq., *bu yód-par gyis šig* *Dzl.* get her a child!

Comp. Cs.: *yod-pa-nyid* existence, *yod-min-nyid* non-existence; *Sch.*: *yod-tán* 'thoroughly clear'; *yod-tsód yin* 'it has the semblance of being'(?); *yod-med* a. being and not being, *yod-méd go-bzlog snañ* optical illusions, when one imagines to see what is not existing, or the reverse. b. in *W.* *yod* is also used merely to give force to *med*, as **yod med** there is not at all . . .

ཡན་ yon 1. gift, offering, of free will, to priests and mendicant friars, frq., *zás-yon* a gift consisting in food, *yon bul-ba* to bestow a gift, to bring an offering; *yón-du bul-ba* to present as a gift; fee, *smán-yon* physician's fee Cs.; *yon snó-ba* to bless the gift received, to return a blessing for it. — 2. = *yon-tan*.

Comp. *yón-mčód* 1. = *yón-bdag* *Glr.* 2. for *yón-bdag* *dan mčód-ynas* *Mil.* dispenser (of gifts) and priest. — *yón - bdag* vulgo and in more recent literature for the *sbyin-bdag* of earlier writings, **dispenser of gifts, entertainer, host**, in point of fact identic with **house-owner, citizen, farmer**, and also at the present time used in that sense without any religious bearing; it is also the title generally used by mendicant friars in their addresses, something like 'your honour'. — *yón-ynas* the receiver of a gift *Cs.*

ཡོན་ཏན་ *yón-tan* ལུག་ (opp. to *skyon*) 1. **good quality, excellence, valuable properties**, e.g. the medicinal virtues of plants; also **acquirements, accomplishments, attainments**, *yón-tan slób-pa* to learn something useful *Pth.* and vulgo; *di bui yón-tan yin Dzl.* for that you are indebted to the boy, this is the boy's merit; **property, quality**, in gen., e.g. the different tastes and effects of medicines *Med.*; also mystic or fantastic properties *Glr.* — *bdag blus kyan yón-tan med Glr.*, even if one would ransom me, it would be to no purpose, not worth while; *dód(-pai) yón(-tan)* v. *dód-pa*; *pán-yon* v. *pán-pa*. — 2. num.: 3.

ཡོན་པོ་ *yón-po* v. *yó-ba*.

ཡོབ་, རོབ་ *yob, ob, stirrup* *Cs.*; *yob-gón* in-step of the foot *Cs.*; *yob-lcags* 'the iron of the stirrup' *Cs.*; *yob-čén* = *yob* *Cs.*; *yob-tág* stirrup-leather *Cs.*, *yob-mfil* the footing, *yob-lün* (*Sch.* *yob-lón*) the hoop of the stirrup.

ཡོབ་པ་ *yób-pa* v. *gyób-pa*.

ཡོམ་པ་ *yóm-pa* *Cs.* vb., adj. sbst., **to swing, totter, tremble, to be unsteady; swinging etc., the swinging etc.**; *yóm-po*, adj., *yom-yóm* *Pth.*, *yóm-me-ba* *Mil.* id.

ཡོར་པོ་ *yór-po* 1. **dull, heavy, blunt** *Cs.*; *Tar.*: *yór - yor - ba*; but the expressions *tom-yór* shaking, tottering, trembling, like an old man *Mil.*, and *mig-yór* mirage, seem to indicate that the proper signification is **trembling**. — 2. **oblique, slanting**, *C.*

ཡོལ་གྱི་, ཡོལ་ས་ *yól - go, yól - ma* **earthenware, crockery** *Schr.*, *Cs.*,

dkar-yól china-ware, porcelain, frq.; *yól-gór* **cup, bowl**, *Sch.*

ཡོལ་བ་ *yól-ba* I. sbst. **curtain**, *yól-bas bré-ba Glr.* to stretch a curtain over; *yól-ba ten-pa Glr.* to draw a curtain; *yól-ba yòd-pa* to close the curtain (of a door), *yól-ba byéd-pa* to open it *Cs.*; *dar-yól* silk-curtain, *ras-yól* calico-curtain; *sgo-yól* curtain before a door. — II. vb. 1. **to be past**, *nyi-ma-pýed yól* mid-day is past, it is afternoon (about 2 o'cl.) *Wdk.* (v. *nyin-žág*); *srod yól son* the evening-twilight is gone, it is complete night (about 11 o'cl.) *C.*; *nyi-ma yól-la Kad* day is almost over, evening is drawing on, *Dzl.* ཁྱེད་, 6; *dús-las yól-ba to be past*, both impers., it is past, it is over, and pers., he is past his prime, old, decrepit *Dzl.*; *rluñ dan čar dús-las mi yól-bas* wind and rain setting in and ceasing at the proper time *Dzl.* — 2. also *gyól-ba C.*, *dbyól-ba, byól-ba to evade, shun, to go not to a place*, *mig yól-ba* to look away; **lé-yól čém-po yin** he is very shy of work, averse to labour *C.*

ཡོས་ *yos*, 1. **slightly roasted corn**, mostly barley or wheat, which on account of its transportability is generally taken by travellers along with them, as their fare on the road; fresh prepared it is much relished by the people; *brás-yos* rice, thus prepared *S.g.* — 2. **hare**, but only as an astronomical term, *yós-lo* the hare-year.

གཡང་ག་ *gyag, चमर*, the yak, *Bos grunniens* (reckoned by the Hindu among the antilopes), fem. v. *brí-mo*; *jó-gyág* male yak; *pá-gyág* uncastrated yak-bull; *gyag-rú* horn of a yak, also n. of a plant, *Morina Ld.*; *gyag-rog-žol-čén* a very long-haired, shaggy yak *Sch.*

གཡང་ *gyang* 1. *Ssk.* ལྷི་, synon. *dpal*, **happiness, blessing, prosperity**, *gyang čags* blessing comes (from), grows (out of), *nif. Mil.*; *šor* it departs, it is gone; *gyang-skyób, gyang-gúgs Schl.* 263, **yan-kúg** *W.* a calling forth of blessing, sacrifices and other ceremonies performed, in order to secure happiness and prosperity. — *gyang-skár* **propitious stars or aspects**; the lunar mansions no. 2

to ག་ v. *rgyu-skár*. — *gyan-kūg* beggar's bag of the Lamas. — *gyan-ñan* happy, blessed, prosperous, *gyan-mél* the contrary. — *gyan-yig* a written benediction *Glr.* — *gyan-lhá* a deity of the Shamans, dispensing happiness *Sch.* — 2. gulf, abyss, gen. *gyán-sa* also *gyan-yán*; *ji-tsam mto bzin gyán-sa* *če* so high as you stand, so deep is the gulf; *lus gyán-du ytón-ba* to plunge, to precipitate one's self *Dzl.*; *gyán-du* or *gyán-la ltún-ba* to fall down *Dzl.*; *mčón-ba* to leap *Glr.*; *nán-son-gi gyán-la* *kor Pth.* he totters on the brink of the abyss of hell; *gyán-sa-las dzin-pa* to snatch from the abyss, to save *Thgy.*; *brag-gyan-yzár* rocky precipice *Mng.*

གཡང་ཁྱི་ *gyan-ti* *Sch.*: 'the precious stone chas'.

གཡང་ཆེ་ *gyan-tsé* *Mil.* nt., *C.* a bowl or cup of clay or wood.

གཡང་ལྷགས་ *gyan-lugs* *C.* also *yan-lüs*, = *yzán-gos* skin of an animal, used for clothing; *Mil.* also fig.: *bzód-pai gyán-lugs gyon* he wrapped himself in the mantle of patience; *gyan-yzi* *Lex.* འཇིགས་ skin of an antelope, the customary couch of the members of religious orders; also skin, couch, covering, in general *Pth.*

གཡན་པ་ *gyán-pa* *Lexx.* w.e. *Sch.*: a cutaneous eruption, akin to the itch, which is said to invade any part of the body, and to be combined with a copious discharge of matter; hereditary, and not contagious.

གཡབ་ *gyab*, *gyáb-pa*, *gyáb-mo* v. *yab* etc.

གཡས་ *gyam* *Sch.*: 'the following a good or bad example, with the respective consequences(?)'.

གཡས་པ་ *gyám-pa* *Sch.*: 'a certain stone'; **yam-pán** *W.* a slab of slate, roof-slate, for *gya-spán*.

གཡར་ *gya* 1. rust, incorr. verdigris; *lèags-gyá* id.; *lèags gya čags* *Lt.* iron rusts; **ya kor*, or *jun*, or *yon** *W.* id.; **ya čád-čé** *W.* to scrape the rust off (from metals), to clean, polish; *gya-dág-pa* freed from rust, clear, polished, e.g. a mirror; *gyá-pa* rusty *Sch.*; fig. for infection, contamination *Mil.*;

gya drül-ba to be mouldy *Sch.* or more corr. to get rusty, to get covered with foul extraneous matter; *lè-la gya-drül byed* *Lt.* the tongue gets furred. — 2. also *gyá-ma*, vulgo **yá-mán**, slate, slab of slate; *gya-spán* 1. id. 2. *Cs.* also oil of vitriol, sulphuric acid(?) 3. in *C.* verdigris; *gya-tig* 1. a line drawn with a slate- or lead-pencil. 2. slate-pencil, lead-pencil, also *gya-smýüg*. 3. bolt, bar, *gya rgáb-pa* to bolt, to bar, *gya pyé-ba* to unbolt, to unbar; *gyá-sir* = *gya*; **dzin-ya** *C.* pin. — 4. v. *gyá-ba*.

གཡར་ཁྱི་མ་ *gyá-kyi-ma* *Lt.* n. of a plant, in *Lh.* a small high-alpine *Saus-surea*.

གཡར་བ་ *gyá-ba* 1. to shrink, to start up, in consequence of a sudden irritation, tickling etc., to shudder, *skyi-gya-ba* id. *Mil.*; *W.*: **ya čüg-čé** to cause to shrink or start, to tickle, *Cs.* also: *gyá-ba* to feel a horror. — 2. to itch, *dei lus gyá-bas* *Dzl.* because he felt an itching.

གཡར་ཡ་ *gyá-ya* *C.* **yá-ya** yes! in speaking to inferiors.

གཡར་ལི་ *gyá-li* maple *Sik.*; the dried leaves of it are said to be boiled by the poor instead of tea.

གཡར་དམ་ *yar-dám* *Lex.*, oath(?) *Sch.*

གཡར་བ་ *gyár-ba* to borrow, to lend; to hire; with reference to money, only provinc. (*Lh.*, *Ts.*); *pó-bran-nas már-me gyár-te* *Glr.* having borrowed a lamp in the castle; *ynas-tsán gyár-ba* *Tar.*, *C.*, **lán-sa yár-čé** *W.* with *la*, to ask for reception, night-quarters; *kán-pa gyár-mkan* lessee, tenant, lodger; *gyar byed-pa* = *gyár-ba* *Sch.*; **pán-yár čo-čé** *W.* to succour a person by an advance of money; *pá-gyár* step-father, *ma-gyár* step-mother, *bu-gyár* adopted child; *gyár-po* credit for what has been lent, advanced; **yár-po tán-čé** *W.* to lend, a thing, *Schr.* to let, lodgings.

གཡར་ཚུས་ *gyar-tsus* food, nourishment, victuals *Sch.*

གཡས་པ་ *gyás-pa* right, *gyás-ma* the right hand, *gyás-na* on the right (hand), *gyás-su* to the right, *gyás-nas* from the right;

miḡ-ḡyás the right eye, *lag-ḡyás* the right hand, *rkañ-ḡyás* the right foot; *ḡyas-nos*, *-ḡyógs*, *-lógs* the right (hand) side; *ḡyas-ḡyón* right and left; *ḡyas-ḡyón-la ltá-ba* to look all round; *ḡyas-rú* 1. the right wing. 2. p.n., district in Ts.; **Yē-ru tsán-po** n. of the principal river in Tibet v. *tsán-po*.

གཡི་, རྟེ་ *gyi, dbyi lynx* (Cs. *erron. ermine*).

གཡིག(ས)་བ་ *gyig(s)-pa to be hindered* Cs.; *Lex.*: *ḡyér-mas ḡyigs-pa?*

གཡུ་ *gyu turkois, mdün-gyu* the front-turkois in the head-dress of females; *ḡrá-gyu* little turkois-stones; *ḡyui* frq. for turkois-blue; **yu-dán** W. the ribbon on which the turkois-stones of the head-dress are fastened; *ḡyu-mtsó* a blue-glittering lake, po. *Mil.*; **yu-žún-men-tog** forget-me-not *Sp*; *ḡyu-rúl* a mane of turkois-colour *Glr.* — *ḡyur-rün* for *ḡyui-drui* *Glr.*

གཡུག་བ་ *gyüg-pa, incorr. spelling for dbyüg-pa.* —

གཡུང་རྩུ་ *gyün-drün, खस्त्रिका* (also *ḡsañ*), the cross cramponnee †, the principal symbol of the Bonpos, but also much in favour in Buddhist mysticism and popular superstition; *ḡyui-drün-pa* = *bón-po*; *ḡyui-drün dgón-pa* the Buddhist monastery Lama Yurru in Ladak, v. Cunningham.

གཡུང་བ་ *gyün-ba tame, opp. to rgod.*

གཡུང་མོ་ *gyün-mo* (*Lex.* *डिम्बिका, a libidinous woman*), Cs.: 'a woman having always the menses'.

གཡུར་ *gyur* 1. *sleep* *Sch.* — 2. v. *ḡyul-ka.*

གཡུར་བ་ *gyür-ba* *Lex.*, C. also **yór-ba** to droop, to hang or sink down, of fading flowers etc.; *ḡyur zá-ba* *Lex.* w.e.; *Sch.*: what has become ripe and eatable.

གཡུའ་ *ḡyul* *Schr.*: *army*; Cs.: *battle*; neither of the two meanings appears to be quite exact (cf. *dmag*); prob. both *ḡyul* and *ḡyul-nó* denote an army facing the enemy and ready for battle; *ḡyül-las rgyál-ba* and *ḡám-pa* to conquer and to be conquered frq.; *ḡyul ḡyéd-pa* *Do.*, *spród-pa* *Do.*, *Pth.*, *ḡáb-pa* to fight, strive, struggle, *dan* with;

ḡyül-du or *ḡyul-nor žügs-pa* to go to battle *Do.*; *ḡyul šóm-pa* to prepare for battle *Lex.*; *dug lñai ḡyül-nó zlog-pa* to repulse the warlike host of the five poisons *Mil.*

གཡུལ་ཁ་, གཡུལ་འབྲག་ *ḡyul-ka, ḡyul-fag thrashing-floor*; both these words appear to be not everywhere current, but provinc., cf. *ko-gyu*; *ḡyul-ka ḡcóg-pa* *Sch.*, **yur jhē-pa** C. to thrash.

གཡེང་བ་ *ḡyén-ba*, less frq. *yén-ba*, pf. (ḡ)*yeis*, to move a thing softly to and fro, e.g. an infant on one's arms, to lull it to sleep *Thgy.*; esp. with reference to the water: *žus ḡyeñs-te* moved by the waves to and fro *Dzl.*; fig. to run to and fro, like a hunted hare *Ma.*; to stream into, to overflow, *yul-káms-su* a country, to inundate it, of floods, hostile armies etc. *Ma.*; to rummage, turn over, *dpé-rnams* books *Mil.* — 2. to turn off the attention, to disturb the mind, *rgyál-po spyen ḡyéñs-pa dan* *Glr.* the king looking away, directing his attention to something else; *sems bdud-kyis ḡyeñs* *Mil.* the soul is disturbed by the devil; *žos dód-pa-rnams ḡyéñs-par byéd-pa* *Thgy.* to put out or confound those that are seeking religion; *ma-ḡyéñs-par nyón eig* now be all attention! *ḡyén-ba, ḡyéñs-pa* sbst., inattention, wandering, absence of mind, *ḡyéñs-su žüg-pa* *Thgr.* to give one's self to inattention; adj. *rnám-par ḡyéñs-pa* very absent, wandering; *rnám-par mi-ḡyén-ba* or *-ḡyéñs-pa* quite attentive, not to be disturbed by anything, inexcitable, a character in which Buddha excels, and which every one of his followers must strive to attain. — 3. sbst. *ḡyéñs-pa diversion, pleasure, recreation*, **yán(s)-pa-la čá-čē**, resp. **žug-yán(s)-la (s)kyód-čē** W. to take a walk, **yán(s)-pa sé-čē** W. to be playful, like children, kittens etc.; *jest, joke*, **yán-pa man, don-dám yin** W. I am not joking, I am serious; **yán(s)-pa-čan** W. jester, buffoon; *yéñs-dod-kyi ka-kram ma yin* *Mil.*, these are no falsehoods spoken in jest. — *ḡyéñs-ma*, a wanton female, prostitute *Sch.*

གཡེན་ *gyen?* *ḡyen-sbyór-ba* *S.g.* to calumniate *ni f.*

གཡེམ་པ་ *gyém-pa*

གཡེམ་པ་ *gyém-pa*, *Lex.* **मिथ्याचर्या**, being untrue in one's dealings, acting wrongfully, which also my referees confirmed to be the general import of the word; in books, however, it is usually joined to *dód-pas*, or *dód-pa-la*, adding *lóg-par*, as: *dód-pa-la lóg-par gyém-pa*, or it stands alone as in *gyém byéd-pa*, signifying 'to commit adultery, fornication' *Dzl* and elsewh.; *log-gyém* sbst. —

གཡེར་ཀ་ *gyér-ka* (vulg. **er-ka*), bell, set of bells, or peal *Gl.*

གཡེར་པོ་ *gyér-po* wise, prudent, circumspect, thorough-going *Sch.*

གཡེར་བག་ *gyer-bág* *Lex.*, *Sch.*: a light, luminous place.

གཡེར་མ་ *gyér-ma* *Med.* frq., Guinea pepper, *Capsicum W.* **nyér-ma**; *gyer-sin-pa* medicinal herb *S.g.*

གཡེལ་བ་ *gyél-ba* 1. to be idle, lazy, slothful; idleness, laziness; *gyél-ba-méd-par* incessantly, continually, e.g. to pray, to guard *Mil.*, *S.O.* — 2. *ཅུག་ gyél-ba* resp. to forget *W.*

གཡོ་ *gyo* (rarely *yo*) craft, cunning, deceit, more frq. *gyo-sgyú*, *gyo-zól*; *gyó-ðan* crafty, deceitful, *gyo-méd* honest, *gyo byéd-pa* to deceive.

གཡོ་བ་ *gyó-ba* I. vb., pf. and imp. *gyos*, 1. to move, to cause to change place; to be moved, agitated, shaken, *gyam sa gyós-so* heaven and earth were shaken *Dzl.*; *des ni sa di gyó-bar gyur* thereby the earth may be shaken *Do.*; to bend, incline, tilt, e.g. a vessel; **zúg-po yos ton** *W.* make a bow! *sku gyós-par gyur-to* the image began to move *Gl.*; *sa-gyós* earthquake; to begin to move or to march *Ma.*; *tugs-rje ytiñ-nas gyós-pai rtags* it is a sign that his heart is moved by grace *Mil. nt.*; *dgé-bai pyós-la du-sés çuiñ-zad kyañ ma gyos* he did not allow the least virtuous impulses to rise (in his heart), he kept down every sense of virtue; *gyó-ba* partic, continually moving, restless, uneasy, of the mind *Mil.*, *mi-gyó-ba* unmoved, immovable, n. of Siva and of other terrifying deities *Gl.* (cf. **अचल** *Will.*) — 2. to prepare, victuals for the table *gyós-*

subyéd-paid.; *gyós-kan* kitchen, bake-house, *gyós-mkan* baker, cook.

II. sbst. **moveableness, mobility**, *yan-zin gyó-ba-nyid* an easy mobility *Wdn.*

གཡོག་ *gyog* (v. *yog*, *og*) *Tar.* and elsewh., usually occurring in the more definite form *gyóg-po*, servant, man-servant, *gyóg-mo* maid-servant, female servant, waiting-maid; when distinguished from *kól-po*, *kól-mo* and *bran*, it denotes a higher degree, e.g. *gyóg-mo gnyis* two waiting-maids and besides 500 *kól-mo* maid-servants *Pth.*; *gyóg-po dan yan-gyog dan nyin-gyog* servant, servant's servant, and the servant again of these *Pth.*; *mi gyog byéd-pa* to be in a person's service, to obey a person; *dpon-gyóg* master (mistress) and domestics, master and attendants, frq.; *nad-gyóg*, a nurse, one that tends sick persons *Dzl.*; *gyog-kór* attendants, e.g. *gyog-kór bcu-drug* attendants and retinue of 16 persons, *kór dan gyog* id.

གཡོག་ནང་ཟས་ *gyog-nan-zán* a house-servant *C.* —

གཡོག་པ་ *gyóg-pa*, pf. and imp. *gyogs*, rarely *gyóg-pa* 1. to cover, *bu gós-kyis gyóg-pa* to cover a child with a garment *Dzl.*, *mgó-la rdzá-ma gyóg-pa* to cover one's head with a pot *Gl.*; also: *rdzá-mai mgó-la drá-bas gyóg-pa* to cover the opening of a pot with a wire grate *Gl.*; *pyi págs-pa gyogs* the external cutaneous covering appears (in the embryo) *S.g.*; *ri-mgo k'a-bas gyogs* the hill-tops were covered with snow *Mil.*; to pour over or upon, to cover in pouring, *krág-gis* with blood *Dzl.*; to overlay, with gold *Dzl.*; to sprinkle over, besprinkle, **sig-pa-la tág** *W.* the wall with blood; to strew over, **ká-la gog-tál** *W.* ashes over the snow. — 2. to pour away, to throw away; so *W.*; the people in *W.* understand the words *Dzl.* २२, 6: **ma yógs-pai lhág-ma** the rest which has not been thrown away, whereas others, e.g. the people of Sikkim explain it: the rest that has not been taken possession or care of.

གཡོག་མ་ *gyogs* 1. cover, covering, *ngo-gyógs* *Lex.* covering for the head, cap; also fig. and po. for self-delusion, self-de-

ception (prop.: a veiling of the head) *Mil.*; *sten-gyógs*, *stod-gyógs* supper-garment, mantle, toga, *smad-gyógs* trowsers, breeches *Tar.* — 2. **cover, envelope**, *gyógs-èan* having a cover.

གཡོང་ *gyod* *C.* the large intestine, colon.

གཡོན་ཅན་ *gyón-èan* *Pth*; *Cs.* = *gyó-èan* crafty; perh. also **fornicator**, as *gyón-ma*, acc. to *Lex.* and *Sch.*: harlot.

གཡོན་པ་ *gyón-pa* left, *gyón-ma* the left hand, *gyón-na* on the left, to the left, *gyón-du* towards the left, *gyón-nas* from the left; *gyón-lógs* the left side or hand, *gyon-lág-byed-pa* *Pth.* left-handed, *gyon-rú* *Sch.* the left wing, of an army.

གཡོན་པ་ *gyób-pa*, pf. *gyóbs* to move about, to swing, brandish, *ṣṣóg-pa* the wings; *rkañ-lág gyób-pa* to kick, to strike, with the arms and legs.

གཡོར་མོ་ *gyór-mo* 1. **sail**, *gyor-yól* id *Cs.*, *gyor-šin* sail-yard *Cs.*, also mast, in a rather obscure description of a ship in *Zam.*, where the sail is called *dar*, cloth. — 2. **wave, billow**, *rgyá-mtsoi* *Glr.*

Note. Tibetan writers knowing of ships and navigation about as much as a blind man of colours, the obscurity of passages relating to such matters may easily be accounted for.

གཡོར་བ་ *gyór-ba* 1. v. *gyür-ba*. — 2. v. *gyár-ba*. — 3. v. *yor*.

གཡོལ་བ་ *gyól-ba* v. *yól-ba*.

གཡོས་ *gyos* 1. prov. for *gyas*, in *gyos-skór* circumambulation from left to right (so that the right side is towards the person or object that is reverentially to be saluted) *Wdn.* — 2. v. *gyo-ba*.

ར

ར 1. the consonant *r*, always pronounced with the tongue. — 2. num. fig.: 25.

ར་ *ra* stands for: 1 *rā-ba*, 2. *rā-ma*, 3. *rā-mda*, 4. *rā-ro*.

ར་ *rwa* (cf. *ru*) 1. **horn** *W.* **rā-čö** id. — 2. **sting** e.g. of the scorpion. — 3. *Sch.*: 'the inward side, the horn-side, of a bow'. — *rwa-èan* horned. — *rwa-snyin* the pith of a horn *Cs.* — *rwa-myúg* 'the first germ of seed that appears after sowing' *Cs.*; *rwá-rtsa* 'the root or bottom of a horn' *Cs.*, *rwá-rtse* 'the top or point of a horn' *Cs.*, *rwá-tsa* *S.g.* (?).

ར་གན་ *rā-gan*, in comp. *rag*, **brass**, *rā-gan-gyi büm-pa*, *rag-büm* brass cup, can, vessel, *rag-dün* a brass trumpet; *rag-skyá* *Sch.*: white-copper, packfong, German silver.

ར་སྒོ་ *rā-sgo* hoof, claw *C.*, *W.*

ར་ཉི་ *rā-nye*, provinc. for *žá-nye* lead.

ར་སྒྱི་ *rā-mnye* an officinal root *Med.*, *Sch.*: carrot.

ར་ཏི་ *rā-ti* *Cs.*: 'a small weight, a drachm (60 grains)'; but *रती* (not to be found in *Will.*) is prob. the Hindi word for *रक्तिका*, the seed or grain of *Abrus precatorius*, as a weight about = 2 grains.

ར་སྒྱེད་ *rā-mda* **help, assistance** (*Cs.* also: companion, assistant), *rā-mda bód-pa* to cry out for help *Glr.*, *rā-mdar sbrón-pa* *Cs.* to call (upon a person) for assistance, *ra dégs-pa* *W.* **ram tág-čé** (cf. *žabs dégs-pa*) to help, to assist *Sch.*, *ra drén-pa* id. *Mil. nt.*; *rā-mda-pa* helper, assistant *Glr.*; *rā-mdai dpuñ-tsóg* auxiliary forces or army *Cs.*

ར་སྒོང་ *ra-sdön* *Sch.* weeping willow.

ར་སྒྲ་ *ra-sná*

ར

རག་པ་ *rág-pa*

ར་སྒྲ་ *ra-sná* n. of a medicinal herb *Wdh.* 166, = *sgrón-ñin* fir-tree.

ར་བ་ *rá-ba* 1. enclosure, fence, wall, frq., esp. in *W.*, also the space inclosed by a fence, wall etc., yard, court-yard, pen, fold etc.; *rā-bas skór-ba* to inclose with a fence *Stg.*, *rā-ñan(?)*, *ra-lđan* having an enclosure, fence, wall etc. *Cs.*; *smýug-mai rá-ba* bamboo-hedge, bamboo-fence, *tsér-mai rá-ba* thorn-hedge, thorn-fence, *ñin-gi rá-ba* wooden fence, fence of boards, pickets or rails *C.*; *rā-mo* id., *ra-mo-ñé* a large pen or fold *Mil.* and *C.*; *kun-dga-rá-ba*, *kun-ra*, v. *kun*; *Krims-ra* place of execution; *lěđn-ra* garden with willow-trees; *nyág-ra(?)* wall of stones put loosely together *Ld.*; *rtā-ra* stable or pen for horses; *rdó-ra* 1. stone-wall. 2. circle of dancers; *pág-ra* v. *rags*. — *bā-ra* cow-house, pen for cows; *rtsig-ra* *Sch.*: wall round a court-yard; *brtsón-ra* v. *brtson*; *lúg-ra* sheepcot, sheepfold; *ñin-ra* v. above. — *ra-ñul* the remnants or traces of an old pen. — 2. the first of the three (or two) months of a season, *zla ra-ba*.

ར་མ་ *rā-ma* (rarely *ra Glr.*) goat, she-goat, frq. — *ra-kyál* bag made of a goat's skin. — *ra-skyés* *Tar.*; *Sch.*: a gelded he-goat. — *rā-gu*, col. *rī-gu*, young goat, kid. — *ra-rgód* wild goat, = *ra-po-ñé* *Cunningh.* *Ld.* p. 199. — *ra-túg* *S.g.* and *pā-ra* he-goat. — *ra-tón* 1. a he-goat of two years *C.* 2. a gelded he-goat *W.* — *ra-dó(?)* thread made of goat's hair *W.* — *ra-lpágs* goat's skin. — *ra-pó* a gelded he-goat. — *ra-lúg* goats and sheep; *ra-ma-lúg* id., when a particular stress is laid on the impropriety of both species of animals being mixed together; also fig. of improper intermixtures. — *ra-śá* goat's flesh. — *ra-slóg* a coat made of goat's skins.

ར་མེད་ *ra-méd* infallible, certain, sure *Sch.*

ར་མོ་ཆེ་ *ra-mo-ñé* n. of a plain near Lhasa where the Chinese wife of *Sron-btsansgampo* ordered a large Buddhist temple to be built *Glr.*; as a com. noun v. sub *rā-ba*.

ར་རི་ *ra-ri* *Sch.*: *ra-ri-méd-pa* neither high nor low.

ར་རིལ་ *ra-ril* treddles, dung of goats.

ར་རེས་ *ra-rés* = *rés-mos*, **skyid dug ra-rés yon dug** *Ld.* good fortune and misfortune come by turns.

ར་རོ་ *rā-ro* 1. intoxication, drunkenness. — 2. intoxicated *B.* and col.; *Sch.*: *rā-ro dān-po bag-méd-pa*, v. sub *bag* I. *rā-ro ynyis-pa glañ-po-ñé smyon-pa dān dra* drunkenness while continued resembles a furious elephant, *rā-ro rsūm-pa śi-ro dra* the end (of it) resembles a corpse; *ra ži* or *sans*, also *ydañs(?)* *W.* the drunken fit is over; *rā-ro-ba B., C., rā-ro(-ñan)* *W.* intoxicated, drunk, *rā-ro-bar byéd-pa* to make drunk *Dzl.*, *rā-ro-ba-las sans-te* having come to one's self again after a drunken fit, being sober again *Dzl.*

ར་ས་འབྲུག་ལྷ་ *ra-sa-ṣṛul-snān* n. of a Buddhist temple erected in Lhasa by the Nepalese wife of *Sronbtsansgampo Glr.*

ར་སྟི་ *rā-si* *Hind.* rope, in *Lh.* hempen rope, and as such distinguished from *tág-pa*, rope made of goat's hair, which is the one most in use in Tibet.

ར་སྟིད་ *ra-sid* (Pers. رسید), receipt, **ra-sid ti-ked** money-stamp.

ར་ཁུ་ and ར་ཁུལ་ *rā-hu* and *rā-hu-la* v. ར་ཁུ་ *sgra-yān.*

ར་ཁ་ *rakta* *Ssk.* blood, saffron, minium, cinabar *Mil.*

ར་ག་ *rag* 1. sbst. v. *ra-gán.* — 2. adj. (*Ssk.*: *adhina*) subject, subservient, dependent, *rag lās-pa* or *lūs-pa B., C., W.*, **ragldom-pa** *W.*, with *la*, to depend on, *de kyód-kyi nūs-pa-la rag-lūs* that depends on your strength *Mil.*; *dbugs riñub-pa sems-la rag-lās-pa yin* breathing depends on the soul *Stg.*; *tsó-ba yžān-la rag-lās-ñin* as they depend on others for their lives *Tar.*; *Bhar.* 22 *kyod rgyal-srid byed-la rag-go* *Schf.*: 'regno operam nava!' — 3. *W.* for *reg*, *grags*, *dregs*, *sbrag*, v. *rag-pa*; *rag-ñan* *W.* for *dregs-pa-ñan* proud, haughty; for *grāgs-ñan* famous; glorious, splendid; angry (?).

ར་ག་པ་ *rág-pa* 1. vb. *W.* for *rég-pa* to touch, feel, and in a more generalized sense

= *tsór-ba* to perceive, to scent, taste, hear, see, e.g. **dán-mo rag** I feel cold, **dán-mo rag-ga** do you feel cold? (but **dán-mo dug** it is cold); **gó-la zug rag** (C. **rig**) my head aches; **tóg-ri rag** I feel hungry, **tóg-ri rág-ga** are you hungry? **ñai mìn zód-da rag** I hear my name called; **go kád-da rag** I perceive the door sticks; **i lún-po kyér-ra rag** I see, the wind will carry that away; **go pé-te mī rag** the door seems to be locked. — 2. adj. **dark-russet, brownish**, of rocks, horses *W.*

རྟ་མ་ *rág-ma* 1. *W.* adj. to the gerund **rág-te** (*sbrág-ste*): **be-rág yu-dán** (lit. *ydan*) **rág-te** a fillet together with a strip set with turquoises. — 2. prop. n. of a village *Mil.*

རྟ་ཅེ་ *rág-tse* stone in fruits *W.*

རྟ་ཤ་ *rág-ša* a bead of a rosary, acc. to *Lü.* from རྟ་ཤ་ *Elaeocarpus Janitrus*, the berries of which are used for such beads.

རྟ་ཤི་ *rag-ši* n. of a country.

རྟ་ཤ་ *rags* 1. dam, mole, dike, embankment, also *ču-rágs*, *ču-lón* — 2. any construction of a similar shape: *pág-rags* (also *pág-ra*) **intrenchment, breast-work**; *púb-rags* stack, rick; *šin-rágs* stack of wood.

རྟ་ཤ་པ་ *rágs-pa* coarse, thick, gross, *lús-kyi* *rnám-pa prá-rágs-rnams Wdn.* the more delicate and the coarser component parts of the body; *rags-pai dbán-du byás-na Wdn.*, reckoning one with another, on an average; rough, as in: *rágs-rtsis-su* by a rough estimate *Tar.*; *rágs-pai mi-rtág-pa dan prá-bai mi-rtág-pa* the perishableness of the whole mass and of the single parts *Thgy.*; *yán-lag rágs-pa* prob.: strong, firm limbs *Pth.*; of Buddhas is said that they appear *rágs-pai tsul-gyis* i.e. **bodily, or substantially**; *rags-ris byed-pa Sch.*: to work, mould, form, sketch etc. roughly.

རྟ་ *rañ* 1. **self** *B.* and col. (*nyid*, with few exceptions, is, in *W.* at least, colloquially not in use) *ña-rán kyod-rán* **I myself, thou thyself** etc., in col. language also = *I,*

thou etc.; sometimes the person is only indicated by the context, the pronoun *I* etc. being omitted; *rañ-čag*, *rán-rnams* plur.; *rán-gi* my, thy etc.; *čün-ma de rán-gi lüs-la čágs-pas* this wife fond of herself, in love with herself *Dzl.* (yet cf. *de-rán*, below); *des rán-gi ma yin-par rig-nas* he perceiving that it was his own mother *Pth.*; *rán-la rán-gis skra bčád-de* shaving one's own head *Dzl.*; also in a gen. sense: *rán-bas nán-pa* an inferior person than one's self *Thgy.*, in like manner: *rán-las čé-ba Thgr.*; *rán-la bu mčed-na* if a man has no son of his own *Mil.*; *rán-gi srün-ba* to keep, to guard one's own property *Thgy.*; **rañ mī-čód-pe kyen tsán-ma** C. all the disagreeable things that fall to one's lot; in compounds: *rañ-séms* one's own soul (opp. to *yžan-lüs*) *Mil.*; v. also *dré-ba* extr.; *rañ-rig rañ-ysal rañ-bde ysum* self-created knowledge, clearness, and happiness (the three fruits of the spirit) *Mil.*; *rañ-sróg rán-gis yčod* you will take your own life *Glr.* — 2. **spontaneously, of one's own accord**, *žal-zás rañ-čón-ño Dzl.*; *rán-byon-pa, rán-byun-ba* originated of itself, v. below; *rañ gról-ba* 1. to get loose, come loose of itself. 2. to become clear or intelligible spontaneously, by intuition. 3. to save one's self; *rán-šar-ba* = *rán-gról-ba* 2. — 3. **just, exactly, precisely, the very**, *de rán* the very same; *de rañ yin* so it is! exactly so! just so! **dhá-ta rañ** C., **dá-či rañ*, *dág-sa rañ** *W.* just-now, **dī-rin rañ* just to-day *W.*; **already**, *śā - mo rañ* already early in the morning *Mil.*; **barely, merely, the mere, the very**, *ña dan prád-pa rán-gis* by the mere meeting with me *Mil.*; *mi rañ* a person travelling all alone, i.e. without baggage, horse or companion *Kun.*; *mo-rán* v. *mo*. — **really, indeed, actually, truly** (the verb being repeated): *mi-la-rás-pa de yin rañ yin - nam?* art thou really that same *Milaraspa?* **yon rañ yon-gyu yin** C. he will truly or certainly come; **even**, *sdán-po rañ byas* now they even hated him *Mil.*

Comp. *rañ-skal* a person's own share. — *rañ skyu* (?) *tüb-pa Sch.*: to act after one's own mind. — *rañ-skyur* vinegar *Cs.* (?)

— *ran-ka* Sch. = *rán-bu*? — *ran-kóns* = *ran-kül* territory, district C. (?) — *ran-kós* one's own worth, affairs, necessities Sch. — *ran-grub* not made or produced by men, **self-produced**. — *rán-dga-ba* **free, independent**, *rán-dga-pa* an unmarried man Sch. — *ran-rgyál* 1. *Stg.*: = *ran-saïs-rgyás*. 2. *ran-rgyál-gyis* *gró-ba* Sch.: to live after one's own option or pleasure(?) — *ran-rgyü* Sch.: 'die eigene Ursache, Selbstfolge' (?) — *ran-nó* one's own nature, *šes-pa* to know Mil. — *ran-nyid* himself, herself etc., one's self Mil., *ran-nyid gról-ba* to deliver one's self *Thgy.*, *bdud ran-nyid* the devil himself in his own person *Tar.* — *ran-ťág* mill, **water-mill**. — *ran-mťón* **pride**, self-complacency, self-sufficiency Mil., *Glr.* — *ran-dón* one's own affairs, one's own profit, *ran-dón byéd-pa* to look to one's own advantage *Do.*, *ran-dód* **selfishness**, v. *ran-rtsis*. — *ran-sndn* v. sub *sndn-ba*; Sch. also: self-born. — *ran-po* Cs. = *po-ran* an unmarried man. — *ran-bábs* v. *babs*. — *rán-bu* 1. Cs. single, alone, *rán-bur* adv. singly, alone, without a consort. 2. Cs.: a single life (?). 3. *Schr.*: one's own child. — *ran-byün*, *ran-byón* self-born, having originated of itself, = *ran-grub* frq. *ran-dban* **independence, liberty**, *ran-dbán* *tób-pa* to become free *Glr.*; *ynás-la ran-dbán-méd* they are not master of the place i.e. they are not free to choose the place *Thgy.*, in the same sense, *gar skye ran-dban-med* Mil.; **ran-wán jüg-pa** to set free C.; *ran-dbán-čan* **free** W. — *ran-bar* Cs.: 'musket', in W. it is only used for **pistol**; **ran-bár đug-rág** W. **a revolver**. — *rán-mo* Cs. = *mo-rán* an unmarried woman. — *ran-rtsis* the opinion which one has of one's self, *ran-rtsis dan ran-dód ma če žig* think little of your own self! Mil. — *ran-bžin*, स्वभाव, natural **disposition**, state or **constitution**, **nature, temper**, *ran-bžin-las žžán-du gyür-ba* to change one's natural constitution *Wdn.*, *bab dé-ltar čé-bai ran-bžin-gyis* as a natural consequence of so heavy a snow-fall Mil.; *ran-bžin-gyis* **of itself, by itself**, from its very nature, **naturally, spontaneously** *Dzl.*, in col. language, *ran-bžin-nas* id., also for **self** in

the sense: I, he etc. without the aid and independently of others; *byün-ba liai ran-bžin-čan-gyi lus di* this body participating of the nature of the five elements *Wdn.*; *dran-poi ran-bžin-čan-gyi pyir* for *ran-bžin-čan yin-pai pyir* *Sbh.* — **ran-žin jü-pa** C. needless words, where it is a matter of course; also: talk without any serious intent; **de da ran-žin-la zér-če žig yod** W. that is nothing but talk. — *ran-bžó*. 1. *Lex.*: the right, proper form (of a word)? 2. self-determination, opp. to a punctilious adhering to tradition Mil. — *ran-ran* **each ... himself, each ... his**, her, its etc. (not reciprocally, as Sch. has it), *ran-rán-gi krii óg-tu sbas* he buried each (idol) under its own seat *Glr.*, *ran-rán-gi leur ysál* each (subject) will be explained in its own chapter *Lt.* — *ran-ran-lao* each (final consonant) has itself (joined), i.e. is doubled *Gram.* — *ran-ré* 1. = *ran-rán*: *ran-réi sna-ťág ran-rés zuñ* each may lead himself, may be his own guide. 2. **we**, *ran-réi sgo drün-na* at our own door Mil., *ran-ré-rnams* we (the Lamas, opp. to the laymen) Mil. 3. polite way of addressing, for our **you** or the German 'Sie' *Thgr.*? — *ran-šugs-la* **of itself**, spontaneously W. — *rán-sa, rán-so* one's own place, *rán-sa dzin-pa* to maintain one's place, one's station Mil., prob. like *rán-mgo tón-pa*; *rán-sar, rán-sor* 1. *bžag-pa* to put (a thing) in its place, fig. for: to leave undecided, to let the matter alone, ni f. Mil. 2. of itself, e.g. *rán-sor ži* (a storm) abates of itself. — *ran-saïs-rgyas* Pratyekabuddha, i.e. a Buddha who has obtained his Buddhahood alone by his own exercises of penance, but who does not promote the welfare of other beings.

རང་བྱ་ *rán-ga-ba* Cs. **coarseness, meanness.**

རང་བྱ་ *rán-ba*, pf. *rañs*, to rejoice, *sems mi- rañs-par* **discontented**, *yid-rán-ba* or *yi-rán-ba* id., frq.; **dhé-la ga-rán-đhág-te** highly pleased with it C.; *yid ma rañs-šin mi mgu-barg gyür-te* being very much dissatisfied *Stg.*; *ma-rán-bžin-du* unwillingly, reluctantly.

རང་རོང་ཅན་ *ran-roñ-čan* Cs. **rough, craggy, uneven.**

རངས་པ་ *rañs-pa* 1. v. *rañ-ba*. — 2. *nyin-rañs-par* for *to-rañs-kyi dñs-su* early in the morning *Tar.* 111, 17. — 3. in *W.* for *réns-pa*.

རངས་པོ་ *rañs-po* *Sch.* **rough, rude, unpolished.**

རང་པ་ *rád-pa* *W.* for *bgrád-pa*.

རང་རོད་ *rad-ród* v. *ród-po*.

རན་ད་ *rán-da* (*Pers.* رند, رند) **a plane** *Ld.*

རན་པ་ *rán-pa* 1. vb. and adj. to keep, or keeping, the proper mean, **to be proportionate, just right**, adv. *rán-par* **moderately**, *rán-par sro* warm yourself moderately (tolerably) *Lt.*, *zas-tśód rán-par zá-ba* to eat moderately *S.g.*; *di-tsam ni rán-no* this is about the proper measure *Dzl.*; with the root of the vb.: *ziñ riá-ran-nas* as it was (the proper) time for harvest *Dzl.*, *gro-ran* it is time to go *Pth.*, *ši ma rán-par ši-ba* to die an untimely death; *bág-mar ytan-rán-pa dan* when it was time to give her in marriage *Dzl.*; not so often with a sbst.: *rtsás-ma rán-tsa-na* when harvest-time had come *Mil.* — 2. *rtsa rán-pa* *C.* **shave-grass, Equisetum arvense.** — 3. col. for *drén-pa* **to lead** (water); for *bran-pa* v. *tags*.

རན་ *rab* I. **superior, excellent; the eldest**, of three sons, opp. to *brñ-po* and *ta-čün*, frq.; *gan-zág dbañ-po-ráb-rnams* very able or clever persons (opp. to *brñ-po* or *tá-ma* having moderate or very little capacity) *Mil.*, *Thgr.*, inst. of which *rab brñ ysum* is often used *Thgy.*; *těbs-na rab* if rightly understood, that will be the best *Thgr.*, frq. for: so it is right, that will do; **much, plentiful**, *rab-skrái óg-nas* also with a full head of hair (you may be a holy man) *Mil.*; *ráb-tu* adv. **very**, with adjectives and verbs, *ráb-tu sdoms* lock (the door) well *Dzl.*; *ráb-tu krós-par gyúr-te* *Tar.*; it occurs also in the following phrases: *ráb-tu byin-pa* to receive or admit into a religious order, *ráb-tu byün-ba* to enter into a religious community, to take orders, *slób-dpon čos-bañs-*

las being with, or being ordained by the teacher Chosbangs; *rgyál-poi rigs-las* (to take orders) as a descendant of the royal family, of the caste of noblemen *Tar.*; *ráb-tu* *byün(-ba)* he that has taken orders, a novice, or in gen.: **a clerical person**; *rab-byün* is also the name of the first year of the cycle of sixty years; *rab-tu yñás(-par)* *byéd-pa*, *mdzád-pa* c. acc. or *la*, prop. 'to make firm or permanent', **to consecrate, to hallow**, a new house, esp. a temple, an idol; by this act a house is secured against accidents, and an idol is supposed to acquire life and to become the abode of the respective deity, which occasionally manifests itself by sundry miracles *Gl.*; *ráb-tu byéd-pa* (also erroneously *byéd-pa*) Cs. to analyze, but *Tar.* 96 it is equivalent to प्रकरण treatise, dissertation. *rab-byáms-pa* v. *byáms-pa*; *rab-óg* the second in rank, next in value, excellence etc., thus *Dzl.* 22, 5 (as a better reading for *brñ-mo*); *rab-yáns* very wide, very extensive *Sch.*; *rab-yśál* 1. very clear, quite evident. 2. sbst. a small **balcony or gallery**, frequently seen in Tibetan houses. 3. *Sch.* history (?).

II. also *rabs*, **ford**, *rab-méd* without a ford, *rab-só* = *rabs* *Sch.*

རབ་རིབ་ *rab-rib*, col. also *hrab-hrib*, **mist, dimness**, e.g. before the eyes, in consequence of impaired vision; **ko śrab-śrib mán-na mi toñ** he sees only a mist before his eyes, *W.*; *skár-ma rab-rib* the faint glimmering of a star.

རབས་ *rabs* 1. **lineage, succession of families, race, family**, *rgyal-rábs* royal family or lineage, nobility; succession of kings; *mi-rábs* human race; *rabs-čád* a person whose lineage is broken off, i.e. **childless**, issueless, *rabs-čád bza-mi ynyis* a married couple without children *Mil.*; *yá-rabs* the higher class of people, noblemen; *má-rabs* the lower class, also: one belonging to the higher or lower class; collectively: *rgán-rabs* old men, aged people, *yžón-rabs* youth, young persons; *śñón-rabs* **the ancients** (*veteres*), *pyi-rabs* men of modern times, descendants, posterity *Gl.*, *śñon-rabs-sgrñi*

an old legend, ancient history *Zam.*, *snón-rgyi rabs bèo-brgyad* the 18 Puranas *Tar.* 4, 11. — 2. **generation** *Dzl.*, resp. *γduñ-rábs* *Glr.*, *ná-nas γduñ-rábs liñ-pa-na* in the fifth generation after me; with respect to individuals, period of life, viz. one of the many periods, which every person is supposed to pass through, or sometimes pleon. denoting a person as being the representative of his generation: *sañs-rgyis rabs bdun* the seven Buddhas. — 3. in gen.; **succession, series, development**, e.g. the propagation of the Buddhist doctrine *Tar.* 205, 21; *bskal-rábs* successions of Kalpas, *bskal-rábs-nas bskal-rábs-su*.

རམ་པ་ *rám-pa* 1. *W.* **quick-(quitch-)grass**. — 2. = *rán-pa*? *Lt.*, *Glr.*

རམ་བུ་ *rám-bu* 1. prob. only in: *rám-bu degs-pa* to join in singing, to take part in a song, to fall in with, *Dzl.* 30, 13 (not: to set up a dismal cry *Sch.*), v. also *čol-ba*. — 2. = *na-rám* *Polygonum viviparum*.

རམ་ས་ *rams* 1. **indigo** *B.*, col. — 2. *Cs.*: 'degree of doctorship, *snags-* or *go-* or *druñ-ráms-pa* one having such a degree'.

རལ་ *ral* 1. **goat's hair**. — 2. **rent, cleft**, *pu ral ynyis* a sloping valley dividing into two parts at its upper end; *ral-ysum* n. of Lahoul on account of its consisting of three valleys; cf. *rál-ba*. — 3. v. *rál-pa*.

རལ་ཀ་ *rál-ka* v. *rál-gu*.

རལ་ཀ་ *rál-ka* v. *rál-gri*.

རལ་ག་ *rál-ga* *Sch.* = *yál-ga*.

རལ་གུ་ *rál-gu* 1. *Sch.*: **cleft, chink, fissure**. — 2. *dar-dkár-gyi rál-gu* and *rál-ka* *Pth.*?

རལ་གྱི་ *ral-gri*, col. **ral-gyi*, *ra-gyi** **sword**, also for rapier and other thrust-blades *Dzl.*; *ral-grii dáb-ma* or *lèe blade*, so edge, *šubs* scabbard of a sword *Cs.*; *rál-gri-pa* *Cs.* a sword-man; a fighting man; *rál-ka* = *rál* so; *rál-ka spród-pa* 'to bring the blades together', to fight hand to hand, (*ral-ka sbrad-pa* *Sch.* is prob. a misprint).

རལ་པ་ *rál-pa* **long hair, lock, curl; mane** (of the lion, not of the horse etc.); *rál-pa-čan* having or wearing long hair, n. of a Tibetan king that distinguished himself by his bigotry and by his servility to the priests; *ral-lèan* a willow planted at the birth of a child, under which a lock of the child's hair is buried, when it is seven years old *Ld.*

རལ་བ་ *rál-ba* = *drál-ba* and *hrál-ba*, pf. of *drál-ba*, **torn**, of clothes etc., *mtsóni-gyis* lacerated, slashed, cut to pieces by the sword *Dzl.*; *zig-rál-ba* id.; *zig-rál* **breach, destruction**, *kán-pa-la zig-rál byün-na* when the house gives way *Glr.*; *ka-rál*, *rna-rál*, *sna-rál* a lip, ear or nose, that has been lacerated by wearing rings etc.

རས་ *ras* 1. sbst. **cotton cloth**, cottons, also a piece of cotton cloth, handkerchief etc., *ras sbóm-pa* thick, strong cotton cloth; *lág-ras*, *pyis-ras* *Cs.* handkerchief, napkin; *tód-ras* **turban** *Cs.*; *prá-ras* a fine sort of cotton stuff, = *ká-ši-kai ras*.

Comp. *ras-rkyán* cotton cloth. — *ras-skúd* *Cs.* cotton thread. — *ras-kúg* a small bag made of cotton. — *ras-kra* **calico, chintz** *Cs.* *ras-gós* **cotton dress, gown**. — *re-gá* a strong cotton fabric brought from *Sik.*, *C.* *ras bčós-bu* *Cs.* calico, chintz. — *ras-tág* **fillet, bandage**. — *rás-pa* a person wearing cotton clothes *Mil.*, frq. — *ras-bál* raw cotton. — *ras-búbs* a whole piece of cotton cloth. — *rás-ma* a small piece, a rag *Lex.* **re-zén** *C.* a long, loose cotton garment, shawl. — *ras-yüg* = *ras-búbs*. — *ras-rú* v. *re-rú*. — *ras-slág* a furred garment covered with cotton cloth *W.* — 2. adj. *ka-rás* (**rē**, for *reñs*?) hard snow that will bear a man.

རས་པ་ *rás-pa* 1. vb., *Ld.* **ras-èc** to get or grow hoarse, **skad ras soñ** the voice has grown hoarse, **skad ras-sa rag** I feel a hoarseness in my throat. — 2. sbst. v. sub *ras*.

རི. *ri*, also *ri-bo* *B.*, **ri-ga** *W.* 1. **mountain, hill**, *ri pó-ta-la* the mountain (called) Potala *Lü.*; *ri-bo dpal-bár* *Mil.*, *rgyal-gyi-sri ri* *Mil.* the mountain *Pal-bár*, *Gyal-gyisri*; *rir* on the mountain *Mil.*, *ri-la* id.

frq.; *ri-tān-mtsams-su* at the foot of the mountains or hills *Med.*; *ri-r-gān-pa* one living in close vicinity to a mountain, *W.*; *gāns-ri* an ice-mountain, snowy mountain, glacier, *nāgs-ri* or *šin-ri* a hill covered with wood, *brāg-ri* a rocky mountain, *gyā-ri* a mountain or hill consisting of slate-stone or schist; *span-ri* a hill covered with grass. — 2. **brim** of a hat or cap; **side-leather**, side-piece of a shoe. — 3. symb. num.: 7. — 4. num. figure: 55. — 5. v. *ri-mo*.

Comp. and deriv. *ri-skéd* v. *rkéd-pa*. — *ri-skyégs* *Stg.*, v. *skyegs*. — *ri-kród* chain of mountains, assemblage of hills or mountains, esp. as abode of hermits who, on that account, are called *ri-kród-pa*; also directly = *dgón-pa* hermitage. — *ri-mgó* mountain top. — *ri-rgyál*, *ri rgyál-po* a very high mountain, e.g. Tise *Mil.*, Gandharā *Sbh.*, esp. = *ri-ráb*, q.v. — *ri-rgyúd* chain of mountains, ridge of hills. — *ri-čan* mountainous, hilly. — *ri-čén*, *ri-bo-čé* a great mountain. — *ri-nyin* the sunny side, the southern slope of a mountain. — *ri-rnyil* fall of a mountain, land-slip *Sch.* — *ri-stón* v. *stón-pa*. — *ri-deu* (or *rdeu*) *čün* *Sch.*, **ri-bóg*, *ri-de-bóg** *W.*, a mountain spur abounding in stones. — **ri-dód** *W.* (perh. to be spelled *ri-kród*) a hermit (living) in the mountains. — *ri-sná* mountain spur. — *ri-pa* an inhabitant of the mountains, mountaineer, from a Tibetan point of view equivalent to the Latin *paganus* and *agrestis* as opp. to *urbanus*, therefore = peasant, poor uncivilized person. — *ri-prán* a little hill or mountain. — *ri-bo* = *ri*, v. above. — *ri-bór-pa* *Tar.*, *Cs.*: *ri-ór-pa*; = *ri-kród-pa*, *ri-bór-gyi* *gron* mountain village *Tar.* — *ri-brág*, *brág-ri* rocky mountain. — *ri-bóg* spur. — *ri-sbüg* mountain cavern. — *ri-rtzá* foot, *ri-rtsé* top of a mountain, *nyi-ma ri-rtsé-la póg-na* when the rising sun illumines the mountain tops. — *ri-rtsé-kan* *Cs.* n. of a mischievous spirit. — *ri-rdzón* mountain fortress, fort. — *ri-ráb* the centre of the world and king of the mountains, the fabulous Sumeru or Meru, also *ri-rab-lhün-po*, *ri-rgyál*, *ri-bo-mčog-ráb* *Mil.* — *ri-lün*

mountain and valley. — *ri-yséb* *Sch.* = *ri-kród*. — *ri-sribs* the side not exposed to the sun, shady side, north-side of the mountains.

རི་གུ་ *ri-gu* young goat, kid *W.*

རི་གྲུ་ *ri-rgya* *Sch.*: foxes or fox-skins(?).

རི་དྲགས་ *ri-dwags* animals of chase, game.

རི་བ་ *ri-ba* *W.* **ri-čé** to be worth, gen. as adj. **worth**, **lug di nul čig ri-čé yin** this sheep is worth one rupee *W.*; *diul brgya ri-bai rta* a horse worth one hundred rupees *Cs.* cf. *rin* and *rib*; *ri-bai rin-tān* the full price *Sch.*

རི་བོ་ *ri-bón* hare, *ri-bón-mo* *Cs.* female hare; it lives in *Ld.*, but not in the smaller valleys, e.g. not in Lahoul; *ri-bón-gi rwa* the horn of a hare, a nonentity, a thing not existing, cf. *mo-šām-gyi bu*.

རི་མོ་ *ri-mo* 1. **figure, picture, painting, drawing**, *lha - kán - gi* *Glr.*; *ri-mo-mkan* painter; *ri-mo-čan*, *ri-mo-ldan* marked with figures; *ri-morbyéd-pa* to represent by means of figures and colours, to paint *Do.*; **markings** (streaks, speckles etc.) *šai* markings of a (tiger's) skin *Tar.*; *ri-krá* having stripes of various colours, spotted, speckled; *ri-mo* also draught, plan, design, and fig. **pattern**, rule of conduct, law written into the heart. — 2. = *rim-gro* reverence, **veneration**, *ri-mor byéd-pa* to honour, to venerate *Stg.*

རི་ལུ་ *ri-lu* col., but also *Tar.* 63, for *ril-bu*.

རི་ཤི་ *ri-ši*, རི་ཤི་ = *dran-srón* q. v.

རི་ཤོ་ *ri-šo* n. of a medicinal herb *Med.*

རིག་ *rig* in *Ld.* col. and provinc. for *zig*: **mañ-na rig** or **nyuñ-nu rig toñ** give much! give little!

རིག་པ་ *rig-pa* I. vb., 1. **to know, to understand**, = *šes-pa* with the termin. of a sbst.: to know (a person etc.) as, with the termin. of the inf.: to know that, **to perceive**, observe, *krós-par rig-nas* perceiving that he became angry *Dzl.*; *pá-la rig-par gyis* let your father know it, inform your father of it *Tar.*; *zlóg-tu-rig-par byed* (it

or he) teaches how to avert, prevent etc. — 2. v. *sgrig-pa*.

II. sbst. 1. **knowing, knowledge; prudence, talents, natural gifts** *Glr.*; *rig-pa dan ldan-pa* **talented, rich in knowledge, learned** *Dzl.*; *rig-pa ysar-ba* new informations, disclosures, knowledge; **news**, *lóg-gi rig-pa bsgrés-na* if one compares the absurd news *Tar.* 174, *Schf.*; *ma-rig-pa* 1. sbst. **अविद्या ignorance**, mostly used in the specific Buddhist sense, viz. for the innate principal and **fundamental error** of considering perishable things as permanent and of looking upon the external world as one really existing, with Buddhists in a certain manner the original sin, from which every evil is proceeding, v. *Köpp.* I, 163 (but cf. *yti-mug*). 2. adj. void of reason, **unreasonable, irrational**, *dúd-gro ma-rig-pa* *Mil.* — 2. **science, learning, literature**, *nan-gi rig-pa* the orthodox or sacred literature, *pyü rig-pa* the heterodox or profane literature *Cs.*, *fun-mon-gi rig-pa* literature or science common to both religions (Buddhists and Brahmins) *Cs.*; *rig-pai ynas* and *rig-pa* any single science (philosophy, medicine etc.) v. *rig-ynás*; *rig-pai ról-tso* or *rig-pai ynas tams-cád* *Cs.* circle of science, **encyclopedia**. — 3. **soul** (prob. only in later literature), *rig-pa lus dan brál-ba* the soul separated from the body, *rtén dan brál-ba* the soul separated from her hold or from her abode *Thgr.*; often opp. to *bem* *Mil.*

Comp. *rig-mkan*, *rig(-pa)-po* *Cs.*, *Sch.* a knowing person, a learned man. — *rig-rgyud* **character** *Mil.* — *rig-snágs* a **spell, charm, magic formula**, *rig-snags-mkan* a person skilled in charms. — *rig-ynás* a science, one of the sciences; *rig-ynás čé-ba lia* the five great sciences or classes of science, frq.; these are: *sgrá-rig-pa* science of language, *ytan-tsigs-rig-pa* dialectics, *ysó-ba-rig-pa* medicine, *bzó-rig-pa* science of mechanical arts, *nan-dón-rig-pa* religious philosophy; of less consequence are: *rig-ynás čün-ba lia* the five minor sciences; and the *rig-ynás* or *rig-pa bco-brgyad* (also; *tsug-lag 22*), which need not be particularly enumerated, though they are often mentioned in the *Dzl.*;

they are named by *Cs.* and *Sch.* — *rig(-pa)-po* v. *rig-mkan*. — *rig-byéd* 1. conveying knowledge, **instructive**, prob. also learned, *na rig-byéd glü-mkan ma yin-te* I am no schooled, accomplished, singer *Mil.* 2. **instruction**, a book conveying knowledge, a scientific work, *bzoi rig-byéd* a technological work *Glr.* 3. **वेद Veda**, the (four) sacred writings of ancient Brahmanism, hence 4. as symb. num.: 4. — *rig-ma*, **वेदमात्रि**, Veda-mother, *Gāyatrī*, a certain metre, verse and hymn of the Rigveda, personified as a deity *Mil.* — *rig-dzin*, from *rig-pa dzin-pa* to comprehend a science with ease, to be of quick parts *Dzl.*, as partic.: **a man of parts, a clever fellow**; but usually *rig-dzin* (like *rig-čan*, of rarer occurrence), *Ssk.* **विद्याधर**, denotes a kind of spirits to whom a high degree of wisdom is attributed, like the *Dākinis*. — *rig-sés* the faculty of **reason** *Tar.* 90, 2, *Schf.*

རིག་རིག་ *rig-rig*, *mig rig-rig byéd-pa* or *dig-pa* to look about, esp. in an anxious manner, shyly *Tar.*, *Mil.*

རིགས་ *rigs* 1. **family, lineage, extraction, birth, descent**, *rigs-rüs* lineage and family *Glr.*, *mai rigs-su nyé-ba* or *ytógs-pa* a relation by the mother's side *Dzl.*; emph.: **noble birth** or extraction: *rigs-kyi bu* or *bü-mo* noble or honoured sir! honoured madam! a respectful address, which is also more generally applied; thus in *Thgr.* it is the regular way of addressing the soul of a deceased person; *mí-rigs* 1. the human race, mankind *Cs.* 2. **nation, tribe** *Glr.*; *sdé-rigs* **tribe** *Cs.* 3. rarely = sex, *mó-rigs* female sex *Wdi.* — 2. in a special sense: **caste, class** in society, **rank**. In Tibet five ranks are usually distinguished. viz.: *rgyal-rigs* royal state, royalty, *brám-ze-rigs* caste of priests (Brahman caste), *rje-rigs* nobility, aristocracy, *dmáns-rigs* the citizens, *ydól-pai rigs* the common people. When speaking of India, the appellations of these classes are applied to the castes of Brahmanism, although they do not correspond to each other in every respect. — 3. **kind, sort, species**, *groi rigs* *ysum yod* there are three sorts of wheat, *skád-*

rigs gós-rigs mi-drá-ba different languages and costumes; *ði-rigs* of every sort, *ði-rigs-su* in every possible manner, e.g. *čos stón-pa* to teach religion; *nyín-moi rigs-kyis* or *rigs-la* by the day, **by days, daily** *Glr.*; *rigs* is also used for **some, certain**, *nád-rigs-la mi dzém-na* if one is not on his guard against certain diseases; sometimes pleon.: *yán-lag rigs bži* the four limbs, viz. hands and feet *Glr.*; *rgyal-čén rigs bži* the four great spirit-kings *Thgy.*, *rigs ysum mgón-po* the three tutelar saints (*spyán-ras-yzigs, pyag-rdór, jam-dbyáns*) *Glr.*; *sañs-rgyás rigs liai žin-kams* *Thgr.* — *rigs-pa* vb. **to have the way, manner, custom, quality of**, *mgo pyir byün-bai rigs-so* the upper end (of a stick, part of which is in the water) has the way of sticking out, i.e. sticks out; often to be translated: **must necessarily** (according to the laws of nature or to circumstances); as partic. or adj.: **necessary**, also **proper, suitable, right, suited to its purpose**, in the earlier literature gen. with the genit. of the infin., sometimes with the termin. of the infin., in later times with the root of the verb; thus: *tós-nas ldán-bai rigs-so* you must get up as soon as you hear... *Dzl.*; *da ri žig snán-bai rigs* now a mountain must appear *Dzl.*; *bžag-pai rigs-sam* would it not be expedient to appoint...? *Dzl.*; *rigs-kyi dūs-la báb-bo* it is just the right time *Dzl.*; *mi smrá-bai mi rigs-so* it is not right to be silent *Dzl.*; *smád-par mi rigs-so* it is not right to abuse *Glr.*; *ón-rigs dug-pas* because (he) might possibly come *Mil. nt.*; *drán-pa mi zin rigs-la* if he should perhaps not retain the recollection of, if there should be any danger of his not remembering *Thgr.*; *ñan-són-du gró-bai rigs-la* as there is a possibility of going to hell *Thgr.*; *yül-bai rigs-pa* those fit for conversion *Dzl.*; *lhar skyé-ba ni rigs-pa ma lags* his being re-born as a deity is not befitting, or also: not possible, not probable *Dzl.*; *mi-rigs-pa* wrong, not right, unbecoming, improper etc., mostly as adv.: *mi-rigs-par byéd-pa* to act wrong, to do badly, frq. — *rigs-kyi rjes-brán* *Was.* (274) v. sub *luñ.*

Comp. *rigs-brgyud* race, lineage, extrac-

tion, family *Cs.*, *rigs-brgyud-dzin* male issue, *rigs-brgyud pél-bar gyür-ba* the rising of a numerous progeny *Dom.* — *rigs-nán* 1. low birth or extraction, **kyod mi rig-nán-pa dan nyám-po dé-če man** you must not mingle with people of low extraction, with common people *W.*; *rigs-nán dpón-du skó-ba* to raise a child of low extraction to the royal dignity *Glr.* 2. **hangman** *Dzl.* (cf. *yól-pa*). — *rigs-čan, rigs-ldán* of noble birth. — *rigs-mnyám-pa, mtün-pa, drá-ba* of the same rank etc., of the same species. — *rigs-nyáms degenerated*, *rigs-nyáms dge-slón* a monk disgracing his profession *Pth.* — *rigs-méd* = *rigs-nán* no. 1.

རིགས་པ་ rigs-pa 1. v. *rigs*. — 2. often errone. for *rig-pa*. — 3. adj. of *rigs*: *rgyál-rigs-pa* belonging to the reigning family or caste; *ði-rigs-pai sgó-nas* in every possible manner *Mil.*; *ði-rigs-par snyán-pai tsig-gis* with ever so many kind words *Dzl.*; also: in any way, any how, to a certain degree or extent, in part, partly *Tar.* 4, 3 etc. — 4. sbst., translation of *न्याय* logic, dialectics *Trigl.* 15; an infallible, not deceptive idea *Was.* (297).

རིང་བ་ rin-ñe-ba continual(?), daily(?) *ka-tśá rin-ñe-ba* *Mil. nt.* every day warm meals.

རིང་ rin-ba I. adj., also *rin-po* *C., B.*, **rin-mo** *W.* 1. **long, high, tall**, relating to space; *rin-mo *kur** *W.* carry it lengthwise; it also implies distance, in which case *tag-rin* (q. v.) is the more precise form; *da-dün yül-las rin-ste* as he is still at a great distance from the place *Dzl.*; more frq. with *dan*: *ynas di gron-kyer dan rin-bas* because this place is far from the town *Dzl.*; *mi rin-ba-na* at no great distance. — 2. **long**, with respect to **time**, *tse rin-ba* sbst. a long life, adj. long-lived, *rgyál-ba dan tse rin-bar šog čig* may he be victorious and live long! *Dzl.*; *yun rin-po* (or *mo*) a long time; *yun rin-po-nas* from a long time, a long time since, *rin-por ma lón-par*, less accurately: *rin-po ma lón-par* soon afterwards, relating to things past, *rin-por mi fogs-par* id. with respect to the future, = after a little-while, in a short

time, frq.; *mi-rin-bar* id. *Tar.*; *dé-nas mi rin-bar* not long after that *Tar.*; *rin zig* a long time, *rin zig lón-pa dan* after a long time *Dzl.*; *rin zig-tu* adv. **long, a long while, for a long time**, *rin zig-tu ma zöns-pas* as he did not come for a long time *Dzl.*; *rin zig-na* after or during a long time *Glr.*; *rin-la*, resp. *sku-rin-la* c. genit. **during, at**, *nyin-gyi rin-la* in the day-time, during the day *Pth.*, *dir bzugs rin* (province. for *rin*?) *tso-čas* or *rgyags* provisions for the time of his stay *Mil.*; esp. of kings etc.: **under** a king; during the reign or life of a king, frq.; *dé-rin B.*, *C.*, **di-rin** (more correct form, but only in *W.*) **to-day**. — 3. **old**, *rin zig-na Sch.* long ago, long since, v. also *rin-lugs*. —

II. **length, distance** etc., more definite form, but of rare occurrence: *rin-ba-nyid*, *dé-nas mi-rin-ba-nyid-na* a very short time afterwards *Tar.*

Comp. *rin-kyád* **length**. — **rin-tób** *W.* length, copiousness (of account). — *rin-tün* 1. long and short. 2. length, relatively. — *rin-gág*, also *stod-gág* jacket or waistcoat of a Lama, without sleeves.

རིང་ལུགས་ *rin-lugs* *Cs.*: 'the sect or followers of a person', *Sch.*: 'old customs'; *Glr.* 92, 2 (?).

རིང་བསྐྱེད་ *rin-bsrel* ('things which are to be preserved for a long time'), *ཁ་ལུ་*, relics of a Buddha or a saint, viz. small, hard particles, acc. to Burnouf the remnants of burnt bones.

རིངས་ *riis* sometimes for *rin*.

རིངས་པ་ *riis-pa* **swift, speedy**, *riis-par rgyug-pa* to run fast, to hasten, hurry; *riis-par yod* I am in a hurry *Mil.*; **rin-pa ton** *W.* be quick! make haste! *riis run* though you be in a hurry *Mil.*; *riis-pai bsöd-snyoms* alms, gifts of charity (requiring haste), urgently requested, and out of the common course, *Burn.* I, 269. 628 **za-riis*, *tui-riis**, waiting impatiently for one's meal, **grul-riis** for setting out *W.*; *riis-stabs-su* most speedily *Mil.*

རིད་པ་ *rid-pa* 1. **meager, emaciated** *Dzl.* and elsewh. — 2. *Sch.* also: **rare**.

རིད་པ་ *rid-pán* the Neosa pine-tree *Kun.*

རིན་ *rin* 1. **price, value**, *rin yèd-pa* to fix, to determine the price *Cs.* (cf. *tan*), *rin rtóg-pa* to ascertain the price, to estimate the value *Cs.*; *rin bebs-pa* to abate, to lessen the price *Cs.*; *rin bab-pa*, *rin bri-ba* to go down, to sink or fall in value *Cs.*; **rin tsam** *W.*, **rin gha-tso** *C.* how dear (is it)? what does it cost? *rin-la mi čog Sch.* to sell under cost-price; *rin-čan* dear, costly; *rin-méd* worthless, also: for nothing, gratis; *rin-gón*, *rin-tán*, *rin-tsád* *Tar.* 22, 17 = *rin*; *rin-čen-po*, *rin-po-če* v. the next article. — 2. for *rin*, v. *rin-ba* I, 2.

རིན་ཆེན་(པོ་) *rin-čen(-po)*, also *rin-po-če*, 1. **very dear, precious, valuable**; usually: 2. sbst, *རྒྱལ་*, a precious thing, treasure, jewel, precious stone, precious metal; metal in general; *Glr.* 7, five jewels of the gods are enumerated, sapphire, indragopa and other three, prob. fabulous, stones, and five jewels as the property of man: gold, silver, pearls, corals, lapis lazuli; in other books other jewels are specified as such. In the Buddha-legends frq. mention is made of the *rin-po-če sna bdun*, i.e. the extraordinary treasures of a Tshakravartin king, viz. the precious wheel (v. *kor-lo*), the precious elephant, the precious horse, the precious jewel, the precious wife, the precious minister and the precious general (or inst. of him, the precious citizen) v. *Gyatch.* chap. III. Sometimes *rin-po-če* may be understood literally: consisting of jewels, of precious stones, at other times it is merely equivalent to: valuable, precious; *rin-po-če* *glin Glr.* seems frq. to signify a holy, happy land inhabited by gods. — 3. **a title**, used not only in *rgya-mtso rin-po-če* and *pañ-čen rin-po-če* (the honorary titles of the high-priests of Lhasa and of Tashilunpo), but also a title of every Lama of a higher class.

རིན་དེ་ *rin-di W. (rin-dri Bun.)* 1. **lead**. — 2. **musket-ball**.

རིབ་ *rib* = *ri-ba Sch.* (*Dzl.* 220, 8. 15, and in *Sch.*'s dictionary): **worth, costing**,

standing at; to the Tibetans asked by us the word seemed to be unknown, and the MS. of Kyelang has *ri-ba* in the above cited passage.

རིབ་མ་ **rib-ma** W., **dib-ma** C., **fence, hedge, enclosure** to protect the fields from cold winds, intruders etc.

རིས་གྱི *rim-gri* resp. for **ltógs-ri** **hunger** W.

རིས་(འབྲོག་) *rim-gro* or *rim-gro*, resp. *sku-rim* **honour, homage**, shown more esp. to gods, saints, and priests, **offerings** and other ceremonies (v. sub *sku*), *rim-gros far-bar gyur* he will yet be cured by religious ceremonies (if medical advise should prove insufficient) *S.g.*; *dei rim-gro-la* as a ceremony for him (the sick person) *Mil.*; *zan-zin-gi rim-gros* by offerings in goods, cattle etc.) *Mil.*; *rim-gro čén-po byas* he arranged a great sacrificial festival *Pth.*; *rim-gro-pa* servant, waiting-man, valet de chambre.

རིས་པ་ *rim-pa*, *Ssk.* क्रम, 1. **series, succession**, *rim-(pa) bžin(-du)* *Dzl.*, *rim-par* *Glr.*, in a row or line, in rows, by turns, successively, one after another, also = by degrees, gradually; *rim-gyis*, *rim-pas* *Dzl.* id.; *rim-pas dan-po mčog yin pyi-ma dman* v. sub *dmán-pa*; *byá-ba tob-rim bžin byéd-pa* to do a business by turns, each taking a certain share of the work *Glr.* — 2. **the place** in a row or file, constituent part or member of a series, *dei mi-brgyud rim-pa lias rgyál-sa bzuñ* five members of his lineage occupied the throne *Glr.*, and in a still more general sense: *sgo rim-pa bdun* a sevenfold door *Dzl.*; *rim-lábs* *Sch.* and *nyis-rim* *S.g.* double; *rim-yèg* = *lan-yèg* one time, once. — 3. **order, method**, *cad-par gyur-bai rim-pa dis* by this method which will be explained immediately, *Sbh.*; *rim-bral* disorderly, irregular *Cs.* — *rim nyis* v. *skyed-rim*.

རིས་མ་(ནད་) *rims(-nad)* contagious disease, **epidemy, plague**, *nan-rims* id. *Glr.*; *rims yton-ba* to send, to cause a plague, as demons do *Dzl.*; *dus ydon nyis-kyis ma skyed rims mi byuñ* plagues, epidemics, are caused by nothing but the season or by

demons; **fú-rim** W. **dysentery, diarrhoea**, bloody flux; *rims-só* the 'tooth' of an epidemic, i.e. its contagium, virulency.

རིལ་ནིང་ *ril-tin* *Ld.* = *ša-rág*.

རིལ་བ་ *ril-ba* I. more frq. *ril-po*, *ril-mo* *B.*, *C.*; **ril-ril** W. 1. **round, globular**, in *C.* also **cylindrical**; *srán-ma ril-mo* peas are round *Wdn.*; **ril-ril** W. also sbst.: a round, globular object, such as a cabbage-head, a round lump of butter etc.; *ril-bai spyi-bugs* *Glr.*, *Sch.*: 'a bottle, narrow in the middle, a gourd-bottle'. — 2. **whole, entire; wholly, quite** **kön-ril** quite crippled, lamed *C.*; **nag-ril-ril** W. very black, quite black; *rtág-pa dan ril-por dzin-pa* to consider a thing lasting and entire (not compounded) *Thgy.*; *ril-por na dbañ-na* if it belongs to me entirely *Mil.*; *ril-po* the whole, the entire thing (opp. to a part), also in arithmetic *Wdk.*; *ril-poi lhág-ma* the remainder of the whole *Wdk.*; *bubs-ril lus* the whole body *S.g.*; *ril-gyis pyógs-pa* entirely, completely, enveloped, or wrapped up *Sch.*; *ril-mid-pa* *Sch.*: 'to swallow a thing entire'; *dé-dag dan ril-gyis mčī-am pyed dan mčī-ba bka-stsól čig* tell me whether I am to come with all, or only with one half (of them) *Dzl.* ༡༩༩, 5 (acc. to the manuscript of Kyelang); *ril-bu*, col. **ril-lu**, **small ball, globule, pill**, *ril-bur bsgril-ba srán-ma tsam* formed into a pill of the size of a pea *Lt.*; *ril-ma* globular dung of some animals, *byi-bai ril* mouse-dung *Mñg.* (where Piper longum is compared with it), *glá-bai ril* dung of the musk-deer; *lúg-ril* tirdles, sheep-pellets, *ša-ril* 1. dung of the argali *Ld.* 2. small meat-balls *C.* — II. 1. W.: **ril-če** (for *gril-ba*) **to fall**. — 2. *Bal.* **ril-čas** (for *sgril-ba*) **to wrap up**.

རིས་ *ris* 1. cognate to *ri-mo* and perh. to *bri-ba*: **figure, form, design**, *pádma-ris* the figure of a lotus-flower *Glr.*, *mig-mañ-ris-su bris-pa* *Glr.* painted like a chess-board; *skya-ris* the blank parts of a picture, *tson-ris* the painted parts of a picture *Cs.* — 2. *Cs.*: **part, region, quarter**, hence *mto-ris* **heaven**, v. *mto*; *dbañ-ris* share of power or of territory; *mña-ris* id. and n. of a part of

ུ་ ru

ར

རུ་བ་ rü-ba

Tibet; *pyogs-ris* party; *Cs.* has also: *rán-ris* one's own party, *ṣán-ris* another's party, *ris-can* partial, prejudiced, *ris-méd* impartial, indifferent, hence also *hermit*, because he ought to feel indifferent to every thing. — 3. *Sch.*: 'ris-su difference, *ris-su čád-pa* equality'(?). — 4. *ris-ṣza* symb. num.: 7, derived from the number of the great planets together with sun and moon.

ུ་ ru 1. *horn*, = *rwa*; *rá-ru* goat's horn, *lig-ru* ram's horn. — 2. parts of vessels etc. resembling a horn, e.g. the handle of a stew-pan *Mil.nt.*; **gó-ru** *C.* door-post. — 3. *part, division*, *dmág-gi* of an army *Stg.*, wing *Cs.*; of a country, *dbu-ytsán-ru-bži* *Mil.*; *ṣyás-ru* the right side or wing, *ṣyón-ru* the left side or wing, *ṣzuñ-ru* the middle part or centre *Cs.* — 4. as num. figure: 85.

Comp. *ru-dár* *Wdk*, *Mil.*, *ru-mtsón* *Sch.* military ensign, banner, colours, *ṣpyár-ba* to display, to hoist (a flag). — *ru-sná* division of an army *Sch.* — *rü-pa* 'troops, advanced posts of the enemy' *Sch.* — *ru-dpón* commander of a regiment, colonel.

ུ་ ru-*ná* *hatred, grudge, malice*, (of rare occurrence); *ru-*na*-can* spiteful, malicious.

ུ་ ru-*rtá* *Cs.*: 'a kind of spicy root'; in *Lh. Inula Helenium*.

ུ་ཐོག་ or རོག་ ru-*tóg* or ru-*rdóg* *Cs.* n. of a district in Tibet contiguous to Ladak; an extensive plain, east of lake *Paikōñ*.

ུ་*pa* v. *ru*.

ུ་པོ་ rü-*po* ram *W.*

ུ་བ་ or རེ་གུར་ rü-*ba* or re-*gur* a tent-covering made of yak's hair; *rü-ba-pa* a person living in such a tent; *rü-bai* *tsogs* a number of such tents, a tent-village.

ུ་མ་ rü-*ma* curdled milk, used as a ferment *C.*, *ṣó-mar* rü-*ma* blug-*dra* as when sweet and curdled milk are put together *S.g.*; as to its effect, it may also stand for leaven.

ུ་ཚར་ ru-*tsár* fringes *Ld.* = *ka-tsár*.

ུ་རྒྱ་ ru-*rakša* *Med.*; *Cs.*: a sort of berry.

ུ་ུ་ ru-*ru* *Stg.*; *Sch.*: a kind of deer; a species of fruit-trees.

ུ་ལེབ་ ru-*léb* 'flat-horn', acc. to *Sch.* the reindeer (*šá-ba* ru-*léb* the domesticated, and *bróg-gi* ru-*léb* the wild r.), more prob. the elk, v. *ka-ša*.

ུ་ག་གེ་ rug-*gé* appearing (?), *žin snum* rug-*gé* the field had a luxuriant appearance *Mil. nt.*

ུ་ག་པ་ rüg-*pa* 1. *Cs.* a kind of potato. — 2. *W.* to collect, gather, pluck, v. *sgrüg-pa*.

ུ་ཁང་ rün-*kan* *Cs.*: bake-house, kitchen.

ུ་བ་ rün-*ba* 1. vb. to be fit, calculated, suitable, right, and adj.: fit etc., gen. with termin., rarely with the root of the verb, *tsig di ṣjigs-su* rün this word is calculated to terrify, is terrible *Dzl.*; *btson-du* rün it is salable, vendible *Dzl.*; *slob-dpón-du* mi rün he is not fit to be a teacher *Dzl.*; *ṣžán-du* mi rün he is good for nothing else, but also in the sense: he is too good for anything else, nothing inferior can be offered to him *Glr.*; *grub rün-du* yód-*pa* one that is able to perform it *Tar.*; *mi rnyed mi* rün it must be procured by all means *Dzl.*, *mi byar mi* rün it must be done *Dzl.*; *nyál-du* mi rün it would not do to sleep *Dzl.*; *med kyañ* rün I (you etc.) can also do without (him) *Glr.*; *dei tse ytán-du* rün-*ñam* mi rün would it not be as well to let him go once more? *Dzl.*; *či-ltar* yíd-*čes-su* rün how can one believe you? *Dzl.*; **kon-čóg* zun zer mi rün* *W.* God cannot tell a lie; *di yañ* rün this, too, is correct, will do *Gram.*; *tsab* rün *tsam* it may perhaps be used instead *Wdn.*; *ná-lá* mós-*pa* ma byas kyañ rün-*ste* that they do not show me any honour is not so great a loss; but . . . *Mil.*; *dis* rün-*ñam* is that the right thing? will that do? *de-ltar* rün (*W.* *čóg*) well, let it be so! for aught I care! — 2. several other phrases with rün: a. *lus di či* rün why should we care so much for this our body? *Dzl.*; esp. *či ma* rün, preceded by *na* or (rarely) by *yañ*: why should

not...? i.e. o that! would that! རུ་འདི་པད་གི་
yin-na རུ་མའི་པ་ *ruñ* would that this were mine!
Thgy.; *ñai bú-mo min-na* རུ་མའི་པ་ *ruñ* I only
 wish, she were not my daughter! would it
 were not my daughter! *Pth.* b. *ruñ* = *yan*
 after a verbal root: *de tsam žig bsdad ruñ*
 though I have been sitting so long *Mil.*;
mi dgos ruñ though it is not necessary *Mil.*;
śes ruñ mi śes-pa ltar byéd-pa to plead ig-
 norance although one knows the thing *Mil.*;
či-la fug ruñ whatever may happen to me,
 = at all events, at any rate; *či yin ruñ* what-
 ever it may be *Mil.*; *log yin ruñ min ruñ*
 whether it be an erroneous (opinion) or not
Mil.; *ši ruñ yson ruñ* whether I live or die,
 living or dead *Pth.*; *gañ yañ ruñ, či yan*
ruñ whosoever he may be, whatsoever it
 may be, *frq.*; *sa ču gañ yañ rñn-ba-la* on
 earth, water or whatever it be *Do.* c. *mi-*
rñn-ba illicit, improper, unfit, v. above; *mi-*
rñn-bai *γzi bū* ten illicit actions, differently
 specified *Tar.* 33, 9, *Köpp.* I, 147, partly
 moral offences, partly only infractions of
 discipline; but *ma-rñn-ba, ma-rñns-pa* 1.
pernicious, dangerous, atrocious, as enemies,
 beasts of prey, malignant gods and spirits,
 reckless destroyers etc. 2. **spoiled, destroy-**
ed, ruined, *ma-rñn-bar byéd-pa* to destroy
 etc., *ma-rñn-bar gyür-ba* to be destroyed
 etc. *Dzl.*

རུ་ rud a falling or fallen mass, as: *ka-rúd*
 snow-slip, avalanche, *ču-rúd* deluge,
 inundation, flood (by the rupture of an em-
 bankment and the like), *sa-rúd* land-slide,
 descent of a great mass of earth; *rúd-zam*
 a snow-bridge, formed by avalanches.

རུ་རུ་ rub - ču prop. n., a district in the
 south of *Ld.*

རུ་པ་ rúb-pa to rush in upon, to attack, as-
 sault, *pyag žabs kün-nas rub - rúb*
γús-te rushing in upon him from every side
 in order to touch his hands and feet *Mil.*;
bzán-la rúb-pa to pounce on the prey, to
 fall upon the food *Glr.*; **do-rub tán-te sál-*
*čé** *W.* to kill with stones, to stone; **čog-*
*čig-la rúb-pa** *W.* to press or crowd together
 towards one side; *ka-rúb byéd-pa* to out-
 cry, to bear down by a louder crying *Mil.*;

go-rub-rúb dug *C.*, **go-rúb tan dug** *W.*
 they put their heads together; **šrod rub son*,
 or *mün-ču rub son** *W.* darkness draws on,
 night is setting in, for which in *C.* **sa rub*
*son** is said to be used, so that it might also
 be translated by to darken, to obscure.

རུ་ཤོ་ rub-śó currant *W.*

རུ་ rum 1. womb, uterus, = *mñal*, but less
frq.: *rum mi bde-ba* sensations of pain
 during pregnancy *Dzl.*, *rím-du žüg-pa* to
 enter into the womb. — 2. darkness, ob-
 scurity, *mün-pai rum Glr.*, gen. *smag-rím*.
 — 3. prop. n., Turkey, the Ottoman empire,
 the site of which is but vaguely known to
 the Tibetans, though some commodities from
 thence find their way to Lhasa; *rím-pa* a
 man from Turkey, a Turk; *rum-šam* (شام)
 Syria *Cs.*

རུ་ལ་ rúl-ba to rot, to get rotten, to become
 putrid, to turn rancid etc., *rúl-bar*
gyür-ba B., **rul čá-čé** *W.* id.; *o-ma rul*
son the milk is spoiled, *ka rul* the snow
 does no longer bear, **be rul** *W.* drift-sand,
 quicksand; *rul-skyür* 'sour by putrefaction'
Sch; *rúl-dri* a putrid smell; *rúl-po* for
hrúl-po Cs. — Cf. *drul-ba*.

རུ་ rus 1., *W.* *rus-pa*, lineage, family, *miñ*
dan rus ni di-ltar-ro their name and
 lineage are such and such *Glr.*; **ña-ran-ghi*
 (or *ña-ran dhan*) *ru-čig-pa* or *-dā-wā** *C.B.*,
rüs-pa čig-čig *W.* we are of the same fam-
 ily; *rus-γčig-pa ysód-pa* a murderer of
 persons related to him by blood *Lex.*; *tu-*
mi rus Lex.: *Thu-mi*, a family-name; *rus*
mtó-ba high extraction, *rus dmd-ba* low
 extraction *Cs.* — 2. v. the next article.

རུ་ས་པ་ rüs-pa (resp. *γduñ*) 1. bone, *rus-čäg*
 fracture of a bone *Med.*; *rüs-pai*
düm-bu prob. small bones of which the Ti-
 betan anatomy enumerates 360. — *mi-rus*
 human bone; *rkán-rus* bone of the foot;
mgó-rus bone of the skull; *rüs-pai rgyan*
Mil. a decoration of terrifying deities and
 magicians, consisting of human bones sus-
 pended from the girdle; *rüs-pai rgyan drug*
Pth., the like ornament, but fastened to six
 different parts of the body, the top of the

head, the ears, the neck, the upper arm, the wrists, and the feet; *rus bol-ba* mentioned as a morbid symptom *Lt.*? — 2. the stone of apricots and other stone-fruits *C.*, *W.*; grape-stone *Wdñ.* — 3. energy, *snyin-gi Mil.*, gen. *snyin-rus* q.v. — 4. v. *rus.*

Comp. *rus-krän* skeleton, **rus-tän tsóg-se** *W.* he is nothing but skin and bones. — *rüs-ku Lt.* bone-broth(?). — *rus-gróg Sch.*: a dry bone (?). — *rus-bèüd Lt.*? — *rus-nád W.* caries. — *rüs-bu* 1. small bone. 2. bones in general *Dzl.* — *rus-tsád, rus-tsód Med.*? — *rus-šiñ* 1. *Sch.* firmness, perseverance, repentance. 2. n. of a part of the body (?) *Lt.*

ར་ re 1. indefinite num. or pron., **single, a single one, some** (persons), **something; one to each, one at a time, re-ré or re every, every one, every body, each, rán-la bu re méd-na yid-pam-pa re yón-gi dug, dés-na khyéd-la-añ bu re dgos** despair comes from having no son, therefore you, too, should have a son *Mil.*; *yud re* for a moment, = *yud tsam Thgr.*; *lan re lan ynyis* once or twice *Mil.*; *mi bryya re tsam zön čög-pa* (a horse) sufficiently (large) for being mounted by about a hundred men *Glr.*; *lo re tsam ma-ytögs* with the exception of one year about *Glr.*; *ras-gos-rkyän re* a single cotton garment *Mil.*; *čos-brél re* a small amount of spiritual instruction *Mil.*; *W.*: **bal re** some wool, **šü-qu re** some paper (= *žig*), **kü-šu re** some apples; *bèü-la jür-pa re ytäd-nas* handing to each of the ten a *pür-pa Pth.*; *lág-na dön-tse re-ré yod* in each of his hands there was a gold-coin *Dzl.*; *nyin ré-la séms-can kri re bsad Glr.* he slaughtered every day 10 000 living beings, *ra lia lia bsad* five goats (every day); *mi res lug re bsad* each man killed one sheep *Glr.*; in a somewhat different sense: **lo ré-ne lo re čün-se yod** *W.* they grow smaller from year to year; *nyuñ re* little at a time *Glr.*; *re-re ynyis-ynyis* one and all, one with another, indiscriminately *Mil.*, *re-re-bžin-gyi mgo* every single person's head *Tar.*; *re žig somebody, something; some* (persons), **a little; (with or without *dus*) a little while, re žig**

sdod wait a little! *Dzl.*; *re žig èig-na* after a little while, *Bhar.* 37; **once, one day, one time, at a future time**, also *dus re žig-gi tše Pth* — 2. **mutual, reciprocal** (in this sense it is perh. to be spelled *res*, though it is certainly cognate to *re*), *dpon slob re kan byuñ Mil.* there arises mutual discord between teachers and disciples *Mil.*; **different, differing?** *ré-lta-bu* 'of a different kind or nature' *Sch.* — 3. sbst. a. the wooden parts of a door, *re bži* the four parts of a door-frame, *yá-re* the head-piece, the lintel, *má-re* the sill or threshold (= *yá-tem* and *má-tem*), **yá-re má-re dal ton** *W.* pull it down entirely! *logs-ré* the side posts (*C. sgo-ru*). b. v. *re-mos* and *reu*. — 4. In such forms as *mór-ra-re, mčis-sa-re, gyúr-ta-re* (*Dzl. UŁ, 1. ᠓᠙, 9. ᠓᠙, 2*) it may be rendered by an adverb, as: certainly, undoubtedly. — 5. vb., v. *red-pa* and *ré-ba*. — 6. particle, mostly put between two closely connected words: *nyams-re-dgá, blo-re-bdé Glr., zo-re brygál, skyug-re-lóg, že-re-žigs, yi-re-müg, don-re-čün, snyin-re-rjé* (this last very freq.), without essentially modifying the signification, yet only used in emphatic speech. — 7. num. for *drug-ču* in the abbreviated forms of the numbers 61 to 69. — 8. num. figure: 115.

ར་སྐྱོན re-skán (etymology?), acc. to the passages which came to my knowledge a strong negative (like *οὐ μὴ*), **by no means, never, yon re - skan Mil.** freq., that can never happen, that is absolutely impossible (parallel to *yon mi srid*); *tsim-par gyur re-skán* they never can be satisfied with it *Tar.*

ར་སྐྱོན re-skón n. of a bitter medicinal herb.

ར་ཁྱེ re-ká *Sch.* a picture, painting.

ར་ཁམན re-kán v. *re-ba*.

ར་ཁམན re-kán *Sch.*: *re-kán byuñ-ba* to be not too much (?).

ར་གུར re-gur v. *ré-ba* sbst.

ར་གྲོན re-grón addition, increase.

རེ་ལྷགས་པ་ or རེ་ལྷགས་པ་ *re-lcags-pa* or *reu-lcags-pa*, *Med.*, a mezereon with white blossoms in the South-Himalaya, of which paper is made.

རེ་ཏོ་ *ré-to* pumpkin *Kun.*

རེ་དོགས་ *re-dogs* v. *ré-ba*. vb.

རེ་ལྷེ་ *re-lde* v. *ré-ba* sbst

རེ་སྒྲམ་ *ré-snám* v. *ré-ba* sbst.

རེ་འཕགས་ *re-págs* prop. n., **Triloknath**, a much frequented place of pilgrimage in Chamba, with a famous image and sanctuary of *Avalokiteśvara*.

རེ་ག་ *ré-ba* Cs. sbst., also *ré-bo*, acc. to some *sbré-bo*, *W.* **re-snam**, Cs. sack-cloth, a kind of cloth of yak's-hair, a tent-cloth (also *re-lde* and *re-yól* Cs.); *re-gúr* a tent of such cloth.

རེ་ག་ *ré-ba* I. vb., 1. **to hope**, *fams-cád mtón-du reo* all hoped to see *Dzl.*; *dé-la pán-du ré-nas* hoping it might be good for it *Mil.*; *sú-la re* in whom should they place their hope, in whom should they trust? *lon yód-du ré-la* whilst you are hoping still to have time (enough) *Mil.*; *ré-ziñ ltós-pa* to look up full of hope *Glr.* — 2. **to wish**, v. II. — 3. to beg, to ask alms, **to go a begging**, for victuals, **ko ré-a-la yon** *W.* he comes to beg.

II. **ལྟ་མཁན་** sbst. **hope; wish**, frq., *ré-ba skón-ba*, *ré-ba sgrüb-pa* to fulfil a hope; *rnyéd-pa*, *tób-pa* to get it fulfilled, to obtain what one has hoped for, *ré-ba ltar gyur* it goes to one's wish, as well as one could wish; *ré-ba dan ldán-pa* hoping, full of hope, *ré-ba méd-pa* hopeless, despairing.

Comp. *re-tág* v. *tág-pa*. — *re-dogs* hope and fear, *re-dogs med* being without hope and without fear (the principal aim and prerogative of ascetics) *Mil.* — *ré-(bai) ynas* Cs.: room for hope; prob. also = *ré-sa* the person or thing whereon one's hopes are placed C., *W.*

རེ་མོས་, རེ་ས་མོས་ *ré-mos*, *rés-mos* **turn, series**, or more accurately: the order or change of the series, *niéd-la*

sdug-pai ré-mos bab then misfortune came to be our turn *Mil.*; *re-mos-su Pth.*, **ré-mos cós-la** *Ld.* by turns, alternately, e.g. to strike one's breast with the hands; **ré-mos ré-mos** *W.* by degrees, gradually; *re-móns* id. *Ma.*

རེ་ཞིག་ *ré-žig* v. *re* 1.

རེ་རལ་ *re-rál* n. of a medicine *Med.*

རེ་རུ་ (རས་རུ་?) *re-rú (ras-ru?)* *W.* the spread- or warp-beam of a loom.

རེ་ས་ *ré-sa* v. *ré-ba*.

རེག་ *reg* 1. *Sch.*: *reg-yzig-pa* 'notes taken down, and extracts made, during a course of study'. — 2. v. the following article.

རེག་པ་ *rég-pa* I. vb., 1. (*W.* **rág-če = nyüg-če**, the latter being more in use) **to touch**, to come in contact with, *lág-pa sá-la gar rég-par* where his hands touched the ground *Dzl.*; *rhun yál-ga-la rég-na* when the wind touches the branches *Dzl.*; *ká-reg-pa* c.dat.: to eat, to taste, to take, *dug-la-ká-reg ré-ba yod* in taking poison there is hope, (viz. so bad are the times) *Ma.*; **tsá-big žal rag dzod* or *žál-la rag** *W.* please, taste a little of it! *sá-la kru gañ tsam-gyis ma rég-par byón-pa* to walk not touching the ground by an ell, i.e. to move in the air, about a cubit distant from the ground *Pth.*; *rég-pa-med-pa* intangible, unapproachable, out of reach, *Glr.* — 2. to feel, to perceive Cs.? — II. sbst. *reg* (prob. only abbreviation of *reg-bya*) feeling, touch, sense of feeling *S.g.* 10, 5?

Comp. *reg-dug* ('poison that has entered the body by contact') *S.g.* 29, is said to signify now in C. venereal disease, syphilis. — *rég-bya* 1. what is felt or may be felt, anything palpable or tangible, *reg-bya mi tsor* what may be felt is felt no longer *Wdn.* 2. **feeling, sense of feeling**, *págs-pa-reg-bya* the feeling of the skin, *lús-po pyiñ rég-bya grán-la* whilst the outside of the body appears cold to the touch, *rég-bya-rtsub* rough to the touch *Med.* — *rég-ma* Cs. n. of a goddess.

རེན་བ་ *ren-ba*, pf. *rens* to be stiff, hard, rigid, *rmai ren sbyans* to remove the hard parts, of a wound (to clear, to cleanse) *Wdn.*; **rans son** *W.* (the blood) has coagulated, congealed, also of a dead body: it has grown stiff; **rans-te dad dug** *W.* he makes himself stiff, he struggles against; *rens - pa* solid (opp. to liquid), coagulated, stiff, hard; *rens-par byed-pa* to make hard or stiff; fig.: stiffnecked, obstinate, unwilling, *Do.*

རེན་བ་ *ren-bu* 1. **pastil** for fumigating *Lt.*, v. *spos.* — 2. *Sch.*: separate, not belonging to anything else.

རེན་ས་ *rens* sometimes for *rans*, v. *nyin-rens*, *to-rens*.

རེན་ས་པོ་ *rens-po Sch.* alone, single.

རེད་པ་ *red-pa* 1. **to be**, = *yin-pa*, in *Sp.* and *C.*, rarely in *B.*; also *ré-pa* (*ré-ba*) is met with; *klyed pnyugs-rdzi ma red rdo-rje-sems-dpar snan* you are not a herdsman, no, you are *Vajrasattva* (viz. a deity)! *Pth.*; **čan yd'-pa re' mé'-pa re'**? is there any beer here or not? *C.* — 2. *Cs.*: **to be ready**, *red mda* a ready arrow *Cs.*; *red dan ma red rma* a healed wound and one not yet healed (?) *Sch.* — 3. **to be withered** *Ts.*

རེད་རེད་པ་ *reb-réb-pa Sch.*: **to be in a great haste** or **hurry**, **to be very zealous**, *W.*: **reb log cò-čè** to do something wicked again and again.

རེད་པ་ *rem-pa* vb. and adj. (to be) strong, vigorous, durable, sound, hearty, of men and animals, **rem-pa son** *W.* now I feel strong again; **gyóg-pa dül-čè-la rem-pa cò!** *W.* exert yourself to walk fast! *čos spyod rem* show your ability, in performing ceremonies or incantations *Mil.*; *rem-čig rem-čig dré-tsogs-rnams* be strong, ye hobgoblins, show your power; do your best! (ironically) *Mil.*

རེུ་ *reu Mil.* prob. **panel** or **square**, of a wainscoted wall, of a chessboard etc.; *re(u)-mig* id.

རེ་ར་ *rer* termin. of *re*, to each individually; ... a piece.

རེས་ *res* 1. inst. of *re*. — 2. **change**, **turn**, **time**, **times**, *da ned byéd-pai rés-la báb-ste* it being now our turn of acting *Dzl.*; **dí-rin ču-ré koi yod** *W.* to-day it is his turn to irrigate (the field); *res byéd-pa* with verbal root, to do a thing by turns with another person, *čan-la tuñ-rés byéd-pa*, resp.: *skéms-la ysol-rés mdzád-pa* to vie with one another in drinking beer *Glr.*; *skyes bul-rés byéd-pa* to send mutual presents to one another *Glr.*; *res jóg-pa* to change *Sch.*; *rés-kyis* relieving one another (in service), doing (a thing) alternately or by turns, e g. *nyál-la méł-tse byéd-pa* to sleep and to keep watch *Dzl.*; *res* is also used as an adv.: 1. *res čè res čuñ* now great, now small, or partly great, partly small; *res yod res med* at one time it is there, at another not *Cs.* 2. at a time, every time, distributively: *res pye túr-mgo re tsam gams* I always take the tip of a spoon full of meal at a time *Mil.*; *res yčig* once, once upon a time *Tar.*, *res ga* sometimes, *res . . . res* now — now, at one time — at another, frq.; **lu-ré** *W.* a change of singing, an alternative song; *rés-mos* v. *re-mos*; *res-yzá* a changing (wandering) star, a planet *Cs.*; *res-grogs-zla-skár* the stars with which the moon is successively in conjunction *Sch.*

རེས་པོ་ *rés-po* old, v. *bgre-ba*.

རོ *ro* I. sbst. **taste**, **flavour**, **savour**, *Ka-ro* id.; *ro-myón-ba* to taste; six different kinds of taste are distinguished: *mñár-ba* sweet, *skyúr-ba* sour, *lán-tswa-ba* salt, *ká-ba* bitter, *tsá-ba* acrid, *bská-ba* astringent, and the medicines accordingly are also divided into six classes; *ro bryga dan ldan-pa* of a hundred-fold taste, i.e. of the most exquisite and manifold flavour, frq. — II. sbst. 1. also *ró-ma?* resp.: **spur**, **dead body**, **corpse**, **carcass**, *mí-ro* a dead man, *rtá-ro* dead horse, *srin-bui ro* dead insects *Dzl.*; *ro srég-pa* to burn a corpse. — 2. **body**, v. comp. — 3. **residue**, **remains**, **sediment**, *tság-ro* (or *tság-ro*) that which remains in a sieve or filter, impurities, husks etc., *já-ro* tea-leaves in a tea-pot, *tsil-ro* the remains of bacon after having

been fried, greaves; *gál-ro*, *rdó-ro*, *sá-ro* rubbish; *skúd-ro* the ends of threads in a seam; v. also *ro-tó*.

Comp. *ro-kān*, col. **rom-kān** place for burning or burying the dead, a favourite spot for conjurations and sorceries. — *ro-grīb* defilement by contact with dead bodies. — *ro-rgyáb* back, back part *Lt.* — *ro-sgám* coffin. — *ro-tó* *Ld.* (= *ro* II, 3) residue; **rañ-sii ro-tó** wax; **sig-pe ro-tó** ruins of walls. — *ro-stód* the upper part of the human body, chest and back *Stg.*; esp. back *Mil.* — *ro-dóm* fees given to the Lamas for performing the burial or cremation ceremonies *Mil.* — *ro-búg* *Sch.* grave, tomb. — *ro-mýags* v. *myags* — *ro-smád* the lower part of the body *Med.*, *ro-smád sbrül-du* *kyil-ba* the lower part of the body like a winding serpent *Wdk.* — *ro-rás* cloth of cotton for wrapping up a dead body before cremation; upon it incantations are frequently written against demons and malignant spirits *Pth.* — *ro-lañs* = *वेताल* (evil) spirit, or goblin that occupies a dead body (*Will.*) *Tar.* 158. — *ro-šin* wood for burning a dead body.

རོ་ནེ་ ro-nyé *Stg.* = *ra-nyé*, *ža-nyé* lead.

རོ་མ་ ró-ma 1. sometimes for *ro* *Cs.*, *Schr.*
— 2. v. *rtsa* I.

རོ་ཙ་, རོ་ཙ་འ་ ró-tsa, ró-ytsa sexual instinct, carnal desire, lust *Med.*, *ró-tsa skyéd-pa* to excite, to increase the carnal appetite by medicine *Cs.*; also: to feel it; *ró-tsa-ba* 1. voluptuous, sensual, lustful *Mil.* 2. exciting or animating the sexual instinct *Wdn.*

རོ་ག་པོ་ róg-po 1. *C.* black, cf. *bya-* and *pó-róg*. — 2. *W.* = *rág-pa* reddish, yellowish-brown, of rocks. — *róg-ge-ba* shining dimly; *žal dzum-nág róg-ge-ba* with a face glowing gloomily as it were *Mil.nt.* — *rog-róg* 1. *C.* jet-black. 2. 'dark-grey' *Sch.*, prob. = *róg-po* 2. — 3. *rogue*, *villain* *Cs.* (a man of dark deeds?).

རོ་ག་ས་ rogs, vulgar pronunciation of *gogs*, friend, companion, associate, assistant v. *gogs*; *rogs-méd yéig-pa* quite alone *Pth.*; **rog-rám čó-čé** *W.* = *ra-mda byéd-pa*; **róg-*

*po** *Ld.* adulterer, **róg-po čó-čé** (of a husband) and **róg-mo čó-čé** (of a wife) to commit adultery.

རོ་ན་ rón narrow passage, defile, cleft in a hill, also valley; *brag-rón* dell or chasm between rocks, *ravine*, *rón-rtsub* a rough country full of ravines, so Tibet is called *Glr.*; *rón-yul* id.; *rón-mi*, *rón-rta*, *rón-lèan* a man coming from, a horse bred in, a willow growing in such a country.

རོ་ད་ rod pride, haughtiness *Ts.*

རོ་ད་པ་, རོ་ད་པོ་ ród-pa, ród-po stiff, unable to help one's self, *ród-lèi-ba* *Sch.* id.; *Ld.*: **rod-da-rod-dé** of decrepit or sick people.

རོ་མ་ཁ་ róm-kān *W.* for *ro-kān*.

རོ་མ་པོ་ róm-po *W.* (for *sbóm-po* *C.*, *B.*) thick, big, stout, of men, trees, sticks; massive, massy, plump; deep, of sounds, opp. to *prá-mo*. — *róm-yig* type, types, letters used in printing, opp. to *pra-yig*, v. *yi-ge*.

རོ་ལ་ rol 1. side, only in the comp.: *nān-rol* inside, *pyi-rol* outside, *prá-rol*, *tsu-rol* etc.; *māl-gyi pyi-rol* the outside of the bed (e.g. has been soiled) *Glr.*; mostly as postposition: *yāns-pa-čan-gyi nān-rol-na* within the town of *Yan-pa-čan*; *nān-rol-nas būl-ba* to reach, to hand from within *Dzl.*; *čui prá-rol-na*, *tsu-rol-na* (or *tsu-rol-tu*) on the other side or on this side of the water; *gyás-rol*, *gyón-rol* the right side, the left side; also in a looser sense: *pyi-rol-tu bzun-ba* to look upon a thing as externally or really existing *Mil.*; often pleon.: *snón-rol-nas before*, previously *Thgy.*; *rog-rol-tu* for *rog-tu* after *Pth.*, *Tar.*; *dī-nas nyi-ma-nūb-kyi pyóg-s-rol-na* to the west from here. — 2. *Sch.*: *rol(-tu) bsád-pa* to destroy completely, to kill on the spot(?). — 3. (*Cs.* also *rol-mo*) furrow; *rol rmód-pa* to make furrows, to plough.

རོ་ལ་ད་ ról-rta *Sch.*: the near horse in a team, the right-hand horse.

རོ་ལ་པ་ ról-pa = *sprül-pa*, v. *ról-ba* 3.

རོ་ལ་བ་ ról-ba 1. to amuse or divert one's self (synon. with *rtse-ba*), thus one of the twelve actions of a Buddha is *btsun-moi kōr-*

du ról-ba diverting himself with his wives; *bdag-yód dan ról-ba* to divert one's self with a married woman (sensu obsc.) *Schr.*; in *rgya-čér-ról-pa* (v. sub *rgya*), and in *ról-pa bkód-pa* (the n. of a certain kind of contemplation *Gyatch.*), it is used for **ललित**, playing. — 2. **to take, taste, eat, drink**, *srin-mo krág-la ról-ba* witches or ogresses reveling in blood *Mil.*; *ról-pai stabs-su bžugs* there he sits with greedy mien. — 3. = *sprül-ba* **to practice sorcery, to cause to appear** by magic power, *rnám-par ról-pa* = *rnám-par sprül-pa*; *yé-šes ról-pai kyeu lia Pth.* for: *yé-šes-kyi sprül-pa* incarnations of the divine Wisdom; *rol-pai mtso* prob. **enchanted lake**, occurs in the description of the Sumeru, but no Lama seemed to know its exact meaning. — 4. vulg.: **to thrash, to cudgel**.

རོལ་མ་ ról-ma 1. v. *rol* 3. — 2. col. for *sgról-ma*.

རོལ་མོ་ ról-mo (cf. *ról-ba* 1). 1. **music**, *ról-mo byéd-pa*, *W. *cò-čè**, to make music, *ról-mo spyád-pa Sch.* id. — 2. **musical instrument**, = *ról-moi ča-byád Dzl.*, *ról-ča Cs.*, in *W.* esp. cymbal.

ལྷོ་ and ལྷོ་ལྷོ་ *rla* and *rlag* sometimes for *bla* and *glags*.

ལྷོ་ལྷོ་ལྷོ་ rlag-pa v. *rlóg-pa*.

ལྷོ་ལྷོ་ལྷོ་ལྷོ་ rlan̄s-pa vapour, steam, *ka-rlāns breath, exhalation, *ka-lān tāt-čè** to breathe, to exhale *W.*; **gai-lān** cloud-like snow-drifts on high hills, *ču-rlāns* steam, watery vapour; *rlāns-ču dōn-pa Schr.* to distil.

ལྷོ་ལྷོ་ rlan 1. **moisture, humidity**, *rlan spān-ba* to avoid the wet *Med.*, *rlan steñ nyāl-ba* to sleep in the wet *Lt.* — 2. **a liquid**, *rlan-rlónid.*, *rlan-rlón čañ* the liquid (called) beer *Lex.*; *rlān-čan* moist, wet, humid, e.g. a country, *rlan-méd* dry. Cf. *rlón-pa*, *brlan*.

ལྷོ་ལྷོ་ལྷོ་ལྷོ་ rlab̄(s)-pa *Sch.*: 'to remove, to clear away'.

ལྷོ་ལྷོ་ལྷོ་ rlab̄s wave, billow, flood, *rgyā-mtsoi rlab̄s Med.*; *ču-rlābs* and *dba-rlābs* or *rba-rlābs* = *rlab̄s*; *dus-rlab̄s* ebb and flood, tides *Stg.*; *rlab̄s pyó-ba* or *krúg-pa* the tumult of the waves *Cs.*; *rlab̄s-po-čé* or *rlab̄s-čén*,

Lex.: **महोर्मि**, a large wave or billow, a rolling swell of the sea, surf, surge; also fig.: a high degree, e.g. of diligence *Thgy.*

ལྷོ་ལྷོ་ལྷོ་ rlam̄-pa v. *rlóm-pa*; *rlam-kyér Sch.* pride(?).

ལྷོ་ལྷོ་ལྷོ་ rlig-pa, resp. *ysan-rlig*, **testicle, stone**, *byin-pa*, *phyid-pa*, *W. *tón-čè** to castrate, emasculate (a man), to cut or geld (an animal), *rlig-pýün*, *rlig-méd* castrated, emasculated, *rlig-čan* having testicles, *rlig-γčig-pa* having only one testicle; *rlig-bu*, *rlig-šubs* scrotum; *rlig-skrāns* swollen testicles; *rlig-rlügs Lt.*, *rlig-blügs S.g.*, id. (acc. to *Cs.*).

ལྷོ་ལྷོ་ལྷོ་ rlin̄s *Sch.* good, quick, cf. *brlin̄-ba*.

ལྷོ་ལྷོ་ rlid *Sch.* a closed leather-bag.

ལྷོ་ལྷོ་ལྷོ་ rlid-bu *Sch.*: 'a whole, a lump or mass'; but this seems not applicable in the phrase *dūd-groi rlid-bu Lex.*, and otherwise it is not known to me.

ལྷོ་ལྷོ་ལྷོ་ལྷོ་ rluḡ(s)-pa 1. *Cs.*: 'to purge, mñal rluḡs-par byéd-pa to cause an abortion, *rluḡs-byéd* purging, procuring abortion; *rluḡs-ma Sch.*: 'the casting out, effusion'; acc. to one *Lex.* excretion of indigested food. — 2. *Ts.*: to overthrow, to pull down, v. *lug-pa*.

ལྷོ་ལྷོ་ལྷོ་ rluñ वायु 1. *W. rluñ-po* breeze, wind, *rluñ ló-ma-la reg* the wind touches the leaves *Dzl.*, *rluñ-gis skyod* (a thing) is moved by the wind *Dzl.*, blown away by the wind *Gl̄r.*; **luñ lai* C.*, **lün-po pu dug* W.*, the wind blows, also for: there is a draught (here); **lün-rag mán-po yon dug* W.* one feels the wind (here) very much; *rluñ čén-po Mil.*, *drág-po* a high wind, a gale; *šar-rluñ* east-wind etc., *čar-rluñ* rain and wind; *skām-rluñ* a dry wind *Cs.*; **lün-po yób-čè** *W.* to fan; *og-luñ* wind (from the stomach), flatulence *Lt.*; fig.: *lās-kyi rluñ-gis dēd-de* impelled or pushed on by the wind of actions, i.e. involved in the consequences of one's actions; and in a similar manner in other instances, frq. — 2. **air**, atmospheric air, *rluñ-gyi dkyil-koṛ* atmosphere; *rluñ-gi sprül-koṛ* air-pump *Cs.*, *rluñ-gi gru* air-balloon *Cs.* — 3. in physiology: one of the

three humours of the body (v. *nyés-pa*) supposed to exist in nearly all the parts and organs of the body, circulating in veins of its own, producing the arbitrary and the involuntary motions, and causing various other physiological phenomena. When deranged, it is the cause of many diseases; esp. of such complaints the origin and seat of which is not known, as rheumatism, nervous affections etc. This *rluñ* or humour is divided into five species, viz.: *srog-dzin* cause of breathing, *gyén-rgyu* faculty of speaking, *k'yab-byéd* cause of muscular motion, *menmyám* of digestion and assimilation, *tur-sél* of excretion; *rluñ-las gyúr-pa yin* (the disease) arises from *rluñ Glr.*; *rluñ-gis bzün-ste* = *rluñ-nád-kyis btáb-ste*. — These notions concerning *rluñ* are one of the weakest points of Tibetan physiology and pathology. — 4. in mysticism *rluñ dzin-pa* seems to be = *dbugs bsgyán-ba*, and to denote the drawing in and holding one's breath during the procedure called *γtum-mo* (q.v.), which is as much as to prepare one's self for contemplation, or enter into a state of ecstasy *Mil.*; *rluñ séms-la dbañ töb-pa Mil.*, frq., is said to imply that high degree of mystical ecstasy, when *rluñ* and *sems* have been joined into one; he who has attained to the *mgyogs-rluñ* is able to perform extraordinary things, e.g. with a heavy burden on his back he is able to run with the greatest speed, and the like. —

Comp. *rluñ-rta* the airy horse, n. of little flags, frequently to be seen waving in the wind on Tibetan houses, on heaps of stones, bridges etc. The figure of a horse which together with various prayers is printed on these flags signifies (acc. to *Schl.* 253) the deity *rta-mčog*. Huc also mentions superstitious practices that may be called *rluñ-rta*. — *rluñ-mdá Sch.* air-gun. — *rluñ-nád* disease caused by *rluñ*, v. above. — *rluñ-dmár*, *rluñ nág-po* prop. dust-storm, a storm whirling up clouds of dust; further: **storm**, **tempest** in general, also a gale at sea *Glr.* and elsewh. — *rluñ-tsub* whirlwind, **snow-storm** *Mil.* — *rluñ-séms* v. above, *rluñ* 4. —

rluñ-sér, *rluñ-bsér-bu*, *rluñ bsir-ba*, a violent wind *Cs.*

ལྷོ་ལྷོ་ *rlubs* 1. in *C.*: **corner**, **hole**, **place for hiding** a thing; *Lex.*: *kui-bui rlubs*. — 2. *Sch.*: **ditch**, **pit**, **pool**, **abyss**, *mei rlubs* fire-pool.

ལྷོ་ལྷོ་ *rlóg-pa*, pf. *brlags*, fut. *brlag*, imp. *rlog(s)*, *brlag*, vb. a. to *ldóg-pa*, 1. to **overthrow**, to **destroy**; *fál-bar* or *rdál-du rlog-pa* to reduce to powder, to destroy entirely *Thgy.* and elsewh.; *rtsa-ba-nas*, or *rnám-par*, to annihilate, e.g. all the infidels *Pth.*, to **break**, to **smash** e.g. a vessel *C.*; to **lose** *C.*, **á-ma lag-son** I have lost my mother *C.*, **lug čig lag son** one sheep has perished *C.* — 2. fig. to **pervert**, to **infatuate**, *nyés-pai dri-mas yóns-su brlāgs-te* quite corrupted by the filth of sin *Dzl.*; *čün-mar dzin-pai bsám-rlags-tso* those infatuated by thoughts of marriage *Glr.*; *brlāg-po* **foolish**, **stupid**, of a little child *Thgy.*

ལྷོ་ལྷོ་ *rlon* sometimes erron. for *klon* or *lon*.

ལྷོ་ལྷོ་ *rlón-pa* I. 1. adj. (*Cs.* 'moist') *W.* **wet**, *tsaṅ-rlón* quite wet, wet through; hence of meat, vegetables and the like, **fresh**, **green**, **raw** *B.* and col. — 2. vb., pf. and fut. *brlan*, to **make wet**, to **moisten**, *čus*, *čar-pas* *Dzl.*

II. *Sch.*: to **answer**, with *lan*, also *glón-pa*, *ldón-pa*, *blán-pa*, *zlón-pa*.

ལྷོ་ལྷོ་ *rlób-pa*, pf. *brlabs*, fut. *brlab*, imp. *rlobs*, v. *byin*.

ལྷོ་ལྷོ་ *rlóm-pa* I. vb., pf. *brlams*, fut. *brlam*

1. to **be proud of**, to **glory in**, to **boast of**, with termin., *bder rlóm-pa* to boast of one's good fortune, *γčig-par* or *γčig-tu rlóm-pa* to be proud of the identity with ... *Tar.* — 2. to **love**, to **adhere to**, to **be attached to** *W.*, to **strive after**, *γžán-gyi nór-la*. — 3. to **be possessed**, of demons, *γdón-gyis brlāms-pa* *Lt.* — II. sbst. **pride**, *bsags kyañ rlóm-pas kyer* if perhaps (any merit) has been gathered, it is taken away again by pride *Mil.* — Deriv. *rlóm-po* a **boaster**, an arrogant person *Cs.*; *rlóm-sems* **pride**, **arrogance**.

བླ་ལྷོ་ (ལྷོ? *Cs.*) *brla* (-bo?) the **thigh**, *brla ná-ba* a pain in the thigh *Do.*, *brla γyas*

བརྒྱག་པ་ *brlág-pa*

ལ

ལ་ *la*

the right thigh *Glr.*, *brla-rkán* femoral bone (*Sch.*: hip-bone?). **brla-kuñ** groin *W.*; *brla-bar* *Sch.*: junction of the legs, genitals; *brla-rús* femoral bone; *brla-śá* muscular part of the thigh; *brla-súl* *Cs.*: 'side of the thigh'.

བརྒྱག་པ་ *brlág-pa* v. *rlóg-pa*.

བརྒྱང་བྱོ་ *brlân-po* *Lex.* and *Sch.* abusive word, invective, abusive language (*Sch.* also: 'rude fellow, brute?'), *rtsub-brlân-ba ma yin-pa* refraining from abusive language *Thgy.*; *brlân-po-rnams byéd-pa* to make use of such language *Stg.*; *brlân-spyód byéd-pa* to be coarse, churlish *Sch.*

བརྒྱན་པ་ *brlân-pa* v. *rlón-pa*.

བརྒྱབ་པ་ *brláb-pa* v. *rlób-pa*.

བརྒྱམ་པ་ *brlám-pa* v. *rlóm-pa*.

བརྒྱུང་བ་ *brlîn-ba* *C.* firm, secure, safe (*Sch.*: quick?), *brlîn-po* id., both of men and things, **lin-gnyi jhe-la kur** *C.* carry it safely, carefully! *brlîn-lóg* *Sch.*: confused, disorderly, not to be trusted.

བརྒྱུག་པ་ *brlûg-pa* *Sch.*: = *mdzá-bo* friend, assistant, helper; one *Lex.* explains *bló-brlûg* by *grogs*.

བརྒྱུབས་པ་ *brlubs* v. *rlubs*.

ལ

ལ་ *la* 1. the letter l. — 2. numeral: 26.

ལ་ *la* I. sbst. mountain pass, road or passage over a mountain, *lai gyen* the up-hill road or ascent of a mountain, *lai tur* the down-hill road or descent *Cs.*; *la rgál-ba* *B.*, *C.* (*W.*: **gyáb-čē**) to cross a mountain pass; *lá-la gró-ba* *Cs.* id.

Comp. *la-rkéd* or *skéd* the declivity or slope of a mountain pass. — *la-ká* the highest point of the pass, *la-mgó* the head, or top, of a mountain pass. — *la-sgó*, *Sch.*: 'turnpike of a pass'. — *la-yèán-pa* a collector of duties on a ghat or pass *Cs.* — *la-čün* a small pass *Glr.* — *la-mjüg* = *la-rtsa*. *la-stón* v. *stón-pa*. — *la-tóg* = *la-rtsé*. — *la-rtśá* (*W.* **lar-sa**) foot of a mountain pass *la-rtśé* (*W.* **lar-sé**) top of it. — *la-śán* *Sch.*: = *la-rkéd*.

II. sbst., also *lá-ba*, wax-light, wax-candle, taper, from the Chinese *láh wax*, *C.*

III. In compounds for *la-püg* and *la-ča*.

IV. postpos. c. acc. 1. denoting local relations in quite a general sense, in answer

to the questions **where** and **whither**: *sá-la gré-ba* to roll (one's body) on the ground, *sá-la gríl-ba* to fall down on the ground, *nám-mka-la pág-pa* to rise to heaven, *nám-mka-la púr-ba* to fly in the air, *mé-la* at, on, in, to, the fire, *rí-la* on, to, the mountain, *čü-la* in, into, to, on, the water, *śár-la* to, towards the east, eastward (e.g. to look), *bód-la* in, to, Tibet; also where we should say: from, as: *ynám-la ká-ba bab* snow falls from heaven, *rtá-la bab* he alights from his horse, *brág-la mčóns* he leaps down from the rock *Dzl.*, *lús-la krag byin-pa* to draw blood from the body by scratching. This latter use of *la* occurs so frequently, that it cannot always be looked upon as a misspelling for *las*, though this would be the more exact word. — 2. with reference to time: *žag ysúm-pa-la* on the third day, *lo nyi-śü-pa-la* in the twentieth or during the twentieth year, *zlá-ba ysúm-la* (finish it) within three months *Glr.*, *pyag dán-po-la* at, during, the first obeisance *Glr.* — 3. in other bearings: *dé-la rtén-nas* (prop. relying

on, keeping to) relative to, with respect to, in consequence of; also *dé-la*, without *rtén-nas* id.; with verbs expressing feelings of the mind: **at, off, concerning** etc., *dé-la dgá-steglad* of, rejoicing at it; *sdig-pa-la, dzém-pa* to be afraid of sin; *ma byün-ba, di-laydams-ñág ysol* to be asked advice with respect to this not having been done *Mil.*; in introducing a new subject: *rgyál-sa me-nyág-la šór-bai lo-rgyüs-la* now, as to the fact of the supremacy having been transferred to *Tañ-gud*, it . . . *Glr.*; in headings of chapters etc., e.g. *glin bzii min-la* names of the four parts of the globe *Trig.*; *če-čün-gi tsad-la* with respect to size *Glr.*; *bre-srán-la pyo mi byéd-pa* not to cheat by measure and weight *Glr.*; for the Latin *erga* and *contra*, as: *dgra-la rgol-ba* to struggle against or with an enemy; *bu-la snyin-brtse-nas* from love to her son; *nad-stobs-kyi če-čün-la dpág-pa* to proportion (the medicines) to the degree of the illness *Lt.*; *snár-gyi rgyün-la* in comparison with the former time *Tar.*; *rgyál-poi tugs-rje-la* by, or according to the king's favour; *nai lugs-la* by my way of proceeding, according to my system *Mil.*; *šabs-pyi-la* (to go with a person) as a companion. — 4. most frq. *la* is used as sign of the dat. case, col. also of the accus. following a vb. a. — 5. in all the relations mentioned above, *la* is added to the inf., partic. and root of a vb., wherever the verb will at all admit of it, and besides it is used as gerundial particle in a similar sense as *te*: a. after the inf. (only in *B.*): *lha-rtén zig yód-pa-la* as there was in that place an idol-shrine *Dzl.*; often also to be translated by **although**. b. added to the root (*B.* and col.): *mtón-la ma btags* (though) having seen it, yet he did not fasten it *Dzl.*; col. esp. when the root is doubled, for **while, whilst**: **ne ša tub-tub-la kyod šin kur** fetch thou wood, whilst I am cutting the meat into pieces *W.*; in *C.* and *B.* = *čün*, also added to adjectives, *lus mi-sdug-čün tün-la dbyans snyán-pa* ugly as to his body (and) of small stature, (but) having a fine voice *Dzl.*; in sentences contain-

ing an imp. it is added to the root of it: *šog-la ltos sig* come and look!

ལ་ཁྱི་མོ་ *la-kyi-mo* *W.* the mountain-weasel; = *sre-moñ?*

ལ་རྒྱ་ *la-rgyá* *Sch.*: government, administration (?).

ལ་ཆ་ *la-čá* **sealing-wax**, *Wdn.*; **la-kyin** *W.* balls of sealing-wax, with a hole for stringing them, used like our sticks of sealing-wax; *la-tig* drops of sealing-wax; *la-tig rgyág-pa* to drop melted sealing-wax upon (a person), as a torture.

ལ་ལྷ་ *la-nyün* *Glr.*, either a sort of turnip, or (more prob.) for *la-pug dan nyün-ma* radish and turnip.

ལ་ཇེ་ *la-nyé* *Sch.*: 'a mark' (?).

ལ་ད་ *la-tá* *Hind.* لنته? an imported material like flax or a sort of linen-cloth, not in general use; hence in many parts of the country unknown.

ལ་ཏུ་, ལ་ཐུ་, ལ་དུ་ *la-tu, la-tu, la-du*, prop. ལ་ཏུ་, a sort of pastry of India, composed of suet, coarse meal, sugar and spices; the word may also be used for our gingerbread.

ལ་ཐིག་ *la-tig* v. *la-ča*.

ལ་ཐོད་ *la-tód* turban *Glr.*

ལ་དྲགས་ *la-dwágs*, also *már-yul*, **Ladág, Ladák**, province in the valley of the Indus between *mna-ris* and *Bálti*, inhabited by Tibetans and formerly belonging to Tibet, afterwards an independent kingdom, but recently conquered by Gulab Singh of Kashmere and hindooized as much as possible by his son and successor; capital **Le**.

ལ་པ་ཤ་, ལ་པ་ཤག་ *lá-pa-ša* or *lá-pa-šag* *Cs.* a kind of upper garment without a girdle.

ལ་པོ་ *lá-po* buttermilk, boiled, but not yet dried into vermicelli (*čür-ba*).

ལ་ཐུག་ *la-pug* radish, *bod lá-pug* the common black radish, *ni f.*; *rgya lá-pug* a red species, of an acidulous taste. The carrot (*Daucus carota*) is in *C.* also col. called *la-pug sér-po*. — *la-bdár*, gen. **lab-*

*dár**, a contrivance for grating radishes, either made of wood, or consisting of a quartz-stone with a crystallized, rough surface.

ལ་བ་ *lá-ba* v. *la* II.

ལ་བ་, ལ་བ་ *hwá-ba, hwá-wa, Ssk. कम्बल, Will.:* 'a woolen blanket or cloth; a sort of deer'; *skrai hwá-ba Sty. frq.* a kind of woolen cloth. The seat of Buddha is often a slab resembling a *hwá-ba Do.*

ལ་མ་ *la-ma Sch.:* a certain herb.

ལ་མ་སྟོ་ *la-ma-sró raspberry Kun.*

ལ་བྱ་ *la-úr Cs., also la-gór Sch., quick, swift, speedy, Kyod ma dug ma dug la-úr den Mil. make haste, go without stopping (on the road).*

ལ་ཡོགས་ *la-yógs retribution, punishments overtaking a sinner during this life (cf. lan-čags) C., W.;* **la-yóg tob yin** that will come home to you! *Sch. has la-yogs-pa to return, to come back (?).*

ལ་རེ་ *la-ré W. a sort of long-legged and swift-moving centiped, frequent in houses.*

ལ་ལ་ *la-la C., B. (is said to be pronounced la-lá in Sp., but Thgy. sometimes accentuates lá-la, according to the metre) some, a few; when put twice: partly — partly, what — what; la-la žig also as a singular: some body, some one Dzl. vv, 1.*

ལ་ལ་བྱ་ *lá-la-pud a medicinal herb; in Lh. a Bupleurum.*

ལ་སྟོ་ *la-so Sch. list (of cloth), selvage.*

ལ་སྟོགས་ *la-sógs v. sogs.*

ལག་ *lag, also dbón-lag, dgón-lag, Sch.:* little, not much.

ལག་(པ་) *lag(-pa) 1. resp. pyag, hand, arm, *lag-pa tán-čé* W. to shake hands, also to offer one's hand, as a pledge of faith (for C. v. mdzúg-gu); lag-pa-nas ju-ba to take, to seize by the hand Dzl.; lag-pai rgyab or bol the back of the hand; lag-pai mdun the palm of the hand Cs.; lag-tu lén-pa to take in hand, to exercise, to practise,*

sgóm-pa meditation Mil., tsig-dón to study and practise the import of a word, to live accordingly Mil., metaph.: mtso-lag arm of the sea, gulf, bay, mtso-lag-brél narrow sea, straits; glin-lág, yul-lág tongue of land, glin-lag-brél isthmus, neck of land C.; fig. for power, authority, mü lag-tu gró-ba to get into a person's power, to be at his mercy Thgy., lag-nas jróg-pa to snatch out of a person's hand, to deliver from another's power Glr. — 2. fore-paw; also paw or foot in gen., e.g. foot of a cock Glr. — 3. symb. num.: 2.

Comp. *lag - kod bundle, bunch, armful, sheaf of corn Ld.(?). — lag-skór Ld.: hand-mill. — lag-kúg pouch, hand-bag Schr. — lag-mgó 1. lag-mgo tsam like a fist Glr., or acc. to others: both hands put together in the shape of a globe or ball. 2. a glove with only a thumb, a mitten C. — lag-grám leaning one's head on the hand W. — lag-rgyúgs railing. — lag-rgyün accustomed manner, use, habit Cs — lag-nár the fore-arm Wdn. — lág-ča utensils, tools, implements; object carried in the hands, e.g. royal insignia at a festival procession Glr.; also in a more gen. sense, like čá-lag, kor-ryóg lág-ča dan bčás-pa ton žig supply servants and things (wanted for the journey)! Glr. — lag-čág a broken hand, a lame hand Cs., Schr. — *lag-čad* W. solemn promise by shaking or joining hands. — lag-rjes 1. impression, mark, of the hand, of the fingers. 2. a work which immortalizes a person's name, lag-rjes jóg-pa to leave such a work behind Glr. — lag-nyá, one Lex. has: lag-nyás = stér-mk'an-med-par lén-pa to take what is not given, hence lag-nya prob. a sbst.: a grasp, a snatch. — *lag-nyár* W. for lag-nar. — lag-tig (or dig?) travelling-bag, pouch Ld. — lag-rtags 1. resp. pyag-rtags q.v., sign or mark made with the hand, as a seal of verification, impressed on a legal document, but often only with the finger dipped in ink. 2. any small object, e.g. a needle, which the deliverer of a letter has to hand over together with the letter; present in general? — lag-stabs Sch. = lag-*

len. — *lag-mñil* the palm of the hand. — *lag-dám* *Mil.*, *lag-dám-po* *C.* close-fisted, stingy, niggardly. — *lag-dar* *Lex.*, prob. the same as *láb-dár* (*W.col.*) grater. — *lag-ydub* bracelet. — *lag-bdé* *Mil.*, *C.*, the person that pours out the tea at a tea-carousal. — *lag-dón* *Cs.* a vassal or subject paying his landlord in money or kind, opp. to *rkan-gró* who performs his services as an errand-goer or a porter. — *lag-rdüm* *Mil.* having a mutilated or crippled hand. — *lag-ldán* having a hand or a trunk, hence = elephant, *Cs.* — *lag-brdá* sign or signal made by the hand, beckoning. — *lag-na-rdó-rje*, *lag-rdór* v. *rdó-rje*. — *lag-na-yžon-fogs* *Cs.* 'holding a basin in his hand', n. of a deity. — *lag-snod* = *lag-tig*. — *lag-dpón* workmaster, overseer, esp. builder *Dzl.*, *Glr.* — *lag-pýis* a piece of cloth for wiping the hands, towel, napkin. — *lag-búbs* v. *búb-pa*. *lag-bér* walking-staff. — *lag-mi* bail, surety. — *lag-dmár* *C.* hangman. — *lag-btsug* shoot, scion. — *lag-tšigs* joint of the hand, wrist; elbow-joint. — *lag-yžinis*, *W.* **lag-zim**, balustrade, banister, railing. — *lag-yyog-pa* companion, assistant, associate. — *lag-ris* the lines in the palm of the hand *Sch.* — *lag-lén*, resp. *pyag-lén*, *Sch.* also *lag-stabs*, practice, practical knowledge, dexterity, *Cs.*: *čós - kyi lag-lén* the practice of religion, *křims-kyi* of the law, *rtsis-kyi* of mathematics. — *lag-šubs* glove.

ལགས་པ་ *lags-pa*, resp. and eleg. for *yin-pa* and *gyúr-ba*, to be; *lags-so* like *yin*, as answer to a question: so it is! yes to be sure! very well! at your service! When a Lama asks a shepherd: *kyéd-kyi min či yin* what is your name? the latter answers: *N.N. byá-ba lags* my name, if you please, is *N.N.*, and asks on his part: *blá-ma kyéd či skad byá-ba lags* what may be the name of your Reverence? *Mil.* — *de kyéd lags-sam* is it you, Sir? *Pth.*; *dge-slon de su lags* who is this reverend gentleman? *Dzl.*; *či ltar lags-pa* (for *gyur-pa*) *ysol-pa* he reported (to Buddha) what had happened, *Dzl.*; *blá-ma-la bžugs-grogs med-pa lags-sam* *Mil.* has your Reverence no attendant?

ltá-ba ma lags-kyi that does not mean: to behold, but... *Dzl.*; *žon-ba či lags* 'what is it that this comes here?' i.e. how does this happen to come here? *Glr.*; *rje či lags* what is that, Sir? (when one is surprised at any thing strange or unaccountable, at an unreasonable demand etc., also when we should say: God forbid!) *Glr.*; *yin lags*, *yda lags*, *yod lags* there is, it is *Glr.*; *žal-zás ysol lags-nas* when we shall have done dining *Dzl.*; a Lama asks: *btsal-le* (= *btsal-lam*) have you looked for it? and the disciple answers: *btsal lags* yes, I have! *Mil.*; in addressing a person: *blá-ma lags* (prop: you that are a Lama) for the mere vocative case, *č' iεqεč', Mil.*, frq. — In *W.* *lags* is not in use now (cf. however *le 3*), but in *C.* it is of frq. occurrence, e.g. in Lhasa: **lā*, *lā-so*, *lā yč'*, *lā yin** for: yes, Sir! very well, Sir! **lā?* *lā-am?* *lā-sam?** please? what did you say?

ལགས་མོ་ *lags-mo* *W.* clean, for *legs-pa*.

ལང་ཀ་ *lan-ka* Ceylon, *lan-ka-pu-ri* city of the Rakshasa in Ceylon, which island is the abode of these beings, according to the belief of many people in Tibet and northern India even at the present day; *lan-kar yšegs-pai mdo* the Sutra *Lankāvatāra* in the *Kangyur*.

ལང་(ང་)ལོང་(ེ) *lan(-ña)-lon(-ñe)* weak, e.g. from hunger, disease

Ld.

ལང་ཐང་ *lan-tan* *Scopolia praealta* *Don.*, a common weed with pale yellowish flowers *Med.*; in *Lh.* a species of *Hyoscyamus*, of frq. occurrence, seems to be understood by the same name.

ལང་བ་ *lan-ba* (province. *lön-ba*), pf. *lanis*, imp. *lon(s)*, = *ldan-ba*, I. to rise, to get up, *da lonis* get up now! also with *yar* (pleon.); *lanis-te sdod-pa* to stand, *Lt.* and *col.*; to arise, e.g. of a contest *W.*, *C.*; to go away, to depart, esp. fig., of the night: *nam lanis-te* at daybreak; to come forward, to step forth, from among the crowd *Do.*; *pyir lan-ba* to recover, to be restored, to grow well, to come to one's self, after a faint-

ing fit *Dzl.*; *bstân-pai mé-ro lāns-pa yin* the dying embers of religion were blown into a flame again *Glr.*; **to appear, to break out**, of a disease, *nad-lāns-dus* when a disease is in its first beginnings *Lt.* — II. *lān-ba* and *loñ-ba*, pf. *loñs* to come up to, to arrive at, **to be equal, to reach**, ཏཱི་ལོན་སོན་ with this it is made up, that will do *C.*; ཏཱི་རྒྱལ་མ་ལཱི་ lit.: the serving up (of many dishes) would not do, i.e. there would be no end of serving up *Mil.*; *grāns-kyis lān-ba* to be numerable *Mil.*, cf. also *ča* (init.) and *rjód-pa* (extr.).

ལང་ཚོ་ *lân-tso* **youth**, youthful age, *dei lān-tso-la ma čāgs-pas* not falling in love with, not being enticed or led away by their youthful appearance *Glr.*, *lân-tso rgyās-pas* grown up to adolescence; *lān-tsoi dpal* the charms of youth *Pth.*; *lān-tso srin-moi ydoñ* the face of the youthful Srinno *Glr.*; *lān-tso-čan* *Cs.* adolescent, young; *lān-tso-ma girl*, maiden *Sb.*

ལང་ལྷིང་བ་ *lān-lin-ba* *Sch.* to be in a confused whirling motion (v. *loñ-loñ*); *lān-ma-lin* *Mil.* seems to be a word descriptive of the rising of a cloud, of the soaring of a bird of prey, *sprin-dkār lān-ma-lin*.

ལང་ལྷོང་ *lān-lōn* v. *lān-na-loñ-ñe*.

ལང་ཤོར་ *lān-šor* *Cs.* **stubbornness, obstinacy**, adj. *lān-šor-čan*; sometimes *lān-šor* (without *čan*) seems to be also used adjectively, e.g.: ཏཱི་རྣེད་པས་ལྷོང་ཤོར་བློ་ཆེན་པོ་ *dre kyéd-pas lān-šor bāg-čāgs yin* *Mil.* evil passion is more obstinate (i.e. more difficult to be got rid of) than ye hobgoblins.

ལང་པ་ *lād-pa* *Cs.* **weak, faint, exhausted**, of men and animals; **blunt, dull**, of knives; *Sch.* also **rotten, decayed**.

ལང་མོ་ *lād-mo* **imitation**, *lād-mo byéd-pa* *B.*, *C.*, *čō-čē*, *gyab-čē* *W.*, **to imitate, to mimic, to say after**, *smón-lam di-skad bdāg-gi lād-mo gyis* say after me the following prayer *Thgr.*; *ñéd-kyi lād-mo kyéd-kyis mi ōñ* *Mil.* you cannot imitate me.

ལན་ *lan* (orig. perh.: 'turn', hence): 1. **time, times**, *lan-γčig* 1. once, one time. 2. also *dus-lan-γčig* *Glr.* once, one day, both as to

the past and the future. 3. once for all, decidedly *Glr.* 4. for this time, first, first of all, before all, **lan čig lé-ka di čō** this work must be done first of all; *da-lin* id.; *lan ynyis twice*, *lan-bču* ten times etc.; *lan bdun* (*nam*) *ysum* seven times or three times, frq. in rules about ceremonies; *bsgór-ba lan mān-du byās-te* circumambulating round it many times *Mil.*; *lan grāns dpag-tu-méd-pa* innumerable times *Thgy.*; *W.*: **zi lan nyi la tsañ jét** how many are 2 times 4? *bzi lan ynyis-la bryad* *soñ* 2 times 4 are 8.

— 2. **return, retribution, retaliation**, *lan byéd-pa* (*W.* *čō-čē*), *lan jāl-ba* **to return, retaliate, repay**; *pān-lan ynod-pas* or *lēgs-pai lan nyés-pas jāl-ba* *B.*, **pēm-pe lén-la nō-pa jhē-pa* *C.*, **pān-pe lān-la nód-pa čō-čē* *W.* to return evil for good; **lan-zó čō-čē* *W.* to show gratefulness, to be grateful; **punishment**, . . . *bčüg-pas lan dug* that is the punishment for having allowed . . . *Glr.*; *lan lén-pa*, *W.*: **lan kór-čē, tān-čē, dug-lan klón-čē**, to take vengeance, to revenge one's self; *mig-la mig-lan só-la só-lan šróg-la šróg-lan* eye for eye, tooth for tooth, life for life; *dei lān-la* in return for that; *lan-grāns* a number of retributions *Thgy.*; *drin-lan* recompense for benefits received, requital of a good action, *bzān-lān* id., *dei bzān-lan-du* as an acknowledgment for it *Glr.*; hence *nan-lan* signifies: taking revenge for an injury received, returning evil for evil, not as *Cs.* gives: *bzān-lan* gratefulness, *nan-lan* ungratefulness (?) — 3. **answer, reply**, *kyód-kyi ysün-ba dei lān-du* as answer to your majesty's question *Glr.*; *lan dēbs-pa* frq., also *tēbs-pa*, *klón-pa*, *ldón-pa* *Dzl.*, *W.* **zér-čē** **to answer**; *lan ysol-ba*, *zu-ba* id. in answering to the questions of a person superior by rank, age or office, — *lan mzdād-pa* if he, the superior, answers; *ytām-lan glū-nyis jāl* I answer to the speech by a song *Mil.*; *dris-lan* an answer to a question, *priñ-lan* a reply to a dispatch received, *rtsód-lan* *Cs.* a defendant's reply (in law), *yig-lan* answer to a letter.

ལན་ཀླ་, ལན་གཤ་ *lân-kan*, *lân-gan* **railing, fence, enclosure** *Stg.*; *Lex.*: = *pu-šu*.

ལན་སྒྲུ་ *lan-skyár* *W.* prob. = *lan*, **retribution, return**, **de lan-kyár yin** that is all he has gained by it!

ལན་གྲོག་ *lan-gyóg* *Thgy.*, prob. = *lan-čags*; or perh. the original form of *la-yógs*?

ལན་ཆགས་ *lan-čags* **misfortune, adversity, calamity**, as a supposed punishment for what has been done in a former life; every unlucky accident, that happens to a person without his own fault, being looked upon as a retribution for former crimes. Thus *lan-čags* denotes about what Non-Buddhists would call **destiny, fate, disaster**.

ལན་བྱ་ *lán-bu* **braid, plait, tress of hair** (*Cs.* curl, lock of hair? *Sch.* pigtail?) *lán-bu slé-ba* or *lhé-ba* to make plaits, to plait the hair; *lan-tsár* ornaments, worn in the hair *Mil.*

ལན་ཚ་ *lán-tsa*, more accurately *lañtsa* (acc. to Hodgson corrupted from རྒྱལ་) *n.* of a style of writing in use among Nepalese Buddhists. It is a kind of ornamental writing, used by calligraphists for inscriptions and titles of books.

ལན་ཚྭ་ *lán-tswa* **salt**, prob. = *tswa*, *lán-tswa* *čü-la tim-pa* salt which dissolves in water *Thgy.*; *lán-tswa ka-zás kün-gyi bró-ba skyed* salt gives a relish to every dish *S.g.*; *lán-tswai čü* salt-water *Lex.*; *lán-tswa-ba* saline, briny *Med.*

ལན་བདར་ *lab-bdár* v. *la-bdár* in *la-púg*.

ལན་པ་ *láb-pa* **to speak, talk, tell**, *mi-la ma lab* do not tell anybody *Mil.*; *rdzin-ytam láb-pa* *Bhot.* **to lie**, to utter a falsehood; *lab tsól-ba* *Sch.*: 'to speak unseemly, to brawl(?)'. — *lab tsám-pa* *Sch.*: to speak while dreaming, to be delirious. *lab ytón-ba* *Cs.*, **lab gyáb-čè** *W.* **to talk, to chat**; **ká-lab-čén** **eloquent, fluent of words** *C., W.*; *rgya-láb* a great deal of talk, *rgya-láb-čan* talkative *C., W.*

Comp. *láb-ga* *Cs.*, **láb-ča** *C., W.* **talk**. — *lab-grógs* *Mil.* companion, intimate friend *Mil.* — *lab-rdól* talking unbecomingly *Sch.* — **láb-ra** (prop. *láb-sgra*) 'noise of tattling', **tattle, talk**, **láb-ra tán-čè** *W.* **to chat, babble**.

— **lab-lób* or *lab-lo**, with **gyáb-čè** to speak indistinctly, to mumble; to speak in one's sleep; **lab-lób-te dul** he walks speaking in his sleep, he is a somnambulist *W.*

ལན་ཅེ་ *láb-tse* a heap of stones in which a pole with little flags is fastened, esp. on mountain passes *Schl.* 198.

ལམ་ *lam* 1. **way, road**, *lam-čén*, *rgyá-lam*, *stón-lam* *Cs.*, **má-lam** *W.* **highway, main road, high-road**; *gyén-lam* an up-hill road, an ascent, *túr-lam* a down-hill road, *préd-lam*, *rtsibs-lam* a horizontal or a sloping road, that leads alongside a hill, *lam-prán* a narrow footpath, *lam dóg-mo* a strait path, *lam yánsa* a broad one; **lam dé-mo** a good, easy road, **lam sóg-po** a difficult, dangerous, road *W.*; *lam tár* the road is open, may be passed, is not obstructed by snow etc. *Glr.*; *lam byéd-pa* *Sch.*, **lam dó-čè*, *sál-čè** *W.* to clear a path, to construct a road; *rgya-gár-gyi lam* or *rgya-gar-du* *gró-bai lam* the way to India *Pth.*; *gri-lam* the way of the knife, i.e. **a cut, slit, slash**; **i-ne dúd-pe lam** here is the way for the smoke, here the smoke escapes *W.* — 2. **way, space or distance travelled over, journey**, *lám-du* on the road, on the journey; *bal-bód-kyi lam* the journey from Nepal to Tibet *Glr.*, *lám-du jóg-pa* to set out, to travel, also: to continue one's journey, *lam-pýéd tsám-du pyín-pa dan* as we had done about half the way *Dzl.*, *lám-nas ldóg-pa* to return home from a journey, *kris-la gró-bai lám-du* when he went to bathe *Dzl.* — 3. **गति, fig. way or manner of acting**, in order to obtain a certain end; *tár(-pai) lam* the way of deliverance, viz. for Buddhists: from the cycle of transmigrations, for Christians: from sin and its consequences; hence the way to happiness, to eternal bliss. The six (sometimes only five) classes of beings (v. *gró-ba*) are sometimes called the six ways of re-birth within the orb of transmigration. In mystical writings *lam lia* are spoken of as the ways leading to the *sa bçu* (q.v.) *Thgy.*; *lam(-gyi) rim(-pa)* *Cs.*: 'a degree of advance; the several steps towards perfection'; also the title of sundry mystical writ-

ings; *záb-lam* the profound method or way, *tábs-lam* method of the (proper) means (nif.) *Mil.*; *bla-med-rdó-rjei lam*, col. *snágs-kyi lam* denotes the Uma-doctrine or mysticism, v. *dbú-ma*; *skyés-bu čün-bai*, *brin-poi*, and *čen-poi lam* three ways: that of a natural (sinful) man, that of the more advanced believer (but not: 'the happy mean' Cs.) and that of the saint, or the walk and conversation of the righteous, so also in *dran-sron-gi lam* the saint's or hermit's course of life; *dgé-ba bčui las-kyi lam spyód-pa* to walk the way of practising the ten virtues *Dzl.*

Comp. and deriv. *lám-ka* prob. = *lam*, *lám-ka-na* (another reading *lám-kar*), by the road-side *Dzl.* — *lam-mkan* one well acquainted with the road, a guide *Pth.*, also fig. — *lam-gól* by-way, secret path *Sch.* — *lam-grógs* fellow-traveller, travelling companion. — *lam-rgyúd* = *lam* 3? *lam-rgyúd lia* *Dzl.* 253, 18, the five classes of beings, cf. *gró-ba* II. — *lam-rgyús-pa* = *lám-mkan*. — *lam-čen* *Schr.* = *rgya-lám*. — *lam-rtágs* the signs of the way being nearly accomplished i.e. the acquirements and perfections of a saint *Mil.* — *lam-ltar-snañ* something looking like a road, but a spurious, wrong way *Sch.* — *lam-stégs* seat, resting-place by the way-side; also fig. *Glr.* — *lam-mdó* v. *mdo*. — *lam-drén-pa*, *lam-sná-pa* guide. — *lám-pa* 1. police-officer stationed on highroads for seizing thieves or fugitives; toll-gatherer. 2. traveller, wayfarer Cs. 3. bell-wether *W.* — *lám-po* = *lam*, *lam-po-čé*. 1. highway *Sb.*; also as a place for practising magic, nif. 2. way to heaven, = **lar-lam** *W.*(?) — *lám-yig* v. *yi-ge* extr. — *lam-lóg* erroneous *Mil.* — *lam-srañ* lane, street.

ལར་ *lar* 1. but, yet, still, however *Mil.*, *Thgy.*, *Glr.*; *lár-ni* and *lár-na* id.; occurs scarcely any more in col. language. — 2. **lar** (or **la-ré**) me' C. none at all(?).

ལར་ *las* I. subst., col. *lās-ka*, resp. *gyag-lās* *W.* **ñ-in-lé**. 1. action, act, deed, work, *byi-dór-gyi las* the act of sweeping *Lex.*; *las-bzāñ*, *las-dkār* a good work, virtuous action, *las-nāñ*, *las-nág* a bad, a wicked action, frq.; *lus dañ nağ dañ yid-kyi las* actions,

words, thoughts *Dzl.*; *lās-kyi rnam-smñ* retribution, reward or punishment for human actions, frq. (cf. *las-rgyu-bras* below); *lās-kyi mé-loñ* mirror of fate, mirror foreshadowing future events *Glr.*; *lās-kyi bñm-pa* a certain vessel used in religious ceremonies *Schl.* 248; *las mazád-pas* because the measure of his deeds was not yet full, his destiny was not yet fulfilled *Dzl.*; also destination in a general sense *Was.* (282); *lās-kyi lhág-ma lūs-pa* des in consequence of the yet remaining rest of (unrequited) works *Stg.*; *siñn-las* former action; *las dbañ-bčós-suméd-pa* *Pth.* an accident which cannot be prevented; performance, transaction, business, *las tams-čad nus-pa* one who can do or perform every thing *Do.*; also the functions of some organ of the body *Lt.*; work; labour, manual labour, **lé-ka tób-pa** to get work; *las byéd-pa* *B.*, *C.*, **lé-ka čó-če, tññ-čé** *W.* to do or perform a work, to work, also of things: to operate, to produce effects *Wñ*; *mkar-las-byed-mi* workmen employed in building *Mil.*; *dür-las byéd-pa* to attend to the graves, i.e. to perform the sepulchral rites and ceremonies; *zan-zññ-las byéd-pa* to carry on business, to trade, to traffic *Mil.*; *lās-su* as a task, according to one's occupation, trade, or business, by virtue of one's office, ex officio (nif.) *Mil.*; *lās-su rññ-bar* duly, rightly, perfectly, *comme il faut* *Mil.*; *lās-su byā-ba* v. below (extr.). — 2. sometimes: secular business, **lé-ke nāñ-na** in business-affairs, in practical life. — 3. effect of actions, and in a special sense: merit, *las zád-pa* the merits being over, having an end *Thgy.* (cf. 1, above). — 4. the doctrine of works and their consequences, of retribution, *las mi bden* that doctrine is not true *Thgy.*

Comp. and deriv. *lās-ka* 1. col. work, labour, v. above. 2. *Sch.* and *Wts.*: dignity, rank, title. — *las-skāl* retributive fate, = *las-pró*. — *lās-mkan* workman Cs. — *las-rgyu-bras* either for: *las dañ rgyu-bras* works and their fruits (which in *Thgy.* are divided into *bsód-nams-ma-yin-pai las-rgyu-bras* sinful deeds, *bsód-nams-kyi las-rgyu-bras*

virtuous actions, *mi-rgyo-bai las-rgyu-brás* ascetic or mystical works *W.*), or for *las-kyi rgyu-brás*: **fruits** of works, retribution and the doctrine of it. — *las-sgo* **trading-place, emporium** *Gl.* — *las-can* 1. laborious, industrious *Cs.* 2. (v. above *las* 3) having acquired merit, **worthy** *Mil.* — *las-čé* in *C.* used for expressing probability, as in *W. gro* with the gerund is used, v. *gro-ba* I, 5; *mton las-čé* he will probably have seen it *Mil.nt.*; *nas di bor las-čé* as possibly I may put this yet aside; *kyod mi-la-ni min las-čé* you are not Mila, are you? *Mil.* — *las fog-pa* *Sch.*: **a person employed, an official, a functionary.** — *las-rtágs* *Sch.* **dignity, rank, title** incident to the office held. — *las-dán-po-pa* v. *dán-po*. — *las-dár* *Sch.*: 'parade, ceremonial' (?) — *las-pa* 1. **workman, labourer** *Cs.* 2. *Sp.*: vice-magistrate of a village. — *las-dpon* overseer of workmen. — *las-spyód* works, actions, way of life, *byañ-čub-kyi las-spyód skyéd-pa* to lead a holy life *Pth.* — *las- gpró* 'continuation, prosecution of works', blessings following meritorious deeds, *kyed dan na yañ siñn-gyi las-gpró-yód-pa yin* a bond of connection is formed between you and me by the merits we acquired in former periods of life *Pth.*; — **happiness, prosperity** in consequence of good works, good luck, fortunate event, opp. to *lan-čags*. — *las-brél* *Gl.* prob. id. — *las-mi* **workman.** — *las-méd* **idle, lazy, inactive.** — *las-tsán* 1. **office, post, service**, *las-tsán-du jüg-pa* to put into office, to appoint, *las-tsán-nas dón-pa* to put out of office, to dismiss *Cs.* 2. **official, functionary** **yül-gyi le-tsen** elders of a village-community *C.*, *las-tsán-pa* id. — **le-lam-kan** **diligent, industrious**, **le-mi-lam-kan** **idle, lazy** *W.* — *las-su byá-ba* the second case of Tibetan grammar, the **dative** case.

II. only in *B.* and *C.*: postp. c. accus. mostly corresponding in its application to the English prepos. **from**, used also for expressing the ablative case (having nearly the same sense as *nas*): 1. **from**, e.g. delivering from, coming from, often = **through**, e.g. shining into a room through the window

Dzl.; to hear, get, borrow a thing from a person etc.; to call, to denominate a thing **from** or **after**, according to; *tsád-las dpág-pa* to define **by** or **according to** measure *S.g.*; in quotations: *dül-ba-las* **out of** the, **from** the Dulva, sometimes also for: **in** the Dulva; for denoting the material **of** which a thing is made: of earth, of clay etc.; partitively: *bras dé-las šas rčig* a part of this rice, *slób-ma-las rčig* one of the disciples *Dzl.*; *ñai yül-mi-las bú-moyód-pa-rnams* the girls that are found **among** my subjects *Dzl.*, *kün-las pág-s-pa* distinguished **amongst** all, more excellent than all the others *Dzl.*; hence 2. **than** after the comparative degree: *ná-nin-las bzaiñ* more beautiful than last year *Mil.*; with a negative: *lo bču-drüg-las ma lón-te* not older than sixteen years *Dzl.*; *zlá-ba liá-las mi sdod* I shall not stay **longer** than five months *Gl.*; *ras-yüg rčig-las mi bdóg-ste* possessing **nothing but** one sheet of cotton cloth *Dzl.*; *ñá-las med* there is none besides myself *Gl.*; *brnyas kyer-ba-las mi yon* in the end you will probably do nothing else but despise me *Mil.*; in a brief mode of speaking: *gsa-rčig-las rje-btsun ma mton* we saw nothing but the leopard, your Reverence we did not see *Mil.*; *mi pán-žin ynod-pa-las med* it is good for nothing, it only does harm *Mil.* — 3. added to the inf. of verbs it signifies not so much **from** as **after**, from doing, i.e. after doing, *nyál-ba-las lán-ba* to rise from lying, to rise after having been lying down; **during**, frq., the verbal root being repeated, *soñ-soñ-ba-las* during my going or travelling on *Dzl.*; *nán-du gró-bar bsám-pa-las* when (I) intended to walk in, when (I) was on the point of walking in *Dzl.*

ལས་པ་ *las-pa* *Cs.* for *lús-pa*; in *rág-las-pa* and a few other expressions occurring also in *B.*

ལི་ *li* I. **bell-metal**, *li-sku*, *li-tál*, *li-túr*, *li-snód* an idol, a plate, spoon, vessel made of that metal; *li-ma* in gen.: utensil, instrument that is cast of *li* *Gl.*

II. **apple**, = *slí* *C.*

III. *li-yul* *Gl.*, acc. to *Was.* (74) Bud-

dhist countries in northern Tibet, esp. Khoten; acc. to others in northern India or Nepal.

འི་ཀ་ར་ *li-ka-ra* or *li-ka-ra* *Cs.* a sort of sugar.

འི་ཀྲི་ *li-kri* *Gl.* and elsewh., an orange-coloured powder, acc. to *Liš.* *सिंहूर* red lead, *minium*.

འི་ཐང་ *li-tān* *Cs.*: 'n. of a province of Tibet near the Chinese frontier', *li-tān-pa* inhabitant of that province.

འི་བ་ *li-ba* **squinting, squint-eyed** *Sch.*, *li-ba mig* **squinting eyes** *Sch.*

འི་ཙ་བྱི་ *li-tsa-byi* n. of a noble family of ancient India, often mentioned in the history of Buddha *Dzl.*, *Gyatch.*

འི་ཡུལ་ *li-yul* v. *li* III.

འི་ལམ་ *li-lam*, *Hind.* **नीलाम**, acc. to Shak-speare from the Portuguese *leilam*, **auction, public sale.**

འི་ཤི་ *li-ši* 1. *Ssk.* **लवङ्ग** **cloves** *Med.*, *C.* — 2. *Hind.* **इलायची** **cardamom** *W.*

འི་བ་བྱ་མི་བ་ *lig-bu-mig* *S g.*, *Sch.*: 'malachite'.

འིང་ག་ *lin-ga* *Ssk.* 1. **sign, mark.** — 2. the image of an enemy which is burnt in the *shyin-sré* in order thus to kill him by witchcraft *Lt.* — 3. **membrum virile** *Pth.*

འིང་གོལ་མ་ *lin-gol-ma* **a large hornet** *Sik.*

འིང་ཇ་ *lin-né* **dangling, waving, floating**, in the wind *Mil.*; *sprin zīg lin byun-bas* a floating cloud? *Mil.*; **lin-lin cò-cè** *W.* **to dangle**, to hang dangling, e.g. on the gallows, **lin-lin sé-cè** *W.* **to swing, to see-saw**; *rkan-lág pra lin-né dug-pa* an infant struggling with hands and feet *Pth.*

འིང་རྩམ་ *lin-tóg* or *lin-tóg* **a film or pellicle** on the eye *Med.*

འིང་བ་ *lin-ba* *C.*, also *lin-po* or *lin* alone, **a whole piece**, *lin yèig* of one piece, *lin bzi* four pieces or parts, = *rdam-pa*; *ysér-gyi lin-ba* *Cs.*: a piece of unwrought gold; *dar-lin* *Cs.* a piece of silk; *lin-gis dril-ba* to pack up into a parcel, to roll up into one packet *Sch.*

འིང་ཚ་ *lin-tse* **gratings, lattice** *Cs.*

འིང་འིང་ *lin-lin* v. *lin-né.*

འིང་ས་ *lins* **a hunting or chase** in which a number of people are engaged; *dmag-lins* id. (cf. *Kyi-ra*); *byā-lins* *Cs.* **falconry, hawking**; *lins-la gró-ba* to go a shooting, a hunting; *lins dēbs-pa* *Sch.* to hunt, to arrange a hunting party; *lins yton-ba* to get by hunting, to hunt down, *lins btān-ba* what has been got by hunting, game shot or caught; *lins-pa* hunter, huntsman, *lins-pa-mo* huntress *Cs.*; *lins-kyi* hound, *lins-kra* hunting falcon or hawk.

འིང་ས་སྒྲོར་ *lins-skór* **hand-mill** *W.* (?)

འིང་ས་བ་ *lins-pa* *Sch.*: quite round or globular; *dkār-por lins-te* *Pth.*: prob.: being quite white, cf. **liins-se** *Ld.* quite.

འིབ་ *lib*, **all**, *Ld.*: **lib du-cè** to sweep all together with the hands; *C.*: **kā-we lib kab son** all being covered with snow.

ལུ་ *lu* 1. **knag, knot, snag**, = *dzér-pa*; **lu-big** knot-hole *Ts.* — 2. num. for 86.

ལུ་ཀར་ *lu-kañ* (perh. a misspelling for *lugs-koñ*?) **crucible** for gold and silver *Sch.*

ལུ་གུ་, ལུག་གུ་ *lu-gu*, *lūg-gu*, diminutive of *lug*, **lamb**, frq.; *lu-gu-rgyid* 1. rope to which the lambs are fastened, or strung; hence 2. small chain, e.g. watch-chain, chain or row of stitches on knitting-needles; lace-trimming and the like.

ལུ་བ་ *lu-ba* 1. vb. **to cough**, to throw up phlegm, to clear the throat. — 2. sbst. **the cough** *Cs.*

ལུ་མ་ *lu-ma* *Sb.* pool containing a spring, ground full of springs, *lu-ma-can* rich in springs.

ལུ་ལུ་ *lu-lu* the fruit of some thorny shrubs, *šib-ši-lu-lu* hip, fruit of the wild rose-tree, *tser-stār-lu-lu* berry of *Hippophaë*.

ལུག་ *lug* **sheep**, **lō-lug*, *ši-lug*, *bsād-lug** *W.* sheep for slaughter. — *lūg-kyu* flock of sheep. — *lūg-gu* v. *li-gu*. — *lug-sgāl* sheep's load — *lug-nāl-ba* and *lug-čān-ba* names of medicinal herbs *Cs.*, *Wdn.* — *lug-snyid* *Sch.* **wether**. — *lug-tūg* **ram** *B.*, *C.*; *lug-tūg-gi rwa dbyibs* like a ram's horn *Wdn.*; *rgya-ru-lug-tūg* a Saiga ram *S.g.* —

lug - tōn Sch. wether. — *lūg - pa* 1. sbst. shepherd, keeper of sheep *Ma*. 2. to stick the heads together like timid sheep, to be sheepish in behaviour *Ma*. — *lug-mig* n. of a flower *Med*. — *lug-mür* and *lug-rtsi* medicinal herbs. — *lug-tsāgs* a sheep-skin with little wool on it *Ld*. — *lug-rā* sheep-fold, pen, sheep-cot. — *lug-rū* ram's horn; n. of several species of *Pedicularis*. — **lug-lóg** sheep-skin *Ld*.

ལུག་པ་ *lūg-pa* I. sbst. and vb., v. sub *lug*. — II. vb., to give way, to fall down, cf. *rūg-pa* *Ts*.

ལུག་ས་ *lugs* 1. the casting, founding, of metal, *lūgs-su blūg-pa* *Glr.*, **lūg-la lūg-pa** col. *C*., to found, to cast; *lūgs-ma* a cast, *rgya-gār lūgs-ma* an image (statue, idol) cast in India *Glr.* — 2. way, manner, fashion, mode, method, *bód-kyi lūgs su gyis śig* *Glr.* make it according to the fashion of Tibet; *nai lūgs-kyis bon byed dgos* you must live according to our, i.e. the Bon-fashion *Mil.*; *bsam-ṛtān-la yód-pai lūgs-su byas* he feigned meditation *Glr.*; *di yin-pai lūgs-su byed* they speak, act, make it appear, as if it really were so *Tar*. 184, 21; *na-rān-gi lūgs-kyi mkār-las* my way of building, what I call my style of building *Mil.*; opinion, view, judgment, way of proceeding, *kyed-rān-gi lūgs-la* according to you, if we followed your advice *Mil.*; *čós-lugs religion*, i.e. a certain system of faith and worship, *pyi nañ ynyis čós-lugs gañ bzañ* which of the two religions, the Brahman or the Buddhist be the better one *Glr.*; established manner, custom, usage, rite, *čā-lugs* mode of dress, fashion, *čós-lugs* religious rites, *rgyā-lugs* Chinese (or Indian) manners, *bód-lugs* Tibetan manners etc.; *rān-lugs* one's own way, *yžān-lugs* other people's way or manners; *rān-lugs-la ynās-pa* (= *rañ-sa dzin-pa*) *Glr.*; seems to be only another expression for that Buddhist virtue of absolute indifference to all objects of the outer world; *lugs* is also used concretely, meaning the adherents of a custom or religion, hence = sect, school, religious party, denomination, *mdo-lugs* follower of the Sutras, the Sutra sect, *snags-lugs* a follower

of the Tantras, the Tantra sect; in a special sense: *lugs ynyis* the two principal classes with regard to religious life, *ḡig-rtēngyi lugs* the laical or profane class, laymen, *čós-kyi lugs* the clerical or sacred class, priests *Cs.*; *lūgs-kyi* that which relates to manners or morals, ethical *Cs.* (v. *As. Res.* XX, 583). — 3. in conjunction with a verbal root or with the genit. of the inf. it often corresponds to the English termination *ing* as: *ldān-lugs* the rising, getting up, *gró-lugs* the going, *sdód-lugs* the sitting *Mil.*, *ro-rgyāl yōñ - lugs sogs śól - debs - kyī žū-ba* the (possibility of) getting into difficulties and other reasons for inducing him to postpone (his setting out) *Mil.*; *bsam-yās bžēns-lugs bris* he described the building of *Sam-yé* *Glr.*; *méd-lugs* the (circumstance of) not having *Mil.*; *yin-lugs* the condition, state *Mil.*; *dā-lta ná-lugs čī-ltar na* as to your present illness, in what does it consist? *Mil.*; *tsōgs-nas skyōñ-bai lūgs-su yód-pa* they joined in educating them, they educated them together *Mil.*; it is also added to adjectives: *čē-lugs* greatness *Mil.*

ལུག་ས་མ་ *lūgs-ma* v. *lugs* 1.

ལུང་ *luṅ* I. 1. a strap, slung over the shoulder or round the waist, for carrying things; handle, ear (curved), of vessels, baskets etc., different from *yū-ba* a straight handle, hilt. — 2. 'foot-stalk of fruits' *Cs.*; *lūn-tag* *Cs.*: a rosary, string of beads, suspended by the girdle.

II. *Ssk.* आगम, = *bka*, used of words spoken by secular persons commanding respect: *pas ynāñ-bai luṅ tōb-nas* obtaining (his) father's word of permission *Dzl*, *luṅ byuñ* an order is issued (by the king) *Glr.*, *tū-ru-ška-la luṅ len dgós-pa* being obliged to accept orders from the Turuskas *Tar.*; more frq.: spiritual exhortation, admonition, instruction, *luṅ ynāñ-ba* to give it (sometimes only: to pronounce forms of prayer etc. before devotees); *luṅ ytōñ-ba* id., **luṅ tañ-kēn** instructor, teacher, admonisher *C.*; *luṅ stōn-pa*, also *lūn-du stōn-pa* to instruct, to give spiritual precepts, also with regard

to supernatural voices etc. *Mil.*; esp. to **prophecy**, predict, to **reveal secrets**, with termin.: *dā-na-ñi-la yin-par luṅ bstan* it is prophesied that it is *Dānasila*, the prediction relates to *D.*, *sañs-rgyāś-su luṅ-bstan-to* he has received a prediction concerning (his obtaining) the Buddhahood *Dzl.*; *mdaṅ mkā-ṅpros luṅ-bstan-pai skyēs-bu de* the man foreshown yesterday by the *Dākini Mil.*, hence *luṅ-ma-bstan-pa* unheard of, unprecedented *Mil. nt.* (*Cs.* also: to demonstrate, *luṅ-du brtān-du yód-pa* demonstrable?); *luṅ gód-pa Cs.* to make, to establish, precepts; *luṅ drén-pa Cs.* to cite, to quote, an authority *Tar.* 210, 2; *luṅ-gi rjes-brān Was.* (274) those who stick to the letter (opp. to *rīgs-kyi rjes-brān* to the real quality, viz. the spirit); *luṅ-bstān* exhortation, precept, commandment, *lhai luṅ-bstān bśād-pa* to communicate the precept of the god *Tar.*, . . . *ḥes byā-bai luṅ-bstān byuṅ* there came a divine order or prophecy of this purport, to this effect; hence *luṅ-ston-pa* prophet *Chr. Prot.*

ལུང་ཐག་ *luṅ-tág* v. above *luṅ I.*

ལུང་པ་ *luṅ-pa* 1. **valley**, *ri-luṅ* mountain and valley; *luṅ-čén* a large valley, *luṅ-čün* or *luṅ-prān* a little valley; *luṅ-kóg Sch.*: 'the cavity of the valley'; *luṅ-stón* a desolate, a solitary valley, as a fit abode for hermits, frq. — 2. **furrow**, **hollow**, **groove**, e.g. on the surface of a stick *Mil.*, of the liver *Med.*

ལུང་ *lud* **manure**, **dung**, *lug-lud* sheep's dung; *lud grém-pa* to spread manure (on fields) *Cs.*, *lud drén-pa* to carry manure (to the fields) *Cs.*, **gyāb-čé, táb-čé, tán-čé** *W.* to manure the ground; *lud-ku* dung-water; *lud-dón* dung-hole; *lud-prūn* dung-hill; *lud-bu* grubs etc. in a dung-hill.

ལུང་པ་ *lud-pa* 1. **subst. phlegm**, **mucus**, *rnag-krág-gi lud-pas bkañ-ste* full of phlegm, matter and blood *Gl.*; esp. in the organs of respiration: *lud-pa čig bskyūr-bas* throwing up some phlegm *Gl.*; *lud-pa lü-ba* to throw up by coughing *Dzl.*, *sbrid-pa* by sneezing *S.g.*; *lud-pór* spittle, spitting-box *C.* — 2. **vb., to boil over** *ču lud-pas*

the water boiling over *Dzl.*; *mtso lud-pa* the running over of lakes, **inundation** *Ma.*; *ču lud-nas lud-nas bkān-ba yin* it filled, by the water rising higher and higher.

ལུས་ *lums* a **bath** used as a medical cure; **fomentation**.

ལུས་བི་, ལུས་བི་ནི་ *lüm-bi, lüm-bi-ni*, n. of a queen, and of a grove called after her, situated in the north of India, where Buddha is said to have been born.

ལུས་ *lus*, also *lūs-po*, **body**, *lus sā-la brdāb-pa* to prostrate one's self, frq., *lus stón-pa* to show one's self, to appear, to make one's self visible, as gods *Dzl.*, and in a similar manner *lus* is often used for expressing our reflective verbs, when relating to physical processes, cf. *sems*; *lūs-kyi dbān-po* the sense of feeling, in as far as it resides in the skin and the whole body of man *Med.*; *rgyāl-poi ydun-brgyūd* (or *rgyal-bu*) *lūs-la yod* I bear a prince under my bosom *Gl.*; *lus smād-pa* to violate, to ravish *Pth.*; *lus grūb-pai tóg-ma* the beginning of the development of a body as embryo *Wdñ.*; *grūb-pa lus* v. *grūb-pa*; *lūs-la čāgs-ñiṃ* from love of life *Dzl.*; *lus dañ sróg-la sdó-ba* to risk or stake one's life *Dzl.*; *mī-lus tób-pa* or *blān-ba* to be born as a human being, *lus-nān* (to be born) as an animal, or also as a woman *Mil.*; — often for the whole person of a man: *brān-gyi lus kyañ dpōn-du gyur* even a servant may become a master *S.g.*; *lūs-kyis mī bzód-par nya-nān-gyis ydūns-te* is used (*Dzl.* २२, २) of an exclusively mental suffering or infirmity. — In mysticism and speculative science several expressions are employed which, however, do not differ much in their import: *sgyū-lus*, *ḡá-lus*, *bde-gro mto-ris-kyi lus*; *rig-pa dzin-pai lus* (*Tar.* 56, 20), *yid-kyi lus* (frq.), **लिङ्गशरीर**, the immaterial body which is enclosed in the grosser material frame, accompanying the soul in all its transmigrations and not destroyed by death (*Köpp. I.*, 66), *yid-kyi lus* might be rendered by 'spiritual body'; another explanation given by Lamas is: the

body which exists only in our imagination (*gyid*); in that case it would be identical with *sgyu-lūs*.

Comp. *lūs-rgyāgs* a fat body *Cs.*, *lūs-rid* a mean, thin, lean body, *lūs-sbóm* a thick stout figure, *lūs-rin* a long tall body, *lūs-tūn* a short body *Cs.* — *lūs-čan* having a body, hence as sbst. = *séns-čan* creature, being, *lūs-čan kün-gyi yid-du ʼon* a favourite of every creature *Stg.* — *lūs-stód* upper part of the body, *lūs-smád* lower part of the body. — *lūs-bóis* the bulk of a body. — *lūs-byád* form of the body. — *lūs-med* having no body, incorporeal, ghostlike, ghostly, *lūs-méd-pai skad* a ghostly voice *Mil.* — *lūs-smád* v. *lūs-stód*. — *lūs-zúis* v. sub *γzuis*.

ལུས་པ་ *lūs-pa*, *C.* also *lās-pa*, to remain behind or at home, *bód-du zlá-ba nyis* to remain in Tibet for two months *Glr.*; to be remaining or left *Dzl.*; to be forgotten, omitted, left behind; *γyén-du lūs-pa* to remain uppermost, floating to remain standing, sitting, lying, e.g. **ka lūs-sa mi dug** *W.* the snow does not remain, will soon melt away; *lūs-par byéd-pa Pth.*, *lūs-su ʼjug-pa*, **lūs ʼüg-čē** *Ld.* to leave behind, to leave a remainder; *ma-lūs-par* entirely, wholly, without remainder, without exception, *gró-ba ma-lūs* or *mi-lūs Mig.*, all creatures without exception; *má-lūs-par* prob. also: surely, undoubtedly, at any rate, in any case, *ni f.* — *lūs-ma*, *rjes-lus*, *pyir-lus*, *thág-lus Cs.* remainder, balance, residue.

ལེ *le* 1. a small not cultivated river-island *C.*, = *gliñ-ka* and *zal*. — 2. v. *leu*. — 3. *W.* a word expressive of civility and respect, and added to other words or sentences, like Sir! and Madam! in English, **zu-lé** good day, Sir! it is also added to the word *sa-heb* gentleman, and then *sa-heb-le* is about equivalent to: honoured Sir, dear Sir. — 4. num.: 16.

ལེ་བཀྲན་, ལེ་བཀྲན་ *le-brgan*, *leb-rgán* 1. *Med.* frq., *Lex.* = བཀྲན་ saffron, whereas *Cs.* has: 'poppy, *le-brgan-rtsi* the juice of poppies, opium, *le-brgán-ghi mé-tog* the poppy flower, *le-brgán-ghi brás-bu* poppy-seed', and *Sch.* adds: *le-brgan-mdóg*

poppy-coloured, light-red, and he translates also *le-brgán Dzl.* ལེ་, 1, by 'poppy-coloured', although it is mentioned there amongst various species of Lotus. But in *W.* poppy and opium are usually called by the Hindi name غيم, *pim*; neither in *W.* nor in *Sik.* did I meet with any body, who knew the significations given by *Cs.* and *Sch.*, but only: 2. **diapered design** of woven fabrics; thus also *Mil.*: *le-brgán dmár-poi ʼdan* a flowered carpet, *le-brgán ʼjol-bér Pth.* a flowered dress with a train.

ལེ་ན་ *lé-na* the soft downy wool of goats (esp. those of Jangthang) below the long hair, the shawl wool; fine woolen-cloth.

ལེ་མ་ *lé-ma* v. *leu*.

ལེ་ལག་ *le-lág* appendix, supplement, addition *Cs.*

ལེ་ལན་ *le-lán Cs.*: consequence; *Sch.*: rebuke, reprimand, reproof, and *le-lán-pa*, *le-lán bdá-ba* to blame, rebuke, reprove; *le-lán-čan Cs.* consequential, important (?).

ལེ་ལམ་མཁའ་ *le-lám-mkhan* v. *las-lám-mkhan*.

ལེ་ལོ་ *lé-lo*, *lé-lo-nyid* indolence, laziness, tardiness, *lé-lo ma byed ʼig* don't be lazy! *Glr.*; *rèig lé-lo byás-nas* as one (of them) had been lazy *Dzl.*; *lé-los ʼkyer* he is overcome by laziness *Mil.*; *lé-loi rjes-su gró-ba* to be given to laziness *Ld.-Glr.*; *lé-lo-čan* lazy, indolent, slothful. — **le-śól** *W.* = *le-lo*.

ལེགས་པ་ *lēgs-pa B.*, *lēgs-po* and *-mo C.* (cf. also no. 3) 1. **good**, serving the purpose, with regard to things; adv. *lēgs-par* well, duly, properly, *lēgs-par ʼtsól-ba* to search, to investigate accurately *Glr.*; *bsu-ba lēgs-po gyis* do care for a proper reception! *Glr.*; *lēgs-par gyur ʼig* (*Schr.* adds *kyéd-la*) may you prosper! *Sch.*, *lēgs-par ʼóis-so* you are welcome *Sch.*; **happy, comfortable**, *bdag lēgs-na* when I am well off (opp. to *nyés-na*) *Do.*; *lēgs nyes stón-pai mé-loi* mirror of fate, of the future *Glr.*; *lo(-tog) lēgs(-pa) B.*, **lo lag-mo** *W.*, a rich, healthy, happy year; *ʼci ltar byás-na lēgs* which is the best way of doing it? *Glr.*,

Tar.; *sems-dan mis byás-na légs-pa gan yin* which of the actions of human beings are good (in this connection it is nearly the same as *bzán-po*, morally good); *legs* is also used in politely hinting or requesting, like the English 'you had better': *kyod pyin - pa légs(-so) Glr.*, and still more polite: *jségs-par legs* your Highness had perhaps better go etc. *Pth*; *nús-na šin-tu légs-so* if you can do it, very well! *Dzl.*; also *légs-so* alone, very well! well done! *légs-so légs-so* excellent! capital! — 2. neat, elegant, graceful, beautiful *C.* — 3. **lág-mo** *W.* good, due, and adv. well, duly, properly, like *légs-par* (v. above), e.g. **me lág-mo bar dug** the fire burns well, **lé-ka lág-mo čos** you have worked well; but most frq.: clean, pure, clear, **ču lag-mo** pure or clear water (opp. to *rtsóg - pa*); fine, of powder, = *žib - mo*; **lág-mo čò-čè** to clean, clear, wash, wipe, sweep etc.; to reduce to fine powder, to pulverize.

Comp. *légs-dan Sch.*, *legs-ldán Cs.* virtuous(?). — *legs-byás*, resp. *legs-mžád* good deed, good work *Cs.* — *legs-sbyár*, संस्कृत, well constructed, skilfully arranged, high-wrought, hence: the Sanskrit language. — *legs-smón patron, protector, well-wisher*, congratulator *Cs.* — *legs - bšad* a remarkable saying, a sententious remark *Mil.*, two works, called after their authors *goñ-dkár* and *sa-skya-legs-bšad*, are recommended to students of the language. — *legs-ysol* resp. *thanks*, acknowledgment, gratitude *C.*

ལེན་པ་ lén-pa (rarely *lón-ba*, *lón-pa*), pf. *bloñs* (rarely *loñs*), fut. *blañ*, imp. *lon Cs.*, *loñ(s) Dzl.*, *Mil.*, *blañs Cs.*, *W.*: **lén-čè*, *nén-čè*, *blán-čè** to take, i.e. 1. to receive, get, obtain, *ynas-nán* an inferior place viz. for being re-born *Thgy.* — 2. to accept, what is offered or given, opp. to *dór-ba*; also to bear, to suffer patiently, to put up with. — 3. to seize, catch, lay hold of, grasp, e.g. one that is about to leap into the water *Dzl.*; to catch up; to catch, to take prisoner, a culprit *Dzl.*; to carry off, e.g. the arms of killed enemies; *ma byin-par* to take what is not given, to steal, to rob; *lén-pa-dra* it

is as if it had been stolen from me *Glr.*; *čwñ-ma lén-pa* to get or take a wife, frq., also to procure one for another person; *srog lén-pa* = *próg-pa* to deprive of life, to kill *Mig.*; to fetch, *lén-du (W. *lén-na-la*) soñ* go and fetch it! to take possession of, to occupy (by force of arms) *Glr.*

ལེན་པ་ lén-pa (*Cs.* also *léb-po*) flat, *mon-srán léb-mo* Indian pease are flat, lenticular; *léb-čan*, *leb-léb* id. col., **leb-léb-la bor** lay it down flat! *léb-ma*, *leb-tágs lace, bandage, ribbon Cs.*, *dar-skud-kyi leb-tágs* lace of silk thread; *bhag-leb* a flat loaf of bread *C.*; *šin-léb*, *leb-šin* board, plank, *rdo-léb* a slab, cf. *gléb-pa*.

ལེན་པ་ leu division, section of a speech, of a treatise, of a book, chapter, of very different length; *léu-čan Cs.*, *leur byás-pa Zam.* having sections or chapters, being divided into chapters; abbreviated *le*, *bšags-le dan šer-le čad-pa yin* the chapters (treating) of the confession of sins and of wisdom are wanting *Tar.*; *lé-ma Cs.*, *le-tšan Sch.* id.

ལ lo 1. year (resp. *dguñ-lo*, v. *dguñ*), *lo lia-bču-pa Ma.* usually *lo lia-bču lon-pa (W. *lon-kan*)* fifty years old, of fifty years; *bú-mo lo-pnyis-ma* a girl two years old *Ma.*; *lo danš lo*, *lo-ré (-re)-bžin*, *lò-ltar (Sch. also bstár!)* annually, yearly; *lò-nas lò-ru* from year to year; *šnà-lo*, *dás-lo* last year; *dì-lo*, usually **dá-ló**, this year; *pyi-lo*, *C. sán-lo* next year; *lo Kór-te* after one year had passed, *srás-kyis lo Kór-te* when the prince was one year old *Glr.*; the names of the twelve years of the small cycle (v. below) are those of the following twelve animals: *byi* mouse, *glañ* ox, *stag* tiger, *yos* hare, *brug* dragon, *sbrul* serpent, *rtu* horse, *lug* sheep, *spre* ape, *bya* hen, *kyi* dog, *řag* hog; thus the first year is called *byi-lo* the mouse-year, and *byi-lo-pa* is a person born in that year etc. — 2. for *lo - tóg*, v. the compounds; for *lò-ma* leaf, for *lò-tsa-ba*. — 3. prob.: talk, report, rumour, saying, added (like *skad*) to the word or sentence to which it belongs, *čè-gé-mo ši lo zér-ba tos tsá-na* when a rumour is heard, that N.N. has died

Thgy.; *W.*: **da lam tar lo** they say the road is open now; also with a definitive subject: **a-čé'kú-lig ton' lo** the mistress asks for the key; **ko kóm-se rag lo** he says he is thirsty (yet also in these cases a speaking on hear-say may be meant: somebody tells me that Mrs. N.N. asks for etc.); **tsór-lo** **report, rumour** *W.*, also **tón-lo** and **lób (?) -lo** are said to have a similar signification; **šé-lo** and **rig-lo** *W.* are expressions of which I cannot give a satisfactory explanation; *bšád-lo byas kyan kram-pa yin Mil.*, prob.: though he may get a name (in the world) by his learned discussions, he is after 'all a liar. — *lo* 3 prob. occurs only in col. language and more recent pop. literature; *Dzl.* 3VU, 17 *lo* is a corrupt reading for *γsol*. — 4. num.: 146.

Comp. *lo-skor* (Cs. also *lo-kor*) **cycle of years**, a period of twelve years; it is the usual manner of determining the exact time of an event, which also tolerably well suffices for the short space of a man's life. If for instance a person in a dog-year (e. g. 1874) says that he is a *byi-lo-pa*, it may be guessed by his appearance, whether he is 10 or 22, 34, 46 etc. years old, and thus also in other cases accidental circumstances must help to determine the precise date of an event. Occasionally, however, the cycles are counted, e. g. *lo-skór brgyad* 96 years *Gl.* Besides this cycle of 12 years there exists another of 60 years which is formed (in imitation of Chinese chronology) by combining those 12 names of animals with the names of the (so called) five elements, *šin* wood, *me* fire, *sa* earth, *lèags* iron, *ču* water. Each of these elements is named twice, followed, the first time by *po*, and the second by *mo*; which signs of gender may also be omitted without altering any thing in the matter. Thus *šin(-po)-kyi-lo*, *šin(-mo)-pag-lo*, *me(-po)-byi-lo*, *me(-mo)-glan-lo* are our years 1834, 35, 36, 37, and 1894, 95, 96, 97 etc. — *lo-krim*s (v. *lo-tóg-gi krim*s) ceremonies, at the beginning of harvest. — *lo-grán*s prop. date (of the year), *Sch.* also: *lo-grán*s *tsán-ma* **being of (full) age**. — *lo-mgó* Cs. the beginning of a year,

new-year's day. — *lo-rgjyus* v. *rgjyus*. — *lo-nán* a bad year, a poor harvest. — *lo-čág* Cs. 'every second year'. — *lo-čün* or *nyün* *C.* young, *lo-nyün-nyün* very young. — *lo-nyés* = *lo-nán*. — *lo-snyin* *Sch.* 'year, period or stage of life' (?). — *lo-tóg* or *-tóg* the produce of the year, **harvest, crop**, *lo-tóg rñá-ba* to reap it, to gather it in. — *lo-tó* **almanac**. — *lo-dod* *Mil.* earthly-minded, sinner? — *lo-dpyá* annual tribute. — **lo-pjü** = *srus-pjüd*, *C.* — *lo-pjád* (*Ld.* **lob-čág**) embassy sent every year to the king to renew the oath of allegiance. — *lo-pjéd* half a year. — *lo-tsán* annual produce, harvest, *lo-tsán čé-ba* a rich, abundant harvest *Gl.* — *lo-légs* v. *légs-pa*. — *lo-bšád* = *lo-tó* Cs. — *lo-γséb* *Sch.* a stack, a heap of corn (?).

ཨ་ལོ་པ་ *ló-ka* *Ssk.* **world**, *lo-ke-šwa-ra* = ཨ་བ་ལོ་ཀི་ཏེ་ཤར་.

ཨ་ལོ་པ་ *lo-tóg*, or *lo-tóg*, v. *lo*, compounds.

ཨ་ལོ་པ་ *lo-dáb* v. *ló-ma*.

ཨ་ལོ་པ་ *ló-ma*, *W.* **lób-ma**, **leaf**, *ló-ma lhuñ*, *brul B., C.*, **lób-ma dñil* or *dñul son** *W.* the leaves have fallen; **lób-ma f'á-mo** an acerose or pine-leaf; *lo-dáb* = *ló-ma*.

ཨ་ལོ་པ་, ཨ་ལོ་པ་ *lo-tsa*, *lo-tšā* (v. *Ssk.* ལོ་པ་ to speak?) the (art of) **translating**, *sgra dan ló-tsa slób-pa* to learn the language and the (art of) translating *Gl.*; also *ló-tsa sgyur-ba* to translate *Pth.*; *ló-tsa-ba* translator (of Buddhist works) *lo-čén* great translator, seems to be a certain title; *lo-pán* for *ló-tsa-ba dan pándi-ta*.

ཨ་ལོ་པ་ *ló-li-ma* *Ld.* (Urd. لولى) **prostitute, harlot**.

ཨ་ལོ་པ་ *lóg-ge-ba* seems to be nearly the same as *lóg-pa* adj, *te-tsom lóg-ge-bai nán-la* prob.: entertaining irrational doubts or scruples; *ban-rim lóg-ge-ba* an inverted *ban-rim* q. v.; *lóg-ge-ba-la kyer* he took it back again *Mil.*

ཨ་ལོ་པ་ *lóg-pa* I. vb., pf. and secondary form of *lódg-pa*, q. v., 1. **to return, to go back**, *yül-du Gl.*; **nam lóg-te ča dug** *W.*, **nam lóg-ne dō-gyu yin** *C.* when will you

return? *lóg-pa tad Glr.*, *lóg-la dód-do Glr.* let us turn back, *gyír lóg-pai lam* the way back. — 2. to come back, to come again. — 3. to turn round, to be turned upside down, to tumble down *W.*, e.g. of a pile of wood etc.; *no lóg-pa* or *ldóg-pa* to turn away one's face, always used fig. for to turn one's back on, to apostatize *kón-bai yul nó-ldóg-na* if you mean to turn your back to the land of the cycle of existences, more frq.: *lóg-pa byéd-pa* to revolt, to rebel, *lóg-pa rtsóm-pa* to plot, to stir up, an insurrection *Glr.*, *lóg-pa-mkan* a rebel *Glr.*; **lóg-pa-can** rebellious, seditious *W.*

II. adj. reversed, inverted; irrational, wrong, *lóg-pai lam*, *lam lóg-pa Mil.* a wrong way; *lóg-pa-la žugs-pa* ('to rush into error, to turn to what is wrong?'), also euphemism for to fornicate *Stg.*; *lta-(ba)-log(-pa)* v. *ltá-ba*; *čos-lóg* a wrong faith, false doctrine, heresy; *grwa-lóg*, *jo-lóg* col. an apostate monk or nun; *lóg-par* and (col.) *log* adv. wrong, amiss, erroneously, *lóg-par sém-pa* to think evil, to have suspicions (about a thing), often = *lta-lóg skyéd-pa* to sin; frq.: **log drén-pa** to mislead, seduce *B.*; **log yón-čé** *W.* to come back, to return, **ši-lóg yón-čé** to recover life, to revive (after having been nearly lifeless), to rise from the dead, prob. also: to appear as a ghost *W.*; **nad log-gyáb tañ** *W.* the disease has become worse again, there has been a relapse; **la-lóg (bla-lóg) pó-čé** *W.* to turn, e.g. the roast; **čud log tañ-čé** v. *čud*.

Comp. *log-čos Ma.* = *čos-lóg*. — *log-rtógs* wrong judgment, false knowledge. — *lóg-lta* = *lta-lóg*, v. *ltá-ba*. — *log-spyod*, *Lt.*: *lóg-spyod nán-pa* perverse conduct, a sinful life. — *lóg-fo* with *sgrub-pa* to live in a sinful manner, as much as: to live by crime, by vice *Mil.*

འོག་པ་ *logs* 1. side, *rtsig-logs* the side of a wall, *mdün-logs* fore-side, front-side, *rgyáb-logs* back, back part of a thing; *lóg-sre* 1. side-post of a door (opp. to *yá-* and *má-re*). 2. each side (v. re 3); *logs-bzán* the right or upper side, *logs-nán* the left or lower side (of a cloth) *Cs.*; surface, *sai* of the earth;

side, direction, region, *rkán-pai-lógs-nas* from the part of the feet, up from the feet (e.g. a pain in the body proceeding up from the feet) *Sch.*; *gyas-logs* the right side, *gyón-logs* the left side, frq.; *tsú(r)-logs* this side, on this side, *já(r)-logs* the other side, on the other side; *lóg-su*, *lóg-la* aside, apart, **žág-pa** *C.* to lay by, to put aside, to put out of the way, to clear away, *lóg-su dgár-ba*, *bkár-ba* means about the same; *lóg-su bkál-ba* to hang aside, to hang up in another place; *lóg-na yód-pa* to be distinct, separate, to live by one's self, solitarily *Schf.*, *Tar.* 45, 18; *lóg-pa* other, additional, by-, co-, spare-, *rgyags logs-pa* spare-provision, so also *logs yèig*: *tág-pai sné-mo logs yèig* the other end of a rope. — 2. wall, **log-žál** *W.* id.; *logs-bris* mural or fresco painting *Tar.*

འོག་ལོན་ 1. leisure, spare-time, vacant time, time, *lón yód-du ré-la nám-zla las* whilst you are always hoping to have (still) time(enough), you allow the favourable moment to pass away *Mil.*; similarly: *lón yod snyam-la mi-tse zad Mil.*; *sdód-pai lón méd-par* without delay, immediately, directly *Glr.*; **na yón-lón med** *C.*, *W.* I have not time to come; **péb-lón yód-na** if your honour have time to come *C.*, *W.*; *rdég-lón yón-bas* as there will be yet plenty of time to beat (me, you had better hear me now) *Mil.*; *lón-ytam Sch.*: 'cheerful talk, animated conversation'. — 2. imp. of *lañ-ba* and *len-pa*.

འོག་ཀ་, འོག་ཁ་, འོག་ག་ *lón-ka*, *lón-ka*, *lón-ga Med.* intestines, entrails, guts; strictly taken it is said to denote only the blind gut(?); *yár-'on*, *már-lón Cs.*: the upper gut, the lower gut or thin guts, thick guts; *lón-nád* a disease of the guts.

འོག་བ་ *lón-ba* 1. pf. and secondary form of *ldon-ba*, as vb.: to be blind, and fig.: to be infatuated; as adj.: blind, blinded etc., as sbst.: blind man *Dzl.* — *lón-krid* (or *krid-pa*) the guide of a blind man *Ler.*; *lón-po*, *lón-ba-po* a blind man *Cs.*; **nye-lón** *W.* an empty ear of corn, a tare. — 2. also *lóns-pa*, = *lén-pa Glr.* or *lañ-ba* 1, 2 *Glr.*

འོག་བུ་ *lón-bu Stg.*, *lón-mo Mil.* ankle-bone, astragal.

ལོང་ལོང་ *lon-lon* being in pieces, in fragments *C.*, cf. *bun-lon*.

ལོང་ས་ *lons*, 1. pf. and imp. of *lón-ba*. — 2. in conjunction with *spyód-pa*: to use, to make use of, to have the use or benefit of, to enjoy, e.g. *bdé-ba dan skyid-pa - la* happiness and prosperity; *lón-spyod-par byá-bai rgyu* the object of enjoyment, the thing enjoyed *Stg.*; *lons-spyód* (*Ssk.* མེད) 1. enjoyment, fruition, use, esp. with regard to eating and drinking, *lons-spyód śā-la byed* they fed on meat, *lons-spyód śin dé-las byed* they lived on (the fruits of) this tree *Pth.* 2. plenty, abundance, *bza-btún-gi lons-spyod dpag-tu-méd-pa bsag Glr.* they produced or procured an enormous quantity of food and drink; esp.: riches, *lons-spyod čé-ba* great riches; wealth, property, *lons-spyod-kyi bdág-por gyur* he became owner of the property *Dzl.*; *mčód-pa byá-bai lons-spyod med* he was not rich enough to bring an offering (to Buddha) *Dzl.*

ལོང་པ་, ལོང་པོ་ *lód-pa, lód-po*, v. *lhód-pa*.

ལོང་པོ་ *lód-po* *Sch.*: 'half through, through the middle, one half(?)'.

ལོན་ *lon* notice, tidings, message, *lon-bzán*

good news, *sprin-ba* to give notice, send word, send a message; *lon kyur* or *lon zer* has also the special sense: send in my name! *C.*; *lon zig kyér-la śog* let me know, send me word *Pth.*

ལོན་པ་ *lón-pa = lén-pa* 1. to take, to receive etc. *Glr.*, *Pth.*, *ču lón-nam* have you fetched the water? i. e. are you bringing the water? *Pth.*; *nór-bu mi lon* I shall not receive the jewel! *Pth.* — 2. more freq. the word is used with reference to time: to elapse, to pass, a. in a general sense, *lo mán-po zig lón-pa dan* after many years had elapsed *Dzl.*, *rín-zig lón-te* after a long time, *rín-por ma lón-par* after a short time. b. with regard to the age of a person: *lo čī tsam lon* how old are you? *bču-drug-lon* I am sixteen *Mil.*

ལོབ་ *lob* *W.* sometimes for *lo* year, and *lób-ma* for *lō-ma* leaf.

ལོབ་པ་ *lób-pa*, pf., imp. *lobs*, to learn, rarely for *slób-pa*; *lobs-pa* the act of learning *Dzl.*

ལོས་ *los*, in truth, indeed, *mgón-skyabs ran los yin* he is indeed the helper (from a hymn in praise of Buddha).

ཤ

ཤ 1. the letter *ša*, the English *sh*, but palatal; in *C.* it is distinguished from ཤ (*ža*) only by the following vowel being sounded in the high tone. — 2. num.: 27.

ཤ་ *ša* 1. 1. flesh, meat, *gyág-ša yak's* flesh, *lúg-ša* mutton; *ša tsód-pa* (*W.* **tsó-čé**) to boil meat; *ša rñod-pa* (*W.* **ñó-čé*, *śrág-čé** or **lám-čé**) to roast meat; *pyi-ša* outward flesh, *nán-ša* or *nán-ča* inward flesh, or the entrails' *Cs.*(?); *śā-nas čād-pai bu Glr.* the child of my own flesh and blood; *ša*

krig-pa sexual instinct; **á-pe ša*, **á-me ša** in *W.* a vulgar form of attestation; surface of the body, *śai ri-mo* spots, stripes etc. on the skin (of an animal) *Tar.* — 2. muscle, *nū-ša* thoracic muscle *Mig.* — 2. for *ša-kóg* v. compounds.

II. v. *śā-ba* and *śa-mo*.

Comp. *ša-bkra* n. of a cutaneous disease *Med.* — *śa-skām* meat dried in the sun. — *śa-kān* larder; butcher's stall. — *śa-kū* broth. — *śa-kóg* the body of a slaughtered animal,

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without the skin, head, and entrails, *čē-ša* of a large — *čwi-ša* of a small animal. — *ša-kṛág* flesh and blood, meton. 1. for body, *ša-kṛág ṛsál-ba* a sound body *Mil.* 2. for: children born of the same parents *Cs.* — *ša-rgyágs* fat meat. — **ša-čüg** (*ša bčug*) meat cut into strips and hung up to dry in the sun *W., C. (Hook. II, 183).* — *ša-rjén* raw meat. — *ša-nyóg Sch.:* 'soup with greens in it'. — *ša-rnyin* old meat. — *ša-mdóg* colour of the skin, complexion *Dzl.* and elsewh. — *ša-mdog-lóg-pa Cs.:* *erysipelas*, St. Anthony's fire? — *ša-nág* the lean of meat *Cs.* — *ša-nád* a certain disease *Lt.* — **ša-na** (*lit. sna*) *W.* ardour, zeal? — *ša-spu* feathers, downs. — **ša-spin** meat boiled down to jelly *W.* — *ša-ṣṛóg Mil.?* — **ša-bhag-leb** a sort of pie baked in oil *C.* — *ša-bo* sheep, cattle or other animals destined for slaughter *Mil. nt.* — *ša-bu* a maggot. — **ša-bür** *W.* boil, abscess, ulcer; *Sch.:* mark left by a lash, weal. — **ša-dé** rice boiled with small pieces of meat *C.* — *ša-sbrán* flesh-fly, blue-bottle-fly. — *ša-rmén* fleshy excrescence, a little lump in the muscular flesh. — *ša-btsós* boiled meat. — *ša-tśá* 1. hot meat. 2. friend *Pth., S.g.,* *ša-tsa-čan* amicable, attached *W.* — *ša-tśán dmár-po Sch.:* 'a tumour resembling a weal or a wart'. — *ša-tśil* the fat of flesh. — *ša-tśon-pa* butcher, dealer in meat. — *ša-dzín* 1. a hook for taking meat out of a kettle *C., W.* 2. the fork of Europeans. — *ša-džér* wart. — *ša-zá, ša-zán* 1. prop.: flesh-eater, carnivorous animal. 2. gen.: a class of demons, described as fierce and malignant, *Ssk. पिशाच.* — *ša-züg, ša-yžüg* = *zug* 2. — *ša-rág* dried apricots, with little pulp, and almost as hard as stone. — *ša-ril* lean flesh. — *ša-ril* 1. little meat-pies. 2. v. *ša-ba.* — *ša-rüg* sauce, gravy *C.* — *ša-rül* putrid meat. — *ša-ró* a disease *Wdñ.,* is said to be an induration of the skin, callus, or perh. scirrhus. — *ša-rlón* fresh meat, raw meat, *ša-ṛsár* flesh of an animal that has just been killed.

ཤྱ ཤྱཱ 1. *Dzl. ཏཱ་,* 1. *Sch.:* high water, flood, inundation. — 2. *Lt.:* a certain hereditary disease or infirmity?

ཤྱ་ཀྱ་ ཤྱཱ་ཀཱ some kind of game (?) *Wdñ.*

ཤྱ་ཀྱ་མ་ ཤྱཱ་ཀཱ་མཱ, *ka-čē ša-ka-ma saffron C.*

ཤྱ་ཀྱ་ར་ ཤྱཱ་ཀཱ་ར་ *Cs.* a kind of sugar.

ཤྱ་ཀྱ་ན་ ཤྱཱ་ཀོན, or *ša-ḥón, Wdñ.; Sch.:* grudge, resentment, hatred.

ཤྱ་ཀྱ་ ཤྱཱ་ཀྱཱ *Ssk., ṣṛód-pa Tib.,* the mighty, the powerful, the bold, n. of the family of Buddha, the founder of the Buddhist religion, and hence often n. of Buddha himself, also *ša-kya-túb-pa (Mil.* rather boldly abbreviates it into *šák-tub*), *ša-kya-mü-ni, ša-kya-señ-ge.*

ཤྱ་རྩ་ཀྱ་ར་ ཤྱཱ་དཀཱར v. *ṛša-dkar.*

ཤྱ་སྐྱ་ ཤྱཱ་སཀཱད the cawing or croaking of ravens *W.*

ཤྱ་སྐྱེ་ ཤྱཱ་སྐྱེ་ *Mñg.?* perh. dough mixed with meat.

ཤྱ་ཁ་མ་, ཤྱ་ཁ་ར་ ཤྱཱ་ཀཱ་མཱ, *ša-ka-ra = ša-ka-ma and ša-ka-ra.*

ཤྱ་ཁྱ་ ཤྱཱ་ཀཱ་ *Sch.* a small bag or purse.

ཤྱ་ཁྱི་ ཤྱཱ་ཀྱི་ *Sch.* a shaggy dog, a poodle.

ཤྱ་འཁྱིན་ ཤྱཱ་ཀོན v. *ša-kón.*

ཤྱ་གོ་ས་ ཤྱཱ་གོས, col. for *šam-gós.*

ཤྱ་ཆེན་ ཤྱཱ་ཆེན *Lt.?*

ཤྱ་ཉམ་(ས་) ཤྱཱ་ཉམ་(ས་) *Lex.,* as explanation of *dbal?*

ཤྱ་སྟུ་ ཤྱཱ་སྟཱ, = *klu Wdñ.*

ཤྱ་སྟུ་ག་ ཤྱཱ་སྟཱ་ག་ 1. also *ša-dag mere, merely, only, kyeu ša-dag btsás-te* only sons being born *Dzl.;* *mi dbül-ṣṛóns-pa ša-stag-ste* as they are all of them poor people *Dzl.;* *bdén-pa-mton-ba šu-stag-tu gyúr-to* they all come to the knowledge of the truth *Tar.* — 2. *Ld.* for (*ṛtai*) *šám(-la)-btags(-pa)* a pack, a bundle, fastened to the saddle behind the rider, **ša-stag-la Kol* or *rel ton** tie it up, fasten it behind!

ཤྱ་དྲི་ ཤྱཱ་དྲི་ *Ld., Pur.* ape, monkey.

ཤྱ་ན་ ཤྱཱ་ནཱ 1. *Ssk. शृण* hemp, *Cs.:* flax, *šá-nai ras Stg., Sch.:* 'fine linen', *šá-nai*

gos a garment made of fine linen. — 2. v. *śā-sna*, sub *śa*.

འཕྲུ་ཤ་ *śā-pos* a thick blanket *Ld*.

འཕྲུ་, འཕྲུ་ *śā-ba*, *śwa-ba* *Cs. W., C., B. a hart, a stag*, col. usually **śa-wa-ra-čü* or *ru-čü**; *śā-pó* the male animal, *śā-mo* the hind, roe, *śa-prüg* a young deer, fawn; cf. *ka-śwa*.

འཕྲུ་ *śa-ma* 1. *after-birth*, placenta. — 2. an ordinary coat made of cloth which has not been napped *W*.

འཕྲུ་མི་ལིག་ *śa-mi-lig* *parsley Ld*.

འཕྲུ་ *śā-mo* *C., B. (W. *móg-śa*) mushroom*; the various species of fungus receive their appellations from their colour (*dkar-śā*, *nag-śa*, *smug-śa*, *ser-śa*) or from the place where they grow (*kluñs-śa*, *ču-śa*, *lud-śa*, *šin-śa*); the damp climate of Sikkim produces moreover **śq-kę*, *kā-wa* and *lé-mo* (*sgrę-mo*) -*śa-mo**, etc. *Cs.* has also *śa-man*, a thick kind of mushroom.

འཕྲུ་ར་ཤེ་ *śa-ra šo-ré* (cf. *jšér-pa*) *W. moist*.

འཕྲུ་རི་ཀ་ *śā-ri-ka* *Ssk. n. of a bird, Gracula religiosa*; a species of jay.

འཕྲུ་རི་བྱ་ *śā-rü-bu*, གཤམ་པུ་, n. of one of the two principal disciples of Buddha.

འཕྲུ་ *śā-ru* 1. *hartshorn Med.* — 2. n. of a vein *Med*.

འཕྲུ་ལོག་ *śa-lóg* *warped, oblique, aslant W*.

འཕྲུ་ཏི་ *śák-ti* *Ssk.:* spear, lance, pike, sword, *Cs.* also trident; *Dzl*.

འཕྲུ་ *śag*, in *śag-ter-gás* it broke, it burst asunder *Sch*.

འཕྲུ་མ་ *śág-ma* 1. *C. small stones or pebbles, gravel, śág-ma-čan* gravelly, *śág-fün* a plain abounding with gravel. — 2. *W. pebble, śag-rád* rocky ground, covered with a thin layer of mould which only by dint of much irrigation will yield a scanty produce; *śag-rüg* gravel, *śág-sa* earth mixed up with pebbles, stony, sterile ground.

འཕྲུ་མ་ *śags* 1. *joke, jest, fun, śags čé-ba byéd-pa* to rally maliciously, to turn into ridicule with sarcasms *Gl.*; *ñan-śágs* *Mil.* a bad joke; *ka-śágs* v. *ka*. — 2. cause of a

contention, object of a dispute or a quarrel, *matter in dispute Mil.*; quarrel, dispute, contention, in gen., **śag gyág-pa* *C.* to fight, to quarrel, to dispute.

འཕྲུ་ *śan* v. *jšan*.

འཕྲུ་པོ་, འཕྲུ་སྐྱུ་ཅེས་, འཕྲུ་རིག་ *śān-po*, **śan kül-čé**, *śan-rig* v. *jšān-po*; **śan-lág** a kind of fur, perh. for *sbyañ-slag* fur-coat of wolf's skin *Lh*.

འཕྲུ་ལང་ *śan-lán* *sabre, sword Pth*.

འཕྲུ་འཕྲུ་ *śan-śān* a fabulous creature with wings and bird's feet, but otherwise like a human being; *śan-śan-téu* *Cs* : pheasant or partridge (*འཕྲུ་འཕྲུ་*).

འཕྲུ་ *śāns*, resp. for *sna*, *the nose*, *śāns-rgyüd* *Pth.*, *śāns-sna* id.; *śāns-kün* nostril, *śāns-rtse* tip of the nose.

འཕྲུ་ *śād* 1. the mark of punctuation: |, also *rkyañ-śād* or *čig-śād*; it is a diacritical sign of about the value of our comma or semicolon; *nyis-śād* the double shad, ||, dividing sentences, or, in metrical compositions, verses; *bži-śād* the fourfold shad, ||||, at the end of sections and chapters; *řseg-śād* the dotted shad (ř), an ornamental form of the ordinary shad, always made use of, when a shad is to be put after the first syllable of a line; *śād byéd-pa* *Lex.*, *řén-pa* *Sch.*, to make a shad. — 2. v. the following article.

འཕྲུ་བ་, འཕྲུ་བ་, འཕྲུ་བ་ *śād-pa*, *jšād-pa*, *řśód-pa* *Cs*.

1. *to comb, to curry*, (a horse), also *śād rgyág-pa*. — 2. *to brush, to stroke*, to rub gently with the hand *W*; *śād-ma* *Sch. curry-comb*, horse-comb; **šin-še** a wooden rake, **čüg-še** an iron rake *C*.

འཕྲུ་ *śan* 1. *iron hoop* of a barrel *Cs*. — 2. *small boat*, **šem-pa** ferry-man *C*. — 3. *snow-leopard* *W*. (cf. *jša*). — 4. *difference, distinction*, *śan byéd-pa* to distinguish, decide, determine *Mil.* and elsewh., *řžan-gyis śan mi byéd-pas* as nobody else is able to decide it *Gl.*; *skad-řnyis-śan-sbyór* is said to be the title of a certain dictionary.

འཕྲུ་ཤ་ *śān-ka* 1. *oblique* *W.*, **śān-ka-la čé** to cut off obliquely; *śan-tér* id.,

lam śan-tér-la ča dug the road has an oblique direction. — 2. *C.*: place of passing over a river.

འན་པ་ *śān-pa* 1. also *bśan-pa*, slaughterer, butcher *Glr.*, sometimes also hang-man; *śān-kan* slaughter-house, butcher's shop, *śān-grī* butcher's knife, *śan-grīb* pollution by the sin of slaughtering an animal. — 2. master or rower of a boat, **boatman**.

འབ་འབ་ *śab-śub* 1. *W.* **whispering**, **śab-śub tán-čé, zér-čé** to whisper. — 2. also *śab-śób* **lie, falsehood**, *śab-śób byéd-pa* to lie, to cheat; *śab-śub-čan* deceitful, fraudulent, crafty.

འམ་, འམ་མ་ *śam, yśam* the lower part of a thing, e.g. of a country, *śām-pa* a lowlander (opp. to *yśūn-pa* and *stód-pa*); *yśām-du* adv. and postp. **below**, at foot, *rān-leui śām-du čad* they will be treated of in their respective chapters *Lt.*; *dei śām-du* under it, underneath (e.g. to write); *śam-gós, śam-tābs*, resp. *sku-śām* a garment like a **petticoat**, worn by Tibetan priests and monks.

འམ་བུ་ *śām-bu* **flounces, fringes, trimmings**.

འམ་བྱེལ་ *śām-bha-la* *Ssk.* in pure Tibetan *bde-öbyūn*, n. of a fabulous country in the north west of Tibet, fancied to be a kind of paradise; *śām-bha-lai lám-yig* (not passport, but:) 'guide for the journey to Shambhala'.

འར་ *śar* (from *śār-ba*) 1. **east**, *śar-pyógs* id.; *śār-pa* inhabitant of an eastern country; *śar-lhó* south-east. — 2. termin. of *śa*, into the flesh.

འར་པ་ *śār-pa* 1. young men, grown-up youth (collective noun) *W.*; perh. also: a young man. — 2. v. the preceding article.

འར་པོ་ *śār-po* 1. *W.* **adulterer**, **śār-po čó-čé* or *kūr-čé** to commit adultery, (on the part of the husband.) — 2. = *śār-pa* 1.

འར་པོ་ *śār-pó* a young man, *śār-pó yžón-nu ysum* three young men *Mil.*

འར་བ་ *śār-ba* pf. and secondary form of འཛུག་པ་.

འར་མ་ *śār-ma* 1. *Sch.*: a **strip** *Schr.* *śar rgyáb-pa* to sew in long stitches, to baste (*Sch.*: *zuñis ydáb-pa*). — 2. *W.*, *C.* **grown-up girls** (collective noun); a **female**(?)

འར་མོ་ *śār-mo* **adulteress**, cf. *śār-po*.

འར་འར་ *śar-śār* **straightway, directly**, *śar-śār gró-ba* *Cs.*

འར་འར་ *śar-śar* *Ld.* furrowed, having small elevations and hollows.

འལ་ *śal*, in *rna-śál* **ear-lap, tip of the ear**.

འལ་བ་ *śál-ba* 1. *Sch.* **stone-pavement**. — 2. a **harrow**, *śál-śál-ba* *Sch.*, **śál-la dūd-čé** *Ld.* to harrow.

འལ་མ་ *śál-ma* *Cs.*: a **flint, sharp-edged stone**; *W.*: stony ground; mountain side consisting of detritus; *śál-ma-čan* full of sharp stones *Cs.*

འལ་མ་ཁྱི་ *śál-ma-li* *Ssk.* the seven-leaved silk-cotton tree, *Bombax heptaphyllum* *Sty.*

འཤ་ *śas* 1. **part**, *ča-śas* id.; *bras de-las śas yčig* part of this rice *Dzl.*; *śas-śás-su bgó-ba* to distribute, . . . *la* among *Dzl.*; *śas-čé-ba* a good deal, much, the greater part of, *zla-mtsán śas-čé-bai ku-krag* generative fluid in which uterine blood predominates (cf. *ku-krag* in *kū-ba*) *Wdñ.*; *yti-mug śas-čé-bar gyúr-ba* excess of dullness or stupidity *Thgr.*; *śas-čér, śas-čés, śas-čén* in an eminent degree, in an exceeding measure. — 2. **some, a few**, *žag-śás* some days *Mil.*; *ga-śas* some, a few *Mil.* — 3. instr. of *śa*.

འཤི་ *śi* num.: 57.

འཤི་བ་ *śi-ba* pf. and secondary form of འཤི་པ་.

1. vb. **to die, to expire, to go out** (as light, fire); *śi-bar gyur-pa-las* when she was in a dying state *Pth.*, *śi-zin-pai žóg-tu* after her death; **śi-te lóg(-yon)-čé** *W.* to rise again from the dead, **lān-čé** (lit. *slan-čés*) to raise from the dead. — 2. sbst. the state of dying, expiring, *śi-ba-las* *sos* awakened from a dying state *frq.*; cf. also comp. — 3. partic. and adj. *śi-ba sós-par byéd-par gyur* one already dying still recovers *Do.*; *śi-bai lus* the body of the deceased *Do.*

Comp. *ši-ki-ma*, ཤི་ཀི་མ་ 1. sbst. **dying, death**, *ši-ki-ma-ru* in dying. — 2. adj. **dying**, *ši-ki-ma yod* (or ཤི་ཀི་མ་ རྟོན་) he is at the point of death, he is at death's door. — **ši-kan** col. the deceased, the dead. — *ši-sno Sch.*: 'blessing for one deceased'. — *ši-čos* religious ceremonies for the dead *Sch.* — *ši-sa* flesh of animals that have died of themselves, the only flesh which a strict Buddhist is allowed to eat, and which accordingly in Buddhist countries is frequently consumed.

ཤི་རིག་ *ši-rig* *W.* clinking, jingling.

ཤི་རོག་ *ši-róg* *W.* a sort of early barley.

ཤི་ལ་ *ši-la* *Ssk.* for *krim*s, *tsul-krim*s custom, manner, moral law.

ཤིག་ *šig* 1. for *čig* (q. v.) after a final s. — 2. **louse**, *mi-šig* common louse, *lúg-šig* sheep-louse, tick, *kýi-šig* flea, (*lha*)-*dre-šig* bug; **dag* (lit. *brag*)-*šig-pa** *W.* mite, wood-louse, tick; *šig fú-ba B.*, **ltá-čé, rüg-čé** *W.* to look for lice, to louse, *šig bsál-ba* to clean from lice; *šig-čan Sch.* also *šig-po* or *šig-šig-po* infested with lice, lousy; *šig-nád* pedicular disease; *šig-sró* lice and nits *S.g.*

ཤིག་གི་བ་, ཤིག་ཤིག་ *šig - ge - ba, šig - šig* 1. standing or lying close together, **close-banded** *Mil. nt.*, *C.* cf. *yšig-pa, yšib-pa*. — 2. **trembling, tottering, wavering**; with *mig*: looking this way and that, looking about, perh. also: rolling (the eyes).

ཤིག་ས་(སེ་)ཤིག་ས་ *šigs(-se)-šigs* **rocking**, as trees moved by the wind *Mil.*; *šigs-šigs yom-yóm* waving, moving to and fro, shaken etc., also fig. *Pth.*

ཤི་ *šin* I. gerundial particle for *čín* after a final s.

II. sbst. 1. **tree**, *bzá-šin* fruit-tree, *rtši-šin* v. *rtši*; *ljon-šin* a beautiful green leafy tree, *škám-šin* a dry withered tree. — 2. **wood**, *šin žig* some wood; *kán-šin* timber, timber-wood, *búd-šin* firewood, fuel, *škám-šin* dry wood; *yám-šin Cs.*: 'a small quantity of wood thrown into the fire for sacrifice'. — 3. **a piece of wood, log, billet**, **šin*

*nyi sum tob** *W.* put two or three pieces (to the fire); **stump, stub** of a tree *Gl.*; **tú-pag-gi šin** *W.* gun-stock; *sróg-šin* axle, axle-tree.

Comp. *šin-kir-ti* **a carrying-frame** *Lh.* — *šin-kyu* a wooden hook. — *šin-rkañ Sch.* **a wooden leg, a crutch**. — *šin-rkéd* the upper part of the trunk of a tree. — *šin-kañ* 1. a wooden house, log-house. 2. shed or out-house for wood. — *šin-ku* sap, juice of trees. — *šin-kur* a load of wood. — *šin-kri* wooden chair. — *šin-mkan* worker in wood, **carpenter, joiner**. — *šin-rgón Sch.* **wood pecker**, *šin-rgon k'rá-bo* the spotted woodpecker, *šin-rgon mgo-nág* black woodpecker. — *šin-rgyál* a tree of extraordinary height or circumference, **a giant-tree**. — *šin - mñár* **licorice** *Sch.*, *Wts.*; a sort of cinnamon *W.* — *šin-čás* 1. wooden utensils, implements. 2. tools for working wood *Sch.* — *šin-tog*, *šin-tog* fruits of trees, **fruit**. — *šin-rta* v. that article. — *šin-stan* **chopping-block** *Ld.* — *šin-tags* wooden enclosure. — *šin-tün* wood-picker, gatherer of wind-fallen wood. — *šin-düm* log, billet, block. — *šin-dra* wooden lattice-work; wooden paling *C.*, *W.* — *šin-druñ-pa* one sitting under a tree, i.e. an ascetic, *Burn. I.*, 309. — *šin-ydúgs* the leafy crown of a tree *Sch.* — *šin-sdón* trunk, **stem of a tree**; **a tree; block**. — *šin-prán* a small tree, a shrub, bush *Sch.* — *šin-bál* cotton from the cotton-tree *Cs.*, cf. *šál-ma-li-šin*. — *šin-bu* a small piece of wood, *šin-bu sor-bži-pa* a piece of wood four inches broad or long *Tar.* — *šin-brás* fruit. — *šin-smán* medicine prepared from wood *Sch.* — *šin-rtśá* root of a tree. — *šin-rtśi* **resin** *Cs.* — *šin-rtśé* **top of a tree**. — *šin-tśa* **cinnamon** (having a 'saltish' taste, as is expressly stated *S.g.*); **šin-tśe lób-ma** *W.* bay-leaf, laurel-leaf. — *šin-tśál* **chip, shaving, splinter**. **šin-tśógs** *W.* **forest**. — *šin-γžon* a wooden basin, trough, tub. — **šin-zóg** (lit. *bžogs*) **chip, splint** *W.*; shavings brought off by the plane *C.* — *šin-zán* **wood-rasp** *Sch.* — **šin-zél** **a small chip**, a very small and thin piece of wood, a splinter, **šin-zél zug soñ** *W.* I have run a splinter into (my hand or foot).

ཤིང་ཀུན་ *šin-kun*

ཤ

ཤུག་ *šug*

— *šin-zóg* *W.* a rasp. — *šin-yzer* a peg. — *šin-léb* board, plank. — *šin-šin* the bark of trees. — *šin-séd* a rasp.

ཤིང་ཀུན་ *šin-kun* *asa foetida*, used as medicine, and (like garlic) as a spice; also n. of a mountain pass between Lahoul and Zankar.

ཤིང་རྩ་ *šin-rta* ('wooden horse') **waggon, cart**, carriage, also fig. = *tég-pa*, e.g. *šin-rta čén-po* frq. in the writings of *Tsonkapa*; *šin-rta-kór-lo* id.; *šin-rtai kan-bzán* the body of a carriage, *šin-rtai mda* the pole, beam, shaft of a cart, *špán-lo* the wheel, *rjes, lam, šul, srol* the track, rut (of a cart) *Cs.*; *šin-rta rkan-yčig* *Sch.* wheelbarrow; *šin-rta-mkan* *Cs.* maker of carts, cartwright; *šin-rta-pa* 1. carter, driver, coachman. 2. charioteer.

ཤིང་ *šid* 1. *Sch.* **hazel-nut**. — 2. also *yšid-yšid-ma, yšid-stón, yšid-zán* **funeral repast**, of which every body may partake; *šid-čós* religious funeral ceremony; *šid-sa* *Sch.* 1. burying ground, cemetery. 2. a fruitful field = *yšin-sa*. Cf. *yšin*.

ཤིང་ཏུ་ *šin-tu* **very, greatly**, esp. before adj. and adv., in *B.* frq.

ཤིབ་ *šib* v. *šib*.

ཤིབ་བ་ *šib-pa* v. *šib-pa* **to whisper**.

ཤིབ་ཤིལ་ལུ་ *šib-ši-lü-lu* or *rü-ru* *Ld.* **hip**, the fruit of the dog-rose.

ཤིམ་ཤ་བ་ *šin-ša-pa* *Cs.* a kind of tree or wood.

ཤིར་, ཤིར་ཤིར་ *šir, šir-šir*, with *čón-pa* *Cs.* to gush out, to stream forth with a noise.

ཤིབ་བ་ *šil-ba* *W.* to drip through.

ཤིལ་ལི་ *šil-li* a gauze-like texture *W.*; *šil-šil* 1. id. 2. *Cs.*: 'a cant word denoting the noise of any thing'.

ཤིས་ *šis* **good luck, fortune, bliss**; *de byün-na* *šis* if that happens, it will be an auspicious sign, *šis-pai min* a name foreboding good *Lt.*, *mi šis-pai ltas* an omen foreboding ill *Wdn.*; *bstan-pai šis* acc. to *Schl.* 232 denotes the religious plays performed in the

convents. *Cs.*: *šis(-pa)-po* one blessed, *šis-pa yin-pa* to be blessed, *šis-par gyür-ba* to become blessed, *šis-par byéd-pa* to make blessed, to bless; *bkra-šis* v. *bkra-ba*.

ཤུ་ 1. acc. to Cunningham and other English authorities the Tibetan word for **stag**; yet as none of the many Tibetans, from different parts of the country, that were consulted by us, seemed to know this word, it is not unlikely, that in consequence of indistinct hearing it is but a corruption of *ša-ba* (q. v.). — 2. **šu-šu jhě-pa** *C.* **to whistle**. — 3. num.: 87.

ཤུད་ག་ *šu-dag* n. of a plant *Med.*; *Sch.*: the **rush**.

ཤུ་བ་ *šu-ba* I. sbst. 1. **an abscess, ulcer, sore** *Cs.*: *šu-ba fon* an abscess rises, *na* gives pain, *pán* heals; **šu-bür** *W.*, and prob. also *šu-tör* *Med.*, id.; **šu-nág* and *bá-šu** *W.* a sore that has become inflamed and rankling. — 2. **scab, scurf, scald** *W.*

II. vb., pf. (*b*)*šus*, fut. *bšu*, imp. (*b*)*šu(s)*, 1. **to take off**, pull off, draw off, *yžán-gyi gos* to take off a person's clothes, *gó-ča* armour, *mšón-ča* arms, weapons *Pth.*; **to strip, strip off**, e.g. leaves, twigs, *págs-pa* the skin, the peel, hence (also without *págs-pa*) **to skin, to pare, to peel** *W.*, e.g. **á-lu šu-čé** to peel potatoes; *gyab-šus* coat of wool shorn from a sheep, fleece *Ld.* — 2. **to copy**, *dpe* a book, resp. *žal-šus byéd-pa* *Cs.*; *dpe-bšus* a copied book *C.*

ཤུ་བྱོ་ *šu-bham* *Ssk.*, sometimes at the end of books, hail! all hail!

ཤུ་ར་སེ་(ན་) *šu-ra-se(-na)* n. of a tract of land in the neighbourhood of Mathura, not far from Agra *Wdk.*

ཤུ་ལི་ཀ་ *šu-li-ka* *Tar.* 63, 8, prob. also *šu-lig* *Sch.*, n. of a fabulous country in the north-west.

ཤུག་ *šug* 1. **a thrust, push, knock**, **šug čém-po jhě-pa** **to push off**, to give a knock, to elbow, differing from *špúl-ba* to shove (by a more gentle motion) *C.* — 2. in comp.: *kýo-šug*, v. *kýo*; *šug-bza* **wife, consort, spouse** *Schr.* — 3. *W.*: **old**, but still fit for use. — 4. *šug-šug-la* col. for *šub-bur* **softly, gently**, e.g. *gró-ba* to walk, to tread etc.

འགྲུ་གུ་ śūg-gu *W.* for śōg-bu.

འགྲུ་པ་ śūg-pa 1. the high, cypress-like juniper-tree of the Himalaya mountains, the pencil cedar (*Juniperus excelsa*). It covers large mountain tracts, is considered sacred, and much used in religious ceremonies; its berries (śūg-brás) are burnt as incense. — śūg-dūd the smoke or perfume of juniper. — śūg-tsér *Med.* the young pointed sprouts of this tree. — sug-tsód a sort of mistletoe, *Viscum Oxycedri*, growing on it and gradually killing it. The leaves have a slightly sour taste and are used for culinary purposes *W.* — rgya-śūg acc. to *Cs.* = spá-ma *Juniperus squamosa*, a low shrub and similar to our *Juniperus communis*. But a passage of the *Stg.* shows that its fruits are eaten like pease or rice, which cannot be imagined of juniper-berries or cypress cones; cf. spá-ma. — 2. in śūg-pa pūd-pa *Sch.*, v. sub pūd-pa.

འགྲུ་ śūgs 1. inherent strength, power, energy, c. genit.: dād-pai, byáms-pai, dgá-bai śūgs-kyis by the power or ardour of faith, love, joy, e.g. to shed tears, = to weep with joy etc. *Glr.* and elsewh.; jcin-gyi śūgs dgag mi bya the impulse to make water must not be suppressed *Med.*; dí-dag snón-gyi sbyin-śūgs yin this is the power of former alms or presents *Glr.*; fūgs-rjei śūgs-kyis by the power of grace *Do.*; der sléb-pai śūgs the power or ability of attaining to that place *Thgr.*; without a genit.: śūgs-kyis = rán-śūgs-kyis spontaneously, of one's own accord, śūgs-kyis yon they will, no doubt, come of their own accord *Mil.*; śūgs byéd-pa to exert one's self(?); śūgs-stóbs = śūgs; sūd-śūgs drén-pa *Cs.*: 'the accenting the first syllable'. — 2. col. also śubs and śud, mostly in compounds: śūgs-skad *Mil.*, śūgs-sgra, col. *śūg-ra* a whistling, a whistle or whiff; śūgs-glu 1. a whistling. 2. a whistled tune, *śūg-da jhé'-pa* to whistle a tune *C.*; śūgs-pa a small whistle which, in sounding it, is put quite into the mouth.

འགྲུ་སྒྲ་ śūgs-nár (*W.* *kōg-śūg*), śūgs-rin sigh, groan, śūgs nar byéd-pa

or byin-pa to sigh, to groan, śūgs-rin nar nár dug he heaves a deep sigh *Mil. nt.*

འགྲུ་བ་ śūn-ba, pf. śunis, 1. to snore. — 2. to hum, to buzz, e.g. of a large beetle.

འགྲུ་ śud v. śugs 2.

འགྲུ་བ་ śud-pa pf. fut. bśud, 1. to rub, e.g. one thing against another *C.* — 2. to get scratched, excoriated, galled (cf. śun-pa). — 3. śud byéd-pa (*W.* *cō-čē*) to steal silently away, to sneak off unperceived.

འགྲུ་བ་ śun-pa bark, rind, peel, skin, śun-kōg, śun-págs id., the last expression is also used of the skin of animals *Lex.* — pyi-śun the outer rind or skin, nán-śun the inner rind; bār-śun the middle rind, the bast, esp. of willows *Sch.*: śun-kōg lāns-pa the spontaneous chapping or peeling off of the skin; śun-mán box-wood.

འགྲུ་བ་ śub-pa, also śib-pa, pf. imp. śubs, to speak in a low voice, to whisper, śub byéd-pa id.; *kōg-śub-la sil-čē* *W.* to read in a low voice, to read whispering; śub-bu a whispering, śub-bus zlá-ba to recite in a low voice *Lex.*, śub-bur smrá-ba *B.*, *śub-la zér-čē* *W.* to speak softly; śub-bus smód-pa to reprehend in a whisper *B.*

འགྲུ་བ་ śubs case, covering, sheath, paper bag etc. frq.; rkan-śubs, resp. žabs-śubs stocking, sock, gri-śubs knife-case or sheath, mje-śubs v. mje; lag-śubs, resp. pyag-śubs glove.

འགྲུ་བ་ śum-pa, pf. (b)śums, ft. bśum, imp. (b)śum(s), 1. to weep, ma śum mdzod do not weep! nu-śum *Mil.* weeping, lamentation. — 2. to tremble(?) gran-śum *Lt.*, *Schr.* gran-śum byéd-pa to tremble or shiver with cold, to shudder.

འགྲུ་བ་ śur-ba, pf. fut. bśur, imp. (b)śur, 1. to burn slightly, to singe. — 2. to cut off.

འགྲུ་བ་ śur-bu 1. girdle, belt *Lex.*; śur-bu prēu *Zam.* id. (acc. to *Sch.*). — 2. *Cs.*: sore, ulcer. — 3. *Ts.*: dumpling of flour, = ko-lag.

འགྲུ་ śul 1. an empty place, a place that has been left, that is no longer occupied, rán-śul stōns-nas your own place becoming

empty, by your quitting it *Mil. śul-du lüs-pai* nor all the things left behind in the camp *Glr.*; *dön-tse lüis-pai śul-du* instead of the coin which had been taken away (there appeared . . .) *Dzl.*; *kýód-kyi śul-du* in the place which you occupied during your life *Thgr.*; hence in a looser sense: *btsün-mo méd-pai śul-du* on the occasion of the queen's absence *Glr.*; in the same manner *Tar.* 103, 16, 19, and also thus: *dei śul-du Glr.* 51 during her absence. — 2. **track, rut**, of a carriage, **furrow**, of a plough *Dzl.*, **way, road**; also in a gen. sense: *śul tag-rin* a long way *Glr.*; *śul-lám* = *śul*; acc. to *Cs.* also **manner, method**. — 3. any thing left behind by a person departed, or by a thing removed, as *ču-śul*, *mar-śul*, *pye-śul* that little water, butter or flour which adheres to the vessel emptied, but not washed; *me-śul* the extinguished cinders left by a fire; **property left** by a deceased person *śul tsán-ma yóg-po-la tob* his servant gets all the property left (by his master) *W.*, *C.*, *pa-śul* paternal inheritance, patrimony; *pa-śul-dzin-pa* the heir *C.*; *śul yan mi dug* nothing at all is left; **śul-med-kan čö** *W.* finish it at once! eat it all up! *śū-tsan-po* one that eats all up, clears his trencher (a good trencherman) *Ts.*

ལུ་པ་ *śul-pa*, *bśul-pa* *Cs.*: **backbone, back, posteriors**; *śul-śá* the flesh, the muscles of the back, *śul-rgyis* the fibres, the nerves of the back; *Sch.*: *bśul-dri* smell of excrements, *śul-byi* polecat, fitchet.

ལུ་པ་ *śus* 1. v. *śu-ba*. — 2. *śus* *débs-pa* to whistle *S.g.*

ལུ་པ་ *śus-ma* any thing copied, **a copy** *Cs.*

ཤེ *śe* 1. *Cs.* *śe-stag*, *śe-dag* = *śa-stág* **mere, only, nothing but**. — 2. num.: 117.

ཤེ་ལྷོ་ *śé-na* v. *čé-na*.

ཤེ་པ་ *śé-pa* v. *śés-pa*.

ཤེ་བམ་ *śe-bám* *Cs.*: = *to-yig* a kind of contract or bargain.

ཤེ་མ་ *śé-ma* (for *rjé-ma* or *γčés-ma?*) *W.* **noblewoman, lady** of rank or quality,

lady, **śé-ma čün-nu*, *śem-čün** nobleman's daughter, **young lady, Miss**.

ཤེ་མོ་ *śe-món* *Sch.*: 'divine predestination, divine protection; nature, fate, destiny; power; origin of power or authority; strength', force, the latter signification also in *Wts.*(?).

ཤེ་རུ་ *śe-rul* *Sch.*: **fetid, putrid**.

ཤེ་ག་ *śeg* 1. imp. of *γśégs-pa*, resp. for *śog*. — 2. the Arabian *شبح*, chieftain, elder, senior. — 3. *C.* col. for *śed* I.

ཤེ་ *śed* I. **strength, force**, = *stóbs*, *mtu*, *C.* also *śeg*; *dpá-žin śed-čé* a mighty hero *Thgy.*; *śéd-čan* **strong, vigorous, powerful**; *śéd-mo* 1. sbst. = *śed?* 2. adj. = *śed-čan* *Ts.*, **śé-mo gyág-pa yin** he is strong and stout, *śed-méd* **powerless, weak**, *śed-méd-kyi rtábas rkan-tán mgyogs* one travels quicker on foot than on a weak horse; *śed-čün* **weak, feeble, frail**, e.g. *lus Lt.*; *śed bri* strength decreases, begins to fail, *γsos* is restored, *nyams* is impaired; *śed skyéd-pa* to grow fat *Sch.*: 'to protect; to make haste'; **mi žig-la śed čug-čé** *W.* to strengthen a person; **śed dan nyé-čé** *W.* to rub well, forcibly; **śed žár-te (sbyar-te) čon** run and jump! **śed žár-te gyob** swing your arm and throw! *W.*; **śed-kyer-nág-pó** by force, with violence, e.g. **tan** he forced it on (me) *W.* (cf. *nan*); *śed-po-čé* a strong, powerful man *Thgy.*; *śéd-bu* *Lex. id.*; *śed-bdág* *Sch.* one having power or authority, a lord, ruler. — **śed-wán** *W.* **force, violence**, **śed-wán dan** by force, e.g. to take, **śed-wán tán-čé** *W.* to violate, to force (a girl).

II. the approximate **direction, region, quarter**, *nyi-mai og śéd-na* below the sun, i.e. between the sun and the horizon *Mil.*; *W.*: **gan śéd-la** in what direction? where-to? **de śéd-la** about in that direction; **gan śed ne* (lit. *γnas*) *śig-tu** to some place or other.

ཤེ་ན་ *śen*(?) **floor** of a house or room *W.*

ཤེ་ཤེ་ཤེ་ *śer-pyín* abbreviation for *śes-ráb-kyi pa-rol-tu pyín-pa*, the title of a division of the *Kan-gyur*.

ཤེར་བ་ *šér-ba*, pf. *bšer*, to compare, to confront *Cs.*

ཤེར་ *šel* crystal, glass *Dzl.* and elsewh.; acc. to *Stg.* the moon also consists of such crystal *Cs.*: *rán-šel* native crystal, *bžú-šel* artificial crystal, glass; *mán-šel* *Pth.* prob. = *šel*; *špos-šel* amber; *me-šel* burning-glass, *ču-šel* चूडकान्त a fabulous magic stone supposed to have the power of producing water or even rain.

Comp. *šel-kór* or *-pór* a tumbler. — *šel-dkár* = *šel* *Glr.* — *šel-kán* glass-works, glass-manufactory *Schr.* — *šel-sgón* globe of glass *Mil.* — *šel-sgó* glass-door. — *šel-rdó* crystal. — *šel-snód*, *šel-spyád* a crystal or glass vessel. — *šel-prén* a string of glass-beads. — *šel-búm* glass-bottle. — *šel-mig* spectacles, spy-glass, telescope.

ཤེས་ *šes* v. *šes*.

ཤེས་པ་ *šés-pa* (synon. *rig-pa*, resp. *mkyén-pa*) I. vb., 1. to know, perceive, apprehend, *bžán-bar šés-pa* to find, to know a thing to be good *Glr.*; *brtágs-na mi šes* when (the soul) is searched for, it is not to be perceived or apprehended *Mil.*; *šés-pai blo ingenium sapiens* *Dzl.*; *mi-šes-pa-dag* those who do not care for knowing (a thing) *Dzl.*; *su šés B., C., *či šé* W.* (like the Hindi क्वा जाने) who can tell? may be; *čian mi šé-kan* a know-nothing, ignoramus, dunce; **kór-rán mā šé-kan čén-mo žig tsor dug* W.* he is said to be an extremely clever (learned etc.) man; *mi-šés dgu šés-pa* knowing (even) the unknown things, knowing every thing *Thgy.*; *čan-šés* id.; **na-rán ton šé* W.* I know it from having seen it; *šés-par gyur* 1. he will know. 2. he comes to know, he learns; *šés-par gyis žig* 1. know! 2. let it be known! *šes-bžin-du* knowing, knowingly, with (my) knowledge; *no-šes-pa* = *šés-pa*, yet cf. sub *no*. — 2. to understand, = *gó-ba*, *don* the sense *Glr.*; *nias rtsis šes* I understand mathematics; to be able, in a general sense, also physically: **ghan šé-pa* C.* to one's best ability, to the utmost of one's power (= *ži nus-kyis B., *či čub-kan* W.*); *krag-gi gon gul šés-pa* a clot of blood that

could only quiver (though, in fact, a human being) *Glr.*; esp. with a negative: *smra mi šés-pa* not being able to speak, *dgye dgu mi šes* they cannot be bent or curved *Med.* — 3. to be convinced, to be of opinion, to think, *sú-la yañ mdzá-bor ma šes* do not think anybody to be your friend!

II. sbst. (= *rig-pa*) 1. the knowing (about a thing), knowledge. — 2. science, learning, *šés-pa-la zóg-tu ltá-ba* to look upon science as a (sort of) cheating. — 3. intellectual power, intelligence, *šés-pa tšib* the intellect (of infants) is still very weak *Lt.*, *yšal* is clear *Pth.* — 4. the soul or spirit, separate from the body *Thgy., Mil.*

Comp. **šé-gyá** talent(?) *C., W.* — **šé-gyü** character *C., W.*, **šé-gyü' ném-pa** a bad character. — *šes-dód* desire of knowledge, curiosity of mind *Mil.* *šes-ldan*, *šes-blo-ldan-pa* 1. knowing, rich in wisdom. 2. very learned Sir! — *šés-po*, *šés-pa-po* one that knows or understands, a knower *Cs.* — *šés-bya* 1. what may be known or ought to be known, *šés-bya kun* every thing worth knowing, all the sciences. 2. knowing, conscious, wilful? *šés-byai sgrib-pa* contamination by wilful sins *Do.?* — *šes-byed* that which knows, the understanding. — *šes-bžin consciousness* (v. above *šes-bžin-du*), *dran-pa dan šes-bžin-čan yin-te Gyatch.* 229, 14 (cf. *Burn.* II, 806, 5); *šés-bžin* may, accordingly, be used for 'conscience' in a christian sense. — *šes-yoñ Ts.* = *šes-rgya*. — *šes-ráb* (प्रज्ञा) 1. 'great knowledge', wisdom, intelligence, understanding, talent, *šes-ráb čé-ba* very talented, gifted (e.g. a boy) *Mil.*; *šes-ráb dan ldan -pa* id.; *šes-rab-spyan* the (mystic) eye of wisdom *Schl.* p. 210. — *šes-rab-rtswa Taraxacum*, dandelion, also used as food. — *šes-ráb-kyi pá-rol-tu pyin-pa*, प्रज्ञापारमिता, the having arrived at the other side of wisdom, n. of that section of the *Kanggyur* which treats of philosophical matters.

ཤོ *šo* (*Cs.*: *šó-mo*) I. die, dice, *šo rgyáb-pa* to dice, *šo rtsé-ba* to play at dice, *šo-gyéd-pa* (*Sch.* *kýé-žig* as imp.) id.? — *šo rgyál-ba* or *pám-pa* to win or lose at playing;

šo-rgyán Cs. the money or stake deposited at dice-playing; *rtsis-šoi rdeu Mil.*, *šo-rdél Wlk.*, an attribute of certain deities; *šo-míg* the points of dice, *šo-mig ysum-par* (or *-pa-la*) *báb-na* when three points are thrown. Tibetans play with three dice marked with 6 and 1, 5 and 4, 3 and 2 on opposite sides, hence from 3 to 18 points may be thrown.

II. 1. the white willow of *Spiti, Ld.* and other Himalayan districts. — 2. other plants *rgya-šo, lug-šo? Wñ.*

III. = *btsa-ma* blast, blight, smut, mildew Cs.

IV. for *šo-gam*, q. v.

V. num.: 147.

ཤོག་པ་ *šo-gám* custom, duty, tax, *šo-gám lèi-ba W.* **lèin-te** high duty, *šo-gam len-pa* to take toll, to levy a duty; *šo-gám bzla-ba Sch.*: 'to smuggle, to circumvent or defraud the customs' (?); *šo-gám-gyi ynas* custom-house; *šo-gám-pa* receiver of the customs, toll-gatherer; **šo-í ál, šo-dü** Ts. tax, duty.

ཤོཾ་ *šó-ča* a kind of steel-yard C.

ཤོཾ་ *šó-ma*, v. *ša-mo*, mushroom Mil.

ཤོཾ་ *šo-mán* a medicinal herb Med.

ཤོར་ *šó-ra* saltpetre, nitre, *šó-ra-can* nitrous.

ཤོར་ *šo-ré*, adj., damaged, spoiled, by being partially broken, torn etc., sbst.: a defect, flaw, notch, gap, also hare-lip; **šo-ré son** it is damaged, **šo-ré ton son** a notch, chink, crack has been caused; **ka-šór, na-šór**, with a slit lip, a slit nose.

ཤོཾ་ཀ་ *šó-lo-ka* v. *šlo-ka*.

ཤོག་ *šog* I. *šog-čig*, prop. from *yšégs-pa*, imp. of *šón-ba*, 1. come! let him come! *brás-bu tsúr-šog-gi yid-smón ná-la med* I do not wish that fruit should come to me from without Mil.; *kur šog, kyer šog bskyal šog* bring hither, (with *son* inst. of *šog*: take away!) *šog zér-ba* to invite, *ned-la šog kyañ mi zer Ghr.* we are not so much as invited, you know. — 2. with the imp. = *gyur-čig, bsad-par-šog* may (he, I etc.) be killed! Dzl. — II. v. *šos*.

ཤོག་པ་ *šóg-pa* I. sbst., also frq. *yšóg-pa*, 1. wing, *yšog-rkyan-ba** to spread the wings, also to spread like wings; **šóg-pa dé-če, čád-če, düm-če** W. to clip the wings; *yšóg-pa-can, yšog-ldán* provided with wings, winged, a bird. — 2. wing-feather, pinion, *dab-yšóg, yšóg-sgro* id.; *mjug-yšog* tail-feather. — 3. fin, of fishes. — 4. other things resembling a wing or a feather, *mig-yšog*, resp. *spyán-yšog* eye-lash; *ran-tág-gi yšóg-pa* prob.: wing or float-board of a water-mill; of course it might also be used for: wing, sail, of a windmill, though these are not yet known in Tibet.

II. vb., v. sub *yšog-pa*.

ཤོག་བྱ་ *šóg - bu*, W. **šüg - gu**, 1. sheet of paper, and paper collectively, *rgya-šóg* China paper, *bod-šóg* Tibet paper, *dar-šóg* silk-paper, *ras-šóg* cotton-paper (also paper of linen-rags), *šin-šóg* bast-paper, *pags-šóg* leather-paper, skin-paper, parchment; *mñin-šóg, nag-šóg* dark-blue or black paper, for writing on in gold or silver; *mgo-šóg*, resp. *dbu-šóg*, upper leaf, i. e. cover, covering, wrapper. — 2. Bal.: book.

Comp. *šog-kán* paper-maker's form. — *šog-gán* a sheet of paper. — *šog-gráns* number of leaves in a book. — *šog-sgril, šog-dril*, W. **šog-ril** paper-roll, codex. — *šog-ldéb Sch.*: 'leaf, sheet'? — *šog-tsár* scrap of paper. — *šog-šin Sch.* palm-tree? — *šog-hril yèig* = *šog-gán, Sch.*

ཤོང་(ས་), བཤོང་(ས་) *šon(s), yšon(s)* (Lex.: *सानु* 'elevated plain, ridge of a mountain') 1. mountain-ridge Wts. Usual meaning: 2. pit, hole, cavity, excavation, valley, *ču-šóns* cavity filled with water Dzl.; *span-šóns* valley with meadows, low ground overgrown with grass; *snai bya-yšóg-gi yšóns* the cavities near the wings of the nose Mil. nt.; *šón-du* valley-ward, down hill Dzl.; *šóns-can, (y)šón-(y)šón* full of cavities, uneven; Sch. also: rough, rugged, steep; *šóns-bu* furrow, *šóns-bu tén-pa* to make furrows, to furrow.

ཤོང་བ་ *šón-ba* I. to go in, to have room in or on, with term., *mi šon*, W. also: **šón-če mi dug** that is not to be got in,

there is no room for it; *bre lia sòn-bai büm-pa* a can holding five quarts *Dzl.*

II. pf. *bśaṅs*, fut. *bśaṅ*, imp. *śoṅ(s)*, **to empty, remove, carry or take away**, *W.* stones, earth etc., but gen. (with or without *rkyāg-pa*) to go to stool, to ease nature, *B.* and col.

ཤོད་ *śod* 1. the lower, the inferior part of a thing, *rtse-śod* upper and lower part, top and bottom *C.*; *rgya-śod* *Wdñ.* a low tract of land, with a milder climate, where e.g. apricots are thriving, opp. to *řu-lhāgs* elevated cold region, scarcely fit for the cultivation of corn and barley; *śód-du* to or towards the bottom, **down, downwards**, *C.*, **śó-du báb-pa** to descend, come down, **śó-ne dzég-pa** to ascend *C.* — 2. imp. of *śád-pa*, *bśád-pa*; yet cf. also:

ཤོད་བ་ *śod-pa*, pf. *bśád-pa*, 1. **to say, to declare** *C.* — 2. **to comb** *Cs.*

ཤོབ་, གཤོབ་ *śob*, *γśob* a fib, falsehood, lie, *smrá-ba*, *W.* **gyáb-čé**, to tell a lie.

ཤོབ་ཤོབ་ *śob-śob* loose, soft, as leaves etc. *W.*

ཤོས་བ་ *śom-pa*, pf. (b) *śoms*, *bśams*, fut. *bśam*, imp. (b) *śom(s)*, **to prepare, make ready, arrange, put in order, fit out**, *γnas* lodgings, *γdan* a seat, *stón-mo* a festive entertainment, *bžón-pa* a carriage, i.e. to have the horses put to *Dzl.*; *dpūñ-gi tsogs* an army *Dzl.* — *śóm-ra* 1. **preparation, arrangement, fitting out**, *śóm-ra byéd-pa* = *śóm-pa C.*, so also *Cs.*; but *Sch.*: 2. *śóm-ra* **state, pomp, splendour**, with *byéd-pa* to show off, to dress smartly, *śóm-čan* stately, grand(?).

ཤོར་ *śor* v. *śo-ré*.

ཤོར་བ་ *śór-ba* 1. v. *śór-ba*. — 2. to measure *Mil.*, v. *γśór-ba*.

ཤོབ་བ་ *śól-ba* 1. **intercalation, insertion** *Cs.*, *zla-śól* intercalary month. — 2. *Cs.*: pres. tense of *bśól-ba* q.v.

ཤོབ་པོ་ *śól-po* *Sch.*: 'a species of willow', v. *γśól-po*.

ཤོས་ *śos* 1. almost always in conjunction with *γčig*, **the other**, of two, e.g. *bud-méd γčig-śós* the other woman *Dzl.* — 2. *Zam.* མར་ col. *śog*, a termination indicating

the comparative or superlative degree: *čun-śós*, *γžon-śós* the younger, the youngest, of two or of several, *btsün-mo lia-bryái čuñ-śós* *Pth.*; **riñ-śóg** *W.* the tallest; *yun-riñ-śós* *Thgy.* the most long-lived; *drin-čé-śós* the principal benefactress, cf. *drin*; *nad čé-śós rgás-nad flěbs-pas* because one is suffering under the chief disease, viz. old age, *Thgy.*

ཤྱི་ *śrī* *Ssk.*, = *dpal* glory, magnificence; magnificient, splendid, grand; *śrī-ri* *Mil.*, pr. n., a naked mountain in a sandy plain, about a ten day's journey to the west of Tashilhunpo, covered with monasteries, and perh. on that account considered as *nyams-mtsár-ba*. *śrī-kāṇḍa* v. *dpál-gyi dum-bu*.

ཤྱུ་ཀ་ *śló-ka* *Ssk.*, also *śo-lo-ka*, **strophe, stanza**, esp. one consisting of four catalectic trochaical dimeters.

གཤམ་ *γśa* I. 1. also *γśá-ma*, *bśá-ma*, **worthy, becoming, fitting, suitable**, *čsé-ba mi* *γśai* as it is unworthy, unbecoming, improper, to persecute (others) *Dzl.*; **de kyód-la śa yod** or **śá-čé yod** *Ld.* that serves you right. — 2. **righteous, upright, honest, good**, = *skyón-med-pa*, *C.*; *blo γśá-ma* an upright, true heart, *Thgy.*; **le śá-ma jhě-pa** *C.* to perform a work faithfully, in good earnest.

II. **only, merely; mere, nothing but**, (= *śá-stag*) *C.*

གཤམ་དཀར་, གཤམ་དཀར་ *γśa-dkár*, *bśa-dkár* *S.g.*, *Wdñ.*, *C.* tin, *W. kar-ya*; yet cf. *ža-nye*.

གཤམ་རིང་ *γśa-rin* a long skirt or coat-tail *Sch.*

གཤགས་ *γśág-pa* v. *γśóg-pa*.

གཤགས་ *γśags* **right, justice**, *Lex.* and esp. *W.*; *γśags byed-pa* *Lex.* to investigate the rightfulness (of an action), = **ge dig pé-čé** *W.*; **řim-śág tán-čé** to administer justice, to sit in judgment **řim-śág-tāñ-kān** judge, **śág (go-) lóg tán-čé** to warp justice, to judge contrary to justice and right; **řim-śág žu-čé** to go to law, to bring an action, **śág-pon** superior judge, chief-justice, *W.* — *bka-γśags* v. *bka* extr.

གཤང་ *γšan* a musical instrument, esp. used by the Bonpo, *Gl.*, *γšan krol-ba* to play on that instrument *Mil.*

གཤང་བ་ *γšan-pa* *Sch.* = *bšan-ba*.

གཤང་གཤོང་ *γšan-γšón* rough, rugged places or tracts *Cs.*

གཤང་བ་ *γšád-pa* 1. = *sód-pa* to comb. — 2. = *śád-pa* II., to explain, to relate.

གཤམ་ *γšam* 1. the lower part of a thing, *γšám-du* a. adv. down. b. postp. under, below, beneath; also adv. farther down, more towards the end, in the course of; examples v. sub *leu*; postp. *dei γšám-du* under it. — 2. barren, *B.* and col., *mo-γšám*, *rgod-γšám*, *ba-γšám* a barren woman, mare, cow.

གཤར་ *γšar* *Sch.*: a certain style of writing.

གཤས་མ་ *γšás-ma* *Sch.* = *γšá-ma*.

གཤེགས་ *γšig-pa* v. *γšib-pa*.

གཤེན་བ་ *γšin-pu* 1. also *γšin-po* good, fine, *žin šin-pa* *B.*, *C.* a fertile field, *sa-pyógs γšin-pa* a rich country *Stg.*; *γšin-par rmó-ba* to plough well; *γšin-sa* 1. fertile field or land. 2. v. *γšin-po*. — 2. = *γšim-pa*.

གཤེན་པོ་ *γšin-po* one deceased, a dead man, *γšin-mo* a dead woman, e.g. **šin-mó jor-zóm** the deceased, the late *Jorzóm*; it may have reference to the body, as well as to the soul, or to both together. — *γšin-rje* the god of the dead, of the lower regions, of *hades*, also regarded as the judge of the dead, *Ssk.* *यम*; *γšin-rjei γšed* a. id., *Yama* the destroyer. b. the destroyer of *Yama*, *Siwa*; *Ssk.* *यमान्तक*. cf. also *Schl.* 93. **šin-dúd** knot, opp. to **tol-dúd** a bow, a slip-knot *W.* — *γšin-dré* the soul as a ghost or spectre *Sch.* — *γšin-prás* the convulsive motions, the writhings of a dying creature. — *γšin-zas* food presented to the Lamas when a person has died (*Cs.*: food prepared, or exposed for the dead?). *šin-sa* 1. burying ground, cemetery, 2. fertile field.

གཤེབ་(སེ)་བ་, *γšib(s) - pa*, *bšib(s) - pa*, also *γšig-pa*, 1. *Sch.*: to range, to compare; *Ld.* to be ranged, to draw up in files; **gral*

*γšig rgyáb-pa** *C.* to induce assembled people by means of a stick to stand or sit closer; cf. *žal-bdág*. — 2. *ral-gri γšib-pa* *Wdn.*?

གཤེན་པ་, *γšin-pa*, *γšin-pa* *Sch.*: 'ground, crushed'.

གཤེས་མ་བཟང་བ་ *γšims-bzán-ba* *Sch.* to be ir-resolute, unsettled in opinion; to be distrustful, suspicious.

གཤེས་ *γšis*, often also *bšis*, 1. nature, temper, natural disposition, *γšis-ka* col. id., *ran-γšis yin* it is their nature, their natural disposition *Mil.* — *γšis - kyis* by the very nature of the case, without secondary causes, naturally, quite of itself *Mil.*; *γšis-nán* *Mil.*, *Do.* was also explained by *rgyü-med-par*, prob. implying merely: not having been one's self the efficient cause. — 2. person, body, *γšis tams-cád-du byüg-go* they anointed the whole body *Do.*

གཤུབ་ *γšun-ba* *Cs.* to rebuke, reproach; the *Lexx.* explain it by: *šub-bur smád-pa* to blame in a whisper, i.e. behind a person's back.

གཤུམ་བ་ *γšüm-pa* v. *šüm-pa*.

གཤེབ་ *γšé-ba*, pf. *γšes*, to abuse, revile, with *la*, *Dzl.* and elsewh.; *γše yañ slar mi γšé-ba* even when reviled, (one should) not revile again (rule for monks) *Cs.*

གཤེགས་ *γšéq-pa* v. *γšóg-pa*.

གཤེགས་པ་ *γšégs-pa* (imp. *γšégs*, *Dulva* in *Feer Introd.* etc. p. 68; but *šog* is prob. the original and older form), *Bal.* **šags-čas**, resp. to go, to go away, opp. to *byón-pa* to come *Gl.*; in other passages to come *Dzl.*; *γšégs-grábs mdzad* he made preparations for setting out *Mil.*; *nám-mkā-la j'ur - žin γšégs* he ascended to heaven *Tar.*; *slar γšégs-pa* to return, to come back. *γšégs-pa* is col. seldom used, but often in books, and mostly of Buddha and great saints; *bdé-bar γšégs-pa* to die, of saints and kings; *sku γšégs-pa* *Gl.*; *dgñi-du* or *dgñi-la γšégs-pa* *Mil.*, *mkar γšégs-pa* *Gl.*, id.; *bdé(-bar)-γšégs(-pa)* as partic. = *सुगत Buddha*; *de-bžin-γšégs-pa* *तथागत* acc. to the explanation now generally accepted: he that

walks in the same ways (as his predecessors), a very frq. epithet of the Buddhas. — *γségs - bskyés* parting-(beer-) cup, parting-feast or treat *Mil.* — *γségs-zón Cs.* a banquet or dinner, after the death of a great person.

གཤེད་མ་ *γsed - ma*, rarely *γsed*, 1. **executioner, hangman** *Stg.*; *γsed-ma skó-ba* to engage a hangman, i.e. to pay a murderer *Glr*; fig.: *ṣān tsun γčig-gi γsed γčig-gis byā-ste Wdn.* prob. means: one destroying the other. — 2. in a special sense: gods of vengeance, tormenting the condemned in hell, or fighting against evil spirits, *drag-γšéd Schl.*

གཤེད་རབ་(ས) *γšen-ráb(s)* *Glr.*, the founder of the Bon-religion, his full name being *bon γšen-rabs-γyui - drün C.* prob. identic with the Chinese philosopher *Lao-tse* — *ye-γšen Mil.* id. — *sgrub-γšen* the Bon-doctrine (opp. to *dam-čós Mil.*)

གཤེད་(བ) *γšér(-ba)* *B., C.*: **wet, wetness**; *γšér-ba, γšér-pa, γšér-po* adj, *γšér-bar gyür-ba* to get thoroughly wet, to be drenched *Dzl.*, to get moist, to be moistened; *γšér-bar byéd-pa C., B.*, **šér-pa čò-čè** *W.* to wet, to moisten. In *C.* and in *B.* *γšér-ba* seems to be mainly used for **wet**, in *W.* for **moist**.

གཤེད་བ་ *γšér-ba* I. sbst. and adj. v. the preceding article.

II. vb.. 1. **to ask for, beg for**, *šér-te tob son* I got it by asking for it (I did not buy it) *W.* — 2. **to ask** **šér-len-pa** (lit. *γšér-len-pa*) **to interrogate, to question, to try** (judicially); as partic. and sbst.; the examining or criminal judge *C.* — 3. = *γšór-ba* **to measure** *C.*

གཤོ་བ་ *γšód-ba*, pf. *γšós*, 1. **to pour out, to pour away** *C.*, prob. the same as *bšo-ba*. — 2 (?) **ka šós-te kyer** he has alienated him, enticed him to join his own party *Ld.*

གཤོ་མི *γšó-mo lever* **šó-mo gyáb-pa** *C., W.*, **tañ-čè** *W.*, **šó-mo kán-pa** *W.*, **kémpa** *C.* to put a lever to (a thing).

གཤོག་པ་ *γšóg-pa* I. sbst. v. *šóg-pa*.

II. vb., also *bšóg-pa, γšág-pā, γšég-pa, čégs-pa*, pf. *γšags, bšags*, fut. *γšag, bšag*,

imp. *γšog, Pth.*, 1. **to cleave, to split**, *šin* wood, *rndm-par* entirely, *tsál-pa bžir* into four pieces *Glr*, *dum-bur* into pieces; *sgo γšág-pa* **to break open** a door (with a hatchet) *Pth.*; **to break or pierce through**, *dkyil* through the middle *Mil.*, *gañs bšóg-pa Mil.* to break through the snow, by means of yaks sent in advance to beat a path (v. *Huc.*), *lam bšog-pa* in a gen. sense: to beat a path; *lam mi šog* or *ma šog-par dug Glr.* the road is not practicable; *šog-les γšég-pa Thg.* to saw lengthwise; — *γšég-pa* is also used for: **to rend, to tear**, to make a rent or slit into a dress etc. *C., W.* — 2. **to confess**, *sdig-pa, nyés-pa, ltün-ba* to confess a sin, and thus **to expiate it**, which two, according to the views of a Buddhist, are always united, at least as it regards lighter transgressions. Hence *sdig-pa bšags* frq. means: the sin is atoned for, is blotted out, and *γšég-pa* is the usual word for 'to forgive'. *sdig-bšags atonement, expiation, sbrul bsád-pai-sdig-bšags-su* as an atonement for having killed a serpent *Glr*; *mtol - bšags = sdig - bšags, mtol-bšags-la ša-kóg bul-ba* to offer a killed animal (a sheep) as an atonement *Mil.*; *sdig-bšags-smón-lam Glr.* **penitential prayer.**

གཤོང་(ས) *γšon(s)* v. *šon*.

གཤོང་བ་ *γšód-pa* to comb *Cs.*

གཤོན་བ་ *γšón-pa Cs.*: = *skyón-pa* to put on (?).

གཤོབ་ *γšob = šob*.

གཤོམ་བ་ *γšóm-pa Thgy.* = *šóm-pa*.

གཤོར་ *γšor Sch.* a basin or **reservoir** of water, seems to be not much known; but in *Zam.* *yür-bai γšor* is to be found.

གཤོར་བ་ *γšór-ba* I. vb., *C.* also *γšér-ba*, pf. fut. *bšar, bšor*, 1. **to count**, e.g. sheep, by letting them pass one by one through one's hands, the beads of a rosary (through one's fingers), hence *čos - brjod-bšar-sbyañ mañ-po byed* to read prayers etc. (cf. *sbyañ-ba*, 3). — 2. **to measure, bres** by the peck *Lex.*; **to weigh**; *γšér-la rá - gan γšár-ba* to weigh out (to exchange) brass

for gold. — 3. to hunt, to chase, = ལྷོར་བ་, *ri-dwags* game *Lex.*; *nya-γsör-ba* to fish *Dzl.* — 4. *Sch.* to cut through (?).

II. adj., also *γsér-ba*, rough, bristly, shaggy, *skra*, *spu Stg.*, opp. to *jam-po* (*Sch.* rough, gruff, rude?)

བཞོལ་ *γsol* plough *Glr.*, *ton*, *tón* - *γsol* id.

The plough in India and Tibet consists only of a crooked beam, *γsol-mda*, (without wheels) with the share (*γsol-lcāgs*, *ton-lcāgs*) at the lower end; *γsol-mdā dzin-pa* to plough, lit. to take hold of the plough-beam.

བཞོལ་བེ་ *γsól-po* poplar-tree *C.*

བཞོལ་བ་ *γsos-pa* 1. *γso-ba* and *bso-ba*.

བཞའ་ *bša* 1. in *bgo-bša* portion, share, allowance, ration *Lex.*, evidently a secondary form of *šas*. — 2. *Dzl.* གྲ་, 1 inundation, flood; *šwa*, the reading of the manuscript of Kyelang, seems to be preferable.

བཞའ་བ་ *bšá-ba*, pf. *bšas*, to slaughter, to kill (animals for food); in a story of *Glr.* it follows the slaughtering and must be understood to denote the cutting to pieces of the killed animal; but our Lama preferred to read *bšus-pa* to skin.

བཞའ་མ་ *bšá-ma* v. *γšá-ma*.

བཞའ་པ་ *bšág-pa* v. *γšóg-pa*.

བཞའ་བ་ *bšan-ba*, *Sch.* also *γšan-ba*, alvine discharges, *bšan-ba byin-pa* to make open bowels, of food, medicines *Med.*; *bšan-dgág* constipation *Med.*; *bšan-γçi* excrements and urine, *bšan-γçis skú-ba* to dirty therewith *Dzl.*; *bšan-γçi bsri-ba* to retain stool and urine *Sch.*; *bšan-lám* the anus *Med.*

བཞའ་ས་བ་ *bšáns - pa* leaky, leaking, full of crevices, **ču-zóm nyi-ma-la bór-na šan dug** *W.* the water-pail will become leaky, if it is left standing in the sun.

བཞའ་པ་ *bšád-pa* (prob. pf. of *čád-pa* q.v.) 1. to explain, expound; to declare, pronounce, *čos-bšád-pa* to explain religion, to lecture on religious subjects, to preach; *čü-ba dan čdrar bšad* he must be set down

for dead *Wdn.*; *bü-mo skyé-bar bšad* this indicates that a girl will be born *Lt.*; *bšád-kyis mi lán-ño* it is ineffable, unspeakable; to say, *báb-par bšad* they say it flows down *Wdn.*, *tá-mar bšad* he is said to be on the lowest stage *Thgy.*, *nán-par bšad* it is said or declared to be bad, *smán-du bšad* it is mentioned as a medicine *Wdn.*; to tell, to relate, col. the usual word. — 2. to comb, v. *šód-pa*. — *bšad-grwa* school-room, lecture-room. — **šad-dón** *W.* the subject of a talk. *bšad-yám* a public lecture *Sch.* (?). *bšad-ló byéd-pa* to make many words *Mil.*

བཞའ་བ་ *bšan-pa* v. *šan-pa*.

བཞའ་བ་ *bšar*, supine of *bšá-ba*.

བཞའ་བ་ *bšár-ba* v. *γsör-ba*.

བཞའ་བ་ *bšál-ba* 1. to wash, to wash out or off, to clean by washing, to rinse, plates, dishes, etc. — 2. *ltó-ba bšál-ba* to purge the body, hence in gen. *bšál-ba* to suffer from diarrhoea, and *W.col.* **šal** diarrhoea, looseness, flux, **šal rag** I have d., **šal dug** he suffers from d., **šal yon** d. begins; *bšal-jám* a mild d., *bšal-phyés(?)* a violent flux *Sch.*; *bšal-nád* indisposition from d.; *bšal-byéd* *B.*, *bšal-smán* *B.* and col. laxative, aperient medicine.

བཞའ་བ་ *bšás-pa* v. *bšá-ba*.

བཞའ་བ་ *bšig-pa* v. *dzig-pa* I.

བཞའ་བ་ *bšib-pa* v. *γšib-pa*.

བཞའ་བ་ *bšü-ba* v. *šü-ba*.

བཞའ་བ་ *bšüg-pa* to sell *Cs.*

བཞའ་བ་ *bšúd-pa* 1. v. *šud-pa*. — 2. *Sch.* to purify by fire, *bšúd-me* purifying fire (?).

བཞའ་བ་ *bšüb-pa* to put into the scabbard, to sheathe *Sch.*

བཞའ་བ་ *bšüm-pa* — བཞའ་བ་ *bšér - ba* v.

ཤམ་བ་ *šum-pa* etc.

བཞེའུ་ *bšeu* (cf. *bša*, *šwa*) inundation, flood *Mil.*

བཤེས་པ་ *bšes-pa*, prop. pf. of *šes-pa*, **to know** (a person or thing), **to be acquainted**, *dan* with *Dzl.*; *nyen-bšes* a relation, relative, *nyen-bšes-la* *ñān-ytogs-par sems-so* they are intent on being of use to their relatives *Dzl.*; *nyen* and *bšes* may also be separated: *kyód-la nyen med bšes kyan med*, *Mil.*; *bšes-nyen* on the other hand means: **friend**, *dgé-bai bšes-nyen* (*Ssk.* कल्याणमित्र) friend to virtue, **spiritual adviser**, opp. to *mi-dgéi bšes-nyen* **seducer**, *Glr.* (cf. *sdig-pai grógs-po*); *dge-bšes* 1. = *dgé-bai bšes-nyen*. 2. = *dge-bsnyen* **lay-brother**. — *no-bšes* v. *no-šes*. — *mdza-bšes* **friend**.

བཤེས་པ་ *bšó-ba*, pf. *bšos*, 1. also *γsó-ba*, **to pour out** *Lex.* — 2. **to lie with**, to have sexual intercourse with, = *krig-pa byéd-pa*, e.g.: *de dan bšós-pas bu skyes* after having slept with him, she bore him a son *Pth.*; **to engender, to generate, to beget** (v.a.), *řág-rdzis bšós-pai bu* the son begotten by the swine-herd *Pth.*, (*bšó-ba* seems not to be considered obscene).

བཤེས་པ་ *bšóg-pa* v. *γsóg-pa*.

བཤེས་པ་ *bšód-pa* = *bšád-pa*, *šō'-ri* *C.* **rumour, report**, *šō-ri-la dhé-da zer dūg-te yī' mi čē* though it is rumoured I cannot believe it *C.*

བཤེས་པ་ *bšór-ba* v. *γšór-ba*.

བཤེས་པ་ *bšór-po* *C., W.* **liberal, munificent**, *Schr.*: squanderer, spendthrift(?).

བཤེས་པ་ *bšól-ba* 1. **to put off, postpone, defer, delay**, *bód-la gró-ba* the going to Tibet *Glr.*; absolutely: *bšól-ba bzan* it is good to wait; — **to prolong**, e.g. *mi žig-gi řsó-ba* the life of a person (by a reprieve) *Dzl.*, also **to grant, to allow** viz. a respite, a reprieve, *bdág-la žag bdun žig bšól-te* granting me a respite of seven days *Dzl.*; **to stop, detain**, e.g. the sun in his course *Thgy.*, a traveller wishing to set out *Pth.*; **to omit, to neglect** doing *Mil.* (ni f.); *řyi bšól-ba* **to put off, postpone**, *řyi-bšól byéd-pai gān-žag* a person that is always postponing his religious duties *Mil.*; *čós-la řyi-bšól byar mi ruñ* *Mil.* there should be no putting off, whenever religion is concerned; *bšól debs-pa* and *tebs-pa* = *bšól-ba* frq.; *bšól ma tebs* he could not be detained, kept back, diverted from his purpose *Pth.*; relatives are called *bdud-kyi bšól-débs* a hinderance on the way of the believer, caused by the devil.

བཤེས་པ་ *bšos* resp. for *zan* or *spags*, **food, victuals, provisions of the table**; *bšos-la γšegs-pa* to go to dine, to go to dinner *Dzl.*; *dge-dün-la bšos γsol-ba* to treat the priests to a meal *Dzl.*; now almost exclusively applied to food **offered to the gods**, = *lha-bšos*; *bšos-bu* *Mil.* offering-morsels, e.g. small pieces of butter offered to the gods or the ghosts.

བཤེས་པ་ *bšos-pa* **begotten, generated**, v. *bšó-ba*.

ས

ས *sa* 1. the letter **s**, the sharp English **s**, in *C.* distinguished from **z**, (which is sounded there also as sharp **s**) only by the following vowel being high-toned. — 2. num.: 28.

ས *sa* 1. **earth**, as elementary substance, *sa ču me rluñ* earth, water, fire, air, the

four elements, *sa nyūn-zad čig* a small quantity of earth, opp. to: *sa čén-poi sa* the mass of the whole earth *Dzl.*; *rdzá-sa* clay, argillaceous earth, *bé-sa* *W.* sand and earth, *šág-sa* flint and earth; also for **ore, metal** (like *rdo*), *γsér-sa* gold-ore, *dinul-sa* silver-ore *Cs.*; *kyim-sa* sweepings, offscourings;

the ground, *sá-la* (W. also **se ká-na**) *dúg-pa* to sit on the ground, *sá-la ltáin-ba*, *gyél-ba* to fall to the ground; *sa-₂óy*, *sa-stén*, *sa-blá*, under, on, above the ground; *sa-₂og-spyód* the Nagas (*klu*); the earth, the globe which we inhabit, usually more accurately *sa čén-po* v. above. — 2. **place, spot, space**, = *ynas*, and col. more in use than this, *rwai sa būr-ba Stg.* 'swollen in the places of the horns', i.e. men that had been oxen in a former life, and in consequence of it are distinguished by little knobs corresponding to their former horns; **póg-sa ghá-la dúg** C. where have you been hit or hurt? *dá-sa* and *bém-sa* sharp-shooters' stand and place of the target C.; *yod-sa* the place where a person lives, (in the old classical style usually expressed by *gai-na-ba*); **čín-tai-sa** vulg. 1. orifice of the urethra. 2. privy, water-closet; *ná-la grós-₂dri-sa čig yod* I have a place where to ask advice, I have an oracle *Glr.*; in a wider sense: **occasion, opportunity, possibility**, *lús-la rég-sa med* one cannot get near him *Glr.*, *rje kýód-kyi yšégs-sa dé-na med* you cannot go to that place, Sir! *Mil.*; *nor-gyis blú-sa med* you cannot ransom yourself by money *Mil.*; also with respect to men: *na yžán-la zér-sa (žú-sa, ré-sa) med* I cannot address myself to any body else with my words (requests, hopes); **place, step, degree, grade**, *čun-ma čé-sar bzun* he took and treated his second wife in the place of the first, i.e. he showed the second the honour due to the first; *sa-bču* v. compounds. — 3. it is also said to be the name of a quadruped of the size and appearance of a badger, but not identic with *y sa Sik*.

Comp. *sa-dkár* = *dkar-rtsi Cs.* — *sa-skám Sch.* arid soil, dry ground, **steppe**. — *sa-skyóni*, *sa-skyór Lex.* protector of the earth i.e. king. — *sa-ku* made dirty by earth, dust etc., **soiled, turbid**. — **sa-kýád** W. (for *ynas B.*, *sá-ča C.*) **place**, **sa-kýád kám-po** a dry place, also: the dry land; **a piece of ground**, **sa-kýád čig tai** he gave him landed property, **sa-kýád-di dág -po** landlord; **dwelling-place, place of residence**, **kýód-di*

*sa-kýád gá-ru yod** where is your home? — *sa-kýáb Cs.* = *sa-bdag*. — *sa-kyon Cs.*: 'the earth's extension or compass'. — **sa-čá** (*sa-kra*) **map C.** — *sá-mkan* one who is well acquainted with a particular place or country, a guide *Dzl.* — *sa-mkar Glr.* a castle the walls of which consist for the most part of earth. — *sa-gyóni Sch.* hard ground. — *sa-dgá* and *sa-dgyés Lex.* = *ku-mu-da*. — *sa-dgra Glr.* the enemy of a country, i.e. in many cases nothing but a demon. — **sai-gúl** W. earthquake. — *sa-nós* surface of the earth. — *sa-sión Cs.* blue earth. — *sa-bču*, दशभूमि, acc. to one explanation the ten steps or degrees of perfection which must be attained by those striving after the prize of Buddhahip; *sa tób-pa* to reach one step (viz. the first) *Do.*; *sa čén-po* a high degree, e.g. the eighth *Thgy.*; *Foucaux* enumerates them all *Gyatch. Transl.* p. 3. According to another supposition *sa-bču* signifies the ten worlds or dominions of the Bodhisattvas *Was.* (124). — *sa-ča Glr., Mil., C.* **place, country** (W. **sa-kýád**). — *sa-čen* 1. v. above *sa* 1.; 2. v. *sa-bču*; 3. v. *sa-skya*. — *sa-stén* v. above *sa* 1. — *sa-düg* evaporation, damp, injurious to those sleeping on the bare ground. — *sa-dó* (v. *do-po*) half a load of earth, a sackful of earth, being half the load of a donkey *Mil.* — **sa-dón** W. **pit, hole**. — *sa-bdag* 1. **landlord**, master or lord of the ground, sovereign *Stg.*, *sá-yi bdag-po sá-yi rje* are words used in addressing a king *Mil.* 2. more frq.: **god of the ground** of the country, supposed to be a jealous and angry being, of terrific appearance, to whom on many occasions sacrifices are brought, and who prob. was worshipped already before the spread of Buddhism cf. *Schl.* 271. — *sa-mda* 1. mouse-trap, also a large trap for catching leopards and other animals. 2. a fabulous plant (?). — *sa-rdó* a stone of earthy fracture; earth and stones; **sa-dó da tsi-wa** to slight, to disregard, to neglect C. — *sa-ynás* (= *ynás-sa*) **place, region, country, landscape**, *nyams-dgá-bai sa-ynás* a lovely landscape *Glr.* — *sa-sna-liá* soil of five different places. — *sá-*

pa inhabitant of the earth, of our globe *Sch.* — *sa-spyód* possessing the earth, man *Cs.* — *sa-pág* *Glr.*, prob. = *so-pág* brick, dried in the sun. — *sa-pág* cavern, cave. — *sa-pýogs* place, region, tract, *jígs-pai sa-pýogs* an unsafe place or region *Thgy.* — **sá-bi-lig** *W.* 1. mouse, rat 2. *Ld.* also bar, bolt, door-bar? — *sa-blá* v. above *sa* 1. — *sa-dbán* *Cs.* = *sa-bdág*, v. above *sa* no. 1. — *sa-bol* *Cs.* soft earth. — *sa-ma-rdó* or *sa-min-rdó-min* *Sch.*: 'neither earth nor stone', i.e. a kind of conglomerate. — *sa-min* *Sch.*: 'white sand' (??). — *sa-mós* *Sch.* = *kú-mu-da* or *úd-pa-la*. — *sa-dmár* red earth; *sa-dmar-bón* n. of a monastery in the neighbourhood of Darjeeling, situated on a mountain-slope, which consists of a red-coloured soil (*Hook. I.* 171 calls it Simonbong). — **sa-tse** *W.* sand or gravel found in roasted barley etc. — *sa-rtsig*, *sa-rtsis*, *sa-tsig* stage, post-station. — *sa-mtsams*, *W.* **san-tsam**, border, frontier, boundary *Glr.*; *sa-mtsáms* *gégs-pa* to fix the borders or limits, to mark out the boundaries. — *sa-žag* dust floating on water *Pth.* — *sa-γzi* ground, soil, footing, floor; estate *Tar.* 99. — *sa-žog* v. above *sa* 1; *sa-žog-spyód* the Nagas (*klu*). — *sa-yáns* a wide place or space, an extensive tract of land. — *sa-yúl* = *sa-čá* *Glr.* — *sa-γyos*, *sa-γyó-ba* earthquake. — *sa-rigs* species of earth. — *sa-ris* *Pth.*? — *sa-rül* *Cs.* rotten or decayed earth (?) — **sa-ró** *W.* rubbish, (*Sch.* fallow-ground, fallow field?) — *sa-lám* *Mil.*, perh. for *sa-bèui lam*. — *sa-šün* *Sch.* crust of the earth (?) — *sa-bšin* fertile land, rich soil. — *sa-srán* hard ground. — *sa-srún* *Cs.* = *sa-bdag* v. above *sa* no. 1. — *sa-srós* evening twilight, dusk *Cs.*

ས་སྐྱཱ་ sa-skyá a large monastery, S.W. of it, clothed in red, *Wts.* 132. *Schl.* 73. *sa* (-skyá)-čén(-po) honorary title of the Lama *Kun-dga-snyin-po*, born in the year 1090 after Christ; *sa-skyá pánđi-ta* a famous Lama of this monastery, born 1180.

ས་ག་ sā-ga n. of one of the lunar mansions, v. *rgyu-skár* no. 20, and hence also n. of a month, part of March and April, ni f.

ས་ག་ར་ sā-ga-ra *Skr.* the sea.

ས་གུ་ཅེ sa-gu-tsé worm *C.*

ས་ཏྲ་ sa-tra *Tar.* 184 and 187, *Schf.*: diploma, patent, not to be found in *Ssk.* dictionaries.

ས་ཐེལ་ནག་པོ་ sa-thel-nág-po deity of the *Hór-pa*.

ས་བོན་ sā-bon 1. seed, sā-bon *debs-pa* to sow, sā-bon *btáb-mkan* sower, sā-bon-du *byéd-pa* to use as seed-corn *Dzl.*; seed-corn, corn, grain, also green corn, sā-bon *tsám-la rñá-ba* to mow off as if it were green corn *Ma.* — 2. = *kú-krag*, v. *kú-ba* *Med.*; also = *kú-ba*, e.g. sā-bon *dzin-pa* conception *S.g.*, sā-bon *zdg-pa emissio seminis* *Glr.*; fig.: propagation, progeny, issue, sā-bon *byed mi nus* then no propagation can take place; *sa-bon* *čig žog* 'propagate thyself!' — 3. fig.: *dgé-bai sā-bon* the seeds or germs of virtue, *sdig-pai sā-bon* the germs of vice, *da sā-bon ma bskyéd-na* if I do not now produce seeds viz. of virtue (else more frq.: 'a root of virtue') *Dzl.*; *byan-čub-kyi sā-bon* *Tar.* — 4. *W.* soap, acc. to the Hind.

صَابُنْ, more accurately صَابُونْ

ས་འཛོམ་ sa-*tsó*-ma Gopa, the wife of Buddha.

ས་ཡ་ sā-ya a million; this number, however, is not much in use with Indians and Tibetans, whereas the *lāk*, *bum*, 100,000, frq. serves to represent a very large sum.

ས་ཡན་ sa-yáb (sovereign, 'father to a country') a not unfrequent perversion of the title *sa-heb* *W.*

ས་ར་སོ་རེ sa-ra-so-ré also *sar-sór*, coarse-grained and fine-grained (corn, seeds etc.) mixed together *W.*

ས་རི་ sa-ri n. of a lunar mansion, v. *rgyu-skár* 20.

ས་ལ་ sā-la *Ssk.* n. of an Indian tree, *Shorea robusta*, with which also some superstitious fables are connected.

ས་ལང་གི་ sa-lán-gi, *Hind.* सारङ्गी, a kind of violin,

ས་ལུ་ sa-lu *Ssk.* शाली, *Oryza sativa*, rice, as a plant; acc. to *Sch.* also Indian corn (?).

ས་ལེ་སྤྲུམ་ *sa-le-sbrám* (cf. *sbram-bu*) *Wdi.*
fine gold.

ས་ཤེབ་ *sá-heb*, col. *sāb*, *sab*, *Arab.* صَاحِب, formerly in India title of Moslems of high rank, now title of every European, = **gentleman**, **sir**.

སག་ *sag*, also *nya-sag* *Cs*, 1. brawn, callosity; *Sch.* also: hair-side (of a skin); *sag-čan* brawny, *sag-čug* a thick brawn. — 2. *W.* **scale**, (of a fish) *nya-sag-čan* scaly.

སག་གདར་ *sag-γdár* *C.*, **sab-dār** *W.*, *γsag-brdár* *Sch.* a **rasp**, *sag-γdár* *rgyag-pa* to rasp.

སག་པ་ *ság-pa* *C.* a little bubble, **sag sag zér-wa** to sparkle, to effervesce.

སག་རས་ཁྱི་ *sag-ram-rtsi* **sulphuric acid** *Cs.*

སག་(ས)་རི་ *sag(s)-ri* **shagreen**.

སག་ལད་ *sag-lád*, *Pers.* سَفَلَات, 1. **fine cloth**, made of *lé-na*, *C.* **go-nam** (v. *snam-bu*). European broadcloth *W.* — 2. round or twisted lace, round tape, strips of cloth set with spangles? *W.*

སང་ *sañ* 1. *B.*, *C.* **to-morrow**, *sañ-nyin* id. *Gl.*; *sañ-gi-γdugs-la* for to-morrow noon *Dzl.*; *sañ nán-par* *Cs.*, *sañ sná-bar* *Gl.* to-morrow morning; also absolutely: on the following day *Pth.*, *dei-sañ* id.; *sañ-pód*, more frq. *sañ-lo* next year; *sañ-pód da tsám-du* a year hence, this time a year. — 2. *W.* particle denoting the comparative degree, inst. of *las* or *pas* of *B.*, **de sañ i' gyál-la** this is better than that. — 3. *Ld.*, *Balt.* sometimes for *yan*.

སྐྱིད་རི་སྐད་ *sañ-kritai skad* the **Sanskrit language** *Gl.*

སང་གི་ཀ་ *sán-gi-ka*(?) a greenish stone of which knife-handles and similar articles are said to be made *W.*

སང་ང་ *sañ-ñá*, *sañ-ñé*, *sañ-sún* *Ld.* **secretly**, **privately**, **whisperingly**, **by report**, = *sám-sím*.

སང་སྐང་ *sañ-sén* **hiding-place**, **chink**, **crevice**, *Kyím* - *gyi* of the house *Stg.*, for hiding money and treasures, = *sbugs*; *gós-*

kyi folds of the dress, that are a haunt of vermin.

སང་བ་ *sán-ba*, pf. (*b*)*sañs*, fut. (*b*)*sañ*, 1. **to do away with**, to remove (dirt etc.), to cleanse, cf. *tsán-ba*, where also examples are given. — 2. in a more gen. sense: **to take away or off**, *kebs sán-ba* to uncover; **ko-la nyi' sañ soñ** *C.* his sleep is gone, he cannot sleep. — 3. **to spoil**, to render unfit or useless, **wó-ma sañ soñ** *C.* the milk is spoiled, **zem sañ soñ** the cask or tub leaks *C.* Cf. *sen*.

སངས་རྒྱས་ *sañs - rgyás* the Tibetan equivalent for བུད་; as to the etymology of the word v. sub. *tsán-ba*. The first historical Buddha is *Sañs-rgyas śā-kya túb-pa*, whose family name is *Gañ-ta-ma* and his personal name *Don-grúb*, *सिद्धार्त*, which, however, is not much used. In course of time several imaginary predecessors were given to him: *Od-srññ*, *Gser-túb* and *Kor-ba-ōjig*, as having existed and reigned in former periods of the world. A successor also, *Byáms-pa*, was assigned to him, of whom it is supposed that he will reign at the period following this present one. According to others, however, *Sākya-túb-pa* was already the seventh Buddha that appeared on earth, the four above-named having been preceded by *Tams-čad-skyób*, *Gtsug-tor-čan* and *Rnam-par-γzigs*, this last one being the first of them all. These seven Buddhas then are comprised under the name of *Sañs-rgyas-rabs-bdin*. — But the fertile imagination of devote Buddhists has further increased the number of future Buddhas to not less than one thousand(?), appropriate names for each of them have been invented, and Prof. Schmidt has thought it worth his while, to have these thousand names reprinted in a special pamphlet. Mysticism, however, generally knows only of the five first-named Buddhas (*Gautama*, his three predecessors and his first successor) and to each of these five 'human' Buddhas a celestial Buddha corresponds, called 'Dhyani Buddha' or the Buddha of contemplation, whilst to every Dhyani Buddha again

his Dhyani Bodhisattwa is associated. In later times there is even mentioned a supreme or highest god, *Adi-Buddha*, *tóg-mai Sañs-rgyas*, which doctrine, however, seems not to have been generally accepted. — Cf. *Köpp.* II, 15—29.

སད་ *sad* **frost, cold air, cold, coldness**, *sád-kyis kyer-ba* to be destroyed by frost *Glr.*; often in conjunction with *sér-ba*, hail.

སད་པ་ *sád-pa* I. to examine, see, try, test, *kyod bzód-dam mi bzod sád-par byao* I shall see, whether you are patient *Dzl.*; *ysar ltar sád-nas miñon-par gyur* like gold, it is approved by testing *Dzl.*; *nyáms-sad-pa* v. *nyams*; *sád-mi mi bdun* 'the seven men of trial', i.e. the seven most distinguished and talented among the young Tibetans sent by king *Kri-srón-lde-btsan* to 'Kampo Bodhisattwa, for being thoroughly instructed in religion and sciences *Glr.* 86, also *Tar.* 162, 22; *las sád-pai gán-zag Mil.* a tried, a tested man?

II. frq. in conjunction with *ynyid*, resp. *mnal* 1. to cease to sleep, to awake, *rmis ma-tóg-tu* directly from that dream *Dzl.*, *rzim-pa-las* from sleep *Dzl.* — 2. to rouse, from sleep, to waken, more precisely *sád-par byéd-pa*; also fig.: *dgé-bai rtsá-ba* good, virtuous, emotions *Tar.*

སད་གིན་ *san-gin*, *Pers.* سنجین, bayonet *W.*

སབ་ *sab*, col. for *sa-heb*.

སམ་ཏ་ *sam-ta* *Schr.*, *brtsam-grwa* *Cs.*, others: *bsám-kra*, *sáb-dra*, pocket-book, note-book, memorandum-book, tablets *C.*, *W.* (*Cs.* a small writing-desk?).

སམ་དལ་ *sam-dál* *Ld.*, *yar-sam* *Lh.* mustaches.

སམ་(མ་)སུམ་(མེ) *sam(-ma)-sum(-me)* with a low voice, lowly, softly, e.g. **zér-čé**, from politeness etc.; **sam-súm zer** speak in a low voice! *W.*

སར་ *sar* 1. termin. of *sa*, *čé-sar dón-pa* *Cs.* to promote to high rank or dignity, *sar-ynas-dpá-bo* (in a hymn) was explained by: *sa bču-la ynás-pai dpá-bo* i.e. Buddha. — 2. *sár-γčod-pa* v. *ysar*. — 3. subst. wick *W.*

སར་རྩེ་ཀ་ *sa-rdzi-ka* *Ssk.* soda, in *Wdi.* it is mentioned as a plant, yielding soda.

སར་སོར་ *sar-sor* v. *sa-ra-so-re*.

སལ་བབ་ *sal-báb* *W.*, and prob. also *sal-síl* *Mil.*, gold ornament, gold lace, and the like, ni. f.

སལ་ལེ་བ་ *sál - le - ba* clear, bright, brilliant *Mil.*, *sal-lér snán-ba* lighted up brilliantly, well lighted *Pth.*, *mdaṅs sal-sál* id. *Pth.*

སས་ *sas* instr. of *sa*.

སི་ *si* 1. in some parts of *Ld.* the termination of the instrum. after vowels, like *su* in *Kun*. — 2. also *si-si*, the sound of whistling through the teeth, *si-skad*, *si-sgra* whistling, whistle; *si-brda* whistling, whistle, as a call or sign; *si-glu* a whistled tune. — 3. num.: 58.

སི་ཏ་ *sī-tā* n. of one of the four fabulous streams of the world.

སི་རི་ *si-ri* 1. pack-thread, twine *C.*, *W.* — 2. bar, bolt, door-bar, **si-ri čüg-čé* or *gyáb-čé** to bolt, to bolt up, **si-ri tón-čé** to unbolt, unbar *W.*

སི་རི་འབྲུ་ *si-ri-bu* centipede *W.*

སི་རིལ་ *si-ril* a kind of inkhorn, case for carrying an inkstand in one's pocket *Ld.*

སིལ་ *si-la* *Ssk.* सिद्धकी a sort of incense.

སི་ལི་མ་ *si-li-ma* the breaking up of the ice *Sch.*

སིག་པ་ *sig-pa* to hitch up, to give a hitch, as porters do with a load on their back *Cs.*

སིག་བྱ་ *sig-bu* *Sch.*, *sig-ra* *Schr.*, a sort of basket.

སིང་ *sin* v. *sin-sin*.

སིང་སྐུར་ *sin-skyür* *Sch.* curdled milk, sour milk.

སིང་གཤིང་ *sin-ga-glín* *Cs.*, *sin-ga-lai glín* *Glr.*, सिंहल, Ceylon.

སིང་གེ་ *sin-ge* 1. frq. for *sen-ge*. — 2. v. *rtsin-ge*.

སིང་བ་ *sin-ba* 1. vb., **bal sin-čé** to pick out, sort out, wool for the third time, by

which the finest is obtained. — 2. adj. in compounds: *nág-sin-ba* jet-black, very black *Thgy.*; *spró-sin-ba* v. *spro*.

སིང་བྱ་ *sin-bu* liquor made of mare's milk, Tartar arrack *Sch*.

སིང་ཚབ་ *sin-tsdál* *Ts.* tea-pot, tea-kettle.

སིང་ཡོལ་ *sin-yól* v. *sen-rás* in *sen-po*.

སིང་རི་ *sin-ri* 1. n. of a mountain *Glr.* — 2. = *sins-po*.

སིང་སིང་ *sin-sin* thin, limpid, of fluids *W.* (yet cf. *sén-po*), **sin čug-čē** to clarify, to purify.

སིང་སྤྲོ་ *sins-po* 1. adj. thin, clear *W.* — 2. sbst. *Cs.*, also *čan(-ba)-sins* *Pth.*, *Lt.*, **ug-sin** *Ld.* small-beer, the fourth infusion of 'chang', a weak beverage, without any intoxicating qualities, yet not disrelished on that account.

སིད་པ་ *sid-pa* to whistle *Sch.*, *sid-sgra* = *si-sgra*.

སིན་ར་ *sindhu-ra*, for *सिन्दूर* minium, red lead, = *li-kri* *Glr.*

སིབ་པ་ *sib-pa* to evaporate, to soak in, to be imbibed, of fluids, *sib-sib* or *sib-kyis*, also *sib-kyis tim-pa* to evaporate quickly.

སིབ་བྱ་ *sib-bu* *Lt.*; *Cs.*: a sort of small-pox; *Schr.*: the measles.

སིམ་པ་ *sim-pa* *Lex.* = *bdé-ba*, *ཐུམ*, sbst. good health, prosperity, vb. to be well, to be well off.

སིམ་བིད་(ལ་) *sim-bid(-la)* adv. sliding, gliding, slipping, with **čá-čē** to move along in this way *Ld.*

སིལ་བྱ་, *གསིལ་བྱ་* *sil-bu*, *γsil-bu* a little piece, a fragment, *ro sil-bur* for the corpse falls to pieces *Mil*; *sil-sil* col. id.; **sil čó-čē** to reduce to small pieces, by breaking, crumbling, plucking etc. *W.*

སིལ་རྩ་ *sil-snyán* (also *sil* and *sil-sil* *Lex.*) cymbal, *lèags-kyi sil* *król-ba* *Lex.*, *sil snyán ról-mo* *król-ba* *Glr.*, *Dzl.* to strike the cymbals; *sil-snyán-ma* a female cymbal-player *Tar*.

སིལ་མ་ *sil-ma* 1. the tinkling sound of a cymbal, *rdza-čáb sil-mas snyán-pa*

brjod tunelessly flows the brook over its clay-slate bed *Mil.*; *sil-čáb* gurgling water, rippling brook *Mil.* — 2. also *sil-dniul* the rupee of Ladak, = 4 *ṣau*, = $\frac{4}{5}$ of an Indian rupee, **sil-nul gyad-di nas** a patch of barley worth 8 Silma *Ld.*

སུ་ *su* I. pron., also *su žig*, 1. interrog. pron. who? *di-na su yod* who is here? *kyod su yin* who are you? *su či-skad byá-ba yod* who is it and what is his name? *Mil.*; which? = *gan*, *rgyál-poi bu su žig* which son of the king? *Tar.*, *sü-rnams*, *sü-dag*, col. **sü-su** plural form; in certain popular phrases: **su-gyóg** race, running-match *W.*, **su tob gyáb-pa** to pounce upon, to snatch away, to plunder *C.*, *W.* — 2. correlative and indefinite pron.: *su mi di γsód-pa dé-la . . . sbyin-no* to him that kills this man, I shall give . . . *Stg.*; *kyod snar sü-la yañ γsól-ba ma btáb-bam* have not you already asked somebody before? *Dzl.* ㄥㄣ, 14 (acc. to a better reading); *su de čán-bai gán-du mčio* I shall go to him who has it *Do.*; *su tod-tód* whom it concerns *Sch.*(?); *su yañ(ruñ)* whosoever, whoever, any body who, also absolutely: every, every one, all, *sü-bas kyañ jiyis* later than all (the others) *Dzl.*, when followed by a negative: nobody, frq.; *su byuñ* *Mil.* = *su yañ*; *su med kyañ* though nobody be present. *Pth.*; *su*, *su žig*, *su gan* is also used for somebody, some one, a certain (but not frq. and more in col. or vulg. language): *su gan mdzá-bo žig* a certain friend; *su sér-sna-čan žig* a (certain) miser; also in the following manner: **su čad dug su tsem dug** one cuts out, the other sews *W.*; **bón-bu su lo-ču-nyi-pa*, *su lo-ču-pa yin** some of the donkeys are twelve, others ten years old. — II. termination: 1. of the term. after a final s, cf. *tu*, *du*, *ru*. — 2. of the instr. in *Kun.*: **ʼa-pa-su** from or by the father, inst. of the *pas* of *B.* (cf. *su* in the Bräjdialect of the Hindi). — 3. expletive after *nas* *Mil.* and elsewh. — III. num.: 88.

སུ་གི་ *sü-gi* vulgar corruption of *dzo-ki* q.v.

སུ་མི་ *su-mi* a medicinal root serving as an antidote *Cs.*

སུ་རུ་པན་ཚ་ *su-ru-pān-tśā*

སམ་(ཅུ)རྒྱུ་ *sum(-ču)-tig*

སུ་རུ་པན་ཚ་, སུར་པན་ *su-ru-pān-tśā*, *sur-pān* Guinea pepper, *Capsicum annuum* C., W.

སུ་ལུ་ *sú-lu?* *sú-lui tsúl-du bžugs-pa* denotes perh. the usual sitting posture of Milaraspa who, while reciting his songs, used to stretch out his left leg, drawing up the other, and supporting his right arm on it, on which his head was leaning.

སུ་སུ་ *su-su* 1. v. *su*. — 2. *su-sú zer-wa* denotes the drawing in the breath in blowing up a fire, the lips being nearly closed, to prevent ashes or smoke from entering the mouth.

སུ་གྲ་ *sug* reward, recompense, *sug-rñān* id., *sug-rjéd* mark of honour as a reward Cs.; *pāg-sūg* a bribe, frq.

སུ་གྲ་པ་ *sūg-pa* I. subst. 1. the hand *Med.*; *sug-bris* handwriting *Sch.* — 2. the lower part of the leg of animals, *rtai sūg - bži*; **sūg-gu** W. id. — 3. a medicinal herb *Wdi.*

II. vb. to push, jog, nudge a person, in order to waken him, or to make him attentive; to push open, a door with a stick *Mil.*; *sūg-pa žig byéd-pa* *Mil.*, **sug gyāb-pa** C. to push, to shove, to displace, **sug ča yin** it will get out of its place W.

སུ་གྲ་མེལ་ *sug-rmél* Cs.: 'a kind of spice, betel, betel-nut'(?); *sug-smél* *Lt.* and C. cardamom.

སུ་ད་པ་ *sūd-pa* to cough, to breathe with difficulty Cs., *sūd-de śi-ba* to be choked or suffocated *Sch.*

སུ་ན་པ་ *sun-pa* vb. and adj. 1. to be tired of, weary of, sick of; tired, weary, out of humour *rñā-ba mi sūn-te* not tired of hearing *Mil.*; *yid sūn-par gyūr-ba* to become tired, to get weary of; the more precise form of the adj. is *sūn-po*: **žāg-dañ de zā-na sūn-po rag* or *sūn-na rag** W. if one eats rice every day, one gets tired of it; **sems sūn-po** id.; **ām-čog sūn soñ** C. one gets tired of hearing C.; **sā-heb nyen sūn ruñ** though it may be disagreeable to you, Sir, to hear it C.; *tugs-sūn dgōns-pa yin-pa dug* I suppose your Reverence will be tired of it *Mil.*; **sun** (C. **sūn**) **čug-čē** to make (a person)

tired of (a thing), to vex, annoy, to stun or drown with noise, to deafen. — 2. *sūn-par byéd-pa* *Dzl.*, and more frq. *sūn-par byin-pa* 1. to drown with, to overpower by noise, to silence (thus prob. *Mil.* ch. 34 init.); hence 2. to refute, confute, disprove *Tar.* 3. c. acc. to insult, defame, disgrace, dishonour *Schr.*, *Dzl.* ༡༡༡, 1, 3, ༢༠༧, 2; *Bhar.* 67, *Schf.*; so perh. also *sun-pa* in the following passage of *Mil.*: *tugs-rje drāg-po sun ma byin* we will not put to shame the great favour (of the Lama). 4. to renounce, to resign, *sun byin-pai stobs* strength to renounce (the world).

སུ་བ་པ་ *sūb-pa*, pf. (b)subs, fut. *bsub*, 1. to stop up, plug up, close, cork; to keep shut, closed, locked up, to stop, *ka sna lāg-pas* to stop one's mouth and nose with one's hand *Lt.*; *dbugs sūb-pa* to strangle, suffocate, choke (a person); to fill up, choke up (with earth, rubbish etc.) a lake *Gl.*; *sna-sub* a disease of the nose? *Lt.* — 2. to cover, close, shut up *Sch.*, more frq., fig. *rkañ-rjēs sūb-pa* to cover the trace or track, to efface every vestige; **ti-pi tūr-la sūb-čē** to turn down the brim of the hat; to blot out, erase, *ri-mo* a drawing, *bū-lon-pai miñ* the name of a debtor; to hush up, conceal, cover, e.g. other people's offences; to suppress, to avoid, e.g. obscene words; to allow to settle, the mash, in brewing; in all these instances in W. also **sūb-te bōr-čē** is used.

སུ་མ་ *sum*, for *ysum*, three, in compounds before consonants: *sūm-ču* 30, *sum-brgya* 300, *sum-stōñ* 3000; *sūm-ča*, *Sch.* also *sum-yar*, a third, the third part, *dzam-bu-glñ sūm-ča ynyis* (or only *sum-ynyis*) two thirds of Dzambuling (i.e. of the world) *Dz.*, *bod sum ynyis* two thirds of (all) the Tibetans *Ma.*; *sum-skyā* *Sch.* a cord of three twisted threads; *sum-ču-rtsa-ysum* the 33 ancient gods (of the Vedas); *sūm-ču-pa* the thirty, i.e. 30 letters, the Tibetan alphabet, *sūm-ču-pa dañ rtags-juḡ* *Zam.* the alphabet and the punctuation, abbreviated *sum-rtāgs* *Leav.*

སུ་མ་(ཅུ)རྒྱུ་ *sum(-ču)-tig* a medicinal herb *Med.*

སུམ་པ་, སུམས་པ་ *sum-pa, sùms-pa* I. adj. putrid, rancid, rotten.

II. vb., pf. *bsums?* fut. *bsum*, Sch. to bind or tie together, to draw together; to condense.

སུར་ན་ *sür-na*, Pers. سُرْنَا, hautboy, larger than the *glin-bu* and sounding sharper; for profane use.

སུར་པན་ *sür-pán* v. *su-ru-pán-tsá*.

སུར་ཡ་ or སུར་ *sur-ya* or *surya* Med., ལྷ་ལྷ་, colocynt.

སུར་སུར་ *sur-sur* coarse-grained, e.g. grits W.

སུ་ *sul* an artificial plait or gather made in a dress W.; furrow, channel, groove, trench, ditch (Cs.); *ri-sul* lateral valley, ravine, hollow, *ri-sul-gyi* *gron-kýér* ravine as a haunt of evil spirits; *brag-sul* narrow ravine between rocks; *ka-sul* the fluting in a column; *sul-can* furrowed, having plaits or folds; *sul-ma* an angular, not round, vessel; *sul-mál* the third stomach of ruminating animals, the psalterium or book-tripe Sch., *sul-máis* Lt.

སུས་ *sus* 1. instr. of *su*. — 2. *kýeu-sús* *Gyatch*. 27, 13, also *Stg.*?

སེ་ *se* 1. *Ld.* inst. of *te* after *s*, e.g. **zós-se** — 2. num.: 118.

སེ་གོ་ལ་ *se-gól* 1. snapping one's fingers. — 2. the time it takes to do this, i.e. a very short time, a moment, a twinkling Cs., *se-gól-gyi sgra* the sound produced by snapping the fingers, *se-gól-gyi brda* a signal given by it Cs.; *se-gól ýtóg-pa* Mil., *byéd-pa* Mil., *brdáb-pa* Glr. to snap one's fingers as a sign of contempt or indignation.

སེ་དྲ་ *se-trán* yellow beads of a rosary, coming from the central part of Tibet, accounted more valuable than **rág-sá** W.

སེ་དུག་ *se-dug* v. *se-sin*.

སེ་དྲི་, གསེ་དྲི་ *se-dri, bse-dri* the disagreeable smell of the sweat of the arm-pits Lt., *se-dri bsám-pa* having that smell Pth.

སེ་ནམ་ *se-nam* vulgar for *bsól-snyoms*, alms.

སེ་སྤྱར་ *se-spur* Sch. dung-beetle.

སེ་བ་, གསེ་བ་, བསེ་བ་ *sé-ba, ýsé-ba, bsé-ba*
1. rose-bush, rose-tree; rose; *ýser-mdog-sé-ba-me* (for *mé-tog*) Lt., prob. the yellow rose; wild roses with beautiful and rich blossoms frequently adorn the slopes of the lower hills in the Himalaya mountains; whether the *se-rgód* Med. and the 'wild rose' of Cs. are identical, seems to be questionable; **se-dum** C. hip, haw. — *sin-sé-ba* is mentioned as the food of the silk-worm Glr., hence = *ó-se-sin*. — 3. thorn?

སེ་བོ་ *se-bo* gray, *skra se-bo* gray hair; *ngo se-bo* (resp. *dbu se-bo*) a gray-headed person. — In col. language many things which we call gray, are styled white.

སེ་འབྲུ་, འབྲུ་ *se-bru, seu* (C. **sen-dü**, W. **sem-rú**) pomegranate.

འབྲུ་སེ་དོ་ *sé-mo-do* or *sé-mo-to* Mil. a kind of ornament, e.g. made of pearls.

སེ་མོ་ག་ *se-móg* C. the venereal disease; *se-rma* syphilitic ulcers Sch.

སེ་ཡབ་, བསེ་ཡབ་ *se-yáb, bse-yáb* fig Med.

སེ་ར་ *sé-ra*, n. of a large monastery near Lhasa.

སེ་ར་ཁྱུར་སྒྲན་ *se-rag-dur-smán* carrot W.

སེ་རེ་ལ་ *se-rél* half open, **se-rél cüg-çé** to open half (doors, lids, covers etc.) W.

སེ་ཤིང་, བསེ་ཤིང་ *sé-sin, bsé-sin* Cs.: a tree or shrub, good for hedges,

se-dug 1. poison contained in that shrub. 2. = *se-móg* Cs.

སེ་ག་, སེ་ག་སེ་ག་ *seg, seg-ség* obliquely, awry, sideways, *seg-ýcod-pa* Cs., **seg-dhe-la dhá-wa** C., **seg-de-la dè-çé** W. to cut off obliquely (opp. to **tyé-kan-la** straight C.).

སེ་ག་མ་ *seg-ma* small stones, gravel W.

སེང་ *sen* v. *ýsen*.

སེང་གི་ *sén-ge*, W. **sin-ge**, lion, *sén-ge-mo* lioness, *sén-gei rál-pa* the mane of

a lion; *sen-gei k'ri* **सिंहासन** a throne ('said to be so called from its being supported by golden lions' *Will.*); *sen-mgó* lion's head *Glr.*; *sen-ydon-ma* *Sch.*, = *sī-ha-mu-ka* lion's face, a goddess, *Glr.*; *sen-prúg* a lion's whelp, *sen-tsán* a lion's den.

སོང་ལྷོ་ *sen-ldán* *S.g.*, *sen-tsér* *Wdn.*, a tree growing on the southern, lower ranges of the Himalayas, having red wood, and a bark which by poor people is used for tea (*sdon-ja*); its sap serves as an officinal drug, *Lt.*; acc. to *Schf.* **खदिर** *Acacia Catechu*.

སོང་པོ་, བསོང་པོ་ *sén-po*, *bsén-po* 1. clean, white, cf. *skya-sén*. — 2. *Sch.*: thin, airy, transparent, not dense or tight, *sen-sén* id. (*Sch.*: open, free, roomy, spacious); *skyé-bo sen-sén-por gyur* they became very thin, lean, pale people, **sín-sín-po, sings-po** *W.* id.; *sen-rás* *Sch.*, **sín-yot** *W.* a thin curtain, thin cotton cloth.

སོང་བ་ *sén-ba*, pf. *bsaṅs*, fut. *bsaṅ*, *bsen*, to lift up, to raise what was hanging down or drooping *W.* **sañ čo-čé* or *tan-čé** to lift up (the eyes, the hands, the dress etc.); *sku-káms bsén-ba-la byon* (his Reverence) goes to take some recreation *Mil.*; *kams dúb-pa sen-ba* to refresh the wearied body *Mil.*; *kams rmúgs-pa bsén-bai rluñ-nád* bracing air; *skyo-bsán-ba* to unbend the mind, to divert one's self; *skyo-sén-la gró-ba* (resp. *byón-pa*) to take a walk, *sén-la mdzád-pa* to drive out, to take the air in a carriage *Pth.*; *mya-nán bsáns-te* consolatory, giving comfort *Pth.*

སོང་ཤིང་, སོང་ཤང་ *sen-šin*, *sen-šán* v. *γseg-šan*.

སོད་ *sed* a file, **čag-sé** id., **šin-sé** a rasp.

སོན་བྱམས་ *sen-fábs* *Mil.*?

སོན་ཕོ་ *sén-mo*, resp. *pyag-sen* or *žabs-sén*, nail of a finger or toe; *sen-tóg* a gripe, pinch, nip, twitch; a pinch (of snuff) *sén-mo débs-pa*, *W.* **táb-čé* or *gyáb-čé** to pinch, squeeze, **sen-čus gyáb-čé** to bore with the knuckles *W.*; *sen-tsám* *Sch.* as much as may be put on a finger-nail, a small quantity;

sen-žó a white spot, such as will sometimes appear on the nails of the fingers.

སེབ་ *seb* v. *γseb*.

སེམ་, སེམས་ *sem*, usually *sems*, *Ssk.* **सत्त्व**, resp. **बुद्ध्यस**, soul; esp. as power of perception and volition, mind, cf. *yid* and *blo*; *sems na* the mind is disturbed, disordered *Mig.*; *sem k'ruḡs-pa* a mind agitated and troubled by sorrow, affliction, vexation etc., *sem kón-du* (or *kóns-su*) *čúd-pa* one very much grieved, deeply concerned; *sem čün-ba* a timid mind, **sem tsér-čan** *W.* a compassionate disposition, **sem nyé-mo** *W.* a friendly disposition; *sem γsó-ba* *B.*, **sem so tán-čé* or *čug-čé** *W.* to console, comfort, appease; the mind as imaginative faculty, intellectual power, *sem stór-ba* to lose one's senses *Do.*; **spirit**, *kun-γzti sem* the (eternal) spirit (opp. to *byün-ba bži lus* the material, perishable body) *Mil.*; *sém-kyi spyód-pa* intellectual power, mental faculties *Wdn.*; *dñós-po fams-čád rán-gi sems yín-te* 'as things with me are only mind', i.e. as they exist only in my mind, in my imagination *Thgr.*, cf. *Was.* (136); *sém-la ma soñ* 'it did not enter his mind', he had no mind, did not like *W.*; *sems gyur* (his) mind is changed, *sems sgyur-ba* to change one's mind, *μετανοεῖν*; *bzód-pai sems* patient endurance, fortitude, **constancy**; *γnod-sems malice*; *šes-ráb dan ldán-pai sems* wisdom, knowledge; *sems skyéd-pa*, c. genit., to suffer thoughts or inclinations to rise in one's mind, as e.g. *ḡdod-čágs-kyi* libidinous (thoughts), frq.; also: to nourish, indulge (desires, passions), to give way to them; often used for our reflective verbs: *sems smád-pa* to humble one's self (*mi žig-la* before a person); also: *bdág-gi séms-la smad* he blamed, scolded, himself *Dzl.* 25, 3, cf. *lus*.

Comp. *séms-mkán* intelligent, sensible, *séms-mkán mi γčig kyan ma byün* not one sensible person was present *Glr.* — *sems-k'rál* a mind afflicted, painfully agitated *Sch.* — *sems-čan* animated being, man, animal, very frq.; *séms-čan dan ldán-pa* being with child, pregnant; *sems-čan-dmyál-ba* = *dmyál-ba*.

— *séms-nyid* *Gl.*, *Thgy.*, 'the very soul', but this is often nearly the same as 'spirit', and in the language of the N. T. it may fitly be used for *πνεῦμα*, and *tugs-nyid* for *πνεῦμα ἅγιον*, Holy Spirit. — *séms - rtén* keepsake, token *Pth.* and *col.* — *séms-dón* an intellectual or spiritual good, gift, or possession *Mil.* — *séms-bdē* cheerful, merry *Mil.* — *séms-nád* heart-grief, affliction, *séms-kyi nád-du* *če* he has much heart-grief *Gl.* — *séms-dpá* a brave mind; *byañ-čub-séms-dpá* v. *byañ-čub*; *séms-dpa-čén-po*, महासत्त्व, a frq. apposition to it. — *séms-tsam* a mere thought, idea *Was.* (134), *séms-tsam-pa* (*Cs.*: योगाचार्य) a mystic *Köpp.* II, 25. — *séms-tser* fatigue, weariness, disgust *Sch.*

སེམ(ས)་པ་ *sém(s)-pa*, pf. *séms*, *bsams*, fut. *bsam*, imp. *som*, *W.* **sám-čē**, to think, *di snyám-du séms-so* or *bsáms-so* he thought as follows, he had the following thoughts; *lóg-par sém-pa* to think ill (of a person) *Dzl.*; to meditate, muse, ponder, *sém-bžin-du* absorbed in meditation, lost in thought *Dzl.*, *mi-dgá-bar sém-šin* immersed in melancholy thoughts *Dzl.*; in *C.* **sém-žin-du** signifies at the present time: knowingly, wilfully, purposely, = *šes bžin-du*; *šin-tu soms šig* think over it seriously! *Dzl.*; to think of, c. accus., *grán-bai ŋnas* (to think) of a cool place, i.e. to long for coolness *Dzl.*, and c. dat.: *rán-gi yül-la ma bsám-par* forgetful of home, forgetting one's native soil *Gl.*, *yi-ge di-la ma bsám-par* disregarding this contract *Gl.*; also with termin.: *žán-du ma séms šig* do not think of anybody else; to intend, purpose, have in view, e.g. *ŋnód-par byá-bar* to do harm *Dzl.*; construed in the same manner, it also signifies: to fancy, imagine *Do.*; with *dañ drá-bar* and similar expressions: to hold, think, consider, to take for, to look upon as; *da Kór-bai nyes-dmigs bsám-šes-na* (for *bsám-žin*) now that you know with full consciousness the punishment of (going through) the cycle (of animal existences) *Mil.* (yet cf. *bsám-šes* in *bsám-pa*). Sometimes it denotes only an act of memory, a remembering: *thá-čostos-bsam-byéd-pa-rnams* those who have heard

and kept in their memory the religion of Buddha, (who remember the words even without understanding them) *Mil.* Cf. *bsám-pa*.

སེལ་ *seu* 1. a little tooth *Lt.* — 2. pomegranate.

སེར་, སེར་རུ་ *ser*, *sér-ru* corruption, putrefaction? **már-la sér-ru gyab** *C.* the butter turns yellow and rancid, *sér-čan* rancid *S.g.*

སེར་ཀ་ *sér-ka*, *sér-ka*, *sér-ga* 1. a cleft, slit, fissure, crevice, gap, *brag-sér* chasm or cleft in a rock; *rgya-sér* a large gap, cleft, chasm; *sér-ka sub-pa* to close, stop up a hole *Pth.* — 2. v. *sér-po*.

སེར་སྐྱ་ *ser-skyá* Lamas and laymen, **ser-kyá kyn dñim-ma jhē-pa** a promiscuous convention, parish council *C.* — 2. v. *skyá-bo*.

སེར་ཁྱིམ་པ་ *sér-kyim-pa* a sect of Lamas = *dbón-po*.

སེར་ག་མ་ *sér-ga-ma* *Sch.* turmeric, *Curcuma*.

སེར་ཆེ་ *ser-čē* *Lt.* a yellow aquatic flower; **ser-čen** *W.* *Saxifraga flagellaris*.

སེར་སྡ་ *sér-sna* avarice, frq.; *sér-sna byéd-pa* to be avaricious *Dzl.*

སེར་པོ་ *sér-po* yellow; *ser-prén* clerical procession, parade *Mil.nt.*

སེར་བ་ *sér-ba* hail; *ser-kvál* a kind of insurance against damage done by hail, i.e. money paid to the Lama for his preventive ceremonies.

སེར་བུ་ *sér-bu* v. *bsér-bu*.

སེར་མོ་ *sér-mo* 1. *C.* col. finger. — 2. *W.* six-rowed barley, late barley. — *sér-mo-ba* the Lamas *Sch.*

སེལ་ *sel* 1. discord, dissension, *nan-sél* domestic dispute. — 2. a kind of incantation, like *brtad*, *sel žug-pa* to exorcise, to make use of conjurations or incantations *Mil.*

སེལ་བ་ *sel-ba*, pf., fut. *bsal*, imp. *sol*, to remove, esp. impurities, hence to cleanse; to pick, pick off; to blot out, cross out, *bú-lon* a debt; to clear, **lam sál-čē** *W.* to make a path or road; very frq. fig.: to remove, to remedy (an evil), to cure (a disease), to repair (a damage), to redress grievances), to dispel (darkness) etc.

སྐ so, I. sbst. 1. resp. *tsems*, **tooth**, *stén-so*, *yá-so* upper tooth; *óg-so*, *má-so* lower tooth; *mdin-so* Sch. *yád-so*, *Stg. so-drün* fore-tooth, front-tooth; *sbübs-so*, *grám-so*, *rán-tág-so* Sch. *ldán-so* cheek-tooth, molar-tooth, grinder, *mè-so* Cs, **čód-ten-so** W. eye-tooth, corner-tooth, canine-tooth. — 2. **tooth** of a saw, wheel, comb. — 3. **edge** of a knife.

II. sbst. for *sa*, in conjunction with certain words, e.g. *nan-sor skye-ba* to be born in an inferior place *Mil.*; v. also *rán-so*, *sór-bžag-pa*, *žrül-so*.

III. sbst. **joy** (?), *so bsod-pa* id. Cs. and *Lex.*; cf. *no-so*.

IV. sbst., also *bsó*, **look-out, guard, spying**, *so byéd-pa* to spy, to look out; *só-kün* peep-hole; *só-pa* keeper, guard, watchman, spy, emissary, *zas nor bdud-kyi só-pa yin* money and dainties are the devil's emissaries *Mil.*; *mé-bsó* a guard or watch kept by several persons round a fire; *só-sgra* 1. watchword, = *sgar-miin*. 2. v. comp.

V. grammatical termination: **tén - so** province. for *rtén-no* C., also *Gl.*

VI. num. for *süm-ču* in the abbreviated numbers 31—39.

VII. num.: 148.

Comp. *so-gri* a saw. — *só-sgra* the whistling through the teeth, in the magic performances of the Bonpo, *só-sgra dēbs-pa* *Gl.* — *so-čág* a broken tooth. — *so-drég* tartar? *Med.* — *so-búd* a tooth that has come out. — *so-mán* comb. — *so-žó* a small white spot on a tooth, cf. *sén-žó*. — *so-zéd* **tooth-brush**. — *so-šin* **toothpick**. — *so-srüb* gap in the teeth *Sch.*

སྐྱ་སྐྱ *só-ga* = *sós-ka*.

སྐྱ་སྐྱ *só-ča* n. of an emetic *Med.*

སྐྱ་སྐྱ་སྐྱ (སྐྱ) *so-nám(s)* **agriculture, husbandry**, *so-náms byéd-pa* to till the ground, to practise agriculture, farming, *sgrib-pa*, *bád-pa* id., *so-nám-pa* Cs. husbandman, farmer.

སྐྱ་སྐྱ *só-pa* v. *so* IV.

སྐྱ་སྐྱ་སྐྱ *só-pa-ri* Cs. a kind of berry, beneficial to the teeth.

སྐྱ་སྐྱ་སྐྱ *so - pág* **brick, tile**; also collective noun, brickwork, tiling.

སྐྱ་སྐྱ *só-ba* coarse, thick-shelled **barley**, used for fodder.

སྐྱ་སྐྱ *só-bya* an aquatic bird *S.g.*

སྐྱ་སྐྱ *só-ma* 1. sbst. *Ssk.* (prop. a climbing plant the juice of which was offered in libations to the gods and was also worshipped itself, on account of its intoxicating qualities, hence): **hemp**, also *ytsó-ma*, *btsó-ma*; *so-ma-rá-dza* id., *so-ma-rá-dzai ras* **hemp-linen** *Schr.*, *so-ma-rá-dzai tág-pa* **hempen rope** *Pth.* — 2. adj. **new, fresh**, esp. *W.* **só-mé nán-na zer gos** this ought to have been mentioned directly (when it was still fresh in every body's memory).

སྐྱ་སྐྱ་སྐྱ, སྐྱ་སྐྱ་སྐྱ་སྐྱ *so - tsis, so - tsigs* **house-keeping, management** of domestic concerns, **husbandry**, cf. *so - nam* agriculture.

སྐྱ་སྐྱ་སྐྱ *so-lug* **lees of liquors, yeast of beer** *Sch.*

སྐྱ་སྐྱ་སྐྱ *so-log* **high-road, causeway** *W.*

སྐྱ་སྐྱ *so-só* distinct, separate, singly, individually, *zas so-sói lág-tu óns-so* the victuals came into the hands of the individual persons *Dzl.*; *so-só-nas* adv. frq.: *so-só-nas snod bzéd-de* 'singulativ', each for himself, holding forth his vessel *Dzl.*; **various** e.g. **na so-só** *W.* for *sna-tsogs* of *B.*; **diverse, different** *sám-pa so-só* different opinions, a dissension; **separate, distinct**, *so-só byéd-pa*, *W.* **so-só čó-čé** to separate, disjoin, divide, *so-sór bžag-pa*, *W.* **so-só bór-čé** to set, put, lay apart. — *so-soi skye-bo*, **पृथग्जन**, prop. one separated (from the saints), one outside the pale, a man of the lower classes, of low caste; with Buddhists: **a layman**, and as to his spiritual condition: a man in his natural state, one not yet enlightened (like *ψυχικός* I Cor. 2, 14, though on account of its derivation, the above term cannot well be used for the Greek word); also the lower classes of clerical persons, monks. — *so-só(s)-tar-pa*, *so-tár*, **प्रतिमोच**,

liberation, **deliverance**, *so-só-tar-pai mdo* the book of deliverance, code of the moral law, containing about 250 precepts for the priesthood, the monastic rules of the Buddhists.

སོ་སོ་ཅ་ *so-so-čá* a medicinal herb, an emetic *Wdi.*

སོག་ *sog* 1. v. *sob.* — 2. for **srog** *Ū.*

སོག་པ་ *sóg-pa* 1. sbst, also *sógs-pa*, **shoulder-blade**, scapula, *sóg-pai mé-loñ* the flat part of it; *sog-yu* the narrow extremity of it; *sog-mó dēbs-pa* (v. *mo* III.) to divine from the shoulder-blade; *sog-lhū* shoulder as a piece of meat for boiling (I Sam. 9, 24). — 2. vb. (also: *γsóg-pa*, *bsóg-pa*, *sógs-pa*) pf. (*b*)*ags*, fut. *bsag*, imp. *sogs*, *bsag*, *W.* **ság-čē**, **to gather, heap up, hoard up**, *ṣṛal sog-ṣog-méd-pa* without having collected and deposited the daily requisites, the things wanted every day *Mil.*, *bsód-nams sóg-pa Mil.*, *tsogs sóg-pa* frq. to collect, to hoard up merits of virtue, *las-nān sóg-pa* to heap up sins; *γsog-ldān* morbid matter consisting in too great an accumulation of humours, nif., *Med.*; *dmág-gi dpuñ sóg-pa* to collect an army *Dzl.*; **to assemble**, children *Glr.*; hence **sag(s)** *W.* all (of them), **lug sag tsam** how many sheep are there in all?

སོག་པོ་ *sóg-po* a **Mongol** *Glr.*, *sóg-mo* a Mongol woman, *sog-ṣrūg* Mongol child, Mongol boy, *sog-čās* Mongol dress or fashion of dress, *sog-rta* Mongol horse.

སོག་མ་ *sóg-ma* **blade, stalk; straw**; *sog-bru* *Sch.* green corn that begins to sprout; *sog-tsigs* a knot on a stalk *Cs.*; *sog-sbūr* a small blade of straw, chaff *Pth.*; *sóg-mai bú-la* a shoe of straw; *sog-rū*, *sog-rim*, *sog-ldim* stubbles.

སོག་ལེ་ *sóg-le* *B., C.*, **čad-sóg*, *gya-sóg** *W.* a **saw**, *sóg-les γčód-pa B.* to saw to pieces, **gya-sóg šrūl-ce** *W.* to saw; *sog-le-ka* the toothed edge of a saw, also botanical term.: serrate, serrated (of leaves) *Wdi.*

སོག་པ་ *sogs* and so forth, and the like, mostly preceded by *la*: *mi-la sógs-pai srog-čāgs homo et cetera animantia*, prop. the be-

ings in addition to man; *ba-dān-la sógs-pas bryān-te* decorated with little flags and the like; less frq.: *la sógs-te*, inst. of which always *la-sógs-pa* or *pai* may be used; often *sogs* alone, also in prose; after (*la*) *sógs(-pa)* usually a comma is to be supplied, and the words following are to be considered as an apposition: *yi-ge rtsis-la sógs-pa rig-pai ṣnas lia* writing, arithmetic and so on, the five sciences; hence often applicable, when a comprehensive noun appellative does not exist: *γser sogs* gold and the other, viz. metals, *Glr.*; *tsa sogs γsum* the three *tsa*-sounds, *tsa, tsa* and *dza Gram.*

Note. In course of time the original grammatical sense seems to have been forgotten, in as much as *la* is now read together with *sógs-pa*, and often also the dot separating the syllables is omitted.

སོན་ *son* perf. and imp. of *gró-ba* to go, 1.

I went, I have (thou hast etc.) **gone**, v. *gro-ba* 1 and 2, e.g. *der son yód-pas* when he had gone thither *Pth.*, *son-són-ba-las* going on continually, *Dzl.*, continuing to do a thing *Dzl.*; *són-ba yin* it is gone, it is no longer extant *Mil.*; *dbān-du son* (he or it) came into the power of... *S.g.*; *da sdig-pa-la són-na Thgy.* if we now go on to (the topic of sins) *W.*: **da-rūn na ma son** it is not yet past five o'clock; **i-ne són-pa 'a tsug-pa** from here (adverbially, like *bzūns-te*) to that place *Ld.*; imp.: **dī-ru ma dug!* *son!** do not stand here! walk on! — 2. **became, turned etc.** *kýi-mo zig-tu son* she became a bitch, was changed into a bitch *Mil.*, *dkār-por son* it turned white *Glr.*, **don nág-po son** *W.* his face grew dark; **bi-gān son** *W.* a hole has been made, it got a hole; **gyāl-se ka-čud són-ne** as she got a taste for the town *W.*; **nod ču gañ son** the vessel was already full of water (when I came) *W.* — **son-tó** *W.* account of expenses.

སོན་པ་ *sód-pa* 1. *C.* **to wake, rouse.** — 2. sometimes for *γsód-pa*.

སོན་ *son* rarely for *son*; frq. only in *nār-son-pa*, v. *na*.

སོན་པ་ *són-pa* 1. v. *son.* — 2. v. *γsón-pa*, *γsón-po*.

སོབ་ *sob* 1. also *sog*, *γsob*, *γsog*, null, void, vain, empty, bad in its quality, not durable. — 2. also *γsob* something stuffed (as a chair), *nán-sob*, *kón-sob*, *kóg-sob* *Wdn.* prob. id.; *sob-stán* cushion, bolster, mattress, *pags-sób* the stuffed skin of an animal, *señ(-gei)* *sób* the stuffed skin of a lion *Pth.*

སོམ་ *som* 1. also *γsom*, *sóm-šin* fir-tree, pine-tree. — 2. also *soms*, imp. of *sém-pa*.

སོར་ *sor* 1. also *γsor*, gimlet, *rús-pa* *búgs-pai* *sor* *S.g.* prob. a sort of trephine. — 2. v. *sór-mo*. — 3. v. *sar*, *sor* *bžag-pa* to put in its place (*Sch.* also: 'quite the same' ?); *ráñ-sor* v. *rañ* compounds. — 4. (cognate to *só-ma* ?) *sor* *čud-pa* (*Sch.* *jud-pa*) to restore, renew, e.g. exhausted strength *Dzl.*, the doctrine of Buddha *Pth.* — 5. term. of *so*.

སོར་མོ་ *sór-mo*, resp. *pyag-sór* *Mil.*, *žabs-sór*, 1. finger, toe; *sor-γdub* finger-ring, *sor-tšigs* the joint of a finger. — 2. inch, *sor-bži-pa* four-inched.

སོལ་བ་ *sól-ba* coal, esp. charcoal, = *sól-nág*; *sól-bai* *me* coal-fire *Lt.*; **sól-mé** *W.* live coal, burning coal.

སོལ་པོ་ *sól-po* resp. friendly, kind, affable *C.*, *W.*

སོས་ *sos* 1. inst. of *so*, *sos* *btáb-pa* to bite, *Sch.* also to backbite, to calumniate. — 2. v. *γsó-ba* and *tsó-ba*.

སོས་ཀྱི་, སོས་གྱི་ *sós-ka*, *só-ga*, 1. in Tibet: spring, = *dpyid*, *Mil.* — 2. in India: the hot season, from about the middle of April till the middle of June.

སོས་དཔ་ *sós-dál* or *sos-bsdal* *Sch.*: slow.

སོས་ཟླ་ *sos-zin* disease of the membrum virile, in five forms (prob. different stages of gonorrhea) *Mig.*

སྒྲ་བ་ *srá-ba* 1. adj., also *srá-bo* and *srá-mo* *Cs.*, col. **srán-te** (cf. *srán-pa*), hard, solid, compact, firm, and abstract noun: solidity, hardness, compactness, of wood, meat etc., and often fig.: *γzu-srán* a bow difficult to be bent *S.g.*, *rgas-srá* hearty vigorous old age *S.g.*; *mtson* *Kar* *sra* proof against cut and thrust, also: proof against malicious words *Mil.* — *sra-brkyan*, कठिनाखर, the

coarse blanket of a monk. — *sa-rtsi* varnish. — 2. vb. *W.*, to empty.

སྒྲ་ *srāñ* I. (cf. *srón-ba*) 1. pair of scales, balance *B.*, *srāñ-la* *degs-pa* *Cs.*, *γžál-ba*, *tsád-pa* *Sch.*, *srāñ-ba* *Sp.* to weigh, to balance. — 2. steel-yard, **srāñ tág-čé** to hold the steel-yard, in weighing. — 3. weight, in a general sense, *bre-srāñ* weight and measure, *rgya-srāñ* Chinese weights *Cs.* — 4. an ounce, *srāñ gán* one ounce, *srāñ* do two ounces, *smān srāñ* ३३, two pounds of medicine, the daily quantity taken by Buddha when he had caught cold *Dzl.* २३, ३. — *srāñ-ča* *Sch.* balance and what belongs to it. — *srāñ-mdá* scale-beam or lever of a pair of scales *Sch.* — *srāñ-pór* scale. — *srāñ-tsád* *Cs.* weight. — *srāñ-ba* vb. v. above.

II. street, *lam-srāñ* id.; *srāñ-yár* *Sch.*: tortuous path, labyrinth (?). — *rgya-srāñ* street, lane *Gl.*; *rgyu-srāñ* the road which a person habitually walks.

སྒྲ་བུ་ *srāñ-bu* thread, yarn, *kál-ba*, *sgril-ba*.

སྒྲ་མ་ *srād-ma* v. *srán-ma*.

སྒྲ་བ་ *srāñ-pa* (cf. *srá-ba*) *Cs.*: pf. fut. *bsran*, imp. *sron*, *W.* **srāñ-čé** to suffer, bear (with patience), endure, to be hardened *W.* frq., **srāñ-tub-kan* or *srāñ-teg-kan** one that can endure much; **kýod srāñ gos** *Ld.* you must hold out, you must stand it; in *B.* *srāñ* *dzugs-pa* is used in the same sense; **kýág-srāñ-čan** hardened, accustomed to frost, **düg-srāñ-čan** inured to hardships *W.* — **srāñ-te** col. frq. adj.: 1. = *srá-ba* (opp. to *thód-po* and *ból-mo*) hard, firm, durable, rigid, strict. 2. fig. hard, severe, bitter. — *sduγ-srāñ* hardness *Mil.*; *srāñ-čé-ba* = *srāñ-tub-mkan*. *Cs.*: *srāñ-pa* sbst. hardship, severe distress or toil, *srāñ-par* toilsomely, rigorously, *srāñ-pa-po* one that hardens himself (?).

སྒྲ་མ་, སྒྲ་མ་ *srāñ-ma*, *srād-ma* 1. pease, beans, lentils, *Cs.* mentions also *srād-dkár*, *srād-nág* and *srād-ñón*, also *mkal-srāñ*, in *W.*, however, we only met with the common field pea and some dry imported Indian sorts of it (*mon-srāñ*); *rgya-srāñ* (*Cs.* *mon-srāñ*) was the name the

natives were inclined to give to our European bean. — *sran-pün* a heap of pease, *sran-püb* pease-straw, *sran-pyé* flour of pease, *sran-mé* blossom of pease. — 2. **grain**, like *rdög-po*, e.g. of Indian corn; even *lädgs-kyi sran-čün* *Wdh.* grains of shot(?).

སྤྲ་ *srab* **bridle**, *rtai*; *srab sga stan tsün-po* a complete riding-gear; **srab čüg-čē** *W.* to **bridle**, to **bit** (a horse), **srab gyür-čē** to **govern**, to **rein** (a horse) *srab-skyögs* *Cs.* the **reins**, — *srab-lädgs* *Cs.* the **bit**. — *srab-mtūr* *Sch.* the **halter**. — *srab-mdā* *Stg., Ld.:* **sram-dā** **reins**.

སྤྲ་པ་ *srab-pa* *B.*, **srab-mo** *W.* **thin**, **tender**, **fine**, e.g. skin *Dzl.*, cloth, leather, paper, clouds; **shallow**, **loose**, not close; *srab-mtül* *Sch.* inner sole, welt; *srab-mtüg* thickness, dimension.

སྤྲ་སྤྲ་ *srab-srib* *Cs.* **dark**, **obscure**.

སྤྲ་ *sram*, རྩ་ 1. **otter**, the flesh of which is considered very nourishing, the liver is used as a remedy for strangury *Sg.*, but encountering this animal is regarded as an evil omen *Sg.*; *ču-sram* id.? (*Cs.* beaver?) *nyā-sram* *Mil.*, either the same, or: fishes and otters; *brag-srām* rock-otter? sable? **ka-lon-sram** *W.* prob. **sable**; it is nearly black and stated to live near Yarkand, in the mountains as well as in the flat country. The ear-coverings worn by the ladies of Ladak are made of the fur of this animal. — 2. **otter-skin**, **sable-skin**.

སྤྲ་ *srar* **adv.** *Sch.:* **severely**, **rigorously**.

སྤྲ་(པོ་) *sras(-po)* resp. for *bu*, **son**, **child**, *dpon-srás*, *rgyal-srás* son of the sovereign, a prince; *rgyal-srás* also: son of Buddha, a Buddha; *lha(i) sras(-po)* 1. son of a god *Dzl.* 2. a prince; *tugs-srás* spiritual son or daughter *Mil.*; in this sense *sras* may be applied to females: *sais-rgyās-kyi sras däg-pao* she has become a spotless child of Buddha *Dzl.* — *srás-bu* = *sras*. — *srás-mo* daughter, young lady, princess. — *sras-tsáb* *Cs.* adopted child.

སྤྲ་ *sri* 1. a species of **devil** or **demon**, devouring esp. children, a **vampire**, also

sri-nān *Schl.*, *čün-sri* *Gl.*, *pün-sri* *Mil.* a devil bringing misfortune; they are supposed to live in underground places, and are therefore also called *nās-kyi sri*; *sri lañ* a devil rises from below; *sri nōn-pa* *B.*, **nān-čē** *W.* to lay, suppress a devil.

སྤྲ་ *sri-ba* I. pf. *bsris*, fut. *bsri*, 1. to **retain**, e.g. *bšan-ba*, *γcün* constipation, strangury. — 2. to **be parsimonious**, **niggardly**, esp. with *nor*; *sba-sri-méd-par γnān-ba* *Mil.* to give unsparingly, to bestow very liberally; **sri-šes-kan** *W.* parsimonious.

II. *W.* to **wind**, to **wrap round**, for *dkri-ba*.

སྤྲ་ *sri-žu*, less frq. *srid-žu*, **respect**, **reverence**, **deference**, *sri-žu-pa*, *sri-žu-mkan* one paying his regards, his respects, showing deference.

སྤྲ་ *sriñ-ba* pf. *bsriñs*, fus. *bsriñ* 1. (cognate to *riñ-ba*) to **extend**, **stretch**, **stretch out**, the arm, to **hand**, **reach**, **de dül soñ*, *nā-la sriñ ton** it has fallen down, hand it to me *W.*; to **fling far away** *C.* — 2. to **postpone**, **put off**, *či-bai tse* *Gl.* the term of death; to **prolong**, *tse* life *Sg.*; to **wait**, to **tarry**, **ā-tsig sriñ** *Lh.* wait a little, **dag-sa yon-nā tsa-big sriñ-te yon** shall (I, you, he etc.) come directly or after a while? *Ld.*; **nam dir sriñ-čē ča dug** how long shall you stay here? *W.* — 3. to **send** (*skür-ba* *Lex.*) *prin*, *yo-byād* *Sch.* — 4. *skyéd-sriñ-ba* to **bring up**, **train up**, to **rear** *Gl.*

སྤྲ་ *sriñ-mo* sister (of a male person, cf. *miñ-po*) *bu-sriñ*, *miñ-sriñ*, resp. *lām-sriñ* brother and sister, cousins.

སྤྲ་ *srid* 1. **length**, **extension**, *γug srid-du* *Kru-bco-brgyād-pa* a cavern 18 cubits long *Tar.*; more frq. with regard to time: *di* or *de-srid(-kyi bar)-du* (for) so long (a time), *či-srid-du*, also *či-srid-de*, how long (a time)? also: as long as; when followed by *yan*: be it ever so long (in this case *ji* would be more correct); also *srid-par*, or *srid* alone, for *srid-du*. — 2. **dominion**, **government**, *srid-la ma čām-pas* falling out with one another about the government *Gl.*, esp. *rgyal-srid*, *dbañ-srid* id.; *srid byéd-pa* to reign, to govern, *srid fso-ba* id. *Dzl.*; *di nyis-kyi srid gañ yöd-rnams γrog* he

seized upon their territorial shares *Glr.*; *bla-srid* *Cs.* a Lama's dominion. — *sde-srid* province; *chos-srid* clerical government, ecclesiastical dominion. — 3. ruler, commander, regent, reigning prince; so also in the compounds just mentioned.

མྱེད་པ་ *srid-pa* I. vb., 1. to be, to exist(?). — 2. to be possible, often preceded by *yañ*; *skyé-ba dan jig-pa kün-la srid-na* since springing up and passing away is the lot of all men *Dzl.*; *pán-pa zig srid* healing is possible *Pth.*; *di-las sla yañ srid* it might be easier (for me) then than now *Dzl.*; *de-bzin-du bden srid snyám-nas* thinking this might possibly be true; the verb is usually put in the infinitive mood terminating in *pa*: *de yin-pa-añ srid* after all it might be this man, it might be he *Mil.*; *dir óñ-ba mi srid - do*, *bód-du brós-pa srid* he will scarcely come back, he will have escaped to Tibet *Glr.*; sometimes with the root of the verb: *yoñ mi srid* *Mil.*; *bdag tar kyañ srid-kyis* as it is a possible case, that we might be released *Dzl.*; *ma srid cig* about the same as: God forbid! by no means! In *W.* nearly = to be obliged: **kyer-wa-la srid** now it will be my lot, now I shall be obliged, to carry (twice as much), **sád-če-la srid** (*B.*: *bab* or *fug*) he deserves death, he must die.

II. sbst. བུན་ 1. existence, state of being, life, *srid-pa jzan nyáms-su myón-ba* to experience, to pass through, other periods of existence *Wdn.*, *srid pyi-ma* *Sch.*: the future period of life, of existence. — 2. things existing, the world, *srid(-pa) ysum* the three worlds, *srid-pai kór-lo* *Cs.*: the revolving system (the world's cycle); *srid-pai mtso* the ocean of existence, *srid-pai ču-klün čén-po* the stream of existence *Mil.*; also a single being, commonly however *srid-pa-pa*; *bár-doi srid-pa*, *bár-srid-pa* *Thgy.*, *bár-ma-doi srid-pa-pa* *Stg.* the beings in the Bardo, v. *bár-do*. — The meaning of *srid* in *srid-pai* *bar-do*, and in some other expressions, have yet to be determined. — 3. symb. num.: 14.

མྱེད་ཁྲ་ *srin-klád* *Sch.*: a sort of flint-stone.

མྱེད་ཁྲ་ *srin-glán* *Lt.?* *W.* **srin-glán-can** having the staggers (of horses); being mad.

མྱེད་པོ་ *srin-po*, *Ssk.* राक्षस, fem. *srin-mo*, demons, figuring in Indian and Tibetan mythology. They are supposed to be, for the most part, of an enormous size, generally hostile to mankind, going about at night, to ensnare and even to devour human beings. Their chief abode was Ceylon, and also Tibet was originally inhabited by them. The Tibetans are even said to be the descendants of an ape (sent by, or emanated from, Avalokitēshvara) and of a Tibetan Srinmo. *brág-srin* rock-Srinpo or Srinmo; *dre-srin* goblins and Srinpos; *ču-srin* v. the following article.

མྱེད་བྱ་ *srin-bu*, = *bu*, insect, worm, vermin; *srin-bu pád-ma* (*srin-pa* *Sik.*) leech, *srin-bu me-kyér* glow-worm; *rgyu-srin*, *kön-srin* intestinal worm; *pyi-srin* vermin living on the skin *Lt.*; *dár-srin* silk-worm; *srin-bál* acc. to *Wdn.* = *rás - bál* cotton, *Sch.*, *Schr.*: flock-silk; raw silk; *srin-byá* nocturnal bird, owl etc. *Lt.*; *srin-tór* small ulcer or tumour; *srin-šin* *Med.*, *Sch.*: mulberry-tree; *ču-srin* a monster living in the water.

མྱེད་ལག་ *srin-lág* the ring-finger.

མྱེད་(སྐ)་ *srib(s)* 1. darkness, gloom, night. — 2. shady side, north side of a mountain. — *srib-pa* vb., to grow dark or dusky, *C.*: **sa srib son** night has begun.

མྱེད་ཀྲ་ *sriu-nág* mulberry-tree.

མྱེད་ *sri* *Sch.* silk-worm.

མྱེད་ *sru* *Glr.*, *sru-mo* *Lex.* and *C.* mother's sister, aunt.

མྱེད་པ་ *sruḡ-pa*, *W.* for *spruḡ-pa*, *sruḡ-pa* and *dkruḡ-pa*: 1. to shake, to shake out. — 2. to stir, stir up, twirl. — 3. to shake, to make to totter.

མྱེད་པ་ *sruñ-ba* I. vb., pf. (b) *sruñs*, fut. *bsruñ*, imp. (b) *sruñ(s)*, *Ssk.* रक्ष, 1. to watch, to keep guard intrs.; but gen. trans., i.e. to watch, to keep, to guard, to keep in custody, *kyim* the house *Dzl.*; to save from, to pro-

tect, to shelter, e.g. *lus*, the body, but also: to keep unpolluted, pure, chaste; *bdag srün-ba* to guard one's self, in a special sense: to live as a *bdag-srün*, as a hermit *Dzl.*; to preserve, *bdag yñód-pa tams-čád-las srüis sig* may I be preserved from every harm! *Do.*; with *la*: *bdág-la srün-du ysol* I pray to preserve, to protect me *Do.* — 2. to beware of, to guard against, *lus dan nág-gi nyés-pa Dzl.*, = *lus dan nág srün-ba* (v. above no. 1) *Dzl.* — 3. to keep, to observe faithfully, a promise, laws; *bká - srüñ - mkan* obedient, faithful, trustworthy. — 4. to hinder, forbid, prohibit, *rigs-kyis, bdág-pos, čós-kyis srüñ* it is forbidden, it is prohibited, by the degree of kindred, by the husband, by religion in general *Thgy.*; to prevent, to be a preservative or preventive *S.g.* — 5. to wait, = *srün-ba*, e.g. **žag nyi** for two days *W.*

II. sbst. 1. the keeping, guarding, the heed, guard. — 2. the person or the thing keeping, guarding, esp. amulet, preventive, preservative, *btágs-pa* to suspend (an amulet, to the neck or other part of the body).

Comp. and deriv. *srüñ - skúd, -kór* or *-mdúd* an amulet consisting of threads. — *srün-mkan* keeper, guardian, watchman, **tsán-la srün - kan** *W.* (night-) watchman; *srün-pa B.* = *srün-mkan*, *bzá-šin-ra-ba srün-pa* keeper of a fruit-garden *Dzl.*; *srün-po Cs.* = *srün-mkan*; *srün-ma B.* id., *dmyal-bai srün-ma* guardian of the infernal regions *frq. Dzl.*; *čós-skyoñ-bai srün-ma tams-čád* all the tutelary gods of religion *Mil.*; collectively: body of watchmen, *lhá-rnams-kyi srün-ma dán-po* the first corps of watchmen of the gods, the Nāga; *rgyál-poi srün-mai mi* the men of the king's body-guard *Stg.* — *srün-sems* the taking heed, being cautious.

སྤྱན་པ་, བསྤྱན་པ་ *srün-pa, bsrün-pa*, calm, soft, mild, and: mildness, gentleness, meekness; *srün-po* adj. = *srün-pa*, esp. of horses: quiet, tame; *šin-tu mi bsrün-žin* very malicious, malignant, of demons *Mil.*

སྤྱན་ *srub* v. *srus*.

སྤྱན་པ་ *srub-pa*, pf. imp. (*b*) *srubs*, fut. *bsrub*, 1. to stir, stir up, stir about, *žo srub-pa* to churn, to make butter. — 2. to rummage, to rake up, to stir, to turn over. — 3. to rub, two pieces of wood against each other *Wdñ.* — **šrub - šin** *C.* 1. twirling-stick. 2. mischiefmaker, disturber of the peace.

སྤྱན་པ་ *srubs* 1. a cleft, slit, gap, fissure, *brag-srubs* chasm or cleft in a rock, smaller than *sér-ka Mil.*; intermediate space, interval, interstice; rent in a dress; disunion, separation; wound *Lt.*; *srubs bye Lt.*, *srubs for Sch.* a severing, a wound has been made; *srubs ytor-ba* to rend asunder, to tear *Sch.* **tsem-šrub dól-čé** *W.* to rip, to cut open a seam. — 2. seam? — 3. *W.* col. for *srus*.

སྤྱན་ *srum* resp. for meat, flesh of animals used as food, *srum-kóg* an animal slaughtered and cut up, for a person of quality.

སྤྱན་པ་ *srul-po* 1. evil demon, malignant spirit *Mil.*; *lus-srul-po Lex.* sorcerer. — 2. putrid, rotten *Cs.*

སྤྱན་པ་ *srul-ba*, pf. and fut. *bsrul*, I. to be corrupted, decomposed, of the humours of the body *Wdñ.*

II. *W.* **šrül-čé*, = *šrüg-čé** 1. to stir, **tüg-pa** the soup, to mix and stir, **ču-la p'e** flour with water. — 2. to shove, to move, to and fro, **pág-te šrül-čé** to plane, **čad-sóg šrül-čé** to saw. — 3. **fa šrül-čé** to put a horse to a gallop?

སྤྱན་ *srus*, *W.* also **šrub**, unripe ears of wheat etc. **šrub nyé-čé** *W.* to rub them between the hands; the grains, thus being shelled, are considered a rural dainty; *brás-kyi srus* a shelled grain of rice.

སྤྱན་པ་ *srus-pa Sch.* to thicken, to become more consistent, by evaporation, by boiling.

སྤྱན་ *sré-da Wdñ.*, *sred S.g.*, a species of corn (?).

སྤྱན་པ་ *sre-nág Lex.* soot; *W.* **šre-móg**.

སྤྱན་ *sré-ba* I. sbst. a certain shrub *Cs.*

II. vb., pf. *bsres*, fut. *bsre*, imp. (*b*)*sres*, trans. to *dré-ba* 1. **to mix with, to mingle, to admix**, *már-la sré-ba* to mix with butter *Lt.*, *čan ču sre-ba* to mix beer with water *Med.*; *dreu sré-ba* to breed mules; *bsrés-pa* mixed up, **confused**, of a narration *Tar.*; fig. *ka* or *lus sré-ba* to communicate with another, i.e. to live, to eat, drink, smoke with a person *Do.*; *skyid sdug sré-ba* to share pleasure and pain, joy and sorrow *Glr.*; *W.*, like **žé-čé**, **to exchange for**: **zan dan šrog** to risk one's life for a subsistence. — 2. **to add; to add up**, cast up, sum up *Wdk.*, **nyi dan nyi šre ži** 2 and 2 make 4 *W.*

སྲོལ་ sre-móg v. *sre-nág*.

སྲོལ་ sre-món weasel, prob. = **la-kýi-mo** *W.*; *sré-mo Lex.*

སྲོལ་ sre-lón 1. *Sch.*: the sinew above the heel. — 2 n. of a medicine?

སྲོག་ srég-pa I. sbst. (*W.* **šrag-pa**) **partridge**.

II. vb., pf. (*b*)*sregs*, fut. *bsreg*, imp. (*b*)*sreg(s)*, *W.* **šrag-čé** **to burn**, i.e. 1. **to consume, to destroy by or with fire** (*mes, mé-la*) e.g. a corpse, *dág-mo*, or *W.* **nán-tan**, altogether, entirely, *dgra* an enemy (sc. in effigy); *šbyin-sreg* burnt-offering; **to make red-hot**, *lčags-bsrés* red-hot iron *Thgy.* — 2. **to roast, fry, bake**, on a spit *C.*, or in a pan, **már-la** in butter *W.*; **tá-gir šrag-čé** to bake bread *W.*; **to tan**, to make swarthy, *nyi-mas* (to be tanned) by the sun *Dzl.*; *bsrég-kan* *Sch.* shed for storing up fire-wood.

སྲོང་ sreñ, *mi-sreñ C.* = *mi-rkyán*, v. *rkyan-pa*.

སྲོད་ sred v. *sré-da*.

སྲོད་རྒྱལ་ sréd-rgyal-ma a deity of the Bonpo *Mil.*

སྲོད་ sréd-pa 1. vb., sbst., adj. **to desire, the desire, desirous**, *zás-la* of food *Lt.*, *ka-tsai ró-la* of acid or hot substances *Med.*, *ról-mo-la* (liking) music *Stg.*; *yül-sred-pa čün-ba* not much attached to his native country; *šig-rtén(-la)* *sréd-pa* **avarice, covetousness** *Mil.*, *dod-sred-čan* covetous, greedy *Pth.*, *čags-sred-čan* lecherous,

libidinous *Pth.*; *sréd-pa-las yóns-su gról-ba* quite free of any desire, (so is Buddha); *sréd-po Cs.* lover, *sréd-ma Cs.* sweet-heart. — 2. symb. num.: 8.

སྲོན་ sren (?) floor *W.*

སྲོལ་ srél-ba, pf. and fut. *bsrel Cs.*, *W.* **šrál čé** **to bring up, to rear, to nurse up, to train**, infants, young animals, **šrál-kan** nourisher, fosterer, nurse etc.

སྲོས་ sres *Ts.* = *ži-gil q.v.*

སྲོ sro, resp. *fugs-sro. W.*, **heat, ardour, passion, wrath, anger**, **šro yon** anger rises (in a person), he (etc.) grows angry, **šro bab*, *šro bud** the anger abates; **šro-rin-mo** slow to wrath, **šró-čan** furious, raging, **šro-tün** hot, ardent, passionate.

སྲོ་ sró-ba, pf. (*b*)*sros*, fut. *bsro*, imp. (*b*)*sro(s)*, **to warm**, to make warm or hot at the fire, or in the sun *Glr.*; *Lt.*; *šám-pai dród-kýis bu bsro* (a mother) foment her child with a gentle warmth *Thgy.*

སྲོ་ sró-ma 1. egg of a louse, a nit *C.*, *W.*, *šig-sro du* nits are increasing fast *Sg.* — 2. small bubble *W.*, **čán-la sró-ma kol** the beer foams, froths in fermentation. — 3. *sró-ma nág-po*, *sró-ma sén-ge* n. of a medicinal herb *Med.*

སྲོ་ sró-lo *Med.*, *Sedum* and similar plants.

སྲོག་ srog life, *srog yčód-pa* to kill, frq.; *srog lén-pa*, *šróg-pa* id., esp. when done by demons; *srog dan šrál-ba* id., esp. to execute, to put to death *Glr.*, *srog dan šrál-ba* to die; *srog būl-ba Dzl.* 272, 12 *Sch.*: to sacrifice, to yield up one's life, but the manuscript of Kyelang has: *srog dan bról-lo*, and *šá-bai srog kyéd-la būl-lo (Mil.)* means: I make you a present of the stag's life, i.e. I spare its life for your sake; *srog dór-ba* to sacrifice, one's life, prop. to cast it away *Dzl.*; *srog-la mi ltá-ba* to make light of one's life frq.; *srog dan bsdó-ba* to risk, to hazard one's life, frq.; *srog skyób-pa* to save life *Dzl.*, *srog byin-pa*, *don-pa* id., *Thgy.*: to save, to preserve (a child's) life (by well caring for it); *srog tsó-ba* id. *Dzl.*, *Sg.* (*Sch.* also: to recover, to grow

well again); *sróg-gi ká-ba* n. of a vein; *sróg-gi snyin-po* *Mil.*?

Comp. **sróg-skyóḅ** *W.* deliverer, redeemer, saviour. — *sróg-kuñ* *Mil.* the deep cut or stab, by which Tibetan butchers kill animals (*Huc* I, 443), *sróg-kuñ byéd-pa* to stab in this manner. — *sróg-čan*, *srog-ldan* having life, living, alive. — *srog-čāgs* animated being, *mī-la sogs-pai srog-čāgs tams-cād* all men and other living beings *Dzl.*, *srog-tāg* = *dpyan-tāg*. — *srog-bdāg čén-po* = *pe-dkār* *Gl.* — *srog-méd* lifeless, inanimate. — *srog-rtsā* 'root of life, vein of life', aorta *S.g.*, chiefly used rhetor. and fig. — *srog-lén* **deadly, fatal** *Lt.* — *srog-šin* **axle, axle-tree**; *mčod-rtén-gyi srog-šin* the pole in a Chodten; fig. **prop, séms-kyi srog-šin** *Mil.*

སྤྲོང་བ་ *srón-ba*, pf. *bsrañs*, fut. *bsrañ*, imp. *sron(s)*, *bsrañ*, *W.* **srán-čē**, to make straight, to straighten, *yón-po* what is awry, crooked *Lex.*, *γzer srón-ba* to beat out nails; to equal *Sch.*; *sku dran-por bsrāñs-te* (he sat) straight and erect, cf. also *srañ* and *bsrāñ-po*. — *W.*: **srāñ-te ča dūg-ga 'i-ru dad** will he pass straight through or does he stay here?

སྤྲོང་བཅན་སྐུ་བོ་ *sron-btsan-sgám-po* Srong-tsangampo, n. of the most famous king of Tibet, a contemporary of Mohanmed; he introduced the Tibetan letters, and was the chief promoter of Buddhism and its literature.

སྤྲོད་, སྤྲོད་འཛིང་ *srod*, *srod-jin* **dusk of the evening, twilight**, **srod rub** *W.* the dusk of evening draws near, it is getting dusky, *srod dan to-rañs* in the evening and morning *Lt.*; *srod byin soñ* night has set in; *srod yol soñ* id., viz. the time about 11 o'clock at night *C.*; *srod-la* in the dusk of evening *Mil.* — *srod-ḡor-pag* *Cs.*(?) the *kyim* of evening-twilight, v. *nyin-žag*. — *srod-loñ* dayblind, nyctalops, seeing better in a mild than in a bright light.

སྤྲོད་ *srol* **usage, custom, common use, habitual practice, habit**, *der yí-gei srol méd-pas* as the art of writing is not yet in use there *Gl.*; *siár-srol bzāñ-po-la dgoñs šig* keep in mind the good old customs *Gl.*; *srol čāgs-*

pa, *srol-du gyūr-ba* *Cs.*, *srol-du tsūd-pa* to grow into a habit, to become the custom (of a person, a country); *srol dzūgs-pa* to introduce a practice *Gl.*; *srol ytód-pa* *Lex.* prob. the same; *bka-srol* = *srol*, but at the same time expressive of reverence for the originator of the custom *Zam.*; *pyag-srol* *Mil.* is said to be a respectful expression for *lag-lén-gyi srol*(?); *legs-pai dpe-srol btsug-ste* *Gl.* having introduced good customs for imitation; *tob-srol* **claim, title, right**, founded on old custom.

སྤྲོས་ *sros* 1. v. *sro-ba*. — 2. *Cs.* sbst. = *srod* twilight, dusk of evening, *mün-sros-pa* dusky, dark; *Gl.*: *sa sros-nas* when it grew dark.

སྤྲོ(རྩ)་རྩ་ *sla(n) - riá* a large iron pan for parching grain, *slāñ-dregs* soot adhering to a pan.

སྤྲོ་བ་ *slá-ba* I. adj., also *slá-mo* 1. thin, of fluids (opp. to *ská-ba*, *tūg-po*, *réns-pa*) *W.* **lan-te**. — 2. easy, opp. to *dká-bo* difficult, *sés-pa slá-ba ma yin* knowledge is not easily obtained *Dzl.*; usually with the supine: *rig-par slao* it may easily be found out *Dzl.*, or with the root of the verb: *go-slá* easy to be comprehended.

II. vb., v. *slé-ba*.

སྤྲོག་པ་, སྤྲོག་པ་ *slāg-pa*, *slóg-pa* **fur-coat**, *sgo-slóg* *Mil.*, more corr. *dgo-slog*, hunting-coat, made of the skin of an antelope; *spyāñ-slāg*, *W.* **šan-lag** fur-coat of a wolf's skin; *tsar-slāg* coat of lamb's skins; *ras-slāg* prob.: a fur-coat covered with calico *Gl.*

སྤྲོ་ *slāñ* 1. v. sub *sla-riá*. — 2. v. *slón-ba*.

སྤྲོ་ཁ་ *slāñ-ka* **shelf, shelves, stand**.

སྤྲོང་བ་ *slāñ-ba* v. *slón-ba*.

སྤྲོ་ *slad*, eleg. = *pyi* I, II, IV, 1. *slad-ról* **hind part, back part** *Lex.*, *slād-bžin-du* or *slād-bžin-par* behind, e.g. *brāñ-ba* to walk behind one, *slād-sa* = *pyi-sa* (ཀུན་དུ་) *dung Bhar.* — 2. **after**, *slād-na* c. genit. = *óg-tu* *Dzl.*; *slād-nas* adv. afterwards, hereafter, subsequently *Lex.* and *C.*; *slād-kyi* subsequent, later, posterior; *slād-ma* *Cs.*:

སྒྲ་པ་ *slád-pa*

the hind part, that which comes after, the later or latter part; *slád-mar*, *slád-kyis* afterwards, hereafter, *slád-mar yai* also for the future. — 3. *slád-du* on account of, for the sake of.

སྒྲ་པ་ *slád-pa*, pf. *bslad*, (cf. *lhád-pa*) to mix, esp. with something of an inferior quality, hence to adulterate, vitiate, to spoil, to corrupt, *skyón-gyis* or *lhád-kyis ma slád-pa* not marred by any defects *Lex.*, *pyin-či-lóg-gis yóns-su slád-de* quite unfitted by perversity *Dzl.*; *gáñ-gis kyan ma slád-pa* without any thing detrimental operating, not subject to any noxious influence *Wdh.*; *de myós-šin slád-par byds-te* making him drunk and thus disabling him *Dzl.*

སྒྲ་པ་ *slán* 1. (?) **na-slán** *W.* the furred ear-coverings of Tibetan ladies. — 2. = *slad*; *slán-čád* = *pyin-čád*.

སྒྲ་པ་ *slán-te* v. *slá-ba*.

སྒྲ་པ་ *slán-pa* 1. to mend, patch *Sch.* — 2. v. *bslan*.

སྒྲ་པ་ *slám-pa*, 1. to roast slightly, to parch, to make brown by exposing to heat, e.g. meal *C.*, *W.* — 2. to roast, to fry, **már-la** *W.*

སྒྲ་པ་ *slar*, eleg. = *pyir*, 1. again, over again, once more. — 2. afterwards, hereafter, *slár-nas* id. *C.* — *slar yai jug-pa* to be affixed or added again (of letters, to the end of a word) *Gram.*; *slar-žón-ba* to come back, to return *Dzl.*; *slar-yšegs* he went away again *Dzl.*; *slar stobs skyed* he regains strength *S.g.*; *slár-bsdu-ba* the final o of a verb, indicating the end of a sentence *Gram.*

སྒྲ་པ་ *slas* 1. v. *lhas*. — 2. retinue, train, attendants, wives and servants, *pó-brán-gi slas* a king's or prince's retinue, the court, people at court *Dzl.*

སྒྲ་པ་ *slí* *C.* acc. to some authorities: a yellowish red apple, or Indian apple (opp. to *kú-su* Tibetan apple); acc. to *Cs.* cherry; cherries, however, are scarcely known in Tibet. — *slí-tsi* small, wild-growing, cherry-like dwarf-apples, *Pyrus baccata*; **bi-li-tsi** *W.* gooseberry; **wám-pu-li-tsi** the white berries of a species of mountain-ash, *Pyrus ursina* (**wampu** in the Bunan language: 'bear').

སྒྲ་པ་ *slog-pa*

སྒྲ་པ་ *slú-ba*, pf. *bslus*, fut. *bslu*, imp. (*b*)*slu(s)*, to entice, allure, ensnare, beguile, seduce, e.g. to be ensnared by worldly sorrows; less frq. in a direct sense: to impose on, to deceive, *rdzun byás-te* by a falsehood *Dzl.*; *shu-krid* enticement, seduction, means of seduction, bait; *bzán-poi shu-krid* enticement to a good purpose; *bslú-ba-mkán* deceiver, deluder, impostor *Gl.*; *mi-slú(-ba)* infallible, sure *Mil.*

སྒྲ་པ་ *sle* 1. a coarse blanket *Ts.*, = *čá-ra*, *čá-ri*. — 2. n. of the capital of Ladak.

སྒྲ་པ་ *sle-trés* *Med.* n. of a creeper or climbing plant.

སྒྲ་པ་ *slé-po* *Ü*, *slé-ba*, *slé-bo* *Cs.* a flat basket.

སྒྲ་པ་ *slé-ba* I. vb., *bsle-ba*, *lhé-ba*. pf. *lhas* *B.*, **lá-čé** *W.* to twist, plait, braid, the hair, (to make) a basket etc.; to knit.

II. sbst. 1. v. no. I. — 2. distortion, dislocation (of a limb) *Cs.*; *slé-bo* one that has a distorted limb *Cs.*; *sle-mig* a distorted eye *Cs.*

སྒྲ་པ་ *sle-yón* craft, deceit, trickery, *sle-yón byéd-pa* to cheat, deceive, impose upon *Cs.*

སྒྲ་པ་ *sled* knitting-needle(?) *Ld.*

སྒྲ་པ་ *sléb-pa*, pf. (*b*)*slebs*, fut. *bsleb*, resp. *byón-pa*, *péb-pa* (cf. *žón-ba*), 1. to arrive, with termin.; *bslebs-zin* I have arrived, he has arrived; in *Ld.* however the future **slebs yin** is also pronounced **leb zin**. — 2. to reach, to extend, to a certain place or point *Pth.* and col. — 3. to come in (of interest, rent, duties), hence *sleb* income, revenue, public revenue, receipt of customs etc.; *sléb-fo* account of receipts.

སྒྲ་པ་ *slo-drón* warm fresh dung *Sch.*

སྒྲ་པ་ *slog-pa* I. sbst. v. *slóg-pa*.

II. vb., pf. *bslogs*, fut. *bslog*, *Cs.* (trs. to *ldog-pa*) to turn, to turn round or about, to turn upside down, inside out, *rkyál-pa pyi-nán slóg-pa* to turn out the inside of a bag; *mig slóg-pa* to roll one's eyes; **boñ-bu má-lag slog dug** the donkey is rolling on his back; *sa slóg-pa* to plough up, turn

up, to dig the soil; in arithmetic: **sum nyi lóg-pa dug** *W.* two times three are six.

སྒྲོང་བ་, སྒྲོང་བ་ *slón-ba, slán-ba*, pf. (b)*slāns*, fut. (b)*slān*, imp. *slōn(s)*, *W.*

lān-čē, I. causat. and transit. form to *ldān-ba*. 1. **to cause to rise, to help to rise**, one lying on the ground; *dgrá-ru slón-ba* to cause a person to rise as an enemy (cf. *dgrar ldān-ba*), i.e. to make a person one's enemy *S.g.*; *bsád-pai mi-ró slón-ba* to resuscitate the slain; **to excite, cause, inspire**, compassion, fear, terror etc.; *prag-dog-gis, skyo-sas-kyis kun-nas bslāns-te Glr.*, *Mil.* quite excited by envy and hatred, ni f.; esp. in pathology of the procataretic or exciting causes of diseases: **to kindle (a disease) into action**, hence *slōn-rkyén* the exciting cause (of a disease); — **to raise, to erect**, a pile, post, wall *Mil.*; *slān-šin* a pile, stay, prop, erected or set up. — *kun-slōn Lex.*, *Mil.*: *nyon-mōns-kyi slōn-kun-slōn* excitement(?).

II. (perh. originally quite a different word), 1. **to ask, require**, ccdp. *klu žig ná-la dpe slōn* a Lu asks me for the book *Dzl.*; *bū-mo čün-mar slón-ba* to ask a man's daughter in marriage *Dzl.*; esp. **to beg**, to try to get by begging: *čün-zad bslān-ño* we beg for a little of it! *Dzl.*, *já-la slāns-nas kyer* he obtained it from his father by begging *Mil.*; *bsód-snyoms slón-ba* to collect alms by begging (*slón-ba* partic. and sbst. beggar, mendicant *Dzl.*, *slōn-mkan, slón-ba-po* id.); hence. — 2. **to collect, to gather**, *nor Cs.* riches. — 3. **to examine, to probe** (a wound), *rma-ysar mdzúb-mos* a fresh wound with the finger *Thgy.*; also: **to search** a man's house. — 4. **to give**, *ka-lhág čig sdūs-la slōn čig* gather some of the remnants of the meal, and give them to me! *Mil.*, so in *Sp.* and *C.* frq.

སྒྲོང་མོ་ *slōn-mo* alms, *slōn-mo slón-ba Lex.*, *byéd-pa Cs.* to ask alms, to beg; *slōn-mos tsó-ba* to live on alms; *slōn-mo-pa* beggar *Pth.*

སྒྲོང་བ་ *slón-pa* 1. *Sch.* **to patch, to mend**. — 2. *Sch.*: *dpān-po pyir slón-par byéd-pa* to dissemble, to feign(?) — 3. *Cs.*: to thrust out.

སྒྲོང་ *slob* the act of learning, study, *slob ma myōn-ba* to have had no instruction or education; *slob krid-pa* to teach.

སྒྲོང་བ་ *slób-pa*, I. vb., pf. *bslabs*, fut. *bslab*, imp. *slob(s)*, *W.* **lāb-čē**, **to learn, to teach**, *na* or *nā-la slob* I learn, *nas slob* I teach, *dé-la mkan slob ynyis-kyis lo-tsā bslabs* both the abbot and the instructor taught him the art of translating *Pth.*; *nā rtsis žig slob dód-pas slob* as I should like to learn something of mathematics, teach me! *Pth.*; *bslābs-pas sēs-te* when he had learned it *Pth.*; *bslāb-čün lōbs-pa yañ dka* as learning is difficult, even if one is taught *Dzl.*; *slób-tu žug-pa* to let one take lessons, to have or get one instructed *Dzl.*; **čū-gu-la gom-tün lāb-čē** to teach a little child to walk *W.*; *mi-la yi-ge bslabs* schools were established *Glr.*; *yōn-tan slób-pa* to teach (to learn) good, useful, things *Pth.* and frq.

II. sbst. 1. the act of learning *Dzl.* — 2. **teacher, instructor**, *brām-ze slób-pa* a Brahman as instructor *Dzl.*; *prāgs-pa slób-pa-rnams* the venerable preceptors (more than *dge-slōn*, less than *dgrá-bčom-pa*) *Tar.* 5, 1. 31, 9.

Comp. **lob-kyād** *W.* use, practice, exercise. — *slob-grwá* school, school-room, school-house; **lob-ḍa-kān** *W.* id. — *slob-grógs* school-fellow, co-disciple. — *slob-ynyér* student, scholar, *slob-ynyér gān-du bgyis* where have you studied? at what college have you been a student? *Mil.* — *slób-dpon* teacher, instructor, master, frq.; also a college-title like our bachelor etc.; 'the teacher' by way of eminence, is either Buddha or *Padma-byuñ-ynās*. — *slob-bāns* scholar, pupil, disciple, = *bu-slób* *Mil.* — *slób-ma* id., frq. **lob-ló** report, rumour, fame *W.* — Cf. *bslabs*.

སྒྲོང་མོ་ *slobs* exercise, practice, experience; *miḡ-slobs nan-pa skye* *Mil.* a bad custom of seeing begins to prevail (viz. that of looking downward, and minding only earthly things).

གསལ་, གསལ་ ལ་ *ysa, bsa* *Mil.*, *C.* (*W.* **san**) the snow-leopard, nearly white, with small clusters of black spots; living on the higher mountains.

གསལ་པ་ *gsál-pa* Sch. to sew together.

གསང་ what is **secret, hidden**, *gsaṅ* ṣor the secret comes out, is made known Dzl.

གསང་བ་ *gsaṅ-ba* I. vb. to do a thing **secretly, to conceal**, *na-la gsaṅ-du mi run* it is not right of you to be so close to me Mil.; *gsaṅ-ste brkūs-nas* stealing secretly, *gsaṅ-ste bskyál-nas* sending underhand, furtively Dzl.; to **hide one's self, to be concealed** *dbén-pai rnas śig-tu gsaṅ-ste* betaking one's self secretly to a solitary place Dzl., *gid-mtūn-par gsaṅ-ste* keeping it secret with one consent Dzl.; **sañ-ne dad-čē** W. to sit concealed.

II. sbst. 1. **secret things, a secret**; *gsaṅ-bai bdag-po* = *gsaṅ-dbañ* v. below. — 2. **secret parts** Med., also *gsaṅ-ynás* Med., *gsaṅ-bai pād-ma* Med., sometimes the anus included; *gsaṅ-bai nad* diseases of the sexual organs Med.

III. adj. 1. **secret, hidden, concealed**, *gsaṅ-bai čos* esoteric doctrine Dzl.; *pyi-nañ-gsaṅ* v. *pyi* III. — 2. *kyi-mo nyan-gyi rna gsaṅ-ba* a female dog of very sharp hearing (v. *gsaṅ-ba*).

Comp. *gsaṅ-kañ* a secret room Cs. — *gsaṅ-sgo* a secret door Pth. — *gsaṅ-sgro* S.g.? — *gsaṅ-siḍgs* secret charms, mysterious incantations, frq.; even in medical works they are praised as the 'best medicine'. — *gsaṅ-mje* v. *mje*. — *gsaṅ-ynás* 1. a secret place. 2. **mystery**, nif.: *gsaṅ-bai rnas dū-ma gsaṅs* he taught many mysteries, many secret doctrines. 3. **privities, pudenda**. — *gsaṅ-spyól* **privy, necessary**, water-closet. — *gsaṅ-dbañ*, *gsaṅ-rdór* Mil., *gsaṅ-bai-bdag-po* Do. = *rdo-rje-čañ*, v. *rdo-rje*, comp.

གསལ་པ་ *gsaṅ-pa* resp. to hear, to listen Dzl.; *kyod gsaṅ dan* listen (to me)! Mil.; *bdag-gi tsig-la rson* id. Glr.; with *las* or *la*: to hear a person teaching, expounding etc. Tar. Cf. *gsón-pa*.

གསལ་བ་ *gsál-ba* v. *gsób-pa*.

གསལ་བ་ *gsál-ba*, *gsál-pa*, usually *gsál-po* **new, fresh**, *lūg-ša gsál-ba* fresh mutton Lt.; *rma gsál-pa* a raw wound

Thgy.; *bág-ma gsál-pa* the young, (recently married) wife Dzl.; **bhū-mo sár-pa** a girl that is still a virgin C.; *gsál-du* adv., *gsál-du bsád-pai śa* flesh of animals that have just been slaughtered, lit.: fresh-slaughtered flesh Dzl.; *kā-gsál* a new edge; *kañ-gsál* new house, also a name of villages, castles etc.; *gos-gsál*, *mar-gsál* Lt.; *rta-gsál* Schr. a horse not yet broken in. — *gsar grógs-pa* Sch.: 'to tell each other news; to make a new acquaintance'. **sar-zūg čó-čē** W. to plant (a piece of land) for the first time, to cultivate, to people, to stock with inhabitants. — *gsar-rin* old and new, stale and fresh; age, duration, existence. — *gsar yčód - pa* frq., also *tsar yčód - pa* Pth., to search, inquire into, investigate thoroughly, to examine, to study, *skad* a language. — *gsál-bu* new beginner, tyro, novice Mil.

གསལ་བ་ *gsál-ba* vb., to be clear, distinct, bright, *slar śar-zin gsál-na* when (the sun) shines bright again; *mār-me čī-klar gsál-ba bzin* flaming up once more, like an extinguishing lamp Glr.; *lhañ-né lham-mér gsál-te* appearing bright, clear and distinct Dzl.; *gsál-lo* it is clear, it is evident; it stands written, it may be read, *dul-ba-na gsál-lo* it may be read in the Dulva Glr.. Tar.; *gsál-po* (प्रकाश) visible to a great distance, **conspicuous, distinct**, obvious, intelligible; *kun-gsál* id.; **mig sál-po toñ mi tub*, *ñag sál-po zer mi še** W. his eye, — his speech, is not clear, he is not able to see, to speak distinctly; *gsál-dag-snyan-gsum* B. = the popular *sgra-dag-gsál-gsum*, v. *sgra*; *yi-ge gsál-po* a plain, legible handwriting; **clear, bright**, *gsál-bai mé-loñ* a bright mirror (a frq. title of books); **bright, light, pure**, of colours, *dkar-gsál* pure white Glr.; **pure**, free from faults and deficiencies, **sál-po gyáb-čē** W. to correct; *sa-pyógs kyañ gsál-bar gyúr-ro* also his whole neighbourhood will be freed from defects, will become happy Do.; *gsál-le-ba* = *gsál-ba*; *gsál-kā* Tar. prob. = *gsál-ča*, Mil.: *gsál-ča žig ynán-ba žu* I request (you) to give me a detailed account, inst. of which also only *sál čig* may be said.

གསལ་མིང་ *gsál-sin* (like *στυπὸς* in its original meaning) a pointed stake, for empaling malefactors, *gsál-sin-du* or *gsál-sin-gi tsé-la skyón-pa* to empale. — Cf. *rkyan-sin*.

གསལ་མོ་ *gsás-mo* *Lexx.*; in *Lt.* prob.: mother's milk.

གསིག་བ་ *gsig-pa* *Cs.*, also *bsig-pa*, to throw up in a backward direction; in *Thgr.* is said of a lion: *rál-pa ysig* he shakes his mane; *dpun-bsig* *Cs.*: 'the shaking of one's shoulder' (prob. for: shrugging); to winnow, to fan, to sift *Stg.*; *W.*

གསིང་མ་ *gsin-ma* 1. pasture-ground, meadow *Dzl.* — 2. moor, fen *Sch.*?

གསིར་བ་ *gsir-ba* *Sch.*, *bsir-ba* *Cs.* 1. to whirl about or round, to twirl, *pañ* a spindle, *mda gsir-ba* *Cs.*: 'to whirl an arrow'. — 2. *W.* to move by a repeated pushing, *pág-ste* a plane; to smooth, to even, with a plane, a knife etc.; to slide, glide, slip, down a slope.

གསིལ་བ་ *gsil-ba* 1. to cut to pieces, to divide, split, *lhu-ru* *Mil.*, *dum-bur* *Lex*, *gsor-gyis gsil-ba* to saw to pieces, to saw up. — 2. to toll, sound, ring, *dril-bu gsil-ba* to ring a bell *Cs.*, hence *mkar-gsil* v. *mkar-ba*. — 3. **sil-čé* *W.* to read. — *gsil-bu* and *gsil-ma* v. *sil-bu*.

གསུང་ *gsun*, resp. for *skad* and *gtam*, 1. voice, *gsun byun* a voice sounded, was heard *Glr.*, *gsun dag-pa* a clear voice, like that of Buddha *Dzl.* — 2. the act of speaking, talking, *gsun glén-ba* to converse, discourse, *gsun dré-ba*, *gsun-dré mdzúd-pa* id.; that which is spoken, the words uttered, the speech, *kyéd-kyi gsun dei lán-du* in answer to your words *Glr.*; *gsun klóg-pa* to read the sayings, the apothegms (of Buddha) *Ma*.

གསུང་བ་ *gsun-ba* I. vb., pf. *gsunis*, resp. for *smrá-ba* *B.* and *C.* (in *W.* **mól-čé** is used inst. of it) to speak, talk, say, the latter also with the termin. of the infin., inst. of direct speech, but rarely; *dé-skad ma gsun* your Reverence should not say so! *Mil.*; *gsun ma ynañ* it did not please him to speak *Mil.*; *rdzun gsun-ba* to tell a falsehood, to

lie; to explain, *don Mil.*; to ask; *mi dod mi gsun bžes-par zu* *Mil.* please accept it without ceremonies (without a refusal); *žal-γdams gsun-ba* to give advice etc. *Glr.*; *čos gsun-ba* to preach *Glr.*; *ngür-ma gsun-ba* to recite or to sing a song (but also: *ngür-ma smrá-ba*, *zér-ba* is said).

Comp. *gsun-bgrós* report, statement, opinion. — *gsun-mčog* principal word, main dogma e.g. the Ommanipadmehum *Glr.* — *gsun-snyán* a harmonious voice, an agreeable, pleasant speech; *Mil.* uses it also of the singing of birds (and the screaming of peacocks!) — *gsun-sprós*, *gsun-ṣró* conversation between persons of rank, or between such and inferior people. *gsun-ráb* = *gsun-mčog*, also sacred writing, Holy Scripture *Chr. Pr.* — *gsun-šóg* = *bka-šóg*.

གསུད་བ་, བསུད་བ་ *gsúd-pa*, *bsúd-pa* 1. *Sch.* to be lost, to be dispersed. — 2. *W.* to fill with food beyond satiety, to stuff, to cram. *Bhar.* 124 *smán-pa gsud* stands for *Ssk.* *विसृजिका* (*Will.*: spasmodic cholera), which elsewhere is rendered *zas ma zu-ba*; the meaning is prob. to overeat one's self.

གསུམ་ *gsun* three (cf. *sum*), *gsun-kā*, *gsun-ga* the three, all the three; *gsun-pa* the third; containing three; *gsun-po* the three; *gsun* also elliptically for *dkon-mčog-gsun*: *gsun-la skyábs-su dón-ba* to seek the protection of the Three Precious *Do.*; *bskál-pa gráns-med(-pa)* *gsun* three times innumerable Kalpas (appeared) *Dzl.*, *Glr.*; *rgán-mo ma smad gsun-po di* the old (woman) with her (two) sons, the three *Dzl.*; *rgyál-po yab yum gsun* the king and his (two) queens, the three *Glr.*; *rab briñ gsun* the big, the middle (and the little one), the three. — *gsun-sprul* emanation of the third degree, = *nyin-sprul*.

གསུར་མ་ *gsúr-ma* a thing slightly burnt, singed *Cs.*, *gsur-dri* the smell of it.

གསུས་བ་ *gsús-pa* belly, stomach, *gsús-pa sbos* the belly is swollen or distended *Lex.*; *gsus-nád* dropsy of the belly; *gsus-rked* the middle part of the body, the waist *Sch.*; *gsus-ṣṣyan-po* a deity.

གསེ་བ་ *gsé-ba* 1. v. *sé-ba*. — 2. v. *gséd-pa*.

གསེག་བདར་ *gség-brdár* *Sch.* a file (instrument), v. *sag-ydar*.

གསེག་ས་ *gség-ma* small stones; *gség-seb-can* full of small stones.

གསེག་གཤང་ *gség-gsán* = *mkar-gsil* *Lex.*

གསེང་, སེང་ *gsen, sen* 1. cleft, chink, crevice, fissure, leak, v. *kön-sen* sub *kön* extr.; *sgo-gsen* chink of a door *Tar.*; *gsen bsrub-pa* *Sch.* to stop up, plug up, crevices etc.; *gséns-pa* leaky, cracked, full of fissures *Sch.* — 2. harmonious, well-sounding. — 3. *rná-ba gsen* *Sch.*: a sharp, acute, quick ear, cf. *gsán-ba* II, 2.

གསེད་ *gsed* several larger species of *Lonicera*.

གསེད་བ་ *gséd-pa*, also *bséd-pa* (pf. *gses?*) to pick, sort, assort, hair, wool; to pull or pluck in pieces.

གསེབ་ *gséb* I. stallion, a male horse or camel.

II. also *seb*, 1. the narrow interstices between persons or things thronged together, hence with *na*, *tu* and *la*, between, among, with *nas* from between, *kyi mii gséb-la mčon* the dog leaps into the midst of the people, *ló-mai gséb-tu góg-pa* to put between leaves, *sprin-gyi gséb-nas lus pyed ton* half of his body protrudes from between the clouds, = rises above etc.; *gron-gséb-tu bžugs-pa* to sit among the villagers; *kyéd-čag-gi gséb-na Meu-dgal byá-bai bud-méd yód-dam?* is there a woman among you named *Meu-dgal*? *gséb-lam* a secret path, by-way, between rocks or underwood. — 2. multitude, crowd, *dmag-gseb* army, *nágs-gseb* forest.

གསེར་ *gsér* (Pers. زر) gold; *gsér-gyi* of gold, golden, *gsér-gyi mé-tog* n. of a medicinal herb.

Comp. *gsér-skud* *S.g.* n. of an officinal herb. — *gsér-skyéms* v. *skyéms*. — *gsér-kā* a gold mine. — *gsér-mkār* an imperial castle *Wts.* — *gsér-glin* Malacca *Cs.* — *gsér-gyur-rtsi* prob. much the same as: 'philosopher's stone' *Pth.* — *gsér-tüb* n. of the second *Bud-dha*, *Kanakamuni*. — *gsér-mdóg* gold-colour, *gsér-mdog-can* n. of a monastery. — *gsér-pa*

gold-searcher, gold-washer *Gram.*; *gsér-pud* n. of a medicinal herb, an emetic *Med.* — *gsér-prén* a gold chain. — *gsér-byé* gold-sand. — *gsér-mé* = *gsér-gyi-mé-tog* *Med.* — *gsér-ytsó-ma*, *gsér-btsó-ma* refined gold *Glr.*, *Pth.* — **ser-zán** *W.* gilt copper. — *gsér-bzó-pa*, *gsér-mgār* *Cs.* goldsmith. — *gsér-yig-pa* 'bearer of a gold-letter', ambassador, envoy *Glr.* — *gsér-šóg* leaf-gold, gold-foil, foliated gold *Sch.* — *gsér-sran* one ounce of gold; a coin = 16 rupees, gold-mohur.

གསེས་ *gses?* *ran-gsés* reciprocal, mutual *Wdn.*

གསོ་བ་ *gsó-ba* pf. *gsos*, (*b*)*sos* (= *fsó-ba*)

1. to feed, nourish *Dzl.*; to bring up, nurse up, rear, train, *bu* a child, *dúd-gro* an animal; also *gsó-skyon-ba*, *gsó-skyon byéd-pa*. — 2. to cure, *nad*, *rma*; to stop, remove, to put an end to, *nal* fatigue, i.e. to recruit one's self, to rest; to mend, to repair, *kyim* a house *Cs.*; to restore, rebuild, re-establish, what had been destroyed, to kindle again, stir up again, a fire; *žig-* or *šig-gso-ba* id.; to refresh, recreate, *sems*, resp. *tuqs*, the soul, i.e. to comfort, console.

Comp. *gsó-mkan* restorer *Glr.* *gsó-tābs* way of curing, manner of healing *Med.* — *gsó-ba-po* physician *Med.* — *gsó-bya* the thing to be cured, the disease *Med.*; *gsó-byéd* the healing substance, the remedy; the healing person, the physician. — *gsó-sbyon-ba* v. the following article. — *gsó-tsul* = *gsó-tābs*. — *gsó-rig* pharmacology.

གསོ་བྱེད་བ་ *gsó-sbyon-ba*, for *nyés-pa gsó-ba dan sdig-pa sbyon-ba* to get quit of sin, by making confession to a priest and thus restoring the former state of virtuousness, to confess; also *gsó-sbyon len-pa*, *gsó-sbyon-la ynas-pa*; such confession does not entail any penalties, but only a renewal of obligations, cf. *Fouc. Gyatch.* II, 16.

གསོ་རས་ *gsó-rás* *Lex.*; *Sch.*: rag, tatter.

གསོག་པ་ *gsóg-pa* 1. v. *sóg-pa* II. — 2. v. *sob*.

གསོང་པོ་ *gsón-po* sincere, *gsón-por smrá-ba* to speak the truth.

གསོང་བ་ *gsón-ba* *Cs.* and *Lex.*; usually *gsán-ba*.

གསོད་པ་ *gsod-pa*, pf. *bsad*, fut. (*Lex.* *gsad*, usually:) *bsad*, imp. *sod*, *W.* **sád-čé**, 1. **to kill, slay, murder, slaughter.** *gsod-pa-la dgá-ba* to delight in killing *Dzl.*; *bsad ma-tug-pai ša*, *gsár-du bsád-pai ša v.* *gsár-ba*; *rgyál-pos gsod-pa* to be executed by the authority *Dzl.*; (*tse*) *bsád-pa-la tug-nas* when he was just on the point of being executed *Dzl.*; **pag jáb-te sád-tań-čé** *W.* to assassinate; *bsád-do!* *bdom-mo!* I am lost! it is all over with me! *Wdn.* — 2. **to put out, extinguish** frq. — 3. *kyád-gsod-pa* to despise, v. *kyad* extr.

Comp. *gsod-ycód* the act of murdering, murder, slaughter, *gsod-ycód-kyi jigs-pa* fear of murder *Mil.*; *gsod-ycód mán-po byed* he is murdering, slaughtering, a great deal. — *gsod-byéd* killer, murderer, *gsod-byéd rián-pa* the murderous huntsman *Lex.*; *gsod-byéd-kyi jnas* slaughter-house *Stg.* — *gsód-sa* place of execution *Thgy.* — *gsód-lugs* way of killing, *śnar ma byas* a new (way of killing) *Tar.*

གསོན་པ་ *gsón-pa* I. A. vb., 1. intrs. **to live, to be alive**, *gsón-no* he (she etc.) is alive, **de méd-na mi són-čé mi tub** without that a man cannot live *W.*; **to remain alive, to save or preserve one's own life**, *rdzún-du smrás-na yson kyań* though I could save my life by (telling) a falsehood *Dzl.*; *gsón-par mi dod* I do not wish to live (any longer) *Dzl.*; of the fire: **to burn**, **da són-na** *W.* does it burn now? — 2. trs. **to wake, to rouse from sleep by shaking, to urge on, to hurry on** (lazy people), by force, whereas *skúl-ba* is only done by words. — B. sbst. **life**, *gsón-pai tsé-na* or *gsón-pai dús-su* during (my, your etc.) life, in lifetime, frq.; hence: *yson-pa-nyid* for *ζωή* John 1, 4 etc. *Chr. P.* — C. adj. **living, alive**, frq. *gsón-po*, col. **gsón-te**, *kyé-ma bu gsón-po mton-ńo* ah, there I see my son again alive! *Stg.*; *gsón-por byéd-pa* to call into life, to animate, *gsón-por dūr-du jüg-pa* to bury alive *Dzl.*, *gsón-pai rgyu-ma drén-pa* to tear out the bowels of a living man; **son-te** *W.* also: **healthy, whole, restored to health again**, **kań-pa*, *mig*, *me són-te čó-čé** to cure a foot,

an eye, to blow a fire into flame again; **entire, whole, undivided**, **són-te kyón-ńa** am I to bring it entire (or cut into pieces etc.)? of the moon: **full**. — *gsón-ma* rarely for *gsón-po*, *püg-ron gsón-ma* a live pigeon *Pth.*; *gsón-ysin* both the living and the dead *Cs.*; *yson bsrégs* a creature burnt alive, *mi zig(-la) yson-bsrégs byéd-pa* to burn a person alive *Pth.*

II. vb., pf. *bsan*, fut. *gsan*, imp. *yson* *Cs.*, prob. the original form of *gsán-pa* **to hear**.

III. *čud-yson-pa* v. *čud*.

གསོབ་ *gsob* v. *sob*.

གསོབ་པ་ *gsób-pa*, pf. *bsab*, fut. *gsab*, 1. **to fill out or up, to supply, complete, make up**, *hór-köns* a gap (?) *Sch.*, **to cure**, wounds *W.*, **sob-mán** balm, ointment for wounds. — 2. **to pay, repay, return**, *skyin-pa* a loan *Sch.*, *drin gsób-pa* to return a kindness *Glr.*

གསོར་ *gsor* 1. v. *sór* I. — 2. supine of *gsó-ba*.

གསོར་བ་ *gsórba* **to brandish, flourish**, a staff *Cs.*

གསོལ་བ་ *gsól-ba* I. vb., 1. = *žú-ba* 1, q.v.; *rgyál-po-la sróg-gi skyabs gsól-to* he besought the king to save his life *Dzl.*; *stón-pa-la smón-lam btáb-par gsol čig* ask the teacher to say the prayers *Dzl.*; *bstán-du gsol* I beg to explain, frq.; *lha gsól-ba* to worship a god, by offerings, libations etc. *Glr.* and elsewh. Tibetans when arriving on the top of a mountain-pass generally mutter the words: *gsól-lo gsól-lo*, prob. to express their thankfulness for having been preserved from harm so far, and to implore further protection. — 2. resp. for *gón-pa* and *skón-pa* **to put on**: (*skú-la*) *ná-bza*, *čos-gos*, *dbú-la fod*, *žabs-la čag* (to put on) a garment, clerical robes, cap, shoes *Dzl.*, *Glr.*; *slób-dpon-la ber-čén skú-la gsól-te* putting the cloak on the teacher *Ma.*; for *zá-ba*, *čün-ba*, also for *drén-pa*, **to eat, to drink, to offer a meal** *Dzl.*; *rgyál-po bras-čán gsól-nas* as the king had drunk rice-wine *Glr.*; **to take, to give, administer** (medicine) *Dzl.*; **to place** (food etc.) **before, to**

serve up for (clerical persons) *Dzl.*, *γsól-lo mčód-čig* I place it before you, help yourself! moreover: *rgyál-pos čáb-la sku-krüs γsol* the king took a bath *Glr.*; *srás-la sku-krüs γsól-lo* they administered a bath to the prince *Glr.*; *mfsan γsól-ba* to assume, to receive, a name *Glr.*, to give a name *Glr.*; even thus: *dei fúgs-la ydon γsol* a demon enters his (the king's) body (clothes himself with it) *Glr.*

Comp. **sol-kár** *W.*, resp. for *kar-yol* earthen ware, crockery. — *γsol-skrüm* meat prepared for the table of a man of rank. *γsol-ká* 1. request, prayer *Sch.* 2. meat and drink *Sch.* — **sól-kan** resp. for **yó-kan** *C.*, **tab-tsan** *W.* kitchen. — *γsol-nán* poisoned food *Glr.* — *γsol-lög* table. — *γsol-mčód* prayer and offerings. — *γsol-já* tea. — *γsol-nyá* fish destined or dressed for the table of a respected person, *rgyál-poi Pth.* — *γsol-tág*, *γsol-stégs* table. — *γsol-tib* tea-pot. — *γsol-táb* fire-place, kitchen. — *γsol-lđón* = *gur-gür*. — *γsól-dpon* prop. head-cook, master-cook, gen. cup-bearer, butler, waiter. — *γsol-pógs* salary *Sch.* — **γsol-bín** *C.* = *γsol-tib*. — *γsol-már* butter. — *γsol-tsígs* dinner. — *γsol-zib* fine parched barley-flour. *γsol-γyóg* under-waiter, under-butler. — *γsol-rás* distribution of victuals, by a person of rank to common people, hence *Chr. P.* for Lord's supper, holy communion; donation, gift, present in gen.

II. sbst. 1. request, demand, entreaty, *γsol-ba ḡdebs-pa* to make a request, to entreat frq. — 2. food **sól-wa žé-pa** to eat, dine, sup *C.*

གསོས་པ་ *γsós-pa* v. *γsól ba*, *γsos byéd-pa* to cure *Sch.*; *bu mi γsos-pa* not keeping, retaining a child alive *Do.*; *γsós - bu* foster-son, adoptive son; *γsós-ma* cure? medicine? *γsós-ma ḡdebs-pa Thgy.*

བསམ་ *bsa* v. *γsa*.

བསམ་པ་ *bság-pa* v. *γsóg-pa*.

བསམ་བྱ་ *bsán-bu* resp. for *zan* food, fare *Glr.*; **bsán-ma** id. *W.*; *bsán-brás* resp. a dish of rice.

བསམ་པ་ *bsád-pa* v. *γsód-pa*.

བསམ་བྱ་ *bsáb-pa* v. *γsób-pa*.

བསམ་ *bsam*, thought, thinking, *bsám-gyis mi kyáb-pa* beyond the reach of human intellect, incomprehensible etc. frq.; *čos bzán-las bsam bzán lhág-pa yin* a good way of thinking is worth more than good (external) religion *Mil.*; *W.*: **sam-nan-čan** malicious, wicked.

བསམ་པ་ *bsám-pa* I. fut. tense and secondary form of *sém-pa*.

II. sbst. བསྐྱལ་པ་ 1. thought, imagination, fancy, *bsám-pa nán-pa sém-pa* to foster bad thoughts *Do.*; *bsám-pa tsám-gyis* quick as thought; *rtág-tu ḡdi snyám-du bsám-pa skyes* he was constantly haunted by these thoughts *Dzl.* — 2. will, *mi žig-gi bsám-pa ltar* (or *bžin-du*) *sgrúb-pa* to execute, to carry out a person's will frq.; *bsám-pa ltar ma gyúr-pas* as it did not go according to their wish; *bsam-pa ḡdi-las ma zlog čig* do not try to divert me from my purpose *Dzl.*; *bsám-pa bzán-po* good intention or design *Mil.*; desire, mind, inclination, liking, *γnód-pai* or *γdug-pai* thirst for blood, murderous disposition *Glr.* — 3. soul, heart (of rare occurrence), *bsám-pai dón mi grub* then (by doing so) you injure your own soul *Mil*

Comp. *bsam-γtán*, ध्यान, 1. state of complete abstraction, acc. to *Burn.* 'contemplation' (cf. *tiñ-ñe-dzin*, समाधि, समापत्ति, *Burn.* 'meditation'), *bsam-γtán byéd-pa* to transpose one's self into the state of contemplation or meditation (the difference between the two is not easily defined), v. *Köpp.* I, 586. With this extraordinary state of mind a strange conception is associated, viz. 2. of certain regions, where besides gods and other beings also such men have their abode, that are growing more and more perfect and are stripping off every personal quality, whether good or bad, v. *Köpp.* I, 255. — *bsam-mnó* or *-bló*, also *blo-bsám* thinking, wishing etc., *bsam-mnó byéd-pa* or *γtón-ba*, resp. *fúgs-bsám γtón-ba Pth.*, to think, to meditate, consider, think upon frq.; *bžán-byed-kyi bsam-*

bló a mind, directed towards what is good, honesty, probity *Glr.* — *bsam-sbyór* design, device, project *Mil.*, *bzán-po*, *nán-pa*; *bsam-byór byéd-pa* to plan, to scheme, to project a plan *C.* — *bsam-šés* consciousness, **sam-šé né-m-pa** *C.* bad conscience (?).

བསམ་བསྐྱེ་ *bsam-bséu* 1. seminal vesicle. — 2. ovary?

བསམ་བ་ *bsál-ba* v. *sél-ba*.

བསྐྱེ་བ་ *bsig-pa* v. *γsig-pa*.

བསྐྱེ་བ་ *bsid-pa* to mend, repair, put in order *Sch.*

བསྐྱེ་བ་ *bsir-ba* 1. = *γsir-ba*. — 2. *W.* to sip, **sir-te tun** he drinks sipping.

བསྐྱེ་བ་ *bsil-ba* I. adj. and sbst. cool, the cool (of the day), coolness, *kán-pa bsil-ba žig* a cool house *Dzl.*, *bsil-ba pan* coolness is wholesome *Lt.*, *tsá-ba bsil-bar gyur* the heat changes to coolness *Dzl.*; *bsil* id., **sil-la dod** sit down in the shade *W.*, *lcan-bsil* 'willow-shade', shady place under willow-trees; *bsil-žin grán-ba* cold *Dzl.*, *Glr.*; *bsil-mo* id., **sil-mo pi-la** *W.* for the sake of coolness.

II. vb., to cool, resp. for *krúd-pa* to wash, *žal* mouth and face, *žabs* the feet, *žabs-bsil* water for washing the feet *Cs.*; even: *žu drón-mos sku bsil-bar mdzád-pa* to wash the body with warm water *Cs.*; to shed, *spyan-žáb mán-po* many tears *Mil.*

Comp. *bsil-kán* a cool room, a summer-house, summer-residence *Stg.* — *bsil-gríb* cool shade *Cs.* — *bsil-tün* a cooling drink or beverage *Sch.* — *bsil-γdugs* parasol *Do.* — *bsil-bu* coolness (?); *bsil-bui rhun* a cool breeze *Cs.* — *bsil-smán* a cooling medicine. — *bsil-zás* cooling food. — *bsil-γáb* a fan.

བསྐྱེ་བ་ *bsü-ba*, pf. and imp. *bsus*, to go to meet, *ma bubsur on* the mother goes to meet her son *Dzl.* (usually with accus. as in the preceding case, col. also with dat.); *bsus žig* let him come to meet me *Thgr.*; to join, of two armies, generals, kings *Dzl.*; to make advances, to interest one's self for; most frq.: to go to meet (solemnly), to welcome a respected person, *po-brán-gi nán-*

du into the castle *Dzl.*; *pán-li-ta byón-pa-la bsü-ba byéd-do* I will go to meet the arriving Pandit *Glr.*; *bsü-ba rgya-čén-po* very great festivities of reception *Pth.*; *bág-mar bsü-ba yin* we will lead her home as your bride *Mil.*; *γdón-bsu-ba* = *bsü-ba* *Mil.*; **dan sú-čé** *W.* for *dan-* or *spyan-dren-pa* of *B.* — **su-kyel* or *kyal** *W.* reception and conduct of honour.

བསྐྱེ་བ་ *bsu-smán* *Sch.* clyster, *W.* **sur-nyig**.

བསྐྱེ་བ་ *bsun* smell, esp. sweet scent *Dzl.*; *dri-bsun* id.; *dri-bsun žim-pa broo* it is sweet, scented, fragrant *Dzl.*; *bsun-nád* *Sch.* fragrance; *ro bsun-ba* filled with a cadaverous smell *Dzl.*; **mar sun soñ dog** *W.* the butter smells (rancid).

བསྐྱེ་བ་ *bsun-bskyür* *Sch.*: irregularity of life, dissoluteness; *bsun-par byed-pa* *Sch.*: to be dissolute; to be dirty; *bsun-tsam* disgusting, obscene *Sch.*

བསྐྱེ་བ་ *bsum-pa* 1. = *dzum-pa*. — 2. = *šim-pa* *Cs.*

བསྐྱེ་བ་ *bsur-smyig* *W.* clyster, cf. *bsu-smán*.

བསེ་ *bse* 1. v. *se*, *se-ba*, *se-dri*, *se-šin*. — 2. also: *bse-kó*, tanned leather, *bse-kráb* *Lex.* a coat of mail made of leather; *bse-sgám*, *bsei sgróm-bu* *Pth.* leather-box, or a box covered with leather; *bse-sgó* leather-door, or a door-like target made of hides *Pth.* — 3. *bse* or *bse-ru* (*Lex.* བསེ་ 'a certain animal') unicorn, *Hook.* II., 157 'tchiru', an antelope, prob. = *γtsod*; rhinoceros *Tar.* 185, 20.

བསེ་བ་ *bségs-pa* *Sch.* to come from one side, to come across one's way.

བསེ་བ་ *bséd-pa* v. *γséd-pa*.

བསེ་བ་ *bsed-dpyád* *Sch.* the bow for setting a drill in motion.

བསེ་མོ་ *bsen-mo* *Sch.*: a female devil.

བསེར་, མེར་, བསེར་བ་ *bser*, *ser*, *γsér-bu* 1. a fresh, cold breeze, *bsér-gyis póg* he is exposed to a cold wind *Sch.* — 2. of persons, resp. the feeling cold, catching cold, *bsér-du yon* you will feel cold *Mil.*; also *bsér-mo* adj. or sbst.: **sér-mo*

sér-mo mán-po ma kyód-da W. did you not feel very cold on your way? *bsér-mai nad* resp. a catarrh, a cold Dzl.

བསེལ་(བ་) *bsél(-ba)*, gen. *lam-bsél* **convoy. safe-conduct, escort**; *Lex.*: *ḡag-skyób-kyi kyél-ma* (escort) against robbers; *bsél-pa* safeguard, guide, (*lam-*) *bsél byéd-pa* to accompany and protect on the way, to escort.

བསེལ་བ་ *bsóg-pa* v. *ság-pa*.

བསོད་སྒྲུབ་ས་ *bsod-snyóms*, **ཕྱི་ཆེན་མཆོད་སྒྲུབ་**, **alms, gifts** presented to clerical persons, *bsod-snyóms-gyis tso-ba* to live on alms, on charity, *bsod-snyóms byéd-pa, sóg-pa, ḡug-pa* Cs., *bsod-snyóms-la rgyü-ba*, resp. ; *ségs-pa* to beg, ask, collect alms; *bsod-snyóms sbyór-ba* to prepare an entertainment for the priesthood.

བསོད་པ་ *bsód-pa* 1. vb., **to be pleased with, to take a delight in, to like**, W.: **de-*

*la kon-čog sod-če man** God is not pleased with that. — 2. adj., **pleasing, agreeable**.

nyin sod tsor dug W. I feel well, I am quite happy; *bsód-pa dan nán-pa* good and bad; *bsód-pai zas* is explained by one *Lex.*: *zas bzán-poi min* good food, good provisions, by another: = **ཤས་ཀྱི་ཕྱི་ཆེན་མཆོད་སྒྲུབ་** prepared, dressed, boiled. — *bsód-bde, bsód-nams*, resp. *sku-bsód* 1. **good fortune, happiness, felicity**, *bsód-bde-čan* happy, *bsód-bde-med* unhappy Cs. 2. **destiny, fate**, = *dbaṅ-tán*, **tam-čád sód-de-ne juṅ** every thing happens according to a decree of fate W.; prob. also *sku-bsód šin-tu če Ld.-Glr.* 11, b. *Schl.*, his destiny is a very high one; *kyód-kyi bsód-bde-la brdün-ba yód-pa yin* it belongs to your destiny that you get a drubbing. — 3. **merit, virtue, good action**, *byéd-pa* to perform (a good action) Dzl., *bsód-bde sóg-pa* to gather merit, *bsód-nams ma yin-pai las* sinful deed *Thgy.*

བསོད་སྒྲུབ་ *bsos* **indemnification, damages** paid for bodily injury.

བསོད་སྒྲུབ་བ་ *bsós-pa* v. *γsós-pa*.

བསྐྱེ་བ་ *bsrán - ba* v. *srón - ba*; *bsrán - po* **straight, upright**, **γór-po dug šrán-po-la žog** C. it stands aslant, put it straight!

བསྐྱེ་བ་ *bsrád-pa* v. *bsród-pa*.

བསྐྱེ་བ་ *bsrán-pa* v. *srán-pa*.

བསྐྱེ་བ་ *bsráb-pa*, v. *srab*, **to bridle, keep under, restrain, check, curb, refrain**, *bag-čágs* the passions, *mün-pa* or *sgrib-pa* *bsráb-pa* Cs. to dispel darkness (prob. only in a spiritual sense).

བསྐྱེ་བ་ *bsrál-ba* v. *srél-ba*.

བསྐྱེ་བ་ *bsri-ba* etc. v. *sri-ba* etc.

བསྐྱེ་བ་ *bsrun* Cs. **a tutelar genius**.

བསྐྱེ་བ་, བསྐྱེ་བ་, བསྐྱེ་བ་, བསྐྱེ་བ་, བསྐྱེ་བ་, བསྐྱེ་བ་, བསྐྱེ་བ་ *bsrin-pa, bsrúb-pa, bsrül - ba, bsré-ba, bsrég-pa, bsrel-ba, bsró-ba* v. *srin-pa, srúb-pa* etc.

བསྐྱེ་བ་, བསྐྱེ་བ་ *bsród-pa, bsrád-pa, = sró-ba*, **to dry**, by exposing to the rays of the sun *Sch.*

བསྐྱེ་བ་, བསྐྱེ་བ་, བསྐྱེ་བ་ etc. *bslá - ba, bslán-ba, bslád-pa* etc. v. *slá-ba, slán-ba* etc.

བསྐྱེ་བ་ *bsláb-pa* 1. vb., v. *slob-pa*. — 2. sbst. **doctrine**, *bsláb-pa γsum Glr.*, acc. to an explanation in the Triglot: *lhág-pai tsul-krims, lhág-pai sems, lhág-pai šes-ráb* (expressions which I am not able to interpret satisfactorily); our Lama explained *bsláb-pa γsum-gyi sdóm-pa Mil.* by: *so-tár, byañ-séms* and *γsañ-siágs-kyi sdóm-pa*; *bsláb-pai γnas* **dogma, tenet** *Tar.* — **lab-kan** W. **teacher**. — **lab-(s)tán tán-čè** W. to teach, to keep school. — *bslab-bya* what is to be learned, **doctrine, precept, admonition**, *ḡig-rtén mi-čos-la dgos - pai bsláb - bya mdzúd-do* he imparted to her some practical doctrines or rules of life and social intercourse *Glr.*, *bsláb-bya stón-pa B.*, **tán-čè** W. to give admonitions, to exhort, reprimand.

བསྐྱེ་བ་, བསྐྱེ་བ་, བསྐྱེ་བ་, བསྐྱེ་བ་ *bslú-ba, bslé-ba, bsléb-pa, bslóg-pa* v. *slu-ba, sle-ba* etc.

ካ

ካ ha 1. the letter *h*. — 2. numeral: 29.

ካ ha 1. *W.* a yawn, **ha yon dug** I cannot help yawning. 2. breath, *ha débs-pa* to breathe. — 3. the sound of laughter, **hab-gód cò - cè** *W.* to laugh out or aloud, cf. *ha-há*.

ካ hwa 1. *gós-kyi hwa* collar of a coat. — 2. shin, shin-bone *Sch.* — 3. **hă, hō** *W.* very well! — 4. col. nearly = *pá* II., yonder, farther off, **há-la gyug** *C.* get you gone! be off! begone!; **há-čog* = *pá-rol** the other side, yonder side, **há-gi** that (man) there, **há-gi-ru** there, there above, up there, there behind, thither, that way *C.*, *W.*

ካካካ *há-go-ba* *W.* to understand, **ha mi go-a** don't you understand it?

ካፍ *há-čan* very, sometimes too much, too, *mya-nán-las da - ba há - čan yañ myur-čes-so* his removal (prop. disappearing) from misery happens really too soon! *Dzl.*; *há-čan-nas* id., **há-čan-ne ké-pa** *C.* very learned, possessed of extensive information.

ካክክክ, ካክክክ *ha-na-ho-né, han-hón* very angry, much enraged *Ld.*

ካክ *há-ni* all of them, all together, in a body *Sch.*

ካፍካፍ *há-ba-há-ba* to breathe out steam or vapour.

ካኦ *há-bo* n. of a medicinal herb *Lt.*

ካሃካፍ *ha-yégs* woe (to you etc.)! *W.*

ካፍ *há-ra*, with **gyáb-čè**, *W.* to play at dice.

ካፍካፍ *ha-ra-hu-ré* *W.* impetuous, violent, rude, impudent.

ካፍፍ *ha-rám* with **cò-čè** *W.* to deny, disown, disavow.

ካፍ *há-ri* *Ssk.* parrot.

ካፍካፍ *ha-ri-ta-ka* *Ssk.* vegetables, greens, pot-herbs *Wdi.*

ካፍፍ *ha-ri-dra* *Ssk.* the turmeric plant, *Curcuma* *S.g.*

ካፍፍፍ *ha-ri-tsan-dan* *Ssk.* sandal-wood.

ካፍፍፍ *ha-ri-tsam* *Pur.* centipede.

ካፍፍ *ha-rib* *Ld.* music (?).

ካፍፍፍ *ha-re-nu-ka* *Ssk.* a medicine *Med.*

ካፍ, ካፍካፍ *ha-la, ha-la-ha-la* *Wdi.*, a certain poison, also poison in general, *Ssk.*

ካፍካፍ *ha-la-há-la* *Cs.*: a name of *spyan-ras-γzigs*, v. *spyan*.

ካፍፍ *há-lam* about, near, nearly, pretty, tolerably, rather, *de dan há-lam dra-ba* about or nearly like that *Wdi.*

ካፍፍ *ha-lál* *Ar.*, **ha - lál cò - cè**, *Urd.* *حلال كرا*, to kill (an animal) in the manner prescribed by the Mahometan law *W.*

ካፍፍ *ha-lás* col., astonished, frightened, **ha-la-šè** or **ha-la-šè** id., **ha-lé čá-čè** *W.*, *ha-lás-pa* *B.* to be astonished, frightened *Mil.*, *Pth.*

ካፍ *ha-ló* flower, esp. a large beautiful garden-flower *Glr.*, *ha-ló rkyán-pa* a simple flower, *ha-ló ston-dáb* a double flower; **ha-ló-ka** mallow *W.* (?)

ካፍፍ *ha-šan* 1. *Cs.*: (Chinese word) a Buddhist priest, doctor, scholar *Glr.* — 2. id., represented by a mask in religious plays, *ha-prüg* an old doctor with boys, his pupils.

ካፍፍ *ha-šig* a mineral medicine, used as a remedy for the stone; acc. to *Wdi.* = *tód-le-kór*, alabaster.

ካፍ, ካፍ *ha-há, há-há* the natural sound of laughter *Mil.*, *ha-há rgód-pa* to laugh out, to set up a loud laugh;

to *Sch.* also an interjection expressive of pain (?).

ཧཱི hai a Chinese word, shoe *C.*

ཧཱུ་སྤ་ hau-spa-ba n. of a medicinal herb *Med.*

ཧཱུ་སྤ་ hags *Lex.* sugar, treacle *Cs.*, hags-kyi lá-tu.

ཧཱ་ han? han-dzom-pa to squander, to dissipate *Sch.*, han-cha-byed a squanderer *Sch.*

ཧཱ་བ་ hán-ba, *W.* *hán-čè* to pant, to gasp.

ཧཱ་ཁྱི་ hād-kyis suddenly *Sch.* — had-po? *Mil.*

ཧཱ་ཧཱ་ had-hād or hur-hür, with *čó-čè* to exert one's self, to strive *W.*

ཧཱ་ལྷ་ han-ldān *W.* 1. dumb, mute, *han-dān-ni (s) pé ra* a stammering, also: a confused, unmeaning speech. — 2. imbecile, weak of mind.

ཧཱ་ཧོན་ han-hón v. ha-na-ho-né.

ཧཱ་ hab 1. a mouthful, hāb-za byéd-pa, hāb-hāb zá-ba to devour greedily, e.g. of dogs, pigs etc., hab-bèad a needy wretch, a starveling, famishing person. — 2. a stitch, in sewing, also *hāb-ka* *C.* *hāb-so* *W.*, hab-čsem-pa to make here a stitch and there a stitch, as in quilting *Mil. nt.* — 3. hab-gód v. ha 3. — 4. v. the following article.

ཧཱ་ཤ་ hāb-ša a dispute, a quarrel, hāb-ša byéd-pa *Mil.*, *Thgr.*, to dispute, to quarrel; hab-tób byéd pa to scramble for, to strive or contend for *Pth.*

ཧཱ་པ་ hām-pa 1. avarice, covetousness, greediness; *W.* also vb.: to covet, *žán-ni nór-lá* after a person's wealth; to long for, to yearn after, *Koi 'á-ne hām-te dad dug* his wife sits yearning (after him); hām-pa byéd-pa *Sch.*: to be covetous. — 2. strength *Cs.*; courage, bravery *W.*, of men and animals. — 3. white film on liquids etc., mould *C.*, *hām-dī or -ri* a musty, fusty smell *C.*, *W.*; *hām-por žag-fan* *W.* mouldy, musty, *ham-čè* *W.* to get mouldy. — 4. lie, falsehood, *C.* — hām-pa-čan 1. covetous, avaricious; greedy, voracious. 2. courageous;

one *Lex.* explains rlam-kyér by hām-pas kyér-ba(?); *hām-pa čün-se* *W.* cowardly.

ཧཱ་བྱར་ hām-bur *W.* rime, hoar-frost?

ཧཱ་ har suddenly, har lān-ba to rise suddenly *Mil.*; *har se' jhè-pa* to rouse suddenly from sleep *C.*; har-gyis (*Sch.* had-kyis) more precise form of the adv. *Tar.*

ཧཱ་རེ་ hār-re empty, open, *Tar.* 115, 16 *Schf.*

ཧཱ་པ་ hāl-pa a porridge, made of milk, butter and honey.

ཧཱ་བ་ hāl-ba to pant, to wheeze, to snort, hāl-kyi a panting dog *Sch.*; *hāl-méd* *W.* weak.

ཧཱ་ has exaggeration, hyperbole, has - čer smrá-ba *Cs.*, *he gyab-čè* *W.* to exaggerate, to talk big, to brag.

ཧཱ་པོ་རི་ hās-po-ri n. of a mountain in *C.*, *Glr.*

ཧི་ hi numeral: 59.

ཧི་དྲིག་ hi-dig, or hig-dig, *W.* *žér-čè* to blow one's nose.

ཧི་སྐ་ལ་ཡ་ hi-mā-la-ya *Ssk.*, = gāns-čan the snowy mountains, Himālaya.

ཧི་ར་ hi-ra *Ssk.* diamond.

ཧི་རི་ hi-ri corn-stack, *hi-ri gyāb-čè* *W.* to pile up a stack of corn.

ཧི་ལིང་ hi-lin noise, *hi-lin tán-kan* *W.*, bully, brawler.

ཧི་ཧི་ hi-hi = ha-hā.

ཧི་རེ་ག་ hii ka *Sch.* breast-bone.

ཧི་ག་, ཧི་ག་ག་ hig, hig-ka the act of sobbing, *hig tán-te dug or gyāb-te dug* he is sobbing *W.*; *hig jān (lit. sbyañ) dug* is said to be an expression used of a Lama, when he is watching the gradual departing of the soul of a dying man.

ཧིང་ hin, ཧིང་, = šin-kun, *Asa foetida.*

ཧིན་དུ་སྤ་ཧི hin-du-stā-ni, *C.*: *hin-du-tā-ni kē*, Hindoostanee, the language of the Hindoos.

ཧིས་ his *Pur.*: *hiz yon* he is panting.

ཧཱ hu 1. *W.* breath, *hu gyāb-čè* to breathe. 2. num.: 89.

ཁུ་ཀ་ *hú-ka*, Ar. هوك the hookah, with an inflexible tube.

ཁུ་ཀླུ་ *hu-kiim* W., حكم Urdu, order, command.

ཁུ་ཁྱུ་ *hu-kyü* the sound of sighing *Pth.*

ཁུ་ན་ *hú-na* Cs.: Ssk. (*hū-na*) n. of an ancient people, the Huns (?).

ཁུ་འང་ནི་ *hu - an-dhi* (?) Sch.: title of the Chinese emperor.

ཁུ་རེ་ *hu-ré*, *mig hu-ré dug* he stares, he goggles, with wonder, horror, confusion *Mil.*, *Glr.*; *mig-hür Mig.*

ཁུ་རྒྱ་ *hu - sār* (from the *Hind. hōṣyār*?) (grown) well again, being again lively, active; diligent, sedulous *W.*

ཁུ་ཏུ་ *hu - hú* 1. interj. expressive of pain from cold *Cs.* — 2. 'the sound of one's mouth in eating' *Cs.* — 3. **hu-hú tán-čé** *W.* to whistle.

ཁྱི་ *hūm*, རྩམ་, རྩམ་, mystical interjection, e.g.

ཁྱི་ in the prayer of six syllables, v. ཁྱི་

ཁུ་ *hun* *W.* (= *ča*, *lon*, *prin*) news, tidings, intelligence, information, **hun tán-čé** to give account or notice, to inform, acquaint, let know, **tsar-na hun ton** tell me (let me know) as soon as it is finished! **hun tsór-čé** to get intelligence, to receive news; **hun ma yon* or *mi dug** we have no news yet; disclosure, explanation, opinion, idea, **ci yód-pe hun kyód-la jun yin** you shall get an idea of what kind of ... are to be found, **sém-can tün-can zig yin-pe hun ná-la jun** I have got the notion that this is a very quiet animal; **re-rēi hun il-tar šē** whence have you such accurate information of every one of them? **ser-dub dīl-te hun ma jun** he did not perceive it when the ring fell off; **hun-méd-la** unexpectedly, unawares.

ཁུ་ *hub* as much as is swallowed at once, a gulp, a draught, *tóg-mar húb re tün zig* at first take only one mouthful, one draught at a time *Glr.*; *hub yèig* one mouthful, *hub do* two mouthfuls *Cs.*; *húb-kyis* by draughts *Sch.*; *hub-húb byéd-pa* to drink in large draughts, to gulp.

ཁུ་ *hur* 1. v. *hu-ré*. — 2. *hur-hür* v. *had-had*.

ཁུ་བ་ *hür-ba* dexterity, cleverness, skillfulness *C.*, *hur-tág* id., also zeal, diligence *Sch.*; *hür-po* 1. quick, alert, dexterous, clever. 2. hot, hasty, passionate *Ld.*; *rta hür-po* a fleet, spirited, fine horse *Cs.*

ཁུ་ *hus* *Cs.* moisture, humidity, *hús-can* wet.

ཁི་ *he* 1. num.: 119. — 2. interj.: o! holla! *Cs.*; *he-he* 1. id. *Cs.* 2. = *ha-há*, *he-hé* *zer bgád-pas* she laughed: he, he! *Glr.*

ཁི་ཏུ་ *hé-tu* Ssk. cause, reason, argument, logic.

ཁི་བག་ *he-bag* provocation, taunts, sarcasms.

ཁི་བཟླ་ *Ssk. he-wajra*, ཀྱེ་རྩེ་ *Tibet. kye-rdo-rje* *Cs.*: n. of a god; n. of a series of treatises.

ཁི་ཐུ་ཀ་ *hé-ru-ka* terrifying deities, also *krag-tün*, *Thgr. frq.*, *hé-ru-kai rgyud* legends of wrathful deities.

ཁི་ཤ་པོ་ *héq-po* having become putrid, rancid.

ཁི་ཤ་གོ་ *hél-ge* Sch.: soft leather, wash-leather.

ཁི་ཤ་པོ་ *hél-po*, *hél-can*, **hel-hél** *W.* wide, extended; of garments: wide, easy; *hél-ba* id. and sbst.: width *Sch.*

ཁོ་ *ho* num.: 149.

ཁོ་མ་ *hó - ma* Ssk. prop.: burnt-offering of butter; = *sbyin-srég* v. *Was.* (194); *Schl.* 251; *hó-ma byéd-pa* to sacrifice; *hom-kun* a small pit or a triangular box used as an altar for such an offering.

ཁོ་ཁོ་ *ho-hó* interj. of admiration *Cs.*

ཁོང་ལོན་ *hoi-lén* a medicinal herb, *Picrorrhiza*, frequently to be found on the mountains, *Hook. I.*, 272.

ཁོན་ཁོན་ *hon-hón* stupid, foolish *Cs.*

ཁོན་པ་ *hób-pa*, *W.*: **hób-te dug** it has got bent in or battered, of tin ware.

ཁོས་ *hom* (Mongol word?) a pad, placed under a camel's load.

ཁོས་པ་ *hóm-pa* *W.* to fall away, to lose flesh, e.g. of hollow cheeks, to shrink, to shrivel, of withered fruit.

ན་ hor 1. formerly: a **Mongol**, *hor jin-gin-kan* the Mongol Djingiskhan; *hor-sér* *Shara Sharaighol* n. of a Mongol tribe *Glr.*; *hór-yul Mongolia*. — 2. at present: in *C.* the people living near the *Tengri-nor* (*ynam-mtso*); in *W.* the Turks; *hór-zla* a Turkish month.

Note. *Cs.* has only the second of these significations, *Sch.* only the first (the latter using *Cs.*'s examples and changing all the Turks into Mongols!) The suppositions of Latham seem still less consistent with the real state of the case.

ན་ཁོངས་ *hor-kōns Sch.*: deficiencies, gaps; separation' (?).

ན་འདྲ་ *hór-dra Sch.*: 'confiscation, *hór-dra bábs-pa* to confiscate' (?).

ན་པ་ *hór-pa* **wood-grouse** or cock of the wood *Sch.*, *hór-pa dkár-po* a species of hawk *Sch.* (?).

ན་འཁྲུ་ *hol-hól W.* **soft, loose, light**, as the soil in spring, **hol tán-če, hól-te bór-če** to break up, to loosen (the soil).

ན་ག་པ་ *hrág-pa* 1. vb., to **require more and more**, to covet incessantly *Ma., W.* — 2. sbst., adj. **hardness, hard** *Cs.*

ན་འདྲ་ *hrán-ba* 1. **alone**, cf. *ran, *šran-šrán-la yon son** I came alone *C.*, *pó-hrán, mo-hrán* single man and woman, = *pó-rán* etc. *C.* — 2. with *dmar* preceding, **naked** *C.*

ན་པ་ *hrád-pa* 1. to **thrust, to push violently, to stem firmly**, **kán-pa sig-pa-lá** *W.* to stem the foot against the wall. — 2. to **scratch**, *sgó-la pyag-hrád-pa ga mdzád-pa* (his Reverence) made several scratchings with his hand, scratched several times, at the door *Mil.* — 3. to **exert one's self**, to make every effort *W.*, **šrád-čan zúm-če* or *tán-če** id. *W.*

ན་ཁ་འཁྲུ་ *hrab-hrib C.* **šrab-ba-šrib-be** *Ld., v. rab-rib.*

ན་པ་ *hrál-ba* to **rend, tear up, tear to pieces** e.g. of a beast of prey: to tear up a person's body; **šral son** he has torn it to pieces *C., W.*, *hral-hrál Lex.*

ནི་ *hri Cs.*: 'Ssk. essence, substance; a mystical word'.

ནི་ག་ *hrig W.* **šrig-la tán-če, šrig-ga tán-če** to **hang** (a thief), **šrig-la šì-če** to hang one's self.

ནི་ག་པ་ *hrig-pa Cs., mig* (or resp. *spyañ*) *hrig-hrig byéd-pa* or *dug-pa*, (= *rig-rig*), to look this way and that, hither and thither *Mil. nt.*; *hrig-ge-ba* looking in that manner *Thgr.*

ནི་ *hrid; S.g.; rná-ba hrid byar* is explained by *Wdn.*: *rná-ba lhág-pa pyógs-su byar* the ear leans feebly on the neck, as a sign of death.

ནི་པོ་ *hril-po* 1. **round, globular**, *hril-hril byéd-pa* to writhe with pain, *hril-hril kar-kár byéd-pa* to be writhing, and then again stretching one's self or starting up *Pth.* — 2. **whole**, *tse hril-por* for the whole life *Glr.*, *mgo hril-gyis yüm-nas* wrapping up his whole head *Glr.* — 3. **close, dense**, *hril dūs-te dug-pa* to sit or stand close together in rows *Mil., C., W.* Cf. *ril-ba.*

ནི་པ་ *hrúd-pa* adj. and abstract noun, **rough, rugged; severe, austere; roughness** etc.; *hrúd-po* adj. id. *Cs.*

ནི་པ་ *hrüm-pa* to **break, to smash** *Sch.*

ནི་པ་ *hrúl-ba* adj. and abstr. sbst. **ragged, tattered; raggedness**, *hrul-bai dug-po* a ragged coat *Mil.*; *hrúl-po* id., *gos hrúl-po Dzl.* and elsewh. frq. — 2. sbst.: **rags, tatters**, *gós-su hrúl-po gyón-pa* to put on rags for a garment *Pth.*; *hrúl-kān* a ruin, ruins *Sch.*

ནི་པ་ *hrém-pa* **swollen** *Sch.*, *hrem-mé* id. *Mig.*

ལྷ་ *lha, Ssk. देव*, 1. the first class of beings subject to metempsychosis, **the gods**, both those of Brahminical mythology, and the various national and local gods, with whom Buddhism came in contact. These local gods were incorporated into the system of Buddhism, when they were found to be too numerous and too much endeared to the people, to be entirely discarded and given up; so, most of them are worshipped even nowadays and presented with various offerings. They are also supposed to enjoy a

blissful existence (hence: *dé-rin thá-yi nyi-ma* *šar* 'this day was a day of happiness to me' *Glr.*, and similar expressions are of frq. occurrence; v. also *lha-yul*) and to be possessed of qualities and capacities superior to those of ordinary human beings. Nevertheless, when compared with any Buddhist saint, they are considered to be of inferior rank and power; and a local 'lha' can never attain to Buddhahood, without having previously assumed the nature of man; v. *Köpp.* I, 122. 248. II, 296. *thai bu* or *sras*, *bú-mo* or *sras-mo* descendant from the gods, son or daughter of the gods *Dzl.* and elsewh.; *lha mi tób-pa* to obtain the birth as a god or as man *Thgy.*; *thai yi-ge* the Lantsa-letters, v. *lan-tsa*; *lha báb-pa* the (mystical) entering of a deity into a human being, **inspiration**, so that the person inspired pronounces the oracles of the god, *lha žugs-pa* id. pop.; also: the person thus inspired; *lha ni Kyab-žug-la mos* as for gods, they worshipped Vishnu *Pth.*, *lha má-mo-la byed* they worshipped the Mamo as a 'lha' *Pth.*; *thai dbái-po*, *lha-bdag*, = *brgya-byin* Indra; in another sense: *thai rgyál-po byéd-pa* to make the gods subject to one's self, (said to be the blessed consequence of a certain charm) *Do.*; the following gods are occasionally mentioned: *nám - mkai lha* the deity of heaven *Tar.*; that of the sea *Dzl.*; the gods of trees, of houses etc.; *dgrá-lha* and *pó-lha* are two personal gods of every human individual, the one being the god of the right side, the other of the left side of his body *Glr.*, *Mil.*; *yi-dam-lha* v. *yi-dam*. — 2. **the image of a god**, in as much as it is really thought to be inhabited by a deity, after having been duly inaugurated (*ráb-tu ynás-pa*) *Glr.*; the local 'lha' are not always represented by figures resembling human beings, but even by sticks, stones and similar fetishes; gods also of non-Buddhist nations are called 'lha' and are acknowledged as such. — 3. fig.: *mi lha* **a king** *Mil.*, and hence 'lha' is often used in addressing a king, like the French *Sire!* *lha-rgyal-yab-yum* the royal father and mother *Pth.*; *thá-*

yi lha the lord of lords, the supreme being, **Buddha** *Cs.*

Comp. *lha-kán* an idol-shrine. — *lha-yeig* 1. dear Sir! dear Lord and King! *Pth.* 2. **princess** *Glr.* — *lha-lám* a **princess** *Pth.* — *lha-čen* a great and mighty deity. — *thá-čos* v. *čos* no. 2. — *thá-rje* **physician** *Wdn.* — *lha-rtén* **image** or temple of a god or of the gods. — *lha-tó* (prob. for *thai to-yór*) **heaps of stones**, erected on mountain passes or on the tops of mountains. — *lha-dre* gods and goblins, *lha klu dre srin ydug-pa mañ* *Glr.* 2. **goblin, hobgoblin**; **thá-dre-ber-ka** mullein (*Verbascum*) *Lh.*; **lán-đe non soñ** *W.* I have had the night-mare. — *thá-sde*, *mi-sde* the class of the gods, the class of men. — *lha - nád* *Sch.*: **hysterics; madness**. — *lha-phyág* honours shown to the 'lha', worship paid to them, *pyogs bžir lha-phyág mán-po btsál-te* bowing towards the four points of the compass in token of reverence to the 'lha' *Pth.*, often only: **compliments, kind regards**, offered to respected persons, in letters. — *lha-pyi* n. of a mountain in the south of Tibet *Mil.* — *lha-prug* a descendant from the gods, child of the gods; as a mask *Schl.* 235. — *lha-prán* inferior deities. — *lha-bris-mkán* or *-pa* a painter of gods. — *lha-báns* *Tar.*; *Schf.*: **slaves** (doing service) **in temples**. — *lha-mayin*, *lha-min*, **असुर**, one of the six classes of beings, living on the slopes of the Sumeru below the 'lha' against whom, like Titans, they are continually fighting; also *lha-mayin-mo* are mentioned. — *lha-ma-srin* gods, Asuras and Rakshasas, or perh. also: *lha-ma-srin sde brgyad* the eight classes of the gods, Asuras, Rakshasas etc., i.e. the whole world of spirits. — *thá-mo* **goddess**. — *lha-ma-rtá* *Sch.*: a certain insect. — *thá-bzo* 1. the art of making images of gods *Pth.* 2. also *lha-bzö-bo* a framer of gods *Glr.* — *thá-yul* 1. the region of the world where the gods reside, the heaven, seat or abode of the gods. 2. fig.: a blessed country, a paradise. — *thá-sa* (in early times *lha-ldán*) *Sch.*, *Köpp.* II, 332, n. of the capital of Tibet. — *lha-srin* gods and Rakshasas; *steñ lha-*

srin, ལོག ལྷ་ལྷ་ལྷ་, *bar ṛzi-bdag*, are often mentioned in connexion. — *lha-srūn* **tutelar god**, *bód-kyi* *Glr.*

ལྷ་ལྷ་ *lha-nā* **knee-pan**, *pūs-mo ṛyās-pai lha-nā sá-la ḍzūg-pa* to kneel down on the right knee *frq.*; *lha-kūn* the bend of the knee *W.*

ལྷ་ལྷ་ *lhá-ba* *Med.* and *Pth.*, acc. to *Wdn.* also *klad-rgyās*, *Sch.*: 'the bloody marrow in the bones; whilst he translates *rmai lhá-ba* by: 'the growing worse of a wound'.

ལྷ་ལྷ་ *lha-rü* *Med.*; *Sch.* **cartilage** (cf. *lha-gór* sub *lkóg-ma*).

ལྷ་ལྷ་ *thag* 1. **more, beyond**, **dá-wa cīg lag son** more than a month has passed *W.*, **nyi-ma-pýéd lag son** *W.* it is already past noon, *rgyá-mfo-bas kyan thág-ste* as this alone would be more than the whole sea *Dzl.*; *nyi-šus thag* more by twenty *S.g.* — 2. = *thág-ma*. — *thág-pa* 1. **adj. surpassing, excelling, superior**, *dí-las thág-pai ṛzan čos med Dzl.*; *nyam-fág-pa ná-las thág-pa yód-dam* is there any one that is thinner than I? *Dzl.*; *dé-rnams-kyi nán-nas thág-pa* the best amongst these *Glr.*; *rgya hor ṛnyis-las thág-pa ned bod yin* we Tibetans surpass the Chinese and Mongols (in sagacity) *Glr.* 2. rarely = *thág-ma*: *dé-las thág-pa* the others, the remaining *S.g.* 6, 1. *de-thag* **besides, moreover**. — *thág-par* **adv. more** (magis) *frq.*, mostly with *adj.*, but also with verbs, *šin-tu thág-par far more*; **very, exceedingly, uncommonly**, *thág-par légs-pa* uncommonly beautiful *Dzl.*; *čes thág-par extremely*, excessively *Stg.*; **further, furthermore, moreover**. — *thág-ge-ba* = *thag-pa*, *thág-ge mdzād-nas* making it project. — *thág-ma* 1. **remains, scrapings**, *sñar bñad-pai thág-ma* (the letters) which at the last discussion remained, were left, (unexplained) *Gram.*; *lha thág-ma-rnams* the other, the remaining gods *Stg.*; **the remainder**, in subtracting *Wdk.* — 2. **razor-stone, razor-strap** *Sch.* — 3. being above, being at the upper part of, *gron* the place lying higher up (the valley), *opp.* to *łóg-ma Dzl.*

Comp. *thag-bças* 1. having more than so and so much, *bhū-ra-ta šlo-ka bum thag-*

bças the Bharata of more than 100,000 verses *Tar.* 2. the gerund in *te* (*ste* etc.) *Gram.* — *thag-mfōn* 'seeing more' (than other mortals), in certain states of contemplation *v. ṛi-ṛnas* sub *ṛi*.

ལྷ་ལྷ་ལྷ་ *thag-gis* = *lhan-ner*, *thag-gis čar Thgr.*, *byun Mil.* he shines bright, *thag-ge-ba* = *lhan-ñe-ba Mil.*

ལྷ་ལྷ་ལྷ་ *thag-pa* I. **sbst.**, also *ṛza thág-pa* 1. **Mercury**. 2. **Wednesday**. — II. **adj. more excellent**, *v. thag*.

ལྷ་ལྷ་ལྷ་ལྷ་ *thag(s)-pa* I. **sbst. cold wind**, *lag-pa póg* the cold wind has withered them (the flowers) *W.*; *lo-ṛsár thágs-pa* the cold new year's wind *Mil.* — II. **vb., to come together**, to meet, to assemble, with other persons; perh. also: to join, to be adjacent or contiguous, of houses, beams etc.

ལྷ་ལྷ་ལྷ་ལྷ་ *lhan-ñe*, *lhan-ne*, *lham-me*, also *thag-ge*, *lam-me*, *lham-pa* **clear, distinct**, to the sight as well as to the ear; *lhan-ñe lham-mer ṛsal-te* (Buddha) appearing clearly and distinctly *Dzl.*, in a similar sense: *lham-me lhan-ñe lhan-ner bžugs-so Pth.*; clear, sonorous; *kyi-skad lhan-lhan-pa Mil.* the clear (loud) barking of dogs; *kyod lhan-lhan glū-len-pa Mil* thou clear-voiced songster; *lhan-lhan brjód-la* speaking with a clear, sonorous voice. — *Cs.* has: **majestic, glorious, sublime, august**.

ལྷ་ལྷ་ *lhad* a baser substance mixed with a finer one, an **alloy**, *lhad ṛjūg-pa* or *sré-ba* with *la*, *lhad-kyis slād-pa* with *accus. Mil.*, **to alloy, adulterate**, *lhad-čan adulterated*, e.g. milk *C.*, *lhad-méd unadulterated, pure, genuine, real*; **tsig hlé šor** *C.* or **zug son** *W.* spurious words are admixed, falsehoods have been artfully introduced; *pýis lhad-du bčug-pai tsig Tar.* a later interpolation. — 2. *Bal.*, **ylad**, **fatigued, exhausted**.

ལྷ་ལྷ་ *lhan together*, *lhan-gyis* (when referring to the subject of the action), *lhan-nas* (as ablative case), *lhan-du* (the most *frq.* form) **with one another, together**, *lhan-ṛčig (-tu)*, and often *lhan-čig(-tu)* id.: *bdag dan lhan-ṛčig zan mi zá-na* if you will not eat together with me *Dzl.*, *rta bčus lhan-du ṛgyugs-pa ltā-bui sgra* a noise as if ten

ལྷན་པ་ *lhan-pa*

5

ལྷག་པ་ *lhug-pa*

horses were trotting together *Gbr.*; *rdā-pa bgya dan lhan-du* accompanied by a hundred men on horseback *Gbr.*; *lhan(-čig)-skyes(-pa)* **born together with**, e.g. the 'lha' or 'dre' born together with every human being *Mil.*; *lhan-skyes nad, rma* a hereditary disease or defect *Med.* *lhan-rgyās* 1, 'partner of the seal', i.e. a colleague using the same seal in official business (*lhan-rgyās-kyi tē-tse*, or *spyi-dam*). 2. = *lhan-rgyēg*, **hlēn-gyē-la tsog* or *zug** they have come together.

ལྷན་པ་ *lhan-pa* I. vb., to join, to unite, **ka lān-čē** *W.* to kiss, **u lān-čē** id. resp.

II. sbst. 1. a patch, *lhan-pas klān-pa B.*, **hlēm-pa gyāg-pa** *C.*, **gyāb-čē** *W.*, *dēbs-pa*, *rdāb-pa Mil.* to patch, mend. — 2. spot, speck, blot, place differently coloured, *od-zēr sār-čün lhan-pa bžin-du* a sunbeam forming by reflection a bright spot *Dzl.*; *lhan-tābs* appendix, supplement, title of a medical book.

ལྷན་ལྷན་པ་ *lhab-lhāb-pa, lhabs-se lhabs Sch.:* 'to flutter to and fro, to glimmer, glisten' (?).

ལྷན་ལྷུ་ *lhab-lhūb* wide, flowing, *dar-bér lhab-lhūb* a wide silk cloak; prob. also sbst.: the moving to and fro, waving, *mētog-gi* of flowers *Do.*, **hlab-lhūb-tu sol** *C.* loosen your dress! make yourself comfortable!

ལྷམ་ *lham* boot, also shoe; *mčil-lham* id.; *rgyā-lham* a Chinese boot, *sōg-lham* a Mongol boot.

Comp. *lham-skūd* twine, used by shoemakers *Schr.* — *lham-kañ-čēn* (prob. a Chinese word) strong Chinese boots *C.* — *lham-mkan* shoemaker *Schr.* — *lham-sgróg* shoe-strap, latchet; string for lacing felt-leggings. — *lham-mčil* boot-sole. — *lham-yū* leg of a boot *Cs.*, *lham yu-rūn* boots with long legs *Sch.* — *Sch.:* *lham-krād* or *-skrād* pieces of leather, used for the patching of soles; *lham-góg* worn-out boots; *lham-grām* the upper-leather, the vamp; *lham-sgró-gu-čan* buskins; *lham yu-čād* a sort of slippers to which cotton leggings are sewed (?); *rtiū-lham* quarter-piece (of a shoe).

ལྷམས་ཀྱིས་ *lhāms-kyis* at once, all, every thing *Sch.* Cf. *them*.

ལྷས་(མ་) *lhas(-ma)* 1. pen, fold, inclosure for sheep *C.*, *W.*; also **hlē-rā**. 2. also *lhes(-ma)* braid; wicker-work; texture; also of pastry, twisted cake or bun, cracknel (*W.* **zim-zag**), also *lhas-dōg*.

ལྷས་བུམ་ *lhas-bstān* n. of the birth-place of the mother of Buddha, *Ssk.* རེབ་པ་ *de-ba*.

ལྷས་པ་ *lhas-pa* v. under *slē-ba*.

ལྷས་བྱིན་ *lhas-byin, de-bad*, n. of a cousin of Buddha who, as the legends have it, was continually annoying Buddha by malicious artifices, whereby, however, the blameless character of the latter showed itself but the more conspicuously; hence proverbially used for any malicious character *Cs.*

ལྷི་ *lhiñ*, cf. *lñis-pa*; *lhiñ-skrān Sch.:* a tumor filled with matter, an abscess, *lhiñ-rtsa* a full vein; *lhiñ čād-pa Lt.*, acc. to *Sch.:* completely separated.

ལྷུ་ *lhu* part, portion of the body of an animal, *ལྷུ་ = ¼ zug*, *lhu-tsigs bēu-nyis Sch.:* the 12 chief parts (of an animal) resulting from this way of dividing it, — but elsewhere 18 such parts are mentioned; *lhu-ru ysil-ba* to divide, to parcel out *Mil.*; share in ploughland, v. sub *spyod-pa* I, 2.

ལྷུག་ *lhug* v. *ldug-pa* to pour *Cs.*

ལྷུག་པ་ *lhug-pa, Cs.:* *lhug-pa* and *lhug-ma* prose; *lhug-powide*, diffuse, luxurious, *gos lhug-lhug-po* a very ample robe; *lhug-par* amply, copiously, plentifully; *lhug-par smra-ba* to speak diffusely, copiously, to speak in prose'. *Sch.* adds: 'lhugs successive, continuous; *lhugs-tsig* and *lhug-pa* continuous prose'. The principal meaning, however, seems to be: **uninterrupted, having no gaps**; unreserved; *lhug-par bsād-pa* = *spas-ysān-med-par bsād-pa* to explain completely, without omitting any thing, **lug tāñ-čē** *Ld.* to give unreservedly, without limitation; hence also: liberally, plentifully; *mči-ma*

lhuñ-par *šor* or *byuñ Mil.*, tears were flowing abundantly. — In some other passages the meaning of *lhuñ-pa* is not quite clear.

ལྷུང་བ་ *lhuñ-ba*, pf. of *lhuñ-ba*; *lhuñ lhuñ snyán-pai sgra sgróg - cìñ báb-bo* sweetly murmuring (the gentle stream) descends *Mil.*

ལྷུང་བ་ཟེད་ *lhuñ-bzéd*, *Ssk.* **पिण्डपात्र**, the alms-bowl of Buddha and of the mendicant friars.

ལྷུན་ *lhun* mass, bulk, *lhuñ-čan* massy, bulky; **ལྷུན་ལོ་མེད་པ་** **lun-tug-po** *W.*, *lhuñ-čé-ba* very large; *lhuñ-(gyis) grub(-pa)* acc. to *Cs.*: 'formed in mass, or all at once', self-created, not contrived by human labour; *bgó-ba dan bzá-ba lhuñ-gyis grub-pas* clothes and food coming forth of themselves *Dzl.*; also used of palaces, sacred buildings, images, though in such instances often only by way of compliment; *lhuñ-grub* is also noun personal. — *lhuñ-po*, *ri-rab-lhuñ-po* the mountain of the universe, **Meru, Sumeru**, frq. *lhuñ-stug Sch.*, *lhuñ-tug Thgy.* very great, in reference to the mental darkness produced by sin; prob. also: considerable, sublime, grand.

ལྷུབ་པ་ *lhub-pa* 1. sbst. **width**, *lhub-pa-čan* *Cs.*, *yan(s)-hlub*, *hlub-hlub* *W.*, *C.* **wide**, of clothes. — 2. vb.: **to bind, tie, fasten**, e.g. ornaments to the ear *Ts.*, = *klub-pa*.

ལྷུམ་ས་ *lhuñs*, resp. for *mial* the womb frq., *lhuñs-su žügs-pai dus-mčód* sacrificial festival of the conception (of Buddha) *Sch.*

ལྷུར་ *lhur*, with *lén-pa* or *byéd-pa* c. acc. **to apply one's self to, bestow pains upon**, = *don-nyér byéd-pa Dzl.* and elsewh.

ལྷེ་བ་ *lhé-ba* v. *slé-ba*.

ལྷོན་ *lhen* *Cs.* 'filth or dross in the bowels, causing obstruction'; acc. to others: internal excrescences, v. *skran*; *Sch.*: *lhen* or *lhen-sná* pit of the heart.

ལྷོན་ལེབ་ *lheb*, *dbugs lheb-lheb-tu dug-pa Pth.* **ug leb leb jhed - de** *C.* gasping for breath.

ལྷོན་པ་ *lhem* now, at present, directly, instantly *C.*; all (of them) cf. *lham*s.

ལྷོན་མ་ *lhes-ma* = *lhas-ma* 2; also: the act of twisting, plaiting, **hlé-ma gyáb-pa** *C.* to twist, to plait.

ལྷོ་ *lho* south, *lho-nub* south-west, *šar-lhó* south-east; *lhor*, *lho - pyógs - su* to the south, towards the south; *lhó-ka* prob. = *lho*; *lhó-ka món-nas* *ons Mil.* they came from the Mon in the south; *lhó-pa*, *lho-brüg-pa* an inhabitant of Bhotan; *lhó-yul* acc. to *Cunn.* the original form of the name of that province which is now called *Lāhul* or *Lāhöl* by the Hindoos, and *Lahoul* by the English; *lho-bür Sch.* (also *lho-ü-ma*), = *kug-rna*.

ལྷོག་པ་ *lhóg-pa*, *glóg-pa* *Cs.* a large ulcer or sore, *Sch.*: carbuncle, anthrax, *šbyón-ba* to cure it; in *Med.* also *nya-lhóg* and *gag-lhóg* are mentioned. According to the description, however, which Tibetan physicians gave us of the *lhóg-pa*, it seems to denote a cancerous ulcer, against which they employ the *Aconitum ferox* of Nepal, or in default of it some other species of aconite.

ལྷོན་ *lhoñ Sch.* vexation, anger, 'wrath(?); but: 'lhoñ *šor* he has lost the lhoñ', is said of one who was not equal to the exertions of incessant meditation, and who in consequence has lost his senses, v. sub *šmyón-pa*.

ལྷོད་པ་ *lhód-pa*, *glod-pa*, *lod-pa* or *-po*, *lhod*, *lhód - po* 1. loose, relaxed, unstrung, slackened, *yan-lág* of the limbs, e.g. when death approaches *S.g.*, **žug-po lód-po čá-na** *W.* when one gets tired (one cannot help yawning). *lhód-pa sgrím-pa* to tighten what is loose, *lhod lhod ytón-ba* to slacken; fig. **ó-ma lód-po** *W.* the milk begins to fail, milk is scarce. — 2. of the mind: easy, careless, unconcerned, *lhód-de nyol čig* sleep well! sleep soundly! *Glz.*; *blo lhod gyis-la šod* relate the matter calmly, coolly *Mil.*; *šes-pa lhod-čìñ* in good spirits, of a cheerful temper *Pth.*; *tabš šig yod-kyi rgyal-po tugs lhod mdzod* there is yet a help; therefore, o king, be of good cheer! *Pth.*

ལྷོན་པ་ *lhoñ-pa*, *glón-pa* to return, to give or pay back *Cs.*

ཨ

ཨ a, 1. the consonant which is formed in the lowest and hindmost part of the organs of speech, being produced by the opening of the glottis, like the Greek spiritus lenis, the Hebrew Aleph and the Arabian Elif. (In our modern languages the opening of the glottis is not regarded as a consonant, nor expressed by a particular letter or sign.). Combined with the Tibetan vowel-signs, ཨ, ཨི, ཨུ, ཨེ, ཨོ, it is pronounced 'a, 'i, 'u, 'e, 'o (cf. ༡). It is also called *skye-ba-méd-pai yi-ge*, probably because all speaking depends on and is rendered possible only by a previous opening of the glottis; hence this letter is a symbol of the deity, of the *čós-sku* that was before every thing else. *Spyan-ras-zig*, therefore, addresses a celestial Buddha with 'a: 'a *skye-méd rnam-däg čós-kyi dbyñs*. — 2. num.: 30.

ཨ(༡?) 'a (a?) 1. in *Ld.* and *Kh.* the col. demonstr. pron, for *de* that (q.v.); **á-ne** from thence, there, 'á-ru there, thither, that way. — 2. *Lh.*, pronounced very short and sharp, **well? what is the matter? yes! here!**

ཨ: 'a Cs.: 'Ssk.: ཨ, a mystical exclamation'.

ཨ་ཀ(ཨ་ཁ?) 'á-ka ('á-ká?) acc.to *Huc* II, 160 = 'á-jo *Kh.*

ཨ་ཀ་རུ 'á-ka-ru Cs., v. 'á-ga-ru.

ཨ་ཀ་ལ 'a-kā-la *Lt.*, *Ssk.*: untimely.

ཨ་ཀྲོན 'a-kron an alpine plant, in *Lh.* *Arnaria Roylea*.

ཨ་ཁ་ཁ་, ཨ་ཁ་ཁ་ 'á-kā-kā, 'a-kág an exclamation expressive of contempt and detestation, opp. to 'á-la-la; acc. to Cs. 'a-kag is also adj. = *mi-sdug-pa*.

ཨ་ཁུ 'a-kū, *W.* also 'a-kū, col. for *kū-bo* 1. father's brother, uncle *Mil.*, *C.*, *W.* — 2. husband, consort *W.*

ཨ་ག་རུ 'á-ga-ru, ཨ་ག་རུ, aloe-wood, agal-lochum, calambac.

ཨ་གྱིས 'a-gyis caressing word used by mothers soothing their babies, prob. without any particular signification *Thgy.*

ཨ་ཅུག 'a-čüg ankle-bone *Lt.*

ཨ་ཅུ, ཨ་ཅུ་ཅུ 'a-čü, 'á-čü-čü interj. expressive of pain from cold, hence 'a-čü-zer-ba n. of one of the cold hells.

ཨ་ཅེ 'a-čé, 'a-čé, *Bal.* 'a-šé, col. for *čé-žé* 1. an elder sister of a female person. — 2. *W.* wife, mistress, madam, used as address and otherwise.

ཨ་ཇོ 'a-jo *C.*, *W.*, jo-jo *C.* (v. jo-bo) 1. an elder brother of a male person. — 2. *Sir, Mr., gentleman, lord*, used in addressing and otherwise; also like our: friend! ho there! hollo! I say! 'a-jo la *C.* the old Squire, = *ga-gá Ld.*

ཨ་ཏི་ཤ 'a-ti-ša *Ssk.*, *pül-du-byun-ba Tib.*, n. of a celebrated Pandit of Bengal, who lived for many years in Tibet, and died there in the eleventh century of our era.

ཨ་ཏོ་བ 'a-tó-ba beautiful, good *Sch* (?).

ཨ་ཏཱ་ས 'a-tas *Pth.*?

ཨ་དོགས 'a-dogs *Sch.* table(?)

ཨ་དོན 'a-dön *Sch.*: 'without sexual distinction; sense of the letter 'a'.

ཨ་དུང 'a-drün *C.* horse-boy, one tending horses.

ཨ་ན་(ན) 'á-na(-na) an interjection expressive of grief *Sch.*

ཨ་ན་མ་ན 'a-na-ma-na *Sch.*: having a striking likeness(?).

ཨ་ལྷུ 'á-nu Hindi man's name, also used in Tibet *Gl.*

ཨ་ནེ 'á-ne 1. = né-ne-mo father's sister, aunt; grand-aunt *Gl.* — 2. Cs.: nun.

3. *W.* wife, partner, spouse, *'á-ne kúr-čé* to take a wife, to marry, *(s)kyá-wo 'á-ne kúr čog* a layman is at liberty to marry; *'á-ne-la čó-čé* to treat, to use as a wife, sensu obsc. = to sleep with. — 4. a woman, a female. — 5. *Sch.* an old woman (?).

ཨ་པ་ 'á-pa = 'á-pá.

ཨ་པོ་ 'a-po Ü: building (= *kar-lén* *W.*), *'á-po gydb-pa* to construct a house, to build.

ཨ་པ་ 'á-pa *Sch.* zizel, earless marmot, souslik (*Spermophilus citillus*).

ཨ་པ་ 'á-pa, 'á-pa col. for pá, in *B.* of rare occurrence; *'á-pa čén-po* the elder, *čün-nu* the younger, of the husbands of a person's mother, hence occasionally = uncle; *'á-pe ša* *W.* a vulgar oath; also (like pá) uncastrated male animal, cf. pá.

ཨ་པོ་ན་ 'a-pó-ná *C.* col.: I, cf. *Ko-bo-ná*.

ཨ་པུ་ 'a-pýi *Mil.*, *'a-pí, 'a-pí*, for pýi-mo grandmother.

ཨ་པུ་མ་ 'a-pýim old woman, goody, dame *Sch.*

ཨ་པར་ 'a-prág *Sch.*: the bosom of a garment, 'a-prág-tu sdü-ba to put into the bosom, = 'am-bág.

ཨ་པ་ལྷ་ 'a-wa-dhu-ti v. dhu-ti.

ཨ་བ་ 'a-baṅ, for baṅ-po, the husband of the father's or the mother's sister *Cs.*

ཨ་བི་ཤ་ 'a-bi-ša *Ssk.*: 'antivenomous', n. of a medicinal herb *Wdi.*

ཨ་བོ་ 'a-bo 1. *Sch.* = 'a-jo. — 2. a medicine *Sg.*

ཨ་བོ་ཅེ་ 'a-bo-tse *Sch.*: 'good, tolerable, middling', cf. *Bun.*: eb-bo good.

ཨ་བྱ་ 'a-byag and 'a-bras names of medicines *Med.*

ཨ་མ་ 'á-ma col. and sometimes in *B.* = ma mother; *'á-me ša* a vulgar oath; 'á-ma drin-čén so a king addresses a wonder-working nun *Pth.*

ཨ་མ་གྱིས་ 'a-ma-gyis *Cs.* interj., prob. similar to a-gyis.

ཨ་མི་དེ་བ་ 'a-mi-de-ba the usual Tibetan corruption of *अमिताभ*, v. *od-dpag-méd*.

ཨ་མ་ 'á-mra *Ssk.* the mango tree and -fruit *Dzl.*

ཨ་མྱི་ 'a-mri-ta (*Ssk.* अमृत ambrosia; also various fruits etc.), in the *Lt.* perh. the guava fruit, which in Hindoostani is now called *amrūt*.

ཨ་ཅ་(མ་) 'a-tsa(-ma) interj. expressive of pain by touching hot objects *Sch.*; also used in various other instances, when disagreeably surprised, startled etc. *bdag ma gról-ba di 'a-tsa-ma* alas! I am not yet released! *Thgr.*; 'á-tsa-ma yi-dwags snyin re-rjé alas! ye poor Yidags folk! *Mil.*

ཨ་ཅ་ར་ 'a-tsa-ra *Mil.* a species of hobgoblins, or spectres; in *C.* a Bengalee, acc. to *Lew.* The observations of *Huc* (II, 271) concerning this word seem to be mixed with some errors.

ཨ་ཅུ་ 'a-tsarya, *Ssk.* आचार्य, spiritual guide or father, instructor, professor, doctor.

ཨ་ཆ་(ཆ་) 'a-tsa(-tsa) an interj. expressing discomfort occasioned by heat.

ཨ་མཆར་ 'a-mtsar *Sch.*: oh dear, what a wonder!

ཨ་ཇ་ན་ 'á-dza-na *Wdi.*, 'á-dzi-na *Stg.*, *अजिन Will.*: the hairy skin of a black antelope, which serves the religious student for a couch, seat, covering etc.; Tibetan writers use it for the animal itself: *ri-dwags 'á-dzi-nai pags-pa Stg.*

ཨ་ཇཱ་ 'a-žán 1. col. for žán-po mother's brother, *'a-žan-tsa-wo* nephew. — 2. *Cs.*: 'an address'(?).

ཨ་ཤ་ 'á-wa a medicinal herb *Sg.*?

ཨ་ཤ་ 'á-warta, 'á-barta(-na) *Ssk.* ('whirl, whirlpool, eddy') a disease of the *rluñ*, q.v.; perh. dizziness? *Med.*

ཨ་འུ་ 'au-tsi 1. *Sch.*: it is of no consequence, it does not matter. — 2. n. of a plant = *bya-po-tsi-tsi*.

ཨ་ཡ་ལྷ་ཁྱོན་ 'a-ya-zwa-tsód dead-nettle *Med.*

ཨ་ཡུ་ 'a-yu *C.* (= *kü-yu*) hornless, of cattle.

ཨ་ར་ 'á-ra beard *Ts.*

ཨ་ར་ 'ā-rā
འ ར

ཨམ་བན་ 'am-ban

ཨ་ར་ 'ā-rā *Hind.* a saw.

འ ར

ཨ་ར་པ་ཙན་ 'a-ra-pa-tsa-na a mystical and symbolical word, *Was.* (183)

ཨ་རག་ 'a-rág, resp. *bšes-rág C.*, *don-rág W.*, arrack, brandy, the usual barley-brandy, which is distilled in the convents and in nearly every manor-house.

ཨ་རུ་ 'ā-ru 1. prob. *Ssk.* a medicinal plant, *Med.* — 2. v. 'a.

ཨ་རུ་ར་ 'ā-ru-ra myrobalan, an astringent medicinal fruit *Med.* frq.

ཨ་རུམ་ 'a-rum a species of 'garlic, with a pale-red blossom, *Allium strictum.*

ཨ་རེ་ 'a-re an interj. the meaning of which is stated differently, *Mil.*; 'a-re *pāns* well then! throw it away!

ཨ་རོག་ 'a-róg *Sch.*: = *rogs-po*, *grogs*, companion, mate, fellow, comrade, friend; 'a-rog-*kya* or *gya Sch.*: 'a complimentary phrase or form of salutation'.

ཨ་ལ་(ལ) 'ā-la(-la) *Mil.*, also 'ā-l-la id. interj. expressive of joyful surprise: aye, ah, that is capital! *dés-na* 'ā-la-la well, that is excellent or splendid indeed! *Mil.*; also adjectively: **de sañ di* 'ā-la-la* *W.* this is much better than that!

ཨ་ལི་ 'ā-li the Tibetan vowels, 'ā-li-kā-li the series of the vowels together with the consonants; 'a-pñen id.

ཨ་ལི་ 'a-li a little *C.*

ཨ་ལི་ཁུག་ 'a-li-kug-ta a swallow *Cs.*

ཨ་ལུང་ 'a-lün *Sch.* buckle, clasp (?).

ཨ་ལོང་ 'a-lön a ring.

ཨ་ཤན་ 'a-šād v. sub *γtüm-mo.*

ཨ་ཤུ་ 'a-šü apricot.

ཨ་ཤོ་ཀ་ 'a-šo-ka n. of a tree and of a king.

ཨ་སམ་ 'a-sám *Sch.*: a thick sauce or broth, soup; 'a-sbyār a thin broth.

ཨ་སྤུ་ 'a-srū for *srū-mo* aunt *Sch.*

ཨ་གསལ་ལ་ 'a-γsál-la adv. openly, manifest-ly, publicly, = *mion-süm-du.*

ཨ་ན་ན་ 'a - ha - há interj. expressing joy, pleasure, satisfaction.

ཨ་ནེ་ཡི་ 'a-ho-yé yea, nay even (?).

ཨ་ག་པོ་ 'ág-po bad *C.*

ཨ་ག་ཙེ་ 'ag-tse *Melia Azedarachta*, the 'neem' of Anglo-Indians, an important remedy for cutaneous diseases.

ཨ་ག་ཚེས་ 'ag-tsóm *Gl.*, 'og-tsóm *Sch.*, resp. *žal-tsóm Pth.*, beard of the chin, chin-tuft.

ཨ་ཎ་ 'an 1. sbst. = *doms?* 'ān-rta, 'ān-ras loin-cloth *C.*, *W.*; 'an-tün under-garment, *χιτών*, (hence also to be used for shirt and shift); 'an-rág trowsers, breeches *Pth.* — 2. interj.: well then! now then! well! in French: *eh bien!* at the beginning of a speech also 'ān-ge, 'ān-ke, 'ān-ki, *Mil.*, without any regard to rank.

ཨ་ཎ་གི་ 'ān-gi or 'ān-ki, *Ssk.* *མཛུ*, figure, number, cipher, also 'ān-grāns, 'ān-yig *Cs.*; the last word, acc. to others, means secret characters, cryptography.

ཨ་ཎ་གུ་ལི་ 'an-gu-li *Ssk.* finger *Do.*

ཨ་ཎ་ར་འཇིག་ 'an-rgar-γig acc. to *Lew.* English, *Hd.* *angrezi.*

ཨ་ཎ་མ་ཙི་ 'an-ma-tsi *Sch.* flies, winged insects.

ཨ་ན་ 'an *W.* white chalk.

ཨ་ན་མྱེང་ 'an-ston *Med.*, *Sch.*: cervical vertebra.

ཨ་ན་གཏོས་ 'an-γdos *C.*: stocks, *'an-dŋ-la *γjug-pa** to put (a person) into the stocks.

ཨ་ན་འདར་ 'an-dár *C.* 1. board, plank, deal. — 2. *lčags-kyi* 'an-dár *Cs.* an iron instrument of torture; acc. to *Thgy.* a kind of press.

ཨ་ནཱ་རྩི་ལ་ 'andra-rnyi - la *Lex.*, corrupted form for 'indra-ni-la.

ཨ་མ་ཚོག་, ཨ་མ་བག་ *'am-čog, 'am-bag* col. *C.* for *rna-mčog*, *snam-brag* ear; bosom.

ཨ་མ་བན་ 'am-ban a Chinese resident, Chinese superior civil officer, in the chief cities and provincial towns of the tributary countries of China.

ཨར་ཀ་ 'ár-ka, 'ár-ga, 'ár-ka, 'ér-ka 1. Cs. marble. — 2. plaster-floor made of pulverized marble and oil, also *'a-žál.*

ཨར་གོན་ 'ar-gon an offspring of parents not having the same rank, nor the same religion, and not belonging to the same nation *Ld.*

ཨ་རྒྱ་ 'a-rgam *Sch.*: 'the offering of sacrifices'; *Will.*: འཇམ་ respectful offering to a god or Brāhman.

ཨར་ཀ་ 'ar-dza-ka *Ssk.*, *Sch.*: cotton, 'ár-dza-kai dóg-pa *Glr.* cotton-capsule. (This signification is not to be found in our *Ssk.*-dictionaries.)

ཨར་ལ་གདང་བ་ 'ár-la ytúd-pa *Sch.*: 'to be reduced to extremities, to extreme misery' (?).

ཨལ་གཟིག་ 'al-yèig *Sch.*: 'the one half of a pair, e.g. one eye', = ya-yèig.

ཨལ་ད་ *'ál-ta* (for da-lta) *Bal.* 1. now, at present. — 2. to-day.

ཨལ་རིང་ 'al-tin, *al-tin-la kur-čè* *W.* to carry something bulky tied up in the girdle.

ཨལ་རྟི, ཨལ་ཙེ 'al-tó, 'al-tsé earthen kitchen-pot *Ld.*

ཨལ་ལ་ 'al-la v. 'a-la-la.

ཨསྒྲ་གཤམ་ 'asma-gar-bha, *Tar.*: nór-bu asma-gar-bha *Schf.*: emerald.

ཨི 'i 1. beer, = čai, *C.* — 2. vulgar pronunciation of dbyi, *yè*, the lynx. — 3. num.: 60.

ཨི་ཁྱུག་ 'i-kug, 'ig, *W.* hiccough, sob, *'i-kug yón-narag* I have got the hiccough, *'i-kug gyab dug* he hiccoughs.

ཨིན་གོཔ་ 'indra-go-pa, རྡུ་གོཔ་, cochineal; yet among the substances devoted to a costly Chodten it is mentioned as one of the five divine jewels *Glr.* 7.

ཨིན་རིལ་ 'indra-ni-la sapphire (*Sch.*: emerald?).

ཨ་ 'u num.: 90.

ཨ་ ཅུག་ 'u-čug, with *čó-čè* *W.* to persuade, e.g. to buy something.

ཨ་དུམ་བ་ར་ 'u-dum-ba-ra (*Ssk.* *Ficus glomerata*) in Tibetan literature a fabulous lotos of immense size.

ཨ་མ་ 'u-ma *Ssk.*, prob. also spelled dbü-ma, n. of the wife of Siwa (*Durga*, *Kāli* etc.).

ཨ་ཚུགས་ 'u-tsúgs *Sch.* = 'u-túg.

ཨ་རྒྱུན་ 'u-rgyán 1. also 'odiyana *Cs.*, (not mentioned in *Ssk.* dictionaries), often

written in the abbreviated form ཨྱན་, a fabulous country in the north-west of India (though *Cs.* supposes it to be *Ujain*), frequently represented as a kind of paradise. — 2. now a noun personal of frq. occurrence; 'u-rgyan-padma v. padma-byun-ynás.

ཨག་ཚེས་ 'ug-čós n. of a remedy *Med.*

ཨུང་གུ་ 'ün-gu oil-lamp *C.*

ཨུད་པ་ལ་, ཨུད་པ་ལ་ 'ut-pa-la, 'ud-pa-la a blue lotos which is also used for medicinal purposes. In *Lk.* this name seems to be transferred to *Polemonium caeruleum*.

ཨུན་ཐུག་ 'un-túg v. 'u-túg.

ཨུམ་ 'um a kiss, *'um jór-wa or gyág-pa* to kiss *C.*

ཨུར་རྒྱ་ 'ur-rgyá a warm meal-porridge; fermenting dough *C.*

ཨུར་རྟོ་ 'ur-rdó v. ur-rdó.

ཨུར་བ་ 'úr-ba v. dbúr-ba.

ཨུལ་འཕྲག་ 'ul-tág col. for pyul-tág.

ཨ་ 'e 1. in *C.* and later literature, an interrogative, pronounced short, accented, and usually put immediately before the vb. or the pron. which stands in the place of the vb.: *dé-mo é yó*? do you feel well? are you well? are you getting on well? kyed dan 'e p'rad mi šes I do not know whether I shall see you again *Mil.*; 'e nus mi nus whether we shall be able or not *Mil.*; rarely for even if, though, although, 'e sus kyan mi túb-na though nobody is really able to do it. — 2. num.: 120.

མི་ན་ཡ་ 'e-nya-ya, 'e-na-ya, *Ssk.* ་ཡ, a fabulous black antelope with short legs and black eyes.

མི་མ་ 'é-ma, 'e-ma-ló, 'e-ma-ló interj. expressing joy, surprise, astonishment, hey! hey day! indeed! you don't say so! in asking, beseeching, requesting a person's attention: please, pray, I say; or expressive of lamentation, compassion: alas! oh! would to God! O dear! e.g.: 'é-ma séms-can snyin-re-rjé alas, the poor people! *Glr.*

མི་འུ་ 'e-wam, *Ssk.* ་འུམ, yes, certainly, to be sure *Wdk.* and elsewh.

མི་ར་ཀ་ 'e-ra-ka *Cs.*: 'n. of a country, Irak? Chaldaea? (In *Ssk.* it denotes a sort of grass, or a woollen carpet.)

མི་ལ་ 'e-la, *Ssk.* ་ལ་ལ, 'é-la jírā-mo *Wdi.* small cardamoms, seed of *Eleteria Cardamomum.*

མི་ན་ཅམ་ 'én-tsam a little, some, a small bit, Ü and B.

མི་ན་རེ་ 'en-ré quick, fast, speedy *Sch.*

མི་ན་འདྲ་ 'en-dār v. 'an-dar.

མི་མ་ཅི་ 'ém-či, 'ám-či (Turkish word) physician *W.*

མི་ར་ཀ་ 'ér-ka *C. v.* 'ár-ka.

ཨྀྐ 'o 1. for ་ཨྀྐ a kiss, *Pth.* — 2. num.: 150.

ཨྀྐ་དཀར་ 'o-dkār *W.* = *lkog-dkór*, v. *lkóg-ma.*

ཨྀྐ་འི་ཡན་ 'o-ñi-yán v. 'u-rgyán.

ཨྀྐ་ 'óndra, ་ཨྀྐ Odra, the northern part of Orissa, *Wdk.*

ཨྀྐ་མོ་སུ་ 'ó-mo-su (Mongol word) stocking *C.*

ཨྀྐ་ལྷོ་ 'o-lón, 'o-dón, col. *'ó-šo* *Cs.*, wind-pipe; *'o-lé* *W.* throat; *'o-lé dām-te ši son* he is suffocated.

ཨྀྐ་ལ་ 'ó-lo (Mongol word?) *Sch.*: the place where two rivers flow together, the confluence of two rivers.

ཨྀྐ་རྒྱ་ 'o-rgyán = 'u-rgyán *Pth.*

ཨྀྐ ḥm, *Ssk.* ་ཨྀྐ, mystical interjection, in later Hindooism the symbol of the Hindoo triad, in as much as it consists of the three

sounds, a (Vishnu), u (Shiva), and m (Brahma). This interjection frequently occurs in the prayers of the northern Buddhists of Tibet, and especially in the famous 'six-syllable prayer', ་ཨྀྐ་མི་པད་མུ་, ḥm ma-

ñi pad-me hūm, the literal version of which is: 'O thou jewel in the lotus, hūm!' The person addressed in these words is not Buddha, but *Spyan-ras-nyig* (v. *spyān*); by some he is thought to be the author of them. Concerning the import of this short apostrophe the best information is to be found *Köpp.* II, 59—61. — The Tibetans themselves are ignorant of the proper sense of these six syllables, if sense at all there be in them, and it is not unlikely that some shrewd priest invented this form of prayer, in order to furnish the common people with a formula or symbol, easily to be retained by the memory, and the frequent recital of which might satisfy their religious wants. And though there may be no obvious meaning in such exclamations or prayers, yet their efficacy is sure to be firmly believed in by a people, whose practical religion chiefly consists in the performance of certain rites and ceremonies, in a devout veneration of their Lamas, combined with frequent oblations to them, in abstaining from gross sins (regarding even the killing of live animals as such), and in the Pradakshina (v. *skor-ba* 2). — The numerous attempts that have been made to explain the Ommanipadmehūm satisfactorily, and to discover a deeper sense or even a hidden wisdom in it, have proved more or less unsuccessful. The most simple and popular, but also the flattest of these explanations is derived from the purely extrinsic circumstance, that the Sanskrit words of the prayer consist of six syllables, and accordingly it is suggested, that each of these syllables, when pronounced by a pious Buddhist, conveys a blessing upon one of the 'six classes of beings'. — The conjecture with which *Köpp.* closes his disquisition, is certainly

ཨ་ཨ་ཨ་ཨ་ 'ö-'a-hūm
ཨ་

ཨ་ཨ་ཨ་ཨ་ 'os-čos

nothing but a smart thought of that learned author.

ཨ་ཨ་ཨ་ཨ་ 'ö-'a-hūm, another mystical formula, used e. g. for transforming the *mi-γtsān-ba bēu* into *bdud-rtsi*, v. the explanation given under *nan-mčöd*.

ཨ་ཨ་ཨ་ཨ་ 'ö-tsugs Sch.: propping one's chin on both fists, 'ö-tsugs *mdzad Mil.*

ཨ་ཨ་ཨ་ཨ་ 'og-rgyā beard; 'og-tsūm = 'ag-tsóm.

ཨ་ཨ་ཨ་ཨ་ 'óg-ma throat, neck, = *lkóg-ma*; 'og-žó a beautiful white neck, a 'milk-neck' *Glr.*; 'og-skó prob. = 'os-sko *Med.*

ཨ་ཨ་ཨ་ཨ་ 'on-gu a lamp, 'on-rás the wick of a lamp C.

ཨ་ཨ་ཨ་ཨ་ 'on-lé W. resp. for 'a, at your service! at your commands!

ཨ་ཨ་ཨ་ཨ་ 'on-log ptarmigan Sch.

ཨ་ཨ་ཨ་ཨ་ 'om-móg throat and chest Sch.

ཨ་ཨ་ཨ་ཨ་ 'ol-ma C. throat, windpipe, = 'ol-ldon; *'ól-ma dām-te sé'-pa* to strangle, throttle; 'ol-rko, 'ol-goñ, 'ol-kroñ id., or acc. to others = 'ol-mdud the forepart of the larynx.

ཨ་ཨ་ཨ་ཨ་ 'os-sko, also *'ō-ku* C. the chin, resp. žal-ko.

ཨ་ཨ་ཨ་ཨ་ 'os-čos Ts. *ḡ-čḡ* *Pedicularis Hookeriana*.

ENGLISH-TIBETAN VOCABULARY.

THE HISTORY OF THE UNITED STATES

English-Tibetan Vocabulary.

The figures, here and there attached to Tibetan words, refer to the page where the respective article is to be found. — The accent is marked only when, exceptionally, it rests on the last syllable of a word.

A

- A, An, article *čig* 140.
 Abandon *skyur-ba*; *spon-ba*; *bor-ba*.
 Abate *ži-ba*.
 Abbot *mkan-po*.
 Abdomen *čal*, esp. *sku-čäl*.
 Ability *nus-pa*; *rtsal*.
 Ablative case *byuñ-kwis*.
 Able *mkaś-pa*; to be — *kyud-pa*; *lčogs-pa*; *nyan-pa*; *tub-pa*; *nus-pa*; *pod-pa*; *tsugs-pa*; *šes-pa*.
 Ablution *Krus*.
 Abode *mčis-brāñ*; *dug-ynas*; *dug-sa*; *ynas* (-*tsañ*); *γzi-ma*.
 Abolish *jig-pa*; *snub-pa*.
 Abortion *skyur-ma*; *mñal rluḡs-pa*.
 Abounding *rgyas-pa* 109, *mod-po*, *dzom-po*.
 About *tsam-na*, *tsa-na*; round — v. *γiyogs* 352; to be — *ča-ba* 152; *čas-pa*.
 Above adv. *steñ-na*; *bla*; *yan*, *yan-la* 506; prep. *ka-na*, *ka-ru*, *ka-la*, *kar* 34; *goñ-du*; *ltag-nas*, *ltag*; *tog-tu*.
 Abridge *sdud-pa*.
 Abridgment *zin-bris*.
 Abroad v. *byes*; to go — *byes-su* *gro-ba*.
 Abscess *ču-bür*; *γol*.
 Absolutely *čis-kyañ*; *ga-na-méd*.
 Abstinence *dge-ba*; *tsod-šes-pa* 452.
 Abundant *Kriḡs*.
 Abuse s. (reviling words) *skur-pa* 23; vb. a. (to revile) *skur* *debs-pa* (*byed-pa*; *smra-ba*); *dma bab-pa*; *smad-pa*.
 Abyss *btson-doñ*; *γyañ-sa*.
 Academy *γtsug-lag-kāñ*.
 Accept *bžed-pa*, *bžes-pa*; *len-pa*.
 Acceptable, to be — *lad-pa*.
 Access *gro-sa*; v. also *γtoñ-ba* 208 and *mjal-ba* 173.
 Accident *rkyen*; unfortunate — *gal-rkyén*; fatal — *bar-čäd*; *byur*, *byus*.
 Accompany *skyel-ba*; *zla-bo byed-pa*.
 Accomplish v. *grub-pa*; *čom-pa*; *spyod-pa*; *rtsom-pa*.
 Accomplished *pul-tu byuñ-ba* 344.
 Accomplishment *rtsal*; *yon-tan* 516.
 Accord, Accordance *čam-pa*.
 According to **nañ-tar** W. C.; *dañ sbyar-nas*; *bžin-du*.
 Account s. *rtsis*, *lo-rgyüs* 113; *γnas-tsul*; on — of v. *rkyen*; *čed-du*; *γyir*; *slud-du*.
 Account vb. a. *rtsis byed-pa* (*debs-pa*, *gyab-pa*).
 Accountant *rtsis-pa*.
 Accumulate *spuñ-ba*.
 Accurate *žib-pa*.
 Accusation, false — *snyad*.
 Accuse *gel-ba*; *rgol-ba*.
 Accustomed *goms-pa*; *driś-pa*; to be — *driś-pa*.
 Ache vb. n. *na-ba*.
 Acid, Acidity *skyur-ba*.
 Acknowledge *kaś len-pa*; frq. only *smra-ba*, *zer-ba* etc.
 Aconite *boñ-na*.
 Acquaintance (friend) *ño-šés*.
 Acquainted, to be — *bšes-pa*.
 Acquiesce *ko-taḡ γèod-pa*; *mi rgol-ba*; *dañ-du len-pa*.
 Acquitted, to be — *rgyal-ba*.
 Across *γred*, *γpred*.
 Act vb. *byed-pa*; *spyod-pa*; *bgyid-pa*; to -- the part of *byed-pa*.
 Action *spyod-pa*; *bya-ba*; *las*; former actions *ñion-lās*.
 Action (law-suit) *Krimś*, *šags* W. 51.
 Activity *spyod-pa*.

- Actual *nes-pa-čan*; *no-rtóg*; *yán-dag-pa*.
 Actually *yži-nas*.
 Acute *rno-ba*.
 Adage *ka-dpe*.
 Add *snon-pa*; *sre-ba*; *rjes-su jug-pa*; v. *god-pa*.
 Addict, to — one's self *sten-pa*.
 Adduce v. *mtson-pa* and *dpe*.
 Adequate *grig-pa*; *mtun-pa*.
 Adhere *byor-ba*, *byar-ba*; *ynas-pa*.
 Adherent *pyogs-pa*; *dzin-pa*.
 Adieu v. *pyi-pyag* 347.
 Adibuddha *kun-yži* 4.
 Adjust *sbyor-ba*; *sgrig-pa*; *god-pa*.
 Admit *pton-ba*; *kas len-pa*.
 Admonish *skul-ba*.
 Admonition *bskul-ba*, *bskul-ma*; *bslab-bya*.
 Adolescent s. *Kyeu*.
 Adore *mos-pa*.
 Adorn v. *god-pa*; *sgron-pa*; *brgyan-pa*; *spra-ba*.
 Adult s. *če-mi*, *nar son-pa* 298.
 Adulterate *slad-pa*.
 Adulterer *šar-po*, adulteress *šar-mo*.
 Adultery, to commit — v. *jug-pa* 177, *byi byed-pa*; *pyem byed-pa*.
 Advantage *don*; *bogs*; *k'yer-so*; *rgyal-ka*, *ka-rgyál*.
 Adversary *pa-rol-po*.
 Advice *bka-ydams*; *ka-bsgos*; *ka-ta*, *ka-ydams*; *gros*; *ydams-pa*; *dun-ma*; *man-nág*; to ask — *bgro-ba*.
 Advise *ydams-pa*, *dom-pa*.
 Adviser *bka-ydams-pa*.
 Affair *don*.
 Affect *bčos-pa* 147.
 Affection *čags-pa*; *byams-pa*, *byams-sems*; *brtse-ba*.
 Affectionate *brtse-ba-čan*.
 Affix *sbyor-ba*.
 Affliction *sdug-pa*; *mya-nán*; *tser-ka* W.
 Afore-said *šna-ma*.
 Afraid, to be — *skrág-pa*, *dñan-ba*; *jigs-pa*; *bag tsa-ba*; *bred-pa*.
 After adv. *rgyab-tu*; *pyi* 349; *og*; *slad-na*.
 After prep. *rjes*, *og*; *slad*; *rtin*; *mtar*; *nas*.
 After-birth *ša-ma*.
 Afterwards *rjes-la*, *rjes-su*; *rtin-du*; *denas*; *pyin-čád*; *pyis*; *pyi-bžin*; *slad-nas*; *slar*.
 Again *čed-du*; *pyir*; *slar*; *yañ*; — and — *yañ-nas yañ-du*.
 Age *na-tšód*, *na-so*; *dus*.
 Aged *rgad-pa*; to be — *rga-ba*.
 Agent *byed(-pa)-po*, *byed-mkan*; *tsab-po*, resp. *sku-tsab*.
 Aggressor *šna-rgol*.
 Agility *byag-pa*.
 Agio *non-ka*; *par*; *dza*.
 Agitate *dkrug-pa*; *skyod-pa*; *skyom-pa*; *sgul-ba*; to be agitated *gul-ba*; *krug-pa*.
 Agitation *krag-krugs*.
 Ago *snun-la*; long — *šna-mo-nas*.
 Agony *yšin-šras*; *kon-krugs*; *sems kon-du tsud-pa*.
 Agree *grig-pa*; *čam-pa*; *stun-pa*; *mtun-pa*.
 Agreeable *dga-ba*; *yid-du on-ba*.
 Agreement *ka-čád*, resp. *zal-čád*; *gan-rgyá*; *čad*, *čad-so*; *čam-pa*; *bzan*.
 Agriculture *so-nám(s)*.
 Agree *tsad-pai nád*; *tsan-zug* W.
 Aim s. *gro-sa* 102; *ben*.
 Aim vb. *zir-ba*; v. *ytod-pa* no. 3.
 Air (atmospheric air) *ná-ra*; *nád*; *rlui*; cold — *nád*.
 Air (tune) *mgur*, *glu*, *dbyais*.
 Air (mien) *no*, *ydon*.
 Alabaster *ka-ma-ru*; *tod-le-kór*.
 Alas *kje-ma*.
 Alienism *gron*.
 Alight *bab-pa*, resp. *yšol-ba*.
 Alive *yson-po*.
 All *kun*; v. *gan*; *tams-čád*; *mtá-dag*, *tsad*; *yois*; — right! *tsañ-grig*; — seeing *kun-yžis*; — uniting *kun-dus*; not at — *tsam yañ mi (ma)*; *ye mi (ma)*.
 Allegory *dra-dpe*.
 Allow *ynan-ba*; to be — *ed čog-pa*, *run-ba*.
 Almanac *lo-tó*.
 Almighty *kun-dbañ*.
 Almond *ba-dám*.
 Alms *ldom-bu*; *slon-mo*; *bsod-snyoms*.
 Alone *yèig*, *yèig-yèig*, *yèig-pu*, *yèig-po*.
 Along with *žor-la*.
 Alphabet *ka-jreñ*, *ka-ká*; *kā-li* 2.
 Alpine pastures *neu-yšin*; *ne-tañ* C.
 Also *yañ* 505.
 Altar *mčod-stégs*, *mčod-k'ri*.
 Alter *sgyur-ba*; *spo-ba*.
 Alteration *gyur-ba*.
 Although *yañ* 505.
 Altogether *kun*, *yois-su*.
 Alum *ka-ru-tsa*; *lce-myañ-tśá*.
 Always *rgyun-du*; *rtag-tu*; *nam-yañ*.
 Amalgam *gyim-bág*.
 Ambassador *pó-nya*.
 Amber *spos-šél*.
 Ambitious *grags-pa-la čags-pa*; *mton-dod-čan*.
 Ambush v. (*lkog*)-*jab*.
 Amendment *žu-dág*, *žus-dág*.
 Among *nañ*, *nañ-na* 301; *las* 546.
 Amusement *pyen-rtśéd*.
 Analogy v. *dpe*.
 Anasarca *pags-ču*.
 Anatomy *lus-kyi ynas-lugs*.
 Ancestor *pa-mes*, *mes-po*; *brgyud*.

- Ancient *sña-ba*; — *ly sña-sor*; *sñon-dūs*.
 And *dañ* 248; v. also *ñiñ* 140.
 Angel *pio-nya* 345.
 Anger *kro-ba*; *Koñ-kro*; *Kon-pa*; *sro*, resp. *fugs-sro* W.; *že-sdañ*.
 Angle *grwa* 75; *gru*.
 Angry *kro-ba*, *kro-bo*, *kro-mo*; to be — *kro-ba*; *sdañ-ba*.
 Angular *zul-ma*.
 Animal s. *dud-gro*; *srog-čags*.
 Animated being *srog-čags*; *sems-čan*.
 Animosity *kañ*.
 Annals *lo-rgyūs*; — of the kings *rgyal-rábs*.
 Annihilate *med-par byed-pa*; to be annihilated *med-par gyur-ba*.
 Annotation *mčan-bu*.
 Announce *lon sgyur-ba*; *sbrón-pa*; *prñ smra-ba*; *šes-par byed-pa*.
 Annoy *kañ-ba*; *sñog-pa*; *sun jug-pa*.
 Annually *lo-ltar*, *lo dañ lo*.
 Annuity *skud-pa*; *bgo-ba*; *byug-pa*.
 Another *bdag-méd*; *γžan-ma*.
 Answer vb. *lan debs-pa*.
 Ant *gre-mog-bu*; *grog-ma*.
 Antagonist *fab-ya*; *pa-rol-pa* (or *po*).
 Antelope *dgo-ba*; the Tibetan — *γtsod, btsod, γtso*.
 Antidote *nyen-po*.
 Antipathy *žen-lög*.
 Antiquity *sña-dūs*, *sña-ba*; *sñon-tsé*, *si-on-dūs*, *sñon-rabs*.
 Anus *rkub*; *γžañ*, *γžañ-ka*; *bšañ-lám*.
 Anxiety **kog-čug**; col. *nyams-ña*.
 Anxious (*sems*) *koñ-du čud-pa*; v. also *bag-tsa*.
 Any v. *gañ* 65; — one *gañ žig*; — thing *či žig*, *či-yañ*; — whatever *čan*.
 Apathy *btai-snyoms*; *byar-méd*.
 Aperture *sgo*; *bu-ga*.
 Apostle *mi-sná*.
 Apothecary's shop *sman-kañ*.
 Apparition *snañ-ba*; *žal-γžigs*.
 Appear *čar-ba*; *ston-pa*; *snañ-ba*; *byuñ-ba*; *yod-par gyur-ba*.
 Appearance *kjer-so*; *ča-byád*, *ča-lugs*; *čas*; *snañ-tšül*.
 Appease *ži-bar byed-pa*.
 Appendix *ka-skoñ*.
 Appertain *γtogs-pa*.
 Appetite *kam*; *dañ-ga*.
 Apple *ku-šu*; *šli*; — of the eye *spyan-bras*.
 Application *bad-pa*; *brtson-grus*.
 Apply *bkan-pa*; to — one's self *brtson-pa*.
 Appoint *skul-ba*; *sko-ba*; *gel-ba*; *čol-ba*; *jug-pa*.
 Apprehend *γčags-pa*; *dogs-pa*.
 Apprentice *mčan-bu*.
 Approach vb. *kad-pa*; *nye-ba*; *bsnyen-pa*.
 Approach s. *gro-sa*.
 Approve *bžed-pa*.
 Appurtenance *rgyu-ču*; — s. *skor*.
 Apricot *kam-bu*; *ču-li*, *čo-li*; dried — *ču-li C.*, *pa-tiñ W.*; *mña-ris kam-bu C.*
 Apron *dun-kiebs*, *pañ-kiebs*.
 Aqueduct *γur-ba*.
 Arch *γžu*, *γžu-mo*.
 Archer *poñ-mkan*; — y. *poñ*.
 Architect *rtsig-dpón*.
 Archives *γig-tšán*.
 Area v. *dkyil-kor*; *kjon*, *rgya-kjón*; *ču-žén*.
 Argali *nyñan*.
 Argue *bgro-ba*, *rtsod-pa*.
 Argument *mñon-rtágs*; *rtags*.
 Arise *skye-ba*; *kör-ba*; *kruñ-ba*; *čags-pa*; *ldañ-ba*.
 Arm *lag(-pa)*, resp. *γñag*.
 Armful *lag-kód*; v. also *pañ*.
 Armour *go-křáb*; *go-ča*.
 Armpit *mčan-kun*.
 Arms *mtson*, *mtson-ču*, *fab-grabs*.
 Army *dpuiñ*; *dmag*; *dmag-dpuiñ*.
 Aroma *ñad*.
 Aromatic *ñad-čan*.
 Arrange *sgrig-pa*; *jug-pa*; *γtan-la bebs-pa* 205.
 Arrangement *grabs*; *rgyu*; *γnas-lugs*.
 Arrive *sleb-pa*; *byon-pa*; *byor-ba*.
 Arrogance *ña-rgyal*; *po-so*.
 Arrow *nda*.
 Arsenal *go-káñ*.
 Arsenic *ba-bla*.
 Art *sgyu-rtšál*; *bzo*.
 Artery *rtša-dkár*; *rtuñ-rtša*.
 Artifice *sgyu*.
 Artificial *bčos-pa*.
 Artist *bzo-pa*.
 As (like) *ltar*; *bžin-du*; (when) v. *čič* 140; *na* 299; *pas* 323; as — as *tsam* 430; — far — *tsam-du*, *bar-du*, *fug*, *tsug-pa*; — much — *ga-tsám*; — soon — *ma-kád*, *ma-ťag-tu*.
 Ascend *dzeg-pa*.
 Ascend node *sgra-γčán*.
 Ascetic s. *sgom-po*, *sgom-mkan*; *sdom-sruñ*.
 Ashamed, to feel — *skyeñ-ba*; *křel-ba*; *dzem-pa*.
 Ash-coloured *gro-mo*.
 Ashes *gog-tál*; *tal-ba*.
 Aside *zur-du*; *logs-su*, *logs-la*.
 Ask *dri-ba*, *γsol-ba*, *žu-ba*; *γšer-ba*; *sloñ-ba*; 'if one asks so' v. *če-na* 142.
 Asleep, to fall — *nyñid-du gro-ba*.
 Aspire *snyeg-pa*.
 Ass *boñ-bu*, *boñ-bo*; wild — *rkyañ*.
 Assailant *sña-rgol*.
 Assassinate v. *jab-pa* 174.
 Assemblage *křod-pa*; *tsogs*.
 Assemble vb. n. *du-ba*; *tsogs-pa*; *lhags-pa*; vb. a. *sdud-pa*; *sog-pa*.
 Assert *dam ča-ba*; *bžed-pa*.
 Assiduous *brtson-pa-čan*.

Assist *zla-bo* or *grog*s *byed-pa*.
 Assistance *skyabs*; *skyobs*; *ra-mda*.
 Assistant *grog*s; *ya-do W.*; *ra-mda-pa*.
 Associate s. *grog*s; *zla-bo*; *ya-do W.*; *rog*s.
 Associate vb. *tsogs-pa*; to be — d *grog*s-
pa.
 Assume *čan-ba*.
 Assurance *yden*; *blo-ýtád*, *blo-ydén*.
 Asterism *skar-ma*.
 Asthma *dbugs rdzan-ba*.
 Astonished, to be — *ha-las-pa*.
 Astonishment *no-mtsár*; *ya-mtsan*.
 Astray, to go — *khyar-ba*; v. also sub
yan-pa 506.
 Astride, to put — *skyon-pa*.
 Astringent *bska-ba*.
 Astrology *skar-dpyád*, *skar-rtsis*.
 Astronomy *skar-rtsis* 439.
 Asunder *so-sor* 578; to tear — *dral-ba*.
 At *kar*; *mdun-du*; *na* 298; *rtsar* 437.
 Athlete *gyad*.
 Atmosphere *rlun-gyi dkyil-kor* 11.
 Atom *rdul*.
 Atonement *sdig-bśags*.
 Attach *dogs-pa*; *sdom-pa*, *rtod-pa*.
 Attached *zug-pa* C. 466; to be — *čags-pa*;
žen-pa.
 Attachment *kri-ba*; *čags-pa*; *žen-dzin*.
 Attack *rub-pa*.
 Attain *sgrub-pa*; *tob-pa*; *rnayed-pa*; v. also
pyin-pa.
 Attend vb. n. *skyon-ba*; vb. a. *zla-bo byed-*
pa; *nya-ra byed-pa*.
 Attendant *kör*, *kör-mkan*; *kör-xyog*,
xyog-kör.

Attention *nyer-ka*; *zon*.
 Attentive *yañ-po*.
 Attitude *stans*; *spyod-lam*; *nam-gyur*,
tsul, *sdod-tsul*.
 Attribute s. *brjod-pa* gramm.; *rtags*; *mtsan*,
mtsan-nyid.
 Auction *ni-lam*.
 Auditory (in a monastery) *kun-dga-ra-*
ba 4.
 Augment vb. n. *rgyas-pa*; *pel-ba*; vb. a.
spel-ba.
 Aunt *ne-ne-mo*; *'a-ne*; *sru*.
 Auspice *ča*; *rtén-brél*.
 Authentic *nes-pa*.
 Author *byed-mkan*; *žal-ydams bris-mkan*
 473.
 Authority *čab*; *mtu*.
 Authorize *dbañ skur-ba*.
 Autumn *ston*, *ston-ka*.
 Avalanche *ka-rüd*.
 Avarice *ser-sna*; *ham-pa*.
 Aversion *skyo-šas*; *krel*; to feel an — *skyo-*
ba.
 Avert *zlog-pa*; *ycod-pa*.
 Avoid *ycod-pa*; *spoñ-ba*; *dzem-pa*.
 Await *sgug-pa*.
 Away *par* 341; *yas* 508.
 Awkward *rtsal-méd*; *mi šes-pa*.
 Awn *gra-ma*.
 Awry *kjom-kjom*; *ča-čüs*; *yo-ba*.
 Axe *sta-ré*; *ste-po*.
 Axiom *yži-ma*.
 Axle-tree *srog-šin*.
 Ay *o-ná*.

B

Babbling s. *čol-čün*.
 Baby *iru-gu čün-nu*.
 Back s. *rgyab*; *ltag-pa*; the small of the —
sgal-pa.
 Back adv. *rgyab-tu*; *pyir*.
 Background *mtül*.
 Bacon *sbo-tsil*.
 Bad *nan-pa*; *tu-ba*; *gyi-na*; *btsog-po W.*
 Badger *grum-pa*.
 Bag *sgyü*, *sgyig-gu*; *sgye-mo*; *pad*; leather
 — *rkyal-pa*; small — *rkyal-bu*.
 Bail (person) *dge-rgán*; *lag-mi*.
 Bakehouse *bkad-sa*.
 Baker *pyos-mkan*.
 Balance (pair of scales) *tu-lā*; *bat-ti*; *srañ*.
 Balcony *rab-ysál*.
 Bald *ter*.
 Ball *go-la*; *bo-lo*; musket *rdeu C.*, *rin-di*
W.; cannon — *tu-lüm*.
 Ballista *sgyogs*.

Balustrade *lag-yžüis*.
 Banana *skyes-sdon*.
 Band (gang) *kýu*, *kýu-bo*.
 Bandage *ras-tág*; *leb-ma*, *leb-fúgs*.
 Bandleer *ga-ša*.
 Bandy-legged *rkañ-kýóg*.
 Banish *spyug-pa*.
 Bank (shore) *kris*; *gram*; *nog*s; *dño*; —
 of a river *ču-ka*, *ču-gram*, *ču-mtu*.
 Banker *bun-bdág*.
 Banquet s. *mgon*.
 Baptism *kris* 51.
 Baptize *kris ysol-ba*.
 Barbarian *kla-klo*.
 Barbarous *kob*.
 Barber *brég-mkan*.
 Barberry *skyer-pa W.*
 Bare *rjen-pa*; — footed *rkañ-rjen*.
 Bark s. *pags-pa*; *šun-pa*; — of a species of
 willow *sgro-ba*; — of the birch-tree *gro-ga*.

- Bark vb. n. *zug-pa*.
 Barley *nas*; *so-ba*; boiled — *glum*; — corn *nas*.
 Barm *řabs*; *sbañ-ču*.
 Barter vb. *řje-ba*; *sdeb-pa*.
 Base s. *řži*; *rmañ*.
 Bashful *ño-bab-pa*; *dzem-bag-čan*.
 Bashfulness *krel*.
 Basin *ka-to-ra*; *zi-liñ-pan-tse*.
 Basis *gram-řži*; *ma-řži*.
 Basket *pe-ra*; *tse-po*; *řzed-ma*; a small — of reed *bag-tse*.
 Bat (animal) *řa-wañ*.
 Bath *křus*.
 Bathe *křu-ba*; *křud-pa*.
 Battle *řyul*; *řab-mo*.
 Bawling adj. *ču-čo-čan*.
 Bay (gulf) *křug*; *ču-křug*; *mtso-lág*.
 Bay-coloured *smug-po*.
 Bayonet *san-gin W*.
 Bazar *křom*.
 Be *řin-pa*, resp. *lags-pa*; *yod-pa*; *řlug-pa*; *mčis-pa*; *mñā-ba*; *řnas-pa*; there is, there are *řug*; *mčis*.
 Beadle (in a monastery) *dge-bskós*; *dje-řyóg*.
 Beam (timber) *řduñ-ma*; — of light *řzer*; *řod-řzer*.
 Bear vb. a. (to bring forth) *btsa-ba*; *skyed-pa*; (to carry) *křur-ba*; *křyer-ba*; *tęg-pa*; *řogs-pa*; (to suffer) *řzod-pa*; *řub-pa*.
 Bear s. brown — *dom*; yellow — *dred* 264; the Great Bear *smñ-bdñn*.
 Beard *řgya-bo*; *sma-ra*; *'ag-tśóm*; — of corn *gra-ma*.
 Beast *dud-gro*; — of burden *kal-ma*; — of prey *řčan-zán*.
 Beat *řgyab-pa*; *řduñ-ba*; *rdegs-pa*; *řam-par byed-pa*; to — the drum *skrog-pa*; to — the gong, the cymbal v. *křol-ba*; to be beaten *řam-pa*.
 Beautiful *mđzes-pa*; *bzañ-ba*; *legs-pa*; *řlug-pa*; *dya-ba*; *bde-ba*; — appearance or colour *bkrag*; *mđañs*; — form *rnam-gyur*.
 Because v. *kři* 6; *pas* 323.
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 Become *skye-ba*; *gyur-ba*; *ču-ba W*.
 Becoming (comely), to be — *řos-pa*.
 Bed *mčis-mál*; *nyal-kři*.
 Bed (garden) *řsas-kañ*.
 Bedding *mal-gós*, *mal-čá*; *řzim-čá*.
 Bedfellow *mal-grogs*, resp. *řzim-grogs*.
 Bedstead *mal-kři*; *mčis-mál*.
 Bee *buñ-ba*; *sbrañ-ma*.
 Beer *čan*; — carousal *čan-sa*; — house *čan-kañ*.
 Beetle *řbur-pa*.
 Befool *mgo skor-ba*.
 Before adv. *sña-ma*, *sña-gón* 135; *sñan*, *sñar*, *sñun* 136; *sñon*, *sñon-du* 137; prep. *druñ-du* 263; *mđun-du* 273.
 Beforehand v. *sña*; *sñan*, *sñar*; to be — *sña-ba*.
 Beg *žu-ba*; *řsol-ba*.
 Begot *bśo-ba*; *skjed-pa*.
 Beggar *sprañ-po*; *ldom-bu-ba*; — boy *sprañ-řrüg*.
 Begin vb. n. *čas-pa*; *řug-pa*; *mgo řdzug-pa*; to — to exist *skye-ba*; vb. a. *řtsom-pa*; *řdzugs-pa*.
 Beginner *las-dañ-po-pa*.
 Beginning s. *mgo*, *mgo-ma*; *řgo-ma*; *řgo-mo*; *sñon-ma*; *tog-ma*; — and end (head and tail) *mgo-mřug*.
 Begotten *čad-pa*; to be — *čags-pa*.
 Behalf v. *don* no. 3, 259.
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 Believe vb. n. *dad-pa* 249; vb. a. *řid* (*tugs* or *bden*) *čes-pa*.
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 Belly *řrod-pa*; *lto-ba*, *řsus-pa*.
 Belong *řtogs-pa*; *mñā-ba*; belonging together *te-mķan W*.
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 Bereave *řral-ba*; to be bereft *řral-ba*.
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- Bid *sgo-ba*; *jug-pa*; *dom-pa*.
 Bier *kyogs*; *dgu-kri*.
 Big *čen-po*; — with child *sems-čan dan ldan-pa*; — with young *sbrum-pa*.
 Bigness *kō-lág*.
 Bile *mkr̥is-pa*.
 Billet of wood *mgal-pa*; *šin-dum*.
 Billow *ču-ri*, *ču-rlabs*; *dba-klón*.
 Bind *čin-ba*; *dogs-pa*; *sdom-pa*; *kyig-pa*.
 Biped *rkañ-nyis-pa*.
 Birch-tree *stag-pa*.
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 Blister vb. *jibs-pa*; *jibs-smān jug-pa*.
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 Blooming *bkra-ba*.
 Blossom vb. *bar-ba*.
 Blot out *pyid-pa*; *sel-ba*.
 Blow vb. *bud-pa*.
 Blow s. *lčag*.
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 Bluff s. *gad-pa*.
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 Box s. (chest) *sgam*; *sgrom*; *gau*; *pa-ri*; — on the ear *gram-lčag*.
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- Brandish *dbyug-pa*.
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 Breakfast s. *gro*; *dro* C.; *tsal-ma* W.
 Breakfast vb. *tsal-ma za-ba*.
 Breast *nu-ma*; *brañ*, resp. *sku-brañ*.
 Breath *ñam-pa*; *dbugs*; *rlañs-pa*; to be out of — *ñiañ-ba*.
 Breathe *ñam-pa*.
 Breeze *rluñ*.
 Bribe s. *pag-sug*.
 Brick *pag*, *pag-bu*; so-*pag*.
 Bricklayer *rtsig-bzo-pa*.
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 Bridegroom *bag-po*, *mag-pa* col.
 Bridge *zam-pa*.
 Bridle s. *srañ*.
 Brier *tser-ma*.
 Bright *bkrag-čan*; *krol-król*; *γ'zi-brjid-čan*; *od-čan*; *γsal-ba*.
 Brightness *bkrag*; *ñiom-pa*; *mdañs*; *tser-ba*; *zil*; *γ'zi*; *γ'zi-brjid*; *od*.
 Brilliant *zil-čan*.
 Brim *gru*.
 Bring *skyel-ba*; *k'yer-ba*; *k'ygog-pa*; *k'yoñ-ba*; *k'yor-ba*; to — along with *k'rid-pa*; to — on *skyed-pa*; to — round *skul-ba*; to — together *sprod-pa*; to — up *γsos skyed-pa*.
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 Bristle s. *kab-spü*.
 Bristly *rtsub-po*.
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 Brother *spun*, resp. *mced*; father's — *kü-bo*; mother's — *žañ-po*, 'a-*žañ* W.; a sister's — *miñ-po*; elder — *jo-bo*, col. 'a-*jo*; resp. *γ'en*; younger — *nu-bo*; *γ'cuñ-po*; no W.; religious — *čos-spun*; brother — in law *skud-po*.
 Bruise vb. *grug-pa*.
 Brush s. *pir*; *zed*.
 Brute *byol-sön*.
 Bubble s. *ču-bür*; *lbu-ba*, *dbu-ba*.
 Bubbling *kol-pa*.
 Bucket *ču-bzom*.
 Buckle s. *čab-ma*.
 Buckler *pa-li*; *pub*.
 Buckwheat *bra-bo*.
 Bud s. *sbal-mig*; leaf — *k'yi-gu*.
 Bud vb. *skye-ba*.
 Buddha *sañs-rqyas*; *rgyal-ba*; *rgyal-ba goñ-ma*.
 Buddhist *nañ-pa*.
 Buffalo *ma-he*.
 Bug *ča-ré*; (*lha*) *dre-šig*.
 Build *rtsig-pa*; *čos-pa*; *god-pa*.
 Building s. *bkod-pa*.
 Bulk *bon*; *lhuñ*.
 Bull *glañ-tug*; *ba-glañ*.
 Bullet *go-la*; *tši-gu*; — mould *ka-lib*.
 Bullock *glañ*; *spo-to* C.
 Bun *lhas(-ma)*; *lhas-dóg*; *žim-zag* W.
 Bunch *čam-pód*; *čag-pa*; *čag-bu*, *čag-mo*; *čuñ-po*; *tsom-pa*; *γ'zab-ma*.
 Bundle *čuñ-po*; *pon-po*; *lag-kód*.
 Bung *ka-dig*.
 Burden s. *Kal*; *Kur*, *Kur-po*; *Kres-po*; *gañ(-po)*.
 Burn vb. a. *tsig-pa*; *sreg-pa*; vb. n. *obar-ba*.
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 Buy *nyo-ba*.
 Buzz vb. *k'rog-pa*.
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C

- Cabbage *kram*; Chinese white — *pe-tsé, pi-tsi*.
 Cairn *to-yór; dur-pün*.
 Calamity *bkra-mi-šis; rkyen; gal-rkyen*.
 Calamus *ču-tág*.
 Calculate *rtsi-ba; rtsis byed-pa; bgran-ba*.
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 Calf *be-to, be-do; beu; -- of the leg sgyid-pa; byin-pa*.
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 Calm vb. a. *ži-bar byed-pa*.
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 Canine tooth *mče-ba, mče-só*.
 Cannon *gyogs, sgyogs; dzam-bür; — ball tu-lüm*.
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 Capital adj. *kyad-par-čan*.
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 Cause vb. a. v. *gugs-pa; jug-pa; yton-ba; byed-pa*.
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 Cautious v. *ka-där; gya-ma-gyü; to be — *ka-dar čö-če*; gab-pa*.
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Certain *ñes-pa*; *gor-ma-čág*; *ño-rtóg*; *u* — one *ɣèig-čig*.
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 Chest (box) *gau*; *sgam*; *sgrom*; (thorax) *brañ*, resp. *sku-brañ*.
 Chew *ldad-pa*.
 Chicken *bya-prug*.
 Chief adj. *dpon*; *ytso*; — justice *krims-dpon*.
 Chief s. *go-pa*; *dpon-po*; *ytso-bo*; *kýu-mčóg*.
 Chiefly *ytso-bor*, *ytso-čér*.
 Child *pru-gu*; *byis-pa*; *bu*; v. *kýeu*.
 Children *bu-prug*; — of the same parents (brothers, sisters) *spun*.
 Chill s. *kýi-bün*.

Chin *ko-kó*; *ma-lé*.
 China *rgya-nág*; *rgya-yúl*; modern name: *ma-hā-či-na*, *ma-hā-čín*; — clay *kam-pa*; — ware *kar-yól*; *dkar-yól*; resp. *žal-kar C.*; *sol-kar W*.
 Chinese s. *rgya-nag-pa*, *rgya-bo*; fem. *rgya-nag-ma*, *rgya-mo*; *rgya-mi*; plur. *rgya-mams*.
 Chinese adj. *rgyai*, *rgya-nag-gi*, — language *rgya-skád*; — paper *rgya-šóg*.
 Chink *sgo-bár*.
 Chip *tsal-pa*; *šin-tsal*.
 Chirping s. *ča-čó*.
 Chisel vb. *bru-ba*.
 Chit-chat s. *ur*.
 Choice adj. *mčog-tu bkrab*; *kýad-par págs-pa*; *kýad-par-čan*.
 Choke *dbugs sub-pa*; **skye tsir tai-čè** W.; *ske bsdam-ste ɣsod-pa*; to be choked *rnañ-ba*; *ske bsdam-ste čí-ba*; *tsub-pa*.
 Cholera *koiñ-lóg W.*; *nya-lóg Sik*.
 Choose vb. a. *bkrab-pa*; *byed-pa*; *dzin-pa*; vb. n. (to like) *dgyes-pa*.
 Chop vb. *btsab-pa*; to — off *ɣčod-pa*.
 Chopping-block *šin-stan*.
 Chopsticks *tur-ma*.
 Chord *rggyud* 111.
 Christ *skyabs-mgón* 26; *ma-ši-ka* 410.
 Chronic adj. *yun rin-bai*; — disease *ɣčon-nád*.
 Chronicle *lo-rggyis*.
 Churn vb. *dkrog-pa*; *žo dkrog-pa*.
 Churn s. v. *gur-gúr* 70.
 Chutney (Indian condiment) *tsu-u* 449.
 Chyle *dwañs-ma* 249.
 Cimeter *gri-güg*.
 Cinamon *šin-tsa*.
 Cipher s. *mka*; *fig-le*.
 Circle s. *skor*, *kör*, *kör-lo*; *dkýil-kör*; *sgor-mo*, *sgor-fig*.
 Circular adj. *kýir-kýir*; *gor-mo*.
 Circumference *dkýil-kör*; *kör*; *kö-ra*; *kýon*; *mu-kýud*.
 Circumstance *rkyen*; *skabs*.
 Citadel *mkar*; *rdzon*.
 Citizen *kýim-bdag*; *yul-pa*; *yon-bdag*.
 Citron *gam-bu-ra W.*; *spyod-pad C*.
 City *gron-kýér*.
 Civilize *dul-ba*.
 Claim s. *tob-tsir*, *tob-sról*.
 Clairvoyance *mñon-šés* 133.
 Clammy *rtsi-čan*.
 Clamour s. *ku*, *ku-sgra*, *ku-čò*; *skad-lóg*; *ča-čó*.
 Clandestinely *šbas-te W.*; v. also *lkog-tu*, *ɣsañ-ba*.
 Clap vb., to — the hands *čag-čág byed-pa*.
 Clap s. (crash) *sguñ W.*; *ldim W.*; *ldir-sgra*.
 Clasp vb. a. *kýud-pa*; *kriñ-ba*.
 Clasp s. *čab-ma*; — knife *ltab-gri*.

Class s. *gral*; *ča-tśán*; *bye-brág*; *dbye-ba*; *tsan*, *sde-tśán*.
 Classify *ṃam-par* *bžag-pa*; *byed-pa*.
 Claw *kron*; *sder(-mo)*; *spar-ba*.
 Clay *ḡim-pa*; *rdza*; *žal-ba*; — floor *skyan-nul*.
 Clean adj. *dag-pa*, *ḡtsaṇ-ba*; *lag-mo* W.; — food *dkar-zás*.
 Clean, Cleanse vb. a. *ḡyí-bdar* *byed-pa*; *saṇ-ba*; *sel-ba*; to be cleansed *byoṇ-ba*.
 Clear adj. *mion-pa*; *tur-re*; *wa-lé*; *wa-le-ba*; *lag-mo* W.; *śins-po* W.; *lhaṇ-ñe*.
 Clear vb. a. *dag-pa*; *sel-ba*.
 Cleave *ges-pa*; *čeg-pa*; to be cleft *gas-pa*.
 Cleft s. *rgya-sér*; *ral*; *śrubs*.
 Clerk *yig-mkán*.
 Clever *ḡcaṇ-po*; *sgrin-po*; *ḡabs-čan*; *spyañ-po*; a — writer *ṛtsom-par* *mkaś-pa*.
 Clew s. *gru-gu*.
 Climb *dzeg-pa*; *rgal-ba*.
 Cling *čags-pa*; *ča-bžag-pa*.
 Clip *grum-pa*.
 Cloak s. *ber*.
 Clock *ču-tsod*; *ču-tsod-kor-lo*.
 Close vb. a. *gegs-pa*; v. also *dzum-pa*.
 Close adj. *gya-ma-gyu* 73; — fisted *kron-po*; *lag-dam-po*; adv. *ḡam-pa* 174; — over *glad-la*.
 Clot s. *goṇ-po*; — of blood *krag-gón*.
 Cloth *sag-lád*; *ḡrug*; *ter-ma*; *dar*; a piece of — *yug*, *bubs*.
 Clothes *gos*, *gos-lág*; *bgo-ba*; to change — *gos brje-ba*; to put on — *gos gon-pa*; to take off — *gos bud-pa*; suit of — *go-lus-ča-tśaṇ* W.
 Clothes-brush *byab-zéd*.
 Clothes-stand *ḡdaṇ*, *rdañ*.
 Clothing s. *bgo-ba*; *ča-byád*, *ča-lugs*.
 Cloud s. *sprin*; — of dust *bud*.
 Clouded, to be — *kriḡ-pa*.
 Cloudy, it has become — *kor-soṇ*.
 Clove *li-ši* C.; *bzan-drug* W.; *zer-bu* W.
 Club (mace) *ga-da*.
 Clumsy *śbom-pa*; *złum-pa*.
 Cluster s. *čag-mo*.
 Clyster s. *kos*; *bsur-smyig*; — pipe *ču*.
 Coachman *śin-ṛta-pa*.
 Coagulate *kḡyags-pa*.
 Coal *sol-ba*.
 Coarse *ṛtsin-ba*; *rags-pa*; — grained *ṛsub-po*.
 Coast *kris*.
 Coat s. *gos*; *dug-po* Ū; *ču-pa* Ts.; — lap *kud*; — of mail *krab*.
 Coat vb. a. *tum-pa*.
 Cock s. *bya-po*, *bya-po*; *kḡim-bya*; — of a gun *to-čün*; *me-skám*.
 Cock vb. a. *rdze-ba*.
 Coetaneous *na-mnyám*, *na-drá*.
 Coffee *ka-ba* 37, III.

Coffer *sgrom*.
 Coffin *dur-sgám*, *ro-sgám*.
 Cohabit *brel-ba*; *kriḡ-pa* *spyod-pa*.
 Cohabitation *sbyor-ba*.
 Cohere *brel-ba*.
 Coil vb. (of snakes) *kri-ba*.
 Coin s. *doṇ-tse*.
 Coition, Coitus *kriḡ-pa*; *čags-spyód*; *nyal-po*.
 Colander *tsag-ma*.
 Cold adj. *grañ-ba*; — air *ña-ra*; *ñad*; — wind *ñar-ba*; *lhags-pa*; to feel — *kḡyags-pa*; v. *kyi-bün*; to get, to grow — *grañ-ba*, *grañs-pa*.
 Cold s. *kḡyags-pa*; *grañ-ba*; *ñad*; *ñar-ba*; to have a — *bro-tśal-ba*; a — in the head *čam-pa*; *bro-tśál*; *ya-ma*.
 Colic *glañ*, *glañ-tábs*; *rgyu-yzer*; *tsa-kru*.
 Collar s. *goṇ-ba*, *gos-kyí* *goṇ-ba*; to seize by the — *goṇ-ba-nas* *dzin-pa*.
 Collect vb. a. *sgrug-pa*, *sloṇ-pa*; *śdud-pa*; *sog-pa*.
 Colonel *ru-dpón*.
 Colour s. *ka*; *ka-dog*; *mdog*; *tson*; beautiful — *bkrag*; prime — *ma-yži*; to lose — *dkyug-pa*.
 Colt *tur-bu*; — of an ass *ku-rüg*, *gu-rüg*.
 Comb s. *so-mán*.
 Comb vb. a. *śad-pa*, *ḡśad-pa*, *ḡśod-pa*.
 Combat s. *čab-mo*; *kriḡ-pa*.
 Combat vb. *čab-mo* *gyed-pa*, *čab-pa*; *kṛab-pa*; *rgol-ba*.
 Come *oṇ-ba*, resp. *byor-ba*, *byon-pa*; *ñieb-pa*; eleg. *mčā-ba*; come! *sog*; to — again *ldog-pa*, *log-pa*; to — back *ḡyir-gro-ba*; to — forth *čags-pa*; to — out *byun-ba*, *ton-pa*; to — to *kḡyol-ba*; *ynas-su* *gyur-ba*; to — together *dzom-pa*; to — up (of seeds) *kṛuṇ-ba*, *rdol-ba*.
 Comfort vb. a. *glod-pa*; *mya-ñan* *saṇ-ba*; *spro-ba* *skyed-pa*.
 Comforter *skyo-grógs*.
 Command vb. a. *bka* *ḡnaṇ-ba*, *ḡnaṇ-ba*; (an army) *kṛid-pa*.
 Command s. *žal-ydams*.
 Commander *dmag-go*; *dmag-dpón*.
 Commandment *bka*, *bka-kṛims*, *bka-bsgos*; *kṛims*.
 Commence *ṛtsom-pa*; *dzugs-pa*.
 Command *śnag-pa*; *čol-ba*.
 Comment vb. a. *grel-ba*, *grol-ba*.
 Commerce *tsoṇ*.
 Commissary *sku-tśáb*.
 Commission vb. a. *sko-ba*; *gel-ba*; *mniag-pa*.
 Commit *skur-ba*; *čol-ba*; (sin etc.) *byed-pa*.
 Common *dkyus-ma*; *tun*; *ḡal-pa*; *ḡral*; the — people *ḡal* 341.
 Communication *bka-rgya*; *brel*, *brel-ba*.

- Communion *ḡrel-ba*; *ḡrogs-lugs*; holy — *ḡsol-rás* 592.
- Compact adj *mḡrañ*; *ḡag-ḡan*.
- Companion *ḡrogs*; *rogs*; *ḡkyo-ḡrogs*; *zla-bo*; *ya-do W*.
- Company *kyu*; in — *tun-moñ-du*; *ḡrogs-te*.
- Comparative degree v. *ḡe* 172; *las* II, *pas*, *sañ*.
- Compare *sdur-ba*; *sgrun-pa*; *sḡre-ba*.
- Comparison *dpe* 327.
- Compass (circumference) *mu-kyü*d; points of the — *mḡsams* 455.
- Compasses, pair of, *skor-tig*.
- Compassion *snyin-rḡe*; *snyin-brtse-ba*.
- Compel v. *nan-gyis* 302; *ḡed-kyer-nag-pos W*; to be compelled *dḡos-pa*.
- Competitor *gran-zla*.
- Compile *sgrig-pa*.
- Complaint *zug*, *ḡzug* 488, *nad*.
- Complete adj. *grub-pa*; *rgyas-pa*; *tam-pa*; *pün-tsḡgs*; *rdzogs-pa*; *tsañ-ba*; to be — *tsañ-ba*.
- Complete vb. a. *sgrub-pa*; *tḡg ḡel-ba*; to be completed *ḡor-ba*; *ḡsar-ba*.
- Completely *ḡtan-du*; *ye-nas*.
- Complex of fields *khwis*.
- Complicate adj. *krag-kḡug*.
- Compliment s. *pḡag*; compliments v. *stod-pa* 223.
- Compose *ḡod-pa*; *rtsom-pa*; to — verses *sdeb-pa*; *sbyor-ba*.
- Comprehend *ḡo-ba*; *ḡdzin-pa*; *ḡid-lu byed-pa*.
- Comprehension *ḡo-ba*.
- Comprehensive *kyab-ḡe-ba*.
- Comprise *kyab-pa*; *sdud-pa*.
- Compulsion *gal* 68; *nan* 302.
- Computation *rtsis*.
- Compute *rtsi-ba*.
- Comrade *ḡrogs*.
- Concave *koñ*.
- Conceal *ḡbed-pa*; *ḡsañ-ba*; *ḡgoñ-ba*; *ḡḡab-pa*.
- Concealment *pḡag*.
- Conceited *mḡor-po*.
- Conception *dmigs-pa*.
- Concerning (as regards) *rten-nas*; *dbañ-du byas-na* 387.
- Concession *ḡnañ-ba*.
- Concord *mḡun-pa*.
- Condemn *ḡal-ḡe ḡḡod-pa*; *kḡims ḡḡod-pa* or *ḡtoñ-ba*.
- Condescending *ḡe-tabs-med-pa*; to be — *mḡun-pa byed-pa*.
- Condiment *ḡkyu-rüm*; *sdor*.
- Condition (state) *ḡnas-skabs*; *ḡnas-tsül* 311; *ḡin-lugs* 548.
- Conduct vb. a. *ḡkyel-ba*; *ḡkḡid-pa*; *ḡdren-pa*.
- Conduct s. *ḡpyod-pa*.
- Cone *tsa-tsa*.
- Confess *ḡḡeg-pa*; *mḡol-ba*; *ḡḡog-pa*; *ḡso-sbyoñ-ba* 590.
- Confession (creed) *ḡos-rgyud* 164.
- Confide (*ḡid*) *rton-pa* 215; v. *blo-ḡdén* 385.
- Confidence *blo-ḡtád*, *blo-ḡdén*.
- Confidential speaking *snyin-ḡtam*.
- Confine vb. *dḡar-ba*.
- Conform vb. *sbyor-ba*.
- Confound *dḡrug-pa*; *ḡdzol-ba*.
- Confused, to be — *ḡiab-pa*.
- Confusion *ḡkral-ḡkrül*.
- Congeval *ḡkyags-pa*.
- Conglomerate s. *ḡad-pa*.
- Congratulate *bḡra-ḡis mña ḡsol-ba*.
- Conjuncture *bsḡaḡ*; *dus*.
- Conjure (implore) *nan-gyis ḡu-ba*.
- Conjure up *ḡugs-pa*.
- Conjurer *ba-po*.
- Connect *sbyor-ba*; *sbrel-ba*; *zuñ sdebs-pa*.
- Connected with *bḡas-pa*; to be — *ḡrel-ba*.
- Connection *ḡrel-pa*, *zuñ-brél*; v. also *rgyu-rkyén* 110.
- Conquer *bḡom-pa*; *ḡjoms-pa*; *rgyal-ba*; *pḡam-par byed-pa* 356; to be conquered *pḡam-pa*.
- Conqueror *rgyal-ba*.
- Conscience *gal-mḡun ḡes-pa*; *ḡes-bḡin*; v. also *byas-ḡos* and *ḡnoñ-ba*.
- Conscientious *krel-ḡan*.
- Consciousness *ḡes-pa*; *dran-pa*; — of guilt *ḡnoñ-ba*.
- Consecrate *skur-ba*; *rab(-tu) ḡnas(-par) byed-pa* 524.
- Consequence *mḡug*; *bras-bu*; in — of *dbañ-gis*.
- Consider vb. a. *gran-ba*; *ḡdzin-pa*; *bsam-mḡo byed-pa*; vb. n. *sgom-pa*; *mno-ba*.
- Consideration *dran-pa* 262.
- Consign *skur-ba*.
- Consist *dus-pa*, *bsdus-pa*.
- Consistence *ska-slád*.
- Consistency *srab-tḡug*.
- Console *sems ḡso-ba*; *mya-nan-bsañ-ba*.
- Consort s. *ḡuñ-ma*; royal — *lḡam-mo*; *btsum-mo*.
- Conspicuous *mñon-pa*; *ḡsal-po*.
- Constable *dḡe-ḡyḡg* 86.
- Constellation *skar-ma*; *ḡza-skár*.
- Constipation *bḡañ-dḡág*.
- Constitute *ḡel-ba*; *sḡo-ba*; *ḡug-pa* II, 2.
- Constraint *gal*.
- Construct *bḡo-ba*; v. *ḡḡa-ba*; *ḡḡos-pa*; *ḡtoñ-ba*; *ḡod-pa*; *ḡtsig-pa*.
- Construction (grammatical) *tsig sgrig-pa*.
- Consult *bḡa-bḡro-ba*.
- Consultation *ḡros-ḡlén*; *dun-ma*.
- Consume *ḡud ḡzon-pa*; *zin ḡug-pa*; to be

- consumed *ča-ba*; *čad-pa*; *čsar-ba*; *dzad-pa*; *zin-pa*.
Consumption *γčon*.
Contain v. *šon-ba*; to be contained *gro-ba*; v. *dug-pa* no. 2.
Contamination *grib*.
Contemplate *sgom-pa*.
Contemplation *sgom*; *tiñ-ñe-dzin*.
Contempt *riñ-čen*; *brnyas-pa*; *smad-pa*.
Contend (fight) *kruγ-pa*; *rtsod-pa*; (to strive) *gran-pa*.
Content adj. *čog šes-pa*; *tsim-pa*; to be — *mgu-ba*; to heart's — *yid bzin-du*.
Contention *gran-sems*; *džin-mo*.
Contentment *snyin-tsim*.
Contest s. *tob-šad*.
Continent *glin*.
Continually *rgyun-du*; *čar, ča-ré*; *γtan-du*.
Continuation *pro*.
Continue *pro-ba*.
Contract vb. a. *skum-pa*; vb. n. *k'or-ba*.
Contract s. *gan-rgyá*; *čad-yig*; *džin, yig-džin*.
Contradiction, to be in — *gal-ba*.
Contrary s. *bzlog, go-bzlog*; *go-lđog, go-lóg*.
Contrivance *grabs*.
Convent s. *čos-sde*; *sde*; *dgon-pa*.
Convention *ka-čad*.
Conversation *gleñ-brjod*.
Converse vb. *gleñ-ba*; *gleñ-mo byed-pa*; *gros-byed bgro-ba*.
Convert vb. *čos-su jug-pa*.
Convey *skya-ba*; *skyed-pa*; *skyel-ba*; *kur-ba*.
Convoy s. *skyel-ma*.
Cook vb. *tsod-pa*.
Cook s. *gyos-mkan*; head — *γsol-dpon, ma-čen*.
Cool *gran-ba*; *bsil-ba*.
Cooly (carrier) *kur-pa*; (workman) *gla-pa*.
Coot *skyegs*.
Copious *rgyas-pa*.
Copper *zans*.
Copulation *kriγ-pa*; *čags-spyod*.
Copy vb. *šu-ba*.
Copy s. (transcript) *bkod-pa*; *bu-dpe*; (pat-tern) *ma, ma-dpe*.
Coral *byi-ru*.
Cord s. *rgyud*; *sgrogs*; *ta-gu*; *preñ-ba*.
Cordial s. *běud*.
Core *kog-šin*.
Coriander seed *u-su*.
Cork *ka-γčod, ka-dig*.
Corn (grain) *bru*; boiled — *čan*; slightly roasted *yos*; stack of — *rags, pub-rags*; *hi-ri*; corn on a toe *rkan-mdzub-dzer-pa*.
Corner *kug*; *gru*; *grwa*; *zur*.
Corporal *běu-dpon*.
Corpse *ro*, resp. *spur*.
Correct adj. *skyon-méd*; *nor-méd*; to be — *grig-pa*.
Correct vb. *sgyur-ba*; *žu-dag byed-pa*.
Correction *žu-dag, žus-dag*.
Correspond (to be adequate) *grig-pa*.
Correspondent (in business) *tson-grogs*.
Corrupt vb. a. *slad-pa*.
Corruptness *kun-dkris*.
Costly *gus-po, rin-čan*.
Cottage *kan-bu*; *ku-tu*.
Cotton *ras-bal, srin-bal, šin-bal*; — cloth (*ka-ši-kai*) *ras*.
Couch s. *kri*; *nyal-kri*; *mal*.
Cough s. *glo*; *kogs*; *bro-tsál*; vb. *kogs-pa*.
Council *gros, gros-gleñ*; *dun-ma*.
Counsel s. *gros*; *bka-γdams*; *dun-ma*.
Counselor *bka-γšags*.
Count vb. *bgrañ-ba*; *dren-pa*; *rtsi-ba*; *γšor-ba*; *si kor-čē W*.
Countenance *γdoñ*; *bžin*; *no*; *skye-sgo*; *sgo-lo*.
Counteract *gal-ba*.
Counterfeit adj. *rdzus-ma*.
Counterparty *pa-rol*.
Counting s. *rtsis*.
Country *yul, yul-k'or, yul-gru*; *sa-čá*; *rgyal-kág*; love of — *yul-sréd*; *yul-la dod-pa*.
Couple s. *zun*; married — *bza-mi*.
Courage *snyin-stobs, snyin-rús*; *spobs-pa*.
Courageous *ham-pa-čan*; *dpa-ba, dpa-čan*.
Courier *rta-zam-pa*.
Course s. *tsir*.
Court s. (residence of a prince) *kab*; — of justice *bka-γšags*; *krim-skan*.
Courtyard *k'yams*; *tsoms, tsoms-skór*.
Cove *kug*.
Covenant s. *ka-čad*.
Cover vb. *kēb-pa*; *gebs-pa*; *klub-pa*; *tum-pa*.
Cover, Covering s. *ka-kēbs, ka-gab, ka-γčod, ka-leb*; *kēbs, k'yēbs, kēbs-ma*; *go-šog*; *tums*; *γyogs*; *šubs*; covering for the head *mgo-γyogs*.
Cowry *gron-bu*.
Crab *sđig-srin*.
Crack vb. a. *γčog-pa*; vb. n. *gas-pa*.
Crack s. *sguñ*.
Craft (cunning) *dku-lto*.
Crafty *yó-ba*.
Cram *sgrim-pa*.
Crane (bird) *krun-krun*.
Crash s. *sguñ*.
Crave *rñab-pa*.
Craw *lkog-sóg*.
Crawfish *sđig-srin*.
Crawl *gog-pa*; *pye-ba*.
Cream *spri-ma, spris-ma, sris-ma, o-sri*; *žo-sri*.

- Create *god-pa*.
 Creator *god-pa-po*; *mdzad-po*.
 Creature *bkod-pa*; *gro-ba*, *lus-čan*.
 Credible *os-pa*.
 Creditor *bun-bdäg*.
 Creed *čos-rgyud*, *čos-lugs*.
 Creek *kug*, *kugs*.
 Creep *ñye-ba*, *gog-pa*.
 Crescent s. *zla-tses lta-bui ri-mo* or *dbyibs*.
 Crest (of fowl) *čod-pán*.
 Crevice *yseñ*, *señ*.
 Cricket (insect) *čog-čog-pa W*.
 Crime *nyes-pa*; *noñs-pa*.
 Cripple *ža-bo*.
 Crippled *koñs-kan W.*; *koñ-ril C.*; *grum-pa*.
 Criticise *bigs-pa*.
 Crocodile *kum-bi-ra*.
 Crooked *kug*; *kum-pa*, *koñ*; *kyog-po*; *koñs*; *kyog-po*; *dgur*; to be — *dgye-ba*.
 Crop vb. *ytog-pa*.
 Crop s. *lo-tóg*.
 Cross s. *brkyan-šin*; *sku-ru-ka*.
 Cross vb. *čod-pa*; *rgal-ba*.
 Crouch *čum-pa*.
 Croup, he has the — *Koi lkog-ma skrañs soñ* (his throat is swollen).
 Crow s. *ka-ta*; *po-róg*.
 Crow-bar *gal-ta*; *lčags-bér*.
 Crowd s. *krod-pa*; *krom*; *yseb*.
 Crowd vb. a. *bčar-ba C.*, *bčer-ba W*.
 Crown s. *čod-pán*; — of the head *spyi-bo*; *ytug*.
 Crown vb. a. *čod-pan-gyis brgyan-pa*; v. also *tog gel-ba*.
 Crucible *koñ-po W.*; *žu-skyógs C*.
 Cruel *nyan-pa*; *drag-šul-čan*.
 Crumb *čag-düm*; *brul*; *bir-bir W*.
 Crumble vb. a. *grug-pa*; vb. n. *gog-pa*.
 Crupper *sgal-pa*; *rmed*.
 Crush *glem-pa*; *rdzi-ba*.
 Cry vb. n. *grags-pa*, *grog-pa*.
 Cry s. *ña-ro*; *skad*, *skad-ñan*; *ča-có*; — for help *o-dód*.
 Crystal *man-šel*, *šel*.
 Cubit *kru 51*.
 Cuckoo *ku-byüg*; *kug-se W*.
 Cucumber *ka-ka-rán Kun*.
 Cultivate *bad-pa*; cultivated land *kluñs*.
 Cunning s. *dku-lto*.
 Cup *ko-ré*, *kor*; *koñ-po*; *tiñ*; *por-pa*; — bearer *ysol-dpon*.
 Cupboard *ča*.
 Cupping-glass *me-büm*, *me-piñ*.
 Curd *žo*, resp. *ysol-žo*.
 Cure vb. *čod-pa*; *bčos-pa*; *tso-ba*; *ysa-ba*.
 Curious (inquisitive) *snob-zog-čan*.
 Curl s. (of hair) *ral-pa*.
 Curled *tsa-ru W*.
 Currant *nyañ-ka Sp.*; *rub-šo W.*; (raisins) *ba-šo Ld.*, *ba-šo-ka C*.
 Current s. *rgyun*; *ču-rgyin*.
 Current adj., to be — (of coins) *grul-ba*, *rgyug-pa*.
 Curse s. *ñan*; *dmod-pa*.
 Curse vb. a. *ñan debs-pa*; *dmod-pa bor-ba*.
 Curtain *yol-ba*.
 Curve s. *gye-gu*.
 Curve vb. a. *kug-kug byed-pa*; *gum-pa*; curved *kyog-po*; *kyag-kyóg W.*; to be curving *dgye-ba*.
 Cushion *sñas*; *stan*; *bol*, *snye-ból*; *sob-stán*.
 Custom (use) *krim*s; *čos*; *srol*; (toll) *šo-gám*.
 Cut vb. a. *čod-pa*; *čog-pa*; *dra-ba*; (to mow) *ria-ba*; to — into pieces *sgral-ba*; *tub-pa*; v. *čad-pa*; to — off *grum-pa*; *breg-pa*, *drag-pa*; v. *čod-pa*; v. *čad-pa*; to — open *ges-pa*; to — out v. *čar-ba 143*; to — up *ytubs-pa*; *dmyal-ba*.
 Cut s. *kram-ka*; (blow) *lčag*; a short — **gyog-lám**.
 Cylinder *kor-lo 58*; praying — *čos-kyi kor-lo*.
 Cylindrical *ril-ba*; to be — *gril-ba*.
 Cymbal *sbug-žál*; *sbum-žól W.*; *sil-snyán*.
 Cypress *sma-ma Sik*.

D

- Daily adv. *nyin-re-bžin(-du)*; *žag-dan žag*.
 Dalai Lama *ta-lai bla-ma*.
 Dam s. *ču-rags*; *ču-lon*.
 Dam up vb. *skyil-ba*.
 Damage s. *skyon*; *gul*, *gun*; *god*; *nyes-pa*; *ynod-pa*; vb. a. *ynod-pa*.
 Damp adj. *rlan-čan*.
 Dance vb. *čam-pa*; *bro-brduñ-ba* or *krab-pa*; s. *gar*; *bro*.
 Dancer *gar-mkan*.
 Dandelion *kur-ma*, *kur-tsod*.
 Dandy *gyor-dga*.
 Danger *nyen*.
 Dangerous *ma-ruñ-ba*, *ma-ruñs-pa*; *ydug-pa-čan*; *btsog-pa W*.
 Daring adj. *rtul-pód-pa*; *spobs-pa-čan*; *dpa-čan*, *dpa-bo*.
 Dark adj. *sgrib-pa*; *mun-pa*; *smag*; to grow — *tibs-pa*; *grib-pa*.
 Darken vb. a. *sgrib-pa*; vb. n. *grib-pa*.

- Darkness *mun-pa*; *smag-rum*.
 Darling, my —! *ñai yid-on*; cf. also *sdug-pa*.
 Darn *tur-ba*; *snol-ba*.
 Dart s. *mda*; vb. n. *kyug-pa* 60.
 Date s. (time) *zag-grāns*; (fruit) *ka-zür*.
 Daub vb. *skud-pa*.
 Daughter *bu-mo*, *bo-mo*; *srās-mo*; — in-law *mna-ma*.
 Dawn s. *skya-ód*, *skya-réns*; *to-rāns*; vb. it dawns *skya-réns šar*.
 Day *nyi-ma*; *nyin-mo*; *žag*; — and night *nyin-mtsān*; — by — *žag dan žag*; all the — long *nyin-tse-ré*; every — *žag-dan W.*; from — to — *žag-nas žag-tu*; one —, some — *deu-re*; the other — *de-žag* 471 *W.*; this — five days *dguś*.
 Day-break *nam-lañs*; at — *nam-lañs-te or nas*.
 Dazzle vb. n. *tom-par gyur-ba*.
 Dazzling *krol-po*; *lcam-me-ba*.
 Dead adj. v. *ši-ba*; a — man *jšin-po*; ro.
 Deaf *on-pa*.
 Deal with vb. *spyod-pa*.
 Deal s., a good — *ga-čén*.
 Dear *ječig*; *ječes-pa*; *dkon-pa*; *gus-po*; *rin-tai-čan*, *rin-čan*; to hold — *ječ-ba*.
 Dearth *zas-dkon C.*
 Death *či-ba*; forebodings of — *či-ltas*; hour of — *da-ga*; to seek — *lčeb-pa*.
 Debate s. *rtsod-pa*; vb. *bgro-gleñ byed-pa*.
 Debt *bu-lon*; the — is cleared *bu-lon kor*.
 Debtor *bu-lon-pa*.
 Decapitate *ske yčod-pa*.
 Decay s. *jšig-pa*.
 Decay vb. *nyil-ba*; *tor-ba*; *nub-pa*.
 Decayed *šogs-pa*.
 Deceased *jšin-po*.
 Deceit *mgo-skór*; *no-lkog*; *rdzub*; *zog*, *zol-zóg*.
 Deceitful *lče-ynyis-pa*.
 Deceive *mgo skor-ba*; *riod-pa*; *blo brid-pa*, *brid-pa*; *slu-ba*.
 Deceived *krul-pa*.
 Decency *krel-yod*.
 Decent *gab-pa*.
 Deception *sgyu-zóg*.
 Decide *yčod-pa*; *tag-yčod-pa*.
 Decided *zad*; v. *dzad-pa*; to be — *čad-pa*.
 Declare *bšad-pa*.
 Declination (of the sun) v. *bgrod-pa*; north — *byan-bgrod*, south — *lho-bgrod*.
 Decline (decay) vb. n. *rgud-pa*.
 Declivity *gud*; *ri žzar-po*, *brag žzar-po*.
 Decoction *tai-gi sman*.
 Decorate *sgron-pa*; *brgyan-pa*; *spra-ba*.
 Decoration *rgyan*.
 Decrease vb. *gyur-ba*; *grib-pa*; *bri-ba*.
 Decree s. *bka-šog*, *bka-krimś*; *kra-ma*.
 Decrepit *šogs-pa*.
 Dedicate *sio-ba*.
 Deed *las*; *bya-ba*.
 Deep adj. *ytiñ-rin-ba*; *zab-pa*; — (of sounds) *rom-po W.*
 Deer *ka-ša Sik*.
 Deface *dma bəbs-pa*.
 Defeat vb. *řam-par byed-pa*.
 Defect s. *skyon*.
 Defective *skyon-čan*.
 Defence *skyabs*.
 Defend *skyon-ba*; *skyob-pa*.
 Defender (of religion) *čos-skyón*.
 Defer v. *gyan-ba*.
 Deficient *sgob-sgób*.
 Defile s. *roñ*.
 Defile vb. *bsgo-ba*; *bag-pa*.
 Defilement *grib*.
 Deform vb. *mi sdug-par byed-pa*.
 Degenerate adj. *brgyud-méd*; *rigs-nyáms*.
 Degree (rank) *tem-pa*, *tem-rim*; *sa* no. 2; *go*, *go-pan*; a high — v. *rlabs*; by degrees *kad-kyis*; *mtar-gyis*; *rim-gyis*, *rim-pa bžin du*
 Dejected *žum-pa*; *mi dga-ba*, v. *dga-ba III*; *dman-pa*.
 Delay s. *bšol-ba*.
 Delay vb., to be delayed *gyan-ba*.
 Delegate vb. a. *miag-pa*.
 Delegate s. *tsab-po*, resp. *sku-tsáb*.
 Deliberate vb. *bka-bgro-ba*, *bgro-ba*.
 Liberation *grabs*, *dun-ma*, *dun-gros*.
 Delight s. *dga-ba*; *dga-spró*, *dga-tsór*, *dga-rāns*, *dga-mgú*; to take — in *dga-ba*, resp. *dgyes-pa* or *mnyes-pa*; *spro-ba*.
 Delighted *dga-mo*, *dga-ba*, *dga-rāns*; to be *dga-ba*.
 Delightful *dga-mo*, *dga-tsor če-ba*.
 Delineation *bkod-pa*; *ris*, *ri-mo*.
 Deliver (rescue) *sgrol-ba*; (transfer) *sprod-pa*; *řtod-pa*; *skur-ba*.
 Deliverance (liberation) *grol-ba*.
 Deliverer *skyabs-mgón*; *srog-skyób W.*
 Dell *grog-po*.
 Delude *mgo skor-ba*.
 Deluge s. *ču-rúd*.
 Delusion *snañ-krul*.
 Delusive *kun-rdzób*; *krul-snañ-čan*.
 Demand vb. *dod-pa*.
 Demeanour *spyod-lam*.
 Demon *bgegs*; *goñ-po*.
 Den *tsañ*.
 Denomination *čos-lugs*.
 Dense *stugs-po*; *tug-po*.
 Density *ska-slád*.
 Depart *čas-pa*; *bžud-pa*; (deviate) *gyur-ba*.
 Depend upon *rtēn-pa*; *blo skyel-ba W.*, *kēl-ba C.*
 Deportment *spyod-pa*.
 Depository *mdzod*.

Depression (incision) *lton-ga*.
 Deprive *pro-ga*; *pral-ba*; to be deprived *bral-ba*.
 Depth *zab-kyad*; *ytiñ*; *zab-pa*; *zabs*.
 Deranged *krul-ba* no. 3.
 Derangement *skyon*.
 Descend *bab-pa*.
 Descendants *brygyud*.
 Describe *ston-pa*; *bri-ba*.
 Description *bśad-pa*; *bstan-pa*; *ynas-tsul*, *ynas-lugs*; *rnam-tur*; *byed-tsul*, *yod-tsul*.
 Desert s. *dgon-pa*; *brog(-ston)*.
 Deserted *ston-pa*.
 Deserve v. *os-pa*.
 Design vb. a. (delineate) *bri-ba*; *god-pa*; (intend for) *sno-ba*.
 Design s. *ri-mo*.
 Desirable *mko-ba*.
 Desire s. *tob-bló*; *dod-pa*.
 Desire vb. *dod-pa*; *smom-pa*; *žen-pa*; *sred-pa*; *riam-pa*; *riab-pa*; *rkam-pa*.
 Desolate adj. *no bub-pa*; *zum-pa*.
 Despair s. *yi(d) yčod-pa*; *yi(d) mug-pa*.
 Despair vb. *ko-tag yčod-pa*; *yi(d)-mug-pa*.
 Despise *brnyas-pa*; *riian-čen byed-pa*; *kyad-du ysod-pa*; *gyin-ba*; *smad-pa*.
 Despond *spa-sgon-ba*.
 Despondency *zum-pa*; *yi(d) mug*.
 Destine *ska-ba*; *sno-ba*.
 Destiny *skal-ba*; *ska-ba*; *bsod-bde*; *dban-tāñ*.
 Destitute *kun-gyis btan-ba*; *mgon-méd*; *rten-méd*.
 Destroy *gem-pa*; *riam-pa*; *jig-pa*; *jomsp-pa*; *tsar-yčod-pa* 458; *ma-run-bar byed-pa*; *med-par byed-pa*.
 Destruction *zig-ral*, v. *ral-ba*.
 Detail s., in — *rgyas-par* 109.
 Detain *skyil-ba*; *bsol-ba*.
 Detect *nyed-pa*; *tob-pa*.
 Determine vb. a. (induce) *skul-ba*; vb. n. (resolve) *tag yčod-pa*.
 Detest *spom-ba*.
 Develop vb. n. *rgyas-pa* 109.
 Deviate *kyar-ba*; *gol-ba*.
 Devil *bdud*; *bgegs*.
 Devise *dnugs-pa-nas* (or *sems-kyis*) *rho-ba*; *dgonsp-pa*.
 Devote vb. *sno-ba*.
 Devotion *gus-pa*, *dan-ba*.
 Devour *čur mid-pa*; *hab-hab za-ba*.
 Devout *skal-dāñ*; *gus-pa*; *čos-čan*; *dan-ba*.
 Dew s. *zil-pa*.
 Dexterity *sgyu-rtśāl*.
 Dexterous *skyen-pa*; *rtśāl-čan*.
 Diadem *čod-pāñ*.
 Diagram *dkyil-kor*.
 Dialect *skad-lugs*.
 Diamond *rdo-rje*, *dor-rje-pa-lām*.
 Diaphragm *mčēn-ri*.
 Diarrhoea *kru-ba*; *śāl* W. 567.

Dictionary *min-gi mdzod*.
 Die, dice s. *čo-lo*, *čol*; *šo*; to play at — *śortse-ba*; *šo gyed-pa*.
 Die vb. n. *či-ba*, *ši-ba*; resp. *dgonsp-pa*, and *gron-ba*; eleg. *gum-pa*; v. *du-ba*; to — out *čad-pa*.
 Diet *spyod-lam*; lenten — *dkar-zās*.
 Difference *kyad*, *kyad-par*; *bye-brag*; to find a — *nyis-su dzin-pa*.
 Different *mi-yčig*; *ta-dad-pa*; *so-só*; *mi-dra-ba*; not — *yčig-pa*.
 Difficult *dka-ba*, *dka-bo*; *kag-po*, *kab-le*.
 Diffuse vb. *gyed-pa*.
 Dig *rko-ba*; *bru-ba*.
 Digest *ju-ba*; *zu-ba*.
 Digestion *ju-ba*.
 Dignitary *tsan-po*.
 Dignity *go-grāl*, *go-pāñ*; *go-sā*; *gras*; *dbu-pāñ*.
 Dike *ču-rags*, *ču-lon*; *rags*.
 Dilapidated *gog-po*.
 Diligence *brtson-grus*; *snyin-rūs*; to use — *rtśol-ba skyed-pa*.
 Diligent *brtson-pa-čan*.
 Diligently *rtśol-bar*.
 Dim adj. *dkrigs-pa*; *bkrag-čor*; *man-min* *Ld.*; to grow — *grib-pa*.
 Diminish vb. a. *pri-ba*; vb. n. *grib-pa*.
 Dimness *rab-rib*, *hrab-hrib*.
 Din *du-dzi*.
 Dip vb. *spag-pa*.
 Diploma *bka-rgya*, *bka-šog*; — of nobility *dpal-gyi ynan-šog*.
 Direct vb. a. *ytod-pa*; to be — ed *ston-pa*, *lta-ba*.
 Direction *no*, *nos*; *pyogs*; *man-nāg*; *žalta*; *śed*.
 Directly *de-ma-fag-tu*.
 Director **go-pōñ** C.
 Dirt *dri-ma*; *drag-pa*; *rkyag-pa*; *lčags-dregs*.
 Dirty adj. *dri-ma-čan*; *btsog-pa*; *gos-pa*; *mi-ytsan-ba*; *tsi-du* W.
 Dirty vb. a. *go-ba*.
 Disadvantage *skyon*.
 Disagreeable *mi-sdug-pa*; *yid-du-mi on-ba*.
 Disappear *mi-snan-bar gyur-ba*; *yal-ba*; *med-par gyur-ba*; *jig-pa*; *bud-pa*.
 Disapprove *dor-ba*; *mi ynan-ba*.
 Disciple *grwa-pa*; *nye-ynas*; *slob-bāñs*.
 Discontented *skyo-mo*; *mi dga-ba*.
 Discontinue *yčod-pa*.
 Discord *dbyen-pa*; *sel*.
 Discouraged *no bab-pa*.
 Discourse s. *gleñ-brjód*, *gleñ-mo*; *lda-gu*.
 Discuss *bgro-ba*.
 Disdain s. *riian-čen*.
 Disease s. *nad*; *na-ba*; *snyuñ*; chronic — *yčon*; fatal — *či-nād*.
 Disfigured *gya-ba*.

- Disgrace s. *rkañ-drén*; *žabs-drén*.
 Disgrace vb. a. *dma-bebs-pa*.
 Disguise s. *bag*; *rdzu-ba*.
 Disguise vb. a. *gebs-pa*; v. *čas* 156.
 Disgust s. *skyo-šas*; *krel*; *nam-rtóg*.
 Dish *ka-to-ra*; *sder-ma*; *spags*; *skyu-rum* W.
 Disheartened *skyo-mo*.
 Dishonour vb. *smad-pa*; *dma-bebs-pa*.
 Disk *kyir-kyir*; *dkiyl-kör*; *kör-lo*; *sgor-mo*.
 Dislocated, to be — *kṛul-ba*.
 Dismay s. *žum-pa*.
 Dismiss *bka-grol-ba*; *gyed-pa*; *yton-ba*; *don-pa*.
 Disorder s. *kṛug-pa*; *skyon*; *kṛal-kṛul*.
 Dispatch vb. *rdzon-ba*; *zlog-pa*; *yton-ba*, *miag-pa*.
 Dispel *zlog-pa*.
 Dispense vb. (deal out) *brim-pa*.
 Disperse vb. a. *gye-ba*, *gyed-pa*; *yčor-ba*; vb. n. *byer-ba*; *yan-ča-ce* W.
 Display vb. *grems-pa*; *yčal-ba*.
 Disposition s. (character) *rgyud*; *nan*; *nan-rgyud*; *rai-bžin*; *yšis*.
 Disputation *rtsod-pa*.
 Dispute vb. n. *rgol-ba*; *rtsod-pa*.
 Dispute s. *kā-mčū*, *rtsod-pa*, *dziñ-mo*.
 Dissatisfaction *mi-dga-bai* *sems*.
 Dissatisfied *mi-dga-ba*; also *kön-pa*.
 Dissect *byed-pa*.
 Dissension *kön-po*; *nan-sel*, *sel*; *dbyen-pa*.
 Dissertation *rgyud*, *mdo*.
 Dissimilarity *kyad-par*; *mi-dra-ba*.
 Dissolute *čol-pa*; to be — *mi-tsañs-par* *spyod-pa*.
 Dissolve vb. a. *žig-pa*; to be dissolved *tim-pa*.
 Dissuade *sgyur-ba*; *zlog-pa*.
 Distance *rgyan-ma*; *nye-riñ*; *tag*; *pa-tsad*, *pa-zad*.
 Distant *tag-riñ(-mo)*.
 Distend *rkyon-ba*.
 Distinct *krol-po*; *čod-po*; *wa-lé*, *wal-le-ba*.
 Distinction *kyad*; *dbye-ba*.
 Distinguish *nam(-par)* *bžag(-pa)*.
 Distinguished *pag-pa*; *kyad-par-čan*.
 Distorted *ča-čus*; to be — *kṛul-ba*.
 Distress s. *sdug-bsñal*, *mya-nan*, *dka-las*.
 Distribute *bgod-pa*; *brim-pa*; v. *gyed-pa*.
 District *yul-käg*; *yul-ljónis*; *yul-sde*; *kul*; *sde*.
 Disturb *dkrug-pa*; *gyeñs-par* *byed-pa*; *bar-du* *yčod-pa*; to be disturbed *kṛug-pa*.
 Disturber *bstan-šig*.
 Ditch *ču-obs*; *obs*.
 Diverse *sna-tsogs*; *sna-so-só*.
 Diversity *bye-ba*; *mi-dra-ba*.
 Divert *sgyur-ba*; *rtse-ba*; *zlog-pa*.
 Divide *bgod-pa*; *gyed-pa*; *byed-pa*; *ges-pa*; to be divided *gye-ba*.
 Dividend *bgo-byá*.
 Divine s. *čos-pa*.
 Division *dbye-ba*; *bye-brág*; *kyad*, *kyad-par*; *ču-tsán*; *nam-pa*; *kag*.
 Divisor *bgod-byéd*.
 Dizzy, I am — *ngo-kör*.
 Do *byed-pa*; *spyod-pa*; eleg. *bggyid-pa*; resp. *mdzad-pa*; that will — **lig-pa yin** C.; *des-čog*.
 Doctrine *čos*; *bstan-pa*.
 Dog *kyi*, male — *kyi-po*, fem. *kyi-mo*; mad — *kyi-smyon-pa*; — kennel *kyi-kán*, *kyi-pul*.
 Doll *miu*.
 Domain *kams*; *kul*; *dbañ-ris*.
 Domicile *mčis-brán*.
 Dominion *kams* 39; v. *rgyal-kams* 108; *ñan*; *mña*; *čab-og*; *dbañ-ris*; *srid*.
 Door *sgo*; *čab-sgo*; large — *sgo-mo*; little — *sgeu*; principal — *rgyal-sgo*; — bar *rtan-pa*; — frame *sgo-drig*; — hinge *sgo-kör*, *go-jñi* W.; — keeper *sgo-pa*, resp. *čabs-sgo-pa*, *sgo-sruñ*.
 Dose s. *fun*.
 Dossier *tse-po*, *tsel-po*.
 Dot s. *tseg*.
 Double adj. *ynyis-ldab*; — tongued *lčeynyis-pa*; — barreled gun *nyi-rag* W.; (v. *sbrag-pa*); *tsañ-yá*.
 Double vb. a. *skum-pa*.
 Doubt s. *te-tsóm*; *tsom-pa*; *tsom-tsóm*; *yid-ynyis*.
 Doubtful *ytol-méd*.
 Dough *skyo-ma*; *bag-zan*.
 Down adv. *tur*; *teñ-la* C.; *yšam-du*; to go — *nub-pa*, *bab-pa*.
 Downward *mar*, *mas*; *og-tu*, *šod-du*.
 Dowry *rdzons*.
 Doze vb. *nyid tom-pa*.
 Drag vb. *drud-pa*.
 Dragon *brug*.
 Dram s. (weight) *žo* 478.
 Draught s. (drawing) *bkod-pa*; *ri-mo*; (drink) *hub*.
 Draw (pull) *fen-pa*; *dren-pa*; to — in *riub-pa*; *skum-pa*; to — out *fen-pa*; *byin-pa*; to — up (to compose) *god-pa*.
 Dreadful *žigs-pa*.
 Dream s. *rmi-lam*, resp. *mna-lam*; vb. *rmi-ba*.
 Dress s. *gos*, *čas*; resp. *na-bza*.
 Dress vb. a. (to clothe) *skon-pa*; (to cook) *tsod-pa*, *tsed-pa*; to — wounds *sdom-pa*.
 Dressed up *zab-mo*.
 Dried *skam-po*; — up *kum-pa*.
 Drink vb. *tuñ-ba*.
 Drink s. *skyems*; *žal-skóm*; meat and *bza-btññ*.

Drinkable water *skems-čü*.
 Drinking-cup *skyogs*; *čai-čün*, *por-pa*,
ko-re W.
 Drip vb. *dzag-pa*.
 Drive vb. *ded-pa*; to — back *gogs-pa*;
zlog-pa; to — out *skrod-pa*; *bda-ba*.
 Driver *ded-mi*.
 Drop s. *figs-pa*.
 Drop vb. a. *krul yton-ba*; vb. n. *dzag-pa*;
čor-ba.
 Dropsy *pags-ču*; *snyin-ču*; *dmu-ču*.
 Dross *lèags-drègs*.
 Drowned, to be — *tsub-pa*; *čus kyer-ba*.
 Drum s. *rña*; — skin *rña-lpags*; — stick
rña-lèag.
 Drummer *rña-pa*.
 Drunk *ru-ro-ba*; *bzi-čän W.*; to get — *bzi-*
ba.
 Drunkard *čai-dad-čän W.*
 Drunkenness *ru-ro*.
 Dry adj. *skan-pa*, *skam-po*; *skem-pa*; —
 weather, drought *fan-pa*.
 Dry vb. a. *skem-pa*.
 Dryness *skan-pa*.
 Duck s. (water-fowl) *nur-ba*.

Due adj. *dgos-pa*.
 Duel s. *krug-pa*.
 Dulcimer *yan-lyin Ts.*
 Dull adj. *lugs-pa*; *glen-pa*; *rtul-po*; *blun-*
pa.
 Dullness *rmu-ba*.
 Dumb *lugs-pa*; *smra-mi-nus-pa*.
 Dumpling *ču-ta-gir W.*
 Dung s. *lea Ld.*; *lei-ba W.*; *brun*.
 Dungeon *kri-mün*; *btson-doñ*.
 Dupe vb. a. *mgo skor byed-pa 25*.
 During prep. *kons-su*; *na 298*; *rin-la*.
 Dusky *man-mün*.
 Dust s. *kyim-sa*; *tal-ba*; *rdul*; *pye-ma*;
 cloud of — *bud*.
 Duty *kag*; *krims*; *sdom-pa*; moral — *tsul-*
krims; (tax) *dpya*; *šo-yám*.
 Dwarf *miu*.
 Dwell *ynas-pa*, *dug-pa*; *sdod-pa*; resp.
bzugs-pa; *kod-pa*.
 Dwelling s. *ynas-kan*, *ynas-tšan*; eleg.
mèis-bran; temporary — *bran-sa*.
 Dwindle *yul-ba*.
 Dye s. *tsos*; vb. a. *tsos rgyag-pa*.
 Dynasty *rgyal-brgyud*; *rgyal-rábs*.

E

Each *kun*; *re*, *re-ré*
 Eager *dod-čän*, *dod-ldan*; to be — *dod-*
pa; *sred-pa*.
 Eagle *go-bo*; *glag*.
 Ear *rna-ba*; resp. *snyan*; — ache *rna-ba*
na-ba; — hole *rna-kün*; — shot *rgyañ-*
grágs; — wax *klog-pa*; *rna-kyág*; — of
 corn *snye-ma*.
 Early adj. and adv. v. *sña 135*; earlier *sña-*
ma, *sña-mo*; earlier or later *sña-rtiñ-du*.
 Earn *kug-pa*.
 Earnest s., in good — *don-dám*.
 Earnestly *snyin-nas*; v. also *yañ-dag-pa*,
 sub. *dag-pa 248*.
 Earth s.; *sa čen-po*; — quake *sa-yyós*; *sañ-*
gúl W.
 East *šar*.
 Easy *sla-ba*; *lhod-pa*.
 Eat *za-ba*, *bza-ba*; resp. *ysol-ba*; *mčod-pa*;
 v. also *čuñ-ba*; to — up *ma-lus-par za-ba*.
 Echo s. *brag-ča*; *sgra-brnyán*.
 Eclipse of the moon *zlu-dzin*, of the sun
nyi-dzin.
 Edge *ká*; *ča-ga*; *mta*; *zur*; — of a knife
dño.
 Edict *bka-šog*, *ysuñ-šog*; *bkar-btags-pa*.
 Edifice *bkod-pa 96*.
 Educate *tso-ba*; *yso-ba*, *yso-skyon byed-*
pa.
 Effect vb. a. *byed-pa*.

Effect s. *bras-bu*; effects (goods) *ča-lag*
W., *lag-ča*, *yo-byad*.
 Effervesce *kol-ba*.
 Efficacy *nus-pa*.
 Egg *sgo-ná*, *tul W.*
 Egotism *bdag-dzin 268*.
 Egypt *mi-sér yul*.
 Eight num. *brgyad*; eighth *brgyad-pa*;
 eighteen *ču-brgyad*; eighteenth *ču-brgyad-*
pa; eighty *brgyad-ču*; eightieth *brgyad-*
ču-pa.
 Either — or *yañ-na — yañ-na*.
 Eject *skrod-pa*; *dor-ba*.
 Elapse *da-ba*.
 Elbow *gru-mo*, *gre-mo*; *dre-bo*.
 Elder adj. *če-ba*, *čen-po*; — brother *jo-bo*;
tu-bo.
 Elder s. *rgad-po*.
 Election *ydam-ka*.
 Electuary *lde-gu*.
 Element *byuñ-ba*; *kams*.
 Elephant *gluñ*, *glav-po-čé*, *gluñ-čen*.
 Elevate *sgro-dogs-pa*; *deg-pa*; *spar-ba*;
señ-ba.
 Eleven *bču-yčig*; eleventh *bču-yčig-pa*.
 Elk *ka-ša ša-ba*.
 Eloquence *ka-sbyañ*.
 Eloquent *nag-dbañ*; *ka-sbyañ-po*; *ka-*
šugs-čän W.
 Elsewhere *žan-du*.

- Emanate *pro-ba*.
 Emanation *sprul-ba* 336.
 Emboss *pur-ba*.
 Embrace vb. *kyud-pa*; *kril-ba*; *dzin-pa*; *kyab-pa*.
 Emerald *ma-rgád*,
 Emerge *byun-ba*.
 Emetic *skyug-smán*.
 Eminent *kyad-par-čan*; *pun-sum-tsogs-pa*; *rgyal-ba*; *pul-tu byun-ba*.
 Emit *byin-pa*.
 Emmet *gre-mog-bu W.*; *grog-ma*.
 Empale *ysal-sin-la skyon-pa*.
 Emperor *rgyal-po čen-po*.
 Empire *káms*; *yul-káms*; *rgyal-kág*.
 Employ *skyel-ba*; *spyod-pa*; to be — ed or busy *brel-ba*.
 Empty *ston-pa*; to make — *stons-pa*.
 Emulate *gran-pa*.
 Emulation *gran-sems*.
 Enabled, to be — *kom-pa* 44.
 Encampment *sgar*; *dmag-sgar*.
 Enchanter *gon-po*; enchantress *gon-ba-mo*.
 Encircle *skor-ba*.
 Enclose *skor-ba*.
 Enclosure *skor-ba*; *ra-ba*.
 Encompass *kyigs-pa*; *kyud-pa*; *skor-ba*.
 End s. *mjug*; *mfa*, *mfa-ma*; *pug*; *yzug*; towards or at the — *mfa-ru*, *mfar*; to be at an — *rdzogs-pa*, *zin-pa*.
 Endeavour vb. *rtsol-ba*; *lhur len-pa*; *don-du nyer-ba*; s. *grus-pa*.
 Endless *mfa-yás*; *mfa-méd*.
 Enemy *dgra*, *dgra-bo*; *pa-rol-po*; *tsé-ba*.
 Energy *šugs*.
 Engagement (promise) *čad*; *sdom-pa*; v. also *las*, *brel-ba*.
 Engrave *rko-ba*.
 Enjoin *skul-ba*.
 Enjoy *lois spyod-pa*; — one's self *rtse-ba*.
 Enjoyment *lois-spyód*; *nyams-myon*.
 Enlarge *rgyas-pa*; *pel-ba*; *dar-ba*; — upon *spro-ba*.
 Enough *tsad*; *čog-pa*; to be — *kyed-pa*; *grig-pa*.
 Ensnare *dkri-ba*.
 Enter vb. a. *jug-pa*; *tsugs-pa*; *tsud-pa*; vb. n. *čud-pa*.
 Entertainment *mgon*; v. also *mčod-stón*.
 Entire *tsan-ma*; *ril-ba*; *son-te W.*
 Entity *no-bo-nyid* 129; *čos-nyid* 164.
 Entrails *rgyu-ma*, *nan-krol*.
 Entrance (vestibule) *sgo-kán*.
 Entrust *čol-ba*; *ytod-pa*, *nyer-ka ytab-pa*.
 Enumerate *sgrán-ba*, *bsgrán-ba*; *dren-pa*.
 Enumeration *rnam-gránis*.
 Envelope *yi-gei šubs*.
 Envious *prag-dog-čan*; v. also *če-ré*.
 Envoy *po-nya*.
 Envy s. *prag-dóg*; *mig-sér*.
 Envy vb. *prag-pa*.
 Epidemy *rims(-nad)*; *nan-rims*.
 Epilepsy *kyab-žug*; *ya-nád*; *ya-pog-pa*.
 Epistle *yi-ge*.
 Epitaph *dur-byan*.
 Equal *mnyam-pa*; *snyoms-po* 201; *dra-ba*; *mtsuns-pa*.
 Equality *mnyam-pa-nyid*; *dra-mi-dra*.
 Equanimity *snyoms-pa*; *btañ-snyoms*.
 Equivalent s. *dod*; *tsab*.
 Eradicate *rtsad-nas yčod-pa*.
 Erect adj. *kýe-ré*; *kron-nie*.
 Erect vb. a. *sgrén-ba*; *dzugs-pa*; *bžen-ba*.
 Err *kyar-ba*; *krul-ba*; *gol-ba*; *nor-ba*.
 Error *gal-sa*; *krul-so*, *krul-yži*.
 Eructation *skyug-ldád*; *sgreg-pa*.
 Escape vb. *čor-ba*; *bud-pa*.
 Escort s. *skyel-ma*; *bsel(-ba)*, *lam-bsél*.
 Escort vb. *rdzon* *debs-pa*.
 Especially *kyad-par-du*.
 Essence *no-bo-nyid* 129; *bčud* (quintessence) 147.
 Establish *god-pa*.
 Estafet *rta-zam-pa*.
 Esteem s. *pu-dúd*; *rtsis*; *ya-ša*.
 Esteem vb. a. *bkur-ba*; *yčes-par byed-pa* or *dzin-pa*.
 Estimation *rtsis*; *tsod* 453.
 Eternal *rtag-pa*; *skye-či-med-pa*.
 Eternity *rtag-tu-ba* (?).
 Ether *mka*.
 Etymology *ta-snyád*.
 Eunuch *nyug-rim*.
 Euphony *sgra-dbyašs*.
 Europe *rgya-pi-lin*; *pyi-glin*, vulgo *pi-lin*.
 European s. *pa-rán*, *pe-rán*; *pi-lin-pa*.
 Evade *jur-ba*, *dzur-ba*; *jol-ba*; *čor-ba*.
 Evangelist *prin-bzan sgrog-pa(-po)*.
 Evaporate *tim-pa*.
 Even adj. *mnyam-pa*.
 Even vb. a (to level) *snyom-pa*.
 Even adv. *ta-na*; *yañ*; not — v. *yañ* 505.
 Evening *nub*; *nub-mo*; *dgois*.
 Evenness *nyam-pa-nyid*.
 Event *rkyen*; *dios-po*; at all events *čis kyan*, *gañ yin kyan* 65; *ga-na-méd W.*, *gar-méd W.*
 Ever *rtag-tu*; *ytan-du*; *dus-rgyun-du*.
 Every *kun*; *re*, *re-ré*; v. *gañ* 65; — day *dkyus-ma*; *žag dan žag* 248; — thing *čan*; *či*; *kun*.
 Everywhere *kun-tu*; v. *čir* 141.
 Evidence *rgyu-mtsan* 111.
 Evident *mion-pa*.
 Evidently v. *nes-pa* 128.
 Evil s. *nan*; *nyes-pa*.
 Evil adj. *nan-pa*; *tu-ba*; — spirit *gon-po*.
 Exact adj. *žib-pa*.

Exactly *ko-na*; *ran*; — that *de-dé* 256.
 Exaggerate *sgro-dogs-pa*.
 Exalt *sgro-dogs-pa*.
 Exalted *ḡags-pa*.
 Examination *brtags-dpyad*.
 Examine *rtog-pa*; *dpyod-pa*; *ḡzig-pa*; *sad-pa*.
 Example *dpe*; *dpe-brjöd*.
 Excavate *ḡcön-ba*; *sbug-pa*.
 Excavation *sbugs*; *šön*.
 Excellence *dños-grub*; *čē-ba*.
 Excellent *rgyal ba*; *kyad-par-čan*; *ḡčes-pa*; *ḡün-tsögs*; *ḡags-pa*.
 Except prep. *ma ḡtogs-par*; *min*, *min-par*.
 Exchange s. (agio) *ḡar*.
 Excite *sloñ-ba*, *dkrog-pa*.
 Exclaim *ḡod-pa*.
 Exclusively *ko-nu*.
 Excrement *rkyag-pa*; *rtug-pa*; *dri-ma*.
 Exerescence *lba-ba*; *mdzer-pa*; *ḡzer-pa*.
 Excrete *ñan ḡdebs-pa*; *mñan-pa*; *dmod-pa ḡor-ba*.
 Exercise s. (bodily) *spyod-lam* 335; — of religion *čos-spyod*.
 Exercise vb. a. *sbyön-ba*; *lag-tu len-pa*.
 Exert one's self *ḡad-pa*.
 Exertion *ḡad-pa*; *brtson-pa*; *don-yñyér*; *ḡka-ba*.
 Exhausted *nyams-tug-pa*; to be — (consumed) *ḡzad-pa*; *zin-pa*; (tired) *ḡčad-pa*; *ñal-čad-pa*, *tan-čad-pa*.
 Exhort *skul-ba*; *skul-čag byed-pa*; *bslab-bya byed-pa*, or *ston-pa*, or *btan-ba*.
 Exhortation *bskul-ba*, *bskul-ma*; *snjñ-ḡtam*; *luñ*, *luñ-bstán*; *bslab-bya*; farewell — *ka-čéms*.
 Exile vb. a. *ynas-nas dgar-ba*.
 Exist cf. *ḡug-pa*; *yod-pa*; *skye-ba*.
 Existence *skye-ba*; *srül-pa*.
 Exorcise *dam-la ḡogs-pa*.

Expanse *kloñ*; *ka-žen*.
 Expect *sgug-pa*.
 Expedient adj. *ḡan-dogs-pa*, *ḡan-togs-čan*; *rigs-pa* 528; *don-byed-nus-pa*.
 Expel *skrod-pa*; *ḡil-ba*; *don-pa*; *spyug-pa*; *ḡud-pa*; *zlog-pa*.
 Expend *skyag-pa*.
 Expenditure, Expense *ḡro-sgo*; *skyag-pa*, *skyag-sgo*.
 Expensive *gus-po*.
 Experience vb. a. *myön-ba*, *nyams-su myön-ba*; v. also *sbyön-ba*.
 Experience s. *slobs*.
 Experienced (skilled) *mkaš-pa*.
 Expiation *sdig-bšdgs*.
 Expire *ḡa-ba*.
 Explain *ḡrel-ba*, *ḡrol-ba*; *ño sprod-pa*; *ḡčad-pa*; *bšad-pa*.
 Explanation *brda-spröd*.
 Exploit *kyo ga*.
 Expressly *čed-du*.
 Exquisite *mčog-tu bkrab*; *kyad-par ḡjags-pa*.
 Extend *rkyön-ba*; *bsnar-ba*.
 Extension *kñon*; *gu*.
 Extensive *rgyas-pa*; *yañs-pa*.
 Extent *kñon*; *rgya*, *rgya-kñon*, *rgya-ba*; *ču-žen* 158.
 Exterior s. *ñam-pa*; *ča-byad* 152.
 External *ḡñi*, v. *ḡñi* III 349; — appearance *ča-byad*, *ḡñi-rol*.
 Extinct, to become — *čad-pa*; *ši-ba*.
 Extinguish *ḡsod-pa*.
 Extra *teb*.
 Extract vb. a. *bku-ba*; *ḡyin-pa*; *don-pa*.
 Extraction (descent) *rigs*.
 Extremity (end) *mka-ma*, *zur*.
 Eye s. *mig*, resp. *spyan*; — brow *smñ-ma*; — lash *rdzi-ma*; *mig-ḡšog*, resp. *spyan-ḡšog*; — lid *mig-pag C. W.*

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Fable s. *sgruñs*.
 Fabricate vb. a. *čos-pa*; *bčö-ba*; *byed-pa*; *bzo-ba*; to be fabricated *grub-pa*.
 Face s. *ydoñ*; *ño*; *ka*; *skye-sgö*; *sgo-lo*; *bžin*; in the — of *ka-ru*, *kar*.
 Face vb. (to be directed towards) *ston-pa*.
 Fail vb. (to miss) *mi kes-pa C.*; *mi-čēbs-pa W.*; (to err) *ḡol-ba*; (to dwindle) *yul-ba*.
 Faint adj. *nyams-čun*; to get — *ḡcön-ba*.
 Faint vb. n. *brgyal-ba*; *kam-pa*.
 Fair adj. *mdzes-pa*; *mksar-ba*; *bzan-ba*.
 Faith *dad-pa*.
 Faithful *dad-pa*; *ydeñs-pa*; *slu-méd*; *gyo-sḡyu-méd*.

Falehion *gri-gug*.
 Falcon *kra*.
 Fall vb. *ḡril-ba*; *ḡyel-ba*; *ltuñ-ba*; *bab-pa*; to — in drops *ḡig-pa*; to — off *byi-ba*; to — to pieces *ḡig-pa*; *ḡril-ba W.*; to — upon *buñs-pa*.
 Fall s. *ltuñ-ba*.
 Fallow *yan-pa*.
 False *mi bden-pa*; *rdzus-ma*; *ḡyo-čan*; — charge *ka-yog*; *snjad*; — conception *bčos-pa*; — sentiment *lta-lög*, *log-lta*.
 Falsehood *dkyus*; *ka-šób*; *rdzun*.
 Fame *grags-pa*.
 Family *brgyud*; *yduñ*; *bu-smád*; *ḡžis-mad*; *rabs*; *rigs-brgyüd*; *rus*.

- Famine *mu-ge*.
 Famous *grags-can*.
 Fan s. *ria-ydb*.
 Fan vb. a. *krab-pa*; v. *yab-mo*.
 Fancy vb. a. *sgom-pa*; *dmigs-pa*; *sems-pa*; vb. n. *mno-ba*.
 Fancy s. *dmigs-pa*; *sems-kyi snan-ba*.
 Fang *kron*; *mče-ba*, *mče-so*.
 Far *rgyañ-rin-po*, *rgyañs* 107; (*tag*-)*rin-ba*; *mi nye-ba*; as — as *bar-du*, *kad-du*; — famed *sgra-čé*; — from *lta čì smos* 215.
 Farewell v. *ga-le* 64; to say — v. *pyi-pyag*, sub *pyag*.
 Farm s. *groñ-bzìs*; — steward *nyer-pa* 194.
 Farmer *kyim-pa-pa*; *zìñ-pa* 475.
 Farsightedness *mig-rgyāñ* 414.
 Farther *par*.
 Fashion s. *čos*; *lugs*.
 Fast adj. *mg-yogs-pa*; *myur-ba*.
 Fast vb. n. *smyuñ-ba*; *dge-ba sruñ-ba*.
 Fasten *sdom-pa*; *grogs-pa*; *dogs-pa*; *sgril-ba*; *shyor-ba*; *šrel-ba*.
 Fasting s. *bsnyen-ynas*, *smyuñ-ynas*.
 Fat adj. *rgyas-pa*; *tso-ba*; *tson-po*.
 Fat s. *tsil*; melted — *tsil-ku*; *žag*.
 Fatal *byur-gyi*; *nyen-can*; *ma-rui-ba*; *šrog-len*, *šrog-ōjrog*.
 Fate *skal-ba*, *las-bškos* v. *sko-ba* 24; *bsod-pa*; *dbañ-tāñ*; cf. also *lan-čags* and *las-ōjro*.
 Father *pa*, resp. *yab*; — in law *gyos-po*; *skud-po*.
 Fathom s. *doms-pa*.
 Fatigue s. *ñal*, resp. *o-brgyāl*.
 Fatigue vb. a. *ñal jug-pa*; to be fatigued *ñal-ba*, resp. *sku-ñal-ba*, *tugs ñal-ba*.
 Fault *skyon*; *nonš-pa*; *tsañ*.
 Faulty *skyon-can*.
 Favour s. *bka-drin*; v. *ynañ-ba* II 309.
 Favourable *mfun-pa*; — circumstance *mfun-rkyén*.
 Favourite s. *snyin-sdug*; *sdug-pa*.
 Fear s. *žigs-pa*, *žigs-skrug*, *žigs-ri*; *bag-tsa* (-*ba*).
 Fear vb. *žigs-pa*; *diañ-ba*; *dogs pa*.
 Fearless *žigs-méd*; *bag-méd*.
 Feast s. *dya-ston*; *mgon*; *ston-mo*.
 Feather *spu*; quill — *sgro*.
 Fee s. *gla*; *rñan-pa*; *bag-šis*.
 Feeble *kyar-kyór*; *kyór*; *nya-ra-nyo-ré*.
 Feed *stob-pa*; *snyod-pa*; *or-ba W.*; *šo-ba*, *yso-ba*.
 Feel *reg-pa*, *tsor-ba*; to — cold *kyags-pa*.
 Feeling s. *reg-bya*.
 Feign vb. n. *bčos-pa* 148; v. *lugs byed-pa* (*lugs* no. 2, 548); *tsul-du byed-pa* (*tsul* no. 1, 450).
 Fellow *grogs*; *ya-do W.*; — labourer *las-grogs*; — lodger *du-grogs*, *brañ-grogs*, resp. *bžugs-grogs*; traveller *lam-grógs*.
 Felt s. *pyin-pa*.
 Female *mo*.
 Fen *dum*; *gram-pa*.
 Fence s. *ko-ra*; *skyor-ba*; *ta-bér W.*; *pu-šu*; *ra-ba*.
 Ferment vb. *kol-ba*; s. *žo-ri W.* 478; *ru-ma*.
 Fern *skyes-ma*.
 Ferocious *ñar-po*.
 Ferry s. *gru*; *rdziñs*, *žziñs*.
 Ferry-man *gru-pa*; *ču-pyag-pa*; *mnyan-pa*.
 Festival *dus-čén*.
 Fetter vb. a. *šrel-ba*; *kyig-pa*; *čín-ba*.
 Fetti s. *sgrogs*; *lčags*, *lčags-sgrog*; *bčins-pa*.
 Fever *tsad-pai nád C.*; *tsan-zug W.*
 Few *nyuñ-nu*; a few *ga*, *ga tsam*; *nyuñ-nu žig*; *čig* 140; *la-lá C.*
 Fib s. *šob*, *žšob*.
 Fibre *rgyus-pa*.
 Fickle *gyi-na*; *ya-ma-brla*; *gyur-ldog*; *skad žčig kyañ mi tsugs-pa*.
 Fickleness *gyur-ldog*, *ldog-gyur*.
 Fictitious *bčos-pa*; *dmigs-pa-nas bčos-pa*.
 Fidget vb. *par-ba*.
 Field *zìñ*; *kluñs*; — terrace *dan-tse W.*
 Fife *glin-bu*.
 Fifth *liā-pa*; fifteen *bčo-liā*; fifteenth *bčo-liā-pa*; fifty *liā-bču*; fiftieth *liā-bču-pa*.
 Fight s. *fab-mo*.
 Fight vb. a. *gyed-pa*; *rgol-ba*; *fab-pa*; *fab-mo byed-pa*; vb. n. *krug-pa*; *gran-pa*; *rgol-ba*; *rtod-pa*; *dziñ-ba*.
 Figure s. *dkyil-kor*; *skye-žzugs*; *blod-pa*; *rnam-gyūr*; *dbyibs*; *žzugs*; *bzo*, *zo*; *ri-mo*; *ris*.
 Figured (variegated) *či-tru W.*
 File s. (tool) *lčags-bdar*; *sed*.
 File vb. (to string) *rgyud-pa*; *star-ba*.
 Fill vb. *kyab-pa*; *geñs-pa*.
 Filter s. *tsag-ma*; vb. a. *tsag-pa*.
 Filth *dri-ma*; *mi-ptsan-ba* 433; *grib*.
 Find *tob-pa*; *nyed-pa*; *kug-pa*.
 Fine adj. (beautiful) *mdzes-pa*; *sdug-pa*; *mfsar-ba*; (not coarse) *žib-pa*; *lag-mo W.*; (thin) *srab-pa*.
 Fine s. (penalty) *rgyal*, *ston*.
 Finger *ser-mo*, *sor-mo*, resp. *pyag-sór*; *mdzub-mo*, *mdzug-gu*; — ring *ser-ždub*, *sor-ždub*.
 Finish vb. *sgrub-pa*; to be finished *grub-pa*; *tsar-ba*; *rdzogs-pa*; *dzad-pa*; *zin-pa*.
 Fir *tañ-šui*; *som*, *ysom*, *som-šui*.
 Fire s. *me*; — brand *gal-mé*; — fly *od-šro-bu W.*; — place *fab*, *me-fab*; — tongs *me-lén*.
 Firm (solid) *mkrāñ*; *mkrags-pa*; *sra-ba*; (trodden) *čag-can* 167; (tight) *tañ-po*, *dam-po*; (sure) *btsan*; *ñes-pa*; (steady) v. *tsugs-pa*.

Firmness (of mind) *snjin-rás*.
 First *dan-po*; *sña-ma*; *ngo-ma*; — born
ngo-bu; *ññon-skyes*; — part *stod* 223; adv.
 (at first) *ngo-ma W.*; *sña-sór*, *sña-gón*;
ññar; *γcig-tu*; *fog-mar*.
 Firstfruits *pñud*.
 Firstly *dan-por*.
 Fish s. *nya*; — bone *nya-grú*.
 Fish vb. *nya rñon-pa*; *nya γsör ba*.
 Fishing-hook *mčil-pa*.
 Fishing-net *nyu-rgya*, *nya-döl*.
 Fissure *rgya-sér*; *ser-ku*.
 Fist *ku-tsir*.
 Fit vb. a. v. *sgrig-pa* 120; to — out *šom-pa*;
 to be — *fad-pa*; *ruñ-ba*.
 Five *lia*.
 Fix vb. a. *god-pa*; *sbyor-ba*; — a time *du*
byed-pa.
 Flabby *kyom*.
 Flag s. *dar*; — staff *dar-po-čé*.
 Flageolet *gliñ-bu*.
 Flame s. *lèc*, *me-lèc*.
 Flannel *ter-ma*.
 Flap s. *gos sgáb*.
 Flash vb. *kjyug-pa*.
 Flat adj. *leb-mo*; *ñnyam-pa*.
 Flatten vb. a. *gleb-pa*.
 Flatter *stod-pa*; *mol-lèc btañ-ba W.*
 Flatterer *ño stod-kan*.
 Flattery *γcam-bu*.
 Flatulence *pyen*; *og-rhñi*.
 Flavour s. *bro-ba*; *ro*.
 Flaw s. *šo-ré W.*
 Flea *kji-šig*; *ji-ba*.
 Flee *bros-pa*.
 Fleece s. *bal-rgyáb*.
 Flesh *ša*; — fly *ša-sbráñ*.
 Flexible *kyom*; *ñnyen-pa*.
 Fling vb. *rgyab-pa*; *rgyag-pa C.*; *dbyug-*
pa C.; *ñen-pa*; *skyur-ba*; *bor-ba*.
 Flint *lèag-rdo*; *lèags-mag*.
 Float vb. n. *ldiñ-ba*.
 Flock s. *kju*, *kju-bo*.
 Flog *lèag-gis γžu-ba*, v. also *skar-ba*.
 Flood s. *ču-log*.
 Floor s. *γži-ma*; (bottom) *mfil* 240; *šen W.*;
an-dar C.; ground — *og-kan*.
 Flour s. *pye*; *žib*.
 Flourish vb. *bde-ba*; *fsen-ba*.
 Flourish s. (in writing) *ri-mo kyag-kyog*.
 Flow vb. *bab-pa*; s. *rgyun* 112.
 Flower s. *me-tog*; — bed *rka*; — garden
sdum-ra.
 Fluid s. *ku-ba*.
 Flute *pñed-gliñ*.
 Flutter s. *krag-křug* 49.
 Fly vb. *pñur-ba*; to — up *ñar-ba* 356.
 Fly s. *sbráñ-ma*.
 Foal *rteu*; — of an ass *gu-rug*.
 Foam s. *lbu-ba*, *dbu-ba*.

Fodder s. *čag*.
 Foe *dgra*, *dgra-bo*; *ña-rol-pa* and *po*.
 Fog *kug-rna*; *na-bññ*; *rmugs-pa*.
 Fold s. (plait) *ltab-ma*; (pen) *lhas-ma*.
 Fold vb. a. (to plait) *ltab-pa*; (to pen)
dgar-ba.
 Follow *bran-ba*, *rjes-su gro-ba*; *γčod-pa*.
 Follower *bstan-dzin*.
 Following *pyi(s)*, *pyir* 1, 2; *di*.
 Fond, to be — of . . . *la čags-pa*, *žen-pa*.
 Fondness *kri ba*; *žen-kris*, *žen-čags-pa*.
 Fontanel *klad-sgo*; *mtsogs-ma*; *tsañs-pai*
bu-ga.
 Food *zas*, resp. *žal-zás*, *bžes-pa*; *bšos*; *ka-*
zás; *za-ba*, *za-ma*; *lto*; — of animals *bzan*.
 Fool s. *glen-pa*; *blun-pa*, *blun-po*.
 Foolish *glen-pa*; *blun-pa*; *blo-méd*.
 Foot *rkañ pa*, resp. *žabs*; — bridge *dem-*
tsi Lh; — path *rkañ-lam*; *ñrañ*, *lam-*
ñrañ; — race *bañ*; — ring *rkañ-γdub*;
 — soldier *rkañ-tañ-pa*; — stool *rkañ-*
stegs; — of a hill *rtsa-ba*; on foot *rkañ-*
tañ-du or *la*.
 Footprint, Footstep *rkañ-rjes*.
 For *don-du*; v. *pyogs* 352; — forty days
žag bži-bčñi bar-du, *žag bži-bčñi tñg W.*
 Forbear vb. a. *gyod-mi rmo-ba* 98.
 Forbid *gegs-pa*; *mi γñai-ba*.
 Force s. *mñu*; *dbañ*; *ñar-ba*; *šed-dbañ W.*
 Force vb. *dbañ-med-du čol-ba*; v. also
nan-gyis; *šed-kjer-nag-pos W.*
 Ford vb. *rgal-ba*.
 Fore, — arm *lag-ñar*; — finger *mdzub-mo*;
 — part, — side *ñar*, *ka*, *mdun ños*.
 Foregoing *ññon-gro*; *sña-ma*.
 Forehead *tod-pa*; *dpral-ba*.
 Foreign *yan-pa*; *γžan-ma*; *pyi*; — country
byes.
 Forenoon *sña-tóg*; *sña-dro*.
 Foreskin *sgo-pur*; *mdun-lpags*, *dom-*
lpags.
 Forest *nags(-ma)*, *nags-γseb*; *nags-tsal*,
nags-krođ; *tsul*.
 Forget *rjed-pa*; *yi-γčod-pa*, resp. *tñgs γyel-*
ba W.
 Forgive vb. a. (not resenting) *bzod-pa* 498;
 (to leave unpunished) *gyod-mi rmo-ba*;
 (to efface) *sel-ba*; (to wash away) *dag-pa*.
 Fork *ka-brág*; *ša-dzin*.
 Form s. (mould) *par*; (figure) *dbyibš*; *γzugs*;
čas; grammatical — *tsig*.
 Form vb. a. *skyed-pa*.
 Former adj. *goñ*, *goñ-ma*; *ññon-gro*; *dan-*
po; — part *stod*; — time *ññon-rol*.
 Formerly *sña-čád*, *sña-goñ*, *sña-bar*; *sñan*,
sñar; *sñon*.
 Fornicate *čul-ba*; v. *γyem-pa*.
 Fornicator *čul-pa*.
 Forsake *skyur-ba*; *bor-ba*; *γtoñ-ba*.
 Fort *mkar*.

Forte (in music) *rtsub-po*.
 Forth *sogs*; *ñar*; *yas*.
 Fortress *rdzön(s)*.
 Fortune (lot) *pya*; (wealth) *ka-rjé C.*;
 good - *bkra-šis*; -teller *pya-mkan*; *nan-snags-mkan*.
 Forward vb. *kal-ba*.
 Found vb. *god-pa*; *rgyag-pa*; *debs-pa*;
dzugs-pa.
 Foundation *rman*; - of a house *mfil*; *kan-rtśá*.
 Fountain *ču-mig*.
 Four *bzi*; fourth *bzi-pa*; fourteen *ču-bzi*;
 fourteenth *ču-bzi-pa*; forty *bzi-bču*; fortieth *bzi-bču-pa*.
 Fourfooted *rkan-bzi-pa*.
 Fowl *bya*; domestic - *kyim-bya*.
 Fowler *bya-pa*.
 Fox *wa*; - coloured *kam-pa*.
 Fragile *krol-mo W.*
 Fragment *čag-křim*, *čag-düm*; (*y*)*sil-bu*.
 Fragrance *riad*.
 Frail, to get - *rgud-pa*.
 Frame s. *kři*; vb. a. *god-pa 95*.
 Frankincense *bdug-pa*, *gu-gul*.
 Fraud *no-lkog*; *zog*, *zol-zóg*.
 Free adj. *yan-pa*; *tar-pa*; to become -
grol-ba; *tar-ba*; to set - *tar-du* *jug-pa*;
bud-pa.
 Freeze *kyags-pa*; *pyid-pa*.
 Freight s. *kal*.
 Frenzy *křul-pa*.
 Fresh *ysar-ba*, *ysar-po*; *so-ma W.*; - but-
 ter *skya-már W.*
 Friday *ya-pa(-wa)-sañs*.

Friend *gogs*, *rog*; *no-šes*, *mdza-bšes*, *bšes-nyén*; *mdza-bo*; *zla-bo*.
 Friendly *siyiñ-nyé*; resp. *sol-po*.
 Fright s. *žigs-pa*.
 Frighten *skrag-pa*.
 Frightened *skrag-pa*; to be - *rtab-pa*.
 Fringes *ka-tsar*.
 Frog *sbal-pa*.
 From *nas 304*; *man-čad 411*; *las 546*; -
 within *koñ-nas 43*.
 Frontier *sa-mtsáms*.
 Front-side *ka*; *ñar*.
 Frost *kyags-pa*; *sad*.
 Froth *ibu-ba*, *dbu-ba*.
 Frozen *kyags-pa*.
 Fruit *šin-tóg*; *bras-bu*; - tree *bza-šin*;
rtśi-šin.
 Fry vb. *sreg-pa*, *slam-pa*, *rñód-pa*.
 Fuel *bud-šin*.
 Fulfil *skoñ-ba*; *sgrub-pa*; *geñs-pa*.
 Full *gañ-ba*; *ltem-pa*; *mfon-po*; to be -
ltams-pa; *kěns-pa*; to make - *kyab-pa*.
 Fully *rgyas-par*.
 Fumigate *bdug-pa*.
 Fun *pra-čál*; *šags*.
 Functionary *blon-po*.
 Fundament *rtśa-ba*; *rkub*.
 Fur-coat *slag-pa*, *slog-pa*; *tul-pa*.
 Furious *ytum-pa*.
 Furnish (supply) *sgrub-pa*.
 Furniture *yo-byád*.
 Furrow s. *rka*.
 Further *žan-yañ*, *yañ*.
 Furtherance *mfun-rkyen*.
 Futurity *ma ōns-pai dus*; *žugs*.

G

Gain vb. a. *rgyal-ba*, *rnyed-pa*, *sgrub-pa*.
 Gain s. *skyed*; *kě*, *kje*; *ka-rgyál*, *rgyál-ka*;
rnyed-pa; *spogs*, *bogs*.
 Gait *bgrod*.
 Galaxy *dgu-tsigs*.
 Gale *rluñ-dmár*, *rluñ nag-po*.
 Gall s. *mkris-pa*.
 Gallop vb. n. *rtá rgyug-pa*.
 Gallows *čar-šin*.
 Game s. (animals of chase) *ri-dwags*.
 Gander *nañ-pa*.
 Ganges *gañ-gā*.
 Gap *rgya-sér*; *ser-ka*, *ser-ga*.
 Gape vb. *sgyiñ-ba*; *γdañ-ba*.
 Garden *tsal*; *tsas W.*; *ldum-ra*; *sdum-ra*;
 - flower *ha-ló*.
 Garlic *sgog-pa*.
 Garment *gos*; *čas*, resp. *na-bza*; under -

añ-tuñ; upper - *bla-gáb*, *bla-gós*, *žzan-gos*.
 Garret *steñ-kan*.
 Gate *rgyal-sgo*; *sgo-mo*.
 Gather vb. a. *sgrug-pa*; *fu-ba*; *sog-pa*;
 vb. n. *kor-ba*; *gugs-pa*; *šibs-pa*.
 Gatherer *tun*, *tun*.
 Gear s. *go-ča*.
 Gelding s. *po-rtá*.
 General adj. *spyi 333*; *tun-moñ*.
 General s. *dmag-dpón*.
 Generate *skyed-pa*.
 Generation *rgyal - brgyüd*; *γduñ - rabs*,
rabs.
 Genesis *čags-rábs*.
 Genitals *mfsan(-ma)*.
 Genitive case *brel-pa*.
 Gentian *tig-ta*; *kyi-lčé*.

- Gentle *jam-po*, *bol-po*; *mtun-čan*; *sgye-mo*.
- Gentleman *ytso-bo*; *sa-heb*; old —, old squire, *ga-gá* *Ld.*, *'a-jo-lag C.*
- Gently *ñan-gis*; *ga-le C.*, *gu-le W.*
- Gentry *drag-rigs*.
- Genuine *dios*; *no-rtóg*; *lhud-méd*.
- Geography *ynas-bśád*, *ynul-bśád*.
- Germinate vb. n. *skye-ba*; to cause to — *skyed-pa*.
- Gesture s. *brda*; *rnam-gyúr*; v. also *tsul*.
- Get vb. a. *kug-pa*; *rnjed-pa*; *tob-pa*; *dzin-pa*; *yod-par*, *gyur-ba*; vb. n. *gro-ba*; *ča-ba W.*; to — into *čud-pa*; *bab-pa*; to — through *tar-ba*, *bgrod-pa*; to — up *ldan-ba*, *lan-ba*, resp. *bžens-pa*.
- Ghost *mi-ma-yn(-pa)*; *sems-nyid*.
- Ghostlike *yzugs-méd* 494; *lus-méd*.
- Gift s. *kjos-pa*; *ynan-ba*; *bya-dgá*; *bul-ba*; *sbyin-pa*; *yon*.
- Gild *čus yton-ba*, *yser-čus byug-pa*.
- Gills *nya-skyogs*.
- Gimlet sor.
- Ginger *sga*, *sgeu*; *lèa-sga*.
- Girdle s. *ska-rágs*.
- Girl *bu-mo*; *yzon-nu-ma*; *na-čui*.
- Give *skur-ba*; *ster-ba*; *ynan-ba*; *bul-ba* 394; *bogs-pa*; *sbyin-pa*; *stsol-ba*; to — an entertainment *gyed-pa*; to — up *sgyur-ba*; *ycod-pa*; *spon-ba*; *blos yton-ba*; to be given to *skyon-ba*; *rten-pa*.
- Glacier *gañs*, *gañs-čan*.
- Glad adj. *dga-ba*; — tidings *ytam-snyán*; to be — *dga-ba*; *mgu-ba*; to make — **sem tad čug-čè* W.*
- Glass *šel*, *man-šel*; — beads *ga-šel*; — bottle *šel-bum*.
- Gleaner *snye-tun*.
- Glide *dred-pa*; *byid-pa*.
- Glistening *krom-mé*, *krol-po*; *čam*.
- Glitter vb. *tser-ba*.
- Globe *ril W.*
- Globular *zhum-pa*, *ril-ba*; a — stone *rdo-ril*.
- Glorious *grags-čan*; *págs-pa*.
- Glory s. *grags-pa*; *dpal*, *dpal-byór*.
- Glory vb. *rlom-pa*, *po-tsod*, *čad-pa*; v. *po-so*.
- Gloss *bkrug*; *od-ysál*.
- Glossy *bkra-ba*.
- Glove *lag-šubs*.
- Glue s. *spjin*.
- Gnash so *kri-g-kri-g byed-pa*, so *bdar-ba*; so *sdom-pa*.
- Gnaw *yzan-pa*; *ča-ba*, *mur-ba*.
- Go *gro-ba*; *don-ba*; *ča-ba W.*; *rgyu-ba*; *bgrod-pa*; *pyin-pa*, eleg. *mči-ba*, resp. *péb-pa*; to — about *grim-pa*; to — abroad *gron-du*, *gro-ba*, *byes-su*, *gro-ba*; to — astray *kijar-ba*; to — away *gye-ba*, resp. *bžud-pa*, *yšegs-pa*; to — in or into *čud-pa*, *jug-pa*; to — out *fon-pa*; *spro-ba*; to — round *kör-ba*, *skor-ba*.
- Goal *tsad*.
- Goat *ra-ma*; wild — *ra-rgód*, *ra-po-čé*; *skjin*.
- Goat's hair *ral*.
- Goblet *skyogs*.
- Goblin *dre*, *lha-dre*.
- God *dkon-mčog*; a god *lha*, a goddess *lha-mo*; a tutelary god *yi-dam-lhá*, *lha-srún*; *mgon-po*.
- Goings s. (the act of) *gros*.
- Goitre *lba-ba*.
- Gold *yser*.
- Gong *kär-rná*.
- Good adj. *bzan-ba*; *legs-pa*; *dga-bdè C.*; *rgyal-ba W.*; col. *yag-po*; to be — (of coins) *grul-ba*.
- Good s. (advantage) *don*.
- Good-bye *da ča yin W.* 152; **ta-ši-šig* W.*; v. *ga-le C.* 64.
- Goods *dios-po*; *ka-ča*; *kä-rjè C.*; *spus*; *zon*.
- Goose *ñan-pa*, *ñan-ma*.
- Gorge s. (ravine) *ron*.
- Gossip s. (idle talk) *kä-bśád*; *rgya-lab*.
- Gourd *ka-béd*, *ku-ba*, *gon W.*, *čui C.*
- Gout *drañ-nád W.*; *grum-bu*, *grum-nád*, *drag-grum*; *dreg-nad*, *tsigs-nad*, *tsigs-züg*.
- Govern *sgyur-ba*; *rgyal-srid*, *skyon-ba*; *dban*, *sgyur-ba*.
- Government *rgyal-po*, *rgyal-srid*.
- Governor *sde-pa*; *bka-blón*.
- Grace s. *bka-drin*, *tugs-rje*.
- Gracious *tugs-rje-čan*.
- Gradually *ñan-gis*; *gu-le gu-le W.*
- Graft s. *pe-bán*.
- Grain s. *čag-tse*, *rdog-po*, *bru*.
- Grammar *byä-ka-ra-na* 372.
- Grandchild *tsa-bo*; — daughter *tsa-mo*; — father *mes-po*; — mother *ma-mo*, *pyi-mo*; — son *tsa-bo*, resp. *dbon-po*.
- Grant vb. (*bka*) *ynan-ba*; *grub-pa*; *stsol-ba*; *yzigs-pa*.
- Granulosis *čag-tse-čan W.*
- Grape *rgun*, *rgun-brim*; *čag-mo*.
- Grasp vb. *ju-ba*, *dzin-pa*; cf. *yčags-pa*.
- Grass *rtswa*.
- Grasshopper *čog-čog-pa*, *ča-ga-bu*.
- Grate s. *dra-pa*, *lčags-dra*.
- Grateful *drin-yzo-čan*; to be — *drin yzo-ba*.
- Grater *lag-dár*, *lab-dár*.
- Gratitude *drin dran-pa*.
- Grave s. *dur-kui*.
- Gravel s. *gyo-mo*; *šag-ma*.
- Gravy *spags*; *ša-rüg*, resp. *skyu-rüm*.
- Gray *se-bo*; light — *skya-bo*.
- Grease s. *snum-pa*; vb. *snum-gyis*, *skud-pa*.
- Greasy *snum-čan*; *tso-ba*.
- Great *čè-ba*, *čen-po*, *rgyas-pa*.

Greatness *če-ba*, *če-kyád*.Greedy *dod-sred-čan*; *blo-dód*; *ham-pa-čan*.Green *sno-ba*, *snon-po*; *ljan-ku*.Greens s. *sno-tsód*, *ldum*, *tsod-ma*.Greensward *na-ka*; *ne-tái*.Grieve vb. n. *skyo-ba*, *gyod-pa*.Grind *tag-pa*; *bdar-ba*; to — the teeth so *bdar-ba*.Gripes *glai*, *glai-fabs*.Gristle *čag-krim*.Grit (gravel) *gyo-mo*.Groan s. *kog-šugs W.*, *šugs-nár*, *šugs-rin*.Groan vb. *kun-pa*.Groom *rta-rdzi*.Grope *snom-pa*.Grotto *gyam*, *řug-pa*.Ground s. *žin*; *řzi(-ma)* 480; *sa-řzi* 570.Grouse *ri-skyegs*; *goñ-mo*.Grove *skyed-mos-tsál*.Grow vb. n. *čer skye-ba*; *kruñ-ba*; *gyur-ba*; *rgyas-pa*; *ča-ba*; to — dark *fibs-pa*;to — old *bgre-ba*; to cause to grow *skyed-pa*.Growth *skyed*, *skye*.Grudge s. *kon-pa*; to bear a — *kon-pa*.Grumbling s. **fo-tü* W.*Grunt vb. *řug-pa*, *řur-ba*, *kun-pa*.Guard vb. *skyoñ-ba*, *skyob-pa*, *sruñ-ba*.Guardian *pá-tsáb*; — of the world *jig-rten-skyoñ*.Guess s. v. *tsod* 453.Guide s. *lam-mkan*, *lam-dren-pa*, *lam-yig*.Guitar *sgra-snyan*; *ko-poñs W.*Gulf *kug*, *ču-kug*; (abyss) *btson-doi*.Gullet *lkog-ma*.Gulp s. *hub*; *skyu-gái*, *čor-gái*.Gum s. *tañ-ču*.Gun *sgyogs*; *tu-pag W.*; *me-mda C.*Gunpowder *tu-pag-man W.*; *me-rdzás C.*Gunstock *gu-mda*; *sgum-da*.Gut, great — or colon *řnye-ma*.Gutter *wa*.Guttural s. *lče-rtsa-čan* 150.

H

Habitation *groñ*; *řnas-tsai*, *řnas-kai*, *řzi-ma*.Haft *řu-ba*.Hail s. (frozen rain) *ser-ba*; (salutation) v. *řgyal-ba* I 108.Hair *skra*; *řpu*, a little — *ba-řpu*.Hairy *ba-řpu-čan*; *skra-čan*.Half (one half) s. *ča* 151.Half adj. *řyed*; — boot *krad-pa*.Hall *bkad-sa*; — of judgment *tsugs-kai*.Halo *kyim*.Halter *řur-mgo*; *sra-b-mřur*.Halting-place *sti-bai řnas*; (night quarters) *brañ-sa*, resp. *řzim-brai*.Hammer s. *to-čün*; large — *to-ba*.Hand s. *lag(-pa)*, resp. *řyag*.Hand vb. a. *sruñ-ba*; to — over *skur-ba*.Handicraft *bzo*.Handful *kyá-le*; *kyor*; *čaiñs-pa*; *spar-ba*; *řul*.Handkerchief *sna-řyis*; — of salutation *ka-btágs* 37.Handle s. *kab-za*, *lčib*, *řu-ba*.Handsome *mčor-po*, *mdzes-pa*.Handspike *gal-ta*.Hang vb. a. (a man) **čar-la tai-če* W.*; to — up *skar-ba*, *dgar-ba*, *gel-ba*; *řpyar-ba*; vb. n. to — down *řol-ba*, *řpyaiñ-ba*.Hangman *řsed-ma*.Hank *řru-gu*.Happen *gyur-ba*, *byuiñ-ba*, *oiñ-ba*.Happiness *dge-ba*, *skyid-pa*, *řyan*; *bkra-šis*.Happy *bkra-šis-pa*; *skal-ldai*, *skyid-po*; *legs-pa*; to be — *bde-ba*, *skyid-pa*; may you be — *bkra-šis-řig W.*Hard *kyoñ*, *mkraiñ*, *mkrags-pa*; *sra-ba*; — to bear *kag-po*; — water *ču kyoñ-po*.Hardened *řran-čan*.Hardness *iar-ba*.Hardship *dka-ba*, *nyon-moiñs-pa* 191.Hardware *lčags-čas*.Hare *ri-boi*.Harm s. *skyon*; to do — *tsugs-pa*, *řnod-pa* *byed-pa* or *skyel-ba*; vb. to — *snad-pa*.Harmony (musical concord) *sgra-dbyaiñs*; (agreement) *mtun-pa*; concord amongst kinsmen *řnyen-din*.Harness s. *čib*-čas.Harrow s. *šal-ba*; vb. to — *šal-ba* *drud-pa*.Harsh *gyoiñ-po*; *rsub-po*.Hartshorn *ša-ru*.Harvest s. *btas-ma*; *lo-tóg* 552.Haste s. *tsa-drag*; to make — *řgyug-pa*; make haste! **tsa-rag toiñ* W.*; **riñ-pa toiñ* W.*Hasten vb. n. *snyegs-pa*; *riiñs-pa*.Hasty *spro tuñ-ba*; *yid tuñ-ba*.Hate vb. *kon-pa*, *gras-pa*, *sdaiñ-ba*.Hatred *sdaiñ-semš*, *že-sdaiñ*.Haughtiness *če-fábs*, *řo-so*.Haughty *ka-drág*, *kaiñs-pa*; *če-fabs-čan*, *řo-so-čan*.Hautboy *dge-glin*; *sur-na*.Have (possess) *bdog-pa*; *řaving* v. *čan* 138,

- v. *bças-pa* 146; I have *ña-la yod* 515; I have to v. *rgyu* no. 3, 110.
- Hawk s. *kra*.
- Hay *rtsa-skám*; — fork *sbrag-ma*.
- Haze *kug-rná*.
- He *kō, kōn, de* 255; — who *gañ* no. 2 65.
- Head s. *ngo*, resp. *dbu*; (chief) *k'yu-mčog* 47; *ytso-bo* 434; (of an argument) *yan-lag*; — master *go-dpōn*.
- Head vb. a. *krid-pa, sna dren-pa*.
- Headache *ngo-nád*; *klad-yzér*.
- Headman *go-pa, rgad-po*.
- Heal vb. a. *tso-ba* 460, *ysa-ba*; *bčos-pa*.
- Health *kams*; *nad-med-pa*.
- Healthy *nad-med*.
- Heap s. *puñ-po*.
- Heap vb. a. *sgril-ba, bčer-ba, spuñ-ba*; to — up *sog-pa*.
- Heaped *byur-po, byur-byur* 377; *gañ-ba* W. 66.
- Hear vb. a. *tos-pa, tsor-ba* W., *nyan-pa*; hear! *ka-yé*.
- Hearer *nyan-pa* or *-po*.
- Heart *snjii*, resp. *tugs*; *nañ*; *rgyud* 112; *že* 477; to know by — *ka-ton-du šes-pa* 35.
- Heart-grief *sems-nád*.
- Hearth *me-táb*; *sgyid-bu* 118; — stone *sgyed-po*.
- Heartily *snjii tag-pa-nas*.
- Hearty *že-tag-pa*; a — request *že-tag-pai zu-ba*.
- Heat *tša-ba, tsad-pa; fan-pa*.
- Heated *dros-pa* 264.
- Heaven *mka, nam-mka; ynam, mto-ris* 242.
- Heavens *mka, dbyiñs* 390.
- Heavy *lči-ba*.
- Hedgehog *rgan, gañ-yzer-ma*.
- Heed s., to give — *bya-ra byed-pa*.
- Heedless *zon-méd*.
- Heel s. *rtii-pa*.
- Heifer *zal-mo*.
- Height *mto-kyad; kyon; riñams; dpañs; pañ* 355.
- Heir s. *nor-bdag*; joint — *go-kan* W.
- Hellebore *spru-ma*.
- Helm s. *ka-lo*.
- Helmet *rmog*.
- Help s. *skyabs, skyabs, ra-mda*.
- Help vb. a. *skyabs byed-pa, grogs byed-pa*.
- Helper *skyabs-mgon, skyabs-ynas; ynyen-po, dpuñ-nyén, dpuñ-grogs*.
- Hem s. *sne-mo, ča-ga*.
- Hemorrhoids *yžañ-nád, yžañ-brim*.
- Hemp *so-ma, ytso-ma, btso-ma; bhañ-ge* W.
- Hen *bya-mo; kyim-bya*.
- Henceforth *da-ste, da pyis* 247, *da pyin-čád* 350.
- Herb *sno, sno-tsód, rtswa*.
- Herd *kyu, kyub-o*.
- Herdsmen *rdzi-bo, pyugs-rdzi*.
- Here *di-ru* 275.
- Hereafter *pyugs-na, da-ste, da-pyis, da pyin-čád*.
- Heresy *čos-lóg*.
- Heritage *nor-skal*.
- Hermit *dgon-pa-pa; bdag-bsrini*.
- Hermitage *dgon-pa, ynas*.
- Hero *kyo-ga*.
- Heron *kañ-ka; skyar-mo*.
- Hesitation *tsam-tsum*.
- Hew *jog-pa, tsog-pa*; v. also cleave.
- Hiccough s. *skyig-bu; 'i-kug, 'ig* W.; vb. to — *skyig-pa*.
- Hide s. *ko-ba, ko-lpags, pags-pa* or *-po*.
- Hide vb. a. *skuñ-ba, šbed-pa*; to — one's self *gab-pa, yib-pa, ysañ-ba*.
- Hiding-place *bskuñs-sa*.
- High *mto-ba, mton-po*; — and low *drag-žán* 261; — road, — way *rgya-lám; ma-lam* W.
- Hill *ri*; v. *sgañ*.
- Hilt *kab-za, lčib, yu-ba*.
- Hinder vb. a. *gegs-pa, k'egs-pa*; to be — ed *togs-pa*.
- Hind-foot *rkañ-pa*.
- Hind-part *mjug*.
- Hindrance *gegs, bgegs, bar-čód*.
- Hinge s. *sgo-k'ór*.
- Hip s. (joint) *sta-zúr, dpyi*; (fruit) *šib-ši-lu-lu* Ld.
- Hire s. *riñan-pa, vb. to — pyar-ba*.
- History *lo-rgyis, byuñ-tsul*.
- Hit vb. a. *kēs-pa, rgyab-pa, tug-pa, p'óg-pa, tšes-pa* W.
- Hit s. *lčag* 148.
- Hither *tsur*; — to *sia-čád*.
- Hive s. *tsai*.
- Hoangho *rma-ču*.
- Hoarfrost *ba-mo*.
- Hoarse *nar-nar-po, dzer-po*; to be — *dzer-ba; ras-pa* Ld.
- Hoarseness *skad-gágs*.
- Hoe vb. a. *rko-ba*.
- Hog s. *pag*.
- Hoist vb. a. *pyar-ba*.
- Hold vb. a. *čañ-ba, snom-pa, dzin-pa*; to — forth *dzed-pa*; to — out (suffice) *k'yed-pa*; vb. n. *ren-pa* 213.
- Hold s. *ren*; to take — of *ju-ba*. [413.]
- Hole s. *kun, bi-gán, bi-yán* W., *bu-ga; miy*
- Hollo interj. *ka-yé; kye, kye-hó; W. wa!*
- Hollow adj. *kōn-stōñ*.
- Hollow s. *kun, sbug(s)*; the — of the hand *skyor*.
- Holly *sgom-bróg*.
- Holy *skal-lán, dam-pa*; a — man, saint, *skyes-bu dam-pa*.
- Homage s. *bkur-ba, bkur-sti; rim-gro*, resp. *sku-rim*.
- Home s. *kyim*; to be at — *kyim-du sdod-pa*.

Homeless *nies-méd*.
 Hone s. *dzeñ*.
 Honest *drañ-po*, *čos drañ-po*.
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 Honour s. *bkur-ba*, *bkur-sti*; *sti-stañ*; *ya-sa*; *rim-gro*, resp. *sku-rim*; *grags pa*, *pū-dūd*.
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 Honourable *btsun-pa*.
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 Hoof *rmig-pa*.
 Hook s. *kug*.
 Hookah (Turkish pipe) *či-lim*; resp. *žē*.
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 Hoopoe *pū-sūd*.
 Hope s. *re-ba*; *blo-ydēñ*, *blo-ytád*; vb. to — *re-ba*.
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 Horn *rwa*, *ru*.
 Hornet *lin-gol-ma*.
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 Horse s. *rta*, resp. *čibs*; black — *ol-ba*; — dung *rta-sbañs*; — tail *rta-rña*; — whip *rta-lčag*.
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 Hungry *ltogs-pa*, *bkren-pa*, *bkres-pa*.
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 Hunt vb. a. *rñon-pa*, *čor-ba*, *yšor-ba*.
 Hunter *rñon-pa*, *kyi-ra-ba*, *lñs-pa*.
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I

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- Lampoon s. *sgo-yig*.
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 Laziness *le-lo*, *le-lo-nyid*.
 Lazy *le-lo-čan*, *kyan-kýón W.*
 Lead s. *ža-nye*, *ža-ne*, *ra-nye*; *rin-di W.*; — pencil *yya-řig*, *bri-smýüg*.
 Lead vb. a. *křid-pa*, *fog dren-pa*, *sna dren-pa*.
 Leaf *lo-ma*.
 Leak vb. n. *rdol-ba*.
 Lean adj. *skam-ši*, *skem-po*, *žag-méd*.
 Lean vb. (against) *snye-ba*.
 Leap vb. *mčön-ba*, *řar-ba*.
 Learn *slob-pa*.
 Learned adj. *mķas-pa*.
 Learning s. *řig-pa*, *šes-pa*.
 Lease s., to take a — *nyo-ba*.
 Leather s. *ko-ba*, *ko-lpags*, *bse*; — shoe *ko-křád*; — sieve *ko-tšag*.
 Leave s. *ynai-ba*; — of absence *bka-bkrol*, *dgoñs-pa*; to take — v. *řyag 347*.
 Leave vb. *řog-pa*, *γtoñ-ba*, *řor-ba*.
 Leaven s. *žö-ri W.*; v. *ru-ma 531*.
 Lecture s. *gleñ-brjod*, *gleñ-mo*.
 Lecturer *sgrog-pa-po*; —’s chair *čos-kři*.
 Leech s. *křag-čün-bu W.*; *řin-bu pad-ma*.
 Leek *sgog-pa*.
 Left adj. *yyon-pa*; — hand *yyon-ma*; — handed *yyon-lag-byed-pa*; *gyog-po*.
 Leg *rkan-pa*.
 Legalize *bkar-dogs-pa*.
 Legend *sgruñs*.
 Legendary tales *nam-tär*.
 Leisure *loñ*, *čog-ka*; to have — *čog-pa*.
 Lemon *gam-bu-ra*, *spyod-päd*.
 Lend *yyar-ba*.
 Length *dkyus*, *riñ-kýäd*, *sřid*.
 Leopard *řyig*; snow — *řsa*.
 Leprosy *riñ*, *mdze*.
 Lessen vb. n. *gřib-pa*; *je-nyuñ je-nyuñ-bar gyur-ba*.
 Lesson s. *kä-ta*, resp. *žal-ta*; *rgynugs W.*
 Lest conj. v. *dogs-pa 258*.
 Let vb. (to — in, to — loose etc.) *γtoñ-ba*; *řug-pa II*, no. 2 178
 Letter (of the alphabet) *yi-ge*; (epistle) *yi-ge*, resp. *bka-šög*; — case *yi-gei šubs*.
 Lettuce *ldum*.
 Level vb. a. *snyoms-pa*.
 Lever *řšo-mo*.
 Liar *kram-pa*, *zog-čan*.
 Libation *mčod-pa*, *mčod-ston 166*.
 Libel s. *sgo-yig*.
 Liberal *mig-yanis*.
 Liberate *grol-ba*.
 Liberty *řar-pa*, *rañ-dbän*; to be at — *čog-pa*.
 Libidinous *čags-sred-čan*, *čol-pa*.
 Librarian *deb-ter-pa*.
 Library *kun-dga-ra-ba*; *yig-kai*.
 Lick vb. *ldag-pa*.
 Lid *kä-kěbs*, *kä-gáb*, *kä-γčöd*, *kä-leb*; *čab-ma*.
 Lie s. *rdzun*, *šob*, *šab-šób W.*
 Lie vb. (to tell a lie) *rdzun smra-bā orbyed-pa*.
 Lie vb. (down) *nyal-ba*; to — with **řig-pa čö-čē** W., *bšo-ba*.
 Life *srog*, *tso-ba*, *řson-pa*, *tse 450*; — long *nam tsoi bar-du*.

- Lift vb. *ker-ba*, *kyog-pa*, *degs-pa*, *spor-ba*, *pyar-ba*, *sen-ba*.
 Light s. *od*, *snan-ba*.
 Light adj. (not heavy) *yai-po*; (not dark) *skya-bo*; — blue *sno-skya*; — gray *dkar-skya*; — green *lani-skya*; — red *dkar-dmar*; — yellow *ser-skya*.
 Light vb. a. *sgron-pa*, *sbor-ba*.
 Lightning s. *glog*, *glog-ka*, *tog*.
 Like adj. (similar) *mnyam-pa*, *mtsuis-pa*, *tsogs-se W.*; adv. (in the same manner) *lta*, *ltar*. *nan-tar W. C.*
 Like vb. a. . . . *la dga-ba*.
 Likelihood *no*.
 Likeness *bzo*, *zo*.
 Likewise *yai*.
 Limb *yan-lag*.
 Lime *rdo-zo*.
 Limit s. *mfa*, *mu*.
 Line s. *tig*; *yig-prén*.
 Lineage *brgyud*, *rigs*, *rigs-brgyud*, *rus*, *rus-pa*.
 Linger *gor-ba*.
 Lining s. *nan-sa*.
 Lion *sen-ge*; lioness *sen-ge-mo*.
 Lip *ka-lpags*, *mču*, *ka-mču*.
 Liquid s. *ku-ba*, *rlan-rlón*.
 List s. *to*; — of goods *rjed-byan*.
 Listen *nyan-pa*.
 Literature *cos*, *rig-pa*.
 Litter s. (palanquin) *kad*, *kyogs*, *kyogs*; (bier) *dgu-kri C.*
 Little adj. *čui-ba*, *nyui-ba*, *pra-ba*, *pran*, *pran-bu*, *dman-pa*.
 Little s. (a little) *čig*, *čui*, *čui-žig*, *tig-tšam*, *tša-big*, *a-tsig W.*, *a-li C.*; adj. *čui-ba*.
 Live vb. n. (to be alive) *yson-pa* 591; (to dwell) *ynas-pa* 310, *lug-pa* 277, *kod-pa* 56; (to behave) *grul-ba* 100; to — by or on *za-ba* 485, *tso-ba* 460.
 Lively *yañ-po*, *kram-pa*.
 Liver *mčin-pa* 165.
 Lizard *skyin-gór*, *da-byid*, *rgag-čig Ld.* 103, *ma-la-la-tšé Ld.* 409.
 Load s. *kal*, *kur*, *rgyab*, *rgyab-kal* 107, *sgal* 114, *dos* 260.
 Load vb. a. *gel-ba*, *kel-ba*.
 Loadstone *kab-lén*.
 Loaf *kor-kór*, *dog W.* 257.
 Loam s. *skyin-pa*, resp. *kar-skyin*.
 Locality *ynas*, *skye-ynas* 28.
 Lock s. (of hair) *ral-pa*.
 Lock s. (of a door) *lčags*, **go-čag* C.*, *ku-lig W.*
 Lock vb. a. *yčod-pa*; to — up *gegs-pa*; *gar-te* or *gyai-du bor-čé W.*, v. *sgyon-ba* 119.
 Locust *tša-ga-bu*, *ča-ga-bu*.
 Lodgings *ynas-tšan*, *bran-sa*.
 Log *dog W.*
 Logic *tsad-ma*, *rigs-pa*.
 Loins *rked-pa*.
 Loiter *gor-ba*.
 Lonely *dben-pa*.
 Long adj. *rin-ba*, *dkyus-rin*; as — as v. *bar* 366.
 Long vb. n. *rkam-pa*, *skam-pa*, *yduñ-ba*, *žen-pa*.
 Look vb. (to view) *lta-ba*, resp. *yzigs-pa*; (to appear) *snan-ba*; to — at or on *ltos-pa*; to — down upon *gyiñ-ba*; to — upon as *sgom-pa*.
 Look s. *lta-stais*, *no*; — out so, *bo*.
 Loose adj. *kyom*, *lhod-pa*.
 Loose, Loosen vb. a. *glod-pa*, *grol-ba*.
 Looseness *kru-ba*.
 Lop vb. a. *grum-pa*.
 Lord s. *ngon-po*, *jo-bo*, *rje-bo*, *dpon-po*, *dbañ-po*, *ytso-bo*; — of the manor *yi-bdag*.
 Lose *rlog-pa*, *bud-pa W.*; to — colour *dkyug-pa*; to be lost *stor-ba*.
 Loss *gud*, *gun*, *god*, *god-pa*, *god-ma*.
 Lot s. (fortune) *skal-ba*, resp. *sku-skál*; *bskos* (v. *ska-ba*); *pya*; to cast lots *mo* *debs-pa*, *rgyan rgyab-pa* 107, *rtags-ril* *btan-ba W.* 212.
 Lotus *ku-mu-da*, *pad-ma* 322.
 Loud *mton-po*, *skad čen-po*.
 Louse s. *šig*.
 Love vb. a. *čags-pa*, **čags-žen čö-čé* W.*, *yduñ-ba*, *prén-ba*, *brtse-ba*, *mdza-ba* 461, **žen-dzin čö-čé* W.*, *yčes-par byed-pa* or *dzin-pa*.
 Love s. *čags-pa*, *snyiñ-brtse-ba*, resp. *tugs-brtse-ba*, *duñs-pa*, *dran-séms*, *byams-pa*, *byams-sems*.
 Lover *dod-grogs*, *mdza-grogs*, *bzan-grogs*; *dod-mkan*.
 Low *dma-mo*, *dman-pa*; *snyan-pa*.
 Lower adj., — part of a thing *smad*, *šam*, *yšam*, *šod*; — — of the body *ro-smád*.
 Lowland *smad*, *man-čál*.
 Luck s., good — *šis*, bad — *rkyen*.
 Lucky *bkra-šis-pa*.
 Luggage *ča-lág*.
 Lukewarm *mal-lu-mul-le*.
 Luminous *od-čan*.
 Lump *gon-po*, *gon-bu*, *gog*, *dog*.
 Lunar *zla-bai*; — mansions *rgyu-skar* 111.
 Lunch, Luncheon s. *dro* 264.
 Lungs *glo-ba*.
 Lurk *sgug-pa*, *jab-ste sdod-pa*, *lkog-jab* *byas-te lta-ba*.
 Lurking-place *bskuñs-sa*.
 Lust s. *dod-pa*, *dod-čags*, *čags-pa*, *ro-tsa*.
 Lustful *čags-sred-čan*, *čol-pa*.
 Lustre *bkrag*, *tser-ba*.
 Lynx *lbyi*, *yri*.

M

- Mace (club) *ga-da*.
 Machine *prul-kor*.
 Mad *smyon-pa*; to be — *smyo-ba*.
 Madam, dear — *bzin-bzan-ma*.
 Maddler *btsod*.
 Madness *krul-pa, smyo-bog*.
 Magazine *tson-kan, mdzod*.
 Maggot *sa-bu*.
 Magic s. *prul*; adj. *prul-gyi*; — sentence *yzuis*; — tricks *co-prul*; — wheel *prul-kor*.
 Magician *ba-po*.
 Magistrate *go-pa, go-yod Ld.*; village — *yul-dpon*.
 Magnificence *riam-pa, dpal, dpal-byor, byin*.
 Magnolia *tsam-pa-ka*.
 Magpie *skya-ga, ka-ta kra-bo*.
 Maid, Maiden *bu-mo*; lady's — *zal-ta-ma*; — servant *kol-mo, ygyog-mo*.
 Mail (armour) *krab, ya-lad*.
 Maim vb.a. *pran ycod-pa, sug-pa dreg-pa*.
 Main adj. *mčog*, v. also *yzun*; — dogma *ysun-mčog*; — point *don 259, ynad*; — substance *no-bo-nyid*.
 Maintain *smra-ba, dod-pa, resp. bžed-pa; smras-pa-la brtan-par ynas-pa*. [*tsab 375*.
 Maîtreya *byams-pa mgon-po 109; rgyal-*
 Majestic *riom-bag-can, yzi-brjid-can*.
 Majesty *riam-pa, riom-brjid*.
 Make vb. a. *byed-pa, eleg. bgyid-pa, resp. mdzad-pa, sgrub-pa, ča-ba, bzo-ba, jug-pa, bəo-ba*; to be made *grub-pa*.
 Maker *mdzad-po*.
 Malabar *ma-la-ya*.
 Male adj. *po*; — child *kjeu*; *bu*; — person *skyes-pa*.
 Malediction *byad, byad-stem(s)*.
 Malice *ynod-sems*.
 Malicious *blo-nyés*.
 Mallow *čam-pa ta-lo*.
 Man s. (human being) *mi, rkan-nyis-pa; lanis-gro, skye-bo, skyes-bu, gan-zag*; (male) *po, skyes-pa*; — servant *kol-po, bran-kol*; waiting — *zal-ta-pa*.
 Mane *rnog, ltag-spu*.
 Manger *kji-yžon; bres*.
 Manifest adj. *mion-pa*.
 Manifestly *nos-su*.
 Manifold *sna-tsogs, sna-maib-ba; pal-čer*.
 Mankind *skye-bo, skye-dgu, skye-rgu; mirabs, mi-rigs*.
 Manly *kjo-gai*; — age *dar-ma*.
 Manner *tsul, lugs, rnam-pa no. 4, 313; stabs, stans, sgros, čos no. 5, 163*.
 Mansion, lunar — *rgyu-skar 111*.
 Manufacture s. *bzo*.
 Manufacture vb.a. *god-pa, sgrub-pa, bəo-ba, bzo-ba*.
 Manure s. *lud*; vb. a. *lud ytoi-ba*.
 Many *maib-po, du-ma, dgu*, a good — *ga-čen*; how —? *du*; so — *de-snyed*.
 Map s. *bkod-pa, žiib-kod W.*; **sa-řa* C*.
 Maple *řya-li Sik*.
 March vb.n. *god-pa, grub-ba*; to — about *grim-pa*.
 March s. *rkan-grós*.
 Mare *rgod-ma, mo-rta*.
 Margin *nos, zur, mfa*.
 Marigold *gur-kum*. [*bkur-sti*.
 Mark s. *rtags, mtsan(-ma)*; — of honour
 Market *tson-dus*; — place *krom*.
 Marmot *pyi-ba, jpyi-ba*.
 Married adj., a — man or woman *kjim-tab*; a — woman *bdag-tu byas-pai bud-med*; to get — (both of man and woman) *kjo-šug-tu du-ba 276*; (of a woman) *mi žig-gi čui-mar byed-pa 159*.
 Marrow *rkan; no-bo-nyid*; spinal — *klad-řzun*.
 Marry vb. a. (to take a wife) *čui-ma len-pa*; (to unite in matrimony) *kjo-šug-tu šdud-pa*.
 Mars *mig-dmár*.
 Marsh *gram-pa; dam*.
 Marvelous (*no*) *mtsar-ba 456*; v. also *ya-mtsan-po 505*.
 Mask s. *bag*.
 Mason *rtsig-bzo-pa*.
 Masquerade *bag-čam*.
 Mass (lump) *gon-po, (heap) puib-po, (bulk) lun, (multitude) krod-pa*.
 Mast (flag-staff) *dar-po-čé*.
 Master *mgon-po, mna-bdag, bdag-po, dpon-*
 Mat s. *stan*. [*po*.
 Match s. (equal) *ka-ya, do*; v. *čar 156*; v. *ya 504*; (lunt) *pa-til, pa-til*.
 Matchless *gran-zla-med-pa, gran-ya-méd, do-méd, mtsuis-méd*.
 Mate s. (companion) *do-zla; ya-do W*.
 Material s. *rgyu*.
 Material adj. *dios-can, řzugs-can*.
 Mathematician *rtsis-pa*.
 Matter s. (substance) *rgyu, dios-po, rdzas, zaii-zii*; (in physics) *bem-po, řzugs*; (pus) *ču-ser, ču-rnag, rnag*.
 Matter vb. n.; it does not — *čai mi sto*; what does it —? *či sto*.
 Mattock *řor, tog-tse*.
 Mattress *sob-stán*.
 Maw *lkog-sog, ze-bug*.
 Maxim *bka-rtags*.
 Meadow *span, span-po, ne-tán, ne-ma*.
 Meagre *skem-pa, rid-pa*.

Meal (flour) *pye*.

Mean adj. *gyi-na*, *nan-pa*, *btsog-pa*.

Mean vb. *go-ba*, *snyam-pa*, *du-ses-pa*; *yin-pa* 510.

Meaning s. *bsam-pa*, resp. *dgois-pa*; *don*.

Means s. *grabs*, *tabs*; by all — *nes-par*, *gan-gis kyan*, *cis kyan*; by no — *re-skän*; by what — ? *cis*; by — of *syo-nas* 115

Mensure s. *skar-tsäd*, *bre*, *tsad*, *tsod*; to take — *skad-èe*, *tsod dzin-pa*; measures (arrangements) *grabs*; to take — *grabs byed-pa*.

Measure vb. a. *jal-ba*, *dpog-pa*, *tsod dzin-pa*, *nyams-len-pa*, *yöör-ba*.

Meat s. *ša*, resp. *skrum*; *za-ba*, resp. *bžes-pa*; dried — *skam-saü*; — and drink *ba-btün*; — jelly *ša-spyin*; — pie *mog-móg W*.

Mecca *ma-ká*.

Mechanic s. *bzo-pa*; mechanics' institution *bzo-grá*.

Meddle *ká jug-pa*, *te-ba*.

Mediator *bar-mi*.

Medicine *smän*.

Meditate *sems-pa*, resp. *dgois-pa*, *lta-ba*, *sgom-pa*, *bsam-mno byed-pa*, resp. *tugs-bsam yton-ba*.

Meditation *sgom*, *sgom-pa*, *rnal-byör*.

Medley *čag-ga-čog-gé*.

Meet vb. a. *tug-pa*, *prad-pa*, *mjal-ba*; vb. n. *dzom-pa*; to go to — *γdan-dren-pa*.

Meeting s. *du-ba*, *dus-pa*; — house *dun-kan*, *tsogs-kan*; — place *dus-sa*.

Melody *ngur*, *dbyaüs*.

Melon *ga-gón*.

Melt vb. a. *ju-ba*, *žu-ba*; melted, molten *žun-pa*, *žun-mo*; melting-spoon *žu-kyóg*.

Member *yan-lag*, *tsigs* 448.

Memorandum-book *rjed-to*.

Memorial stone *rjed-rdó*.

Memory *dran-pa*.

Menace vb. *gam-pa*.

Mend vb. a. *glan-pa*.

Mendacious *kram-sems-čan*.

Mendicant adj. *spraü-po*; — friar *spraü-bän*.

Menses, Menstruation *krag dzag-pa*, *zla-mtsän*.

Mention vb. a. *god-pa*; to be mentioned (in a book etc.) *byun-ba*.

Merciful *snyin-rje-čan*, resp. *tugs-rje-čan*.

Mercury (planet) *thug-pa*; (metal) *diul-ču*.

Mercy *snyin-rje*, *tugs-rje*.

Mere *ba-žig*.

Merely *ša-stag*, *ša-dag*.

Merit s. *bsod-pa*.

Merry *krul-po*, *sems-spro-ba*, *spro-sems-čan*; *dga-ba*, *dga-mo*.

Mesh *ogug(s) W*.

Mess (dish) *skju-rüm*, *spags*.

Message *prin*, *prin*, *lon*, resp. *bka-prin*.

Messenger *pio-nya*, *mi-snä*.

Metal *žu-bai kams*; cast — *blugs-ma*.

Metaphor *nağ-snyin*, *dra-dpe*.

Meteor *ke-tu*.

Method *čo-ga*, *tabs*, *tsul*, *lugs*.

Metropolis *rgyal-sa*, *mfil*.

Mewing s. (of a cat) *mea-o*.

Mid-day *nyin-guü*, *dguü*, *γdugs*.

Middle s. *dkyil*, *rked-pa*, *kois*, *guü*, *dguü*, *dbus*, *γžüü*.

Middle adj. *bar-pa*, *bar-ma*, *brüü*; — finger *kan-ma*, *guü-mo*, *bar-mdzub*.

Midnight *nam-pyéd*, *mtsun-dkyil*, *mtsan-guü*, *mtsan-pyéd*, *dguü*, v. *guü* 69.

Midriff *mčün-dri*.

Midst s. *kois*, *dbus*.

Might *māa*, *māa-tān*, *dbaü*, *dbaü-tān*.

Mighty *ka-dräg*, *rgyas-pa*, *dbaü-čan*, *btsan-po*.

Migrate *po-ba*.

Milch cow *bžon-ma*.

Mild *dul-ba*, *srun-pa*, *bsrun-pa*.

Mile *dpog-tsäd*.

Milk s. *žo*, *o-ma*; sour — *žo-ri W*, *ru-ma C*; — pail *o-zó*.

Milk vb. a. *žo-ba*, *o-ma žo-ba*, *o-ma tsir-ba*.

Milky-way *dgu-tsigs*.

Mill s. *raü-fag*.

Millet *kre*, *či-tse*.

Million *sa-ya*; ten — *bye-ba*.

Millstone *kod*.

Milt *mčer-pa*.

Mind s. *sems*, *blo*, *yid*, *nyams*, *snyin*, *snyam-pa*, *že*, resp. *tugs*; to have a — *dga-ba*, *dod-pa*; to keep in — *iran-pa*, *pzo-ba*.

Mind vb. a. *lta-ba*, *nyer-ka byed-pa* 194; never — ! v. *cis kyan* 141.

Mine s. *kuis*, *γter-ka*.

Mine pron. *nai* 124.

Minister s. *blon-po*; prime — *bka-blön*.

Mint (plant) *dag-či Lh*.

Minute s. *ču-sraü*.

Minute adj. *pra-ba*, *žib-pa*.

Miracle *ltas*, *ya-mtsan*.

Mirage *dri-zai groü*, *mig-sgyu*.

Mischief *skag*, *nan*; — maker *bstan-šig*.

Miserable *gyi-na*, *nan-pa*, *tu-ba*, *sdug-bsüal-čan*.

Miserly *bkren-pa*.

Misery *nyon-mois-pa*, *zag-pa*.

Misfortune *bkra-mi-šis*, *rkyen*, *skyon*, *nan*, *byur*, *byus*.

Mishap *gal-rkyén*.

Miss s. (young lady) *sem-čün W*.

Miss vb. *tal-ba*, *mi kes-pa*.

Missive s. *bka-rgya*, *če-dön* 160

- Mist *na-bün, rmugs-pa*.
 Mistake s. *krul-pa, krul-yži, gol-sa, nor-ba, dzol-pa*.
 Mistake vb. *nor-ba, krul-ba*.
 Mistaken adj. *krul-ba, krul-pa*.
 Mistress (instructress) *mkan-mo*; (head of a household) *jo-mo, dpon-mo*; (lady) *btsun-mo* 435.
 Mix *sdeb-pa, spel-ba* 331, *sre-ba*; to be mixed with *dre-ba*.
 Mixture *spel-ma, sbyor-ba* II no. 2, 406.
 Mock vb. *to-tsam-pa*.
 Mode (manner) *skabs, stabs, lugs*.
 Model s. *dpe* 327.
 Moderate adj. *brin, tsod-can*.
 Moderately *brin-gis; ran-par*.
 Modest *kan-man, kram-pa, dzem-bag can*.
 Modesty *krel, krel-yod, krel-dzem*.
 Mohammedan, Mohammedanism *kla-klo*.
 Moisture *bèud, bad*.
 Moment *skad, bsgan, yud*.
 Monastery *dgon-pa, čos-sde, grwa-sa*.
 Monday *ya-zla-ba*.
 Money *diul, nor*; ready — *rnags; smar-ba, smar-rkyan*; — changer *nor-bdag*.
 Mongol *sog-po*.
 Monk *grwa-pa, mgo-rég, čos-pa*.
 Monkey *spra* 335, *spre, spreu* 337.
 Month *zla-ba*; intercalary — *da-ful* W. 51.
 Moon *zla-ba, zla*; full — *nya-rgyas zla-ba*; half — i. e. first and last quarter *da-péd* W.; new — *zla-nag* 491; waxing and waning — *no, nos* v. *no* no. 5, 129.
 Moral adj. *tsul-can, tsul dan mfun-pa; mtsul-krims-kyi; dge-bai; čos-kyi*; also *sems-kyi, yid-kyi*; — doctrine *čos* no. 2, 163.
 More *thag* 600.
 Moreover *dei steñ-du* 222.
 Morning *sña-dro, sña-mo* W., *nan-mo*; the next — *to-rans, nan-par*; this — *da-nan*; yesterday — *ka-nan*; — twilight *skya-réns, skya-ód* W.
 Morrow, to — *san, to-re* W.
 Mortal s. *mi(i)-bu*; adj. (perishable) *zin-pai; mi rtag-pa*; (deadly) *srog-len*.
 Mortar (for pounding) *mčig*; (short cannon) *sgyogs*; (cement) *jim-pa, ka-lag* W.
 Most *kun-las thag* or *mañ-po*; v. also *pál-čer* 342.
 Moth *mug-pa*.
 Mother *ma*, resp. *yum*; 'a-ma; — in law *sgyug-mo; gyos-mo*.
 Motherless *mas dben-pa*.
 Mother-of-pearl *nya-pyis*.
 Motion *gul-ba, ryo-ba*.
 Motionless adv. *ma ryo-bar, ma gul-bar, ma ryens-par*.
 Motive *rgyu*.
 Mould s. (form) *par* 323; (fungus) *ham-pa*.
 Mould vb. a. *god-pa, čos-pa, dag-pa* 274.
 Mouldy *ham-por čags-mkan* W.
 Mound *dur-puñ* 254.
 Mount vb. *zon-pa*, resp. *čib-pa*.
 Mountain *ri*; — pass *la*; — pasture *brog*.
 Mourn *mya-nan byed-pa*.
 Mournful *mya-nan-gyi*; — song *skyo-glu*.
 Mouse s. *byi-ba, tsi-tsi; sa-bi-lig* W.
 Mouth *ka*, resp. *žal*.
 Mouthful s. *čor-gan, čor-čig*.
 Move vb. a. *skjod-pa, sgul-ba, ryo-ba*; to — to and fro *ryen-ba* 518; **srul-če** W. (v. *srul-ba* 583); vb. n. *rgyu-ba, gul-ba*, resp. *čags-pa* 167; to — a little *nur-ba* 305; to — on *gro-ba*; to — quickly to and fro *gyu-ba* 96; to — round *skor-ba*.
 Mow *ria-ba, riab-pa*.
 Much *drags, mañ-po, rab*; as — as *ga-tsám* W., *tsam* 430; so — *di-snyéd, de-snyéd*; very — *mañ-drags, šin-tu mañ-po*.
 Mucus *snabs, lud-pa*.
 Mud *ka-lag, jim-pa, dam, mer-ba, rdzab, dam-rdzab*; — floor *skyañ-nul*.
 Muddy *man-mün*.
 Mulberry *o-se*.
 Mule *dre, dre-po, dre-mo*.
 Multiply vb. a. *sgyur-ba, sgril-ba, sgre-ba, spel-ba, pėl-ba*.
 Multitude *krod-pa, krom, dmag, yseb*.
 Murder vb. a. *ysod-pa*; s. *ysod-yčód*.
 Murderer *ysod-byéd*.
 Muscle (anatomy) *ša, nya*.
 Muse vb. n. *rtog-pa*.
 Mushroom *ša-mo, mog-ša* W.
 Music *rol-mo*.
 Musk *gla-rtši*; — bag *gla-bai lte-ba*; — deer *gla-ba*.
 Musket *me-dá C.*; — ball *rdeu, rde*.
 Mustard *ske-tšé, skye-tšé, yuñs* 512.
 Mute adj. *lkugs-pa, han-ldán* W.
 Mutter vb. a. *sa(-ma) sum(-me) zer-ba* W.; to — prayers *ma-ñi tañ-če* W., *zla-ba, zlo-ba* 491.
 Muzzle s. *ka-mtsul, mtsul-pa*.
 My pron. *nai*, eleg. *bdag-gi, ned-kyi*.
 Myriad (*čig*-) *kri*.
 Mystic s. *rgyud-pa*.

N

- Nail s. *γzer*, *zer*, *γur-pa*; a little — *γzi-ru*, *γzer-bu*; — of a finger or toe *sen-mo*, resp. *γyug-sen*, *γabs-sen*.
- Naked *sgren-mo*, *γ̣er-bu*, *γ̣en-pa*.
- Name s. *min*, resp. *mtsan*.
- Name vb. *min* *ytogs-pa*, *skad-pa*, *grag-pa*, *zer-ba*.
- Namely *de-yan*, *de an*; *di-lta-ste*.
- Nape *ltag-pa*.
- Napkin *ka-γ̣yis*, *lag-γ̣yis*, *pan-k̄eb*.
- Narcotic adj. *sm̄yo-bȳed*.
- Narrative s. *lo-rgyis*.
- Narrow adj. *pal-m̄ed*, *žen-m̄ed*, *dog-pa*.
- Nasty *btsog-pa*. (*b*)*rtsog(s)-pa*.
- Nation *mi-brgyūd* 124, *sde* 295, *rigs* 527.
- Native s. *yul-pa*.
- Native-place *γ̣zis-ka*.
- Natural *dios-ma*, *ma b̄cos-pa*.
- Naturally *ran-b̄zin-gyis*, *γ̄sis-kyis* 565.
- Nature *nan*, *čos-nyid*, *no-bo-nyid* 129.
- Naught (cipher) *m̄ka*.
- Naughty *na-rgyal-čan*.
- Nausea *skypug-bro-ba*, *kam-l̄og*, *kams-rmyā*.
- Navel *lte-ba*.
- Near adj. *nye-ba*; adv *nye-bar*, *rtsar* 437, *gram-du*; *rgyan fun-ba*; *ldan-la*, *ldan-du* 289; to be — *nye-ba*, *rten-pa* 214.
- Neat adj. *sdug-pa*, *sdug-gu*.
- Necessaries s. *yo-byād*.
- Necessary adj. *dgos-pa*, *rigs-pa* 528; to be — *dgos-pa*.
- Necessity *dgos-pa*.
- Neck *ske*, *mgur*, *mgul*, *m̄grin-pa*, *γ̄jin-pa*; *γ̄nya-ba*; — cloth *k̄a-dkri*, *k̄a-ras*.
- Neckerchief *dkri-ma*, *myul-č̄ins*.
- Necklace *ske-č̄a*.
- Need s. *gyon*.
- Needful *dgos-pa*.
- Needle *kab*, *tsem-k̄ab*.
- Negative s. *dgug-pa* 94, *gag-pai sgra*.
- Neglect vb. *γ̄yin-bu*, ... *la mi lta-ba*.
- Neigh *tser-ba*.
- Neighbour *kyim-m̄ts̄s*, *γ̄ia-rol-po*.
- Neighbourhood *sa-γ̄yōgs*, *yul-γ̄yōgs*.
- Nepal *bal-po*, *bal-yul*.
- Nephew *t̄sa-bo*, resp. *dbon-po*, *dbon-srās*.
- Nerve *ču-rtsā*.
- Nest *tsan*.
- Net *rgya*, *rgya-mo*, *dol*; — work *dru-ba*.
- Nettle *zwa*.
- Neutralize *č̄in-ba*.
- Never v. *nam-yan* 303.
- Nevertheless *γ̄in-kyan*, *γ̄in-na yan W*.
- New so-ma, *γ̄sar-ba*, *γ̄sar-po*.
- News *ča*, *skad*, *γ̄rin*, *lon*, *hun W*; good — *lon-bz̄an*.
- Nice *sdug-pa*.
- Night *nam*, *mts̄an-mo*; — quarters *bran-sa*, eleg. *m̄ts̄-bran*, resp. *γ̄zim-bran*; — watch *tun*.
- Nimble *skyen-pa*; — footed *rkan-m̄gyogs-pa*.
- Nine num. *dgu*; ninth *dgu-pa*; nineteen *b̄cu-dgu*; nineteenth *b̄cu-dgu-pa*; ninety *dgu-b̄cu*; ninetieth *dgu-b̄cu-pa*.
- Nip vb. a. *grum-pa*.
- Nipple *nu-ma* 305, *pi-pi*.
- Nitre *šo-ra*.
- No, none v. *gan* 65.
- Nobility *dpal* no. 4, 326.
- Noble adj. *drug-pa*, *btsun-pa*, *skye-m̄f̄o*.
- Nobleman *γ̄je-bo*, *mi-drag-pa*, *no-n̄o* 306.
- Noblewoman *btsun-mo*, *še-ma W*.
- Nod vb. a. (beckon) *lag-br̄da byed-pa*; **go kug tan-č̄e* W*.
- Node, ascending — *sgra-γ̄čan*; descending — *ke-tu*.
- Noise *klag-č̄or*, *grag-pa*, *sgra*, *ur*, *ku*, *ku-sgra*; — made by thunder etc. *č̄ems-č̄ems* 161; to make a — *l̄erol-ba*.
- Noisome *nam-pa*.
- Nominate *sko-ba*, *č̄ol-ba*.
- Nonsense *č̄ab-č̄ob*, *č̄al-č̄ol*; to talk — *č̄al-č̄ol smra-ba*.
- Nook *kug*, *kugs*.
- Noon *dguñ*.
- North *byan*.
- Nose *sna*, **nam-tsul* W*.
- Nostril *sna-k̄ün*.
- Not *ma* 408, *mi* 413, *med* v. *med-pa* 417.
- Notch s. *kram-k̄a*, *nya-ga*, *lton-ga*.
- Note s. *m̄čan-bu*, *yi-ge* no. 2, 508.
- Nothing *č̄an* *mi* 138, *č̄i mi* 140; — but *ša-stag*, col. *k̄a-rkyan* (v. *rkyan-pa*); *ba-žig* 391.
- Notice s. *rgyus*, *ča*, *lon*; to give — *lon sprin-ba*.
- Notion *du-šes*.
- Notwithstanding *lon-kyan* 502.
- Noun substantive *dios-min* 131.
- Nourish *tso-ba*, *γ̄so-ba*.
- Nourishing adj. *nyams-brtas byed-pa*.
- Nourishment *zas*.
- Novice *dge-bsnȳen* 85.
- Now *da*, *da-lta*, *γ̄zod*, *o-na* 500; — and then *bar-bar-du or la*; just — *ma-l̄ug* 227; not until — *da-γ̄zod* 247.
- Nowhere v. *č̄ir* 141.
- Noxious *mi-dgos-pa*, *nyes-pa*, *γ̄dug-pa*.
- Null adj. *sob*, *sog*, *γ̄sob*, *γ̄sog*.
- Number s. *grais*.
- Number vb. a. *bgran-ba*, *rtsi-ba*.

Numberless *bgrai-yás*.

Numerous *rgyas-pa*.

Nun *čos-ma*, *btsun-mo*, *mo-btsün* 435; *jo-mo* 173.

Nurse s. (children's) *má-ma*.

Nurse up vb. a. *γsos skyed-pa*, *skyed srin-ba* 30.

Nutriment *bčud*.

Nutritious *bčud-čan*, *lèi-ba*.

O

Oak *ča-ra*, *be-šiñ*; — forest *be-krod*.

Oar *skyá*, *gru-kyén*.

Oath *yi-dám*, resp. *tugs-dám*, *mna*, *bro*.

Oats *ka-rtam*, *yug-po*.

Obedient *bka nyan-pa*.

Obey *ka-la* (or resp. *žal-la*) *nyan-pa*.

Object s. *γnas*, *rdzas*, *zan-zin*, *dios-po* 131; — of perception *yul* 513; mental — *dmigs-γtád*.

Oblation *mčod-pa*, *sbyin-pa* 405.

Oblige (compel) v. *nan-gyis* 303.

Obliged, to feel — *drin-dran-pa*.

Oblique *kyom-kyóm*, *yo-ba*, *šan-ka*.

Oblong *nar-mo*, *kyoi*.

Obscuration *sgrub-pa* 120.

Obscure adj. *mun-pa*, *go-dka-ba* 71.

Obscure vb. a. *sgrub-pa*; obscured *dkrigs-pa*, *rmoñ-ba*, *rmois-pa*.

Obscurity *mun-pa*.

Observe *sruñ-ba*, . . . *la lta-ba* I no. 3, 216.

Obstinate *kyoi-po*, *go-řag-čan* W. (lit. *mgomkregs-čan*).

Obstruct *gegs-pa*, *bčur-ba*.

Obstruction *bgegs*, *gag*.

Obtain *sgrub-pa*, *rnyed-pa*, *tob-pa*, *len-pa*.

Obviate *γčod-pa*, *zlog-pa*.

Occasion s. *rkyen*, *glags*, *skabs*; on — of *skabs-su*.

Occupy *dzin-pa* no. 3, 465.

Occur *gyur-ba*, *řon-pa*, *oi-ba*.

Occurrence *rkyen*, *dios-po*.

Ocean *rgya-mtso*.

Odour *řri*, *řri-ma*.

Oesophagus *lkog-ma*.

Of prep. *kyi* 6, *nas* 304, *las* 546.

Off adv. *řar* 341, *γas* 508.

Offence *sdig-pa*; to commit an — *nyes-pa*, *sdig-pa byed-pa*.

Offend *kañ-ba*, *ku-ba*.

Offensive *šin-tu tu-ba*, *mi žim-pa*; *yid-du mi oi-ba*.

Offer *sbyin-pa*.

Offering s. *mčod-pa*, *bul-ba*, *yon*; — lamp *mčod-sdon*; — table *mčod-kri*, *mčod-stęgs*; house or place of — *mčod-kañ*.

Office *gañ-po*.

Officer *go-pa*, *blon-po*.

Official s. *bka-blon*, *bka-γřags*.

Official adj. *blon-poi*, *bka-blon-gyi*; — pa-per *bka-řog*.

Offspring *bryγud*, *ba-rγγud*.

Oh interj. *ka*, *ka-ye*, *kye*, *kye-ma* 7; oh very well! *řo lags-so*.

Oil *mar*, *mar-nág* W.; — cake *mar-gyi tsigs-ma*; — lamp *uñ-gu*.

Ointment *skud*; *byug-pa*.

Old *rgad-pa*, *čen-mo* W., *rnyin-pa*, *bčad-po*; — age *rgas-ka*; — man *rgad-po*, — woman *rgad-mo*; — squire *ga-ga* 63; to be — *rga-ba*; to grow — *bgre-ba*.

Oleander *ka-ra-bi-ra*.

Olive *skyu-ru*, *ka-skyur-po* Sik.; — tree *skyu-ru šin*, *ka-skyur-poi šin* Sik.

Omen *řna-ltás*, *ltas*, *řtags*.

Omit *bsol-ba*.

Omniscient *kun-mkyén*.

On prep. *ka-ru*, *kar* 34, *ka-tog-la*, *ka-tod-la* 35, *dgañ-la*, *dgeñ-la*, *sgeñ-la* 114, *tog-tu* 237, *na* 298.

Once (one time) *lan-γčig*; — more *čed-du*, *da-ruñ*, *řyir*, *γañ*, *řlar*; at — v. *čar* 139; (at the same time) *řyogs γčig-la* 352.

One num. *γčig*, — at a time *γčig-čig* 144; — eyed *mi-žár*; — footed *rkañ-γčig-pa*; the one — the other *γčig . . . γčig*, *γčig-po*.

One pron. (French 'on') *skyes-bu* 31; — another *γčig-gis γčig* 143; by one's self *γčig-Onion* *břson*. [*γčig* 144.]

Only adj. *γčig-ka*, *γčig-pu* 144; *zad* (v. *dzad-pa* 464).

Only adv. *ka-rkyañ* (v. *rkyañ-pa* 17), *řa-stag* 555; *ko-na* 43, *γčig-tu* 144; *ba-žig* 391, *man-na mi* 411, *řsam* 430; not — *ma zad-de* 445.

Open adj. *řyes-pa*, *řyes-te*, vulgo *ře-te*; *bkag-pa* *ma yin-pa*.

Open vb. a. *ka byed-pa*, *bgrad-pa*; vb. n. *bye-ba*, *ka bye-ba*.

Opening s. *ka*, *bu-ga*.

Openly *řios-su* 130, *mñon-sum-du* 133; *řa-řsal-la* W. 605.

Opinion *grub-mtá*, *lta-ba*, *řnañ-ba*; in my — *řas bltas-pas* 216.

Opportunity *skabs*, *glags*, *rgyu*, *řtabs*, *řabs*, *řa*.

Opposite *ka-drañ*, *go-ldog*; — side *řar-ka*, *řa-řol*, *řar-řios*.

Opposition, to be or act in — *gal-ba* c. *las* or *dañ*.

Oppress *nón-pa*.

Optical deception *mig-krül*.

Or *yañ-na* 506.

Oracle *gros-dri-sa*.

Orally *ka-nas*, col. *ka-na*.

Orange *tsa-lum-pa*.

Orb *kor-lo*; — of transmigration *kor-ba* 58.

Orchard *bza-sün-ra-ba*, *ldum-ra*.

Ordain *bsnyen - par rdzogs - pa*, *bsnyen-rdzogs mdzad-pa* 469.

Order s. (succession) *go-rim* 71; to put in — *šom-pa*, *ytan-la bebs-pa*; (command) *bka*, *bka btags-pa*, *bka-taṅ*, *bka-ynañ-ba*; *žal-ydams*; *hu-küm W.*; (purpose) in — to *don-du* 259, *pyir-du* 351

Order vb. a. (command) *bka ynañ-ba* 13, *sgo-bu* 116.

Orderly adj. *tsul-mtün*.

Ordinarily *rgyun*, *pal-čér*.

Organ (of sense) *dbañ-po*.

Orifice *ka*, *bu-ga*.

Origin *kuiṣ*, *byuñ-kuiṣ*, *go-ma*, *tog-ma*, *čags-tsul*, *rtsa-ba*.

Originate vb. n. *kruiñ-ba*, *čags-pa*

Ornament s. *rgyan*, *čun-po*.

Orphan *da-prüg*.

Orthography *dag-yig*, *yi-gei sdeb-sbyör*, *brda-spród*.

Other *yžan*, *yžan-pa*, *yžan-ma*, *šos*, *yčig-šós*.

Otter *sram*.

Ought v. *rgyu* 110.

Ounce *sraiñ*.

Our, ours *ñai* 124, *ñed-kyi* 127.

Out adv. *pyir* 351, *pyi-rol-tu* 349; to be — (mistaken) *krul - ba*; out of prep. *nas*, *koñ-nas*.

Outcast s. *ydol-pa*.

Outcry *grags-pa*.

Outlet *sgo*.

Outside s. *ka*, *pyi-rol*.

Outside adv. *pyi* III 349.

Outward adj. *pyi*; — appearance *ča-byád*.

Over prep. *goñ-du*, *bar-snañ* or *la*; *bla*; — against *ka-drañ*, *tad(-ka)*; adv. to be — (past) *tal-ba* II no. 5, 231.

Overcome vb. a. *tub-pa*, *non-pa*; vb. n. *sran-pa*.

Overflow vb. a. *yyeñ-ba*; vb. n. *lud-pa*.

Overhasty *ha-čan riñs-pa*, *ha-čan myur-čes-pa*.

Overseer *skul-kan*, *do-dam-pa*, *ngo byed-pai mi*.

Overshadow *kēb-pa*.

Overtake *snyegs-pa*, *ytug-pa*.

Overthrow vb. *sgyel-ba*, *rlög-pu*.

Overturn vb. *sgyel-ba*, *rtib-pa*.

Owl *ug-pa*.

Own adj. *rañ-gi*, *nyid-kyi*.

Own vb. (possess) *bdog-pa*, *dbañ-ba*; own-ing *mña-ba*.

Owner *mña-bdag*.

Ox *glañ*, *ba-glañ*.

P

Pace s. *gom-pa*; *čag-pa*, *gom-čag-pa*.

Pace vb. *gom-pa bor-ba*.

Pack vb. a., to — on *kēl-ba*; to — up *teg-pa*.

Paddle-wheel *sku-ru*.

Padlock *doñ-pa*.

Page s. (waiting-boy) *go-re-lón*; *sku-druñ-pa*, *sku-młun-pa*; — of a book *šog-logs*.

Pail *zo-ba*.

Pain s. (bodily) *zug*, *yzug*; *yzer*; (mental) *mya-ñan* 420, *sdug-bsial* 294; to take pains *gru-ba*, *bad-pa*; *brtson-grus byed-pa*.

Pain vb. a. *tse-ba*; to be pained *yduñ-ba*.

Paint s. *tson*; vb. a. *skud-pu*.

Painter *ri-mo-mkan*.

Painting s. *ri-mo*, *tui-ka*.

Pair s. *zuñ*, *dor*.

Pairing s. (copulation) *krig-pa*.

Palace *po-brañ*.

Palanquin *kyogs*; **kyog-čan** W., **peb-čan** C. (v. *dpyañ-ba* 328).

Palate *dkan*, *rkan*

Pale adj. **kya-ko-ré*, *kya-te-ré** 25.

Palm s. (of the hand) *lag-mtěl*, *tal-mo*.

Pan (large) *sla(ñ)-ña*; (small) *dra-zu*; (flat) *ta-ba*.

Pancake **tul-ta-gir** W. 234.

Pankah (fan) *bsil-yáb*.

Pannier *yzed-ma*.

Pant vb. n. *riam-pa*, *dian-ba*.

Pap (porridge) *skyo-ma*, *ko-läg*.

Paper s. *šog-bu* 563; a sheet of — *gre-ga*; official — *bka-šog*.

Parable *dpe* 327, *dra-dpe*.

Paradigm *dpe-brjód*.

Paradise *mto-ris*

Paragraph *rnam-bcad-pa*.

Paralyze *čin-ba*; *nyams-par byed-pa*.

Parasol *ydugs*.

Parcel s. (package) *tums* 234.

Parch *riod-pa*, *slam-pa*.

Pardon vb. a. (to use forbearance) *bzod-pa* 498; (to leave unpunished) *gyod mi rmo-ba*, *čad-pas mi yčod-pa*.

Pare *kog-pa šu-ba*.

Parenthesis *yi-gei mčan-bu*.

Parents *pa-ma*.

Park *skyed-mos-tsäl*.

- Parrot *ne-tso*.
 Parsimonious *šri-šes-kan W.*
 Parsley *ɣze-ra C.*, *ša-mi-lig W.*
 Part s. *ča*, *ča-šas*, *šas*, *rnām-pa*, *ka*, *kag*,
ga-šas, *lhu*; in — (partly) *ča dra tsam*;
 at equal parts *ča-snyoms*.
 Part vb. a. *pral-ba*; vb. n. *gye-ba*, *bral-*
ba.
 Partake *ča tob-pa*, *tob-ča dzin-pa*, *bgo-*
skal tob-pa.
 Partaker **go-kan* W.*
 Partial (biased) *nye-rin*.
 Particle (grammatical) *tsig-prad*.
 Particularly *kyad-par-du*, *mčog-tu*.
 Partition *dbye-ba*; — wall *čod*, *bar-skya*.
 Partizan *pyogs-pa*.
 Partly *ča tsam*, *ga-šas*; v. also *la-lá* 541;
ka-čig 34.
 Partner *ka-ya*, *ya*, *ya-do W.*, *grog*, *zla-bo*.
 Partridge *sreg-pa*.
 Party (part) *pyogs* 352.
 Pas (in dancing) *gom-pa*.
 Pass vb. n. *skyod-pa*, *grul-ba*, *rgyug-pa*,
rgyud-pa, *čor-ba*, *tal-ba*; to — away
kor-ba, *da-ba*, *bud-pa W.*; vb. a. (to
 cross) *rgal-ba*, *zla-ba*; to — over a certain
 space *da-ba*.
 Passage (entrance or exit) *sgo*, *lam*.
 Passion *čags-pa*, *dod-čags*, *bag-čags*.
 Passport *bka-šog*, *lam-yig*.
 Past adj. *das-pa*; — ages *śāa-rol*; to be —
yol-ba.
 Paste s. *skyo-ma*; vb. a. *sbyor-ba*.
 Pastry *kur-ba*.
 Pasturage *bzan*.
 Pasture s. *neu-ysiñ*; — land *ol-tāñ*, *brog-*
ynas.
 Pat vb. a. *byug-pa*.
 Patch s. *lhan-pa*; vb. a. *lhan-pas* *debs-pa*,
glan-pa.
 Patience *bzod-pa*.
 Patient adj. *bzod-pa-čan*.
 Patron *mgo-skyön*, *mgo-drén*, *mgon-po*.
 Pattern *dpe*, *ma*, *ri-mo*.
 Pauper *dbul-pōñs*; *med-po*, *med-mo*.
 Pavement *skyañ-nül*.
 Paw s. *spar-ba*.
 Pay vb. a. *sprod-pa*, *jal-ba*.
 Pay s. *gla*, *pogs*.
 Pea, pease *sran-ma*, *srad-ma*.
 Peace *žod*, *dus-bde*, *ži-bde*.
 Peach *ka-fa ra*, *kām-bu*, *bun-ču li*.
 Peacock *rma-bya*.
 Peak *rtse(-mo)*.
 Pear *nyu-ti*, *nyo-ti*.
 Pearl *mu-tig*.
 Peasant *gron-pa*, *gron-mi*; *kyim-pa-pa*,
žin-pa.
 Pebble *rdeu*, *rde*; *ču-rdó*; *šag-ma*.
 Pedestrian *rkañ-tañ-pa*.
 Peel s. *kog-pa*, *šun-pa*.
 Peel vb. a. *kog-pa šu-ba*, *šu-ba*.
 Peep-hole *so-kuñ* 578.
 Peg *rtod-pa*, *ɣdañ-bu*, *pur-pa*.
 Pen s. *smyug-gu*; — knife *smyug-gri*.
 Pen vb. a. (sheep etc.) *skyil-ba*, *gegs-pa*.
 Penalty *rgyal*, *ston*.
 Penance *dka-tüb*, *dka-spyöd*; *brtul-žugs*.
 Pencil *ɣya-tig*, *bri-smyüg*; *pir*.
 Pencil-cedar *šug-pa*.
 Penetrate *kyab-pa*, *dzugs-pa*.
 Penis *mje*, *sgro-ba C.*
 Penitent adj. *dka-tüb*, *brtul-žugs*.
 Pent-roof *čar-skyibs*.
 People s. *skyes-bu*; common — *dmañs*,
smad-rigs.
 Pepper s. *po-ba-ri*; Guinea — *ɣyer-ma C.*,
nyer-mā or **tsan-te** or *su-ru-pān-tśā W.*
 Peppermint *po-lo-liñ W.*
 Perambulate *grim-pa*.
 Perceive *rtogs-pa*, *tsor-ba*, *ɣid-la byed-pa*,
rag-pa W., *rig-pa*.
 Perception *go-ba*, *rtogs-pa*; object of —
ɣul 513.
 Perfect adj. *grub-pa*, *pun-tsógs*, *pul-byuñ*,
tsañ-ma, *rdzogs-pa*.
 Perfection *dños-grub*; state of — *grub-pa*.
 Perfectly *tsañ*, *rdzogs-par*.
 Perform *byed-pa*, *sgrub-pa*, *bəo-ba W.*,
spyod-pa.
 Perfume s. *spos*.
 Perhaps *gal-te-na*, *grañ*; *su šes*, *či šes W.*
 Peril s. *nyen*, *bar-čod*, *krul-so*.
 Perimeter *mta-skór*.
 Period *dus-tšigs*, *dus-mtsams*; *ɣnas-skabs*;
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 Perish *žig-pa*, *med-par* *gyur-ba*.
 Permission *dgoñs-pa*, *bka ɣnañ-ba*; with
 your — *žu W.* 476.
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 Pernicious *ñan-pa*; *ma-ruñ-ba*.
 Perpendicular *gyeñ-la drañ-po W.*
 Perpetual *rtag-pa*.
 Perpetually *rgyun-du*.
 Persecute *snyeg-pa*, *ded-pa*, *tse-ba*.
 Perseverance *ɣid ɣoñs-su mi-skyo-ba* or
mi gyur-ba.
 Persia *ta-zig*.
 Person *gañ-zág*.
 Personal *dños*.
 Personally *mñon-sum-du*, *dños-su*.
 Perspiration *rñul*.
 Pertinacious *mgo-mkregs-čan*.
 Puke *skra-tsab*.
 Perverse *go-ldog*.
 Perversity *pyin-či-lóg*.
 Pervert *rlog-pa*.
 Pestle *ɣtun*, *dgog-tiñ C.*
 Petting adj. *mnyo-mnyo-čan W.*

- Petroleum *rdo-snüm*.
 Petticoat *mo-gós, šam-gós*.
 Pewter *dkar-yyá*.
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 Phlegmatic *ñañ-brgyud rin-ba*; — disposition **šē-ggyü'-dhal-wa** C. (lit. *šes-rgyud dal-ba*).
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 Pilaw *pu-la, řo-la*.
 Pile vb. a. *sgril-ba, bčer-ba, rtseg-pa*.
 Pilfer *byi byed-pa*.
 Pilgrimage, to go on a — *mjal-ba*.
 Pill s. *ril-bu*.
 Pillar *ka-ba*.
 Pillow *śnas, snye-stān, snye-ból*.
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 Pinch vb., the shoe pinches **kab-ša dam dug** W. 297.
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 Pity s. *snyñ-brtse-ba*.
 Place s. *kag, sa, sa-kyad, go, řul-gru, řul, řnas, sa-ča, groñ*; to take — *gyur-ba, byuñ-ba*.
 Place vb. a. *řog-pa, řor-ba, džugs-pa*; to be placed *kod-pa*.
 Plague s. *řnyan, řo-bai nad, řo-bai řims; řan-řims, řims-nād*.
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 Plain s. *tañ; nos*.
 Plain adj. (without ornament) *řam-sañ, řgyan-méd*.
 Plaintiff **řim řu-kan** W.
 Plait s. *lan-bu*; vb. a. *lan-bu sle-ba; řčud-pa*.
 Plan s. *bkob-lta, bkod-pa*; vb. a. *god-pa*.
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 Plaster s. (in surgery) *byor-smān*.
 Plaster vb. a. (to pave) *skyañ-nul byed-pa*.
 Plastering s. *žal-ba* 474.
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 Play-ground *rtse-sa*.
 Pleasant *sdug-pa, yid-du řoñ-ba*; to be — *řad-pa*.
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 Pleasing adj. *dga-mo, řsod-pa*.
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 Plebeian *ma-rabs, řal-pa*.
 Pledge s. *řgyan, řta-ma, řte-pa*.
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 Plentiful *krigs, řgyas-pa, mod-po*; to be — *džom-pa*.
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 Pliable, Pliant *mnyen-pa, mnyen-lčug, lčug-pa*.
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 Plunder vb. *řog-pa, *kog-te kyer-če W.* 95.
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- Polished adj. *od-can*.
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 Pollution *grīb*.
 Pomatum *šra-skūd*.
 Pomegranate *se-bru, seu*.
 Pond *rdziñ*.
 Ponder *sems-pa, resp. dgoñs-pa; bsam-blo ytoi-ba*.
 Pool *ču-kyil, lteñ-ka*.
 Poor *dbul-ba, poñs-pa, ñan-pa, gyi-na, kas-dmān, kas-žān*; the poor people! *snjiñ-re-rje*.
 Poplar *dbyar-pa; ma-gāl W.; yšol-po*.
 Popular *mon-ža-can W*.
 Popularity *mon-ža W*.
 Porcelain *kar-yól, dkar-yól*; — clay *kam-pa*.
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 Porcupine *rgañ, byi-tur, yzig-mo*.
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 Porridge *zan 486*.
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 Possessing adj. *bčas-pa 146*.
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 Postpone *bšol-ba, sriñ-ba*.
 Postscript *yañ-skyār*.
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 Power *mia, mia-tāñ, mfu, nus-pa*.
 Powerful *rgyags-pa, ñar-ma, btsan-po*.
 Powerless *dbañ-méd*; to render — *dbañ-med-du čol-ba*.
 Practice s. *lag-lén, resp. pyag-lén; lob-kyād W*.
 Practise vb. a. *sbyoñ-ba*.
 Praise s. *ñiag-yšól*; vb.a. *ñiag-pa, stod-pa*.
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 Prayer *yšol-ba*; — mill *čos-kor, ma-ñi-čos-kor*.
 Preach *čos sgrog-pa, resp. čos-kyi sgrog-gleñ mdzad-pa*.
 Precede *šnon-du gro-ba*.
 Preceding *šna-ma, šnon-gro*.
 Precept *bka-bsgos, bka-rtags, křims, čos, ydams-pa, bslab-bya*.
 Precious *dkon-pa, yčes-pa, rin-čen, rin-po-če*; the most — thing *dkon-mčog 10*.
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 Precisely *rañ, ko-na*.
 Preface s. *šnon-gro*.
 Prefect *yul-dpon, mi-dpón*.
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 Prepare *šom-pa, sbyor-ba I, no. 2,406; bčob-ba W., dger-ba C., ča-ba 168*; to — victuals for the table *gyo-ba, gyos-su byed-pa*.
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 Present s. (gift) *skyes, rten, zu-rtén, resp. yzigs-rtén, křyos-pa, bya-dgá, sbyin-pa*.
 Preserve vb. *skyoñ-ba, skyob-pa, sruñ-ba*.
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 Previous adj. *šnon-gro*.
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 Prick vb. a. *snun-pa, dzugs-pa 465*.
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 Prime *bla-ma*.
 Priestcraft *čos-zog*.
 Priesthood *dge-dun*.
 Primary adj. v. *rtsa-ba*.
 Prime minister *bka-blón*.
 Prince *rgyal-bu, rgyal-srás*.
 Principal adj. *mčog, yts'o-bo*; — part *mgo*.
 Principal s. *mgon-po, go-dpon*.
 Principally *yts'o-bor*.
 Print vb. *par-du debs-pa, par rgyab-pa W*.

- Printer *par-pa*.
 Printing-office *par-kan*.
 Prison *btson-kan*, *kri-mun*.
 Prisoner *btson*.
 Private, Privately *sgos*.
 Privilege s. *ynan-ba*.
 Privities *doms*, *sba-ba*.
 Privy s. *čab-kuri*, *ysan-spyód*.
 Prize s. (reward) *dgu-mtsán*.
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 Proclamation *bka bkod-pa*, *bka btags-pa*, *bka dogs-pa*.
 Procreate *skyed-pa*, *bšo-ba*.
 Procure *sgrub-pa*, *nyer-ba*, *sbyor-ba*, *tsol-ba*.
 Produce s. *tog*.
 Produce vb. *skyed-pa*; to be produced *čags-pa*.
 Product s. (sum total) *brtsis-zin*.
 Professor *mkan-po*.
 Profit s. *skyed*, *ke*, *kýe*, *don*, *spogs*; *pan-pa*, *pan-togs*, *bed*.
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 Profound *zab-pa*.
 Prognostic s. *sia-ltas*.
 Progress s. *skyed*.
 Prohibit *kęgs-pa*, *gegs-pa*.
 Project vb. a. *god-pa*; vb. n. *tal-ba*.
 Prolong *bšol-ba*, *sriin-ba*.
 Prolongation *stud-ma*.
 Prominent, to be — *tal-ba*.
 Promise s. *čad*; vb. *čad-pa*, *če-ba*, *kas-len-pa*, *dam ča-ba*.
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 Pronunciation *lčogs*, *zer-lčogs*, *zer-tsul* *W*, *klog-tsul*, *rjod-dbyaňs* *C*.
 Proof s. *mion-rtágs*, *rtags*, *rgyu-mtsan*.
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 Purgative s. *bšal-sman*.
 Purge vb. *bšal-bu*.
 Purity *ytan-ba*.
 Purpose s. *dgos-pa*, *don*; on — *brtson-par*.
 Purpose vb. *dgoňs-pa*, *sems-pa*.
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 Purr vb. n. *ing-pa*, v. *ma-ni*.
 Purse s. *sgyin*, *sgyig-gu*, *sgye-mo*.
 Pursue *mion-pa*, *snyegs-pa*, *ded-pa*.
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 Push vb. a. *rdegs-pa*, *pul-ba*, *sug-pa*.
 Pustule *brum-pa*.

Put vb. a. *bkan-pa*, *god-pa*, *jug-pa*, *ḡog-pa*, *bor-ba W.*; to — astride (e.g. in em-paling) *skyon-pa*; to — down *grem-s-pa*, *ḡrol-ba*, *sgyel-ba*, *ḡog-pa*; to — in or into *sgyon-ba*, *čud-pa*, *jug-pa*, *teg-pa*, *ḡdzud-*

pa; to — in order *sgrig-pa*; to — off *bud-pa*, *bšol-ba*; to — on *gebs-pa*, *gon-pa*, resp. *ḡsol-ba*; to — together *snol-ba*.

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Quick adj. *mg-yogs-pa*, *myur-ba*, *skyen-pa*, *kram-pa*; be —! **riñ-pa toñ* W.*

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Quicksand **be-rul* W.*

Quicksilver *diul-ču*.

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Quiver s. *mā-dōñ*.

Quiver vb. n. *dar-ba*.

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Race s. (contest in running) *bañ* 364; to run a — *dkyu-ba*.

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Raisin *rgun-rgód*, *rgun-brüm*.

Rake s. (gardening) *ka-ḡzé W.*, *rgya-ḡzéb C.*

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Ray s. *ḡzer*, *od-ḡzér*.

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 Rib *rtsib(s)-ma*.
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 Rice *bras*; boiled — *bras-čán*; parched — *bras-yos*.
 Rich adj. *pyug-po*; — in *rgyas-pa*, *dzom-po*.
 Riches s. *dkor*, *nor*, *dbyig(s)*, *byor-pa*.
 Rick *pub-rags*.
 Riddle s. (enigma) *ldem-po*.
 Ride vb. (on horseback) *rta-la žon-te gro-ba*; (in a carriage) *šin-ta-la žon-te gro-ba*.
 Riding-beast *bžon-pa*.
 Right adj. (right-hand) *gyas-pa*; (not wrong) *drañ-po*, *os-pa*; all right! *tsan-grig*; — measure *čag-tsad*; to be — *grig-pa*, *ran-pa*.
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 Ripe adj. *smín-pa*.
 Rise vb. n. (to get up) *ldai-ba*, *lai-ba*, *kar* or *ker-lai-ba*, resp. *bžens-pa*; (as the sun) *čar-ba*; (in the air) *pag-pa*; (to come forth) *bur-ba*, *byun-ba*.
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 Risk vb. a. *skyeł-ba*, *sdo-ba*, *blos-yton-ba* 385.
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 Roar vb. n. *krog-pa*, *nu-ba*, *ldir-ba*, *na-ro sgrog-pa*.
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Roll vb. a. *sgril-ba*, *sgrē-ba*; to — one's self
kri-ba, *gre-ba*; vb. n. *ldir-ba*; the roll-
 ing of thunder *ldi-ri-ri*.
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 Room s. (apartment) *kān-pa*, *kān-bu*, *kān-
 mig*, *nan-mig* C. W.; (space) *gu*, *go*; to
 find — v. *gro-ba*, *son-ba*.
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 Root up vb. a. *rtsad-nas* *yēod-pa*.
 Rope *sgrogs*, *tag-pa*.
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sgon-ba; to be made — *gril-ba*.
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S

Sable s. *bka-blon* *sram* W., *brag-sram* W.
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 the — kind *yēig-pa*, *yēig-yēig* W.; one
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far-ba 230.

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 Scarce adj. *dkon-pa*.
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 Scholar (pupil) *grwa-pa*, *slob-ma*, *slob-baṇs*, *slob-ṣrug*, *krid-ṣrug*, *mkan-bu*, *rgyud-pa*; (man of letters) *mkaś-po*.
 School s. *grwa*, *slob-grwá*, *čos-gra*; — boy *grwa-ṣrug*; — house *grwa-kañ*; — master *grwa-dpón*; — room *bšad-grwá*; — table *čos-kri*.
 Science *rig-pa*; sciences *γtsug-lág*.
 Scientific, — work *bstan-bčos*.
 Scissors *čan-pa* 155, *čem-tse C.*, *grim-tse Sik*.
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 Scoop s. *skyogs*; vb. a. *ču-ba*.
 Scope *gro-sa*, *spyod-yul*.
 Scorn vb. *to-tšam-pa*.
 Scrap *čag-dum*.
 Scrape vb. *brad-pa*, *drad-pa*.
 Scratch vb. *spar-mos* *brad-pa*.
 Scream vb. *sgrog-pa*.
 Screaming s. *skad-nān*, *skad-lóg*.
 Screw s. *γču-ba*.
 Scripture, Holy scripture, *γsun-ráb*, *γsun-mčog*.
 Scrotum *rliḡ-bu*, *rliḡ-šubs*.
 Scruple s. *rtog-pa*, *rnam-rtóg*.
 Scullion *ma-γyóg*, *tab-γyóg*.
 Sculpture *brkos-ma*.
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 Seal s. (stamp) *rgya*, resp. *ṣyag-rgyá*; *te-mo*, col. *te-tse*; *dam-kā*, resp. *ṣyag-dám*; vb. a. *dam-kā brgyab-pa*.
 Sealing-wax *la-ča*.
 Seam s. *mfa-ma*, *sne-mo*, *tsem(-po)*.
 Search vb. *čsol-ba*, *γzig-pa*; to — into *sar-* or *tsar-γčod-pa*.
 Season *dus* 255, **nam-da*, *nam-la** 304.
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 Seclusion *dben-pa*, *dben-γnas* 389.
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 Secretary *γig-mkan*; *bka-druñ C.*
 Sect *čos-lugs*, *lugs*.
 Section *kag*, *skabs*, *skor*, *rnam-pa*, *bam-po*, *dbye-ba*; *yan-lag*.
 Sedan-chair *kyogs*, *kyogs-dpyañ*, *ṣeb-dpyañ C.*
 Sediment *snyigs-pa*, *čsigs-ma*, *ro*.
 Seduce *rñod-pa*, *šlu-ba*.
 Seducer *mi-dgei bšes-nyēn*.
 See vb. *mton-ba*, resp. *γzigs-pa*; to be seen *snañ-ba*.
 Seed s. *sa-bon*.
 Seek *čsol-ba*.
 Seize *γug-pa*, *čam-pa*, *čogs-pa*, *čzin-pa*, *len-pa*, resp. *bžes-pa*.
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 Select vb. *dam-pa*, *byed-pa*.
 Self *ño* 129, *ños*, *nyid*, *bdag*, *rañ*, I myself *ñed-rañ* 128, *ñā-rañ* 522; — dependant *rañ-dbañ*.
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 Sell *čson-ba*; to be sold *gyag-pa*, *grim-pa* *W.*
 Send *skur-ba*, *kā-ba*, *mñag-pa*, *γton-ba*, *rdzon-ba*, *zlog-pa*; to — for *gugs-pa*; to — forth *byin-pa*; to — word *spring-ba*.
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 Sense s. (intellectual power) *blo-grós* 385, *dbañ-po* 387; (meaning) *dgoñs-pa* 87, *don* 258.
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 Sentiment *blo* 384; false — *lta-lóg* 217.
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 Separate vb. a. *dgar-ba*; vb. n. *gol-ba*, *gye-ba*, *ṣral-ba*; so-so *byed-pa*; to be separated *bral-ba*.
 Separate adj. *sgos*; so-so.
 Separation *gud* 69.
 Sepulchre *bañ-so*.
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 Serpent *sbrul*; — demon *klu* 8.
 Serrated *čon-čon*.
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 Serve vb. *žal-ta byed-pa*; to — up *dren-pa*.
 Service *žabs-tóg* 472; at your — *čon-le*, 'a *W.*
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- to — (of the sun) *nub-pa*, *skyod-pa* W;
to — out (depart) *čas-pa*.
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vb. n. *tsugs-pa* 459.
Settled adj. (decided) *zad-pa*; (at an end)
zin-pa, *rdzogs-pa*.
Settlement (colony) *babs-sa*.
Seven num. *bdun*; seventh *bdun-pa*; seven-
teen *bēu-bdun*; seventeenth *bēu-bdun-pa*;
seventy *bdun-ču*; seventieth *bdun-ču-pa*.
Several *ka-čig*, *ga*, *mi-dra-ba*.
Severe *nyan-pa*, *drag-pa*.
Severity *nad* W.
Sew *tsēm-pa*.
Sex *rten* no. 4, 213.
Sexual *rten-gyi*.
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Shade s. *grib*.
Shadow s. *grib-ma*.
Shake vb. a. *skyod-pa*, *skyom-pa*, *sgul-ba*,
sprug-pa; vb. n. *gul-ba*, *lōgs-pa*.
Sham, to perform a — work *bēos-su byed-*
pa.
Shame s. *krel*, *no-tsa*, *bag-yod(-pa)* 364,
zabs-drén 472; it is a —! *krel-ba yod* W.
(**fel-wa yod**).
Shamefaced *no-tsa-čan*.
Shameless *krel-méd*; *no-tsa-med-pa*.
Shape s. *dbjibs*, *yzugs*, *čas*, *bkod-pa*.
Share vb. *bgod-pa*; s. *bgō-skal*, *skal-ba*; *ča*,
ča-sās.
Sharer *go-kan* W.
Sharp adj. (not blunt) *rno-ba*; (to the taste)
tsa-ba; *ber-čan*.
Sharpness (of an edge) *ka* IV, no. 5, 35.
Sharpsightedness *mig-sāl* W.
Shave *breg-pa*, *bžar-ba*.
Shawl *do-šā-lā*.
She pron. *kō*, *Kōñ* 41, *de* 255.
Sheaf *lag-kód*.
Shears v. *čan-pa* 155.
Sheath s. *šubs*.
Shed s. (slight building) *bkad-sa* 12.
Shed vb. a. *ldug-pa*, *blug-pa*; (tears) *bsil-ba*.
Sheep *lug*; flock of — *lug-kyu*; — fold *lug-*
rā.
Sheet of paper *gre-ga* C., *šog-bu*; *šog-gāñ* W.
Shelf *slan-ka*.
Shell s. (husk) *kog-pa*, *gañ-bu*, *lgan-bu*;
(mollusk) *dun* 253, *gron-bu* 102; vb. a.
bgrad-pa.
Shell-lac *rgya-skyégs*.
Shelter s. *skyibs*; *skyabs-ynās*; *ryam*; *čar-*
skyibs.
Shepherd *lug-pa*.
Shield s. *pa-lī*, *pūb*.
Shift vb. n. *po-ba*.
Shine vb. n. *čar-ba*, *tsēr-ba*, *snañ-ba*; s.
od.
Shining (bright) *čem-me-ba*, *lām-me-ba*;
krol-krol W.
Ship s. *gru*, *gru-bo*, *yzins*; — master *gru-*
Shirt s. *mgo-kār* Ld. [dpon].
Shiver vb. *gul-ba*.
Shoe s. *lham*; soft — *ba-bu*; — of plaited
straw *bu-la*; — strap *lham-sgrōg*.
Shoot s. *lčug-ma*; vb. n. *kruñ-ba*; vb. a.
pien-pa.
Shooting-star *ke-tu*, *skar-mdá*.
Shore *gram*, *skam-sa*.
Short *fuñ-ba*; in — *sgril-bas* 120, *mdor-na*
273; cf. also *zur-tsam* 489.
Shortsighted *mig-rgyan-tūñ*.
Shoulder s. *dpuñ-pa*, *prag-pa*; — blade
sog-pa.
Shout vb. *grags-pa*, *sgrog-pa*.
Shovel s. *kyem*; coal — *me-skyogs*.
Show vb. a. *ston-pa*, *nom-pa*, *sdigs-pa*.
Showman *ltad-mo-mkan*.
Shrewd *mčas-pa*.
Shrine *rten*.
Shrink vb. n. (to be contracted) *kum-pa*,
(to recoil) *dzem-pa*, *čum-pa*.
Shriveled, Shrunk, *kums-pa*.
Shudder vb. *gya-ba*.
Shun *spoi-ba*, *dzem-pa*.
Shut vb. a. (a door) *gyegs-pa*; (the eyes)
dzum-pa; to — off or out *kēgs-pa*; to
— up *skyil-ba*, *sgyoi-ba*.
Shuttle *doñ-po*.
Shy vb. n. (of horses) *drog-pa*.
Shy adj. *drog-čan*.
Sick *nad-pa*; v. also *yi-ga* čus 508.
Sickle *zor-ba*, *rgya-zór*.
Sickly *nad-bu-čan*.
Side s. *logs*, *no*, *nos*, *niogs*, *dabs*, *rol* 536,
kud-ma; (of the body) *dku*, *yzogs*, *glo*,
gram, (direction) *pyogs* 352.
Sieve *lāgs-tsags*.
Sigh s. *kog-šugs* W., *šugs-nār*, *sugs-rin*.
Sight *ltad-mo*, *snañ-ba*, *mton-snañ*.
Sign s. *rgya*, resp. *pyag-rgya*; *mfsan-ma*,
mfsan-nyid, *rgyu-mfsan*; *rtags*; *brda* 297.
Signature *rgya-rtags*.
Signification *don*.
Signify v. *jin-pa* 510.
Sikim *bras-ljóns*.
Silence *čem-me-ba*.
Silent, to be — *ka-rog-pa*; *čan mi smra-*
ba.
Silk *dar*, *gos*; — cloth *za-óg*; — thread
gos-skūd; silks *gos-čén*, col. *go-sén*.
Silk-worm *dar-srin*.
Silver s. *diul*; — in bars *gag*.
Similar *dra-ba*; **tsogs-se** W.
Similitude *dpe*.
Simple *rkyan-pa*.
Simultaneously *yčig-čar*.

- Sin s. *sdig-pa*, *nyes-pa*, *nyon-moñs-pa* *skyon*, *sgrib-pa*; heinous — *rme-ba* 425; deadly — *mtsams-med-pa* 455.
 Since adv. (ever since) *bzuñs-te*; conj. *pas*.
 Sincere *drañ-po*.
 Sineu *ču-ba*.
 Sinful *sdig-čan*, *skyon-čan*.
 Sing *glu len-pa*.
 Singed, Singeing *me-yždb*.
 Single adj. (separate) *yčig-ka*, *yčig-pu* 144; *nyag-ma*, *rkyañ-pa*; (unmarried) *kjo-méd*; *čuñ-ma-méd*; — combat *kru-gpa*, *dziñ-mo*.
 Sink vb. n. *rgud-pa*, *nub-pa*. *byiñ-ba*.
 Sinner *sdig-po*, *sgrib-pa*.
 Sir *ytso-bo* 434; *sa-heb*, col. *sāb* 571; 'a-jó 603; dear Sir *bžin-bzāñ* 483.
 Sister *sriñ-mo*, *mčed*, resp. *lcam-mo*; elder — 'a-čē 603; younger — *nu-mo* 305.
 Sit *sdod-pa*, resp. *bžugs-pa*; *dug-pa*, *kod-pa*; sitting cross-legged *skyl-krūñ* 27.
 Site *mal*.
 Situated, to be — towards *lta-ba*.
 Situation *pnas-skabs*.
 Six num. *drug*, sixth *drug-pa*; sixteen *bču-drug*, sixteenth *bču-drug-pa*; sixty *drug-ču*, sixtieth *drug-ču-pa*.
 Size *če-kyad*, *če-čuñ*, *tsad*, *boñ*, *kjon*, *rgya*.
 Skeleton *keñ-rus*.
 Sketch s. *bkod-pa*; *zur tsam bsdu-ba* 489.
 Skilful *mkaš-pa*, *sgriñ-po*, *tabs-šes-pa*; *tabs-čan* W.; *skyen-pa*, *spyañ-po*.
 Skill *sgyu-rtśāl*.
 Skin s. *pags-pa*, *ko-ba*.
 Skirt s. *gos-sgab*, *gos-mta*, *tu-ba*.
 Skull *tod-pa*.
 Sky *nam-mka*, *ynam*.
 Slab *span*, *yya-ma*.
 Slacken vb. a. *glod-pa*.
 Slackened adj. *lhod-pa*, *lhod-po*.
 Slander s. *pra-ma*, *smad-sgra*.
 Slander vb. *pra-ma byed-pa*, or *smra-ba*, or *jug-pa*, resp. *ysol-ba*, *žu-ba*.
 Slanderer *pra-ma-mkan*.
 Slanting *yo-ba*, *yon-po*.
 Slate *yya-ma*.
 Slaughter s. *ysod-yčod*; vb. a. *ysod-pa*, *ske yčod-pa*, resp. *gom-pa*.
 Slave s. *bran*, *mñag-yžug*.
 Sleep s. *ynyid*, resp. *mñal*.
 Sleep vb. *nyal-ba*, *ynyid-log-pa*, resp. *yzim-pa*.
 Sleeping-room *yzim-kāñ*.
 Sleet s. *ka-ma-čār*.
 Sleeve *pu-dūñ*.
 Slender *kyañ-po*; *kyañ-kyañ riñ-mo* W.
 Slide vb. n. *dred-pa*.
 Slight adj. *pra-ba*.
 Slight vb. a. *gyiñ-ba*, *gyiñ-bag byed-pa*; *čo-dri-ba*.
 Sling s. *sgu-rdo*; — stone *rdo-ryug*.
 Slip in vb. n. *kriñ-ba*, *kjud-pa*, *dzul-ba*.
 Slope s. *gud*, *ñogs*.
 Sloping *gyiñ-mo* W.
 Slow *bul-po*, *dal-ba*; (irresolute) **lo-sna mañ-ba*; *lo-sna riñ-mo** W.
 Slowly *ñañ-gis*, *gul-gul*; *gu-le* W., *ga-le* C.
 Slowness *dal-ba*, *dal-bu*.
 Smack vb. *ka brdab-pa*; *dkan-sgra* *debs-pa* W.
 Small *čuñ-ba*, *čuñ-tse* W.; *pra-ba*.
 Small-pox *brum-nad*.
 Smart adj. (gaily dressed) *nam-gyur-čan*; *yzab-mo*, *yzab-sprod*; *mčor-po*.
 Smash *yčog-pa*, *rduñ-ba*.
 Smear *skud-pa*, *byug-pa*.
 Smell s. *bsuñ*; vb. a. *snom-pa*; vb. n. *mnam-pa*.
 Smile s. *dzum*, vb. n. *dzum-pa*.
 Smith *ngar-ba*.
 Smoke s. *dud-pa*; vb. a. (tobacco) *fuiñ-ba*.
 Smooth adj. *jam-pa*.
 Smooth vb. a. *dbur-ba*, *ur-ba*, *'ur-ba*.
 Smoothing-iron *lčags-bśró*.
 Smuggle *pag-tsoñ byed-pa*.
 Smut s. *sre-nag*; *sre-mog* W.
 Snail *skyogs-lto-bu*; — clover *ol*.
 Snake *sbrul*, *bu-riñ*, *lto-gro*.
 Snap s. (with the fingers) *skad-čig* 19.
 Snare s. *myi*, *myi*.
 Snatch vb. *gog-pa*.
 Sneak vb. *jab-pa*.
 Sneeze vb. *sbrid-pa*.
 Snipe *skyar-po*, *ču-skyar*; *tiñ-ti-liñ* Ld.
 Snivel s. *snabs*.
 Snore vb. *ñug-pa*, *ñiur-ba*.
 Snow s. *ka-ba*, *gañs*; — ball *ka-goñ*; — bridge *rud-zam*; — fall *bab*; — leopard *ysa. bsa*; — shoe *dkyar*; — slip *ka-rud*; — storm *ka-tsūb*, *ruñ-tsūb*, *bu-yug*.
 Snuff s. *sna-dag* W.
 So čes 142, *de-ltar* 256, *di-ltar* 275, *de-bžin-du* 256, *de-dras* 282; just — *de-ka-ltar* 255; so as *tsam* 430; so that *tsam-du*; so then *yañ* 505.
 Soak *sboñ-ba*.
 Soap s. *glañ-glād* C., *sa-bon* W.
 Soar *ldiñ-ba*, *pyo-ba*.
 Sob s. *nud-mo*.
 Sodge *u-lag* 499.
 Society, human — *tsogs* 451.
 Socket of the eye *mig-kūñ*.
 Sod *skañ-ša*.
 Soda *bul*.
 Soft *jam-pa*, *mnyen-pa*, *snyi-ba*, *bol-po*.
 Softly *ga-le* C., *gu-le* W.
 Soil s. *sa-yži*.
 Soil vb. *bsgo-ba*.
 Solder *kro-čus sdom-pa*; **kar-ya dañ žar-čē** W.
 Soldier *dma-g-mi*.

- Sole of the foot *rkan-mfil*.
 Sole adj. *yèig, yèig-pu* 144.
 Solely *kō-na, ba-žig*.
 Solid adj. (not hollow) *kōn-gai, gar-bu, pu-ri med-kan W.*; (not liquid) *reñs-pa*; (firm) *mkrañ, žag-čan W., sra-ba*.
 Solitary adj. *dben-pa*; — place *dgon-pa*.
 Solitude *dben-pa, brog, gud*.
 Some *ka-čig, ga-čen, ga-šas, gai-žig, ga, res-ga; čì yton W., čig, čuñ-žig; ča-lam; re-žig; la-lá*.
 Somebody, some one, *yèig, yèig-čig*.
 Somerset *ma-lág*.
 Something *čì žig; čì-yton W.*
 Somnambulism *ynyid-rdól*.
 Son *bu, bu-žo, bu-tsa W.*, resp. *sras*; — in-law *mag-pa*; — of man *mii bu, mii-sras*.
 Song *glu, mḡur, dbyaṇs*.
 Sonorous *sgra-čan, sgra-ldan*.
 Soon *šia, mgyogs-pa; myur-du*; as — as *ma-kad, ma-tag-tu* 227, *tsam-gyis* 431; sooner or later *šia-pyi*.
 Soot *dreg-pa, sre-nág*.
 Soothe *ži-bar byed-pa*.
 Soothsayer *ča-mkan, rtsis-pa, mtsan-mkan*.
 Sorcerer *gon-po, ba-po*; sorceress *ba-mo*.
 Sorcery *ñam-prul, pra-mén*; to practise — *sprul-ba, rol-ba*.
 Sorrel adj. *kam-pa*.
 Sorrow s. *kōn-kṛugs*, col. **kōg-fug**.
 Sorrowful *mi dga-ba*.
 Sorry *kōn-du čud-pa, mi dga-ba, blo mi bde-ba, sems skyo-mo*.
 Sort s. *kyad-par, sna, rigs*; of what — *čì lta-bu*.
 Soul *nyams*, resp. *ṭugs-nyáms, dgoñs-pa; rgyud; ñam-šes, sems*.
 Sound s. *skad, krol; sgra, sgra-skád*.
 Sound vb.n. *krol-ba, grags-pa*; vb.a. *sgra*.
 Sound adj. *rem-pa, bde-ba*. [*sgrog-pa*.
 Soup *ṭug-pa*.
 Sour adj. *skyur-ba, skyur-po C., skyur-mo W.*
 Source *ču-mig, ču-mgo; kuñs, go-ma*.
 South *lho*.
 Sovereign s. *dban-po*.
 Sow s. *pag-mo*; — thistle *k'al-pa*.
 Sow vb. a. *sa-bon debs-pa*.
 Space *gu, go*.
 Spade *lèags-kyém*.
 Span s. *mfo*.
 Spare vb. *pañ-ba*.
 Spark *me-ltág, me-tság*.
 Sparkle *kol-ba W., sag-ság zer-ba C.*
 Sparrow *bya-po skya-bo W.*; — hawk *kra, mčil-kra*.
 Spasm *rtsa-čus or-dus; čin-ba C.*
 Spawn s. *sgo-ña, sgoñ*.
 Speak *smra-ba*, resp. *bka-stsol-ba; mol-ba W.*; *lab-pa*, resp. *ysuñ-ba, zer-ba*.
 Spear s. *mduñ*.
 Specimen v. *puḍ* 344.
 Speck *rme-ba, sme-ba*.
 Spectacles *šel-mig*; snow — **mig-la**.
 Spectator *ltad-mo-pa*.
 Speech *skad, ñag, ytam, tsig, brjod*, resp. *bka*, resp. *ysuñ; dpe-sgra W.*
 Speed, good —! **tam-pa čo* W.*
 Speedily *myur-du, nye-bar*.
 Speedy *mgyogs-pa, mgyogs-rins W.*; *myur-ba, rins-pa*.
 Spell s. *yzuñs, yzuñs-šnags*.
 Spend *skyag-pa, čud yzon-pa*; to be spent *ča-ba, gro-ba, gyag-pa, tsar-ba, dzad-pa*.
 Sphere *dkyil-kor* 11; *groñ* 79, *ñañ* 126; — of activity *spyod-yul*.
 Spice *sdor, spod; tsan-te W.*
 Spider *tags-gra-bu, bag-rág*.
 Spin *k'al-ba, kel-ba*.
 Spindle *pañ*.
 Spirit *sems, sems-nyid; kun-yži* 4; evil — *ydon* 267, *gon-po* 95.
 Spirited *hur-po*.
 Spit vb. *tu gyab-čè W.*, *to-le debs-pa W.*
 Spittle *mčil-ma*, resp. *žal-čab*.
 Spleen (milt) *mčer-pa*.
 Splendid *od-čan, grags-čan*.
 Splendour *ñiam-pa, dñom-pa, rñom-brjid, brjid, dpal, byin, zil, yzi, yzi-brjid*.
 Splint (for a broken limb) *čag-šin*.
 Splinter s. *tsal-pa, šin-tsal; šin-zél W.*
 Split vb. a. *ges-pa, yčog-pa, ysog-pa, čeg-pa*; vb. n. *gas-pa*.
 Spoil vb. a. (plunder) *jom-pa; yčil-ba*.
 Spoiled (corrupted) *kag-po*; to be — *šan-ba*.
 Spoke *rtsib-ma*.
 Sponge s. *ču-kür*.
 Spontaneously *rañ, rañ-bžin-gyis, šugs-kyis, rgyu med-du* 110.
 Spoon *tur-ma*; tip of a — *tur-mgo*.
 Spoon-bill *skyar-léb*.
 Sport vb. n. (frolic) *rtse-ba*.
 Sportsman *kýi-ra-ba*.
 Spot s. (locality) *go*; (stain) *grib*; (mark) *tig-le*.
 Spouse (wife) *čun-ma, btsun-mo, kab*.
 Spout s. *wa-mèu*.
 Sprain vb. a. *tsigs bud-pa or bog-pa*; to be sprained *krol-ba*.
 Spread vb. a. *rkyoñ-ba, gebs-pa, keb-pa, yčal-ba, rdal-ba, spel-ba, diñ-ba, bre-ba, grem-s-pa*; vb. n. *mčed-pa, gye-ba, rgyas-pa, dar-ba, ldan-ba*.
 Sprightly *yčan-po*.
 Spring up vb. n. *čags-pa* 153.

- Spring s. (fountain) *ču - mig, klon - pa*;
(season) *dpyid*.
Sprinkle *grems - pa, čag-čag byed - pa*.
Sprout s. *śāl - mig, myu - gu, myug*.
Sprout vb. n. *skye - ba, krun - ba, rdol - ba*.
Spunk *spra - ba; tsa Ld*.
Spur s. (of horsemen) *rtin - lèags; mountain*
— *sgaṇ*.
Spy s. *lta - nyul - pa, mel - tse*; — glass *dur -*
bīn, śel - mig.
Spy vb. *so - byed - pa*; to — out (another's
faults) *tsan bru - ba*.
Squander *zyan - pa*.
Square s. *kā - gāṇ*; adj. *kā - gaṇ - ba, kā -*
gaṇ - ma.
Squash vb. *glem - pa*.
Squat vb. *tsog - pur sdod - pa* 432.
Squeeze vb. *glem - pa, bčer - ba*.
Squire v. *ga - gā*.
Stack s. *pub - rags*.
Staff *mkar - ba, kar - ba, ber - ka*.
Stag *ša - ba* 556.
Stage (of a journey) *braṇ - sa*.
Stain vb. (sully) *bsgo - ba*; stained *nyams -*
pa.
Staircase *tem - pa, rgya - skās; gya - śrās W*.
Stairs *tem - pa*; up — *ya - fog*, down — *ma -*
fog.
Stake s. (in the ground) *rtod - pa*; (in a
wager) *rgyal - rgyan*.
Stalk s. *rkaṇ, sdon - po, ba - tag, rtsa - ba,*
sog - ma.
Stallion *yseb*.
Stammerer *kā - ldig - mkan W*.
Stamp s. *rgya*, resp. *pyag - rgyā*.
Stamp vb. *kṛab - pa* 61.
Stanch vb. (the flowing blood) *sdom - pa*.
Stand vb. a. (bear) *bzod pa* 498; to be able
to — *tub - pa, teg - pa*; vb. n. *greṇ - ba, laṇ -*
te sdod - pa.
Stand s. *stegs* 221.
Star *skar - ma*; shooting — *skar - mdā*.
Start vb. (set out) *rgyug - pa*; (from alarm)
drog - pa.
State s. (condition) *ynas - skabs, ynas - tsul*.
Stately *od - can*.
Statue *sku, rdo - sku*.
Stature *sgo - po, sgo - bo*.
Stay vb. n. *dug - pa, sdod - pa, ynas - pa,*
bžugs - pa.
Steadfast *bṛtan - po*.
Steady *tsugs - pa*.
Steal vb. a. *rku - ba, ma - sbyin - par len - pa*;
vb. n. (slip) *ḍab - pa, nyul - ba, dzul - ba*.
Stealth, by — *sbas - te W*.
Steam *rlaṇs - pa*.
Steel **čag - zāṇ**, *po - lād*.
Steelyard *rgya - ma, nya - ga; pur, spor,*
spo - ré, sraṇ.
Steep adj. *ytsaṇ - ytsōṇ, yzar - ba*.
Steer vb. a. *kā - lo sgyur - ba*.
Stench *dri ṇan - pa, dri ṇa - ba, dri - mnam*.
Step s. *gom - pa, rdog - pa*; — of a ladder
śral - daṇ 21; vb. n. *bgom - pa, gom - pa bor -*
ba, grul - ba, čag - pa.
Stepfather *pā - gyār*; stepmother *ma - gyār*.
Stick s. *ber - ka, dbyug - pa*.
Stick vb. n. *kād - pa, byor - ba*; vb. a. *sbyor -*
ba, dzugs - pa.
Sticky *rtsi - can*.
Stiff *reṇs - pa*; to be — *reṇ - ba*.
Still adj. (quiet) *dal - ba, mi pyo - bar*; (si -
lent) v. *kā rog - pa*.
Still adv. *da - riṇ, yaṇ*.
Sting s. *mdun*; vb. a. *big(s) - pa, dzug - pa*
466.
Stingy *lag - dam - po, tsags - dod - can*.
Stink vb. *mnam - pa*.
Stir vb. a. *dkrug - pa, srub - pa*; to — up
rnyog - pa, sprug - pa.
Stirrup *yob, ob*.
Stitch vb. *sbrel - ba*.
Stocking *rkaṇ - šubs*, resp. *žabs - šubs*.
Stomach *grod - pa, po - ba*.
Stone s. *rdo*; — of fruits *rus - pa*; vb. a.
rdo - rub - la btaṇ - ce W.
Stool *stegs* 221.
Stoop vb. *mgo dgu - ba, mgo dgur - ba* or
gug - pa.
Stop vb. a. *sub - pa, gegs - pa*; vb. n. *gag -*
pa, sdod - pa.
Stopple, stopper *kā - dig*.
Store s. *mdzod*; — room *mdzod - kaṇ, baṇ -*
ba, baṇ - kaṇ, tsoṇ - kaṇ.
Storm s. *tsub - ma, rluṇ čen - po, drag - po*.
Story s. (floor) *fog*; (tale) *ynas - tsul, lo -*
rgyus.
Stout adj. *sbom - pa, rom - po*; (of cloth) *tsags -*
dam; to grow — *bṛta - ba*.
Stove *tāb, me - tāb*.
Straight adj. *draṇ - po, groṇs - po, bsraṇs - pa*.
Straighten *sroṇ - ba*.
Strain vb. a. (filter) *tsag - pa*.
Strainer *ču - tsags*.
Straits *sa - bār, mso - lag - brél*.
Stranger *pyi - mi, byes - pa*.
Strangle ske *bsdām - ste ysod - pa*.
Strangury *yčēn - gāg*.
Strap s. *ko - tāg, sgrog - gu, rog - bu W, luiṇ*.
Stratagem *dku - lto*.
Straw *sog - ma, pub - ma*.
Strawberry *dpal - byór W*.
Stray v. *yan - pa* 506.
Street *rgya - srāṇ, lam - srāṇ*.
Strength *nyams - stōbs, stōbs - po; śed*; — of
spirits etc. *ber*.
Strengthen *śed čug - ce W*.
Stretch vb. *rkyoṇ - ba, sriṇ - ba*.
Strew *ytor - ba, diṇ - ba*.
Strewing-oblation *ytor - ma* 210.

- Strict *dam-po*.
 Stride vb. *byom-pa*.
 Strike vb. *ṣog-pa*, *rgyab-pa*, *rdun-ba*, *rdeg-pa*.
 String s. *rgyud*, *sgrog*, *čün-ba*, *ṣren-ba*, *ta-gu*.
 Strip vb. *šu-ba*, *gos bud-pa*.
 Strive for vb. *snjegs-pa*, *ḡran-pa*, *brtson-pa*.
 Stroke s. *lëag*, *ṣras-pa*.
 Stroke vb. *byil-ba*, *byug-pa*.
 Strong *gar-ba*, *drags-po*, *btsan-po*, *rem-pa* 535, *šed-čan*.
 Structure *bkod-pa*.
 Stubborn *mgo-kregs-pa*.
 Student *slob-yinyér*.
 Studious *brtson-grus-čan*.
 Study s. *bad-pa*.
 Stuff s. (cloth) *ras*.
 Stuff vb. a. *tsan-ba*.
 Stunned *kal-köl*.
 Stupid *glen-pa*, *blun-pa*, *blo-gros-méd*.
 Style s. *bzo*, *zo-stu* W. 497.
 Subdue *ṣoms-pa*.
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 Superior adj. *kyad*, *goñ-ma*, *rgyal-ba*, *bla-rab*; s. *goñ-ma*, *bla-ma*.
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 Talk s. *γtam*, *ur*; vb. *smra-ba*, *lab-pa*, *gleñ-ba*, *bar-ba*, *ur γtoñ-ba*.
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 Tallow-candle *tsil-sdón*.
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 Tame adj. *dul-ba*, *dris-pa*, *γyui-ba*; vb. a. *dul-ba*, *tul-ba*.
 Tan vb. a. *mnyed-pa*.
 Tanner *ko-ba mnyed-mkan C*.
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 Tarry vb. *gor-ba*.
 Tartar (incrusting the teeth) *so-dreg*.
 Task s. *kag*; *rgyugs W*.
 Taste s. (savour) *bro-ba*, *ro*; vb. a. *myoñ-ba*; vb. n. *bro-ba*.
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 Tear s. *mči - ma*; to shed tears *mči - ma blag-pa*.
 Tear vb. a. *γseg-pa*; to — out *pyid-pa*, *byin-pa*; to — to pieces *dral-ba*, *hral-ba*.
 Tease *gob-nón čo-čē W*.
 Tedder vb. *btod-pa*; s. *btod-tág*.
 Tell *čad-pa*, *snyod-pa*, *smra-ba*, *zer-ba*, *zlo-ba*, *zlos-pa*.
 Temperate *tsod šes-pa*.
 Temperature *gran-dro*.
 Tempest *rluñ čen-po* or *drag-po*, *rluñ-dmār*, *yul-nāñ*.
 Temple *mčod-kāñ*.
 Temporal *tse dii*; — life *γnas-skabs*.
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 Tend vb. a. *skyoñ-ba*.
 Tender adj. *snyñ-ba*, *jam-pa*; *byams-pa*.
 Tendron *nya-ču*.
 Tenet *čos*.
 Tent *gur*, resp. *bžugs-gur*.
 Term s. (limited time) *čad-so*.
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 Termination *mfa* 239. [*byed-pa*.
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 Terrify *jigs-pa*, *jigs-skrag don-pa C.*; **jig-ri skul-čē** W; to be terrified *skrag-pa*.
 Test vb. a. *nyams sad-pa*; *tsod lta-ba* 216.
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 Thicket *tsañ-tsiñ* 444.
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 Thing *dños-po*, *ča*, *ča-byád*, *čas*, *rdzas*; things (goods) *ča*, *ča-lag*.
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Thither *de-ru*, *der* 256; *pyogs der* 352.

Thong *ko-täg*.

Thorn *tser-ma*.

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Thou *kyed*, *kyod*, resp. *nyid*.

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Thousand num. *ston*; ten — *kri*, *kri-krag*, *kri-tso*; hundred — *bum*, *bum-tso*.

Thrash vb. *gyul-ka* *ğög-pa*, *gyur byed-pa* C., **ko-yu skor-čë** W.

Thread s. *skud-pa*, *tsem-sküd*; *snal-ma* 319, *nyag-täg* 185.

Threaten *gam-pa* W.

Three num. *ysum*, *sum*.

Threshold *fem-pa*, *sgo-tém*.

Thrifty *pai-sems-čan*.

Throat *ngul*, resp. *ngur*, *lkog-ma*, *ske*, *gre-ba*, *ngyin-pa*, 'o-lé W.; sore — *ngul-nad*.

Throb vb. *par-ba*.

Throne s. *gyal-sa*, *kri*, *sen-ge-kri*.

Through *ltan*, *lteñ* 217; *pyir* 351.

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Throw vb. a. *rgyab-pa*, *rgyag-pa*, *skyur-ba*, *řtor-ba*, *řen-pa*, *dbjug-pa*; *bor-ba* C.; to — down *bud-pa*, *bebs-pa*; to — off *spoñ-ba*.

Thumb s. *te-bo*, *mte-bo*.

Thunder s. *brug*, *brug-skád*, *brug-sgrá*.

Thunderbolt *fog*, *lčë*, *rdo-rje*, *řnam-lčags*.

Thursday *řza-pur-bu*.

Thus *de-ltar*, *di-ltar*, *de-bžin-du*, *de-ğdras* C., *de-tsug* W.

Thwart (frustrate) *sgyel-ba*.

Tiara *čod-pán*.

Tibet *bod*.

Tibetan m. *bod-pa*, f. *bod-mo*; — language *bod-sküd*; — printing-characters *dbu-čan* 388; — current handwriting *dbu-méd*.

Tick s. *lug-šig*.

Tickle vb. **ki-tsi kug-čë** W.; *gug-pa* W.

Tide s. *dus-rlábs*.

Tidings *řrin*; glad — *řtam-snyán*; (gospel) *řrin bzan-po*.

Tie s. *čin-ba*, vb. a. *čin-ba*, *kyig-pa*.

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Tight *dam-po*, *fan-po*.

Till, until *bar-du* 366, *tug* C.; *tsug-pa* W.

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Time s. *dus*, *tse*, *skabs*; (while) *řun*; time, times *lan*; one —, once *lan-ğčig*; ten — *lan-bču*; point of —, proper — for *bsgan* 124.

Timid *řigs-pa*, *řigs-mkán*, *řigs-pa-čan*; *sems-čin-ba*.

Tin s. *ža-nye dkar-po*, *ža-dkár*, *dkar-ya*; — plate *ta-li* W.

Tinder-box *lčags-mag*.

Tire vb. a. *nul jug-pa*.

Tired *dub-pa*; to be — *dub-pa*, *skyo-ba*.

Tithe s. *ču-kág* W.

Title s. *mřsan*; (claim) *tob-srol*.

To prep. *mdun* 273, *druñ-du*, resp. *žabs-druñ-du* 263, *řtsar* 437, *gan-du* 66.

Tobacco *ta-ma-ka*; — pipe *gan-zág*, *žul-zág*.

To-day *de-řin* C., *di-řin* W.

Toe *rkañ-sór*, *sor-mo*; the big — *rkañ-pai mte-bo*.

Together *ğčig-tu*, *lhan-čig-tu*; — with *bčas-pa*, *mnyam-du*.

Token *mřsan-ma*.

Tola (Indian half ounce) *dñul*, col. *nul*.

Toll s. *šo-gam*.

Tomb *dur*, *bañ-so*.

Tongs *rkañ-pa*.

Tongue *lčë*, resp. *ğjags*.

Too adv. (too much) *ha-čan*; conj. (also) *yañ*.

Tool *čas*; tools *yo-byád*, *lag-ča*.

Tooth *so*, resp. *tsems*; — ache *so-zug*; — brush *so-zéd*; — pick *tsems-šin*, *so-šin*.

Top s. *rtse(-mo)*.

Topography *řnas-bšád*, *yul-bšád*.

Torch *gal-mé*, *sgron-ma*.

Torment vb. a. *tse-ba*; *šdug-bšñal* or *řnag ston-pa* W.

Torn adj. *ral-ba*, *čad-po*.

Tortoise *rus-sbal*.

Torture vb. a. *mi-la řnag ston-pa* W.

Totter *yam-yóm byed-pa*.

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Toupet *for-čóg*, *for-tšugs*.

Towards *fog-tu* 237, *fad-du*, *pyogs-su*.

Towel *lag-pyis*.

Tower *mkar dgu-fog*.

Town *gron*, *gron-kyer*; *yul-gru*; *gyal-sa* W.

Toy s. *řtsed-mo*.

Trace s. *rkañ-řjes*, *mal*.

Track s. *řjes*, *šul*.

Trackless *řjes-méd*.

Tractable *srab-ka dul-mo*.

Trade s. *tsoñ*, *bzo*.

Tradesman *ke-pa*.

Trading-place *las-sgo*.

Traffic s. *tsoñ*.

Train vb. a. *šbyoñ-ba*; to — up *skyed-sřin-ba*.

Trample vb. a. *rdzi-ba*, *řdog-pas rdun-ba*.

Tranquil *ži-ba*.

Tranquillity *žod*.

Transaction *las*.

Transfer vb. *spo-ba*, *ğod-pa*.

Transform *sgyur-ba*; to — one's self *sprul-ba* 336; to be transformed into *gyur-ba* 96, *ğro-ba* 101.

- Transformation *rdzu-ṣṣrūl*.
 Transgress *gal-ba*; *da-ba*.
 Transgression *gal-krūl*.
 Translate *sgyur-ba*.
 Transmigration, the round of — *kor-ba* 58.
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 Transport vb. *skyel-ba*, *khyer-ba*.
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 Travel vb. *gro-ba*, *ṣgrod-pa*, *bgrod-pa*; *ča-ba* W.
 Tread vb. a. *rdzi-ba*; **čag-čag čo-če** W.; vb. n. *čag-pa*, *čags-pa*.
 Treadle *rkañ-šin*.
 Treasure s. *ṣter*.
 Treasurer *dkor-pa*, *ṣyag-mdzód*.
 Treasury *dkor-mdzód*.
 Treat s (feast) *mgron*.
 Treat vb. n. (to use) *spyod-pa* 334; (to regale) *mgron-du ṣnyer-ba*; to — medically *bčos-pa*; *smān-dpyad byed-pa* 329; vb. n. to — of *rjod-pa* 182.
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 Treatment, good — *bzan-lugs* W.
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 Tribunal *Krims-kāñ*.
 Tribute *dpya*.
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 Trickle vb. n. *dzag-pa*.
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 Troop s. *khyu*, *pal-po-če*, *tso*; troops *dpuñ*.
 Trophy *rgyal-mtsāñ*.
 Trot vb. *dur-ba*; s. *dur-gro*.
 Trouble s. *nyon-mois-pa*, *dka-sdug*, *mya-nāñ*; vb. a. *dkrug-pa*.
 Troublesome *tsegs*.
 Trowsers *rkañ-snam*, *gos-tūñ*, *dor-ma*, *byañ-rkyañ*, *smad-ṣyóg*s.
- True *bden-pa*, *no-rtóg*.
 Trumpet *duñ*.
 Trunk (of a tree) *sdoñ-po*; (of an elephant) *glāñ-sna*; (box) *sgam*, *sgrom*.
 Truss s. *ṣon-po*; vb. to — up *rdze-ba*.
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 Truth *ñes-pa*, *bden-pa*, *yin-mīñ* 510.
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 Tuft *ṣon*; — of wool *bal-dab* W.
 Tumble vb. *gyel-ba*.
 Tumbler (drinking-glass) *šel-kór*, *šel-pór*.
 Tumult *krug-pa*.
 Tun *zem*.
 Tune s. *glu*.
 Turban *toḍ*, *la-tód*.
 Turbid *ska-ba*, *nyog-pa*.
 Turf *span*, *span-po*.
 Turkey *rum*.
 Turkish *ṣyū*.
 Turmeric *yui-ba*.
 Turn vb. a. *sgyur-ba*; to — off *zlog-pa*; to — out *byin-pa*; to — round *kor-ba*; to — up *rdze-ba*; to — upside down *spub-pa*, *slog-pa*; vb. n. *ṣyogs-pa*, *gro-ba*, *ča-ba* W.; to — away *ldog-pa*.
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 Twelve *bču-nyis*; twelfth *bču-nyis-pa*.
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 Twine s. *skud-pa*, *si-ri* W.
 Twins **tsag-tug**, *mtse-ma*.
 Twirling-stick *ja-bkrug*.
 Twist vb. a. *sgrim-pa*, *ṣčud-pa*, *sle-ba*.
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U

- Ugly *mi-sdug-pa*.
 Ulcer *šu-ba*; *ba-šu* W.; *ṣol*, *lhog-pa*.
 Ultimately *ṣugs-na*.
 Umbrella *nyi-rib*, *ṣdugs*.
 Unable *mi šes-pa*, *čan mi šes-pa*.
 Unaccustomed *mi gom-pa*.
 Unadulterated *ma-dres-pa*, *lhad-méd*.

- Unaware *yāñ-med-la* W.
 Unbearable *mi-bzod-pa*.
 Unbecoming *mi-rigs-pa*.
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 Unbutton vb. a. *grol-ba*.
 Unchangeable *gyur-méd*.
 Unchastity *dod-lóg*.

Uncle *ku-bo*; *zai(-po)*, 'a-*zai*, 'a-*kü* W.
 Unclean *mi-ytsai-ba*, *dri-ma-čan*; *tsi-du* W., *skyug-bro* C.
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 Unfasten *grol-ba*.
 Unfinished *te-rél* W.
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 Unfold *bu-ba*, *kā bu-ba*.
 Ungracious *brtse-méd*.
 Unguent *byug-smān*.
 Unhappy *bkra-mi-šis-pa*, *sdug-bsñal-čan*, *yyañ-med-pa*.
 Unimpaired *ma-nyams-pa*.
 Universally *pal-čér*.
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 Unjust *tsul-méd*; *čos ma yin-pa*.
 Unkind *brtse-méd*.
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 Up to prep. *gan*, *druñ-du*, *mdun-du*, *ldan-du* W. 289; *rtsar* 437; adv. *yar*, *gyen*.
 Upbraid *bka-bkyon byed-pa*.
 Up-hill *gyen-du*.
 Upon *kā-ru*, *kā* 35, *tog-tu* 237, *steñ-du* 222.
 Upper adj. *ya-gi*; — end *tog-ma*; — part *stod*.
 Upright (erect) *kye-ré*; *kroñ-kroñ* W.; (honest) *čos-drañ-po*.
 Up-stairs *ya-tog*.
 Urge vb. a. v. *nan* 302.
 Urgently *nye-bar*.
 Urinary organs *ču-só*.
 Urine *γčín*, *ču*, *dri-ču*.
 Usage (custom) *srol*.
 Use vb. a. *spyod-pa*.
 Use s. *krims*; *ñan-pa*; *lob-kyád* W.
 Useful *dgos-pa*, *ñan-togs-pa*; to be — *ñan-pa*.
 Useless *mi-dgos-pa*, *ñan-méd*, *don-méd*; *čon* W. 162.
 Usual *tun*, *tun-moñ*, *pal-pa*.
 Usurp *ñrog-pa*.
 Utensils *lag-ča*.
 Uterus *bu-snód*, *ñru-ma*.
 Utmost v. *bla-ma* 382, *ñi* 172.
 Utter *ñjod-pa*, *don-pa*.
 Uvula *lčec-čün*.

V

Vacuity *stoñ-pa-nyid* 223.
 Vagina *mñal-sgo* 132.
 Vagrant adj. *yan-pa*.
 Vain (fond of dress) *mčor-po*, *rdzob-po*, col. *zab-mo*.
 Valid *stobs-čan*.
 Valley *luñ-pa*; lower part of a — *mdo*, upper part *ñu*.
 Valuable *dkon-pa*, *rin-po-če*.
 Value s. (price) *goñ*, *tai*, *rin*; (importance) *kos*.
 Vanish *yal-ba*, *mi-snañ-bar* *gyur-ba* 317.
 Vapour s. *ñad*, *rlañs-pa*.
 Variegated *bkra-ba*.

Various *sna-tsogs*, *sna-so-só*, *so-só*, *rigs mi*.
 Varnish s. *rtši*. [*γčig-pa*.]
 Vegetables *sño-tsód*, *tsod-ma*, *ldum*.
 Vehicle *tog-pa*, *bžon-pa*.
 Veil s. *γdon-kębs*.
 Vein (of the body) *rtsa*; (of minerals) *γter-kā* 208, *rdó-kā* 287.
 Venerable *btsun-pa*.
 Vengeance *dugs* W.; to take — **dug kor-čę*, *lan kor-čę** W.
 Venture vb. *spobs-pa*.
 Venus *pa(-wa)-sañs*.
 Verdant, the ground becomes — *sa bo* C. 395; or *sño skyę* 136.

Vermicelli *γ̣ur-pe*, *čur-ba*.
 Vermilion s. *mtsäl*, *tsäl*.
 Vermin *sriñ-bu*, *bu*.
 Verse s. *rkañ-pa* 15, *tsigs* 448.
 Vertex *mgo-dkyil*, *γ̣tsug*.
 Vertical *gyen-la dran-po W*.
 Very *rab-tu*, *šin-tu*; *ha-čan* 595; *mā W*. 408;
 the very *kō-na* 43.
 Vessel (receptacle) *snod*; (anatom.) *bu-ga*;
 (ship) *γ̣ziñs*, *gru*.
 Vestibule *sgo-kañ*.
 Vestige *mal*.
 Vice s. *sdig-pa*, *mi-dge-ba*.
 Vice-roy *rgyal-tsab*.
 Vicissitude *gyur-ba* II 97.
 Victorious, to be — *rgyal-ba*.
 Victory *rgyal*.
 Victuals *ka-zás*, *za-ba*, *za-ma*.
 Vie with *gran-pa*.
 View s. *snañ-ba* 317; point of — (mode of
 viewing things) *mfoñ-snañ* 318, *γ̣zigs-snañ*;
 vb. a. *lta-ba*.
 Vigorous *rem-pa*.
 Vile *btsog-pa*.
 Vilify *smad-pa*, *dma-bebs-pa*, *ma-bab kal-*
ba W. 421.
 Village *yul-gru*, *gron*, *gron-tso*, *gron-yul*,
yul-tso.
 Villager *gron-pa*.
 Vine *rgun*, *rgun-šin*.

Vinegar *skyur-ku*, *skyur-ru Sik.*, *skyur-mo*
Lh.
 Vineyard *rgun-tśás*.
 Violate (infringe) *γ̣cog-pa*, *čal-ba*; (de-
 flower) *lus smad-pa*.
 Violent *drags-po*, *btsan*.
 Virgin *bu-mo*, *bu-mo γ̣sar-ma*.
 Virtue *dge-ba*, *bsod-pa*; by — of *stobs-kyis*
 224.
 Virtuous *dge-ba*, *dge-ldán*.
 Viscid *rtsi-čan*.
 Vishnu *kγ̣ab-jug* 46.
 Visible *mñon-pa*, *γ̣sal-po*, *mfoñ-du run-ba*.
 Vision (act of seeing) *snañ-ba*, *mfoñ-snañ*;
 range of — *mfoñ-kor*; (phantom) *žal-*
γ̣zigs.
 Visit vb. a. *žal-lta byed-pa*; ... *dan tug-*
pa-la gro-ba, ... *dan mjal-ba* or *prad-pa*.
 Visitation (inspection) *žal-ta*, *žal-lta*.
 Voice *skad*, *sgra*, *sgra-skad*, resp. *γ̣sun*;
 loud — *skad-čé*.
 Volcano *me-ri*.
 Voluptuousness *dod-pa*, *dod-čags*.
 Vomit vb. *skyug-pa*; s. *skyugs-pa*.
 Vortex *γ̣tsug*.
 Vow s. *tugs-dám*, *dam*, *dam-tsig*, *yi-dam*;
 to make a — *tugs-dam bəa-ba*.
 Vowel *dbyaṇs*.
 Vulgar s. *dmañs* 422; adj. *ta-mal-pa* 227.
 Vulture *go-bo*, *glag*, *bya-glág*.

W

Wag vb. a. *sgril-ba*.
 Wages *gla*, *pogs*.
 Waggon *šin-rta*; — wheel *šin-rtai pañ-ló*.
 Wailings s. *smre-sñags*.
 Waist *rked-pa*.
 Wait vb. n. *sgug-pa*, *sdod-pa*, *sriñ-ba*; to
 — on *mjal-ba*; to lie in — *sgug-pa*; to
 keep one waiting *sgug-tu jug-pa*.
 Waiting-man *sku-mchun-pa*, *žabs-pyi*;
druñ-kór.
 Wake vb. a. *sod-pa*, *γ̣nyid sad-pa*.
 Walk vb. n. *bgrod-pa*, *grul-ba*, *gro-ba*,
čag-pa; resp. *skyod-pa*, *γ̣segs-pa*, *byon-*
pa; to take a — *skyo-saṇs-la gro-ba* 458;
 v. also *pyeñs-pa* 518; the act of walking
γ̣gros; manner of — *spyod-γ̣gros*.
 Wall s. *rtsig-pa*, *lčags-ri*, *skya*.
 Walnut *star-ka*, *dar-sga*.
 Wand s. *dbyug-gu*, *dbyu-gu*.
 Wander *kγ̣am-pa*, *rgyu-ba*.
 Want vb. a. *dgos-pa*, *tsäl-ba*, *kō-ba*; I —
ña-la dgos 87; I do not want it *kō-čé med*
W. 56.
 War s. *krug-pa*; *mag-táb C.*, *mag-tug W*.
 Wardrobe *gos-sgám*.

Warm adj. *dro-ba*, *dron-mo*, *tsa-ba*.
 Warm vb. a. *sro-ba*; *dugs-pa W.*; to — one's
 self *lde-ba*.
 Warmth *tsa-grai*, *drod*.
 Warp s. *rgyu*.
 Warrior *dmag-mi*.
 Wart *mžer-pa*.
 Wash vb. a. *krud-pa*, resp. *bsil-ba*.
 Washing s. *krus*; water for — *krus-ku*.
 Waste adj. *gog-po*, *ston-pa*.
 Watch vb. a. *sruñ-ba*.
 Watchman *sruñ-mkan*.
 Water *ču*, eleg. *čab*; — carrier *ču-pa*; —
 channel *wa*; — closet *pyag-ra*; *γ̣sañ-*
spyód; — jar *ču-rdzá*; — snake *ču-sbrul*;
 — spout *dre-pu-tsub W.*; — tub *ču-zém*.
 Wave s. *riabs*, *dba-klón*.
 Wavering s. *tsam-tsum*.
 Wax s. *spra-tsil C.*, *mum W*.
 Way (road) *gro-sa*, *lam*, (manner) *rnam-*
pa, *tabs*, *lugs*, *tsul*; by or in the — of *sgo-*
nas 115; to have the — of *rigs-pa* 528; to
 give — *byer-ba*; to make — *byol-ba*,
dzur-ba. [*o*, *u-čag*.]
 We pron. *ña* 124, *ña-čag*, *ñed*, *ñed-rañ*, *ños*,

- Weak adj. *žan-pa*, *šed-med*, *šed-čün*, *hal-med W.*; *nyams-čün*, *žam-po W.*
 Weak (mark) col. *nya*.
 Wealth *nor*, *dkor*, *pyug-kyäd*, *dbyig(s)*, *byor-pa*, *lois-spyöd* 551.
 Weapon *mtson*.
 Wear vb. a. *gyon-pa*, *bgo-ba*.
 Weariness *nal-ba*, *o-brgyäl*.
 Weary adj., to be — *skyo-ba*, *sun-pa*.
 Weary vb. a. *nal žug-pa*; to be wearied *nal-ba*.
 Weather, clear — *ynam dan-ba*, *ynam dwañs*, *ynam tan*; dry — *tan-pa* 229.
 Weave vb. a. *tag-pa*.
 Weaver *ta-ga-pa*.
 Wedge s. *ka-ru*.
 Wednesday *ya-lhag-ma*.
 Weed s. *rtsa-nian*.
 Weeding (the act of) *yur-ma*.
 Week *bdun-jrag*.
 Weep *nu-ba*, *šum-pa*.
 Weft *spun*.
 Weigh vb. a. *žal-ba*, *degs-pa*, *yžal-ba*, *yšor-ba*.
 Weight *rdo* 286, *srañ* 580.
 Welcome, you are — *oñs-pa legs-so* 501.
 Welfare *bde-ba*, *bde-žags*.
 Well s. *kron-pa*, *ču-don*, *byuñ-kuñs*, *čumig*.
 Well adj., are you —? *de-mo 'e yo C.*; adv. *o-ná* 500; very — *de-ltar tsal-lo*; well, well! *yag-po yag-po*; — sounding *snyan-pa*; — tasted *žim-po*.
 Wen *lba-ba*.
 Went, I went *son* 579.
 West *nub*.
 Wet adj. *rlon-pa*, *yšer-ba*; s. *rlan*.
 Wether *fon-pa*.
 What interr. *či* 139, *gañ* 65, *či-ltar* 140, *ji* 172.
 Whatever *či-yañ*; — it may be *či yañ run* 532.
 Wheat *gro*; — flour *bag-pyé*.
 Wheel s. *kor-lo*; paddle — *sku-ru*.
 When *ka-ru*, *kar*; *čin*; interr. *nam*, *dus-nam-žig* 303.
 Where *ga-na*, *ga-ru*, *gar*; — is? *ga-ré*.
 Whetstone *džen*.
 Which interr. *gañ* 65.
 While s. *yun*; a little — *ten*, *dar-yčig*, *re žig (dus)*; a long — *riñ žig-tu*.
 Whilst *la* 540, *las* 546.
 Whip s. *lèag*, *rta-lèag*.
 Whirl vb. n. *tsub-pa*.
 Whirlpool *ytsug*, *ytsug-kyil*.
 Whirlwind *dre-pu-tsüb W.*.
 Whisper s. *šab-šub*; vb. *šub-pa*, *šib-pa*.
 Whistle vb. *šugs-sgra yton-ba*; v. also *lu-hu* 597.
 White adj. *dkar-ba*; — wash *dkar-rtsi*.
 Whither *ga-ru*, *ga-la* 64, *gar* 67.
 Who interr. *gañ* 65, *su* 573.
 Whole adj. *tams-čäd* 230; *tsañ-ma*, *ril-ba*, *hril-po*; s. *ril-po*.
 Wholly *yons-su*.
 Why interr. *či*, *či-la* 140, *či pyir* 351; *ga-la rten-nas* 214; interj. *o-ná* 500.
 Wick s. *snyin-po*, *sdon-ras C.*, *sar W.*
 Wicked adj. *šos-méd*, *sdig-pa-la dga-ba*.
 Wide *žen-čan*, *yañs-pa*, *hel-po*, *hel-čan*.
 Widow *yugs(s)-sa-mo*.
 Widower *yug(s)-sa-pa*, *yug-sa*; *skyes-nág*
 Width *kyon*, *yžen*. [C.
 Wife *čün-ma*, *čün-grogs*; 'a-ne W.; *Kab* 38, *kyo-mo* 48; (housewife) *kyim-tab-mo*, *kyim-pa-ma* 47.
 Wild adj. *rgod-pa*, *nyan-pa*.
 Wilderness *dgon pa*, *brog*.
 Will s. *bsam-pa*, *tugs*, resp. *tugs-dgoñs*.
 Willing, to be — *odod-pa*.
 Willow *lèa-ma*.
 Wind s. *rdzi*, *rluñ*; cold — *lhag(s)-pa*.
 Wind vb. a. *dkri-ba*, *kri-ba*, *kyil-ba*, *sgril-ba*; vb. n. *kri-ba*.
 Window *rgyal-dkar C.*; — hole *dkar-kuñ*.
 Windpipe *kru-kru W.*, *lkog-ma*.
 Wine *rgun-čan*, resp. *rgun-skyéms*; *čan*.
 Wing s. *šog-pa*, *čab-ma*.
 Wink vb. n. *mig krah-krah* or *tsab-tsüb* or *dzum-dzum byed-pa*.
 Winter s. *dgun*, *dgun-ka*.
 Wipe vb. a. *pyi-ba*; to be wiped off *byi-ba*.
 Wire *lèags-sküd*.
 Wisdom *ye-šes*, *šes-ráb*.
 Wise adj. *nikas-pa*, *gruñ-ba*, *mdzañs-pa*.
 Wish s. *dod-pa*, *yid-smon*; resp. *dgoñs-pa*, *bžed-don*; vb. a. *dod-pa*, *smon-pa*, *tsal-ba*, *bžed-pa*.
 Witchcraft *mtu*, *pra-mén*.
 With *dan* 248, *mnyam-du* 195, *bèas-su*.
 Withdraw vb. a. *yèod-pa*, *mi ster-ba*; vb. n. *gye-ba*.
 Wither vb. n. *ruyid-pa*.
 Within *tsun-čäd*.
 Without prep. *med-pa(r)* 418.
 Witness s. *dpañ(-po)*.
 Wolf *spyai-kì*.
 Woman *bud-méd*, *mo*, 'a-ne W.
 Womb *mial* 132, *bu-snod* 319, *rum*.
 Wonder s. *ya-mtsan*.
 Wonderful *nyams-mtsar-ba*, *no-mtsar-ba*; *ya-mtsan-po C.*, *ya-mtsan-čan W.*
 Wont, Wonted adj. *goms-pa*.
 Wood (forest) *nags(-ma)*, *tsal*; (timber) *šin*; — shavings *šin-zel*.
 Woodpecker *šin-rgón*.
 Woof *spun*.
 Wool *bal*.
 Word *tsig*, *min*, *sgra*, *nág* 125; resp. *bka*.

Work s. *bya-ba*, *bzo*, *las*, resp. *prin-las*;
vb. a. *las byed-pa*.
Workman *las-pa*, *las-mi*.
Workmanship *bzo* 497.
Workmaster *lag-dpön*.
Workshop *bzo-kan*.
World *ñig-rtén*, *srid-pa* 582.
Worldliness *ñig-rtén òdi-la čags-pai*
sems; v. *bya-ba*.
Worm *bu*, *srin-bu*, *nyal-gro*.
Worn out *čad-po*.
Worst, to get the — of *pa-m-pa*.
Worth s. *kos*, *gon*, *rin*, *tan*.
Worth adj. *ri-ba*.
Worthless *rin-méd*.

Worthy *řša*, *řša-ma*; to be — *os-pa*.
Wound s. *rma*, *rma-ka* W.
Wrap vb. a. *dkri-ba*; to — round *sgril-ba*;
to — up *dril-ba*.
Wrath *kro-ba*, *že-sdan*.
Wrest vb. a. *snol-ba*.
Wrestle vb. n. *snol-ba*.
Wretched *sdug-po*; *nyal-ba-čan* W.
Wring *tsir-ba*.
Wrinkle s. *nyer-ma*.
Wrist *lag-tsigs*.
Write *ori-ba*.
Wrong adj. *mi-rigs-pa*, *log-pa*, *mi-os-pa*;
os-med W.
Wry adj. *ču-ba*, *čus-pa* 170.

Y

Yak *řyag*; male — *po-řyag*; female — *brimo*; wild — *broñ*.
Yard (court-yard) *kyams*.
Yarn *snal-ma*, *sran-bu*.
Yawn vb. *glal-ba*, *sgyiñ-ba* 118.
Yea *o-ná* 500.
Year *lo*; this — *da-lo*.
Yeast *pabs*, *rtsabs*.
Yellow *ser-po*.
Yes *o*, *de yin*; 'a W.; yes, yes! *de-ka yod*
255; —, so it is *de-de-bžin-no*.

Yesterday *ka-rtšan*, *mdan*.
Yet *on kyañ*, *yin kyañ*, *yin na yañ* W.;
gal-te.
Yield vb. a. *řton-ba*; vb. n. *dai-du len-pa*.
Yoke of oxen *glaiñ-dór*.
Yonder *pa-gi*.
You pron. *kyed*, *kyod* 48, *nyid* 188.
Young adj. *řžon-pa*, *čuiñ-ba*; the youngest
(son) *ta-čuiñ*; s. *prüg*.
Youth s. (youthful age) *laiñ-žo*; (boy or
young man) *kyeu*, *řžon-nu*.

Z

Zeal *rtsol-ba*, *brtson-grus*, *bad-pa*, *bag-čags*.
Zealous *brtson-grus daiñ ldan-pa*; to be —
brtson-grus skyed-pa, *brtson-par byed-pa*.

Zealously *rtsol-bar*.
Zero *fig-le*.
Zinc *ti-tsa*.
Zodiac *kyim-gyi khor-lo*.

Final remark. The Tibetan words, given in the Vocabulary, are not in every instance to be regarded as exact equivalents for whatever word happens to be sought, but rather as hints, how to attain to the wished for expression. It will, therefore, be frequently indispensable to refer to the Tib. Engl. Dictionary for further explanation, and to examine the different bearings and relations of the word in question, so far as they may have been traced there. — Although this Vocabulary is by no means complete in itself, yet it is to be hoped that it will not prove quite unuseful, but answer the purpose for which it was intended.

CORRECTIONS.

A revision of the Dictionary has brought such a number of misprints to light that, on second thoughts, it seems absolutely necessary not to leave them unnoticed, but to register all that are of any consequence. The unfortunate fact, that such corrections should be required, has to be ascribed to two circumstances, in regard to which the reader's indulgence has already been appealed to in the Preface, namely, the author's weak state of health, and the difficulties with which the printing of a book of this character is necessarily attended. —

p. page; a b the respective column, left or right; l. line; when the lines are counted from foot of page, the numerals are provided with an asterisk.

| p. col. l. | | | p. col. l. | | |
|------------|------|------------------------------|------------|------|---|
| 2 a 8 | read | <i>ka-ma-la-ši-la</i> | 51 a 14* | read | <i>krims-kān</i> |
| 2 b 17 | " | <i>ka-sa ju</i> | 52 b 24 | " | * <i>tó-pa*</i> |
| 3 b 3* | " | to beckon | 54 b 13 | " | requisites |
| 8 a 18 | " | <i>ṭad-kyi</i> | 56 b 5 | " | འབེམ་བ་ |
| 9 b 21 | " | <i>dka-tub-la</i> | 56 b 15 | " | <i>ko-byéd</i> |
| 15 a 9 | " | <i>ṭa-ši-hlym-po</i> | 59 a 20* | " | འབྲུག་(ས)་བ་ |
| 16 a 19* | " | <i>rkañ-bám</i> | 59 a 10* | " | <i>kyam-pa</i> |
| 16 b 7* | " | dig out | 59 b 20* | " | <i>ṭod-kyims</i> |
| 17 a 9* | " | affix denoting | 63 a 6* | " | = <i>gañ</i> . — 3. bald, <i>W. ga-</i> |
| 17 a 19* | " | <i>rkyan-pa</i> | | | <i>pi</i> (v. <i>spyi</i> 333). |
| 20 b 10* | " | frequently | 65 a 24* | " | <i>ón-ba de-ni</i> |
| 21 a 6 | " | <i>skal-nór</i> | 66 a 16* | " | <i>gañ-zág-</i> |
| 21 b 2 | " | <i>té</i> | 66 a 14* | " | <i>lóg-lta-ñan-gyi</i> |
| 26 a 5 | " | <i>skyan</i> | 66 b 15 | " | <i>mdzod-liá</i> |
| 27 a 11* | " | <i>skyl-ldir</i> | 67 a 20 | " | གནོད་པ་ |
| 27 b 13* | " | <i>skyer-mo</i> | 69 b 17* | " | <i>gun-dim</i> |
| 28 a 6 | " | <i>yyan-skyúr</i> | 74 a 18 | " | <i>gyád-kyi</i> |
| 28 a 15* | " | re-born | 74 a 13* | " | <i>gyi</i> for <i>kyi</i> |
| 28 b 19 | " | <i>kyer-mén</i> | 75 a 11 | " | <i>gyón-rgyu</i> |
| 31 b 16* | " | <i>lag-lén</i> | 76 b 6 | " | <i>ṭab-grabs</i> |
| 32 b 16 | dele | 2. to paste. — | 77 b 18 | " | བྱ་བྱ་ |
| 32 b 5* | read | <i>ska-sén</i> | 78 b 22* | " | <i>gróg-ču</i> |
| 33 a 5* | " | <i>ké</i> | 79 a 18 | " | <i>mčöd-rten</i> |
| 33 b 7 | " | <i>dá-ru skróg-pa</i> | 81 a 11 | " | <i>-rtséd-mo</i> |
| 33 b 12 | " | caste | 84 b 5 | " | stoop |
| 34 a 5 | " | soft mouth | 85 b 18 | " | उपासिका |
| 34 a 15* | " | to lie on the face | 86 b 11 | " | <i>mdo</i> ; <i>dge-slón-ma</i> a nun; |
| 35 b 2* | " | <i>ka-ydams</i> | | | <i>dge-slob-ma</i> etc. |
| 38 a 1 | " | <i>lās-ka</i> | 87 a 19 | " | <i>bstán-pa-la</i> |
| 38 a 10 | " | <i>Ld.</i> | | | |
| 39 a 6 | " | <i>zas kam yčig id. — 2.</i> | | | |
| 41 a 20 | " | <i>küg-tu</i> | | | |
| 41 a 4* | " | <i>rna-kūn</i> | | | |
| 44 a 18 | " | <i>kóg-pa nan-pa</i> | | | |

| p. | col. | l. | |
|-----|------|----------|-------------------------------|
| 89 | b | 2* | read <i>ces bgrós-nas</i> |
| 92 | a | 4 | " <i>'u-sóg</i> |
| 95 | a | 11* | " <i>nan-</i> |
| 95 | b | 3 | " <i>འགོགས་པ་</i> |
| 95 | b | 21 | " establish |
| 96 | a | 10* | " <i>gor</i> |
| 96 | b | 1 | " <i>gyág-pa</i> |
| 96 | b | 3 | " <i>gyañ-ba</i> |
| 96 | b | 15 | " <i>śél-gyi</i> |
| 98 | a | 14 | " <i>gyód-par</i> |
| 111 | b | 22 | " <i>བྱུག་པ་</i> |
| 112 | a | 20* | " <i>tín-ñe - dzin</i> |
| 113 | b | 7 | " <i>na-tsa</i> |
| 121 | a | 20 | " <i>bšgrub-</i> |
| 122 | a | 4 | vide emendation p. XXII. |
| 122 | a | 8* | read <i>བྱུག་(ས་)</i> |
| 122 | b | 24* | " <i>sgrón-pa</i> |
| 128 | a | 4 | " <i>ñéd-čag</i> |
| 128 | b | 4 | " <i>dé-dra-ba</i> |
| 128 | b | 6 | " <i>či-ba</i> |
| 128 | b | 2* | " <i>ño dkár-po</i> |
| 131 | a | 16*seqq. | " <i>dzin</i> |
| 132 | b | 5* | " <i>čis</i> |
| 132 | b | 3* | " <i>mñón-no</i> |
| 135 | a | 4 | " <i>Lex.</i> |
| 139 | b | 6 | " <i>čii</i> of what? |
| 140 | b | 1 | " <i>ཅེ་ཅེ་</i> |
| 141 | b | 17 | " <i>čun</i> |
| 143 | a | 20* | " gallinaceous |
| 146 | b | 10*, 8* | " <i>*vču*</i> |
| 147 | b | 23 | " <i>*včom-ldan - dčé*</i> |
| 158 | a | 17 | " <i>ču-búr</i> |
| 158 | b | 14* | " the water; also = |
| 161 | b | 10* | " <i>driš-pas</i> (instead of |
| 163 | b | 10* | " <i>čós-skad</i> |
| 164 | a | 3* | " irreligious |
| 165 | b | 18* | " <i>mčé-ba</i> |
| 166 | b | 15 | " <i>ཕུན</i> |
| 168 | b | 20* | " <i>zá-ba</i> |
| 170 | a | 13 | " <i>ču-ba</i> to draw etc. |
| 170 | a | 22 | " vb. n. to <i>jún-pa</i> |
| 170 | b | 2* | " <i>kro-bo - čól-pa</i> |
| 171 | a | 12 | " <i>Lex.</i> |
| 176 | b | 24 | " <i>jig-tág</i> |
| 177 | a | 5 | " <i>jín-kün</i> |
| 184 | b | 10* | " <i>nyá-ra byéd-pa</i> |
| 185 | a | 13* | " <i>dpon-gyi</i> |
| 186 | b | 4* | " <i>nyal-kri</i> |
| 195 | a | 21 | " <i>*mnyé-čé*</i> |
| 195 | b | 6 | " <i>རྩེང་བ་</i> |
| 195 | b | 7* | " <i>jnyid</i> |

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|-----|------|--------|---------------------------------------|
| 200 | a | 13* | read <i>སྤྱི་བ་</i> |
| 205 | a | 4 | " <i>Cs.</i> |
| 219 | b | 7 | " <i>ma byed</i> |
| 226 | a | 11* | " 178. 3. — <i>Was.</i> (296): 2. |
| 231 | b | 7 | " <i>fig-skud</i> |
| 232 | a | 3* | " <i>žib-ču</i> |
| 233 | b | 18 | " <i>Ld.-Glr.</i> , |
| 233 | b | 23* | " translates it |
| 233 | b | 19* | " <i>*fun čad* W.</i> |
| 235 | b | 24 | " <i>mi-teg kúr-ba</i> |
| 237 | a | 9* | " <i>ná-fog</i> |
| 237 | b | 15 | " <i>spyi-tóg</i> |
| 238 | a | 14* | " <i>tod</i> |
| 256 | a | 9 | " from thence |
| 256 | b | 12 | " <i>དེས་(ས་)</i> |
| 259 | b | 14 | " <i>don</i> 1. — <i>don-dám</i> |
| 264 | b | 7* | " <i>བློ་མོ་</i> |
| 265 | a | 10 | " like an arctic sea |
| 267 | a | 14 | dele (<i>Pinus abies</i>) |
| 270 | b | 14 | read <i>bdé-mo</i> |
| 273 | b | 2* | " <i>ཟོ་ལོ་</i> |
| 274 | a | 4* | dele the words: marked or |
| 275 | a | 9seqq. | read <i>das-pa</i> |
| 275 | b | 6* | " <i>pýi</i> |
| 287 | b | 16 | " precious stone |
| 287 | b | 22 | " <i>Pth.</i> having obtained im- |
| | | | mortality |
| 291 | a | 5 | " <i>brug</i> |
| 292 | b | 23 | " <i>sdán-ba</i> |
| 293 | a | 3* | " <i>sdig-to-čan</i> |
| 293 | b | 1 | " <i>སྤི་གཤམ་པ་</i> <i>sdi(g)s-pa</i> |
| 301 | b | 22 | " <i>lo tón-ni</i> |
| 303 | b | 23 | " <i>zin-to</i> |
| 304 | b | 22 | " prep. |
| 305 | b | 21* | " <i>རྒྱུ་རྒྱུ་པ་</i> |
| 312 | a | 3* | " <i>མཁོལ་གྱི་བ་</i> |
| 316 | b | 8 | " <i>smin-pa</i> |
| 317 | b | 12* | " apparition |
| 318 | b | 14 | " brightly |
| 322 | b | 8* | " <i>dkár(-po)</i> |
| 325 | a | 10 | " <i>gru - dzin</i> |
| 326 | b | 4 | " <i>Durga, Uma</i> |
| 327 | a | 17 | " <i>žag-pe pe</i> |
| 328 | a | 18* | " <i>koñ-jo</i> |
| 338 | a | 14* | " the defunct ancestors |
| 338 | b | 2* | " postp. c. gen. |
| 340 | a | 21 | " abstrusely |
| 340 | b | 17 | " <i>Gram.</i> ; |
| 353 | b | 15 | " <i>jüg-pa</i> |
| 354 | a | 9* | " <i>prál-ba</i> |

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|-----|------|----------|-----------------------------|
| 357 | b | 12* | read རྩོད་མཁའ་ |
| 374 | a | 12* | " རྩོད་(བ་) |
| 383 | b | 10* | " རྩོད་མཁའ་ glu-མཁའ་ |
| 389 | a | 12* | " dbón-mo |
| 407 | a | 17* | " རྩོད་བ་ |
| 410 | b | 13* | " circle |
| 412 | b | 21*, 19* | " mi-kyim |
| 415 | a | 24* | " to name v. རྩོད་པ་ 2; |
| 427 | a | 12 | " sman-mčóg |
| 431 | a | 1* | " tsám-gyis |
| 433 | a | 2* | " yan |
| 439 | a | 19 | " mi |
| 439 | b | 14* | " རྩོད་- (or ča-) rtsis yod |
| 442 | a | 7* | " nyán-čé |
| 442 | b | 17 | " assiduous |
| 446 | a | 3* | " tsan-zug |
| 449 | a | 12* | " travellers |
| 460 | b | 10 | " རྩོད་པ་ |

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| 466 | b | 11* | read whetstone |
| 474 | a | 20* | " soothe |
| 480 | a | 13 | " yžul-med-kan-bzan |
| 493 | b | 18 | " Sik. |
| 496 | a | 5 | " yzod |
| 496 | a | 18 | " wasted |
| 508 | b | 12 | " so yi yčód-pa, yi čád-pa |
| 522 | a | 2 3 | " dún-mo |
| 530 | b | 5 | " རྩོད་བ་ |
| 540 | a | 4 | " of |
| 567 | a | 5* | " prop. |
| 576 | a | 14* | skyo-sén mdzad-pa |
| 578 | b | 3 | " རྩོད་པ་ so-pág |
| 587 | a | 20, 21 | " nyon-mónis-kyi kun-slón |
| 589 | a | 1 | " རྩོད་པ་ |
| 591 | b | 23* | " vb. 1. to beg, to pray = žú-ba |
| 592 | a | 9 | " (the king's) soul |

In several of the longer articles some confusion in the use of the figures in large and small type has occurred. In order to restrict this catalogue within the smallest possible limits, these and other slight inaccuracies have not been entered.



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