

A TIBETAN-ENGLISH
DICTIONARY

WITH SPECIAL REFERENCE TO THE PREVAILING DIALECTS.

TO WHICH IS ADDED
AN ENGLISH-TIBETAN VOCABULARY.

BY

H. A. JÄSCHKE,

LATE MORAVIAN MISSIONARY AT KYĚLANG, BRITISH LAHOUL.

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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 disintegrated, 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. Schrötér. 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'.

ྀ ka pronounced like the French c — car	མ ma mart
ཁ ka like the English c or k — cart	ཅ tsa (ts) parts
ག ga harder than the English (hard) g	ཆ tsa (aspirated)
ང na ng — pang	ཇ dza (ds) — guards
ཉ ca the soft English g — ginger	ཉ wa waft
ཊ ca ch — chart	ལ za like the English s in leisure
ཋ ja j — jar	མ za like the English z — zeal
ག nya the French gn — campagne	འ a (basis for vowels)
ཏ ta the French t — tard	ཡ *) ya yard
ཐ ta the English t — tart	ར **) ra rasp
ད da dart	ལ la last
ན na nard	ཤ sa (sh) — sharp
པ pa the French p — pas	ས sa salve
ཕ pa the English p — part	ཧ ha half
བ ba 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 རྩ kya, རྩ pya, རྩ 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: རྩ kra, རྩ tra, རྩ bra etc. — When combined with another consonant as first letter, it is written over the second, thus: རྩ rka, རྩ rna, རྩ rda etc., but it is seldom heard in speaking.

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

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

The figure ◁ (*wa-zur* or small *wa*) attached to the foot of a letter, is often used to distinguish homonyms in writing, e.g. མ མ་ *tsa* hot and མ་ མ་ *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 *y*; e.g. གཅིག *yig*, གཏམ་ *ytam* etc.

VOWELS.

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

As the vowel *a* is inherent in every consonant, so that even a single letter may form a word, e.g. འ་ *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: པད་མ་ *pad-ma*, རི་ *ri*, མེ་ *me*, བུ་མོ་ *bu-mo*.

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

The vowel-sounds of འ, when transcribed, are indicated by the mark ི: 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 ི, in transcribing, is put under the consonant following the འ e.g. འདུ *du*, འགོ་བ་ *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—དཀ—གཀ—ཀ—ཀ—ཀ—ཀ—; ཌ—ཌ—ཌ—ཌ—ཌ— 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' = *miχ*); *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: *tʃ*, *dʒ*; but for the sake of simplicity Lepsius, in his second edition, marks them *č* and *ǰ*, or, with their palatal force, *č̣* and *ǰ̣* (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: *k̄*, *t̄*, *p̄*). 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*, *Ṥ* and *Ṧ*, *Ṣ̄*, *Ṥ̄*, or according to the Standard Alphabet: *č*, *č̣*, *ǰ* and *ts*, *tʃ*, *dʒ*. 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 *γ* 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 Khams. Where a space is left vacant in the columns, the provincial pronunciation agrees with the model provided under column 1. Towards the end of the Table, where the anomalies become much more frequent, I have for the sake of clearness repeated the word.

The sign \sphericalangle (which does not occur in this Table) was pronounced = ㄩ , or ㄩ in the substantive terminations *ba* and *bo* (v. Dict. p. 362), viz. = the English *w*, so that ㄩ 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 *čé'-pa*) and when in Lahoul the *g* (as in *fo', yu'-ron*) 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 ㄩ and ㄩ , or between ㄩ and ㄩ , not in the consonant, but in the Tone, pronouncing ㄩ and ㄩ with a high note (as my Tibetan authorities were wont to describe it 'with a woman's voice', shrill and rapidly), ㄩ and ㄩ , 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 ࠨ, when subscribed. The tenues remain, it would appear, unaffected by the Tone. With reference to the modifying effect of a final *n*, *d*, and *ni*, 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, ࠨ and ࠩ, 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 ࠨ, in contradistinction to ࠩ, which represents the Semitic *x*, 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 ࠨའི་འི་ཨུན་ and ࠨའི་འི་འན་. Thus, whenever in the middle of a word one vowel succeeds another (hence also in all diphthongs), ࠨ 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 ࠨ 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 ࠨའན་, would be read 'mad'; whereas ࠨའན་, 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 suffixes, e.g. ࠨའོ་ *mdo*; ࠨའོ་ *mdao*, standing now for ࠨའོ་འོ་.

Some practical difficulty attends the pronunciation of the pure vowel as an initial letter. In order that the effect of the consonant ࠩ 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 ࠨ. The sound would be still more accurately represented than it is in the Table, thus: ࠨaár-po, ࠨuúg-pa etc. Improper are the expedients of some of the dialects, the sound being hardened to *γ* in Kham, to ࠩ 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*, *ñ*, *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 mediæ, *b*, *d*, *g*, *j*, for instance in 'be, do, go, jew'. In Tibetan the vocalic effect accompanies aspirates too, and is marked by ࠨ, placed as a prefix, which I transcribe thus ࠨ, e.g. ࠨའུ་ *du* = the English do. The pause on the tone

is of course in the case of mutae a very short one. Here again, though only in the case of the mediae, we find this peculiarity preserved in its purity in Central Tibet. It is not difficult to understand, how, if one is careless about closing the nasal passage, a nasal articulation of this prefix can easily grow common. This has happened throughout Kham, 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 ར and ལ and pronounces the former only as a vocalic initial. In words from the Sanscrit the ལ is used in some respect as a 'mora', to denote a long syllable, e. g. ལྷ for ལྷི; hence the opinion of Lamas of Lhasa, that it expresses prosodical length, when used as above in ལྷལ.

ལྷ mya, is not found in use in any of the dialects. The sole confirmation of its literal pronunciation depends upon the word *myai-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 *nyai-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 (བསྐྱ, བསྐྱ) 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 ལཱི་ལྷ་ *yi-wa*, ལྷ་ *wkra*, ལྷ་ལྷ་ལྷ་ *wsgras* call for no greater exertions, than do the Polish *cheiwy, wkrótce, wskróś*. Our strongest ground for assuming this fricative pronunciation to be that of antiquity is, I think, that, had it been explosive, words like ལྷ་, ལྷ་ལྷ་ would have coincided with ལྷ་, ལྷ་ལྷ་. Yet it must be acknowledged that a pronunciation *bèu, bka* etc. exists, side by side with *wèu, wka* etc. — ལ, as a liquid, offers no difficulty. — ལ, as a prefix, is no consonant.

A doubt must still cling to ལ, and I do not venture to determine its ancient pronunciation. It is by a strange anomaly that, in most dialects, when prefixed to ལ, 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 ལ with the power of *y*. The investigations of Lepsius go indeed to prove, that ལ and ལ 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 *d*, which then very soon passed into *y*. 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 Central Prov.		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>	} in C. high-toned
<i>kai-pa</i>						
<i>gan</i>			<i>ghan</i>	<i>ghan</i>		} in C. deep-toned
<i>nal</i>				<i>nā</i> Ts. <i>niem-pa</i> Ü.		
<i>nan-pa</i>					<i>ɛ</i>	} high-toned
<i>ɛi</i>				<i>ɛɛ'-pa</i> <i>ɛɛm-pa</i> <i>ɛem-po</i>		
<i>ɕad-pa</i>			<i>jha</i>	<i>jha</i>		} deep-toned
<i>ɕan-pa</i>					<i>nyen</i> <i>teb-rel</i> <i>tɛn</i>	
<i>ɕen-po</i>				<i>tib-ri</i> Ts.		} high-toned
<i>ja</i>						
<i>nyin</i>						} deep-toned
<i>tib-ril</i>						
<i>tan</i>						} high-toned
<i>tab</i> = <i>tāp</i>		<i>tō'</i>				
<i>tog</i>						} deep-toned
<i>tod-pa</i>			<i>dha</i>	<i>tō'-pa</i> <i>dha</i>		
<i>da</i>			<i>dhud-pa</i>	<i>dhɛ'-pa</i> <i>ne'</i>		} high-toned
<i>dud-pa</i>				<i>ɸem-pa</i> <i>ɸug-ron</i>		
<i>nad</i> = <i>nāt</i>		<i>ɸu'-ron</i>		<i>bha</i>	<i>wa</i>	} deep-toned
<i>ɸan-pa</i>			<i>bhal</i>	<i>bhārs bhal</i> Ü.	<i>wal</i>	
<i>ɸug-ron</i>			<i>bhu</i>	<i>bhu</i>	<i>wɔ</i>	} deep-toned
<i>ba</i>			<i>bhu-mo</i>	<i>bhu-mo</i>	<i>wɔ-mo</i>	
<i>bal</i>			<i>bhod</i>	<i>bho'</i>	<i>wod</i>	} high-toned
<i>bu</i>						
<i>bu-mo</i>						} deep-toned
<i>bod</i>						
<i>mig</i>		<i>mi'</i>				} high-toned
<i>me</i>				<i>tɕi</i>	<i>tɕel</i>	
<i>tsil</i>						} high-toned
<i>dza-ti</i>						
<i>wa-tɕe</i>						} deep-toned
<i>za</i>			<i>ša</i>	<i>ša</i>	<i>za</i>	
<i>zag</i>		<i>za'</i>	<i>šag</i>	<i>šag</i>	<i>zag</i>	} deep-toned
<i>za</i>			<i>sa</i>	<i>sa</i>		
<i>zan</i>			<i>san</i>	<i>sen</i>		} high-toned
<i>ar-po</i>	<i>'ar-po</i>	<i>'ar-po</i>				
<i>ug-pa</i>	<i>'ug-pa</i>	<i>'ug-pa</i>			<i>ɸar-po</i>	} in C. deep-toned
<i>o-ma</i>	<i>'a-ma</i>	<i>'o-ma</i>			<i>ɸug-pa</i>	
<i>od</i>	<i>'od</i>	<i>'od</i>			<i>ɸo-ma</i>	} high-toned
<i>ol-mo</i>	<i>'ol-mo</i>	<i>'ol-mo</i>			<i>ɸod</i>	
<i>yan</i>				<i>ō, ō'</i> <i>ō-ō-mo</i> Ts.	<i>ɸol-mo</i>	} deep-toned
<i>yan-pa</i>					<i>yen</i>	
<i>yal-ga</i>				<i>yā-ga</i>		} high-toned
<i>yin</i>				<i>yem-pa</i>		
<i>yul</i>				<i>yū, yū</i> Ts.	<i>yen</i>	

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West. Tibet

Central Prov.

	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
<i>río</i>						} deep-toned
<i>roo, rō</i>						
<i>ruo</i>						

V. Words with subscribed letters.

<i>kyañ</i>					<i>kyeñ</i>	} high-toned
<i>kyir-kyir</i>					<i>kyer-kyer</i>	
<i>kyu</i>					<i>kyo</i>	
<i>kyi</i>					<i>kye</i>	
<i>kyu</i>					<i>kyo</i>	
<i>kyed</i>						} deep-toned
<i>kyod</i>						
<i>gyi</i>						} deep-toned
<i>gyon-pa</i>			<i>ghyi</i>	<i>ghyi</i>		
<i>pyag</i>	Par. Bal.; Ld.		<i>ghyon-pa</i>	<i>ghyom-pa</i>		} high-toned
<i>pyi</i>	<i>pyag</i> čag	čag	čag	čag	čag	
<i>pyug-po</i>	<i>pi</i>	<i>pi</i>	či	či	či	} high-toned
	<i>pyug-</i> čug-po	čug-po	čug-po	čug-po	čug-po	
<i>pye</i>	po					} deep-toned
<i>pyogs</i>	<i>pe</i>	<i>pe</i>	če	če	če?	
<i>bya-mo</i>	čog(s)	čog	čog	*og Ts. čö Ü.	čog	} deep-toned
<i>byi-ba, byi-wa</i>	<i>bya-</i> ja-mo	ja-mo	?	<i>pha-mo</i>	?	
<i>bye-ma</i>	<i>mo</i>					} high-toned
<i>byos</i>	<i>bi-wa</i>	<i>bi-wa</i>	?	<i>phi-wa</i>	?	
<i>mya-nán</i>	?	<i>be-ma</i>	?	<i>jhe-ma</i>	?	} high-toned
<i>krad-pa</i>	?	<i>jos, joi, jü</i>	?	<i>jhō</i>	?	
<i>krag</i>	?	<i>nya-nán</i>	<i>nya-nán</i>	<i>nya-nén</i>	?	} high-toned
<i>krag</i>	<i>čad-pa</i>	<i>čad-pa</i>	<i>čad-pa</i>	<i>čé-pa</i> Ts.	?	
<i>krams</i>	<i>čag</i>			<i>čé-pa</i> Ü.		} high-toned
<i>kruš</i>	<i>čim(s)</i>					
<i>kron-po</i>	?	<i>čim(s)</i>	<i>čim</i>	<i>čim</i>	<i>čim</i>	} deep-toned
<i>gri</i>	?	<i>čus; čü</i>	<i>čui</i>	<i>čü</i>	<i>čü</i>	
<i>dron-mo</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	} high-toned
<i>pru-gu</i>	<i>gri</i>	<i>dri, di</i>	<i>dhi</i>	<i>dhi</i>	<i>di</i>	
<i>bra-bo, bra-wo</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	} deep-toned
<i>brañ-sa</i>	<i>dron-mo</i>	<i>dron-mo</i>	<i>dhon-mo</i>	<i>dhon-mo</i>	<i>don-mo</i>	
<i>sran-ma</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	} high-toned
<i>sriñ-mo</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	
<i>hrul-po</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	} deep-toned
<i>klog-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	
<i>glog</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	} high-toned
<i>bla-ma</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	
<i>zla-ba, zla-wa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	} high-toned
<i>rlañs-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	
<i>sla-mo</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	<i>čon-pa</i>	

VI. Words with superscribed letters.

<i>rkañ-pa</i>	?	<i>(r)kañ-pa</i>	<i>kañ-pa</i>	<i>kañ-pa</i>	<i>rkañ-pa</i>	} these and all the rest are high-toned
<i>rgad-po</i>	?	<i>(r)gad-po</i>	<i>gad-po</i>	<i>ge²-po</i>	<i>rgad-po</i>	
<i>rña</i>	?	<i>(r)ña</i>	<i>ña</i>	<i>ña</i>	<i>rña</i>	
<i>rjes</i>	?	<i>žes, žē</i>	<i>jē?</i>	<i>jē</i>	<i>rjē</i>	

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West. Tibet

Central Prov.

	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
rnyiñ-pa	(r)nyiñ-pa	nyiñ-pa	nyiñ-pa	nyiñ-pa	rnyiñ-pa	
rta	rta, sta, ta	ta	ta	ta	rta	
rdo	(r)do	do	do	do	rdo	
rnon-po	(r)non-po	non-po	non-po	non-po	rnon-po	
rba	wa	ba	ba	ba	rwa?	
rmig-pa	mig-pa	mig-pa	mig-pa	mig-pa	rmig-pa	
rtsa	sa	sa	?	tsa	?	Pur. Bal.
rtswa	sa	sa	?	tsa	?	rtsod, stsoä
rdza-ma	za-ma	za-ma	?	dza-ma	?	
ña	ña, ña	ña	ña	ña	ña	
lcan-ma	lcan-ma	can-ma	can-ma	can-ma	lcan-ma	lcan-ma
ljan-ku	(l)jan-ku	jan-ku	jan-ku	jan-ku	ljen-ku	
ltad-mo	(l)tad-mo	tad-mo	tad-mo	te ³ -mo	ltad-mo	ltad-mo
ldag-pa	(l)dag-pa	dag-pa	dag-pa	dag-pa	ldag-pa	
lham	lam	lam	lam	hlamor ³ lam	lham	lham
skom	skom	kom	kom	kom	skom	skom
skra	šra	šra, ſa	ſa	ſa	štra	
sgo	yo	go	go	go	sgo	sgo
sgra	da, ra	da, ra	da	da	zdra	
šion-po	šion-po	šion-po	šion-po	non-po	šion-po	
šnyiñ	nyiñ	nyiñ	nyiñ	nyiñ	šnyeñ	
stag	stag	tag	tag	tag	stag	
sdoñ-po	(s)doñ-po	doñ-po	doñ-po	doñ-po	sdoñ-po	
sna	na	na	na	na	sna	
spu	(s)pu	pu	pu	pu	spo	
špyod-pa	(š)čod-pa	čod-pa	čod-pa	čö ³ -pa	šwod-pa	
špreü	also šreü	ſeü	ſeü	teü	štre-yö	
šbal-ba	(š)bal-wa	bal-wa	bal-wa	bā-wa Ts. bal-wa Ü.	zual-wa	
šbyar-ba	žar-wa	žar-wa	žar-wa	žar-wa	zuar-wa	
šbran-bu	also dan-bu	dan-bu	dan-bu	žan-wa	žen-wö	
šman	(š)man	man	man	men	šman	
šmyon-pa	nyon-pa	nyon-pa	nyon-pa	nyom-pa	šnyon-pa	
šmra-ba	mra-wa	mra-wa	?	m(r)a-wa	šna-wa	
štsal-ba	(š)tsal-wa	tsal-wa	tsal-wa	tsā-wa Ts. tsal-wa Ü.	štsal-wa	

VII. Words with prefixed letters.

yès-pa	čes-pa	čē-pa	čē-pa	čē-pa	γčī-pa	
ytam	tam	tam	tam	tam	γtām	
yduñ-ba	duñ-wa	duñ-wa	duñ-wa	duñ-wa	γduñ-wa	
yñañ-ba	ñañ-wa	ñañ-wa	ñañ-wa	ñañ-wa	γñañ-wa	
yñam	nam	nam	nam	nam	yñam	Bal. yñam
ytsañ-po	tsañ-po	tsañ-po	tsañ-po	tsañ-po	γtsañ-po	
yzu	žu	žu	šu	šu	γžö	
yzig	zig	zi ³	sig	sig	γzig	
yyog-po	yog-po	yo ³ -po	yog-po	yog-po	(r)yog-po	
yšer-pa	šer-pa	šer-pa	šer-pa	šer-pa	yšer-pa	or gšer-pa
yser	ser	ser	ser	ser	yser	Bal. yser
dkar-po	kar-po	kar-po	kar-po	kar-po	γkar-po	
dkyil	kyil	kyil	kyil	kyil	γkyil	
dgu	gu	gu	gu	gu	γgö	
dgra	da	da	da	da	(r)da	Bal. γñul
dñul	nul (vulgo)	mul) nul	nul	nū Ts. nul Ü.	γñul	or γñul
dpe-ča	pe-ča	pe-ča	pe-ča	pe-ča	γpe-ča	γpe-ča

1

2
West. Tibet

3

4

5

6

7

	Ladak	Lahoul	Spiti	Tsaug, Ü	Khams	
ma-dpe	mas-pe	mar-pe	ma-pe	ma-pe	may-pe?	
dpjyid	(s)pid	pid	cid	ci	zšid	
dbañ	uañ	uañ	uañ	uañ (vlg. añ)	ywei	
dbu	'u*	'u	'u	'u	wo	* = ཨ
dbugs	'ug(s)	'u	'ug	'ug Ts. 'ü Ü.	wug	etc.
dbul-po	'ul-po	'ul-po	'ul-po	'ü-po Ts.	ywöl-po	
dben-pa	'en-pa	'en-pa	'en-pa	'ul-po, ul-po	ywen-pa	
dbyar	yar	yar	yar	'em-pa [Ü.	wyer	
dmar-po	mar-po	mar-po	mar-po	mar-po	(r)mar-po	
dnyal-ba	nyal-wa	nyal-wa	nyal-wa	nyä-wa Ts.	mnyal-wa	
				nyal-wa Ü.		
bka, eka	ka	ka	ka	kä	vka	
bkra-šis	ta-ši(s)	ta-ši	ta-ši	ta-ši	bta-ši	
bgo-ba	go-wa	go-wa	go-wa	go-wa	vgo-wa	
brgyad	gyad	gyad	gyad	gye	vrgyad	Bal. vrgyad
bču	ču	ču	ču	ču	vču, bču	
bčug-sum	čug-süm	čug-um	ču-süm?	ču-süm	včug-süm	
				ču-sum		
bčub-zi	čub-zi	čub-zi	ču-zi	ču-zi	včub-zi?	
brjed-pa	žed-pa	žed-pa	jed-pa	je'-pa	vrijed-pa	
btum-pa	tum-pa	tum-pa	tum-pa	tüm-pa	btom-pa	
bdun	dun	dun	dun	dün	vdun	Bal. vdun
brtse-ba	se-wa	se-wa	tse-wa	tse-wa	vrtse-wa	
brdzun	zun	zun	dzun	dzun	vrdzun	Pur. rdzun
bži	ži	ži	ši	ši	vže	
bžib-ču	žib-ču	žib-ču	ši-ču?	ši-ču	vžeb-ču?	
bžai-po	žai-po	žai-po	šai-po	šai-po	vžei-po	
bšal-ba	šal-wa	šal-wa	šal-wa	šä-wa	všel-wa	
bsu-ba	su-wa	su-wa	su-wa	su-wa	vso-wa	
bsreg-pa	šreg-pa	šreg-pa	šreg-pa	šreg-pa	vstrag-pa	
				(seg-pa)		
bslab-pa	lab-pa	lab-pa	lab-pa	lab-pa	vslab-pa	
mīar	kar	kar	kar	kar	mkar	
mgo	go	go	go	go	mgo	
mgron	don	don	don	don	mdon	
mīar-(b)wa	nar-wa	nar-wa	nar-wa	nar-wa	mīar-wa	
mčün-pa	čin-pa	čin-pa	čin-pa	čim-ga	mčün-pa	
mjin-pa	jin-pa	jin-pa	jin-pa	jin-pa	mjin-pa	
mtin	tin	tin	tin	tin	(m)ten	
mda	da	da	da	da	mda	
mtso	tso	tso	tso	tso	mtso	
mdzo	dzo	dzo	dzo	dzo	mdzo	
Kol-ba	Kol-wa	Kol-wa	Kol-wa	kō-wa Ts.	nkol-wa	
gul-ba	gul-wa	gul-wa	gul-wa	gū-wa Ts.	ngul-wa	
				gul-wa Ü.		
čam-pa	čam-pa	čam-pa	čam-pa	čam-pa	nčam-pa	
jam-po	jam-po	jam-po	jam-po	jam-po	njam-po	
tag-pa	tag-pa	tag-pa	tag-pa	tag-pa	ntag-pa	
yge-dün	gen-dün	gen-dün	ge(n)-dün	ge(n)-dün Ts.	ygen-dün?	
				ge-dün Ü.		
dod-pa	dod-pa	dod-pa	dod-pa	dō-pa	ndod-pa	
pūr-ba	pūr-wa	pūr-wa	pūr-wa	pūr-wa	mūr-wa	
pi-yi-ba	pi-wa	pi-wa	pi-wa	či-wa	nči-wa	
prod-pa	ʔod-pa	ʔod-pa	ʔod-pa	ʔō-pa	nʔod-pa	

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	Gl.		Gyalrabs, a history of the kings of Tibet.
c.e.		construitur cum, construed with.	Gram.		native grammarians or grammatical works
c.e.a.		construed with the accusative, etc.	Gyatch.		Gyatcherroipa, Biography of Buddha.
ccapir		construitur cum accusativo personae, instrumentativo rei	Hd.		Hindi language.
ceirdp		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.-Gl.		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	sym. num.	symbolical numeral
N.T.	New Testament	syn. orsynon.	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	vb.	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.	Zangekar, 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.

ཀ

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

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

ཀྱ *ka (kva)* **oh!**

ཀྱཀྱ *ka-ká* **excrement**, (nursery word), **ka-ka tai-èè** *W.* = French: *faire caca*.

ཀྱཀྱྱ *kā-ka* *Ssk.* **crow**.

ཀྱཱྱྱ *kai-ka*, *Ssk.* ཀྱྱྱ, **heron**.

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

ཀྱཱྱྱར་ *ka-ka-rán* **cucumber** *Kun.*

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

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

ཀྱཱྱྱམ་ *ka-kól-ma* v. *Kol-ma*.

ཀྱཱྱྱམ་ *ká-èa* also *ká-éa*, **goods, things**; *ká-èai* *ijés-su* *bráns-pai rgyálpó* n. of a demon.

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

ཀྱཱྱུ་ *ka-tu* v. *ke-tu*.

ཀྱཱྱུར་ *ka-tó-ra*, more correctly *ka-to-ra*, *Hd.*, **metal cup, dish, basin**.

ཀྱཱྱུར་ *ka-ta-ra* *Kun.* a sort of **peach**.

ཀྱཱྱུར་ *ka-dág*, also *ka-nas dag*, pure from the beginning *Lex.*

ཀྱཱྱུར་ *ka-dár* (from *خبردار* *Urd.?*) only in the phrase: **ka-dar èo-èè** **to be cautious, take care, take heed**, *-la*, of.

ཀྱཱྱུལ་ *ka-pā-la* *Ssk.* **skull**.

ཀྱཱྱུལ་ *ka-pi-tu* **gum, resin** *Sch.*

ཀྱཱྱུལ་ *kam-po-rtse*, absurd spelling instead of *kam-bo-ja* *Wdk.*

ཀྱཱྱུལ་ *ká-ba* **ka-wá** 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 èan* having columns. — *ka-γèig-sgo-γèig* 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-γèig-pa* having one pillar, *ka-mán-ma* having many pillars. — *ka-èén* the principal p. (cf. *στύλος* *Gal.* 2. 9) *Tar.* 182. 10. — *ka-rtén* base of a p. *Lex.* — *ka-stéys*, *ka-γdán* pedestal, base of a p. — *ka-spúns* many pillars. — *ka-méid* without a pillar; helpless, destitute. — *ka-rtsí.* *ka-γán-rtse* capital of a pillar. — *ka-wá-*

can, sül-can a channeled pillar. — *ka-jzu* capital of a pillar. — *ka-jzu-jdün* 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་རྒྱུད་ *ka-mul-rlo-rgyüd* is said to denote a sort of **alabaster** or of **stealite** in *C.*

ཀ་ཙམིན་རི་ *ka-tsa-lindi* n. of a fabulous, very smooth, stuff or cloth, *Gyatch.*

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

ཀ་ཚྲིག་མེད་པོ་ *ka-tsig-sćen-po* title of a book cited in *Gl.*

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**; *sel-ka-ra* crystallized s., sugar-candy, *rgyäl-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-sin* 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-rañ-dza Ssk.* a medicinal fruit, *Galedupa arborea*.

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

ཀ་རུ་ *ká-ru* **wedge**.

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

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

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

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

ཀ་ལན་ཏྟ་ཀ་ *ka-lán-taka Ssk.* n. of a bird.

ཀ་ལི་ *ka-li* 1. **skull** *Lev.* — 2. = *ka-lé W.*

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

ཀ་ལིང་ག་ *ka-lün-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.* بولت bullet-mould *W.*

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

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

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

ཀ་ས་ *kā-sa*, 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. *žu*) *W.* frq., also *C.* ni f., never in *B.*

ཀ་ག་གིས་ *kág-gis* **suddenly** *Sch.*

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

ཀ་ན་ཀ་ *kan-ka Ssk.* **heron**.

ཀ་ན་དང་ཀྱིང་ *kan-dan-kin* n. of a terrifying deity *Gl.*, prob. = *kin-kán*, which is said to signify Rāhula (v. *sgra-jcan* & *drag-řsed*, in *drag-pa*).

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

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

ཀ་ན་ *kan Med.* = *bad-kan*.

ཀ་ན་མ་ *kán-ma* **middle finger**.

- ཀའ་ཟླ kab-za (قبضه *Ar.*) *W.* hilt, handle of a sword.
- ཀའ་ཤྱ kab-ša (كفش *Pers.*) shoe; in *W.* esp. the leather shoes of Hindu fashion, which are also bought by wealthier Tibetans.
- ཀམ་བོ་ཇེྱ kam-bo-dza *Ssk.* n. of a country in the northwest of India, *Wli.*: kam-po-rtse.
- ཀའུ kau watermelon *Sch.*
- ཀར kar, also kar-kar, great pain, suffering *Lev.*
- ཀར་ཀར་ karka-ta *Ssk.* the constellation of **Cancer**.
- ཀར་སྐྱིན་ kár-skyin loan, when respectfully requested, cf. *skyin*.
- ཀར་ཅུག་ kar-čüg register, list.
- ཀར་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་ kár-ša-pa-ni or na, *Ssk.* **काषापाण**, a coin in ancient India, or rather a weight of gold and silver, of different value (not = 'cowries', as *Sch.* seems to think).
- ཀལ་ཡ་ kál-ya, also kal-yór, *W.* col. instead of kar-yól, the former seems to be a corruption of **قلعي**.
- ཀི ki numerical figure: 31, ki-pa the 31st (volume).
- ཀི་ཀང་ ki-kán wild leek *Sch.*
- ཀི་གུ ki-gu n. of the vowel-sign for *i*, ཨ.
- ཀི་མ་ ki-ma *Dzl.* ༣། acc. to *Schf.* a corruption of the Chinese *khin*, a lyre with 7 strings. (*Pilgrim* of Fa-Hian *Calc.* 1848 p. 265).
- ཀི་ཅི་ ki-tsi tickling *W.*, *ki-tsi kug-čé* to tickle.
- ཀིང་ཀང་ kin-kán v. *kán-dai-kin*.
- ཀིམ་པ་ kim-pa n. of a fruit, *Lev.*
- ཀུ ku numerical figure: 61; kú-pa the 61st (volume).
- ཀུ་ཀུ་ ku, ki-sgra *B.*, *kú-čò* *W.* clamour.
- ཀུ་ན་ལ་ ku-na-la, ku-ná-la *Ssk.*, n. of a bird in the Himalaya.
- ཀུ་བ་ kú-ba *Wli.* gourd.
- ཀུ་བེ་ར་ ku-be-ra *Ssk.* the god of riches, also *Nag-ku-bera*, *Rnam-tos-kyi-bú*, *Rnam-tos-srás*, *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་ལེ་ ku-ru-kul-le n. of a female deity *Mil.*
- ཀུ་རུག་ ku-rüg *Ld.* colt of an ass.
- ཀུ་རེ་ ku-ré, also ku-res jest, joke, ku-re byel-pa to jest, cf. *kyal-ka*.
- ཀུ་ལིག་ ku-lig key, also lock; more accurately: *jé-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་སུ་ ku-sü apple *Dzl.*; *W.* (Cf. *sti*).
- ཀུ་སུ་མ་ ku-su-ma *Ssk.* flower.
- ཀུ་ཏུ་ ku-tu ring-dove *S.* (*Ssk.*: the cry of the cuckoo).
- ཀུག་ kug, also kug-kiug, crooked; a hook; *gri-kug* a curved knife, short sabre; *lāgs-kug* an iron hook; *nyā-kug* a fishing-hook; *kug-kug jhē-pa* *C.* *tañ-čé* *W.* to bend, curve; clinch (a nail); *gō kug tañ-čé* *W.* to nod, *lag kug tañ-čé* *W.* of beckon. (Cf. *kum-pa*.)
- ཀུག་རུཅེ་ kug-rtse, *kug-sa* cuckoo *W.*

ཀུན *kun* (C.: **kyn**) **all, every, each; whole;** *spui kün-bu kün-nas* from every pore *Dzl.*; *dé-dag kun* all these; *γzan kun* all the others; also pleon. *kun tams-čád* all of them, they altogether; *kün-gyis mtön-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 *Kün-tu-bzän-mo Yun* 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.* *ánandá*, 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 **संचाराम** '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 *Mahayana*: a personal, erroneous supposition *Was.* — *Kun-düs* all-gathering, all-uniting. — *Kun-dbän* almighty. — *Kun-rdzób* altogether vain, delusive; *kun-rdzób-kyi bdén-pa* subjective truth *Was.* — *Kun-γzi* lit. the primary cause of all things, viz.: 1. the soul or spirit, *kun-γziü sems* (opp. to *byün-ba bzii lus* the body consisting of the 4 elements), *kun-γziü sems-la pö 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-γzi* 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-γzi* is = God, Adibuddha, *kun-γziü Sañs-rgyas.* — *Kun-γzigs* all-seeing. — *Kun-slön* *Lex.* v. *slön-ba*.

ཀུན་དང་ *kun-da* *Ssk.* jessamine.

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

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

ཀུན་ལྗང་ *kun-bha* *Ssk.* earthen jar.

ཀུན་བེ་ར་ *kun-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.

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

and infidels, in which the latter will be destroyed, is widely spread through Tibet.

ཀེ་ཤུ་ཀ་ *ke-*shu-ka** *Wdn.* n. of a plant, perhaps *kēruka*, Arum Colocasia, with edible root; or = *keñ-su-ka*?

ཀེ་མ་མ་ *kēg-ma* = ཀམ་མ་ *kāg-ma* *Cs.*

ཀེ་རུ་ས་ *keñ-rūs* skeleton.

ཀེ་ཤུ་ཀ་ *keñ-*shu-ka** *Ler., Sambh., Wdn.*, n. of a tree.

ཀེ་རུ་ཅེ་ *keu-rtse*, also *ke-rtse*, jacket *Mil.*

ཀེ་རུ་རི་ *keu-ri* n. of a female terrifying deity *Thgr.*

ཀེ་རུ་ལེ་ *keu-le* *Dzl.* རྩེ, 1: *keu-lei rgya*, acc. to the Mongol version: customary seal, — dubious.

ཀེ་ར་གྱི་ས་ *kér-gyis* suddenly *Sch.*

ཀེ་ར་བ་ *kér-ba* to raise, lift up, e. g. the finger towards heaven *Glr.*; *ker lán-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* *Ler.*? 2. = *ka-ka* *W.*

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

ཀོ་རྩོ་ཅེ་ *ko-nyon-tsé*, also *ko-nyol-tsé*, *kon-lon-tsé* the kernel of the pine-apple *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.* ཀོ་ཐ་, a kind of leprosy *Wdn.*

ཀོ་པང་ཅེ་ *ko-pán-tsé* a sort of tea *Schr.*

ཀོ་ཐོང་ས་ *ko-póns* guitar *Ld.*; it is tuned in 3 fourths.

ཀོ་བ་ *kó-ba* 1. hide, skin. — 2. leather, **kó-wá nyé-kán** 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-túm**, when the culprit's hands are cut off, the stumps sewed up in leather, and the wretch thrown as a beggar upon public charity etc. — *ko-fág* strap, thong. — *ko-fágs* (*Cs.*: a small instrument of leather to weave lace with. — *ko-gdán* a piece of leather put under the saddle *Sch.* — *ko-lpágs* hide, leather. — *ko-búgs* *Sch.*: three-edged needle for leather. — *ko-tśág* 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་མ་ *ko-wág* is meant to express the voice of a raven.

ཀོ་ར་ *ko-ra*, *Hindí* कोरा, more tibetanized *ko-rtis*, unbleached coarse cotton cloth.

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

ཀོ་ལོང་ *ko-lón*, a dubious word. *Sch.* has *ko-loñ-ba* to hate, envy, but in a passage in *Mil.*, where the connection admits of no doubt, *ko-loñ mdzad-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* *Sambh., Ssk.*: कोसला, = *Ayodhya*, Oude.

ཀོ་ག་པ་ *kóg-pa* I. subst., also *skóg-pa*, *skógs-pa* shell, peel, rind; *śún-kog* id.; *pyi-kog* exterior shell, bark; *kóg-pa šu-ba* to peel, pare. — II. vb. n. to splinter off, to chink; *kog lán-ba* 1. id. 2. to rise suddenly and run away.

ཀོན་ *koñ*, also *koñ-kón*, 1. concave, excavated. — 2. crooked, **pi-ši tsig-pa koñ-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-koñ* inkstand

for black ink, *mtsál-koi* for red ink, vermilion; **lüg-koi** **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; *ylúb-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*, *ḥór-ba*, *ko-ré*.

ཀོར་དོབ་ kor-do-ba **boot** *Ld.*?

ཀོལ་ཏོ་ kol-to **dumb, mute** *Sp.*?

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

ཀྱི་སྲིད་ལྷུང་ kya-sir-rlün v. *kyin*.

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

ཀྱག་ཀྱོག་ kyag-kyóg **curved, crooked**; **go kyag-kyóg* *ò-òe** *W.* to shake one's head, viz. slowly, in meditating; **ri-mo kyag-(ga-) kyog-(yé)** a **flourish** (in writing) *W.* Cf. *kyog-kyóg*.

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

ཀྱའི་ལོང་ kyañ-kyón, also **kyañ-ña-kyoñ-né*, **indolent, lazy, idle** *W.*; **kyañ-kyoñ* *ò-òe** to lounge, to be idle *W.*

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

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

ཀྱའི་ཀྱོར་ kyal-ka 1. **joke, jest**, in words (*Läs. ku-rei fsiq*). — 2. **jocular trick**, *ku-re dai kyál-kai jyi* by way of jest, for fun. — 3. any **worthless, foolish, indecent talk** *Stg.*

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

ཀྱའི་ཀྱོར་ 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**, *dyós-kyis dón-ño* we come because it is necessary . . . , or more freq. **though**, *dyai* though she is glad . . . *Dzl.*, in which case it may often be rendered in English by **but**: she is glad, but . . . ; *zas bzái-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 *duy* or *yod* a periphrastical present tense e. g. *groi duy* 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.*, *bzag-gi*, and: *bzag-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: *sü-ü* of the wood, **yid-di** of the mind, **bäl-l** of the wool.

Note 1. *kyi(s)* when combined with adjective roots, includes the verb to be, e. g. *mái-gi* = *mái-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 fsoi bár-du* lifelong. — 3. *ji nüs kyi(s)*, *ji füb-kyi(s)* or vulg. **füb-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་ལྗོངས་ *kyi-lèc* a medic. plant, *Gentiana decumbens* L., *k. dkár-po* a variety of it with white flowers.

ཀྱི་ལྗོངས་ *kyi-ldir* iron hoop *Ld.?*

ཀྱི་བྱུང་ *kyi-bün* a feeling cold, a chill *Sch.*

ཀྱི་ལྗོངས་ *kyi-lüd* the sound of weeping, lamentation.

ཀྱི་མེ་ཅེ་ *kyig-rtse* unburnt brick *Sch.*

ཀྱི་མིར་རྒྱུ་ *kyin-sir-rlün* *Mil.* also *kyas-l*, *C.*, an onomatopoeic word: a blowing wind.

ཀྱི་ *kyin*, used alternatively with *gyin* and *gin*, after a vowel: *yin*, denotes a partic. present, e. g. *smón-lam dëbs-kyin soi* proceed on your way praying! With *yod* or *dag* it forms a periphrastical present tense: *smón-lam dëbs-kyin yod* he is praying (just now): in *Ld.* even as a real subst.: **süg-ra fón-gyin (zig) dai** 'with a whistling sound proceeding from it', **lò-yin-dai** '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; ཀྱི་ 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་གྲ་ *kyé-ga* n. of a bird. *Med.*

ཀྱི་མང་(མ་) *kye-ján-(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. **zün-wa C.*, *kyer-kyér-la dad-é*, resp. *zün-é** *W.* to stand; **go kyer jhé-pa** to raise one's head, to look up *C.* Cf. *kyer-ba*.

ཀྱི་ལྗོངས་ *kye-lüd*, = *kyi-lüd*.

ཀྱི་ཚེ་ *kye-hó* 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་སྐྱོ་ *kyer*, v. *kye-re*.

ཀྱི་བ་ *kyó-ba* hook *Sch.*

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

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

ཀྱོན་ *kyoñ*, also *kyoñ-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.

ཀྱལ་ *krag* v. *bkrag*.

ཀྱལ་ཡེ་ *krai-ié* standing, *krai* *sdod-pa* to stand Zan. (cf. *kroñ*).

ཀྱལ་པ་ *krád-pa* leather half-boot or shoe, as it is worn by the lower class of people, often with a woolen leg; *krad-rgyün* 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.

ཀྱལ་ཀྱལ་ *krab-kráb* v. *krab-pa*.

ཀྱལ་ *kram* W. cabbage, *kram-múar* 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་སྐ་སྐ་ *kriṣṇa-sū-ra* Ssk. the spotted antelope Pth.

ཀྱི་ཀྱི་ *kru-kru* W. windpipe, **tu-tú dam-te* *ši-é** to be strangled.

ཀྱི་སྐ་ *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-kroñ* hanging, **ton-ton-la dug-čé** to hang, to be suspended in the air W.

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

ཀྱལ་ཅོར་ *klag-čor* clamour, noise Cs.

ཀྱལ་ *klad*, acc. to *Liš.* = *goñ* what is above; hence *klad-pa*, also *glad*, 1.

head. 2. brain, and *klad-ma* beginning, top Sch.; *gaw-klad* chimney of a felt-tent. — *klad-kor* v. *kor*. — *klad-rgyá* the skin covering the brain, *pia mater*; *klad-rgyas*, = *lhá-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-šübs* = *klad-rgyá* Sch.

ཀྱལ་ཀྱལ་ *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*.

ཀྱལ་ *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*, *lhái yi-ge*. — *klui ynod-pa* or *skyon* diseases of unknown origin. — *klumo* a female serpent-demon. —

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

ཀྱལ་ *klui* river, more com. *ču-klui*, B.

ཀྱལ་སྐ་ *kluis* 1. cultivated land, field, *kluis-su skye* it grows on cultivated ground Wdn. — 2. a complex of fields, *dkar-*

mdáns-kyi klúi tsái-ma all the fields belonging to Kardang (n. of a village).

ཀློག་པ་ *klób-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.

cb., pf. (b)klog, ft. (b)klog, imp.

klog, lhogs, to read, *B., C., yül-kyis klog-pa*

to read without uttering a sound;

klog-pa or *klog sbst. reading, klog bzái-po*

šés-pa *Mil.* to be a good reader; *klog-gi*

slób-dpon a reading-teacher. — *klog-gra*

a reading-school. — *klog-tabs, klog-tsul*

art, way of reading.

ཀློག་ *klói* 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, *rgyá-mtsoi*

of the sea; *rai-byüi klói yais brjod-méd*

the unspeakably vast uncreated space;

hence: the space of heaven, the heavens,

klói-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: *klói-du gyür-ba*, which seems

to denote a soaring into mystic perfection.

— *dba-klói* *Sch.*: wave; Tibetans of today,

and *Schr.*: the midst of the waves.

— *klói-brdöl* *Gr.* was explained by Lama:

emerging from amidst the waves.

(The significations 'depth, abyss, plenty,

body' added by *Sch.* seem to be erroneous).

Cf. dkyel.

ཀློག་པ་ *klón-pa*, also *klán-pa*, to mend, patch

v. also *lhán-pa*.

ཀློག་པ་ *kša-ya* *Ssk. prop. phthisis pulmonalis;*

but acc. to Tib. pathology *kša-ya*

nág-po denotes a bilious disease, prob.

icterus niger, black jaundice.

དཀར་པ་ *dkágs-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-qa dëb-*

*pa** to smack *C.*; *dkan-jnyér* the wrinkles

of the roof of the mouth *Cs.* — 2. *dkan*

yzár-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 under-

stand; *dkár-ba byüi* it has become diffi-

cult, 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 hard-

ships = to use exercises of penance

(ཏཔས་, རྩམ་མཚམས་).

dka-grél *Cs.* 'a difficult commentary',

acc. to Tib. dictionaries = *पञ्जिका* per-

petual commentary, lit.: explanation of

difficulties. — *dka-tüb, dka-spyöd, dka-*

spyöd 1. penance. 2. penitent; *dka-tüb-pa,*

dka-spyöd-pa, dka-tüb-can, penitent, *šó-*

ba dka-tüb-ba rtén-pa to live as a peni-

tent. — *dka-sdüg* trouble, *dka-sdüg mán-*

po byéd-pa to take great pains *C.* —

dka-tšégs = *dka-ba*. — *dka-lás* 1. a trouble-

some work. 2. trouble, distress.

དཀར་བ་ *dkár-ba* I. adj., also *-po*, seld.

-mo 1. white, whitish, gray. — 2.

morally good, standing on the side of

virtue — 3. candid, sincere? *las dkár-po*

good action; *ka-zás dkár-po* v. *dkar-zás;*

dkár-la dmar-mdáns-can white and red

of complexion *Pth.*

II. *sbst. whiteness.* — *dkár-mo* *sbst.*

1. the goddess Durga. — 2. white rice *Cs.*

Comp. *dkar-skyá* light-gray. — *dkar-*

kün 1. window-hole in a wall *W.* — 2.

opening for the smoke in the roof *C.* —

dkar-goñ *C.* a piece of quartz, (acc. to

popular belief porcelain is made of quartz,) hence *Cs.*: 'porcelain-clay.' — *dkar-rgyá*

rose-coloured. — *dkar-čág* register. — *dkar-*

toğ = *dkar-zas*. — *dkar-mé* a light (?),

dkar-mé sbor-ba *Sch.* 'to light a candle.'

— *dkar-dmar* light-red *Sch.* — *dkar-rtsi*

white-wash, consisting of lime or some

other earthy colour *C., W.* — *dkar-zás,*

ka-zás dkár-po, dkár-tög clean food, lentin

diet, viz. esp. milk, curd, cheese or butter, as *dkar-ysim 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-yól sgrig-pa* to place the china-service on the table, for: to lay the cloth. — *dkar-yyá* *W. tin, pewter, *kar-yá dai žár-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 *Gr.* 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 brtólba* to open the side (in child-birth, v. *mial*). — 2. v. *dkü-ba. Comp. dku-či* a heavy feeling in the side, as a symptom of pregnancy. — *dku-mda (*kim-da*) W.* (= *mčan-mda?*) **pocket** in the clothes. — *dku-nád* apparently a disease of the kidneys. — *dku-zlim, Lev. क्वि* cavity of the abdomen, womb.

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

དཀྱའློ་མྱོ་ *dkü-ba* 'sweet scent' *Cs.*; *Zam.*: = **པཎི stench**.

དཀོན་མཚོ། *dkon-mčog* (*W.:* **kon-čog, kon-čog, 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་མཚན།** *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. *rañ-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 mčöd-pa*

byed-pa or *ʼysoł-ba* *debs-pa*, as well as *bla-ma* *dkon-mčog*, are to be found only in writings of a comparatively recent date. — 3. Instead of the phrase of assèveration: *dkon-mčog* *šes*, God knows! the mere words *dkon-mčog* *ʼsum* 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. *ʼišes-pa*) *ʼjig-rtén-na* *dkón-no* is exceedingly rare in the world *Dzl.*, *ʼjig-rtén-na* *dkón-par* *bzái-no* it is of a beauty rarely to be met with in the world *Dzl.*; *kyod* *dra* *mtóu-na* *dkón-rgyu* *med* to see a person like you, is nothing particular *Mil.*; *lèe* *bdé-mo-la* *lha* *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. *mtíl-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?')

དཀྱིལ་ *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-rí* *kyil-la** W., in the middle of summer. *dkyil-ma* the middle one, e. g. room, = dwelling-room *Ld.*

Comp. *dkyil-dkrúu* v. *skýil-dkrúu*. — *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, *rlúu-gi*

dkyil-kor the atmosphere, *méi-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-gya* *ʼyás-su* *čán-ba* to wear on one's body (e. g. an amulet); or instead of *čos-kyi* *dky.*: *dkyil* *kör* *mtón-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་ *dkyü-ba* 1 to run a race Cs. — 2. to wring out, to filter *Sch.* — 3. to caper about *Ld.* — *dkyü-byai* *rtu* race-horse Cs., *dkyü-sa* race-course Cs.

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

དཀྱུས་ *dkyus* 1. length, *dkyüs-su* in length, *dkyus-rü* long C., *spyan-dkyüs* 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་ *dkyüs-ma* common, every-day, e. g. *na-bza* every-day clothes, *dbu-ža* work-day hat; hence *mi* *dkyüs-ma* common people (without office or authority) C.

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

དཀྱི་བ་ *dkri-ba* pf. *dkris*, vb. a. (cf. *krí-ba*) to wind, to wind up, *grú-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 yèu 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* (*Gl.* 47. where the text has *drima*) means very likely **necker-chief**, which col. is called **kog-ti* or *ka-ti C.* 'og-*šri*, *ka-šri*, *kyá-šri** *W.* — In the sense of *kríd-pa* to conduct (*Sch.*) it never came to my notice.

དཀྱིགས་པ་ *dkrigs-pa* 1. **darkened, obscured, dim**, = *krigs-pa*. — also *dkrigs-párag*, 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.

དཀྱིགས་པ་ *dkrúg-pa pf. dkruvs (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-šin* 1. **stirring-stick, twirling-stick**. 2. **disturber, enemy** e.g. of the doctrine *Gl.* — *dkrugs Schr.*: turning-lathe (?) — *dkrugs-ma Schr.*: quarrel. — *Dzl.* རྩུག་པ་ *dkrugs byéd - pa* dubious; a safer reading is *dkú-lto byéd-pa*.

དཀྱིའ་ *dkruñ* v. *skjil*.

དཀྱིམ་པ་ *dkrím-pa Cs. & Sch.*: broken.

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

དཀྱིལ་བ་ *dkról-ba v. krol-ba*.

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

བཀག་པ་ *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-spuí bkad, mgo-bkad* the crossing or entangling of the hair on the head. — *bkád-pa* seems = *škad-pa*.

བཀའ་མ་ *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, *yò-mo* the plane, *lúg-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) *Gl.*; *rgyál-bai bka* the word of Buddha (this is named as one of the five 'means of grace', so to speak, *Gl.* fol. 70; the four others are: *mdo-rgyúd* the sacred writings (*sutra* and *tantra*), *bstan bčós* doctrinal and scientific writings (*śāstra*), *luñ* 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, jññ-čé** *W.*, *bka bkyón-pa*, all of them construed with dat., to rebuke somebody. — *bka-bkrims* law, commandment, *rgyál-poi bka-křims ynyán-pas* by the cruel order of the king *Dzl.* — *bka bgró-ba* to consult, to deliberate, *nai-blón bçu*

dai bka-*zib-tu* *bgrös-pa-la* deliberating carefully with the ten ministers of the interior *Pth.* (*Schr.* gives also, *bka-grös dri-ba* to ask, — *byéd-pa* to give advice), — *bka-ggyur* (**kä-ggyur**, com. **kan-ggyur*, *kan-dyür**, * 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. = *bkai 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 dai rgyud* 'word and tantra', oral and written instruction; *bka-rgyüd-pa* n. of a Lama-sect *Schl.* 73.; *bka-bsgos* **commandment, precept**. — *bka-sgyür* order, *bka-sgyür ynai-ba* to issue an order *C.* — *bka sgyür-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 yöog-pa* to act against an order, *yab-kyi bka bcag-tu med* the order of the father must be obeyed *Glr.* — *bka-čems* resp. for *kä-čems* **testament**. — *bka-mčid* resp. for *mčid*, 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 nyan* 'the cruel commander', acc. to a *Lex.* = *tsan-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.*: = *krims btags-*

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-drinmdzad-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-ydäms*, = *žal-ydäms* advice, counsel, instruction; *bka-ydäms-pa* 1. adviser *Sch.* 2. n. of a sect of red Lamas, founded by Brom-ston *Schl.* 73. — *bka-šögs-pa* to proclaim; proclamation. — *bka-bsalü-ba* collection of the doctrine *Tar.* — **kanin** instruction *C.* — *bka ynai-ba* 1. *vb.* to order, command; grant, permit; 2. *subst.* order; permission; *ned bód-k,i rgyäl-poi btsin-mo-la bka ynai-bar zu* I beg you will give her as a consort to my (the Tibetan) king *Glr.* — *bka-jébs Sch.* a supreme order. — *bka-jriñ* message. — *bka báb-pa* the going forth of an order, *bka-báb* order, edict *Schr.* — *bka-bim*, vulg. **kam-bim**, the hundred thousand precepts (title of a book). — *bka stsol-ba*, *pf. stsal* (*stsal-to*, *stsal-pa*), resp. for *smrá-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.*: = *सवचस्* speaking well, eloquently; *Sch.*: *bka-blo-bdē-ba* to acknowledge to be wrong (?); *bka-blön*, (*bkai blön-po Glr.* f. 94) **prime minister**; any high official. — *bka-šög* 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.

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

བཀར་བ་ *bkár-ba* v. *dgár-ba*.

བཀལ་བ་ *bkál-ba* v. *kál-ba* and *gét-ba*.

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

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

བཀུག་ *bkug* v. *kug*; *bkúg-pa* v. *gúgs-pa*.

བཀུམ་ *bkum* v. *kum*; *bkúm-pa* v. *gúms-pa*.

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

བཀོག་བ་ *bkóg-pa* v. *góg-pa*.

བཀོེ་བ་ *bkói-ba* v. *gói-ba*.

བཀོད་བ་ *bkód-pa* v. *gód-pa*.

བཀོན་བ་ *bkón-pa* v. *kón-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. *kyig-pa*.

བཀྱེ་བ་ *bkyé-ba* v. *gyéd-pa*.

བཀྱེད་བ་ *bkyéd-pa* to bend back, recline (vb. nt.), *rgyais 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.

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

Comp. *bkra-bzán* n. of a mountain in Tibet. — *bkra-lam-mé* v. *kra-lam-mé*. — *bkra-šis* *Ssk.* **मङ्गल** 1. happiness, prosperity, blessing, *bháns-rnams-la bkra-šis* soḡ happiness to my people! may they prosper! *Glr.*; **nád-med tsád-med ta-ši řun-sum-tśóg žu** I wish you good health and immeasurable and perfect happiness! (new year's wish in *W.*); *bkra-šis-kyi ču* holy water *Glr.*; *bkra-šis-kyi mál-kri* nuptial bed *Cs.*; *bkra šis-kyi tsig* or *smon-lam* blessing, benediction; **ta-ši šig!** Good bye! May you be happy! **kyóól-la ta-ši čò!** I wish you joy! (also ironically) *W.*; *bkra-šis-šin* being happy, enjoying prosperity *Glr.*; *bkra-šis srün-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-šis byéd-pa* or *mčód-pa* or **yóg-čé** (*W.*, barley being scattered — *řyog-pa* — on that occasion), to perform this ceremony, — *bkra-šis-pa* propitious, lucky, perh. also: happy; *bkra-šis-pai ltas* lucky signs; *bkra-šis-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-šis-ma* n. of a goddess, *Sch.*: goddess of glory *Dzl.* — *bkra-mi-šis* misfortune, calamity, *bkra-mi-šis-pa* un-

happy; calamity, *bkra-mi-sis-pa tams-cád* all manner of calamities. (The expression *bkra-mi-sis* 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-sis šog.*) *bkra-sis-čos-rdzoñ* (**ta-si-čö-dzöñ**) 'Tassisudon' in Bhot., *bkra-sis-lhun-po* (**ta-si-hlum-po**) 'Tashilunpo' in Tsan.

བྲམ་ bkrag 1. **brightness, lustre** = *mdaïs*, also *bkrag-mdais*, e. g. of jewels.

2. **beautiful appearance, colour**, of the face or skin, also *ša-bkrág*; *ša bkrag-mdais* pure gloss of the skin *Mil.*; *bkrág-čan* bright. *bkrag-čör* without gloss, dim.

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

བྲམ་བ་ bkrám-pa v. *grém-pa*.

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

བྲམ་བ་ bkrás-pa 1. *Sch.*: *pf.* of a verb *bkrá-ba*, adorned, decorated (?)

2. *Cs.*: *bkras* abbreviation for *bkra-sis*, *bkras-btags* for *bkra-sis ka-btags* = *ka-btags*.

བྲམ་བ་ bkri-ba 1. for *dkri-ba* to wrap. — 2. for *krid-pa* to conduct. — 3.

to try to acquire, to search for *Dzl.* 20 to lay up, = **šri-čé** *W.*

བྲམ་བ་ bkris abbrev. for *bkra-sis*.

བྲམ་བ་ bkris-pa for *dkris-pa* v. *dkri-ba*.

བྲམ་ bkru, **བྲམ་ bkru**, v. *krúd-pa*.

བྲམ་བ་ 1. Dzl. 225 1. prob. an incorrect reading. 2. prov. instead of *dkrúg-pa*, v. *ja bkrúg*.

བྲམ་བ་ bkren-pa 1. *Cs.* **poor, indigent, hungry**, *sai pýogs bkr.* a poor, barren country *Stg.* — 2. **miserly, stingy** *C.*

བྲམ་བ་ bkres-pa *vb.* **to be hungry**; *adj.* **hungry**; *subst.* **hunger** *B., C.* where it is now used as the respectful term; *bkres-skóm* hunger and thirst; *bkres-skóm-*

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

བྲམ་བ་ bkrois v. *gróis-pa*.

བྲམ་བ་ bkrol-ba v. *gról-ba*.

བྲམ་བ་ bklog-pa v. *klóg-pa*.

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

ྐ rkai (*Ld.* **skai, žai**) 1. **marrow**, *rkai-már* id.; *rkai-bro-ma* tasting of marrow *Sch.*; *rkai-gi* *Kön-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-rkai*, *rlá-rkai* *Med.* — 3. **kernel** of a nut etc. *W.* — 4. = *rkai-pa* no. 5, **stalk**; also **quill** of a feather. — 5. in compounds for *rkai-pa*.

ྐ rkai-pa (resp. *žabs*) 1. **foot**. — 2. **leg**. — 3 (cf. *lag-pa*) **hind-foot**. —

4. **lower part, lower end**, e. g. of a letter, *rkai-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-rkai*. —

6. **verse, metrical line**; *tsig-rkai*, prop.: *tsigs-su-bcád-pai rkai-pa*, id., *tsig-rkai mtar nyis-šád tob* at the close of a verse a double *shad* is placed; hence: **verse** of the Bible *Chr. Prot.* — 7. **base, foundation**, *rdzu-žrül-gyi rkai-pa bži* *Dzl.* the four 'pillars' of performing miracles (ཇམ་ཇམ་པ་པ་) *Trigl.* fol. 17.

Comp. **kañ-kyóg** **bandy-legged** *C.* — *rkai-kri* a piece of cloth to wrap round the legs (*Lat.*: *tibiale*) *Sch.* — *rkai-Küm* *Lex.* w. e., prob. having a foot contracted by disease — *rkai-Kör* **bandy-legged** *Sch.* *rkai-mgyóg-pa* **nimble-footed**, *rkai-mgyóg-kyi* *rdzas lham-la byúgs-te* oiling his boots with swiftfootedness, a miraculous ointment imparting this gift *Glr.*, *Tar.* 67. — *rkai-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-rygy* Cs.: 'the hollow of the sole'. — *rkañ-j'ëg-pa* one-footed. — *rkañ-rjén* bare-footed. — *rkañ-rjés* footstep, trace. — *rkañ-nyis-pa* two-footed, a biped, po. for man, mankind. — *rkañ-stégs* footstool; trestle. — *rkañ-tái* on foot, *rkañ-tái-pa* pedestrian. foot-soldier, *rkañ-tái-du grül-ba* (Sch. also: *rkañ-tái-ba*) to walk, to go on foot. — *rkañ-mfil* sole of the foot. — *rkañ-tái* (erron. also *-fai*) Ssk. །དྲུག་ 'drinking with the foot' po. for: tree Mil. — *rkañ-dün* trumpet made of a human thigh-bone (Hoot. 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 yëig* one pair of cloth-trowsers. *rkañ-pags* *lhai* S. g. fol. 9? — *rkañ-jiyü* felt for covering the legs, v. *rkañ-dkri*. — *rkañ-böl* upper part of the foot. — *rkañ-bám* a disease in the foot, Sch.: gout. *rkañ-brós* or *bros* v. *rkañ-gros*. — *rkañ-tségs* v. *tségs*. — *rkañ-mulzab-dzér-pa* Sch.: corn (on the toe). — *rkañ-mulzér* iron pricks fastened to the feet for climbing mountains. — *rkañ-bzi-pa* four-footed; quadruped. — *rkañ-lág* hands and feet, *rkañ-lag bsäl-ba* Lt., Schr.: 'numbness or rheumatic pain in hands and feet'; *rkañ-lág sér-kar* ལྷོ hands and feet chap Sch. — *rkañ-tám* foot-path. *rkañ-sün* treadle, of a loom. — *rkañ-sübs* stocking, sock. — *rkañ-sör* toe.

ཀྲན་ rkan v. dkan.

ཀྲམ་པ་ *rkañ-ma* I. vb. to desire, to long, *nór-la* for money. II. sbst. i. longing (cf. *Kam* extr.) — 2. v. *skam-pa*.

ཀྲམ་པ་ *rkañ-ma*, pf. (b) *rkañ*, ft. *brka*, imp. ལྷོ *rkañ*, to steal, to rob, *brkü-bya* to be

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

ཀྲུན་པ་ *rkañ-ma* 1. thief frq. 2. theft. *rk. byéd pa* (W.: **co-čé**) to steal; **kün-ma zos soñ** W. it has been carried away by a thief; **ka-kin 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-rkün* robber of graves. — *rkün-fabs-su blai-ba* to take away thievishly Stg. — *rkün-nor* stolen goods. — *rkün-po*, fem. *-mo* thief. — *rkün-dpon* the head of a gang of thieves or robbers Cs. — *rkün-zla* a thief's accomplice.

ཀྲུབ་ *rkub* (Lex. །ལུ) 1. the anus B. — ལྷོ 2. vulva W., C. — 3. backside, posteriors C. — *rkub-stégs* sitting-bench C. — *rkub-tsós* buttocks Cs.

ཀྲེ་པ་ *rké-ba* (cf. *škém-pa*) lean, meagre Cs.

ཀྲེད་པ་ *rkéd pa*, also *skéd-pa*, W.: **skéd-pa** 1. the waist, *séu-ges mčóns-sar was mčóns rkéd-pa čag* if the fox takes a lion's leap, he breaks his neck Mil.; **skyed kug tái-čé** W. to bow; **skéd-zér** (?) the arms a-kimbo W.; more particularly that part where the girdle is worn, loins; *rkéd-rygán* 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, **Kar-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 soñ* he is already half-way up the Ti-se Mil.

ཀྲོ་པ་ *rkó-ba*, pf. (b) *rkos*, ft. *brko*, imp. །ལྷོ *rkos* 1. to dig, dig-out, to hoe, e. g. *sa* earth; *rko-byéd* digger; po. also a spade, mattock; *brkö-byai sa* soil to be turned up. — 2. to engrave (cf. *bur-ba*); *brko-spyád* a gouge Sch.; *brkós ma* sculpture.

ཀྲོ་མ་ *rkó-ma* n. of a bird Wü., prob. = *ko-ma*.

རྐོག་མ་ rkóg-ma v. lkóg-ma.

རྐོང་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.

རྐོད་པ་ rkód-pa, = rkó-ba Ts.

རྐོན་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 Ler.

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

རྐོན་ rkyan the wild ass or horse of Central Asia, Chigitai, *po-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.

རྐོན་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 rkyán-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; *rkyán-pai grañs* are called 1, 10, 100 and the further powers of 10; *min rkyán-pa* a word that has no affix-denoting case etc. attached. — *kyan, kyan-kyán, kyán-ka, ka-(r)kyán*, col. (in B. *ša-stag*) only, nothing but, *pé-ča nágs kár-kyán dug* the book contains nothing but charms. — *kyan-kyán* also: living by one's self, childless W. — *kyan-ltab* single folded.

རྐོན་པ་ rkyán-ba v. rkyón-ba.

རྐོན་མ་ rkyán-ma n. of a vein, v. rtsa.

རྐོན་ 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.

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

རྐོན་པ་ rkyál-pa, འཇམ་མཚོ་ leather bag frq.; *pün-po mi-ytsai-rdzás-kyi rkyál-pa* a poetical term for the body Mil.; *rkyal-bu* (*kyal-lu*) small bag, pouch; *ra-rkyál* bag of goatskin; *pye-rkyál* (*če-kyal* C., *pé-ky.* W.) bag for flour.

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

རྐོན་ rkyen, བརྗལ་ Will.: 'with Buddhists: a co-operating cause, the concurrent occasion of an event as distinguished from its proximate (or rather primary, original) cause', *rgyu རྐོན་པ་*. (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 byin-bai rkyen nán-rnams* the adversities of the present life Mil.; *rañ 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 blás-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, *tub-pa* to brave it *Mil.* — cf. *rgyu*.

རྒྱུ་བ་ *rkyón-ba* pf. & ft. *brkyai*, to stretch, extend, stretch forth (one's hand to a person), put out (the tongue), spread, distend (the wings, a curtain), *žabs ynyis brkyai-bskúm* one leg stretched out, the other drawn in *Pth.*; **kyaiñ-šád-čé** *W.* to stretch one's limbs. — *brkyaiñ-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 *brkyaiñ-šin sprád-pa*, *brkyaiñ-šin-la bčüg-pa* or *brkyaiñ-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-čé* (*Ital. croce*) of the Rom. Cath. missionaries of the last century. In favour of the word *ysal-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 *ysal-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 *ysal-šin* no Tibetan thinks of anything else but empaling.

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

ལྷུ་གསལ་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.*

ལྷོག་པ་ *lkog* secrecy, *lkóg-gi čin-ma* *Cs.*: a wife kept secretly, a private concubine, *lkóg-tu* in secret, secretly frq.: *lkóg-tu gyúr-pa*, *lkyog-gyúr*, པ་རོ་བ་, 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.

ལྷོག་མ་ *lkóg-ma* (vulg. **og-ma**) 1. gullet, oesophagus. — 2. wind-pipe. — 3. throat. — 4. neck. *lkóg-mai lha-góni* *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-šál* dew-lap (of oxen). — *lkog-sóg* **craw, maw** (of birds) *Cs.*

ལྷོག་པ་ *lkob* fat, heavy, plump *Sch.*

ལྷོག་མ་དུད་ *lkol-mdúd*, also 'ol-mdúd, 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*); *šká-slád* (*Ld.*: **kas-lád**) consistence, density. — *W.*: **skán-te**.

སྐབས་ ska-rágs *B. & C.*, also *ske-rágs*, *W.* *k_{ye}-rágs*, *resp.* *sku-rágs* girdle, *ska-rágs* *čün-ba* to put on the girdle, *ska-rágs* *bšur-ba* *Sch.*: a girdle with a clasp (?).

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

སྐབ་ skán-ba = *skón-ba*; *skán-ysó* 1. satisfaction *Sch.* — 2. a kind of expiatory sacrifice, to make amends for a duty not performed.

སྐབ་ skán-ša *Sch.*: sods cut out.

སྐབ་ skad (*C.*: *k_a*) 1. voice, sound, cry (*cf.* *sgra*), *glín-po-čei skad lta-bui sgra* a sound like the voice of an elephant, *k_a'-la *čig-pa dhön mi-čig-pa** *C.* (words) equal as to sound, but of different sense (= homophone), *sdug-bšial-bai skad byün-pa*, *snyün-zei skad dón-pa* to utter lamentable cries; *skad stér-ba* *Sch.*, *k_e' *gyág-pa** *C.*, *skad tán-čè* *W.* to sound; *k_e' *tan-wa** *C.* *skad gyab-čè* *W.* *cedp.* to call to a person; *skad mtün-par* with one voice, with one accord. — 2. speech, words, talk, news, *k_a' *ci nan dug** what is your pleasure? what did you say, Sir? *C.*; *zér-ba de či-skad yün* the (words) spoken what speech are they? = what do they mean? *Pth.*; *dé-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-gár-skad* the Sanskrit language, *bód-skad-du*, *col.-la*, into or in the Tib. language, *yül-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* = 1/4", others as long as 1/3").

Comp. and Deriv. *skad-gágs* hoarseness of the voice, *Cs.* — *skad-nán* 1. a bad voice. 2. cry, screaming. — *skád-čan* having a voice, sounding. — *skád-ča* 1. *C.*: discourse, conversation, *k_a'-ča *láb-pa** or *jhe'-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-snyün* *sgyúr-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-ysán* *mto* *Sch.*: a loud voice, *skad-ysán nyams-čün* *gyur* the voice is getting weak *Wdr.*

སྐབ་ skad ladder, *v.* *skás-ka*.

སྐབ་ 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-čè, *čád-čè** to measure, take measure. — II. *sbs.* interpreter; language-master, teacher.

སྐབ་ skán-te, *W.* instead of *ská-ba* thick, turbid.

སྐབ་ 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,

skábs-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.*; *dús-skabs, tsé-skabs, ynás-skabs, time, state, situation, skabs dai sbyár-ba, dús-skabs dai 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-púg dai skyé-lugs drá-bar* the manner (nature) of the plant being similar to that of a radish as to growth. — 3. **section, chapter** (cf. *ytam* 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-sañ** *Ld.* meat perfectly dried.

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

སྐར་བ་ 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*

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

སྐར་མ་ skár-ma *Ssk.* **तारा** 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*; *yyai-skár* propitious constellation (such are the *nakšatras* no. ५ to १० 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 $\frac{1}{20}$ or $\frac{1}{20}$ ounce; as money = $\frac{1}{3}$ rupee. — *skar-čú* 'star-water'; bathing under the constellation *skár-ma rib-či* (prob. *rewati*, the 28th *nakšatra*, is meant) in October is considered beneficial for every kind of complaint, because *Saüs-rgyás smän-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-mdú* (*Cs.*: 'ignis fatuus'?) a shooting star, *ltuñ* or *sa-la dril* is coming down, *špañs Mil. id.* — *skar-dpyád, rtsis* astrology. — *skar-šrán* a small star. — *skar-tsógs* the starry host. — *skar-đzin* '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.

སྐལ་བ་ skál-ba Ssk. भाग, resp. sku-skál 1. **portion, share; bgo-skál** allotted portion; zas-skál portion of food, **ration; ran-skál** personal share; nor-skál or syal-nór Glr. hereditary portion, **inheritance; skál-ba ma čád-par** without being shortened of his portion Mil.; ma mtón-ba skál-ba ma mčis-pa dra it does not seem to fall to my lot to see my mother. — skál-čád 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: skál-ba bzái-po, nán-pa good, bad fortune; tse dü grogs-s'ül 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 skál-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 skál-dán means **happy, blessed** as well as **pious, devout, and skál-méd unhappy, irreligious, impious.** skál-dán 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 skál-ba and so the Ommanipadmehüm is called the čos-skál, 'the religious treasure', of Tibet Glr.

སྐལ་ཀྱུ་ skás-ka B., C., skás-ka, skás-pa C., skrás-ka (pronounced *tē-ka C., šrás-ka, šré-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-šrás, do-šré* W. a flight of stone-steps; *gya-šrás, gya-šré W., gya-kyé* 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; *šra-lđan, šral-dán* W. spokes of a ladder; skas gram Cs. the two side-pieces of a staircase or ladder; skas Azug-pa to apply a ladder Schr., Cs.**

སྐྱུ་ sku, Ssk. काय, sometimes मूर्त्ति 1. also 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-tselifetime, life; sku-káms state of health; sku-skál portion, share, sku-čás goods, stores Mil., sku-bsód 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-dym-pa*) or -drui-pa attendant of a man of rank; *ku-jar-ua* ('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 sprül-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 Nirvāna, 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 *čos-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 *čos-sku*, the absolute body, being described by these philosophers as transient. The unintelligible passage in (s.'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-tšab*, *sku-yžugs*, *sku-dra* (W. **kun-dä**) **image of Buddha** etc. — 3. **image, statue**, of Buddha or other holy persons, *γsér-sku* a gold image, *rdó-sku* a stone image, *čim-sku* an image of clay, *bris-sku* a painted image, *bir-sku* a basso-relievo, *rkos-sku* an engraved, *blugs-* or *ldugs-sku* a molten, *fugs-sku* a woven image Cs. —

sku-bim 'mausoleum' or acc. to another etymology 'the 100 000 images', n. of the famous monastery Kumbúm east of the Kokonor (v. Travels of Huc and Gabet). — *sku ysuñ tugs* 1. (cf. *sku* no. 1) resp. f. *lus niag yid* the three spheres of a man's doings or sufferings, works, words and thoughts. — 2. the *rten 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-rygál-po* five deities of degenerated Buddhism *Schl.* 157.

སྐྱུ་རུ *skü-ru* a **paddle-wheel**, without a rim; such are the water-wheels of all the mills in the Himalaya *skü-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.

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

སྐྱུ་པ་ *skui-ba* pf. *bskuis*, 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**. — *bsküns-sa* **lurking-place, hiding-place** *Mil.*

སྐྱུ་ *skud* *subst.* v. *sküd-pa*.

སྐྱུ་པ་ *sküd-pa* I. *subst.* **thread, yarn; wire**; *sküd-pa yčód-pa* to cut off the thread, also *fig.* Cs. to divorce; *ras-sküd* cotton thread, *lčags-sküd* iron wire; *tson-sküd* coloured thread; *skud-ró* the thread-ends of a seam; *sküd-bris-mkan* an embroiderer.

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

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

སྐད་བུ་ skün-bu = kón-bu *Lex.*

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

སྐད་པ་ skür-pa, also skur-klán, skur-žús **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. śāg-s-pa-la the venerable Dzl.; dkon-méög ysum mi bdén-par ltá-žin skür-pa debspa to blaspheme by denying the 'Three Most Precious' Thgy. sgro-skür v. sgro.**

སྐད་པ་ skür-ba I. *pf. skur, at the end of a sentence skür-ro, sometimes for skür-pa debs-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 mžád-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.*

སྐད་པ་ skül-ba *pf. bskul, at the end of a sentence bskül-to, Ssk. चद्, 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; deñ tsig-gis bskül-nas induced by his words; rnám-šes las dañ nyon-móñs-kyis bskül-nas the (departed) soul urged on, influenced, driven, by its former works and sins S.g.; lha-srín mčöd skul kyañ though I tried to determine, to bring round, the gods and the evil spirits by sacrifices Pth.; gliñ sogs drág-tu skül-šiiñ flutes and other (instruments) calling, resounding, fortissimo and so animating the actors; *yid skül-čé* W. to remind, admonish; *šan* (for yčañ) *skül-čé* to rouse by shaking. — bskül-ba and more frq. bskul-ma exhortation, admonition; bskül-ma debs-pa, C. also skül-rgyag-pa, skül-čög byéd-pa Mil. nt. to admonish, exhort. — *skül-kan W. overseer.*

སྐེ་ ske, vulg. skye, sold. skya, neck, throat, frq.; neck of a bottle Cs.; *skye tsir tñi-čé, *kyig-čé, sdám-čé* W. to choke, strangle, *skyé-la tág-pa tág-na sád-čé* id.; ske yčód-pa, ytib-pa, brýg-pa to behead, slaughter; sker řám-pa to seize by the throat, to worry Sch.; sker dóg-s-pa to tie round the neck e.g. an amulet; ske-řór necklace Sch.; ske-čá ornament for the neck, necklace Mil.; ske-stón Med., Sch.: cavity of the throat; ske-rmá Sch.: a wound of the throat, a jugular gland that has opened.

སྐེ་ཚེ་ ske-tse Wñ., Ssk. राजिका Simapis ramosa, black mustard; mustard seed, a grain of m. s.

སྐེ་ཚོས་ skyeg-tsós paint, rouge (for the face) Sch.

སྐེད་པ་ skéd-pa v. rkéd-pa.

སྐེད་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-núd Bhar. consumption.*

སྐོ་བ་ 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 *Gl.* — 2. *lās-la bskós-pa* destined to the works i. e. destined to a man in consequence of his works; *ñél-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.

སྐྱེ་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.

སྐྱེ་བ་ skóg-pa v. kóg-pa.

སྐྱེ་ skon v. under *kon*.

སྐྱེ་བ་ skón-ba *pf.* *bskavis*, *ft.* *bskañ*, *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-bskavis*, *kas-skon* 1. appendix, supplement, *ṛśám-du ka-skón-du bsad* will be said, described, below in the appendix *Wli.* 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-dóm bskañ-rdzás* a certain ceremony v. *Schl.* 260. — 2. v. *dpa*.

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

སྐྱེ་བ་ skobs = skabs *Schr.*, *Sch.*

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

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

སྐྱེ་ skor (*cf.* *kor*) 1. circle, *mig-skor* eyeball *W.*; *sba-skór* hoop of bamboo *Schr.* — 2. appurtenances, *yi-ge bri-bai skor* writing utensils, *čub-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 ldób-pa* to repeat *Schr.* — 5. theme, subject, *gañ 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.

སྐྱེ་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 *Gl.*; *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 *བྱད་ཅིག* 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 dai skór-ba byéd-pa*, as a specification of religious duties: to make salutations and circumambulations.

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

Phrases: *mgo skór-ba*, *mgo skor byéd-pa* (*W.* **ò-čé**) to befool, delude, deceive a person, by intoxication or flattery *Glr.*, also by a flood of words. — **ka kór-wa C.*, *kór-čé* W.* to make one alter his sentiments, to divert one from a plan etc. — **lan** or **duḡs skór-čé** to take vengeance *W.* — **si kór-čé* (*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 lóg-la* *gró-ba* to go round the wrong way *Mil.*; **pé-ra kor-re-lóg tán-čé** to talk foolishly, to twaddle *W.* — **lag kór-čé** the putting a seal under a document which is done by several persons one after another *W.*

Comp. *skór-kañ Glr.*, prob. = *skórlam.* — *skor-rgyúgs* 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-dbyúg* 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: *nán-skor* the inner, *bár-skor* the middle, *pyi-skor* the outer roadway, *pyi-skor čén-po* the outermost. — *sá-skor* round-about way, by-way.

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

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

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

partition-wall, **bhár-kyā čá'-pa** to make a partition-wall *C.*

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

སྐྱལ་ skyá-ba I. vb. 1. pf. *bskyas*, ft. *bskya* 1. *Lex.*: = *śó-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. = *skya* 1.

སྐྱལ་ skyā-bo, *Ssk.* पाण्डर and पाण्डु, whitish gray, yellowish-white; **skya čág-čé* to fry or toast a thing so that its whitish colour turns partially into brown *Ld.*; *mī skya* one clothed in light-gray, (not in red or yellow, as monks are), a layman; *sno-skyā* light-blue, *ljañ-skyá* 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-grōñ* = Kapilavastu, an ancient city in Oude, and Buddha's birth-place); originally: 'monkey-coloured', tawny, *lto-skyá* 'pale' i. e. poor, insipid, miserable food *Mil.nt.*

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

སྐྱལ་ལྷ་ skyá-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-sjö* expenditure, *skyag-tó* account of expenses. — 3. *W.*: **skyag tán-čé** to slaughter, to murder.

སྐྱུ་ནུ་བ་ skyai-nül pavement. clay-floor, mud-floor *Lex.*, *Cs.*: *skan-nül byéd-pa* to pave, to plaster (*Sch.* also; to rub, polish).

སྐྱུ་བ་ skyabs (*cf.* *skyób-pa*) *Ssk.* རྒྱལ་པོ་ protection, defence, help, assistance; *me-čü-la skyabs* is a protection against water and fire; *skyabs méd-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-čé** to seek help, *mii* or *mi-la* of some body, *skyabs-grós* 1. the seeking of help, རྒྱལ་པོ་ གམན 2. the formula *Saṅs-rgyás-kyi skyabs-su mčio*, *čós-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-ŋás* 1. place of refuge, shelter; also of persons, = helper, *frq.*; *mi-la skyabs-ŋás byéd-pa Mil.* to take refuge to a person, to seek his assistance. 2. *seld.* for *skyabs-su ŋás-pa client*, *ná-yi skyabs-ŋas jó-mo-rnams* all my clients, men and women *Gl.* — *skyabs-sbyin* a gesture of the right hand, like that for giving benediction *Gl.* — *skyabs-yúl* = *skyabs-ŋás*. 1.

སྐྱུ་བོ་ལ་ skyár-gog naked *Pvr.*

སྐྱུ་པ་ 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 རྒྱལ་པོ་ of the *Lex.*, 'a kind of goose' speaks in favour of *Cs.*

སྐྱུ་པ་ skyár-ba *v.* *skyór-ba*.

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

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

སྐྱུ་ལ་ skyi *Cs.*: the outward side of a skin or hide (*opp.* to *ša*); *skyi ryá-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.

སྐྱུ་པ་ skyi-ba I. *sbst.* 1. a medicinal plant *Med.* — 2. also **kyi-u*, *pi-lin kyi-u*,* potato *C.*

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

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

སྐྱུ་མེ་འྲ་ skyin-sér *Mil.*, eagle, vulture.

སྐྱུ་པ་ 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 *Gl.*; *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 *Gl.*; *skyid sdug bsré-ba* to share pleasure and pain. — *skyid-čü* *n.* of the tributary of the Ya-ru-tsañ-po, on which Lhasa is situated.

སྐྱུ་ན་ skyin wild mountain goat, Capra ibex.

སྐྱུ་བོ་ལ་ skyin-gór lizard *Lex.*, = *da-byid*.

སྐྱུ་བྱང་ skyin-tán *Sch.*: hail, sleet.

སྐྱུ་པ་ 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-tsub* *C.*: the pledge for a loan; acc. to others, however, it just means the object lent or its equivalent when being returned.

ལྷོ་ལྷོ་ skyibs everything giving shelter from above, an overhanging rock, a roof etc.: **čar skyib** shelter from rain; **lag-skyib** under a *pa-boñ* q. v. (*gyam* is much larger, *jug-pa* deeper) *W.*; *bka-sky.* བྲག་པོ་ a covered terrace or small portico before a house.

ལྷོ་ལྷོ་ 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 rdziñ-du skyil-ba* to collect water into a pond *Glr.*, or *rdziñ-bu sky.*; to dam up a pond (but not 'to dig it' *Schr.*); to keep back, retain, detain a person *W.*; **ka kyil-čè** 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*) *dug-pa* (resp. *bžugs-pa*) to assume such a posture; *séms-dpai skyil-krün* the usual manner of sitting, in which the feet are not seen, *rdor-jei sky.* the posture in which the soles of the feet are seen turned upwards, *rdzogs-pai sky.* another posture requiring particular practice. (The spelling *dkyil-krün*, though frequent, is expressly rejected by grammarians.) — **skyil-dün** *W.* a small hole filled with water. — **skil-ldir** *W.* handle, ring fixed to a thing, for carrying it, hanging it up etc.

ལྷོ་ལྷོ་ skyu-gán *Ler.* w.e., *Sch.*: a gulp, draught.

ལྷོ་ལྷོ་ skyü-ru a sour fruit *Med.*; *skyü-ru-ra* *Med.* (*Ler.*: ལྷོ་ལྷོ་ 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*.

ལྷོ་ལྷོ་ skyu-rim *Cs.*: 'condiment, sauce, pickle', acc. to others, at least in *W.*, only the resp. word for *spags*: 1. sauce, gravy. 2. dish, mess.

ལྷོ་ལྷོ་ skyüg-pa pf. *skyugs*. 1. to vomit, eject, e.g. blood, *skyüg-tu jug-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-ldad 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. — *skyug-log-pa* *Sch.* to feel disgust.

ལྷོ་ལྷོ་ skyün-ka, also *lcün-ka*, jack-daw (black, with a red bill); *skyün-kas zos* *Ler.* eaten or stolen by a jack-daw.

ལྷོ་ལྷོ་ skyün-ba pf. *bskyüis*, ft. *bskyün*, imp. *skyüi(s)* *Cs.* to leave behind, to lay aside, e.g. a task *Ler.*, pride *S.g.*

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

ལྷོ་ལྷོ་ skyür-ba I. adj. sour, subst. acidity; more frq.: *skyür-po* *C.*, -*mo* *W.* adj. sour, *Ssk.* ལྷོ་ལྷོ་; *skyür jug-pa* 1. to turn sour. 2. to suffer a substance to turn sour, v. *jug-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 *skyür-rtsi* for acid in a chemical sense.)

II. vb. pf. & ft. *bskyür* 1. to throw, to cast, *pyür* out, *lhuñ-zéd nám-mka-la* *bskyür-nas* having flung his mendicant's-bowl up into the air *Dzl.*, *čur skyür-ba* to throw into the water, *rgyáb-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, *lúd-pa* phlegm; to throw off, a rider; to give up, abandon, a work; to forsake, a friend; to abort. — *skiyúr-ma* abortion *W.* (?) — *ču skiyúr*, *ɣyańskiyúr* capital punishment in *C.*, when the delinquent, with a weight fastened to his neck, is thrown from a rock into a river.

མཉམ་སྐུ་ *skiyus?* *Sch.*: *skiyus tóg-pa* altogether; *skiyús-su klóg-pa* *Gramm.*: to pronounce jointly, viz two consonants without a vowel between them.

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

མཉམ་སྐུ་ *skyé-ba* I. vb. (འབྱུང་) pf. *skyes* 1. to be born; *ná-la* (seld. *las*) *bu skyés-pa yin* I have given birth to a son *Gl.*; *pó-skyes* a man, *mó skyes* a woman, female; *skye-rga-na-č'i-bai sdug-bsiál* 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 č'i-* (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, *mí-ru* as man, *bur* as (somebody's) son. — *mí skyé-bai čós-la bzód-pa v. bzód-pa*. — *W.*: **skyé-čé** 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 **skiyé-čé-má**. — 2. to become, to begin to exist, arise, *nad kun mí skye, skyés-paan ži-bai j'gyir* 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.): *k'yeu k'ros-pai sems skyés-te* the youth — thoughts of wrath arising (in him). — 3. to grow (*nasci*) *livi-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 kyań lús-kyi tsád-du skyés-so* the garment also grew in proportion to the growth of the body, or: with the body *Dzl.*; *rtúl-pod-par skyés-so* he grew up a valiant man, became a valiant man; to bud, germinate, sprout, **sbáns-te skye čúg-ce** to accelerate the germinating of the seed by maceration *W.*; even = *špél-ba Dzl.* སྐུ་ ? — 5. some-

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

II. sbst. (འབྱུང་) 1. the being born, the birth, *skyé-ba mto-ba, skye-mtó* or *mton* high birth; of high birth, noble, man, male; *skyé-ba dmá-ba, skye-dmá, -dmán* low birth; of low birth; ignoble, woman, *mí-lus tob kyań 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, *né kyer mén* my wife. — In the special Buddhistic sense: re-birth *mír skyé-ba bžén-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-ɣnás*; in a concrete sense: the re-born individual, *yim-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-dgú 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 ɣčód-pa* to lock it up. 2. face, *légs-pa* a handsome, *žan-pa* an ugly face; also *k'a-sgó skye-bras légs-pa* is said for: having a handsome exterior *C.* — *skye-mčéd* (ལྔ་ཡུལ་) 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-ɣnás* 1. birthplace; station or locality of a plant.

2. class or region of birth or re-birth, class of beings (v. *gró-ba*); *byol sôn-gi skye-ba* the being born as an animal. 3. manner of birth *उपपाद*, *skyé-ba bzi*, also *चतुर्थोत्पत्ति*. the four kinds or ways of being born: *miñal-las* (or *nas*) out of a womb (so, acc. to Stg., elephants and some men are born), *sgo-ñá-las* out of an egg (birds, some *klu*, some men), *drod-γsér-las* out of heat and humidity (insects, some men etc.), *rdzús-te* in a supernatural way (so the *lha*, the Buddhas, when they spring from lotus-flowers; also the inhabitants of infernal regions, souls in the bardo and some men). — *skye-γzúgs* prob. = *byad-γzúgs* stature, figure. — *skye-rábs* 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. — *skye-šin* = *skyed-šin* Wdn.

སྐྱོ་བོ་ 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*, *Jérül-bças skyé-bo* infatuated men Pth.; *skyé-bo mkás-pa γžán-rnams* other sensible people Tar.; *skyé-bo máñ-poi yid-du óñ-ba* universally beloved Dom.; *mi nag skyé-bo* laymen (on account of the dimness of their religious knowledge); *so-sói skyé-bo* *पृथग्जन* (cf. Will.) the lower clergy, common monks Tar., but also simple laymen, if they are not quite without religious knowledge; *skye-bo-çog*, (*skyeo-çog* Cs. is a less accurate pronunciation), *skyé-dgú*, or (less correctly) *rgu*, men, mankind; *skye-dgui-bdág-mo* *प्रजापती* fem. pr. n., the aunt and first governess of Buddha Gtr., Gyatch., also a name of *dpal-lhá-mo's* q.v.

སྐྱོ་ཚོ་ skye-tsé = *ske-tsé* Lex., mustard.

སྐྱོ་རྩ་སྐ་ skyé-rágs W. for *ska-rags* girdle.

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

སྐྱོ་ག་སྐ་ skyegs 1. n. of a bird: *çu-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.

སྐྱོ་བ་ skyei-ba and *skyeis-pa* to be ashamed, also *ka-skyei-ba*, B. and col. frq.

སྐྱོ་སེར་རྒྱུ་ skyei-ser-rluñ also *skye-or skyaser-luñ* Mil., cold wind.

སྐྱོ་ད་ skyed and *skye*, 1. growth, increase, *skyed çe-bar gyur-ba* to grow much; *γžán-gyi zla-skyed-pas dei žag-skyed çe* his daily growth was greater than the growth of others in a month etc. Pth. —

2. progress, the getting on, improvement *skyed yoiñ* 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 γton-ba* to give on interest Cs.; *skyed póg pa* Cs.: 'to be the full term of payment', more accurately: *skyed póg* I (you, he etc.) am struck or hit by the term of payment; *skyed-čan* yielding interest, profit Cs.

སྐྱོ་རྩོ་ skyed-sgo Mil.nt. prob. = *rgyal-sgo* principal door.

སྐྱོ་བ་ skyed-pa 1. vb pf. *bskyed*, act. to *skye-ba*, in W. pronounced alike: **skye-çe** 1. to generate, procreate; seldom in a physical sense: *bskyed-pai yab ó γer-vhóas πατήρ* 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: *spró-ba bskyed-pas dei pá-má yan spró-ba çün-zad skyés-nas* by his own rejoicing also to his parents a little joy arising Dzl. 22. 5; *tams-çad-kyis brtson-grús bskyed-do* they all created zeal, took great pains Dzl.; *çes bšam-pa bskyéd-nas* thus they thought. — 3. to cause to germinate or grow, *yür-bai çü-yis žiñ 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); *γsos skyéd-pa to bring up, to nurse up Dzl.*; *skyed srñi-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 सम्पन्नक्रम, two kinds or degrees of meditation. — *skyed-sñi 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.*

སྐྱེན་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.* ??)

སྐྱེས་པ་ *skyém-pa* resp. **to be thirsty.**

སྐྱེས་པ་ *skyéms* resp. 1. **thirst.** — 2. **drink, beverage, esp. beer,** also *žal-skyéms* or *-skyoms*, *skyéms drén-pa* to offer or set before an honoured person something to drink, *bžés-pa* to accept of it, to take it; *skyéms-la γsol-rés byéd-pa* to drink beer in company *Glr.*; *γsègs-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. — *skyéms - čán beer.* — *skyéms - ču drinkable water.* — **skyéms-čañ* W. (?) brandy.* — *skyéms-tšugs Sch.*: cup, dish. — *skyéms-sñi small-beer.*

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

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

སྐྱེད་པ་ *skyel-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 **skyel-wa-la**) *son* he has gone to accompany (him) *W.* —

bsu-bskyál going to meet, and accompanying on departing *Dzl.*, *γsègs-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.*: **sñi 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,** *rai-srog Mil.* — 5. *C.*: **to use, to employ** **bá-lañ le jhél-pa-la** an ox for work; **to spend,** **le jhél-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-čè** *W.* **to rely, depend upon, confide in.** — *skyel-tuñ byéd-pa = γsègs-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;** *skyel-mar yod* he is a guide (to me) *Mil.*; *skyel-ma zu* we ask for a safe-conduct *Glr.*; *dmag dan bcás-pai skyél-ma* a military escort *Glr.*

སྐྱེས་པ་ *skyes*, also *skyás-ma*, *skyós-ma*, *k'yós-ma*, resp. *γnan-skyés*, a present, *skyes skür-ba* to give or send a present; *byon-skyés*, *pebs-skyes* a present given to or received from somebody on his arrival. — *skyas-čän* a present of beer, *skyes-kür* of cakes, *skyes-nór* of merchandise or money; *skyes-lán* a present made in return *Cs.*

སྐྱེས་སྒོང་ *skyes-sdón* *Sik.* banana, plantain.

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

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

dan bud-méd, men and women B. & C.; emphatically: rgyál-po y'cig-po skyés-pa yin the king alone is a man Dzl.; husband Glr.; = skyés-bu a holy man?

ལྷོས་བུ་ skyés-bu, Ssk. **पुरुष** man, people; skyés-bu gan **whosoever**; man opp. to the rest of nature Med.; **one** (French: on), skyés-bu lág-pa brkyán-ba tsám-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-ldán sky. the believing, the faithful Glr.; skyés-bu čén-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.)

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

ལྷོད་པ་ skyo-nogs Cs.: **quarrel**, Lex. = Krug-lón.

ལྷོད་པ་ skyóba 1. vb. **to be weary**, ccir: 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 šés-par or skyo mi šés-pa tsám-du without being tired, indefatigably; nam skyo-na when he was tired of it Dzl. — 2. sbst. **weariness** tsol-tsol-nas skyó-ba yan skyó-bar dug we are quite tired of that constant seeking Mil.; yid yóns-su mi skyó-ba **indefatigableness, perseverance** Thgy. — skyó-mo adj., *sems skyó-mo rag* I feel discontented, disheartened Ld.

Comp. skyo-grógs **comforter, companion** Glr., Mil. — skyo-glú Cs.: a mournful song. — skyo-nál, skyo-dub **weariness**, skyo-nal-méd-pai dad-pa unwearied faith Mil. — skyo-šás **disgust, aversion**. — skyo-sáns **recreation**, skyo-sáns-la gró-ba, resp. byon-pa to take a walk or a ride, to promenade. — skyo-bsun-pa to be grieved Sch.

ལྷོས་མ་ skyó-ma 1. **pap** of parched meal and beer; any **pap, paste** or dough; skyó-ma byúg-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 mán-la when he slanders a great deal Mil.

ལྷོག་པ་ skyogs 1. **scoop, ladle**. — *me-kyóg* coal-shovel C.; *zu-kyóg* melting-spoon, crucible C. W. — 3. **drinking-cup, bowl, goblet**. — rser-skyógs, diul-skyógs gold, silver goblet. žal-skyógs C. B., *don-skyógs* W. resp.: drinking-cup. Krag-skyógs 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-skyógs Cs.: **the rein** of a bridle. —

ལྷོག་པ་ལྷོ་བུ་ skyógs-lto-bu **snail** W. *ol-skyógs* id.

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

ལྷོན་པ་ skyon-ba, pf. bskyañs, ft. bskyañ, imp. (b)skyon(s) Ssk. **པ་, རབ་ལ་** **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 bzán-pos by benefits, favours. tábs-kyis by various means; **to attend to**; **to be given to**, fugs-dám meditation, lag-lén exercise; rgyal-srid skyón-ba to rule, govern a kingdom, čos bzin-du in conformity with the law of religion, justly. — čos-skyón 'protector, defender of religion', **धर्मपाल**, is used for a certain individual deity, or = jig-rten-skyón, or for a class of magicians in the monasteries of C., v. Schl. 157. Kö. II. 259. — jig-rten-skyón, **लोकपाल** 'guardian of the world'; there are four of them, identical with rgyal-čen bzi the four great spirit-kings, q.v. — skyon-dál **assistance** C., *kyon-dhal jhe-pa* to help. — skyon-ma = brtán-ma the goddess of the earth. ལྷོད་པ་ skyód-pa pf. & ft. bskyod, Ssk. **བཞུགས་པ་** 1. **to move, to agitate**, rluñ-gis yál-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, (= *γségs-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.

ལྷོ་ལྷོ་ skyon ལྷོ་ལྷོ་ 1. fault, defect (opp. to *yón-tan*), *skyon gañ yañ 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**); *γžán-gyi skyon tós-na dgá-ba* rejoicing in the calamities of others, malicious *Gl.*; *skyón-du mtóu-bá* to consider it a loss *Gl.* — 2. bodily defect, fault, as lameness; derangement, disorder in the mixture of the humours *Med.* — 3. spiritual defect, sin, vicious quality, *rdžún-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) *Gl.*; *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; *mi-la skyon bebs-pa, dóg-s-pa* (col. **tág-pa, tág-čé*), to charge one with a crime, to calumniate *Gl.*; *γžán-gyi skyon glén-ba, rjód-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.

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

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

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

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

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

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

ལྷོ་ལྷོ་པ་ skyór-ba I. vb. pf. & ft. *bskyar* 1. to hold up, to prop, — 2. to paste. — 2. to repeat, *bskyár-te btañ* 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 rjes skyór-nas ma bláñs-na* if one does not sing the hymn afterwards repeatedly *Mil.*; **kyor jañ jhé'-pa** *C.* to practise repeatedly.

II. subst. enclosure, fence.

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

ལྷོ་ལྷོ་པ་ skyós-ma v. *skyes*.

སྐྱལ་པ་ 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 yèig* 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-mdud* 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.

སྐྱལ་པ་ skrág-pa, with instr., to be terrified, frightened by, afraid of something *γigs-skrag-pa, diáñs-skr.* id. *B., C.*

ᳵᳵᳵ skrai-ba pf. *skrais*, to swell, **šrais-soñ** it is swollen, a tumour, a bile, a weal has formed itself *W.*; *skrais-po Sch.* a swelling, tumour; *skrais-bür Sch.* an abscess not yet open.

ᳵᳵ skran 1. *Ssk.* गुल्म (*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 *gūlma*, 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-nād* described as a consequence of great fatigue and want of breath, and *skran-γzér* as pain in consequence of suppressed winds. — 2. *rdo-skrán*, *bad-skrán*, two sorts of *steatite C.*

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

ᳵᳵᳵ skrás-ka v. *skás-ka*.

ᳵᳵᳵ skri-ba 1. *Cs.* to conduct (?) 2. *W.* **šri-čè** f. *dkri-ba*.

ᳵᳵᳵ skri-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 *Lex.*; but *šün-skrus-pa Lex.* remains unexplained.

ᳵᳵᳵ skriñ-pa pf. & ft. *bskrun* to produce, fruits *Mil.*, a root of virtue (*v. rtsá-ba*) *Stg.*

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

ᳵᳵᳵ skróg-pa = *dkróg-pa*, perh. also f. *skróg-pa. Lex.* *dá-ru skróg-po* to beat the drum: *W.* **kópón šróg-čè** to play on the guitar.

ᳵᳵᳵ skród-pa pf. & ft. *bskrad* to expel, drive out, eject, out of the country *Dzl., Mil.*; to deprive of cast; **šráu-de taiñ čè** to expel a thief publicly out of the village *W.*

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

ᳵᳵᳵᳵᳵ *bskaiñ-rdzás* a sacrificial ceremony v. *Schl.* 360.

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

ᳵᳵᳵᳵᳵ *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 čen-po* the great kalpa; *bár-(gyi) bskal-pa* the intervening or middle 'kalpa'; *bsk. bzán-po* the happy, blessed period, viz. in which Buddhas appear; *bskál-pa ün-pa* the *bad* 'kalpa'; *bskal-mé* conflagration of the universe.

ᳵᳵᳵᳵᳵ *bskü-ba* v. *skiül-pa II* vb.



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

ᳵᳵ *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 (‘); *ka-èy* part, **some**, several. frq.

IV. (also *Ssk.* 𑖑) resp. *zal*, cf. *ká-po*
 1. **mouth**, *ka ka* bitter mouth, bitter taste *Mod.*; *ka dól-po* (soft month), manageable, tractable, *ka gyón-po* hard-mouthed, refractory; *ka sgyín-ba* (= *ka-lo sgy.*) to govern, to rein the mouth (of a horse), to lead, guide, influence other persons *Gl.*, to turn off (a river) *Tar.*; *ka lén-pa* (to pull the mouth) to stop a beast of draught *Tar.*; *ka byéd-pa*, *W.*, **jié-è** to open one's mouth, *rdáns-pa* to open it wide, *dzim-pa*, *W.*, **çug-è** to shut it; *ka bráb-pa* (or *kráb-pa?*) **to smack**; **ka dab** (or **tab**) **zér-wa** to produce a smacking, snapping sound, col.; *ka róg-pa* c. dat. to put one's mouth to a thing, in order to eat or drink it; *ka jüq-pa* c. dat. **to interfere**, **to meddle with**; *ka tál-ba* 1. col. = *ka juy-pa*, 2. *Cs.*: **to promise**; *ka ytügs-pa*, *ka lo ytügs-pa*, *ká-la lo byéd-pa*, *ka sbyór-ba* B., C., **ka lán-è** *W.*, **ka kyél-wa** C. **to kiss**; **ka kyé-è** *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 jtád-pa* *Gl.* 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 óg-tu bltás-te ši-ba* to be killed by a precipitous fall. Especially: the speaking mouth, *ká-nas*, col. also **kána**, **orally**, by word of mouth, e. g. to state, report, **ká-ne zér-na** in the colloquial language C.; **ka dè-mo nyün sóg-po** *W.* hypocritical; *ká-la slá-té dön-la bka* easily spoken after, but difficult to be understood (e. g. a doctrine); **ka sór soi** ‘my (his etc.) mouth has run away’, **nor soi** ‘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 subst. 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 çé-ba* B., *ka tál-ba* *Cs.*, to promise; *ka siá-ba*, *siás-pa* to blurt out, speak out inconsiderately; *ka çám-pa*, *mfün-pa*, col. **tüg-pá** to agree upon; *ka sdóm-pa*, *muán-pa* to silence, *W.*; **ka kág-è*, *kyíl-è** id.; *ka skyór-ba*, *slú-ba* to speak cunningly, to try to persuade etc.; *ka róg-pa*, more freq. **ka róg-(te) diüg-pa*, *dád-pa*, **to be silent**; *ka jái-ba* *Tar.*, prob. = *ka jgam dbyüg-pa* C. to divulge ill rumours; *ka lóg-pa* to reply, contradict; *ka gán dgar smrá-ba* (**gái tad*, *gai dran zér-è** *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-è** to use ill language; also without **nán-pá** or **sóg-po*, *ka zér-è**; or **ka tón-wa** means the same. — 2. **mouth, opening, orifice**, of a vessel, cavern, pit etc., *ka yód-pa*, *gèbs-pa* to cover, shut an opening; *ka byéd-pa* to open, is also used of a book, a letter etc. (for holy books *zal* is employed i. o. *ka*); *ka bye-ba* to open or unclose itself, to begin to appear, *ka bú-ba* id., of flowers; *ka búb-tu* the opening turned downward, *ka bslán-du* turned upward; *ka tüg skón-ba* to fill to the brim; *ka skón-ba* to fill up a void, to make up a deficiency. *yán-nas* or *las* from elsewhere; *ka nan* the inward brim, *ka pyi* the outer edge *Gl.* — 3. **the front side, face**, *ka lhor stón-pa* or *ltá-ba* to be directed southwards *Gl.* — 4. **surface**, *ka bri-ba*, to be diminished, of a fluid the surface of which is sinking; *ka çri-ba* to diminish, to make less, by taking away from the surface; **the outside**, *ka dkar yün 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 bzi ká-ru* all round *Glr.* 2. on. at, *ču kar* on the river side, *mtso kar pebs* 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, *slé-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 jébs-pa* to alight from the horse *Glr.*; **ká-na, ká-ne, ká-la** col. for *sgó-nas*, **úbs-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., **ka tóg-po son** the edge has become blunt, **log son** has become bad; **ka mi dug** the edge is wanting; *měi, čui, rliñ-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-čé, yün-čé** *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.* *-tí*, *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 *siñ* 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-rgyüd* or *-gyün*, resp. *žal-rgyun*, oral tradition, esp. certain mystical doctrines not allowed to be written down. — *ka-šgós* advice, = *ká-ta*; commandment, cf. *bka-*

šgós. — *ka-miár* bitter and sweet. — *ka-čig* (v. *ka III*) some, — *ka-yeñiñ* clever talking, cf. *ka sbyün-po* eloquent (*Cs.*: fair words?) — *ka-yečód* cover, lid; cork. — *ka-béol* *Sch.* idle talk, prattle. — *ka-čág* *Mil.*, was explained: abuse, ill language. — *ka-čád*, resp. *žal-čád* agreement, convention, covenant, **k. žim-čé** *W.* to conclude a convention. — *ka-čár* *Mil.* snow and rain; *ka-ma-čár* both falling promiscuously, sleet. — *ka-čünš* the appeasing of wild beasts etc. by witchcraft *Mil.* — *ka-ču* 1. spittle *Cs.* 2. snow-water. — *ka-če* 1. a large mouth. 2. a person that has to command overmuch (cf. *ka-drág, ka-žán*). 3. n. of a mask in the religious plays. 4. n. of a country, Cashmere, v. below. — *ka-čéms* last will, *ka-čéms jóg-pa* to make a testament. — *ka-čos* hypocrisy. — *ka-mču* 1. lip. 2. *Sch.*: word, voice (?) 3. quarrel, dispute. — *ka-rjé* 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-ta* 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' (*Lec.* वचस), better: the saying by heart, *klóg-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-žtám* *Cs.* tradition. — *ka-stón* not yet having eaten anything. — *ka-tóg* *C.* to the brim. — *ka-tóg-la* 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 *skru mton-mtiñ-gi ka-dóg-tu gyün-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, ydams-ku*, advice *W.* — *ka-žár*

Cs. 'one who speaks too fast', Sch.: 'too loud'. — *Ka-dig* cork, bung, stopple. — *Ka-nai* 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-lpáys* 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-čán*? — *Ka-ma-čár* sleet, rain and snow. — *Ka-már* bit (bridle) Sch — *Ka-rtśán*, *Ka-sán* 1. B. C. yesterday forenoon, *Ka-rtśán-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-nyi-ma** 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-tśa rin-ñe-ba* Mil. nt. daily warm food. — *Ka-tśub* snow-storm. — *Ka-tśó* boasting, *Ka-tśó śin-tu čé-ba* a great swaggerer Glr. — *Ka-tśón* v. below. — *Ka-mtsúl* muzzle, mouth (of a dog etc.); the lower part of the human face col. — *Ka-tśóg* abuse? **ka-tśóg čém-po** C. a great abuser, reviler. — *Ka-zán* the contrary of *Ka-drág*, low, unimportant, having no authority, *Ka-zán-pai sdug-bsnád* the misfortune of being of low birth Mil. — *Ka-zé* 1. 'mouth and mind', *Ka-zé mi mtsins-pa* hypocrisy, hypocrite C. 2. 'mouth-mind', meaning the same as the phrase just mentioned: hypocrisy Mil., *Ka-že-méd-pa* unfeigned, sincere Mil. — *Ka-zén* 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 jhě-pa** C. to assist, **kə ke 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-riúd* snow-slip, avalanche, — *Ka-ró* taste in the mouth. — *Ka 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', *snio ká-lo* Mil. the young, tender leaves of several wild herbs, used as vegetables. 2. v. below. — *Ka-śá* 1. v. *ka-skyür-po*. — *Ká-sá śu-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-śa*, in other parts of the country the spotted deer, — *Ka-śágs* jest, joke, **Ka-śág t'áb-čé*, *tán-čé** W. to jest. — *Ka-śágs-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-rtśán*. — *Ka-sin* several weeks ago Cs. — *Ka-só* mouth and teeth; similar: *Ka-mgál* mouth and jawbone, **ká-so** 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.

Fr Ka (Kwa?) v. *Kwa-ta*.

Fr Ka-čé *Ká-ga-po* Sch.: difficult (?).

Fr Ka-čé *Ka-čul* W. col. for *ka-čé-yul*, Cashmere.

Fr 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 Buddhisme 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. Huc & Gabet's journey); *Ka-čéi dpé-ča* the koran, *Schr.*; *Ka-čéi grón-kan* an inn kept by a mussulman *Mil.*

ཁྲོ་ཀླ་མ་ *kā-ta* (*kēu-ta?*) *Ssk.* 1. crow. — 2. raven, = *bya-róg, pō-róg.* — 3. *Ka-ta* *Krá-bo* magpie.

ཁྲོ་ཀླ་མ་ *kā-to-sin* is said to be = *ysal-sin*, a pointed stake used for the execution of criminals.

ཁྲོ་ཀླ་མ་ *Ka-tván-ga, Ka-te.*, 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.

ཁྲོ་ཀླ་མ་ *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. Huc's journey.

ཁྲོ་ཀླ་མ་ *Ka-dá*, v. *Kan-da*.

ཁྲོ་ཀླ་མ་ *kā-ba* I. col. *C.* **kā-pó**, *W.* **kán-te**, *Bal.* **xo** bitter. — II. *W.* **ka** snow, *Kā-ba duñ ltar* *ysal* bright as snow and shells *Pth.*; *Kā-ba bab*, col. **ka yoi** it snows; **ka pán-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 *Gbr.* — 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.

ཁྲོ་ཀླ་མ་ *Ka-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.*

ཁྲོ་ཀླ་མ་ *Ka-brág* fork (not generally used in eating); any forked object.

ཁྲོ་ཀླ་མ་ *Kā-mo* *Cs.* enchantment, irresistible influence.

ཁྲོ་ཀླ་མ་ *Ka-čsár* fringes, threads, such as the loose threads at the end of a web.

ཁྲོ་ཀླ་མ་ *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.

ཁྲོ་ཀླ་མ་ *Ka-zür* *Sch.* water-hen.

ཁྲོ་ཀླ་མ་ *Ka-zür* (*Ssk.* ལུ་རྩུ་རྩུ་, Hindi लुत्तूर) col. *Ka-zür-pa-ni* *date*, *Ka-zür* *sin* *date-tree*.

ཁྲོ་ཀླ་མ་ *Ka-yzé* 1. *W.*: rake (gardening). — 2. *Sp.*: a carrier's load, **Ka-zé-pa** a cooly.

ཁྲོ་ཀླ་མ་ *Ka-yóg* a false charge, *C.*: **ma nyé-pe* *Ka-yóg jhuñ** he was innocently accused.

ཁྲོ་ཀླ་མ་ *Kā-ra* 1. *W.* f *kā-ra* sugar. — 2. *Sch.*: trough, manger.

ཁྲོ་ཀླ་མ་ *Ka-ri*, or *Ka-rú*, v. *Kál-ri*.

ཁྲོ་ཀླ་མ་ *Ka-rog*, v. *Ka rog-pa*, *Ka* IV. 1. towards the end.

ཁྲོ་ཀླ་མ་ *Kā-le* v. *Kyá-le*.

ཁྲོ་ཀླ་མ་ *Kā-lo* 1. v. *Ka* Comp. — 2. *Schr.* prow of a ship, others: helm; the word is very often used in the phrase: *Ka-lo sgyur-ba*, esp. *gru-zyins-kyi*, to turn a ship, to steer, to lead, govern, rule, *Ka-lo sgyur-mkas-pa* skilful in driving, *Ka-lo-pa* a charioteer. — 3. *Cs.*: the glans penis.

ཁྲོ་ཀླ་མ་ *Kā-sya* n. of a mountainous country in the N.E. of India *Tar.* 21. 10.

ཁྲོ་ཀླ་མ་ *Ka-sür* v. *ka-zur*.

ཁག་ *kag* 1. a task; charge, business, duty; responsibility; importance; *kag kúr-ba* to be charged with, *kág 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, *bcu-kág* the tenth part, tithes, **kag-nyi čö-té čád-čé** to cut in two; division, section (of a book); place, **kág nyi-la póg son** I have hurt myself in two places; **kag čig-la rüb-čé** to press towards one point; in a more general sense: **Kag čig-la* i

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

ཁག་པོ་ *kág po* *C.* 1. difficult (*W.* **kág(s)-po**); hard (to bear), **kág-po* *ʃhuñ** it proved hard, **kág-po* *ʃhě-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.

ཁང་ *kai* *C.*: vulg. f. *koñ*, sometimes also in books.

ཁང་པ་ *kán-pa* house, *kán-pa-la* *W.* home, at home; in compounds also for a part of the house: room, story, floor etc., *steñ-*, *bár-*, *óg-kai* upper story, middle story, ground-floor *Gl.*; *bár-ma*, *dkyil-ma* or *ʃzún-kai* means also the usual dwelling-room, opp. to *ʃugs* and *sgo* (v. *sgo*): *bzókán* workshop; *bái-kai* store-house, store-room; *sgó-kai* entrance, vestibule; *skór-kai* (*Gl.* 68, 9) seems to be a passage running round a building; **sóg-kai** *W.* the scooping-form or mould used in the manufacture of paper; **tsás-kai** bed (garden).

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

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

ཁང་ *kad* 1. litter, barrow. — 2. like, as, = *tar* *Gl.* — 3. = *kod*, *kad-snyáms* v. *kod-snyóms*.

ཁང་པ་ *kad-pa*, 1. the same as *kod-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* *Gl.* a child born just now. — 2. to approach, draw near, with *la*, *nub-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.: *rtñi-pa kád-du* as far as the heel *Mil.*; *kád-kyis* adv. by degrees *Mil.*; *kád-la*, *kád-du* id. *Tar.*

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

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

ཁབ་མན་ *kán-mán* (corrupted from *ká-dman*?) modest *Lh.*

ཁབ་ *kab* 1. court, residence of a prince, *rgyal-poi káb-kyi mi-rnams* courtiers. — 2. wife, spouse, *kab čen-ma* the first wife (in rank); *dé-la kab žós-pa ma rnyédnas* as there was not found a wife worthy of him *Gl.*; *di nyis nai káb-tu byin-ba rmis-so* I dreamt that these two would become my wives *Gl.*; *káb-tu bzés-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-rúl*(?) *Sch.* needle-case, *kab-mig* eye of a needle, *káb-mig-tu skúd-pa žug-pa* or *rgyúd-pa* to thread a needle; *pra-káb* a small needle, *sbom-káb*, *mo-káb* *Dzl.*, *ta káb* *W.*, *blo-káb* *W.*, *kab-rúl* *W.* a large, thick needle, packing-needle; *kab-spú* bristle *Sik.*; *kab-lén* (*rdo*) loadstone, magnet.

ཁབ་དཀ་ *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-čü* a small bit, *Kam-gân*, *Kam y'ig* a mouthful, *Kam-ksäl-du y'öd-pa* to cut 'in the size of bits' *D.l.* (infernal punishment); *Kam-zän* a mouthful of food *Mil.*; *zas kam y'ig* id. — 3. *W.*, *C.* **appetite**, **zá-è-la kam yon** *W.* I get an appetite for eating; **kam dig son** *W.* I have no appetite; *Kam-lög* want of appetite, **nausea**, aversion (*Cs.* also: hatred); **kam-lög-pa** inclined to nausea, easily sickened *C.*; **kam-lög-kai** *W.* id.; **kam-käm cò dug, nyin kam-käm cò dug** (with *la*) *W.* he has a desire, a longing for, perh. only provincial pronunciation for *rkäm-pa*.

ཁམ་ཁམ་ *Kam-käm* high and low *Schr.* (?)

ཁམ་དར་ *Kam-där* walnut *Sch.*

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

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

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

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

ཁམ་བལཔལ་ *Kam-yäg* *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.* གམས་) 1. physical constitution of the body, **state of health**, *Kams bde ba* healthy constitution, good health; *rje-btsün-gyi kams bde lägsam?* is your Reverence well? asks a layman, and the Lama answers: *ia šin-tu*

bde; *Kyed Kams bde-am?* I am quite well; are you well? *Mil.*: *W.* more frq.: **kam-zän-po**, *C.* also *Kam säu* good health; *kams-rnyä* *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 ggyur* *Mil.*; sometimes it seems to be a synonym of *lus*, body, *kams dib-pa bsen-ba* to recreate the exhausted body *Mil.nt.* fig.: *gnod-sems-méd-pai kams šas* *ce* the peaceable disposition predominates *Stp.* — 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-snün-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', *död-pai kams*; above this is the 'region of form', *yzügs-kyi kams*, and ultimately follows the 'region of formlessness', *yzügs-med-pai kams*. — 3. **element** (syn. *byüü-ba*), *kams drug* the six elements of some philosophical systems, consisting, besides the four elements familiar to us, also of *nám-mka* and *rnám-šés*, 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-sgön* *ysum* the low-land, the three provinces Do, Kham, and Gong, cf. *müa-ris*; *kams-pa* a man from Khams.

ཁར་རུང་ *Kar-rstän* v. *kä-rtsän*.

ཁར་གོང་ *Kar-gôn* **steatite, soapstone**, *Sch.*, prob. = *dkar-gön*.

ཁར་རྒྱུད་ *Kar-rkyüü* v. *ka-rkyüü*.

ཁར་རྩུང་ *Kar-rtśün* v. *ka-rtśün*.

ཁར་སྤ་ལྷོ་ or ཁར་སྤ་ལྷོ་ན་ *Karsa-pa-ni* or *Karsa-pa-na* n. of a deity *Gl.*; *Tar.* p. 110 gives a (rather absurd) legend concerning the origin of the name.

ཁར་ *kal* 1. (cf. *sgal*) **burden, load**, *kal khyér-ba* to carry a burden; *kal-gyi stön-du* on the top of the luggage *Gl.*; *kal gél-ba* to load a burden, to put a load upon, *kal bögs-pa* to take off the burden, to unload; **load, freight**; as a fixed quantity, *lüg-kal* a sheep-load, *bön-kal* load of an ass; *brüi 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-jèig* frq. for *nyí-sü*, also with respect to persons; *yšör-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.

ཁར་ཁ་ *Kal-ka* n. of a Mongol tribe, *Khal-ka*.

ཁར་ཁོ་ *Kal-kól* **stunned, insensible** *Thgy.*

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

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

ཁར་མ་ *Käl-ma* **beast of burden, sumpter-mule** *B., C.* *käl-ma-rnams bzán-la skyél-ba* to drive beasts of burden to the pasture, to turn them on grass-land *Gl.*; *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.

ཁར་རི་, ཁར་རུ་ *Kal-ri, Kal-rü*, also *ka-ri, ka-rü* twenty bushels.

ཁར་ *Kas* instr. of *ka*; *kas-lén-pa* etc. v. *ka*, 4; *kas-skön* = *ká-skön*, q.v.; *kas-stön* with an empty stomach; *kas-dmán, kas-zán, weak, poor*.

ཁི་ *Ki* numerical figure: 32.

ཁིལ་ *Kiu C.*: **kyü** a cutting-out knife.

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

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

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

ཁུ་ལུ་ *kü-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 **Kanam**, 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་ *kü-ba* 1. **fluid, liquid**, also (but less frq.) *Ku-čü; lhuü-bzéd bkrüs-pai kü-ba*, the fluid in which a beggar's bowl has been washed *Tar.*; *kris-kü* dish-wash, swill *Tar.*; *brás-kü Cs.*: rice-soup, *Schr.*: rice-water; *šün-kü, rtsá-kü* the sap of trees, of plants *Cs.*; *šá-kü* broth, gravy; *már-kü* melted butter. — 2. **semen virile**, *ku-ba byin-pa* emittere semen; *ku-krag* the mixture of the semen with the uterine blood, by which process, acc. to Indian physiology, the fetus is formed, *Med., Ssk. संज्ञेद.*

ཁུ་བོ་ *kü-bo* **uncle**, on the father's side *B.* and *C.*; *pa-kü* father and uncle; *kü-dbón* and *ku-tśán* 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 ryál-po* and described as a sweetly singing bird, whence *prob. Cs.* has conjectured nightingale, which however is scarcely known in Tibet. — *ku-byüg-rtśá* n. of a medicinal herb.

ཁུ་མག་ *ku-mág Lh.* purse, money-bag, col. for *ku-gma*.

ཁུ་ཁྱེ་ *Ku-tsir Cs.* the clinched hand, **fist**, *ku-tsir snün-pa* (*Sch.* also *rygáb-pa*) to strike with the fist. This signifi-

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

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

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

ཁུ *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, ཁུགས་ *kug, kugs* **corner**, concave angle, **nook**; of rivers, lakes etc.: **creek, bay, gulf, cove**, also *ču-kug*; *küg-tu* within a recess, on the farther side of a cavity.

ཁུགས་ *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.*

ཁུགས་ *kug-rná* and *kug-sná* **fog, mist, haze**, during a calm, esp. in spring-time.

ཁུགས་ *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 *gyañ*). — 2. **to find; get, earn**; *nor kügs-pa-an srid* there is a possibility that we may yet replenish our cash *Mil. nt.*; *nyñid kügs-pa* to get sleep; *srañ ysum kugs*, it drew i.e. weighed three ounces.

ཁུགས་ *küg-ma* **pouch**, little bag, *me-lèags-kug-ma* tinder-pouch *Mil.*; *diül-kug* money-bag, purse; **rdzón-kug** *Pur.* knapsack; *rtsám-kug*, resp. *žib-kug*, little bag for flour; *nü-kug* sucking-bag, for babies.

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

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

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

ཁུ *kud* **coat-lap**, or any cloth serving in an emergency as a vessel; **ky' 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.*

ཁུགས་ *küd-pa* **pocket, pouch** *Sch.*

ཁུགས་ *küd-ma* **side, edge** *Cs.*; *küd-du* aside, apart, secretly; *küd-du jög-pa* to put, to lay aside.

ཁུགས་ *kün-ti*, or **kyen-ti**, is stated to be used in *Pur.* for **he, she**.

ཁུགས་ *kün-pa* **to grunt** (*Sch.*: to groan).

ཁུགས་ *kün-bu* *Glr.* 97, 12?

ཁུགས་(ས) *küm(s)* v. *gum-pa; küms-pa, crooked.*

ཁུགས་ *küms Sch.*: so it is said; *Mil.*: *lö-tstsa-bai snyän-pa rgyän-nas küms* 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; kür-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-pá* 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་, ཁུར་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*.

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

ཁུལ་ *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.

ཁུལ་མ་ *kül-ma* the bottom, or the side of a thing Cs.

ཁི *ke* numeral, ninety-two, 92.

ཁི, ཁི *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.*; *šes-kyi ke* gain, advantage obtained by knowledge and attainments; *ke-pa tradesman*, dealer; *tsón-dus kè-pa* trader in a market *Mil.*; *ke-nyén* *Sch.*; profit and loss, risk; *ke-sgrub-pa* Cs., **kye-béd tób-čé** 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**: **kéb sán-pa**; to take the covering off C.; *čár-kebs* a covering against rain, rain-cloak; *stén-kebs*, *lóg-kebs*, table-cloth Cs.; *tód-kebs* *Lt.* **cap, hood**; *ydün-kebs*, a certain beam or board above the capital of a pillar; *ydón-kebs*, **veil**, cloth to cover the head; **dün-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་ཉིན་ *kés-nyén* the day before yesterday *Sch.*

ཁིས་པ་ *kés-pa* C. **to hit**, *tsáms-la* (or *mtsáms-la*?) to hit the right thing, the exact point or line; *ynád-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 nyé** W., both of them: *korán* 1. he himself. 2. he, = **ko** col.; with partic.: *ko dá-čì sion la soñ-ba de*, *Mil.*, he that just went on in advance, proceeded in front.

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

(like *ñó-bo*); *má-ko*, *γzi-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 *nia*, *I*, is connected with *ñó-bo*; cf. also *kó-na*, *kó-bo*.

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

ཁོ་ལྷན་གཅིད་པ་ *kó-lág γòd-pa* c. termin. to despair of *Mil.*; to resign, to acquiesce in, to reconcile one's self to; also *sems kó-lág γòd pa* *Pth.*

ཁོ་ན *kó-na* adj. and adv. 1. just, exactly, the very, *rgyál-pos ðod-pa kó-na yin* that is just what has been wished for by the king *Dsl. L. 17. siá-ma kó-na bzin-du* just as before; *di kó-na yin-par nes* he is evidently the very same (man) *Mil.*; *srin-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 ðig* 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. tátva*, essentiality, truth, implying to the Buddhist nothing but *vacuity*, the *Nirvāna Trig. 20.* — 2. only, solely, exclusively, *skád-ðig kó-na*, only for a moment *Dzl. 342, 12. ðod kó-nas bré na*, if taken up merely with lust: *séms-can kó-na bdé-bar ðód-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-ðag* we, indiscriminately as to the rank of persons, *B.* and *C.*; *mi kó-boi rnam-ðés* the soul of me the man, i.e. my human soul *Mil.*; also pleon. *kó-bo ña.*

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

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

ཁོ་ལྷུ *kó-yyú*, occurs only in **kó-yú skór-çe* (perh. col. for *Kor-yyúl*) *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-yúg-tu, (kor-) kor-yúg-tu*, in a circle, in circumference, frq. in measuring; also round about, all round, e.g. to flow, to encompass; *Kor-yúg kintu* in the whole circuit, round about.

ཁོ་ལྷག *kó-lág* 1. *Cs.*: bigness, robustness (Lex. *पौरणाह*), *kó-lág-yáns-pa* big, prominent limbs; *Sch.*: *kó-lág ðé-ba* a large space. — 2. *Lh.*; dumpling, made of *rtsám-pa* and beer; *Ld.*: *pap* of *rtsám-pa* and tea, called *spags* in *C.*

ཁོ་ག *kóg* 1. frq. for *Koñ(-pa)*, the interior, inside; v. also *kóg-pa* and *kóg-ma.* — 2. for *kogs, kogs* q.v. — 3. for *gég-pa.*

ཁོ་ག་པ་ *kóg-pa*, sometimes *kóg-ma, kóg*, the trunk of the body, *ša-kóg* the body of an animal cut up for food; **ša-kóg ðál-çe, ðig-ce** to cut up a carcass; **kóg-tu, kóg nán-du** within the body.

ཁོ་ག་མ་ *kóg-ma* *C.* pot, earthen vessel = *puru; kóg-çén* large pot.

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

ཁོང་ *Koñ*, rarely *Kón-pa*, pers. pron. 3d. person, he, she; like *ko* 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-ðag, Kón-tso, Kón-ðag-rnams; Koñ-rán* and *Koñ-nyid* he himself; *rgyál-po Koñ-rán yin dgóns-nas* the king supposing that he himself was meant *Glr.*

ཁོང་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; *Kón-du* (also *Koïs-su*) *čud-pa* or *fsúd-pa*, with or without *sems* (resp. *fugs*) being prefixed 1. **impressed on, fixed** in the mind, thoroughly understood, known. 2. very restless, **uneasy, sorry, anxious** in one's mind; — *Kón-du sdú-ba* to impress on the memory, to learn (by heart) *Gl.*; *Kón-nas snyin gyün-ba ltar* as if their heart was torn out, *Pth.*; *snyin koñ rüs-pai dkyil-nas ysól-ba btav* he prayed from his inmost heart *Thgy.*; *Kón-nas sés-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; *Kón-pai dród-la pán* it helps against internal heat *Med.*; *Kón-par sön-bai dug bžin-no* it is like a poison that has entered into the internal parts (or the veins) *Thgy.*; **kóg-pañkan-pa**, a bad character *W.*, **kóg-pa čen-mo** *W.* generosity, magnanimity (?) —

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

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

included in that (sum) *Tar.* 23, 15; *kóns-su y'tigs-pa Lec., Cs.*: annexed to, united, incorporated with. — 2. adj. **crooked;** *W.*: **Koïs ča dug** it is **bent, curved**, e.g. paper by heat, the limbs by the gout; **Koñs-kan** *W.*, **koñ-rit** *C.* **crippled.**

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

ཁོད་པ་ *kon-pa* **anger, grudge, resentment;** *kon dzin-pa, kón-du dzin-pa* to hate, **kón-la kár-čé** *W.* id.; **Kon-güg-ste dád-čé** *W.* ("to sit waiting with hatred") id.; **kon-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་ *kom* **wallet, leather trunk** *C., Cs.*: felt or skin bag; *yzims-kóm Cs.* id. (prob. resp.); *Kom-bóg Cs.* a cloak-bag; more accurately: the cloth in which the trunk is wrapped and carried by the porter.

ཁོམ་པ་ *kóm-pa* *Schr.*; to be able, esp. to **be enabled** to do a thing by the absence of external impediments; *kóm-pa min Cs.*, **kóm-čé mi rag** *W.* I have no time, I cannot do it now; *sdod mi kom* I cannot sit and wait now *Pth.*; *mid mi kóm-par* without your having time to swallow it down *Dzl.* ༡༦, 17. *mi-kóm-pa brgyad*, the eight obstacles to happiness, caused by the re-birth in places or situations unfavourable to conversion *Trig.* no. 66. Acc. to *Schr.* the word is also used in that special sense: to be able to carry on a law-suit, to which there are likewise eight obstacles.

ཁོར་མེ་ལུག་ *Kor-mo-yüg* *Sch., Kor-yüg, Kór-sa* v. *kó-ra*; *Kor-yüg-tu* **continually, incessantly** *Mil.*

ཁོར་ *kol* *Cs.* = *kól-bu*; *kól-du gyün-ba*, **abridgment, epitome** *Cs.*

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

ཁོར་པོ་ *kól-po*, also *kól-brán*, **servant, manservant,** *kól-por rjés-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.*; *ñig-rten srid-pai kól-po* a servant of the world i.e. of mammon *Mil.*

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

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

ཁོས་ *kos* v. *gés-pa*.

ཁོས་པ་ *kós-pa* wished for, wanted *Sch.*

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

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

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

ཁྱེད་ *kyád* 1. difference, distinction *B., C., W.* **gañ tái-na kyád med* W.* it is no matter which you give me; *ñá-dañ-ñrad-pa dái kyád-med-do* it is quite the same as if they came to myself; *séms-la kyád byuñ* a difference of opinion arose. — *kyád-ños* mark of distinction. — 2. something excellent, superior, *bzoi kyád, bzoi kyád* an excellent work of art *Gl.*; *bsgráb-pai kyád yuñ* prob.: it shall be instantly performed in the very best manner *Pth.* — *kyád-nór* the principal or chief wealth

Cs. — *kyád-dón* the principal sense *Sch.* — 3. syllable employed to form abstract nouns. A transition to such formations appears in the following sentence: *dkar-ñag-ñós-kyi ñe-kyád bla* *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: *mto-kyád height, zab-kyád depth, ñyug-kyád wealth.* — 4. part, division, the same as *kyád-par* 2; **sa-kyád* W.* place, corresponding exactly to **sa-ña* C.*

Derivatives. **kye'-tsar-ñen* = nó-mtsar-ñan* wonderful *C.* — *kyád-du* adv. especially, particularly, *kyád-du ñágs-pa* particularly (uncommonly) lofty, sublime *Gl.* *kyád-par* adv. = *kyád-du Gl.* 50, 7, and more frq. subst.: 1. difference, dissimilarity *B.* and *C.*, *ña dai kyod ñnyis kyád-par-ñe* I and you — that is a great difference *Gl.*; *de dai kyád-par-ma-mñis-pai rten* an image not differing from this *Gl.*; *min-gi kyád-par yin* it is (only) a difference of name *Gl.* — 2. sort, kind, *brás-buí kyád-par kun* all sorts of fruit; *ri-dcágs-kyi kyád-par ñig* a particular kind of game; perh. also: division, part, *yül-gyi kyád-par* province *Tar.* १. 14. — 3. = *kyád* 2. something of superior qualities, an excellent man *Tar.* ३. 7. *kyád-par-čan* superior, excellent, capital, *blá-ma kyád-par-čan ñig Mil.* an excellent spiritual teacher; *kyád-par-du* adv. particularly, chiefly, especially. Rather obscure as to its literal sense, but of frq. use is the phrase *kyád-du ñsód-pa, ñsád-pa*, c. accus. but also dat., to despise, e.g. *dmá-la* an inferior, *rgyu-brás* the doctrine of retribution, *nyon-móns-pa* trouble etc.

ཁྱེད་པ་ *kyáb* v. *kyáb-pa*.

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

pas filled, impregnated with bile *Med.*; *lus sems dga-bdés Kyáb-par gyüv-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.; *tams-čäd-la dringyis* 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-ydäl* or *rdöl* comprehensive, extensive. — *kyab* seems also to be a subst. in *Kyab-čé-ba*, and still more so in *rgya bod yonś kyáb-tu grägs-pa-la* according to what is spoken in the whole compass of India and Tibet *Tar.* 87.

བྱམ་འཇུག་ *Kyab-jüg* **Vishnu**, a Brahmanical divinity, appearing, like Brahma and Shiva, also in Buddhist legends, yet principally known in his quality as *ya-sgra-yañ-dzin* (Rähula), conqueror of the demon that threatens to devour sun and moon; hence *kyab-jug-yrer 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-stöd* the upper court-yard, *Kyams-smäd* the lower one; *Kyams-töns* *Cs.*: 'impluvium'.

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

ཁྱམས་པ་, ཁྱམ་པ་, ཁྱམ་པ་ *Kyáms-pa, Kyár-pa, Kyäl-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 bös-nas ma brdwi* proverb: if you call the dog, then you must not beat him *Gl.* — *Kyi rkañ-nyis* *Sch.* 'a bastard dog, a cur' (?) — *Kyi-skäd* the barking. — *Kyi-kän* **dog-kennel**, — *Kyi-gu* a puppy. — *Kyi-rgän* an old dog. — *Kyi-rüö* the itch of dogs. — *Kyi-däm* 'dog's seal', a mark burnt in; **stigma** *C.*, *W.* — *Kyi-düg* poison of hydrophobia *Sch.* — *Kyi-mdüd-pa* the pairing of dogs *Sch.* — *Kyi-pul* **dog-kennel, dog-house**. — **Kyi-pal-jör** *W.* *Blitum virgatum*. — *Kyi-spyän* *W.* jackal. — *Kyi-jo* a male dog. — *Kyi-brü* *Sch.* a vicious, biting dog. — *Kyi-sbrän* dog's fly. — *Kyi-mo* a female dog, **bitch**. — *Kyi-smyön* canine madness, **hydrophobia** *C.*, *W.*; also mad dog = *Kyi smyön-pa*. — *Kyi-rdzi* dog-keeper. — *Kyi-ržön* 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. *lins*; **Kyi-ra-la čä-čé** *W.* to go a hunting, **Kyi-ra čö-čé, gyáb-čé, gyüg-čé** id.; **Kyi-ra-la čä-kän** hunter, sportsman; *Kyi-ra-ba* *B.* and *C.*, **Kyi-ra-pa** *W.* huntsman.

ཁྱི་རོན་ *Kyi-rön* p.n., v. *skyid-grön*.

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

ཁྱི་གྱི་ *Kyig* v. *Kyig-pa*.

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

ཁྱིམ་ *Kyim* (*Ssk.* ཁྱིམ་) 1. house, not as a building, but as a dwelling-place of man, a **home**. Even when in *Sik.* they speak of **sin-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 spö-ba* to remove to another place; *Kyim skyön-ba* to have a house-

hold, to gain a livelihood; *Kyim-gyi so-tsis* household, housekeeping, farming; *Kyim-gyi rig-pa* knowledge, experience in house-keeping 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 'dön-ba*, *ytön-ba* to get married, to be given in marriage, respecting the female part *Glr.*, *Mil.* — 2. the signs of the Zodiac, which is called *Kyim-gyi Kór-lo*, viz. *lug ram*, *plán* bull, *k'rig-pa* (pairing) twins, *kárkata* (*Ssk.*) crab, *séu-ge* lion, *bú-mo* virgin, *sraii* balance, *sdig* (-*pa*) scorpion, *yzu* (bow) archer, *ču-srin* (sea-monster) capricorn, *búm-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 ytön-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 pyógs-su sbyin-pa* given away to laymen *Dzl.*; *Kyim-par dug* or *rnas* he lives as a layman; *pyis Kyim-pai tsül-can-gyi rnál-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* *Glr.* 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་མོ་ *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*, *Kyü-bo* *Cs.*, *Kyü-mo* *Pth.* flock, herd, *lúg-k'yu* a flock of sheep, *mdzó-mo-k'yu* a herd of bastard cows, *rnág-k'yu* of horned cattle; *Kyu skón-ba* to keep, tend a flock or herd; company, band, gang, troop, *mi-k'yu* *Cs.* a company of men, *bú-mo-k'yu* a bevy of girls, *dmag-k'yu* a troop of soldiers; *Kyü-nas búd-pa* to exclude from the company *Pth.*, *C.*; *Kyü-sná dréu-pa* to go before, to take the lead of a troop, a flock *Mil.*; *Kyü-mčóg* bell-wether; also the most distinguished amongst a number of men, the first, chief, head *Pth.*, *Kyü-mčóg-ma* fem.; *Kyü tságs-pa* vb.n., *Sch.* to collect, to gather in flocks.

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

ཁྱུ་བྱུ་ *Kyu-byúg* acc. to *Lex.* = *ku-hú*.

ཁྱུ་བྱུ་ *Kyug* v. *Kyüg-pa*.

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

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

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

ཁྱུ་མོ་ *Kyud* v. *Kyüd-pa*.

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

འཇོ་མོ་ *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.*; **fa-fá** *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; *dmár-krá* red-spotted, red being the predominating colour. — The significations of the various compounds of *krá* 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: *krá-čam-mé* *Glr.* is said of a rainbow-tinted meteor, *krá-lam-mé* *Mil.*, (or *lham-mé*), of a similar phenomenon, *krá-čem-čem* *Pth.* of a flight of birds; **čá-čem-se, čá-čem-mé, čá-čem-se** *C.*, **čam-čá-čá-in-né** *Ld.*, **čá-šig-ge čá-čig-ge, čá-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**, *krá-me-ré* *Mil.* id.

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

འཇོ་མོ་ *krag* (in *Bal.* still pronounced **krag** elsewhere **čag**), *Cs.*: resp. *sku-mtsal*, **blood**; **nal-čág, žan-čág** *W.* vulg. blood discharged by menstruation, from which, acc. to some authorities, **pañ-čág** blood of the childbed is to be distinguished; *γzun-krág* healthy, nourishing blood *Cs.*; *nad-krág* bad blood *Cs.*: *krág-dón-pa*, *W.* **tón-čé**, 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-čág 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-sas-čé-ba* plethoric *Med.*

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

bloody, e.g. *val-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-čin* a class of terrifying deities *Thgr.* — **čág-tui-bu** *W.* leech. — *Krag-γžér* *W.* rheumatic pain (?) — *Krag-ró* clotted blood (?) *Med.* — *krag-tiin* a clot of blood. — *krag-sór* hemorrhage, bloody flux (?) *Med.*

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

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

འཇོ་མོ་འཇོ་མོ་ *krag-króg* *Lt.*?

འཇོ་མོ་ *krái* v. *mkrái*.

འཇོ་མོ་འཇོ་མོ་ *krád-pa* *Cs.* stretched out; *krád-por* *sđód-pa* to sit (with the legs) stretched out (?). *krád-por skyé-ba* *Wdi.* a botanical term applied to the leaves of plants.

འཇོ་མོ་ *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.*

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

འཇོ་མོ་འཇོ་མོ་ *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.

འཇོ་མོ་འཇོ་མོ་ *krám-pa* I. *C.*: a liar, *stu-bar byéd-pai* *Krá-m-pa* *Pth.*; *krám-ma* fem. *Cs.*; *ka-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); **tám-pa čó** *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.

ཀྲལ་ *kral* (*Lex.* དམུང་ punishment) 1. **punishment, chastisement** for sins, **visitation**; in this sense the word is said to be used still, but much more freq. 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; *diül-kral* money-tax, tax to be paid in money, *brü-kral* corn-tax, tribute paid in corn, *til-mär-kral* tax, tribute to be paid in sesame-oil.

ཀྲི་ *kri* (*Cs.* *kri-ma*), *kri-krag*, *kri-fsö* **ten thousand**, a myriad, *kri pyed dan nyis* 15 000; *nyi-kri* 20 000; *bzi-kri* 40 000; *brgyad-kri bzi-stön* 84 000, a number freq. occurring in legends.

ཀྲི་ *kri*, also *kriu*, seldom *kri-bo*, resp. *bzugs-kri*, **seat, chair; throne; couch; frame**, sawing-jack, trestle etc.; **gya-f'i** an Indian (Anglo-Indian, European) chair; *čös-kri* a professorial chair, pulpit *Pth.*, reading-desk, table for books, school-table; **nyé-f'i** (*v. snyé-ba*) a contrivance to rest the head on when sleeping on the ground *W.* *nyül-kri*, resp. *yzim-kri*, bed-stead; *sén-ge-kri* throne; *kri-la bskó-ba* to raise on the throne; *kri-la köd-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-páu* 1. *Cs.*: the height of a chair, a high chair. — 2. *mčod-rtén-gyi kri-páu* the same as *ban-rim*. — *kri-min* or *món* *Pth.*, *Tar.*, **prison, dungeon**. — **fi-sü*, **fü-sü**, the common, plain word for chair.

ཀྲི་ལེ་བ་ *kri-le-ba* **fear** *C.* (?)

ཀྲིག་ཀྲིག་ *kri-g-kri-g* 1. so *kri-g-kri-g byéd-pa* to gnash, grind the teeth *Mil.*: *yzugs-po* to shiver, shake with cold, terror, rage *Mil.* — 2. col. for *tig-tig*.

ཀྲིགས་ *kri-gs* **plentiful, abundant** *Sch.*; *za-ög kri-gs-se* silk-fabrics, silks, in abundance *Mil.*: *kri-gs-se gai* quite full *Sch.*; *kri-gs-se byéd-pa* to treat, to entertain plentifully *Sch.*

ཀྲིད་ འཀྲིད་ *kri-d. krid*, **instruction, teaching**; *krid dëbs-pa* to give instruction, to instruct, *krid-pas-čog* I am willing to give you instruction, you may have lessons with me *Mil.*; *krid bäd-pa* to give instruction, to make admonitory speeches, to give parenetical lectures; *krid záb-po* thorough instruction; *slu-krid* instruction to an evil purpose, seduction, *v. slü-ba*; *sna-krid* *Lex.* guide, leader. — *krid-mkan* col. teacher. — *krid-yrig* scholar, pupil. — *krid-pa* *v. krid-pa*.

ཀྲིམས་ *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 *bzin-du*, *krim*s *dai mtun-par* conscientiously, justly; in conformity with custom, duty, law; *čös-krim*s religious right, coming nearest to our abstract right; when, for instance, in *Glr.* king Sron-btsan-sgam-po says: *rgyál-krim*s *čös-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 *Glr.* 97. 4: *čös-krim*s *žig-pai gros byas* they conspired to extirpate the religious principle of administration. — 2. **law, dgé-ba** *bču dai ldan-pai krim*s a general law, founded upon the ten virtues *Glr.*; *des čös-krim*s *dai rgyál-krim*s *nyis yän-la páb*, he regulated the spiritual and secular law *Glr.* 97. 1.; *bka-krim*s resp. law, as a collection of precepts, **decree, commandment**; *krim*s *čä-ba* to enact a law, to publish a decree, freq.; *krim*s *sgrög-pa* to pro-

claim an edict; *mto-ba kirms-kyis ynon* he limited the power of the nobility by laws *Gl.*, *kirms-yig* code of law *C.*; *kirms* also a single precept, rule, commandment *Dzl.*; *Burn.* I, 630. — 3. administration of justice, *chos-kyi kirms* the ecclesiastical, *dpön-gyi kirms* the secular civil, exercised by the *kirms-dpon*; *lugs nyis-kyi kirms* a twofold jurisdiction, a combination of the ecclesiastical and secular administration of justice (as it existed among the Jews); *kirms 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 *Gl.* 95. 9.; *kirms byéd-pa* id. ni f. — *tsül-kirms* a spiritual precept or duty; also a frequent man's name. — 4. action, lawsuit, *W.* also **ñim-ðags** or only **ðags*; *gan zig ñim-si ji-la** *W.* for the sake of some law-suit, **ñim tán-è** to sit in judgment, to try, to hear causes; **ñim cö-pa** *C.* = **ñim tán-è** *W.*, means also to pass sentence, to punish, **ñim dag-po tön-wa** to inflict a heavy punishment; *mí-la kirms-bèad jóg* he incurs, suffers punishment *Pth.*; **ñim zu-è** *W.* to go to law, to commence an action; **ñim zu-kan** *W.* plaintiff; **ñim tön-kan** *W.* magistrate, judge; *kirms-dpon B., C., W.*, superior judge, chief-justice; **ñim-kyi dag-po** *C.* id.; *kirms-yyóg* apparitor, beadle *Cs.*; *kirms-pa* lawyer, advocate *Cs.* (seems to be little used); *kirms-kan* court, court of justice, tribunal; *kirms-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.

ཀྲིལ་ *Kril* v. *Kril*.

ཀྲིས་ *Kris*? *Kris-jágs* peace, v. *jags*.

ཀྲུ *Kru* (*Kri-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-jál-ba to measure with a cubit measure *Cs.*

ཀྲུ་བ་ *Krü-ba* sometimes for *Kru-ba*.

ཀྲུ་ཡུལ་ *Kru-yul* a kind of stew-pan *Sch.*

ཀྲུ་སྟོག་ *Kru-slog* a pit filled with corn (?) *Sch.*; in *Mil.* *kru-slog-pa* stands for digging, breaking up the soil, gardening.

ཀྲུ་ཀྲུ་ *Krui-Krui* (*Ssk.* कौश्र) crane, *Grus cinerea*.

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

ཀྲུལ་ *Krul* 1. *Krul yton-ba* to let fall, to drop (several things at intervals), *mèi-ma* tears *Mil.* — 2. **da-ful** *W.* intercalary month.

ཀྲུལ་པོ་ *Krül-po* *C.* 1. cheerful, merry. — 2. fornicator.

ཀྲུལ་མ་ *Krül-ma* 1. *W.* **Kü-wa ful-ma** crooked handle, crank (spelling uncertain). — 2. *C.* a whore.

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

ཀྲུམ་སྟོང་ *Krums-stöd*, and *-smád*, two Nakshatras, v. *rgyu-skár* 2.

ཀྲུས་ *Krus* 1. pf. of *Kru-ba*. — 2. sbst. bath, washing, ablution; *Krüs-ku*, water for bathing, washing or rinsing; dish-water; *Krus byéd-pa* to bathe, to use baths *Dzl.*; *krüs-lu gró-ba* to go to bathe *Dzl.*; *Krus yól-ba* resp. to take a bath *Gl.*, also to administer a bath to another (cf. *ysól-ba*) *Gl.*, *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 yól-ba* to baptize *Chr. R.* and *P.* — *krüs-kyi rdzin*, pond, pool for bathing; *Krus-kän* bathing-room or house; *Krus-sdér* basin, washing-bowl *Sch.*; *Krus-büm* sacred watering-pot; *Krus-yžón* bathing-tub *Sch.*; *krüs-yšér* bathing-water *Sch.*, but in *Lt.* this word re-

lates to a certain medical procedure or method of curing.

ཁྲོ་ *kre* (Ssk. प्रियङ्गु) millet, *kre-čün* Mur-wa-beer Sik., v. Hook. *Himal. Journ.*

ཁྲོ་ཙོ་ *kre-tse* Chinese vermicelli C. (**ʃe-tse**).

ཁྲོམ་པ་ *krégs-pa* v. *mkrégs-pa*.

ཁྲོམ་ *krél*, resp. *čugs-krél* 1. **shame, shamefacedness, bashfulness, modesty**; **ʃél kab-čé** W. v. *gébs-pa*. — 2. **piety**, esp. W. — 3. C. **disgust, aversion**.

Comp. and deriv. — *krél-gád* a scornful laughter. — *krél-čan* Cs. bashful, timid; W. **pious, faithful, conscientious**. — *krél-ltás*, *krél-ltos*, dread of wicked actions; *krél-ydon* (lit. a face capable of shame) id. — **ʃél-dad-čan*, **ʃél-dod-čan** W. fond of making others ashamed. — *krél-lđán* = *krél-čan*. — *krél-bu* vb. to make or to be ashamed, **ʃél son** he was ashamed, **ʃél-čé mi yon** W. he is not put to shame; C. also: to get into a passion; sbst. shame, *krél-ba dan nó -tsa -ba med* he has no shame nor dread Dzl., **ʃél-wa yod** W. it is a shame. — *krél-méd (-pa)*, W. **krél-méd- (Kan)* shameless, insolent. — **ʃél-ǰ** 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*.

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

ཁྲོ་ *kro* 1. a kind of **bronze**, of about the same quality and worth as *kár-ba*, but inferior to *li*, q.v.; *kró-čü* liquid, melted bronze; *kró-čüs sđóm-pa* to fill up joints, grooves etc. with melted bronze, to solder *Gl.* — 2. **kettle** *Schr.*

ཁྲོ་པ་ *kró-pa* W. for *krod*.

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

and terror (མེར་བུ་), e.g. *kró-ba-čén-po* = *yšin-rye* the ruler of hades; **ʃo-tüm-po** furious with rage, raging with anger C.: *kro-pnyér* distortion of the face by anger; *kró-ba-ma*, *kró-ba-čan* she whose face is wrinkled with anger, n. of a goddess *Gl.* 17, 12. — **ʃo-ʃá** W. **dissatisfaction, grumbling**. — *kro-món* *Sch.* prison (perh. *Krimón*). — *kro-žál* an angry, frowning countenance *Gl.*

ཁྲོག་ *krog?* — *krog brygáb-pa* to drink hastily, to gulp down *Gl.*; *Krog-Krog* plump! the sound caused by something falling heavily on the ground W. — *krog-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་ཉེ་ *kron-né* **upright, straight, erect**, (cf. *kron*.) *Gl.*, *Mil.*

ཁྲོང་པོ་ *kron-po*, **tón-po** Ts. **close-fisted, stingy**.

ཁྲོང་པོ་ (པོ་) *kród (-pa)*, W. **tó (-pa)** **crowd, assemblage, mass, multitude**; *mí-kród* a troop, crowd of men, *ri-kród* an assemblage (mass) of mountains; *rtsa-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-yèig jóg-pas* placing the princess among their (the girls') company *Gl.*; in W. **tó-pai nán-na** and **nán-du** c. genit. is the usual expression for **among**.

ཁྲོན་ *kron* **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.* *kron-rágs* enclosure of a well *Sch.*

ཁྲོམ་ *krom* 1. **market-place, market-street, bazar**; *krom skór-ba* to wander, to ride round the market *Gl.*, to ramble through; *yšan-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་སྟེ་ *króm-mé* sparkling, glittering, zül-pa *króm-mé* a sparkling dew-drop *Pth.*

ཁྲོམ་སྟེ་ *króms* v. *grém-pa*.

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

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

ཁྲོམ་ཅུ་ *król-ču* the act of forgiving, pardon *Sch.*

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

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

ཁྲོམ་ཚགས་ *król-tságs* *Ler., Cs.* a sieve.

ཁྲོམ་པ་ *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-mkán* one who knows the country, the road, a guide, a pilot (*Dz.l.*

27*, 7); *lám-mkán* id. *Mil.*; *šin-mkán*, 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-mkán* *Glr.*, one who is binding, fastening; also with an objective case: *ñai bú-mo dód-mkán* *Glr.* such as are courting my daughter; *bsád-mkán* 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*: **düi-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་ *mkán-po* (*Ssk.* འཕགས་པོ་, འཕགས་པོ་)

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

མཁའ་ *mka* (*Ssk.* མ་) 1. **heaven, heavens**, gen. *nam-mka*; *mka-la* in the heavens, *mká-la jñr-ba, rgyü-ba, ldiñ-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-dbyñs* the whole compass or extent of the

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

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

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

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

མཁས་པ་ *mkäs-pa* *Ssk.* **पटु**, (originally like *σφοδός*) **skilled; skilful**, in mechanical work, and so it is frq. used in col. language; further in a more general sense: *smän-pa* *mkäs-pa* a skilful, clever physician; **experienced, learned, prudent, shrewd, wise**; c. accus. or dat., in a thing; *so-tsis-la* in farming, *čos* in religion; *slöb-ma skyön-ba-la* *mkäs-pa* an able tutor, pedagogue *Mil.*; *mkas-btsun-bzän* 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. *mkas-btsün* learned clerics, reverends *Gl.*, *mkäs-po* or *-pa* a learned man, a scholar, *siön-gyi* *mkäs-pornams* learned men of former times; *mkas-grüb* id., *ryga-gär-gyi* *mkas-grüb-rnams*

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

མཁུན་པ་ *mkün-pa* *Sch.* v. *kün-pa*.

མཁུར་ཚོས་ *mkur-tsös* v. *kur-tsös*.

མཁོ་བ་ *mkö-ba* **desirable**, to be wished for, *mkö-bai yo-byäd*, in C. also **ko-jhe**, desirable things, requisits, wants, desiderata; **hindu-tén-gyi mi-la kö-we tson-zög** articles of commerce, goods, commodities, such as they are called for in Hindostan; *nyé-bar* *mkö-ba* indispensable, most necessary. Cf. *kö*.

མཁོས་ཤབ་ *mkos-ñab* *Lex.* v. *kös*.

མཁྱེད་པ་ *mkhyüd-pa* Cs.: to keep, to hold, to embrace, = *khyüd-pa*; *dpe-mkhyüd* *Lex.* w.e.; Cs.: unwillingness to lend books, *dpe-mkhyüd-čan* unwilling to lend books, *dpe-mkhyüd byed-pa* to be unwilling to lend books; *mkhyüd-spyüd* a sort of bag or vessel for carrying something (?); sorcery, witchcraft *Sch.*

མཁྱེན་པ་ *mkhyen-pa*, resp. for *šes-pa*, *rig-pa*, *gö-ba*, **to know**, *yab-yüm-gyis* *mkhyén-par mdzöd-čig* my esteemed parents may know *Dzl.*; to know, one man from another, *rgyal-po* *mkhyén-tam* does the king, does your majesty know the...? (the king himself will answer: *nas šes-so*) *Dzl.* It is frq. used of the supernatural perception of Buddha and the saints, *bsäm-ña dag-par* *mkhyén-pas* as he (the Bodhisattwa) perceived the sentiments (of his scholar) to be sincere *Dzl.*; *mkhyén-par gyür-to* perceived, found out, discovered; **to understand**, *mkhyen sön-ñam* did you understand it? *mkhyen-rygá-čan* possessed of much understanding, very learned *Mil.*; *mkhyén-ldan-yäis-pa* profoundly learned; *mkhyen-brtsé* *Gl.* prob.: omniscient-merciful; *tams-čad-mkhyén* all-knowing, a later epi-

thet of Buddha: *ye-mkyén, miion-mkyén* = *ye-sés, miion-sés*. — *tugs-mkyén* is known to me only as a sbst. abstr.: the knowing, **knowledge, prophetic sight**, *rje-btsün-gyis tugs-mkyén-gyis rzig-spa lags-sam* has your reverence seen by your prophetic sight? *Mil.*; acc. to *Cs.*, however, *sku-mkyén, yswi-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: *blā-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.: *mdzād-pa(r) mkyen-mkyén*, please to do.

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

མཁྲིག་མ་ *mkriq-ma* the wrist of the hand.

མཁྲིག་མ་འ་ **tigs-pa** col. *W.* (also *Bunan*) for:

མཁྲིས་པ་ *mkris-pa* *B.* and *C.* (*Ssk.* **बिल**) **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-nād* bilious disease; *mkris-tśād* prob. bilious fever; *grān-mkris* a feverish shivering, a chill.

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

མཁྲིག་མ་འ་ *mkriqs-pa*, *W.* **täg-mo** (*Ssk.* **सार**) **hard, firm**, e.g. snow; **yo-täg-can** *W.* **obstinate, stiffnecked, stubborn**.

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

we cause vexation to ourselves (by minding too much the affairs of others): *kān animosity*, *kān mai* there occur many collisions, quarrels *Mil.*, *dpion-slōb re kān byuñ* there arise mutual differences, animosities, between masters and scholars *Mil.*

འབང་པ་ *kād-pa* esp. *W.* 1. to sit, to sit firm, *rtai kō-ru* on the back of a horse. — 2. to remain sitting, to stick fast, to be stopped, kept back, e.g. of a bird, *rnyjus*, in a snare: *rkāñ-pa kād-de gyēl-ba* to get entangled with the foot so as to fall: *sgo kād dug* the door sticks. Cf. also *Kad-pa* and *bkad-pa*.

འབས་པ་ *kām-pa* 1. to faint away, to swoon. — 2. *Sch.* also: to take into one's mouth.

འབར་བ་ *kār-ba* I. sbst. 1. staff y. *mkār-ba*. — 2. **bronze, bell-metal**, *kār-ba* (*bar*) *čū* molten, liquid bronze, *kār-bai mé-loñ* a metallic mirror; *kār-rāā* **gong**, used in India and China instead of bells: *Cs.*: a drum of bronze: yet it is rather a large bronze disk, producing, when struck, a very loud sound like that of a bell. — *kār-yzōñ* a dish or basin of metal; *kār-zāis* a metallic kettle. — II. vb., in *C.* the same as *kād-pa*. — 2. in *W.* intrs. to *dgar-ba*.

འབར་འབར་བ་ *kār-ku-ba* to resist *Sch.*

འབར་བ་ *kāl-ba*, pf. and fut. (imp. *kōl?*), *W.* **kāl-čē* 1. *B., C., W.*: to spin, *bal*, wool, *skūd-pa* a thread, *srād-lu* yarn. — 2. *W.* to send, to forward, things.

འབར་བ་ *kū-ba* to offend, insult, *Bhar.* (*Lec.* = **द्वोह** injury); *ku-kriq*, acc. to the context, denotes certain passions that disturb the tranquillity of the mind, such as malignity and covetousness: *kāñ-ba* is synon. — *Cs.*'s 'to emulate, contemn, hate, long for', and *Sch.*'s 'pride' I am not able to verify.

འབྲས་བུ་ *kūn-pa* to groan, to fetch a deep sigh, not so much as a sign of pain or sorrow, but rather as a mere physical deep and hollow sound *Med.*; *kūn-sgras kāñ-pa* *Keñs* he filled the house with

groanings *Pth.*; *sdān-bai dgrā-la yyag ltar kūm* he groans (grunts, bellows) like a yak against a fierce enemy *Mil.*

འཕྲུལ་པ་ *kūm-pa* pf. *kūms* (cf. *skūm-pa*)
to shrink, to be contracted, e.g. of the limbs, by gout; **yir-ra rai-zin kūm-čē yin** *W.* the ditch will get narrower of itself; *kūms-pa* shrunk, shrivelled, contracted; fig. reduced, restricted, deprived of power.

འཕྲུལ་པ་ *kūms-pa* *Lec.* and *Cs.* to comprehend, understand; *Sch.* also: to practise, to impress on the mind.

འཕྲུལ་པ་ *kūr-ba* I. sbst. = *kūr-ba*. **pastry.**

II. vb., pf. and fut. *kūr*, rarely *bkūr* (v. *bkūr-ba*) 1. to carry, convey, *kūr(-ru)* *kūr-ba* to carry a load: *mi tēg-par kūr-ba Med.* to carry too heavy loads, prop to carry what one cannot carry: **kūr sōg** *C.*, **kūr kyōn** *W.* bring! fetch! **kūr sōn** *C.*, **kūr kyer** *W.* take away! carry off! *kūr-du tōgs-te* taking up in order to carry, taking on one's back *Dzl.*; **lāg-par kūr-čē** *W.* to hold in one's hand. — 2. to carry away or off, *ro kūr-ba Pth.*, to carry away a corpse; to take along with, in *W.* even: to pocket, **sēm-la kūr-čē** *W.* to take to heart: **ā-ne kūr-čē** to take a wife, to marry. — *kūr-tag* carrying-girth, rope or strap *Thgy.* Cf. *kūr*, *kūr-ba* etc.

འཕྲུལ་ཚོས་ *kūr-tsoṣ* v. *kūr-tsoṣ*.

འཕྲུལ་པ་ *kūl-ba* to subdue, to subject *Cs.*:
Sch. also: to be uneasy about.
Lec.: *yyōg-tu kūl-ba*; v. also *kul* 3. *Zam.*; *kral kūl-ba* perh. to force a tax, a rate, on a person.

འཕྲུལ་པ་ *kēgs-pa* pf. *kēgs* to hinder, stop, shut off, *debar*, *lam* the way *Mil.*; *ji-ltar bkag rui ma kēgs-pas Mil.*, although they prohibited, tried to prob. him), he was not prohibited; *rgyal-bai jyang-gis kyan mi kēgs-pa Mil.* not being hindered even by Buddha's power.

འཕྲུལ་པ་ *kēis-pa*, pf. *kēis*, to be full, *čus kēis yod-pa Glr.*; *blo-grōs ma kēis-te* his mind not being satiated *Tar.* 135, 13.

འཕྲུལ་པ་ *kēb-pa* pf. *kēbs*, to cover, to spread over, *yois-su kēbs-te* being covered all over *Stg.*; *Ka tams-čad kēbs-te* over the whole face *Stg.*; to overshadow *Dzl.* 53, 17.

འཕྲུལ་པ་ *kēl-ba* pf. *kēl* 1. to put on, to load, to pack on, = *gēl-ba*; *bču-tōg kēl-na* when the ten stories or lofts shall have been put on *Mil.nt.* 2. to spin, = *kāl-ba C.*, *Glr.*

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

འཕྲུལ་པ་ *kōgs-pa* weak from old age, decrepit, decayed; *rgan* or *rgas-kōgs* id.; *sno-kōg*, *skya-kōg* (sic) *Thgy.* with a complexion blue or pale from old age.

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

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

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

འཛིན་པ་ *kön-pa* (*Lex.* have a pf. *bkom*)

1. c.c. *dan*, to bear a grudge or ill-will against a person, to be dissatisfied with a thing; *kön-nas* when they (the states) were at war with one another (opp. to *mñon-nas* in peaceful relations) *Gl.*; *kön-med-par* honestly, without insidious intentions, e.g. in negotiations *Gl.*: *čos dai kön-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 *Gl.*; *kön-zugs-pa*, *kön-du dzin-pa* = *kön-pa*; *kön-res byéd-pa* *Sch.* to quarrel, prob. more accurately, to have a spite against each other. — *kön-po* *dis-sension, discord* *Sch.* Cf. *kön-pa*. — 2. C. = *kar-ba* II.

འཛིན་ལོབ་ *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 ka-ba-can*. The rarely occurring *yai-kób* seems to indicate a still more distant and barbarous country.

འཛིན་བས་འ་ *kóbs-pa* to be startled, agitated, alarmed, in one *Lex.* however, it is explained by *kyáb-pa*.

འཛིན་ཀོར་ *kor* 1. circle, circumference; the persons or objects encircling, surrounding (a certain point or place); *lté-ba dai dei kór-rnams* the navel and the circumjacent parts *Med.*; **de-kór-la** *W.* thereabout; *nye-kór* v. *nye*; more esp. *retinue, attendants*, *kór dai bcas-pa* (མཇུག་པོ་ལ་) with attendants, suite: *kór rnám-pa bzi 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*, *rán-sans-rgyás*, *byañ-čub-séms-dpa*, and *so-sói skyé-bo-rnams* q.v.) *kór dgra-bcóm-pas* *bskór-te* surrounded by the retinue of the Arhants (v. *dgra-bcóm-pa*); *kór-du bsdús-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 yéig Mil.*; *kór ynyis* two attendants *Gl.*, hence *kór-rnams* sometimes for domestics, household servants; but if *kór* with a numeral is preceded by *řtsó-bo*, or a similar noun, this preceding word is acc. to the Tibetan mode of speaking included in the number given, so that *řtsó-bo kór lia* 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 *Gl.* — *kór-báns* subjects (Cs. — *kór-yyóg* = *kór* retinue, servants etc. — **řhuñ-kór** C. waiting man, valet de chamber, = *sku-mdiün-pa* which is the respectful word for it. — *nañ-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 . . . *Gl.*; 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-dús kór-ba-na* when one year was past *Gl.*; *řrás-kyis lo kór-te* when the prince had completed one year, was one year old; **da bú-lon kor** *W.* now the debt is entirely paid off, cleared: **kor mi tub** it cannot be paid off; **mi kor**, 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: **rání-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-ñu kor** *W.* it makes his mouth water: *dgrá-bo kór Mil.* enemies are collecting (we create ourselves enemies); also impersonally: **kór soi** it has become cloudy; *ynam kór* the sky is getting overcast, clouded; therefore even to arise, to be produced, formed, *zil-pa kór* dew is produced, *yyá*, rust, even: *lus-la sras kór* 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 *kór-ba* with all its consequences should be nothing but a product of human imagination. — *kór-bar kór-ba* to turn round, to wander about in the orb of transmigration; *kór-bai btsón-ra, dam, mtso* the dungeon, the swamp, the sea of the *kór-ba*; *kór-ba-las das-pa* to escape from the *kór-ba*, = to enter into the Nirwana *kór-das* 1. abbreviation of the foregoing. 2. for *kór-ba dan das-pa* the stay in the *kór-ba* and the escape from it; *kór das ynyis-su nas ma mton* I have not seen that there is a difference between these two *Mil.*

འཕྲིང་ཡུལ་ *kór-yüq* a wall, rampart *Cs.*, v. *kó-ra*.

འཕྲིང་གཡམ་ *kór-yyá C.* latch.

འཕྲིང་འོ་ *kór-lo* (*Ssk. चक्र. मण्डल*) 1. circle, *tsogs-kyi kór-lo* offerings arranged in a circle, v. *tsogs: kór-lo bri-ba* to describe a circle *Tar.* More frq.: 2. a circular body, a disk, roll, wheel, any modification of the cylinder, *bèu-ysum-kór-lo* the column on the *mèod-rten* consisting apparently of thirteen circular disks; *kór-lo brtsib-brgyád* the wheel with eight spokes, a frq. attribute of deities; *rdza-mkán-gyi*

kór-lo potter's wheel; *čós-kyi kór-lo* praying-cylinder, cf. below; also a compilation of wheels, wheel-work, engine, *prül-gyi kór(-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.; *čü-tsod-kór-lo* a clock; *šin-rtá-kór-lo* waggon, carriage, also cart-wheel. — Figuratively: *bdé-ba dan sdug-bśnal-gyi kór-lo*, vicissitude of fortune; *dús-kyi kór-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 Adibuddha doctrine, prophecies, chronology etc. are propounded. It was introduced into Tibet about 1000 p. Chr.; cf. also *Schl.* 45. — *kór-lo sgyir-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); **čó-kyi kór-lo lèn-mor bé-pa** *C.* to devote one's self to the preaching of religion. On the other hand: *kór-los sgyir-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.

འཕྲིང་འོག་ **kór-lóg** is said to be used in col. language instead of *ká-ló* 3. *W.*

འཕྲིང་ས་ *kór-sa* = *skór-lam* v. *skór-ba* I. extr.; *kór-sa bār-pa, čén-po Gtr.*

འཕྲིང་གསུམ་ *kór-ysum*, lit. three circles, *Ssk. trimaṇḍala; Sch.*: 'every thing that belongs to archery'; more correctly: arrow, knife, and spear.

འཁོལ་བ་ *kól-ba* I. pf. *kól*, cf. *skól-ba*, to boil, to be boiling, *ču kól* the water is boiling; *kól 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. *bkól*, imp. *kól* 1. to oblige a person to be a servant or bondman, to use as a servant; in full: *bran-du*, also *yyóg-tu*, *kól-ba*; therefore *bran-kól*, *kól-po* servant, man-servant: *bkól-spyód-kyi sdug-bsñal* the calamity of servitude, current expression for designating the lot of animals; *yzán-dag-gis dbái-med-par bkól-ba* to be enslaved by others, to be compelled to do slave-work *Thgy.*; *dgé-bai lás-la bkól-ba* to make a person minister to works of virtue. — 2. to save, to spare, to enjoy with moderation *Cs.*, *zür-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་ *kós* 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-páb-pa* clyster *Sch.*; one *Lex.* has *mkós-páb*, w.e.

འབྲུག་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 *Gl.*, **kyag jhuñ** *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. — *kyágs-rím*, *kyágs-róm* ice *Gl.*; *kyágs-lhám* snow-shoe *Sch.*

འབྲུག་པ་ *kyám-pa* to run about, to wander, e.g. *čá-med yil-du* in an unknown country *Gl.*; *kór-bar* in the orb or round of transmigration, v. *kór-ba*; *kyám-ste nor mi bdóg-pá žig* one who lives as a vagabond *Dzl.*; *dé-dag-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.*

འབྲུག་པ་ *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; *fsig kyár-po* an inadequate designation. — In *Tar.* 48, 4 *dpe kyár-po* is translated 'epitome' by *Schf.*, but the whole passage is somewhat obscure.

འཁྱིལ་བ་ *kyál-ba* = *kyal-ka* q.v.

འཁྱིལ་བ་ *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.

འཁྱིག་པ་འཁྱིག་པ་ *kyigs-pa* to comprise, encompass *Pth.*, v. *pán-pa*.

འཁྱིད་པ་ *kyid-pa*, *Sch.*: *mig 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.* = འཁྱིམ་པ་ halo; also *ja-ód kyims* a rainbow-coloured halo appears *Pth.* — 2.: **na-bún** 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 yyás-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-la kyil-ba* wound or twisted (on the crown of the head) *Gl.*; *ro-smád brül-du kyil-ba* the lower part of the body being wound into a serpent (the usual manner of representing the 'khu'); *ód-du kyil-zin*, the body enveloping itself in light *Mil.*; to roll: *nya yser-mig kyil-*

ba yod the fish rolls its golden eye *Mil.*; to whirl, to eddy, to move round rapidly, of the water, so prob. *Dzl.* 23, 13; 22, 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 *Gl.* 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.

འཇུབ་ *kyü-ba*, pf. *kyus* to run *Lex.*

འཇུག་པ་ *kyüg-pa*, pf. *kyug* 1. (s.: to run; *kyug-po* a runner; *kyüg-yig* running hand, current hand-writing, as is used in the writing of letters etc.; *kyüg-po kyü-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-kyüg-pa* to gleam, to sparkle with light, to shine in various colours *Pth.*; *ser-kyüg-ga-ba* glittering in yellow lustre *Mil.*; to glitter, to shine, of the rainbow; to shine through, of the veins through the cuticle etc. — **kyüg-sar-čan** *W.* hasty, hurrying, careless.

འཇུང་པ་ *kyüd-pa* 1. **to embrace** frq., *ngül-nas kyüd-pa* to clasp round the neck, **to hug**; to encompass by spanning *Pth.* and elsewhere, cf. *kyügs-pa*. — 2. **to glide in or into** (as serpents), *mäl-du kyüg-pa* of the soul in the new conception, like the synonym *kril-ba*, for *jüg-pa*. — 3. **to be able**, **nád-pa mäl-sa-na lán-ia** (instead of *lán-bar*) **mi kyud** the sick man is not able to rise from his bed. — *blos mi kyül-pa byéd-pa Thgy.* (not clear).

འཇུར་པ་ *kyür-ba* (s.: to be separated, divorced; *Lex.*: *bskür-bas kyür-ba*,

therefore prob. the vb. n. to *skyür-ba*, to be deserted, cast off.

འཇུན་པ་ *kyén-ba* seems to be = *géns-pa C. col.*

འཇུད་པ་ *kyéd-pa* (1. cf. *gyed-pa*) (s. 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.*

འཇེུར་པ་ *kyér-ba* pf. *kyer* (Northern *Ld.* **Kyers**), at the end of a sentence *Kyér-ro Tar.* and others, (s. *Kyer-to?*), nearly the same as *kur-ba*; (the ལལ་ 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**; *čas* 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 sog bring!* *Kyer son* carry off! take away! (in a like manner as *kür-ba*); *des ču blán-nas kyer ön-bai lám-ka-na* he having fetched water, being on his way to bring it *Pth.*; *Kyer-lu sog 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.*

འཇེུབ་པ་ *kyel-ba* *Ld.* to hit, to strike.

འཇེུག་པ་ *kyóg-pa*, pf. *kyag*, imp. *kyog*, to lift, lift up, = *fögs-pa, fëgs-pa Gl.*; to carry, bring, **sól-jha kyog** bring in the tea *C.*, cf. sub *kag*.

(འ)ཁྱིལ་པོ་ *kyóg-po* or *kyóg-po* crooked, bent; *kyóg-poi ri-mo* a crooked figure, a curve, flourish, crescent etc.; *nyas yar kyog tsur kyog byás-sin* the fish winding its body, writhing *Pth.*; *Kyog-čan, Kyog-kyóg* tortuous; *Kyog-bsád* a crooked, out of the way construction or explanation. — *kyog stón-pa* to fly into a passion (?) *Sch.*

(འབྲིམ་མ་) *kyogs* or *kyogs palanquin, sedan-chair, litter* Pth.; *kyogs-dpyāi* id.; a lath or pole for carrying burdens Sch.

འབྲིང་པ་ *kyōn-ba* pf. and imp. *kyoi* to bring W.

འབྲིམ་པ་ *kyōm-pa* pf. *kyoms* 1. to rock, to wave, of a ship Sch., of the water Sch. (not quite clear); **kyom-kyom do-ba** C. to reel, stagger, **čān-gñi kyom-pa dug** he is staggering under the influence of beer; to be dizzy Med.; *mtso-kyōm* dizziness, vertigo, ni. f.; *lug-glād ngo-kōr kyōm-pa* yso the brain of a sheep cures the swimming of the head (vertigo) Med.

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

འབྲིམ་པ་ *kyōl-ba*, pf. *kyol*, cf. *skyēl-ba*, to be carried, to be brought (somewhere) Pth.; with *ynōd-pa* to be done, inflicted Mil.; to arrive at, come to, reach, *sku-tsé mtā-ru* the end of life.

འབྲིམ་པ་, (འབྲུམ་པ་) *kyōs-pa* (*pyōs-pa*) Sch., *kyōs-ma* Mil., a present, gift, = *kyōs-ma, skyās-ma*.

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

འབྲེང་པ་ *krāb-pa*, pf. *bkrab* (?), cf. also *skrāb-pa*, 1. to strike, to beat, in repeated strokes, as in swimming and rowing; to thrust, stamp, thump, tread heavily, *brā krāb-pa* to dance in that manner Mil., Pth. — 2. to winnow, to fan Stg., col. **tāb-pa**. — 3. **mig řab řab** (or **řab-řab**) **jhe-pa** C., **čō-čē** W., to blink, twinkle, wink with the eyes. — 4. **kā-sāg řab-čē** W. to jest, to joke, to crack jokes. — 5. Sch.: to leap, jump, Sch. for joy. — 6. to scoop out, to bail out Sch. — 7. to fight, to combat C., W.

འབྲེང་པ་འབྲེང་པ་ *kral-krāl* confusion, disorder.

འབྲིང་པ་ *krī-ba*, pf. *krīs*, cf. *dkri-ba*, cognate to *kril-ba*, 1. to wind, roll; twist one's self, to coil (of snakes) Dzl.; *kyim-tāb-kyi krī-ba* conjugal embrace Pth.; **ōg-ma ři-se** (for *krī-ste*) **rag** W. I have a sore throat, prop. I feel my throat tied up, I am choking; fig.: *kūn-la krīs-pa*, either as an adj. 'ensnaring', or as a sbst. 'ensnarer' = sin, cf. *kun-dkrīs* in *dkri-ba*; *krī-siū* = *kril-siū*. — 2. mostly as a sbst.: the being attached to, given to, c.c. genit. (synonym of *čāgs-pa*): *rai-dōn-gyī*, to one's own advantage, *bu-smād-kyi* to wife and children Mil.; fondness, attachment; *žen-krīs* id. — 3. *kral krī-ba* to impose a tax C., Lex.

འབྲིམ་པ་ *krig-pa* I. sbst. 1. (Ssk. मियुन) coitus (of the two sexes), copulation, pairing, the usual, not exactly obscene, yet not euphemistic term for it; *krig-pa spyōd-pa*, also *krig-čāgs spyōd-pa* B. and C., **řig-pa čō-čē** W., to lie with etc.; *krig-pai čōs-la rtēn-pa* to indulge in lust, to be given to voluptuousness; *krig-skād* 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 soñ** W. without a sbst., it has become cloudy, dull; *ōd-zēr dan ja-ōd krig-pa* wrapt in rays of light and the splendours of the rainbow Pth.; *tan tams-čād mes krig-pa* the whole plain was enveloped in a flame of fire Mil. Cf. *dkrigs-pa*.

འབྲིང་པ་ *krīd* v. *krīd*.

འབྲིང་པ་ *krīd-pa*, pf. *krīd*, fut. *bkrī?*, to lead, to conduct men or beasts to a place; to command, to head (an army); to bring along with, *krīd-de ma ōis-so* he has not brought (his wife) with him Dzl.; therefore *krīd* equivalent to 'with': *bū-tsa krīd byuñ-nas* coming out with their children

Gl. — *blo* *krül-pa* perh. a mistake for *brül-pa*.

འཁྲིམས་ *krims*, *brül(-nas)-krims* *Lex.* w.e.

འཁྲུལ་བ་ *krül-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* *krül* a loving mother clasping her child *Pth.*; *krül-mkhan* a plant furnished with tendrils or claspers *W.*; *krül-sin* *Wdn.* a climbing plant, creeper. — 2. to glide, slip into, of the soul when entering another body, = *kyid-pa*. — 3. *ka* *krül-ba* *W.* to speak imperfectly (like children), to stammer, — 4. to heap up, = *dril-ba*, *sgril-ba*.

འཁྲིས་ *kris* 1. syn. with *gram*, bank, shore, coast, *rmá-ñui* *kris-na yód-pai* *mkar*, a castle on the banks of the Hoangho *Gl.*; **kyo'-rán-gi* *ñi-na yo** *C.* it lies just before you, under your nose; *blá-mai sku-kris-su* = *blá-mai pyógs-la* *Mil.nt.* — 2. v. *kri-ba*.

འཁྲུབ་ *krü-ba* -1. *Us.* to wash, to bathe, = *krud-pa*, cf. *krus*. — 2. diarrhoea, looseness; dysentery (?); *krü-nád*, *krü-sbyóns* (མྱེའི་མཚུངས་) *id.*

འཁྲུག་པ་ *krüg-pa* 1. vb., pf. *krugs*, cf. *dkrug-pa*, *bkrug-pa*, to be in disorder, agitation, commotion, to be disturbed; *krüg-par gyúr-ba* to get disordered; of the blood: *rtsa tams-cád* *krüg-tu* *bçug*, it made all his blood boil *Gl.*; of the sea frq.; esp. of the mind, disturbed by wrath, fear, anxiety, or some other passion, cf. *kog-krügs*; to quarrel, fight, contend, *de nyis* *krügs-nas*, the two quarrelling; *bod ce nan* *krüg-go*, the nobles of Tibet are contending among one another, have internal feuds; *mçi-ma* *krüg-pa* tears appearing, coming forth, (lit. tears being stirred up, excited *Thgy.*, *Mil.*, *Tar.* — 2. sbst. disorder, tumult, war, also single combat, duel, *krüg-pa* *šor* disorder arises; *krüg-düs byas* he appointed the time of the duel *Gl.*; *krüg-dpon* = *dmag-dpon*; *krüg-pa byed-pa* to take up arms, to begin war; respecting subjects: to rebel; *krüg-*

pa byéd-pai düs-su in times of war *Gl.*; *dmag-krüg*, *ñab-krüg* war. — *mi-krügs-pa* n. of a Buddha (not = *mi-skyód-pa*). — *krüg-lón* is the explanation given by *Lex.* for *skyo-ñögs*, hence prob.: contest, strife. — **ñügs-mkhan** *W.* having small cracks, flaws, of potter's ware.

འཁྲུང་བ་ *krün-ba* or *krüns-pa* 1. resp. for *skyé-ba* to be born, *bcom-ldan-dös* *krüns-pa dan dus-mnyam-du* at the same time when Buddha was born *Gl.*; *nyis-la sras ma* *krüns-par* as by neither of the two (queens) a son was born *Gl.*; *krüns-dkái skyés-bu* (holy) men, such as are but rarely born (lit. with difficulty) *Mil.*; to arise, to originate, *krüns-rábs* legend of the origin . . . ; *kyed-rán-gi* *ñügs-la* *krüns-pai* *tsig* words as they may just arise in your honour's mind *Mil.*; *snyin-rje* *ñügs-la* *krüns-pas* compassion arose in the soul of his reverence *Mil.*; *tün-ñe-dzin* *krüns-pas* meditation arising. — 2. to come up, shoot, sprout, grow, of seeds and plants frq.

འཁྲུང་པ་ *krüd-pa*, pf. *bkrus*, fut. *bkrü* to wash, to bathe, *gos* clothes, *ka-lág* face and hands *Dzl.*; to wash off, *dri-ma* dirt; fig. *sa nan-gyis* *krud* *Ma.* is stated to mean: the country is fleeced, thoroughly drained of its resources.

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

འཁྲུལ་བ་ *krül-ba* (*Lex.*: *Ssk.* མཚུངས་ to turn out of the way, to wander, to stray, hence perh. originally:) 1. to be dislocated, sprained, distorted, **tsig* *ñul** *W.* the limb is dislocated; usually: 2. to be out, to be mistaken, almost always used in the pf. tense, *krül-pa* mistaken, deceived, *ña mig* *krül-pa yin-nam* does my eye deceive me? *Mil.*; *rná-ba* *krül* dogs *tür-re gyis* take care not to hear wrong *Mil.*; *nyis yéig-tu* *krül-bar byéd-pa* to make by mistake two to be one, to confound one thing with another *Tar.*; *di dge-slón-mar* *dód-pa* *krül-pa yin-la* she being frustrated in her wish to become a nun *Tar.* 85, 1; *gró-ba* *krül-pa* the deceived creature *Gl.*;

frq. with *snai*: *rai-snai* *krul-par dug* I have been mistaken, it was a deception of the senses *Mil.*; *snai-krul*, and *krul-snai* **illusion, delusion**; *krul-snai-can* **delusive** *Glr.*; to err, as a syn. of *nor-ba*: *kyod-cag* *krul-pai jig-rten-pa* ye deluded children of the world! *Mil.*; *zes dm-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 sel-ba* *Schr.*, **ton-ce, sal-po gyab-ce**, *W.* to remove mistakes, to correct. — 3. **to be insane, deranged**, syn. of *smys-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. *gol-sa*; *krul-kor* artifice *Sch.*, (*Cs.*: machine, contrivance; but this is spelled more correctly *prul-kor*).

འཁྲུན་པ་ *krén-pa* 1. **to wish, to long for**, *zas-skóm* *Med.*, *Kyim-la Lex.* — 2. **W. to look upon with envy, jealousy.**

འཁྲོ་བ་ *kró-ba*, pf. *kros*, **to be angry**, *la at.*

འཁྲོག་པ་ *króg-pa* **to roar, rush, buzz, hum**, *rná-ba kir-la* *króg* *Med.*, a tinkling noise is caused in the ear; *rgyu-lón* *króg-cin* a rumbling in the bowels *Med.*; *sbo-króg* in the belly; *króg-króg* roaring, rushing, buzzing.

འཁྲོལ་བ་ *król-ba* pf. and fut. *dkrol*, imp. *król* 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**, **dod-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 = **γ** 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. = *gai*.

གམའ་ *ga-kral* *C.* (pron. **gha-tal**) **tax, duty** (on cattle and butter).

གམག *ga-gá* *W.* a title of honour: the old gentleman, the old squire e.g. **ga-gá ta-ra-can** the old Squire Tara Chand, opp.

to *no-nó* the young Squire; instead of it in *C.*: **á-jho-lág**.

གགཅིལ་ *ga-ga tsil*, tickling *Cs.*; *ga-ga-tsil byéd-pa* **to tickle**.

གགེམོ *ga-gé-mo* **such a one, such a thing** *Cs.*; **such and such**; v. *če-ge-mo*.

གགོན་ *ga-gón* a melon *Cs.* (some Lexx. have: cucumber, others: barley).

གཅེན་, གཅེན་ *ga-cén, ga-cén* **some (people), a good many; a good deal** *W., C.*

གཅད་ *ga-cád* **without cause, involuntarily**, e.g. **to weep** *Med.*

གཏ་ *gá-ta* *Ssk.*, *ga-tai sde-tsan* a particular kind of Indian hand-writing, besides *Nagari* and *Lantsa* *Glr.*

གང་ *gá-da* (གད་), **club, mace.**

ག་དུར་ *ga-dür* medicinal herb of an astringent taste.

ག་དོར་ *ga-dör* *Lex. w.e.*: *ša-bai ga-dor*: *Sch.* explains: the growth of a new branch on a stag's horn.

ག་འདྲེས་ *ga-'dräs* *C.* (pronounced **ghandé**) how?

ག་ན་ *gá-na* = *gañ-na*, **where**, used interr. and correl., frq.; *gá-na-ba* and *gáñ-na-ba* the same as a *subst.*, the whereabouts of a person, his place of residence: *rgyál-po gá-na-bar*, (or *gá-na-ba der*, *gá-na 'dug-par*, *gá-na bžugs-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; **ga-na-méd lóg-te tai yin** I shall give it back at all events (*B. 'cis-kyañ*).

ག་པུར་ *ga-pur* camphor *Med.*

ག་བྲ་ *ga-bra* n. of a medicine *Med.*

ག་ཅས་ *ga-tsam* **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་བཅོན་ *ga-btsón* an eruption of the skin *W.*

ག་ཚོན་ *ga-tsöd* *C.* **how much**, **rin gha-tso'** what is the price?

ག་ཞ་, ག་གཞན་, ག་ཤ་ *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, **dí-rin gá-ša mi dug** he is not in a good humour, in good spirits, to-day *W.*

ག་རྒྱལ་ *gá-zug* *W.* **how**, interr. and correl.

ག་གཟི་ *ga-yzi* *W.* **squinting**.

ག་རི་, དག་འཇིགས་ *ga-ri, dga-ris* = *gá zu* *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-da* the Garuda-bird. *v. Kyun.*

ག་རེ་ *ga-ré* 1. **where is?** *B.* and *col.* — 2. *Ld.* a species of *Lathyrus*.

ག་ལ་ *gá-la* for *gán-la*, *ci-la* *C.*: **ghá-la tén-ne né' jhun** owing to what, or from what cause did the disease arise? **ghá-la p'en** to what does this serve, of what use is this? *Sch.*; **whither**, to what place? **ghá-la 'dó-ghí 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-na ghá-le ku zu nan** (perh. to be spelled *sku bžugs snan*) says the person that has paid a visit, **o-ná ghá-le p'eb** 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་ལ་ *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-tág*.

ག་ལས་ *ga-sás*, *C.* **gha-šé**, **some, part**; **bhi-mo yan gha-šé 'cog jh'e-pa yin** even girls, in part, take to religion (become nuns).

ག་ཤེད་ *ga-šéd* *v. šed*.

ག་ཤེད་ *ga-šél* **glass-beads, glass-pearls** *Sch.*

ག་སིར་ *ga-sir*, instead of *تَعْزِير* **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-tsé* a water-fowl.

ག་ག་པ་ *gág-pa* *Med.*, a swelling in the throat *Cs.*; *gag-lhóg* *id.* (?)

ག་ང་ *gañ* *I.* interr. pron. 1. **who? which?** *B., C., W.*; when used adjectively, it generally follows its *subst.* (so at least in good language), and if preceding it, it stands in the *genit. case*: *pyogs gañ* which

region or part of the world? *gân-gi dus* which 'ne? in the latter case it may also mean **whose**: *gân-gi lam* whose way? *ýji nuñ rnyis* *čós lugs gân bzañ* which of the two doctrines, the Brahmanic or the Buddhist, is the right one? *ýjyogs gân-nas oñ, no mi šes-pas* not knowing from what part of the country she comes *Glr.*: *ma ni gân yin bu ni gân yin bye-brág ýjes* decide which is the mother and which the child *Dzl.*; *gân žé-na* lit. 'if one asks which?' corresponds sometimes to the English 'namely, to wit, viz.:' *gân-na* where? *gân-la* whither? *gân-nas, gân-las* whence? *gân-du* where? whither? *gân-na-ba = gan-na-ba* v. above: *gân-pa, yul gân-pa*, col. **gân-yül-pa**, from what country? — 2. C. for *ci* **what?** **ghañ zér-ra(n)** what shall I say? **kyjé-kyi miñ-la ghañ zér-ghyi ýjé-dham** what is your name? **ghañ-la yoi** what are you coming for? what do you want? — 2. rel., or rather correl. pron., **who, which, he who, she who, whoever, whichever, whatever**, *δςτις*: *gân ýjir fón-ba de ni* she who follows *Dzl.*: *gân gos dód-pa-la gos byuñ* whoever wanted clothes, to him they were given *Dzl.*: *rig-pa gân rñó-ba čig-la stér-ro* I give it to him who is the sharpest as to sagacity *Glr.*: *Kyód-kyi dpá-ba gân yin-pa-la kó-bo mju* the bravery which you have shown pleases me *Tar.* 21, 13; *rgyál-bu gân-du tse fós-pai rñás-su sön-ño* they went to the place where the prince had changed life *Dzl.*: *gân-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.: *gân mi šes-pa-tlag* 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*: **gân tón-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 *gân* 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 svid gân ýód-rnams* the claims to government which both of these maintained *Glr.*: *gân-fse — dñi-fse when — then; gân žig whoever, if any body* etc. frq.; vulgo in *W.* often pleon. = any or some, **gân žig fims-si ýi-la** on account of some law-suit, instead of *fims žig-gi ýjir*: *gân la-lá žig* is of a similar meaning, but less frq. The import of the word is still more generalized by *yai* being added to *gân* or to the verb: *diós-po gân mton ýai Mil.* whatever he sets his eyes upon; *gân ltár-na ýai, gân yin kyañ* whatsoever it may be, however that may be, be that as it may, at all events, esp. *C.*: *gân-yañ-rñn-ba, gân-rñn, gân-či-yañ-rñn* whosoever he may be, whatsoever it may be, *quicumque*; *rñas gân-yañ-rñn-ba-na* wherever; *gân-nas gân-du skyes kyañ* 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**: *žo dar ču sogs gân ýai Ka*, curdled milk, buttermilk, water, every thing tastes bitter *Med.*; *sais-rgyás gân-gis kyañ ma bčágs-pa* not yet trodden by any Buddha *Glr.*; *pan gân fogs gyis* be as useful as ever possible *Mil.*; *gân-dag* all *Glr.* and elsewhere; *dé-dag mi byuñ gân ýai med* these are to be found everywhere; *gân-la gân-lul* converting each in the manner best suited to him; *gân-gis kyañ = čis-kyañ* by all means; *gân-gis kyañ dgós-pa méd-pa* altogether useless *Mil.*; *gân dañ gân Čs., Sch.* (more frq. *gân dañ či*) every thing whatsoever *Glr.*

གང་ག། *gân-ga-čün* an officinal plant *Med.*

གང་ག། *gân-gā* *Ssk.* the river **Ganges**.

གང་བ་ *gán-ba*, sometimes *gán-po*, also *gán*

1. **full**, *rín-po-čés bañ-mdzód gán-ba žig* a treasury full of jewels *Dzl.*; *tál-ču kól-mas gán-ba-ste* being filled with boiling lye *Thgy.*; *yser-pýé bre gán-po*, *yser žón-pa gán* a measure filled with gold-dust, a basin full of gold; *óbs-kyi nán-na sbrul ydúg-pas gán-ño* lit.: in the ditch it was full of poisonous snakes *Dzl.*; *brgyud gán-bar gyúr-to* the progeny increased *Glr.*; *mčód-rten kru gán-pa Glr.* a pyramid, a full cubit in height. — 2. **W.** also **heaped** (measure), opp. to **gán-čád** (lit. *bèad*) **smoothed** (measure).

གང་བུ *gán-bu pod, shell, husk* (*Sch.* 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) *Glr.*; *gán-ló* an empty pod, freed from the kernels *W.*

གང་ཟུག་ *gán-zág* 1. **man**, as an intellectual being, a person; *gán-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**,

པུན་ལ *Was.*; *bstan-bèos-la mkás-pai gán-zágrnams* learned or lettered men, men of science *Glr.*; esp. man in relation to religion: *čos pýi-bšól byéd-pai gán-zág Mil.*, men who postpone religion, not troubling themselves about it: *spágs-pai gán-zágrnams-kyi rgyál-po* the king of reverend persons, i.e. Buddha; *lóg-lta-dan-gyi gán-zág* heretical people; *gán-zág pál-pa, ta-mál-pá* 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 pýis-kyi gán-zág Glr.*, *ma-žóns-pai gán-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. ३५०, 5* and elsewhere. — 3. (resp. *žal-zág*) **tobacco-pipe**, not the hukka, but

a small sort, similar to ours, gen. made of metal; *gán-mgó* **bowl** of a tobacco-pipe; *gán-mjúg* mouth-piece or **tip** of it *C.*

གང་རྩ་ *gáns* 1. **glacier-ice, glacier**; *gáns-čan* adj. abounding in snow, in glaciers, also as a sbst. a glacier; *gáns-čan-las žyín-bai ču* the water issuing from a glacier *Med.*, and even as a p.n.: Tibet; *gáns-čan-gyi skad* the Tibetan language; *gáns-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. *Huc Voyage II. 421*). — *gáns-rgyúd* a chain of snow-mountains. — *gáns-čen-mzod-lhá* 'the five receptacles of the vast glacier-ice', or *gáns-čen-rjé-lhá* 'the five kings of the same', pronounced **ghán-čen-dzo'-ná**, or **je-ná**, n. of a high mountain in Sikkim, commonly spelled Kinjinjunga; *gáns-čen-mtsó-rgyál* name of a deity (?) *Glr.* — *gáns-tigs Med.* perh. stalactite. — *gáns-ri* a snow- or ice-mountain, as p.n. = *Ti-se*. — *Seldom 2. col. ice* in general; **gáns-son** it has frozen *W.* — 3. **snow** in general, **ghán bab** it snows *Ts.*; **ghán-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-púg* 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, žig-rtén-pai gád-mo* a laughter, a laughing-stock, to wordly-minded people; *nai gád-moi ynas* this is to me an object of laughing, it is ridiculous to me *Mil.*; *gád-mos debs-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, nai 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 pýin* he came from the king; in col. language also c. accus.: **dóg-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; *sgyel-ba* to make one fall on his back; **ghan-kyál lóg-pa** to perform a somerset, to tumble over head and heels *C.*

གན་རྒྱ་ *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, = *kā-btags*.

གན་མཚོན་ *gan-mdzód store-room, storehouse Sch.*

གཤོ་ལ་ *gándho-la n.* of a famous temple in *rdo - rje - ydán* (Vajrásana near 5) Gaya in Bengal) *Tar.* 16, 4 and elsewhere frq.; yet the words in *Glr.* 8, 10: *pýi gándho-la nán-du lhá-kān byás-pas* 'making outwardly a gandhola, inside an idolshrine', seem not to admit of a noun proper; a Lama explained it by *ytsug-lag-kān*; more correctly perh. = *dri-ytsān-kān*, i.e. = *गन्धकूट*. Cf. also *ghāṇḍhola*.

གཤོ་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 towers or spires along the edge of a flat roof.

གཅ་སྒྲ་ *gáb-sgra W.* a belch (vulgar).

གཅ་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.

གཅ་སྒྲ་མ་ *gab-spāns Glr.*, panels or little boards beneath the cornice of a roof, often filled out with paintings.

གཅ་ཅེ་, གཅ་ཚེ་ *gáb-tse, gáb-tse* a tableau containing numerous my-

thological and astrological figures, and used for fortune-telling.

གཅ་ཚད་, གཅ་པའི་ཚེ་བ་ *gab-tsád, gáb-pai tsá-ba* a disease *Med.*; acc. to *Schr.* a hectic, consumptive fever.

གམ་ *gam v. gan.*

གམ་བྱ་ར་ *gám-bu-ra W.* citron, lemon.

གཤུ་ *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-čè** to squeak.

གར་ *gar* I. (*Cs. gár-ma*) a dance, *gar byed-pa, W.* **gár se-čè**, to dance; *glu gar rtséd-mo byéd-pa Glr.* to sing, to dance and play; *gár-mkán* 1. one dancing, a dancer, a performer, e.g. even Buddha or any saint, when displaying miracles. — 2. n. of a god *Tar.* 11, 17, acc. to *Schr.*, *Siwa*; *gar-stábs* 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་མལ་ *gar-nág n.* of a medicine *Lt.*

གར་བ་ *gár-ba strong, gar-čan strong beer.*

གར་བྱ་ *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*, *Tur.* 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 Hue (II. p. 187), who were known to our Lama from Tashilhunpo as *myo-lóg*, or *lcan-mo-myo-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-gliñ*.

གར་གྱ *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 ni šin-tu gál-čé-bar yódo Glr.*, *bsláb-byu 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 jhuñ** *C.* I have been compelled. — 3. **trap, snare** *C.*, *W.*, also *Mil.*; **gal-ltñ** *W.* id.; *gal dzüg-pa* to set a trap or snare.

གལ་འབག་ *gál-gáy* *Med.* ?

གལ་ཏ་ *gál-tu* *W.* crow-bar, handspike.

གལ་ཏེ་ *gál-te* I. *sbst.*, *gál-te mčän-kün bəug 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 . . . óñ-na* if . . . comes (*čár . . . éł.θ.ñ*); also followed by *yai* (*kyai*), 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 *án* (not *if*, *Cs.*) I found only in a few passages of the Kye-

lang manuscript of *Dzl.*, where the edition of *Sch.* as *gál-te*, which makes no sense. *gal-sríd 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་འོ་ *gal-ró* *W.* refuse, rubbish.

གས་ *gas* v. *gas-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་ཤེལ་, གི་གུ་གྱ *gi-gu-šel, gi-gu-sá* *Sch.*; 'having a white speck in the eye, wall-eyed (of horses)'.
གི་གླུ་ 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-liñ* 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་ *gin* affix, v. *kyin*.

གིན་མོ་ *gin-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. *k'yi-gu* puppy, little dog. — 3. **extension, extent, room, space** *gnás-sa gu-dóg, hün-pa gu-dóg, lam gu-dóg* a nar-

row place, valley, road; *gu-yáns (-pa)* spacious, roomy, wide, *gu yáns-pa dug* there is much room here.

གུ་གུ་ཤ་ *gù-gu-ša* *Ts.* plate, flat dish.

གུ་གུ་ལ་ *gù-gul* (གུ་གུ་ལུ) *Amyris Agallocha*, a costly incense, one kind is white, another black.

གུ་གེ་ *gù-ge* n. of a province in the southwestern part of Tibet.

གུ་ཏི་ *gù-ti* *W.* deaf (?).

གུ་རུ་ *gù-ru* *Ssk.*, spiritual teacher, father-confessor.

གུ་རུ་ག་ *gu-rug* *Ld.* colt or foal of an ass.

གུ་ལའ་ *gu-lái* n. of a deity, resorted to by mothers for being blessed with children; acc. to *Sch.*: *Siva*.

གུ་ལེ་ *gù-le* *W.* for *gù-le* q.v.; *gù-le-la* id., slowly, softly, gently, without noise, **go gù-le-la cug** shut the door gently! *gu-yár* *Sch.* apparently the same.

གུ་སུ་ *gù-su* *Wdk.* garment, dress (?).

གུ་ག་གེ་བ་ *gùg-ge-ba* bent, bent downwards (?), of leaves *Wdn.*; *gùg pa* id.

གུ་ག་པ་ *gùg-pa* *W.* to rub or scratch gently, to tickle.

གུ་ *gù* *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 *dguì* (*Cs.* *gùn-ma*) 1. the middle, *gùn-la* in the middle, e.g. the king in the middle (between his two wives); *stód-kyi gùn (-nas) ton* taken out of the middle of the upper part *Mil.*; *gùn-du byéd-pa* *Thgy.* prob. to divide through the middle, to dissect (anatomically); *gùn sgrig-pa* *Sch.* 'to unite'; with respect to time: *dbyár-gyi gùn-la* *W.* in the middle of summer; *nyin-gùn*, and *mtsán-gùn* mid-day, mid-night *Cs.*; *gùn-nyis*, the two middle times, mid-day and mid-night; *nám-gyi gùn-tún-la* at the hour of mid-night. — 2. mid-day, *gù* *báb-pa* to take a noon-rest on a journey; *gùn-tsig* dinner *Schr.*; *gùn 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; *gù-lón* *Sch.*: 'at noon', more prob.: afternoon. — 3. mid-night, *gùn-la* at mid-night *Gr.*; *dguì-nyig* one night (?) *Sch.* — 4. (Chinese?) title of a magistrate in Lhasa, something like Privy Counsellor; v. *dguì*.

གུ་ཏཱ་ག་ *gù-tái* prob. = *stag* *Ld.-Gr.* *Schl.* fol. 13, 6.

གུ་ཏཱ་མ་ *gù-tái* n. of a monastery in *Mín-yul* *Mil.*

གུ་མོ་ *gù-mo* the middle finger; **gù-dzùg** *C.* id.

གུ་དམར་ལ་ཐུག་ *gù-dmár-la-jug* *C.* carrot.

གུ་ལ་ཐུག་ *gù-la-jug* *C.* radish.

གུ་ *gud* 1. slope, declivity *Cs.* — 2. separation, solitude, seclusion *Sch.*; *gù-du bór-ba* to place obliquely *Cs.*; *gù-du jšégs-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. *gù-du jug pa* v. *gùd-pa*.

གུ་པ་ *gùd-pa* v. *gùd-pa*.

གུ་ན་ *gun* (*Cs.* *gùn-pa*) loss, damage, **uá-la gun jóg** *W.* I have suffered a loss (prop. damage has come over me).

གུ་ན་པོ་ *gùn-po* *Lh.* expensive, dear.

གུ་ན་དམ་ *gù-dím* a bottle-shaped or cylindrical basket to put fruit in, *Ld.* (perh. akin to *rkón-pa*).

གུ་མ་པ་ *gùm-pa* v. *gùm-pa*.

གུར *gur*, resp. *bžugs-gür*, *yzim-gür* *Cs.*, also *dbu-gür* *C.*, tent, *gos-gür* *Cs.* a tent of silk, *pyün-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-mčóg* a magnificent tent, or *gur-rgyál*, is used by *Chr. Prot.* for the tabernacle. — *gur-tág* the tent-ropes, **gur-bér** *W.*, or *gur-sin* *Cs.* the tent-poles. — *gur-tóg* *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 felt-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་ལྗང་མ་ *gur-lpágs* a perforated skin, a hide full of holes *Sch.*

གུལ་གུལ་ *gul-gúl* *Bal.* slowly, for *gú-le*.

གུལ་ནལ་ *gul-nág* *Lt.* n. of a medicine.

གུས་པ་ *gús-pa* sbst. respect, reverence, devotion; also adj. respectful, devout; *dge-dün-la gús-pas pyag tsál-lo* the priesthood I respect with devotion; *ma-gús-pa* unbelieving, undevout *Thgy.*; **gus-záb có-čé** *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-śá* a kerchief for the head hanging down behind.

གོ་སར་ *ge-sár* 1. *Cs.* n. of a flower, *Lt.* and elsewhere, prob. = རྐེས་ར་; 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-čan* the lotos flower *Sch.* — 3. n. of a fabulous king in the north of Tibet, with the epithet *dmág-gi 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-tšóm dan gegs sél-ba* to remove doubts and hindrances *Mil.*; *gegs-byéd bgegs* a malignant spirit, causing im-

pediments or mischief *Zam.*; *čos-mzád yónis-la gegs byéd-pa* to throw obstacles in the way of all pious people *Pth.*; *sañis-rygás 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* impeding to perfection.

གོལ་པ་ *gél-pa* branch of a tree, *šin-gel-pa*.

གོ་ *go* 1. numerical sign for 123. — 2. num. inst. of *dgú-bi-ú*, in the abbreviated numbers *go-yčig* 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 **jhuñ** *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 ysúm-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 čod-pai čos* a doctrine not satisfactory to you *Mil.*; *bu tsab na 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 *Gl.*; hence *go-rgás* may be applied to an old maid (*Schr.*); *ráñ-gi go duy* 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 *Gl.*; *ráñ-tág-gi gó-na* near the mill *Gl.*; *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 *Sch.*; *go-byéd* is mentioned as a quality of the air *S.g.*; *sprin-gyi go-bar pyé-nas ons*, we came parting the space between the clouds *Mil.*; *sprin dkar ldii-gi go-čóg Mil.*? — 3. **armour**, gen. *gó-ča*. —

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-jygs-go-ča* the harness of intrepidity. 2. **gear, implements, tools** in general, *bkra-šis srán-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 čó-čé** *W.* to go to work in the wrong way, **go-lóg đí-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-mtsám* v. go no. 1. — *go-mtsón* harness and weapons. — *go-rim* 1. **order**

of rank *Gl.* — 2. **succession**, successive order, turn.

གོ་ཀ་ *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; **ghodé-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. *Gl.*; *go-nór-ba* to misunderstand, to mistake, to be mistaken. —

II. sbst. **perception, comprehension**, *gó-ba blái-ba Mil.* to come to a right comprehension, a clear perception (of some philosophical or religious truth); *gó-bai mjál-ba Lex.*: '*mjál-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-brún* excrements of it *Med.*

གོ་བྱི་ལ་ *go-byi-la Med.* n. of a poisonous medicinal fruit *Cs.*; *go-bye Med.* id.?

གོ་ཡུ་ *go-yú 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-čen*.

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 *gön-po* a lump.

གོག་གྲང་ *gog-fäl* ashes. **gog-fäl yim-če*, *yög-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་ *gög-pa* 1. to crawl (of little children).
— 2. to crumble off, to scale off (of the plaster of a wall, of scurf etc.).

གོག་ཤོ་ *gög-po* dilapidated, ruinous, *Kän(-pa)* *gög(-po)* a house in ruins; *mkar-gög* a dilapidated castle; of clothes: out of repair, ragged; *ñin-gög* a field lying waste; *dpe-gög* an antiquated, worthless book; *gog-gög* Cs.: 'the sound of a somewhat broken vessel'.

གོང་ *gön* 1. price, value, also *gön-tän* *Glr.*, frq.; *gön dpyäd-pa* (often also *bäd-pa*, inconsistent with etymology) to appraise, to fix a price; *gön brayab-pa* C. (*gön 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, *gön dan mtun*, *gön dan drä-bar*, *gön-bzin*, *gön-mtsün* as above (mentioned); *prin gön ög dzöl-ba* to confuse a message, to make a medley of it *Glr.*; *gön-du*, *gön-na*, *gön-nas*, *gön-la* 1. adv. over it, on it, thereon, above, from above. 2. postp. c. genit. or accus.: on, above, over, before, *sgo gön-du* over the door; *yäb-kyi gön-du das*, he died before his father *Glr.*; *déi gön-du* before this time *Glr.*; *ma tsogs gön-du* before they are assembled; *gön-gi* the former, the above mentioned; *gön-gi dé-rnams* those preceding; *gön-du bsäd-pa ltar* as

has been said, explained above; *gön-du smös-pa* the above mentioned; *gön-gi...* *zes smös-pa* the above statement that...; *süa gön bäl-kyi rgyäl-po* the former (ancient) Tibetan kings; *gön* and *ög* like our subdivisions of *a* and *b*, the first and second part, division or section of a book, *ba-gön* and *ba-ög* Volume XV Section 1 and 2; the face and the back of a leaf: *bzi-gön* folio 4, a. — *gön-sku-γzögs*, a title, like our: his highness, excellence, eminence *Sch. v. sku*.

གོང་ཤོ་, གོང་བུ་ *gön-po; gön-bu*, W. **gög**, lump, mass, heap, clot, *śa-gön-po* a lump of flesh *Dzl.*; *krag-gön* a clot of blood *Glr.*; **bol-gön** C., **sa-gög** W., clod, glebe; **ka-gög** W. snow-ball.

གོང་བ་ *gön-ba*, W. **gön-ñä**, *gös-kyi gön-ba*, collar, *gön-ba-nas dzin-pa* to seize by the collar.

གོང་མ་ *gön-ma* a higher one, a superior; the former, the first named, *gön-ma bzin-du* like the former; *rgyäl-ba gön-ma* the most high, the divine Buddha *Mil.*; *gön-ma če*, *gön-ma cén-po* the most high, applied to worldly sovereigns, as: *rgyanäg gön-ma* the emperor of China C.; *gön-ma-rnams* *Mil.* the gods (the 'superi' of the ancients), among whom according to the doctrines of Buddhism the Lamas are included.

གོང་ཚོ་ *gön-mo* ptarmigan, white grouse, *lhä-byä gön-mo* B. and C., **ri-byä gön-mo** W., *gön-srög* id. (?); *gön-yag* *Sch.*: wood-grouse, cock of the wood, Tetrao urogallus.

གོང་ལྗུ་ *gön-zü* C. paper lantern.

གོད་ *god*, W. **göd-ka** *Dzl.* *göd-pa*, Cs. *göd-ma* 1. loss, damage, *god gyin-ba* *Thgy.*; **ghö-la dö-wa** C., **god-la čä-če** W., to suffer loss, e.g. *nör-la* or *nor*, a loss of money and property; *göd-pa* vb. id., **nor göd-da** W. have you had a loss? 2. C. punishment.

གོན་ *gon* the common gourd, pumpkin W.

གོན་པ་ *gön-pa* I.vb. to put on (clothes, shoes), *mgö-la za gön-pa* to put on a cap.

— II. subst. **coat, clothing** *Sch.*; **gón-čé** *Lh., Ld., *gón-ma** *Bal. id.*

གོབ་ནོན་ *gob-nón* (spelling uncertain), **gob-nón čó-čé, tán-čé, gyáb-čé** *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 elsewhere: 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 debs-pa* and *skyél-ba* *Lt.??* — *góm-pai* stabs the (peculiar) manner of stepping *Zam.*; **prú-gu-la góm-tán láb-čé** *W.* to teach a little child to walk; **gom čág-čé** to stride solemnly along; **gom-jór** col a veranda (?). — 2. the 'pas' in dancing.

གོམས་པ་ *góms-pa* **accustomed, wonted, wont** c. dat.; *klog-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་ཀླུག *gor-ma-čág*, eleg. *gor-ma-bkúm*, **certain, sure, indubitable**, de *byün-ba gor-ma-čág-go* his coming is quite sure *Wdn.*; *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.*; *gór-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*; *mtán-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; *gó-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 *rgyün-gos* *C., W.* — *gos góm-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 tú-čé** *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-gyú* (*Cs.*: crookedness?) **intrigues**, secret machinations *C., W.*; *ynód-séms dan bslú-bai gya-gyú* *sogs* malice, deceitful tricks and the like; *gya-gyu-čan* crafty, deceitful, fraudulent, e.g. *sems; 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-rtśóm, 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་, གྲོང་ *gyan, gyén* pisé, earth or clay stamped into moulds, and frequently used as building-material in *Sp., Ld.*, and other parts of Tibet; *gyan-sgróm* pisé-mould; *gyan-skór* pisé-wall round an estate or village *Gl.*; *gyan-ra* cattle-yard constructed of pisé; *gyan-tse* terrace wall of pisé *Ld.*; *gyan-rim* one layer of pisé, i.e. as much as is stamped in at a time, about one ell in height; this frequently serves for a measure of the depth of the snow *Mil.*; *gyan-ris* fresco or wall-painting.

གྲ་ *gyad*, also *gyád-pa*, *Ssk.* མཐོ འ. 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་རྒྱ་ *gyan-rgyu Med., gyan-rgyui bu-ga, gyan-rgyui mtu?*

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; *pon-gyam* (for *pa-boñ-gyam*) a shelter under a beetling rock; *gyám-bu* a little cover or shelter *Cs.*

གྲ་གྲོང་ *gyar-gyód* prob. = *gyod-ka, god-pa* loss, damage.

གྲི *gyi* for *gyi*, after *n, m, r, l*; v. *kyi*.

གྲི་(མ་) *gyi-na (-ba)* 1. bad, coarse, mean, poor, miserable, of food, clothes etc.; *gyi-na tsó-ba* a miserable, starving life *Pth.* — 2. unsteady, fickle *Schr.*

གྲི་ལིང་ *gyi-lin Gl.* n. of an excellent breed of horses.

གྲི་གྲ་ *gyig caoutchouc, India rubber, gyig-sün, gyig-sdön* caoutchouc-tree *Sik.*

གྲི་ *gyin* n. of a deity *Pth.*, perh. = *kin-kán.*

གྲི་མོ་ *gyin-mo W.* gently sloping, gradually descending or subsiding.

གྲིང་ *gyin* v. *kyin*.

གྲི་མ་བཟ་ *gyim-bág amalgam; gyim-bág-gis byüg-pa* to gild in the fire *Schr.*

གྲི་མ་ *gyis* 1. inst. of *kyis*, after liquid letters. — 2. v. *bgyid-pa*.

གྲི་ *gyu Cs.* = *gya-gyü*; cf. also *sgyu.* — གྲི་པ་ v. *gyü-ba*.

གྲིང་རོ་ *gyün-ro* v. *gyón-ro; gyur* v. *gyür-ba*.

གྲི་གུ་ *gyé-gu* crookedness, curve; hunch, hump, crookback, crooked; *gyé-gu-can* of a camel, *gyé-gur düg-pa* being crooked, of trees, opp. to *dran-po, Stg.*

གྲི་གོང་ *gye-gón* n. of a Bonpo idol (?) *Mil.*

གྲིང་ *gyén* v. *gyan*.

གྲིང་པ་ *gyéd-pa* v. *gyéd-pa*.

གྲིང་ *gyen* (opp. to *tur*) 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) *Gl.* **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.-Gl.* *Schl.* 26, b. also sbst.: *gyen rzar-po* a steep ascent *C.*

གྲིང་ *gyer* v. *dgyér-ba*.

གྲིང་ *gyes* v. *gyé-ba*.

གྲི་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-gyóí rdza Med.?* *gyo-rtsi Wdn.?*

གྲི་མ་པ་ *gyóg-pa* curved, crooked *Cs.*; *gyóg-pa* left-handed, awkward *Sch.*

གྲི་མ་མ་ *gyogs C.* pronounced **ghyog, ghyo**, for *sgyogs* cannon, large gun.

གྲིང་ *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-)** *kā-gyón-po* hard-mouthed; *gyón-ró* a dried up body, a mummy *Sch.*; metaph. *dgra-gyón* a hard, cruel, dangerous enemy; *kā-gyón-čé* very rude, impudent *Mil.*

གྲོད་ *gyod* v. *gyód-pa*.

གྲོད་ཀ་ *gyód-kā* **loss; quarrel, law-suit** *Sch.*

གྲོན་པ་ *gyón-pa* **to put on, to wear = gón-pa; lüs-la gyón-pai** gos the garment that one wears *Dzl.*; *gyón-rgyu* materials for clothing. *Mil.*

གྲོས་པོ་ *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, གྲ་* **lappet, extremity, gós-kyi grva** coat-tail *Tar. 98, 10* (seldom used). — 2. **school, klóy-grva** a reading-school *Cs.*; *sgóm-grva* *Glr.* and elsewhere: a meditating-school; *snágs-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-kān* **school-house, school-room; *láb-ḍa-kān*** *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-ḥrüg* **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. — **ḍa-ság** **cell** *C., W.* — *grva-sa* **monastery, grva-sa čén-po** a great monastery; a school attached to such a one; *mśan-nyid-kyi grvá-sa žig* 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 grá-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 gáin-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) *Męd*

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, min yan 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 byuñ** 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 čé-ba* of great renown, of celebrity at a distance, (of less significance when more closely examined); **fame, glory, rnyéd-pa dan grágs-pa-la čágs-pas** *Dzl., greedy of gain and fame; grágs-pa-čen-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 **rág-čan**) **famous, renowned; beautiful, splendid, glorious; proud, haughty** (in this case perh. for *drégs-pa-čan*). — *grágs-dzín-ma, Ssk. यशोधर, यशोवति,* 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 úr-ba* to raise shouts of joy.

གྲན་བ་ *grán-ba*, W. **dán-mo**, I. adj. **cold, cool**, *grán-bai ynas* a cool place; **dán-mo rag** W., **dhán-ghi dug** C. I am cold.

II. sbst. **coldness, cold**, *grán-ba ni dró-bar gyur* the cold changed into warmth *Dzl.*: **mén-fog dán-mo póg** W. the cold has struck, killed, the flowers. — *grán-nád* the cold fit of the ague, **dhán-ñi** (lit. *mkris*) C. id. — **dán-nád** W. synonym with *grám-bu*, **gout, rheumatism, arthritic pain**; *grán-dro* **cold and warmth**, *grán-dro-méd-pai raskyán di* 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-ñim* *Lt.*, *grán-ñim byéd-pa* to shiver with cold *Schr.*

III. vb., also *gráns-pa* 1. **to get or grow cold**, *gráns-su bèug-pa* *Lea.* to let grow cold; *gráns gró-bar dug* it will grow cold *Mil.*; *grán mi bya* one must not suffer (the child) to catch cold *Lt.* — 2. **to count, judge, consider**, v. *bgrán-ba*; also *Zam.*: *ces grán-naani* though such may be supposed; *Cs.* and *Schr.* have also *grán perhaps*, *yin grán* perhaps it may be so.

གྲན་ *gráns*, col. also **dán-ka**, *Ssk.* संख्य **number**, frq., *lan gráns-dú-mar* a number of times *Mil.*; *gráns-méd-pa*, eleg. *gráns-ma-mñis-pa* innumerable; *gráns-can* numerous (?) *Cs.*; *gráns-can-pa* the atheistic Sankhya sect of the Brahmans (*Ban.* p. 66); **dá-dán zág-dan gyáb-çe** W. to date (lit. to write down the number of month and day); *gráns débs-pa* or *rtsi-ba* to count *Cs.* — *gráns-brdá* (*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་པ་ *gráns-pa* to grow cold, v. *grán-ba* III.

གྲན་རྒྱལ་ *gráb-rgyág* pride, boasting *Sch.*

གྲན་ས་ *grabs* 1. **preparation, arrangements, measures**; a contrivance, *grabs byéd-pa* to make preparations for, to be on the

point of, frq., *gró-bai grabs byéd-pa*, to make preparations for departing, *ysód-grábs yód-pai tsé-na* just as preparations were made for slaughtering them *Mil.*; **Ko kyug dhab jhé** C. he is getting sick, is going to vomit; *káb-grabs*, *dziñ-grabs* the making one's self ready for combat. — 2. col. also for *grós*, **deliberation**, **ne čir dhab jhé dug** C. they are deliberating about me; **nai-nai-ñi dabs tün-ne** W. on mutual agreement.

གྲན་པ་ *grám-pa* 1. **swamp, marsh, fen** *Lea.*
— 2. *grém-pa* *Mig.*

གྲན་ *gral*, *Ssk.* पङ्क्ति 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 tóg-ma*, *ltag*, *goi*, more frq. *gral-mgó* the upper end of a row, the uppermost place, the seat at the head of the table; *tá-ma*, *og* or *gral-mjúg(-yžug)* the lower end; *gral mgó-ma* the first, the head person *Mil.*; *ynas-grál* the right-hand end, *yyon-grál* the left-hand end; *gral-rim* C. **claim, title**, *rgan-yžon-gral-rim* the right of seniority; *grál-pa* a beer-house customer; *gral-ýtám* tap-house talk *Mil.*; *dbañ-grál* the row of supplicants for a benediction; *mčed-grógs dan dbañ-grál mtun dús-su* *Mil.* if you sit with your fellow-believers in one row, on one mat; **če-dál-la čud soñ** W. he has entered into the row, the class, of adults. — 2. **bench**. — 3. **proportionality (?)**, **žen-rin dal-méd dan** W. with his disproportioned length and breadth, his unwieldiness. — 4. **mi žig-la dal žig žig-če** W. (lit. *sgrig-pa*) W. to play a trick to a person.

གྲན་མ་ *grál-ma* a small beam, **rafter**, *Cs.*; *grál-bu*, *gral-pyám* *S.g.* roof-laths, sticks which are laid close together and covered with earth.

གྲན་མ་ *gras* **class, order, series**; rank, dignity; **tribe** *Cs.*

གྲན་པ་ *grás-pa* 1. for *drás-pa*. — 2. **to bind**, v. *grágs-pa*.

གྲི *gri* (so pronounced in *Pur.*) 1. **knife**, *gris yéod-pa*, **di dan čád-če** W., to cut with a knife, but also *grir riám-pa*, *ysód-pa*, *gúm-pa* *Ma.*: to kill with a knife;

gri-só, gri-dñó, gri-ká the edge of a knife; *gri-lám* lit. 'the path of the knife', the cut, incision; *gri-güg* *Pth.* a short, crooked sabre or sword, **falchion, cimeter**; *gri-sá* flesh of a man that has been killed with a sword, (used in sorcery). — 2. *Lt.*: *dar-mai gri?*

ग्रीमपा *gri-mág* v. *grib-ma*.

ग्रीमपा *grin-pa* *Mil.*, prob. = *sgrin-po* **skilful, clever**.

ग्रीम *grib* 1. **shade**, *grib - kyí ju* *Gl.* the shady part of a valley on the north side of a mountain range, cf. *sribs*; *grib-pyogs* the side not exposed to the sun, north side, col., *grib-lhags* the coolness of the shade, the cool shade *Sch.*; *grib - ma* **di-mág** *W.* **shadow** (cast by an object); *dei grib - ma gán - la jóg - pa* on whom his shadow falls; *grib - tsód* a dial *Cs.* — 2. **spot, filth, defilement, contamination**, mostly in a religious sense: *grib yon* pollution arises; *ro - grib* defilement by a corpse; *grib-sel* name of a Buddha; *grib - (kyis) non - gyi ydon* a demon that defiles and poisons the food, a harpy; **kó - la dib jóg son** *W. C.* he is crack-brained, not in his right mind; **dib - can** stubborn, refractory, whether from stupidity, or from ill-will.

ग्रीमपा *grin-pa* to hasten, to hurry *Sch.*

ग्रीमसे *grim-tse* *Sik.* a pair of **scissors**.

ग्रीमसा *grims* *Med.?* (*Lex.* चतुरस्र quadrangular, regular, harmonious) *Schr.*: intelligent, clever.

ग्रीम *gril* (cf. *gril - ba*) a **roll**, *sog - gril* rolled paper, a paper-roll; *gos - gril* a garment folded up *Cs.*; *gril - ka byéd - pa* to make up a parcel *Sch.*

गु *gru* 1. **boat, ferry, ship, vessel**, also a hide blown up with air, used for crossing rivers = **ko - dhú** *C.*; *gru - sán* id.; *gru - sán - pa* ferry-man; *grú - la zón - pa* to go on a ferry. **Comp.** *grú - ka, gru - sán - ka, grú - btai - sa* *C.* starting- or landing-place of a ferry. — *gru - glá, gru - btsás* fare, passage-money, a boat-man's fee. — *grú - pa* ferry-man. — *gru - dpón* ship-master, master of a vessel. — *grú - 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. grú - ma*) **angle, corner**, convex or concave, also **edge, border, brim**; *gru - ysum, gru - bzi* etc. triangle, quadrangle; *gru - ysum - pa* triangular; *dkyil - for gru - bzi - pa zíg bri - ba* to draw a quadrangular figure, a square; *dom - gán gru - bzi*, a surface six feet square; *dbyibs gru - bzir yod S.g.*; **ju - nar - can** *W.* rhomboidal; *gru - yon, Cs. gru - gyél*, oblique angled; *gru - dran* right-angled *Cs.*; *gru - kán* v. *mtogón*. — *yül - gru* **place, village, town, country**. — 3. **lustre**, of precious stones, *gru - dmár* a reddish lustre *Mil.nt.*

गुग *grú - gu* 1. **clew, hank**. — 2. n. of a country.

गुकर *gru - cār* 'a fine, fertile rain' *Sch.*

गुम, गुम *grú - mo, gré - mo* **elbow**, *grú - mor ka - tvám - ka bzün - ba* holding a trident in his arm *Pth.*; *dé - la grú - moi pul - rdéy cig byás - nas* pushing him with his elbow *Mil.*; *gru - ság byéd - pa* id.; *grú - moi kug*, the hollow of the elbow-joint *Gl.*

गुसा *gru - sá, or gru - sá*, n. of a country *Pth.*

गुवपा *grüg - pa* to break into small pieces, to crumble, to bruise *Dzl.*; *grüg - pai bras* bruised rice *Schr.*; *rús - pa cag - grügs* fracture of a bone *Med.*; *grügs - bu* something broken.

गुवपा, गुवपा *grün - ba, grün - po*, fem. *grün - mo* 1. **wise, prudent** *Mil.*; also: *grüns - pa* *lags* very learned *Sir! Thgr.* — 2. **meek, mild, gentle** *Cs.*

गुवपा *grub* *Ld.* all, **hub si son** all are dead; **hub zas son** it has all been eaten up, (v. the next word).

गुवपा *grüb - pa*, pf. of *grüb - pa* 1. **made ready, complete; perfect**; (*ma grüb - pa* also: not existing); *grüb - pai rai - byön spyan - ras - yzigs* *Gl.* the perfect, by himself originated, *Awalokiteswara = thün - gyis grüb - pa*; *don tams - cád grüb - pa, don - grub, सर्वार्थसिद्ध, सिद्धार्थ* 'the fulfilment of every wish' n. of Buddha, also of a spell or

magic formula. — *grub-pa lus Med.* either: the frame, the structure of the body, or more prob. an abbreviation of *jiñ-po lid-las grub-pai lus Med.*, v. *jiñ-po*. — 2. the state of perfection, *grub-tob* **མིང** one that has attained to it, a saint; *grub-brnyés*, *grub-méog* id.; *grub mtá* (C.col. **dhum-tá**) *Ssk.* **མིང་མཐོང་ལུགས་** opinion, theory *Zam.*; *jiñ-nán-gi grub-mta ma* *čáms-par Glr.* there being no conformity of opinion between Brahmanists and Buddhists; also n. of a philosophical work, *Was.* 262. — *ma-grub-pa*, *grub-pa-méd-pa?*

གུམ་པ་ *grum-pa* 1. *S.g.* n. of a burrowing animal, *Sch.*: badger. — 2. pf. of *grum-pa* lamed, crippled, *grum-po* a maimed person, a cripple; *grum-bu*, *grum-nád* gout, rheumatism, = *tsig-nád*; *drag-grum* gout, podagra; **ša-düm** *W.*, a feeling of lameness in the limbs.

གུམ་ཅེ *grum-tse* a thick woolen blanket *Mil.nt.*

གུལ་བུ་མ་ *grul-bum* a class of demons, *grul-bum-mo* female demons; there are also horned demons of this kind.

གུས་པོ *grus-po* *C.* a yak two or three years old.

གྲེ *gre* a Naksatra, v. *rgyu-skár*.

གྲེ་གམ་ *gré-gaC.* a sheet of paper (*W.* **sog-gán**)

གྲེ་བ *gré-ba* the fore-part of the neck, the throat, both the wind-pipe and the gullet; **dé-wa dé-mo**; or **nyán-pa dug** *W.* he has a good voice, sings well; *gré* (-*ba*) *gágs(-pa)* *Med.* hoarseness; **dé-wa tán-cé** *Ld.* to join in singing or shouting; *gré-ba dár-ba* a snoring or rattling in the throat; **dé-bsál tán-cé** *W.* to hawk, to hem, to clear the throat.

གྲེ་བོ *gré-bo* a species of demons; *gré-mo* 1. female demons of this kind. — 2. v. *grú-mo*.

གྲེ་མཁའ་ *dé-mág*, vulg. for *grá-ma* awn.

གྲེ་མོ་ལའུ་ *gré-mog-bu* *W.* ant, emmet.

གྲེ་པུ་ *greu pea*, **pease**, *món-sran-greu* acc. to *Wdi.* = **མཁའ་**.

གྲེ་མཁའ་ *grés-ma* the flashing, lightening, shining *Schr.*

གྲོ *gro* 1. wheat, *gro-yós* parched grains of wheat, parched corn; *gro-sóg* stalk of wheat, wheat-straw. — 2. breakfast, taken late in the forenoon or about noon, *gro dégs-pa Glr.*, also **đho bóg-pa** *C.* to take breakfast, = *tsál-ma zá-ba*. — **đo žig** *W.* a morning's march, short day's march, reaching quarters already at 10 or 11 o'clock a.m.

གྲོ་གམ་ *gró-ga*, *W.* also **đó-wa**, the thin bark of the birch-tree, frq. used to write on (esp. letters), or for ornamenting bows etc. *Mil.*

གྲོ་བོ, **གྲོ་མོ** *gró-bo*, *gró-mo* reddish gray.

གྲོ་མ་ *gró-ma* 1. = *gro* 2. — 2. n. of a medicinal herb *Wdi.* — 3. **đhó-ma*, *gya-đhó** *C.* potato.

གྲོག་པོ *gróg-po* (*Lex.* འབྲེག) 1. a deep dell, ravine, lateral valley *C.*; *gróg-ču* brook, rivulet; *grog-yrár* a torrent pouring down in a ravine. — 2. *W.* = *gróg-ča*.

གྲོགས་, **གྲོགསོ** *gróg-ma*, *gróg-mo* ant, emmet; *grog-tsán*, *grog-mkár* ant-hill; *grog-spúr* acc. to some = *gróg-ma*, acc. to others some other insect.

གྲོག་ཇིང་ *grog-žin* n. of a medicine *Wdi.*

གྲོགས་ *grogs*, col. **rog** 1. friend; the more definite form is *grógs-po*, fem. *grógs-mo*; *ka-grógs* a seeming friend, a false friend; *ytiñ-grogs* a true friend; *sđig-pai grógs-po-la rten-na* if he attaches himself to bad friends *Dzl.*; *snýñ-gi grógs-po* intimate friend, bosom-friend *Pth.*; *grógs-po(r)* *byéd-pa* to make friendship, to enter into connexion with, to make a league, *ma-mtoñ-ma-prád-pai grógs-po byas*, they joined in friendship without knowing each other *Glr.* — *kye grógs-po* ho, friend! *Pth.* — 2. associate, companion, comrade, *grógs-podag* company, society *Dzl.* also used as address: comrades! friends! or more respectfully: honoured friends! honoured

gentlemen! *Stg.*; fellow, *grógs-kýeu* play-fellow, play-mate *Dzl.*; *dpün-grógs* fellow-combatant, brother in arms; *düg-grógs*, resp. *bzügs-grógs* inmate, fellow-lodger *Mil.*, **dän-rog** *W.*, (v. *brai-sa*) id.; also neighbour *W.*, *C.*; *dgá-grógs*, *ytán-grógs*, *grógs*, companion in life, spouse, husband, wife, *grógs mi rnyed* she cannot get a husband *Mil.*; *tse dü grógs-skál* a man's destination as to marriage, the matrimonial lot assigned by fate *Glr.*; *dód-grógs*, *mdzá-grógs*, *bdán-grógs* *C.* one beloved, lover, sweet-heart, *mál-grógs* resp. *yzm-grógs* bed-fellow (not only 'concubine' *Cs.*); *dmág-grógs* ally, confederate (in war), hence also: — 3. assistant, fellow-labourer, *lás-grógs* journeyman, under-workman; *grógs byéd-pa* to help; *rgán-mo mčöd-rten sküd-pai grógs byas* they helped the old woman in anointing the pyramid *Dzl.*; *rtsig-grógs byéd-pa* to help in building a house; at present in *C.* a word of courteousness in making requests: **ten rog nañ* (*γnañ*) be so kind as to show me; **nañ rog dze** would you kindly give me; **dha na toñ rog dzó** 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-kým*). —

Comp. *gron-kýer* 1. a large town, city, *B.* and *C.*, *gron-kýer* (*gyi*) *mčög* chief city, capital *Tar.* 2. fig. place, scene, sphere, (e.g. this world is a scene of illusions *Mil.*) — *gron-graís* the number of houses in a village or town. — *gron-mčóg* *Mil.*, *gron-mčóg drim-pa*, *gró-ba*, *rgyüg-pa* one that wanders about among the peasantry as a fortune-teller; clerical charlatan, hedge-priest. — *gron-ýtám* prob. = *gron-tsig* — *gron-rdál* (*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-bzís* farm *Sch.* — *gron-yul* village *Mil.*

གྲོང་བ་ *gron-ba* *C.* col. for *grañ-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.*

གྲོང་ཅན་ *grón-čan* disadvantageous, injurious, *gron-čé* very noxious, *gron-méd* harmless, innoxious *Lex.*

གྲོང་བ་ *gról-ba* pf. of *gról-ba*, as. sbst. = མུ་ཁྲི་ the having been delivered, deliverance (from the pain of existence).

གྲོང་ *grós* 1. advice, counsel, *grós debs-pa* *B.* to give advice; *grós byéd-pa* *B.*, **dós gyáb-čé** *W.*, to consider, to deliberate; to resolve, decide; *grós 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; *grós mtün-par* by unanimous decree, unanimously *Dzl.* — 2. speech, talk, = *γtam* *Mil.* — 3. council (?). — 4. *Cs.*: care, heed, caution, *grós-can* careful, cautious, *grós-med* careless, heedless.

གྲོང་ *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.

གྲོང་བ་ *glá-ba* 1. the musk-deer, *Moschus moschiferus*, *glá-mo* the female of it, *glá-ýrüg* 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*, **glá-dá-ra** *W.* *Delphinium moschatum*, two alpine plants smelling strongly of musk; *glá-sgán* n. of a medicinal root *Cs.*; *glá-glád* v. *gláñ-glad*. — 2. n. of a pretty large tree, similar to, or the same as *stár-bu* *Glr.*

གྲོང་, འགྲོང་ *glag, bya-glag* eagle, vulture; *glag kírá-mo* *Sch.*, **lag-kýi** *W.* (an eagle which is said to bark like

a dog), *rgyab-glág* perh. different species of eagles.

ལྷན་པ་ *glág-pa* often used erroneously instead of *rlag-pa*.

ལྷན་མ་ *glags* opportunity, occasion, possibility, *glags ཚོལ་བཱ་* to seek an occasion, to look for an opportunity; *da glags rnyéd-par dug* now the favourable point of time seems to have come *Gr.*; 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; *ysó-glags med* there is no possibility of helping him, he is incurable *Med.*; *bzód-glags med* intolerable, insupportable, frq.

ལྷན་ *glai* (Bal. **χlai**) 1. ox, bullock. — 2. elephant. — 3. Taurus, the Bull, in the zodiac.

Comp. *glai-glád* 'bullock- or elephant-brains'; soap being made of such, acc. to popular belief: *C. soap* (*Schr. gla-glád*). — *glai*-to the Indian bison, *Bos taurus indicus*, *Lh.* — *glai-tüg*, *glai óg-čan* a bull. — *glai-dár-ma* n. of a king of Tibet, living about 1000 after Christ, notorious for his hostility against the hierarchy of the Lamas. — *glai-dár* a team of bullocks. — *glai-sná* the trunk or proboscis of an elephant; a plant so called on account of the long spiral spur of its corolla, *Pedicularis Hookeriana*. — *glai-po* = *glai*. — *glai-po-čé*, *glai-čén*, elephant, *glai-mo* a female elephant, *glai-prüg* the young of an elephant. — *glai-bu* a young bullock, *glai-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-glán* = *glai-tüg*.

ལྷན་, **ལྷན་ཐབས་** *glai*, *glai-tábs Med.*, *yzerglán W.*, colic, gripes, spasms in the stomach, and similar affections; *glai-šü Med.*?

ལྷན་མ་ *glán-ma* a large kind of alpine willow.

ལྷན་ *glád* 1. the head, *glád-la* round the head, e.g. to brandish a sword, *Gr.*; as postposition used in a general

sense: close over, *čui glád-la* close over the water. — 2. brain *Med.*, cf. *klád-pa*.

ལྷན་པ་ *glád-pa* to thin *Sch.* Cf. *thad*, *stád-pa*.

ལྷན་པ་ *glám-pa* 1. = *glóm-pa*, to patch, botch, mend; *glai brgyáb-pa Sch.*, *glai-par byéd-pa Lt. id.*; *thán-pa glán-pa* to sew on a patch *Lex.* — 2. to return, *lai* an answer, to reply, rejoin *Lex.* — 3. *C.* col for *glén-pa*; so also occasionally in books.

ལྷན་བུ *glál-ba* to yawn.

གླིང་ *glin*, 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-glin* in the south, triangular; *ba-glai-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 *zi-ba* tranquil; that of the second as being *rgyás-pa* rich; that of the third as being *dbai-ldán* strong, and that of the fourth as being *drág-po* wild. In a more general sense: region, country, so Nepal is frq. denominatèd *rín-po-čei glin* the country of jewels and treasures, *Urgyan mka-groi glin* the country of the Dakini, as is also Lahoul, in local chronicles; *byai glin* region or country of birds *Gr.*; the word is also not unfrequently a component part of the names of towns and villages. — *glin-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. — *glin-ka* a small uncultivated river-island, or low-land *C.*

གླིང་བུ *glin-bu* (*Ssk. वंश*) 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-glin* flute, piccolo-flute, mostly of metal; *dge-glin* a larger musical

instrument like a **hautboy**, used in sacred ceremonies; *rkañ-gliñ* lit. a fife 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-dbyāñs*, *glu-sgrā*, id.; the word is also used of the singing of birds; *glu-čāñ* a little song, ditty, hummed by a person *Gl.*; *glu-rēs* alternate song; *glu-gar-rtśād-po* rejoicings of every kind *Gl.*; *glu lén-pa* *B.*, **lu gyāb-pa** *C.*, **tāñ-čē** *W.*, to sing.

ལྷུད་, ལྷུད་, ལྷུད་ཚབ་ *glud, blud, glud-tśab*
a **ransom**, a thing given as a ransom, *sróg-gi glud* a ransom for one's life *Lex.*; *Koi glud-du lug bryya yśód-pa*, to slaughter a hundred sheep as a ransom *Mil.*; **lū-la tan** *C.* he is made an expiator, a scape-goat; **mi-lū** *C.* in a special sense: a man's image which in his stead is cast away in the *ytór-ma*: therefore **kō mi-lū yin** *C.* he is a curse, an anathema, one deserving to be cursed (ni.f.).

ལྷུམ་ *glum* **boiled barley, wheat, or rice**, used instead of malt in brewing beer (not for food).

ལྷོ *gle* 1. *Gl.* 60. a small uncultivated island, = *gliñ-ka* (*Ld.* **zal**). — 2. n. of the capital of Ladak, usually *sle*.

ལྷོ་དང་མས་ *gle-dams* n. of a distemper *Cs.*; involuntary discharge from the bowels, or of urine *Sch.*

ལྷོག་མ་ *glegs* (*Cs.* *glégs-ma*) **table, board, plate**; *záñs-kyi glégs-bu* copper-plate *Tār.* 26, 10; *glegs-bám* (འཕྲིན་ལྷོག་) **book**, also *dpé-ča glegs-bám* *Gl.*; *glegs-bám máñ-po* *bžéñs-so* he made a present of, dedicated, many books (for the use of a temple); *glegs-šüñ* the wooden boards which in a Tibetan book supply the binding; *glegs-tág* a thong etc. fastened round a book; *glegs-čáb* a buckle, clasp, or ring attached to this thong. — *sgó-glegs* the pannel of a door; **mim-lag** writing-tablet, a small board, blackened, greased, and strewed over with scraped chalk, on which the school-children write with wood-pencils.

ལྷོད་པ་ *glén-ba*, pf. *gleñs* to say, talk, converse, *ytam (-lu) glén-bu* id., resp. *ysuñ glén-ba*; *šám-la ma far* 'žes *gléñs-nas* as word was sent: 'the road is not passable!' *Gl.*; *ytam glén-bu ni blāg-gis byas* I have made this speech *S.O.*; *γēg glén ynyis glén rim-pas mčād-de btsün-moi bārdū glén-žüñ* the rumour spreading from one to the other, until it came before the queen *Pth.*; *čós-kyi sgrog-glén byéd-pa*, (resp. *mžād-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-γēg yson* listen a little to a short discourse *Mil.*; *čós-γtam glén-mo byed* let us converse on religious subjects *Mil.*; *glén-mo* the act of speaking, opp. to *yi-ge*, the act of writing, the written letter etc. *Lex.* — *glén-γžē* 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-mkán* a story-teller (*Cs.*; *glén-bám* 'a hundred thousand stories', title of a book, *Sch.*

ལྷོད་པ་ *glén-pa* 1. *B.* and *C.* **stupid, foolish**, *glen* *klugs* *bkol-spyód-kyi sdug-bśñāl* the misery of stupidity, of dumbness and of servitude (the state of animals) *Thgr.*; *byol-són-las kyai glén-po* more stupid than a brute *Mil.*; **fool**, *kýód-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-čan* infatuated fools *Dzl.* ३२, 9 = profaners of holy things; **len-nág** *W.* id.; **len-nág-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*, *sāñ-po** being in good health, active, lively).

ལྷོབ་པ་ *gléb-pa*, pf. *glebs*, to make flat, plain *Cs.*, *léb-mor gléb* *Lex.*

ལྷོམ་པ་ *glém-pa* to press, squeeze; to crush, squash *Stg.*, *C.*

ལྷོ་ glo (*Ld.* ལྷོ་ **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: *srán-gí glo ryas ryón-na* on both sides of the street *Stg.*; perh. also side of a house, wall, in the expression: **kín-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-rygál* *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.

ལྷོ་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-sbubs* (*Sch.* *spub*) wind-pipe. — **gló-ro** *W.* prob. pulmonary consumption. — *glo lu-ba* *Lt.* 'convulsion of the lungs' *Cs.*, or simply: cough, v. *lu-ba*.

ལྷོ་བུར་ *gló-bur* 1. **suddenly, instantaneously**, also *gló-bur-du*, *gló-bur-bar*; *glo-bur-du mi mán-po* *či-bai sdug-bstúd* the calamity of many men dying suddenly; *glo-bur-nád* diseases that arise on a sudden (opp. to *han-skyés* inherited diseases) *Med.* — *gló-bur-ba* adj., *gló-bur-bai don* the signification of suddenness *Lex.* — 2. *Cs.*: 'recently, *gló-bur-du óis-pa* a new comer'.

ལྷོ་བུར་ *glo-bur* a rise, an elevation above a surface *Sch.*

ལྷོག་ *glog* (*Bal.* and *Kh.* **χlog**), col. also *glóg ka*, lightning, flash of lightning; *glog bar* it lightens; *glog kiyug* id.; *glog kyág-pai yun tsám-las ma lón-par* with the rapidity of lightning *Mil.*; *glog rgyú-ba* the flashing of light, *Dzl.*; *glog-sprin* thunder-cloud, also as a symbol of the transitoriness of things.

ལྷོག་པ་ *glóg-pa* a disease, = *lhóg-pa*.

ལྷོད་པ་ *glod-pa* 1. to loosen, relax, slacken vb.a. *Cs.* — 2. to comfort, console; to cheer up *Sch.*; *glód-la rgyün-du bzugs* your honour may be easy about staying here always *Mil.*, cf. *lhód-pa*. — 3. *Ū*: to give, *ma bzui ma glód(-par)* without any regard to taking or giving *Gl.*

ལྷོན་པ་, ལྷོན་པ་ *glón-pa, glán-pa* 1. to return an answer, to reply. — 2. to patch, to mend, cf. *klón-pa* etc.

གན་རྩོལ་ *ghán-dho-la* n. of a mountain in *Lh.*, perh. incor. instead of *gan-dho-la* q.v.; it may also be derived from བཟུ་ 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་བ་ *dgág-pa* v. *gégés-pa*.

དགའ་བ་ *dgán-ba* v. *géns-pa*.

དགའ་བ་ཟུར་ *dgañ-yzar* v. *yzar*.

དགའ་བོ་ *dgád-mo* v. *gád-mo*.

དགའ་བ་ *dgáb-pa* v. *gébs-pa*.

དགའ་བ་ *dgá-ba* (*Ld.* col. **ya-čé**) 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; *krimis yód-pa-la dgá-nas* if you wish to have the law introduced *Gl.*; *ysód-pa-la dgá-zin* 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 yéig kyañ ma byuñ* nobody took an interest in Tibet *Gl.*; *kýed cü pyir mi dga* why are you so dejected, low-spirited? *dga bzin-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 däg-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.*; *bdäg-gis ras di . . . sbyin-par dgao* I should like to present this cloth to . . . *Dzl.*: *méd-par byá-bar dgá-ná* 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 šög-čig*, 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 řtam 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 dđá-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 čün dgá-ba byéd-pai yo-byád* things which delight little children, play-things *Glr.* — Less frq. 2. charming, sweet, pleasing, agreeable, beautiful, *thág-par dgá-ru gro* she is getting more and more beautiful; *C.* in a general sense: good, cf. below: *dga-bdé.* — 3. as a proper name = *नन्द Tar.*

Comp. and deriv. *dga-grágs. ūr-ba* to give cheers, to raise shouts of joy *Mil.* — *dga-grógs* a participator of joy, gen. with reference to husband or wife (col. **gar-rog**). — *dga-mgú* great joy, *dga-mgú-ba, dga-mgu-rán-ba* to have great pleasure, to be very glad, to be delighted, frq., *dgá-žin mgú-la yi-ráns-pár gyür-ba id. Glr.* frq.; yet *dga-mgúr spyód-pa* to indulge in sensual pleasure *Pth., Stg., bú-mo dan* with a girl. — *dga-stón* feast, public festivity; *dga-stón-gyí řdán-sa* the place of a feast *Glr.*; *bsú-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-bdé* 1. joy, *lus sems dga-bdés kyáb-par gyur Glr.* 2. (Ts. col. **gan-dé**) good, = *yág-po*, (of servants, dogs etc.) *C.*; **mi-la ga-dé jhé-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. नुषित 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. *řžün-sa dga-ldán* n. of the royal castle of residence at Lhasa; *dga-ldán-pa* n. of a sect = *dge-lügs-pa.* — *dgá-bo* = *dga-bdé* 2. good *C.* — *dga-slug-drag-zan* 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-can** *W. id.*; **gá-mo jhé-pa** *C.* to caress, to fondle. 3. pure, holy *Sch., Dzl.*, prob. also *Mil.*; *čös-pa dgá-mo* a godly priest. — *dga-tsór* joy, **ko ga-tsór män-po jhé** *C.* he is very joyful; *dga-tsór čé-ba* gratifying, delightful *Mil.* — *dga-ráns* being glad, rejoicing, **dhé-la ga-rán dhág-te** *C.* being greatly delighted with it, — *dga-riš v. ga-ri, = gá-ža.*

དགའ་ dgár = dgá-bar, rán-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 řnyugs* cattle to be penned in a fold *Cs.*; *řnás-nas dgár-ba* to banish, to exile; *dgár-dai dón-du* in a special sense, in particu-

lar *Sch.* — **gár-te bór-èè** *W.* to set apart, exclude, shut out; to lock up, shut up, to lay up or by, to preserve; **gár-gya èò-èè** *W.* to store up; **tób-èi gár-èè** to button up. — 2. to hang up, to fasten, to attach, **dhar-èòg tág-pa-la** *C.* a flag to a rope. Cf. *skár-ba*.

དགའ་བ་ *dgál-ba* v. *gál-ba*.

དགས་པ་ *dgás-pa* v. *gás-pa*.

དགུ *dgu* 1. nine, *dgu-bèu (tám-pa)* ninety; *dgu-bèu rtsa rëig*, or *qo-èig*, *W.* **gu-bèu-go-èig** ninety one etc.; *dgu-pa* 1. the ninth. 2. having, comprising, measuring, nine, e.g. *kru-dgu-pa* measuring nine cubits (in length, height etc.); *dgu-po* the nine, those nine; *lan-dgu* nine times; *dgu-ni* three years ago col. — 2. many, *dgu-èig* id. *Mil.*; *tabs dguvs 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-èòg* *Mil.* the goods that one has, property; *bzán-dgu* *Lex.* the good and the brave (among men); *lus dod dgyur sgyúr-ba* to be changed, transformed, ad libitum *Mil.*; *nán-dgu túb-pa* *Lt.* to overcome every evil; *mì sès dgu sès-po* *Thgy.* he that knows every thing; **mì jhè' gu jhè' mì 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; *èi-ba yid - kyí dgu - la mì 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?*

དགུ་ཁྱི་ *dgu-kri* litter, bier *C.*

དགུ་བའོ་ *dgu-rtór*, for *tse nyer-dgui ytor-ma*, a sacrifice on the 29th day of the month *W.*

དགུ་བྱ་ *dgu-túb* 'all-conquering', n. of a plant.

དགུ་རྩལ་མ་ *dgu-rügs* *Mil., Thgy.*, a particular kind of meditation.

དགུ་བ་ *dgu-ba* 1. vb. to bend, to make crooked; **go gü-èè** *Ld.* to bend, bow, stop; to submit. — 2. sbst. the act of bending, bowing, inflection. — 3. adj. bent, stooping; *dgu-po, dgu-mo* *Cs.* id.

དགུ་རྩེ་མ་ *dgu-rtségs* n. of a yellow flower *Cs.*

དགུ་ཚོ་མ་, དགུ་ཚོ་མ་སྐྱོ་མ་ *dgu-tsiégs, dgu-tsiégs skya-mo* the galaxy, the milky way *Mil.*

དགུ་མཚན་ *dgu-mtsán* prize (of combat) *C.*

དགུ་བ་ *dgüg-pa* v. *güg-pa*.

དགུ་ *dgui*, 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. *dgüi-la* *reg* it reached up to heaven *Mil.*; *dgüi sión-po* the blue heaven, *yá-gi dguñ-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: *dgüi-žag, dguñ-zla* *Cs.*; *dgüi-do-nüb* *Mil.* this evening, to-night; *dgüi-snyin* a year, a year of one's life; *dgüi-käg* division of time (?); *dgüi-bdün* a week. (*Cs.* has also *dgüi-tig*, and *dgüi-tig-gi dkyil-Kor*, which terms were prob. framed by him, and meant to denote the meridian line and meridian circle.)

དགུ་མོ་ *dgün-mo* evening *Sch.*, perh. a corruption of *dgön-mo*.

དགུན, དགུན་ཀྱ་ *dgün, dgün-ka*, *W.* **gün-ka** winter; *dgün* is also used adverbially: in winter(-time), during winter; *dgün-dus* winter-time; *dgün-tóg, dgun-tog-tág, W.* **gun-tag-tóg**, all the winter through; **gun tse re** *W.* every winter; *dgun grán-bai dús-na* during the cold of winter *Dzl.*; *dgün-nyi-ldog* the win-

ter solstice; *dgun-myi-llog-gi tig*, or *Kortig* the tropic of Capricorn Cs. (cf. the remark at the end of *dgun*); *dgun-stöd*, *dgun-smád* the first and the last half of winter, (v. *dus*).

དགམ་པ་ *dgum-pa* v. *gum-pa*.

དགུར, རྒྱར, སྒྱར *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.*; *sgur-te* writhing (with pain) *Dzl.*; *sgur-po* crooked, hump-backed, by birth *Lt.*; with age *Thgy.*; *C.* col. *gur-gur* id.; *mgo dgur-ba* to duck, to bend vb.n.; to submit, to humble one's self (cf. *dgú-ba*). Cs.: *dgur-po*, *dgur-mo* a crooked man, a crooked woman; *tsigs-dgur* a crooked back, crook-backed; *lag-dgur* having crooked hands etc.; *dgur-gro* of a stooping gait.

དགུམ་ *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 खल्लि, कल्याण, seldom शुद्ध) 1. **happiness, welfare; happy, propitious**, *dgé-zin sis-pa Wdi.* More freq.: 2. **virtue** (opp. to *midgé-ba*, and *sdig-pa*), also adj. **virtuous, seems dgé-ba** a virtuous mind *Gl.*, *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* freq., *spyód-pa Thgy.*, *byéd-pa Mil.* to produce such a root, to achieve a meritorious action; *dgé-ba séms-par gyúr-ba* to become inclined to virtue, i.e. converted *Dzl.*; *dge-tsogs* (v. *tsogs*) a virtuous work, a good deed; *dgé-ba bæu* 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 byin-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 ryém-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. *niag-kyál* (or *kyal*) *mi smrá-ba* not to talk foolishness (cf. *kyál-ka*); 7. *jírá-mu mi byéd-pa* not to calumniate; 8. *bráb-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-tu mi byéd-pa* not to entertain heretic notions, or positively, *yáin-dag-par ltá-ba Stg.* to be orthodox. — 3. **fasting, abstinence**, in the phrase: *dgé-ba srúu-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-tra*, 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 an other, 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 उपासिका) 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-slóu-gi dun* (*Burn.* II., 435) *Ssk.* संघ, the whole body of the clergy, **priesthood**; *dge-dun-dkon-mčóg* 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-mčóg*; *dge-dun-dpal-čén Mahāsāṅghika*, n. of a Hinayāna school *Tar.*, *Was.*; *dge-dun-grüb-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 Lhasa which, as well as Sera and Dā-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-sdīg* for *dge-ba dan sdīg-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 acceptation 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.* — *dge-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 *Gl.* — *dge-γzón* v. *dge-rgán*. — *dge-γyóg* (seems to be pronounced **ger-yóg** in col. language) **constable, beadle**, a servant of the *tsógs-čén zal-ńó*, 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 *Gl.* — *dge-slón* Gelong, 1. originally 'beggar of virtue', mendicant friar, བྱིན་མཚན་ 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-γnyén*. 2. n. of priests or monks. — *dge-slón-šitū* 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; **ti'-ma ger-wa** *C.* = *tud-pa*.

དགོངས་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, *Procapra picticaudata Hodgson*, v. *Hook.* II. 157 and 139; *dgó-ba-mo* the female of this antelope *Cs.*

དགོག་མ་ *dgog* *Lexx.* w.e.; *dgog-tiñ* pestle *C.*

དགོང་(ས)་ *dgoñ(s)*, also *dgón(s)-mo*, *Sch.* *dgón(s)-ka* 1. **evening**, *dgóns-γčig* one evening, once on an evening *Gl.*; *nan re dgoñs 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 *dgoñs* *Gl.* in the evening; *dgoñs dan to-ráns* in the evening and in the morning *Med.* frq.; *dgoñs báb-pa* to hold an evening's rest, to take up night-quarters. — 2. **supper** *C.* — 3. **a day's journey**, *dgóns-žag* 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*, *snyám-pa* etc., and *sems*, *blo* etc. I. vb.

please, do come! *kríd dgós-pai ysol-ba*, or *ñ-ba*, a request to be taken along with (by another person) *Mil. C.*: to wish, *kyó' se-pa òi ña gó-pa yin* I wish you to know this *Lev.*

II. sbst. **necessity, want, use, purpose** (*W.* *dgós-èc*, pronounced **gó-se(s)**), *mán-po fsol dgós-pa byui* we have been under the necessity of looking for you a long time *Mil.*: *ñá-la yui dgós-pa med* I have no use for that turkois, I do not want it *Mil.*: **tiñ-la gó-se pí-la** *W.* for future use; *dgós-pai cín-bas* as it is rather useless; *dgós-pa cü jyi** for what purpose? *frq.*

III. adj. (*C.* alsó **gó-gyu**, and **gó**, *W.* **gó-se**, as in II.), **necessary, due, needful, useful**, *med kyai dgos-pai kral-bstdud* a tax necessarily to be paid, unrelentingly exacted *Mil.*; *rán-la dgós-pai skúl-ba* the portion due to you *Mil.*; *dgós-pai bsláb-bya* useful doctrines *Gl.*; *dgós-pa yin* or *yod B.* and *C.*, **gó-ses yod** *W.* it is requisite; *dgas(-pa) med B.*, **gó-gyu men** *C.*, **gó-se 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 cü dug* what there is in it of useful contents *Mil.*; *dgos-dód wishes and wants*, *dgos-dód byün-bai dpat* a treasure out of which all wishes and wants come, i. e. are satisfied *Gl.*; *dgos-dód nags-tsal* a forest for wishes, i. e. a forest which grants every wish; *dgos-dód* necessary expenses *Cs.*

དགྱེ་བ་ *dgyé-ba* to bend, to be curving or crooked; *abyibs dgyé-ba* stooping, cringing, ducking *S.g.*

དགྱེར་བ་ *dgyér-ba*, *glu dgyér-ba* for *glu lén-pa* to sing, chant, expression of the Bonpas; the word is also pronounced **ghyér-wa**.

དགྱེལ་བ་ *dgyel-ba* *Sch.* = *sgyel-ba*.

དགྱེས་པ་ *dgyés-pa*, resp. for *dgá-ba*, to rejoice, to be glad; often with *tugs*: *ryjiát-poi* (or *-po*) *tugs dgyes* the king rejoiced; with *tu* (to rejoice) at or in, (to be glad) of; to please, to be pleased, to choose, *ró-bo byón-pa-la tugs-dgyés-par dug* it

seems the lord is pleased to walk *Gl.*; *mi dgyés-te* sorrowful, sad, discouraged, dejected; angry, indignant; cf. *dgá-ba*.

དགྱེས་སུ་འདྲེག་པ་ *dgyés-su jüg-pa* to bend, to double down *Sch.*, v. *dgyé-ba*.

དགྱེ་བ་ *dgra*, also *dgrá-bo*, *Ssk.* རྩལ་འདྲེག་ 1. enemy, foe, *slán-bui 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 gyúr-ba* to become an enemy (to one) *Tar.*; *dgra byéd-pa*, *dgrá-ru ldán-ba*, *ldán-ba* to act in a hostile manner, *la*, against; *dgraslón-ba*, causative form, to make a person one's enemy *S.g.*; *dgrar sém-pa*, *dzín-pa* to look upon one as an enemy, to take him for an enemy; *dgrar sés-pa* id.; *dgrá-bcóm-pa* Arhant, Arhat, the most perfect Buddhist saint (*Ssk.* རྩལ་འདྲེག་ 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 Gl.* is interpreted as referring to the subduing of spiritual enemies. — *sná-dgrá* a former foe, *dá-dgra* a present foe, *pji-dgra* a future foe *Cs.*; *jyi-dgra* prob. also a foreign enemy. — *éi-dgra* a mortal, deadly enemy *Cs.* — *dgrá-ča* weapon, arms *Wdi.*, *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.

དགྱེམ་པ་ *dgrám-pa* v. *grém-pa*.

དགྱེོང་བ་ *dgrón-ba* v. *grón-ba*.

དགྱེོལ་བ་ *dgról-ba* v. *gról-ba*.

བགད་པ་ *bgág-pa* *Cs.* another form for *gégs-pa*.

བགད་པ་ *bgád-pa* to laugh *Dzl.*, cf. *dgód-pa*.

བགམ་པ་ *bgám-pa* v. *gám-pa*.

བགེགས་ *bgégs* 1. = *gegés*, **hindrance, obstruction**, seldom. — 2. an evil spirit, demon, devil, like *ydon*; *bgégs-kyi rgyál-po bi-ná-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. *bgó*; *W.* inf. **gó-è**; imp. **gos tón** **to divide**, nor an inheritance; **to divide** in ciphering, *grás* a number; **to distribute**, *šas-šás-su* into shares, *mi-rnams-la* to or amongst people *Dzl.*

Comp. *bgod-byéd* divisor *Walk.*, 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-bšá* = *bgo-skál*, *bgo-bšá byéd-pa* to distribute, allot, apportion, nor the property *Thgyj.*, *la* among *Sty.*

བགོམ་པ་ *bgóm-pa*, pf. *bgams Sch.*, **to walk, to step, to stride**, *góm-pa bgóm-pa Ler.* to make steps; *tém 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.*

བགོང་ *bgor*, supine of *bgó-ba*.

བགོད་པ་ *bgór-ba*, *Cs.* = *gór-ba*.

བགྲུང་བ་ *bgýán-ba*, acc. to *Zam.* = *brygýán-ba*, v. *rgyón-ba*.

བགྲི་བ་ *bgýi-ba*; eleg. for *byá-ba*, 1. fut. of *bgýid-pa*. — 2. sbst. **action, deed**.

བགྲིད་པ་ *bgýid-pa*, pf. *bgýis*, fut. *bgýi*, imp. *gýis*, eleg. for *byéd-pa* 1. **to make, to manufacture**; *gýis zér-bai yzugs* the images regarding to which there had been said: 'make them!' i.e. the bespoken, ordered images *Glr.*; **to do, to act, to perform**, *las*

bgýid-pa to do a work, *bká bžin-du bgýio* according to the word will be acted *Dzl.*; *nye-ynás bgýid-pa* to act the disciple = to be a disciple *Dzl.*; *mi-la ynod-pa bgýis* I have hurt the man, I have done him harm *Dzl.*; *bu yód-par gýis šig* make, bring it about, that a child be (born)! *Dzl.*; *rgýid-bu ma šór-ba gýis šig* see that yo do not let the prince escape *Pth.* (*ba* for *bar* in the more careless popular style). — 2. **to say**, *žes bgýis* so he said *Dzl.*; *žes bgýi-ba* the so called *Dzl.*

བགྲུང་བ་ *bgrán-ba*, pf. *bgráns*, **to number, count, calculate** *bsód-nams-kyi tsad* the amount of merits *Glr.*; *bgrán-bya* what may be numbered, numerable; *bgrán-bar mi byá-ba*, *bgrán-du méd-pa*, *bgrán-ynás* innumerable; *bgrán-žrén* rosary, beads *Glr.*, also the garland of human skulls, often seen as an attribute of terrible deities.

བགྲུད་པ་ *bgrád-pa* 1. **to open wide**, *mg bgrád-pa* to stare, goggle, *ka bgrád-pa* to gape *Glr.*, *Cs.*; *rkán-pa* to part the legs wide, to straddle, cf. *bsgrád-pa*. — 2. **to scratch** *Sch.* (spelled more corr. *brád-pa*).

བགྲུང་བ་ *bgrán-ba*, pf. *bgráns* to cause to deposit, **to strain, to deplete** *Cs.*, e.g. *rnyóg-ma* impure water *Lex.*

བགྲུད་པ་ *bgrúd-pa*, pf. *bgrus*, fut. *bgru*, to clear from the husks, **to husk, to shell**, *bgrús-pai bras Ler.* husked rice.

བགྲེ་བ་ *bgré-ba*, pf. *bgrés*, resp. **to grow old**, often with an additional *sku-nas* in years (v. *na*) *Dzl.*; *bgres-rgýid* 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)-mó** fem.

བགྲེན་པ་ *bgrén-ba*, occasionally for 1. *sgrén-ba*. 2. *bgrán-ba*.

བགྲེན་པ་ *bgrén-pa*, *Sch.* = *bkren-pa*.

བགྲོ་བ་ *bgró-ba*, pf. *bgros* (resp. *bka-bgrós mdzád-pa Pth.*) **to argue, discuss, deliberate, consider**; the subject discussed is gen. a direct quotation: *čai pyir di-ltar gyur čel bgrós-nas* to converse on the cause of the present state of things *Dzl.*; *žes řan-*

tán-du bgrós-nas thus declaring their opinions to one another *Tar.*; **to ask advice**, *çi-ltar bya zes bgrós-nas* asking what they should do *Dzl.*; **to resolve, decide**, *byá-ba* to do *Dzl.*; *bgro-glén byéd-pa* to dispute, to debate *Lea.*

བཀོང་བ་ *bgrón-ba Tar. = bgrán-ba to count.*

བཀོང་ *bgród* 1. **the walk, gait**, mode of walking. — 2. symbol. num.: 2.

བཀོང་བ་ *bgród-pa to walk, bgród-la* *pan* this assists in learning to walk *Lt.*; **to go, wander**, *lam bgród-pa* to travel over *Gl.*; **to get through**, *kyód-kyis 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; *nyi-ma-lho-bgród* the sun's going to the south, in the winter half-year, the sun's south **declination**, *byañ-bgróñ*, north declination, *bgród-dus ynyis S.g.* both declinations; *bud-méd-la bgród-pa* to lie with a woman *Schr., Cs.*

བཀོས་བ་ *bgrós-pa v. bgró-ba.*

མག་ *ngur* n. of a noted crafty vizier of the king *Srontsangampo Gl.*

མག་བ་ *ngár -ba* (col. **gár-ra**) **smith**, *ngár-bai* bzo smith's work; **gár-co cò-èè** *W.* to forge; *ngár-kañ*, *ngár-sa* smithy; *γser-mgár* 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 *gal-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-mé** a burning piece of wood, a **fire-brand**; **torch**, consisting of long chips or thin billets of wood; *mgal-méi kór-lo* a circle of light produced by whirling round a fire-brand.

མག་བ་ *ngü-ba to rejoice, to be glad, joyful, content*; *ngü-nas* delighted *Mil., Tar.*; *ngü-bai lan ma byuñ* he did not receive a gratifying, satisfactory answer

Tar. 17. 27; *tams-čád byin yai ngü-dus med* he is never content though every thing be given him *Mil.*; *ngü-bar byéd-pa, W.*: **gu čüg-èè**, to exhilarate, to gladden, to make content; *dga-mgü-ba, dga-mgu-rän-ba* are intensive verbs; *ngur = ngü-bar.*

མག་ *ngur* (*Ssk. कण्ठ*) resp. 1. **throat, neck**, *gyu ngur-du pül-nas* presenting (the great teacher) with a turkois for his neck *Ma.* — 2. **voice**, *ngur snyän-pa* a sweet, harmonious, voice *Cs.* — 3. (col. **gür-ma**) **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) ysün-ba, bžés-pa* resp. for *glu lén-pa* to sing a song; *Sch.:* *ngur ten-pa* id. — *ngur-büm* 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་ལྷ་ *ngür-lha* the god of hunting with the Shamans *Sch.*

མག་པ་(བ་) *mgül(-pa) Ssk. कन्धर* 1. **neck, throat**, *mgul-du dögs-pa* to tie, fasten to one's neck e.g. magic objects; *rän-gi mgül-pa řčód-pa* to cut one's own throat *Dzl.*; *mgül-pa sub* his throat is stopped, choked *Mig.*; *mgül(-pa)-nas dzin-pa, ju-ba*, to seize by the throat, sometimes also used for *mgül-pa-nas kyüd-pa* to fall on a person's neck, to embrace. — *mgül-nad* disease of the throat, **sore throat**. — *mgul-čüs dkár-po* a white neck-cloth *Pth.* — *mgul-dár* or *dpa-dár* a silk cloth tied round the neck as a badge of honour. — 2. **the shoulder** of a mountain *Mil.*, *yyón-mgul-na* on the left slope.

མག་འུ་ *mgeu = མགོ་འུ་ mgou Cs. v. ngo.*

མགོ་ *ngo* (*Ssk. शिर*) resp. *dbu* 1. **head**, **gó-la zug rag** I have a headache, a pain in my head *W.*; **mgo kór** 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-čè** *W.* to shake one's head, **kug tán-čè** *W.* to nod with the head, either as a sign of affirmation, or of beckoning to a person; **kyog-kyóg čó-čè** 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 mdzád-pa*; to inspect, look after, superintend, control, *bú-mo žig-gis mgo byéd-pai mi máni-po* a number of (labouring) people looked after by a girl (the farmer's daughter) *Mil.*; **žos gó čó-čè** *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 *Mā*; *brtán-gyi skyid-mgo dé-nas tsugs* with this my constant goodfortune commenced *Mil.*; *ló-mgo-la* at the beginning of the year *Mil.*; *mgo-nas* from the beginning *Dzl.* — 5. **Gram.:** a superscribed *r, l, s* e. g. *rá-mgoi ka, ṙ, k* with *r* superscribed; *dé-rnams bas žul 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. प्रहरवन*) 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 f ag čó-čè** *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-čün** *C., W. = go-dren.* — **go-(l)čéq** a blow or knock on the head *Ld.* — *mgo-léogs* little **shoots, sprouts, branches** *Sch.* — *mgo-čá = mgo-rgyán.* — *mgo-mjug* beginning and end (head and tail), *šin dii mgo mjug gani yin-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-tiin tsán-ma** from head to heel, the whole from top to toe, = **go-lus-ča-fsai**. — *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 *rañ,* 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 fon-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.** — *mgo-ma* 1. **adj. first, gral-mgo-ma** first in order, the first in a row or line of persons *Mil.* 2. **sbst. the beginning** *W., *go-ma tsug-čè** 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-mgo-ma.* — *mgo-žün,* col. **gog-žün** **crown** of the head. — *mgou, mgeu* a small head *Cs.* — *mgo-yór = tsá-bai nad Ts.* — *mgo-žyógs* **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-fsán** a complete **suit of clothes, *gor-tiin-tsán-ma*** id.; **go lus sum kón-čè** *W.* to furnish a person with new clothes; **go lus spó-čè** *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-sòg*, resp. *u-sòg* 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; *skjabs-mgón* v. *skjabs*; *çi ñyir ñai mgon mi byed* why do you not assist me? *Dzl.*; *lhai, bdúd-kyi, yšin-r)ei mgón-po* the principal of the gods, of the devils, the lord of death *Cs.*; *mgón-po mčód-pa, stód-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 *Awalokitešwara*, *Spyan-ras-yzigs*; *ñig-rten-mgón-po*, or *mi-ñed-ñiu-gi mgón-po* lord of the world, *ñig-rten yšum-gyi mgón-po* (Hindi: *triloknāth*), lord or ruler of the three worlds, an epithet 1. of Buddha, 2. of *Awalokitešwara*, 3. of the *Dharma-Rājā* of *Bhotān*.

Comp. *mgon máis* many patrons or defenders of religion; many small pyramidal sacred buildings *Cs.* — *mgon-méd* unprotected, *mgon-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* (seldom *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-mgýógs* v. *rkañ*. — *sumgýógs*, pronounced **sun-gyóg(s)** *W.*, (lit. 'who is quick?') a race, a racing or running-match.

མགོན་པོ་ *mgrin-pa*, (*Ssk.* **श्रीवा**) 1. neck, *mgrin rin-ba*, a long neck, *mgrin tün-ba* a short neck *Lt.*; *mgrin-sñon* blue-necked, an epithet of gods. — 2. throat, as passage or organ of the voice, *mgrin yèig-tu* (to call as) with one voice, frq.; *mgrin-bzai* a loud voice *Cs.*

མགོན་པོ་ *mgron* feast, treat, banquet, entertainment, *mgron ytón-ba*, resp. *sku-*

mgrón búl-ba to entertain; **ñón-tañ-Kan** *W.* host, entertainer; *mgrón-la bod-pa*, resp. *mgrón-du spyan-drén-pa*, to invite to an entertainment; *mgrón-du jnyér-ba* to treat, to regale *Dzl.*; *mgrón-du gró-ba* to go to an entertainment, a party *Dzl.* (cf. *mgrón-du gró-ba* to go abroad); *zas-mgrón* an entertainment consisting in eating; *jamgrón* a tea-party; *ñai-mgrón* a treatment with beer or wine *Cs.*

འགའ་ *gag* 1. obstruction, stoppage, esp. in comp.: *yi-ga-gág* want of appetite; *yèin-gág*, also *-dgag*, 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 yèig-tu dril-ba* to unite, to be concentrated in one point *Mil.*

འགའ་བ་ *gág-pa* 1. vb. (cf. *gags-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*.

འགའ་ *gañ* v. *rgañ*.

འགའ་མ་བ་ *gáns-pa* difficult, troublesome *Sch.*

འགའ་(མ་བ་) *gán(-po)* the burden of an office, business, commission, *gañ kúr-ba* to bear such a burden, *bskúr-ba* to impose it on a person.

འགའ་བ་ *gáb* = *mtd-ma, mjüg-ma*, the end, of a bench, a garment etc. *Mil.ut.*; as postpos. c.genit. after, behind *C.*

འགའ་བ་ *gáb-pa* 1. *Sch.*: to take care, to be cautious; orderly, decent. — 2.

W. to suffice, *mi gáb-èe med* the workmen will not suffice.

འགམ་པ་ *gám-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; *ñye tūr-mgo re tsam gams* I took a small spoonful of meal *Mil.* — 2. to try, *bgám-mo* I will try him, I shall put him to the proof *Dzl.*; *tsód gám-pa* id. *Lex.* — 3. *W. to threaten, to menace.*

འགཤ་ *gá* (*ga-bo Cs.?*) some, a few, several, *k̄yi-ra-ba ga* some huntsmen *Mil.*; *γzón-pa ga* *zig* some young men *Mil.*; *ko-rán ga* some of them *Mil.*; *ga-ré = ga zig Pth.*; *gál-te nán-gyis ga zig bžág-na* if I appoint some by a peremptory decree *Dzl.*; *skabs gar* in some cases; *lan ga (zig)* sometimes, now and then (opp. to frequently, as well as to once, one time); *res ga* 1. sometimes. 2. col. for some, several; *bar ga* sometimes; *lan ga — lan ga, res ga — res ga, bar ga — bar-ga* at one time — at another time, some — others; *ga tsam* a few, few *Thgy.*: *ga sás* some, part (of them) *Mil.*; *ga yan* followed by a negation: no, no one, not any, none.

འགཤ་ *ga Glr.*, also *ga-ti* n. of a place in the east of Tibet.

འགཤ་ *gar*, termin. of *ga*.

འགཤ་པ་ *gár-ba* 1. sbst. (*W.* also **gár-rú**, *Ts.* **gar, gir**) masc. *gár-po*, fem. *gár-mo*, a mixed breed of cattle, of a *mdzo* (q.v.) and a common cow, or a bull and a *mdzó-mo*. — 2. vb. v. sub *dgár-ba*.

འགཤ་དུས་ *gál-düm* v. *mgal*.

འགཤ་བ་ *gál-ba*, c. *las* or *dan*, to be in opposition or contradiction to, as: *rtág-pa dan diós-po γnyis gál-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; *yid dan mi gál-bar Dzl.*, resp. *tugs dan mi gal-bar*, (he gives them) to their wish, to their heart's content; *bka bžin-du mi*

gal-bar bgyio I shall act faithfully according to the order *Dzl.*; **gal mi dug** *W.* he has not committed anything, he is innocent; *lha* or *klü dan gal-ba* not to honour a Lha or Lu according to duty.

Comp. *gal-rkyén mishap*, untoward accident, impediment (opp. to *mtun-rkyen*); *gal-rkyen sél-ba*, or *méd-par byéd-pa*, or *zlóg-pa* to avert, to remove such accidents or impediments. — *gal-k̄rül transgression*, *gal-k̄rül spans-te*, conscientiously; **gal-ful só-wa** to make amends, to atone for a transgression. — *gal-mtün-šes-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 mi-dgé šes-pa*, or *rig-pa*, knowledge of what is virtue and what is vice; cf. however *šes-bžin*, *γnón-ba*, and *byas-čós*. — *gál-ba-po Cs.*, *gál-po Sch.*, a transgressor. — *gal-tsábs Cs.* a great fault, a crime: *gal-tsábs-čan* faulty, criminal, a criminal (?).

འགཤ་པ་ *gás-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 liú-ru* into five rents, in five places; to crack, to break or burst asunder, of a vessel, the heart, a fruit, *bdün-du* into seven pieces; *šin-gi rigs-la byás-na ni gas* if it be made of wood, it will split, crack *Glr.*

འགྲུ་ *giu* v. *gi-wán*.

འགྲུ་མདའ་ *gu-mdá gun-stock*, (spelling not certain) v. *sgum-mdá*.

འགྲུ་བ་ *gü-ba*, incorr. for *mgü-ba*.

འགྲུག(ས)་ *gug(s)* a mesh *W.*

འགྲུག(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 sön-no* he went off bowed down, crestfallen. — 2. to gather, to cause a gathering, *rnág-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 gyug-par gyúr-ro* by this (charm) I may be conjured up; *blo nán-du k'ug-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.*

ལྷུང་པ་ *gud-pa*, pf. *gud*, = *rgud-pa?* *gud-du b'ug-pa* **to ruin**, to reduce to an extremity *Schr.*; *rsa byin-gud dal* *Med.* a pulse slow and sinking.

ལྷུང་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), *ysár-du bkum-pai sa*, meat of an animal just killed, fresh meat *Dzl.* — 3. **to bend, curve**, make crooked, to contract, v. *kum* and *skum-pa*.

ལྷུང་པ་ *gul* neck, v. *mgul*.

ལྷུང་པ་ *gúl-ba* (cf. *sgul-ba*) **to change** place or posture, **to move, shake, to be agitated**, **ri-gu dód-pa-la gul dug** the kid moves in the womb (of the goat); *gul-dká* (the limb) moves with difficulty *Med.* frq.; *gul yan ma nus-so* (they) would not even stir (from terror) *Dzl.*; **to waver, tremble, shiver**, *dár-zin gúl-ba*; *sa-gúl* (pronounced **san-gúl**) earthquake *W.*

ལྷུང་པ་ *gégs-pa* pf. *bkag*, fut. *dgag*, imp. *Kog* **to hinder, prohibit, stop**, *bdag-gis bkag-na yan ma túb-kyis* though I was preventing it, I could not (carry my point) *Dzl.*; *ma bkag-ste nán-du btañ* he admitted him without impediment *Dzl.*; **kág-če 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 *Gl.*, *lam* the road frq., to close one's nose with the hand *Pth.*; **to retain, keep back** excretions *Med.*, *bšan-dgág* obstruction (cf. *gay*); **zá-če kág-te šé** *W.* his food sticking fast he died; **to lock up, shut up** (things for keeping), **to pen up** (sheep, cattle), **kág-te bór-če** *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-sgrüb* *Sch.*: 'to forbid and to allow'(?); *gág-pai sgra*, *gag-tsig* a prohibitive particle *Gram.*; *bkág-ča byéd-pa* to forbid, prohibit *Sch.*; **ka kág-če** *W.* to silence, to hush; *dgág-pa* a negative, a negation; *bkág-ča* the negative side *Was.* (282).

ལྷུང་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 *Gl.*; *dgán-dka* difficult to be filled, not to be satisfied, insatiable *Stg.* — 2. **to fulfil** (more frq. *skón-ba*) *tugs-dám* *Ler.* — 3. *gzu géns-pa*, *mda géns-pa* to prepare bow and arrows for shooting, frq.; **tú-pag kán-če** *W.* to load a gun.

ལྷུང་པ་ *géd-pa*, *Čs.* = *gyéd-pa*.

ལྷུང་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**, *btsin-mo mi-ma-yin-gyis gébs-su j'ug-pa* to have the queen protected by ghosts; **to disguise**, metaph: **bkáb-ste** in disguised language, euphemistically *W.*, **káb-če pí-la** in order to express it euphemistically.

ལྷུང་པ་ *gém-pa*, acc. to *Čs.* another form for *gum-pa*, **to kill, to destroy**; *Schr.*: *klád-pa géms-pa* to surprise; to overthrow an argument by reason; cf. *mgo-géms* *Ler.* w.e.; as a partic.: stupid *Schr.*; the few passages, where I met with the word, leave its meaning doubtful.

ལྷུང་པ་ *gél-ba*, pf. *kkal*, fut. *dgal*, imp. *Kol*, 1. **to load, to lay on** a burden, *brui kal čig kkal-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 lás-ka čig mi čig-la kal tái-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 ñig gád-po-la kál cè** *Ld.* to appoint some one to be an elder or senior, cf. *ñól-ba.* — 2. to put, to place on or over, *ydün-ma bkül-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-ydän* a stand to hang clothes on; fig. *ñi-bar nüs-pai tog 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.*

འགྲུ་པ་ *gés-pa*, pf. *bkas*, fut. *dgas*, imp. *kos*, trs. to *gás-pa*, to split, cleave, divide, *bkas-ñin 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 = *sag-lád*; *gó-pa* officer, captain, head-man of a village or district, esp. in *W.*; in a general sense: **kon-ñóg jig-ten-gyi gó-pa yin** God is the ruler of the world; **kon-ñóg-gi sai gó-pa med** God is the only and highest ruler; **go-pön** *C.* rector, director, headmaster, principal e.g. of a school; *gó-ma Zam.* beginning, origin, source; *gó-mi Lex.* = *gó-pa*; **go-yód** = *gó-pá Ld.*; *gor* in the beginning, at first, originally *Sch.*, *ser-bai gor* when it began to hail *Mil.nt.*

འགྲོ་བ་ *gó-ba*, pf. *gos* (or *gos*), cf. *bsgo-ba*, 1. to stain, to lose colour; to dirty, sully one's self, *dé-la* with it, *nan-skyúgs lis-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་ *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 *Sch.*; **kóg-te kyér-cè** *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་ལྔ་ *gógs-pa* another form for *gégsp-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་བ་ *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-sgón-ba Lex.* to despond.

འགྲོ་བ་ *gód-pa*, pf. *bgod*, fut. *dgod*, 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, *ñós-la Pth.* into the true doctrine, *rnám-par gról-ba-la Dzl.* into salvation, *mja-nán-las dás-pa-la* into delivery from existence *Dzl.*; *ñag-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-pyám bgód-pa dra* 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 *Wdk.*; *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, *min 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 ká-pa** *C.* to publish, to make known. — 6. to rule, to govern *Schr.*; *byol-sóni bkód-pai rgyól-*

po yin he is king over all subjugated animals *Mil.*

The partic. pf. *bkód-pa* is also subst.: 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 mizes* the structure (is) beautiful *Gltr.* — 6. **frame, body**, *bkód-pa lus* id. *Mil.*; *ñai bkód-pa nám-mkai rai-zin* my body of an ethereal nature *Pth.*

Note. The Lexx. have for *bkód-pa* always ལྔ་སྤྱོད་ putting down, depositing; but often it has the signification of ལྔ་ལྔ་ orderly arrangement; as vb. it comes nearest to རཔ་རཔ་. As the meaning of the word is almost quite the same as that of *κτίσις* 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*, *gim-pa.*

འགོ་རྩ་ *gor* 1. v. the following article. — 2. termin. of *go*, in the beginning, at first *Sch.* — 3. supine of *gó-ba.*

འགོ་རྩ་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 gó-r-te** without long delay, = *riñ-por ma lón-par*, and *riñ-por mi fogs-par B.*; *de gor-yzi yin* that impedes, delays; *zla - ba ynyis kor* (the work) lasted two months *Gltr.*

འགོ་ལ་བ་ *gól-ba*, pf. *gol* 1. to part, to separate vb.n.; *gól-bai nyas* a hermitage *Pth.*, *gól-pö* hermit, recluse. — 2. to deviate, err, go wrong or astray; *gól-sa* 1. the place where two roads separate. 2. error, mistake.

འགོ་ས་ *gos* n. of a monastery *Tar.*

འགོ་ས་པ་ *gós-pa* v. *gó-ba.*

འགྲུག་པ་ *kyág-pa* cf. *skyág-pa*, to be sold, spent, expended *Cs.*

འགྲུན་བ་ *kyán-ba*, pf. *gyais*, to be delayed, deferred, postponed, *pyir gyai-na* if one defers it; **nyin gyaiñ zag gyaiñ jhè-pa** *C.* to delay again and again; *lo mai-po mi gyaiñ-bar* before many years shall have passed; *dus gyais Lex.* w.e.

འགྲུན་བ་ *gyiñ-ba* 1. to look about haughtily, to look down upon, to slight, *mi-la* a person; also of things: to despise, contemn, neglect them *B.* and col.: **gyiñ-bhág jhè-pa** *C.*, **gyiñ cò-çè** *W.* id.; **gyiñ-can** supercilious, contemptuous. — 2. = *sgyiñ-ba Gltr.*; *Mil.* — *šet-kyi gyiñ-kar* a sceptre of crystal, an attribute of gods, in pictures represented as a plain, unadorned staff.

འགྲུ་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.

འགྲུར་བ་ *gyür-ba* I. vb., pf. *gyur(-to, -pa)* imp. *gyur (-ciñ)*, cf. *sgyür-ba*, 1. to change, to be altered *B.* and col.; *mirnams-kyi spyód-pa gyur* the behaviour of men changes *Ma.*; *gyür-bai ços* a changeable (and therefore perishable) thing *Cs.*; and *gyür-du yód-pa* changeable, variable, *gyür-du méd-pa*, *gyur-med* unchangeable, invariable; sometimes to decrease, abate, vanish, die away, *mtu-stöbs*, *nád-med-pa*, *yi-rjid yóns-su gyur-ba* the total decay of strength, health, and esteem (in old age) *Thgy.*; *bdüg-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 na gyur ciñ* do not depart from that belief *Mil.* (I have therefore availed myself of this word, combined with the active (transitive) form *sems sgyür-ba* 'to change the mind' for expressing the *μετανοεῖν* and *μετάνοια* of the N. T., though the Buddhist is wont to regard the *mi-gyür-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 gyür-ba*, *rygál-por gyür-ba* to become

a monk, a king *Dzl.*; *skra mfon-mñin-gi ka-dög-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 **dó-wa**, in *W.* **ca-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; *sróg-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 mtón-ba tsám-gyis nad sós-par gyür-ro* when taken ill, they get well again, as soon as they obtain a sight of this *Gl.*; *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-moš 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 pýir kyód 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? *nyós-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**, *žžán-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 nyiis-gyür tsam žig* one twice as large as that *Mil.*

II. subst. **change, alteration, vicissitude**, *dus bzü gyür-bas* through the change of seasons *Thgy.* — *gyür-skád*, or also *gyür-kügs* singing or humming a tune in a trilling manner *Mil.*; *gyür-łcam nya* *Mil.* perh. a fish swiftly moving to and fro; *gyür-rtén bzág-pa* to pay money in hand, as an earnest that the bargain is not to be retracted. — Instead of the imp. *gyür*, *šóg* is frq. used.

འགྲུབ་ *gyé-ba*, pf. (and imp.?) *gyes*, **to be divided**, e.g. a river that is divided into several branches; *rnám-pa nyiis-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-šóg dan ghyē-ne** *C.* withdrawing from the crowd; **to issue, proceed, spread**, *dé-dag-las gyes-so* they have proceeded from those (their ancestors); of a disease: *gyén-du gyes* (opp. to *tür-du zug*) *Med.*?

འགྲུབ་ *gyéd-pa* (*W.* **kyé-čē**) pf. *bgyes*, fut. *bkye*, 1. **to divide** (trs.), **to scatter, disperse, 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. *čáb-mo gyéd-pa*, *nyul gyéd-pa*, also *gyéd-pa* alone, to fight a battle, **to fight, to combat**, *gyéd-pai tse* in the dispute; similarly *dziü-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.*

འགྲུབ་ *gyér-ba* **to drop** or let fall, to throw down *Schr.*; **to quit, abandon**, throw away *Sch.*

འགྲོལ་བ་ *gyel-ba*, pf. *gyel* (-to), imp. *gyel*, to fall, to tumble, **gyel ma gyel** W. don't tumble, take care not to fall; **gyel-kan** W. lying, (not standing), e.g. a bottle.

འགྲོལ་བ་ *gye's-pa*, another form for *gyi'-ba*, *ji'i-gros-su gye's-par gyur* back foremost they retreat *Glr.*

འགྲོད་པ་ *gyöd-pa* (Ssk. कौटिल्य) vb. (W. **gyöd-è**) 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; *ji'is gyön-par gyur* you will have to repent it hereafter *Dzl.*: with *la*, to repent of a thing; *gyöd-pa skye* repentance arises, I feel repentance, I repent frq.; *sem gyöd-par gyur* id.; **du gyöd-pa yon dug** W. id.; *gyöd-pa med* I do not regret it; *gyöd-pa-can* repenting *Pth.*; *gyöd-pai sems med-par kyöd-la shyin-no* I give it you readily and with all my heart *Pth.*; *gyöd-med* without repentance, without grudging, also: in good earnest; *gyod-tsans byéd-pa, fól-zü gyöd-pa, gyöd-zü bädg-pa Dzl.* to acknowledge repentingly, to confess with compunction; *gyod-tsans byéd-par yänü-ba* to accept a repentant confession = to forgive, to pardon *Dzl.* (p. 27, 17, 20, 220); *gyöd-rmo-ba*, c. la, to make repent, to make one suffer, feel, or pay (for a thing) *Dzl.*; *yon-gyöd* repentance proceeding from consciousness of guilt *Pth.*

འགྲགས་པ་ *grag(s)-pa*, pf. *grags*, to sound, to utter a sound, of men, animals, thunder etc. *Dzl.*; to cry, to shout, *dei rnd-lam-du grags-par gyur-na* if it is shouted into his ear; *ces grags so it is called*, so he was called, by this name he goes, under that name he is known, celebrated; *böd-la yi-ge med ces grags* Tibet, so it is said, was without letters, without a written language; *Zam.*

འགྲགས་པ་ *grags-pa* to bind, v. *grags-pa*.

འགྲན་བ་ *grän-ba* 1. *Cs.* to number, to count, v. *bgrän-ba*. — 2. to satisfy with food, to satiate, **dän-è med** W. he is

insatiable; gen. only the pf. is in use: *grans rjes* after having eaten one's fill *Med.*; *sä-ba bsäl-pas mi grän-te* not yet having enough of deer-killing *Mil.*

འགྲད་པ་ *gräd-pa* (*Cs.* = *bgräd-pa*, to spread, to extend (vb. a).

འགྲན་བ་ *grän-pa* (Ssk. स्पर्ध) 1. to vie with, contend with, to strive (for victory), *wa sän-ge-la* a fox (contending) with the lion *Dzl.*; *co-jrül* in magic tricks *Dzl.*; *rig-pa* in shrewdness, cunning *Glr.*; *jiyug-kyöd nam-tös-kyi bu dan grän-te* to cope even with Plutus as to riches *Dzl.*; *bstöd-par gran* let us vie with one another in songs of praise *Glr.*; *grän-pas coq* let us now draw a parallel between (these two) *Glr.*; *grän-du jüg-pa* to cause (two persons) to strive (for the victory) *Dzl.* — 2. in a general sense, to fight, to defend one's self, to make resistance.

Comp. *gran-tsig* words of contention, a quarrelling speech *Glr.* — *gran-sems* 1. contention, emulation. 2. jealousy. 3. quarrelsome temper, spirit of controversy; *gran-sems yög-pa* to stop, put an end to contention. — *grän-zla* (pronounced **däl-zä** in the north of *Ld.*), rival, competitor, equal match; *grän-zla-med-pa, gran-zla dan bräl-ba*, also *grän-gyi do-med, gran-yamed*, without a rival, matchless, unequalled, applied also to things.

འགྲན་ *gram* 1. shore, bank, *çu-gram* id.; *çu cén-pai gram-du son* they went to the bank of a large river *Dzl.* — 2. side, *sgo-gram yyäs-na* on the right side of the door *Glr.*; *sgoi ji'i-gram-na* before the door, outside, out of doors *Pth.* — 3. wall, *kän-pai óg-gram* the lower wall of a house (opp. to the roof) *Mil.*; *gram-yzi C.*, *Sg.* foundation, basis, *gram-yzi dön-ba* to lay a foundation. — In a more general sense: *gram-du near, close to, just by, rgyän-nas sgra cè-la gram-du don cün* 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 gram-du* close to the tree.

འགྲམ་པ་ *grám-pa* **cheek** (cf. *kur-tsó*s), **dam-pa hom soi** *W.* his cheeks are fallen; *lag-pa grám-pa-la rtén-pa* to lay one's hand on the cheek (in a pensive or sorrowful mood) *Dzl.*

Comp. *gram-lcág* a slap on the face, box on the ear; **dam-lcág gyáb-čé** *W.* to box a person's ears. — *gram-ču llañ* that makes one's mouth water *Sch.* — *gram-juḡ Lt.?* — **dam-dzóg** *C.* a blow or cuff with the fist upon the cheek, **gyág-pa** to deal such blows. — *gram-rüs* **cheek-bone, jaw-bone.** — *grám-sa* the flesh of the cheek. — *gram-yšóg* the hinder part of the jaw-bone *Sch.* — *grám-so* **cheek-tooth, molar-tooth, grinder.**

འགྲམ་ཡིག་ *gram-yig* **edict, proclamation, publication** *Sch.*

འགྲམ་ས་པ་ *gráms-pa* **to hurt** *Lt.?* of wounds: to get inflamed, *ni f. Mil. nt.*

འགྲམ་ས་རྩྭ་ *grams-tsád*, a disease, fever in consequence of great exertions *Med.*

འགྲམ་པ་ *grás-pa* **to hate, to bear ill-will, to have a spite against,** **na 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 yan mi dig-pa dug** *W.* also that is not practicable; *na jo'-yan di ma dig-na* if my pronunciation is not correct *C.* (Lewin).

འགྲིབ་པ་ *grib-pa*, *pf. gríb*, 1. **to grow less, to decrease, to be diminished, syn.** to *bri-ba*; *mi gríb mi lúd-pa* neither to grow less nor to flow over *Dzl.*; but *gen. p'él-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 *grüb-pa* also means to sink, decay, be reduced; *bskúl-pa mar gríb*, *acc.* to *Schr.* = *Treta yuga v. dus* 6; *mar gríb-pa* also *opp.* to *yar skyé-ba* to be re-born in lower regions. — 2. **to grow dim, to get dark,** cf. *sgríb-pa Cs.*

འགྲིམ་ *grím*, in *lag-grím Glr.* 45: *lag-grím-gyis brgyus-pas* passing from hand to hand, *v. grím-pa II, 1.*

འགྲིམ་པ་ *grím-pa* I. sometimes for *brim-pa Pth.* II. *pf. gríms* 1. **to go, walk, march about, perambulate, to rove or stroll** idling about, *rgyal-kams* over the countries *Mil.*; *ycig-pur ri-kród-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.*

འགྲིབ་པ་ *gril-ba*, *pf. gríl* (cf. *sgríl-ba*) 1. **to be twisted or wrapped round,** *Dzl.*

འཇུག་པ་ 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 cylindrical,** 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. grüb* 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* (*frq.* 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-slón*); *šügs-la grüb* the

thing is brought about quite of itself *Mil.*; so esp. in the phrase: *lhün-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.*; *dpäl-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་པ་ *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.*; **ñim-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-pa Sch.* id.; *grül* sbst. passage, the possibility of passing, *nyan-nän-gi grül čäd-pas* the passing from Nyanan being made impracticable (viz. by snow) *Mil.* — 2. fig. to walk, to live, act, or behave, **tim-si** (or **tim-mi*) *nai-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.*

འགྲོའམ་པ་ *grén-ba* (cf. *sgrén-ba*) to stand (not in use in *W.*) *dön-gi k'ar grén-nas* standing at the top of the pit *Dzl.*; *diáns-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་(སཱ)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, *dgóns-pa* the import (of the words or writings of the saints); *grél-ba Cs.*, *grel-pa Zam.*, *Tar.* explanation, explication, commentary; *don-grél*, resp. *dgóns-grél* explanation of the meaning; *tsig-grél* explanation of a word, of the words; *řžun-grél* 1. explication of the text 2. text and commentary; *rañ-grél* prob. self-explanation, an explanation contained in the book itself *Wdñ.*; *grél-ba-po Cs.*, *grél-po Sch.*, *grel-byéd Cs.* an explainer, commentator. (*pan-tsun grél-ba*, and *kral grél-ba Lexx.?*)

འགྲོ་སྒོ་གྲོ་གྲོ་ *gró-sgo C.* expense, expenditure, of money, **do-gor tán-ba** to lay out (money), to spend.

འགྲོ་ལྗོངས་ *gro-ldñi* *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, *Kyeu gro mi nis-pa góg-pa tsam* an infant, a child, that creeps only, and is not yet able to walk *Dzl.*; *gró-ba dan nyál-ba dan dug-pa* the walking, lying and sitting *Dzl.*; com. in a more gen. sense: **to go, to move**, *gró-am mi gro* will you go or not? *rgyál-poi mdún-la gró-bai lág-ča* the things going, i.e. carried, before the king *Glr.*; **to go away**, *da na gró-bar zu* now I beg to be permitted to go *Pth.*; *ynás-nas gró-ba* to go away from a place, to leave, *Kyim-nas gro mi pód-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**, *pán-tsún-du gró-ba Dzl.*, *jár gro tsur gró-ba Pth.* travelling there and back; *yar gro mar gró-ba* to travel up and down, up hill and down hill *Glr.*; *gró-čos-su* as a spiritual vademecum *Mil.*; *gró-tse* on the way, on the road; opp. to *ón-ba* (more fully: *jár 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 *son(-son)-ba-las*. Connected with adverbs and postpositions: *pyir gró-ba* to return, go home, to come back, also: to go out, *mdún-du*, *sión-du*, *siún-la gró-ba* to go before, pass before, precede (*mdún-du* referring to space only, *sión-du* and *siún-du* both to space and time); *rjes-su gró-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.* — *dgur* (or *rgur*)-*gro = dud-gro.* — *grul-gro* pacing, walking *Cs.* — *rgyüg-gro* running, galloping *Cs.* — *nán-gro* going to damnation, *nán-son* having gone to damnation, *nán-son řsum* the three damned, or not saved, classes of beings (v. sub II); *nán-son řsum* is opposed to *bdé-gro*, and often used in

a general sense = 'hell'. — *sión-gro* 1. **preceding, foregoing, previous, former.** 2. **preface, introduction**, opp. to *dnos-yži*, the thing itself, the text etc. *Thgr.* and elsewh. — *čos tams-dád-kyi sión-groi sláb-bya* 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.*, तिर्थञ्च) 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 *nán-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.* — *dúr-gro* trotting *Cs.* — *jur-gro* a bird *Cs.* — *pyé-gro = ltó-gro.* — *lans-gro* walking erect, man. — 2. **to get, to get into, to enter** *č-bdag-gi dbán-du són-ba* having got into the power of death *S.g.*; *grál-gyi tá-mar son* they got (in a miraculous manner) to the end *Dzl.* व३, 4. b.; *de nyid mig-tu són-na* if the same (a little hair) gets into the eye *Thgy.* — 3. **to find room in, to be contained in**, like *son-ba: til-rján kal bryád-ču gró-ba žig* a sesame store-room that will hold 80 bushels; *Kal yčig gró-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 *gyur-ba* and often used instead of it, but only in more recent writings, and in the col. language of *C.* (in *W.* *čá-čé* is much more in use): *dug-tu gro* it turns to poison, it is changed into poison *Mil.*; *Kyi-mo žig-tu son* she was changed into a bitch *Mil.*; *mfar gyur-nas sdug-bsnál-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 sgrub-ynas-su son yod* it has now become a place of meditation, it has been transformed into sacred ground

Mil.; *stobs čün-du grō-ba* the state of declining, the decay of strength *Med.*; *čöl-bar gro* they get intermixed, confused *Ma.*; similarly *Tar.* 210,10; *las zin grō-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.* *grō-ba* is gen. joined to a supine in *te*, and used to express uncertainty or probability: **dírñ der léb-te dō** he has probably arrived there to-day; **zér-te yod dō** very likely he has said so; **šro ži-te dō** 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: *pyñ-ste grō* we are going to be ruined, we are likely to be ruined. — 6. **to be spent, expended**, v. *grō-sgo*; **šón-tō** col., account of expenses.

II. **sbst. a being, a living creature**, *grō-ba mi* 'the being 'man', *Mil.*; *grō-ba rin-čén Cs.*, *gro-mčög*, the highest being, or creature. man; *grō-bai rigs drüg*, *gro-drüg* the six classes of beings, viz. *lha*, *lha-ma-yin*, *mi*, *dūd-gro*, *yi-dvags*, *dmyál-ba-pa*. The *lha-ma-yin* are sometimes omitted, or placed after man. — *gro(-bai) don byéd-pa*, or *mdzād-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. — *grō-sa* 1. **way, road** *W.*, **dō-sa med** one cannot go there. 2. **aim, scope**, *grō-sar pyin* he reaches his aim, attains his end *Glr.* 3. **access, approach**, *grō-sa mi dug* one cannot gain access, admission.

འགྲོགས་པ་ *grōgs-pa* 1. (cf. *grogs*) **to be associated**, *kyo-šüg rnyis grōgs-na* husband and wife together *Dzl.*; *de dan grōgs-te ons* he came with him, had joined him *Dzl.*; *grōgs-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.*;

grōgs-dgos-rnams those with whom we are to keep close fellowship, our nearest relations and associates *S.g.* — 2. cf. *grāgs-pa*, *sgrōg-pa* **to cry, to shout** *Dzl.*, esp. joined with *bod*. — 3. (cf. *grās-pa*, *grāgs-pa* I.) **to bind, to tie**, *tág-pa-la dar-lčög*, a flag to a rope; **to hang, fix, fasten**, *nyi-mai zér-la* hanging on a sun-beam *Glr.*

འགྲོང་(སུ)་པོ་ *grōn(s)-po*, or *grōns-pa*, **straight**, = *bsrāns-pa*, *Ts.*

འགྲོང་བ་ *grōn-ba* 1. pf. *grōns* 1. resp. **to die**; *grōns-ka* the very time of one's death *Cs.*, cf. *či-ka*; sometimes it stands 2. for *drén-pa*, *Mil.* and *C.* — 2. pf. *bkronš*, fut. *dgrōns*, resp. **to be killed, murdered, put to death**, of Lamas and kings.

འགྲོད་པ་ *grōd-pa*, = *byrōd-pa*, **to go, to travel** *Glr.*

འགྲོན་ *gron* **alienism**, the state of being a foreigner; *grōn-du grō-ba* to go on travels, to go abroad *Dzl.*; *grōn-po*, fem. *grōn-mo*, guest, foreigner, stranger, traveller frq.; *grōn-po bōd-mkan* one inviting guests, an inviter col.; *γzīs-gron* a native guest, *byés-gron* a foreign guest *Cs.*; *gron-kán* inn, public house *Mil.*; *gron-nyñér* 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་ *grōn-pa*, *Cs.* = *grōd-pa*.

འགྲོན་བུ་ *grōn-bu* (*W.* col. **rím-bu**) a **small shell, cowry**, at present chiefly used as ornament, or as a medicine, after having been burnt and pulverized; *grōn-bui tal* the ashes of this shell *Med.*; *gron-tód* an ornament for the head, consisting of cowries *Mil.*

འགྲོར་ *gror*, supine of *grō-ba*.

འགྲོལ་བ་ *grōl-ba* I. vb. neut., pf. *grōl*, **to become free, to be liberated**, released from, *bčñis-pa gañ yin-pa dé-dag* *nā grōl-bar gyār-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: *yiḍ*, or *sems rnám-par gról* 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 *ñkor-ba*) through one's self; *čos-nyid-kyi glñ-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, *bčñs-pa-las* from fetters *Tar.* — 3. to remove, do away with, put an end to, *schug-bśiál* misery, *te-čsóm* doubts. — 4. to remove obscurities, to free from uncertainties, to explain, interpret, comment, = *gról-ba*, e.g. *dgñs-pa* the sense, import *Lex.*; *gról-byéd*, *gról(-ba)-po* commentator *Cs.*

འགོ་སྐོར་ *grōs* the act of going, walking, *pyi grōs-su* v. sub *gyés-pa*; *skyabs-grōs* v. *skyabs*; *spyod-grōs* manner of walking, gait, carriage; *sčñ-gei spyod-grōs* *Mil.* the manner of a lion; also manner or mode of living, of transacting business, *dč-tso ñá-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; **šñ ču-grōs-la kyál-čč** to float timber *W.* — *grōs-ččn* amble (of a horse) *Sch.*

རྒྱ་བ་ *rga-ba*, pf. *rgas* 1. to be old, aged, *rga-šis yzír-ba* to suffer under (the infirmities of) old age *Zam.* (cf. *skyé-ba* init.); *rgás-pai stčn-du* beside my being

already old *Dzl.*; *rgas-kōgs* v. *ññps-pa.* — 2. fig. to go down, to set, of the sun etc.; *go-rgás* v. *go* 2.

རྒྱ་བ་འཇིག་རྒྱ་བ་ *rga-wai-krád-kyi(?) bat*, flitter-mouse *Ts.*

རྒྱ་བ་འཇིག་རྒྱ་བ་ *rgag-čig* a large gray species of lizard *Ld.*

རྒྱ་བ་ *rgañ*, also *gññ-yčér-ma* hedgehog *Sch.*, or perh. rather porcupine.

རྒྱ་བ་ *rgád-pa*, or *rgán-pa*, old. aged; more frq. *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 ynyis* *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-máñ* = *rgan-ysum.* — *gan-čsir-žón-čsir* *W.*, *gen-žgn-đhal-rim* *C.* the privileges of seniority. — *rgan-žugs* those that are grown old (*Cs.*, 'an old monk' (?)) *Sch.* — *rgan-rábs* the aged, *rgan-rábs-la rim-gro byéd-pa* *Sty.*, *rgan-rigs ju-dúd-du* *Kür-ba* *S.g.* to respect old age. — *rgan-ysum*, *rgan-mi-máñ* the elders of a village.

རྒྱ་བ་ *rgal* *W.* a ford.

རྒྱ་བ་འཇིག་རྒྱ་བ་ *rgal-čig-pa* = *rgag-čig* *Ld.*

རྒྱ་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 byáñ-ños* 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-mčso-la gru-yzñs-kyi lám-nas brgál-te* after having crossed the sea in a ship.

རྒྱ་བ་འཇིག་རྒྱ་བ་ *rgal-tšigs* *Sch.* = *sgal-tšigs*.

རྒྱ་བ་ *rgas*, v. *rgá-ba*.

རྒྱ་བ་ཀྱ་ *rgás-ku* old age; *rgás-ku sra* a vigorous old age.

རྒྱ་བ་ *rgu* sometimes for *dgu*; *rgu-tub* = *dgu-tub* *Med.*; *-gu-drüs?*

རྒྱུ་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 son** 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-rgōd* *W.* raisins; *rgun-brum* grapes; raisins; *rgun(-brum)-šin* vine; *rgun(-brum)-tsōs* vineyard; *rgun-čān* *Mil.* wine, resp. *rgun-skyéms* *Cs.*

རྒྱུ་ *rgur* v. *dgur*.

རྒྱོ་ *rgo*, sometimes for *sgo*.

རྒྱོ་པ་ *rgō-ba* = *dgō-ba*.

རྒྱོ་པ་མོ་ *rgōis* *S.g.*?

རྒྱོ་པ་མོ་མོ་ *rgōis-mo* *Mil.* for *dgōis-mo* (?).

རྒྱོ་ *rgod* 1. laughing, laughter *S.g.* — 2. bird of prey. — 3. wild. — 4. prudent (v. the following word).

རྒྱོ་པ་ *rgōd-pa* I. vb. 1. to laugh, aloud *Mil.*; (*Bal.* **rgōd-čā**) cf. *gād-mo*, *dgōd-pa*, *bgād-pa*. — 2. to grow weak, languid, or indolent, syn. to *ryēn-ba*, often joined with *byin*, for emphasis; *rgōd-bag-čān* weak, languid, indolent *Stg.*

II. adj. 1. wild, *ra-rgōd* wild goat, *řag-rgōd* wild boar, *řyag-rgōd* wild yak or ox; *rgod-řyag-rwā* horn of the wild yak *S.g.*; *bya-rgōd* vulture, bird of prey = *bya-rgyāl*; *rgōd-po*, and *rgod* id.; *rgōd-kyi* *rtse-rgyāl* an eagle's feather, stuck as ornament on the hat *Pth.*; *mi-rgōd* a wild or savage man; a robber, ruffian; *mi-rgōd byēd-pa* to rob (usually named together with murdering and lying) *Dzl.*, but as the Tibetan always attaches to this word *mi-rgōd* the notion of some gigantic hairy fiend, it cannot in every instance be applied to beings really existing. — Fig. furious, angry (seldom); *dbugs-rgōd* *Med.*? — 2. prudent, able *C., Zam.*

རྒྱོ་པ་ *rgōd-ma*, *rta* *rgōd-ma* (*Bal.* **gūn-ma** a mare; *rgod-skām-ma* a bar-

ren mare *Sch.*; *rgod-brin* dung of a mare *Med.*

རྒྱོ་པ་ *rgol* 1. v. *rgāl-ba*. 2. v. *rgōl-ba*.

རྒྱོ་པ་ *rgōl-ba*, pf. and fut. *brgol*, to dispute, combat, fight, *mi-la* with or against a man; *řā-rol-poi* *dmāg-la* *rgōl-du* *grō-ba* they are about to fight against the hostile army *Dzl.*; *řān-gyis* *rgol* *ma nūs-so* nobody could fight them, could make head against them *Gl.*; to offer resistance, to make opposition, *sus* *kyai* *rgōl-ba* *dziugs-pai* *mi* *ma* *byuñ* nobody arose to offer resistance *Pth.* (evidently incorrect; it should be either; *sus* *kyai* *rgōl-ba* *dziugs-pa* [inf.] *ma* *byuñ*, or: *rgōl-ba* *dziugs-pai* [partic.] *mi* *su* *yañ* *ma* *byuñ*); sometimes as much as to accuse, to charge, *kyōd-kyis* *ñai* *bu* *bsād-do* *žes* *brgāl-te* 'you have killed my son', thus accusing me *Dzl.*; *řur* *řyis* *rgol* he quarrels at a double rate *Mil.*; *mi-la* *rgōl-ba* *zū-ba* to find fault with another (higher in rank), to pick a quarrel with him *Mil.*; *rgōl-bai* *žu-dōn* a speech provoking a quarrel with a superior *Mil.*; *řas-rgōl* a quarrel or contest begun by the counter-party *Sch.*; *řas-rgol-mi*, *řas* *rgōl-pa* *mi* adversary, opponent *Dzl.* ༢༩, 2. — *śnā-rgol*, and *řyi-rgol* (*Ssk.* पूर्ववादिन् & परवादिन्) 1. acc. to *Cs.* plaintiff and defendant, but these terms are not quite adequate, as *śnā-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-rgōl-bai* *řnōd-pa* is a kind of danger against which every one tries to protect himself, and chiefly again by charms and witchcraft. — 2. *śnā-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-rgyā*, seal, stamp, mark, sign, token; (*řyag-*) *rgyās* *debs-*

pa, *Cs.* *rgya brgyab-pa*, to seal, to stamp; to seal up, *biṃ-pa-la* a bottle *Glr.*; *nám-mkái dbyáns-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 lüi-rgya dzüg-pa* 'to seal up hills and valleys', i. e. to protect the living beings inhabiting them from being harmed by huntsmen or fishermen, an annual performance of the Dalai Lama, consisting in a variety of spells and incantations; *rgya rgyog-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.*; *séns-čan-gyi rgyai tsad ni òi tсам* 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-čén(-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-čén spyód-pai blú-ma* may be rendered: a very virtuous Lama, po.; *rgya-čün* denotes the contrary of all this; *rgya-čér* adv. = *rgyás-par* in detail, at large, at full length, e. g. to explain; *rgya-čér byéd-pa* to extend *Feer Introd.* etc. p. 72; *rgya-čér-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 bskýéd-pa Zam.*, *Cs.* to widen, augment, enlarge, extend, *rgya bskúm-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. लाला.* 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-smúg* violaceous *C.* are derived from this word. — *rgya-kúr* *Med.?* — *rgya-kyi* a Chinese dog. — *rgya-kyón* **width, extent, area** *Pth.*, col. **gya-čé-čün**. — *rgya-kri 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* v. *rgya* 2 and 5. — *rgya-ču-küg-pa* n. of a river in China near the Tibetan frontier (also *rgya-ču-rabs-med*) *Glr.* — *rgya-čé* 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-ñi-liú* n. of the country, *rgya-ñi-liú-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 *ñá-ráú*, *ñé-ráú*, is current in *C.*, along with the above mentioned *rgya-ñi-liú*; it is therefore not improbable, that *ñi-liú* represents only the more vulgar pronunciation of the genuine Tibetan word *ñyi-gliú*, an out-country, a distant foreign country and esp. **Europe**, *Chr. Prot.* — *rgya-ñib(s)*, *rgya-ñáb(s)* a Chinese roof *Gl.* — *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 *Ler.* **beard**. 2. a **Chinese** *Gl.*, 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 degs-pa* to weigh *Gl.*, **gyá-ma-la tég-né** *C.* being weighed out by retail, e.g. meat; **gyá-ma-la ma tég-né** *C.* wholesale. 2. a sealed paper, document. — *rgya-mi* a **Chinese**. — *rgyá-mo* 1. net *Cs.* 2. a **Chinese woman** *Gl.*; *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-mtsoi jüg-pa* to go to sea *Dzl.*, *ýtón-ba* to let one go to sea *Dzl.*; *ñyi rgyá-mtso* the outer sea, ocean; *nán-gi rgyá-mtso* an inner sea, inland sea, lake. 2. *Bal.* (**rgyám-tso**) **river**. 3. **dropsy** *Müg.*

4. symb. num.: *four*. — *rgya-yzi* *W.* is stated to be a kind of *ýtór-ma*. — *rgya-zór* *Mil.* = *zor* **reaping-hook, sickle**. — *rgya-yczéb* *Sch.* 'a large net', *C.* a large **rake**, used in reaping. — *rgya-yül* 1. a large country 2. *China* *Gl.* — *rgyá-ra*, *rgyá-ru*, occasionally *rgya* alone, the **Saiga-antelope** *Sch.* — *rgya-ri* a **portion of meat**, (= *sder-gáú* a plateful) small or large, *Pth.*, *W. C.*; it also denotes a measure = $\frac{1}{2}$ *dum*, or $\frac{1}{4}$ *llu*. — *rgya-róg* **beard** *C.* — *rgya-láb* **talk, gossip**. — *rgya-lám*, **high-road, high-way**. — *rgya-sóg* **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) *Gl.*

རྒྱལ་པ་ *rgyág-pa* another form for *rgyáb-pa*, used esp. in *C.*, to **throw, cast, fling**, *mula rgyáa-pa* to shoot arrows *Gl.*; *brág-la ču rgyág-pai jprán* a path along a precipice, where the water rushes against the rock, i.e. where there is a cataract *Gl.*; *dgón-pa žig rgyág-pa* to found a monastery (= *debs-pa*) *Georgi Alph. Tib.*; **gó-la žug gya** *C.* = *mgó-nad debs*.

རྒྱལ་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-ñye*, provisions of meal or flour; *rgyags-zón* merchandize to buy or barter victuals with.

རྒྱལ་ས་པ་ *rgyágs-pa* fat, stout, *Schr.* also **mighty, powerful, proud**; *rgyags-jrüg* *Pth.*, *Schr.*: bastard-child.

རྒྱལ་ *rgyái* (so pronounced in *Bal.*) instead of *gyái*, **wall**.

རྒྱལ་བ་ *rgyái-ba*, for (*b*)*rkyái-ba*, *Pth.*: *rgyái-nas bžag* they laid him down with his hands and feet stretched out.

རྒྱལ་ས་ *rgyái-ma* **distance** 1. absolutely: *rgyái(-ma)-nas* at a distance, from afar, e.g. to see, to call to; *rgyái(-ma)*

-nas grágs-pa *čé-ba* famous, celebrated, from afar *Mil.*; *rgyái-du lás-pa* lingering far behind *Sch.*; *rgyái miḡ mi mčón-mkán* *W.* short-sighted; *rgyái mčón btái-gin* moving forward by long leaps; *rgyái-so dzúgs-pa* to look over *Sch.*, (ought perhaps to be spelled *rgyái-zo* one looking, spying into a distance); *rgyái-šél* spy-glass, *rgyái-bsrins-pa* lengthened to a great distance *Lex.*; *rgyái-šan*, *rgyái-pén* n. of a philosophical (atheistical *Cs.*) sect in ancient India, *Tar.* 22, 8; *šig-rten-rgyái-šan*. — 2. used relatively: *rgyái-rin-po far*, *rgyái-rin-por soñ* he went far away *Mil.*; *rgyái-tún-ba near*; *rgyái-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). — *miḡ-rgyái* *Gl.* distance of sight, i.e. the distance at which a man may be well distinguished from a woman, or a horse from an ass; — *rgyáis* adv. far, *rgyáis bkyéd-de* *Mil.nt.* moving far away, e.g. in order to increase one's distance from an unpleasant neighbour at table).

རྒྱལ་ཚེ་ *rgyái-tse* n. of a village and monastery in Tibet, not far from the frontier of Bhotan, *Köpp.* II., 358.

རྒྱལ་ *rgyái* I. 1. **ornament, decoration**, *rgyái-gyis bryái-pa* decked with ornaments *Dzl.*; *rgyái-dógs-pa* to adorn one's self *Mil.*; *ka-rgyái* 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-rgyái-čan* decorated in the front-part, e.g. a coat trimmed with fur of different colours, an arrow gaily painted at its notched end; *rgyái-rnams* *Dzl.* ornaments, *rgyái-ča* id.; *rgyái-gós* *Gl.* festival garment, beautiful vesture; *dbu-rgyái* an ornament of the head, a diadem. — 2. in relation to spiritual things: *séms-kyi* *rgyái* something good, a **blessing**, for the heart *Mil.*; *rgyái-du čar* it proves a blessing, a moral advantage or benefit *Mil.*

II. 1. a **stake or pledge** at play, = *skugs*, **gyan tsig-čé** *W.* to bet, to wager, e.g. a rupee: (also *rgyal?* *Schr.*). — 2. **lot**, *rgyái-rgyáb-pa* to cast lots, without religious ceremonies, whereas *rtags-ril* and *mo* are connected with such.

རྒྱལ་ *rgyáb*, resp. *sku-rgyáb*, *Ssk.* བུམ་ 1. the **back** of the body, the back part of any thing; *rgyáb-kyis pýógs-pa*, in later literature also *rgyáb-pýógs-pa* *Thgy.* to turn one's back to a person or thing, c. *la*, also fig. *Dzl.*; *rgyáb-kyis pýógs-par byéd-pa* to put to flight; *rgyáb stón-pa* to turn one's back, to turn round *Gl.*; *rgyáb-tu skyár-ba* to throw to the back, to leave behind, to give up, to quit, frq.; *rgyáb-tu bór-ba* id.; *rgyáb brtén-pa* to lean one's back against or upon, to lean or rest on, to rely upon, confide in *Mil.*; *rgyáb byéd-pa* to protect *Sch.*; *rgyáb-tu*, *rgyáb-na*, *rgyáb-la* **behind**, behind hand; **after, back**; *rgyáb-nas* from behind; *rgyáb mdün rnyis-la* *Gl.*, **gyab dai dún-la** col. behind and before; *ti-sei byái-rgyáb-tu sleb tse* as we came behind to the north-side of the Tise *Mil.*; *rgyáb-kyi skyed-mos-tsal-du pšégs-so* let us go into the garden behind us *Dzl.*; *rgyáb-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 rsum* three mules' loads *Gl.*

Comp. *bal-rgyáb*, or **rgyáb-bál** *W.* a **fleece** of wool. — *rgyáb-kál* 'a back's load', a burden carried on the back *Sch.*, *Schr.* — *rgyáb-siás* a cushion or pad for the back *C.* — *rgyáb-rtén* something to lean against, a safe retreat, **prop, support** *Mil.*, *rgyáb-rtén byéd-pa* to be a support *Mil.* — *rgyáb-rin* **serpent, snake** *Sch.* — **gyab-lóg jhe-pa** *C.* 1. **to turn one's back** 2. **to rebel, revolt**; **gyab-lóg dád-čé** *W.* to sit backward, with the back in advance. — *rgyáb-lógs* **the back, back-part, reverse** of a thing.

རྒྱལ་པ་ *rgyáb-pa*, pf. and fut. *bryáb*, 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 bryáb-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 *Gl.*; *dé-la ču rgyob* sprinkle this with water! *Pth.*; *pyugs 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.* *rgyág-pa*, and in *B.* *débs-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་པོ་ rgyam-tsa *Med.*, (čs.: 'a kind of salt, like crystal'.

རྒྱལ་ rgyar v. rgya 2.

རྒྱལ་ rgyal 1. **victory**, in certain phrases: *gyal tób-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 btsüg-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 pyogs-las* over the powers of darkness, *jigs-pa-las* over fright, fear; also *pyúl-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 *Gl.*; 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-krigs-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-riñ-bar šog čig* victory and long life! *Dzl.*

II. sbst. 1. (*Ssk.* जय) the act of conquering, **the victory**, *li gyál-wa tób* *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-bzánš* the most magnificent palace (of Indra) *Gl.* — 2. *W.* (gen. pronounced *gyalla*, 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-pó*: *gyal-kár* **window** *C.* — *gyál-ka, *ka-gyál* **victory, gain, advantage** *W.* — *rgyal-Käg* **country, empire**. — *rgyal-káms* 1. **kingdom**. 2. **realm, dominion of Buddha, the world**. — *rgyal-krid* *Ld.* for *rgyal-srid*. — *rgyal-krimš* v. *Krimš*. — *rgyal-gón* n. of a demon *Mil.* — *rgyal-brgyúd*, and *rgyal-rábs* 1. **succession of kings of the same line or family, dynasty** *Gl.* 2. a single **generation** of a dynasty, *rgyal-brgyúd liá-bču-na* in the fiftieth degree (in the line of descent). — *rgyál-šgo* **principal door, entrance-door, gate** *C.* — *rgyal-sgrúns*, legend of the kings, esp. that of Gesar. — *rgyal-čén bži* the four kings of the spirits or guardians of the universe

(*ḡig-rten-skyöñ* v. *skyöñ-ba*), residing just below the summit of Meru, the protectors of the gods against the Asuras, v. *Köpp*. I, 250; II, 261. — *rgyal-stöd* lunar mansion v. *rgyu-skär*. — *rgyal-po* 1. **king**, *rgyal-po čén-po* **great king, emperor**; *rgyal-por ḡüg-pa*, *bskó-ba*, to inaugurate a king, to raise to the royal throne; *mi-la rgyál-po čöl-ba* id. *Pth.*; *rgyal-po byéd-pa* to act the king, to be(a) king; *ña rgyál-po mi dod* I do not wish to be king *Dzl.*; *rgyal-po mi töb-na* if I do not obtain royalty *Dzl.*; *ñas ni rgyál-po mi nus-so* I cannot be king *Dzl.* The word is also used for: government-authorities, police etc.; *rgyal-poi čád-pa* public punishment, *rgyal-pos ysöd-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. *ḡjys-pa*). 2. a local god, *gro-tän rgyál-po* the Dewa of Dotai *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 *bzai-spyöd Glr.* 4. symb. num.: 16. — *rgyal-prän* vassal or feudatory prince. — *rgyal-bu* prince. — *rgyal-blön* king and ministers, council of state. — *rgyal-mo* 1. queen. 2. pupil of the eye, together with the iris; *rgyal-moi mdañs nyams* the brightness of the eyeball disappears *Med.* 3. like *rgyal-po* 3, e.g. a charm of particular power. — *rgyal-smäd* lunar mansion, v. *rgyu-skär*. — *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 *rgyal-bai tsab*) **Maitreya**, the future Buddha. — *rgyal-*

mfsán 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-räbs* 1. = *rgyal-brgyäd*. 2. **history, annals**, of the kings, title of several books. — *rgyal-rigs* 1. **the royal family, house, lineage**, 2. **warrior-caste** རྒྱལ་མཚན་. — *rgyal-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.; *rgyal-sar ḡsögs-pa* to ascend the throne, *rgyal-sa bzün-ba* to occupy the throne, *rgyal-sar bskó-ba* to raise to the throne, *rgyal-sa ḡrog-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**; *sñón-gyi rgyal-srás* saints of the olden time, of past ages. — *rgyal-srid* 1. **government, reign**, *rgyal-srid bzün-ba* to enter upon the reign, to take possession of the throne. 2. *rgyal-srid sna-bdän* the seven jewels of royal government, v. *rin-čén*.

རྒྱས་པ་ *rgyas-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.*; *ḡa-tšön rgyás-pa dra* like an expanded rainbow *Glr.*; *bstän-pargyas-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. *rgyas-par* (col. **gyás-pa, gye-pa**), *rgyas-par šes död-na*, often also *rgyas-par död-na* if you wish to know it fully, to hear it in detail; **tsän-ma gyás-pa zér-na** *W.* if all the particulars are to be told; *rgyas-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 rgyas-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.* — *zi-rgyás* etc. v. *gliñ*, and *zi-ba*.

རྟེན་ rgyu *Ssk.* རྟེན་ I. 1. **matter, substance, material**, *rgyu śel-las* crystal being the material; *čän-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 *Thy.*; *ñá-la dgós-rgyu čüñ* I have few wants *Mil.*; also for substance in an emphatical sense, = *nervus rerum*, money *Mil.*; *bzó-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 snáñ-ño* an opportunity offers now *Dzl.*; **arrangements, preparation**, **dó-gyu jhó-pá** *C.* to make preparations for a journey. In a special sense: material, stuff for weaving, **warp, chain**. — 2. **cause, reason, motive**, main condition, *nya-ñán-las dás-pai rgyur gyur* it becomes the cause of Nirwana, i.e. it leads to Nirwana *Dzl.*; in elliptical speech: *lha dai mii rgyur gyur-pai dgé-ba* the virtue that leads to (the re-birth amongst) gods or men *Dzl.* *Q*, 17 (*Sch.* incorr.); in the same manner *ñán-soñ rgyú-ru gro; rgyus* c. genit. by reason of, on account of, in consequence of *Tur.*; *čü 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 dai 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 dai rkyen dē jñir, dē rgyu dē rkyén-gyis, dē 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; *rin-bai rgyu* the ultimate cause of diseases, and of every evil, viz.

ignorance (*na-rig-pa*, v. *rig-pa*); *skyéd-byed rgyu* the creative cause *Zam.*; *žé-l-bai rgyu ni tté-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 circumambulation (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-cóg tal-dig jhú-gyu yin-nam** *C.* am I to lay the cloth? **dhá-ta tó-ča zá-la dšó-gyu yin** *C.* now I will go and dine; *ñai drán-du šón-rgyu yin-pa* those that intended to come to me (the Latin 'venturi') *Glr.*; *dé-la rgyal-srid ytád-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-káni* 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: **kýó'-kyi gyukyén žú-la dšó** *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, **an appurtenance, necessary implement** etc. —

རྒྱལ་ *rgyu-ba*

ག

རྒྱལ་ *rgyud*

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 ýje 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. ut.* 2. **token, sign, characteristic, proof, evidence**, *šüg-pai rgyu-mtsán* as an evidence of being... *Gl.*

II. instead of *rgyü-ma*.

རྒྱལ་ *rgyü-ba* **to go, walk, move, wander, range**, of men, animals, and fig. of lifeless things, *ču-la rgyü-bai dab-čágs* birds frequenting the water; *kün-tu rgyü-ba* to wander from one place to another, hence: *kün-tu-rgyü* itinerant monk, n. of a sect of the Brahmans *Dzl.*; *rluñ rgyü-bai rtsa* those veins in which air is circulating, cf. *rtsa* and *rluñ*; 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). — *rgyü-skár* v. below.

རྒྱལ་ *rgyü-ma* 1. **entrails, intestines, bowels**, esp. the small intestines, opp. to *loi-ka* the large intestines; *rgyu Kiril-ba con-coleulus intestinorum* Sch. (?); *rgyu Króg-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-γžér* **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.*

རྒྱལ་ *rgyu-skár* **the lunar mansions**, *Ssk.* **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 *branye* (conceived by the Brahmans to be the image of the *yoni*); २ *smín-drug*, the Pleiades; ३ *be-rlzi, snar-ma*; ४ *mgo, smal-po*; ५ *lag*; ६ *nabs-so, rgyal-stod, nam-so*; ७ *rgyal-smad*; ८ *skay, wa*; ९ *mčü, rta-pa, rta-čen* (with Regulus its brightest star); १० *gre, rtau, rta-čwi*; ११ *dbo, Kra*; १२ *me-bži, bya-ma*; १३ *nag-pa, byau* (with Spica); १४ *sa-ri*; १५ *sa-ga*; १६ *tha-mtsams, lag-sor*; १७ *snron, ldeu* (with Antares); १८ *snrubs, sög-pa*; १९ *ču-stod*; २० *ču-smad, ýul*; २१ *gro-bžin* and *byi-bžin* (considered as one constellation); २२ *mon-gre, mon-dre*; २३ *mon-gru, sgrög*; २४ *krums-stod*; २५ *krums-smad*; २६ *nam-gru, še-sa*.

རྒྱལ་ *rgyüg-pa*, pf. *brgyugs*, fut. *brgyug*
 རྒྱལ་ 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.*; *rta-rgyüg-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.**

རྒྱལ་ *rgyugs* *Lea.*; *Sch.*: **limit, term, aim, end**; *W.*: **task, lesson.**

རྒྱལ་ *rgyügs-pa* **pride, ambition** *Sch.*; **grief, sorrow** *Schr.* (?).

རྒྱལ་ *rgyün-ba* **the nerves, sinews** *Sch.*; cf. *brgyüns-pa*.

རྒྱལ་ *rgyud* 1. *Ssk.* **तन्तु, तन्वी** **string, cord**, but only in certain relations: the string of a bow; *rgya-rgyud* Chinese string *Mil.*; string, chord, of a musical instrument, *rgyud-máns* harp; chain, v. *lu-gu*; mostly fig.: *ri-rgyud, gáns-rgyud* chain of mountains, ridge of snowy hills; also thread of tradition, i.e. continuous, uninterred tradition, so in: *Ka-rgyud, dgonis-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 *rggyud*, e.g. *rje-btsün slob-rggyüd dai bcas-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.* **ཐན**, also *ryud-sdê*, esp. the necromantic books of the mysticism of later times *Was.* (184), in four classes, the so-called four classes of Tantras (*rggyüd-sdê bži*): *byá-bai rgyud*, *spyól-pai rgyud*, *rnal-byór rgyud*, *rnal-byór bla-na-méd-pai rgyud*; yet *rggyud bži* is also the short title of a medical work consisting of four parts: *rtsá-bai rgyud*, *bśál-pai rgyud*, *man-nág rgyud*, *pyi-mai rgyud*. — 3. **connection, relation, reference**, e.g. of a word.(?) — 4. **character, disposition** of mind, natural quality; **heart, soul**; *rggyud bzán-po* a good disposition, *rggyud nán-pa* a bad disposition; *rggyud ži-bu* a mild disposition, good nature, *rggyud jam-pa* a soft temperament *Cs.*; *rggyud ma-rüüs-pa* a wicked character *Thgy.*; *sem-gyü' C.*, *šê-gyü' C.*, *Mil.*, prob. also *rig-rggyüd Mil.*, character; *rai-rggyüd nán-pai gón-po kul* restrain the demon of your own wicked heart *Mil.*; of thoughts, feelings, passions, also of a *tiñ-ñe-džin* is said: *rggyüd-la skye* they arise in the soul; *rggyud smin* the mind ripens *Mil.*; in some phrases and passages it designates a man's whole personality: *rañ-gi ryud tóg-tu lén-pa* to take (other people's) sufferings altogether upon one's own person (not merely to heart) *Glr.*; *rai-rggyüd-la brtäg-pa, žžan-rggyüd-la sbyar-ba* to think a matter through in one's own mind, to draw conclusions from an attentive observation of others, *Thgy.* — Concerning *rai-rggyüd*, and *žžan-rggyüd* (**མཐོན་ཐན་** & **ཤར་ཐན་**) in the more recent philosophical writings, and in medical works, v. *Was.* — *rggyud-čäqs Tar.* 15, 14, acc. to *Schf.* sentence, thesis, point. — *don-rggyüd, sgrub-rggyüd Mil.*?

བྱུང་བྱུང་ *rggyüd-pa* I. vb., pf. *brgyus* and *brgyud*, fut. *brgyu*, imp. *rggyud*, 1. to fasten or file on a string, to string, *tá-gu-la brgyüs-*

pa strung, filed on a string *Stg.*; *ysér-nyag-tay ygu brgyüs-pa* a gold chain with turquoises inserted *Mil.* — 2. to pass through or over, to traverse (later literature and col.) *mü-ge rgyüd-nas ön* famine passes over, prevails in the country *Ma.*; **nán-na nán gyüd-de dul** *W.* he passes from one room to the other, he visits room after room: **nyün-ti-ne gyüd-na gár-la ton** *W.* he is passing through Kullu to Gar; *lag-grim-gyis brgyüs-pas v. grim; yig-nór brgyüd-pa* an error in writing has crept in *Tar.*; *stón-pa jsun ras-čün-pa brgyüd-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; *rggyüd-pa* (or *brgyüd-pa*) one that is transmitting knowledge, a teacher; *rggyüd-pa bzán-poi byin-rlabs-čan* one that enjoys the blessing of having an excellent spiritual teacher *Mil.*; *nai rgyüd-pa rdo-rje-čan-čen yin Mil.* (in this instance it would be justifiable to write *brgyüd-pa*, and, regarding this as a derivative of *brgyüd*, to translate it with 'ancestor'). — b. used passively: *rdo-rje-čan-nas nyams-rtöqs rgyüd-pa de ná-ro lags* he to whom knowledge was communicated by *Dor-je-čan* is *Náro Mil.*; *ná-ro čen-poi rgyud-pa* a scholar of great *Náro Mil.* — 2. a derivative of *rggyud* 2., a Tantrika, a mystic.

བྱུང་རིས་ *rggyud-ris* a term used in architecture, wall, panel(?).

བྱུང་འོང་ *rggyud-lön* bolt, door-bar *Sch.*

བྱུང་ *rggyun*, *Ssk.* **མྱོཏ་མྱོཏ་** a continual flowing, the flow, current or stream (seldom river; perh. *smig-rggyui rgyun Lex.* a river seen by a mirage or *fata morgana*(?); *gán-gai rgyun* the river Ganges); *ču-rggyün-gyis kyér-ba* to be carried away by the current; *rggyün-du žžqs-pa v. brás-bu bži*; frq. fig. *tügs-rjei rgyun* stream of grace *Glr.*, and sim. in some compounds; often in reference to time, hence *rggyün-du continually, perpetually, always, dus-rggyün-du id.*; **dhü-ggyün ta-bhu jhê šig** *C.* make it as usual!

snáv-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-ryyün* = *ka-ryyüd* tradition; *ryyün-gos* an every day coat, opp. to *yzáb-gos*; *rgyun-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. *káv-bai* of transmigration, *byañ-čüb-kyi* of virtue, holiness *Mil.*

རྒྱལ་ rgyus 1. v. *rgyu*. — 2. (Cs. *ryyüs-ma*) **notice, intelligence, knowledge**, *ná-lu dè-i 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-ryyüs* 1. **annals, chronicle**, 2. in a general sense **history, story, tale, narrative**, *lo-ryyüs bsád-pa* to relate a story *Glr.*, **ná-la lo-gyüs sád-čè mán-po yod** *W.* I have much to relate, to tell; *lo-ryyüs žib-tu dri-ba* to ask closely, to inquire minutely into a story *Mil.*; *gón-gi lo-ryyüs 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-ryyüs ysuis* he mentioned that he was going there *Mil.*

རྒྱལ་ rgyus-pa the fine threads or **fibres** of which animal muscle, plants etc. are composed; *ryyüs-pa-čan* fibrous; *ryyüs-skád* **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 duñ 'á-ma gyó-wa jhè** C.

རྒྱལ་ rgyóñ-ba, pf. *brgyais*, fut. *brgyam*, seems to be a secondary form of *rkyóñ-ba*, to **extend, stretch, spread** (vb. a.); the word is to be found in *Lex.*, but seems to be little used; *brgyáis-pai má-tsa Pth.* a disease consisting in some parts of the body being morbidly distended(?).

རྒྱལ་ rgyób-pa Cs., a secondary form of *rgyáb-pa*, prob. but a provincialism.

ལྷ་ lya, also *sga*, ལྷ་ལྷོ་ལྷོ་ ginger (fresh or dried); *lga-rlon* fresh ginger.

ལྷ་ལྷོ་ lyañ-ñé *Pth.*: *skya-lyañ-ñé*, is stated to mean: **perfectly white**.

ལྷ་ལྷོ་ lyañ-pa, *lyañ-púg* **urinary bladder** *Med.*

ལྷ་ལྷོ་ lyañ-bu, = *gán-bu*, **husk, pod, shell**.

ལྷ་ལྷོ་ lyañ-yeñ *Cs.* = *lga-rlon*.

ལྷོ་ lyo Cs. = *pa-ba-dyo-dyó* **puff-ball**.

རྒྱལ་ལྷོ་ lgyám-tswa = *rgyám-tsa* *Zum.*, a kind of **rock-salt**.

སྒྲིག་ sga 1. gen. *lèá-sga*, *bèa-sga*, **ginger**, = *lga*; *sga-skyá* *Lt.* id. (?); *sgá-pi-šo* *Lt.* prob. for *sga duñ pi-pi-lin duñ šó-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-šá* straps for fastening the travelling - baggage to the saddle, cf. *šá-stág* 2.

སྒྲིག་ལྷོ་ sga-pón **bat, flutter-mouse** *Sch.*

སྒྲིག་ sgañ 1. a projecting **hill or spur**, on the side of a larger mountain; *sgañ-ysón* elevations and depressions on a hillside, in *Kun. sgañ-kül*; *sgán-ka-lu yod* (the village) is situated on a mountain-spur; **sgañ gyáb-na** *W.* when you have passed round the extremity of the hill. — 2. *čá-*

sgaii a blister, caused by vesicatories, by long marches etc., *C.*, *W.*; cf. *bsgaii*.

མག་པ་ *sgaii-ba*, pf. *bsgaiis*, fut. *bsgaii*, to grow or become full *Cs.*; *bud-méd ná-so sgaii* a marriageable girl.

མག་པ་ *sgab-pa*, secondary form of *gebs-pa*, *byá-mas bú-la sgab-pa* the covering of a young bird by its mother *Gl.*; *gos-sgáb Lex.*, skirt or lap of a coat, *sgab-tün* a short skirt.

མག་མཚོན་ *sgam chest, box, trunk*; *sgam-ñün* a little chest or box; *sgam-bu* id.; *sgam-sgo-máns* a chest of drawers, cabinet *C.*; *ñün-sgam* a wooden chest, *l'ágs-sgam* an iron chest; *kó-sgam* a leather trunk; *ró-sgam*, resp. *spúr-sgam* coffin *Cs.* — syn. *sgrom*.

མག་མཚོན་ *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 ñin-tu sgám-mo* he (the prince) is very clever (as a legendary explanation and confirmation of the name *sron-btsan-sgám-po*). Prob. obsolete.

མག་མཚོན་ *sgar camp, encampment*, *dmag-sgar* a military camp, *sgar débs-pa* to pitch a camp; *sgar-mün* *C.* watch-word, parole, = *bs-sgrá*.

མག་མཚོན་ *sgal load* of a beast of burden, *rtasgal* a horse-load, *ñin-rtai sgal* a cart-load, waggon-load *Cs.*; *sgal gél-ba* to put on a load, *ñán-ba* to throw it off, *bógs-pa* to take it off, *sgal bsrán-ba* to adjust or balance it; *sgál-rtu* pack-horse, *sgál-pyugs* beast of burden.

མག་མཚོན་ *sgál-pa* 1. the small of the back, *sgál-dabs* the lumbar region *Med.* — 2 the croup, crupper, back of a horse *Gl.*; **gál-pa ton dug* *W.* the back comes out, i.e. has become sore or galled; *sgal-tsígs-Med.*, *sgal-rus* col. backbone, spine; *sgal-rmá* a sore on a animal's back caused by the load.

མག་མཚོན་ *sgu-stégs* *Lex.* w.e.; *Sch.* elbow, angle.

མག་མཚོན་ *sgu-rdó* a sling *Sch.*

མག་མཚོན་ *sgüg-pa*, pf. *bsgugs*, fut. *bsgug*, imp. *sgug(s)*, to wait, *zlá-ba yèig sgüg-pa* to wait for a month *Gl.*; to await, to expect, *ñi-ba* death *Mil.*; *lám-na sgüg-pa* to wait on the road *Mil.*; *sgüg-ñün sdód-pa*, *W.*: **güg-te dád-ñe** to sit waiting; **iru güg-te dót** *W.* wait here! *sgug-tu jng-pa* to keep one waiting *Gl.*; to lie in wait (for a person), to waylay; *ñág-pas sgüg-pai sa* a place where robbers are lying in ambush *Mil.*: **kon güg-te dád-ñe** *W.* to bear a grudge, to have a spite against a person.

མག་མཚོན་ *sguñ* *Ld.* clap, crack, crash, report (of a gun).

མག་མཚོན་ *sgud-po* father-in-law, *sgud-mo* mother-in-law *Sch.* prov.

མག་མཚོན་ *sgum-mda* *Schr.* butt-end of a gun, gun-stock *C.*, *W.*; spelling dubious.

མག་མཚོན་ *sgur* v. *djur*.

མག་མཚོན་ *sgül-ba* vb. a. (cf. *gul-ba*), pf. and fut. *bsgul*, to move, agitate, put in motion, *rygul kyai ma sgül* to he could not even move the bow-string *Dz.*; to pull (e.g. the bell-string).

མག་མཚོན་ *sgeu* 1. diminutive of *sga*, ginger, *sgeu-yšer* *Med.*, *Ssk.* *आइक (Hind. adrak)*, fresh ginger. — 2. a small door.

མག་མཚོན་ *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-ñün mdzès-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.

མག་མཚོན་ *sgen-la*, or *dgen-la* (?) on, upon *Ts.*

མག་མཚོན་ *sger* *Sch.*: 'different, dissimilar, foreign'. This word I repeatedly met with in books of physical science, without finding the signification given above applicable.

མག་མཚོན་ *sgo* 1. door, the aperture itself, as well as the wood-work of the door: *sgo byéd-pa*, *W.* **pé-ñe**, to open the door; **jüg-pa** 1. *C.* to put in a door, to hang a door on hinges 2. *W.* to close, to shut the door;

ryéd-pa 1. to shut, 2. to lock (a door); **gyóg-pa*, *gyáb-pa** *C.*, to shut (the door); *ytán-pa* *Sch.*: 'to lock up', prop. to bolt, to bar, v. *sgo-ytán*; *bküm-pa*, *bsküm-pa* *Cs.*: resp. to shut (a door); *sgo bdün-ba* to knock, to rap at the door; **go srüg-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 p̄yugs* the cattle near the door, opp. to: *p̄ugs 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, *p̄yi-sgo* the outer door *Pth.* — *tsé-sgo* v. 2, *lás-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 yyóg-pa* to put on the board of punishment. — *bsé-sgo dan lčags-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 kün-nas* from all the apertures (of the body); *čál-gyi sgo* resp. mouth *Dzl.*; *mñál-sgo* the opening of the womb (v. *mñal*) frq.; *skyé-bai sgo* id. less frq. *Thgy.*; *dkiyl-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,

nian-són-gi sgo the entrance, the road, to misery viz.: to hell; *dbän-poi sgo* the organs of sense, also *sgo lia* alone; *sgo-ysüm* the three media or spheres of moral activity, *lus*, *nag*, *yid*, action, word and thought frq.; *bzá-ba dan btün-bai sgo p̄rog-pa* to cut off the supply (of provisions) *Pth.*; *bdag čos sgor jug-pa zu* 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. *đó-go-tar šé-pa C.* to relate accurately how a thing came to pass; *lás-sgo* 'door of intercourse, of trade', a commercial place or town, emporium *Gl.* 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: *tabs dū-mai sgó-nas* in different ways, variously (often coinciding with: by various means); *lus nag 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-fsogs-kyi sgó-nas* in every possible way *Dzl.*; *dpei sgó-nas* (to explain) by way of comparison *Thgy.*; *m̄tsan-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-min* *ste* it being a name given to it from its resemblance to . . . *Wdñ.*; . . . *la p̄rag-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-kän* the entrance into a house, **vestibule**, **porch**, **portal**. — *sgo-kün* 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-ýtán* (?). — *sgo-glégs* the board or plank of a door *Cs.* — *sgo-grám* the space near the door. — *sgo-drig* (*Ld.* **sgon-đig**) **door-frame**, window-frame. — *sgo-rgyáb* the space behind the door, within the door *Gl.* — **go-dág** (*lčags*) *C.* **lock** of a door. — **go(g)-tán** a bar or bolt (a small beam) to secure the door with. —

sgo-tém threshold, also the head-piece of a door. — *sgo-bdág* = *sgo-dpón*. — *sgo-rnám* a single board, e.g. of the floor. — *sgó-pa*, resp. *čábs-sgo-pa* door-keeper, porter; *sgo-dpón* the first, principal door-keeper. — **sgo-páni** W. door-hinge. — *sgo-pár* board or plank of a door Cs. — *sgo-bár* Ld. chinks between the separate laths of a door (for of such the doors in Tibet frequently consist, owing to the scarcity of wood). — *sgó-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*). — *sgó-mo* 1. a large door, a gate, castle-gate, town-gate; 2. beginning, *rtsis-kyi sgó-mo* Pth. = *rtsis-go* Cs. (Chronol. Table) beginning of a new epoch. — *sgo-mtsáms* 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-lá* 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 *sgó-po*.

མོ་ sgo-*ná* or *sgoñ-ná* and *sgoñ*, egg, eggs, spawn, also egg as a measure Lt.; *sgoñ-dkris* the pellicle, membrane of an egg Sch.; *sgoñ-ču* the white of an egg Sch.; *sgoñ-sún*, or *kog*, the shell of an egg; *sgoñ-sér* yolk of an egg Sch. — *sgo-*na* jnyed* a scholastic term, v. Was. (274).

མོ་ sgo-púr foreskin, prepuce C. vulg.

མོ་ sgo-po, also *sgó-bo*, (Ld. **gó-po**) W. 1. the body, with respect to its physical nature and appearance, **gó-po čén-mo*, *rin-mo*, *go-rin*, *go-záni** tall, **gó-po čün-se** of small stature, short; **róm-po** stout, lusty; **fú-mo** slender, thin; **dé-mo** healthy, well; **go-yát** 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, *zán-sgo* an ugly face Mil. — *sgó-lo* 1. body,

2. face, as a flattering word; also directly for a nice or pretty face, **gó-lo min dug bag tsogs yod** she has not a pretty face, but looks like a fright W.

མོ་ 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་ sgo-tsám a little Sch.

མོ་ sgo-lo 1. v. *sgó-po*. — 2. Ld. also = *sgo-ná*.

མོ་ sgóg-pa, (Ssk. ལ་ལུན) garlic, leek, (Allium); *ri-sgóg* Med. Allium sphaeroceph. L., or a species allied to it; *sgog-skyá* Med. Allium nivale Jacqm. (?); *sgog-siön* Med. perh. A. rubellum, a blue species, very common in the Himalaya. — *sgog-tin* mortar, *sgog-ytün* pestle, for bruising leek.

མོ་ sgóg-pa 1. Cs.: 'pf. *bsgags*, fut. *bsgag*, to make one swear, *sgóg-po* one that makes a person swear.' I only met with *mna-sgóg* *Lex.* w. e. — 2. *rya sgóg-pa* v. *rya*.

མོ་ sgoñ 1. v. *sgo-ná*. — 2. n. of a country, prob. = *koñ* Gtr. — 3. *sgoñ-tóg-pa* n. of a plant Med.

མོ་ sgoñ-ba, pf. *bsgoñs*, fut. *bsgoñ*, imp. *sgoñ* (s), 1. to make round, globular Cs.; so it is prob. to be understood in: *bu-rám bsgár-ziñ bsgrás-nas bsgoñs* *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 **gón-te bór-čé** W.; cf. also *dpá-sgoñ-ba*.

མོ་ sgób-sgób unable, deficient, wanting in strength Sch.; **lág-pa gob-sön** Kun. the hands are unable (to move), stiff (from cold).

མོ་ sgom reflection, meditation, contemplation, *sgom šór-gyi dögs-pa* the fear lest contemplation should be prejudiced

or rendered impossible *Mil.*; *sgom srün-ba* to sustain, to preserve meditation (undisturbed) *Mil.*; *sgom-méd* without meditation *Thgr.*

སྒོམ་པ་ *sgóm-pa* I. vb., pf. *bsgom*s, fut. *bsgom*, imp. *sgom(s)*, resp. *fugs* *sgóm-pa* (*Ssk.* རྒྱུ, 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*, *snyin-rje*, *byáms-pa* etc.; *rgyün-du nam* རྩི རྩི་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* རྩི་མེད་ *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* རྩི་མེད་ *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* རྩི་མེད་པ་, and *bsam-ýtán* རྩི་མེད་པ་, 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 *yal* *dañ mi-rtoḡ má-yyeñs* རྩི་མེད་པ་, 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)-ýtad(-so)* རྩི་མེད་པ་ *yód-na* *bltá-ba min*, *byin-rgod* རྩི་མེད་པ་ *yód-na* *sgóm-pa min*, *blán-dor* རྩི་མེད་པ་ *yód-na* *spyód-pa 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 *tós-pa*, and *bsám-pa*, hearing and knowing, as to mere acts of memory and intellect. — *sgóm(-pa)-po* *Cs.*, *sgom-byéd*, *sgóm-mkian* *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-tág* '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. errone. for *goms-pa*).

སྒོས་འབྲོག་ *sgom-bróg* (?) holly, *Ilex*. *Sik.*

སྒོས་ *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, *Wdi.* 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* རྩི་མེད་པ་ *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 *Glr.*; *sgós-skal* share of a single person, individual lot

lish an order; *lon gyur* W. announce me! send in my name!

ཤྱེ་སྒྲུ་ sgye-sgür **crooked** Sch., better *dgye*.

ཤྱེ་བོ་ sgyé-bo is said to denote in C. one of the lower classes of officials or noblemen.

ཤྱེ་མོ་ 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.

ཤྱེ་པོ་ sgyél-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.

ཤྱེ་བ་ sgyél-ba, pf. and fut. *bsgyel*, vb. a. to *gyél-ba*, to **throw down, to overthrow, overturn, gan-kyab** on the back Lee.; 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.

ཤྱེ་གཏམ་ sgyogs 1. a warlike engine to shoot darts or fling stones with, **catapult, ballista, sgyogs-kyi** *ñrul-kör* 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.

ཤྱེ་བ་ sgyón-ba, pf. *bsgyans*, fut. *bsgyan*, perh. originally = *sgón-ba* to hide, but actually used 1. in C.: *gyi-ma gyán-wa* to **fill, to stuff** (a sausage) 2. col. in W.: *gyán-čé* to **put into** (the pocket, a box, a coffin); *gyán-du bór-čé* to **keep, lock, or shut up** (things); *ügs gyán-čé* to hold one's breath; *gla ñyir 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་ sgra, W. also *ra*, 1. a **sound, noise; voice**; *há-sgra* the sound h Glr.; *sgrá-béas* *ñru* noisy evacuations take place Lt.; *ón-pa-dag sgrá-rnams* for 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-ru tün-čé* 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, blág-sgra** Cs., *blág-poi sgra* Gram., the name given in grammar to the so-called article *pa*, e.g. in *rtá-pa* horseman, rider; *dyág-sgra* prohibitive or negative particle. — 3. **language, science of languages, philology.**

Comp. *sgra-skád* (= *sgra* 1.) **sound, voice, sgra-skád snyán-pa** frq. — *sgrá-čän* **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-dbyäis* 1. **pleasing tone, harmony, euphony**, e.g. *glu dai rôl-moi* Tar. 2. n. of a goddess Cs. — *sgra-sbyör* Zam., Tar., Schf., a coalition or connection of letters. — *sgrami-snyán* (a disagreeable voice) n. of a larger and two smaller northern continents of the fabulous geography of ancient India. — *sgra-tsad* (*sgra dai tsad-ma*) Tar., Schf.: **grammar and logic**; yet *yi-gei sgratsád*, *sgra-tsad-yi-ge* Glr. seem to denote philology.

སྒྲ་གཅེན་ sgra-ycän, Ssk. राहु Rahu, 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 Rahu-legend is given by Schl. p. 114. — 2. Cs.: **the ascending node** of the moon, determining the time of the obscurations. — *sgra-ycän-*

dzin, **राहुल Rihula** 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 *ñyag-rdōr*, acc. to Indian mythology, to Vishnu, who in Tibetan is called *kyab-ñyug* (also *kyab-ñyug-sōd* (Cs.); sometimes, however, he is identified with Rāhu himself, for the names *ya-sgra-yañ*, *ya-sgra-yañ-dzin*, *ya-kyab-ñyug*, *ya-rā-hu-la*, and even *ya-du-ba-ñyug-riñ* (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.

ལྷོ་བྱ་ sgrān-ba, Cs.: pf. *bsgrāns*, fut. *bsgrāñ*, imp. *sgrāñ*, 1. to enumerate, to reckon up separately. — 2. to upbraid, to reproach.

ལྷོ་བྱ་ sgrān-ba to cut into small pieces, viz. the picture of an enemy whom one wishes to destroy.

ལྷོ་བྱ་ sgrig-pa, pf. *bsgrigs*, fut. *bsgrig*, imp. *sgrig(s)*, W. *rig-čē*, to lay or put in order, to arrange, adjust, *pañ-lob* boards or planks, *so-ñyug* bricks or tiles *Gl.*, *karyōl* plates and dishes, = to lay the cloth; *yañ* stuffed seats or chairs *Dzl.*: to put or fit together, to join the separate parts of an animal body *Gl.*; to put close together, side by side, hence W.: *ziñ de nyis rig-te yod* these two fields are adjacent, *fa lañ rig-te yin* it is situated close to the border; to compile, to write books *Gl.* — *rig-mo* W. tight, close, e.g. a joint, commissure, seam.

ལྷོ་བྱ་ sgrin-po, Zam.: = *mkās-pa*, prudent, skillful, clever, *blo sgrin-pa* a penetrating mind *Sch.*

ལྷོ་བྱ་ sgrib-pa I. vb. pf. *bsgribs*, fut. *bsgrib*, imp. *sgrib(s)*, W. *rib-čē*, to deprive of light, to darken, to obscure, W. *rib ma ril* get out of my light! *nyi-mai od-zér* *bsgribs-nas* the light of the sun being obscured, by clouds *Gl.*, by a curtain *Zam.* — 2. sbst. the state of being darkened, obscuration, gen. fig., mental darkness, sin, also *sgrib*; *sēns-čan fams-čād-kyi sgrib-pa*

sēl-ba frq., hence *sgrib-pa-rnam-sēl* n. of a Boddhisatva; *sgrib-pa lña Dzl.*, the five obscurations caused by sin, prob. = **पञ्चकषाय** *Burn.* II, 360. — 3. adj. darkened, obscured, dark; sinner, *bdag-rāñ 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.

ལྷོ་བྱ་ sgrim-pa, pf. *bsgrims*, fut. *bsgrim*, imp. *sgrim(s)*, Cs.: 'to hold fast, to force or twist together; to endeavor'; *Sch.* also: 'to squeeze in, cram in; to be overhasty, confused'. Only the following phrases came to my notice: **kyé-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-dās Zam.*) are as yet dubious as to their sense.

ལྷོ་བྱ་ sgril-ba, pf. and fut. *bsgril*, W. **(s)ril-čē**, (cf. *gril-ba* 1. and *kril-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, *thōd-pa* what is loose; *ñyogs yčig-tu sgril-ba* to gather into a heap, to heap or pile up, to sweep together; hence *sgril-bas* (also *dril-bas Gl.*) to sum up all, taking all together, in short *Lt.*; *mñug-ma sgril-ba* to wag the tail, *mī-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-ñiñ* a wooden roll, round which paper etc. is wound; the rolling-pin of bakers. — *sgril-sōg*, W. **sog-ril**, rolled paper Cs.

ལྷོ་བྱ་ 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.

ལྷོ་བྱ་(ས) sgruñ(s), *Ld.* **srūñs**, 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); *sgruñ* *čád-pa* to relate fables, stories etc.; *siñon-rábs sgruñ Zam.*, *siñngyi sgruñ-rgyid Glr.*, *sgruñ-řtám* tales of ancient times, of the days of yore; *sgruñ-mkan Cs.*, *sgruñ-pa Sch.* the inventor or writer of fables and tales, also a narrator of tales.

ལྟོན་བྱ་ *sgruñ-ba*, pf. *bsgruñs*, fut. *bsgruñ*, 1. to mix. 2. to invent, to feign Cs.

ལྟོན་བྱ་ *sgruñ-pa*, pf. and fut. *bsgruñ* 1. to compare c. *la* and *dañ Dzl.* — 2. to emulate, vie, contend with Cs.

ལྟོན་བྱ་ *sgrub-pa* I. vb. pf. *bsgrubs*, fut. *bsgrub*, imp. *sgrub(s)* (cf. *grub-pa Ssk.*

साध) 1. to complete, finish, perform, carry out, an order, a wish, hence usually with *bžin-du Dzl.*; to make, achieve, manufacture, obtain, attain, *diul-rdo-la diul bsgrub-tu btub-pa ltar sém-s-can-la Sais-rgyás bsgrub-tu btub-pa yin-no* in like manner as silver is obtained from silver-ore, Buddha may proceed from beings *Thgy.*; *don sgrub-pa* to attain to one's aim, to obtain a blessing, a boon; *tse dii don sgrub-pa* to care for the wants of this life; to procure, *ryyágs-řye* flour, as provision for a journey *Mil.*; nor *sgrub-pa* to gain riches; to furnish with, to supply, one's self or others *Mil.* — 2. *lha-sgrub-pa* 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 *sgrub-pa*, the arriving at the proposed end is designated by *grub-pa*, e.g. *rgyál-pos rta-mgrin sgrub-pa mdzad-pas grub-nas rta-skud btón-pas* etc., the king began to coerce *Tařin (Hayagrīva)*, and when the latter was made obsequious, so as to appear, a neighing was heard etc. *Glr.*; *sgom-sgrub byéd-pa* for *sgóm-pa dañ sgrub-pa byéd-pa Mil.* — *bsgrub-kāñ, sgrub-řnás, sgrub-řüg* the house, the place, the cavern, where a saint applies himself to *sgrub-pa*; *sgrub-pa-po* one effectuating the coercion described above, *Sambh. frq.* — *sgrub-rtágs* tokens, proofs of perfection, of an accomplished saint. — *sgrub-tábs* the method of effecting the coercion, of obliging a god to make his appearance; *sgrub-byéd* 1. he that accomplishes the coercion (cf. *Schl. p. 247*). 2. a kind of bile *Med.* — *sgrub-řšen* the Bon-doctrine *Mil.*

II. sbst. 1. one that contemplates and meditates, like *sgom-řčén Mil.* 2. n. of a sect of Lamas, with whom marriage is permitted.

ལྟོན་བྱ་ *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 *Wdk.* — 3. to repeat Cs. — 4. to put or place in order, to put together, to compare, e.g. records *Tar. 174, 14 Schf.*

ལྟོན་མོ་ *sgre-zlóg* a sea-washed beach *Sch.*

ལྟོན་བྱ་ *sgrég-pa* 1. vb. pf. *sgregs*, to belch. — 2. sbst. belch, eructation, *sgrég-pa don-pa, byin-pa Med.* **řul-dáj** C. a belch of a fetid smell.

ལྟོན་བྱ་ *sgrén-ba*, pf. *bsgrens*, fut. *bsgren*, 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 byün-ba* to appear in a naked state, to show one's self naked *Dzl.*; *Bhar. 59. Schf.* 'orbus', orphaned (cog. to *bkren?*).

མགོ་ 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-skúr* Verneinen und Lästerung'. *Cs.* renders *sgro-skúr* by 'exaggerated praise and blame'; *sgro-skúr débs-ba* occurs also in *Mil.* The phrase *sgro-dógs yòd-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 yòd-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 spyòd-pa* (sic) denotes 'logic'. A connection between these heterogeneous significations is not discernible, but a clew may perhaps be found hereafter. — 3. sack, bag (?), *túl-sgro* *Glr.* was explained by: a sack full of ashes.

མགོ་བྱ་ *sgro-ga* *C.* the little bubbles in sparkling beverages, **čai-la dō-ga dug** the beer sparkles.

མགོ་བྱ་ *sgró-gu*, v. *sgróg-gu* sub *sgrog*.

མགོ་བྱ་ *sgró-ba* I. sbst. 1. *Wdñ.*, 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.* **do-šè' jhé'-pa** is said to mean: to talk at random, to chatter away thoughtlessly.

མགོ་བྱ་(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.

མགོ་བྱ་བྱ་ *sgróg-pa*, pf. *bsgrags*, fut. *bsgrag*, imp. *sgrags(s)*, to call, call out, call to *Dzl.* and elsewh.; to publish, proclaim, promulgate, *ytam-snyán* good news *Mil.*; *ši-bai ytam bsrags-na* if his death becomes known, *Tar.*; *čós sgróg-pa*, resp. *čós-kyi sgróg-glén mdzád-pa* *Glr.* to preach; *drit-sgróg-pa* to publish by ringing a bell, to publish, proclaim; *sgróg-pa-po* a proclaimer, a preacher *Cs.* — 2. to shout, to scream, *ñü-skad dróg-por sgro* (the infant) weeps and screams *Lt.* — 3. *C.* (in *W.* only resp.) to read, *ysui 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.

མགོ་བྱ་བྱ་ *sgród-pa*, another form of *gród-pa* to go; not much used.

མགོ་བྱ་མ་ *sgrón-ma* a lamp, lantern, torch, *sgrón-mé* a burning lamp, (prop. a lamp-fire); often fig. — *sgrón-pa* vb. to light, to kindle, *dpé-ča-la me sgrón-nas* lighting (burning) the book *Pth.* — *sgrón-bskál* the enlightened age *Cs.*, opp. to *mun-bskál* the dark age. — *sgrón-drégs* lamp-black. — *sgrón-(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.

མགོ་བྱ་བྱ་ *sgrón-pa*, pf. and fut. *bsgron* 1. to cover, to lay over, adorn, decorate *Glr.* — 2. to light, to kindle, v. *sgrón-ma*.

མགོ་བྱ་བྱ་ *sgrob* haughtiness, arrogance, pride, *Lexx.*

མགོ་བྱ་བྱ་ *sgrom* box, chest, trunk, coffer = *sgam*; *sgrom-bu* a small box or chest: *smjug-sgróm* *Cs.* = *yzéb-ma* a chest or trunk made of bamboo; *ro-sgróm*, *rüs-pai sgróm* *Zam.* coffin.

མགོ་བྱ་བྱ་ *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 jía-rol-tu bsgrál-bar mdzód-čig* have the goodness to take me over to the other bank *Sambh.*; *Jór-ba bsgrál-bai gru-γziis yin Glr.* it is a boat that carries over the river of transmigration. — 3. **to remove**, do away with, drive away, *dré-rnams jiyii rgyá-mtso čén-po-la bsgrál Glr.* the demons were driven to the uttermost parts of the sea; *bádud sgról-ba* to expel the devil; *sdig-čan rgyál-po sgról-bar gyur* the guilty king will be removed out of the way! *Glr.*; *dgra-bgegs bsgral-bai ša Krag rus-pa daii nan-rol glo snyii bédas-pa mēod-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.

ལྷོ་ལྷོ་མ་ sgról-ma, sometimes also sgról-yüm
Cs., *W. *röl-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.

ལྷོ་ལྷོ་མ་ sgrós 1. Cs. **manner, method, way**, *bšád-sgrós* way of explaining, instructing, informing; *sgrós bšád-sgrós Sch.*: 'the method of instruction which is to be proclaimed' (?); *γtám-sgrós* Cs.: 'way or manner of speaking' (?). — 2. Cs. **edge, brim, lip**; *Sch.* also mark from a wound, **scar**; *žál-gyi mču-sgrós* seems to signify only 'lip'.

བརྒྱལ་བ་ bgrád-pa = bğád-pa to smile, to smile on *Stg.*

བརྒྱལ་བ་ bgral 1. v. rgál-ba, 2. v. rgól-ba.

བརྒྱལ་བ་ bgról-ba *Sch.* 'das Gegenseitige', mutual relation, contrast, contrary?

བརྒྱུ་(བརྒྱུ་བ་) bryga (*tám-pa*) a hundred, one hundred; *bryga-jrag* the hundred, a century; *bryga-prág* *bču* 1000; *brygá-pa* the hundredth; *brygá-po* consisting of one hundred (cf. under *dgu*); *bryga daii bču-bži* 114; *bryga-nyi-šu* 120; *bži-bryga (daii) go-brygád* 498; *brygá-rtsa* v. *rtsa*; *brygá-la* (Cs.: *bryga-ma-lan-γčig*, or *brygá-lam-na?*) once among a hundred (cases or times) i.e. very rarely, e.g. (*dus*) *brygá-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.*; *brygá-čan* error. for *rgyá-čan*. — *bryga-mēod* a hecattomb of 100 lamps, offered on certain festival occasions *Sik.* — *brygá-dais* about or nearly a hundred *Sch.* — *brygá-dpon* a captain of a hundred men, the Latin *centurio*. — *bryga-byin* (ལྷོ་ལྷོ་མ་) 'honoured by) a hundred sacrifices', epithet of Indra, cf. *Ἰνδραίουβαιος* 1. Indra. 2. n. of a medicine *Wdi.*

བརྒྱུ་ bryga? 1. in *smrá-bai bryga Sch.*: noisy conversation; *Lex.* simply **आलाप** speech, conversation (with the remark that the word is obs. and prov.). — 2. often error. for *rgya*.

བརྒྱུ་བ་ brygán-ba 1. v. *rgyon-ba* 2. to call to a person from a distance, *C.*

བརྒྱུ་བ་ brygad eight; *brygád-pa* the eighth, *brygad-po* consisting of eight, *brygád-ču* eighty, *brygad-ču-rtsa-γčig* (*W. *gyad-ču-gya-čig**), *gya-γčig* 81; *brygad-brygá* 800; *brygad-stón* 8000; *brygad-kri* 80000.

བརྒྱུ་བ་(བ)ཀཀ་ brygad-(b)kág a reproach, rebuke, *brygad-kág byéd-pa* to rebuke, to chide *Dzl.*

བརྒྱུ་བ་ brygán-pa, vb. to adorn, decorate; to provide with (c. instrum.), cf. *rgyan* sbst.; *nya mgo sá-yis brygán-pa* the letter *nya* (ཅི) being provided with an s above it, = *sny...*, *Zam.*

བརྒྱལ་བ་ brygal-ba 1. to sink down senseless, to faint; **brygál-te dád-čē**

W. to lie in winter-sleep; ལོ་བརྒྱུད་ལེ་ very much exhausted, v. ལོ་ — 2. to howl, of the fox. *Sch.*

བརྒྱུད་པ་ *brgyüis-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 *Gl.* 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 jél-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. — *brgyud-dzin* a first-born male, heir and successor.

བརྒྱུད་ *brgrad* is acknowledged by *Lex.*, but evidently an incorrect form for *brgrad*.

བརྒྱ... *bsg*... words beginning thus will for the greater part be found under *sg*...

བསྐྱབས་ *bsgag-pa* v. *gég-s-pa* and *sgóg-pa*.

བསྐྱབས་ *bsgan* (*Lex.* = *dnos-yži*, ལྷན་?) 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 bsgan*; *bri-bai, zá-bai bsgan* the time for writing, eating. (A different word from *sgan*).

བསྐྱབས་ *bsgó-ba* 1. v. *sgó-ba*. — 2. pf. *bsgos*, vb. a. to *gó-ba*, to soil, stain, defile, lit. and fig., **kyon-ghyi ma gū** 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-tsoys-kyis legs-par bsgos-pa* *Stg.* well anointed with salves and perfumes.

བསྐྱབས་པ་ *bsgrán-ba* 1. to enumerate, count up (?) *Cs.* — 2. to cause to grow cold *Lex.*

བསྐྱབས་པ་ *bsgrad-pa* *Lex.* = *bgrad-pa*.

ྐ

ྐ་ *na* 1. the letter *ni*, sounded as a nasal guttural, the English *ng* in singing, in the Tibetan language often the initial letter of a word. — 2. as numerical figure: 4. — 3. as numeral adjective = *liá-bèu*, in the numbers 51—59.

ྐ་ *na*, pers. pron., first person sing. and pl. I, we, the usual word in familiar

speech; *nai* my, our; mine, ours; *na mi rgan* old man that I am *Mil.*; *na rgyäl-po sron-btsan-sgám-po dañ* with me, king Srongtsangampo *Gl.*; *blá-ma na* I, the Lama *Mil.*; *de mi rgan nai ká-la nyon* listen to my word as that of an old man *Mil.*; *nai di* this my (doing) *Gl.*; *nai rje-btsün* my honoured masters! *Mil.*; *nai*

yiá-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: *ned*, *nos*, *bdag*, **kó-bo**; and *nan*, *no*, *dno*, *dios*, *noğs* may prob. be derived from the same root.

རྒྱལ་ *na-rgyál* ('I the first') **pride, arrogance**, frq.; *na-rgyál skyéd-pa* to be proud *Dzl.*; *γòg-pa* to break (another's pride), to humble, humiliate *Mil.*; *na-rgyál-čan* proud; *W.* also naughty, of children.

འ ། *na-nür* a species of **duck**, v. *nür-ba*; perh. *Anas casarca*.

འ ། *ná-ba*, rarely for *nán-pa*; *dri ná-ba* stench *Stg.*; cf. *nyám-na-ba*, *yá-na-ba*.

འ ། *ná-ra* (cf. *nád*) **air**, *na gáns-kyi ná-ras mi jigs* I am not afraid of the air of glaciers *Mil.*; **ná-ra dán-mo rag*, *ám-po rag** *W.* I perceive the air to be cold, to be mild; esp. cold air, *ná-ra-čan* fresh, cold.

འ ། *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.*; *γdúg-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.

འ ། *ñag*, sometimes *dñags*, resp. *γsui*, **speech, talk, word**, *ñag-gi nyés-pa* sins committed with the tongue, in words, (*rdzun*, *prá-ma*, *tsig-rtsub*, prob. also *kyál-ka*); *ñag-gi lhá-mo* the goddess of speech, of eloquence, Sarasvati; *ñag-gi dbañ-phyug* = *Jam-dbyáns* Manjusri; *ñag Jam-po* kind, polite speech or words; *ñag-Jam smramkás* of a soft tone in speaking and prudent in words *Gl.*; *smán-pai ñag bžin-du byed-pa* to obey the words of the physician; *ñag sdóm-pa*, *ñag bcád-pa* silence, as a monastic duty or religious exercise, resp. *γsun-bcád Mil.*; *γžan-gyi ñag γcóg-pas* not doing according to another's word, not obeying him *Tar.*, frq.; *ñag mnyán-pa* to be obedient *Dzl.*

Comp. *ñag-kyál*, or *-kyal* = *kyál-ka*. — *ñag-grós*, *smrá-bai ñag-grós* 'a manner of speaking or uttering words' *Cs.* — *ñag-rgyün* tradition, not recorded history, *Cs.* — *ñag-snyán*, *snyan-ñag*, *snyan-diágs* 1. **poetical expression, figure, metaphor.** 2. **poem**, piece of poetry *Gl.* — *ñag-dbáñ* 1. **eloquent.** 2. p. n., e. g. *ñag-dbáñ blo-bzáñ 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.

འ ། *nan* (not in the earlier literature) 1. **the nature, essentiality, idiosyncrasy** of a person, the peculiarity of a thing, *sañs-rgyás-kyi nan yin* he is (partaking) of the nature of Buddha, Buddha-like (corresponding to our 'divine', which consequently might be expressed by *dkon-mčòg-gi nan*) *Mil.*; *stón-pai nan-nyid* the essentiality of the vacuum itself *Gl.*; frq. used only paraphrastically or pleonastically: *tin-ñe-dzin-gyi nán-la žügs-pa* to enter into meditation *Mil.*; *tugs-mnyés bžin-pai nán-la* in a cheerful mood *Mil.*; *čágs-med-kyi nán-la ynás-par gyis* continue in that passionless state of mind *Thgr.*; *jigs-skrá-gi nán-nas čü-ba* to die of fear or anxiety; *nán-nas* in general is used nearly like *sgó-nas Mil.* frq.; **character, disposition**, *nán-bzáñ*, *nan-nán Sch.*; *nan-tsul*, and esp.

ñan-rgyüd id., *ñan-rgyüd bzán-po* *Wñ.*, *dgé-ba* *Gl.*, a naturally good, virtuous character; very frq.: *ñan-rgyüd rin-ba* forbearing, long-suffering, not easily put into a passion *Gl.*; not easily excited to action, **phlegmatic**, cool, also **ñan rin-wa** *C.*; even *ñan* alone may have this meaning: *ñan ma tui* don't lose your patience *Mil. nt.*; *ñan-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 *kloñ* and *dbyñis* *Mil.*; **ñia ma-ñi-kai ñan-la dug** I belong to the kingdom of Christ, said one of our Christians, in order to show the meaning of **ñan**. 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. *ñan-la jóg-pa* (*bzág-pa*) *Mil.* and *C.* is an expression not explained as yet.

རྩེ་པོ་ *ñan-pa* 1. **goose**, more accurately *ñan-pa* a gander, *ñan-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.-Gl.*

རྩེ་ *ñad* 1. cog. to *ñá-ra*, **air**, **ñád-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 ñad ldán-ba* the rising of an aromatic breeze; *ñad yal* the fragranciness, the aroma evaporates; **vapour**, *ká-ñad*, *čú-ñad* snowy vapour, aqueous vapour; **aromati substance**, *snó-ñad* aromatic vegetables, such as onions *Med.*; **cold air, the cold, coldness**, v. *ñad-čan*. — 2. *W.* (cf. *ñar-ba*, *ñar-ma*) **severity, roughness**, **ñe ñad jigs dug** he fears I might address him harshly; *ñad-čan* 1. fragrant, fresh, cool, *W.* cold. 2. *W.* rough, impetuous.

རྩེ་ *ñan* 1. **evil, mischief, misfortune**, *ñan čén-po byas* it has done great mischief *Gl.*; esp. harm done by sorcery and witchcraft *Mil.*; *ñan-dgú* every possible evil *Lt.* — 2. **curse, imprecation**, *ñan dēbs-pa*, *W.*

táb-čé, to curse, to execrate; *mtu ñan dēbs-pa* to curse by means of witchcraft. Cf. *mian*.

རྩེ་པོ་ *ñan-pa*, col. also **ñan-po**, **bad**, of food etc.; **mean, miserable** *Dzl.*; **poor, humble, low**, (prop. *rigs-ñan*), *ñan-lón* poor and blind (people) *Gl.*; *lo ñan-pa* a year yielding no crops, an unfruitful or bad year; of men, actions etc.: **wicked**, *ñan-pa kyod jnyis ye* two villains! *Gl.*; **noisome, pernicious**, *γsol-ñan* pernicious food, i.e. poison, resp., *Gl.*; ... *la ñan-du rjód-pa* to revile, blaspheme; *mi-la mig ñan ltá-ba* to look with an evil or envious eye upon a person *Gl.*; *rán-rnams spyod ñan byd-nas dus ñan zer* acting badly themselves they speak of bad times *Ma.* — *ñan-gro*, *ñan-soñ* v. *gro-ba* I. extr. — *ñan-nón* *Cs.* mean, pitiful, very bad. — *ñan-nón tsám-gyis čög šés-pa* prob.: to be satisfied with any thing, and be it ever so poor. — *ñanne-ba* bad. — **ñan-ñe** *W.* meal of parched barley, roasted meal. — *ñan-so* 'bad place', hell; cf. *ñan-gro* under *gró-ba* I. extr.

རྩེ་བུ་ *ñan-bu* *C.*, **we**, *eleg.*, = *bdag*, when speaking humbly of one's self.

རྩེ་བྱོལ་ *ñam-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 *Gl.* Tibet is poetically called '*ñam-grog-čé*', which is a very appropriate name when rendered: having large and deep erosions.

རྩེ་དུར་ཅན་ *ñam-dur-čan* given to gluttony and drinking *Stg.*

རྩེ་འུ་ *ñam-ru* n. of a disease *Med.*

རྩེ་ལྷུང་ *ñam-šugs* reluctantly.

རྩེ་ *ñar* 1. **fore- or front-side, forepart**, *ñar ydón* id.; esp. of the leg, the shin-bone, also knuckle *ni f.*; *lag-ñar*, *rkañ-ñar* forearm, lower part of the leg; *rje-ñar* seems to be an appellation for both, (in *W.* **nyar** instead of it). — 2. v. *ñar-ba* 1. —

3. termin. of *na*, 'to one's self, *nar-dzin* = *bulag-dzin*, selfishness, self-interest. *Mil.*
 — 4. *nar dōn-pa* to set on or against, to instigate, *nyams-kyi nar dōn-pa* irritations of the mind, excitements *Mil.*; *nyam-nār Lex. id. (?)* — 5. v. *nar-nār-po*.

རྒྱ་སྐད་ *nar-skād* the roaring, of lions etc., *dōn-pa, sgrōg-pa Mil.*; *W. *tān-čē** also to call to, to shout at.

རྒྱ་རྒྱ་པོ་ *nar-nār-po* hoarse, husky, wheezing, e.g. in old age *Thgy.*; *nar-nār kün-sgra* a hoarse groaning *Pth.*; *nar-gliul* hoarseness and phlegm *Med.*; *gré-ba nar-ba* a hoarse throat *Med.*

རྒྱ་ཅན་ *nār-čan* v. *nār-ba*.

རྒྱ་སྐྱབས་ *nar-snabs* mucus, snivel, (affords food to certain demons).

རྒྱ་པ་ *nār-pa* stalk of plants *Med.*

རྒྱ་པོ་ *nār-po* *W.* strong, ferocious, of the tiger etc.

རྒྱ་བ་ *nār-ba* 1. strength, force; hardness, of steel; cold, frost, cold wind *Mil.* (cf. *nā-ra, nād*); *nar yton-ba, W. *tān-čē, čüg-čē**, *Sch.* also *ldūd-pa*, to steel, to temper. — *nār-čan* 1. strong, vigorous 2. tempered; *nār-ldan* id.; *sems nār-ldan* a strong mind *Mil.*; *nar-méd* weak, soft. — 2. (v. *nār* 1.) a sort of flap (of breeches).

རྒྱ་མ་ *nārma* 1. irritable, passionate, impetuous *Sch.* — 2. strong, powerful, e.g. a powerful protection, *Mil.*

རྒྱ་བ་ *nāl-ba* to be fatigued, tired, wearied; fatigue, weariness, resp. *sku nāl-ba*, or *tugs nāl-ba*, also *mnyél-ba*; *nāl soñ* I am tired; *spōbs-pa nāl* the strength decreases *Med.*; *nāl-čad-pa, nāl-dub-pa* intensive forms of *nāl*; *nāl jūg-pa* vb. a. to tire, fatigue, weary; *nāl yso-ba* 'to cure weariness', to rest, frq.; *nāl-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.

རྒྱ་ *nās* 1. instr. of *na*. — 2. *mi-nās Tar. 37, 16.* is undoubtedly a typographical error, instead of *mi-nād*. *Schf.* has left it without an annotation.

ཉི་ *nī* num. fig.: 34.

ཉི་ *nū* num. fig.: 64.

ཉི་བ་ *nū-ba*, pf. *nūs*, 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'; **nū ma nū** *W.* do not weep! *nūs-pai mčī-ma* tears that have been shed *Dzl.*; *ga-čād nūs-pa* weeping without a cause, hysterical weeping *Med.*; *nū-ru jūg-pa* to cause to weep *Lt.*; **nū-ma-god** *W.* weeping and laughing at the same time; *šes nūs-so* thus he said weeping *Glr.*; **nū dhó-wa** (lit. *gro-ba*) *C.* to be sorrowful, sad. — *nū(-ba)-po Cs.*, *nū-mkan* col. one weeping, a weeper. — *nū-šur-čan Sch.*, *nū-mkan* col. a child that is continually crying. — *nū-bód, nū-rdzi, W. *nū-zi**, sbst. a crying, howling, lamenting.

ཉི་ལུ་ *nū-ru* *W.* for *nār-ba* 1.

རྒྱ་པ་ *nūg-pa Ts.* = *nūr-ba* 2, to grunt; to snore; to pur' (of cats).

རྒྱ་མོ་ *nūd-mo* a sob *Cs.*, *Schr.*

རྒྱ་བ་ *nūr-ba* 1. sbst. duck, esp. the red wild duck, འཇམ་བཟུ་ *Anas casarca*; *nūr-ka* as red as fire, fiery red; *nūr-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.

ཉི་ས་ *nūs* v. *nū-ba*.

ཉི་ *nī* num. fig.: 94.

ངོ་ *ned* pers. person. first person, eleg. for *na, I, we*; *ned-kyi* my, our; *ned nyis(-ka)* we two; *ned ysum(-po)* we three; *ned spun ysum* we three brothers *Glr.*; *ned-kyi bu - dōd mdzod* have the goodness to become our foster-son *Mil.*; sometimes *na*

and *ñed* are used promiscuously in the same sentence, so: *ñas* I, and directly after: *ñéd-kyi* our *Mil.* The plural number is specially indicated in: *ñéd-čag*, *ñéd-tso*, *ñéd-rnams*, *ñéd-dag* *Mil.*; *ñéd-čag-rnams* *Cs.* — *ñed-ráñ* 1. I myself, we ourselves. 2. I, we *Gl.*; *ñed-nyid*, *ñed-kó-na* *Cs.* id. (*Ld.* **ñad**).

འདྲུ་ཅག་ *ñeu-čag* *Dzl.* 203, 11.15. is prob. an incor. reading in *Sch.*'s edition, instead of *ñu-bu-čag*.

རྟོ་འོ *ñes-pa* 1. adj. **certain, true, sure, firm**, *bdág-la ñes-pa žig stsál-du ysol* I ask you to communicate to me something certain, i.e. authentic news; *ñes-par byéd-pa* to fix, settle, establish, ascertain, e.g. facts of chronology, v. *Wilk.* chronological table in *Cs.*'s Grammar; to ratify *Schr.*; *ñi-bar ñes-pa yin* or *ñes-so* death is certain; *de bdén-par ñes-sam* is it certain that this is true? *Gl.*; *mi btúb-tu ñes-na* as it is certain that I am not able (to do it) *Dzl.*; *nam kyer ñes-pa med* it is not certain at what time they will be carried off *Gl.*; *bdag kyód-kyi bu yin ñes-na* if I am actually, for certain, your son *Pth.*; *ñan ñes-pai čos* that religion which is sure to lead to salvation *Mil.*; *ñes-pai dón-las gol* he is missing the true sense *Pth.*; *ma-ñes-pa* untrue *Tar.* 109, 17; *ynás-la ñes-pa méd-pa yin* as to abode I am changeable, I have no fixed abode *Mil.*; also *ñes-méd* alone: **homeless** *Mil.*; **undefined**, *ñes-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 ñes-kyis*, as our son has evidently met with an accident *Dzl.*; *bud-méd yin-du ñes-so* they are evidently women, they do not deserve to be called men *Dzl.*; also sbst. **certainty, surety, truth**; *tšé-la, nág-la, lús-la ñes-pa med* (man's) life-time, word, body have no certainty, are transient *Gl.* Hence *ñes-pa-čan* **real, actual**, *ñes-pa-čandu* really, truly, in fact, in reality, opp. to deceitful appearances, false opinions, wrong calculations etc. *Gl.*; *ñes-pa-nyid-du* adv. 1. in reality *Gl.* 2. truly, in truth, verily *Gl.*; *ñes-par* adv. 1. really, certainly,

to be sure, frq.; *sdig-pa byis-na rnam-par-smín-pa ñes-par myóñ-ste* as retribution for a sin committed is sure to take place, will certainly follow *Dzl.*; *dé-čra-ba žig ñes-par yód-na* if such a one is really present *Dzl.*; *ñes-par čí-ba* the certain dying, the certainty of death *Thgy.*; *bdag ñes-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 ñes, rdžün-par ñes* I know (I am certain) that it is true, untrue; *ñes-pa čer med* I am not quite sure, I do not know for certain, I do not fully understand, I do not clearly see through it *Mil.*; *séms-čan dli bdág-gi pa-má yin ñes-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 ñe túb-bam** *C.* shall you be able to remember that? *ñes-dón*, also *yán-dag-don*, is said to mean immediate knowledge of the truth, which may be obtained mystically by continued contemplation, and is opp. to *drán-don*, knowledge obtainable through the medium of the sacred writings *Mil.*, also *Lex.*; *ñes (-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. — *ñes-bžün* acc. to *Lex.* a synonym of *brnán-pa*, q. v. — *ñes(-par) légs(-pa)* *Thgy.*, 'that which evidently is the best', is said to denote deliverance from the round of transmigration.

རྟོ་འོ *ño* num. fig: 124.

རྟོ་འོ *ño* 1. resp. *žal-ño* (cf. *ño-bo, ñor, ños*) **face, countenance, air, look**, as the expression of a man's personality and mind (*ño mdžés-pa* *Cs.*, and *nán-pa* *Schr.* are dubious), *bdág-gi ño-la yžigs-nas* when she (my mother) shall see my face, *ñod kár-po* a cheerful face; *ño nág-par dug-pa* to sit

with a sad and gloomy face *Gl.*; *no nág-par gyúr-ba* to grow sorrowful, to turn pale with fright, pain etc.; *no bab* courage fails(me); *no srún-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 čógs-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 pród-pa* to understand, to learn, in later literature frq.; *no šés-pa* to know *ccap.*: *na no kyód-kyis ma šés-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 šés-pa* 1. not to know 2. unacquaintance, ignorance 3. unknown: *no-mi-šés-pa-la ldán-ba* to rise before a stranger; *no-mi-šés-pai yul* an unknown country *Thgy.*; *no ltá-bu 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, *kor-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 zlóg-pa ccg.* to oppose, resist, not comply with a person's wish *Dzl.* — 2. **side**, like *nos*, esp. *W.*: **a no-la soñ** he has gone to that side, in that direction; **sám-pa 'a no 'i no-a soñ** he is absent, inattentive. — 3. **self, the thing itself**, cf. *no-bo* and *nos*; v. *jal-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 byuñ 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-bu dyu no bču lón-pa-na Glr.*, *no bču-nas, zlá-ba no bču-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-lkog* prop. adj.: **public and private, open and secret**, but it is generally used as a synonym of *zol* or *rdzun*, **fraud, imposture, deceit, eye-service**. It may be explained by its contrary: *no-med lkóg-med* acting in the same manner in public as in private life, the open and the secret conduct being alike *Mil.* (cf. *nos*). — *no-čan* natural(?) *Čs.* — *no-čen* ('the greater self'), a man of influence interceding for another person, **an intercessor**; *no-čen byčul-pa* to intercede *Glr.*; *mi-la no-čen čöl-ba* to use a person as negotiator, to make inquiries through him *Glr.* (*Sch.* incorr.). — *no-rtóg W.* 1. (like *niés-pa* of *B.*) **certain**, e.g. **no-tóg šē-čē** to know for certain. 2. (like *dños, yan-dag-pa*) **real, actual; true, genuine**, **tul 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. — **no-stod-kan W.* he who praises another to his face, **a flatterer**. — *no-nág* v. above 1. — *no-bo-nyid*, **entity**, *no-bo-nyid-med-pa* non-entity *Tar.* 90, 2.; **essence, nature, substance**, e.g. *séns-kyi Mil.*; **character** *Was.* (278, 294); **marrow, main substance, quintessence** (= *snyin-po*) *Glr.* and elsewh.: *rán-gi no-bos* in itself, according to its intrinsic nature *Mil.*; also col. **no-bo kor-rán** *C.* the thing itself, opp. to a surrogate; *no-bo yčig rtógs-pa nyis Was.*: 'one quality, two (different) ideas' (*Schl.* has *ldóg-pa* instead of *rtóg-pa*). — *no-báb-pa* adj. **discouraged, timorous, bashful W.** — *no-ma* acc. to *Čs.* = *no*. — *no-ma-yyog C.*: master and servant. — *no-mig W.* **boldness**; **no-mig-čan**, or **čen-po** bold, daring, courageous; **no-mig čui-se** shy, timid, faint-hearted *W.* — *no-tsa* ('heat of the face') 1. the act of **blushing, shame**, *no-tsa ynas* shameful things *Sch., Schr.*; *no-tsa-čan,*

ñò-tsa-šes-pa shamefaced, chaste, ashamed; *ñò-tsa-med-pa*, *mi-šes-pa* shameless, barefaced, impudent; **ña ñò-tsa raŋ** I am ashamed, **ko ñò-tsa duŋ*, *ñò-tsa-čan duŋ** W. he is ashamed; *ñò-tsa byéd-pa* to be ashamed. 2. a shameful thing, *kyod ñò-mi-tsa-la ñò-tsar byed* you are ashamed where there is no occasion for it *Mil.*; *ñò-tsa-ba* to be indecent, indecorous, unbecoming, *gyíl-du lóg-na ñò-tsa-la* as it would be a shame if we returned *Gl.*; *γ̅ér-bur gró-ba ñò-tsa žiü* as it would be indecorous to go naked *Pth.* — *ño-mtsár-ba* v. *mtsár-ba*. — *ñò-ru*, *ñor* 1. into the face *Sch.*, e.g. *sküd-pa* to smear; *rtsüb-pa* to say rude things to another's face *Thgy.*; *ño-rän-du* id. 2. in the face of, before the eyes, *γ̅än-gyi* of others. 3. by reason of, in consequence of, *des bskül-bai ñor* in consequence of a summons, of a request of him *Gl.* 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 ñò-só byéd-pa* to make presents to another to his full satisfaction *Mil.*, also *Tar.* 211, 2. — *ño-srüns* regard to the opinion of others, an aiming at applause *Mil.*

རྒྱལ་ཁོག་ འོགས་ 1. **mountain-side, slope** (cf. *ños*); river-side, **bank, shore**, *rgyá-mtsoi Dzl.* — 2. **ford**, *ču-ñogs* id. *C.*

རྒྱལ་ཁོག་ འོགས་ *ñóm-pa*, pf. *ñoms*, 1. **to satisfy one's desire** by drinking, *krág-gis*, also *krág-las Dzl.*; *ma ñoms* I am still thirsty; *ñóm-par*, also *ñoms-tšád*, *šün-ba* to drink one's fill; also of sleeping, *nyid ma ñóm* I have not yet had my full share of sleep; fig.: *čós-kyi bdud-rtsis*, to fill one's self with the nectar of doctrine *Dzl.*; *bltä-bas mi ñoms mdžés-pa* so beautiful, that one cannot gaze at it long enough, frq.; also *bltä-bas mi ñoms bžin-du* not being able to look at it sufficiently *Pth.*; *ñoms(-pa)-méd(-pa)* insatiable. — 2. **to show** with design (boastingly, or indecently, e.g. one's nakedness) *Gl.*, *Pth.* — 3. col. for *snóm-pa* to snuffle, to pry into, to spy.

རྒྱལ་ཁོག་ འོགས་ 1. v. under *ño*, *Comp.* — 2. n. of a monastery of the Saskya, *Wdk.* chronological table in *Cs.*'s *Gram.*

རྒྱལ་ཁོག་ འོགས་ 1. **side**, *mdün-ños* front-side, front of the body *Lt.*; of a pyramid, a mountain, *lthó-ños* southern side or slope of a mountain, **side, margin, edge**, of a pond etc.; *rgyáb ños rgyás-na* on the right hand behind, *rgyás ños mdün-na* on the right hand before *Gl.*; **surface, plain**, of the table; *sai ños* surface of the earth *Cs.*; hence *ños-su* (opp. to *lkog-tu*) *Mil.*, **ñú-la** (opp. to *šbás-te* (**bé-té**)) *W.* manifestly, notoriously, publicly, openly (cf. *ño*); **side, direction**, like *gyogs*, *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*, = *ñó-yis*; *ños dzin-pa Mil.* (*dños dzin-pa Thgy.*) vb. 1. to be selfish, self-interested, also adj. selfish, cf. *ños* 3. 2. more frq. to perceive, to know, to discern, also *ñó-yis dzin-pa*; *ños zin-par gyis šig*, know it! be sensible of it! *Thgr.*; with the termin.: to acknowledge as, to take for, to look upon as *Tar.* 189, 1. In a special sense: diagnosis, discriminating a disease *Med.* **ñón-ño län-wa** *C.* (lit. *ynoñ ños blañ-ba*) = **ño lén-čé** v. **ño** 1.

རྒྱལ་ཁོག་ འོགས་ ལྷོག་ *dñags-snyán* v. *ñag* (*Lex.* = *काञ्च*).

རྒྱལ་ཁོག་ འོགས་ *dñän-ba*, pf. *dñäns* 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 dñäns-nas* thus he spoke in dismay *Dzl.*; *dñän-par gyür-ro* you will (or would) be terrified *Dzl.*; *dñän-skrág*, *skrag-dñän* great fear, fright, terror; *dñän-skrág-pa* intensive form of *dñän-ba*, frq.

རྒྱལ་ཁོག་ འོགས་ *dñan-tén-pa Lex.* not to return things taken away from another.

རྒྱལ་ཁོག་ འོགས་ *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.

དངོས་པོ་ *diñd-mo* = *iñd-mo* Sch.

དངོས་ *diñd* (col. often **mul**) 1. **silver**. —

2. **money**. — 3. **a rupee**. — 4. **a tola** or Indian half ounce; *diñd-gyi tóg-nas diñd ysim-ču tob* he gets 30 rupees out of the ready money; *diñd-ka* a silver mine, a vein of silver; *diñd-küg, diñd-sgyig* money-bag, purse; *diñd-ču* quicksilver, mercury; *diñd-dül-ma* refined silver Sch.; *diñd-rmig*, lump, bar, ingot, of silver Sch.; **iñd-zai(s)** W., C., silvered or plated copper.

དངོས་ *diñ* 1. **shore, bank** Lex. — 2. **edge of a knife** Cs.; fig. *rta-läg-gi diñ* whipcord, lash of a whip C. — 3. **handle of a knife(?)** Cs.

དངོས་པོ་ *diñm-pa, diñm-brjid*, **brightness, splendour**; *diñm-po, diñm-čan* shining, bright Cs.; Lex. *diñm-čé* very bright. Cf. *riñm-pa*.

དངོས་ *diñs* 1. **reality, real**, *diñs dai sgyi-ma* reality and illusion; *rgyál-bu diñs* the real prince (opp. to a spurious one); **proper, true, genuine; positive** (opp. to negative) Gram.; **personal**, *diñs-la yöd-pa* to be personally present; *diñs-su*, resp. *žal-diñs-su* **bodily** e.g. to appear bodily; *čá-yig diñs-su med kyan*, even though the *čá* is not actually written there, Gram.; *diñs-su grüb-pa méd-pa* to have no real existence *Thgy.* — 2. Cs.: pers. pron. I, cf. *ños*; *diñs-dzin-pa* to be selfish *Thgy.*; *diñs-dzin* **selfishness, selfinterest**, *diñs-dzin ydön-gyis zin-pa* to be possessed by the demon of selfishness *Thgy.*; *diñs-dzin-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. *diñs-grüb*, 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 *diñs-grüb* 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-rüb** W. — *diñs-ñan* having little flesh, **ill-fed**, emaciated *Mil.* — *diñs-čan* **material, real** Cs. — *diñs-dad* true faith, opp. to *blün-dad* 'a fool's faith', superstition *Mil.* — *diñs-sdig* prob.: real, or still effective sin, unatoned, unexpiated sin *Dzl.* 14; or less emphatically: sinful actions in general 15. — *diñs-po*, Ssk. भव, वस्तु, **thing, natural body**, ser *diñd-la sögs-pai diñs-po* *Glr.*; **matter, subject**, *dga-bai diñs-po* matter of rejoicing *Wdñ.*; **goods, utensils**, *dge-slob-gi* wearing-apparel of a Gelong; **occurrence, event, action**, *diñs-po sgrüb-pa* to bring a thing about, to set it on foot or a going *Dzl.*; as a philosophical term: **substance, matter**, *Was.* (270. 294); *diñs-por dzin-pa* the belief in the reality of existence *Mil.* — *diñs-ma* Cs. **natural** (opp. to artificial), natural productions. — *diñs-miñ* 1. **the proper or real name** for a thing; so *Zam.* uses the paraphrase: *ño-mtsán-gyi diñs-miñ*, in order to avoid the plain expression *mje*, which is considered obscene. 2. **noun substantive**, *Chr. Prot.* a newly coined grammatical term. — *diñs-med* Lex. = Ssk. *abhava*, Cs. **immaterial**, not-existing, *Was.* (281): **not real**. — *diñs-slob* a real, a **personal pupil** *Tar.* often. — *diñs-yži* (Lex. = Ssk. *mūla*) 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 *ryes* that which follows.

མཇུག་པོ་ *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-yžüg* a servant, slave, but esp. a messenger of the gods.

མངའ་པོ་ *mián-pa* to curse, to execrate; *mián bsgrai-ba* Cs. 'enumeration of curses'; but *mián mi bgrai?* *Lex.* w.e.

མངའ་ *mia*, resp. for *daiñ*, might, dominion, sway, *mia mdzad-pa* to govern, to rule, *la* over; *mia brnyes-pa* to have obtained power *Gl.*; *mia sgyür-ba* *Tar.* id.; to possess (books, knowledge etc.); to have mastered, to understand thoroughly; *mia ysól-ba* 1. to name, nominate, appoint, *rgyál-por* a king *Pth.*; *btsün-mor* to declare a woman one's wife *Gl.* 2. to praise *C.*; *bkra-šis mia ysól-ba* *C.* to congratulate. — *mia-tái* power, might. — *mia-bdáy* ruler, master, owner, frq. — *mia-ba* 1. vb. resp. for *yod-pa*, to be (to have), *rgyál-po-la sras ysum miá-ste* the king having three sons *Dzl.*; *btsün-poi skú-la bsnpuñ mi mia lágs-sam* (I trust) your majesty is not unwell? *Gl.* 2. adj. (partic.) being owned by, belonging to, *Dzl.* ལེ, 3; having, owning, = *dañ ldán-pa*, frq. — *mia-mdzad* = *mia-bdáy*. — *mia-zábs* *Gl.*, *mia-óg* *Gl.*, *mia-ris* *Lex.* subject to; a subject.

མངའ་རིས་ *mia-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 *mia-ris skor ysum* denotes Rutok, Guge, and Purang. — *mia-ris-kám-bu* *C.* (**pá-tii** *W.*), dried apricots from Balti; *mia-ris ču*, *mia-ris ytsái-po*, also *yyas-ru-ytsái-po*, and *rta-mčög-Ka-bab*, the principal river of Tibet.

མངའ་པོ་ *miár-ba*, *W.* **iár-mo**, *C.* **iár-po**, sweet, frq.; **miár ysum** the three sweets, sugar, molasses, and honey; cf. *dkar ysum*.

མངའ་ *mial*, resp. *Uams* (ལམ་) womb; *mial-gyi dri-mas ma gós-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); *mial dai ldán-par gyür-ba* to be with child; *mial mi bdé-bar gyür-ba* to be taken by the labours of childbirth; *mai mial-nas byün-nas rtág-par* constantly from one's birth; *mial-du čágs-pa* 1. the originating in the womb, conception, 2. the foetus or embryo *Med.*; *mial-du tógs-pa* a disease; *mial(-du) ynás (-pa)* foetus, embryo *Thgy.*; *mial-du žüg-pa* to enter the womb, relative to a Buddha: his incarnating himself, his assuming flesh; *mial-du dzin-pa* *Wdñ.* to conceive, to be with child. — *mial-ka* mouth of the womb, orifice of the uterus *Med.* — *mial-grib* contamination of the womb; *Cs.* adds: original sin, yet prob. it signifies nothing more than *mial-gyi dri-ma* v. above; (the said contamination is considered to extend to the least contact with a woman in child-bed). — *mial-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 *mial*, e.g. when the subject of re-birth is spoken of. — *mial-tur* 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). — *mial rlügs-pa* abortion, *mial rlügs-par byéd-pa* to cause abortion *Cs.*

མངའ་པོ་ *miön-pa* conspicuous, visible, e.g. continents, because they stand out of the water; more frq. fig.: evident, manifest, clear, *miön-par gyür-ba* to become manifest; to be verified, proved, e.g. gold by refining *Dzl.* — Tibetan writers regularly translate the *Ssk. abhi* by *miön-pa*, hence *čos miön-pa* *Dzl.*, and *miön-pai bka Pth.*, the *Abhidharma* (v. *Köpp.* I., 595; *Was.*), *miön-pai sde-snod Abhidharma-pitaka*, *miön-pa - mdzod Abhidharma koša* (v. *Burn.* I. and *Was.*); as a vb.: to be evident, to appear clearly, *bdén-par čis miön*, from what is it evident that it is true? *Dzl.*; *ynód-par bgyid-du miön-no* they are evidently bent on doing mischief *Dzl.*; *mion-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; *miön-du byin-pa* to disclose, reveal (secrets, the future) *Gl.*; to make known (one's wishes) *Gl.*; *miön-du gyür-ba* to be revealed or disclosed, to make one's appearance, *ran-byün ye-sés miön-du gyür-pas* as the self-originated wisdom has revealed itself to us *Mil.* — *miön-par* adv. manifestly, openly, evidently; often = entirely, highly, greatly, very, *miön-par rdzogs Was.* (246) complete fulfillment; in the sense of 'very' it may also be taken in *miön-par dgao*, in the legends of Buddha, 'they rejoiced very much', though also one of the other significations of *abhinanda* might help to explain these words.

Comp. *miön-(par) brjöd(-pa)* = *abhidāna*, a collection of synonyms, of which some are mentioned in *Burn.* I. and II. — *miön-rtágs* **proof, argument**; sign or token of the truth of a thing *Dzl. V2, 2.* — *miön-(par) rtógs(-pa)* 1. a clear comprehension *Was.* (287). 2. a hymnlike description of a Lha from top to toe, v. also *Schl.* 260. — *miön-mtó* re-birth as Lha or as man *Thgy.* (*Schr.*); also n. of a region in Paradisc. — *miön-pa-pa* an Abhidharma scholar. — *miön-spyöd* *Sch.* cruelty, severity; *Schf.* more corr.: **witchcraft**, *Ssk. abhūcāra*, *Pth.* *drág-po miön-spyöd-kyi las* *Tar.* frq. — *miön-mfsán* *Lex.* w.e., *Sch.*; an evident sign. — *miön-(par) sés(-pa)*, resp. *mkýén(-pa)*, *Ssk. abhijñā*, a kind of **clairvoyance**, gift of supernatural perception, of which five species are enumerated, viz. assuming any form at will; seeing and hearing to any distance, knowing a man's thoughts, knowing a man's condition and antecedents; originally used as a vb.: to be clear-seeing *Pth.* — *miön-sim-du* 1. **openly, publicly** *Dzl.*; more frq. 2. **bodily, personally**; like *diös-su*, e.g. to appear, to instruct, in person (*Tar.*); to know by one's own personal experience (*W.*).

རྩེ་ *rña* I. **kettle-drum, drum**, *kār-rña* v. *kār*; *rdzá-rña* *Gl.*, *Cs.*: 'a drum of earthen ware'; *rgyal-rña* the beating of drums after a victory, *bág-rña* at nuptial festivities, **thú-ñā** *Ld.* for the king; **zén-ñā**, and **zim-ñā** *Ld.* a morning and evening serenade with an accompaniment of drums; *krim-s-kyi rñā-bo* *če brdñis-te* the beat or sound of the large proclamation drum (prop. law-drum) *Gl.* —

Comp. *rña-sgrá* 1. sound of the drum, or kettle-drum 2. n. of a Buddha, = *dñyod-grub-pa* or Amoghasiddha. — **ñā-lcág** *W.*, *rña-rdég* *Sch.*, *rña-dbyüg* *Cs.*, *rña-yáb* *Sch.* **drum-stick**. — *rñā-pa* a drummer *Cs.*, *rña-dpón* a chief drummer. — *rña-lpágs* **drum-skin**. — *rña-yu* handle of a kettle-drum (the larger kettle-drums being held up during the play by means of a handle or stick). — *rña-siñ* the wooden body of a drum *Cs.* — *rña-són* kettle-drum music *Sch.* — *rña-ysáns* (also *rña-bsáns*) a loud beat or roll of the kettle-drum *Sch.*

II. for *rña-bón*, and *rñā-ma*.

རྩེ་པ་ *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; *brtsás-ma brñás-pa* the reaped corn; *rñā-mkñan* the mower, reaper.

རྩེ་བོ་ *rñā-bón* *W.*, **ñā-món** *C.*, **camel**, *rñā-yseb* male camel, *rñā-mo* female camel; a camel in general; *rñā-prüg* the young of a camel; *rñā-rgód* a wild camel; *rñā-búl* camel's hair.

རྩེ་པ་ *rñā-ma* 1. **tail**. 2. in a special sense: **yak's tail** *Mil.* — *rñā-ma rgyüg-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-yžán*, n. of two fabulous islands in the south of Asia *Cs.*

རྩེ་ཅོ་ *rñān-čén* *Lex.*, *C.* and *W.*, **contempt, disdain**; **ñān-čén jhē-pa** *C.*, **čó-čē** *W.* to despise, contemn.

རྩེ་པ་ *rñān-pa* I. sbst. 1. **reward, fee, hire, wages**; *rñān-pa mñi-po* the wages are high; *rñān-pa shyin-pa* or *rñōn-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 *brñán-pa*.

རྒྱ་པ་ *rñáb-pa* 1. (cf. *rñam-pa*) to desire earnestly, to crave, *bkrés-rñab-pa* to be greedy, to have a craving appetite *Lex.* — 2. W. col. for *rñá-ba* to mow; **náb-sa** (lit. *náb-rtsva*) W. grass or corn that is to be mown or cut.

རྒྱ་པ་ *rñábs-rea Med.*, a hollow horn, used for sucking *Sch.*

རྒྱ་པ་ *rñám-pa* 1. sbst. (cf. *ñom*), also *rñam-brjid*, *rñom-brjid*, splendour, magnificence, majesty, an appearance, commanding awe or inspiring terror (but not = awe Cs.); *rñám-pai ná-ro* a voice of that kind; *rñám-po*, *rñám-čan* adj. bright, shining, grand, majestic. — 2. vb., also *rñáms-pa*, pf. *brñáms*, to breathe, *rñám-pa bde* the breathing is regular *Mñg.*, frq; *rñám-pa tun* short breath *Sch.*; esp. to breathe heavily, to pant, *rñám-pa rgod* wild puffing *Med.*; c. dat. to pant for, to desire ardently, *srog yèód-pa-la* to be blood-thirsty *Ma.*; *rñám-pai tsül-gyis* greedily (devouring) *Thgr.*; *rñám-čan* adj. greedy, avaricious, covetous; **za-nám-pa** voracious, gluttonous, ravenous *W.*; to rush upon, fly at, throw one's self on, *řán-la* on others *Mil.*; to rage, to be in a fury; to destroy or murder in a state of fury; *mi pál-čér grir rñom* (like *grir ysod*) the people are in numbers murdered by the sword *Ma.*; to call out in a rage, *čes krós-rñam-nas* thus she called furious with rage *Dzl.*; *rñáms-pai (kro)-žal* an angry face, wrathful look *Glr.*

རྒྱ་པ་ *rñáms* height; in height *Glr.*, *rñámsu* id.

རྒྱ་པ་ *rñas*, v. *śnas*.

རྒྱ་པ་ *rñiu* pain, v. *zug-rñiu*.

རྒྱ་པ་ *rñiub-pa*, pf. (*b*) *rñiubs*, fut. *brñiub*, imp. *rñiubs*, to draw in, *dbugs* air, *snar* into the nose *Med.*; to breathe *Med.*; *dbugs rñiub mi fon* (?) is mentioned as a sign of great sadness and affliction *Pth.*

རྒྱ་པ་ *rñiul* perspiration, sweat, *rñiul-ču* id., esp. col.; *rñiul du Med.*, *byuñ Dzl.*, *rñiul-ču fon*, **yoi**, col. perspiration is breaking forth; *rñiul dón-pa* to cause to sweat or perspire Cs.; *rñiul-ba*, pf. *brñiul*, to sweat, to perspire Cs.

རྒྱ་པ་ *rñieu* 1. also *rñieu-čün*, *rñia-čün*, a little drum, diminutive of *rñia*. — 2. the young of a camel, v. *rñia-món*.

རྒྱ་པ་ *rñio*, is stated to be a kind of leprosy, covering the whole body, of a whitish colour, itching very much, and contagious; **rñio yog*, *gyab** he is affected with leprosy; *rñio-čan* leprous (cf. *mdze*).

རྒྱ་པ་ *rñio-ba* to be able Cs., *rñio-tóg-pa* id., so *Fouc. Gyatch. 72^e, 9*, **rñob-čé** *Ld.*; *Sch.* has: *rñio mi tóg-pa* to look at one with uncertainty, not being able to recognize; the passage of *Mil.*: *rñio ma togs kyan* is not to be explained by either of these significations; *Lex.*: *rñio mi togs* w.e.

རྒྱ་པ་ *rñio-bag-čan* Cs. v. *rñom-bag-čan*.

རྒྱ་པ་ *rñio-len-pa* to roast, fry, (?) *Sch.* v. *rñód-pa*.

རྒྱ་པ་ *rñiog* 1. also *ze-rñiog*, the hunch or hump of an animal *Lex.*, more esp. a hump consisting of fat (like that of the camel); *tsül-rñiog* the fat around the kidneys, *süet Mil.*; *rñis-kyi rñiog* *Lex.* w.e. — 2. *rñiog(-ma)* the mane of horses etc. (not of the lion, v. *ral-pa*), *rta-rñiog* a horse's mane, *dre-rñiog* a mule's mane; *dreu-rñiog* a kind of stuffed seat or mattress Cs., a thick-haired carpet *Sch.*; *rñiog-čan*, *rñiogldan* having a mane; *rñiogs-čágs* 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.* **rño-čé** 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*.

རྩོལ་ riön-pa. 1. vb., pf. and fut. *brion*, to hunt, pursue, wild animals *Cs.*, *Sch.*; to fish *C.* — 2. sbst. a hunter, huntsman *Dzl.* and *Ler.*; *riön-pa-mo* a hunting woman, a huntress *Cs.*

རྩོལ་ rñob-pa *Ld.* to be able, v. *rñö-ba.*

རྩོལ་རྩོལ་ riöm-brjid (cf. *riám-pa* 1) splendour, stateliness, majesty; *riöm-bag-čan*, also col. **riöm-jig-čan**, grand, majestic; terrible, of a judge, of terrifying deities. (A sbst. *riöm-bag* = *riöm-brjid* *Cs.* prob. does not exist.)

ལྔ་ lia (Bal. **ya**), five, *liá-bcu(-fam-pu)* fifty; *lia-brgya* five hundred; *liá-bcu-rtsa-yèig* (*W.* **na-bcu-ia-çig**) or *na-çig*, fifty one etc.; *liá-pa* the fifth, *liá-po* consisting of five, cf. *dgu*; *liá-gu* *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'. *lia-lén*, *Ssk.* पञ्चाल, n. of a country in the north of ancient India.

སྤྱ་ sia (पूर्व) a root signifying before, soon, early, rarely referring to space, and seldom used alone as adj. or adv., e.g. *Dzl.* གྲམ་, 8: *dá-ba ni há-čan yañ sia çés-so* deliverance (sc. from existence) takes place much too soon; *na ni tēm-pa sia brgal yin* I was the foremost, the first, to cross the threshold *Glr.*; *bstán-pa sia dar bar dar pyi dar ysum* the first, intermediate, and last propagation of the doctrine *Glr.*; gen. it is used with an adjective termination, with postpositions, or in compounds.

Deriv. *siá-ba* 1. adj. ancient, belonging or referring to former ages, *rgya-nág-gi rgyál-po siá-ba* an ancient king of China *Glr.*; of an early date, long ago, . . . *las dá-ta siá-ba dug-gam* is it already a long time, since . . . ? *Mil.*; 2. sbst. antiquity, the olden time; the morning; = *siá-dro*, *Mil.*; 3. vb. pf. *siás*, to be the first, to come first, to be beforehand, (φθάσει): *rjé-yi sku mton na siá-bas* as I was the first to see the king's face *Glr.*; *gran-tsig siás-pa yin* you were beforehand with me in

disputing *Glr.*; **ka ne son** *Sp.* you promised it. — *siá-bar* in former times, formerly, in the morning; *sañ siá-bar* to-morrow morning *Glr.* — *siá-ma* adj. 1. earlier, former, preceding, afore-said, frq.; *siá-ma siá-ma* always the anterior in time and place; *siá-ma ltar*, or *bzin-du*, as before, frq. 2. the first, the foremost in a series or succession *Dzl.*; *ldän-bai siá-ma* she who takes the first turn in getting up *Mil.* — *siá-mo* 1. earlier, by-gone; *siá-mo-nas* long ago *Mil.*; 2. *W.*: the morning, in the morning, **nä üä-mo** early in the morning, **tó-re nä-mo** to-morrow morning; also: early enough, in due time (opp. to **pi-mo**). — *siá-ru* v. *siar*, as a separate article. — *siá-na* before, previously, (gen. *siar* is used inst. of it). — *siá-nas* id., prop. of former times.

Comp. *siá-gón(-nas)* adv. before, previously, at first, a little while ago. just now *Mil.*; formerly, = late, deceased, *siá-gón yab* your late father *Glr.*; *siá gón bód-kyi rgyál-po* the earlier Tibetan kings *Glr.* — *siá-dgóns* morning and evening *Sch.* — *siá-siá* very early *Sch.* — *siá-čad* formerly, hitherto, till now, up to this time *Dzl.*, = *siän-čad*, *siön-čad*. — *siá-rtin-du* earlier or later, not at the same time, e.g. *brós-so* they escaped *Glr.* — *siá-ltás* omen, presage, prognostic; also the fate or destiny portended. — *siá-tóg* 1. forenoon. 2. the first-fruits of harvest *Cs.* — *siá-düs* antiquity, time of old. — *siá-dro* the morning, the earlier part of the forenoon, 'the time before the heat of the sun'; *siá-dro yèig-la* in half a forenoon *Glr.*; *siá-dro dgóns-mo* morning and evening *Sch.* v. above; *sañ siá-dro* to-morrow morning *Mil.* — *siá-nyí(r)* sooner or later, like *siá-rtin-du* v. above *Dzl.* frq. — *siá-rol* time of old, past ages *Cs.*; *siá-rol-tu* before *Tar.* (cf. *siön-rol*). — **ná-lo** *W.* last year. — *siá siús drén-pa* *Cs.*: 'the accenting of the first syllable'. — *siá-sár* early, *siá-sar-sár* very early *Cs.* — *siá-sór* 1. in the first place, first of all, at first (cf. *rtin-sor*) *Glr.* 2. anciently, in old times *Cs.*

སྒྲི་ སྒྲི་-སྒྲི་ **vegetables, greens** *Thuy.* (v. *sno*).

སྒྲི་ སྒྲི་ སྒྲི་-པ།, also *sñags-pa*, pf. *bsñags*, fut. *bsñag*, imp. *sñog*, **to praise, commend, extol; to recommend;** རྒྱུ་-བར་ *sñags* it is recommended to go *Wli.*; *bstod-sñag-pa* to praise, to sing praises, frq.; *sñag-(pa)-po* a praiser, commender, *Cs.*; *sñag-(par) -os (-pa)*, *sñag-ldan* praiseworthy; praised; also n. of the horse of Buddha *Cs.* — *sñag-rysól* **praise, thanks.**

སྒྲི་ སྒྲི་ སྒྲི་ (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.) — *rysñis-sñags*, *rig-sñags*, and *rysñis-sñags* prob. = *sñags*. — *sñags sgrub-pa*, *spél-ba*, *zlá-ba*, *C.* also **gyág-pa**, to recite, to pronounce charms, incantations; *čán-ba*, *dzin-pa*, to carry (charms) about one's self. — *sñags-kyi tég-pa* *Tantrayāna*, *Mantrayāna*, v. *tég-pa*. — *sñags-pa*, *sñags-mkhan*, one versed in charms and their use, i.e. in orthodox and legitimate magic, as contained in the sacred books of religion. Opposed to this are *nán-sñags*, *nán-sñags-mkhan*, diabolical sorcerers and necromancers, and also common swindlers, jugglers, conjurers, fortune-tellers etc. — 2. **praise, encomium** *Cs.*

སྒྲི་ སྒྲི་ སྒྲི་ *sñais* = *diavis*, v. *dián-ba* *Gl.*, *Pth.*

སྒྲི་ སྒྲི་ སྒྲི་, for *sua*, *sion*, e.g. *sñan-čád*, **formerly, before, previously, beforehand**, opp. to *now* *Mil.*; *sñan-čál tó-tsams-pa bzód-par ʔsol* pardon our former scoffing *Mil.*; esp. *W.*: **nán-la** for *sñón-la*, *sñar*, before, previously; **nán-ma** for *sñá-ma*, **nán-me gyál-po** the former or last king, **nán-ma nán-tar** just as before.

སྒྲི་ སྒྲི་ སྒྲི་ *sñán-bu* a medicinal herb, *Wdi.*

སྒྲི་ སྒྲི་ སྒྲི་, 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 má byás-pa*, *sñar ma skyés-pa* what has not existed, or has not been done before, where we only say **new**, frq.; *sñar lois* get up first! *Dzl.*; *sñar-bas kyan(lhag-pár)* still more so than formerly, frq.; *sñar-gyi* what has been hitherto in use, frq.; *sñar-gyi yi-ge rnyün-pa-rnams* the old writings of antiquity *Gl.*; *sñar yin-na* adv. = *sñar* *Mil.*; *sñar tar*, *sñar bzin* as before; *sñar-nas* from before, from former times *Mil.*; also with reference to space: foremost, ahead, in advance, on, onward, joined to verbs of motion *Dzl.*; *sñar-ba* the former, first-mentioned (?). In the sense of a post-position (c. acc.) *sñar* is used but seldom, as far as I know only in *spyan-sñar*.

སྒྲི་ སྒྲི་ སྒྲི་ *sñar-ma* **intelligent, quick of apprehension** *Sch.*

སྒྲི་ སྒྲི་ སྒྲི་ *sñas* a **bolster, pillow, cushion;** *yo-byád sñas-su -jüg-pa* *Gl.*, *C.* col. **yo-jhē-la ne čüg-pa** using the luggage as a pillow; *sñas-stón*, *sñas-ból*, resp. *dbu-sñas* pillow; *ʔgyab-sñas* a cushion for the back; *sñas-mál*, a couch constructed of pillows or cushions; *sñas-ʔpán* (?) pillow, cushion *Cs.*; *W.* **nye** for **sñas**.

སྒྲི་ སྒྲི་ སྒྲི་ *sñás-pa* v. *sia-ba*.

སྒྲི་ སྒྲི་ སྒྲི་ *sñan*, col. for *sion*; *sñan-la* c. genit. **before, ago**, like *gón-du*; **dá-wa nyis-si nün-lá** two months ago; **nün-la soñ** he walked in advance, or ahead; **nün-ma** former, last; **nün-ma-žag** *W.* two days before yesterday, **yan nün-žag** three days before yesterday.

སྒྲི་ སྒྲི་ སྒྲི་ *sñur-ba* **to snore** *Lex.* (cf. *nur-ba*).

སྒྲི་ སྒྲི་ སྒྲི་ *sñeu* *Lex.*, *Cs.*: a kind of pulse or pease; *Sch.* = *món-sran*, v. *greu*.

སྒྲི་ སྒྲི་ སྒྲི་ *sño*, a root signifying **blue or green;** as subst. **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.*; **sió gyän-gyän** *W.* greenish-yellow (spelling dubious). — *sió-syá* official herb, *Wñi.* (green ginger?) — *sió-nád* v. *nád.* — *sió-lyän* 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 *Gl.* — *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.*

ལྷོ་བ་ *sió-ba*, *Cs.* also *siód-pa*, pf. *bsiós*, fut. *bsiío*, imp. *siós*, 1. to become green *Cs.* — 2. (*Lea.* परिणम?) to bless, **sió-wa gyáb-čé** *W.*, though in most cases as a requital for a present given; *Dzl.* ལྷོ་བ་, 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 *mün-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* *sños*, 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.* ལྷོ་བ་, 3: *sá-la kán-bu* *dai rin-po-čér bsiós-nas* *rtse-ba*, fancying the earth to consist of cottages and jewels, and thus playing with it.

ལྷོ་བ་པ་ *sióg-pa* *Lexx.*, prob. pf. *bsiögs*, fut. *bsiög*, imp. *sniögs*, to vex, to annoy; cf. *skyo-nögs*, *skyo-siögs*.

ལྷོ་བ་ལྷོ་བ་ *siön = sña* and *sñan*, formerly, before, previously; *siön tós-na* having formerly heard *Dzl.*; *siön män-du* *kyer yan* although you have taken a good deal with you before; *siön dás-pai* or *byün-bai dás-na* in by-gone times, frq.; *siön bcom-ldan-dás* a former Buddha *Gl.*; *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-rñams* the former (persons or things) *Gl.*; beginning, *lha-kán jig-pai siön-ma* *lhá-sa-la byds-te* making a beginning with the destruction of the temples in Lhasa *Gl.*; *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 jug-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) *Gl.*; *o-ná siön-la di pul cig* 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. *sñan-čád*. — *siön-jug* 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, *पुराण*. — *siön-rol* (cf. *siá-rol*) former time or period, *ma ytád-pai siön-rol žig-tu* formerly, in former times, when (the chair) was not yet transferred (to...) *Tar.* — *dus ná-niñ sñn-bai siön-rol-na* a year ago (an expression with an unnecessary redundancy of words!) *Mil.* — *siön-lás* former actions.

ལྷོ་བ་ *siön = sio*, *siön-po*, v. *sio*.

ལྷོ་བ་བྱ་ *siön-bu* n. of a medicinal plant, acc. to *Cs.* poisonous; in *Lh.* Delphinium Cashmirianum, officinal. — *siön-bum* n. of a botanical work: 'the hundred thousand vegetables' *Cs.*

བཤེད་པ་ *brñád-ba*, v. *rñá-ba*.

བཤེད་པ་ *brñád-pa* *Sch.*: 'ausziehen, ausreissen'.

བརྒྱན་པ་ *brüán-pa*, = *rüán-pa* sbst. *Glr.*,
vb. *Lex.*

བརྒྱལ་པ་ *brüáb-pa* 1. *Sch.* = *brüád-pa*. —
2. *Lex.* = *rüáb-pa*, *rüams-pa*.

བསྐྱལ་པ་ *bsüál-ba* to be faint or exhausted
Cs.; v. *sdug-bsüál*.

བསྐྱུས་པ་ *bsüás-pa* to place upon a cushion
Sch.

བསྐྱོབ་པ་ *bsüó-ba* 1. v. *süó-ba*. — 2. a blessing,
cf. *süó-ba*. — 3. *Cs.* also: mouldy,
rotten (prob. only livid, discoloured, v.
süó).

ཅ

ཅ་ ཅའ་ 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, ཅའ་
dór-ba to discharge excrements *Mil.*

ཅ་ཅེར་ ཅའ་ཅེར་ lark *Ld.*

ཅ་ཅས་ ཅའ་ཅས་ warped, distorted, awry *Sch.*

ཅ་ཅོ་ ཅའ་ཅོ་ clamour, cries, *snyin tsim-gyi*
ཅའ་ཅོ་ shout, exclamation of joy *Pth.*;
noise, of many people *Thgy.*; *da* ཅའ་ཅོ་
ma zer now do not make such a noise! (so
Mil. rebukes the aerial spirits); chirping,
twitter *Glr.*; ཅའ་ཅོ་ཅའ་ shouting, bawling;
talkative, loquacious *Stg.*

ཅ་དར་ ཅའ་དར་, also *tsá-dar*, *tsá-sar*, a sheet,
blanket, toga.

ཅ་ར་ར་ ཅའ་ར་ར་, or *çi-rí-rí*, *W.* **çar-pa*
ཅའ་ར་ར་ *yon dug**, it rains heavily,
it is pouring.

ཅ་རི་ ཅའ་རི་ *W.* bug.

ཅ་རེ་ ཅའ་རེ་ continually, always = ཅའ་ར་.

ཅག་ ཅའ་ག་ termination of the plur. of pers.
pronouns.

ཅག་ཀྲུམ་ ཅའ་ག་ཀྲུམ་ cartilage, gristle; *snar*
ཅའ་ག་ཀྲུམ་ bridge of the nose.

ཅག་དཀར་ ཅའ་ག་དཀར་ *W.* quartz.

ཅག་ག་ ཅའ་ག་ག་, *C.* **çág-ga jhé-pa**, = *nyá-
ra byéd-pa*, *c. la*, to take care of;
çág-ga dág-po jhé-pa to look after, to
keep, preserve carefully; **çág-ga dág-po**
careful, orderly, regular, tidy, of persons.

ཅག་ཅག་, ཅག་པ་ ཅའ་ག་ཅའ་ག་ *çag-çág*, *çág-pa* smacking
in eating *Cs.*

ཅག་ཅེར་རེ་ ཅའ་ག་ཅེར་རེ་ closely pressed or
crowded, in standing or sitting
Ld.

ཅག་དོ་ ཅའ་ག་དོ་ = *çag-dkár* *W.*

ཅང་ ཅའ་ན་, (v. *çian*, *çi-yan*), every thing,
any thing whatever, ཅའ་ན་-ཚེས་ knowing
every thing, epithet of deities or saints;
more frq. followed by a negative particle
and then signifying: nothing; **çan mi sto**
it does not matter, it is indifferent (to me),
frq.; **çan med** there is nothing here, or
at hand; also = **çan mi sto*; *çan mi sés-
kan** ignorant, stupid; blockhead, simpleton.

ཅང་ཏེུ་ ཅའ་ན་-ཏེུ་ *Glr.*, also ཅའ་ན་-ཅའ་ན་-ཏེུ་
(ཅང་ཏེུ་) a sort of small drum *Pth.*

ཅན་ ཅའ་ན་, 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-çan* thorny; sometimes also =
-like or -ish: *bón-çan* Bon-like, heretical
Mil., *hín-du-çan* Hindoo-like, Hindooish;
seldom affixed to verbs: *byéd-pa-çan* a
doer, maker; in *C.* also for the possessive
pron.: *ná-çan*, *kó-çan*, 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-çan*
having sharp thorns, *sén-gei ngó-çan* having
a lion's head.

also *ci* alone: by all means, at all events, *spyan ci drais* he must be conducted here at all events *Gl.*

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 toni** (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 gyír-pai ytam byáis-sò* 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? *si yan ci sto* if he dies, what does it matter? *Thy.* (cf. *can*). — *ci-dra-ba* similar to what? of what kind? also: of whatever description it may be *Gl.* — *ci-nas* from which or what? out of which or what? by which? etc. (*Bal.*: **ci-ne** how?), *ci-nas kyan* = *cis kyan* q. v. — *ci tsam* how much? *B.*, *W.*; *ci tsam yod kyan* 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 yan*, *ci-an*, *can* whatever, any thing, all kinds of things, **nul yò'-na tsón-gyu ci yan yò'** *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? *Gl.*, *W.* col.; also for the *de cii pyir 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.* چلم 1. the bowl of a hukka (water-pipe). — 2. a hukka.

ཅི་ཚོ་ *ci-tse Kun.*, also *tsé-tse*, millet.

ཅིག་ *ciq*, enclitic, a modification of *yçiq*, after *s* usually changed into *sig*, after vowels, and the liquids *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 ciq* some women; *mán-po zig* many (sometimes expressly opp. to *mán-po*, the many, *Tar.* 7, 15); *gañ zig* v. *gañ*; a little, some, *siñ zig kú-ru gro dgos* I must go and pick up some fire-wood *Mil.*; after infinitives: *Krims dan gál-ba zig byéd-pa* to commit a trespass, to make one's self guilty of a transgression *Dzl.*; *tse jós-pa gráns-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: *çú-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 *yçiq* and never *ciq*, but prefixing the *y* is so often neglected (e. g. in *tabs ciq-tu, lhan ciq* 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་ *ciin, siin, zin*, a gerundial particle, the initial letter of which is changed acc. to the rules obtaining for *ciq*; 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: *ysón-por dúr-du bcüg-ciin bui sa zá-bar*

gyür-çig (= *bçüg-nas*, or *bçüg-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-šin-gáb-pas* having hid themselves after running away *Dzl.*; frq. also where coordinate ideas are in English connected by **and** or **but**: *sá-la zá-zin Krág-la fun-ba* eating flesh and drinking blood; *çé-zin légs-pa* tall and well-shaped; *drod ynod-çin bsil-ba pan* heat is hurtful (but), cold is beneficial *Lt.* It is also used like the ablative of the gerund in Latin: *nya bsór-zin tsó-o* we live by fishing (piscando) *Dzl.*; and = *kyin* (q.v.): *ri-la dran-sron byéd-çin dug-go* he sits on the mountain acting the part of an anchorite *Dzl.*; *smre-sniágs dön-çin dug* he sits wailing *Dzl.*; *ran-dgór gró-zin yda* he is wandering at pleasure *Mil.*; *çes smrá-zin yód-pa-la* as they were thus speaking *Glr.*; *ços stón-çin yód-pai tse* as he was just giving religious instruction *Tar.* 11, 12.

ཅུ་རི་ *ciu-ri* n. of a female demon *Thgr.*

ཅུ་, ཅུ་ *çir, çí-ru*, termin. of *çí*, 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་ *çis*, instr. of *çí*, *çis yid-çes-par gyur* **by what** am I to believe it? what shall make me believe it? **whereby** can I know it to be true? *Dzl.*; *çis kyañ mi skrág-pa yin* he is not to be frightened by any thing *Dzl.*; *çis kyañ*, and *çí-nas kyañ* frq. used as adv.; **by all means**, at all events, at any rate, *çis kyañ gró-na* if you wish to go by all means, at all hazards; *da çis kyañ gags byao* now I will at any rate play him a trick *Dzl.*; *çis kyañ bzes-pa zu* I beg of you most earnestly to accept it *Mil.*; *çis kyañ slob* **never mind!** teach it me at any rate! *Pth.*

ཅུ་ *çu* 1. num. figure: 65. — 2. inst. of *bçu*, used in compound numerals for the

tens, when the preceding numeral ends with a consonant: *sum-çu*, *drug-çu*, *bdun-çu*, *brygad-çu*.

ཅུ་ག་ *çu-gañ Med., Cs.*: 'a sort of lime used for medicine'.

ཅུ་ཏི་ *çu-ti* (? *yçu-ti*) **pig-tail**, **cue**, worn by boys and men in Tibet proper, *Id.* and *Sp.* Cf. *ço-to*.

ཅུ་ལི་, ཅུ་ལི་ *çu-li, ço-li* 1. **W. a fresh apricot**: — 2. **C. dried apricots** without stones. — 3. a sort of wild-growing vegetable *Sik., C.* — *çu-li ta-gir* the pulp of apricots boiled down to a conserve and formed into cakes *W.* — *bun-çu-li* a kind of **peach** *Kun.*

ཅུ་ཅུ་ག་ *çug-çüg = çag-çäg Sch.*

ཅུ་ *çun* 1. **C. gourd, pumpkin**. — 2. n. of a place. — 3. for *çun zig*: *da kyod çun pyis-pa yin* you are a **little** too late now *Pth.*; *çun yó-ba* a **little** slanting *Glr.*

ཅུ་ཞིག་, ཅུ་ཟད་, ཅུ་ཟད་ *çün-çig, çün-zad, çün-zad*, a **little**, **B.** and **C.**, *mü-ge çün-zad çig* a partial famine *Mil.*; *çün-zad-kyi pyir* for the sake of a trifle, through an insignificant circumstance *Dzl.* ལྟ་, 15; **some**, *Lat. nonnulla*, of rare occurrence, *Was.* (242); *çun zig skyén-bar gyür-nas* rather ashamed, somewhat confounded *Glr.*; *çün-çig pan-nam blta* I shall see, whether it will help, or has helped, a **little** *Mil.*; a **little** while, a short space of time, *çün-zad çig sdod çig* wait a **little** (while) *Dzl.* When followed by a negative, it may either be translated as in: *çün-zad ma bdé-ba* a **little** unwell, uneasy etc. *Mil.*, or as in: *dbañ çün-zad med*, there is not even a slight possibility = there is no possibility at all *Pth.* and elsewhere.

ཅུ་ལོ་ *çün-zo*, also *çün-zu, çün-zi, yçon-zi*, a kind of white stone.

ཅུ་ *çub W.*, from the *Hind.* चुप, **çub çád-de dug** he keeps silence, holds his peace.

ཅུ་ *çur*, in *çur mid-pa* to devour food **entire** *Sch.*

ུར་ནི *cür-ni* meal, flour, only in medical writings.

ཅེ *çe* numer. figure: 95.

ཅེན, ཤེན, ཞེན *çé-na, sé-na, zé-na* (cf. *çig*), inst. of *çes smrá-na*, 'if one says so, asks so' etc., after words literally quoted, frq. (*W. *zér-na**).

ཅེ་སྐྱའ་ *çe-spyán* jackal.

ཅེ་རེ, ཅེ་རེ་ *çe-ré, çer-ré* envious, jealous, *mig çè-ré* (*çér-gyis* *Thgr.*, *çér-te* *Ghr.*) *ltá-ba* to look with an evil or envious eye upon; *çe-ré lón-ba* dim-sighted, purblind *Cs.*

ཅེ་མེ་པ་ *çém-me-ba* bright, shining, of polished metal *Ghr.*, cf. *krá-bo*.

ཅེ་ཅོ་ *çém-tse* scissors *C.*

ཅེུ *çeu* 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 *çer*, v. *çè-ré*.

ཅེས *çes* 1. (*Lex.* ཇེས), also *šes* and *žes* (cf. *çig*) 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 *çes* and the introductory words are often omitted, in col. language always. Inst. of *çes smrás-so*, *çes ysúns-so*, so he said, thus he spoke, so has been said or spoken, so it is said, often only *çes-so* is used, and in like manner *çes-pa* for *çes smrás-pa*, this word, this speech; *çes-pa-la sogs-pa* these and similar words; *çes-pa di yan* also the preceding poem (is written by him); *snyun zés-pa nád-kyi miñ 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'; *çes-pa-la* after words have been quoted, which form the subject of further discussion; *çes byá-ba*, or *çes-pa* the so called, frq. after names; *çes-su* rarely for *çes*. — 2. acc. to the usual

spelling and pronunciation (*çes, çè*) of the Lamas of *Ld.* it is the ordinary termination of the infinitive in *W.* (in *Pur.* and *Bal.* *ças*, in *Kun.* *çā*), though etymologically as yet not accounted for; sometimes used also as a sbst. or adj. i.e. partic.: *bsád-çes* killing, *bsád-çes yin* it is to be killed; *skyé-çes* pregnant, v. *skyé-ba*.

ཅོ་ *çò* 1. num. fig.: 125. — 2. *çò-dri-ba* *Lex.*, *C.*, to blame, reproach, slight; to vie with.

ཅོག, ཅོག་ *çò-ga, lçò-ga* *Mil.* lark (not common in Tibet).

ཅོག་ར་ *çò-ger*(?), *çò-ger bžugs* *Ghr.*, *W.* vulgo: **çò-gan dug** he sits motionless.

ཅོ་ཏོ་ *çò-to*, also *çò-ti*, *Cs.*: a tuft of hair on the head, thus *Lex.*: *çò-toi tor-çòg* (= *çü-ti?*); cf. *lčan-lo*.

ཅོ་རི་ *çò-ri* = *çor*, *çán çò-ri* *Lex.*(?).

ཅོ་ལི་ *çò-li* = *çu-li*.

ཅོ་ལོ་ *çò-lo* the prattling or chattering of little children *Mil.*; cf. *çá-çò*.

ཅོག་ *çog* *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.*: *çòg-mdo* a place where three roads meet, v. *mdo*; cf. also *çag*. 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: *çóns-so-çog-la* *Dzl.* ཁ་, 6, to those arrived, to the (persons) arrived, *yin-no-çog*, *yód-do-çog* those being, existing (things or persons); *Cs.*: *ycés-so-çog* things that are valuable, precious, to a man.

ཅོག་ཅོག་པ་ *çòg-çòg-pa* *W.* grasshopper, cricket.

ཅོག་པ་ *çòg-pa* *C.* to have leisure *çòg-na yon go* if you have leisure, come! **çòg-ka** leisure, **lthe-rin çòg-ka me** to-day I have no leisure; **çòg-ka jhé** is an affirmative answer, when having been asked for some little service, something like: well, I'll do it.

ཚོག་བུ ཚོག་བུ a sort of **small tent** Cs.

ཚོག་ཚེ ཚོག་ཚེ, v. ཚོག་ཚེ.

ཚོག་ལ་མ་ ཚོག་ལ་མ་ a mineral(?) *Med.*

ཚོང་ ཚོང་ 1. *Lex.* a musical instrument, *Schr.*: a bell. — 2. *Mil.*: ཚོང་ལ་མ་ skyur-ba to push one down a precipice in order to kill him (the only meaning the context here will admit); cf. *tsön-dön*. — 3. v. ཚོང་.

ཚོང་ཅི ཚོང་ཅི a small **bowl** or **dish** *Sch.*; v. ཚོང་ཅི.

ཚོང་ཚོང་ ཚོང་ཚོང་ jagged, indented, serrated..

ཚོང་མོ ཚོང་མོ, col. for ཚོང་མོ.

ཚོང་བ་ ཚོང་བ་, *Pth.*: ལུ་བོད་ ཚོང་བ་ acc. to the context: to raise loud lamentations, wailings (at funerals); perh. etymologically connected with ཚོ་འེས་. Cf. རྩོད་མཚུངས་.

ཚོང་ཞི ཚོང་ཞི = ཚོང་ཞི.

ཚོང་རོང་ ཚོང་རོང་, perh. = ཚོང་ཚོང་, *Mil.* ཚོང་རོང་ ཚེར་མ་.

ཚོང་པན་ ཚོང་པན་, མུ་མུ་, ornament for the head, worn by kings, **tiara**, **diadem**, **crown**; the **crest** of gallinaceous birds.

ཚོང་དང་ ཚོང་དང་ *Ld.-Glr.*, *Schl.* p. 29, a (?).

ཚོང་གང་, ཚོང་ཅིག་ ཚོང་གང་, ཚོང་ཅིག་ a **mouthful**, a **gulp**, a **little** *Sch.*;

cf. ཚོང་འེ.

ཚོང་མུང་ ཚོང་མུང་ *Thgy.* childish **prattle** or **babbling**.

གཙམ་མ་པ་ གཙམ་མ་པ་ 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-yéags éen-po ydán-ba* to give a thoroughly solid, impressive instruction; *yéags-po byéd-pa* = *yéags-pa*; with additional force: **do cág-po jhê-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.

གཙམ་པོ་ གཙམ་པོ་, *W.* **šan-po** **clever**; **lively**, **sprightly**; *W.* also **attentive to**, **regardful of**; *yéán-po drún-po* clever and

sagacious *Mil.*, *yéán-drún ldán-pa* id. *Pth.*; hence also *yéán* subst. sagacity, cleverness; *ká-yéán* clever words, clever speech *Cs.*; cf. also *ká-sbyán*; *W.*: **šan cò-čè** to watch for; to keep guard, to watch; **šan-rig cò-čè** to be very attentive, to listen with fixed attention, **šan-rig-can**, *C.* **čan-rig-čen** very attentive; *W.*: **šan skül-čè** 1. to exhort, admonish 2. to wake, to rouse from sleep; **čós-si šan-skül tán-čè** to give religious exhortations, to hold parenetic lectures.

གཙམ་པ་ གཙམ་པ་, v. གཙམ་པ་.

གཙམ་གཞུ་ གཙམ་གཞུ་ *yéán-(y)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. *yéam-(y)zán tá-ma* 'the last of the beasts of prey', the cat.

གཙམ་བུ་ གཙམ་བུ་ *yéam-bu* *Cs.* **humbleness**, **servility**, **flattery**, *Sch.* also **untruth**, **lie**; *yéam-bui nag*, or *tsiy* a servile speech; *yéam-bu smrá-ba* to speak submissively *Stg.* (not much used).

གཙམ་བ་ གཙམ་བ་ 1. *Sch.*: **cut out**, **put out**, **knocked out**, e.g. *miy* an eye (cf. *bcar-ba*). — 2. *Mil.*?

གཙམ་བ་ གཙམ་བ་, *yéal-ba*, *yéal-du bkrám-pa* to **spread**, **display**, **lay out** e.g. precious stones, jewels, on a table, on the ground, *Glr.*, also *Le.*

གཙམ་བ་ གཙམ་བ་ 1. vb. v. *yéid-pa*. — 2. subst. = *yéin*; *šan yéi* both kinds of alvine discharges. *Dzl.*

གཙམ་གཞུ་ གཙམ་གཞུ་, num. **one**; *yéig kyan* even but one; **one and the same**, *dus yéig-tu* at the same time (whereas *dus čig-na* once, one day, which however is also written *dus yéig-na*); *yéig byéd-pa* to unite (vb. n.), to join (in an act), to act in concert; sole, alone; **dear**, **beloved**, *yab yéig* dear father! *Glr.*: *šin-tu ydún-bai ma yéig* my own (only) beloved mother! somebody, some one *Dzl.*, *yéig*... *yéig* the one — the other, somebody or other, very frq.; *yéig-gis yéig*, *yéig-la yéig* etc. one another, each other frq.; *mi-yéig* *C.* **differing**, **different**.

Comp. and deriv. *γèig-ka* single, only, opp. to several, *Mil.* — *γèig-čar*, *γèig-čar* v. *čar*. — *γèig-čig*, pronounced **čig-čig**, a certain, some one, *ἕῖς τις*, *slób-ma-las γèig-čig Dzl.*; *bud-méd γèig-čig Dzl.* 272, 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 sdú-ba* to unite e.g. six countries, *Dzl.*; to contract, to simplify (*C.* 2. at once, wholly, altogether *Dzl.* 22, 3; 3. firstly, in the first place, *γèig-tu-ni*; then follows *γnyis-su-ni* etc. *Dzl.* 4. only, solely *Thgy.* — *γèig-dú* 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 túb-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, *rgyál-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-šos* the other, when speaking of two.

གཅིང་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.*

གཅིཊ *γèiu* 1. clyster-pipe = *čeu*; *γèi-wi sman* clyster *Lex.* — 2. clyster (?) *Cs.*

གཅིམ་པ་ *γèil-ba* to spoil, to destroy *Sch.*

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.*

གཅུག་པ་ *γèu-gál* importance, *Cs.*

གཅུག་པ་ *γèugs-pa*, prob. not different from *γèags-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; **čüs-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་བ་ *γèür-ba*, secondary form of *γur-ba*; *γèür-ře* *Ld.* a coarse sort of vermicelli.

གཅེ་བ་ *γèè-ba* to esteem, to hold dear, to love *Sch.*

གཅེན་ *γèen* (*Cs.* *γèen-po*) resp. *Cs.*: one's elder brother *Dzl.* 225, 11; acc. to *Zam.*: first-born son.

གཅེར་བ་ *γèèr-bu* v. *bèèr-ba*.

གཅེར་བུ *γèèr-bu* naked, col., also *Mil.*; *γèèr-nyál* id.; *Kun.*: **čèr-góg**; resp. *sku γèèr-bu*; *γèèr-bu-rnams* *žábs-par byéd-pa yin-pa* being one that covers the naked *Stg.*; *γèèr-bur byün-pa* to make naked, to strip *Pth.*; *γèèr-bu byün-ba*, *W.* **čèr-nyál tón-čè** to show one's self naked; *γèèr-*

bu-pa, *γèr-nyal-mkhan Mil.* (Ssk. *nirgrantha* a naked man, gymnosophist; *čòs-sku γèr mtòn-du gról-bas* having been delivered so far as to see the *čòs-sku* (v. *sku*) unveiled *Glr.*

གཅོད་པ་ *γès-pa* (Lh. **sé-pa**) dear, beloved, ... *ltar γès-na yan* although he is to me as dear as ... *Glr.*; *néd-kyi mi γès-pa* a man dear to us, our beloved, our darling *Mil.*; *γès-ma* a favourite, sweetheart *Cs.*; *γès-prüg* dear child *Mil.*; excellent, precious, valuable, *šin-tu γès-pai lia* the five important letters (viz. the prefixed letters) *Glr.*; *sés-pa γès* it is of importance to know *Med.*; often as superlative: *γig rién di-na γès-pa ran-srog yin* the dearest thing in the world is one's own life *Pth.*; *γès-par byéd-pa Sty.*, *dzin-pa Glr.* c. accus, *W.*: **sé-pa čò-čè** gen. with the dat., to hold dear, to love, to esteem, persons or things, but not applicable to the deeper affections of the heart. — *γès-bśdus Lex.* w.e.; *γès-btis Cs.* choice pieces (out of books).

གཅོད་པ་ *γòg-pa*, pf. *bəag*, imp. *čog(s)*, *W.* **čag-čè**, imp. **čog** trs. to *čag-pa*, to break, *düm-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 bčag-tu med* the word of my father may not be violated (by me) *Glr.*

གཅོད་ནད་ *γòñ*, *γòñ-nád*, consumption, phthisis, *γòñ - čén dmú-ču* prob. dropsy in the chest or in the pericardium *Med.*; gen. any chronic disease **čòñ-la tsu' ma soñ-nam** *C.* it has not taken a chronic turn, has it? also fig.: **sem čòñ-po duγ** *C.* the heart is sick, afflicted.

གཅོད་སྐད་ *γòñ-skad Lex., Sch.*: lamentations, wailings, plaintive voices, cf. *γòñ-ba*.

གཅོད་བ་ *γòñ-ba* 1. pf. *bšòns*, to excavate, wash out, undermine through the action of water, *túr-du γòñ-bar mi gyúr-ro* they are not undermined (by the water)

Sty.; *γòñ-roñ* a narrow passage, a defilé *Cs.* — 2. from *γòñ*, to get faint, languid, wearied in mind, *C.*

གཅོད་ཇི་ *γòñ-zi*, v. *čòñ-zi*.

གཅོད་པ་ *γòd-pa*, pf. *bəad*, fut. *γəad*, imp. *čod*, *W.* **čád-čè**, imp. **čod** 1. to cut, *čád-bya γòd-pa secunda secare 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.: *ču*, 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 *la, bár-du γòd-pa* to throw obstacles in a person's way, to hinder, impede, frq.; *sroy-la bár-du γòd-pa dé-dag* all these life-endangering beings *Glr.*; (for more examples refer to *bar*); to stop, to make a pause, in reading, *śad yoñ-na drág-por bčád-pa* making a marked stop, when there is a *śad, Gram.*; *rnam(-par) γòd(-pa)*, or *bčad(-pa)*, section, paragraph; stop, pause; *yoñs-γòd* id. *Gram.*; to decide, *čes bčád-do* thus he decided *Dzl.*; *krimis*, or (*Dzl.*) *žal-čé*, to pass sentence or judgment; to judge, condemn, cf. also *tág-γòd-pa*. — 3. to cross (little used), *ču-bo grú-yis* a river in a boat *Glr.* — 4. *rjes γòd-pa* to follow the track, used both of men and dogs; **már-dzi** (to follow) the smell of butter (viz. of roast-meat), **kyúr-dzi čò-pa** *C.* to follow the sourish smell (viz. the smell of beer); (*γ*)*sár-* (also *tsar Pth.*) *γòd-pa* to search into, to investigate, to examine or study thoroughly *Ld.-Glr. Schl.* p. 20, b. — *čád-pas γòd-pa* and other phrases v. under the respective noun. — **čy'-tün** *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 *ycó-d-pa* and the assonant verbs *spyó-d-pa* and *dpýó-d-pa* is variable.

གཙོ་མོ་, བུ་མོ་ རྒྱུ་མོ་, *bcom*, **pride, haughtiness, arrogance**, *bskyün-ba* to put it off, give it up *Lex.*; *bcom čün-ius Tar.* 20, 6 despondingly, low-spirited; *gros-ycóm Lex.* obs. or prov. for *gros-bcám*, v. *čám-pa*.

གཙོ་བ་ རྒྱུ་མོ་-*ba* to spread, scatter, disperse Cs.

བུ་གཙོ་བ་ *béag-pa* v. *ycóg-pa* and *čág-pa*.

བུ་ཅན་ *béan?* Sch.: *'béan-rgya-čén-po* comprising much, comprehensive, very extensive; *béan-rgyár mdzad-pa* resp. to apply one's self, to bestow pains upon'.

བུ་ཅན་ཀ་ *béad-ka* W. a whole that has been cut into, or a piece cut off.

བུ་ཅན་པོ་ *béad-po* W. something old, torn, worn out.

བུ་ཅན་པ་ *béab-pa* v. *čab-pa*.

བུ་ཅན་བུ་ཅན་ *béam-béom* Sch.: trivial things, medley, hodge-podge.

བུ་ཅན་སྒྲ་ *béa-sga* v. *sga*.

བུ་ཅན་བ་ *béa-ba* 1. v. *čá-ba*. — 2. sbst. drinking; gen. used connected with *bza-ba*; *béa-ba dan bzá-ba*, or *bza-béa* food and drink.

བུ་ཅན་འཕྲུང་ *béa-šrân* Mil., declivity, precipice Sch.

བུ་ཅན་མག་ *béa-mág*, the usual pronunciation of *lëags-mag*.

བུ་ཅན་བ་ *béar-ba* 1. = *béir-ba* to squeeze, to press in a press *Thgy.*; to crowd, to throng, **yár-la béar** C., stand (or sit) more closely together! — 2. to pull or force from, to wrest Cs. — 3. *Lex.*: *mág béar-ba* the same as in *ycar-mág* (?). — 4. Sch.: *logs béar-ba* to prop sideways. — 5. Sch.: *béar bžugs-pa* to have a permanent residence (this would however be more correctly expressed by *čar*). — 6. *béar-bai rta- béibs*, and *lan-béar?* *Lex.* w.e.

བུ་ཅན་པ་ *béal-ba* v. *jál-ba*.

བུ་ཅན་པ་ *béas-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: *béas-te*, sometimes also *béas-pas* or *béas-šii*; adverbially: *béas-su* frq.; *Kor dan béas-pa(-te, -su)* with attendance, with a retinue or suite, frq.; *bu-mo béu bod-blón dan béas-pas skór-te* surrounded by ten virgins together with the Tibetan ambassadors *Glr.*; *btsün - mo dan srás-su béas-te* with (his) wife and son *Glr.*; *gos dan béas-su* (to go into the water) having one's clothes on *Dzl.*; *žal džüm-pa dan béas-te* with a smiling face *Glr.*; *šér-sna dan béas-pa* infected with, subject to, avarice; without *dan* or termin. (esp. po.); *Krül-béas* infatuated, fascinated *Pth.*; *bru-tán tun béas* together with a small parcel of Dutan 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 béas bskyál-lo* provisions and other necessities we shall supply *Mil.*

བུ་ཅན་བ་ *béin-ba*, fut. of *čün-ba* to bind.

བུ་ཅན་སྒྲ་བ་ *béins-pa*, pf. of *čün-ba* to bind.

Both verbs (*béin-ba* and *béins-pa*) are also used as substantives: **bonds, fetters**, whether of a material, spiritual, or magical nature.

བུ་ཅན་(སེལ་)བ་ *béib(s)-pa* v. *čib-pa*; Sch. also: **carriage, conveyance.**

བུ་ཅན་བ་ *béir-ba* v. *čir-ba*.

བུ་ཅན་པ་ *béil-ba* v. *jil-ba*.

བུ་ཅན་ *béu* (Bal. **wéu**) **ten**, *béu tam-pa* id.; *béu-prag* a decade; *béu-ycig*, *béu-nyis* (Bal. **wéu - nás**) **eleven, twelve** etc., (v. also *béu*); *béu-pa*, *béu-po* as in *dgu-pa*, *dgu-po*. — *béu-skór fon*, *béu-gyúr fon* (the field) yields a tenfold crop. — **čú-ka*, *ču-kai tal** C., **ču-kág** W., **tithe, tithes**; *béu-kág-pa* a collector of tithes, *béu-kág dön-pa* to tithe, to decimate Cs. — *béu-dpón* corporal, Lat. *decurio*, *béu-og* (**ču-*

wāg* Ts.) a band of ten soldiers. — बहु-यैग-जाल the eleven-faced (Avalokiteswara) Glr.

बहुव बहु-va v. सु-va.

बहुवस्य बहु-vasya v. जुग-va.

बहुवस्य बहु-vasya, from the phrases: *sems kón-med-pa dan बहु-vasya med-pa dan ynod-pa med-pa Stg.*, and *Pratihārya Avadāna* (v. Feer) p. 3: *lha-byin-gyis बहु-vasya byās-te = देवदत्तविग्रहोत्तेन*, it appears, that बहु-vasya signifies hatred, hostility, damage, loss, which when compared with बहु-vasya seems rather strange, yet is in accordance with कौशल (for this must probably be read inst. of कौशल).

बहुव बहु-va (रस) moisture, juice, sap, but gen. combined with the notion of a certain inherent virtue or power; *zlā-bai बहु-va* 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**, *rkān-gis बहु-va gyur* nourishment comes from the marrow *Med.*; बहु-va-la son, *Mil.* also बहु-va-la bor, (this food) has proved a nutritious fluid, it agrees with him; बहु-va-dan nutritious, succulent, of grass, food etc.; बहु-va-med not nutritious, *Med.*; invigorating **cordial, quintessence**, बहु-va-len an elixir of life; frq. fig.: *čos tams-dād bsdūs-pai बहु-va* Glr.

बहुवस्य बहु-vasya 1. v. जुम-va. — 2. to use artifices, to chicanery *Sch.*

बहुवस्य बहु-vasya 1. to be flattened down *Sch.* — 2. *Kun.* **lün-po čur-te yon** there is a draught (here). — 3. *C.* like *bkāg-pa* to bar, obstruct, block up, e.g. of snow obstructing a road. Cf. *jūr-ba*.

बहु, बहुस्य बहु, बहुस्य बहु v. सु-va.

बहुस्य बहु-sya 1. to heap or pile up *Cs.*; *Lex.*: *šin pün-por बहु-sya* to pile up wood. — 2. = बहु-va 1. to squeeze, to press *C., W.*; to squeeze in, *ri-brāg nyitkyi bār du* something between two rocks *Pth.*; **čer tām-čē** *W.* to squeeze, press,

screw in; **čer-čēr tām-čē** *W.* to throng, to crowd.

बहु बहु, for बहु in बहु-*liā* 15, and बहु-*brgyād* 18; *lo liā ysum बहु-liā* 3 times 5, 15 years (*liā ysum* standing pleon.) *Mil.*

बहुस्य बहु-sya, pf. and imp. बहु-sya, prop. root of the fut. tense of बहु-sya, but in *W.* the usual word for बहु-*pa* to make, perform; to prepare, manufacture, construct; employed in all kinds of phrases; **kō-la zün-dan čē** *W.* (he) makes him a liar.

बहुस्य बहु-sya? Glr. 99.

बहुस्य बहु-sya for बहु-sya, pride.

बहुस्य बहु-sya, pf. of बहु-sya, conquered, subdued; having conquered or subdued, e.g. *dgrā-bčoms-pa*, v. *dgra*; victory *Cs.*; *pog-bčom*, and **čom-tōg** *W.* robbery and acts of violence. — बहु-sya-brlāg p.n., Mathura, town of ancient India, in the neighbourhood of Agra, *Zam., Tar.* — बहु-sya-lān victorious *Cs.*; बहु-sya-lān-dās (*Kh.* **učom-lān-dē**, *Ld.* **čom-dān-dās**, *C.* **čom-dān-dē**) भगवन् *Cs.*: victorious, *Sch.*: 'the victoriously consummated', *Burn.* le bien-heureux, the usual epithet of Buddha, *Burn.* I., 71.

बहुस्य बहु-sya, v. सु-va; बहु-sya a thing committed to a person's charge, a trust.

बहुस्य बहु-sya, a verb of its own, though as to form resembling a participle, 1. to treat medically, hence to cure, to heal, *mkaš kyān बहु-sya-su med* he cannot be cured even by the best physicians *Med.*; बहु-sya-(*pai*) *tāb* the way of treating, the method of curing *Med.*; *sman-bčōs* medical treatment *Med.* — 2. to do (a thing) for the sake of appearance, for form's sake, to affect, बहु-sya-su बहु-*pa* to perform a sham work, e.g. blowing into a blazing fire *C.*; hence as sbst.: a false conception, wrong idea, बहु-sya *pa dan kṛl-bar gyūr-ba* to give way to odd fancies, to have crotchets in the brain, e.g. in consequence of old age *Thgy.* — 3. partic.: made or contrived by art,

artificial, feigned, fictitious, *ma-bòs* 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.* — *bòs-pai ras*, or *ras bòs-bu*, washed or prepared cotton-cloth *Cs.*; calico, chintz *Cs.*; in *S. O.* it seems to denote a costly, valuable fabric; *bòs-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.; *bòs-ma-ma yin-pa* natural, unfeigned, genuine, e.g. respect, reverence *Gl.* — *tsùl-bòs-mkân*, one that is shamming, a hypocrite. Cf. *òs-pa*.

ལྷ་ ལྷ་, *Ld.* for *lci-ba*, **excrement, dung, manure**.

ལྷ་ ལྷ་ ལྷ་ *lèa-sga = bèa-sga*, **white ginger**, v. *sgá*.

ལྷ་ ལྷ་ *lèa-ba* 1. *Cs.*: a sort of **carrot**, *Med.* frq., but not known to the common people, at least not in *W.* — 2. ལྷ་ ལྷ་ acc. to *Was.* a garment made of wool or felt *Tar.*

ལྷ་ ལྷ་ *lèag* 1. **rod, switch, stick, whip**; *glai-lèag* ox-whip; *ria-lèag* kettle-drum stick; *lèan-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 rgyáb-pa* to give a blow or cut, *rta-la* to the horse *Gl.*; *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-rdo* *W.* flint, flint-stone. — *lèag-brás* *Mil.* whip-cord, lash of a whip; *lèag-brén*, and *lèag-dnó* id. — *lèag-tsán = rta-lèag* *C.* — *lèag-yü* whip-stick, handle of a whip.

ལྷ་ ལྷ་ ལྷ་ *lèag-lèig* *Lex.* w.e.

ལྷ་ ལྷ་ ལྷ་ *lèag-pód* a girdle, made of plaited and interlaced strips and resembling a chain; one *Lex.* adds: *dán-mai drill-du lhas-pa* (?).

ལྷ་ ལྷ་ ལྷ་ *lèags* 1. **iron**, *lèags-kyi* of iron; *lèags-bton-mkân* a miner digging for iron; *rgya-lèags* Chinese iron; *pó-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 fams-cad lèags btab-cin* locking every door *Pth.*; **kün-cag lág-cag** *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.: *túgs-rjei*, or *òs-kyü lèags-kyü* *dzin-pa* to seize with the hook of grace or of religion *Dzl.*, *Gl.* and elsewh. — *lèags-dkár* tin-plate, white iron plate. — *lèags-sküd* thin wire. — *lèags-kém* or *kyém* a spade. — *lèags-król* *Sch.* a big iron kettle (= *W.* **cag-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-éas* **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.* **cag-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). — **cag-bér** *W.* an iron bar, **crowbar, hand-spike**. — *lèags-mag*, *bèa-mag*, the Turkish *چككى* **flint-stone, tinder-box** *W.* — *lèags-tságs* an iron **cribble or sieve, colander**. — *lèags-zám* iron bridge. — *lèags-záns* iron kettle. — **cag-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. — *lêags-sân* iron hoop, hasp, cramp-iron. — *lêags-sá* iron ore *Cs.* — *lêags-bsró* **smoothing-iron** *Sch.*

ལྷང་མ་ *lân-ma* **willow**, *Salix viminalis*, almost the only leaved tree in Tibet, frq. planted in the vicinity of villages; *rygâl-lân* the specific name of this tree in *Kun.*; *rôn-lân*, *sér-lân* different species of it; *lân-dkár* *Kun.* a white kind with birch-like bark, cf. *šo*; *lân-ló* willow-leaves, 2. (ཟཱཏ) **matted hair**, *lân-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.* — *lân-rlóm* a flat willow basket *Ts.* — *lân-sîn* willow-tree, willow-wood. — *lân-sól* *Sch.*: 'the red willow'. — **lân-sil** *W.* coolness, shade under a willow-tree.

ལྷང་ལྷོང་ *lân-lcôn* *Cs.* = *san-sôn* a **craggy place, a broken country.**

ལྷམ་ *lâm*, 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-lâm*, n. of an officinal herb used for healing wounds *Med.* — 3. *gyur-lâm* prob. denotes a glittering fish, or a fish rapidly darting along — 4. v. *lâm-mo*.

ལྷམ་མེ་བ་ *lâm-me-ba*, perh. **variegated, shining, dazzling** *Glr.*

ལྷམ་མོ་ *lâm-mo*, resp. for *spun*, and esp. for *sriñ-mo*, acc. to *Cs.* also for *čün-ma*, a **royal consort, a great man's sister or wife**; *tha-lâm* a princess *Pth.*; *lâm-čün* a young princess or lady, a young unmarried lady of noble rank; *lâm-dral*, *mèéd-lâm-dral*, *lâm-sriñ* brother and sister.

ལྷམ་པ་ *lâm-pa* 1. n. of a flower *Wdn.*; 2. n. of a kind of vegetables *Sg.*

ལྷི་བ་ *lî-ba* 1. sbst. (*Ld.* **lîa**, *Lh.* **čî-a, čè-a**), **dung**, esp. of cattle; *bai lî-ba*, *bá-lî* cow-dung; *lî-skâm* dry dung (used as fuel), *lî-rlón* fresh dung. — 2. adj. **heavy**, *W.* **čîn-te**, *yañ-lî* 1. light and

heavy; 2. weight, **yañ-čî dän-ŋa čò-čè** *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 lî-ba des* in consequence of your weighty presents and requests *Glr.*; **nám-čog čîn-te** *W.* hard of hearing; *Ka-na-ma-tó-ba lî-ba* a heavy, deadly sin, frq.

ལྷིང་ *lîd* v. *lîd*.

ལྷིང་ཏེ་ *lîñ-te* v. *lî-ba*.

ལྷིང་ས་ *lîbs* denotes a. things, which serve to protect the hands, when having to deal with hot or otherwise disagreeable objects; so gloves may be called *lîbs* *Sch.*, but esp. *tsa-lîbs* (*W.* **tsalčib**) **pot-cloth** (to take pots from the fire), **re-čib** *C.*, also **lag-čib** id.; hence prob. *mig-lîbs*, resp. *spyan-lîbs* **eyelid**; *mig-gi lîbs-tór sty*, wisp in the eye, and perh. from some remote similarity *sgo-lîbs*, *sgoi ya-lîbs* the lintel or head-piece of a door; *nya-lîbs* 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.

ལྷེ་བ་ *lû-ba* v. *gèu-ba*.

ལྷེག་པ་ *lêug-pa* (*Cs.*, *mnyen-lêug* *Lex.*), **flexible, pliant; a supple branch**; *lêug-lêug byéd-pa* to bend repeatedly *Cs.*; *lêug-ma* a **root-shoot** of a willow or a poplar-tree, a **rod, switch**; **čüg-gu** *C.* the bud of a twig; *lêug-prán* a thin branch or twig.

ལྷེག་ས་ *lêugs, gri-yi lêugs* *Lex.* w.e.

ལྷེང་ཀ་ *lên-ka* = *skyün-ka*, **jack-daw.**

ལྷེང་མོ་ *lên-mo* **thimble** *Glr.*

ལྷེང་པ་ *lêud-pa* v. *gèud-pa*.

ལྷེམ་ *lêum* *Med.*, *lêum-tsa* *Cs.*: 'a plant, the stalks of which are used as a purga-

tive'; *lcam-dkár* prob. another species of that plant *Med.*

ལྷོ ལེ 1. resp. *ljags* (ལྷོ་རྩམ་) tongue, *lce rkyan-ba* to put forth, to show the tongue *Mil.*; *lce bryá-yis yon-tan cún-zad brjód-par nus ma mčís* even with a hundred tongues we should not be able sufficiently to praise the merit... *Pth.* — 2. blade, *Cs. gri-lce.* — 3. (ལྷོ་གྲོག་ལོག་) thunderbolt, *lce bébs-pai glog* a flash of lightning accompanying a thunderbolt. — 4. flame, *mé-lce.*

Comp. *lce-kyigs* the frenum of the tongue *Cs.* — *lce-čün uvula*, *lce-čün babs* inflammation of the uvula *Med.* — *lce-nyis-pa* double-tongued, deceitful, *lce-nyis byéd-pa* to be double-tongued. — *lce-téb*, *lce-drá* a fleshy excrescence below the tongue *Cs.* — *lce-bdé* a nimble tongue a babbler *Mil.* — *lce-spyán* = *ce-spyán* *Thgy., Stg.* — *lce-bür* a swelling on the tongue *Cs.* — *lce-myañ-fsá alum* *Med.* — *lce-rtzá* the, root of the tongue, *lce-rtzá-čan* a letter pronounced from the root of the tongue, a guttural. — *lce-rtsé* the tip of the tongue *Cs.*, *lce-rtsé-čan* a letter sounded with the tip of the tongue, a lingual. — *lce-tzá(-ba)* a sharp-tasted, pungent medicinal herb *Med.* — *lce-yžór* a tongue-scraper *Cs.*

ལྷོ་གྲོག་ལོག་ *lceg* a coat of mail for a horse *Sch.*

ལྷོ་གྲོག་ལོག་ *lčeb-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་གྲོག་ལོག་ *lčog-ga*, also *lčog-ma* or *mo lark.*

ལྷོ་གྲོག་ལོག་ 1. *B., C.* a turret on a house-top, pinnacle (*W. *speu**). — 2. *v. lčog-tse.*

ལྷོ་གྲོག་ལོག་ *lčog-po* prob. low, *lčog-por skye* (a certain plant) is low-growing, it does not grow high.

ལྷོ་གྲོག་ལོག་, ལྷོ་གྲོག་ལོག་ *lčog-tse, lčog-rtse*, resp. *jsol-lčog, table*, in Tibet, esp. in *W.*, a very rare piece of furniture, and always small and low; *lčog-kébs* tablecloth, *lčog-kébs btñ-ba* to lay the cloth; *rgya-lčog* a large table, a European table; *mdun-lčog* '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་གྲོག་ལོག་ *lčogs, zer-lčogs* pronunciation *C.(?)*

ལྷོ་གྲོག་ལོག་(ས་)ལྷོ་གྲོག་ལོག་ *lčog(s)-pa* I. to be agitated, to shake, to tremble, *mé-tog ngo-lčog* *Zam.* a flower shaking, waving its head (little used).

II. 1. *vb. to be able, de ma lčog-na* if (he) is not able (to do that); *ji lčog-kyi* *Mil.* as much as possible, to the utmost; **ña-rán-ghi gan čog-pa** *C.* as far as I am able. More used: 2. *adj. able, šed-kyis mi lčog-pa* unable, feeble, weak, *rig-pas mi lčog-pa* ignorant; **ne tsar čig-la čog-pa mé** I am not able to carry the whole at once *C.*; **čog-čan** clever, skilful, handy, **čog-méd** awkward *W.*; **kč čog mi dug** he does not get on with his mouth, he lisps; also **ka čog-pa** irreverent, disrespectful in speaking *W.(?)*

ལྷོ་གྲོག་ལོག་ *lčon, sbol-lčon* a frog in its first stage of development, tadpole *Pth.*



ཚ ཅཱ 1. the letter č, the aspirated č, pronounced hard and forcibly, like *ch* in *chap* or *church.* — 2. numerical figure: 6, *čá-pa* the sixth volume.

ཚ ཅཱ I. part, portion, share 1. opp. to the whole, *čá jsüm-du bgos* divide it in three parts! *brygai čá* $\frac{1}{3}$ *Gl.*; *stón-gi čá* $\frac{1}{3}$; *ban-mžód jsüm-čá yčig* one third

of the provisions *Dzl.*; *dbui ča tsam čig řsér-gyis ma lón-bar* there being still wanting about as much gold as (the weight of) his head *Glr.*; *nán-par sná-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 bteg* accurately weighed in equal parts *Lt.*; *ča tsam*, *ča dra tsam* in part, in some measure; *ča ma dra* or *ma mtún-pa* partly not equal, differing a little; *ča tsam šes kyañ* even if one knows but a little *Mil.*; *yid smon os ča tsam mi řdú-bas* it being not in the least desirable; *ča-rdzógs* 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*, *tham ča řčig* the one boot; *ča sřrig-pa* to pair, to match, to couple *Sch.*; an equal, a match, *ča-mtún-pa*, *ča-drá-ba*, *C.* also **ča-lón-wa**, similar, resembling *Wid.* and elsewh.; *la-lá tár-pa ča-mtún 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.*, *nağ řčóg-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, *mtsar - sdug blá-bai ča - nas mnyam* being equal as to their (respective) share of beauty *Glr.*; *dmán-ča dźin-pa* to choose the humbler (inferior) share, i.e. to be humble, = *dmán-sa dźin-pa Mil.*; in general: *ča dźin-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 bčov-bryád 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 *řgyus* and *řtam*; *řtám-ča dri-ba* = *řtam dri-ba*; *ča yod*, *ča med* like *řgyus yod* and *řgyus med*; *nam či 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 . . .; *škád-ča* v. *škad*; physically: voice, sound, *brág-ča* echo; intellectually: prospect, auspices, *Mil.*: *řróg-ča* prospects of life (as to its length and preservation), *řyim-ča* prospects regarding the household, *dgra-ča* prospects, expectations as to one's enemies; **lám-ča** *C.* prospects of a safe journey (cf. *řo 4*).

III. thing, things, relating to clothes, ornaments, materials etc., cf. *čas*; **go-lus-ča - tsán** *W.* a complete suit of clothes; but mostly used in compounds: *šké-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.*; *mtsón-ča* weapons; *yíg-ča* prob. writings, deeds, documents *Glr.*; **řč-ča** cottons, cotton fabrics *C.*; *lag-ča* implements, utensils, goods, baggage etc. *Glr.* — There is still to be noticed the expression: *ča-bžág-pa*, lit. to add one's own share to a thing, 1. to adhere, stick, or cling to, to follow, obey (laws); *sans-řgyás-kyi bká-la ča bžag* they adhere to the words of Buddha; *řgyál-poi bká-la* to obey the king's commandment. 2. to refer to(?) *C.*

ཅཱཅཱ *ča-rkyén* *Lex.*, *Sch.*: 'share of destiny, of fate; consequence of one's actions' (?).

ཅཱམཱ *ča-mkan* soothsayer, fortune-teller *Sch.*

ཅཱག *ča-ga* *Mil.*, hem, edge, border; *ča-ga dšes-pa* to hem, to turn in (the edge of cloth).

ཚ་ག་བུ་ *čá-ga-bu* *C.*, *Lex.* also *čá-ga-pa*, grasshopper.

ཚ་ཚོ་ *čá-čo* *Lex., Sch.:* 'things homogeneous, matched'.

ཚ་བ་ *čá-ba*, pf. and imp. *son* (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-čé** 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-čé** to return, to go or come back; **tín-la čá-čé** 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, **šiu mánpa 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 čé** to grow old; **nág-po son** that has turned black; **šes-kan čá-čé** to get information; also with *la*: **bág-ma-la čá-ba** (= *bág-mar gró-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 čárdu 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-če ča dug** how long does he (do you etc.) intend to stay? **nam lug sád-če ča dug** when are you going to kill the sheep?

ཚ་བུ་ *čá-bu*, a kind of little ornament worn in the ears *Ld.*

ཚ་བུ་ *ča byád* 1. thing, implement, instrument, e.g. a musical instrument *Dzl.*, a surgical instr. *Med.* — 2. clothing, dress, *mi-sdug-pai ča-byad-can* poorly clothed, ragged *Mil.*; external appearance, also of animals.

ཚ་ཙམ་ *ča-tsám* v. *ča* I, 1.

ཚ་ཚན་ *ča-tsad* = *čag-tsad*.

ཚ་ཚོ་ *ča-tsan* species, division, class *Sch.*

ཚ་འཛིན་ *ča-dzin* v. *ča* I, 5.

ཚ་རྫོགས་ *ča-rdzogs* v. *ča* I, 1.

ཚ་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-ri*, *ča-lí*, *ča-lú*, a coarse sort of blanket made of yak's hair.

ཚ་ལ་ *čá-la* v. *ča* I, 5.

ཚ་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 bés-pa rdzogs-par šes-pa Schf.:* 'the systematic and complete understanding'.

ཚ་ལང་ *ča-lán* joined with *rdéb-pa Lex.* and *Mil.*, meaning not known; *Wts.* gives: petite lance des bonzes.

ཚ་ལམ་ *čá-lam* = *há-lam*, some; for the most part, rather *C.*

ཚ་ལི་, ཚ་ལུ་ *ča-lí*, *ča-lú* v. sub *čá-ra*.

ཚ་ལུགས་ *ča-lugs* clothing, costume, appearance.

ཚ་ཤས་ *ča-šás* part, portion, share, *lús-kyi ča-šás* a part of the body, a limb etc.

ཚ་ན་ *ča-hár* Chakhar, a Mongol tribe *Sch.*

ཅག ཅག

ཅགས་པ་ ཅགས་པ་

ཅག ཅག 1. **dry fodder** for horses and other animals, as hay, barley etc.; ཅག-ཤོན trough, manger, crib. — 2. **the fourth finger** *Med.* — 3. resp. for **shoe** *Glr.*, also ཤྱལ་(ལྷོམ་). — 4. ཅག་ཤེབ་པ་ *Glr.* = ཤྱལ་ཤེབ་པ་. — 5. **the breadth of a fist**, ཅག་གའི་འཇམ་པ་ *id.*, *Mig.* frq. — 6. v, ཅག་པ་.

ཅག་(དུ)ཀྲུམ་(ས་) ཅག་(d)krum(s) **piece, fragment** *Lex.*, *Thgy.*; *ཅག་ཏུམ་ལ་སོ་སོ་* *C.* it has gone to pieces.

ཅག་སྐྱུ་བ་ ཅག་skya-ba *Sch.*: 'having only one purpose, pursuing but one aim; unremitting, indefatigable'.

ཅག་གཞུག་གཞུག་ ཅག་ga-ཅག་gé (or ཤྱལ་གཞུག་ཤྱལ་གཞུག་ཤྱལ་གཞུག་?) various things mixed up or thrown together, medley.

ཅག་གྲུམ་ ཅག་grum *Lex.* = ཅག་དཀྲིམ་(?).

ཅག་རྒྱུ་པ་ ཅག་rgyag-pa **to doubt** *Sch.*

ཅག་ཅག་ ཅག་ཅག་ I. 1. with *byed-pa*, རྩེ་པ་, **to sprinkle, besprinkle**, ཅུས་པ་ with water, *Kán-pa*, *lám-rnams* the house, the streets *B.*, *C.* (*W.* *ཅམ་-ཅམ་*). — 2. *Sch.*: ཅག་ཅག་ཤམ་པ་ **to starch, to stiffen**.

II. *W.* ཅག་ཅག་འོ་འོ་* **to tread, to trample**, e.g. the narrow paths or furrows between garden-beds; **to clap the hands**.

ཅག་ཚད་ ཅག་tsad **rent, break, rupture** *Sch.*

ཅག་དུམ་ ཅག་dum **fragment, piece, crumb, scrap, bit**.

ཅག་དེད་ ཅག་dii **doubtful, incredible** *Sch.*

ཅག་པ་ ཅག་པ་ 1. a large **tuft or bunch** of flowers, ears of corn etc. — 2. pf. of ཅག་-པ་, **broken**; *ma*-ཅག་(s)-པ་, and esp. adv. *ma*-ཅག་(s)-པར་ also ཅག་-མེད་པར་ uninterrupted, unintermitting; uninteruptedly; *gas*-ཅག་-མེད་ without a crack, flaw, or chink. — 3. *lam* ཅག་པ་ v. ཅག་པ་.

ཅག་པོ་ ཅག་པོ་ **broken; a broken vessel, pot** etc., a **pot-sherd**; *tsel*-(པོ) ཅག་པོ་ (-པོ) a broken **dosser or pannier**.

ཅག་བ་ ཅག་པུ་, diminutive of ཅག་པ་, a **little bunch**.

ཅག་མོ་ ཅག་མོ་ **bunch**, བྱེད་པུ་ ཅག་མོ་ a **fruit growing in the form of bunches**

or clusters, like the grapes of the vine, the berries of the elder etc. *W.*

ཅག་ཚེ་ ཅག་ཚེ་ a small **grain**, e.g. of ground grits, *ཅག་ཚེ་ཅན་* **granulose**; *ཅག་ཤེ་ ཅག་ཚེ་ཅན་* ground grits, *W.*; *Hind.* *soojee*.

ཅག་ཚད་ ཅག་ཚད་ *Sch.*: **the right measure**, *dug ster* ཅག་ཚད་ if a sufficient quantity of poison has been administered to a person, *Med.*

ཅག་ཤིང་ ཅག་ཤིང་ a wooden **splint** for a broken limb, *ཅག་-འེ་* to put it on *W.*

ཅགས་པ་ ཅགས་པ་ I. frq. for ཅག་པ་ 2.

II. vb. **to be begotten, produced**; *ma*-ཅགས་པ་ not begotten or produced in the usual way of propagation, but = *rdzús-te skyés-pa*, or *lhin-gyis grub-pa* *Pth.* frq.; *mnál-du* ཅགས་པ་ to be produced in the womb, as the foetus is; hence ཅགས་ in compounds: animal, *dab*-ཅགས་, *ཤོག་ཅགས་* winged animal, bird; *srog*-ཅགས་ in general: a living being, an animal, = *séms-ཅན་*; *ཤྱུ་ལྷོ་གྱི་ཚུ་ཅགས་པ་* *Glr.* prob. as much as a wonderful child, a prodigy; *shin-la* ཅགས་པ་ 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* ཅགས་པོ་* *W.* dew has fallen; **to come forth, to appear**, = *byün-ba*, e.g. *འོད་ལྷོ་ཅགས་པ་* to come to light, to appear *Mil.*; **niul* ཅགས་པོ་* *W.* sweat comes forth, breaks out, I perspire; even: *ráb-tu* ཅགས་པ་ = *ráb-tu byün-ba* to become a cleric (little used); ཅགས་ལམ་ genesis, history of the beginning, esp. of the world; ཅགས་ཚུལ་ 1. manner of beginning, origin, procreation *Med.* 2. *W.* form, figure, demeanour, *ཅགས་ཚུལ་ འོག་པོ་* coarse, rude, rough.

III. 1. vb. **to love**, (ཤོག་པོ་), *bü-mo-la* a girl; *skyés-pa dan na-ཅུ་ཤོག་ཅགས་པ་* the mutual affection between a man and a maiden; tender attachment in general, connubial, parental and filial love, *yid-la* ཅགས་པོ་ *bü-mo-rnams* my dearly beloved daughters *Pth.*; ardent desire or longing

for something, *grągs-pa-la* for glory; to be attached to, to cling to, e.g. *lus dañ sróg-la čągs-pa* to life, *ysól-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; *čągs-par mi bya jįgs-par mi byá-ste* allowing neither desire nor fear to have any influence upon himself *Samb.* — 2. sbst. love (*ęρως*), lust, passion for, affection, attachment, *čągs-pa skyés* - so he fell in love *Dzl.*; *čągs-pa spyód-pa* = *křig-pa spyód-pa*. According to Buddhistic theory all *čągs-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 *čągs-pa*, very like those of other human creatures.

Comp. *čągs-sdán* 1. *Schr.* love and hatred, 2. *Glř.*, *Pth.* jealousy (love showing itself in hatred), also *čągs-sdán-gi řrag-dog*. — *čągs-spyód coition, copulation*, cf. *čągs-pa* III., 2. — *čągs-zén*, also *žen-čągs* = *čągs-pa* sbst. *Mil.*; **čągs-zén čó-čé** *W.*, to love, c. la; *čągs-zén méd-pa* dispassionate, indifferent to all terrestrial things. — *čągs-sém*s = *čągs-zén*. — *čągs-sred-čan* *Pth.* lustful, libidinous, wanton.

ཅན་ *čan* (मद्य) resp. *skyems*, *ysól-čan*, *mčód-čan* *C.*, a fermented liquor, beer, wine, (not 'brandy' *Sch.*); *bu skyés-pa-la min*, *čan drąns-pa-la řtam* 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 *Glř.*; *gró-čan* of wheat *Cs.*; *búram-čan*, or *búr-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 bdúdrtsü 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.* **řab**) has grown cold, some **řabs** (q. v.) is added, after which it is left standing for two or three days, until fermentation commences, when it is called *glum*. Having sufficiently fermented, some water is poured to it, and the beer is considered to be ready for use. If proper care is taken (and the people of *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 *glum* 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-kāñ* 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-tün-mkan* a beer-drinker; **čan-fun-kan mán-po dzom** a great beer-drinking bout takes place *W.* — **čan-dad-čan** a drunkard, tippler *W.* — *čan-tšugs* = *čan-čan* *Sch.* — *čan-tson-gi kyim* beer-house *Dzl.* — *čan-sa* 1. beer-house 2. beer-carousal, *čan-sa čen-po byéd-pa* to give or arrange a great beer-drinking bout *Mil.*

ཅན་ཅུ་ *čan-čün* a little *Sch.*

ཅད་ *čad* 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 čó-čé, züm-čé** *W.*, to give a promise, make a contract; *řtón-(ba)* *čad(-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 řčóg-pa* q. v. 2. monument, memorial of a covenant. — 2. in compounds also for *čád-pa* punishment, *lus-čád* corporeal punishment.

ཚད་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 pyir* 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 řog* punishment is inflicted on me, I am punished.

II. 1. to promise, e.g. *bká-las mi gúl-bar* to obey. — 2. v. sub *čád-pa*.

III. adj. **begotten, born, descended from**; the Tibetans are *sbreu dan srin-mo-nas* (or *las*) *čád-pa* the offspring of a monkey and a Rakshasi *Glr.*; *sá-nas čád-pai bu* a full child *Glr.*

ཚད་པོ་ *čád-po* 1. **rent, torn, worn-out, ragged, tattered**, *sgyi-gu čád-po* a leaky purse. — 2. a limited time, a term *Sch.*

ཚད་ཡིག་ *čad-yig* a written contract; *čad-mál-gyi yi-ge Glr.* id.

ཚད་ལུས་པ་ *čad-lus-pa* not to obtain the things hoped for, to be disappointed *Sch.*

ཚད་སོ་ *čád-so* 1. a limited time, a term. — 2. a time-purchase *Sch.* — 3. an agreement *Tar.*

ཚན་ *čan*, also *čan-tüg Sch.*, **boiled corn or barley** etc.; *bras-čan* rice-pap, *nas-čan* barley-pap.

ཚན་པ་ *čan-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.

ཚབ་ *čab*, resp. and eleg. for *ču* 1. **water**, *dri-čab* scented water; *sna-čáb*, *pyi-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 *spyán-čáb* **tears**, *žal-čáb* **spittle**, *ysañ-čáb*, or *čab-ysañ* **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** *Čs.* — *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-ťsód* eleg. a **watch, a clock**. — *čab-žog* what is subjected to a person's sway, territory, dominion etc., *čab-žog-tu sdú-ba* to subject; *čab-žog-gi rgyál-po* a vassal, feudal tenant *Trig.*; *čab-žog-pa*, also *čab-žáns* one owing allegiance to a sovereign, a subject. — *čab-šog* *Čs.* eleg. for **letter, diploma** etc. — *čab-sér* eleg. for *ču-sér* **matter, pus**.

ཚབ་ས་ *čáb-ma* *W., C.*, also *Mil.*, **lid, valve; buckle, clasp**, *čab-tse*, or *čab-rtse* *C.* id.

ཚབས་ *čabs* *Lex.* *čabs-yčig* *Sch.* = *čabs-yčig* **together**.

ཚས་ *čám*, in *čám-la* *žébs-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 *čáms* is used in Balti as an auxiliary vb. of the pf. tense agrees with that supposition, e.g. **zan zós-se čáms** I have done eating, = *zós zin B.*

ཚས་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.* = *čám-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-prag-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: *bia čar-gyis* every fifth day *Thgy.*

ཅར་ *čar*, also *čar-pa*, 1. rain, *čar čén-po* a plentiful rain, *čar drag-po*, or *drag-čár* a heavy rain; *čar čén-pas* or *čé-bas* as it rained heavily *Pth.*; *čar bébs-pa* to cause to rain; *čar bab* it rains, *W.* **čar-pa yon**; *čar-gyi rgyun* a sudden or violent shower of rain *Tar.* — 2. at Kyelang for watering-pot; this utensil having never been seen there before, the word was at first applied to it jestingly, but is now generally adopted; *ču-tság* 'water-sieve' would be more correct.

Comp. *čar-skyibs* a shelter, pent-roof, protecting from rain. — *čar-kébs* dress against rain, rain-cloak. — *čar-čan*, *čar-ldan* rainy *Cs.* — *čar-ču* rain-water. — *čar-dus* rainy season. — *čar-đód* (-byeu) n. of a bird, water-ousel. — *čar-sprin* a rain-threatening cloud. — **čar-bhí** (?) *C.* rain-cloak. — *čar-rlün* rain and wind *Cs.* — **čar-šin** = *čar-skyibs* *W.* — *čar-lén* the coping or water-tile of a wall *Cs.*

ཅམ་ *čal*, *sku-čál* resp. belly, abdomen, *Cs.*

ཅམ་ཅིལ་ *čal-čil* *Lex.*, wavering, fluctuating *Sch.*

ཅམ་ཅོལ་ *čal-čöl* *Tar.* 184, 20 = *čal-la-čöl-le*.

ཅམ་མར་བརྒྱལ་བ་ *čal-mar brdál-ba* to spread equally, uniformly (vb. a.)

ཅམ་ *čas* (*Sch.* *čas-ka*) cf. *ča* III., 1. thing, tool, requisite etc., *sé-mo-do-la sógs-*

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 bñig* overturn the whole affair! *Gl.*; *bág-mar rdzón-bai čas* things to be given to her as a dowry *Tar.* 121, 5; *lčags-čas* iron tools or utensils; *ltó-čas* food; *dmag-čas* military stores, requisites for war *Pth.*; *ťsó-čas* provisions *Mil.*; *lág-čas* tool, instrument *Cs.* — 2. dress, garment, *pó-čas* man's dress; *čas-gós*, *W.* **gón-čé**, coat, dress; in a more general sense: appearance, form, shape, *búd-med-kyi čas - su byáste* appearing in the shape of a woman *Gl.*; *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 *Gl.*, *Pth.*; *čas sgyür-ba* to put on, to assume another dress.

ཅམ་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 čás-so* they set out for Tibet *Gl.*; *dus-ycig-tu čás-so* they departed at the same time *Dzl.*; *čas-su žug-pa* to send away, dispatch; *mgýogs-čas yton-ba* to rush, run towards. — 2. to set about, to begin, *ysód-par* to kill; *gró-bar čás-pa-las* when he made arrangements to depart *Dzl.*; also in the following manner; *da pyir don-no žes čás-pa* 'now we will return' they said, making preparations, or: saying thus, they made preparations *Dzl.*; *tugs čás-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 di-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.*

ཇིག་ཅིག་ = *γ̄cig* one, as the first part of compound numbers: *ཇིག་བུ་* 10, *ཇིག་བྱུ་* 100, *ཇིག་སྟོན་* 1000, *ཇིག་ཀྲི་* a myriad etc.; also: *ཇིག་རྒྱུ་ལོ་མཚན་* Lex., Schr.: 'separate, single, one alone'; *ཇིག་སྐྱེ་ལོ་མཚན་* Med., *ཇིག་ཐོ་ལོ་མཚན་* Med.? — *ཇིག་ཐོ་* n. of a plant Med.; Sch. also: *ཇིག་ཐོ་པ་* to be able to do a thing alone; *ཇིག་འཁོར་* Sch.: rolled, wrapped, packed up (in one parcel or bundle); *ཇིག་ལའ་བྱེད་པ་* to talk to one's self, to hold a soliloquy Schr.

ཇིང་(ས)་ *čün(s)* v. ཇིང་པ་.

ཇིང་པ་ *čid-pa* v. *ཕྱིད་པ་*.

ཇིང་པ་ *čib-pa* equal, uniform, suitable Sch.

ཇིང་པ་(པ)་ *čibs(-pa)* resp. horse, riding-horse, saddle-horse, *ཇིང་ལ་ཇིང་པ་* (for *རྟ་ལ་ཇིང་པ་*) to get on horseback, to mount; to go on horseback, to ride; *ཇིང་ལ་ཇིང་པ་* to dismount; **ཇིང་ཇིང་ལ་ཇིང་པ་* C. may your honour please to dismount; *ཇིང་ལ་ཇིང་པ་* I give it you for a riding-horse Mil.

Comp. *ཇིང་ལ་ཇིང་པ་* to lead a horse by the bridle Schr.; *ཇིང་ལ་ཇིང་པ་* to have the command of the bridle, fig.: to be expert in ruling *Ld.-Glr.* p. 14, a, *Schl.* where *ཕྱིད་པ་* is incorr.). — *ཇིང་ལ་ཇིང་པ་* a horse's furniture, harness Cs. — *ཇིང་ལ་ཇིང་པ་* the head-piece of a bridle. — *ཇིང་ལ་ཇིང་པ་* a master groom, equerry. — *ཇིང་ལ་ཇིང་པ་* a stable for horses.

ཅུ་ཅུ I. num. fig.: 66.

II. subst. (resp. *čab*) 1. water; *ཅུ་ཇིང་པ་* is said to be a poetical name for wood; *ཇིང་ལ་ཇིང་པ་* lit. descending water, viz. brook, river; also rain. — 2. brook, river, *ཅུ་ཇིང་པ་* overflowing rivers, floods *Ma.*; *ཇིང་ལ་ཇིང་པ་* a river or rivulet of the plain; *ཇིང་ལ་ཇིང་པ་* cataract, mountain torrent *Glr.* — 3. water in the body: *ཇིང་ལ་ཇིང་པ་* dropsy in the pericardium, *ཇིང་ལ་ཇིང་པ་* anasarca Med.; *ཇིང་ལ་ཇིང་པ་* one suffering from anasarca; v. also *ཇིང་ལ་ཇིང་པ་*; esp. euphem. for urine; *ཇིང་ལ་ཇིང་པ་* urine of men, *ཇིང་ལ་ཇིང་པ་* of cows Med.; *ཅུ་ཇིང་པ་* the urine is like water Med. — 4. v. *ཇིང་ལ་ཇིང་པ་*.

Comp. *ཅུ་ཇིང་པ་* river, e.g. *ཅུ་ཇིང་པ་* gan-

gā the river Ganges *Dzl.* — *ཅུ་ཇིང་པ་* Cs.: 'the body of a river', yet v. *ཇིང་པ་*. — *ཅུ་ཇིང་པ་* the middle of a river. — *ཅུ་ཇིང་པ་* a leather bag for water Cs. — *ཅུ་ཇིང་པ་* the voice of the waters, the sound of rushing water. — *ཅུ་ཇིང་པ་*, *ཇིང་ལ་ཇིང་པ་* water-mill *Glr.* — *ཅུ་ཇིང་པ་* n. of a bird *Thgy.*, Sch.: 'bittern, snipe'; also n. of a plant. — *ཅུ་ཇིང་པ་* 1. *Lt.*: acidulous mineral waters 2. *C.*: vinegar. — *ཅུ་ཇིང་པ་* 'water-born', the lotus *Glr.* — *ཅུ་ཇིང་པ་* a handful of water. *ཅུ་ཇིང་པ་* the bank or brink of a river. — *ཅུ་ཇིང་པ་* bay, gulf. — *ཅུ་ཇིང་པ་* containing water, po. for cloud; a native proposed to use this word also for sponge, which is a commodity hitherto unknown in Tibet. — *ཅུ་ཇིང་པ་* puddle, pool. — *ཅུ་ཇིང་པ་* 1. full of water. 2. = *ཅུ་ཇིང་པ་* (v. *sgan*) which latter is prob. the more correct spelling. 3. *Dzl.* ཇིང་པ་, 2; ཇིང་པ་, 18 = सत्त्व virtue, honesty, v. *Schf.* on this passage. — *ཅུ་ཇིང་པ་* a sort of knife; *Tar.* 43, 1 *Schf.* razor; also the attribute of a god, a weapon with a curved blade *Stg.* — *ཅུ་ཇིང་པ་* Sch.: rivulet, brook; dish-water, rinsings; boiled water (?). — *ཅུ་ཇིང་པ་* C. source or head of a river. — *ཅུ་ཇིང་པ་* stoppage or retention of urine, ischury, *ཅུ་ཇིང་པ་* the ischury is removed (lit. bored through) Med. — *ཅུ་ཇིང་པ་* bank of a river; *ཅུ་ཇིང་པ་* *gyi* *šin* a tree on the edge of a river, a metaphor for frail and perishable things. — *ཅུ་ཇིང་པ་* the streaming, continual flowing, current, often fig. — *ཅུ་ཇིང་པ་* the water-egg, po. for moon Sch. — *ཅུ་ཇིང་པ་* v. *ཇིང་པ་*. — **ཅུ་ཇིང་པ་* W. flour-dumplings, boiled in water. — **ཅུ་ཇིང་པ་* W. swaddling-cloth. — **ཅུ་ཇིང་པ་* W. calamus, sweet-scented flag, or some similar plant. — *ཅུ་ཇིང་པ་* Sch.: 'a swelling in the flesh, or a tumour filled with water'. — *ཅུ་ཇིང་པ་* the side or bank of a river, **ཅུ་ཇིང་པ་* (the avalanche came down) even to the river side. — *ཅུ་ཇིང་པ་* *Wdk.* a small prayer-flag stuck up close to the river, in order to avert inundations. — *ཅུ་ཇིང་པ་* Sch.: 'a poisonous plant, hemlock', but Tibetans usually understand by it the stupefying power ascribed to certain rivers. — *ཅུ་ཇིང་པ་* 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-snod* 1. pitcher, jug. 2. *Schr.*: chamber-pot (yet in *W.* at least this article of luxury is not known). — *ču-pa* water-carrier. — *ču-pyág-pa* is enumerated among other synonyms to *grüpa*, 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 *Wdñ.* — *ču-bün* 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. *sai ču-búr* a word describing the foetus five days after conception *Thgy.* — *ču-bur-dan* 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 *Gl.* — *ču-byá* a water-bird; *Sch.*: *ču-byá dkár-po* swan, *ču-byá mgo-dmár* stork (not known in *W.*) — *ču-byi* water-rat *Sch.* — *ču-lbág* v. *lbag.* — *ču-sbúr* 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-sbrül* 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-mig* 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-zén* (*Lex.* त्रिणाह) long and broad, area, superficial extent, *ču-zén kru-bryád-pa* eight cubits long and broad *Dzl.*; also *ču-žen-gáb-pa*, e.g. *ču-žen-gáb-pa-la dpag-tsád bryád-ču Gl.*; *ču-žen-srab-túg* in length, breadth and height; also separately: *čur dpag-tsád* ३१००, *žen-du yañ* ३१००, *mta-skór-du dpag-tsád* १००० *yód-pa* 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-pszár* a large ladle *Čs.* — *ču-bzóm* a covered bucket for carrying water. — *ču-žóbs* 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 *Gl.* — *ču-lúd* *Sch.* dung, manure(?) — *ču-ló* n. of an edible plant *Sg.* — *ču-lóg* floods. — *ču-lón*, dam, dike *Tar.* 56, 15. *Liš.* — *ču-sin* wood drifted away by the water = *ču-grám-gyi sin* 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 *čm-bu*, a shrub of similar qualities, at any rate a symbol of perishableness, of the frailty of life. — *ču-sün* *Sch.* surface of the water (?) — *ču-šél* v. *šel.* — *ču-pszón* *Dzl.* १२०, 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-srání*, = $\frac{1}{60}$ *ču-tsod*, i.e. a minute; the Indian or Tibetan minute is

equal to 24 of our seconds, = 6 *dbugs Wdk.*, cf. ču-*tsöd*. — ču-*srin* a water- or sea-monster, also Capricorn in the Zodiac. — ču-*lhá* water-god (*Varuṇa*); also = *klui rgyál-po*.

ཚུ་ཚུ་ ču-čü, = *la-čü*, **rhubarb**, ču-*rtsá* its root, used as dye and as a laxative *C.*

ཚུ་མིན་ ču-nin **four years ago** *C., W.*

ཚུ་བ་ čü-pa 1. *C.* a man's dress, coat, — 2. **water-carrier**.

ཚུ་བ་ čü-ba a large **sinew**, of which there are 16 acc. to Tibetan anatomy; čü-*ba ldóg-pa* a contraction of the sinews *Čs.*, *žá-ba* lameness, paralysis of the sinews *Sch.* — ču-*rgyüs* (རྒྱལ་ཡུ་) 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-*rtsá* 'sinew-veins', a term coming nearest to what we call the nerves. — ču-*ba-lia-ldán*, and *lia-lén* (*Čs.* names of countries in India.

ཚུ་མ་ཚེ་ ču-ma-*rtsá* a medicinal herb *Med.*

ཚུ་མ་ལོང་ ču-ma-*lóni*, **fu-gu ču-ma-lón** *Ld.* an infant, baby.

ཚུ་སོ་ ču-só the external and internal **urinary organs**.

ཚུ་ག་ čug v. *jug-pa*.

ཚུ་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 *-nu* the younger or the youngest son; *lo-čün* young in years; *ma-čün* the younger sister of the mother; **á-pa čün-nu** the younger brother of the father; the younger or the youngest of the fathers (in polyandry); čün-*nu-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-kám-, no-mig-, pód-**, 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.*; čün-*pa* pl., čün-*pa yin-nam* is it too unimportant? *Mil.* (*čün-jug v. ja*).

ཚུ་མ་ čün-ma, *C.* also **čün-grógs*, čün-*dris**, resp. *btsün-mo*, **wife, consort, partner** *B., C.*; *lén-pa* to marry; *mi žig-gi čün-mar byéd-pa* to be made a man's wife, to be married.

ཚུ་ čüd occurs only in čüd-*yzon-pa*, *-yzon-pa*, *-yzan-pa*, *-za-ba*, seldom *-dza-ba* (*Lex.*) to consume, spend, waste; čüd *m zá-ba* inexhaustible.

ཚུ་བ་ čüd-pa = *tsüd-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 rin-ba mi čüd-pa med* all without distinction may enter (my religion), says Buddha, in opposition to the aristocratic exclusiveness of Brahmanism *Dzl.*; *tugs-su čüd-pa*, resp., to impress on one's mind; *koi-du* v. *koi-pa*; *óg-tu* to subject *Tar.*; *grabs-su* c. accus. to procure, to provide or furnish one's self with a thing *Mil.*

ཚུ་ čün, occurs in *žin-čün* one that is watering or taking care of fields, *tsás-čün* gardens *ól-čün* meadows *Ld.*

ཚུ་བོ་ čün-po (ར་མ་) 1. bunch, bundle. 2. tuft, tassel, ornament, of silk, pearls etc.

ཚུ་མ་ čün-ma the second wife in rank.

ཚུ་ཚོ་ čün-tse *Bal.* little, small.

ཚུ་བ་ čüb-pa, a corruption of čüd-pa, *kun čüb-par byao* all this is to be well impressed on the mind; *dban-po tams-čád-du čüb-pa* to pass through, to penetrate, every organ *Stg.*

ཚུ་བ་ čüm-pa, *žigs-čüm-pa* *Mil.*, to shrink, to crouch with fear.

ཚུ་ čür, termin. of čü; čür *či-ba* to be drowned.

ཚུ་བ་ čür-ba a kind of vermicelli, prepared from butter-milk boiled *Med.*, *Ld.* **čürpé*.*

ཚུས་ *čus* 1. instrum. of *ču*; *Sch.* also *čus-γton-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*.

ཚེ *če* 1. num. fig.: 96. — 2. v. *če-ba*.

ཚེ་གེ་མོ་ *če-ge-mo* **such a one, lo** *če-ge-mo žig-la* in such and such a year *Dzl.*; *če-ge-mo kyod* you so and so *Thgr.*

ཚེ་འབྲན་ *če-grán* *W.* being jealous of one's own honour, *ni f.*

ཚེ་ཐབས་ *če-tábs* **arrogance, haughtiness, sde-pai** *če-tábs* the arrogance of the great *Ma.*; **če-tábs-med-kan** *W.* affable, condescending, kind; *če-tábs-can* proud, arrogant, haughty; *če-tábs byéd-pa B.*, **čo-če** *W.*, **zuñ-wa** *C.*, to be arrogant, haughty.

ཚེ་དོན་ *če-dón* **a missive to an inferior, an edict.**

ཚེ་བ་ *če-ba* 1. adj. **great**, (for *čén-po*); *bu če-ba* the eldest son, the elder; *če-bar gyür-ba* to become great or greater, to grow, increase e.g. of passions; *če-bar gró-ba, čer gró-ba* id., cf. *čer, če-bar byéd-pa* to make great; frq. in conjunction with nouns: *že-sdán če-ba* great with respect to anger, i.e. very prone to anger; *rigs če-žin* being of high extraction; also in compounds, v. below. — 2. sbst. **greatness, high degree** *Mil.*; **superiority, excellence**, ... *kyi če-ba stón-pa* to show the superiority of a thing *Mil.*; **če-wa srün-wa** *Ld.* to behave decently, respectably. — 3. vb., pf. *čes* to **be great**, not only in *če-žin, če-o*, but also in: *ña-rgyöl ma če-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. *če-ka* *Sch.*: 'chiefly; the plurality'. — *če-kyád* **greatness, size** *Dzl.* — **če-đál** *W.*, **če-đál-la čud son** he has entered the class of adults, he has come to full age. — *če-rgyu = če-ba*, cf. *rynyu 3.* — *čebrygid* perh. lineage by the eldest sons *Glr.* — *če-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'?)

ཚེ་ཞེ་ *če-žé* one's elder sister *Cs.*, the elder wife *Sch.*

ཚེ་བཞི་ *če-bži* *Liš.* = *bden-dpäñ*, **witness, eye-witness**; **witness, testimony**, *če-bžir dris-te* being questioned as a witness, or asked for a testimony *Stg.*

ཚེད་ *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.*; *rin-gyi čed-du* as an equivalent *Pth.*; *lhai čed-du dzin-pa* or *nyér-ba*, also *rjes-su dzin-pa* or *nyér-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; *mids-pa* to send off, dispatch. — 2. **again, once more, once again**, = *pyir* *Mil.* — *dyos-čed* the construction of any noun with *pyir-du, čed-du* etc., regarded by Tib. grammarians as a case of declension.

ཚེད་དོན་ *čed-dón* v. *če-dón*.

ཚེན་པོ་ *čén-po* *B.* and *C.*, **čén-mo** *W.*, **great** (*čén-mo* in *B.* only as fem. *Dzl. 700, b*), *čén-por gyür-ba, W.* **čén čá-če**, 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 nyis* the first and second wife *Glr.*; **čén-mo** *W.* also: **old**, **ř-ú-gu lo ču čén-mo** a child ten years old.

ཚེས་མེ་བ་ *čém-me-ba* *Lex.*, *Cs.* **stillness, silence**, *čém-mer dug-pa* *Schr.*, *čém-mer Kód-pa* *C.*, to sit still without speaking.

ཚེས(ས་) *čem(s)* in compounds: 1. *čan-čém(s)* v. *čan*. — 2. *ka-čém(s)*, resp. *žal-čems(s)*, *bka-čém(s)* **farewell exhortation; last will, testament, srás-la** *ka-*

čem(s) རྩོག་པ་ to deposit a testamentary disposal or devise for a son *Glr.*

ཚེས(ས)་ཚེས(ས)་ *čem(s)-čem(s)* 1. the noise made by thunder, by the shock of an earthquake etc., *brüg-sgra čem-čem sgrógs-pa* the rolling, roaring, clapping of thunder; *bžad-gád ar čem-pa* a roaring laughter. — 2. *Kra čem-čem v. Krá-bo.*

རྩོག་ *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.*; *ryyal-srid byá-ba čer ma byuñ Glr.* his government was not (yet) of much consequence (as he was too young); *ñés-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*. — *čer-na S.O.* yea; still more (?).

ཚེས་ *čes* 1. instrum. of *če*. — 2. pf. of *čé-ba*, as adv. **very**, *ka-zás nan čes-kyi* as the food is very bad *Dzl.*; *čes sgrin-pa* very prudent or clever *Sch.*; *čes dár-bar gyír-to* it spread very much *Tar.*

རྩོག་པ་ *čes-pa* 1. pf. of *čé-ba* to be great, *ha-čan yañ čes-šo* he is much too great *Dzl.*; *dmaq-dguñ čes-pa* a great army; *dbañ čes-pas* being very mighty *Glr.*; *čar čes-pas* as it rained heavily *Pth.*; *dgu čes-nas* greatly rejoicing *Mil.* — 2. to believe, but only when preceded by *yid* (resp. *tugs*), or *bden* (col.), c. *la*, also c. accus., or *par*, that, *Dzl.* ༡༩, 18.

ཚོ་ *čo* 1. num. fig.: 126. — 2. as a word for itself seldom to be met with, e.g. *Ld.-Glr. Schl.* fol. 13, 6, *Tar.* 129, 20; signification not clearly to be made out. **čó-med-pa** C. = *dón-med-pa* to no purpose, vain; fickle.

རྩོག་ *čó-ga* (འཇིགས་པའི་ལམ་) the way or method of doing a thing, e.g. of solving an arithmetical problem *Wik.*, of curing maladies *S.g.*, esp. used of magic performances, *čó-ga-pa* Cs., *čó-ga-mkhan* *Mil.*, a performer of such ceremonies. Whether it may safely be used for religious rites or ceremonies in general, is doubtful.

རྩོག་པ་ *čó-gó Bal. great.*

ཚོང་པ་, ཚོང་སྐྱོད་ *čo - ñé, čo - ñés*, lamentation, wailing, esp. lamentations for the dead, dirge, *ñébs-pa Dzl.*, *bóol-pa, dön-pa* in more recent literature, *byíel-pa Sch.*, to lament, wail, cry, clamour; with *la* to cry to a person; the crying of a new-born child *Thyy.*

རྩོག་པ་ *čo - śrül* magical trick, jugglery, often put to *rdzu-śrül*, also used of the apparitions and doings of goblins *Mil.* Cf. *rdzu-śrül*.

རྩོག་པ་ *čó-ba* to set on (a dog), *čó-čó-ba* to set on repeatedly Cs.

རྩོག་པ་(ས)་ *čo - 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.

རྩོག་པ་ *čó-lo* 1. die, dice, game at dice. — 2. seal(?) — *čó - lo - mkhan* 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. *šóv-lo*; a checkered colouring or pattern, e.g. of cotton cloth C.

རྩོག་པ་ *čog* 1. for *čó - ga*; *bón - čog* *Mil.* the ceremony of the Bonpos. — 2. v. *yčög-pa*. — 3. v. *čög-pa*.

རྩོག་པ་ *čög-pa* vb., sbst., adj. 1. to be sufficient, sufficiency, sufficient, *cedpir: ñéd-la dé - kas čog* it is sufficient for us, we are satisfied *Mil.*; *dris - pas* (instr. of *pai*) *čog-go Dzl.* ༧༧, 10 (there has been) enough of asking, = don't ask any more! *gán-du bžugs kyañ čög-par* *đug* it is sufficient (for him) wherever he may live, i.e. he is satisfied with any place of living *Mil.*; *ñéd-la nor loñs-spyód-kyis čög-pa yod* we have money and goods enough *Mil.*; *di ysüm - 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.*; *li-tsam-gyis čog-pa ma yin-no* that is not enough, that will not do *Dzl.*; *sgäl-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. *šbyin-pa* to give *Dzl.*; **ma čog-pa** or **-ga** *W.* (col. for *čog-par*), **dün-čè ma čog-ga sad soñ** he not only struck but killed him; *pyin-pas čog-gi* it being sufficient (for the present) that I have come *Mil.*; *tams-čad-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 šes-pa* vb., sbst., adj. to be contented, contentment, content; *ltä-bas čog mi šes-pai rdzas* a thing at which one cannot look enough *Glr., Pth.*; *yo-byäl-kyi* (better *kyis*) *čog šes-pa* easily satisfied as to the necessaries 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.*; *grän-pas čog* I am quite at liberty to compete with you, we may safely compete with each other *Glr.*; *šsö-ba dräns-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 *rin-ba*, **nän-du ča čog-čè yin-na man** is it allowed to enter or not? **šrad-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; **leb-na pul čog* when it arrives, I shall take the liberty of sending it to you.

ཚོགས་པ་ *čogs-pa* seldom for *čäg-pa* to be broken *Mil.*

ཚོ་, མཚོ་ *čön, mčön* a transparent, variegated, half-precious stone brought from India to *Ld.* and considered less valuable than *yi*; perh. cornelian or sardonyx?

ཚོད་ *čod* 1. *C.* the cutting off; deciding; **čal-čö gya čem-po jhè-pa** to bring about

a great remission of taxes, **bhu-lön-čö** remission of debts; **sa-čö gya čem-po jhè-pa** to make a great way; cf. however *pyod*. — 2. partition-wall *Sch.*, *čod rgyäg-pa* prob. to construct a partition-wall. — 3. v. *yəd-pa*.

ཚོད་པ་ *čöd-pa* 1. to be cut off, *lám-sgo rnyis* *Kä-bas čöd-de* both approaches being cut off or obstructed by snow *Mil.*; *bčad kyan mi čöd-do* impossible to be severed, *caedendo non caeduntur, Glr.*; *mi-čöd-rdörje* a diamond that cannot be cut to pieces, an epithet of a firm unbending king *Pth.* — 2. to be decided, settled, fixed, *goñ-tän dpyäd-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 čöd-pa* v. *go*.

ཚོད་པོ་ *čöd-po* *W.* 1. split, cut through; 2. distinct, of words or writings.

ཚོན་ *čön* 1. *W.* (eog. to *čud*?) useless, to no purpose, *rin čön soñ* the payment has been useless, thrown away; gen. adv. **čön-la** gratuitously, in vain, for nothing, **čön-la kün-čè** to hate without cause or reason; **čön-la däd-čè** to sit idle, to spend one's time unprofitably. — 2. tent (?), *čön-täg* tent-rope *Mil.*, *čön-pür* tent-pin.

ཚོས་(ས་) *čom(s)* 1. robbery, *čoms-kyis zas šsöl-ba* to live on robbery *Ma.*; *čom-po* robber *Dzl.*, *čöm-po rkün-ma* robber and thief, gen. *čöm-rkün, čöm-rkün-gyi jigs-pa* fear of robbers and thieves; *čöm-rkün-pa* id. *Stg.* — 2. imp. of *joms-pa*.

ཚོས་པ་ *čöm-pa* to be finished, accomplished, *W.*, **tö-re čom yin** to-morrow it will be finished, **da čom soñ** now it is done, completed; cf. *čam*.

ཚོ་ *čöl* 1. inconstant *Cs.*; *dpyid-čöl* fickle spring-weather. — 2. *Cs.*: for *čö-lo* in compounds, *rus-čöl* a die made of bone; *šin-čöl* a wooden die; *dün-čöl* shells used inst. of dice(?).

ཚོ་ཁ་ *čöl-ka* *Sch.*: 'a hole made by a blow; a nest'.

ཚོ་འཇམ་མེད་ *čöl-zänis* a shallow shore *Sch.*

ཚོས་ čos (ཐམ) 1. **doctrine**, a particular doctrine, **tenet**, or **precept**; *γσόν-bai* čos sig an esoteric doctrine, a mystery *Dzl.*; *kyád-čos* for *kyád-par-čan-gyi* čos a peculiar, distinguished, sublime, and therefore difficult doctrine; *jug-rtén-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-čos* 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-čos*), as well as to irreligiousness (*čos ma yin-pa*); *ka-čos* profession with the lips, hypocrisy *Gl.*; *krig-pai čos-la brtén-pa* those practising the religion of voluptuousness (an expression designedly forcible, like St. Paul's: 'whose god is their belly'); *mi-čos* v. below; *čos čád-pa*, or *bšád-pa*, *stón-pa*, *smrá-ba*, *sgróg-pa*, resp. *čos-kyi srog-glén mdzád-pa Gl.* to expound, to teach, to preach religion; *čos smrá-bai zál-la ltá-ba* to watch the mouth of the preacher *Pth.*; *čog 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 smyin-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.*; *čos-la sems ggyúr-ba Mil.* to show an inclination for religion, to turn religious; *čos-su*, or

čos-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; *čos-la gód-pa = jug-pa* 1; *čos spyód-pa* to practise religion; the exercise of religion, worship *S.g.*; *bka-čos* the word of Buddha, the doctrine as taught by Buddha himself; *rtógs-pai čos Thgy.* the knowledge acquired by meditation, independently of books, scarcely different from *nies-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.*; *čos-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 derive every science from religion; *bón-gyi čos tams-čád* all the Bon-writings *Mil.* — 5. **custom, manner, common usage, fashion**, *mi-čos* manners of the world *Mil.*; *mi-čos-kyi dús-su* as long as he lived according to the ways of the world *Mil.*; *yúl-čos-kyis* according to the custom of the country *Dzl.*; *kyád-čos* 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-skač** *W.* book-language, as opp. to *pál-skač*. — *čos-sku* v. *sku*. — *čos-skyön* v. *skyön-ba*. — *čos-kri* **reading-desk, lecturer's chair, pulpit** *Pth.*; **reading-table, school-desk**. — *čos-krim*s v. *krim*s. — *čos-krim*s-pa v. *dge-bškós*. — *čos-kór* vulgo **prayer-mill**, the column of disks on the *mčöd-rtén* *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. = *γsín-rje Schl. Buddh.* 93, 3. also as a p. n. — *čos-rgyüd* **religious tradition**, also = **confession, creed**, *rje-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-rgyál.* — *čos-nyid* 1. = *čos* 5, **quality, nature**, *rgyá-mtsoi čos-nyid-kypis* in a manner peculiar to the sea, *Dzl. SČ.* 9 (112, 9?). 2. philosophical term: **existence, entity**, = *de-bžin-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 *Gl.* — *čos-drái-po* **righteous** with regard to the laws of religion (adopted by Prot. Miss. for the scriptural term 'righteous' or 'just'), *čos-drái-ba* justice, righteousness. — *čos-lđán* = *čós-čan.* — *čos-sđé* **convent, monastery**, *Wđk., Gl.* — *čos-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-sbyin* is said to be frq. used in book-titles: *bkra-šis-lhün-po-nas čos-sbyin 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-blón* an impious or wicked one) *Gl.* *čós-ma* a religious woman, a **nun** *Čs.* — *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-lügs* religious party, **denomination, sect.** **čós-sem-čan** *W.* inclined to religion, **pious.**

མཚོག་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'. *མཚོག་མཚན་* *mčán* 1. **the side of the breast**, *mčán-gyi bu* bosom-child, darling, *mčán-gyi mčös-brán* bosom-wife (cf. our 'bosom-friend'); *mčán-du žüg-pa* to put into one's bosom *Gl.*; *mčán-kwí* **arm-hole, arm-pit**, often = *mčán*; *mčán-kwí 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.

མཚོག་བྱ་ *mčán-bu* 1. **apprentice**, *bzoi* in a handicraft, trade or art, *rig-pai* in a science, disciple *Čs.*, *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 Čs.*) like our parenthesis, but without brackets; hence 3. **note, annotation** (*Sch.* also: testimony?).

མཚོག་པ་ *mči-ba*, eleg. for 1. **to come, to go**, *slád - bžin - par mčio* I shall come later *Dzl.*; **to appear**, used of a god; *skýabs-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.

མཚོག་མཚོག་ *mči-ma*, resp. *spyán - čáb* a **tear**, *byin-pa*; *dón-pa Gl.*, *blág-pa Dzl.*, *ytón-ba Mil.* to shed (tears); *ském-pa* to dry up tears *Čs.*; *γjyi-ba* to wipe off tears *Čs.*; *mči-mas brnán-ba* to be choked with tears, to sob violently *Sch.*

མཚོག་མཚོག་ *mčig* 1. *Čs.* a stone for grinding spice etc., a **mortar**; *mčig-gu* a small mortar *Sch.*, a **pestle** *Čs.* — 2. **the nether mill-stone**, *mčig-ma* the runner or upper mill-stone, *Sch.*, *mčig skór - ba* to grind *Sch.*

མཚོང་ mčün Cs. = kloñ; one Lex. = dkyil; v. kloñ.

མཚོང་བུ་ mčün-bu Cs. = རྩོམ་བུ་

མཚོང་ mčid, bka-mčid, ysun-mčid, W. *mol-čid* resp the talk, discourse, speech (of an honoured person) Cs.; mčid-lán answer to such speech Mil.

མཚོང་པ་ mčün-pa, resp. sku-mčün the liver; mčün-dri, mčün-ri 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.

མཚོང་པ་ mčül-pa 1. fishing-hook Dzl., mčül-pas nya རྩོད་པ་ to fish with a hook, to angle Cs. — 2. a little bird, W. *či-pa*, Ts. *čül-pig; čì-pa skyá-wo* W. sparrow; mčül-kra sparrow-hawk; mčül-mgó a fabulous stone, like a bird's head, supposed to possess a variety of marvelous qualities.

མཚོང་མ་ mčül-ma 1. W. *mčül-mág*, resp. རྩམ་མཚུ་, རྩམ་ཅམ་ spittle, prob. also other similar fluids Lt.; རྩོད་པ་ (W. *páu-čè) to spit; mčül-lúd (W. *mčül-ldúd*) morbid saliva, e.g. of people affected with a cough or with hectic fevers; mčül-snábs prob. id.; mčül-snód, resp. རེལ་བཙེད་, spitting-box; mčül-zúm, mčül-bkáb W. slaving-bib or cloth. — 2. = mčül-lhám Tar. 72, 9?

མཚོང་རྩམ་ mčül-lhám shoe, boot, mčül-lhám rnyis རྩོད་པ་ to lose both shoes Wdn.; mčül-lhám-mkan shoemaker, cobbler, seller of boots; mčül-lhám-gyi yú-ba the leg of a boot Cs.

མཚོང་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 dám-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 mčü-ba 1. lam rin-po-nas mčis-te having come from afar. 2. žes mčis-pa so-called.

མཚོང་བུ་ 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.

མཚོང་མལ་ mčis-mál bed, bed-stead Cs.

མཚུ་ 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, ka-mčü rgyal-pám ji-ltar byui žè-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-rins long-beaked, n. of a bird, and also of an insect (a large musquito).

མཚོང་བ་ mčé-ba, Cs. also mčé-só, corner-tooth, canine tooth, eye-tooth, fang, tusk of an animal, mčé-la ytsigs-pa, W. *žé-čè*, to show one's teeth, to grin; mčé-ba-can-gyi sde the class of the tusked animals, viz. the carnivora (lion, tiger, leopard), and the tusked pachydermata (elephant, boar etc.).

མཚོང་ mčed, sku-mčed, mčed-lám, resp. for spun, brother, sister; mčed rnyis my two brothers Dzl.; srás-mo lha-lám mčed bži four princesses, sisters; deï mčed his illustrious brother, in reference to a king, prince etc. Glr.; esp. of gods: mčed bži four divine brothers Glr.; mčed-grógs, grogs-mčed 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-spin; also mčed-lám has this signification.

སྐྱོད་པ་ *mčéd-pa* 1. to spread, to gain ground, esp. of a fire. frq.; also fig.: *bdäg-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. = *yyó-ba, mi-mčéd-pai dád-pa* = *dád-pa brtán-po*.

སྐྱོད་པ་ *mčér-pa* the milt, spleen.

སྐྱོད་པ་ *mčög* the best, the most excellent in its kind, *skyés-bu mčög, mi mčög, rkañ-ynyis-rnams-kyi mčög* Buddha; *nyes-ltün-gis ma póg-pa* (or *na*) *mčög yin-te póg-rtiñ bságs-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); *ysuñ-mčög* chief or fundamental doctrine, main dogma, principal commandment etc. *Gl.*; *na ni jig-rtén di-na mčög* I am the highest in the world (says Buddha immediately after his birth) *Gl.*; *ynas-mčög* the most glorious or splendid country *Gl.*; *ro-mčög* excellent taste or flavour *Mil.*; *mkas-mčög-rnams* most learned gentlemen *Zam.*; also as a complimentary word; *mi mčög kyod* most honoured Sir! *Pth.*; *mčög-dmán, mčög dan tun-món, mčög dan púl-pa*, good and bad, first-rate and common, fine and ordinary, of goods etc.; eminent and ordinary, of mental gifts, talents etc.; *mčög-tu gyúr-pa* = *mčög*, e.g. *mi-rnams-kyi nán-na mčög-tu gyúr-pa yčig* one that has risen among men, so as to become their chief *Gl.*; *yül-rnams-kyi mčög-tu gyúr-pa* the most splendid of countries. — Adv.: *mčög-tu* very, most, with verbs: *bón-po-la mčög-tu mós-pa žig* a great admirer of the Bonpos *Mil.*; gen. with adjectives: *ro mčög-tu miár-ba* extremely sweet; with the comparative: much, far, by far, greatly, de-

bas mčög-tu čeo ... is far or much greater than that *Dzl.*

Comp. *mčög-sbyin pyag-rgyá* a gesture made in practising magic, in conjuring up or exorcising ghosts. — *mčög-zün* the model pair, the two most excellent amongst Buddha's disciples, Shariibú and Maudgalgyibú, v. *Köpp.* — *mčög-rin* longest *Thgy.*

སྐྱོད་པ་ *mčön* v. *čön*.

སྐྱོད་པ་, སྐྱོད་སྐྱོད་པ་ *mčön-ba, mčöns-pa* to leap, to jump, frq., e.g. *čur* into the water; *mi-seb-la* among the people, e.g. of a mad dog).

སྐྱོད་པ་ *mčöd-pa* (ལུག) I. vb. 1. to honour, revere, respect, receive with honour, *kün-gyis bkür žiñ mčöd-pai* os 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; *Gl. mčöd-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 *amar-mčöd*, 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, *mčöd-pa bul-ba, W. *púl-čé** frq., also *byéd-pa; ról-mo mčöd-par bul-ba* to bring an

offering of music *Mil.*: *mčöd-pa sna-tšögs tögs-te* carrying along with them all sorts of offerings *Gl.*; *mčöd-pai kyäd-par* *bču* 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.*; *γται-ράγ-tu sgrüb-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-löög* prob. the same, *C.* — *mčöd-čá* *Gl.* = *mčöd-rdzás*. — *mčöd-brjöd* words of adoration, doxology. — *mčöd-rtén* *Ssk.* **ཇིམ** (religious building) and **སྤུཔ** (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 *γδωι-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-sdön* 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 *Gl.*, sanctuary. 3. the offering priest, the sacrificator. — *mčöd-pa-po* a sacrificer *Cs.* — *mčöd-bül* 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; *srög-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-byäd* instruments, utensils, requisite for festival processions in honour of a deity. — *mčöd-söms* or *-bšáms* the upper shelves in the holy repositories, containing the little statues of Buddha etc.

མཚོར་པོ་ *mčör-po*, sometimes *šyör-po* 1. pretty, handsome, neat, elegant, *po mčör-po* a handsome man, *bud-méd mčör-mo* a pretty woman, esp. a smart gaily dressed female. — 2. *W.* also vain, conceited.

འཇག་ཅན་ *čag-čan* 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. *ña-rgyál čag* my pride is broken, frq.; *der-byön-stabs čag* the opportunity of going there has been cut off *Mil.*; **lam čág-pa* (also *šog-pa*)* *C.* a. a beaten, practicable road (a road broken through, v. *čég-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. *bčags*, fut. *bčag* (imp. *šöğ?*) 1. to tread, to walk, to move, esp. when speaking respectfully or formally, *yab-més-kyi žabs-kyis bčags-pai sa-ča* the place where my ancestors did walk *Gl.*; *žabs čágs-pai pýag pýiv gro* follow me on my walk *Mil. nt.* — *čágtu* or *šágs-su gró-ba* to take a walk *Dzl.*; **góm-čag-čé** *W.* to step along solemnly; *čág-péb-pa* v. *pýag-péb-pa*. — 2.

like འཇར་བ་ in a more general sense: *bžon-pa-la*, *čib-la* to ride in a carriage, on horseback *Čs.*

འཇགས་པ་ འཇགས་པ་ I v. *čäg-pa*. — 2. sometimes for *čäg-pa*.

འཇག(ས)་ས་ འཇག(ས)་ས་ a place for walking, *Lex.*, *Čs.*

འཇར་བ་ འཇར་བ་, pf. *bčans*, fut. *bčän*, imp. *čön(s)*, 1. to hold, to keep, to take hold of, *skrü-la* by the hair *Mil.* — *čän-zünis* handle, crook of a stick, *Mil.* — 2. to carry, to wear, to carry about one, e.g. amulets etc. — 3. (*yül-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.*

འཇར་བ་ འཇར་བ་ *čäns-pa* W. a (closed) handful e.g. of dough; **čäns-bu** a clod (of clay), a snow-ball etc. formed in the hand.

འཇར་བ་ འཇར་བ་ I. pf. *čal*, vb. n. to *čöd-pa*, like *čöd-pa*, to be cut into pieces, to be cut off, to decay, *düm-bur* (to fall) to pieces *Med.*; to cease, end, stop, of diseases *Gl.*, 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 *Thyy.*; to be decided, *kyöd-kyis bsäd-par čäd-na* you being determined to kill me *Dzl.* —

II. pf. and fut. *bsäd*, imp. *šod* 1. to explain, *čög-tu čäd* it will be explained below *Lt.*; *yid-la byos šig dai bsäd-do* give heed, and I will explain it to you *Stg.*; *čäd nyän-pa* to listen to an explanation *Sch.*; *yig čos ytam čäd-pa* to teach the transitoriness of existence *Sch.* (?) — 2. to tell, to relate.

འཇར་བ་ འཇར་བ་, pf. *bčabs*, fut. *bčab*, imp. *čob* to conceal, to keep secret, *čab-pa-med-pai sems* a candid mind, open-heartedness *Stg.* (cog. to *jab-pa*).

འཇར་བ་ འཇར་བ་ I. vb. (pf. *bčam* *Lex.*), also adj. and sbst. to accord, to agree, agreeing, agreement, *srid-la mi čämpas* as they did not agree about the government *Gl.*; *čam byéd-pa* to make

agree, to reconcile *Mil.*, **čam mi čam** col. they do not agree; *Ka čäm-pa* to agree upon, to concert, e.g. an escape; *Ka čäm-par* by concert, unanimously.

II. 1. to dance, *čäm-par byéd-pa* *Sch.* 2. a dancer, *kro čäm-pa* a dancer with a frightful mask; *gar-čäm(s)* a dance; *čäm-po* a dancer *Gl.*; *čäm-dpön* leader of a dance; *čäm-yig* book or programme of a dance.

འཇར་བ་ འཇར་བ་ *Ld.*, *Sp.* cupboard.

འཇར་བ་ འཇར་བ་ I. pf. *bčas*, rarely *čas*, fut. *bča*, imp. *čos*, to make, prepare, construct, but used only in reference to certain things; 1. *ynas*, vulg. *tsaň*, *čä-ba* *Pth.* to prepare a place, house or abode, to settle; *mal čä-ba* to make a bed or couch *Čs.*; *dmag-sgar čä-ba* to pitch a camp; *Krims-ra čä-ba* to establish a court of justice *Gl.* — 2. *rgyal-krims čä-ba* to draw up a law, to give laws, frq. — 3. *dam čä-ba* to make a vow, to promise, assert, protest, frq; *yi-dam čä-ba* id.; also to utter a prayer; *däm-bča* v. sub *dam*. — 4. *skyl-krün čä-ba* = *skyl-krün byéd-pa*, v. *skyl-ba*. — 5. *blo-rtäd čä-ba*, c. c. la, to place confidence in.

II. to bite, *yëig - la yëig čä-zin zá-la* to bite and devour one another *Dzl.*; *so čä-ba* to bite with the teeth (?) *Mng.*, or to gnash or grind the teeth (?); *šin čä-ba* to gnaw at a piece of wood *Stg.*

འཇར་བ་ འཇར་བ་ *čar-rgyän*, or *čar-dän* a present given reluctantly *Sch.* (?)

འཇར་བ་ འཇར་བ་, 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, *gañs-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 *Gl.*; *yzugs-brnyän mi čar-ba* the not appearing of the image which is formed by the reflection of a mirror (as something strange and surprising) *Wdü.*; *yzugs čar-ba byéd-pa* to cause an image to be reflected (in the water);

dpwid-ka šar spring has appeared; frq. of thoughts: *nyáms-su*, or *yid-la čár-ba* (thoughts) rising in one's mind; *yid-la šar kyañ Mil.* though I can figure it in my mind; *grógs-su čár* (they) appear as friends *Mil.*; *rgyán-du čár Mil.* it turned into a blessing. — *čár-sgo thought, idea, conception, čár-sgo byuñ* an idea comes, a (happy) thought, a (new) light, bursts upon me *Mil.*; *čár-ga Mil.* the rising, the rise.

འཚལ་བ་ *čál-ba*, secondary form to *čól-ba* II., 1. Cs.: to fluctuate mentally; in this sense prob. *Zam. ytað-méd čál-ba* to fluctuate, to waver, without aim or object. — 2. to be confused, in disorder, *smra-čál*, also *čál-ýtám smra Lt.*, as a morbid symptom, prob. he raves, he talks nonsense. — 3. morally: *tsul-kríms 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. — **čál-la-čól-lé* W.*, *čál-čól Tar.* 184, 20 confusedly, pellmell.

འཚིབ་ *č'i-ba*, pf. *ši*, 1. vb. to die, of a flame: to go out; *rañ čio* I will seek death *Dzl.*; *č'i-ba yin* he dies, will die *S. g.*; *č'i* or *ši-ba-las sós-par gyúr-ba Dzl.* to be saved from imminent danger of death (but not: to rise from the dead); *č'i-bar byéd-pai ču* water causing death *Sambh.*; *ši-bar gyúr-to* they perished *Pth.* — 2. sbst., the state of dying, death, *č'i-ba tsám-du gyúr-ba* to die almost (of grief etc.) *Mil.*; *dus-mín č'i-ba nyün-ba yin* premature death rarely occurs *Sambh.*; *č'i-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. *č'i-ka* (Cs.): 'the very act of dying,' but I doubt whether such a sbst. exists; I only know the adv. *č'i-kar* at his very

dying, at the point of death *Mil.*, when being extinguished *Glr.* (v. *kar* sub *ka* IV. 4, 5); and *č'i-ka-ma* 1. adj. dying, *dúd-gro č'i-ka-ma* a dying animal *Glr.*; 2. sbst. the dying, *č'i-ka-ma-ru = č'i-kar* (doubtful); *č'i-kar* and *č'i-gar* may be incorrect spellings. — *č'i-ltas*, more rarely *č'i(-bai) rtágs forebodings, foretokens of death Med.* — *č'i-bdág* the lord of death, perh. = *γšín-rje*, but it seems to be more a poetical expression than a mythological personage; *č'i-bdág bdud* id. — *č'i-nád* a disease causing death, a fatal disease *Tar.* — *č'i-ba-po* Cs.; a person dying(?) — *č'i(-ba)-méd(-pa)* immortal; cf. *ši-ba*. — Note. *č'i p'ó-ba* is prob. only a rather incorrect, yet common expression for *tse p'ó-ba* to change one's place of existence, to transmigrate.

འཚིག་(ས)་བ་ *č'ig(s)-pa* to bind *Sch.*, prob. an incorr. spelling for *kyig-pa*.

འཚིང་བ་, འཚིངས་པ་ *č'in-ba, č'ins-pa* I. *yb.*, pf. *bč'ins*, fut. *bč'in*, imp. *č'in(s)*, *W.* **č'in-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 *Glr.*; to bind up, to dress, wounds; fig. to render harmless, to neutralize, paralyze, esp. by witchcraft, to exorcise, frq.; *bč'ins gról-ba* to untie, to loosen, to take off the dressings *Lt.* —

II. sbst. any binding-material 1. ribbon, *ngul-č'ins* necklace, neckcloth, neckerchief. — 2. fetter, shackle, also fig. for magic curse, anathema. — 3. string, tie. — 4. cramp, spasm *C.*

འཚིང་བུ་ *č'in-bu* a spurious, glass jewel (*Schf. Tar.* 142, 9); *bsam-yas-č'in-bu* p. n. *Ma.*

འཚིབ་(ས)་བ་ *č'ib(s)-pa*, pf. *bč'ibs*, fut. *bč'ib*, imp. *č'ibs* resp. to ascend, to mount, a horse or carriage, *rtá-la*, or more correctly *č'ibs-la*, to ride, to proceed on horseback.

འཚིམས་པ་ *č'ims-pa* to be full, to get full *Sch.*

འཕྲི་བ་ *čir-ba*, evidently a present-form of the pf. *čir-ba*, to press, to squeeze.

འཕྲུ་བ་ *čü-ba* 1. acc. to grammatical analogy 1. vb. n. to *řčüd-pa*, to be twisted, distorted, pf. *čüs*. — 2. sbst. curvature, crookedness, distortion. — 3. adj., more frq. *čüs-pa* crooked, wry, *ka-čüs Wdi.* the mouth being wry, distorted *Lt.*; also obstinately perverse; fig. *yig-čüs Med.* frq., prob. = *kam-lóg*.

II. pf. *bčus*, fut. *bču*, imp. *čus*, *W. *čü-čē**, 1. to lade or scoop (water), *ču-mig-la ču* to draw water from a well *Dzl.*; *čütóm* water-conduit *Sch.* — 2. to irrigate, to water, *žiü* a field *Cs.* (?)

III. *nán-gyis čü-ba-la Tar.* 127, 6, when he was pressed hard, was urged with importunity; (this signification, however, seems to rest only on this passage).

འཕྲུག་པ་ *čüg-pa* to be mistaken *Pth.*, v. *pyüg-pa*.

འཕྲུན་པ་ *čün-pa*, evidently vb. n. to *řün-pa*, hence 1. to be tamed, subdued, made to yield, *stóbs-kyis* by force, *lās-kyis* by hard work. — 2. to confess *Cs.* — 3. to wrap or twist *Sch.* — 4. to fix *Sch.* — 5. to fix one's self *Sch.*; *čál-sar čün* entangled in vicious indulgences *Sch.*

འཕྲུས་(སུ)་པ་ *čüm(s)-pa* 1. to wish, to long for *Lex.* — 2. to shrink *Cs.*

འཕྲེ་བ་ *čē-ba*, pf. *bčes*, *čes* (*Sch.*), fut. *bče*, imp. *čes*, 1. to assure, to promise, *kas čē-ba Lex.*, resp. *žál-gyis čē-ba* id. — 2. resp. for *smrá-ba*, like *řün-ba* (?)

འཕྲེག་པ་ *čég-pa*, also *čág(s)-pa*, pf. *bšags*, fut. *bšag*, imp. *šog*, *W. *šág-čē**, 1. to cleave, to split, *šin* wood; *sóg-les čég-pa* to saw *Sch.*; *čég-byéd* (a thing) that cleaves, a hatchet *Cs.* — 2. to confess, to acknowledge; v. also *bšág-pa* and *sóg-pa*.

འཕྲེད་པ་ *čéd-pa* an incorr. form of *čád-pa* or *mčéd-pa*.

འཕྲེས་སུ་པ་ *čems-pa*, pf. *bčems*, fut. *bčem*, to chew *Med.*

འཕྲེལ་བ་ *čel-ba* *Cs.* 1. to believe, give credit to; *blo-čel-ba* (?) col. id. — 2. *Lex.* = *žen-pa* to wish (?).

འཕྲོག་པ་ *čog* wall *Sch.*

འཕྲོང་བ་, འཕྲོངས་པ་ *čón-ba, čóns-pa Sch.* = *čün-ba*.

འཕྲོམས་པ་ *čóms-pa* 1. = *čän-pa Glr.* and *Lex.* — 2. vb. n. to *řóms-pa* 4 *W.*, **da čoms soñ** now it is done.

འཕྲོར་པ་ *čör-po* = *mčör-po*.

འཕྲོར་བ་ *čör-ba* I. vb. n., pf. *šor*, 1. to escape, slip, steal away; to drop from, *stón-mo šor-gyis* as the meal escaped him, as he was deprived of the meal *Dzl.*; *řtsa-krág čör-ba* hemorrhage, bloody flux *Med.*; *bkrag-čör* without splendour, lustreless; nor *čör* the money is gone, spent, lost *Thgy.*; *sdóm-pa čör* the duty is violated *Glr.*; *mé-la, čü-la čör-ba* to be consumed by fire, carried off by water; **čani mi tuñ dé-ne ka mi šor** *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; *krüg-pa šor* 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, *rgyál-sa Bód-nas Me-nyág-la šor* the supreme power passed from Tibet to Tanggút *Glr.*; *řžán-gyi dbän-du šor* then I shall get into the power of another *Mil.*; *řkün-ma-la šor* it became the prey of a thief. — 4. *W.* to run away, flee, escape, elope, inst. of *brós-pa*, **šór-te ča-dug** he retires, falls back.

II. vb. a., pf. (*b*)šor, fut. *řšor* (?) 1. to pursue, chase, hunt after, *ri-boñ rgyas* hares by means of nets; *nya čör-ba* to fish *Dzl.*; *Cs.* also to strain (?); *čör-sgég* a seducer; a swaggerer *Sch.* (cf. *sgég-pa*). — 2. to light, kindle, set on fire (?).

འཕྲོལ་པ་ *čöl-pa* 1. disorderly, dissolute, immoral. — 2. disorderly action or conduct, dissoluteness, *čöl-pa sna-řsógs spyád-pa* committing several acts of immorality *Wdi.* — *kro-bo-ól-pa* n. of a demon. (Cf. *čöl-ba* II).

འཚོལ་བ་ རྩོལ་བ་ 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་བ་* lo they made him king *Pth.*; *btsün-mo-la rtá-rdzi bèol-lo* they made the queen tend the horses *Gl.*; *tab - γyóg རྩོལ་བ་* *zig* he may be employed as a kitchenboy, scullion *Pth.*; *dbañ-méd-du རྩོལ་བ་* to make one powerless, to compel by authority *Gl.*; *bèol-bai γnyer Lex.* manager; *ཚོལ་བ་* *bai no Ler.* intercessor; *pi-wán-la ram-dégs bèol-nas glu blañs* she sang with accompaniment of the guitar (lit. committing the accompaniment to the guitar) *Gl.*; **kyab còl-la** (for *ཚོལ་བ་*) **yón-čè** *W.* to place one's self under another man's protection. — 2. **to commit, commend, recommend**, *lás རྩོལ་བ་* to commission one with an affair or transaction; resp. *prin (-las) རྩོལ་བ་*, though *prin (-las)* seems to be sometimes a mere pleonasm: *bán-so yul déi lha-srúñ-rnams-la prin-bèol mdzád-do* (the king) recommended the sepulchre to the tutelary gods of the country *Gl.*; **čòl-te bór-čè** *W.* to deposit a thing for temporary keeping.

II. = རྩོལ་བ་ 1. *Cs.* **to change, to turn aside** (?) — 2. **to be thrown together** confusedly, e.g. of the loose leaves of a (Tibetan) book; *ཚོལ་བ་ bar byéd-pa* to put in disorder, to confuse, to confound *Ma.*; *dge-sdítg རྩོལ་བ་ gro* virtue and vice are confounded *Ma.*; **i lé-ka རྩོལ་བ་ dug** *W.* this affair goes wrong, turns out badly;

in a special sense: **to rave, to be delirious** *C.*; **čòl-láb gyáb-pa** *C.* id.; **nyid-čòl láb-pa, gyag-pa** *C.*, to talk confusedly whilst being heavy with sleep; **čòl-ka** *C.* senseless talk; **čòl-Kan-ni tšú-gu, čòl-túg** *W.* being of a mixed race; illegitimate or bastard child, bastard. — 3. **morally: to break a vow**; **a-ne čòl son** he has broken his vow on account of a woman, i.e. by having married.

འཚོལ་བ་ རྩོལ་བ་ *Cs.*: 1. a thing committed to another's care. — 2. a **sly, crafty woman**, *Sch.* a **dissolute woman**.

འཚོལ་བ་ རྩོལ་བ་ I. pf. *bèos* or *čos*, fut. *bèo*, imp. *čos*, supine *bèos-su Dzl.* 3, 4, *W.* **čò-čè**, pf. and imp. **čos**, **to make, make ready, prepare, to construct, build**, a bow, a road etc. *Gl.*; *čos-sam* am I to build? *Gl.*; *drés-ma tág-par རྩོལ་བ་* to make ropes out of *drésma* (a kind of grass) prop. to work *drésma* into ropes, *Gl.*; *γzab རྩོལ་བ་* to adjust one's ornaments *Sch.*; *lus རྩོལ་བ་* to dress, to trim one's self up *Sch.*; *γsár-du རྩོལ་བ་* to renew, renovate, repair *Sch.*; *ltün-ba pyir རྩོལ་བ་ Tar.* 95, 20 perh. to retouch, amend, correct, improve. — *tsül-čos* hypocrisy, a mere outward performance of religious rites and observances *Mil.*, *tsül-čos ma byas spyód-pa* to live without hypocrisy *Mil.*; *tsül-čos-mkan* hypocrite. — *tsül-čos-pa* or *bèos-pa* acc. to *Cs.* also an established rule or canon.

II. *Sch.*: **to gnaw off** (secondary form to *ཚུལ་བ་*).

ཇ

ཇ་ 1. the letter *ǰ*, media, palatal, like the Italian *gi* in *Giovanni*, *g* in *giro*; in *C.* as initial deep-sounding and aspirated, *ǰh*. — 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-gúr*), 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-spú-ja* hairy (?) tea from Siling, (a province in the neighbourhood of the Kokonor); *Schr.*: *γnám-ja*, *mün-ja*, *bó-ja*, *ja-γzün*, *zau*, *hu-čág*, *zusi*; *bzan-ja*, or *ko-tse* is, acc. to *Cs.*, good ordinary tea, *čün-jug*, 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-lé*).

Other comp. *ja-bkrúg* (pronounced **γhab-túg**), prob. for *ja-dkrúg*, **twirling-stick** *Ts.* — *ja-mčód*, libation of tea. — *ja-tág*, 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 **γham-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* *Gl.*; *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 pul žig* 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 *Gl.* — *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; 'á-mas *ji-ltar zér-pa bžin-du* according to what the mother has said *Gl.* — *ji-ste* = *či-ste*. — *ji nis-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 bžód-pa* a patience prepared for every event *Sch.* (?) — *ji-tsam* = *ji-snyéd*; *lo lia 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 run* (he) can in no wise, by no means, continue to live *Lt.*; *ji-bžin-du γsunis* 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་ཇུ་ ju-tig denotes a way of drawing lots by threads of different colours, whence a class of Bonpos is called *γya-bon ju-tig-čan* *Gl.*

ཇུ་ཇུ་ ju-po *Lis.*, **ju-lüm** *W.*, a globular stone used for grinding spices, = *ja-ril*.

ཇུ་ཇུ་ jus *C.* **strategy**.

ཇུ་ཇུ་ jus-ma a sort of silk stuff *Cs.*

ཇུ་ཇུ་ jus-légs 1. *Sch.*: 'possessed of good manners, of propriety of conduct, **decent**, **agreeable**; *jus-bde* sincere' (?) — 2. *Cs.* **clever**, **skilled**, **able**, **experienced**. **zin-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 mañ gro* (they) go on increasing or multiplying in number *Mil.*; *je 'jsál-du soñ* it has become more and more clear or evident *Thgr.*; gen. repeated: *je nye je nye soñ-ste* going nearer and nearer *Mil.*; *je čün 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. *je-žig* a little while, = *re-žig Lex.* — 4. *Bhar. 14, Schf.*: 'an adhortative particle, often connected with a vocative'; *Sch.* has: *je kyod* 'now you, you first!' — 5. = *dbyañs Lex.*

འོ་ཏོ 1. num. fig.: 127. — 2. v. the following word.

འོ་ཏོ་འོ་ཏོ་འོ་ཏོ་ 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 miñ-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-kya*, *jo-bo rin-po-čé v. Glr.*

འོ་ཏོ་འོ་ཏོ་ 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.

འོ་ཏོ་འོ་ཏོ་ *mjal-ba*, imp. *mjöl*, 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-diös-su mjäl-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 mjäl tsäl-lo* I will pay a visit to my father *Dzl.*; *pyis myir-du mjäl-du yoi* I shall take the liberty of soon coming back *Mil.*; *rgyal-bai sku dan ta-mal mjäl* 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-čäg čó-čé** (or **čäg-žäl** *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 mjäl-ba Mil.*; *rnas mjäl-ba* id., *rnas-mjäl-pa* partic., a pilgrim, palmer; *di mjöl žig* do make your pilgrimage to this place. — 3. **to understand, comprehend**, *Zam.*: '*gó-bai mjäl-ba མཇལ་མཉམ་མཉམ་*'; *don mjäl-ba* to understand the sense *Mil.*, yet cf. *žäl-ba* 3. — 4. often erron. for *žäl-ba*.

Comp. mjäl-ka audience, access, admittance, *mjal-ka yton-ba*, or *rnán-ba* to give audience, *gęgs-pa* to refuse it *Mil.* — *mjal-dár* = *ka-btągs*. — *mjäl-sna-pa* an usher, master of ceremonies *Cs.* — *mjal-pyäg salutation*. — *mjal-máns* a visit paid by many together, a grand reception *Cs.*

འོ་ཏོ་འོ་ཏོ་ *mjin-pa* 1. = *jin-pa*. — 2. *rtswa-mjin meadow Bhar. 82, Schf.*

འོ་ཏོ་འོ་ཏོ་ *mjúg* what is behind, **hind part**, e.g. the body, resp. *sku-mjúg*, **posteriors, back-side, tail**, often also *mjúg-ma*; *mjúg škór-ba col.* to turn one's back (on another); *mjúg-ma sgril-ba* to wag the tail; fig.: the further progress and final issue of an affair, **the consequences** = *rjes*, opp. to *diös-žži* the thing itself, and to *siön-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 mjúg-la*, at the end of the eighth month;

in general *mjüg-la*, *mjüg-tu* adv. and postp., = *mfar*, at the end of, at last, behind, after, with the genit. inf., or the verbal root, gen. opp. to *mgo*. — *mjüg-sgro* (W. **jüg-ro**) lower or inferior part, underpart, buttocks (cf. *ʔžug*); *mjüg-to* id. — *mjug-btäg* (for *btäg*), and *mjug-ldéb* W. wagtail. — *mgo-mjüg* above and below Dzl.

མཇེ *mje*, resp. *ʔsán-mje*, ལིལ་གྲོག་ 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 sbübs-su nub* the penis recedes; *mje-mgo* glans penis. — *mje-rñig* the penis and testicles. — *mje-sübs* the membranous covering or sheath of the penis.

མཇེད་པ་ *mjéd-pa*, *Zam.* མཇེད་ suffering, enduring, bearing patiently; *Cs.*: obnoxious; *mi-mjéd* prop.: free; gen. the world, the universe, acc. to Buddhist ideas; except in the last mentioned sense the word seems to be little used.

འཇག་པ་ *ǰág-pa*, pf. *ǰags*, *Cs.*; *Sch.*: to establish, settle, fix, found; hence prob. *bde-ǰágs* and *kris-ǰágs*, *ǰags-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་ *ǰág-po* 1. *Lex.* = *klu*, or n. of a Lu, also *ǰóg-po*. — 2. vulgo = *yág-po*.

འཇག་མ་ *ǰág-ma* 1. *Sch.*: a sort of coarse and thick grass of inferior quality; so *Pth.* of a hut: *ǰág-mas ǰúb-pa* covered with such grass. — 2. *Lex.* འཇག་ a fragrant grass, *Andropogon muricatus*. — 3. *Glr.*: a blade (of grass), stalk (of corn), *ǰág-ma reñ stén-na* on every blade, *kú-sai ǰág-ma ǰon ǰig* a bundle of blades of Kusha grass; *ǰag-rgód* *Sch.* horse-tail, pewtergrass, *Equisetum*. — 4. *Sik.* squirrel, perh. = *bya-ma-byi* *Sch.* (?).

འཇག་ས་ *ǰags*, v. sub *ǰág-pa*.

འཇག་ས་པ་ *ǰágs-pa* *C.* to give, to make a present *Georgi Alph. Tib.*

འཇེད་པ་ *ǰán-ba* to devour, swallow, *Sch.*

འཇེད་པོ་, འཇེད་མོ་ *ǰán-po*, *ǰán-mo* consort, husband, wife *Cs.*

འཇེད་ས་ *ǰán-sa*, v. *ǰán-sa*.

འཇེད་པ་ *ǰáb-pa*, pf. prob. *bžabs*, fut. *bžab*, to sneak, slink, creep privily; to lie in wait, in ambush, *tsé-la ǰáb-pa* to attempt a person's life *Pth.*; **ǰág-ne ǰábté sad tán-čé** *W.* to assassinate; *klog ǰab byéd-pa* v. *klog*; *ǰáb-bus ma byin-par lén-pa* *Thgy.* to steal clandestinely. Cog. to *ǰáb-pa*.

འཇེད་ཅེ་ *ǰáb-tse* nippers, tweezers.

འཇེད་མགོན་ *ǰam-mgón* = *ǰam-dpál*.

འཇེད་པ་ *ǰám-pa* *B.*, **ǰám-po** *W.*, **ǰam-ǰám** *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 ǰám-po dan** with mild expressions, fair words, in a friendly manner), of a law; of beverages: weak *W.*; of a (hay-)rake: close *W.*; **ǰám-po náb-čé** *W.* to mow off close; *ǰam-búd* blowing or playing (the flute) softly, piano; *ǰam-rtsi* *Med.*, seems to be a kind of medicine; **ǰam-sán** *W.*, *C.*, plain, without ornaments.

འཇེད་དབལ་ *ǰam-dpál* (མཇེད་པོ་) *ǰam-mgón* (འཇེད་པོ་) *ǰam(-pai)-dbyáns* (འཇེད་པོ་) 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 *Kri-sron-sde-btsán* and others. Cf. *spyan-ras-ʔzigs*.

འཇེད་མ་, ཇེ་འཇེད་ *ǰám-ma*, *rje-ǰám*, resp. for *tug-pa*, soup.

འཇེད་མོ་ *ǰam-mo* post-stage *Sch.*

འཇེད་, འཇེད་ཚོན་ *ǰa*, *ǰa-tson* rainbow frq., *ǰa-od* light, splendour

of the rainbow *Pth.*; *ja-tson yal-ba* the vanishing of the rainbow frq.; *ja-lus* v. *lus*.

འཇམ་བཤུ་ *ja-ba* 1. also *ja-mo* *Sch.* lame, gen. *ža-ba*; *ja-bar byed-pa* to make lame, to lame *S.g.* — 2. to bespeak, to concert, to confederate *Sch.*

འཇམ་བཤུ་ *ja-sa*, *ja-mo*, edict, diploma, a permit *Cs.*, who declares this word to be Chinese.

འཇམ་བཤུ་ *jar-ba* *Lex.* w.e., acc. to *Cs.* = *byar-ba* to stick together, to cohere.

འཇམ་བཤུ་ *jal-ba*, pf. *bcal*, fut. *yzal*, imp. *jol*, *W.* **cal-čè**, 1. to weigh, *jal-*

byed srañ (a pair of) scales for weighing *Lex.*, *srañ-la yzal-ba* *Glr.* — 2. to measure, *riñ-tuñ-tsad jal-ba* *C.* to measure the

length. — 3. to appraise, to tax; to weigh in one's mind, to ponder; more fully expressed by *blos-jal-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-*

län ynod-pas or *legs-pai lan nyés-pas* to return evil for good. The following is a

Buddhist principle of law, but prob. existing only in theory: *dkon-mčög-gi rdzás-la* *Kri*

jal, *dge-dün-gyi rdzás-la brygád-ču jal*, *pál-pai rdzás-la bdün-gyur no brygad jal*

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 *Glr.* there is the following passage: *brküš-pa*

la brygad jal nos dan dgu. — 5. often erron. for *mjal-ba*; thus prob. also in:

jal bü-l-ba to bring a present *Sch.* (more correctly: a present of salutation). — *jal-*

ka the act, or business of measuring *C.*

འཇིག་ *ji-ba* 1. *Cs.*, also *li-ba*, a flea. —

2. *Lex.* and *Cs.*: = *jim-pa*. — 3. *Cs.* = *jam-pa* soft, smooth. — 4. *Sch.*:

disgusting, nasty, e.g. of a fishy smell.

འཇིག་རྫོང་ *jig-rtén* (receptacle of all that is perishable) 1. the external world:

a. acc. to the common (popular) notion:

the whole earth, the universe, *jig-rtén-na dkón-pa*, what is rare, the only thing

of its kind in the world *Dzl.*; *jig-rtén-gyi lha* the god of the world, a deity of

the Bonpos *Mil.*; *jig-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; *jig-rtén-gyi* *Kams* id. *Glr.*; *jig-rtén* *čags-pa*

origin, beginning, *ynás-pa* duration, *jig-pa* destruction, *bžag-pa* arrangement of

the world, cosmography (title of a volume of *Stg.*) *jig-rtén ysum* the three worlds,

earth, heaven, and hades; *jig-rtén (ysum-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-dan-gyi jig-rtén*,

or *bdé-gro mto-ris-kyi jig-rtén* the world of the blessed, like our 'heaven', but of

rare occurrence. — 2. world, in a spiritual sense, *jig-rtén-gyi byá-ba* worldly things

or affairs; *jig-rtén-la dgós-pa* (or *pán-pai*) *bsláb-bya* useful maxims of life, moral

rules *Glr.*; *jig-rtén-gyi čos brygad*, v. *čos*; *jig-rtén byéd-pa* short expression for *jig-*

rtén-gyi las byéd-pa *Mil.* — 3. symb. num.: three. — *jig-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; *jig-rtén-pa ni ma-dül-ba yin-pas* as the world

is unconverted, in which sense also *jig-rtén* (by itself) seems to be used. 2. a layman.

འཇིག་པ་ *jig-pa* I. vb. 1. act. pf. *bžig*, fut. *yžig*, imp. (*b*)*šig*, *W.* **šig-čè*, *šig*

*tán-čè**, 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 - jig Med. was explained: **healing** wounds. *jig-par byed-pa* = *jig-pa*, frq. — 2. vb. n. pf. *bzig*, and more frq. *zig*, *W.* **zig-če*, *zig čá-čé**, **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**, *jig-par šin-tu sla* (earthly goods) may be easily lost again *Thgy.*; **to vanish, disappear**, *jig* (or *zig*)-*par gyur-ba* id.; *sem zig soñ W.* he was quite dejected or cast down; *zig ysós byed-pa B., C.*, **zig-só* (or *-sób*) *čó-če* or *tán-čé** *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. *jib-pa*.

II. sbst. **decay, destruction, ruin**, entire overthrow, *skyé-ba dan jig-pa kin-la srid-na* as it is the lot of all men to rise and to decay *Dzl.*; *lús-kyi mtar jig-pai ltas* symptoms of the final decay of the body *Wdn.*; **čan-la koi zig-pa yod** beer proves his ruin, beer is his destruction *W.*; *jig-pe čj-čen** *C.*, *jig-pa-čan Cs.* frail, perishable.

III. adj., but only in conjunction with a negative: *mi-jig-pa imperishable*; *mi-jig-rtág-pa* as explanation of a synonym *Lex.* **འཇིགས་པ་** *jigs-pa* I. vb. (མི) resp. *tsábs-pa*, to be afraid of a thing, is gen. connected with the instr. (lit. 'by'), in later literature and col. with *la*, *srin-pos jigš-šin* from fear of the Rakshasa *Dzl.*; *dé-la na mi jigs* I am not afraid of that *Mil.*; in *W.* frq. in conjunction with **rag**: **kó-la jig rag** I am afraid of him; also relative to the future, like *dógs-pa: yi-ge máns-pas jigs-nas = mán-gi dógs-nas*, fearing lest there should be too much writing, i.e. from want of room *Pth.*; *jigs-su-run-ba* dreadful, frightful, frq.; **jig-te dar-ri spé-ra zér-čé** *W.* to speak trembling and shaking with fear; **mán-po jig son** *W.* I am very much afraid; *jigs-par gyur-ba* to be frightened, *jigs-par byed-pa* to put in fear, to frighten.

II. sbst. (མིཅ) **fear, dread**, *srin-poi jigš-pas* from fear of the Rakshasa *Dzl.*

WC, 14 (unless *srin-pos* ought to be read, as above); *jigs-pa brgyad* the eight fears of life (so among the rest: *rgyál-poi jigš-pa* the standing in fear of the king, who in the East is always supposed to be an arbitrary despot); *mi-jigs-pa* 1. fearlessness, intrepidity; *mi-jigs-pa sbyin-pa* to impart intrepidity; *mi-jigs-pai lág-pa* a fearless hand, heroic vigour. 2. pardon, quarter, safety *Cs.* — *jigs(-pa)-čan Cs.* 1. fearful, timorous. 2. dreadful, frightful (I never found it used in this sense).

III. adj. 1. (fearing) **fearful, timorous**, *jigs-pai gró-ba-rnams* timorous beings *Pth.* — 2. (feared) **dreadful, frightful**, *jigs-pai mtsón-ča* dreadful weapons; *kyod-pas lhag-par jigš-pa yod* there is something even more formidable than you are *Dzl.*

Comp. *bár-do-la jigs skyób-mai smón-lam* a prayer efficacious in the Bardohorror *Thgr.* — *jigs-skrág fear*; also a terrible object, *jigs-skrág-tu soñ* he has been changed into a fright, a monster *Mil.*; **jig-tág tím-pa** *C.* (lit. *btón-pa*) to frighten, deter; intimidate, threaten; *jigs-skrág-pa* to fear, to be afraid *Dzl.* — *jigs-mkan* col. **timid, timorous**. — *jigs-čan v. jigš-pa-čan* above. — *jigs-čüm-pa v. čüm-pa*. — *jigs(-pa)-po* one afraid *Cs.* (?) — *jigs-byed* one that is terrifying *Sch.*, appellation of Yamántaka, who is invoked, e.g. in drawing lots. — *jigs-brál, jigš-méd fearless, intrepid, bold*; also noun pers. — **jigs-ri** *W.* **fear, terror**, **jig-ri tsón-čé** to be afraid, **jig-ri kül-čé** to frighten, to menace, to intimidate. — *jigs-sa Mil., jigš-sa čé* it is a very dangerous quarter or region, in that place there is much occasion for being afraid.

འཇིང་ *jin* 1. acc. to *Cs.* = *mčün, kloñ*, e.g. *rgyál-mtsoi; Sch.: mtso-jün* the whole circumference of a lake; prob. more corr.: **the middle**, *Lex.: lús-jám jág-po mtsó-jin jug* the smooth-bodied Lu alights in the middle of the lake. — 2. *srod-jin Lex.*; or *srod-byin twilight*.

འཇིང་པ་ *jin-pa*, also *mjin-pa*, **neck**, resp. *sku-jin; *jin-pa gyur-čé** *W.* to

turn or move round (as vb. n.), **jün-pa gyür-te ltá-če** *W.* to look round, or back; **jün-pa cág-če** *W.* to break one's neck; **jün-pa züm-če** *W.* to hug, to embrace; *jün-kyóg* a wry neck *Cs.*; *jün-kün* the nape of the neck *Glr.*; *jün-ltág* the back part of the neck *Cs.*

འཇིབ་(སཱ)པ་ *jib(s)-pa* (*Sch.* also *jigs-pa*) pf. *bzibs* (*yzibs*), fut. *bzib* (*yzib*), 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.

འཇིབ་རྩི་ *jib-rtsi* 1. *Cs.* a kind of sirup. — 2. *Wdn.* a medicinal herb.

འཇིབ་པ་ *jim-pa* *B., C.*, a compound of earth and water, mud, clay, loam etc. (*W.* **ká-lag**); *jim-skoñ* a small cup of clay, a crucible *Cs.*; *jim-yzugs* a figure formed of clay *Glr.*; *rdó-rjei jim-pa* v. *rdó-rje*.

འཇིབ་པ་ *jil-ba*, pf. *bçil*, fut. *yzil*, to expel, eject, remove, turn off, *pyür jil-ba* *Lex.* id., e.g. noxious animals, vices etc.

འཇུག་པ་ *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.*; *ycig-la yçig 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. *bçus*, fut. *bçu*, *W.* **zü-če* (or *ju-če*)* to melt, to digest, *zas jü-ba* to digest the food; *ju slá-ba* digestible, *ju dká-ba* difficult of digestion; **ra jü-če** *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. *zü-ba* II.

II. sbst. 1. digestion, *jü-ba slao* the digestion is in order, is easy *Med.*; *ju-stöbs çün* the digestive power is weak *Med.* — 2. a flea *Sch.* = *ji-ba*.

འཇུག་པ་ *jug*, sometimes for *mjug*.

འཇུག་ངོགས་པ་ *jug-nögs* *Cs.* entrance, way of access, to a tank or river, *Ghāt* (*Hind.*).

འཇུག་པ་ *jüg-pa*, I. pf. and imp. *zugs*, *W.* **züg-če**, vb. n., 1. to go or walk in, to enter, *kán-pai*, or *çui 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 züg-če** *W.* to go to bed. In a special sense: a. of a demon, entering into a man to take possession of him, hence **dé-zug-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. *çös-la jüg-pa* to turn to religion, to be converted; *çös* or *bstán-pa zig-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 züg-če** *W.* euph. expression for: to commit adultery. d. **dün-du züg-če** *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 shyän-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. *dgöns-pa-la jüg-pa* to begin to think upon *Dzl.*, *Glr.*; *stón-pa-la jüg-pa* to begin to show *Dzl.*; *ycig-la yçig rnám-par brlág-pa-la zügs-pas* being in the best way of entirely exterminating one another *Sty.* — 3. pass. of *jüg-pa* II, 3, of letters: to be combined, to be preceded, to be followed, *zla yig snön-du ba zügs-can* (words) having *z* preceded by *b*, i.e. beginning with *bz* *Zam.* — 4.

to take place, to exist, *če-čwi-kyád žügs-par mion-pas* as evidently a difference in size is existing (?) *Dzl.* ॡ, 3.

II. pf. *bčug* (perh. also *jug* *Lex.*), fut. *žžug*, imp. *čug*, *W.* *čüg-čē*, vb. a., with *nān-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, *žžug-par bya* this must be infused *Med.*; also fig. *nyin-ras čüg-čē* *W.* to inspire with courage. In a special sense: a. *dé-la blo žug-pa* to set one's mind on, to apply one's self to *Gl.* b. *mi žig čis-la žug-pa* to convert a man, to induce him to adopt a certain religion; *žug-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 žug-pa* to make one king *Dzl.*; *mion-du žug-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 žug-pa* to prevail on another to eat something *Dzl.*; *skrod-du žžug-go* I shall induce (them) to expel (you) *Dzl.*; *bžugs žug rgyu yin* he will induce (the god) to take his abode *Gl.*; *grois-su žug-pa* to be the cause of somebody's death *Mil.*; *yid-la žug-tu žug-pa* to cause a thing to enter a person's mind, to put in mind, to remonstrate; *pél-bar žug-pa* (resp. *mdzad-pa*) = *spel-ba* to increase, as vb. a.; *jun čug-čē* *W.* to cause to exist, create, procure; *kol žug-čē* *W.* = *skol-čē* to cause to boil; *dar-du čug čig* cause it to spread *Gl.* b. to command, order, bid, *dmag dzin-du bčug* he ordered the soldiers to take (the man) prisoner (but he escaped) *Dzl.* ॡॡ, 3; *byed-du žug-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 žug* I shall not give permission to build *Gl.* d. to give an opportunity *Thgy.* e. in a general sense:

dal-du žug-pa to do things slowly, to be slow *Mil.* — 3. to put grammatically: *sion-du žug-pa* to put or place before, *sion-žug* a prefixed letter, a prefix; *rjes-žug* final letter, *yan-žug* the last but one; also to put, to use a word in a certain signification, *rgyu-mtsan-la žug* is used with reference to cause *Gram.* — 4. to banish, to exile (prob. erron. for *sp, žug-pa*), *byān-la* to northern regions *Gl.* — 5. *sgo žug-pa* v. *sgo.* — 6. inst. of *byug-pa.*

འཇགས་ རྟུག་པ། *žug-pa* sbst. 1. the going into, the entering; in a special sense 2. the beginning, the first stage of a disease *Mig.* — 3. (ལྷ་བཀའ་རྒྱུ་) the incarnation of a deity.

འཇགས་ རྟུར་པ། *žürs-pa* avarice, *Dzl., Lex.*; *žürs-pa-čan* avaricious; *žürs-žür* a miser, niggard.

འཇགས་ རྟུར་པ། *žud-mtün-ma*, or *žud-tün-ma* *Lex.* ('accessible to all') a prostitute; *žud-mtün byed-pa* to be a harlot.

འཇགས་ རྟུར་པ། *žud-pa*, and more frq. *dzud-pa*, secondary forms of *žug-pa.* Cf. *čud-pa, tsud-pa.*

འཇགས་ རྟུར་པ། *žün-pa*, pf. *bčun*, fut. *žžun* (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.

འཇགས་ རྟུར་པ། *žim-pa*, pf. *bčum*, fut. *žžum*, imp. *čum*, to shudder, to shrink. (Acc. to grammatical analogy *žim-pa* ought to be vb. a., to cause to shudder, and *čüm-pa* vb. n.) *ša žims-pa* *Lex.*, contraction of the muscles, shrinking, shuddering *Sch.*

འཇགས་ རྟུར་པ། *žur*, supine of *žü-ba*; *žur mi dod* indigestible *Sch.* (?).

འཇགས་ རྟུར་པ། *žür-ba* 1. (pf. *bčur*, q. v.) *Cs.*: complication; *Sch.* also: to struggle against, to resist. *Pth.*: *žür-bar gyür-ba* to be entangled; *žür-bu* *Sch.*, **žür-pa** *C.* tangled yarn; *srād-bui žür(-pa)* *Lex.* w. e., *Sch.*: 'the tightness of the yarn'; *žur-mtüg* wrinkled, as the skin is in old age *Thgy.*; *žur-mig* a wire-drawing plate, *žur-mig-nas drén-pa* to draw through this plate *Thgy.* — 2. = *dzür-ba*

to evade, to shun, to go out of the way, *jur-méd* unavoidable *Mil.*

འཇམ་ཏུ་ *jus*, v. *ju-ba* I, 1.

འཇམ་ཏུ་ཤེས་པ་ *jébs-pa*, *jébs-po*, well-sounding *Stg.*; *snyan - jébs* harmony, euphony.

འཇམ་ཏུ་ཤེས་པ་ *jém(s)-pa* 1. dexterity, cleverness *Lex.* 2. skilled, clever; *Sch.* decent; *jéms-po* id.

འཇམ་ཏུ་ཤེས་པ་ *jo-sgé* a coquettish, alluring, seducing attitude or posture; *Lex.:* *jud-mtén jo-sgé* *jo* the harlot assumes such an attitude.

འཇམ་ཏུ་ཤེས་པ་ *jó-ba*, pf. *bžos*, ft. *bžo*, imp. *jos*, to milk, *rá - ma jó - ba* to milk a goat, *o-ma jó-ba* 'to milk the milk'; *kyód-kyis ó-ma bžos dug, nas ni bžós-pa med*, it is you, not I, that have 'milked out the milk' *Glr.*; *jó(-ba)-po*, *jó - mkan*, milker, milk-man, *jó(-ba)-mo* milkmaid; *dód - joi ba* a cow that is able to fulfil every wish.

འཇམ་ཏུ་ཤེས་པ་ *jóg-pa* I. pf. *bžag*, ft. *γžag*, imp. *žog*, C. col. **žág - pa**, 1. to put, to place, e.g. the foot on the ground; also to place persons, to assign them a place *Dzl., Glr.*; fig. = *gód-pa* (e.g. *dgé-ba-la*, *byai-čub-la*, *byai-čub-kyi lám-la*) v. *gód-pa* 3; to put in order, to arrange, *jig-rtén-bžag-pa* the arrangement (system) of the world; *lus drán - por bžag - ste* sitting straight, bolt-upright *Dzl., Mil.*; *bžag-na mi sdod* if one places her any where, she will not remain there *Mil.*; *stén - du yar bžag* (the anchors) were placed above, were weighed *Pth.*; *lás-su jóg-pa* to set one a task, to employ one in a certain service *Dzl.*, *rgyal-srid-la jóg-pa* to appoint one to the government i.e. to make one king; *šéms* (resp. *tugs*)-*la jóg-pa* to take to heart *Glr., Mil.*; *lús-la grui du-šés bžag-la* if we fancy the human body to be a ship *Thgy.*; *nám-mka ráni-gi náni-du žog* transfer it to the nature of the ethereal space, i.e. figure it to yourself as ether *Mil.*; *pyir jóg-pa* 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., **žóg-la žog** put (it) down and come! *C.*; nor (*γ*)*šog jog med* heaping up treasures and depositing them was not, i.e. was never heard of; *γšóg-jog-mkan* a hoarder up, a miser *Cs.*; to leave, to leave behind, *lag - rjés* a trace or mark of activity, monumentum *Glr.*; to leave, quit, abandon, *rání - gi yul* one's own country *Glr.*; *póns-par ma bžag-par* so that it is not abandoned, given up, to poverty *Thgy.*; **yúg-le žog** C. (= **páni - té bor** W.) throw it away! to depose, *yi - ger bris jóg - pa* to depose in writing, *literis mandare Glr.*; *sá-bon, γduñ-brgyul jóg-pa* to leave an offspring behind, to propagate the species; to lay up, to keep, as holy relics; to lay aside, *ré-žig žóg-la* setting aside, apart, for a while *Dzl.*; *mnyám-par žóg-pa* v. *mnyám-pa*; *sgról-lam jog* shall we turn them out or leave them? *Mil. nt.*

II. pf. (*b*)*žogs*, fut. *γžog*, imp. *žog*, W. **žog - ce**, to cut, to hew, to square, a pen, timber etc.; to carve, to chip, a thin piece of wood etc.

འཇམ་ཏུ་ཤེས་པ་ *jog-po* n. of a Lu *Mil.*, = *žag-po*.

འཇམ་ཏུ་ཤེས་པ་ *joñ = leon, tadpole.*

འཇམ་ཏུ་ཤེས་པ་ *joñ - jón* col., *Sch.* *joñ - po*, oblong, longish, oval, elliptical, cylindrical, bottle-shaped etc.; col. also applied to stature: tall; *joñ - nyáms - čan Wdi.* oblong shaped, in relation to leaves, cones of fir etc.; *ló-ma joñ-stábs nyág-ga-čan* split into narrow slips, wing-cleft (leaves of caraway) *Wdi.*; *dbyibs - jón* an oval form.

འཇམ་ཏུ་ཤེས་པ་ *joñ-tse Cs. = lčog-tse.*

འཇམ་ཏུ་ཤེས་པ་ *šóms - pa*, pf. *bčom*, also *žom*, fut. *γžom*, imp. *čom*, W. **čóm - čé** 1. to conquer, subdue, oppress, suppress, an enemy; *dód-čágs-kyis kún-nas šóms-pa* to be quite overpowered by lust; *nad šóms - pai sman* a medicine for a disease (to overcome it); *ráb-tu γžóm-pa di* the following overpowering (charm);

bòom-mo an exclamation like: I am done for! *perü!* — 2. to **destroy**, towns etc. *Glr.*; *bòom-la ržág-go* id. *Glr.* — 3. to **plunder, spoil, rob**, *śóms-pai* grabs *byás-pa-la* as they were about to rob him *Mil.* — 4. to **finish, accomplish** *W.*, cf. *čóm-pa*.

འཇོན་ ཇོར I. C., also *řzor*, **hoe, grubbing-hoe, mattock, pick-axe** (*W.* **tóg-tse**), *śór-gyis rkó-ba* to turn up with the hoe; *śór-po* a large mattock, pick-axe, spade; *śór-bu* a small one, a hoe; *śor-yü* the handle of a hoe, *śor-léags* the iron of a mattock *Cs.* — 2. supine of *śó-ba*.

འཇོན་པ་ *śól-ba* I. vb. 1. to **hang down**, of a cow's udder, of the long hair on a yak's belly, of tails etc.; *śól-śól* hanging-belly, paunch. — 2. gen. *byól-ba* to turn aside, to make way.

II. sbst., also (*Cs.*) *śol-śól* and *ržól-ba*, **train, trail; retinue** *Cs.*; *śól-gos* *Cs.*, *śól-ber* *Wdk., Pth.*, a robe or garment with a train; *śól-čan* having a train; *śól-méd* without a train *Cs.*

འཇོན་ལེ་ *śól-lé* hanging, cf. *pyañ-né*, *gród-pa* *śól-lé* hanging-belly, paunch, cf. *pyal* *Lex.*

འཇོན་མོ་ *śól-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.

རྩོན་མ་ *rjān-ma*, or *rdzan-ma*, **store-room** *Thgy.*

རྩོན་པ་ *rjid-pa* lean *Cs.*, gen. *rid-pa*.

རྩོན་ལས་ **žib-las** (?) *W.*, **service** done in socage, compulsory service, in the fields, on roads etc.

རྩོན་པ་ *rjūd-pa*, *rdzūd-pa*, = *rgūd-pa* *Lex.*

རྩོན་ *rjun*, *nad-rjun* *Mil.* a disease.

རྩོན་(པོ་) *rjé(-bo)*, also *rje-u*, **lord, master**, 1. ruler, king, *yül-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*

bdág-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, *śó-bo* *rje* *Dipangkāra* *Glr.*; *rje-bdūd* *rje-btsān* the gentlemen devils and the gentlemen goblins (messieurs les diables et messieurs les farfadets); *rje dkon-mèóg-la ysól-ba* *džes-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.* རྗེ་པོ་) = *rje*, master, lord, prince *Cs.*; *rjé-ma*, also *rčes-ma* *Cs.*, col. **žé-ma**, a lady of rank, *rje-čün* a young lady, a miss; *rjé-srás* a young gentleman; also a term of address *Cs.* — *rje-btsūn* **reverend sir**, a title of the higher priesthood, *rje-btsūn-ma* fem. — *rjé-sa* (or *žé-sa*) *byéd-pa* to show deference, to pay one's respects; *žé-sai* *řtam*, or *žé-sai* *skad* courteous words, esp. ceremonial and complimentary terms, e.g. *dbu* for *mgo* etc. *W.*: **yá-ša čó-čé*, *yá-žé* *pa-ra**.

རྩོན་པ་ *rje-nār* the lower part of the leg, the shank (*W.* **sug**); *rkañ-lóg* *rje-nār* the lower part of the arms and the legs *Med.*

རྩོན་པ་ *rjé-ba*, pf. *brjes*, fut. *brje*, imp. *brjes*, *W.* **žé-čé**, to **barter**, to give or take in exchange; *dī-dag-gis* *brjeo* it may be exchanged for these *Dzl.*; **zan dan srog* *žé-čé** *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.*, *řnas* the place, *tse* the life; i.e. to die *Cs.* — *brjé(-ba)-po* a barterer *Cs.* *རྩོན་པ་* *rjéd-pa*, pf. and fut. *brjed* 1. to honour, reverence c. dat., *mčöd-čün* *brjéd-pa* id. *Dzl.*; *brjéd-pai* *os* venerable *Lex.* — 2. to **forget**, frq. (cf. *lus-pa*); *brjéd-du* *śjug-pa* to make forget, to cause to forget.

Comp. *rjéd-nas-can* *Lexx.* (मुषितस्मृति) forgetful, oblivious; *Cs.* gives inst. of it: *rjéd-nés-can*, but also thus no clear etymological explanation is obtained. — *rjéd-ču* draught of oblivion, of Lethe *Cs.* — *rjéd-bstnyén* (etymology?) *sgug-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 (*sgug-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'.

རྫོག་པོ་བ་ *rjén-ne-ba* v. the following word.

རྫོག་པོ་བ་ *rjén-pa* 1. not covered, bare, naked, *B., C. (W.: *çer-nyul*)*, *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 don-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.*

རྫོག་ *rjes* 1. trace, track, mark left, impression made (on the ground), *yji-rjés* *Med.* prob. id.; *mi-rjés* a man's track, *ra-rjés* a horse's track *Glr.*; *šin-rtai rjes* the track of a waggon or cart, a rut; *rkañ-rjés*, resp. *žabs-rjés*, the trace of one's foot, footprint, *rkañ-rjés byuñ* a footprint is made; *rkañ-rjés jóg-pa* to leave a footprint behind *Mil.*; *byas-rjés* proof of an accomplished deed, whether it be the work itself or some indubitable result of it; *lag-rjés*, resp. *ygyag-rjés* 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 *rjés-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-čé** to follow a trace or track, to find out or to come upon the track. — *rjes dzin-pa* to 'seize' the track, to overtake *Glr.*, also to be able to follow the track, *rá-ma kyai rjes mi zin-pa* a goat that cannot follow the flock *Mil.* — *rjés-la*, *rjés-su*, *rjes*, adv. and postp., afterwards, hereafter, for the future, later; after, behind, *dei rjés-la*, *de-rjés* after that, afterwards, later *Mil.*; *dé-dag dás-pai rjés-su* after these were gone *Glr.*; *bžag-rjés po*. = *bžag-pai óg-tu* *Lt.*; *nai rjés-su* after my death. *rjés-su* in conjunction with verbs corresponds to the *Ssk.* ལྷནུ and is often not to be translated, or serves only to give additional force to some other word or expression: *rjés-su gró-ba*, *brán-ba* to go after, to follow, to come after; also fig.: *spyód-pa tams-čád ya-rábs-kyi rjés-su brón-ba* to imitate the nobility, the free-born, in their whole demeanour *Glr.*; *lé-lo dan spyód-pa nán-pai rjés-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 zui 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 *nif.* — *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.* མཇེས་པ་, 3 (མཇེས་པ་, 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 snyün-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-rän-ba*, resp. *rjés-su tugs-rän-ba* (*Sch.* *erron. tugs-pa!*) **to rejoice, to enjoy**, for which sometimes also *rjés-su pyógs-pa* is used, e.g. *dbye-ba-rnams-la rjés-su yi-rän-ba* to rejoice at people disagreeing, to enjoy dissensions and jarrings *Stj.*

Comp. *rjes-skyes* (འབྲུག) born later; younger brother. — *rjes-grüb-kyi min by-name, surname* *Cs.* — *rjes-žug* 1. **following**, coming after, *pyi-rabs rjes-žug tams-čád* all the following generations *Pth.* 2. **final consonant**. — *rjes-tóg* prob. the same as *rjes-la* *Wdñ.* — *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.*

ཇེས་པ་ rjés-pa v. *rjé-ba.*

ཇེས་པ་ rjód-pa pf. and fut. *brjod, to say, pronounce, utter*, e.g. a charm or magic formula; *ne min žód-da rag* W.* I hear my name mentioned; *sans-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 elsewhere; **to treat** of a subject in writing: *lhág-pa-rnams ni žár 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 min-nas rjod mi lán* one cannot mention or enumerate them all *Mil.*; *don mžád-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*).

ཇེས་པ་ ljags, resp. for *lèe, tongue*, *ljags-kyis žub dór-ba* to spit, to spit out; *ljags-čáb* spittle, saliva; *ljags-dbuğs* breath.

ཇེས་པ་ lján-mo p. n. of a district 1. in Ü, 2. in Kams.

ཇེས་པ་ lján-ku, or *lján-gu* *Lt., W.* **green** (gen. expressed by *nón-po*, notwithstanding the ambiguity), *lján-skyá* greenish white, *lján-nág* greenish black, dark green. — *lján-pa* green corn, in the first stage of its growth (in the second stage it is

called *sóg-ma*, in the third *snyé-ma*). — *lo-lján-ba* having a green blade. — *lján-bu* greenness, verdure (grass, foliage, shrubs), *Lex.*: ལྷན་མཚན་ — *ljan-dmár* greenish red; *ljan-sér* greenish yellow.

ལྷན་དྲུག་ *ljan-dün* (spelling?), **solid**, not hollow, *W.*

ལྷན་ལྷན་ལྷན་ *ljan-ljin* filth, dirt, dust, sweepings; *lud-pa ljan-ljin mañ* a great deal of foul mucous excretion *Lt.*

ལྷན་ལྷན་ *ljab* *W.* flat, plain, even; **ljab-ljab-ba bor** lay or put it down flat; **ljab-có-te dug** sit down flat (on the ground)!

ལྷན་ལྷན་ *lji-ba*, 1. a flea (*lji-ba*). — 2. heavy, weighty.

ལྷན་ལྷན་ *ljid-pa*, heaviness, weight, *yser dan ljid-pa mnyám-pa dgos* it must be weighed up with gold *Glr.*; *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-čád-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་ལྷན་ *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. *Ūf. zén-pa.*

ལྷན་ལྷན་ *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 dí*, *gáñs-can(-gyi) ljoñs* Tibet, *frq.*; *nágs-ljoñs* woody country; *smán-ljoñs* a country of medicinal herbs *Zam.*; *mú-geñ ljoñs* a very poor country, starving country *Mil.*; *ljoñs-la* in the valley, in the plain; *ljoñs-ni-rnams* country-people *Cs.* — *ljoñs(-sú) rgyú-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.

ལྷོན་པོ་ *ljón-pa* a country of gods, **paradise**; *ljón-šün* a tree from paradise, or any large and beautiful tree; *ljón-pai nágs* a beautiful forest.

བློན་པོ་ *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.*

བློན་པོ་ *brjé-bo* a making up, a compensation by barter, *brjé-bo byed-pa Glr.*, **brjé-bo gyáb-čé** *W.*, to give an equal measure in bartering, e.g. of salt for barley.

བློན་པོ་ *brjod* (cf. *rjód-pa*) **sound; talking; speech**, *brjod bdé-ba* euphony; also well-sounding, agreeable speech; *brjod mi bdé-ba* the contrary; also: **dha jö' mi de** (*C.* it is not meet now to speak about it; *brjód-pa* speech, utterance; *mñon-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*, = **वाचं** 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.*

3

ཉ ལྟམ. I. the letter *ny*, double-consonant, distinctly pronounced like *n + y* (*Ssk.* ལྟམ), and used only as initial letter; therefore differing in its nature and sound from the *Ssk.* ལྟམ, though representing it in Sanskrit words.

II. symb. num. for eight.

III. fish (མཚམས), *nya dzin-pa*, *W.* **nya züm-čè**, *nya čör-ba* (or *bšor-ba*) *Dzl.*, *nya lén-pa* (*blän-ba*) *Pth.* to catch fish; *dám-nya Ld.*, an eel *Cs.*; *rgyál-poï ysól-nya* the king's table fish *Pth.*

IV. also *nyá-ču* (cf. *ču-ba*). 1. tendon, sinew; *W.*: **kän-pe nya čüd son** my foot is asleep. — 2. col. mark, left by a blow, a weal, **nya lanš** 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-čè** *W.* to arrive sooner by a short cut; cf. also **čad-nya**.

Comp. *nya-rkyál* the bladder of a fish *Cs.* — *nya-skyogs* gills. — *nya-krá* sea-eagle, white-tailed eagle *Sch.* — *nya-křub-čan* carp *Sch.* — *nya-křab-čén* sturgeon *Sch.* — *nya-křóm* 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-sgön* fish-spawn, roe of fish. — *nya-lébs* 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.* — *nya-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-tšét** bow-net, kiddle *W.* **nya-tšág* *C.* id. — *nya-tšil* the fat of a fish. — *nya-tšer* fish-bones *Sch.* — *nya-tšón-pa* fish-monger. — *nya-džín* *Cs.*, **nya-küg** *W.*, angle, fishing-hook. — *nya-zán* a fish-eater, one feeding on fish *Cs.* — *nya-ris* fish-bone *Cs.* — *nya-lóg* 1. *Cs.*: 'a contraction or sinking of the sinews'. 2. *Sik.*: cholera

(*Urd.* قَبِيضَة) — 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-bčüg**. — *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.

ཉ ལྟམ, ལྟམ *nyá-ga*, *nyag*, a steel-yard.

ཉ ལྟམ ལྟམ *nyá-bo* body, figure *Sch.*

ཉ ལྟམ *nyá-ma* (*Sch.*: 'mistress of the house, housewife?') hearer of a Lama, without being a regular disciple *Mil.* frq.; *nyá-ma pó-mo-rnams* *Mil.* (cog. to *nyán-pa?*)

ཉ ལྟམ *nyá-ra* care, *ryá-ra byéd-pa* *Sch.*, **nyá-ra čó-čè** *W.*, to take care of, to provide for a person, to keep a thing well; **nyar gó** *C.* for *nyá-ra byed dgos*; cf. *nyyer-ka*.

ཉ ལྟམ ལྟམ *nya-ra-nyo-ré* weak, feeble, frail, e.g. of a worm *Thgy.*

ལྟམ *nyag* 1. v. *nyá-ga*. — 2. v. *nyág-ma*. — 3. also *nyág-ga*, *nyag-křám*, notch, indenture, *ló-ma prá-lu nyág-ga-čan* having

multifid leaves, like those of caraway *Wdn.*; *nyág-ga méd-pa* not cleft, not indented. — 4. of wool, *nyág-tu drén-pa* to draw out into threads, to spin *Mil.*

ལྷན་ལྷན་ *nyag-nyig* *Cs.*, *Sch.* also *nyag-nyóg* filth, dirt.

ལྷན་ལྷན་ *nyag-nyüg* *Mil.* = *sna-tsogs* (?), of rare occurrence.

ལྷན་ལྷན་ *nyag-tág* thread; chain, of gold *Mil.*, of iron *Mil.*; cord for stringing turkoises *Mil.*; a cable *Schr.*

ལྷན་ལྷན་ *nyag-mfil* scale of a steel-yard, *nyag-rdó* weight of a steel-yard.

ལྷན་ལྷན་ *nyag-prán* a small beam, a pole *Cs.*; an arrow; *nyag-prán-mdá* arrow *Mil.*

ལྷན་ལྷན་ *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-ryas-nyag -yèig* *Thgy.*, *Pth.*, only Buddha, or nothing less than Buddha.

ལྷན་ལྷན་ *nyág-mo* *Lex.* w.e.; woman *Sch.*

ལྷན་ལྷན་ *nyág-šin* beam of a steel-yard.

ལྷན་ལྷན་ *nyán-ka*, *nyán-ge* *Sp. cur-rant*, Ribes.

ལྷན་ལྷན་ *nyán-ti* *Pur.* thy, your (?).

ལྷན་ལྷན་ *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.*, *ká-la*, or resp. *žál-la*, or *bka-nyán-pa* to obey, to yield; *ñas ji-ltar zér-pai ká-la nyán-na* *Glr.*, *ña zer nyán-na* *Mil.* if you listen to my word; *Tar.* 14, 14; 17, 16 c.c. *las.* — 2. to listen secretly, to be an eaves-dropper, **pag-nyen jhé-pa** *C.*, **pag-nyán có-čè, tán-čè** *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 *γnás-brtán* q.v.; *nyan-tós-ma* a female hearer; *ká-la nyán-po*, *nyán-mkan* obedient, *ká-la mi nyán-po* disobedient. — 3. to be able, later *B.*, and col., gen. with a negative: *gró ma nyán-pas* not being able to walk (on account of illness) *Mil.*; also like *ma btúb-pa* not being willing; without a negative: **nyán jin** *W.* yes, I shall be able; inst. of *riñi-ba*: **za-nyán yód-na kyön** *W.*, bring it me, if it is still eatable.

ལྷན་ལྷན་ *nyam*, also *nyam-tig*, *nyam-yós* cricket, locust *Sik.*

ལྷན་ལྷན་ *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 glü-ru bloñs* sing a song of joy! *Mil.* 2. gen. adj.: agreeable, delightful, charming, *nyáms-dga-bai sa-γnás* 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 *béd-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.*; *snra-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 béd-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, 'a 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* ccg. 1. to try, to test, *byéd-dam mi byéd* whether he will do it or not *Mil.*, to tempt, *frugs-dám-gyi nyams sád-pa* v. above. 2. to mock, scoff, trouble maliciously, provoke, irritate *C.*

Comp. *nyams-dgú* v. *nyams-tábs*. — *nyams-rgyüd* *Mil.* = *nyams, nyams-rgyüdü-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-tsal nyams-ná-ba* a horrible forest *Dzl.* — *nyams-bcág* 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-čags 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 *nyems-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 jün-pa* to obtain perfect knowledge *Mil.*, frq. — *nyams-stóbs* strength, *zin* is gone *Med.* — *nyams-stón-'sál* v. *'sál-po*. — *nyams-brtás byéd-pa* strengthening, restorative, nourishing *Med.*, (but *nyams-brtás* 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-dgú* *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-rt* il

Dzl. ཇུལ, 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.*

མཉམ་པ་ *nyáms-pa* injured, hurt, e.g., by a fall *Dzl.*; of lifeless things: spoiled, damaged *C.*; impaired, imperfect, *stóbs-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-krims* (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 *Gl.*, e.g. *krág-gis* with blood; *nyáms-par byéd-pa Wñ.*; *nyáms-su jüg-pa Gl.* to spoil, deteriorate, destroy; *ma nyáms-pa* entire, complete, untouched, uncorrupted.

མཉམ་པ་ *nyar* 1. v. *nya-ra*. — 2. *Cs.*, also *nyar-nyár, oblong.*

མཉམ་པ་ *nyár-ydön* *W.* inst. of *nar-ydön*, shin, shin-bone.

མཉམ་པ་ *nyal-nyil*, or *nyal-nyól* filth, dirt, foul matter, loose and dry dirt that may be removed by sweeping *Pth.*, *Dzl.*

མཉམ་པ་ *nyál-ba*, imp. *nyol*, 1. to lie down, e.g. before a tigress *Dzl.*; to lie down, to sleep, *nyal-(du) soñ* (he) went to bed *Gl.*; *rgya-srán-la nyal düg-go* (he) slept in the street *Gl.*; *mi nyal tsám-la* when people go to bed, at curfew *Mil.*; *rta nyal byéd-pa* to make a horse lie down *Gl.*; rarely of things: *rtseva nyal* the grass is laid-down (by the wind or rain) *Dzl.*; *ra og nyál-bai nya* so *Zam.* calls the letter *nyia*; fig. to rest, *bdé-bar nyál-du méd-do* (he) had no rest, viz. from envy *Dzl.* ཇུལ, 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.* —

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 *Prajna Paramitā*, containing 28 000 Sloka. — 3. for *nyi-ma*.

ཉི་ཁུ་ nyi-kúda a lake in Nepal *Pth.*

ཉི་མ་ nyi-ma (*Bal.* *nyó-ma*, 1. the sun, *car* becomes visible, rises; *sar* 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 *Sákya* race *Cs.*; **du nyi-ma rin-mo** *W.* now the sun stands already high in the heavens; **nyi-ma-gaṅ-śár** sun-flower, *Helianthus*. — 2. day, = *nyin-mo*, opp. to night, frq.; **nyi-ma-tse** *W.* the whole day, all day long; **nyi-ma-péd** *W.* noon, mid-day; *nyi-ma yčig* one day, once *Dzl.*: *nyi-ma-re-rér* daily.

Comp. *nyi-dkyil* disk of the sun *Sch.* — *nyi-guñ*, *nyi-mai guñ* noon, mid-day; meridian(?) *Cs.* — *nyi-dgá* seems to be the n. of a medicinal herb *Med.* — *nyi-rgás* sun-set. — *nyi-ldog* the solstice, *dguñ-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.*: = འདྲེན 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-tsöd* sun-dial, *nyi-tsöd-kyi kór-lo* the circle of a sundial *Cs.* — *nyi-dzin* eclipse of the sun (cf. *sgra-yčán*). — *nyi-zér* sun-beam, *nyi-zér rtá-la zón-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 on* sun and moon will not stand still *Mil.* — *nyi-óg* below the sun; the earth *Was.* (49); *nyi-óg-gi rgyal-kams* *Gl.* id.; it seems, however, to

denote a certain country, acc. to *Mahāvvyutpatti* the same as *Aparāntaka*, *Williams*: the western country; cf. *Schf.* on *Tar.* 72. — *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-śár* sun-rise *Cs.* — *nyi-lhag* *Sch.* a cold day(?) — Cf. *nyin-mo*.

ཉི་ཤུ་ nyi-šu (inst. of *nyis-ču*), often in conjunction with *tám-pa*, twenty, *nyi-šu-rtsa-yčig* *B., C.*, **nyi-šu-nyer-yčig** *W., nyer-yčig*, twentyone.

ཉི་མ་ཉི་མ་ nyig-nyig *W.* loose, slack, lax, not tight or tense.

ཉི་ཁུ་ nyiñ-ku, *Ssk.* མཁུ་ *Cs.*: 'heart, spirit, essence', cf. *snjin-po*.

ཉི་དོ་ nyiñ-to *Sch.*: sure, trustworthy, *Lex.*: *nyiñ-tor* = *nes-par*.

ཉི་ལག་ nyiñ-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 nyiñ-lag tams-čád dan ldán-pa*; *yán-lag dan nyiñ-lag ná-ba*; *yán-lag dan nyiñ-lag yčód-pa*; evidently the *nyiñ-lag* are smaller, but more numerous than the *yán-lag*. In *Pth.* also *nyiñ-sprül* is found besides *yañ-sprül*, emanation of the third order; v. *sprül-pa*.

ཉི་མཚོ་སྐྱོད་པ་ nyiñ-mtsáms shyór-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.*; *dei 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-rán you* (col. **nyi-rán, nyo-rán**) *W.*, *C.*, resp., like the German 'Sie'; *nyid-čag(-ran) you*, addressed to one person or to several, *C.* (in *Glr. kyed-čag* seems to be used in the same way). —

3. **only**, *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-čig* one day, once *Dzl.*; *nyin čig 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.*; *tses bco-lñai nyin* the 15th., on the 15th. *Glr.*; fig.: *bstán-pa nyin-par mdzad-pai skyés-bu* a saint that restores the doctrine, a reformer of faith; hence *Schr.*: *dád-pai nyin-byed* evangelist, apostle. — 2. **propitious day**; **na 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-gán, nyin-tog-tág* (*W.* **tag-tog**) all the day long. — *nyin-gün* noon. — *nyin-gla* daily pay, a day's hire *Cs.* — **nyin-tse-re** *W.* all the day long, the live-long day. — *nyin- mtsán* 1. a day and a night, *nyin- mtsán bco-brgyád Mil.* for nine days and nine nights. 2. **day and night** *Dzl.*, *nyin- mtsan-méd-par* id., frq.; *nyin-med-tsan-med W.* id.; *nyin- mtsán-du* id.

Mil.; *nyin- mtsán mnyám-pa* equinox. — *nyin-žag(-rčig)* 1. a day with the night, 24 hours, divided into 12 portions of time, called *kyim* (q. v.): *nam-pýéd* midnight, *nam-pýed-yól* 2 o'clock a. m., *to-ráns* 4 o'clock a. m. (in popular language also: **já-po dán-po** about 2 o'clock., **nyis-pa** 3 o'clock., **sim-pa** 4 o'clock., *nam-láns* 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-šár* 8 o'clock a. m. (when the sun rises upon the valley); *dros-žám* (col. **nyi-dúl**) 10 o'clock a. m.; *nyin-gün, nyi-pýéd* 12 o'clock, noon; *pyed-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-šór* 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-pýéd byi-ba, pyed-čöl glañ* 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-žag* as symb. num.: 15. — *nyin-bzin-gyis Pth.*, *nyin-ré bzin Glr.*, daily adv., with-*gyi* adj. — *nyin-lám* a day's journey *Glr.*, *rkan-tán-gi, rtá-pai, lüg-pai nyin-lam* a pedestrian's, a horseman's, a sheep-driver's daily march. — *nyin-ráns Tar.* (= *to-ráns*) day-break, morning twilight *Schf.*

ཉིན་ལོག་པ་ *nyib-pýogs, W.* **nyib-čog(s)** the sunny side of mountains.

ཉིན་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.

ཉིན་ *nyis* 1. instrum. of *nyi*. — 2. in compounds for *ynis*.

ཉི་ *nyu* num. fig.: 68.

ཉི་ཏི *nyü-ti* pear *Ld.*

ལྷན་ nyig-pa 1. to besmear, spos to perfume; to rub gently, to stroke, to caress *Sch.*, in this sense perh. *Gyatch 19*, 14. — 2. to touch, = *rég-pa* ccd. *W.*; *C.*? — 3. to search after (feeling, groping) *Cs.* — 4. to put out, stretch out, *čú-nas mgo* one's head out of the water, to look or peep out, resp. *dbu nyug mdzad-pa Glr.*; *nyug-nyig-pa Tar.* 80, 21 to stand out, to project (*Sch.*: to run to and fro?).

ལྷན་རྩ་མེ་དོག་ nyig-rtsa mé-tog Carthusian pink *C.*

ལྷན་རྩ་མེ་དོག་ nyug-rím, nyui-rím a eunuch *Dzl.*

ཉེ་བ་ nyün-ba 1. adj. col. *nyün-ñu*, little; *nyün-ñu žig*, *Ld.* col. *nyün-ñarig*, nyün-zad čig id. *Dzl.*; nyün-šás *Wdn.*, a little, a few, some; nyün-bar byéd-pa to make less *Cs.* — 2. vb. to be little.

ཉེ་མ་ nyün-ma turnip, la(-pug dan) nyün (-ma) radishes and turnips *Glr.* — nyün-ku, nyün-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 *Wis.* p. 137. as 'navets ronds', large sweet, red turnips (perh. turnip-rooted cabbage?). — nyün-ži seed-turnips (*Cs.* turnip-seed). — nyün-lo a turnip leaf.

Note. In writing and speaking this word is often confounded with *yun(s)* mustard, so that e.g. *yun-ma* is said for turnip inst. of *nyün-ma*, *nyuns-dkár* for white mustard, inst. of *yun-dkár*.

ཉེ་རྩ་མེ་དོག་ nyün-rím v nyug-rím.

ཉེ་བ་ nyül-ba to wander or rove about, to pass privily or steal through, e.g. towns, countries, mountains *Mil.*, burying-places, tombs (as jackals) *Mil.*; (*lta*) nyül-pa, nyül-mi *Pth.*, sa-nyül a spy *Cs.* (Also *nyül-ba*, *nyül-ba*.)

ཉེ་ nyé num. fig.: 98.

ཉེ་ཏི་ 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,

du byéd-du nyé-bas when he was near dying *Dzl.*; *zli-ba tsán-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 pyir ón-dal 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 nyén-pas 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 žig* a near or neighbouring hill *Ma.*; standing near, fig. being closely connected with by consanguinity: *nyé-ba-rnams C.* relations, kindred (*Dzl.* ལྷན་, 13 *nyén-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 bgyad 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 lhá-kañ bžens* near to them he built a temple *Tar.*; *nyé-bar ón-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 yns-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* (ལྷན་ལྷན་ལྷན་, *Burn.* I.,

626. དཔ near, though Tibetan dictionaries write ལྡབ) to make use of one's intellectual powers. To do this rightly forms part of Buddhist wisdom (v. *Köpp.* I, 436) and instruction (*Dzl.* ༡༨, 7, where *Sch.*'s version is incorr.), being divided into four divisions or degrees (*Burn.*); *sañs-rgyás-la dkón-pai du-šes nyé-bar bžag-pa* to apply to Buddha the notion of rareness *Tar.* 5, 13. — 4. **intensely, urgently, speedily**, *jigs-pa nyé-bar* *zi* 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 pel* 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-ynás* disciple, *kyéd-kyi nye-ynás bgyio, nye-ynás-su mčio* I wish to become your disciple *Dzl.* — *nyetsán, 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་རེ་བ་
nye-rég-pa *Lex.* to wash.

ཉེ་བེ་
nyé-šin, or *nyé-bai šin Med.*, a tree the fruits of which are used as a sweet medicine.

ཉེ་བ་, ཉེ་བ་
nyég-ma, nyeg-tóg, v. nyág-ma.

ཉེ་བ་
nyéd-pa = mnyéd-pa.

ཉེ་
nyen 1. = *nye, ngen-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, *myúr-du jig-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-čad-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་བ་
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་རྒྱལ་ས་
nyer-snógs Thgy., theme, task *Sch.*

ཉེ་ཉེ་
nyer-nyér, nyer-že; W. dregs, sediment.

ཉེ་བ་
nyér-ba 1. *Sch.* to tan, curry, dress, make soft. — 2. *W.*, also **nyer-kád táñ-čé**, to snarl, growl. — 3. *W.* to tarry, stay, linger (*snýér-ba* for *bsnár-ba?*).

ཉེ་བ་
nyér-ma W. for *ryér-ma*, red pepper.

ཉེ་བེ་
nyer-lén, or *nyé-bar lén-pa*, is said to be = *rgyui rgyu*, original cause.

ཉེ་བ་
nyél-ba taken ill, sick *Sch.*

ཉེ་བ་
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-čad de'i lüsla 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. *rluñ*), bile, and phlegm, gen. called **ཇི་དོ་ཤ་** *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 ñag-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 ñig-la nyés-pa byuñ* a slip has occurred to a person *Dzl.*; *bdág-la nyés - pa ñi ñig yód-de ma rñai* what crime have I committed, that you will not give me permission? *Dzl.* — 3. **punishment C.** **nyé-mig** id., resp. **ka-nyé; nyé-pa póg-kan** he that has got a punishment.

II. vb. **to commit an offence, ñis ñi nyés - te bzun** what offence has he committed that he is taken prisoner? *Dzl.* (cf. above); *ñiñ-ñad bdág-gis nyés-pa bden* it is true that formerly I committed a fault *Dzl.*; *ñiñ 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 *ñi nyés* in a general sense: *kyod ñi nyés - pa smros ñig* tell me what has happened to you *Dzl.*; *btsón-na ñi nyés* quid mali, si vendideris? *Dzl.*; *mi drán-nam ñi nyés* is she out of her senses, or, what is the matter with her? *Dzl.*; *ñi nyés-na why, ñi nyés-na kán-pai nán-na rdziñ-bu bskyl* why is there a pond within the house? *Dzl.*; *ma nyés-pai gró-ba* innocent beings *Mil.*; *ma nyés-pa pyir byuñ* he came out again unhurt *Dzl.*; *nyés-byas* a wicked action, a sin *Cs.*; *nyés-ltuñ* sin, sinful deed, trespass, *nyés-ltuñ-gis póg* he has been overtaken by a sin *Mil.*

ཉྱ ལྟོ 1. num. fig.: 128. — 2. carrot *Cs.*

ཉྱ ཉི ལྟོ-ཉི ལྟོ-ཉི a pear *Ld.*

ཉྱ ལྟོ-ལྟོ-ལྟོ *nyó-ba*, pf. and imp. *nyos*, 1. **to buy**, *dñul 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-ñsón* commerce, traffic; *nyo-ñsón byéd - pa* to trade. — 2. **to take at rent, to take the lease** (of a field, by buying the crop).

ཉྱ ལྟོ-ལྟོ-ལྟོ *nyóg-pa* soiled, dirtied, made unclean, e.g. of victuals *Mil.*; *nyóg-ma Sch.*, *ñu-nyóg Lex.* muddy, foul water; *nyog-nyóg-po* confused (story) *Tar.*

ཉྱ ལྟོ-ལྟོ-ལྟོ *nyogs-byiñ Sch.*: too soft; *nyog-nyón Sch.* soft, tender, weak, inclined to weep; **ñés-nyog-ñan** (for *y'ès-nyog-ñan*) dandling, fondling *W.*

ཉྱ ལྟོ-ལྟོ *nyód-pa* food *Lex.*

ཉྱ ལྟོ-ལྟོ-ལྟོ-ལྟོ *nyon-móns-pa* (seldom without *-pa*), *Ssk.* ལྟོ-ལྟོ 1. misery, trouble, pain, *frq.*; also used as a verb: *nyon-móns-ñin*; *tsá-bas nyon-móns-te* molested by the heat *Dzl.*; *nyon-móns-par gyiñ-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 ñan-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-ñan-gyis nyá-ñi nyos Zam.* the offender buys the flesh of a fish.

ཉྱ ལྟོ-ལྟོ *nyob - nyób* weak, feeble - minded *Sch.*

ཉྱ ལྟོ 1. v. *nyó-ba*. 2. a rectangle *Cs.*

ཉྱ ལྟོ *nyol*, imp. of *nyál-ba*; *nyól-ba* prov. for *nyál-ba*.

ཉྱ ལྟོ *nyos*, imp. of *nyó-ba*; *nyos-mi* a slave *Cs.*

གཞན་ ལྟམ་ *nyán-ba Sch.*, prob. = *rnyán-ba*.

གཞན་ ལྟམ་ 1 a pestilential disease, epidemic, or contagious disorder, **plague**, *mdze dan brum - bu rnyan Ma.*; *rnyan-nád* id.; *rnyan-dug* a poison against, or a remedy for the plague *Med.*; *dka-rnyán* a destructive plague *Sch.* — 2. a species of wild sheep, **argali** (*Ovis ammon*).

གཙོན་པ་ *nyán-pa* **cruel, fierce, severe**, *tha nyán-nyams* *Gl.* gods of vengeance, deities of terror; *klu-nyán* id.; *krim* *nyán-pa* a cruel commandment, freq.; *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 nyad* (v. *nyad*) prob.: dangerous. — *nyán-po* sbst. *Mil.*?

གཙོན་(བ་) *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.* — *nyá-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-tsig* cervical joint. — *nya-réns* stiff neck, *nya-réns-can* 1. having a stiff neck; 2. stiffnecked, obstinate. — *nya-sin* a yoke (for oxen) *Gl.*, *Lex.* — 2. *skad-nyá* v. *skad*.

གཙོན་ནང་ *nya-nán*, or *nya-nán*, a village on the frontier of Nepal

གཙོན་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. W.* *bskyi-nyá byas*, *Sch.*: 'he made an attested loan'.

གཙོན་གཙོན་ *nyi-ga* for *nyis-ka* *Stg.*; *nyi-zér* for *nyi-zér* *Lex.*

གཙོན་ཏུ་ *nyig-tu* *Lex.* = *ycig-tu*.

གཙོན་ *nyid*, resp. *mal*, **sleep**, *nyid-du gró-ba* to fall asleep *Gl.*, *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 *Gl.*; *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. W.*, 16; 22, 9 (thus correctly translated already by *Schr.*), prob. also to sleep; *nyid-la gró-ba*, *W.* **ča-čé**, to fall asleep; *nyid tug-por son* he fell into a deep sleep *Mil.*; **da-rün nyid ma lóg-*

*mkan-dug** *W.* I am still awake; *nyid sád-pa* to awaken, to awake vb. n.; *nyid-yür-ba* to be overcome by sleep *Sch.*, *Tar.* 31, 22, *Pth.*, — *nyid-rdól* *C.* somnambulism; **nyid-ma-mün-la dül-čé** 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.

གཙོན་ *nyis* 1. also *nyis sig* (v. *sig*), **two**, *de nyis, nyis-po, nyis-ka* the two, both; *nyis(-stu)-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 *Gl.*; *Cs.* also: indubitable, thus perh. used by *Mil.*; *nyis-su byün-ba* to be divided into two, to become two *Gl.* — 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 mázó-mo re stén-du bžugs* both the lord and the Maitreya were mounted on bastard-cows *Gl.*; *na-rán re nyis* either of us *Mil.*; *nyi nan nyis čös-lugs gan bzañ* which is the better of the two religions, the esoteric, or the exoteric? *Gl.*; — or copulatively: *kyo-čug nyis-la rás-čug ycig-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 *Gl.*; *kyod dan na nyis bza-mi byao* we two shall marry each other *Gl.* 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. *nyñis* - *skyes* one that is born twice i.e. a bird Cs.; also one that has entered into a religious order Cs. — *nyñis* - *čár* v. *čar*. — *nyñis* - *nyñis* **two a piece**. — *nyñis* - *ldab* **twofold, double**, v. *ldab*. — *nyñis* - *tūñ* (ཐྱུག) 'drinking twice', the elephant. — *nyñis* - *pa* 1. **the second**. 2. **having two**, possessed of two, e.g. *mgo-nyñis* - *pa* having two heads. Two-headed; also double-tongued, deceitful W. 3. **having doubts, doubting(?)** Wdn. — *nyñis* - *po* the two, both (v. above). — *nyñis* - *méd* v. beginning of this article. — *nyñis* - *dzin* prob. the state of being affected or influenced by contrary things: doubt, unsteadiness, wavering *Gl.*; *nyñis* - *dzin* *ldá* - *ba* prob. to look upon two things as differing, to think them different *Mil.*

གཉེན་མཉེན་ *nyñg-ma* Cs. **natural**, opp. to *bčós* - *ma* artificial, hence (*Sch.*) = *dños* - *ma*; *Lex.* = *འཇིགས་མེད་* innate, peculiar. It occurs in the expressions: *sems nyñg-ma*, and *nyñg-mai* *sems* *Mil.*; *nyñg-mai* *ye* - *sés* *Mil.*; *nyñg-mai* *don* *Mil.* and *Lex.*; *ma* - *bčós* *nyñg-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.

གཉེན་པོ་ལྷ་མོ་ *nyñuñ-dkár* **rape-seed** for pressing oil; but cf. *nyñuñ-ma*.

གཉེན་པོ་ *nyñul* - *ba* = *nyñul* - *ba*.

གཉེན་པོ་ *nyñé* - *ba*, *Gl.* also *nyñeo*, *smýé* - *bo*, a wooer, courter.

གཉེན་པོ་ *nyñé* - *ma* the twisted part of the colon or great gut, *Med.* and col. (*Sch.* *erron.*: rectum).

གཉེན་པོ་ *nyñen*, resp. *sku* - *nyñén* 1. **kinsman, relative**, *byáms* - *pai* *nyñen* loving relations, frq.; *nyñén* - *la* *byáms* - *pa* *byéd* - *pa* to love one's relatives; *nyñén* - *gyi* *sgyñg* - *mo*, *sgyñg* - *mo* as a degree of relationship *Lex.*; *nyñen* *byéd* - *pa* to become related, or allied, by marriage *Dzl.* — 2. gen. *nyñén* - *po* **helper, friend, assistant**, esp. spiritually: *rgyñud* *nyñén* - *po* *bzán* - *bar* *byin* - *gyis*

rtobs bless my soul, that it may become a good spiritual helper (to these people) *Mil.*; *nyñén* - *po* - *la* *ma* *ltós* - *par* without looking up to a spiritual adviser *Mil.*; frq. used of supernatural helpers: *bod* *dul* - *bai* *nyñén* - *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* *ysó* - *bar* *byéd* - *pai* *nyñén* - *po* assistants in curing maladies (e.g. medicine, diet etc.) *Med.*; *dei* *nyñén* - *por* as a remedy for *Thgy.*, frq.; *sgrúb* - *pai* *tab* *mi* *sés* - *pai* *nyñén* - *por* as a remedy for helplessness in acquiring a certain object, i.e. direction or instruction how to obtain it *Thgy.*; *nyñén* - *po* *ysán* - *ba* mysterious helpers, or sources of good (relative to fetish-like objects frq.) — 3. Cs.: '*nyñén* - *po* adversary, antagonist, enemy; contrary, opposite, adverse'; *Sch.*: '*nyñén* - *por* *rtén* - *pa* to adhere to the counter party'; *Lex.* have '*spán* - *byai* *nyñén* - *po*' a *nyñén* - *po* to be shunned, explaining *nyñén* - *po* by *འཇིགས་པོ་* (prob. to be corrected into *པོ་*) opponent, adversary. Sure proofs of this signification of *nyñén* - *po* I seldom met with in literature, but Lewin mentions some instances scarcely to be doubted. — 4. i.o. *nyñen* and *bsnyen*.

Comp. *dpun* - *nyñén* helper, assistant, frq. — *pá* - *nyñén*, *má* - *nyñen* a relation on the father's side, on the mother's side Cs. — *bšes* - *nyñén* friend, esp. spiritual friend, v. *bšes*. — *nyñen* - *grás* (*Sch.*?) *nyñen* - *brél*, **nyñen* - *dün* - *po** W. relations, esp. of the same blood; *nyñen* - *sdé*, *nyñen* - *tsán*, *nyñen* - *srid* *Mil.* id., col. — *nyñen* - *dün* 1. *Sch.*: '**concord, harmony**, amongst kinsmen', in which sense it seems to be used in *Stg.*: *nyñen* - *dün* *zád* - *pa* *yin* this harmony ceases. 2. **relations**, *pá* *yañ* *ma* *yin*, *nyñen* - *dün* *min* neither father nor relations *Thgy.* — *nyñen* - *zlá* prob.: qualified, fit for matrimonial alliance (as to birth etc.), *kyéd* - *rñams* *kyañ* *ñed* *rgya* - *nág* - *pai* *nyñen* - *zlá* *yin* - *pas* as ye Tibetans may enter into connubial connexion with us Chinese *Gl.*; in a concrete sense: a good match, *nyñen* - *zlá* *ma* *nyñéd* -

kyis Dzl. 20, 14; kyod dan nyjen-zlá min I am not allied with you by marriage, with you I am not on terms of affinity. — *nyjen-sál (?)* reconciliation *C.* — *nyjen-bšés* relatives and friends, also separately: *Kyód-la nyjen med bšes kyañ med Mil.*

གཉེན་བྱ་ *nyjer-ba* c. accus. to take pains with, to take care of, to provide for, to try to get; to procure, to acquire, *nyjer byéd-pa* id.; as a sbst. *Tar. 165, 22:* the procurer, provider *Schf.*; gen. in conjunction with *don* in various ways, as: *bdag don zig nyjer-te* as I have to look after a business *Dzl. 20, 7; don nyjer-ba* to earn money; *dón-du nyjer-ba* c. accus., rarely c. dat.: to provide for, to strive to procure, nor *dón-du nyjer-ba* to endeavour to make money, frq.; *yo-byád dón-du nyjer-ba-rnams* people who desired to have goods *Tar. 169*, hence *don-nyjer exertion, effort, zeal, don-nyjer čen-po* dyos great exertions are necessary *Mil.*; in this sense prob. also *Tar. 4, 8:* earnest exertion (in investigating); *don-nyjer byéd-pa* c. la to study, investigate (a thing) *Glr.*; *don-nyjer-čan* 1. zealous, painstaking. 2. *Sch.* also: liked, welcome, *myron* a welcome guest. — *dkon-nyjer Tar. 183, 21, Schf.*: administrator of valuable property; acc. to others: the first secular functionary of a *ytsüg-lag-Kañ*, about the same as *bailiff* (steward) of a convent, = *lha-nyjer* Georgi Alph. Tib. (in an edict); also the manager of the daily sacrifices (*dgon-nyjer?*); *slob-nyjer* a student, *čos-slob-nyjer* a religious scholar (a student of theology) *Mil.*, *slob-nyjer gán-du bgyis* where did you study? *Mil.* — *ytad-nyjer byéd-pa* to trust (a person with), to intrust (a thing to) *Glr.*; *čéd-du nyjer-ba*, and *nyes-su nyjer-ba* v. *čed.* — *nyjer-ka* attention, care, *nyjer-ka byéd-pa* c. g. to pay attention to, attend to, take care of *Pth.*; *nyjer-ka ytád-pa* to commit (a thing) to a person's charge, to put a person in trust of *Glr.* — *nyjer-pa* farm-steward, in convents etc. — *nyjer-byád* prob. = *nyjer-ka.* — *nyjer-čsán* store-

room, store-house, (if under the charge of a special *nyjer-pa*).

གཉེན་བྱ་ *nyjer-ma* a fold of the skin, wrinkle *Med.*; *nyjer-ma réns-pa* *gyur* the wrinkles are made straight, are smoothed *Stg.*; *nyjer-ma-čan* wrinkled; *kro-nyjer* (भ्रुकृति) a frown, a severe or angry look v. *kro-ba*; *nyjer-ba* to wrinkle, *sna-góñ nyjer-ba* to knit the brows, to frown *Pth.*

གཉེན་བྱ་ *nyjer-ba* = *mnyel-ba* *Sch.*

གཉེན་བྱ་ *nyjóg-pa* to desire, to wish earnestly *Cs.* v. *snyjóg-pa.*

གཉེན་བྱ་ *nyjód* strength, durability, stoutness of cloth etc., *C.* and *W.*, *nyjód-čan* strong; *nyjod-čün*, *nyjod-méd* weak; *Lex. lus nyjod-čün* a weakly body or constitution.

གཉེན་བྱ་ *nyjód-pa* to draw, stretch, strain *C., W.*

སྐྱུ་བྱ་ *mnyan C.* boat, skiff, wherry; *mnyán-pa* boat-man, ferry-man.

སྐྱུ་བྱ་ *mnyán-pa* 1. = *nyán-pa* *Dzl.* etc. — 2. v. *mnyan.*

སྐྱུ་བྱ་ *mnyan-yód*, आवली, a town in the northern part of Oudh.

སྐྱུ་བྱ་ *mnyam* v. the following word.

སྐྱུ་བྱ་ *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.*; *zlám-por mnyám-pa* roundish *Sambh.*; *rigs mnyám-pa* of equal birth, rank *Dzl.*; *dus mnyám-pa* contemporary, simultaneous, frq. *mnyám-par gyúr-ba* to become equal, to be equal *Dzl.* — 2. even, level, flat, *lag-míl 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 jóg-pa* to compose the

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 dai nyám-du* grogs *dús-su* Mil.; *ma dan mnyám-du* *ñi-ba* Thgy.; col. **ña dai nyám-po* *šog** or merely **nyám-po* *šog** come along with me! **nyam sön-te** going along with; *nyi-ma šár-ba dai mnyám-du* with the rising sun Mil.; col. **dul dai nyám-po** in walking, *ambulando*; **ten dai 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-bžag-tu yód-pa* both hands laid together on the stomach, *mnyám-bžag pyág-rgya-čan* id. — *mnyam-pa-nyid*, **समता**, equality, parity; impartiality, justice.

མཉེན་པ་ *mnyéd-pa*, pf. and imp. *mnyes*, fut. *mnye*, W. col. **mnyo-čē**, 1. to rub, between the hands or feet, e.g. ears of corn; one's body Tar.; esp. hides, hence to tan, **curry, dress**; *kó-ba mnyés-pa* a tanned hide, dressed leather; **šed dai nyé-čē** W. to rub in or into with force. — 2. Cs. also: to coax.

མཉེན་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.

མཉེན་པ་ *mnyél-ba* 1. also *nyyé-l-ba*, to tan, to dress (hides) Sch. — 2. resp. for *nál-ba* to get tired Pth.

མཉེན་པ་ *mnyés-pa*, resp. for *dga-ba*, in more recent writings and col. for the *dgyés-pa* of ancient literature, to be glad, to take delight in, ccd.; to be willing, to wish, often with *tugs*; *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* Lex., Sch.: to love much; to be rejoiced at.

མཉེ་མཉེ་ཅན་ *mnyó-mnyo-čan* W. fondling, petting, *prü-gu-lu* a child.

རྩོད་པ་, **སྣ་ལོ་** *nyá-lo, snyá-lo*, several wild-growing species of Polygonum Med.

སྣང་བ་ *rnyán-ba* Cs. = *bsál-ba*, to rinse; W. to suffer diarrhoea, *rnyán-nád* diarrhoea; *rnyán-pa* diarrhetic stool; *rnyán-ma, rnyán-ma* id., ni f.

རྩོད་རྩོད་ *rnyán-rnyin*, worn-out clothes, rags Cs.

རྩོད་ *rnyan* = *nyan* wild sheep, argali.

རྩོབ་རྩོབ་པ་ *rnyab-rnyáb-pa* to seize or snatch together Sch.

རྩོས་ *rnyas*, sometimes used for *brnyas*.

རྩོ་, **རྩོ་** *rnyi, snyi*, W. **nyiu, nyin-nu** (cf. *rnyoi*) 1. snare, for catching wild animals, *rnyi dzüg-pa* to lay snares, also fig. — 2. trap, *prü-rnyi* mouse-trap (consisting of a flat stone supported by a little stick (*prü-pa*)). — 3. net Sch. (?)

རྩོད་པ་ *rnyin-pa* old, ancient, of things, e.g. clothes, *ysar-rnyin* new and old; *šnár-gyi yi-ge rnyin-pa-rnams* ancient records Glr.; *brda-rnyin* the ancient orthography Zam.; *lo-rnyin* = *na-nin* last year Wts.; *dravi-srón rnyin-pa* the old rishi, i.e. the well-known, of long standing, opp. to a new-comer Dzl. — *rnyin-ba* vb., pf. *brnyins*, to grow old, *gos brnyins* old clothes, *lham brnyins* old shoes Lex.; *rnyin-bar gyúr-ba* id.; *rnyin-bar byéd-pa* to wear out or away in a short time Dzl.

རྩོད་མ་ *rnyin-ma*, n. of the most ancient sect of Lamas, clothed in red, v. Köpp.; Schl. 72; *rnyin-ma-pa* one belonging to this sect.

རྩོད་པ་ *rnyid-pa*, pf. *brnyid*, (*b*)*nyis*, fut. *gnyid*, 1. to wither, to fade, also fig. — 2. to grieve, (vb. n.) Sch.

རྩོལ་, **སྣེལ་** *rnyil, snyil*, *so-rnyil*, the gums.

རྩོལ་བ་ *rnyil-ba* v. *snyil-ba*.

རྩོད་པ་ *rnyéd-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 riñ-ño* it must be got or procured by all means *Dzl.*; *nas rnyed* I obtain; *rnyéd-par dká-ba* ལཱ་ལྷོ་ལྷོ་ difficult to be obtained, found, or met with, frq.; *sdug-bśnal dan bśdós-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.*; *bśal-na yai ma rnyéd-de* not finding it in spite of every search *Dzl.*, (*W. *tob-čé**).

II. sbst. ལྷོ་ལྷོ་ profit, gain, acquisition, property, goods, *rnyéd-pa mán-po rnyed-pa* (or **tób-čé**) 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. *tob-nór*.

རྫོག་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.

རྫོག་པ་ rnyogs *Li.?* rnyogs - tsád a disease *Med.*

རྫོག་ rnyon seems to be the same as *rnyi* *Lex.*; *rnyón-ba*, pf. *brnyoñs*, fut. *brnyoñ* 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 rnyoñ* *Lex.*; *dku ma rnyoñs* *Lex.*; *lus rnyón-ba* *S.g.*; frq.; *ryal-rnyoñs* *S.g.*; *mgul-rgyáb zug dan rnyoñ* *S.g.*; *rnyoñs-tśád* *Mig.*

སྐྱབ་ snya-nái v. *nyya-nái*.

སྐྱབ་ snyá-lo v. *rnyá-lo*.

སྐྱབ་པ་ snyág-pa, col. for *snyég-pa*; also in *Mil.*

སྐྱབ་པ་ snyags *Lex.* w. e.; *C.* = *dbyañs* music, harmony.

སྐྱབ་ snyad malicious or false accusation or imputation, *snyad dzüg-pa* (*W. *tsug-čé**) to bring in an action against, to prosecute; **nyad dú-čé** *W.*, **nye' kó-wa** *C.* id., esp. to irritate, to provoke another, by accusations; *snyad dāgs-pa* id. *Gl.*; *snyad dag-pa*, *W. *dag-čé** to clear one's self of an accusation, to refute it; *snyad byéd-pa* c.dat. to use as a pretence or pretext *Gl.*; **nye' čö'* (or *čé'*) *tán-wa** *C.*, **nyad-sé tág-čé** *Ld.* to weary another by too great punctiliousness, *ni f.*; **nor-nyád čö-čé** *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.

སྐྱབ་པ་ snyád-pa, pf. and fut. *bsnyad*, imp. *snyod*, to relate, to report, e.g. *lorgyás* a story *Pth.*, *rmi-lam* a dream *Dzl.*; *ytam snyád-pa* 1. to speak, state, inform, give notice (*W. *han tán-čé**). 2. *Cs.*: 'to rehearse' (?).

སྐྱབ་ snyan 1. resp. the ear, *rgyál-poi snyán-du tos* it came to the king's hearing *Gl.*; *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 bebs-pa* to give ear to one, to hear one *Cs.*; **nyen-zu 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 žü-ba* to slander, *mi mi-la* to calumniate one person to another. — 2. = *nyyan argali*.

སྐྱབ་པ་ snyán-pa (འགྲུ་མཚན་) 1. sbst. renown, glory, fame, praise, rumour, *Kiyód-kyi*

snyán-pa *pyogs bcür grags* every part of the world rings with thy praise; *dei snyán-pa rgyán-nas tos Mil.* his praises are heard far and wide; *ces dei snyán-pa brjöd-cin* thus speaking praisingly of him *Mil.*; *ces-pai snyán-pa-la rtén-nas* owing to a rumour of this purport *Mil.*; *ces snyán-pa dan grágs-pa cén-po byuñ* so was said far and near *Mil.*; *dei snyán-du* to his praise *Mil.* (cf. *snyan*). — 2. adj., *W.* **nyán-po**, **well-sounding**, sweet to hear, of voice, words etc.; **tsor-nán-la nyán-po** *W.* pleasant to the ear; also: *dge-slón dbyañs 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, *gan zig bdág-la rtsöd-cin mi-snyán-brjod* he who in a dispute says to me insulting words; *mi-snyán-par zér-ba dán-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)ñág(s)* v. *ñag*. — 3. vb. to **praise, extol, glorify**, *stód-cin snyán-par grágs-te* he extolled him in songs of praise *Dzl.* (?)

སྐྱུ་པ་ *snyáb-pa* to **smack** with the lips *Sch.*

སྐྱུ་པ་ *snyám-pa* 1. vb. to **think, suppose, fancy, imagine**, *bdág-çag rin-po-çe btañ* (better: *ytan*) *snyám-mo* we think we shall give jewels *Dzl.* 207, 16.; *ña lèeb dgos snyám-nas* thinking, I must seek death (v. *lèeb-pa*) *Pth.*; *yón-tan dan ldán-par snyám-ste* fancying to be possessed of excellent qualities *Dzl.* — 2. sbst. **thought, sense, mind, feeling**, *ços byás-na snyám-pa yón-gin yda* (cf. *na* III., 2) we have a mind to renounce the world *Mil.*; similarly: *jigs-so snyám-pa yod re-skán* I am

far from any thought of fear *Mil.*; most frq. *snyám-du bsams* he thought in his mind; *snyam-byéd*: *ñan snyam-byéd kyañ* though one may imagine that it will help *Med.*; *skyüg-pa, brdwañs, dkris snyam-byéd* there arises a feeling like that of nausea, like that of being beaten, of being (tightly) wrapt up, *Med.*

སྐྱི་ *snyi* v. *ryyi*.

སྐྱི་པ་ *snyi-ba* 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.

སྐྱི་ཕུ་པ་ *snyi-pul* corn of luxuriant growth *Sch.* (?)

སྐྱི་མ་ *snyi-ma* prov. for *snyé-ma*; also *Glr.*

སྐྱི་ཤར་ཀར་ཀར་ *snyi-šan-ka-tya*, and *snyi-šan-gur-rta*, names of mountains in Nepal.

སྐྱི་གསལ་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-(már) dus*.

སྐྱི་ལྗང་ *snyin* (बुद्ध) **the heart** 1. physically, also *snyin-ka, snyin-ga*, resp. *tugs (-ka)*; also **the breast**; **nyin-ka pâr-ra rag** *W.* I feel my heart palpitate; *snyin dar-zin gul* the heart trembles (with fear) *Domaiñ*; *bdág-gi lüs-kyi snyin ltar yces* as dear to me as my own heart *Glr.* — 2. intellectually: **the mind**, *snyin dgá-ba, snyin bdé-ba* gladness, cheerfulness; *snyin dan mig jróg-pa* to transport, to ravish *Sch.*; courage, *snyin ma cün çig* be not afraid! sentiment, feeling, will, **nyin sóg-po cò-te ma çag** *W.* I have not broken it wilfully; **ka dan nyin ma dé-te** *W.* hypocritical; **nyin-sém dán-po** *W.* sincere, candid; in a more general sense: *snyin 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-täg-pa-nas* with all one's heart, most earnestly, devoutly, e.g. to say one's prayers *Thgy.* 2. actually, really, *koñ 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-täg* *Kol** *W.* my heart's blood is boiling (with anger etc.) — *snyin-tägá* v. above. — *snyin-can* courageous, spirited *Ld.* — **nyin-ču žug** *W.* afflicted with dropsy in the pericardium, hydrocardia. — *snyin-rje*, resp. *tugs-rje* (ཀུག་རྟེ) kindness, mercy, compassion, *mī-la snyin-rje sgóm-pa* to commiserate, to pity a person *Mil.*; *snyin-rjes kyáb-pa* id. with respect to a great number of beings, to embrace with affection *Dzl.*; *snyin-rjes nón-te* overpowered by compassion; **nyin-že tsór-čé** *W.* to have compassion; *snyin-rje-can*, *snyin-rje dan ldán-pa* compassionate, merciful *Dzl.*: *snyin-rje-skad* lamentation, a cry of compassion *Dzl.*; *snyin-rje-mo*: 1. *kyod snyin-rje-mo ran 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.*; *pán-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-rdün-ba* palpitation of heart *Sch.* — **nyin dan* (etymol. dubious) *čó-čé** *W.* *ccd.* to interest one's self for, to take an interest in. — *snyin-sdüg* *W.* liked, beloved; darling,

favourite, e.g. a child; *nyin-düg žig dug** *W.* he is a general favourite; **na di nyin-düg čò dug** *W.* I am very fond of this, it is my favourite (pursuit etc.); but *snyin-ma-sdüg* 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* (སྟོན་ པོ) 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); *séms-can tams-čád sans-rgyás-kyi snyin-po-can 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-bzin-ységs-pai snyin-po* the spirit of Tathāgata *Was.*; *snyin-po-byan-čub* (or *byan-čub-snyin-po*) -*la mčis-pa* to become Buddha *Thgy.*; *srog(-gi) snyin(-po) bul-ba* *Mil.* frq. to offer one's heart's blood, to pledge one's own life. — *snyin-rtsa* (col.) the great veins connected with the heart, perh. = *snyin-lün*. — *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. *tugs-brtsé-ba*, vb., also sbst. and adj., not much differing from *snyin-rje*: **love, pity** etc. frq.; *Dzl.*: *bú-la snyin-brtse-nas*; *tams-čád-la snyin-brtse-ba yin-na*; *de-dag-la snyin-brtse-bai pyir*; *snyin-brtse-bai sems skyés-te* etc. — *snyin-tsim* **contentment, satisfaction**, sometimes also pleasure felt at the misfortune of others *Pth.*, *snyin-tsim dēbs-pa* to manifest such an enjoyment. — *snyin-tsil* the fat about the heart *Cs.* — *snyin-žo-ša* v. *žó-ša*. — *snyin-rūs*, resp. *tugs-rūs* (acc. to *Mil.*: *snyin-gi rūs-pa tón-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-ran . . . dzin-pa snyin-re-rjé* you (would) comprehend that? poor wretches that you are! *Mil.*; even as an adjective: *séms-can snyin-re-rjé* the poor creatures! frq.; *snyin-re-rjé-bai sdig-can* the lamentable sinner! — *snyin-rhün* *Sch.*: 'low spirits, melancholy, mental derangement'; I met with it only in *Mil.*, as signifying **heart-grief, deep sorrow**, e.g. *snyin-rhün dräg-po ldan* great affliction is caused. — *snyin-lam-na* *Sch.*: 'in one's mind'. — **snyin-lün** *W.* the heart, liver, and lights of a slaughtered animal, the **pluck**. — *snyin-šübs* **pericardium**.

སྒྲིབ་ *snyin-ba* *W.* to swell (in water), **lum nyin son** the soaked barley has swollen.

སྒྲིབ་ *snyid-pa* prob. = *rnjid-pa* *Pth.*

སྒྲིབ་མོ་ *snyid-mo* *Lex.* the sister of a woman's husband.

སྒྲིབ་པ་ *snyin-pa, snyin-po, snyin-te*, v. *snyi-ba*.

སྒྲིབ་པ་(བཟང་) *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.

སྒྲིབ་ *snyil* = *rnjil*.

སྒྲིབ་པ་ *snyil-ba*, or *rnjil-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.

སྒྲིབ་པ་ *snyüg-pa*, also *smjüg-pa*, pf. *bsnyugs*, fut. *bsnyug*, to dip in, to immerge.

སྒྲིབ་པ་ *snyüg-ma*, more frq. *smjüg-ma*, reed, rush, bulrush; *snyüg-gu* reed-pen; *snyüg-bzo* basket-work of reeds *Pth.*; *snyüg-šin* bamboo.

སྒྲིབ་པ་ *snyugs* *C.* duration, continuity, time *Cs.*; **nyüg-čen** *C.* continual; *snyugs-srin* *Lex.* protracted, lengthened out.

སྒྲིབ་པ་སྒྲུབ་ *snyugs-sbrül* lizard *Sch.*

སྒྲིབ་པ་ *snyün*, resp. for *nad*, *W.* **nyün-züg**, disease, illness, sickness, *btsin-pai skü-la snyün mi miä - em* is your Majesty well? *Gl.*; *snyün-du mdze byün* *Gl.* leprosy arose to him as a disease, he was attacked with the disease of leprosy; *snyün mdzes btab id.* *Tar.*; *snyün-yzi* = *näd-yzi*.

སྒྲིབ་པ་ *snyün-ba* I. vb., pf. *bsnyüis*, fut. *bsnyün*, 1. to make less, to reduce, to diminish; *Sch.*: to disparage. — 2. resp. to be ill, sick, indisposed; *tugs snyün-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 *snyün-bu*.

སྒྲིབ་ *snyun* = *snyün*, *skü-la snyün-gyis bzün* he was taken ill *Dzl.*; *snyun dri-ba* *Mil.*, *rmé-ba* *Sch.*, *ysöl-ba* *Dzl.*, *snyün-dri zu-ba* *Mil.*, to inquire after a person's health; to wait on, to pay one's respects *Dzl.* 22, 16.

སྒྲིབ་པ་ *snyün-pa*, pf. and fut. *bsnyun*, to be ill, to labour under a disease.

སྒྲིབ་པ་ *snye-tan* a village and convent near Lhasa.

སྒྲིབ་པ་ *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, *mäl-stan-la* on a bed, *snäs-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-stän*, *snye-ból* pillow or cushion to rest on.

སྒྲིབ་པ་ *snyé-ma*, also *snyi-ma*, 1. ear of corn. 2. corn forming ears (v. *ljan-pa*), *snyé-ma mig-can* fruitbearing ears, **nye-lön** *W.* empty ears; **nye-ma ton** *W.* the corn blows, is in flower; **nye-čäg-pa** *C.* to thrash, **nye-čäg-gi dhu'-do** an animal used for treading out the grain. — *snye-dkar* diseased ears. — *snye-mgö* = *snyé-ma* 1.

སྐྱེག(ས)་པ་ *snyeg(s)-pa*, pf. *bsnyegs*, fut. *bsnyeg*, imp. *snyog(s)*, *W.*nyóg-čé**, 1. c. accus. **to hasten or run after, to pursue**, frq.; also with *rjés-nas*, *rjés-su*, *rjés-bžin-du*, *ryi-bžin-du*; *rai-gró-sa* *snyogs* hasten towards your aim! *Mil*; *snyóg-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 nús-pas* not being able to reach *Dzl*. — 3. c. dat. **to hasten to some place**, *ltád-mo-la* to the play *Mil*.; **to rise**, *ymám-la* rising up to heaven, as a flame, *Gl.*, a cedar *Wdñ.*, frq.; **to strive or struggle for, to aspire to**, *nór-la* riches, *sde-čén-la* increase of territory, *žin-kams-bžán-la* the region of eternal bliss. — *snyég-ma* pursuer *Dzl*.

སྐྱེགས་ *snyegs* straight, stretched out *Sch*.

སྐྱེང་པ་ *snyén-ba* 1. inst. of *rmyén-ba*, to stretch *Mil*. — 2. also *snyéns-pa*, resp. for *žygs-pa*, vb. (pf. *bsnyenis*, fut. *bsnyen*) and sbst., *rygál-pos ma snyéns žig* do not be afraid of the king! *Dzl*.

སྐྱེད་ *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**, *ston snyed*, also *ston ži-snyéd* *Mil*. about a thousand.

སྐྱེན་པ་ *snyén-pa* Cs.: 1. **to come or go near, to approach**, gen. *bsnyén-pa*. — 2. **to gain, to procure**, inst. of *rnyéd-pa*(?).

སྐྱེམ(ས)་པ་ *snyém(s)-pa* 1. vb., pf. *bsnyems*, **to be proud or arrogant, to boast**, *na-rygál 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*.

སྐྱེས་ *snyes* v. *snyé-ba*.

སྐྱོབ་ *snyó-ba* sometimes for *snyó-ba*.

སྐྱོབ་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*.

སྐྱོད་ *snyod*, = *go-snyód*, **caraway**.

སྐྱོད་པ་ *snyód-pa* I. pf. *bsnyad*, 1. **to draw out and twist**, as in spinning *Stg.*, *C*. — 2. *Cs.*: **to tell, to relate**, = *snyód-pa*.

II. pf. *bsnyod*, *bsnyos*, fut. *bsnyod*, **to feed, to give to eat and to drink**, *ccapir*.

སྐྱོན་པ་ *snyón-pa* I. 1. pf. and fut. *bsnyon*, **to deny, to disavow dishonestly**, *Dzl*. *Mo*, 2; *Mo*, 8 **to assert falsely**, *snyon byéd-pa* *Gl*. — 2. **nyon du-čé** *W*. is said to signify the same as **nyad du-čé** v. *snyad*.

II. inst. of *smyón-pa*.

སྐྱོབ་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**.

སྐྱོབས་ *snyobs* = *snyoms* *Lex*.

སྐྱོམ(ས)་པ་ *snyóm(s)*, *Lex*. = *འཁྲི* I. 1. **weariness, lassitude; laziness, idleness**, *lus snyoms-tci-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, *Gl.*; *snyóms-las byéd-pa*, or *drán-pa* *Gl*. to be lazy, indolent, indifferent; *snyóms-las-čan* adj. lazy etc. *Gl*. — 2. *Sch*.: an idle person(?).

II. col., also *Mil*, inst. of *snyems*.

སྐྱོམ(ས)་པ་ *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. *pan-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-pyúg* rich and poor (according to the principles of the communists) *Gl*.; similarly *bú-lon* *Tar*. 74; *tams-čád-la snyóms-na* *bdag kyan snyóms-par mdzad*

fsal I wish to be treated fairly like any other people *Dzl.* ལ་; *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.*; **tag nyóm-la** *C.* always uniformly, without variation.

II. sbst., also *btan-snyóms*, evenness, or calmness of mind, equanimity, *snyóms-par jüg-pa* to assume it, = *sems mnyám-par bžág-pa*, v. *mnyám-pa*. — *snyóms-jüg byéd-pa* 1. id., 2. euphem. for *kriḡ-pa spyód-pa*. — *mgo-snyóms* impartial *Mil.* — *snyóms-po* equal, even, uniform, e.g. in every part equally thick.

སློལ་བ་ *snyöl-ba*, pf. and fut. *bsnyal* (cf. *nyál-ba*) 1. to lay down; to bed a person, to assign him his couch or bed *Pth.*; **tú-gu mál-du** *C.* (to lay) a child on its bed, to put to bed; **nyál-te žág-pa** *C.*, *bór-èe 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; *spü snyöl-ba* to smooth down the bristling hair, i.e. to abate one's anger; *čan*, *žo*, *snyöl-ba* to allow the beer to ferment, the milk to curdle, in a state of rest (undisturbed).

བརྒྱལ་བ་ *brnyá-ba*, pf. *brnyas*, 1. to borrow *Dzl.* ལ་, 12. 14; ལ་, 6. 2. to seize by force, to usurp *Sch.*

བརྒྱལ་བ་ *brnyañ* *Lex.* prob. = *rnyán-pa*.

བརྒྱལ་བ་ *brnyád-pa* for *bsnyád-pa*.

བརྒྱལ་བ་ *brnyán-pa* (*Cs.* to borrow; *brnyán-po* borrowed; also fig.: borrowed, reflected, *yzugs-brnyán* (*Lex. snañ-brnyán*) a reflected image *प्रतिविम्ब* frq.; also image, picture in general; even a little statue *Pth.*; *rmi-lam-gyi yzugs-brnyán* vision, visionary image; *sgra-brnyán*, *प्रतिश्रुत* reflected sound, echo; *mgo-brnyán* a mask, a fearful apparition *Thgr.*, *mgo-brnyán sér-po* *Schl.* 234. — *nyag-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, contemn c. dat., frq.; *ma brnyás žig* do not despise! *Dzl.*; *brnyas smád-pa* id. *Dzl.* — contempt, *brnyás-pa byéd-pa*, *W.* **nya-šè tag-čè**, ccd. to despise, to treat contemptuously, frq.; *brnyas-bčos* (*Thgy. brnyas-čos*) contempt, scorn.

བརྒྱལ་བ་ *brnyoñs* convenient, suitable *Sch.*

བརྒྱལ་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.*

བརྒྱལ་བ་ *bsnyén-pa* 1. to approach, to come near, c. dat., also *drün-du*, *Kó-boi drün-du bsnyen žig* come to me *Dzl.*; *góm-pa re-ré bór-žin* *čiči-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-₁ rdzogs-pa* to be ordained, consecrated, frq.; c. *las* by *Tar.* — *dge-bsnyén* v. *dge-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 kür-čè** *W.*; *bsnyén-bkur žü-ba* to ask permission for performing such services *Mil.* — *bsnyen-bsgrub* priestly function, religious office, esp. *snaqs* q. v. — *bsnyen-ynás* fasting, abstinence; *bsnyen-ynás srün-ba*, *W.* **žim-čè**, to abstain from food, to fast.

བརྒྱལ་བ་ *bsnyér-ba* to make grimaces or gesticulations *Cs.*

བསྐྱེལ་བ་ *bsnyel-ba*, *Lex.*: resp., to forget; *bsnyel-mél* not forgetting or forgetful, mindful; *bsnyel-ysó-ba* to remind, to put one in mind of a thing *Mil. nt.*

བསྐྱེན་ *bsnyon* v. *snyon*.

བསྐྱེར་བ་ *bsnyór-ba*, *Lex. nas bsnyór-ba*, acc. to *Sch.*: to sift barley.

ཌ

ཌ་ *ta*, the letter *t*, cerebral *t*, *Ssk.* ཌ

ཌ་ཀ་ *tá-ká*, *Hind.* टका in *W.* imaginary coin, money of account, = 2 pása or 1 d. — Different from it is

ཌཱ་ཀ་, ཌཱ་ཀ་, ཌཱ་ཀ་, ཌཱ་ཀ་ *tán-ka, tai-ka, tai-ka, tai-ka*,

Hind. तका 1. in *C.* $\frac{2}{3}$ rupee = 9 d., v. also *ṛòd-tai* (v. *ṛòd-pa* comp.). — 2. a gold and silver coin *Tar.* 112, 6. — 3. *W.* money in general.

ཌི་ཀོང་, ཌི་ཀོང་ *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 *Dákini*, *Shaksp.*) in *Mil.* prob. = *Dákini*, *mká-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་ *dak*, gen. *drag*, *Hind.*: डाक, the post, letter-post.

ཌཱ་ཀི་ *dan-ḍi*, *Hind.* डण्डी, the beam of a pair of scales; a kind of litter.

ད

ད་ *ta*, 1. the letter *t*, tennis, French *t*. — 2. num. fig.: 9. — 3. inst. of *btags*, v. *ya-btags*.

ད་ཀ་རི་ *tá-ka-ri* (*Hind.* तराकडी) 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 'chapátée'; **ču-ta-gir** *Ld.* boiled flour-dumplings; **tíl-ta-gü** pancakes.

ད་བ་ *tá-ba* (*Pers.* تابه) gen. **tao** *W.* a flat iron pan without a handle.

ད་བག་ *tá-bag* *W.*, *tár-bag* *C.*, a plate, **tá-bag dal-dál** *W.*, **ter-tér** *C.*, a

flat plate, **kor - kór** a deep plate, soup-plate.

དབེར *ta-bér* (spelling?) *W.* fence of boards or laths.

དབེལ *ta-zig*, or *ta-zig-yül*, *Persia*, *ta-zig* (-*pa*) a Persian.

དབེའོ *ta-ra - tsé* (*Pers.* ترازو) *W.* a small pair of scales, **goldweights**.

དབེ *ta-ré* v. *re*.

དལ་ལ *tá - la* 1. **ताल** the palmyra tree, *Borassus 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*.

དལ་ལ་ལ *ta-la-la* *Lex.* lamp, lantern.

དལ་ལི་ཐཱ་མ *ta - lai - blá - ma* (*ta-lai* *Mong.* ocean, sea), the Dalai Lama, v. *Huc* II., 155. *Köpp.* II., 120.

དལ་ལ་ལ *tag-tág* *W.* the imitative sound of knocking, **tag-tág zer** there is a knock, **tag-tág cò-çé** to knock at the door.

དལ་ *tañ* through, v. *tañ* and *ltañ*.

དལ་ལུན *tañ - kun* n. of a medicinal herb *Med.*

དལ་ལ *tañ-ga* v. རྟོག *tañ-ka*.

དལ་ལ་ *tatká - la* *Ssk.* the present moment *Wik.*

དལ་ལུ *tan - dár* *Ld.* a sort of hard cake or bread, resembling biscuit or rusk.

དལ་ལ *tab-táb* v. *tób-tób*.

དལ་ལ *tar - tár*, **tar - tár - cò - çé** *Ld.* to smooth (wrinkles or folds in cloth, paper etc.)

དལ་ལ *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**, *γcòd-pa* to hew, to cut (quite through), *big-s-pa* to bore through, to perforate; also *tal big-s-pa*.

དལ་ལ *tál-ba* a tool with holes in it, used by nailers *Sch.*

དི *ti* 1. num. fig.: 39. — 2. Not originally Tibetan, designating 'water'; this word has found its way into *Ld.*, where it however occurs only in **Ed-ti** saliva (water of the mouth), and in **ná-ti** mucus (running from the nose). — 3. v. *spyi*.

དིཀ *ti-ka* (टीका) explanation, commentary.

དིལུག *ti - fug*, (*Sch.* *yi - fug*) bad, mean, silly *Cs.*; obstinate, stubborn *Schr.*

དིལུག *ti-nág* heath-cock *Sch.*

དིལི *ti-pi*(?) *W.* cap, hat (from the *Hind.* तोपी?).

དིལུ *ti-jñu*, *Sch.*: *ti-jñu mjug-rin* pheasant.

དིཙ *ti-tsa* *Stg.*, *tú-tsa* *Sch.*, anvil.

དིཙ *ti-tsa* 1. *tig-tsa* zinc *Med.*; *ti-tsa sér-po* cadmia, calamine (?) *Med.* — 2. a musical instrument, constructed of metal *Sch.*

དིལོ, དིལོ *ti - 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, dig, tig, ðig**, 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-çé, tig tsam**, *tig - tsád* v. sub *tig*. — 2. *Sik.* the great hornet.

དིག་ལ *tig-ta* (from **तिक्तक** 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་ཙ *tig-tsa = ti-tsa*.

དིག་རིག *tig-rig* *Sp.* inst. of *ta-gir*.

དིང *tiñ* 1. a small cup of brass used esp. in sacrificing. — 2. the sound of metal, **tiñ zér-ra rag** *W.* I hear a tinkling.

དྲིང་ངེ་འཛེན་ *tin-ñe-dzin* (समाधि *Trigl.*, *Was.* also समापत्ति) **contemplation**, profound meditation, perfect absorption of mind, cf. *bsam-ytán*, 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 k'ruvi* devout meditation takes place; also meton.: the faculty, the power of meditating e.g. *pel Mil.*

དྲིང་རྩིང་ *tin-rjin* *Sik.* **shrew(-mouse).**

དྲིང་དྲིང་ *tin-tin* **clean, well-swept** *Ld.*, *Ts.*

དྲིང་དྲི་ལིང་ *tin-ti-lin* **snipe** *Ld.*

དང་(དྲིང་)གཤམ་ *tin(-tin)-sags* little bells moved by the wind *Sch.*

དྲིང་རིལ་ *tib-riL*, resp. *ysol-tib*, **tea-pot**, *zans-tib* a copper tea-pot, *rdza-tib* an earthen tea-pot.

དྲིང་བྱི་ *tim-pi* *Mil.* goat's leather, kid-leather, from India, dyed green or blue.

དྲིང་བྱ་ *tim-bu* *Ts.* **funnel.**

དྲིལ་ *til* (तिल) **sesame**, *til-már* sesame-oil, seed-oil.

དུ་ *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*.

དུ་པག་ *tu-pag* (*Turk.* توپك) *W.* gun, **musket, fire-lock, fowling-piece**, **gyáb-čé** to discharge, fire off; **tú-pag-man** gun-powder.

དུ་རུ་ཀ་ *tu-ru-ka* *Ma.* the Turks, Turkomans, تۇرڪ، تۇرڪ

དུ་ཙ་ *tú-tsa* v. *ti-tsa*.

དུ་ལ་ *tú-lá* (*Ssk.*, *Hind.*) a balance, pair of scales, *C.* **tú-lá tég-pa** to weigh.

དུལ་གྱིན་འདུག་ *tug-gin dug* 'cannot' *Sch.*(?)

དུལ་རིང་ *tug-rin*, or *tug-čim*, 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 (?).

དུབ་ *tub*, *tub* *gyèig-tu rgyúd-do?*

དུབ་དུག་ *tub-tüg* *Lex.* w.e.; *Sch.*: 'either — or, whether I be able (to do it) or not' (?).

དུར་བ་ *tür-ba* (?) *W.* to darn (stockings).

དུར་རེ་ *tür-re* **clear, distinct**, syn. to *wál-le*; *gid tür-re dug* it is clear to my mind; *tür-re bzui* *Mil.* prob. watch it! have a sharp eye upon it! *že-sldán lánis 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* *Gr.*; adj. (or abstract noun), *rjed-yeñ-méd-par tür-re-ba* clear, firm with regard to perceptions, opinions etc., without omission or digression.

དེ་ *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.

དེ་ཤར་ *té-por* *Lex.* = *légs-par*; *Sch.*: very, really, actually.

དེ་བར་ *té-bor* *Sch.* constantly, continually.

དེ་སེ་ *té-se* v. *ti-se*.

དེག་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 **tug** preparations for a journey, **tañ-čé** *W.* to make.

དེའུ་ *teu?* *Ld.-Gir.* (*Schl.* f. 25, b); *teu sér-po*; *Mil.* 59, 4 of my edition; *Lex.*: *teu šin-kri*, where *Sch.* translates: a square table.

དེལ་པ་ *tél-pa* *Cs.*: an instrument for burning *Med.*; *lèágs-tel* such an instrument of iron *Cs.*; *sprá-tel* *Lt.*?

དོ་ to 1. num for 129. — 2. affix added to certain verbs, when they terminate a sentence.

དོ་དོ་ལིང་ལིང་ *to-to-lin-lin* *W.*, an adv. denoting a swinging motion;

hence **to-to-liñ-liñ sed sé-èè** to play at swinging, to swing.

དོལ་ *tó-la* for *tú-lá C.*

དོལ་ *tog* 1. (འཐུ *Cc.*: 'the top of any thing, a top ornament'; esp. the button on the cap of Chinese dignitaries, as a mark of distinction; *tog-dkár*, རྗེ་འཐུ་ *n.* of Buddha in paradise (*dga-ldán*) before his incarnation *Ld.-Glr.* 8, a.; *mñün-tog* point, thorn, nail. — 2. for *tog*, and thus prob. also used in *skabs-tog* now, at present *Ld.*

དོལ་གྲ་ *tóg-sgra, tóg-tog-sgra Lex.*, a rolling sound *Sch.*, acc. to *Wñ.* also a cracking sound.

དོལ་ཉིལ་ *tog-til* a bump, a swelling, by a knock against the head.

དོལ་ཚེ་ *tóg-tse W., tóg-rtse Lex.*, hoe, mattock, pickaxe *W.* (in *C.* ཇོར); *tog-lcags* the iron of the hoe, *tog-yu* the handle of it; *tog-leb* a spade (?) *Cs.*

དོང་དོང་བྱེད་པ་ *ton-tón byéd-pa Lex., Sch.*: to perforate; to produce a whirling noise.

དོལ་ཚི་ *tob-çi W. button, *tób-çi brygáb-èè** to button up; cf. *tób-çu*; (buttons are not in general use in Tibet).

དོལ་དོལ་སྐྱེ་བ་ *tob-tób smrá-ba* to talk confusedly *Sch.*; *W.*: **tab-táb**, or **tab-tób ma ço** keep your temper! do not talk with such agitation!

དོལ་ལོ་ *tou-lo polecat Sch.*

དོལ་ *tol?* *Mñg. bem-tól?* *Sch. tol-yçód-pa = tal-yçód-pa q.v.*

དོལ་པ་ *trám-pa* hard (of rare occurrence); *ša-trám, rus-tram, rtsa-tram, tram-dkár, tram-nág*, are different species of gout *Med.*

དོལ་ཀེད་ *tri-ked v. ti-ked.*

དོལ་ཤུ(ལ་) *tri-šu(-la)*, from རྩ་ལྷན་ *trident Wdk.*

དོལ་ཚོ་ *tre-tre-ho* (by the context) a dangerous disease of the stomach or a serious symptom of it *Pth.*

དོལ་ཅན་ *tré-ba-çan* coloured *Sch.*

དོལ་སྐྱེ་ *tré-sam* a medicine in the shape of a powder *Med.*

དོན་ *tron* diligence, industry *Cs.*; *tron byéd-pa* to be diligent, to exert one's self.

གནག་གཞི་ *ytág-ytón Lex. w.e.*; *ytág-ytón-ba* to disperse *Sch.*

གནག་རྒྱ་ *ytán-rág* thanks, thanksgiving, and prob. also thank-offering, esp. rendering thanks to a deity; *ytán-rág byéd-pa, jül-ba Mil., Lt., W. *çó-èè, jül-èè** to render thanks.

གནག་ ཡུ་འདྲ་ *ytad (v. ytód-pa)*, in the direction of, towards, *yyón-gral-du ytad piñ-nas* going towards the left end of the row *Glr.*; **don-tád* *W.* directly opposite, just over against.

གནག་པ་ *ytád-pa* 1. vb, v. *ytód-pa*, also *brtád-pa*. — 2. sbst. hold, steadiness, firmness, *ytád-pa-med* it has no hold, no firmness *Mil.*; *ytád-méd çál-ba Zam.* prob. to vacillate, to waver, to be unsteady.

གནག་མོ་ *ytád-so* a refuge, resource, esp. store of provisions; **té-so zág-pa** *C.* to procure such a store.

གནན(པ་) *ytán(-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 *ytán-pa*, viz. mortar, = *ytun*; bar, door-bar occurs in *sgo-ytán C.* and *W.* But a different word seems to be *ytan*: 1. order, system, in the current phrase *ytán-la jébs-pa* to put in order, to arrange, to reduce to a system, *bre-sráñ* measure and weight *Glr.*, the Tibetan alphabet *Glr.*, the civil law and the canon law *Glr.*, laws, books, = to compose, draw up, write *Glr.*; *rañ-séms ytán-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-ytán*.) — 2. duration, perh. also entireness, completeness, hence *ytán-gyi* constant, continual, *ytán-aogs* consort, partner for life *Mil.*; *ytán-méd Sch.*: 'perishable, without duration or continuity'; *ytán-du* 1. always, continually, for ever, *ytán-du bzügs-pa* living there continually *Tar.* 2. entirely, completely (which is the usual

signification of *gtan-du* e.g. to cut off, to deliver completely; *gtán-nas* id.; *gtan-kriqs* agreement, stipulation, convention, *gtan-kriqs byéd-pa* *Mil.*

Note. Owing to its second signification *gtan* 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.

གནད་ཚིག་མཐོང་སྟེང་ *gtan-tsig* (*Ssk.* རྒྱུ་ཏུ་, *Do.* རྒྱུ་ཏུ་མཐོང་སྟེང་, f. 344 *gtan-tsig-skyi de-ko-na-nyid bstan-pa* = རྒྱུ་ཏུ་མཐོང་སྟེང་ཕུན་སེལ་) 1. **argument, syllogism** *Cs.*; evidence before a court of justice *Dzl.* གྲུ་, 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.*; *gtan-tsig-mél-par smrá-ba* is in *Stg.* the term applied to a kind of *kyál-ka*, evidently: illogical, irrational talk; *gtan-tsig-su bzéd-nas Glr.* 96. wishing to clear up, to render evident (?); *gtan-tsig-mkan* dialectician, logician.

གནད་མཐོང་སྟེང་ *gtam* (གནད་) **talk, discourse, speech**.
1. in a general sense: **tam cig-pa** *C.*, **tam cig-cig** *W.*, that is one and the same talk, that means the same; *gtam bsdúr-ba* to compare depositions, to examine, to try judicially, **tam-dúr** *W.* trial, judicial examination. — 2. **news, tidings, intelligence**, *gtám bzán-po* good news; *pyis gtam mi dug* after which there are no further accounts *Mil.*; **tam sád-è** to tell a tale, a story *W.*; **report, rumour, fame**, *de púl zér-bai gtam rgyál-pos tós-nas* when the king heard the report that... had been delivered up *Pth.*; *tag-rin-gi gtam* fame of remote matters or events; *bdág-gis gtám-du tós-na* as I have learned, have been told *Dzl.* — 3. **section, chapter** *Tar.*, frq.

Phrases. *gtam glén-ba* *S.O.*, *Dzl.*, *gtám-du glén-ba* *Dzl.* to speak, to converse, to discourse; *gtam byéd-pa*, *smrá-ba*, *zér-ba* id.; *gtam byar groo* I shall go and speak to him *Dzl.*; the genit. preceding *gtam* always denotes the person or thing spoken

of, not the person speaking; *èi-ltar gyúr-pai gtam byas* he gave an account of the manner how it had happened *Dzl.*; *mán-pai gtam byéd-pa* to negotiate about peace *Glr.*; *čos(-kyi) gtam byéd-pa* to begin a religious conversation *Mil.*; *na de-ltar byéd-pai gtam ni-la ma lab* do not tell anybody that I am doing this *Mil.*; in a similar manner: *mi riin-bai gtam bsgrág-go* he shall declare it to be unbecoming *Thgr.*; *ju-mai gtam dris* he inquired about his parents *Dzl.*; *bü-moi gtam fos* he heard of the girl *Dzl.*

Comp. *gtam-rgyüd* tradition, oral account; *deü gtam-rgyüd* the legend of him. — *gtam-nán ill report, slander*. — *gtam-snyán joyful news, glad tidings*, *sgróg-pa* to announce *Mil.* — *gtam-bsdúr* v. above. — *gtám-dpe* a proverb, a saying *Cs.* — *gtam-rtsub* rough speech, abusive language. Note. In *W.* **(s)pé-rá** is more in use than **tam**.

གནད་མཐོང་སྟེང་ *gtám(s)-pa* 1. **adj. full**, *spü-gri gtám(s)-pa* quite full of razors *Thgy.*; also *Le.x.*; 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 *dkriqs-pa*.

གནད་མཐོང་སྟེང་ *gtá(-ma)* *Le.x.* (cf. *yté-pa*) **pawn, pledge**, *gtá-mar jüg-pa* to pawn, to give as a pledge, *gtá-ma bli-ba* to redeem a pledge *Cs.*; **nór-ta** *W.* jewels, precious stones, given as a pledge (*Cs.*: 'pecuniary security, bail'); *mi-ya* a hostage *Cs.*

གནད་མཐོང་སྟེང་ *gtár(-ba)*, with *krug*, **to bleed**, to let blood *Med.*; *gtár(-bar) byéd-pa*, *rtsá-ba-la* from a vein, or also *gtárga debs-pa* id.

གནད་མཐོང་སྟེང་ *gti-ké* a kind of louse *Sch.*

གནད་མཐོང་སྟེང་ *gti-tug* insane, mad *Sch.*, = *tí-tug*.

གནད་མཐོང་སྟེང་ *gti-mug* (འཇམ་མཐོང་སྟེང་) **gloom, mental darkness, ignorance, stupidity**, *glén-pa yti-mug-čan* infatuated fools *Dzl.*; *mśán-mo yti-mug-nyid-du son* 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: *ḍod-čāgs, že-sdān, yti-mug*, voluptuousness, anger, inconsiderateness (*Köpp.* I, 33); *yti-mug*, as for example, is the source of falsehoods told with a pretended good intention, *Stg.*; the symbol for it is the pig *Wli.* Note. The philosophical term *ma-rig-pa* is altogether different from *yti-mug*.

གནིག(ས)་པ་ *ytig(s)-pa* *Lex.* to fall in drops, to drop, to drip.

གནི་ *ytii*, *Ld.* **ltii**, bottom, *rgyā-mtsoi ytiin-ukrugs* he turned up the bottom of the sea; *ytiin-du nüb-pa* to sink to the bottom *Cs.*; **depth**, hence *ytii zāb-po Dzl.*, *ytii rin -ba* deep, *ytii nyé -ba* not deep, shallow; *rgyā-mtso-bas ytiin-zāb-bo* it is deeper than the sea *Dzl.*; *yyān-sa ytiin-rin -ba* a deep abyss *Thgr.*; *čū-bo ytiin-zāb-po žig* a deep river *Dzl.* 202, 1. (in the third line however *zāb-bo* would be the correct reading for *zāb-po*); *ytiin-zāb-kyān Kra-brgyāl-pa* eight cubits deep (lit. with regard to depth holding eight cubits) *Dzl.* 228, 5; fig. *ytiin-nas* from the bottom of the heart, *nā-la dād-pa ytiin-nas gyis* believe in me with all your heart *Mil.*; *ka-grōgs* and *ytiin-grōgs* v. *grogs*; *ka-dkar-ytiin-nāg* white without, and black within (fig.) *Mil.*; the following passage of *Mil.*: *rgyā-mtso čé-lu dpe lön-la ka-ytiin-méd-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; *ytiin-rdó* a stone or piece of lead (*žā-nyei ytiin-rdó Pth.*) fastened to a rope, and used as plummet, as anchor, as a clock-weight, as a means for drowning delinquents etc.; **ču nyōg -po -če -la tiin med** *W.* a very muddy water has no depth; *ytiin-can* deep, *ytiin-méd* shallow *Cs.*; also fig. deep, reserved, covert, difficult to fathom, to form

an opinion of, and the contrary: shallow, superficial; *ytiin -mi -lön C.* of unknown depth; *ytiin-drōns-pa* fathomed, penetrated, ascertained *C.*

གདུབ(ས)་པ་ *ytüb(s)-pa* 1. to be gathering, of clouds, *sprin-pūn ytib-pa* thick clouds gathering *Wli.*; *btug-spōs sprin -bžin ytib* incense wafts along like clouds *Glr.*; *mün-pa ytib Lex.*, col. also **nam -ka tib -tib yod** cf. *tüb -pa*. — 2. sometimes for *rdüb-pa*.

གདུབ་པ་ *ytim-pa* v. *ltim-pa*.

གདུབ་པ་ *ytüg-pa*, pf. *ytugs*, also *btüg-pa*, cognate to *tüg-pa*, 1. to reach, to touch, *yi-dam-gji tugs-kar ytugs-nas* putting or pressing (his forehead) against the breast of the image *Glr.*; *mi žig-gi žābs-la ngōbos ytüg-pa*, or only *žābs-ytug-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 lan* was explained: when it (the danger) draws quite near *Ma.*; to overtake, to reach, ni 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.* 228, 3, and *Pth.* — 3. = *zād-pa* to be exhausted, to be consumed(?) *Zam. zād-pai ytügs-pa.*—

Note. Not only *ytüg-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.

གདུབ་ *ytun*, *Sch.* also *rtun*, col. **gog-tün** (spelling dubious) 1. pestle; there are small ones, like ours and large ones, in shape of poles, as thick as a man's arm, and about 6 feet long, by means of which the pounding is effected in an excavation made in a rock, called *ytun-kün*; *ytun(-gyis) rdün-ba* to pound with a pestle *Dzl.*; *ytun-po* mortar *Cs.*; *ytun-bu, ytun-šin* pestle *Cs.* — 2. mallet, knocker *Dzl.*

གདུབ་པ་ *ytüb-pa*, more frq. *btüb-pa*, = *tüb-pa*, to be able, *pyir čön-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).

བཏུབ(སཱ)་པ་ *ytüb(s)-pa*, *btüb(s)-pa*, *Ld.* *stüb-čé*, = *tüb-pa*, to cut to pieces, to cut up, meat, wood etc.; in *W.* also to mince; (in *C. btsáb-pa*); *ytübs-spyád* chopper *Sch.*

བཏུས་པ་ *ytüm-pa* 1. ferocity, rage; also adj. furious; *kró-žin ytüm-la snyin-rje-med* in furious wrath, merciless *Dzl.*; *ydüg-čii ytüm-pai klu* a Lu in a deadly rage *Sambh.*; *ytüm-pai sgra sgróg-pa* to roar furiously *Pth.*; *kró-ytüm-pa* furious with rage *Gl.*; *ytüm-žin rgód-pa* obstinate and unmanageable, of a boy; *ytüm-po Mil.*, *ytüm-čan*, *ytüm-ldán* cruel, fierce, furious *Cs.*; *blá-ma tugs-ytüm-po* *žon* the Lama grows angry *Mil. nt.*; *ytüm-mo* fem. a fury of a woman *Dzl.* ३००, 10; *Sch.* also: hangman (?); *rlauñ ytüm-mo Cs.* a furious wind, a hurricane — 2. = *btüm-pa*, *fün-pa*, to veil, to cover; to wrap up, e.g. the head; with the instr. to wrap up or cover with a thing.

བཏུས་པོ་ *ytüm-po* 1. v. *ytüm-pa* 1. — 2. བཏུས་ (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 *rkyán-ma* (two veins, v. *rtsá-ba*) into the *dbü-ma* (*sróg-rtsa*, *dhi-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; *ytüm-poi bde-dród* the feeling of warmth just mentioned *Mil.*; *ytüm-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-ytüm-po*

the three veins'-meditation-warmth, *Mil.* — 3. n. of the goddess Durga or Uma. བཏུར་བུ་ *ytür-bu* *Lév.* w.e.; *Cs.* bag, sack, wallet.

བཏུལ་བ་ *ytül-ba* to grind, to pulverize, colours, medicinal substances etc.; cf. *täg-pa*.

བཏོེ་བ་ *yté-pa W.* (*Ld.* *sté-pa*) *yté-ba*, *ytéma C.*, *ytén-pa Lex.*, pawn, pledge, bail (*Sch.* also: a present); cf. *ytá-ma*; *yteu* id.? hostage? *Tar.*

བཏོེར་ *yster* (निधि, कोश) 1. treasure, frq. — 2. symb. num. for 9. — *yster-mdzód* a treasury. — *ytér-ka* a mineral vein, mine, *nór-gyi ytér-ka rnyéd-pa* to find a mine of precious metals.

བཏོེ་ལུ་ *yto Lt., Thuy.* a magic ceremony for the purpose of averting misfortune; *yto-bčós* id.

བཏོེ་བ་ *ytóg-pa* 1. also *btóg-pa*, *tóg-pa*, to pluck off, gather, crop, tear out (one's hair) *Lév.* — 2. v. *se-gol*.

བཏོེ་བ་མ་པ་ *ytógs-pa* to belong, appertain to; belonging, *rgyál-poñ ydiñ-la ytógs-pa yin* you belong to the royal blood or family *Dzl.*; *děi nán-du mi ytógs-sam am* I not included in them? *Dzl.*; *dzambui-glin-la ytógs-pa* belonging to Dzambuling *Gl.*; **dí lé-ka dan ma tog** *W.* do not meddle with that! *ma-ytógs-pa*, gen. adv. *ma ytógs-par* except, besides. — *ytógs-dód Sch.*: 'to love, to like, to wish; a good-for-nothing fellow'(?).

བཏོེ་བ་ *ytön-ba*, pf. *btan*, fut. *ytan*, imp. *ton* (*W.* **tan-čé**, imp. **ton**) ལྷན་ 1. to let a. to let go, to permit to go, to dismiss, *čii pyir bdag-čag-rnams-kypis 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, *ysód-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-gliñ kün-tu btán-nas* he made him go all over the country of Dzambuling *Dzl.*; *skyel-du ytón-ba* to dispatch for conveying (a message); *tén-du ytón-ba* to send (a person) for (a thing); *fsól-ba btán-ba-las* he sent out searchers (people in search) *Dzl.* 20, 18., unless this passage should be read *fsól-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-lan* 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 *Gl.*; with the termin. to turn into, *byé-tañ néu-tañ-du* sandy plains into meadows *Gl.*; *rims(-nuad) ytón-ba* to cause, to send down, epidemics, plagues (of gods); to construct, fix, place, 'chains before a building *Gl.*; in *W.* *(s)kad tán-čé* to utter sounds, **kü-čö, bǝ-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 toñ, pñs toñ** take out! throw out! **tša toñ** put salt into it! **ču tán-čé** to water (the garden); **lud tán-čé** to manure (the fields). The participle **tañs-pa** is used adverbially in *Ld.*; **l-ne táñs-pa á tsug-pa** from here to there, from this place to that place (= *bzñs-te*).

འདོད་པ་ *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.

འདོད་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 *Gl.*, to hand to a person the subject for a theme or problem *Gl.*, to commit the management of the household to another *Dzl.*, to commit a child to a teacher *Dzl.*, *dge-dñen-la dbañ* to confer important offices on the priesthood *Gl.*, *rig-pa* to teach; *yčig snyñ yčig-la ytád-pa* to communicate one's feelings to one another *Gl.* — 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 ngó-bo*, one's face towards a person *Lt.*, *mi-la mdzúb-mo*, or *sdig-mdzúb* to point at a person (with the finger) *Gl.*; *sgo nub-pyógš bál-poi yül-du ytod Gl.*, the door points south, towards Nepal; *bém-la* to take aim, to aim at *Lex.*; *rná-bai dbáñ-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 yzigs-pas* turning after a ray of light, following it with the eye (= *brtén-nas*) *Gl.*; also used absolutely: *dkar-kññ ytód-pa* the projecting windows *S.g.* (?) — *ka ytód-pa Gl.*?

II. inst. of *rtód-pa*, to fasten (cows etc.) to a stake (driven into the ground), to tether.

འདོད་བ་ *ytóm-pa* to talk, to speak *Sch.*, cf. *ytam* (?).

འདོད་བ་པ་ *ytóms-pa* filled up, full, for *bltáms-pa*, *ytáms-pa*, *Sch.*

འདོད་བ་ *ytór-ba* (*Lex.* འདོད་བ་) cf. *tór-ba*, 1. to strew, to scatter *čairdp.*, *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 *Gl.* — 2. to cast, to throw, *ccar.*, books into the water *Gl.*, a ring into the air *Gl.*; 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-*

pa (*Lex.* w.e.) may accordingly imply: to introduce a custom.

བོན་པ་ btón-pa v. རྩོད་པ་.

བོན་པ་ btól-ba Sch. = རྩོད་པ་.

རྩ་ rta (*rtá-po* C., *Mil.*), resp. *šibs*, 1. horse, *ཤོ་རྩ་* a gelding, *མོ་རྩ་*, or *རྩ་རྩོད་མ་*, a mare; *རྩ་དུལ་པ་* to break in, train, a horse; *རྩ་རྒྱུག་པ་* to gallop; to run horses for a wager, to race *Glr.*; **sta šrul-čē* *Ld.* id.? — 2. the lower front part of a pair of breeches, *dór-rta*, *ཞོ་རྩ་*.

Comp. *རྩ་རྒྱལ་(-pa)*, or *-skyá(-pá)* one skilled in horsemanship. — *རྩ་བསྐྱེད་པ་* (**stab-rágs** *Ld.*) a clattering train of horsemen. — *རྩ་མཚམས་པ་* *Ts.* pouch or bag of a horseman, saddle-bag. — *རྩ་མཚམས་པ་* = *རྩ་རྩ་*. — *རྩ་མཚམས་པ་* a horse-laugh, *རྩ་མཚམས་པ་ལྟར་པ་* to set up a horse-laugh *Sch.* — *རྩ་མཚམས་པ་* a horse's head; *རྩ་མཚམས་པ་* v. *ཤོ་མཚམས་*. — *རྩ་མཚམས་པ་* (*ལྷ་མཚམས་པ་*) n. of a demon (*Schl.* 110), a terrifying deity. — *རྩ་མཚམས་པ་*, *W.* **té-gá**, saddle. — *རྩ་མཚམས་པ་* a large box or chest. — *རྩ་མཚམས་པ་* v. *sgo*. — *རྩ་མཚམས་པ་*, gen. connected with *མི་བསྐྱེད་པ་*, the slaughtering of men and killing of horses. — *རྩ་མཚམས་པ་* Tibetan horses, small, strong, unshod, v. *Hook.* II, 131, and so already in *Marco Polo's* travels. — *རྩ་མཚམས་པ་* horse-tail, **té ná-ma yod** *W.* it is (made) of horse-hair. — *རྩ་མཚམས་པ་* horse-whip; whip in general. — *རྩ་མཚམས་པ་* dry fodder or provender given to horses, corn, oats. — *རྩ་མཚམས་པ་* 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 rgyól-po čan-šés bá-la-ha*; acc. to *Schl.* p. 253 *rlüñ-rtá* is the same). — *རྩ་མཚམས་པ་* *ka-bab* = *gyas-ru-ytsán-po* = *mñá-ris-ču* n. of the principal river of Tibet. — *རྩ་མཚམས་པ་* he with the green horses, the sun, po. *Glr.* — *རྩ་མཚམས་པ་* horse-ear, n. of one of the seven gold-mountains, surrounding the *Rirab*. — *རྩ་མཚམས་པ་* horseman, rider, **tá-pa ta-zón** *Ld.* a balancing-board, see-saw; *rtá-pai dpün* horse, cavalry *Cs.* — *རྩ་མཚམས་པ་*

a horse's skin; n. of a medicinal herb *Med.* — *རྩ་མཚམས་པ་* 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. tva-ra-na, བླ་མཚམས་?* — *རྩ་མཚམས་པ་* *ལྷ་མཚམས་པ་* n. of a great scholar *Thgy.* — *རྩ་མཚམས་པ་* a horse's front-hair *Cs.* — *རྩ་མཚམས་པ་* horse-dung. — *རྩ་མཚམས་པ་* a horse's hoof; n. of a plant *Med.* — *རྩ་མཚམས་པ་* a lump of silver bullion like a horse's hoof *Cs.* — *རྩ་མཚམས་པ་* one that tends horses; a groom *Glr.* — *རྩ་མཚམས་པ་* a good horse. — *རྩ་མཚམས་པ་* 1. post-station, *རྩ་མཚམས་པ་* *tsügs-pa* a post-house; *རྩ་མཚམས་པ་* *spyi-dpon* postmaster-general *Cs.* 2. in *Ld.* also for *རྩ་མཚམས་པ་*. — *རྩ་མཚམས་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. — *རྩ་མཚམས་པ་* *ལྷ་མཚམས་པ་* lag a compulsory service consisting in the supply of horses. — *རྩ་མཚམས་པ་* *grás* inclosure, stable, for horses. — *རྩ་མཚམས་པ་* 1. horse-flesh. 2. the oblique abdominal muscles of the hips. — *རྩ་མཚམས་པ་* curry-comb *Sch.* — *རྩ་མཚམས་པ་* a horse not yet broken in or dressed *Schr.* — *རྩ་མཚམས་པ་* stallion. — With regard to the colour of horses (*spü-ka*), the following distinctions are made: *རྩ་མཚམས་པ་* a gray or white horse; *རྩ་མཚམས་པ་*, or *kam-nág* *Sch.* a dark-brown horse; *རྩ་མཚམས་པ་* *Ld.* a yellowish-brown horse (*Sch.* a dark-brown horse); *རྩ་མཚམས་པ་* *dmár* *Sch.* a light-bay horse, a sorrel horse; *རྩ་མཚམས་པ་* *bo* a piebald or a dappled horse *Ld.* - *Glr.*, *Schl.* fol. 26, a; *རྩ་མཚམས་པ་* *Sch.* a gray horse, *རྩ་མཚམས་པ་* a light-gray horse, *རྩ་མཚམས་པ་* *Sch.* a dapple-gray horse, *རྩ་མཚམས་པ་* a roan horse, a roan; *རྩ་མཚམས་པ་* *Sch.* a chestnut-bay horse (a bayard, a brown horse) with white breast and muzzle; *རྩ་མཚམས་པ་* an isabel *Ld.* - *Glr.*; *རྩ་མཚམས་པ་* *dkár* a bright bay horse; *རྩ་མཚམས་པ་*, *རྩ་མཚམས་པ་* *čig-čan* *Sch.* a dapple-gray horse; *རྩ་མཚམས་པ་* *Sch.* a dark-gray horse; *རྩ་མཚམས་པ་* *Sch.* a spotted horse; *རྩ་མཚམས་པ་* a black horse; *རྩ་མཚམས་པ་* = *rgya-*

bo Sch.; *rtā-mog-ro Gbr.* a yellowish-brown horse; *rtā zag-pa Sch.* a horse having gray and white spots; *rtā ḡl-ba Mil., Ld.-Gbr.,* a black horse; *rtā ra-rā Sch.* a yellow-dun horse; *rtā rāg-pa Ld.* a tawny horse (*Sch.*: 'a white and red spotted horse'); *rtā rag-rāg* an ash-gray horse; *rtā rag-sēr,* or *rtā ser-sēr Sch.* a yellowish-red horse; *rtā svam-svām Sch.* a gray horse with a black mane and tail.

རྟའ་པ་ *rtäg-pa* (རྟའ་པ་) 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 rtäg-pa* not durable, perishable; *de yan mi-rtag tsul-du yda* this, too, is subject to the law of perishableness *Mil.*; *mi rtäg-pai ḡos* the principle of transitoriness; *rtäg-par ḡzin-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; *nyäl-ba-la rtäg-pa* steady in lying, i.e. disposed to lie down, to be continually at rest, *Stg.*; *rtag-ḡad* lasting and transitory, frq.; *rtag-par,* or more frq. *rtag-tu,* **always,** i.e. 1. continually, 2. at each time (*Dzl.* 2, 5); *rtäg-tu-ba* perpetuity, eternity *Cs.* — *rtäg-po, Ld.* **stāgs-po**, **lasting, durable, reliable, rtäg-brtan** id. *C.*; *rtag-snyóm-la C.* adv. uniformly, equally. — *rtag-rés Kór-ba Sch.*: a constant change(?).

རྟའ་པ་ *rtāgs* (cf. *rtāgs-pa*) 1. resp. *ḡyag-rtāgs,* **sign, token, mark, characteristic,** **tag-ḡi** *W.*, **tags-pa** *Ld.*, id.; *rtāgs byéd-pa,* vulg. **tag rgyáb-pa** to make a mark; *rāb-tu byün-bai rtāgs yól-pa* (partic.) one having the outward marks of an ecclesiastic *Gbr.*; *bkra-ḡis rtāgs v. bkra-ḡis*; **omen, prognostic,** = *ltas, bú-mo skyé-bai rtāgs* a prognostic of a girl being born *Med.*; **proof** of a thing, c. genit., frq.; *mion-rtāgs Dzl.* id.; **proof, argument, evidence,** **ḡi tūgs-pa-ne zum** *Ld.* upon what evidence have they seized him? **tāgs-pa ḡig gos** you must prove it, **tāgs-pa-un mi dug** there is no

trace, no evidence, left. — 2. **inference, deduction** *Was.* (320). — 3. **the black, the centre** of a target, *W.* **tāg-la ḡig-ḡe** to take for a mark. — 4. **sexual organ,** organ of generation, *rtāgs-sam bhā-ga* as two synonyms for the same thing *Wdi.*, *ḡó-rtāgs, mó-rtāgs* frq. — 5. **gift, present,** resp. *ḡyag-rtāgs.* — 6. any mark for denoting grammatical distinctions, such as terminations etc., ni f.; *rtāgs ḡug-pa* using such marks, making grammatical distinctions, seems to imply about the same thing as our etymology, the etymological part of grammar. — *rtāgs-yig* 1. **stamp, type(?)** *Cs.* 2. letter of recommendation, **credentials** *W.* — **tag-ril** *W.*, **lot,** **tag-ril tūn-ḡe** to cast or draw lots (a half-religious proceeding) cf. *rgyan.*

རྟའ་པ་ *rtāb-pa,* also *rtāb-rtāb-pa,* and *stāb-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*); *rtāb-po* adj.; *stāb-stāb-por sön-nās* having become quite startled and confounded *Pth.*; *rtāb-rtāb* sbst., *rtāb-rtāb-tu ḡān-du ḡyün-te* she ran into the house in haste (full of joy) *Mil.*; *rtāb-rtāb-la ra mi dren* I cannot help you with such speed *Mil. nt.* It is also spelled *brtāb-pa.*

རྟའ་པ་ *rtās-pa* v. *brtā-ba.*

རྟོ་གི་ *rtig-gi* *Ts.* for *rtéu,* foal, colt.

རྟོ་ *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 bcós-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.*; **tin-ne ḡān-ḡe** *W.* to follow, to come after or later; *rtin-ma* adj. and sbst. the last *Tar.*; *ḡtām-gyi rtin-ma yin* this is my last, my farewell-speech *Gbr.*; without *ma*: **dus tūn ḡig-na** *W.* some day hereafter, some future day; **tin-ma ḡag, tin-ma nyi-*

*ma** *W.* the following day; **tiñ-jüg** remaining part, the last remainder, **di-rin ja tiñ-jüg len son** *W.* to-day I have used the last of my tea. — *rtiñ-pa* 1. the end, extremity, lowest part, e.g. of a stick *Gl.*; gen.: 2. the heel of the foot, *rtiñ-lcags* a spur, *rtiñ-lcags rgyab-pa* to prick with the spurs, to spur; *rtiñ-ču* the Achilles-tendon.

རྗེ་བླ་མ་ *rtib-pa*, pf. *brtib*s, fut. *brtib*, imp. *rtib(s)* to break or pull down (cf. *rdib-pa*).

རྗེ་བླ་མ་ *rtiu*, sometimes for *rteu*, a foal.

རྗེ་བླ་མ་ *rtüg-pa* 1. excrement, dirt *rtug-skám* or *ském* dry excrements *Med.*; *rgyal-srid rtüg-pa bžin-du dör-ba* to throw off royalty like dirt *Pth.*; *rtüg-pa pyis-pai rdo* a stone for wiping one's self *Mil.* — 2. *C.* wind, flatulence. — 3. (*b*)*rtug* v. sub *řogs-pa*.

རྗེ་བླ་མ་ *rtün-ba*, pf. *brtuñ*s, fut. *brtuñ*, also *stün-ba*, to make shorter, to shorten, to contract, e.g. a rope, a dress; *nyä-ba brtuñ*s his neck is contracted *Mig.*

རྗེ་བླ་མ་ *rtun* v. *ytun*; *rtun-ril* a trituration-bowl *Sch.*

རྗེ་བླ་མ་ *rtün-pa*, *brtün-pa*, diligence, *rtün-pa skyed-pa* to be diligent *Zam.* Cf. *dün-pa*.

རྗེ་བླ་མ་ *rtül-po*, or *rtül-ba*, blunt, dull, *mřson-rtül* a blunt weapon *Cs.*; gen. fig.: *dbän-po rtül-po* (opp. to *rnön-po* or *rnó-ba* sharp, and *brin-po* middling) dullness, stupidity, imbecility of mind; dull, stupid; *blo-rtül* weak intellect. — (*b*)*rtül-pód-pa* (ལྷོ་རུ་ལྷོ་པ་) boldness, courage; bold, brave *Dzl.*

རྗེ་བླ་མ་ *rteu* foal, colt, *rteu brañ-ba* to bring forth a colt, to foal *Cs.*

རྗེ་བླ་མ་ *rten* (cf. the next article) that which contains, keeps, or supports a thing, 1. a hold, support, esp. in compounds: *kar-tén* the plinth or base of a pillar *Cs.*; *rkan-rten* (resp. *žabs-rten*) a foot-stool *Cs.*; *žu-rten* a present given to support a supplication, and never omitted by Orientals when making a petition; **sem-tén** *W.* token, keep-sake; — esp. a visible representation,

a statue or figure of Buddha or of other divine beings, which the pious may take hold of, and to which their devotions are more immediately directed (v. the explanation in *Gl.* chp. II, init.) — 2. **receptacle**, resp. *ydwiñ-rten*, for the bones or relics of a saint, *mčöd-rten* for oblations, v. *mčöd-pa*, compounds; *rig-pai rten* receptacle of the soul, i.e. the body *Schr.*; *rig-pa rten-med-pa*, *rten dan bräl-ba* the houseless, bodiless soul *Thgr.*; *řig-rten* v. *řig*; *snjin ni tse srog séms-kyi rten* the heart is the seat of life and of the soul *Mig.*; seat, abode, residence, of a deity, sanctuary, temple (*Dzl.*), shrine, *rten-gyi ytsó-bo* the deity residing in a shrine *Gl.*; **visible representation, symbol**, of divine objects or beings, esp. the *rten ysum*: *skürten* an image of Buddha, *ysün-rten* symbol of the doctrine, gen. consisting in a volume of the holy writings, *řigs-rten* symbol of grace, a pyramid, *Köpp.* II, 294. Hence *rten* might very suitably be used for denoting the material element in the Christian sacraments, viz. the water, and the bread and wine. — 3. **present, gift**, prop. for *žu-rten* (v. sub no. 1), and then in a more general sense, resp. *pyag-rten*, *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.

རྗེ་བླ་མ་ *rten-pa* 1. vb., pf. and fut. *brten*, imp. *rten* (*brten?*), to keep, to hold, to adhere to, to lean on, *řär-ba-la* on a staff *Pth.*; *kä-ba-la* against a pillar; *läg-pa grám-pa-la* to lean one's head on one's hand, in meditating *Dzl.*; fig. to depend or rely on, *brtén-pai blü-ma* the priest to whom one holds; *snüm-la rten-pa* to keep to the fat, i.e. to eat much fat *Med.*; *řrig-pai čös-la* to be given, addicted, to sensuality; **ču tün-wa min-po-lu tén-ni** (*C.* if

one is intent on watering; *tsó-ba dka-súb-la* v. *dká-ba* compounds; *kyéd-kyis ysun-ba-la brtén-nas* following, obeying (your) orders *Glr.*; *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 kyád-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; = *ytád-pa*, *stón-pa* to be directed, to be situated, to lie towards, *lhó-nyogs-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 *ytád-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 ynáds-lugs bstán-pa* 'the doctrine of the hold-giving bones', osteology *Ming.* 3. adj. attached to, faithful *C.*

Comp. *rtén-grogs*, *tsé hril-por grogs-pai rtén-grogs* perh. erron. for *ytán-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 gyir-ba* or *byün-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*, *निदान*, the twelve causes of existence *Wik.* 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, *sés-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, *nian* bad auspices, frq.; so also frq. col. — *rtén-ma* prop, support, pillar *S.g.*, **tén-sin** *W.* a pole used as a prop; *rtén-sa* *Mil.*?

རྟོག་པ་ *rtóg-ge-ba* (तर्क) the act of arguing, reasoning; dialectics *Cs.*; *Sch.* distrust, suspicion (?); *Ka-bád 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.), *brtags-na mi sés* 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-jzig*) *ytón-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 júg-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 rtag-júg mi byed* *Glr.* he does not meddle with that.

རྟོག་པ་ *rtógs-pa* (prop. the pf. of *rtóg-pa*, like *novi* of *nosco*) 1. vb. to per-

ceive, to know, to understand, *dpyád-na ma rtógs*-so they did not understand, though they inquired into it *Dzl.*; *rtógs-par gyür-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.*; *mñón-par rtógs-pa* (अभिसमय) clear understanding or perception, in modern Buddhism the same as *ston-pa-nyid Trig.* 21. — *rtógs-pa-čan*, *rtógs-ldán* rich in knowledge *Mil.* — *rtógs-(pa) brjód(-pa)*, for अवदान cf. *Burn.* I. 64, a moral legend. — *rtógs-spyód* theory and practise, *rtógs-spyód byéd-pa* to know and to do, *rtógs-spyód la mkás-pa* theoretically and practically religious. — *rtógs-dod-čan* desirous of knowing or learning, inquisitive *Mil.* — Sometimes for *fogs-pa*.

རྫོང་པ་, བཞིང་པ་, བཞིང་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; *rtód-tág* a tedder (v. *btod-pa*); *rtód-pa brgyáb-pa* to drive in a stake or peg. 2. vb. **to tedder, fasten, secure** *Dzl.*

རྫོན་པ་, བཞིན་པ་, བཞིན་པ་ *rtón-pa, brtón-pa, brtán-pa*, with or without *nyid*, ccd., **to place confidence in a person, to rely on.**

རྫོག་ *rtol?* *čos-rtól Tar.* 164, 20, *Schf.* the pith or marrow of a doctrine; *rtól-skyes-kyi šes-pa Mil.?* — *brtól-šes-pa Tar.* 197, 8, *Schf.* to know thoroughly.

རྫོག་ *rtol* *Cs.*, *rtol-góg Lex.* w.e.; *Schf.*: 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*.

རྫོག་པ་ *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) *Schf.*, **to open** (an abscess) by a puncture; **to make an incision**; **bi-gañ** *W.* to bore a hole. — 2. **to come to, to get to, to arrive at**, *ynás-su* to (at) a place *Lex.* (cog. to *túl-ba, tül-ba*); *yois-dus-brtol Lex.* w.e.; *Tar.* 30, 22, *Schf.*: पारिजातक, the coral-tree, *Erythrina indica*; also a tree of paradise. (In *Dzl.* २२, 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 fsal* (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: *dé-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.* १०, 18, १२२, 2 (where a *šad* ought to be added), २, 7 (where *ste* means though), ३२२, 18; *Tar.* 7, 17, 19. In *Dzl.* १२, 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 *ltar* adv.), *dú-ba ltá-bur yid-*

pa *zig* one having the nature or the colour of smoke *Glr.*; *rta* *bèus* *rgyug-pa* *ltá-bu* *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* *gyúr-to* he was (to him) like a father *Dzl.*; *bai* *dzi-ma* *ltá-bu* *dai* *ldán-te* having eyelashes like those of a cow *Stg.*; *rón-la* *mí-mkó-ba* *bú-la* *byín-pa* *ltá-bu* *ma* *yín* not as if she (the mother) would give her child only what she does not want herself *Thgy.*; *žés-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? *sans-rgyas* *šes* *byá-ba* *či-lta-bu* *yín* 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.* ༡༩, 8, where *yód-pa* *lta* *či* *mton* would be = *yód-pa* *ltá-bu* *gai* *mton* (better than taking *lta* *či* *mton* for *lta* *či* *smos* *Schf.*). In *Dzl.* ༣༧, 13, and ༣༧, 3 *ltá-zig* is prob. to be altered into *ltá-zog*, 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.* ༡༩, 1; ༧, b; ༡༩, 16, ༢༧, b.).

ལྷོ་བླ་མ་ *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* *ni* *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 *sdug-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-yór-lu** col. id.; *pyi* *mig*, or *pyir* (to look) back *Dzl.*; **ji* *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* *bltas-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.*; *pan-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.*; *é* *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* *rtoq* *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* *núb-tu* *lta* the lower part of the valley is situated towards the west. — 5. *nas* *bltás-pa* in my opinion;

na-la bltäs-na(s), or *rtén-nas*, with regard to me, as for me, for my sake *Glr.*; *γζάν-ma-nams-la bltäs-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.; *ltä-ba yäns-sin* circumspect *Glr.* — 2. **contemplation** (mystical) v. *sgóm-pa* I, 2. — 3. (འདོན་) **opinion, doctrine, theory, philosophical system, school** (in Tibetan a verb, cf. *rtögs-pa* II), *rtäg-par ltä-ba* the theory of perpetual duration (of earthly things); *nän-par ltä-ba* a false opinion, = *lta-lög*.

Comp. *lta-nyül-pa* a spy, scout, *lta-nyül byéd-pa* to spy, to explore, v. *nyül-ba*. — *lta-stäns*, resp. *yzig-stäns* *Pth.* the look, or manner of looking, air, mien, *zibai lta-stäns* a mild look, or countenance, *Cs.*; *kró-bai lta-stäns* an angry or fierce look *Cs.*; esp. the magical and powerful look of a saint, *lta-stäns sig mdzäd-pa* to cast such a magical look *Mil.*; *lta-stäns-la bzugs-pa*, *lta-stäns-kyi nän-nas čä-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-stäns-bzi* the four magical looks, viz.: *gügs-pai lta-stäns* the attracting look, *skród-pai lta-stäns* the repulsive look, *lhün-bai lta-stäns* the precipitating look, *réns-pai lta-stäns* the paralyzing look *Cs.*; also *sén-gēi*, *glän-po-čēi lta-stäns-kyis yzigs-pa* to look at a person with a lion's look, with an elephant's look. — *lta-lög*, in later lit. and col. *lög-lta*, **false sentiment**, not only false doctrine, heresy, but any irreligious impulses of the mind, perverse and sinful thoughts, e.g. *lög-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 lög-lta byéd-pa* to slander, to abuse a person *Glr.*

ལྷག་ལྷོན་ *ltag-lön* **puff-ball** *Sch.*

ལྷག་པ་ *ltäg-pa* 1. the back part of the neck, **nape** *Med.* and elsewh., frq. — 2. the upper part or place, *grül-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.*; *ltäg-na(s)*, *ltag*, **above**, *sgó-ltag* above the door, *grón-ltag dgón-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'; *ltäg-na-med-pa* (of rare occurrence) for *bläna-med-pa* the highest, **अगुत्तम**; *ltag skór-ba* to strangle, to suffocate *Glr.*; *ltag yòd-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; **ngé kó-la gyóg-pa tag čad yin** I hope I shall talk him out of it, shall dissuade him from doing it; *ltag nyäl-ba* to lie backward *Sch.*

Comp. *ltäg-sgo* the back-door of a house, v. above. — *ltag-yòd* or *-čód* 1. **decapitation**, 2. *Sch.*: **changeable, fickle, inconstant**. *ltag-čü* *Med.*; *Sch.*: 'sinew of the neck, the covering of the neck'. — *ltag-mdúd* *Sch.*, *ltag-sdúd* *Lt.*, the hole in the occiput, the connexion of the brain with the spinal marrow. — *ltäg-spu* neck-hair, **mane**, of the horse, of the lion *Ld.* - *Glr.* — *ltäg-ma* what is uppermost, e.g. words written over other words.

ལྷག་ *ltañ* 1. a bale of goods, carried on one side of a beast of burden, half a load, *ltañ nyñis* two bales, or a whole load. — 2. also *ltañ*, *W.*: **through, quite through**, **pi-sta-ne nän-la ltañ ton dug** one sees from the outside into the interior; **ltañ bug ton** bore through! **ltañ ton-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. *yzigs-mo*, the looking on, a **sight, scene, spectacle**, *ltád-mo-la tsogs* they came together in order to look on *Glr.*; *ltád-mo ltä-ba* to look at a scene, to be an eye-witness; *ltád-mo ltä-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-la yön-kan**

W., a spectator, a visitor; *ltád-mo-mk'an*, *ltád-mo stón-pa* a showman, actor, mimic etc. — *grón-yul-gyi ltád-mo ma dran zig Mil.* forget the scenes of village life!

ལྷན་པ་ *ltáb-pa*, pf. *bltab*, imp. *ltob* (*W. *ltabs ton²*), to fold or gather up, to lay or put together, **kyaii-tab*, *nyi-tab tab-čé** *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་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.*

ལྷོ་ *ltar* 1. also *bltar*, supine of *ltá-ba*, in order to see; *bltár-run-ba* visible; *Sch.*: 'pleasing to the eye'; *gan ltár-na yan*, *či ltár-na yan*, 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.*; *no-šes run mi šés-pa ltar byas* although they knew . . . , they affected not to know . . . *Mil.*; *bral mi pód-pa ltar yód-na yan* being like one that cannot part with, = being scarcely able to part with, *Glr.*; *ltar snái-ba* to appear like, hence prob. *ltar-snái* 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.*; *či-ltar(-na)* how? in what manner or way? *či-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; *dí-ltar*, *dé-ltar(-na)* so, thus, in that manner; *dí-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.

ལྷོ་ལྷོ་པོ་ *ltir-ltar-po Lex.*, *Cs.*: of a liquid nature, as an embryo first in the womb.

ལྷོ་ལྷོ་ *ltas* prognostic, omen, more distinctive *sná-ltas*; miraculous sign, miracle, prodigy, more accurately: *no-mtsár-bai ltas*; *bkra-šis-pai ltas* a propitious omen; *rmi-ltas bzán-po* a good sign in a dream *Pth.*; *dgé-ltas* a favourable sign; *nán-ltás*, or *ltas-nán* a bad sign *Dzt.*; *ltás-mk'an* a soothsayer, fortune-teller; *ltas stón-pa* to soothsay *Cs.*

ལྷོ་རི་ *lti-ri* pitcher *Sch.*

ལྷོ་ལྷོ་ *ltig-tün C.* a person of small stature, perh. a corruption of *lte-tün*.

ལྷོ་པ་ *ltib-pa* to fall through *Sch.*

ལྷོ་པ་ *ltir-ba* v. *ldir-ba*.

ལྷོ་པ་ *ltün-ba* 1. vb., pf. *lhuvi*, to fall, to fall off, down, into; fig.: *mtó-ba de yan mtar lhuvi-no* what is high will finally fall down *Dzt.*; more esp. to fall into sin, to commit sin, hence *nyes-ltün* 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.

ལྷོ་པ་ *lté-ba* 1. navel-string, umbilical cord, *γčód-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-kyüd ysúm-gyi lté-bar* in the middle of three (concentric) circles *Lt.*; *ran-táy-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 γzün-rán* Lhasa, or, in a more special sense, the palace of the Dalai Lama. — *lte-tüg W.* = **tig-tün** *C.*

ལྷོ་ *lten* 1. v. *ltañ*. — 2. *lten-rgyás* n. of a Buddha.

ལྷོང་ཀ་ *ltén-ka* pool, pond *Dzl.*

ལྷོང་པ་ *ltéb-pa* (cog. to *ltáb-pa*), to double down, to turn in, *mta*, or *sné-mo* to hem, by turning in the edge, cf. *sné-mo*.

ལྷོང་རྒྱུ་ *ltém-rgyán* humour, whim, caprice, *ltém-rgyán byéd-pa* to be whimsical or capricious *Cs.*

ལྷོང་པ་ *ltém-pa* the state of being full, e.g. a vessel full of water; full, overflowing, *ltém-po* full; *ltém-ltém* so full that it runs over.

ལྷོ་ *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.*; *lúg-la lto ster* feed the sheep; *lto yyó-ba* to prepare food *Mil.*; **to nyo šrog tson** *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* - *skyyid* *Lex.* prob. food, clothes, and good health (comfort); **dha tó-čę 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, lickerish. — 2. goat's beard, Tragopogon, used as a kitchen-vegetable.

ལྷོ་པ་ *ltó-ba* belly, stomach; also the belly of a bottle; *ltó-ba sá-la* *bébs-pa* to prostrate one's self.

Comp. *lto-gán* a full belly, also: with a full belly or stomach. — *ltó-gro*, *ltós-gró* 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. — *ltóna-ba*, *ltó-zug* stomach-ache. — *lto-pyé* crawling or creeping on the belly, a snake; *lto-pýe čén-po*, *महोरग*, a fabulous monster of the serpent kind, similar to the *klu*.

ལྷོང་འདྲི་ *ltog-dré* a demon *Sch.*; *dré-ltogs* prob. the same

ལྷོང་པ་ལྷོང་པ་ *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 bžúgs-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, **kó ltóg-pa yod** he is hungry. — *ltógs-pýug* hunger (i.e. poverty) and wealth *Glr.* — *ltog-tsór* the feeling of hunger, *ltógs-tsor čę* I am very hungry *Mil.*

ལྷོང་ཀ་ *ltón-ga* notch, incision, indentation, *má-ltón* the notch in an arrow; a depression, *ri-tón* in a ridge of mountains, *la-tón* the indentation of a mountain-pass.

ལྷོང་ས་ *ltonš* summit *Mil.*, frq

ལྷོ་བ་ *ltob* v. *ltáb-pa*.

ལྷོ་ར་ *ltor*, *sras-ltór* a bastard prince *Glr.*

ལྷོ་ས་ *ltos* 1. v. *lta-ba*. 2. *Sch.* = *γtos*.

ལྷོ་ས་པ་ *ltós-pa* 1. vb., = *ltá-ba*, to look at, on, or to, ccd., *nyñen-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*)*ná-ltos ži-čug* (?) *tsán-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.*

ལྷོ་བོན་ *sta-gón* preparation, arrangement, *sta-gón byéd-pa* to make preparations, to prepare, arrange, fit out; *šsó-*

bai sta-gón-la bzenis he rose to make preparations for dinner *Mil.*

ལྷ་རྩུར་ *sta-zür* **hip, hip-bone**, e.g. as the seat of strength *Mil.*; *stá-zür yan-čád* from the hip upward *Dzl.*

ལྷ་རི་ *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-níg* the hole for putting the handle in, *star-yú* the handle, *star-só* the edge of an axe.

ལྷ་གྲ་ *stag* 1. **tiger**, *ryga-stág* the Bengal tiger *Mil.*; *stag-ínrüg* a young tiger, *stág-mo* a tigress; *stag-fsán* a tiger's den; *stag-ri*s the stripes of a tiger's skin. — 2. *Tar.* 166, 2?

ལྷ་གཞས་ *stag-čás* *Mil.* utensils carried by men about them, such as a knife, smoking-implements, weapons etc.

ལྷ་གཡ་ *stág-pa* **birch-tree**; *stág-ma* n. of another tree.

ལྷ་གཡ་ཟློག་ *stag-yzig* a not unfrequent form (which prob. has been adapted to Tibetan etymology) for *ta-zig*, **Persia, Persian.**

ལྷ་གཡ་ལྷ་ *stag-ša* a medicinal herb, *Glr.*, *Med.*; *stag-ša-dé-ba* *Glr.*

ལྷ་གཡ་འཕྲ་ *stag-šár* a **youth, young man** *C.*, *Mil.*

ལྷ་རྩུར་ཟློག་ *stán-zil* *Cs.*: n. of a black stone, acc. to *Zam.* a silver-ore.

ལྷ་རྩུར་ *stáns*, *Sch.* also *stán-ka*, **manner, style, posture**, *góm-pai stáns* manner of walking, gait; *brdég-stáns byéd-pa* to assume a fighting posture *Mil.*; *ltá-stáns* v. *ltá-ba* comp.; *stón-pai bžugs-stáns* the sitting posture of Buddha; *C.*: **kə ghó-ghon-tañ dé-mo** his style of dressing is fine, he is well dressed; **tám-zer-tañ ké-pa** eloquent; even like a mere termination for forming verbal substantives: **zá-tañ**, or **tín-tañ lég-mo** good eating, drinking.

ལྷ་རྩུར་ *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་རྩུར་ *stan* **mat, carpet**, esp. a carpet for sitting on, also a **cushion**, resp. *bžugs-*

ydan; **saddle-cloth**; *stan dín-ba* to spread a mat (on the ground), *gébs-pa* to lay (a mat) on; **ču-stán** swaddling-cloth *W.*; **bol-tén** mattress, **ful-tén** (lit. *pirul-stán*) a light travelling-mattress *C.*; sometimes substratum of any kind, also of hard materials, e.g. *γsub-stán*, *bsab-stán*.

ལྷ་རྩུར་ *stab* 1. v. *rtab*. — 2. *Sch.*: *stab stáns-pa* to suffer, to tolerate, to yield.

ལྷ་རྩུར་ *stabs* (cog. to *tabs*, also syn. of *stáns*), **mode, manner, way, measure**, *sén-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-la**) *W.* when an opportunity offers; *riñs-stabs-su* hastily, *špeedily* *Mil.*; **kón-stabs** dearth, famine, want *Ld.*; **riñ-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་རྩུར་ *star*, for *sta-ri* q.v.

ལྷ་རྩུར་ཀ་ *stár-ka* *Sch.*, *stár-ga* *Lex.*, *stár-ká* *Glr.*, **walnut**, *star-(gar) šin*, *ljón-šín stár-ká* 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་རྩུར་ *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 rgyüd-pa* id. — 2. **to clean, to polish** *Lex.* — 3. *Sch.*: **to ornament, decorate**(?).

ལྷ་རྩུར་ *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་རྩུར་ *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**(?); (*h*)*sti-stán* **honour, respect, reverence**, *byéd-pa* ccd., to show a person honour, frq.; **kí-la tí-tán čañ med** *W.* he is not esteemed at all, he enjoys no credit whatever; *bkúr-sti* id., v. *bkúr-ba*.

ཐོབ་བྱ་ *stün-ba*, pf. *bstüns*, fut. *bstüi*, imp. *stüns*, to rebuke, scold, abuse *Lex.*

ཐོབ་མཁེ་བྱ་ *stib(s)-pa* to offer (sacrifice), rarely used.

ཐོབ་མཁེ་བྱ་ *stim-pa*, pf. *bstims*, fut. *bstim*, imp. *stims*, prop. vb. causative to *ñim-pa*, gen. = *ñim-pa*, to enter, penetrate, pervade, to be absorbed in, *ñugs čos-nyid-kyi klón-du stim Pth.* the soul is absorbed in the expanse of the *čos-nyid*.

ཐོབ་མཁེ་བྱ་ *stu cunnus*, orifice of the vagina, the vulg. and obscene expression for the pudendum muliebre.

ཐོབ་མཁེ་བྱ་ *stüg(s)-pa* 1. abstract noun and adj., thickness, density, thick; *stugs-po* adj., = *ñüg-pa*, *ñüg-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.*

ཐོབ་མཁེ་བྱ་ *stün-ba*, pf. *bstüns*, fut. *bstüi*, imp. *stüns* = *rtün-ba*.

ཐོབ་མཁེ་བྱ་ *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 *Mig.*; *sbrid-pa mán-po stüd-čün ön* repeated sneezing ensues *Lt.*; *bstüd-nas ná-ba* to be always ill *Sch.*; cf. *btüd-mar*.

ཐོབ་མཁེ་བྱ་ *stün-pa*, pf. and fut. *bstün*, prop. causative to *ñim-pa*, gen. = *ñim-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-skabs dan stün-te* agreeably to the (proper) time, in due time *Glr.*; *nai žiü rmó-ba di dan stün-pai ngúr-ma* a song having reference to this my labour in the fields *Mil.*; *žüw dan stün-pa Lex., Cs.*: 'to confer, to make agree with the original text'.

ཐོབ་མཁེ་བྱ་ *stüb-pa*, or *sté-pa*, *Ld.*, for *btüb-pa*, *yté-pa*.

ཐོབ་མཁེ་བྱ་ *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 rięs čé-žüü mtó-ba-ste* as you are of high and noble extraction *Dzl.*; like *di-lta-ste* it is also used for namely, to wit, videlicet (viz.), that is to say, esp. before translations of foreign words and names: *šira-ste ngó-bo žes-byü-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, sá-ste drug-ni* the six letters *ž, z* etc.; *įsum ná-ro kyü-ęu grén-bu-ste* three signs, *o, i, and e Glr., Tar.* 188, 16; *dá-ste žag blün-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, *Peer Introd.* 73, s.l.c.; at other times it is used, where its exact meaning is not obvious.

ཐོབ་མཁེ་བྱ་ *sté-po*, or *stau*, carpenter's axe, *adz*, an axe with its blade athwart the handle (*Cs.*: 'paring axe'), used by Indian and Tibetan carpenters, *Hind. basüla, stétág* its back, *ste-yü* its handle, *ste-ká Cs.* its edge, though in *S.g.* 32 *sté-ka so-nyis-pa* it must be the name of the tool itself. — *ste bžog yton-ba* to pare, to smooth, to hew with the axe. — **řág-sté* *W.* a plane.

ཐོབ་མཁེ་བྱ་ *stegs*, also *stęgs-bu*, any contrivance for putting things on, a stand, board, table, stool etc.; *ká-stęgs* the pedestal or base of a pillar *Cs.*; *rkan-stęgs* foot-stool, jack, horse (wooden frame with legs); **kyón-stag* *W.* candlestick; **čós-stag*; *čót-ag* *W.*, book-stand; *duę-stęgs* a board, stool, bench, to sit on *Cs.*; **do-tęg* *C.* a stone-seat, whether artificial or natural; *snód-stęgs Cs.* 'a board to put vessels on'; *řór-stęgs* a cupboard *Cs.*; **řó-stag* *W.* a bench; *žabs-stęgs* resp. for *rkan-stęgs*; **žün-teę* *C.* candlestick; *žag-stęgs* a board to place things on *Cs.*; *zá-stęgs* dining-table *Schr.*; *įsól-stęgs* id resp., and table in general, col. **sol-tág*; *lám-stęgs* seat, resting-place by the road-side *Glr.*; **ón-teę* *C.* candlestick.

མེན་ stēn that which is above, the upper part, top, surface, *sai stēn tams - cād* the whole face of the earth *Glr.*; *sén-moi stēn-gi sa* the earth here upon my finger nail *Dzl*; *stēn-gi nám-mka* the heavens above *Dzl*; *stēn-gi pyogs* the zenith; *stēn-og* above and below, *stēn-og-gi ydon* demons of the upper and lower regions; *stēn-na* adv. and postp.: above, overhead, on high, up-stairs, on the surface, answering to the question where or in what place; *stēn-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, *rgās-pai stēn-du* in addition to my old age *Dzl*; *byās-pai stēn-du* he made it and besides... *Dzl*; *bdag cōs-la mi mōs-pa méd-pai stēn-du bōn rān-la mos* I am not only no despiser of religion, but a regular Bon-worshipper *Mil.*; *stēn-nas* down from. — *stēn-ka* (*W. *tān-ka**), also *stēn-tse* a terrace. — *stēn-kañ* upper story of a house, garret. — **stēn-dūn**(?) *W.* pestle, pounder.

མེན་པ་ stēn-pa, pf. and fut. *bsten*, imp. *sten*, to keep, to hold; to adhere to, to stick to, to rely or depend on, almost like *rtēn-pa*, but c. accus., *blā-ma mkās-pa stēn-pa* to adhere to a learned Lama; to stick or keep to certain victuals, medicines etc., using them regularly, frq.; even *sdug - bsnāl* to have to taste misfortunes *Thgy.*; to addict one's self (to virtues or vices), *sér-sna* to avarice *Stg.*; *mi stēn-pa = spān-ba* to avoid, shun, abstain from *Glr.*; *Cs.* also: *yyog stēn-pa* to keep a servant in pay.

མེན་པ་ stēm-pa, pf. and fut. *stems* (= *stēn-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་ steu v. *stē-po*.

མེན་པ་ stēr-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, *nān-du gro(r)*, *nān-du ōn-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.* — **tēr-go** aid, contribution *C.*

མེན་པ་ stes-dbañ *Lex.*, where *stans-legs* is added for explanation; in *Tar.*

134, 7 *stes-dbañ-gis* is translated by *Schf.*: power of fate.

མེན་པ་ sto-tag rope *Sch.*

མེན་པ་ stō-ba, most frq. in the col. phrase *cañ mi sto* it does not matter, it makes no difference, it is all the same (also *cañ mi rtog*); *Mil.*: *ši runi mi stō-ba dug* it does not matter if they die; *ši yañ ci stō-ste* what does it matter if they die?

མེན་པ་(?) stō-ra *W.*, a circle of dancers.

མེན་པ་ stōñ 1. thousand, *stōñ-prág* id., *stōñ-prág-brgyā-pa* (the work) containing ten thousand (viz. Sloka) *Köpp.* II, 272; *Burn.* I, 462. — *stōñ-dpon* a commander over a thousand; *stōñ-kōr-lo* a wheel with a thousand spokes; *las stōñ 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 stōñ byéd-pa Glr.*, to proportion this fine to the rank of the man killed. — 3. v. *stōñ-pa*.

མེན་པ་ stōñ-grōgs v. *stōñs-pa*.

མེན་པ་ stōñ-pa (མེན་པ་) empty, clear, *kāb-kyi rtsē-mo tsam yzūgs-pai sa stōñ-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; *rlūñ-gi rañ-bzin ni stōñ mōd-kyi* though wind (or air) in itself is without smell *Dzl*; waste, deserted, *brag-stōñ* a rocky desert, *luñ-stōñ* a desolate

valley *Mil.*; **zai* - *stón** *Ld.*, **dom* - *stón** *Pur.*, bare-bottomed, having the bottom bare, vulg.; **mi tón-pa** *W.*, = **mi kyan**, v. *rkyan-pa*; *kai* - *stón* a desolate house, as a place suitable for enchantments; fig. **sem tón-pa rag** *W.* I feel lonely. — *ston-pa-nyid*. མུན་མུན་, 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; *Bur.* I, 442; 462. (Five synonyms v. *Trig.* f. 20). *stón-zad-la skyél-ba* to squander, to waste, *tsé* one's life *Mil.*; *ston-sai-né* absolute vacuity, *stón-sai-né byás-nas* making tabula rasa, keeping, retaining nothing whatever *Thgy.* — *ston-ysál* v. *ysal-po*. — Adv. *stón-par* in vain (?) *Mil.*

མྱོང་ཟིལ་ ston-zil(?) *W.* *Corydalis meifolia*.

མྱོང་སྲ་པ་ stóns-pa 1. pf. *bstañs* (*Dzl.*), fut. *bstañ* (?), to accompany, **tón* - *te dō-wa** *C.* to go along with a person; *çis kyan mi stóns-par* ཅི་འདི་ 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, *rañ-gi nyas stóns-ñi* *S.g.*, *rañ-sál stóns-nas* *Mil.*, your own place becoming desolate; *stóns-su nyé-bár gyur* it had become nearly empty, was almost spent or exhausted *Pth.*; *mis stóns-pai kai-ro* ruins forsaken by men; *sais-rgyás-kyis stóns-pa* *Thgy.* the period during which no Buddha appears, a *mi-kóm-pa* v. *kóm-pa*; *sa-γzir stóns-pa* to level with the ground, to raze, to demolish entirely.

མྱོང་ 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-tün* 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 *Gl.*, of winter and the like; *stód-la* at the upper part of, above.

II. v. *stád-pa*, and *stód-pa*.

མྱོང་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.* **rañ-tod-çé**, to praise one's self, **rañ-tod-çan** a self-admirer, self-flatterer; to extol, to glorify, men, gods etc., frq.; *stod-(ñi)* *bsñags-pa* id.; *stod-fsig* 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-bsñags*, *stod-dbyáñs*, *stod-glü*; *stód-pa(r)* *byéd-pa*, *W.* **pül-çé**, ccd. (the former also c. accus.) to praise, to extol; *stod-ós* laudable, commendable, worthy of praise.

མྱོན་ ston 1. autumn (morè about it v. *du*), མྱོན་ ston *brgya mtón-bar gyur* çig may he live to see a hundred autumns! *Lt.* — 2. in autumn, during autumn *B.*, frq. — 3. = *ston-tóg*.

Comp. *stón-ka*, *stón-ka*, autumn, **stón-ka-na*, *stón-ka-la** in autumn, during autumn. — *ston-tóg* autumnal fruit, harvest, *ston-tóg sdü-ba* (*W.* also **dóg-çé**) to gather in the produce of the fields, to harvest. — *ston-düs* harvest-time, autumn, — *ston-zlá* autumnal month.

མྱོང་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-çé*, 1. to show, *lam stón-çig* *B.*, *(s)tán ton* *W.*, *ten rog jhe sig* *C.* show me the way! *stón-mkan* çig yod somebody has shown *Gl.*; *bü-mo sgo stón-mkan* the girl that has shown the door *Mil.*, *mśán-mkan-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-ñrül stón-pa* to show, to exhibit magic tricks, v. *rdzu*; *dmág-pa yin-no* çes *bstán-te* 'this is the bridegroom!' with these words showing, i. e. introducing him as the bridegroom

Dzl. བུ་སྤ, 3. — 2. = *ytód-pa*, to face, to front, to look towards, *sgo lhó-pyogs-su ston* the door faces the south *Glr.* — 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 *Glr.*; *bstón-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; *lwi v. lwi.* — 4. *W.* to make one undergo or suffer, to inflict (just as **tón-čé** to suffer), **mi-la nag stón-pa** to torture a person, **čug-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.*, *lwi-ston-pa* a prophet, v. *lwi*; the *stón-pa* par excellence is Buddha, *frq.*; — *ston-min*, and *tse-min* two false doctrines *Glr.* 92, 3. (the translation given by *Sch.* is but an arbitrary one).

སྤྲོད་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-ynai-sbyin* a present of meat, of provisions *Glr.*; *dgá-ston* festive entertainment, *frq.*; *rná-bai dgá-ston* a feast or treat to one's ears *Glr.*; *čós-ston* a religious feast *Glr.* (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.

སྤྲོད་པ་ stób-pa, pf. *bstab* (*Cs. bstob*), fut. *bstob Cs.*, imp. *stob*, (causative to *tób-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 fams-čád-kyis stób-pa* to provide a person with every thing within one's power *Tar.*

སྤོབས་(པོ) stóbs(-po) strength, vigour, force, *frq.*; *lús-stóbs* bodily, *snýin-stóbs* mental strength; *ju-stóbs* digestive power *Med.*; *stóbs-po čé* of great physical strength *Dzl.*; *stóbs-kyis* by virtue, by means of; *stóbs-pél-nyams-brtás byéd-pa* strengthening, nourishing, of food *Med.*; *stóbs-čan*, *stóbs-lđán*, strong, robust; *stóbs-čün*, *stóbs-méd*, powerless, weak; the five powers of a Buddha v. *Burn.* II, 430; *Köpp.* I, 436; the ten powers v. *dbañ bču.* — *stóbs-čén* 1. n. of a Lu-king, *S.O.* — 2. rammer, pile-driver, (or *rdob-čén?*) *C.*

སྤོར་བ་ stór-ba to be lost, to perish, to go astray, *bu stór-ro* a child has been lost *Dzl.*; *lus dan 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 *ytór-kuñ* drain, gutter *Lex.*

བདེ་བ་ brt... v. chiefly sub rt.

བདེ་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.*

བརྟུག་པ་ *brtóg(s)-pa*, v. *rtóg-pa*; as sbst., preceded by a genit., **inquiry, examination**, *Stg.*, frq.; gen. c. accus. *rmi-lam brtóg(s)-pa* examination of dreams *Stg.*; *rin-po-če brtóg(s)-pa-la mlás-pa* connoisseur of precious stones *Dzl.*; *brtágs-pa brygad Tar.* 21, 2?

བརྟུག་ *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 jüg-pa* to perform that ceremony *Mil.*

བརྟུག་པ་ *brtád-pa* 1. *Lex.* = *bló-bur new, recent*. — 2. *Sch.* **haste, speed**, for *rtáb-pa* (?) (*Tar.* 180, 2 it should prob. be *γtád-na.*)

བརྟུག་པ་ *brtán-pa* adj. and abstract noun; *brtán-po* adj., **firm, steadfast, safe; firmness** etc.; *brtán-par γnás-pa*, **tán-po dád-čé** *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-čé** *W.* id.; *brtán-gyi skyid* a continued or abiding happiness *Mil.*; *dbañ brtan* their strength is holding out *Med.*; *brtán-du jüg-pa Glr.*, **tán-po čó-čé** *W.*, to watch, keep, preserve carefully; **tán-po kur** *W.* carry it carefully or safely! *dám-bcas-pa brtán-par šes* he knew his word to be inviolable *Dzl.*; *yi-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*).

བརྟུག་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.

བརྟུག་པ་ *brtúl-ba* 1. **deportment, behaviour** *Cs.* — 2. *Sch.* also diligence, painstaking(?). — *brtul-zügs*, བྱུག་པ་ 1. *Cs.* manner, way of acting. 2. *Sch.* and gen.: exercise

of penance, *brtul-zügs byéd-pa* or *spyód-pa*, to perform such exercises, to do penance. 3. penitent. — *brtul-zügs-čan* penitent (adj. and sbst.) — *brtul-pód-pa* v. *rtul-pód-pa*.

བསྐྱོད་པ་ *bstán-ba* v. *stóns-pa*.

བསྐྱོད་པ་ *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 *tüb-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-bčos* (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-srññ* 1. a keeper, guardian of the doctrine; perh. also = *bstan-dzin*. 2. keeper, warden, guardian in general, *lha-kán-gi bstan-srññ*; *lha-sai bstan-srññ* the tutelary goddess of Lhasa, acc. to *Glr.* = *dpal-lhá-mo*. 3. in general the contrary to *bstan-bšig*.

བསྐྱོད་པ་ *bstir* supine of *sti-ba*; *bstir-méd* 'restlessness', one of the infernal regions.

བསྐྱོད་པ་ *bstügs-pa* to make lower, to lower *Sch.* (?).

བསྐྱོད་པ་ *bstén-pa* 1. vb. v. *stén-pa*. 2. sbst. **confidence**, = *brtón-pa* *Bhar.*

བསྐྱོད་པ་ *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་མཐ་ 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 *Sty.*; a bell-rope *Dzl.*
- ཐ་གུ་ ta-grú, originally *tag-grú Pth.*, **extension, width, breadth**, *dzam-bu-gliñ-gi ta-grú kún-la Glr.* in the whole extent of Dzambuling; ta-grú *čé-ba Pth.* extensive.
- ཐ་རྒོད་ ta-rgóel 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་སྐད་ 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-grub-pa n. of a literary work.
- ཐ་དཔ་ 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-sbuw yan-čád even the smallest insect *Sty.*; 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་ཤི་ཐ་ཤི་ ta-pi-tú-pi **confusion, disorder** Sch.
- ཐ་པག་ tá-pag v. *túr-dpag*.
- ཐ་བ་ tá-ba (= tú-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-čan*; it appears somewhat singular, that *yan-zán-gyi tá-ma* signifies a cat, and *đab-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-cup, parting-kiss); for the last time: *nyén-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. — *đrád-pai tá-ma ni bral, yson-pai tá-ma ni čé-ba yin* the end of every meeting is parting, the end of every living is dying.
- ཐ་མ་ཀ་ ta-ma-ka Cs., vulg. *W.* **tá-mag**, **tobacco**, *ni-bu*, *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* རྩུག་པ་ to live like the vulgar *Dzl.* — 2. ordinary, usual, *ta-mál-pa ma yin* that is no usual thing *Dzl.*; *ta-mál* adv. = *pál-čér.*

ཐ་མེད་ *ta-tsig* *Sch.* 'oath'; but in two passages of *Dzl.* *čü ta-tsig* can only mean: 'what signifies?'

ཐ་ར་ཐོ་འུ་ *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-rü* *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་ལོང་ *ta-lón* *W.* a sort of red cloth.

ཐ་ཤ་པ་ *ta-šál* *Sch.*: 'the end, the consequence; bad'; *Bhar.*: *skyés-bu ta-šál nyid* *Schf.*: homo nequam, a good-for-naught.

ཐག་ *tag* 1. sometimes for རྩུག་, *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-mir-in-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-grú* 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.*; *snar bšad 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. *tog-tág.* — 4. *tag-čód-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་སྐྱི་, *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-čód-pa* vb. a. (*tag-čód-pa*, or *čád-pa* vb. n. or pass.) 1. to cut a cord, *bdag nyé-du dan brél-tág 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-tág čad* the cord of the hope of going on a journey is cut off, i.e. the journey has been given up *Glr.*; *Schr.*: *čó-fag-čód-pa* to wean (a child); *bló-fag-čód* 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 rnyis ná-la čin-ma mi len tág-čód-pa-na* if you positively refuse to give me a wife *Pth.*; **tag-čád 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.*; *snán-ba séms-su* the visible world as a thought, as imaginary, i.e. as nothing *Mil.*; *tag-čód* certainty, surety, evidence, *čón-kyai tag-čód byed dgos* but one should know it for certain, one must be sure of it *Mil.*; *ltá-ba tag-čód-kyi rnal-byor-pa* you, the ascetic, firm in meditation! *Mil.* — **tuy-čó-rbe-čó** *C.* resolute.

II. prob. = *dág - pa*, in *snyin* (or *že*, or *bsám-pa*) *tág-pa-nas* with a faithful heart, with all my heart, **heartily**, *že tág-pai* *žú-ba Mil.* a sincere prayer or entreaty.

Note. In *tag-pa* and other words beginning with *t*, (e.g. *tan*, *to*), *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.

ཐགས་ tags texture, web, tags *tág - pa* to weave *Dzl.*, *tágs-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-bu Cs.*, **tágs-kan-bu** *W.*, spider; *tágs-ča* weaver's implements; *tágs-ymas*, *tágs - ra*, a weaver's place or shop *Cs.*; *tags-brán byéd-pa Mil.*, **tag rán-če** *W.*, to begin the warp.

ཐགས་ཐོགས་ tags-tögs impediment *Cs.*

ཐང་ tan 1. also *tán-ma Mil.*, *tán-bu Dzl.*

Ms., **tán-ka** *W.*, flat country, a plain, steppe; also fig. like *žin*, *bde-čen-gyi tan* 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.*; *spañ-tán* a green grassy plain or steppe, meadow, prairie; *byañ-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; *šag-tán* a gravelly plain; *tán-du byéd-pa Cs.* to lay waste, to make a desert of, *tán-du gyúr-ba* to become a desert. — 2. *Cs.* price, value, perh. also amount; *rin-tán* id. *Dzl.*; *rin-tán-can* 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 *Thy.* — 3. *W.* for *duans* clear, serene,

nam tan a cloudless sky, fine weather; **dañ yi-ro tán-te yod** (the sky) was cloudless last night. — 4. **potion** *Med.* — 5. = *bka-tán*, **order, command**, (*bka*) *tán-yig* decree; *pad-ma-tán-yig* is the abridged title of a collection of legends about Padma Sambhava. — 6. (resin?) *tán-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. *tan yčig*, not seldom joined with *skad čig* and *yud tsam*; *tan tsam* id. *Pth.*; *čig-tán*, *bži-tán* one moment, four moments; *Lt.*, *tán-ré S.g.*, one after the other *Sch.* — 8. *v. tán-ka*. — In a few instances the meaning of *tan* is not quite evident.

Comp. *tán-krün* bastard *Sch.* — *tán-ču* *v. tán C.* — *tán-stön* uninhabited, desolate; wilderness. — *tán-brü* *Sch.* 'cedar-nuts', perh. = *ko-nyon-tsé* *q.v.* — *tán-mär* tar *Cs.* — **tán-ma-la-la-tse** a small lizard *Ld.* — *tán-yži* market-price, **tán-ži čag** *C.* the market-price abates. — **tán-zi** *W.* fata morgana — *tán-rág* cedar (?) *Sch.* — *tán-šin* fir, pine.

ཐང་ཀ, ཐང་ག་ *tán-ka, tán-ga*, resp. *žal-tán*, *W.* **sku-tán**, *Tar.* *tán-skü*, image, prop. of human beings, at present = picture, painting, in a gen. sense, also of landscapes etc.

ཐང་དགའ་ *tán-dkar* the white-tailed eagle *Sch.*

ཐང་ཐང་ *tán-tán* *v.* the following word.

ཐང་པོ་ *tán-po*, tense, tight, firm (= *tán-po*?) ; *tán-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.*; **žug-po tán-nam** *C.* are you well? — *rkañ-tán-du* or *la on foot*, *v. rkañ-pa* comp.; *tan yòd-pa* to tire, to fatigue *Mil.*, *tan čòd-pa* or *čad-pa* to be tired, wearied *Pth.*; **gom-tán láb-če (fú-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་ཕྱོགས་ *tán-próm* a medicinal herb *Med.*, *Wdn.* = *dha-tu-ra* thorn-apple (?).

ཐང་ག་ *tán-ša* v. sub *tuñ-po*; *tan-šin* v. *tan* comp.

ཐང་ཀ་(ཀ) *tád(-ka)* 1. the direction straight forward, *steñ dan* _{og dan} *tád-ka* *tams-čád-du* upward and downward, and in every other direction *Stg.*; *steñ-og-tád-ka* straight upward and downward *S.g.*; *po-brán-gi tád-ka* *pyin* they came straight towards the castle; *tád-ka-na* directly before *Thgy.*; *dē 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; *šai tád-nas* čod *Tar.* 159, 4 prob.: cut off only from the flesh; **té' -kya, té' -kañ-la** *Ts.* straight on; *tad-drañ-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.*

ཐང་ཅ་ frq. abbreviation for ཐམས་ཅད་ *tams-čád*, whole, all.

ཐན་ *tan*, *Hind.* घान, = *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.*

ཐང་ *tab* 1. resp. *γsol-táb*, fire-place, hearth, *me-táb*, id.; also for stove, *lčags-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-γnás* fire-place, furnace, oven *Cs.* — **tab-tšan** *W.* kitchen. — *tab-pyis*, *W.* **tab-pis** clout, dish-clout, wiper. — *tab-γžób* burnt smell. — **tab-*

*lās čó-kan** *W.* cook. — *tab-yyóg* kitchen-boy, scullion *Pth.* — *tab-šin* 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 *dúl-táb ma jun** *W.*

I had no opportunity of seeing or going; **tab šig 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; *γdan-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-la γžól-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 γčig-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.* **čó-če, kyón-čé** to use means, to take measures; *blo tabs šsol-ba* to contrive means *Ma.*; *tabs stón-pa* to show means or ways, to give directions, to instruct *Glr.*; *šsó-tabs livelihood, subsistence*; *tabs zad* there is nothing else to be done *Glr.*; *zi-bai tábs-kyis* in a fair way, amicably, not by constraint or compulsion *Glr.*; *tábs-kyis* by various means, by artifice, cunningly, craftily; *tábs(-la)-mkás-pa, tábs-šes-pa*, *W.* also **táb-čan**, skillful, dexterous, clever, full of devices; *da bód-du γgró-tabs gyis šig* now take steps, make preparations, for a journey to Tibet *Glr.*; *de yšón-poi tabs yódam* 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. *Was.* (144).

ཐམ་ག་, ཐམ་ཀ་ *tám-ga, tám-ka* a seal, sign *Cs.*, v. *dám-ka*.

བྲས་བྲས་ *tam-tám* Sch. 1. also *tám-me-ba*, **unconnected, scattered, dispersed.** —

2. *tam-tám* (*byed*) -*pa* = *tám-pa*.

བྲས་བ་ *tám-pa* (sometimes *tém-pa*) **complete, full**, almost exclusively used as a pleon. addition to the tens up to hundred.

བྲས་ས་ཅད་ *tams-çád* **whole, all**; added to the singular number: *rgyal-káms tams-çád* the whole empire *Glr.*; *lus tams-çád na* the whole body aches (opp. to one part of it); *bód-kyi zas tams-çád* 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-çád*, rarely *dé-dag tams-çád*, all those; *tams-çád-kyis so-só-nas* all of them one by one, each.

བྲས་ས་བ་ *táms-pa* (= *tám-pa?*), *sa*, or *bye-táms-su jug-pa* to suffer (a person or beast) to stick fast in the mud, in the sand (?) *Glr.* 84.

བྲུ་ *tau* *Wdn.* **capsule** (?), *Wts.* **peach** (?).

བྲ་ *tar* v. *tar-tór*.

བྲ་ཏོར་(ལ་) *tar-tór(-la)* = *ta-ra-to-ré* (cf. *tór-ba*); **tar çós-se dug** *Ld.* sit wide asunder, not too close together! *tar byed-pa Mil.* to break to pieces, to smash, to crush.

བྲ་ནུ་ *tár-nu* a purgative *Med.*

བྲ་དཔག་ *tar-dpág*, *C.* **tar-bág**, *W.* **tá-bag** a large **plate, dish, platter.**

བྲ་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 prevented, to get through, to get on, to be able to pass, *çu-la* through the water *Mil.*; *zas mi tar* the food cannot pass through *Med.*; to be released, acquitted, discharged, **tím-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 *rnám-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, happiness, eternal bliss**, མོན་, *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 gyúr-ba* to become free, *byéd-pa* to make free, to liberate, to save; *tár-sa* place of refuge, asylum *Thgy.*

བྲལ་ *tal*, sometimes for *ta-li*; *tál-gyis* v. *tál-ba* II. 3.

བྲལ་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 elephant, *Cs.*, perh. the ash-coloured. — *tál-çu* lye. — *tal-çén* 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-tsá* 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 ça dug** *W.* he goes past, he does not come in; **zám-pa tal ça 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-bèu tál-nas* when the age of fifty has been passed *Wdn.*; **çu-tsód yčig tsá-big tal** *W.* a little past one o'clock; *sno-ba-las tal-nas dmar-žin* *Thgy.*, prob. inclining from blue to red; to be in the advance *C.*; to project, to be prominent, hence *tal-tün* different lengths, one object projecting beyond another; to play a prominent part, to take the lead *W.*; *tál-çes-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 *par 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; *täl-byün-du* གྲོ་བ་ to go straightforward, to act without ceremony or disguise *Dzl.* ༡༩༩, 3; *täl-ma Sch., täl-le C., through and through; täl-gyis* directly, straightway, unhesitatingly *Mil.* — 4. to come or get to, to arrive at (*W. *täl-çé*), *täl-nas lo* རུས་ལོ་ three years have elapsed since they arrived; *pa-má gar täl-bai* མཚོ་མེད་; *bzan-täl* safe arrival *Thgr.*; *yár-gyi bzan-tal* ཅེན་པོར་ གྲོ་བ་ to arrive at, attain to (a blessed state) in a pleasant and speedy manner *Thgr.* — 5. to be over, past, finished, done, *täl-lo* of a song: it is over, finished *Mil.*; *drüg-çu täl-lo* the number of sixty is full; *yäl-nas täl-ba* *Mil.* having disappeared, vanished; *stór-te* (or *stór-nas*) *tal* he is undone, it is all over with him *Mil.* frq.; *rim-gyis je nyün je nyün tal* by degrees it vanishes, dies away *Mil.*; *snar çad-tsig tal* the former agreement is no longer valid; *tal son* col. = *tsar son*. — *Tar.* 46, 5. 12? 172, 5: *täl-gyur-pa Schf.* follower, adherent, or the name of a certain sect.

ཐལ་མོ་ *täl-mo* the palm of the hand, *täl-mo sbyár-ba* to hold together the palms of the hands, as a gesture of devotion; *täl-mo snün-pa* *Dzl.*, more frq. *tal-lèig rgyáp-pa* to give a slap on the face, a box on the ear; *tal-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.* = *té-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, *rya-tig* slate-pencil, lead-pencil; also a line drawn with a lead-pencil; **tig-ta tan-çé** *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.*; *nay-tig* or *snag-tig* a black line, *tsal-tig* a red line; *tsais-tig* diameter; equator *Cs.* — 4. symb. numeral for zero. — 5. v. *tig*.

Comp. *tig-skól* 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-tsad byéd-pa* to proportion; **tig-tsád züm-çé** *W.*, to determine the relation or proportion of things. — *tig-shü* a ruler, to rule lines with.

ཐིག་ལེ་ *tig-le* 1. a spot like that of a leopard's skin, *tig-le-çan* spotted, speckled; *tig-má** *W.* id., of variegated woolen fabrics; *ços tig-le nyay çig Mil.*, the centre of all religion, in which finally all the different sects must unite. — 2. zero, naught *Wlk.* — 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 lüs-la ytim-mo bär-bas bde; rluñ ro rkyañ dhü-tir çüd-pas bde; stod byañ-çub-séms-kyi rgyün-bab bde; smad dāns-mai tig-le kyáb-pas bde; bar dkar dmar tug jrad brtsé-bas bde; lus zag-med-blé-bas tsim-pas bde; de rnäl-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 *kyän-ma* into the *dhüti*; 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 *kyän-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.

མིགས་པ་ *tigs-pa* a drop, *tigs-pa re-ré-nas* in drops, by drops *Gl.*; *čar-tigs* a drop of rain; *γsér-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.

མིང་ *tün* v. *dün-ba*.

མིང་པ་ *tib-pa* v. *tib-pa* and *ytib-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.*

མིང་པ་ *tim-pa*, also *tim-pa*, *γtim-pa* and *stim-pa*, gen. with *la* or *nän-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.*

མུ་ *tü* 1. num. fig.: 70. — 2. **tü gyáb-čé** *W.* to spit, with *la*, to spit at or on. — 3. often erron. for *mtü*.

མུ་པ་ *tü-ba* 1. also *tü-pa*, skirt, coat-flap *Gl.* — 2. rarely *tü-ba*, bad, e.g. wood *Mil.*; **gyal-tü** *W.* good and bad promiscuously; *sdug-bsnäl tü-ba* a bad accident *Thgy.*; malicious, wicked, vicious *Gl.* — 3. vb., v. *tü-ba*.

མུ་བོ་ *tü-bo* རྒྱུ་ཅན་ a chief; an elder brother, *Dzl.*, *Tar.*; *tü-mo* *Cs.*: mistress, lady (?).

མུ་མི་ *tü-mi* p. n., v. *ton-mi*.

མུ་ཤི་ *tü-ré* uninterrupted *Sch.*

མུ་ལྷན་ *tü-lim* a lump of metal *B.*; *W.* cannon-ball:

མུ་ལྷན་ *tug*, *C.* also **tug-pa**, c. accus. until, to, in reference to time and space; **zag zib-ču tug** for forty days; only col.

མུ་ལྷན་ཅན་ *tug-čóm* *Sch.*: 'dreadful noise'; *Thgr.* *tug-tšóm*; *Mil.* *tug-sgrá* id.

བྱས་པ་ *tüg-pa* I. sbst. soup, broth, *bras-tüg* rice-soup, *bag-tüg* meal-soup, gruel, *rgya-tüg* Chinese soup, a sort of vermicelli-soup *C.*; *tug-tál* v. *tál-ba*.

II. vb. 1. to reach, arrive at, come to, c. dat. or termin., *tsei mtar tüg-pa* to reach the natural term of life *Dzl.*; to come or go as far as *Dzl.*; *rüs-pa-la tüg-pa* to pierce to the quick *Dzl.*; *ši-la tug tse* *Mil.*, *či-bar tüg-pa-la* *Lt.* when one is near death; ... *la tüg-gi bär-du* till, until *Dzl.*, *Tar.*, *Pth.*; *bzün-la tug* he was just on the point of seizing her *Dzl.*; **sád-da tug** *W.* going to kill; *ši-la* (or *bsád-pa-la*) *tüg-pa* often means deserving death (of culprits) *Dzl.*; *tse pò-ba-la tug kyañ* though life is at stake *Dzl.*; in like manner *W.*: **tus srog dan tüg-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*, = *γprád-pa*, esp. col. **nyi-rän-la tüg-ga-la yon** *W.* he has come to see you; **tug yin** *W.* we shall meet again, = till we meet again! à revoir! *jäg-pa dan tüg-pa* *Mil.* to fall in with robbers; *γdon tüg-pa* = *tüg-pa*; *či-la tug ruñ* *Mil.*, **ghá-la tug kyañ** *C.* whatever may happen to me; *tug-čád* agreement to meet *Sch.* — 3. col. to touch, to hit or strike against, *W.*: *ĩ-ru tüg-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 tug kyañ ma tug** *W.* do not even touch it!

བྱས་པ་ *tugs*, resp. for *snyin*, *yiñ*, *sems*, *bsám-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 *Gl.* — 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 *Gl.* (v. *sgám-pa*); *tugs-*

su čud-pa = *kön-du čud-pa*; *tugs-su byón-pa* to be kept in mind, in memory *Mil.*; also = *yid-du ón-ba* ni f.; cf. *gró-ba*. — 3. *tugs-la btágs-so* v. *dógs-pa*. — 4. for *tugs-rje* or *bka-drin*, *tugs mdzád-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-žés* *Mil.* — *tugs-krügs* resp. for *kön-krügs* *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 ón-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 mdzád-pa* id. — *tugs-rje čan* gracious, merciful, generous. — (*lha*) *tugs-rje čén-po* the All-merciful, *Awalokiteswara*. — *tugs-dám*, prop. resp. for *yi-dám*, 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 *sgráb-pa*); meditation in general, *Mil.* frq., *tugs-dám žel* meditation increases, proceeds successfully; devotion. 4. a deity, a tutelar god or saint, a patron *Gl.* — *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-ytsigs-pa* to be cautious *Sch.*; v. however *ytsigs-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.* = *žes-ráb*. — *tugs-rús* *Mil.* = *snyin-rús*. — *tugs(-kyi) srás* *Mil.*, *Tar.*, spiritual son, an appellation given to the most distinguished scholars of saints.

ཐུན་ *tun* - *na* three years old, of animals *Sch.*

ཐུན་བ་ *tün-ba*, col. *tün-nu*, *Ld.* **tün-se**, short, relative to space, time, quantity of vowels etc.; *tün-nu gro-ba* to become shorter; but the word is not so much used as 'short' in English; *yid tün-ba* *Dzl.*, *spro tün-ba* *Wdn.* passionate, hot-tempered *hasty*.

ཐུན་ཐུན་ *tud* cheese made of buttermilk, or of *čür-rje*, butter and milk *Ld.*, *Gl.*, *Pth.*; *o-tud* milk-cheese, made of curd, or of milk coagulated with runnet.

ཐུན་ *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* for the night-watch is over *Dzl.*; *tun bžii rnal-byor* the meditation of a whole day *Mil.*; **tun čád-čé* *W.* (the cock) announces the watch (by crowing); *tun bzui-bá* *Pth.* prob. to have the watch; *nam-gyi gñ-tun-la* at or about midnight; *sród-kyi gñ-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 ysó-ba* to revive a charm *Mil. nt.*

III. one who collects, a gatherer (from *tü-ba*), *šin-tün* one who picks up or gathers sticks *Mil.*; *rtsa-tun* a gatherer of grass, *snye-tün* a gatherer of ears of corn *Cs.*; *tun-zór* reaping-hook, sickle *Sch.*

IV. *tun*, or more frq. *tun-món(s)*, usual,

daily, what is done or is happening every day; **common, general**, *dios-grub tun-mois* earthly goods, as well as intellectual endowments, considered as common property, but not spiritual gifts; *tun-min*, *tun-mois ma yin-pa* **unusual, uncommon**, not for every body; **ciḡ-la ciḡ tun-moiñ cò** take good care to live together in harmony *W.*; *tun-moiñ-du* or *su* in **common, in company, jointly**; *tun-moiñ* 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-ciñ* as the poison could not do him any harm *Dzl.*; to be able to quench, extinguish, keep off e.g. fire, hail *Glr.*; *ṛžän-gyis mi tub-pa* invincible, not to be overcome; *nian 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 rkyañ 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. *ytub-pa*.

II. sbst. 1. རྒྱལ་པོ་ a mighty one, one having power and authority, *śā-kya-tub-pa* Buddha; a wise man, a sage, a saint in general, ལྷན་པོ་ — 2. symb. num. for 7.

ཐུས་པ་ *tun(s)*, also *tum-pa* *Cs.*, *tum-po* *Sch.*, 1. cover, covering, wrapper, of a book or a parcel; *rgyāb-pa* *Sch.* to put (a cover round a thing), to wrap up; **sig-pa** *C.*, *W.*, **sāi-pa** *C.* to take off (a covering); *tum-can* having a cover. — 2. a parcel wrapped up (in paper etc.); *bru-tañ-tum bæas* together with a small parcel of tea.

ཐུས་པ་ *tum-pa* 1. v. *tum*. 2. v. *ynyid*.

ཐུས་པ་, ཐུས་པ་ *tum-bu*, *tóm-bu* a large spoon, a ladle; *rag-tum* a brass ladle, *zāns-tum* a copper ladle.

ཐུས་པ་ *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-cé** *W.* to uncock one's cap. — 2. v. *tur-mgo*, and *tur-ma*.

ཐུས་པ་ ཐུས་པ་ *tur-mgo* 1. the tip of a spoon, *tur-mgo tsam* as a measure *Mil.* — 2. also *tör-mgo* halter, **tür-go ciḡ-cé** *W.* to bridle, to bit (a horse); **tür-la tén-cé** *W.* to strive, to struggle against; to rear. — *tur-täg* the rein, *tur-mta* the end of the rein.

ཐུས་པ་, ཐུས་པ་ *tür-bu*, *tür-ru* foal, colt, filly.

ཐུས་པ་ *tür-ma*, *W.* **tür-mai**, 1. spoon. — 2. Chinese chopsticks. — 3. a pole *Dzl. WZ*, 4. — 4. a whole class of surgical instruments *S.g.*

ཐུས་པ་ *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 óg-tu juḡ-pa* *Tar.* 25, 16 to keep a tight hand over a person, to discipline one; *žin-gi tul dëbs-pa* *Ld.-Glr.* to clear land for tillage, *ni f.*

ཐུས་པ་ *tül-pa*, *Cs.* also *tül-po*, dress made of the skins of animals, a furred coat or cloak *Mil.*; *lüg-tul* dress of sheepskin, *rā-tul* dress of goat-skin, *tül-lu* the common sheep-skin dress; **tül-can** *W.* wide, not fitting close or tight.

ཐུས་པ་ *tül-ba* 1. pf. to *dül-ba*, to tame, curb, check, restrain, *Mil.*: *nās dré-rnams tül-nas* the goblins having been subdued by me; *las nyon-mois tül-ba dka* it is difficult to check a sinful deed *Mil.*; participle: tamed, civilized; converted. — 2. to roll or wind up *Lh.*

ཐུས་པ་ *tül-le* *Ld.* impressive, nearly the same as *tür-re*.

ཐུས་པ་ *tüs-pa* 1. bad = *tü-ba*, prov.; 2. v. *tü-ba*.

ཐེ *te* 1. for *tê-mo*; 2. num.: 100.

ཐེ་རྫོག་ *te-rtóg* **scruple, doubt, uncertainty, hesitation**, occasionally used for *te-tsóm*.

ཐེ་བ་ *tê-ba*, *C.* also **tî-ba**, pf. *tes Sch.*, the col. syn. of *ytógs-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. dai* (= *dri-ba*); *témkán* belonging together, *c. la.*, belonging to a thing; **ma-tê-a** *W.* for *ma-tê-bar*, = *ma-ytógs-par*; *te-rég* the connexion or relation of ownership, *dí-la yáb-kyi te-rég med* to this my father has no claims *Mil. nt.*

ཐེ་བོ་, ཐེ་བོ་ *tê-bo*, *te-bón W.* thumb, v. *téb-mo*.

ཐེ་མོ་ *tê-mo*, col. *tê-tse*, diminutive *teu*, resp. *pyag-tê seal, signet, stamp*, **tê-tse gyáb-če*, or *nán-če** to seal, to stamp; *sa-tê Tar.* 79, 12(?); **tê-tse lag-kór tán-wa** to engage, to bind one's self by a seal in some common concern.

ཐེ་ཚོས་ *te-tsóm* **doubt, scruple, uncertainty, perplexity**, *te-tsóm skyes*, *byed (W. *čo*)*, *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 dri-ba* to utter a doubt *Dzl.*

ཐེ་རམ་ *te-rañ* v. *teu-rañ*.

ཐེ་རེ་ *te-ré* col. **straight, upright, firm; smooth**, without folds or wrinkles; *te-ré tin C.* draw (the carpet) smooth.

ཐེ་རེ་ལ་ *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* l. sbst. རྟ་པ་, 1. **vehicle, carriage, riding-beast**, *rtai tég-pa-la zón* 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)*, རྟོན་པ་, and *tég(-pa) čen-po*, རྟོན་པ་, 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*, རྟོན་པ་ རྟོན་པ་ *mantrayána*, 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.*, *Gl.*; 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 yig* 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 kur* to carry what is too heavy to be carried (by ordinary muscular strength), to strain one's self by lifting, *Med.*; to endure, tolerate, stand, *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. *tégs-pa*, *dégs-pa*. —

ཐེན་ *ten* 1 *ten-ró Mil.*, **ša-tên** *Ld.*, the dead body of an animal killed by beasts of prey. — 2. **tên-la** *C.* **down, downward**, e.g. **kyür-wa*, *yüg-pa*, *bór-wa**, to fling down.

ཐེན་པོ་ *tên-po Pth.*, *tên-bu Sch.*, **tên-kan** *W.*, **lame, hobbling, limping**.

ཐེན་པ་ *tên's* **time, times**, *tên's lia* five times *Pth.*; *dbugs-tên's òig-la* in one breathing, at a stretch; without intermission *Pth.*

ཐེན་ *ten* 1. a little while, a moment. — 2. v. *ten-pa*.

ཐེན་པ་ *tên-pa* **tax, duty, impost** *Sch.*

ཐེབ་ *teb* 1. for *tem*, full *Glr.* — 2. for *tabs* *Glr.*, *C.* — 3. *téb-mo*, *teb-čén* the thumb, *teb-čün* the little finger; v. *mte-boñ*.
 ཐེབས་ *tebs* series, order, succession *Sch.*, *tebs-re byed-pa* to do successively; *tébs-pa* v. *tebs-pa*.
 ཐེབས་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.; **tem-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 yčig 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.* = *tém-pa*, tax, impost, tribute.

ཐེབས་བུ་ *tém-bu*, *tem-tsañs* stopping, closing, shutting up; a stoppage *Sch.*

ཐེབས་སྟེན་ཡིག་ *tems-yig* *Sch.* memorial.

ཐེབ་རང་ *teu-rán* *Glr.*, *te-brán* *Lt.*, *te-rán* *Ma.*, a sort of demons.

ཐེར་ *ter* 1. bald, bare, *spyi-ter* *Thgy.* a bald head; a bald-headed person; *ter-ter* *C.* flat. — 2. = *te-ré* (?) *pyi ter nan* gog strong and hale outside; decayed within *Mil.*; *ter-zug-pa* = *rtág-pa* *Thgr.*

ཐེར་བུ་མ་ *ter-bum* *Sch.* 1000 000 000; *ter-bum-čén-po* 10 000 000 000.

ཐེར་མ་ *ter-ma* a kind of thin woollen cloth, a flannel-like fabric, *le-ter* made of shawl-wool, *bal-ter* of common wool.

ཐེལ་ *tél* 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་སོ་ *tél-se* *Sch.* and *Wts.* a seal, stamp, = *te-tse*.

ཐེས་པ་ *tés-pa* *Sch.* pf. to *té-ba*; = *tes-bsün* *Lt.*?

ཐོ་ *to* 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, *son-to*, *bid-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 tob-to* a list of things which his relations shall receive.

ཐོ་གར་ *to-gár* *Pth.*; acc. to *Sch.* the Turko-mans; *Tar. 18, Schf.*: Tukhara, name of a people in the northwest of India; prob. the Togarmah of the Bible.

ཐོ་ཚོ་ *to-čö* *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*, *mtó-ba*, a large hammer, *tó-bas rdün-ba* to hammer, to forge; *rdó-to* a stone hammer, *šin-to* a wooden hammer, mallet; **to-čün** 1. an ordinary hammer. — 2. the cock of a gun. — 3. a soldering-stick. *Lh.*

ཐོ་འཚོམ་པ་ *to-čsám-pa* to scorn, scoff, jeer, sneer at, vex, insult, mock, c. *la*, by words *Dzl.*, also by actions *Dzl.*; *šnan-čud to-čsám-pa bzód-par ysol* pardon our having sneered at you before! *Mil.*; also *mtó-mtsám-pa*, *-btsám-pa*, *-brtsám-pa*.

ཐོ་ཡར་ *to-yór* stone pyramid, heap of stones (cairn).

ཐོ་རའོས་ *to-ráñs* 1. dawn, break of day, early morning, *to-ráñs(-kyi) dús-su* early in the morning; 2. the following, the next morning, c. genit.; both also adverbially: *de dan mjal-bai to-ráñs* on the morning after having met him.

ཐོ་རེ་ *tó-re* *W.* to-morrow (*B.*, *C. san*).

ཐོ་རེ་བ་ *tó-re-ba*, *tor-tsal* *Cs.*: a few; *Mil.*, *tog-re-tsal* a little while.

ཐོ་ལུམ་ *to-lüm* v. *tu-lüm*.

ཐོ་ལོ་ *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-bá* id.; also fig. to complete, to crown a thing *Mil.*; **tóg-sa nán-èe** 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-can* 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. **ka-tóg-la**, on, upon, *kyág-tóg-kar* on the ice *Gl.*; *tóg-tu*, and *tóg-tóg* adv. up, up to; above; *yán-tóg-tu* in the uppermost place, quite at the top, *Gl.*; 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 *Gl.*; *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 *Gl.* 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-ku sem tser tóg** whilst her husband is here in great anxiety *Ld.*; *bgros-tóg* during the walk. Cf. also *na-og*, *pi-tóg* as sbst.: morning, evening, forenoon, afternoon W. 7. directly after, *bzós-tóg ó-ma* fresh milk, *S.g.* (s.l.c.). — *tóg-nas* 1. above, more than, **lo náb-çy 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 ç'i-ba Do.* to be killed by lightning.

III. 1. fruit, produce, *dkár-tóg* v. *dkár-po*; *ziñ-tóg* produce of the fields *Dzl.*; *lo-tóg* a year's produce; *sin-tóg* produce of a tree or other plant, fruit; *ysar-tóg* this year's crop *S.g.*; *tóg-júd* first-fruits, as an offering; *tóg-dás* id. (?). — 2. W. fortune, wealth, property, **nül-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་གསལ་ *tóg-tág*, prob. augmentative of *tóg*, v. *tóg-tu* 6, also *tag-tóg*, during, as long as, throughout; quite, *mtsan tóg-tág-tu* all night long; *nyi-ma-yeçig-gi bár-du tóg-tág* during a whole day; *lam tóg-tág gán-no* 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 däg-go* they sat down in the first, or uppermost, place *Dzl.*; gen. 2. origin, beginning; *tóg-mai sans-rgyás kuntu-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 ço-rigs mtó-ba* of noble birth, as regards his origin *Dzl.*; *tóg-ma btsás-pai tsé-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 *Gl.*; *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., Glr., Sch.*: 'at first, begun'; our Lama explained it by 'to lead, to guide', v. *tog* I, 4.

ཐོག་ཚུང་ *tog-tsúd* *W.* story (of a house); *tóg-so Mil. nt. id.*

ཐོགས་ *togs* v. *doḡs-pa*, and *foḡs-pa*.

ཐོགས་པ་ *togs-pa*, c. *la*, to strike, stumble, run against (like *tüg-pa* v. 3); to be hindered, impeded, delayed, frq.; *mi kyi gán - laai toḡs - pa méd - du* without being hindered by men, dogs, or anything else *Mil.*; *togs-pa-méd-pa, toḡs-méd, toḡs-brdúgs-* (or (b) *rtug-*) *méd-pa, མཚན་མེད་* not hindered, unimpeded, unchecked; all-searching, all-penetrating.

ཐོང་ *ton, ton-sól* a plough.

ཐོང་ཁ་ *tón-ka Mil., ton-ga Mñg.?*

ཐོང་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-tser* and *ra-tser* being the feminine forms (?) — 3. *tón-pai lo Mil.* the years between childhood and manhood, juvenile years, *Sch. ton-po*, cf. *kyóg-ton*.

ཐོང་ཕུ་ *tón-spu* mane of the camel *Sch.*

ཐོངས་པ་ *tóns-pa Mil.?*

ཐོད་ *tod* 1. *Cs.* a head-ornament, crown; gen. the usual covering for the head in the East, *turban, la-tód Glr. id.; dbu-tód resp.; sá-yig tód - du bcñs - pai ka* the letter k having for a crown the letter s: ལྷ་ *Zam.* — 2. = *tog* I.: **go-tú** *C.* over or above the door; *ka-tód-la, ka-tóg-la, ka-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.*

ཐོད་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.

ཐོད་ལེ་ཀོར་ *tod-le-kór Lex. alabaster; Tar. 67, 18 Schf. = खटिका, chalk.*

ཐོན་ *ton* v. *tón-pa* and *dón-pa; tón-pa C.* also: good, fair, beautiful; *smrá-bar tón-pa* eloquent.

ཐོན་མི་ *tón-mi*, or *tú-mi sam-bhó-ṭa* n. of the minister that was sent to India by king Sroñbtsangampo, in order to procure an alphabet for writing.

ཐོབ་ *tob* 1. v. *tób-pa.* — 2. v. *debs-pa.*

ཐོབ་ཅུ་ *tob-ču Schr., *tob-če, tob-či, teb-ču** *C., button* (v. *tob-či*).

ཐོབ་པ་ *tob-pa* I. vb. (synon. to *rnyed-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, dá-d-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 - čé** *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. **búlon tób-čes-si bñn-yig** a list of demands to be called in, of money owing.

Comp. *tob-rgyál byéd-pa* to rob, pillage, plunder (?) *Sch.*; *tob-ču* 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, *bkur-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 tán-čé** *W.* to give each his share in his turn (prop. acc. to the due turn). — *tob-rim* *Glr.* id. — *tob-yig* **reperatory, index**. — *tob-sról* prob. = *tob-tsir*, **right of succession** *C.* — *tob-śá* *C.* **contest, quarrel, strife; scramble**, e. g. for money thrown among the people.

ཐོས་བྱ་ *tóm-bu* = *túm-bu*.

ཐོས་མ་པ་ *tóms-pa* v. *tóms-pa*.

ཐོར་ཁོང་ *tor-kód*, or *tor-gód*, a Mongol tribe.

ཐོར་མགོ། *tor-mgó* v. *tur-mgó*.

ཐོར་ཚྭ།, ཐོར་རྒྱུག་ *tor-čóg*, *tor-tsügs*, (also *do - kër*) a plaited tuft

of hair, toupet, *Lex.*: *čó-toi tor-čóg*; *tor-čóg dar sna lia bcüs* *Pth.* he bound his tuft of hair with a silk string of five colours; prob. = *ytsug-tór* q.v; *tór-to(r)* *Lex.* id.

ཐོར་པ་ *tór-pa*, also *tór-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. *tór-ba*. — 2. v. *tór-pa*.

ཐོར་བྱ་ *tór-bu* **single, separate**; *Tar.* 120, 19: *prá - mo tór - bu - pa* separate little works, books *Schf.*

ཐོར་མོ། *tór - mo* the growing fat of cows, goats etc. in consequence of sterility *Sch.*

ཐོར་བ་ *tól-ba* 1. v. *tól-ba*, pf. to *rtól - ba*, what has come forth, what has been raised, elevated(?) *Sch.* cf. *tól-tól* *Mig.*; *tól-byün* to arise, to begin, suddenly *Sch.*

ཐོས་པ་ *tós - pa* 1. vb. **to hear** *B., C.* (*W.* **tsór-čé**), *rgyál-po žig-gi ytam tós-sam*, or only *rgyál-po žig tós-sam* *Dzl.* have you heard of a king? *brós-so zér-bai ytam rgyál-poi snyán-du tós-so* it came to the king's hearing that he had escaped. *Glr.*

— 2. adj. *mái-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 (**tj-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 **cracking**, which is heard, when a branch of a tree is breaking off; cf. *tsa-rág* and *ldim*.

མཐང་ *mtai* *Cs.*: the **lower part of the body**, *mtai-gós* a vestment for it, a sort of petticoat (acc. to others: toga) worn by Lamas.

མཐང་ *mta* (cf. *tá-ma*) 1. **end, ending**, 1. relative to space: **edge, margin, brink, brim**, of a well *Glr.*, 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 dás-pa* exceeding all bounds, very great, e.g. *sdug-bsnál* *Thgr.*; used even thus: *rgyál-po bžügs-pai mtá-la bskor* to walk round him that sits on a throne *Glr.*, 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 *Glr.*; *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 žés-rnams mtá-čan* words ending in n, m, r, l; *ga-mtá* a final g. 2. relative to time: *bskál-pai mta* *Dzl.* the **termination** of a Kalpa; *dus-mtái* me the conflagration at the end of the world, the ecpyrosis; 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 ròd-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 spañ* 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 grañs* the number of those that reach the (natural) end of life *Dzl.*; *mtar-tug-pa-méd-pa* inexhaustible *Dzl.*; *mtár-pyin-pa* (rarely *mtar-kyil-ba*) id.; also absolutely as sbst. *mtár-pyin-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 šiñ*, *šiñ* 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*. — *mtá-skór* **circumference, perimeter**, v. *dpag-tsad*. — *mta-kób v. Kób.* — *mta-grú* *Gl.* 42? — *mta-rgyás* **very wide** *Schr.* — *mta-lcags* frame, of a mirror etc. *Schr.* — *mta-čag* *Med.*? — *mta-rten* final consonant *Gram.*; *mta-rten-med-pa* ending with a vowel *Gram.* — *mta-tig* boundary line *Sch.* — *mta-tog-tág* **unceasing** (?) *Sch.* — *mtá-dag* **several, sundry**; **all**, frq.; *mañ-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 *mjüg-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.* 72, 16). — *mta-mal-pa*

sometimes for *ta-mal-pa*. — *mtá-mi* **borderer; neighbouring people**. — *mtá-med-pa*, *mtá-yas-pa* **infinite, endless**. — *mta-yseb* *Wdñ.*?

མཐུང་ mtar 1. v. *mta*. 2. for *tar*.

མཐུང་སྐྱེལ་ mtar-skyól the bringing to an end, **carrying through, persistence, perseverance** *Mil.*

མཐུང་གྱིས་ mtar-gyis **by turns, successively**, *Dzl.*; **by degrees, gradually**.

མཐུས་ཀླམ་ mtaš-klas, *Zam.* = **पर्वत, border, limit?** cf. *mta* compounds.

མཐོང་ mtiñ acc. to *Cs.*: 'indigo', and 'mtiñ-šiñ 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-mtiñ*.

མཐོང་རིལ་ mtiñ-ril, *Lex.* a certain bird; *Sch.*: a sort of wild duck; acc. to *Pth.* a smaller bird.

མཐོུ་ mtiu v. *mteu*.

མཐོུ་ mtil 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-mtil* (resp. *pyóg-mtil*) **the palm of the hand**; *lag-mtil-na* in the closed hand; *lag-mtil gañ* a closed handful; *rkañ-mtil* (resp. *žabs-mtil*) the sole of the foot; *lham-mtil* the sole of a shoe; *mtil 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* **son we must be able to fulfil it** *Mil.*; *mtu-*

zig-gis by an extraordinary manifestation of power or strength *Dzl.*; *kluí 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 řsum-po rdzogs-par bslabs* 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. *tug*.

མཐུད་པ་ mtud-pa v. *tud-pa*.

མཐུན་པ་ *mtün-pa*, also *fun-pa*, to agree, to harmonize; agreement, harmony; agreeing etc., 1. in a general sense, c. c. *dan*, . . . *yin-par don mtün-no* they agree in the opinion of her being . . . *Glr.*; *mtün-par byéd-pa* to make agree, to bring to an agreement, to make consistent, *mtün-par gyúr-ba* to be made agreeing or consistent *Glr.*; *dgóns-pa řëig-tu mtün-pa* unanimous; *lhai lugs dan mtün* god-like (in deeds) *Glr.*; *řigs mtün-pa* of equal birth; *lo mtün-pa* of the same age, contemporary; *blo mtün-te* being of the same mind, similarly disposed, *čos byá-bar* with respect to religion *Glr.*; *ka mtün-par* with one mouth, *gros mtün-par* with one accord, unanimously, as one man; *grabs mtün-pa* to live in harmony; — to be adequate, corresponding to, e.g. *yid (dan) mtün-par*, resp. *tugs dan mtün-par*, to one's wish, as one could desire = *yid bžin-du*; *nad dan mtün-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 *mtün-rkyén*, v. *rkyén*; also: to wish, to like, to delight in, *řyéd-rmams-kyis mtün-pai rdzas* things wished for by you, desirable to you *Mil.*; 2. with or without *řëig-la řëig*: *mtün-nas* whenever they (the two nations) lived in peace with each other (opp. to *řón-nas*) *Glr.*; *mtün-*

pa řtam byéd-pa to converse amicably *Glr.*, to enter into negotiations of peace *Glr.*; *mtün-par byéd-pa* 1. v. above, 2. to caress, to fondle, to dandle *Glr.*; *šin-tu mtün-par yod* they are on the best terms with each other, are making love to each other *Glr.*; *mtün-po bsdad dug* col. id.; *mtün-po byéd-pa* to be kind, affable, condescending *Mil.* (opp. to being proud, cold, reserved); *řya bod řnyis mtün on* there will be a good understanding between China and Tibet *Glr.*; *mi mtün-pai řyogys tams-čád-las řgyál-ba* to gain the victory over all the hostile parties; *mtün-gyur-gyi yi-ge C.* letter of recommendation; *mtün-čan W.* gentle, peaceful.

མཐུར་ *mtur*, also *mtúr-mgo*, v. *túr-mgo*, halter, *rta-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.

མཐོ་བོ་ *mté-bo*, col. *mté-bóii*, *mté-čén*, *mté-bo* (v. also *te bo*), thumb, *řkán-pai mté-bo* the big toe; *mté-čün* the little finger, the little toe *Glr.*

མཐོ་བུ་ *mtéu* 1. a little hammer; 2. *mtéu-čün* the little toe.

མཐོ་པ་ *mto* 1. a span, from the end of the thumb to the end of the middle finger when extended; *mto řál-ba* or *řzál-ba*, *W.* *táb-čē*, to span, to measure by the hand with the fingers extended; *mto gán*, *mto ré tsam* a span (in length), *mto do* two spans. — 2. v. *mtó-ba*.

མཐོ་ལོང་ *mto-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་རྒྱལ་ *mto-řgyáb* earnest-money *W.*

མཐོ་བ་ *mtó-ba* 1. to be high; highness, height; high, lofty, elevated, *B.* (cf. *mtón-po*), frq. fig.; *řigs čë-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* *gnón-pa* to lower what is high, to bring down, to humble, frq.; *nas mto-mtó byás-pas dma-dmá byuñ* the more I was aspiring, the more I was brought low *Pth.*; *sbyin-pa mtó-ba* *Stg.* was explained: gifts or alms bestowed from a sincere heart. — 2. **hammer**, v. *to-ba*; *mtó-po-tog* a stone used as a hammer *Cs.*

Comp.: *mtó-kyad* height, highness *Dzl.* — *mtó-dógs* *Pth.* (together with *γγο-sgyú*, and *γrag-dóg*) perh. mistrust, suspicion; **tón-dod-čan** *W.* ambitious, aspiring, aiming at things too high. — *mtó-spyód* *W.* a haughty manner. — *mtó-dmán* 1. *Cs.* high and low, uneven; also *Schr.* 2. **height**, *mtó-dmán mnyám-pa* of equal height *Gl.* — *mtó-tsám(s)-pa* v. *to-tsám-pa*. — *mtó-ris* heaven, abode of the gods, **paradise**, Elysium.

མཐོང་ག་ *mtón-ga* *Sch.*, *mtón-ka* *Pth.*, **chest**, **breast**, *mtón-ga-nas dzin-pa* to seize by the breast *Pth.*

མཐོང་ག་ *mtón-ba* **to see**, 1. vb. n. to have the power of vision, often with *nig(-gis)*; *mtón-bar gyúr-ba* to obtain the faculty of seeing, to recover one's sight; *mtón-bar byéd-pa* to make (the blind) see *Dzl.*; *nig-gis nye mtón riñ ni mtón* 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 mtón-bai ri* an eminence from whence one can see the mountains of Tibet *Gl.*; *mi yžán-gyis mtón-sar* (a place) where one can be seen by others; *de bú-mos mtón-bar mdzál-do* he made it visible to the girl, he made her see it *Dzl.*; *mtón-ba žig yó-na* if there is one that has seen it, if there exists a witness *Dzl.*; *de mtón-ste šes* seeing this, I came to know, i.e. from this I saw, I perceived; *mtón tos dran reg*, frq., the seeing, hearing, touching, thinking of (e.g. a form of prayer, or magic formula); *ma ōn-bar*, (or *ōn-ba*) *mtón-nas* as he saw his mother coming. 2. with accus. and

termin.: **to regard, consider, take for**, *Thgy.*: *rdzas dkar sēr-por mtón* 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 mtón mtón-ba* to suffer what is not to be suffered, not bearable *nif.*, cf. *ltá-ba*.

Comp. *mtón-kuñ* *Cs.* 'a window', prob. for *mtón-kuñ*. — *mtón-sgom-čan* *Thgy.* was explained: one who instantly knows and understands every thing he sees (?) — *mtón-žor*, *mtón-mta*, **the reach of sight, range of vision** *Cs.*, **tón-žor-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-snāñ* v. *snāñ-ba*. — *mtón-byéd* that which sees, the eye *Cs.*; the substance which is the source of vision, a species of gall, **आलौचक** *Med.* — *mtón-lām* 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** = *snāñ-ba*, *mtón-lugs* *γsim-du byuñ* three different opinions were forming *Gl.*

མཐོང་ས་, རྒྱ་མཐོང་ས་ *mtóns, rgya-mtóns* 1. **an opening for the smoke**

in a ceiling or roof, also *mtóns-kuñ*. — 2. also *mtóns-ka*, **pavilion, platform, open gallery**, on a flat roof *Gl.* (*Cs.*: 'impluvium, or the opening in the middle of a square building', for which, however, the Tibetan word seems to be *kyams* or *kyams-mtóns*).

མཐོང་ས་ཀ་ *mtóns-ka* **silk ornaments** on the borders of a painting *Cs.*

མཐོང་ས་པ་ *mtóns-pa* *Cs.*: **to lose one's senses**; perh. *tóns-pa*.

མཐོན་ཀ་ *mtón-ka*, or *mtón-ga* *Lex.*; *Cs.* 1. **azure, sky-blue** (?). — 2. n. of a flower. — 3. *Gl.* one of the five celestial gems; *mtón-ka čen-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**; **čos-skad tón-po** *W.* high-

sounding words, pompous style; **lág-len tón-po** *W.* highly skilled, well practised. — *mton-mtín* 'the high blue (thing)' viz. the hair of the head of Buddha, always represented as of a light sky-blue.

མཐོལ་བ་, འབྲབ་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.

མཐོལ་བ་ *mtos* 1. *Ld.* high, elevated, **!im-si san tos ma len** do not take more than is right! — 2. *Mil.*?

འབྲབ་བ་ *tág-pa*, pf. *btags*, fut. *btag*, imp. *tog*, 1. to grind, *ran-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-mkan* a weaver; *dar-tág-bu-mo* the daughter of a silk-weaver *Glr.* — *tág-stán* loom *Sch.* — *tág-rdó* mill-stone, grinding-stone(?) *Sch.*

འབྲབ་བྱོ་ *tán-po* *Wdn.* a bodily defect or deformity, prob. *tén-po*.

འབྲབ་ *tád* liking, pleasure; will; joy, v. the following article.

འབྲབ་བ་ *tád-pa* I. 1. to be pleasant, agreeable, well-pleasing *ccdp.*, *ysun de kun sin-tu séms-la tád-pa zig byun* 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.*; *zes-paan tád-do* it occurs also in this form *Zam.*; *mi-tád-de* 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 *dgá-ba* and *dód-pa*, **sem tád-de** cheerfully, joyfully *W.*, *tád-rgyu méd-pa tsam zig-la* prob.: as he became angry *Mil.*; **sem-mi nán-ne tád*

*son**, also **tiñ* (q. v.) **tág-pu-ne tád-son** *W.* I have been heartily glad; *tád-tád-dra yan Mil.* though apparently rejoicing; **mā tād-tād** *W.* I am very glad of that; **sem tād cüg-čé** *W.* to make glad, to exhilarate; **sá-heb-bi zó-la mi tād-da** *W.* does your honour not like curdled milk? **tád-kan** *W.* willing, ready; **gá-ru tād-na son** *W.* go wherever you like; *lóg-pa-tád* let us turn back *Glr.*; *rán-ni tád-la* voluntarily, spontaneously.

II. *Sch.* = *tén-pa, tād-ldán* = *tán-po*.

འབྲབ་ *fan bad, fan-dré* a demon *Sch.*

འབྲབ་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.*

འབྲབ་བ་ *táb-pa* to combat, to fight, in a battle; to quarrel, to dispute, to brawl; *ka-tsúb dai táb-pa* to struggle with a snow-storm *Mil.*; *táb-pa méd-čín 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-kriag* prob. id.; (*Lex.* རྒྱལ་མཚུགས་ weapon?); **táb-dháb** *C.* weapons, arms; *táb-čás* ammunition, requisites for war *Schr.*; *táb-brdün*, *à-kui táb-brdün* the quarreling and thrashing of my uncle *Mil.*; *táb-mo* quarrel, fight, row, fray, battle, *B.* and col. frq., *táb-mo byéd-pa B.*, **zò-čé** *W.*, to quarrel, fight etc.; *táb-mó spród-pa* to fight a battle, to join battle *Glr.*; *táb-, zòb* a dry cough *Sch.* — *táb-rtsód* altercation, quarrel, brawl, frq. — *táb-ya* antagonist, *kyód-kypis nai táb-ya byed dgos* thou must contend with me *Glr.* — *bdúd-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 of a secular man has to struggle with *Mil.* — *táb-rágs* intrenchment, breast-work, fortification *C.*

འབྲུག་བྱ་ *táb-bu* a cricket Sch.

འབྲུག་པ་ *túm-pa*, pf. *tams*, 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 tám-čè** W. to put one's arms around a person's feet, as a supplicant; 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* Sty., in friendship, *byá-bar* in an act, an undertaking Dzl.

འབྲུག་བྱ་ *tál-ba* v. *tál-ba*.

འབྲུག་པ་ *tás-pa*, Lex. = *mkrégs-pa*, hard, solid; *bag-čágs rgyúd-la tás* prob.: inordinate desire has taken a firm hold of your minds; *sra-tás* Sch. strong, robust, sinewy; *á-tás-te*, and *á-tás-kyi bag-čágs Pth.?*

འབྲུག་པ་ *tig-pa* 1. vb. n., pf. *tígs* to drop, to fall in drops, to drop from, *krag ma tigs-par* Lt. without any blood dropping out. — 2. vb. a., pf. *btígs*, fut. *btíg* to cause to fall in drops, to instil etc.

འབྲུག་སྒྲོན་ *tiñ-slád* Cs. a term of blame or abuse; Lex.

འབྲུག་སྒྲོན་ *tíbs* a cover, covering; *tíbs-og tsud?* S.g.

འབྲུག་སྒྲོན་པ་ *tíbs-pa*, pf. *tíbs* and *ytíbs* (cf. *ytíbs-pa*), to gather, of clouds, storms; *ná-bun bñin-du tíbs-par gyúr-to* (all the Buddhas) came drawing nearer like clouds of mist Glr.; to condensate, vb. n. *ljon-sin tams-cád dgá-bai tsál-du tíbs* all the trees afford a delightful shade Glr.; *byin tíbs* drowsiness overcomes me; po. and fig. to grow dark or dim, *šés-pa* consciousness Med. — *tíbs-po* dark, close, dense.

འབྲུག་པ་ *tím-pa* v. *tím-pa*.

འབྲུག་པ་ *tú-ba* 1. adj. v. *tú-ba*. — 2. vb., also *tín-pa*, pf. *tus*, *btus*, fut. *btu*, imp. *tus*, *btu* (Cs.), to gather, collect, pick up, *šin, mē-tog*, frq.; *tus-mi* an assemblage of men, council, Cs.

འབྲུག་པ་ *tín-ba*, pf. *túns* (Cs. also *btúns* I have drunk out), (fut. *btúñ* Cs.), imp. *túñ*, (Cs. also *btúñ* drink out!), W. **tún-čè**, to drink, frq.; to suck, to smoke (tobacco), to eat (soup); to be soaked, drenched (cloth) Dzl.; *nóms-pa tún-ba* to drink one's fill Dzl.; *žo-túns, zo-túns* suckling baby; *žo-tún dus-na* during the time of giving suck Med.; *túns-pa tsám-gyis* immediately after drinking *Thgy.*; *túns-so* they were engaged in drinking Glr.; *tún-du riñ-ba*, W. **tún-čóg**, drinkable; *btún-ba* subst. drink, beverage, *bzá-ba dan btún-ba*, *bza-btún* (W. **zabtún**) meat and drink, frq.; *btún-ču* water for drinking Mil. —

འབྲུག་པ་, མཐུག་པ་ *túg-pa, mtúg-pa*, adj. and abstr. subst., *túg-po* adj, thick, *mta-túg* thicker toward the margin or edge *Mng.*; gen. of woven stuffs, opp. to *sráb-pa*; *sráb-túg* 1. thin and thick, 2. thickness relatively; also consistency, of liquids, opp. to *slá-ba* Med.; dense, *nágs*, frq.; sound, heavy, *nyid túg-po* a sound sleep; strong, *bag-čágs túg-po* a strong inclination Mil.

འབྲུག་པ་, མཐུག་པ་ *túd-pa, mtúd-pa* to make longer by adding a piece, to piece out, to prolong, *pu-dúñ* W. a sleeve; *skye-ba tud mi dgos* he has no need of adding a re-birth, a new period of life Pth.; *tud-ma* 1. addition, prolongation, **srog-gi tud-ma tán-čè** 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-tud* subsidies; auxiliary troops. — 3. help, assistance in general.

འབྲུག་པ་ *tun* gatherer, *šin-tún* a gatherer of wood, *rta-tún* of grass.

འབྲུག་པ་ *túb-pa*, pf. *tubs*, fut. *ytub*, imp. *tub*, *btub*, W. **túb-čè**, to cut into pieces, v. *ytúb-pa*.

འབྲུག་པ་ *tím-pa*, pf. *tums*, *btums*, fut. *btum*, imp. *tum*, *btum*, W. **túm-čè**, to cover or lay over, to put over, to

coat, *zänis-kyis Ghr.*; to wrap up, to envelop, v. *ytüm-pa*.

འབྲུག་མཁའ་ *tums barren, sterile; addled (eggs); blo-tüms stupid Lex.v.*

འབྲུག་ *tur supine of tu-ba.*

འབྲུག་པ་ *tül-ba to rise, to spread, of smoke, vapours, perfumes, ga-pur tül it smells of camphor Lex.; rdul mi tül-bar byäs-pai ög-tu after having laid the dust Dzl.; la-läs bdug-spös tül some persons were spreading perfumes Pth.*

འབྲུག་མཁའ་ *tögs - pa Cs. to set out on a journey. (To me only *täg-è* W. is known.) 1. to pack up. 2. to depart. It prob. signifies the same as *täg-pa, dögs-pa to lift, raise, take up, cf. yèi btäg - ces, or degs - pa to shift, to change, lodgings, to remove; teg-küg carpet-bag, knapsack.**

འབྲུག་ *tên, perh. only another spelling for tén; Sch. has tén-la bör-ba to throw away as unfit, and if that be correct, it may serve to explain both significations mentioned under tén.*

འབྲུག་པ་ *tén-ba Cs. to be lame, to go lame, cf. tén-po; also adj.: bsu-mkan byin tén-ma cig kyan med not even a lame chicken came to meet me Mil. nt.*

འབྲུག་པ་ *tén-pa 1. to draw, to pull, gyén-la up, upward, mdün-du forth, out; par tén tsur tén they pulled to and fro, this way and that way Pth.; nur-gyis by jerks, by little and little Ghr.; yöl-ba tén-pa a curtain drawn before Ghr.; *u' tén-è* 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, tén-pa bzan it will be advisable to stop, to wait. — In W. also = *rtén - pa to lean, recline, repose on. — *gór-la tén-è* W. to form on a lathe, to turn. — Sch.: tén - kyér forgetting and remembering (?).**

འབྲུག་ *téb overplus, extra, supernumerary, gos-téb a supernumerary dress Lex.; mal-gos téb-kyis füm-pa to wrap up in an extra blanket Lex.; zag yèig téb one*

day over, or too much; *téb-pa to have too much (?) Sch.*

འབྲུག་མཁའ་ *tébs - pá, pf. tébs, (prop. the passive or neuter vb. to débbs-pa, but often not differing from it, v. débbs-pa) 1. to be thrown, strewed, scattered, sá-bon Mil.; to be afflicted with, befallen by, nád-kyis a disease, frq., also with lús-la Ghr.; lan tébs-pa to answer; ysal tébs-pa to be explained minutely; to be understood perfectly Thgr. — 2. W. to be hit or struck (= kës-pa; *i-ru téb soñ* I have been hit here (stung, bitten etc.); *téb cüg-te ton* put it down, hitting (the right place), i.e. put it just in its proper place; *mi téb-è* not to hit the mark, to miss the aim; *ma téb* the blow did not strike home; even of a prayer is said: *téb*, it has hit, it has been heard. — 3. Cs. in a general sense: to take, seize, hold fast; *tébs - lîb Cs.:* 'a tailor's instrument for holding fast cloth etc. in sewing; a thimble'; but the latter is undoubtedly to be spelled *mteb* (or *teb*)-lîbs; v. lîbs.*

འབྲུག་མཁའ་ *téms-pa Cs.: 'to shut, comprise, cover, include; v. tams-pa'; the Lex.v. have only: nan-čags-téms, and téms-nán v.e. In W. it is 1. vb.n. to tams-pa: *täg-pa tem* my hand has been squeezed in, *tém-èi ča-lag* a thing (e.g. a machine) giving chances of being squeezed. — 2. to suffice, = kyéd-pa, ldán-ba.*

འབྲུག་འཕྲུག་མཁའ་ *tö-čsams-pa v. to etc.*

འབྲུག་པ་ *tög-pa Cs. = ytög-pa, Sch. also = tág-pa.*

འབྲུག་མཁའ་ *tögs-pa pf. and imp. tögs, 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.; röl-mo tögs-pa Ghr., Tar. 21, 16, prob. to carry musical instruments (or to make music?); = tób-pa to receive, *mi lus tögs re-ré, or tögs tsúd* all that have received human bodies by the metempsychosis C., W. — 2. = dögs-pa with pan, frq., v. dögs-pa; Tar. 159, 16 = to name, to call.*

འཕྲོན་པ་ *tón-pa*, pf. and imp. *ton*, vb.n. to *dón-pa*, in *W.* very freq., in *B.* less so, = *byün-ba*, 1. **to come out, to go out**, **dáy-sa kán-pa-ne ton** he is just coming out of the house; *kun p̄yir tón-te* all coming out *Mil.*; **to remove** (from a house or place), **to leave**, **ton-čág** *W.* the last farewell; **to depart, to emigrate**; *ču pá-gar tón-nas* when I shall be beyond the river *Mil.*; more carelessly: **yul tón-na, lín-pa tón-ná** *W.* when one has passed through, the village, the valley; **dün-du tón-čé** to step or come forth (from the crowd etc.); **to rise, arise, originate**, v. *snjin-rús*. — 2. for *ón-ba*, **to come**, esp. *Bal.* — 3. **to come from, to proceed from, to have origin**, *bod k'o-rán-nas tón-pa yin* these are products of Tibet itself; hence: **to occur**, like *on-ba, tsón-pas k'ur-nas ton dug* (these goods) occur as imported, are imported; *rig-pa-čan min ton yin-te* known as being acute, sagacious.

འཕྲོན་པ་ *tób-pa*, v. *tób-pa*.

འཕྲོན་པ་(སེལ་)པ་, རྗེས་སེལ་པ་ *tóm(s)-pa, tóm(s)-pa*, **to be dim, dull, clouded**, of the senses and the understanding, **nyid tóm-čé** *W.* **to slumber, to doze**, **nyid yur-čé** id.; *mgo-(bo) tom* 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); *ldon-sin tóms-par gyur* having become blind *Dzl.*

འཕྲོར་པ་ *tór* fragment, of a book *Tar.*, cf. *tór-bu*.

འཕྲོར་པ་ *tór-ba*, pf. *btor*, fut. *γtor*, imp. *tór*, 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 tór-ba* to strew flowers *Glr.*, *Dzl.*; *tór-tun* libation *Cs.*, *ču-tór* libation of water *Sch.*; cf. *γtór-ba*. — 2. *W.*: **to have notches, flaws**, of edge-tools.

འཕྲོལ་པ་ *tól-ba* v. *mtól-ba*.

5

5 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, u, u**; as prefix in *Kh.* and *Bal.* = **γ**, not differing from the prefixed **g**. — *da-drag* is a term used by grammarians, for the now obsolete **d** as second final, after **n, r, l**, e.g. in *kund*, changing the termination *du* into *tu*; *no, ro, lo* into *to*; *nam, ram, lam* into *tam*. — 2. num. figure for 11.

5 da 1. gen. at the head of a sentence: **now, at present, just**, esp. before the imp. mood: *da kar-dán-la son* 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**, **loni 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)*

དཀའ་ *dá-ka*

5

དགའ་ *dág-pa*

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, däl-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-tsun* henceforth *Pth.* — *da-yzód* but now, but just, not until now. — **da-ráns** *C.* = *dánán.* — *da-rün*, *da-dün* still, still more, *da-rün ton* give still more! *da-rün légs-par ysin-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-ša?*) 1. **now, now at least, but for this time** (opp. to *sián-cad, sár, pyis*) *Mil.* 2. **W. formerly, heretofore** (opp. to *da now*). — *dá-lo* this year, in this year.

དཀའ་ *dá-ka* horse-shoe, **dhá-ka gyáb-pa** to shoe a horse *C.*

དཅི *dá-èi* (*stá-èi?*) sickle hook, for cutting off briars *Lh.*

དུ *dá-ču* mercury *Med.*

དཀྱིག་ *da-trig* a medicine *Med.*

དང་ *da-drág* v. the letter *d.*

དམ་ལྷ་, དམ་ལྷ་, དམ་ལྷ་ *da-prüg, dwa-prüg, da-tsé,* orphan.

དམ་ *dwa-ba* a plant *Med.*, yielding an acrid drug; *da-tsód* id. (?); *da-rgód*, and *da-gyün* are two species of this plant, the

former of which is considered to be of greater virtue *Wdi.*

དཔལ་ *dá-bag* v. *tá-bag, far-bág.*

དཔེར་ *da-bér* v. *ta-bér, nda-bér.*

དཔྱིད་ *da-byid* lizard, *Med.*; *Ler.* = *skyn-gór.*

དཔ་ *dá-ra* col. and sometimes *B.* = *dár-ba* buttermilk.

དཔེ་ *da-li* several low-growing kinds of *Rhododendron.*

དག་ *dag* 1. sign of the plural, 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, dág-sa** now; also certainly, it is true (v. *da* 2) *Mil.* — 4. v. *dág-pa.*

དགའ་ *dág-ka* is said to be used in *Ts.* for *dé-ka.*

དགའ་ཅི *dág-èi* *Lh.* mint, aromatic plant, *Mentha Royleana.*

དགའ་གའ་དགའ་ *dag-ga-dog-gé* *Ld.* for *dog-dóg.*

དགའ་པ་ *dág-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 ñag dan yid-kyi las yóns-su dág-pa* quite pure in word and action *Dzl.*; *lus dag sems dag dbán-po dag*, also *lus-ytsan* etc. id.; *dág-par tsó-ba* to lead a pure, a virtuous life; *smón-lam dág-pá* is stated to mean a sincere prayer *Glr.*; *rnám-(par) dag(-pa)* quite pure, most holy, frq.;

hence *nam-(par) dag(-par) rtsi-ba*, or *mdzad-pa* is used for: to justify, in a scriptural sense, by *Chr. Prot.*; *ni* or *ma-dag-pa* **impurity**, *bkrüs-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 śrág-čē** to burn completely, **dag-mo zu-čē** 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, *btsoñ yän-dag-na* if you are really willing to sell it, *dođ 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 = *nes-dön Mil.*, but *yän-dag dön-du rnyér-ba* to aim at, to aspire to, truth *Mil.*; *yän-dag-pai dön-la jüg-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(-čér)mdzäd-pa.* — *dag-(pai) snañ(-ba)* *Schr.* 'good opinion'(?), prob.: a pure, sound view or knowledge *Glr.*; in *Mil.* it has a similar meaning; **dhağ-nän jón-wa** *C.* to lead a holy life. — *dag-žin* holy country *Sch.* — *dag-yig* orthography; *sñón-gyi-dag-yig* the older orthography; *brda-däg* = *dag-yig.*

དག་པ་ dag-pa, *W.* **dag-čē**, v. *tég-pa.*

དང་ dan, postp. c. accus, **with** (Lat. cum), *na dan* with me (often with the addition of *bčäs-pa*, *lhan-yèg*, *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 drä-ba* equal to that. Some particular ways of using *dan* are the following: 1. for **and**, *yser dan dñül dan lcags-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 jèg*, *ču dan rnyis* 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 rnyis-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 śar-ba dan* at sun-rise, as soon as the sun rises, when the sun rose; *lo bryya lön-pa dan* when a hundred years had (or shall have) passed away, after a hundred years; *smräs-pa dan kyim-du soñ* with saying so, he went home, is gen. translated: he said so and went home, and so frq. in narration; *W.*: **žüg-ča ton dan** with a whistling, **tón-gin žig dan** at beholding. — 5. after an imperative for **and**, *sgo rdwäs šig dan de-dag on-no* 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 sñón-dus-na* listen to me!

Now, there was in olden times etc. *Dzl.* and elsewhere, 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 = *çig*: 'da zo dan' *byas-pas* saying 'eat!' *Glr.*; 'da ltos dan' *yswis* 'now just see', he said *Mil.*; even after *zu*, which in its application is like a verb in the imperative: 'y^sin-ba zu dan' zes *zér-bas* saying 'pray, teach (us)!' *Mil.* — 6. In *W.* *dan* is used improperly for the instrum.: **bér-ka dan dui** strike with the stick! and for by or through with respect to persons: **yóg-pò dan šab-šób zer** he cheats me, tells me a lie, through his servant.

55 dan 1. meadow *Lh.* — 2. *dan*, or perh. better *tan*, (cf. *tin*), **tan tan-čè*, or *tan čò-čè*, *tan šan čò-čè**, to read in a singing or drawing manner *Ld.* — 3. *dán-du lén-pa*, c. *la*, to submit, yield to, comply with, *Glr.*, *Tar.*; ç. accus. *submissively to put up with* (*Sch.* and *Wts.* are hardly right).

55' dan-ga, dan-ka, 1. appetite, *dan-ga gag* my appetite is gone, *mi bde* is bad. *Med.* and *Mil.* (*Sch.* 'the will?'). — 2. *C.* for *dám-ka*.

55' dan-po 1. the first, with respect to number, time, rank, *dán-poi rтам de sus zer Pth.* who spoke (raised) the first rumour? who was it that first got up the rumour? *dán-poi nyin-par* on the very first day; *na-tšód dán-po-la ynás-pa* being still in the prime of life *Wdn.*; 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, = *siá-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.*

55' dan-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 kin-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 séms id.* (in *W.* often confounded with *yden-ba*). — 2. *lag dán-ba* = *dár-ba*, v. *darba* II. 2.

55' dan-tse *W.* a field-terrace.

55' dan-ra (spelling dubious) stable, for cattle, *C.*, *W.*

55' dan-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.

55' dan-s-pa, *C.* also **dán-po**, pure, clean, clear, = *dan-ba* I., of air, water; *ynam-dwán-s* a clear sky, fine weather (*W.* **tan**); *dan-s-smug* reddish gray *Sch.* — *dwán-s-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. — *dan-s* is also not seldom met with erroneously used for *dán-s* and *mdán-s*.

55' dad-pa 1. secondary form of *dód-pa* to wish *Dzl.* and elsewhere; 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. *इद्*) in a religious sense, more significant than *yid-čes-pas* and including a devotedness full of confidence, like *πιστεῖν* in the *N.T.*; also sbst. faith, more fully *dád-*

pai sems, and adj. **faithful, believing**, *yón-bdag dád-pa* the faithful giver of alms *Mil.*; more fully *dád(-pa)-čan*, *dad-ldán*; *ma-dád-pa*, and *dad-méd* **unbelieving**; often with *mos* or *gus*: *kun dad-dad-mos-mós-su däg-pa-la Mil.*; *dad-čün-gus-par gyur-ba Glr.*; *dad-par gyir-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 brtson-griis Tar.* — Note. **mi žig-la dád-pa tob** *W.* col. a man becomes a believer, v. *tob-pa*; but *Tar.* 35, 1 *pağs-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་ལི་ *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 *dám-tsig* and *yi(d)-dam*, resp. *tugs-dam*, a solemn promise; **vow, oath, confirmation by oath**, like *bden-tsig*; *dam bæa-ba* 1. to promise, 2. the act of promising, the promise; also *dám-bèa Mil.* and col.; *dám-bèa bü-l-bu* resp. to make a promise, e.g. *mi báb-pai* not to descend *Mil.*; to promise solemnly *Mil.*; hence *yi-dam*, and (more popularly) *dám-bèa* the sacrament *Chr. Prot.*; *dam bæas-pa* a promise made; *dam srün-ba*, *dám-lu ynás-pa*, or *nyé-bar byéd-pa*, *dám-bèas-pa spyód-pa*, *dám-bèas-pa bžin-du byéd-pa*, *dám-bèas-pa dan mi gäl-ba*, to keep one's promise; *nyáms-pa* to break (a promise, a vow); *dam-nyáms-kyi lās-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 anymore, not by magic power (so it was expressly stated by a Lama); *dám-la jóg-pa Tar.* 125 id. (ni f.); *dám-čan*, *dam-tsig-čan Mil.* bound by an oath etc.; *dám-ču*

prob. water which is drunk in taking an oath *Pth.*

དམ་ཀ་ *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-čüg** *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 *Lex.* render it by བར་མ་ *ay* i e. = *mčog*, thus *Dzl.* 22^v, 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 *yyóg-mo dám-pa čig 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་ཅུ་ *dam-düm* various *Sch.*; yet cf. *dum*.

དར་ *dar* I. 1. silk, *dár-gyi* of silk, silken; *njal-dár* resp. for *ka-btágs Cs.*; *rgyā nani dar* fine Chinese silks *Thgy.* — *dar-đkár* white silk *Glr.* — *dar-sküd* silk-thread; *gos-méd dar-sküd dra* stark naked *Ma.* — *dar-gós* silk dress, *Cs.* also silk-stuff. — *dar-čün* a bunch or fringe of silk *Cs.* — *dar-čén Ld-Glr.*, acc. to *Schl.* = *ka-btágs*, yet cf. the significations given sub I. 2. — *dar-tág-mkán* a silk-weaver; *dar-tág-bu-mo Glr.* the daughter of a silk-weaver. — *dar-pón* = *dar-čün*. — *dár-bu* a coarse kind of silk *Cs.* — *dár-bübs* a whole piece of silk-stuff rolled together. — **dhar-ma-ré** *C.* 'neither silk nor cotton', half silk half

དར་རྒྱས་གླིང་ *dar-rgyas-glin*

དལ་བ *däl-ba*

cotton; acc. to others velvet. — *dar-dmân-pa* raw silk *Schr.* — *dar-tson-pa* a dealer in silks, a silk-mercer. — *dar-záb* the finest silk, frq.; a piece of such silk. — *dar-yáb* a silk fan. — *dar-yüg* a narrow ribbon-like piece of silk-stuff *Gl.*, *Mil.* — *dar-lin* = **dhār-ma-rē**. — *dar-sám* the lower border of a silk dress *Gl.* — *dar-(gyi)srin(-bu)* silk-worm. — 2. a cloth, made of whatever material; **flag** *Wis.*, **sail** (v. *gyór-mo*); *pyar-dár* a hoisted flag; *mdun-dar* a little flag fixed to a lance; **ru-dhár** *C.* military banner. — *dar-léog* little flags fixed on houses, piles of stones, and the like (v. *Schl. Buddh.* 198). — *dar-po-čé* 1. a large flag fastened to a flag-staff; 2. **flag-staff, mast**. — *dar-tsó* a military division, squadron *Sch.* — *dar-sin*, *dar-bér*, prob. flag-staff.

II. **ice, icy plain**; *dar-čags* ice is forming; also substantively = *dar, mtsó-la dar-čags btab Mil.* — *dar-zám* ice-bridge. — **dar-jár** ('clinging to the ice?') *W.* a dark-gray aquatic bird.

III. v. *dar-yèig*, *dár-ba*, *dár-ma*.

དར་རྒྱས་གླིང་ *dar-rgyas-glin* v. *rdo-rje-glin*.

དར་སྐྱ ། *dár-sga* walnut.

དར་གཅིག་ *dar-yèig* (col. also *dal-yèig*), a little while, a moment; *dar-yèig lón-pa-na* after a little while *Gl.*; adverbially: **for a little while, for a moment** *Mil.*; **directly, instantly, in a moment** *Mil.*; *dár-tsam Sch.* id.

དར་ཇིར་ *dar-dír* humming, buzzing *Mil.*; wailing, lamenting *Pth.*

དར་རྩོ་ *dar-rdó* grinding-stone for Indian ink *Sch.*; *bdár-rdo* would perhaps be more correct.

དར་པོ། དར་མོ། *dár-po, dár-mo*, col. for *däl-po, däl-mo*, v. *däl-ba*.

དར་བ་ *dár-ba* I. sbst., also *dá-ra, dar, buttermilk, dar-ysár* fresh buttermilk.

II. vb. 1. **to be diffused, to spread**, of influence, power, opinions, diseases, *čes dár-ba* to gain much ground, to increase exceedingly *Lt.*; *dár-du jüg-pa* (act.) to extend, enlarge, e.g. academies *Gl.*; *dar-*

gud spreading and decaying, increase and decrease; **dhár-po** *C.* grand, magnificent, of a feast, drinking-bout. — 2. with *lag*, **to take in hand, to put hand to a work**, e. la *Dzl.*; also *dän-ba*.

དར་མ་ *dár-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; *dár-la báb-pa*, or *dar-báb*, a person in the prime of life, frq.; *dar-gán* col. id.; *dar-yól* a person beyond that age. — 2. a man, and *dár-mo* a woman in the prime of life.

དར་མོ། *dár-mo* v. *dár-po, dár-ma*.

དར་སྐྱོན་ *dar-smán* v. *dar-tsur*.

དར་ཅས་ *dár-tsam* v. *dar-yèig*.

དར་ཚེལ་ *dar-tsil Sch.* 'groin'(?).

དར་(སེ)ཚུར་ *dar-(m)tsur Wld.* = *dar-smán, alum Sch.*

དར་ཡཀན་ *dar-ya-kan* a medicinal herb *Med.*

དལ་ཡམས་ *däl-yáms Mil., rims-dál Mil., epidemic disease, plague, or perh. n. of a particular disease.*

དལ་ཅིག་ *däl-čig*, col. for *dar-yèig*.

དལ་ཐོག་འཇུག་པ་ *däl-tóg jug-pa* to attack and disperse an enemy *Sch.*

དལ་བ་ *däl-ba, däl-bu*, slowness, ease, quietness, leisure (opp. to haste, hurry, vehemence), **dhál-wa* (or *dhál-bu*) *yü-dhan** *C.*, have you time? *däl-ba žig-gi skábs-su* when he happened to have nothing to do *Dzl.*; *däl-bar däg-pa* to be disengaged, unemployed; *däl-ba brygad* the eight conditions of rest, the state of being free from the eight *mi-kóm-pa*; to these belong the *byor-pa bcu*, 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 *däl-byór bco-brygad* (another instance of this peculiar way of reckoning v. sub *njin-mtsán*). 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-byon*). *däl-ba, däl-bu, däl-po, däl-mo, W.* also **däl-čan**, quiet, calm, of the mind, the water; gentle, of the wind; slow, lazy; **šé-gyu'* *dhäl-wa*, or *šé-pa dhäl-wa** *C.* phlegmatic disposition. — Adv. *däl-bar* (v. above), *däl-gyis, däl-bus*, slowly, softly, gradually, e.g. to draw, opp to *drag-tu; däl-groi rgyun bžin* like a stream flowing gently and softly; *mi-däl-bar Dzl.* incessantly.

དཔལ་མོ་ *däl-mo chine, loin.*

དཔལ་བཅོེ་ *dal-btsón* (spelling dubious), **dal-tson tán-čé** *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.

དེ་ *di*, num. fig.: 41.

དེ་གར་ཅི་ *dí-gar-či* is said to be a provincialism, and secondary form of *žzi-ká-rtšé*, n. of a town near Tashilunpo.

དེ་མར་ *dí-mar Sch.*: 'a certain worm or insect'.

དེ་རི་རི་ *dí-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.*

དེ་ག་ *díg*, the Persian ديك, a large kettle, washing-copper, brewer's copper.

དེ་ག་པ་ *díg-pa* 1. *Cs.* a stammerer, also *Ka-dig*, cf. *dig-pa*. — 2. *C.* reeling, staggering, intoxicated.

དེང་དེང་ *dín-dín, gád-mo dín-dín Tar.* 158, 4 prob. an onomatopoeic word, *Schf.* 'laughing aloud'.

དེང་སང་ *dín-sán = den-sán.*

དུ་ *du* 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-žig* how much about? *dú-ma* many, *žag dú-ma* many days; *dú-mar ýpe* it is divided into several (parts) *Wdn.*; *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, *ful*, or *gyén-du ýpyur* 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-riñ* a comet. — *du-žág C.* the smoke or vapour hanging over towns and large villages in the morning.

དུག་ *dug* poison, *dug blúd-pa* to administer a poisoned potion to a person, to give him poison to drink; *dug-mi-rynód-par gyur* he becomes proof against poison *Dom.*; *ču-la dug džébs-pa* to poison the water *Pth.*; *dug ýsum* in a moral sense, *dod-čags, yti-mug, že-sdán*; sometimes *dug liá*, five moral poisons, are mentioned.

Comp. *dug-čan* poisonous. — *dug-nyén* an antidote *Cs.* — *dug-mdá* a poisoned arrow. — *dug-sbrul* venomous serpent. — *dug-méd* not poisonous. — *dug-šóg* poisonous paper *Mil., Pth., Glr.* — *dug-sél* that which neutralizes a poison *Cs.* — *dug-srún* a preservative against poison *Cs.*

དུག་དེ་ *dug-ti* (or *dug-ste?*) *Ts., so, thus,* in this manner, also *nug-ti*.

དུག་པོ་ *dug-po*, esp. *Ū* (= **ču-pa** *Ts., *gon-čé** *W.* coat, garment, dress *Mil.*

དུག་སྐྱེ་ *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.* 77, 4. 5; 72, 4; 55, 5; 56, 4; 70, 10. *ču ri 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.

དྲུག་པ་ *dugs-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 dug-čé** to light a fire; **kän-pa mes dug son** the house has begun to burn, has caught fire; **zá-čé dug tsár-kän** burnt food, a burnt meal; **dug-đi** a burnt smell.

དྲ་ *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 (*gyás-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, *lins-duñ* hunting-bugle; *rkañ-duñ* a trumpet or cornet made of a hollow thigh-bone; *zans-duñ* a copper trumpet, a bass tuba eight feet long; *dbañ-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. = *rkañ-duñ*; in *Glr.* Brahma is called *duñ-gi tor-tsoqs-čan.*

དྲ་དྲ་ *duñ-ne* constant, continual *Dom.*; *duñ-ne-ba* *Thgr.* id.

དྲ་དྲ་ *duñ-dün* staggering, reeling, tottering, wavering *Sch.*

དྲ་པན་ *duñ-pán,* *C.* **dhuñ-pén**, basin.

དྲ་འཕྲུར་ *duñ-pýár* *Pth.*, 100 million *Sch.*

དྲུག་པ་ *düns-pa*, secondary form of *ydüns-pa*, love, *dád-pa* *dañ düns-pa* *zig skyés-te* *Mil.*, frq.; *yid-düns* = *snyin-brtse-ba*, frq.; **dhuñ-bhu** *C.* love, **ř ú-gu-la dhuñ-bu jhē-pa** cf. *řčes-pa.*

དྲ་པ་ *dūd-pa* I. sbst. (cf. *dū-ba*, and the Pers. دود) smoke, *W.*: **kän-mig dūd-pa mā méd-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-bál* soot *Sch.*, prob. flocky soot. — *dūd-bún* a cloud of smoke *Cs.* — *dūd-rtsi* soot, smut *Cs.* — *dūd-lám* chimney.

II. vb. 1. to tie; to knit, to knot, v. *mūd-pa.* — 2. pf. of *dūd-pa*, stooping, bent, hence *dūd-gro* quadruped, beast, animal, opp. to man that walks erect *Stg.*

དྲ་པ་ *dün-pa* great diligence, assiduity, *dün-pa drág-po*; **dün-čan** very diligent *W.* (cf. *dün-pa*, and *rtun*).

དྲ་པ་ *dub-pa*, vb. to be or get tired; adj. tired; sbst. fatigue; *mi dub-bo* they do not get tired *Dzl.*; *nól-ziiñ dub-nas* *Glr.*; *lus dañ 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. — *düb-čan* tiresome *Cs.* — *düb-rgyu* anxious, sorrowful *Sch.*

དྲུག་ *dubs,* *Stg.* frq.: *nyé-ziiñ dubs nyé-bar* acc. to the context it might mean: very probably; but the word seems to be little known.

དྲ་ *dum* a piece, frq.; as a measure or certain quantity of meat, v. *řzugs*; *düm-po* a large piece *Cs.*; *düm-bu* a small piece, frq.; *düm-bur* *řčög-pa*, *řčöd-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 *gröñ dum düm* several scattered farms, hamlets or villages, which have together one common name.

དྲ་ *dur* tomb, grave, *dür-du* *jüg-pa*, *dzūd-pa* (*Cs.* *débs-pa*) *(*s*)*kün-čé** *W.*, to bury; *dur rkó-ba* to dig a grave. — *dür-rkun* grave-robber, plunderer of tombs. — *dür-kun* grave, tomb. — *dür-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; *dúr-krod-pa* an ascetic living at such a place, *Burn* I, 309. — *dúr-rgyas* the last food which a dying man eats. — *dúr-sgam*, *dúr-sgrom* **coffin**. — *dúr-rdo* **tomb-stone** *Cs.* — *dúr-spyan* **jackal**. — *dúr-fuñ* **barrow**, **tumulus**, **mound**, **cairn**. — *dúr-byan* **epitaph** *Cs.* — *dúr-tsun*, *dúr-tsoñ*, food offered to the dead *Cs.* — *dúr-mtséd* a place for burning dead bodies *Sch.* — *dúr-sri* a grave-devil, a sort of sepulchral vampire.

དུ་བ་ *dúr-ba* 1. sbst. **weed**, **weeds**, *Sch.*
 — 2. vb. **to run** *Mil.*, *dúr-te rgyúg-pa* to run towards a place or object, to hasten to, *zás-la dúr-ba* to hasten to dinner, *lās-la* to work *C.*; cf. *nám-dúr-čan*.

དུ་བིན་ *dur-bin* *W.*, the Persian دربین
spy-glass.

དུ་བྱ་ *dúr-bya* a **paring-axe**; a **hoe** *Sch.*

དུ་བྱིར་ *dur-byid* a **purgative root**, prob. = *tár-nu* *S. g.*, acc. to *Wdñ.* = *tri-byi-ta* (sic), prop. त्रिवृता, *Ipomoea* Turpethum.

དུ་བ་ *dúl-ba*, prop. pf. of *dúl-ba*, **soft**, of the skin etc.; **tame**; **gentle** (temper), **easy** (disposition), **mild**; also sbst. **softness** etc.; *dul-po*, *W.* **dúl-mo** id., but only adj.; *ma dül-ba* **untamed**, **rude**, *Dzl.*; **sráb-kā* (or *kā-po*) *dúl-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.

དུ་བ་ *dúl-ma* a kind of **water-colour** made of pulverized gold and silver, for painting and writing.

དུ་ *dus* 1. **time**, in general, *dús-kyi Kór-lo* v. *Kór-lo*; *dús-kyi* means also: **happening sometimes** *Mil.*; *dus* adv., for a while, for some time *Lt.*; *dei dús-su*, *dus*

de tsa-na, *dé-dus*, *dus der*, at the time, at this time; *dus de-nyid-du* then immediately, directly afterwards; *dán-poi dus nyid-du* in the very first time; *dús-su*, or *dus-dús-su*, *dus ga-ré*, sometimes, now and then; *de dai dus mnyám-du* simultaneously with that *Gl.*; *dus yčig-tu* or *la* at one and the same time, together; *dús-čig-na* (erron. *yčig*), also *dus re* (or *nam*)-*žig-gi tse*, *dus-re* (-*žig*), once, one day, some day; *dus lan-čig* id. *Gl.*; *dus řyi žig-na* some future day; *dus řzan žig-na* another time; *dus či tsam-na* at what time? when? *Gl.*; *dus(-na)* after a genit., inf., or verbal root = when, after, *žag řnyis soñ* *du* when two days had, or will have passed *Mil.*; *ña bú-moi dús-na yin-te* when I was still a girl *Gl.*; *ngü-dus med* the time of being satisfied never arrives *Mil.*; *btsá-dus-te* as the time of giving birth has come *Lt.*; frq. with *báb-pa*: *bdag dül-bai dús-la bab* the time of my conversion has come; sometimes *dús-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 dai dus dzom* as to time it coincides with that *Gl.* — 2. **the right time**, **proper season**; **for** is expressed by the genit. of the inf. (cf. above: the time of my conversion); *dús-su* at the right or proper time, e.g. for paying off *Gl.*; *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 řsum* **the three times**, viz. *dá-ltai*, or *dá-ltar-gyi*, *dás-pai*, and *ma-óns-pai*, frq., thus in *dus řsum-gyi sañs-rgyás* 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 řsum*, also *mśán-dus řsum* 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, *tsá - dus* hot season, *grán - dus* cold season, *čár-dus* rainy season, or more accurately six: *dpyid* (वसन्त) spring, i.e. March and April, *sos-ka* (शीष्म) hot season, May, June, *dbyar* (वर्ष) rainy season, July, August, *ston* (शरत्) damp season, September, October, *dgun - stód* (हिमन्त) first part of winter, November, December, *dgun-smád* (शिशिर) last part of winter, January, February. — 5. **conjunctions, times, circumstances,** **dus dé - mó** W., **dhy - dé* (*sa - jám*)* C., *dus - kyi k'rug - pa méd - pa* Ld.-Glr., *dus bzán - po* Dom., peace. — 6. a particular period of time, as distinguished from others, **an age,** युग (= 1000 कल्प), *yar - ldán*, or *rdzogs - ldán* (छत or सच्य) *yar - rábs*, or *ysum - ldán* (ज्ञेत) *rtsod - ldán*, or *nyis - ldán* (द्वापर) *snjigs - ma* (कलि), 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.; *č'i - bai dus byéd - pa* id. Wdi. — *dus dzin - pa* to take the day-service upon one's self (?) Dzl. २२२, ३.

Comp. *dus - skabs* v. *skabs*. — *dus - čén - bzán - stón*, **festival**, *byéd - pa* to keep one. — *dus - mčód* v. *mčod - 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 rśár - ba' new, fresh provisions, 'produce of the year' (?). — *dus - tsigs*, *dus - mtsams* 1. **period, epoch**; 2. **season** Cs. — *dus - tsód* 1. **space or measure of time**. 2. often for *dus*, de. *dus - tsód - kyi mi - rnams* the men of that time or period, *děi dus - tsod - la* at that time; also for hour. — *dus - zín* Sch.: 'time of depravity'. — *dus - bzán* v. above *dus - čén*. — *dus - rldábs* 'wave of time' i.e. ebb and flood, the tides, Stg.

— *dus - lóg* a year yielding no crops, a sterile, bad year Pth.

de 1. num. figure: I01. — 2. affix of the gerund, for *te*, after a final *d*.

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 *dě - skad* after it. *di*, in such a case, corresponds about to 'the following', *de* to 'such', or 'thus', (cf. τούτο 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: *yžón - nu de na - ré* 'the younger one said Mil.; *sión - la sön - ba de* he that has gone on before Mil.; *děi dón - du*, *děi pyir (-du)*, *čéd - du*, *slád - du*, **therefore, on this account, for this reason**; *děi óg - tu* under that, after that, afterwards; *děi dús - su*, *tse (-na)* there, then, at that time. — 3. **he, she, it**, for *ko*, which in classical style is not in use. — 4. for *děi*, in *de - pyir*, *de - dus*, (abbreviations of *děi pyir - du*, *děi dús - su*, v. above). Plural: *dě - dag*, *dě - rnams*, *dě - tso*.

Comp. and deriv. *dě - ka*, *dě - ka*, the very same, *ya dě - ka na yin* the very same snow-leopard (you saw) was I myself Mil.; *dě - ka ltar* just so Thyg.; *dě - ka yod* (in answer to a question) indeed! yes, yes! to be sure! Mil., C., frq.; *dě - ka lags* Mil., id.; *de kyed lags* Pth., oh, this... is you?! — *de - kō - na*, *de - nyid*, col. *de - rān*, the very same, cf. *kō - na*; *de - nyid*, and *de - kō - na - nyid* are also sbst.: **essence, nature** Thyg.; *sěms - kyi de - nyid* the essence of the soul

Mil. — *de-snyéd so many.* — *dé-lta, dé-ltar* (-*du*, or -*na*) **so**, *pa ni dé-lta ma yin-te* as it is not so with the father *Stg.*; *dé-lta-bu* of that kind, quality, or manner, **such**, esp. in *B.* — *de-dé = de*, but more emphatic, **exactly that**; *de-dé-bžin-no* **yes, so it is!** **dhén-ča, dé** *C.* = *dé-lta* etc. — *dé-na* therein, in that place, there, here. — *dé-nas* from, thence, from that place; afterwards, then, at that time, very frq. — *dé-pa, dé-ma* *Cs.* one of that place, sect, religion etc. — *dé-bas* 1. after a comparative, **than that**; 2. also *dé-bas-na, dés-na, des*, therefore, consequently, now then (*đr*) *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 ynan-no* he allowed it *Dzl.*; *dé-bžin nó-šes-nas* perceiving it *Glr.* — *de-bžin-nyid* (འཇམ་མཉམས་པོ་) **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-rag* 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, thereto, 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 *yžan*, than that. — *de-srid* to such a length of time.

དེ་བ་ *dé-ba* a medicinal herb, *Med.*

དོ་ *deñ*, also *din*, to-day, *dén-nas* from this day forward *Mil.*; *deñ yin-čad* or *čad* *Dzl.* id.; *dén-gi* *dus* the present time or age; *deñ-sán* to-day and to-morrow; **now-a-days**; *deñ-sán thá-rye* the physicians

of the present day *Wdn.*; *dén-dus smán-pa* *Lt.* id.

དོ་བ་ *dén-ba*, pf. and imp. of *dén-ba*, to go, to go away; *déns-pa* seems to be the same form: *so-sói yná-su deñs Mil.*, *rán-sar deñs-so Pth.* they went each to his own place; *nám-mkar deñ Mil.* prob. it melted away, dissolved into air; *sór-mormams deñs mdžád-pa* to turn the fingers upwards (?). *Schr.* *déns-pa* to ascend.

དོ་བ་ *déd-pa*, pf. of *déd-pa*.

དོ་བ་(འཇམ་མཉམས་པོ་) *déb(-ma)* poultice, cataplasm, applied to sores and inflamed parts of the body *Sch.*

དོ་བ་ཐོར་, བཞེར་, རྩེར་ *deb-tér, -yér, -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་བ་ཅི་ *dém-tsi* (perh. *Bu-nan*), a small, narrow bridge, foot-bridge *Lh.*

དོ་ངང་ *déan*, v. sub *de*.

དོ་ཟླ་(རེ) *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་ར་ *der*, for *dé-ru*, esp. as adv., then, at that time; *der zad, der bas* *Cs.* that is all, there is nothing more, finis.

དོ་ས་ *des* 1. instrum. of *de*; *des čog* with that it is enough, that will do *Sch.* — 2. for *dé-bas*, v. *de* comp.

དོ་ས་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 *donub* this evening, to-night *Mil.*; *bdag donub sán-gi mi I*, a man only for to-day and to-morrow *Mil.*; *Cs.* also *do-žag, do-*

དོ་ཀེ་(ར) *do-ké(r)*

5

དོགས་པ་ *dógs-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-tsin zib cè'-pa** *Cs.* seems to mean: carefully to investigate (the right of) both parties; *do - med* unequalled, matchless; **dho-med zañ-po**, *C.*, *W.*

དོ་ཀེ་(ར) *do-ké(r)* = *for-tsiugs Lex.*

དོགས་པ་ *do-gar-ká W.* light-blue.

དོགས་པ་ *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 tsiy-po dho-ghál mi dug** *C.*, this word is unimportant, of no consequence; *do-gál-can* important, of consequence *Cs.*

དོ་དམ་ *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 dhañ 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་ལྷ་པ་ *do-šā-lā Hind.* a thick shawl or wrapper *W.*

དོ་ལྷ་པ་ *do-šāl Cs.* n. of an ornament hanging down from the shoulders; *Schr. mu-tig-gi do-šāl* pearl-necklace; *Mil.* id.

དོ་སྤོ་ *do-sé* (from *tse?*) now, at present *Bal.*

དོག་ *dóg* col. an auxiliary vb., acc. to Lamas of *W.* and *C.* = *rtóg-pa*, but of different pronunciation (*W.* **dóg**, *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(nu)**.

དོག་ *dóg* 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, *ár-dza-kai* of the cotton plant. — 3. ear of corn *Lex.*; *Col.* more in use: *dóg-dóg* a larger piece, *ká-ra dóg - dóg*, lump-sugar (opp. to ground sugar); *clod*, clump, lump, loaf, **dóg-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-dóg-ge'** *Ld.* broken in pieces, e.g. *ká-ra*.

དོག་པ་ *dóg-pa* 1. v. *dóg* sbst. — 2. adj. and sbst., narrow, narrowness; *dóg - po*, *dóg-mo* adj.; *dóg-pai ynas-las tar-ba Wdn.*; fig. *šin-tù dóg-par gyür-to* they were kept within narrow bounds *Gl.*; **im dhóg-po'** *C.* strict administration of justice.

དོག་ལེ་ *dóg-le* an iron pan with a handle *C.*, *W.*

དོགས་པ་ *dógs-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 byün-gis mi dogs Dzl.*; whereas *Gl.*: *ser byün dóg-pai dūs-su* (fearing) when a hail-storm is threatening; *Tar.* 188. 9: *rgyal-srid ma zin-gyi(s) dóg-te* being afraid (the prince) might not be able to govern; *mā zin dóg-pas Gl.* fearing lest he should not finish

the matter; *ysó-mkán ma byuñ dóg-s-nas* *Gl.* 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-sdón lañs dogs túr-re gyis* be on your guard lest anger should arise, take care not to grow angry! *Mil.*; *gos dóg-s-pai lëibs* dusters to prevent (things) from getting dirty *Lex.*; *yšán-gyis ysál-bar sës-kyñs 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 *brós - 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 skyes-te Gl.*; *dogs bsál-ba, dogs yčód-pa* to remove doubts or apprehensions *Tar.*; *dogs dpyod ni dogs yčód - do* examining a scruple is as much as removing it *Sch.*; *re-dóg-s* hope and fear (things which a saint ought to be no longer subject to) frq.

དང don 1. a deep hole, pit, ditch, an excavation deep in proportion to its breadth, e.g. a trench in fortifications, *Gl.*; *sa-dón* id.; *čú-dón* a well, a deep cistern; *me - don* 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*.

དངག don-ga n. of a tropical climbing plant, and of a sweet-tasted lenient purgative *Med.*

དངཔ don-*pa* padlock, *dón-pa jóg-pa* to put a padlock on.

དངཔ, རྩངཔ 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; *lčags-dón* of iron; *nda-dón* a quiver, *dón-ba Gl.* id.; *dón-mo*, ldón-*mo* a small churn, = *gur-gin*. — 2 a shuttle, made of a piece of bamboo.

དངཙ don-*tse*, *Sch.* also *dón-tse*, *dón-rtse*, piece of money, **coin**, *ysér-gyi* gold

coin *Dzl.*; esp. a small coin, used (like penny) proverbially for a small sum, *Dzl.* 302, 9; ཨ, 6.

དངཙལ don-*zil*(?) *W.* *Corydalis meifolia*.

དངཙལ don-*ze* wasp *Cs.*

དངཙ dod an equivalent, **niul méd-na dod čig tob gos** *W.* if you have no money, I must receive an equivalent; *dei dod či-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; *kyód-kyis nai stóbs-kyi dod mi per Gl.*, gen. **mi nuñ** *C.*, you cannot cope with me in strength, you are no match for me.

དངཙཔ dód-*pa* to project, to be prominent, gen. with *bur - du*; also **elongated** (Botany) *Wñ.*

དོན 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 rnyed-par dkú-bai yig - brú* letters the meaning of which is not easily understood *Gl.*; *don mi dug* that makes no sense; *düi don či yin* what does that mean? *žal ni kai don yin*: 'zal' signifies the same as *ka*; *dpe bži don dan lñai ngur* a psalm, containing four parables, together with their explanation, as being the fifth (part) *Mil.*; *rán-gi-séms-la don gyis* refer the signification, make the application, to your own soul *Mil.*; . . *kyi dön-du bsad*, it is explained in the sense of . . . , as having the same meaning as . . . *Gram.*; *don mtün-no* they agree in this sense, on that point, they say so unanimously *Gl.*; *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-byuñ-na sprī-ti-ma zer-ba dug-ste don mtün* 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.*; *niés-don*, and *drán-don* v. *niés-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 elsewhere; to speak the truth *Thgy.*; *dón-la bltá-na* col. id.; also for: true! surely! indeed, forsooth. — 3. **intent, purpose, design; profit, advantage**, *dü don èi yin* what is your meaning and intent (of doing that)? *soñ-són-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, *mü 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.; *pan-pai don* a useful thing, *bdé-bai don* a gift of fortune, *nyéd-pa* to obtain it; *dios-grüb mčög-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 dön-du tsón-ba* to sell food for money *Mil.* — 4. in a general sense: **affair, concern, business, rañ(-gi) don** one's own affairs, one's own interest (cf. n. 3); *žam-(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-ba-rig-pai dön-rnams mdor sdú-ba* to sum up the principal points of medical science; *čos don ysüm-la düs-te* religion being reduced to three main points (*lus, niag, yid*)

Glr.; *don sgrüb-pa*, or *grüb-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. *d'm-čan, don dañ ldán-pa* 1. **useful, profitable, expedient**, e.g. *tsig Thgy.* 2. **enjoying an advantage**. 3. having a certain sense. — *don-mčun a merchant Cs.*; *dpal dañ ldán-pai don-mčün-dag* most honourable merchants! — *don-dág* 1. *Sch.* business, affairs(?). 2. col. = *don* 1. *don-dám* (परमार्थ), **the true sense**, subjectively: **good earnest**, col. *W. yáñs-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 niés-pai čos Glr.* prob. = *don-dám-pai bdén-pa* absolute truth *Was.* (293); in later times = *ston-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་ dön - pa for *tón - pa Glr.* in one passage, prov. in *C.*

དོན་དོན་ dob-dób, dob-dób *smvá-ba* to talk stuff, nonsense *Sch.*

དོམ་ dom the brown bear; *dóm-bu* 1. *Sch.* the cub of a bear, 2. *Cs.*: a species of black dogs, resembling a bear.

དོམ་དོམ་ dom-dóm *Cs.*: ornamental fringes hanging down from the neck of a horse; *Wdn.*: *mé-tog rtá-yi dom-dóm dra.*

དོམ་ར་ dóm-ra screen, shade for the eyes and the like *Sch.*

དོར་ dor a pair of draught cattle; *glai-dór* a yoke of oxen

དོར་པ་ dór-ba v. *dór-ba*.

དོར་མ་ dór-ma breeches, trowsers, *dor-tün* short breeches, *dór-riñ* long drawers, trowsers *Cs.*; *snam-dor* from *snam-bu*; *dór-rta* 1. that part of the breeches which covers the privy parts, v. *rta*; *yügs-sa-moi dór-rta des yza sruñ, rmá-la pan Wdn.*, the

middle part of a widow's drawers prevents epilepsy and heals wounds. — 2. *W.* = *dór-ma*?

दोरा *dol* 1. **net**, esp. fishing-net, **tím-pa** to spread, to fix it *C.*, *W.*; (*nya*)-*dól-pa* a fisherman, cf. *rdól-pa*. — 2. *W.* **stewpan**. — 3. *dol* *rcód-pa* to split, to cleave *Sch.*

दोरा *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 bógs-pa* (not *þóg-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.

दोरा *drá-či*, *drán-či* *Pur.* a flat basket.

दोरा *drá-pa* a small copper coin, used in the western part of the Himalaya, a **thick paisa**, of the value of half a penny.

दोरा *drá-ba* I. **subst.** जाल, 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) *Gl.*; *dra mig* id., esp. col.; *lcágs-(kyi) dra-(mig)* iron railings; **grate; gridiron**; *rgyá-dra* wooden rails, fence *C.*, *W.*; *dra-(ba) pýed-(pa)* *Lex.*, *Gl.* 'half-lattice', technical term for a kind of silk ornament; *drá-ba-čan* latticed, grated; *dra-lag-drá-lag-čan* having many forked ends or branches, of the horns of a stag. — 2. a bag made of net-work *Cs.*, *dra-þád*, *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.: *þai mün-nas drás-te* borrowing (a syllable) from the father's name *Gl.* (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**.

दोरा *drá-ma* experienced, practised, learned *Sch.*; so perh. *Pth.*, where however *bra-ma* and *tra-ma* is the usual form.

दोरा *dra-zu*, or **dra-su** *W.* a small pan with a handle; a **ladle**.

दोरा *drag* 1. *W.* **the post**; any parcels or goods conveyed by post, the *Hind.* डाक. — 2. **expedient, profitable, of use**, *þul-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-tar 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.*

दोरा *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-čan*, (*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; *škad drag-pa* a powerful voice; *Krims drag-pa* a severe punishment; *šnyin-rje 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-čan mi-drág-par* very gently, softly; *drág-gis, dád-pa* to believe firmly *Mil.* — 3. *drag-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**. — *drag-rtsal-can* = *drag-po*, of deities. — *drag-zán strong and weak*, e.g. the relative force of sound *Gram.*; also **high and low**, with respect to rank. — *drag-ñul frightfulness*, *drag-ñul-can frightful, terrible, powerful; cruel*, frq., yet chiefly with respect to the power manifested by gods and sorcerers. — *drag-γsed* lit. 'cruel hangman', a terrifying deity v. *Schl.* 111, 214.

drags adv. **very, much, greatly, mainly** *drags Mil.* **strong, intense, greatly, mainly**, *drags* eating and drinking a great deal *S.g.*; *dran-drags* an intense, most vivid, remembrance of a person *Mil.*, an ardent longing or desire; *dga-drags-nas* being very happy, highly rejoiced *Pth., C.*; *gyod-drags-nas* feeling deep repentance *Mil.*; *bsten drags-na* if one continues it too long *S.g.*

འདྲན་ drañ a kind of bear *Sch.*

འདྲན་པ་ dran-po (འདྲན་པ་) **straight** 1. not deviating from the direct course, not crooked or oblique, *ñig, lam* etc. frq.; *lus dran-po òg-pa* to sit straight; **ka bú-bne dán-po òb-òe** *W.* to place a thing straight or upright again; **ñéd-la dán-po** *W.*, horizontal. — 2. **right**, e.g. *lam*, opp. to *lóg-pa*. — 3. **sincere, honest, upright, truthful**, *drán-poi ran-bzin-can-gyi ñyir* because they have an upright character *Dzl.*; *las dran-po* good actions, righteous deeds, opp. to *rtsub-po* violent, unjust *Stg.*; *krims dran-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*); *ños-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 dran-por smrá-ba* to be candid, to speak the truth, frq. *drañ-don* v. *ñes-pa* extr.

འདྲན་པ་ dran-ba 1. abstract noun to *drán-po*. 2. pf. to *drén-pa*.

འདྲན་སྲོལ་ drañ-srón, འདྲན་པ་, 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.

འདྲན་པ་ dran-dri *Lh.* the beam of a pair of scales, *Hind.* डण्डी.

འདྲན་པ་ dran-pa I. vb. ལྟོ་བྱ་, 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*; *byün-ba-rnams* that which has happened *Gl.*; more emphatically: *rjes-su dran-pa* frq.; but also *dkon-mñóg dran-pa* to think of, to remember, God; *sdüg-po yón-ba de ma dran-pa yin* do not think of, do not trouble yourself about, future evils *Mil.*; *bskyis-par mi dran-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... dran-par gyis ñig* every body should think of... *Dzl.* (the simple imp. seems not to be used); (*rjes-su*) *drán-par byéd-pa* also: to remind of, to put in mind of, to revive the memory of, = *drán-du òg-pa*, *dran-skül byéd-pa* *Lex.* — 2. to become conscious of, to recollect, *rmi-lam* a dream *Pth.*; *drán-par gyir-ba* to recover one's senses, to be one's self again *Dzl.*; *ñian mi dran-pa* insensible *Dzl.*; *mi dran-pai òg-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-mñög-rje* dearest Sir! *Mil.*

II. sbst. ལྟོ་བྱ་, ལྟོ་བྱ་, 1. remembrance, recollection, reminiscence; memory frq.; *drán-pa ñsál-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 drán-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-šés* for *drán-pa dan šes-ráb Mil.*; **dhem-pa mañ-po ko-la šar** C. he is uneasy, troubled, full of scruples and apprehensions.

ཏྲ་ *dral* 1. v. *lcam-mo*. 2. v. *dral-ba*. 3. for *gral*.

ཏྲ་ཙེ་ *dral-tse* a kind of courier or messenger *Cs.*

ཏྲ་ས་ *dras* v. *dra-ba* II.

ཏྲི་ *dri*, col. also *dri-ma*, **odour, smell, scent**, *dri-žim(-po)*, *dri-bsún Dzl.* an agreeable smell, sweet scent; *dri-bzáni(-po)* 1. id., 2. *Cs.* also **saffron**; *dri-nán*, prob. also *dri-lóg*, *W.* **dri sóg-po**, *Cs.* *dri-mi-žim* an unpleasant smell, a stench; *dri bró-ba* to exhale an odour *Glr.*; **di núm-pa* or *nóm-pa** to inhale an odour; *W.*: **kyúr-đi*, *nyin-đi*, *dug-đi*, *mé-đi*, *rúl-đi*, *hám-đi rag** I perceive a sour, stale, burnt, smoky, putrid, mouldy smell; **tsig-đi*, *žob-đi** a smell of burnt food, burnt wool; *dri lia* five odours or perfumes used in offering; *dri-ka Sch.*: urinous smell (?); *dri-nád* vapour, exhalation, fragrance; *dri-can lé-ba* bag of the musk-deer; musk *Wdn.*; *dri-ču* scented water, perfume *Cs.* (yet cf. *dri-ma*), *dri-čen* a medicinal herb *Lt.* — *dri-ytsañ-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., गन्धर्व्वी 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**.

ཏྲི་བ་ *dri-ba* **question**, *dri-ba dri-ba* to ask a question, *mi-la* a person; *dri-bai lan*, *dri-lán*, answer; *dri-rtóg ma mañ Mil.*, C. **đhi gya ma jhé* or *šé** *Cs.*, don't ask long! do not ask many questions!

ཏྲི་བོ་ *dri-bo* an enchanter, sorcerer, magician, *dri-mo* enchantress, witch *Mil.*

ཏྲི་མ་ *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 yzum* the three impurities, excrement, urine, sweat; but sometimes more are enumerated; frq. fig.: *nyés-pai*, *nyon-móns-pai*, *ka-nama-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-byuñ-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*.

ཏྲིན་ *drin* *Cs.* = 'drin kindness, favour'; yet, *γžan drin mi jog Lex.*, *γžan-gyis drin-la mi jog-čin rañ-gi čos žugs-so Dom.?* One dictionary renders it by प्रत्यय, knowledge; certainty, faith, confidence

ཏྲིན་ *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-šé* kind, gracious, benevolent; **benefactor**, *drin-can pa-má* the parents, these benefactors; *drin-can már-pa*, Marpa

full of grace (Milaraspa's Lama); *tse dí-la drin* *če-sòs rán-gi ma yin* the greatest benefactress for this life is one's own mother; *bòd-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.*; *kyòd-kyi drin rtá-gtu 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 rjó-ba*, *drin-du rjo-ba*, *drin-lán glán-pa*, *drin-lán bsáb-pa*, *W. *djin-zó tai-čé** to return benefits, to show one's self grateful; *drin rjó-zì-lan lan byao* you shall not have done it for nothing *Dzl.*; *drin-lán-du* as a gift made in return, a return-present.

འདྲི་བའ་ (*drib-sil*) **dib-sil**, a corrupt form for *dril-bu ysil*, *Ld.*, = *ryér-ka*.

འདྲི་ *drim* (spelling?) **stump, trunk**, of a tree or plant, deprived of top and branches *Ld.* —

འདྲི་བའ་ *driu* v. *dre*.

འདྲི་ *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-yzúgs* the body of a bell *Cs.*, *Glr.*; *dril-sgrá* the voice or sound of a bell, peal of bells; *dril-kañ* bell-tower, belfry; *dril-stégs* the frame of timber, on which bells are suspended.

འདྲི་བའ་ *dril-ba* v. *dril-ba*.

འདྲི་བའ་ *dris-pa* v. *dri-ba*.

འདྲི་བའ་ *dri-bu* = *grú-bu*, *grú-gu*, a clue or ball, of wool etc.

འདྲི་ *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-yčig* (*W. *dug-ču-re-čig**), or *re-yčig*, sixty one; *drug-brgyá* six hundred; *drug-stón* six thousand; *drug-ču-skór* a cycle of sixty

years. — *drug-sgra* the so-called article, presenting itself in the following six forms: *pa, ba, ma, po, bo, mo*.

འདྲི་བའ་འདྲི་བའ་ *drug-dkár*, *drug-dmár*, **two sorts of turkoise** *Cs.*

འདྲི་ *druñ* the space **near**, and esp. **before** a person or thing, *řjo-bráñ-gi druñ gán-na-ba der dđug-nas* alighting on the place before the palace *Dzl. 2V, 3*; gen. with *na, du, nas*. 1. adv. **near to, near by, to or at the side of, before, to, off from**; *druñ-du rtóg-pa* to examine personally, face to face, orally *Dzl.*; *druñ-du gró-bu* to go near or up to. 2. postp. c. genit. (less corr. c. accus.), *šin-gi druñ-na* near, or under the tree, *druñ-du* id.; to or towards the tree; *druñ-nas* away from (the tree); *ryyál-poi druñ-du* to the king, before, in presence of (coram) the king; *druñ-pa*, resp. *sku-druñ-pa*, one standing near, a **waiting man, a page in ordinary** *Cs.* — *druñ-kor* train, retinue. — *druñ-ynas-pa* **companion, associate**. — *druñ-yig(-pa)* **secretary**. — *druñ-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་བའ་ *druñ-po* 1. **prudent, sensible, judicious, wise** *Mil.*, in conjunction with *yèañ-po*; so also *Pth. yèañ-druñ-ldañ-pa*. — 2. **sincere, candid** *C.* — 3. **diligent?**

འདྲི་བའ་ *druñs* **root**, of rare occurrence; *druñs (-nas) řyuiñ* exterminated, destroyed root and branch, *Lex.*

འདྲི་བའ་ *druñs-pa* **clarified, clear** *Cs.*; *bžes-druñs* resp. for *čani*, **beer, Ts.**

འདྲི་བའ་ *drud* 1. v. *drud-pa*. — 2. *drud-drud* **pelican** *Sch.*

འདྲི་བའ་ *drub-pa* v. *drub-pa*.

འདྲི་བའ་ *druñ-pa* to have a strong desire, to long, languish, pine, for, *Sch.*

འདྲི་བའ་ *dris-ma* **millet** *Sch.*

འདྲི་ *dre* *Ts.*, *dreu* *Lex.*, *diu* *Lh.*, *drel* *Glr.*, **mule**, *dré-řjó*, *řjó-dre* he-mule, *dré-mo*, *mó-dre* she-mule.

- འདྲེ་བོ་ *dré-bo* *Lt.*, *dré - mo* *Mng.*, **de - món** *W.*, elbow.
- འདྲེག་པ་ *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.*; *kwi-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-grám* id.
- འདྲེགས་པ་ *drégs-pa* 1. pride, haughtiness, arrogance, *ken-dégs* id.; *drégs - pa nyams* pride is put down, humbled; *drégs-pa skyán-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-èád* 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.*
- འདྲེད་ *dred* (*Zam.* འདྲེད་) hyena, which name has prob. been transferred by the inhabitants of the mountainous districts to the *dred*, an animal better known to them) the yellow bear; *mi-dred* a bear that devours men *Mil.*; *yúyigs-dred* a bear destructive to cattle; *dréd-pó* he-bear, *dréd-mo* she-bear. — *dred-tsán* a bear's den. — *dred-siu-šin* hazel-nut tree *Sch.*
- འདྲེད་པོ་ *dréd-po* 1. *Sch.*: 'evasive, lazy', yet *čos-méd dréd-po zol-zóg gyo-rgyü-èan?* — 2. load, burden, esp. a heavy load *C.*, *dréd-po dréd-pa* = *krés-po grág-pa*, to cord a load.
- འདྲེད་མ་ *dréd-ma*, *rtsa-dréd-ma* *Glr.* = *drés-ma*; *dám-dréd-ma* *Mil.*?
- འདྲེད་ལྷོ་ འདྲེད་ *dreu*, *drel*, v. *dre*; *dreu-rnóg* 1. the mane of a mule. — 2. a couch, or stuffed-seat *Cs.* — 3. a kind of long-haired cloth.
- འདྲེས་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*.
- འདྲོ་ *dro* (cf. *dró-ba*), 1. the hot time of the day, from about 9 o'cl. a. m. till 3 o'cl. p. m.; *dró-la báb-nas* when this time arrived *Dzl.*; *siá-dro* the morning, *yüi-dro* 1. the later part of the afternoon, 2. *W.* **yü-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-šà* meat intended for such a purpose.
- འདྲོ་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*).
- འདྲོགས་པ་ *drogs* *Sch.*: 'packed up, made up into pack or parcel'.
- འདྲོང་(སྐ)་ *droi(s)* v. *dren-pa*.
- འདྲོང་མ་ *drón - ma* a large basket or dosser, provided with a lid, and carried on the back, *Hind.* पतारा.
- འདྲོད་ *drod* 1. warmth, heat, e.g. of the sun; *drod-yšér* warmth and moisture; *dród-kyi šün* 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. *ka - dród zuñ yèig* a small piece of food, = *ka-zás*, and prob. incorrect for *ka-bród* enjoyment of the mouth. — *lám-la dród tób-pa* *Mil.* was explained: to have a cheerful mind, free from doubts and apprehensions on the way (to heaven), *drod*, therefore, seems to stand here for *brod*. — *drod-rtags*, *Mil.*, was explained as being new knowledge, new perceptions, as a fruit of long meditation; one *Lex.* has *dród-rig-pa* = མཚན་མཚན་ experienced or well-versed in measure.
- འདྲོད་མོ་ *drón-mo* col. warm, *zan-drón* warm food.
- འདྲོལ་ *drol* v. *drol-ba*.
- འདྲོས་པ་ *dros*, *Sch.* = *dro*; *dros-čén* noon, mid-day, *dros-čün* forenoon(?).
- འདྲོས་པ་ *drós-pa*, pf. of *dró-ba*, heated, grown warm, esp. of the ground by the

heat of the sun, of men, by warm clothing; *dros son* the ground has grown warm, the snow is beginning to melt; *drós-na* when it is getting warm; *dí gón - na dros lags* if you put that on, you will be warm *Mil.*; *tse yéig drós - pai gos* warm clothing for one period of existence *Mil.* — *ma-drós-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. *klu*), and the Tibetans in good faith repeat such fables, at least in their literature, although they know better.

དམན *dha-mán* *Ld.-Glr. Schl.* fol. 17, b.,
 ཇྱ v. *lda-mán*.

དྲི *dhu-ti*, (धृति a shaker, agitator?) a
 ཇྱ word of more recent mystical physiology, 'the middle vein', = *dhu-ma* (cf. *ytim-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 *ruñ* in the body (which would agree with ཇྱ 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 *á-ba-dhuti* are quite the same. — *á-ba-dhuti-pa* *Tar.* 187, 8 is a proper name, *Schf.*

དེའྲ་ *dhe-lü*, *Hind.* घैला, half a paisa,
 ཇྱ smallest coin, equal to the tenth part of a penny, *W.*

གངག(ས) *γdag(s)* 1. fut. of *dogs-pa*. —
 2. *γdags* the light, day *Cs.*, opp. to *sribs*. — 3. in *Stg.* *γdags-pa* occurs frq. as a translation of *ब्रह्मा* wisdom.

གངང་, རྩང་ *γdan, rdañ* (*ldañ*?) 1. clothes-stand, rack or rail for hanging up clothes, *γdán-la gos dzár-ba, gél-ba; γdán-bu* 1. peg or nail, for the same purpose. 2. *skás-kyi γdan(-bu)* *Lex.*, **srál-dán** *W.*, step of a ladder. — 2. col. for *γden*.

གངང་བ་ *γdán-ba, γdāns-pa*, to open wide, mouth and nostrils, to gape *B.* and

col.; *γdán-pai kro-zál* an angry face with the mouth wide opened *Glr.*

གངངས་ *γdāns* 1. music, harmony, melody, = *dbyañs, snyags*, also *γdāns-snyan; γdāns byéd-pa* to make music *C.* — 2. resp. for *dprál-ba* forehead *Cs.*

གངངས་བ་ *γdāns-pa* 1. v. *γdán-ba*. 2. resp. one recovering from illness, convalescent, with *snyun, bsnjuñ-ba* *Lex.*; **ra dan** *W.* he has recovered from his drunken fit, has become sober again.

གངན་ *γdan, आसन*, resp. *bzugs-γdan* *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; γdan-kri* a throne *Glr.*; *γdan-rábs* a succession of teachers *Tar.* 199, 4. The word is much used in polite expressions: *γdan dëgs-pa* to take leave, to withdraw, to depart; *γdán-sa* 1. place of residence, *blamai* *Mil.*; *dga - ston - gyi* place of a festival *Glr.* 2. situation, position, rank, *ni f., Mil.*; *γdán-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-çé** *W.* id.; **dan-kyal-çé** *W.* to accompany, as a mark of attention; *dan-péb-pa* to arrive *Sch.*

གངབ་བ་ *γdáb-pa*, fut. of *debs-pa*.

གངབ་ཀྱ་ *γdám-ka* *W.*, *γdam-na* *Lex.*, choice, election, **dám - ka çö - çé** *W.* to choose, to elect; *γdám-na byéd-pa* *Lex.* id.

གངས་བ་ *γdám-pa*, fut. of *dóms-pa, γdāms-pa*, pf. of *dóms - pa*, to advise, *rgyál-po-la γdám-pai mdo* adviser of kings, a mirror for sovereigns *Thgy.*; *γdāms-pa* sbst. advice, counsel, doctrine, precept, *γdāms-nág, W.* **γdāms-ka, γdāms-ká** (cf. *ká-ta, ká-lta*), resp. *çal-γdāms, bka - γdāms* id.; *γdāms-pa çig zu* we ask for some advice *Glr.*; *pán - pa γdāms - pa* a good advice; *γdāms-nág stóm-pa* *Lex.*, **dám-ka*, or *ká-ta tán-çé** *W.* to give an advice, to advise; *γdāms - nág dóms - pai tsig* the imperative mood, expressing command or exhortation *Gram.*

གངའ་བ་ *γdā-ba*, eleg. for *düg-pa* *B.* and *Khams*, 1. to be, to be there, *du*

ḡda how many are there here? *Zam.*; *sgyir-gin ḡda* *Gl.*; *rōg-tu ḡdao* he or it may be discerned, distinguished *Dzl.*; *pyin-nas ḡda* he had arrived *Mil.*; no other negative than *mi* can precede it: *žabs-mfil-la ču rēg-pa tsām-las mi ḡda* the water did not reach above the soles of the shoes *Mil.* — 2. with *par* it expresses uncertainty, vagueness, *ršēys-par ḡda* he may possibly go, *Pth.*; *di yin-pa* (col. for *par*) *ḡda* he seems to be this (man) *Pth.*; cf. *dug-pa*. — 3. to say, cf. *mči-ba*.

གདམ་བ་ *gdäl-ba* another form for *rdal-ba*.

གདེང་བ་ *gdin-ba* another form for *din-ba*; also sbst.: *gdin-ba dan bgo-ba* carpets and clothes, i.e. all sorts of textures, *Stg.*

གདུབ་ *gdü-ba* 1. another form for *sdü-ba* to gather, to collect. 2. another form for *gdün-ba(?)* *Sch.*: to love; cf. *rmjed-la ḡdu* *Zam.*

གདུབ་ *gdü-bu* *Gl.*, *gdü-gu* *Gl.*, *gdüb-bu* the usual form, ring for the wrist, bracelet, or for the ankle, an ornament of Hindoo women; *lug* (resp. *pyag*) - *gdüb* bracelet; *rkañ* (resp. *žabs*) - *gdüb* foot-ring; *sór* (col. *ser*) - *gdüb* finger-ring *Gl.*; *yser-gdüb* gold-ring, *dñul-gdüb* silver-ring; *yser-ser-gdüb* a golden finger-ring; **täg-čē** *W.* to put on (a ring).

གདུག་པ་ *gdüg-pa* 1. poison = *dug*, *gdüg-pa ysum* *Dzl.* = *dug ysum*; *žás-su ḡdüg-pa zá-ba* *Dom.* — 2. in general: any thing hurtful, or any injury, mischief, harm done; as adj. **noxious, mischievous, dangerous**, *gdüg-pa-čan*, of animals, demons, wicked men; *dug-sbrül ḡdüg-pa-čan* dangerous venomous serpents *Gl.*; *dre-srin ḡdüg-pa mañ* many mischievous demons *Gl.*; *gdüg-pai bsám-pa* propensity to destroy, destructiveness, ferocity, of beasts of prey *Gl.*; *gdüg-pai ná-ro* wild screams *Mil.*; *gdug-rtsub* ferocity, malice, spite *Mil.*; *stár-bu ḡdüg-pa tsér-ma-čan* buckthorn with horrible spines *Wñ.*; also for mischief done by evil spirits *Mil.*

གདུག་པ་ *gdugs* I. resp. *dbu-gdugs* 1. parasol, umbrella, *B., C.* — 2. canopy, bal-

dachin; *spyi-gdugs* a covering, shelter, awning, for several persons *Gl.*; *gdugs žübs-pa* to raise a canopy, to put up a shade or screen; of peacocks: to spread the tail.

II. eleg. mid-day, noon, *sän-gi ḡdugs-la* for to-morrow noon *Dzl.*; noon-tide heat (cf. *dugs*), *gdugs-méd ḡdön-pa ḡdugs-kyis ḡdüns* an unprotected face is molested by the heat *Lex.*; *gdugs-tsöd* 1. noon-tide, dinner-time, 2. dinner.

གདུང་ *gdün*, resp. for *rus(-pa)*, 1. bone, bones, remains, esp. as *rñ-srél*, also *gdün-rüs*, *sku-gdün*; *yser-gdün*, *dñul-gdün* the gold and silver palls covering the remains of the highest Lamas. — 2. family, lineage, progeny, descendants, *rigs ni rgyal-rigs-so, ḡdün-ni gau-ta mao* as to caste, he belongs to that of the ruler, as to family, he is a descendant of Gotama; also fig.: *sans-rgyás-kyi ḡdün* *Dzl.* the spiritual children of Buddha, the saints; *gdün-brgyud* *yod* the house, the family, is still existing *Gl.*; *gdün(brgyud) dzin-pai sras* a first-born male, by whom the lineage may be continued, frq.; also for any single descendant *Gl.* — *gdün-sgróm* *Sch.* coffin, *Schr.* funeral urn. — *gdün-rtén* funeral pyramid containing relics, cf. *mčod-rten*. — *gdün-rabs* generation, *ná-nas ḡdün-rabs liá-pa-la* in the fifth degree after me *Gl.*

གདུང་བ་ *gdün-ba, ḡdüns-pa* I. vb. 1. to desire, to long for, *žás-la, ltó-la, Gl.* and elsewh.; **duñ duñ čó-čē** *W.* id. — 2. to love, *sñ-tu ḡdün-bai ma ḡčig* my own dearly beloved mother! cf. *brtse-gdün*. — 3. to feel pain, to be pained, tormented, afflicted, by heat or cold, thirst, lust, distress; **nyñ dñi-tē** *W.* sad, sorrowful; *gdün-bar byéd-pa* to make sad, to distress, *ḡžán-gyi séms-la*, the mind of others. — 4. to be dried, *ny-mas* by the sun, of a dead body *Dzl.*

II. sbst. 1. desire, longing, lust, *gdün-ba ži* (sensual) desire ceases *Stg.* — 2. love, *mos-gus-gdün-ba dpag-méd skye* immense veneration and love arises *Gl.* — 3. affliction, misery, distress, torment, pang, *gdün-bai skad* a plaintive voice, doleful cry *Gl.*

III. adj. 1. longed for, earnestly desired. — 2. beloved, v. above. — 3. grieved, tormented frq.; *γdün-dbyāns* a song expressive of longing or of grief, an elegy *Mil.*; *γdün-sēms* love-longing *B.*, and col.; **ā-ma-la dūn-sem-can dug** *W.* he tenderly loves his mother.

གདུང་མ་ *γdün-ma* beam, piece of timber, *mā-γdün* principal beam, *bü-γdün* cross-beam; *γdün* - *Kēbs* beams projecting over the capital of a column *Glr.* — *γdün-sgrig* a raft *Ld.* — *γdün-dēbs* *S.g.* pedestal, base(?) — *γdün-zām* a bridge of timber or of poles. — *γdün-šin* *Sik.* fir-tree (*Pinus abies*).

གདུང་པ་ *γdūd-pa* love, longing *Sch.*, cf. *γdū-ba*.

གདུབ་བུ *γdüb-bu* v. *γdū-bu*.

གདུབ་པ་ *γdüb-pa* *Stg.*: *zās-la*, adj., frugal, temperate?

གདུམ་(པོ) *γdüm(-po)* a piece *Sch.*, = *dum*.

གདུལ་ *γdul* v. *dul-ba*.

གདུས་ *γdus* v. *γdū-ba*.

གདེག་ *γdeg* v. *dēgs-pa*.

གདེང་ *γden* confidence, assurance, cheerfulness *Mil.* very frq.; *γden töb-pa* to become confident, to take courage, to be reassured; *ñi-tse γden cian med* when dying, he has no confident hope *Mil.*; *mi-γigs-pai γden* a strong confidence *Mil.*, *Thgr.*; *γden-tśād* id., *de-rin tsam yan sdöd-pai γden-tśād mā mčis-pas* not being sure whether his life will be spared for one day more; *ñi-bröd γden-tśād med* without confidence, without any readiness to die *Mil.*; *blo-γden* *Mil.* and col. = *γden*.

གདེང་བ་ *γden-ba*, pf. *γdēns*, *Cs.* to threaten, to menace; *Sch.* to brandish in a menacing way, *mson-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. *dän-ba* II, and: *bya γdög γden-pa* a bird with its wings raised and spread *Ma*.

གདེང་སྐྱེ་གྲ་ *γdēns-ka* head and neck of a serpent, *sbrül-gyi* *Glr.*

གདེང་སྐྱེ་བ་ *γdēns-pa* 1. v. *γdēn-ba*, 2. = *γden(?) *dän-pa-can** *W.*, **lō-dēn-pa** *C.*, deserving or enjoying confidence; faithful, trusty, of servants, husbands, wives etc.

གདེང་(པོ) *γdon(-pa)*, resp. *zäl-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-nág(-po)* 1. a black face; 2. a frowning countenance; *γdon-ñün* dejected, disheartened, *Krel-méd γdon-ñün mi byed-par* impudent and saucy *Glr.*; **don-ñrán tán-čē** *W.*, **don-ñran-te čā-wa** *Kun.*, to be forward, bold, brazen-faced; *γág-gi γdön-pa* pig's face, pig's head *Sambh.*; *γdon-bži-pa* Brahma ('the four-faced'). — 2. surface, superficialities, *sa-γñi*; fore-part, front-part, *dön-la* adv. in front, in advance e.g. to go *C.*; *γdon-γtád*, *Lk.*: *dön-stád* just opposite; *γdon(-la)-déd-pa* to push or press forward, to urge on (a donkey, a coward to the fight), to haul (a culprit before the judge); *snän-ba γdön-ded-pa* to pursue one's course regardless of others (both in a good and in a bad sense) *Mil.*; *γdon-phyis* handkerchief *Sch.*; **don-si** *W.* complexion, *gyur son* he has changed colour; to *tug-pa*, and *bsü-ba* it is joined pleon.; *γdon-lhōgs* is stated to imply the same as *grim-bu* *Lt.*

གདེང་མ་ *γdöd-ma* = *γzöd-ma*, the beginning, *γdöd-mai dus*; *γdöd-mar* in the beginning, at first *Mil.*; *γdöd-kyi(s)* first, at first, previously, before *Mil.*; *γdöd(-ma)-nas* from the beginning; *γdöd-nas dag-pa* of primitive purity *Mil.* and elsewh.; *da-γdöd* *Lex.* prob. = *da-γzöd*.

གདེན་ *γdon* (ལྷ) evil spirit, demon, causing diseases etc., *stén-og-gi* superior and inferior (spirits), *Rahu* e.g. is *stén-gi γdon*, an evil spirit of the aerial or heavenly regions; *stén-γdon-gyis ñi-ba* *Glr.* = *γzas póg-pa* to die of epilepsy (*W.?*), or of apoplexy (*Sch.*); *γdon-ñen bō-lñä*, or *bō-brgyád*, frq.; *γdön-gyis brlāms-pa* *Lt.*, *brlābs-pa* *Sch.*, infatuated or possessed by

some evil spirit; *γdon jūg-pa* the entering of a demon into a person; *γdón-mi-za-ba* **certainty, surety**; *de byuñ-ba-la* or *de byuñ-bar γdon mi za* there is no doubt of such a thing having happened; gen. adv.: *γdón-mi-za-bar* undoubtedly, indubitably, *γdon-mi-tsal-bar* Dzl. id.

གདོན་པ་ *γdon-pa* Cs. fut. of *don-pa*.

གདོལ་པ་ *γdöl-pa*, *Lex. = 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་ *γdos* 1. **fetter, chain**; *γdos-tág* **fetter** in a fig. sense, **bondage**, *Thgy.* — 2. **material existence(?)**, **matter(?)**, *γdos-bèás, (b)γdos-bèás, material, corporeal, γdos-bèás-kyi lus* *Thgr.*, frq.; *γdos-bèás-su grüb-pa med* (these things) are nothing material, they have no substance *Thgr.*; *γdos-mèd* **immaterial, unsubstantial**; *γdós-su čé-ba* seems to be the same as *γdos-bèás*, and perh. also *γdós-pa dzin* *Lex.* — 3. *γdos brgyáb-pa* C. for W. **ka kun gyáb-čé**, v. *rkün-ma*.

གདོས་པ་ *γdós-pa* 1. = *γdos(?)* — 2. Cs. **mast, sail-yard**; acc. to *Lex.* something pertaining to a ship; *γdós-bu* oar *Sch.*

བདག་ *bdag* 1. **self, ná** *bdag* for *ná nyid* Dzl.

v. 14; gen. in the objective case: **myself, thyself, one's self**; *bdag ston γžan smad* to praise one's self, to blame others; *bdag sruñ-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.*: Atmaká-theory, *bdag-méd-pai čos* *Tar. 36, 1* the Anātmaka, the contrary; *bdag-méd rnám-pa nyiis* 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-med* is also used for **another**, **dag-méd-kyi mi** id.; **dag-méd-la ma tan** do not give it to another; *bdag-γžan* I and others, one's self and others; *bdag-nyid* 1. = *bdag* I **myself, thou thyself, he himself, bdag-nyid-la yson-čig** listen to me! *Pth.*; *rgyál-po bdag-nyid* the king himself Dzl.; *ka-čig ni bdag-nyid ráb-tu byuñ-bar γsol* some ask for the permission of becoming priests themselves Dzl.; *błag-nyid ba-zig* only for their own persons *Thgy.* 2. **subst. 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-γsum* o grace personified, Triratna! *Gl.*; the Ommanipadmehūm is *sañs-rgyás tams-čád-kyi dgóns-pa tams-čád γčig-tu bsdús-pai bdag-nyid* *Gl.*, i. e. the sum and substance of all the sentences of all the Buddhas concentrated in one word; *bdag-nyid-čén-po, čé-bai bdag-nyid = rdzogs-pai sañs-rgyás* chief Buddha, Sākyathubpa, S.O. — 2. **subst. pronoun, first person, I**, *eleg.*, expressing modesty and respect to the hearer or reader, without amounting to our 'my own humble self', v. *γrān-bu*; plur. *bdág-čag, bdág-rnams, bdág-čag-rnams*, also in a general sense: we mortals *Thgy.*; *bdág-čag tson-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: *kán-bdag, kyim-bdag* etc.; *tugs-rjei bdág-po* lord of grace, Awalokiteswara, *Gl.* init.; supreme lord, liege-lord, *klui bdág-po = dbān-po, rgyál-po*; patron. 2. **husband, lord, spouse**; hence **á-ma dag-po*, or *sriñ-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; *bdág - tu byás - pai bud - méd* a married woman *Thgy.*; *bdag-po-méd-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-bsrññ* hermit.

བདེ་བ་ *bdā - ba* I. adj. resp. savoury, well-tasted, for *zim-pa*; *C.* col. **dán-te**.

II. vb., pf. *bdas = déd-pa*, 1. to drive, to drive out, *pyugs* cattle; to chase, to put to flight *Dzl.*; *lās-kyis, lās-kyi rlññ-gis bdās-nas* in consequence of works, of certain actions, frq. — 2. to carry away, along, or off, to hurry off, *ču-bos bdās-pai glññ* land carried away by water *Cs.* — 3. to call in, collect, recover, *bū-lon* debts *Dzl.* — 4. to reprove, rebuke, accuse *Sch.*; *bda-déd byéd-pa* *Lex.*, *Cs.*: 1. to drive, to carry. 2. to examine, to investigate.

བདར་ *bdar* for *bda-bar*.

བདར་བ་, རྩར་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, *sá-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. — *mdññ-du bdār-ba* *Lex.*: རྩར་བ་, to place in front; to lead; to appoint; show; inspect;

prefer; honour. — *skyel-bdār* fee or reward given to an escort *Sch.* — *brdār-ša* *Sch.*: 'séms-kyi brdār-ša the nerves, sinews'(?); *bdār-ša yéód-pa*, and *rtsa-brdār yéód-pa* to examine closely *Mil.*; *rai-gi séms brdar-ša* *čod C.* take it seriously to heart.

བདེ་བ་ *bdāl-ba* v. *rdāl-ba*.

བདུག་པ་ *bdüg-pa* 1. vb. pf. *bdugs*, to fumigate, to burn incense, to swing the censur *Dzl.* — 2. sbst. the burning of incense; perfume, frankincense, more frq. *bdug-spós, bdug-spós-kyis bdüg-pa, Dzl.*; *bdug-spós* ful odours of incense arise *Pth.*

བདུང་བ་ *bdün-ba* v. *rdün-ba*.

བདུད་ *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, *bdüd-mo*, are mentioned. — *bdüd-rtsi* (अमृत. सुधा) 1. the drink of gods, nectar, frq.; fig.: *čos-kyi bdüd-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; *bdüd-rtsi-lia-lüm* a bath prepared of a decoction of five holy plants, viz. *šüg-pa, bá-lu, tse-pád, kám-pa*, and *óm - bu*. — 3. myrobalan, Terminalia citrina, *Wdñ.* — 4. a kind of brandy(?) — 5. *bdüd-rtsi-dmár-po* a demon.

བདུན་ *bdun* 1. seven, *bdün-pa, bdün-po*, cf. *dgu*; *bdün-ču* seventy; *bdun-ču-rtsa-yéig*, (*W.* **bdun - ču - don - yéig**), *don-yéig*, seventy one etc.; *bdun-brygá* seven hundred, *bdun-stón* seven thousand etc. — *lās-kyi bdün-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-j'rág* (ἑβδόμη) seven days, a week, *S.g.* — **dün-na-tse** *W.* a child born before the natural time, a seven months' child.

བདེ་བ་ *bde-ba* *Sch.* to belong to a class(?).

བདེ་བ་ *bde-ba* (མཉམ་སུམ་) 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 bde-ba* the contrary of *bdé-ba*; *na bde-ste* as I am quite happy *Dzl.*; *bdeo* he is happy, prospers, flourishes; *bde-bar byéd-pa* to make happy; *bdé-bar j'yin-pa* to come to a state of happiness, of rest, to a place of safety; *bdé-bar ynás-pa* to be happy, to live in prosperity; *bdé-bar j'tóni-ba* to let alone, to let another be happy; *kyod bdé-bar btañ mi you* we shall not allow you to be quiet *Mil.*; in *C.* col.: **žo' dé-mo-la mi žag** id.; *bdé-bar gyür-čig*, resp. *bžugs-šig*, be happy! farewell! *W.* **dé-mo ča žig**; *bdé-bar btsá-ba B.*, **dé-mo-la kyé-čé** *W.*, to be safely delivered of a child; *bde-bar j'ségs-pa* he that has entered into eternal bliss, the blessed, *Sch.* (*Köpp.* I, 91?) an epithet of former Buddhas, *Ssk.* *सुगत*; *lus dai sems mi-bde-bar gyür-ba* to be bodily and spiritually afflicted *Dzl.*; *mi-bde-bai bág-med-na* fearless of adversity *Dzl.*; *mi-bde-bar gyür-ba* to ache, of parts of the body; *müal mi-bde-bar gyür-ba* to be in travail, to suffer the pangs of childbirth; *sems-bdé, blo-bdé, snyü-bdé* cheerful, merry, glad; *šin-tu tugs-ma-bde-bar däm-bäs-te* promising with a heavy heart, very reluctantly *Gr.*; *dga-bde* v. *dga-ba* comp.; *dus-bde* (*-mo* *W.*) peace, a state of peace, in *C.* frq. in conjunction with *žod-jágs* or *sa-jám*; *žé(bai)-bdé(ba)* the happiness of rest, a happy tranquillity *Gr.*; peace *Thgy.*; esp. the happiness of Nirwana *Thgy.*, *Mil.*; *jig-rtén-gyi bde-ba-la čágs-te* fond of a worldly life of pleasure *Dzl.*; *bdé-ba dai ldám-pa* happy, *bdé-ba-can* v. below; *nas-skábs-kyi bde-ba* a happy situation *Gr.*; *mya-nán-las dás-pai bde-ba tób-pa* to attain to the happiness of Nirwana *Dzl.*; *dus-brtám-*

gyi bde-ba-la bkod dgos I must help him to attain to eternal bliss *Mil.*; *jan-bde* v. *jan.* — 2. good, favourable, suited to its purpose ... *na bdeo* (*W.* **dé-mo-yin**) the best thing will be, if I ... *Dzl.*; **gho dé-wa you** *C.* so it becomes intelligible; good, well-qualified, well-adapted, *ka lée bde-ba* with good organs of speech *Pth.*; *smra-bde-žün* knowing to speak well, well-spoken *Pth.*; *nyám-srtogs-kyi smra lée 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)ta-na de-mo*; *mü 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 mto-ris-kyi lus tób-pa* to receive a heavenly (glorified) body. — *bde-čen* felicity, consummate bliss, frq. — *bde-mčóg, शंकर. सखर,* a deity of more recent Buddhism, *Schl.* 108; *Tar.* — *bde-jágs* prosperity, welfare. — *bde-stón* (acc. to a Lama's statement for *fab* *bdé-ba, šes-ráb stón-pa-nyid*), an expression for contemplation, v. *Was.* (144 and 141). — *bde-spyód W.*, **de-cód** *C.* **de-čé**; col. euphemism for privy. — *bdé-ba-can सुखवति, bdé-ba-can-gyi žü-kams* the land of bliss, a sort of heaven or paradise, in the far west, the abode of Dhyani Buddha Amitabha, v. *Gr.* chapt. IV., *Köpp.* II., 27. — *bde-byéd* he who or that which makes happy *Cs.*, *शंकर.* — *bde-byün* शसु, शसुल, source of happiness, n. of *Siwa*; as symb. num.: 11. — *bde-blág* ease, content *Cs.*, acc. to our Lama: quickness, speed, *nád-pa bde-blág-tu j'sós-par gyür-bai mtsan-nyid Wdn.* a sign that the patient will soon recover. — *bde-légs* well-being; ... *las bde-légs-su gyür-čig* they shall recover from ... they shall prosper again after ... *Dom.*

བདེན་པ་ *bdén-pa, सख,* I. vb. 1. to be true, and adj. true, *Kyod zér-ba bdén-no*

what you say is true, you are right *Dzl.*; *bdág-gis nyés-pa bdén-gyis* it being true that I committed a fault *Dzl.*; *dé-bzin-du bden srid* it might be true after all *Glr.*; *sin-tu yañ bden* to be sure, that is true! *Glr.*; *de bdén-par nés-sam* is it quite certain that this is true? *Glr.*; *e' bden ltós-la bdén-par dóg-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 žig-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.*; **na á-sál-la dên-pa son** *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 bzi* 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 nyis* 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-dañ, dên-da** *W.* in truth, certainly. — *bden-po* a true, a just man *Cs.* — *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 elsewh., frq. — *bden-dzin* v. above.

བདེན་པ་ *bder = bdé-bar; gan-bder* whichever you like, at your pleasure; *či-bder* has a similar meaning. v. *Tar.* 69, 14, and prob. also 192, 4; *bder-bkod* v. *gód-pa bder-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 elsewh.; *dgra bdó-ba* v. *sdái-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 *yód-pa, dé-la rás-yüg žig bdog* he is in possession of only one piece of cloth *Dzl.*; *kyód-la di-dra-bai stób-ma bdóg-gam* have you such scholars? *Dzl.*; *nor mi bdóg-pa* *Dzl.* poor; *dgón-pa ni gán-na bdog* *Mil.* where have you (where is) your monastery? *bdág-la püg-pa bdog* I have a cavern *Mil.*: in an absolute sense: *tabz 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 *bdág-po*.

བདེན་པ་ *bdrál-ba*, pf. of *drál ba*, *Dzl.* frq. (s. l. c.)

མདག་པ་ *mdág-pa* a sort of large unburnt bricks of mud or clay *Cs.*

མདག་མ་, མེ་མདག་ *mdäg-ma, me-mdäg,* glowing embers, live or burning coals, *mdäg-mai doñ* a pit for keeping them, e.g. for the purpose of melting metals *Stg.*

མདུང་ *mdañ*, also *mdañs*, 1. *C.*, *B.* yesterday evening, last night, frq.; *mdañ-gi rmi-lam*, also *mdañ-süm-gyè rmi-lam Glr.*, *Pth.*, last night's dream. — 2. *W.* yesterday (cf. *ka-rtsán*); *mdañ-sán Lex.*, *Cs.*: 'yesterday and to-morrow, now-a-days'; perh. erron. for *deñ-sán*.

མདུང་བ་ *mdañ-ba Sch.*: *mdañ-bai rnas* place of cremation, the spot where the burning of the dead takes place.

མདུང་སྐྱོ་ *mdañs I. Ssk.* अजस्र. तेजस्, 1. resp. *sku mdañs* brightness of face, fresh and healthy complexion, also with *bžin-gyi Cs.*; *mig-gi mdañs* bright eyes *Lt.*; *yzimdañs = mdañs*; *dmár-bai mdañs* fresh, ruddy complexion *Glr.*; *dmár-bai mdañs-kyis* with a face beaming with joy *Dzl.* and elsewh.; the brightness is destroyed by disease, *ñrog*, frq., or is fading away, *ñor Lt.*; in a relative sense: appearance, exterior, look, *mdañs-nán* 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-bsgyür* n. of a species of bile. — 3. brightness, lustre, splendour, in general, *nyi-mai, jai B.* and col.; fig.: *dbán-poi mdañs-ma mig ni ná-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. *dprál-ba* forehead.

མདུང་ *mda* 1. arrow, *rgyáb-pa, śpén-pa* to shoot (an arrow); *smyüg-mda* an arrow of reed, *lcágs-mda* an iron arrow; *düg-mda* a poisoned arrow *Mil.*; *dprál-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; *śiñ-rtai mda* pole or beam of a carriage; *lcágs-mda* an iron bar or rod, a ramrod etc.; *ñu-mda* a jet or shoot of water, frq.; *(s)*kár-da** *W.* a shooting star. — 3. = *mdo* 1. — 4. symb. num.: 5.

Comp. *mda-kün* loop-hole, embrasure. — *mdá-mkan* 1. an archer. 2. an arrow-maker *Glr.* — *mda-rgyáñ* the range of an arrow-shot *Glr.* — *mda-sgró* the feathers of an arrow *Cs.* — *mdá-ñu* the waters discharged from the lower parts of a valley, opp. to *ñu-ñu*, 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-dár* 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. — *mdá-pa* an archer; *mda-dpón* the commander of the archers, a high military rank *C.* — *mda-sprád* v. *sprád-pa*. — *mda-bér* perh. the more correct form of *ta-bér*. — *mdá-bo* a large arrow. — *mda-mó* arrow-lot, a kind of fortune-telling by means of arrows. — *mda-rtseñl byéd-pa* to amuse one's self with the shooting of arrows *Cs.* — *mda-tso* a troop of archers *Cs.* — *mda-yyu* bow and arrows *Dzl.* — *mdá-bzo-pa* arrow-maker. — *mda-yáb Glr.* 1. *Lex.* = *pú-ñu*, 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.*

མདུང་ *mduñ* 1. lance, spear, pike, *mduñ-skór-ba* to brandish, to whirl a spear *Cs.*; *mduñ-kyim* *Dzl.* 96, 9 a frame for leaning spears against; *mduñ-mkan* a maker of spears; *mduñ-tiñ*, or *ñáb-mduñ* a short lance or pike, a javelin. — *mduñ-togs* *Mil.*, *mduñ-pa* a spearsman, a lancer. — *mduñ-dár* a lance with a little flag at the top. — *mduñ-rtse* top of a spear, spear-head; *mduñ-ñiñ* shaft of a lance. — *mduñ-bzo-pa* =

mdün-mkän. — *mdün rtse-ysüm-pa* trident. — 2. **sting**, of insects *C.*, *W.*, *mdün brgyáb-pa* to sting. — 3. *γser-mdün*, *diul-mdün* prob. the **two frontal muscles** *Med.*

མདུད་ mdud *Lt.* a medicine (?).

མདུད་པ་ mdüd-pa a knot, *mdüd-pa bór-ba* frq., *düd-pa Lt.*, *byéd-pa Cs.*, **gyáb-čé 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-mdüd* knot or bow of ribbons holding together the long plaits of the women; frq. fig. *ser-snai mdüd-pa* bonds of avarice *Mil.*; **nyin-dud dól-čé** *W.* (to untie) to open one's heart to a person; *mdüd-pa-čan*. 1. full of knots, knotty. 2. cloddy (?) *S.g.* — *mdüd-dra* a disease of the membrum virile, prob. paraphimosis *Mng.*

མདུན་ 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, *Gl.* and elsewhere; *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 ón-ba*, or *sleb-pa* to come up or near, *rán-gi mdün-la sleb ma bčug* he did not allow (the pursuer) to come near; *mdün-du skür-ba* to send in advance; *mdün-du pyin-pa* to come near, to approach; to hasten to *Pth.*; *mi mán-po tsógs-pai mdün-du* in the presence of a great number of people *Dzl.* — *sku-mdün-pa* a waiting-man, valet de chambre, v. *sku*. — *mdün-lčóg* v. *lčóg-tse*. — *mdün-na-don* (*C.* **dün-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 elsewhere.

མདུན་མ་ mdün-ma, frq. in later lit.; one Lama* explained it by *mós-pa*, another by: 1. wife, 2. things, concerns; *jig-rtén-gyi mdün-ma* = *jig-rtén-gyi bya-ba*.

མདུན་ mdeu, *Sch.* also *mde-ka*, arrow-head *B.*; *mde-sül Cs.*: 'the furrows or grooves of an arrow-head'.

མདོ་ mdo 1. the lower part of a valley, where it merges into the plain (opp. to *ju*), = *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; *lám-srañ-mdor* at the street-corners *Dzl.*; *ysüm-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, **ne 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-tam 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 *snágs-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-čan* prudent, *mdo-med* imprudent, cf. *do*. —

མདོ་ལེ་ mdo-lé, the tibetanized डोली *Hind.* sedan-chair *Pth.*

མཛེག་ *mdog*, resp. *sku-mdóg*, colour (cf. *ka-lóg*) *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.*

མཛེངས་ *mdoñs* 1. the white spot, blaze, star on the forehead of a horse *Gl.* and elsewhere; 2. the eye in a peacock's feather; *rmá-byai mdoñs*, *sgro-mdoñs*, *mdoñs-sgro* peacock's feather; *mdoñs-mta-can* turkey-hen *Cs.*

མཛེངས་པ་ *mdoñs pa* = *ldóu-ba*, blind, physically and morally, *B.*, *mig-mdoñs-pa*, *mdoñs-par gyúr-ba*, to get blind, to be made blind *Dzl.*

མཛེངས་གསོལ་བ་ *mdoñs-ysol-ba Mil.*, *mdoñs-sól zú-ba* or *byéd-pa Cs.*, to congratulate, to wish joy to another *Cs.*; *Zam.* explains it by *dün-pa* to wish, another *Lex.* by *ñó-dga* joy; in the passage of *Mil.* it seems to signify thank-offering.

མཛེོས་ *mdoms*, sometimes written for *doms*.

མཛེོས་ *mdos* a cross formed of two small sticks, the ends of which are connected by coloured strings , and used in various magic ceremonies.

དངག་པ་ *dág-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.; *dág-pa sbyün-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 bul-ba** to render such service to a meditating Lama as an act of piety. In *Pth.* *dág-pa* is mentioned as a kind of plastic art, and evidently signifies to mould, to model, to shape. — 2. = *ldág-pa Cs.*; *dág-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 *Gl.*; *sdig-sgrib* (to wash off) the filth of sin *Gl.* 2. to disappear, of sinful thoughts *Gl.*, sometimes *ynás-su* to their own place, is added

pleon. *Mil.* — Participle *dág-pa* clean, v. *dág-pa*.

དང་ *dañ* v. *dad*.

དང་བ་ *dái-ba Sch.* to come to, to arrive at; cf. also *brgya-dañs*, sub *brgya*.

དང་, དང་ *dad, dañ*, resp. *sku-dad* or *dañ Lex.* funeral-repast.

དང་བ་ *dab* a train of persons, *for-dab* retinue *Cs.*

དང་བ་མ་ *dáb-ma* 1. wing, *sprig-pa* to shake (the wings) *Cs.*, *yyób-pa* to clap them *Cs.* — 2. ladle, float-board of a water-wheel. — 3. petal, flower-leaf, frq.; *dab-brgyad* eight-petaled *Gl.*; 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-ysóg* flag-feather, quill-feather.

དང་བ་ས་ *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.*

དང་ས་ *dam* mud, mire, swamp, earth and water, = *dág-pa*, but as a product of nature; *dam-rdzáb B.*, **dam-tsóg** *W.* id.; *dám-du*, *dam-rdzáb-la byin-ba* to sink into a swamp; **dam-pág(s)** *W.* muddy splash, slough. — *dám-bu* reed for thatching, writing etc.; *Cs.* also sugar-cane; *dam-bu ka-ra?* prob. a species of reed in wells or ponds *Wdn.*; **dam-búr** *W.* sugar-cane.

དང་ས་ཀྱ་ *dám-ka Zam.*, *dám-ga*, *dám-na*, *dám-pa Cs.* choice, option, *deñ sañ* *dám-ka byéd-pa* to choose whether to-day or to-morrow *Zam.*; cf. *ydám-ka*.

དང་ས་པ་ *dám-pa* (or *dóm(s)-pa Gl.* prov.) pf. *dams*, imp. *dom(s)*, to choose, to select, a bride *Gl.*; *mi-ytsái-ba dám-pa* such as choose impure things, cynical, lascivious characters *Stg.*; *dám-rin* choosing, turning over in one's mind a long while; *dgrá-bo yán-pa mi ytañ* *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.*

འདེའ་ *dá-ba*, pf. *das* (prob. vb. n. to *bdá-ba*, *déd-pa*) to pass over, 1. to travel over, to clear a certain space, *tan de* this plain *Sambh.*; *žag dú-mai lam* (to perform) many day's journeys *Dzl.* — 2. c. *las*: to go beyond, to surpass *Dzl.*; *lhá-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 yül-las* (surpassing) the understanding or imagination, inconceivable *Glr.*; to transgress, to trespass against, *bká-las, křims-las*, a commandment, a law = *gál-ba*; to get over a thing, to get the better of, to overcome, = *ryyál-ba*; to go away from, *mya-nám-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, *dás-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; *dgé-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-sés* मृति ज्ञान, knowledge of the hour of death (title of a book).

འདེའ་ *dár-ba* to tremble, shudder, shiver, quake, *gráns-bas dar-ba* to shiver with cold; *žigs-pas* (to tremble) with fear; *dár-ziñ gúl-ba* id.; *dár-bar gyür-ba* to begin to tremble; *dar-yám Sch.* doubting,

wavering, undetermined, *dar-yám byéd-pa* to doubt, to waver.

འདེའ་ *dál(?) ru-dál, ru-drel* a single horn *Sch.* — *bad-dál* prov., being left exhausted on the road, sinking under fatigue.

འདེའ་འདེའ་ *dál-dál* v. *tá-bag*.

འདེའ་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 miñ di žes-byá-ba* I, such and such a one *Thgr.*, also *di dan di (-lta-bu)* and similar expressions, *nas 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*: *nyis gañ žé-na di-lta-ste Wdn.*; *či pyir žé-na di-lta-ste Pth.*; *di-ltar so*, in this manner, *čü 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 pyid sdéb-pa, rjé-ba* to exchange this life for the future one, i.e. *tse pyi-ma blós-btan-ste dii don sgrúb-pa* to be earthly minded *C.*; **dí-zug, i'-zug** *W.*, so, thus; **dí-rin** *W.* to-day; *di-ru* (come) in here, into this place; here, at this place, frq.; now, seldom.

འདྲིལ་ *dig* stopper, stopple, also *kā-dig*; **dig-čé** *Ld.* to put in a stopper; to stop up, to close with a stopper; **dig-ril** *C.* musket-ball. Cf. *dig*.

འདྲིལ་བ་ *diñ-ba*, pf. *btñi*, fut. *yiñi*, imp. *tñi(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.; **btñi-ba** sbst. *W.* a small carpet, on which the Lamas use to sit; **mal-btñi** *C.* bedding, pillow, or blanket. — *diñ rgyab-pa* *Sch.* to weigh in one's mind, to consider; to suspect, to entertain a suspicion.

འདྲུག་ཁང་ *du(n)-kan* meeting-house, house of assembly; *čos-čad-pai* (quasi) church, chapel *Dzl.*

འདྲུག་འཁྲུག་ *du-krüg* tumult, riot, uproar *Cs.*

འདྲུབ་ *di-ba*, pf. *duš*, (vb. n. to *sdud-pa*)

1. to come together, to assemble, of men and animals; *dun-kän-du* *Dzl.*; *duš-sam ma duš* are they already assembled? *dan* with (a person) *Tar.*; in order to fight *Stg.*; of things: *nyes-pa tams-čad dei lü-la du*, v. *nyes-pa*; *du-ba* and *duš-pa* sbst. a coming together, an assembling, a gathering, esp. in *Med.* a (somewhat indefinite) disease, or cause of disease; *duš-sa* meeting-place *Glr.*; *las-mi man-po duš-sa* an establishment comprizing many workmen, manufactory, workshop, workhouse, **dzóm-du yón-gin dug** *C.* they flock or crowd together; *tsoñ-duš* the assembled traders or dealers, the market frq.; *skyabs-kun-duš* 'a collection of all the refugees' is a name given to *Milaraspa*. — 2. to unite, to join one another, *kjo-šüg-tu* as husband and wife, to get married; in a special sense in philosophical language: 1. to unite (opp. to *bräl-ba*), e.g. the soul uniting with an organ of sense, like *sdéb-pa*, *Mil.* 2. *duš-byás* composed of two or more ingredients, *duš-mabyas* consisting of one thing, simple, elementary; only this is eternal, every thing compounded is perishable, frq. — 3. to be pressed or crowded together, **sril duš-te dug** *Ld.* they stand crowded, in serried files or ranks; intellectually: *dam-čos duš-pa* a

compressed system of religion. — 4. *duš-pa* to consist of or in, *nyñis-su duš-so* (religion) consists of two things *Thgy.*; *snañ-srid séms-su duš-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, **duš ča dug** *Ld.* it shrinks, e.g. wood or paper from heat; **tsa-du** *C.* prob. cramp, spasm, convulsion; **duš-kan** *Ld.* elastic, springy.

འདྲུབ་ཐུང་ *du-byéd*, *Ssk.* संस्कार, (the Tibetan word is nothing but a literal translation of the *Ssk. sañskāra*; cf. also *du-šes* and *ñän-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.

འདྲུའཇོ་ *du-dzi* noise, bustle, din, clamour, *du-dzi mäd-pai dbén-pa di* this solitude without any noise *Mil.*; *du-dzi-la yñas-pa* to live in the midst of the bustle of worldly affairs; *du-zñi*, *du-lön Cs.* id.

འདྲུ་ཤེས་ *du-šes*, *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 rtäg-tu yöd-pai du-šes skyéd-pa* to combine with earthly goods the idea of constant possession *S.O.* and thus frq.; *lüs-la grui du-šes jüg-pa* to unite with the human body the idea of a ship, to represent the body as a ship, *Thgy.*; *skjó-bai du-šes byuñ* the perception, the feeling of discomfort arises *S.g.*; *kró-bai du-šes-spán-ba* to detest the idea, the thought of anger *Dzl.*; *dgé-bai pyóg-la du-šes čün-zad kyañ ma ygyos* no thoughts, no inclinations, tending to virtue, arose (in him), virtuous emotions never stirred in his mind; *čágs-pai*

ḍu-sēs-čan entertaining thoughts of sensual pleasure *Gl.*; *ḍu-sēs ślar rnyéd-pa* to recover from a state of insensibility; as vb.: *ḍu-sēs-pa, mya-nan-dás tob ḍu-sēs-te* imagining that I shall obtain Nirwāna *Thgy.* As one of the five *ḥūn-po* it is translated by *idea* (*Burn.* I, 511), by *perception* (*Köpp.* I, 603). The three terms *ḍu-sēs-čan, ḍu-sēs-méd-pa, ḍu-sēs-med-mín* may be rendered: having the faculty of thinking, having no faculty of thinking, neither thinking nor not thinking (*Dzl.* ᠒᠔᠑, 7), *ḍu-sēs-čan* 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་ *ḍug-pa* (eleg. *ḡdā-ba*, resp. *bḡḡs-pa*) 1. **to sit**, syn. with *sdód-pa*; with *na, la* etc.; **to sit down** with termin. or *la*; **to sit up** (in bed); *ḍug-par gyúr* **to get seated** *Dzl.* ᠙᠑, 6; **to remain sitting**, to keep one's seat, *Dzl.* ᠙᠑, 7; **to remain, to stay**, *dir ma ḍug-par soñ zig* *Dzl.*; **to remain behind, to stay at home**, with or without *ḥyir, Kyim-na* etc. *Dzl.* — 2. **to be, to exist, to live** *Gl.*: ... *skabs-med ḡḡug-go!* there is no chance of ... Yes, there is! ... *ḡḡug sēs-nas* knowing that ... is still alive *Dzl.*; *drán-sroñ byéd-čin ḡḡug* he lives as a hermit *Dzl.*; **to be, to live at a certain place**, *ḡnás-na ḡḡug-pa* the being somewhere *Gram.*; *ḡa-má gán-na ḡḡug* where are my parents now? **to be at home** *Dzl.* and elsewh.; **to**

be extant, to be found, *čan mi ḡḡug* nothing is, or was to be found, nothing was there *Mil.*; as partic. joined with, or put inst. of the possess. pron.: *ḡo-rán dan (koi) bu brgyad ḡḡug-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 ḡḡug* the account of being ... is to be found in ... , *Gl.* — 3. **to be, as copula**, in *B.* often with termin.: *Kyim-par ḡḡug-pa* to be a layman *Stg.*; *rkán-pa krábor ḡḡug* the foot was variously coloured *Dzl.*; *di-rnams mi-ma-yin-du ḡḡug-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: *rgya-gár-gyi yi-ger ḡḡug-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 ḡḡug-pa = yód-pa* *Gl.*; frq., however, indicating doubtfulness and uncertainty: *na ni sañ čī-bar ḡḡug* may be I shall die to-morrow *Gl.*; *kyed ... yin-par-ḡḡug* you seem to be, you are, I dare say *Mil.*; *gro dgós-par ḡḡug* I suppose you must go *Gl.*; *stér-bar ḡḡug* it will probably be given *Gl.*; *ma mtón-na mi rtógs-par ḡḡug* 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 *ḡḡug-pa*, with the termin. of the inf. (v. above 1), but not indicating a certain tense, e.g. *rdol ḡḡug* it makes its appearance, comes to light, *Gl.*, *bšig ḡḡug* they were destroyed *Gl.*; in col. language (in *W.* at least) it is gen. a sign of the pres. tense: *zer ḡḡug* 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 *cin* (B.), denoting a **continued action, state, or condition**, as in English: I am looking. — *düg-nyas*, *düg-sa*, **place of residence, abode**.

འདྲེན་པ་ *dud-pa*, pf. *btud*, fut. *ydud* (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; *zabs-la* at a person's feet, to kneel down before a person.

འདྲེན་ *dun*, *go-dün*, = *sna-tsogs* of several kinds, **divers, sundry, various**, *Lea*.

འདྲེན་པ་ *dün-pa* 1. vb. **to desire, to wish earnestly**, with *la*, *nyán-pa-la mi dün-par* they not having any desire to hear *Pth.*; *dgé-ba-la* to strive after virtue, frq.; also *dün-pa* alone (without *dgé-ba-la*) id. *Thg.*; **lo c̣p-la düm-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. *dün-pa*.

འདྲེན་སྐྱོན་ *dün-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 *cün-ba*), *dun-grós* id.; *da-lán-gyi dún-grós di-la* at this present consultation *Glr.*; **düm-ma jhé-pa** C. to consult, to confer with (a person about a matter). — 3. **council**, *dün-mar bsdus* they called a council together *Mil.*; esp. in compounds: *dün-kañ* = *dú-kañ* q.v.; *dün-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-dün* sub *dgá-ba*. — 6. = *mdün-ma?*

འདྲེན་སྐྱོན་སྐྱོན་ *dub* - *snyóms* Sch. a state of **comfort, ease**; *dub-krügs*, an interruption of that state, discomfort.

འདྲེན་པ་ *düm-pa* 1. vb. **to reconcile one's self to, to be reconciled with**, *táb-pa düm-na* if contending parties are reconciled with one another; *rtág-tu mi düm-*

mo they are constantly at variance *Dzl.*; **düm-ṭa** (lit. *Kra*) C. contract, agreement, = *čad-don*. — 2. sbst. **concord, unison, peace** Cs.

འདྲེན་ *dur* **thick and clammy** Sch.

འདྲེན་པ་ *dür-ba* **to trot**; *dür-grós* the trot.

འདྲེན་པ་ *dül-ba* I. vb., pf. *btul*, *tul*, fut. *ydul*, imp. *tul*, W. **tül-če** 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**; *ydül-bai rigs-pa* those fit for and predestinated to conversion *Dzl.*; *ydül-bya* id. frq.; also used substantively: *gró-ba ná-yi ydül-bya yin* the beings are to be converted by me *Glr.*; *bdag ḳyéd-kyi ydül-byar šog c̣ig* may we become your converts!

II. sbst. **विनय** 1. **the taming** etc. — 2. also *dül-bai sde*, the disciplinary part of the Kangyur, *dul-ba-las* from, or according to the Dulwa; *dül-bai brda* an expression (taken) from the Dulwa.

འདྲེན་པ་ *düs-pa*, v. *di-ba*.

འདྲེན་གྱུ་ *dé-gu*, v. *ldé-gu*.

འདྲེན་པ་ *dé-ba*, v. *ldé-ba*.

འདྲེན་(སེམས་)པ་ *dég(s)-pa*, pf. *bteg(s)*, fut. *ydeg*, imp. *teg*, W. **tág-čé**. imp. **tog**, **to lift, to raise, to elevate**, the head; the tail, also fig.; *sgrón-me* *Glr.*, **od-ṭó** 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.*; *rám-bu dégs-pa* to join in singing, to fall in with, *Dzl.* and elsewh. (*Sch.* erron. 'to bawl, to blare'); *rám-mda dégs-pa* to help; for **zi tág-čé** and similar phrases cf. the secondary forms *tég-pa*, *tégs-pa*, *tégs-pa*; with or without *srán-la*, *rgyá-ma-la* etc.: to put on the balance, **to weigh**, B.; *zib-btégs* weighed accurately

Lt.; *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. — *dégs-dpon* is said to denote a military dignity, but is not generally known; as 'servant waiting at table', it ought to be spelled *stégs-dpon*. — *dégs-siñ* *Sch.* yoke, fitted to a person's shoulders, for carrying water-buckets etc.

འདོང་བ་ *dên-ba*, pf. *dên*, imp. *dên(s)*, to go, esp. *nyir dên-ba* to go back, to return, *Dzl.*, *Lex.* Cf. *dôn-ba*.

འདོང་བ་ *déd-pa*, pf. and imp. *ded*, sometimes preceded by *rjes-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 tân-čè** *W.* to chase, to hunt; **déd-de bó-čè** *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 drag-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*.

འདོགས་པ་ *débs* 1. puncheon (tool). — 2. time, times, = **lan** *W.*(?).

འདོགས་པ་ *débs-pa*, pf. *btab*, fut. *ytap*, imp. *tob*, supine *débs-su*, and *ydábtu*, *W.* **táb-čè**, 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; **čog-tse-la táb-čè** *W.* to strike upon the table; *rlün-gis ydón-gyis nád-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; *ysól-ba débs-pa* to make a request, *smón-lam débs-pa* to offer up a prayer; *ysal-débs byed-pa* to remember well *Mil.*; *ysal-débs-su šes-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-ydáb blágl-la med* I do not take that into account *Mil.*; *lüs-la yzér(-gyis) débs-pa Dzl.*, **žer tab-čè*, or *gyáb-čè** *W.*, knocking nails into the body; *rgyas débs-pa* to seal; **lud tab-čè*, or *gyáb-čè** *W.* to spread dung (on the ground), to manure; *čus débs-pa* to sprinkle with water *Dzl.*; *tsa, ša tüg-pa-lu débs-pa* to put salt, meat, into the soup; *siž-bon débs-pa* to sow; *gur débs-pa, sja-débs-pa*, to pitch a tent, a camp (driving in the tent-pins); also without a subst.: *šiar btáb-pai ču-šoiñ-du* (pitching) in the same dell where they had encamped before *Dzl. 27*, 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.*

འདོང་ *der* *Glr.* prob. for *lter*.

འདོང་ *do*, for *mdo* 3., *Cs.* *do-yód* prudent, clever, *do-méd* *Lex.*, *Cs.* imprudent, silly.

འདོང་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. 27*, 4 (the reading of *Sch.* dubious, v. *Schf.*'s remarks on this passage).

འདོགས་པ་ *dóg-pa*, prob. an incorr. reading for *dôgs-pa*.

འདོགས་པ་ *dôgs-pa*, pf. *btags* (also *ydags*?), fut. *ydag(s)*, imp. *foys*, *W.* **tay-čè**, imp. **tog* or *tag ton**, 1. to bind, fasten, tie to, (opp. to *gról-ba*), *W.* **Kyi tiy-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 lüs-lu* the armour *17h.*: 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 - dóg-s-pa* v. *bkar*; *mi-la skyon dóg-s-pa* to charge a person with a fault, to upbraid; *sgro dóg-s-pa* v. *sgro*; *túgs-la dóg-s-pa* to interest one's self in or for, to take care of; *Kyod túgs-la mi dóg-s-pa* *di* *ci* *yi* *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 dóg-s-pa* v. *dam*; *pan dóg-s-pa* v. *pan-pa*; *min dóg-s-pa* to give a name; *drá-bai sgó-nas* according to likeness or analogy *Mig.*; *kyei min* *ci* *skad* *gdags* how is the boy to be called? *Dzl.* *min mi-ydún-ba* *žes* (or *mi-ydún-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*, = ས; *yá-ta btágs-pa yi-ge bdun*, seven letters are joined with *yá-ta(gs)* *Glr.*; *smád - dogs ysum* the three subscribed letters, *ya*, *ra*, and *la Zam.*; *dogs-čan* 1. having a letter subscribed; 2. an open syllable with a vowel-sign, as *go* མོ, *de* དེ, *mdo* མདོ, etc. (not *da* ད or *mda* མདའ) *Zam.*; *a - dogs* consonants with *a* (འ) subscribed, syllables with a long vowel. — 4. in philosophical writings: *btágs-pa* conditional, not absolute, *Was.* (228. 270), *btags-med* nominal *Was.* (281).

འདོན་བ་ འོན་བ་, pf. and imp. *don* or *doni*, to go, to proceed, *so - sór Dzl.* to separate, to disperse; *rgyál - poi tád - du* (to go) to the king; *pyi-rol-tu* *čág-čin* to take a walk *Dzl.*; *dón - no* let us go *Dzl.*; *lóg-la don-no* let us turn back *Glr.*

འདོན་པ་ འོན་པ་ I. vb. (*W.* more frq. *tád-pa*), to have a mind, to like, to be willing, *zas bzán - po mi dod Dzl.*; *mi za dod tsul byed* he pretends not to like this food *Lt.*; *sbyin (-par) dód - pa gyur* he gets inclined to give; *mi dód-par gyur-ba* to feel no longer inclined; to wish, *nyán (-par)* to listen; *ci dan ci dód-pa* whatever you may wish *Dzl.*; *rgyál-po dód-pa* to wish to be a king *Dzl.*; as adj.: wished for, desirable, esp. with negatives, v. below; *dód-par byá-ba* adj. agreeable, pleasing, obliging, flattering, *Stg.*, *Cs.*; to desire, to long for, *Kyim dod* I wish I were at home *Dzl.*; *me dan nyi - ma* (I am longing) for fire and for sunshine *Med.*; *bú - mo ná mi dod* I do not wish for a girl; *rai-dód-žen-pa* self-love *Glr.*; (*rai-*) *bzán-dod* self-complacency, vanity, *Glr.*; to ask for, to demand, *kön-jo dód-pa-la slebs* they came in order to ask for *Könjo* (in marriage) *Glr.*; to strive for, to aspire after, *sans-rgya-bar* for holiness, for being like Buddha, for Buddhahship, *Dzl.*; to be willing, to intend; also ironically: *ná-dod-pa* one that wants to grow ill, that does not take any care of himself; to be ready, willing, *bsnyen-bkür byéd-par* to take charge of the waiting on (Buddha); *dód-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 dód - pa* to be not willing, not liking; to detest, *btógs-pas kün-gyis mi dód-na* as she was detested by all on account of her sluttishness *Dzl.*; to be angry, indignant, *žes mi dód nas* thus exclaiming indignantly *Dzl.*; *mi - dód - pa*, and *ma - dód - pa* adj. not wished for, disagreeable, adverse, *mi - dód - pai las* hard drudgery; *mi-dod(-lóg)-pai rhuñ* adverse wind, frq.; **tsig mi - dód-pa zer-kan** *W.* one that slanders.

II. sbst. *Ssk.* काम 1. lust, desire in general; *dód-pa kun zád-de* after all desires have ceased *Dzl.*; *dód-pa-rnams-la* *čágs-pa* to indulge one's desires or passions; in a special sense, carnal desire, lust, vo-

luptuousness, = *dod - čags*, frq.; meton., coitus, *dód - pa spyód - pa* to practise it; *dód - pai dus debs - pa* to agree upon the time for cohabiting *Tar.* — 2: *Ssk.* རྗེ་, a wish, *dód - pa ysum ynáñ - na* if three wishes are granted *Dzl.*; meton. the object of desire, *dód - pa tób - pa*; *dód - pa dañ brál - ba* 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. *dod - káms* the world of sensual pleasure, the world of Brahma; *Dod - kams - bdág - ma*, prop. n. = *Skye - dgu - bdág - mo*, = *Dpal - lhá - mo*. — *dód - mkan* he that wishes, seeks, sues, a lover, suitor, ca., *nai bú - mo dód - mkan mán - po dug* there are here many suitors of my daughter *Gl.* — *dod - dgu* all wishes, *lus dod - dgu - r sgyúr - ba* to transform one's self at pleasure *Mil., Stg.* — *dód - can*, *dod - ldán*, *dód - pa - can* eager, desirous *Cs.* — *dod - čágs* (རྗེ་) **passion, carnal desire, lust**, frq., *dod - čágs skyés - te*, *dod - čágs - kyis ydúns - te*; as the highest of the three *guna* (cf. *yti - 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. — *dod - jó* v. *jó - ba*. — *dod - dún* strong desire *Cs.* — *dod - dpál* prop. n. **Dodpál**, a large hardware - manufactory and mint at the foot of the Potala in Lhasa. — *dod - brál*, *dod - méd*, free from passions. — *dod - (pai) yón - (tan)* 'wished for goods', earthly goods and pleasures, whatever is grateful to the senses, such as *dód - pa lña*, a delight to the ears, the eyes, the palate etc. — *dod - lóg* **unchastity, lewdness, prostitution**, *spyód - pa* to have illicit, esp. incestuous intercourse, *dañ* with. — *dód - sred - can* **avaricious, greedy** *Pth.*, yet cf. *čags - sred - can*; both words prob. signify the same. — *dod - lha* = *dod - pa* 5.

འདོན་ *don* *Lt.*, n. of a medicine (?) *dkar, dmar, skyur - don*.

འདོན་པ་ *dón - pa*, pf. *bton*, fut. (*Cs.*) *ydon*, imp. *ton*, *W.* **tón - čè**, the vulg. word for *byin - pa*, vb. a. to *tón - pa*, *byüñ -*

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 - čè** *W.* to put, set, lay, place out; to let out, of prison *Pth.*; to drive or turn away, to dismiss, a servant, a wife etc., frq.; **na koi ka - ne can ma ton** *W.* I could not get or force any thing out of him; *mči - ma dón - pa* to shed tears *Gl.*; with *skad* and similar words: to utter, to set up (a cry), to make one's self heard; hence 2. to pronounce, *yi - ge ynyis - ynyis - su dón - pa* to pronounce two consonants as two distinct sounds *Gram.*; to pronounce a magic formula; *klog - pa dañ dón - pa - la góms - šin* practising reading and pronouncing *Dzl.*; to say, to repeat; to recite (sacred texts) with a singing, drawling tone, like that of mendicant friars; hence in general, to perform one's devotions; *žal - dón - du mdžád - pa*, *Tar.* 95, 11, prob. resp. = *ka - tón byéd - pa* to repeat by heart; *túgs - la dón - pa* prob. to read silently. — 3. fig. to elevate, to raise, *kri tóg - tu Pth.*, or *rgyál - sar Gl.*, to raise to the throne; *mgo* v. *mgo - don*, sub *mgo* compounds; *žán - gyi srog* to prolong a person's life, by affording him a (scanty) subsistence *Thgy.*; **sróg - ton - kan (-po)** *W.* the giver of life, ζωοποιός. — 4. **ka tón - čè** *W.* to sharpen a scythe by means of a hammer. — 5. to edit, to publish, books, *Tar.* 47, 17. — 6. *čos mtá - ru dón - pa* 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 *ü - rag*.

འདོན་པ་ *dóm - pa* 1. to come together *Lex.*, *Lt.* — 2. for *dám - pa* to choose, to make a choice *Gl.* — 3. also *dóms - pa*, pf. *ydams*, ft. *ydám*, imp. *dóms*, 1. to advise, cf. *ydám - pa*. 2. to exhort, *bág - med - pa - rnams - la* wicked persons, *brtsón - par* to give diligence *Tar.* 3. to recommend *Gl.*, to bid, to command, v. *ydám - pa*. — 4. *Cs.*: importance; business, occupation (?).

འདོམ་(ས་)་(པ)་ *dóm(s) (-pa Cs.)* 1. a long-measure, a **fathom**, = 6 feet, *dóm-gán* one fathom, *S.g.*, as the usual length of a man, = *kru bži*; *šiñ dóm dó* a piece of wood two fathoms long *Dzl.*; *dóm bčui don* a well ten fathoms deep; *dóm-gyis*, or *dóms-su jál-ba* to measure by fathoms *Cs.*; *dóm-gán-gru-bži* 1. adj. measuring a square fathom, also a cubic fathom; 2. **subst. a strong jail or dungeon.** — 2. **imp. of *dam-pa* to choose.**

འདོམ་ས་ *dóms* the pudenda, **privities**, regio pubis, *dóms(-kyi)-spu* the hair of that region, *dóms-spu tóg-pa* to pluck out such hair *Cs.*; *rña-ma dómś óg-tu jüg-pa* col. to take to one's heels; *dóms-stón* vulg. without breeches; *sdoms-lpágs* foreskin, prepuce (?); *dóms - ytsán(-ma)* C. a pure virgin; a nun; *dóms - ytsán - pa* a chaste monk (if not rather *sdom* is meant); *dóms-rás* (also *čar - rás Cs.*) a small apron to cover the privy parts *Cs.*

འདོར་བ་ *dór-ba*, pf. and imp. *dor* (cog. to *ytór - ba*, *stór - ba*, *byi-dór*, *pyag-dár*). 1. **to throw or cast away**, like *ytór-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*, *bžéd - 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-sdíg-gi Glr.* — 3. **to subtract**, *dór-bai lhág-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 dđ-dag* these equal things, for:

these comparisons, *Pth.*; *kyed ynyis dra-bar dug, dra - ba yin, drao*, you two resemble each other very much; with a pleon. *mnyam: riñ-fün mnyám-la dra-ba* equally long *Dzl.*; gen. with *dañ* or accus., seldom with termin., in various applications: *kyed(dañ) dra-ba ni* your equals *Dzl.*; *bud-méd-du dra-bai nán-na* amongst woman-like, effeminate (men), *Dzl.*; *dđi byin tsáñ-pa dañ drao* his brightness is equal to (that of) Brahma *Dzl.*; *yzán-gyi dón-lañ rán-gi drar séms-pa* esteeming our neighbour's advantage as high as our own *S.g.*; *fams-čád-la bu yčig-pa dañ drao* he behaved to all as (to) an only son *Dzl.*; with a negative: *yzán yañ de dañ dra-ste ynáñ-ba med* others shall allow it just as little as he himself *Dzl.*; *Sańs-rgyás dañ 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-dmáñ 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 dañ dra-ba* as much as dead *Wdn.*; *mnyán-pa dañ dra-bai bšes-yayén* 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.*; *riñ-ba dañ dra - na* if it appears feasible *Dzl.*; *ster dgós-pa dra* it seems I shall be obliged to give it *Glr.*; *da-lán kyod nis-pa če-čé dra bžin byün - ste* as your strength this time at least seems to be rather great *Mil.*; *kyedslu-slu dra* you might easily be ensnared *Mil.*; *mi-dra-ba* **unequal, unlike, different**, *šion-čád dañ mi dra-bar* quite otherwise than formerly *Dzl.*; *čös-pa mi dra-bar* not like, not befitting, a priest *Mil.*; **various, several**, **ká-zé mi-dá-wa** *C.* several dishes; *dđi-dra-ba, dđe-dra-ba* **such; dđe-dras**, (**džen-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 ci dra cig zoi* what will be the upshot? where is this to end? *Glr.*; *na ji-dra-bar de bzim gyur* he becomes just what I am *Stg.*; **ghán-de** *C. col. how?* *dra-dra* (*W. *dán-dá**) very frq. for *drá-ba*, e.g. *ša-dkár-gyi rgyu drá-dra-la tigrtse-zer* something similar to the substance of tin is called zinc; *dra mi dra* like and unlike; equality, likeness, similarity, *dra mi dra ltá-ba* to examine the likeness *Glr.* — 2. sbst. 1. resemblance, likeness, v. *dógs-pa* 2. — 2. form, shape, appearance, phase. *Thg.*

འདྲངས་ འདྲངས་ *drañs* v. *grañs*.

འདྲད་ འདྲད་ *drad* v. *brad*.

འདྲན་ འདྲན་ *dran* v. *gran*.

འདྲེན་པ་ *drál-ba*, pf. *drál* (cf. *rál-ba* and *hrál-ba*), to tear to pieces, to rend asunder; also to pull down, a house; to rip up, to cut open, an animal.

འདྲི་བ་ *dri-ba*, pf. and imp. *dris*, 1. to ask, . . . *la*, *W. nas*, a person; with accus. to enquire after or about a thing; *grós-dri-sa* a place for asking advice, oracle *Glr.*; *blá-ma dri-ba* to inquire after one's Lama *Mil.*; *pá-mái ytam* after one's parents *Dzl.*; *dri-bai tsig* interrogative pronoun, e.g. *ci Gram.*; v. also *dri-ba*. — 2. inst. of *brí-ba*.

འདྲིན་པ་ *drin-ba* *Glr.* fol. 57, 12? another reading: *ldin-ba*.

འདྲིད་པ་ *dríd-pa* for *bríd-pa*.

འདྲིན་པ་ *drim-pa* for *brim-pa*.

འདྲིལ་བ་ *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 gán-bur* to be wrapped into a covering of light *Glr.*; to gather, to flow together, as *pó-bai bád-kan*, the gastric phlegm *Med.*; fig.: *blo-séms yci-g-tu dril-te* whilst our minds were flowing together *Glr.*; *yúl-parnams ká-dril-te nó-log-pa* a conspiracy *Schr.* — 2. to roll down, *ri-bo nos-la* the

slope of a hill *Thgy.* — 3. to fall, to fall down *W.*

II. vb. a., cf. *sgríl-ba*, to wrap up, *rás-kyis* in a kandkerchief *Glr.*; *dar sna lñas* in five sorts of silk *Glr.*; *zans-kyis* (covered or sheathed) with copper *Mil.*; to heap together, to pile up, *mé-tog jün-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་པ་ *dris-pa* to be accustomed to, to be acquainted with, gen. with *dan*, *Glr.* and col.; rarely with accus.: *nyen ji tsam dris bzim* the more friends you get familiar with; *mig dris čes-na* if persons constantly see one another, get perfectly used to one another, *Mil.*; mostly adj. (= *góms-pa*) accustomed, used, *mi* or *kán-pa dan*, to men, to one's house; also *dris-pa* used absol. = tame *W.*; *dris-pa mi* an acquaintance, a sympathizing friend, an assistant *Thgy.*; *snar-dris-kyi mi* an old acquaintance, an old crony *Thgr.* A derivation of *dris-pa* from *dríd-pa*, *bríd-pa*, to deceive, to bait, to decoy, and hence to tame, was suggested by some Tibetans, but is after all scarcely to be authenticated.

འདྲེན་པ་ *drú-ba* v. *brú-ba*.

འདྲེན་པ་ *drúgs-pa* to fall into small pieces, to crumble (away) *Sch.*

འདྲེན་པ་ *drúd-pa*, pf. and imp. *drud* (*drus*?), rarely *brúd-pa*, 1. to rub, *lus* the body; to file, to rasp, *šiñ* wood, *Lex.*; to rub off, to scour, **bé-ma dan* *W.*; to polish, to smooth, to plane, *pag-ste* with a plane *W.*; to grind, to powder, to pulverize (?). — 2. to drag, to draw or pull along on the ground, by a rope, *ro sá-la* a dead body on the ground (*ma-drús-par* without slipping (?)) *Med.*) — 3. **dud-de gyur ton** *W.* move, or push it a little aside; *dud cád-če* *W.* to cut off obliquely (?).

འདྲེན་པ་ *drúb-pa*, pf. and imp. *drub* (*s*) 1. to sew *Sch.*, so perh. *Dzl.* 720, 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 gyir-ba* id.; *drül-bar byéd-pa* to cause to be decomposed *Med.*; *rten-drül* prob.: putrefied substances, *bšan-yëis byin-par-byed* are removed with the faeces *Med.*

འདྲིན་པ་ *dre*, also *lhá-dre*, *W.* **län-dé**, goblin, gnome, imp, demon, evil spirit, devil, col. the most frq. word for such beings; quite in a general sense: *klu-nyán-la sógs-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'; *dres kyer-ba* to be carried off by goblins *Ma.*; *dres-ynód*, *drei 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-pañ-ka* n. of the fruit of *sgón-tog* *Wñ.* — **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.

འདྲིན་པ་ *dré-ba* I. pf. and imp. *dres*, prop. vb. n. to *béré-ba*, 1. to be mixed with, *de nyis drés(-na)* *Lt.* if the two are mixed with each other; *pyogs-yëig-tu dres* mixed together, miscellaneous *Lex.*; *dres-mtsáms* (*tsams* *Tar.*) the 'limit of mixing', *rgyám-tso dan gán-gá drés-mtsáms* the influx of the Gangu into the sea *Tar.* 178, 9; *tsig yžan ma drés-par* without mingling other talk with (the conversation); *ka dan snyin ma dres* a man with whom word and sentiment differ, a hypocrite; *čos dan čos ma*

yin-pa dres right and wrong were mixed together; in an absol. sense: *spyöd-pa drés-te mü-stegs-par gyir-* to his course of life degenerated, and he became a Brahmanist *Pth.*; *dúd-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 de** *W.* do not meddle with that; to have intercourse with, to engage in, *B.* and col.; *rán-sems blá-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. *drañ(s)*, fut. *drañ*, 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, *yšón-poiŕgyü-ma* the intestines of a living person; fig. *ka-čig tser-šion-gyi rigs-suan dren* some reckon it (lit. draw it) to the species of *Meconopsis* *Wñ.*; to cause, to effect, *bde-čen* felicity *Thgy.*, *skyüg-pa* vomiting *Tar.* — 2. to conduct, water (*W.* **rán-čé**); 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 cōuntry, to wage war against it, frq. — 3. to cite, to quote, *luñ* 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-*

འདྲེན་མ་ *drén-ma*

5

རྩེ་བ་ *rdziin-ba*

pa; also for **to fetch, to go for**, if the object is of a sacred character, e.g. relics; *spyán ma dráns-par gró-ba* to go uninvited *Cs.* — 5. **to place before one, to serve up**, dishes, meals; **to pour out**, beer, wine etc., *ccdpar.*, *frq.*; resp. with *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, *Gl.*, *Mil.*; **to enumerate**, *ma dráns ...* are here not enumerated *Wd.*; 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-če túr-maṅ dan den** food is conveyed by a spoon, **ka kiyem dan 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་, འདྲེས་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་མ་པ་ *dróns-pa = drén-pa*, esp. in conjunction with *spyán: spyán-droñs-sam ltos sig; mi droñs-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་སྐྱེ་ *drob-skyón Sch.*: 'the keeper of light' (?).

རྩེ་བ་ *rdaiñ* v. *ydaiñ*.

རྩེ་བ་པ་ *rdáb-pa* v. *rdéb-pa*.

རྩེ་བ་པ་ *rdár-ba* v. *bdár-ba*.

རྩེ་བ་པ་ *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**, *rdziin-gi žabs byé-mas*, the bottom of a pond with sand *Dzl.*; fig. *dam-čos tai-mar bdál-ba-la* 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, *sems nám-mka ltá-bu, čos-kyi kloñ, čos-dbyñs*, and the like; *groñ-rdál* v. sub *groñ*. — 2. *sos-ydál Lex.* w.e.; *Sch.*: **slowly, not in a hurry**. རྩེ་བ་ *rdig = yo-byád? náñ-gi rdig kun Mil.* seems to mean: all the utensils and furniture of a house.

རྩེ་བ་པ་པ་ *rdigs-pa* **to beat** *Sch.*, prob. = *rdég-pa*.

རྩེ་བ་པ་ *rdib-pa*, pf. *rdibs*, vb. n. **to rattle, 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་པ་ *rdü-ba Cs.* thistle, not generally known, but perh. the same as *ma-ru*.

རྩེ་བ་པ་ *rdüg-pa*, pf. *brdugs*, fut. *brduy*, 1. **to conquer, to vanquish** (?), *klü-rnams-kyis lha-ma-yin túb-čin 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. *tüg-pa* II, 3); *fogs-rdug* (or *brtug*)-*méd-pa*, v. *tögs-pa*, without impediment.

རྩེ་བ་ *rduiñ*, a small mound, hillock, *Ld.*

རྩེ་བ་པ་ *rdün-ba*, pf. *brduñs*, fut. *brduñ*, imp. *rdün(s)*, also *bdün-ba*, **to beat, to strike**, a person, a drum etc.; **to cudgel, to drub**, also *rdün-tsoq-pa* (*Sch.* - *tsob-pa* ?); **to beat with a hammer, to hammer**, *lèags; 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) *Gl.*; **to beat out**, *brá-bo* buckwheat, with a stick; hence **to beat out with a flail, to thrash; to pound, to bray**; *stén-rduñ* a pestle *Ld.* — *bro rdün-ba* **to dance**. — *yžu rdün-ba* **to bend the bow**, v. *Schf.* on *Dzl.* 122, 11. — *rdün-mkán* a fighter, bully; of horses:

a kicker; of oxen, butting. — *rdün-ytäg* *Lex.* w.e., prob. a drubbing, a sound thrashing; *rdün-ytag byun* I have got a drubbing.

རྩམ་པོ་ rdüm-po *Cs.* maimed, mutilated, *rdüm-po byéd-pa* to mutilate, *lag-rdum* a maimed hand, *rkañ-rdüm* a maimed foot, *rwa-rdüm* 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, *ku-krág-gi rdul tams-čád* all the atoms of the procreative fluid *Wdn.*; *monad*, *rdul-pra-rab-ča-med*, acc. to *Was.* (279); *rdul tul*, *ldañ*, dust arises *Dzl.*; *rdul mi túl-bar* (or *ma ldán-bar*) *byéd-pa* to lay the dust *Dzl.*; *sprüg-pa*, *W.* **srüg-čè**, to shake off, to beat out; *rdül-du rlóg-pa* (in this case also *tál-bar rlóg-pa*) to crush or pound a thing, until it is reduced to powder *Lex.*; *glan-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་ *rdül-po*, prob. *erron.* for *rtül-po* *Dzl.* ༡༢༧, 2.

རྩོ་ *rde* in compounds for *rdeu*.

རྩོ་བ་ད་རུ་ *rde-ba-da-ru* *Wdn.*, tibetanized from རྩོ་བ་ད་རུ་ cedar.

རྩོ་བ་(སུ)་བ་ *rdég(s)-pa*, pf. (b) *rdegs*, fut. *brdey*, imp. (b) *rdeg(s)*, to beat, strike, smite, c. accus., or (less corr.) c. dat., chiefly in *B.*, *rdég-čin spyód-pa*, verberando concumbere, to compel a wife by blows to fulfil the conjugal duty *Thy.*; *mé-loñ-la brdég-čin* beating the looking-glass in anger

Gl.; *rdeg-tšog-gi sdug-bśñál* the ill-fortune of getting a beating *Thy.*; to push, thrust, knock, kick, *puł-rdég* 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. *Thy.*, if *brdog-čós-pa* is not a better reading, *glo-rdég(-tu)* = *glo-búr-du*, suddenly.

རྩོ་བ་ *rdéb-pa*, sometimes for *sdéb-pa*.

རྩོ་བ་(སུ)་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; **kálpags 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-šog šè'-pa*, *tán-wa** *C.*, **ur deb tán-čè** *W.*, to talk big, to exaggerate.

རྩོ་འུ་, རྩོ་, རྩོ་བོ་ *rdeu, rde, rdél-po*, dimin. of *rdo*, 1. a little stone,

pebble, *rdeu bskúr-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-yžál* 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 tñb-pa* a stone Buddha *Glr.*; *rdo skyéd-pa*, *skyá-ba*, to carry or drag stones to a place; **do-čág čög-pa* C. a ceremony observed in making a contract, by breaking a stone and using the fractured side as a seal, cf. *mdžug-gu tñd-pa*; *rdò-bčál btin-ba* Sch.: 'stones arranged according to their species'; **do-rüb-la tñn-če*, *do-rüb tñn-te sád-če** W. to pelt, beat, or kill with stones, **to stone**; *rdo rus tñg* to the last extremity Sch.; *diñl-rdo* a stone containing silver, silver-ore *Lex.*; *sprin-rdo* a sort of marble Cs.; *sbrá-rdo* Sch., (perh. *spra-rdo*?) asbestos; *mé-rdo* fire-stone, flint; *rman-rdo* foundation-stone; *zür-rdo* corner-stone; *ysér-rdo* a stone containing gold, gold-ore Cs.

Comp. *rdo-klád* a stone resembling a sheep's brain, and used as a remedy for diseases of the brain *S.g.* — *rdo-dkár* Cs. a white stone; Sch. **alabaster**. — *rdo-skrán* a kind of steatite or soap-stone. — *rdo-ká* a vein in a stone. — *rdo-kóg* a stone pot. — *rdo-mkris* gall-stone(?) *S.g.* — *rdo-rgyüd* various kinds of soft stone, as serpentine, soap-stone, chalk. — *rdo-rgyüs* *S.g.*? **do-čág** C. oath taken in the above mentioned ceremony. — *rdo-čál* Sik. = *do-γžál*. — *rdo-čár* a shower of stones; **hail** Sch. — *rdo-čán*, W. **dom-čán**, a stone of such a size as may be grasped by the hand. — *rdo-mnyen* Cs. = *ka-ma-ru* a soft kind of stone, alabaster. — *rdo-snyñ* jasper Sch. — *rdo-tál* Cs. stone-ashes, **calcined stone**; Sch. **quicklime**, Schf. *Tar.* 103, 14: **chalk**; *rdo-tál byügs-pa* to rough-cast, to plaster. — *rdo-drég* *S.g.*? Sch. dirt on stones. — *rdo-sñim* **rock-oil**, **petroleum** Sch. — **do-pě** W. stone-dust, small particles or grains of stone. — *rdo bñn-ba* a shining black stone Cs. — *rdò-bos* (perh. *do-bos*) a **large hammer**, **mallet** *Ld.* — *do-dbyüg* a **sling-stone** *S.g.* — *rdo-bum* a sacred heap of stones, a **mani**. — *rdo-sbóm* large, heavy stones Sch. — *rdo-rtšig* stone-wall — *rdo-tsád* (= *yám-bu*, *rta-rmig-ma* Cs.) a **bar of silver-bullion**, of about 156½ tolas (4 pounds) in weight, the common medium of barter

in Central Asia. — *rdo-žun* *Lt.* = *brag-žun* **bitumen**, **mineral pitch** (?) — *rdo-žó* **lime**, both quick lime and slaked lime C. — *rdo-γžál* a **stone-pavement**. — *rdò-γžógs* a cut or wrought stone Cs. — *rdo-zám* a stone-bridge; a rock-bridge, natural bridge formed by overhanging rocks. — *rdo-rin(s)* a stone pillar, obelisk, as a land-mark, monument, or an ornament of buildings *Glr.* — *rdo-ril* a globular stone *Pth.* — *rdo-léb* a stone slab to sit upon; or to write on etc. — *rdo-srañ* a stone weight Cs. — *rdo-srin* *Glr.* 50, 10, evidently a corruption of *dar-srin*.

꠫꠵ rdo-rje, gen. **dór-je** W. **dór-že**, वज्र, (Zam. also उवल) 1. **precious stone, jewel**, esp. **diamond**, more precisely: *rdò-rje pá-lám*; *rdo-rjei ytun* a knocker made of precious stones *Dzl.*; *rdò-rjei sku* an adamantine body *Pth.*; *rdò-rjei tse* an adamantine life *Glr.*; *zag-med-rdò-rje-lta-bui tsé-la mña bryñd-pas* *Pth.* as much as immortality; *rdò-rjei jñm-pa*, or *rin-po-čei jñm-pa* *Glr.* 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 *pò-rtágs* C.

Comp. *rdo-rje-gliñ* 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-gliñ*. — *rdo-rje-rgya-grám* v. *rgya* comp. — *rdo-rje-γčód-pa*, वज्रचक्रदिक्ता, title of a religious book most extensively used among Buddhists; *Was.* (145), *Burn.* I, 465. — *rdo-rje-čán*, वज्रपाणि, less frq. *dzin*,

འག, also *lág-na*, or *pyág-na-rdo-rje*, and abbreviated *lag-*, or *pyág-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-γdan*, **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-púr-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-čan* (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.

རོ་ར་ rdo-ra, or *ro-ra* circle of dancers *W.*

རོ་ཀ་ rdog *C.* root, **dog dhan ló-ma** root and leaves; **lab-dog** radish-root; yet cf. *rdóg-po*.

རོ་ཀ་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 júg-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 rgyab-pa* *Pth.*, **dog-tó pül-wa** *C.*, **dog-čón gyab-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(?).

རོ་ཀ་པོ་ rdóg-po (*Cs.* also *rdóg-ma*), a grain of corn, sand, sugar; a drop of rain *Glr.*; *sran rdog bdun* seven peas; *prén-rdog* the bead of a rosary, which often consists of grains of seed; a piece, *rdog-ycig* (how many turnips do you want?) one *C.*

རོ་ལོ་པ་ rdóns-pa v. *sdóns-pa*.

རོ་མ་ཚང་ rdom-čan v. *rdo-mčan*.

རོ་འ་ rdor 1. in compound words for *rdó-rje*. — 2. n. of a monastery in Tibet *Cs.* Chronolog. Table 1223 p. C. — 3. = *sdor* *Cs.*

རོ་ལོ་པ་ rdól-pa a cobbler *Cs.*, prob. = *ydól-pa*.

རོ་ལོ་པ་ rdól-ba, pf. and fut. *brdól*, 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-γzer* 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-rdól* *Med.* v. *gló-ba*; *rdol-γnyin* *Sch.*: 'fistula; gonorrhœa'. — 3. to rave, to deliriate; to be sleep-walking, lunatic, also *bla rdól(smrd)-ba* *Lex.*, where it is explained by *bab-čöl*; *γnyid-rdól*, *mig-rdól* *C.* id.

རོ་ལོ་པ་ rdós-pa 1. sbst., *Cs.* = *ydos*; *lus rdos-čé* *Lex.* w.e. — 2. vb. n. *Sch.*: 'to break, burst, flow out, *dbü-ba*, or *lbü-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-čè** to speak; **ldá-gu šè-čè med** one cannot understand what is spoken or said; *ldá-gu-čan* talkative *Cs.*

ལྷ་མའན་ *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, rin-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 *yañ* stand, frame, trestle. — 3. *W.* **ldan-ldán-la kur** carry it lengthways! opp. to *pred*; **ldan-ldán-la dad-čè** to rock with one's chair.

ལྷ་ང་མགོ་ *ldán-mgo* the yarn-beam of a loom *Sch.*

ལྷ་ང་སྐྱོ་སྐྱ་ *ldán-sgo-ska. Ssk. གཡར་མ, Fouc. Gyatch. ཨ་སུ།* 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. *ldáns* or *lañs*, imp. *ldon*, 1. vb. n. to *slán-ba*, to rise, to get up (cf. the more frq. secondary form *lán-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 rising of the hair, *Lt.*, of the rising of vapours, perfumes, dust, of a wind springing up; to extend, to spread, *dri nán-pa pyogs bcur* *ldan* an offensive smell is spreading in every quarter *Tar.*; *krúgs-pa dbús-nas* the rebellion (spread) from the province of Ü, *Ma.*; to break out, *mé-ro ldan* the smoth-

ered 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 cig** 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-ldán Lex.* = *namnyám* of the same age (*Sch.* not corr.).

ལྷ་ད་པ་ *ldad-pa* 1. vb. pf. and fut. *bldad*, imp. *ldod*, to chew *Zam., W.*; *skyug-ldád Cs.*, v. *skyug bldag-cin 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-čè** to smell at. — 2. *Ld.* for *glád-pa*

ལྷ་ན་པ་ *ldán-pa* I. sbst., also *mdán-pa Lex.*, cheek, *ldán(-pai)* so cheek - tooth, molar tooth; *ldan-lcág Cs.* a blow on the cheek, a box on the ear; **dén-tsoq** *C.* id.; **mi dhé-la dén-tsoq gyag* (or *gyab*) *son, mi dhe dén-tsoq-ghí mán-po dui 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-čè** 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 *ldán-pa* differs in this respect from *bèas-pa* (*Tar.* 136, 14. 15); nor *dai ldán-pa* rich, wealthy; *scms-can dai ldán-pa* with child; *bu dai bu-mor-ldán-pa* having children; *rig-pa dai ldán-pa* wise; with a negative: nor *dai mi ldán-pa*; *dai ldán-par gyür-ba* to get, to obtain, frq.; *ldán-du len-pa* *Gl.* 101, 1 is stated to mean the same. Poetically, and forming part of certain expressions and names, without *dai* and *pa*, like *can*: *nor-ldán*, *dga-ldán*, *byor-ldán*. — 3. *ldán-pa* and *ldan dai dus-pa* seem to imply: **mixed, compound** (opp. to *rkyän-pa*) with regard to temper and disposition of mind *S.g.* — 4. **to add up, sum up**, *Wdk.* — 5. *W. *gün-ka tsüg-pa ldan yin** it will be enough, it will hold out, till winter-time, prob. only a corruption of *ldän-ba*. — 6. *Pur.* = *grig*, **regularly, properly, duly, rightly**.

ལྷན་(པ་)པོ་ *ldán(-pa)-po* one that has, that is able, a man of ability *Cs.*

ལྷན་མ་ *ldán-ma* n. of a country *Ma.*

ལྷན་ཚོར་ *ldan-tsad* equivalent to *dus-tsad* *Ming.* 35.(?).

ལྷན་ལྷིབ་ *ldab-ldib* (*skad*) *Lex.* silly talk, tittle-tattle.

ལྷན་ལྷོབ་ *ldab-ldöb* *Lex.* w.e., *Cs.* indolence, dullness, drowsiness; acc. to others, a hasty, volatile manner.

ལྷན་པ་ *ldab-pa*, pf. *blداب*, fut. *blداب*, imp. *ldob*, 1. *Cs.* to do again, to repeat; *skyär-ldib* *Lex.*, *Sch.*: repeatedly, anew, afresh, again; *nyis-ldab* *Lex.*, *Sch.*: for the second time, doubly, twice; **èu-(l)داب de san chen-mo yod** *W.* it is ten times as large as that, yet cf. *ldab-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-ldám* *Cs.*, *ldam-pa*, very idle, slothful.

ལྷན་ལྷིམ་ *ldam-ldim* *Cs.*: 'mean, pitiful, sorry, idle'.

ལྷན་ལྷོམ་ *ldam-ldém* *Ld.* dubious, uncertain, used of things.

ལྷན་བ་ *ldán-ba* *Cs.* to be weary, tired, faint, languid, *ldar-ldár-du gyür-ba*.

ལྷི་རི་རི་ *ldi-ri-ri* (v. *ldir-ba*) the rolling of thunder *Thgr.*

ལྷིག་པ་ *ldig-pa* to fall or sink through *Sch.*

ལྷིང་བ་ *ldin-ba* to be swimming, floating, cf. *rkyäl-ba*, *W.*: **cän-ni ka-tög-la pabs ldän dug**, opp. to **til-la ner or nub**; to be suspended, floating, soaring (in the air), *ynám-la*, *nám-mka-la*; *mka-ldin* v. *mka*.

ལྷིང་ཁ་ *ldin-ka* v. *ltin-ka*.

ལྷིང་ཁ་ *ldin-kan* a bower formed by the branches of a tree, the leafy canopy of a dense wood *Mil.*; *šin yyü-lo rgyás-pai ldin-kan* the wide shady porches of turkoi-leaved trees.

ལྷིང་དོན་ཅན་ *ldin-dpon* an officer over fifty, acc. to others, over a hundred men, = *brgyá-dpon*, a sergeant, captain, distinguished by a copper button on his cap. *Hook.* II, 160. 200.; *ldin-gog* *Sch.*, *ldin-tso*, the troop under this officer's command.

ལྷིང་སྲི་ *ldin-se*, or *ldin-si* *Ld.*, adv. quite, very, very much, **na ldin-se kams zán-po yod** I am quite well; **na ldin-se ma tsád son** I was very much displeased, very vexed; perh. also **ldiñs tóg-pa-nas** for *ytiñ*, cf. *liñs-pa*, or perh. in *Ld.* *ldin* is the form for *ytiñ*.

ལྷིབ་པ་ *ldib-pa* 1. vb., pf. *blداب*, *Sch.* = *ldig-pa*. — 2. adj. *Cs.*: not clear, not intelligible, **ka-dib** *W.* stammering, stuttering; *ldib-ldib* = *ldab-ldib*.

ལྷིབ་ *ldim* *W.* the crash of a falling tree, the report of a gun, **ldém zér-ra rag** I hear a crack.

ལྷིར་ལྷིར་ *ldir-ldir* is said to be = **di-ri-ri** *C.*

ལྷིང་བ་ *ldir-ba*

ལྷིང་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, *brag ldir* it thunders; *ldir bzin* like thunder; *ldir-sgra* a thundering, roaring noise; *ldir-čé-ba* thundering *Thgr.*

ལྷིང་བ་ *ldü-gu* = *ydü-ba*, *ydü-gu*.

ལྷིང་བ་(ས་)་བ་ *ldug(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*.

ལྷིང་བ་ *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-čin mi čü* he does not die by a poisoned draught, *btün-ba blud* he gives (him) to drink *Thgr.*; *tüg-pa léjs-par blüd-čin* making (another) eat plenty of soup *Lt.*, as one also says: *tüg-pa tün-ba* to eat soup.

ལྷིང་བ་ *ldum* 1. vegetables, greens, in general. — 2. *W.* lettuce, salad; *ldum-nág*, a kind of lettuce *Cs.*; *ldüm-bu* 1. *Cs.* plant, stalked plant. 2. prob. for *ldöm-bu* *Mil.*; 3. *C.* vulgar pronunciation for *sdön-po*. — *ldüm-ra* 1. *W.* kitchen-garden; 2. fruit-garden, orchard, and 3. esp. flower-garden (better *sdüm-ra*); *ldüm-ra-pa* gardener *Pth.*

ལྷིང་བོ་, ལྷིང་ལྷིང་ *ldüm-po*, *ldum-ldüm*, 1. for *düm-po* *Glr.*; 2. *Ld.* for *zlüm-po*, round; *Mil.* also *ldüm-la* *gril-ba* made round, rounded off.

ལྷིང་ལྷིང་ *ldur-ldir* *Lex.*; *Sch.*: roaring, rushing.

ལྷིང་ *lde?* *Lxx.* *mün(-gü)-lde* w. e.; *lde-ka* *Sch.*: 'belonging together, of the same species'.

ལྷིང་, ལྷིང་ *lde-gu*, *ldeu* *Med.* 1. *Cs.* mixture, syrup (?); 2. ointment *Wdi.*

ལྷིང་བ་ *ldé-ba* (*Sch.* also *dé-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*).

ལྷིང་བ་ *ldém-pa*

ལྷིང་བ་ *lde-mig* *B.* and *C.* (*Ts.* col. **de-mág** *Bal.* **le-mig*, otherwise not in use in *W.*) 1. key, *lde-čab* *Glr.* prob. id. — 2. introduction, preface *Cs.*

ལྷིང་བ་ *ldeu* 1. *Cs.* also *sdeu*, a kind of pease, *Hind.* सुझा — 2. v. *lde-gu*.

ལྷིང་བ་ *ldég-pa* (pf. *bldeg?*) to quake, shake, tremble, e. g. of the palace of the gods *Dzl.*

ལྷིང་ཀ་ *ldén-ka*, *ldiñ-ka*, v. *lién-ka*, a pond.

ལྷིང་ *ldeb* 1. *Sch.* leaf, sheet, of paper; 2. = *ldebs* 1.

ལྷིང་བ་ *ldéb-pa* 1. *Cs.* = *ldég-pa*; 2. *Sch.* to bend round or back, to turn round, to double down.

ལྷིང་བ་ *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* (डाण्डी *Hindi*). — 4. in the *Wdi.* it seems to have still another signification.

ལྷིང་བ་ *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.

ལྷིང་བ་ *ldém-pa* I. subst. 1. *Cs.*: 'contrariety, opposition, irony', which seems not to be quite inconsistent with the explanation given by *Zam.*, *drañ-mün*, as being an intentional concealing of the true sentiment. — *ldém(-po)* riddle, enigma (cf. *tsód-bya*); *mi-ldem*, *byá-ldem*, *bén-ldem* an enigma or allegory applied to men, to birds, to inanimate beings; *ldém-poi nag*, *ldém-ŷtam* 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 tañ-čé** *W.* to propose a riddle, *ldem tsód-pa* *Cs.*, *čöd-pa* *Sch.*, to solve a riddle. — 2. *W.* a trap (*C.* **pur-nyi**), **bi-ldém**

mouse-trap, **wa-lém** fox-trap, **tsúg-čé** to put a trap.

II. adj. 1. (*Schr. lém-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; *ṣog-sgró ldém-pa* the clapping of wings *Mil.*; *ldem-ldém* flexible, supple, elastic, pliant.

ལྷོང་ lder, *Ts.* = *ldebs I.*, *skyai lder-la* on the side of a wall, on a wall, e.g. to paint, to scrawl; *rü lder*.

ལྷོང་བ་ ldér-ba *Cs.*: '1. toughness, clamminess, 2. potter's clay'. *ldér-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.*; *ldér-bzoi-ldebs Lex.* a clay-enclosure (?) — *ldér-so Glr.* 88, 1. 2., by the context also figure, image.

ལྷོ་ ldo side, *Ld.* for *glo*.

ལྷོག་པ་ 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.*; *gyúr-ldog*, and *ldog-gyúr Mng.* changeableness, inconstancy, fickleness. — 4. to turn away (vb. n.) *las* from; *blo ldóg-pa* id. *Thgy.*; *ño 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.*; *mgo-ldóg Lex.*? — *Sch.* has also *ldog-pyé-ba* distinguished, different, from each other, and *ldóg-pa* reciprocal, mutual, each separately. Cf. *lóg-pa*.

ལྷོང་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*.

ལྷོང་མོ་ ldón-mo, resp. *ṣol-ldón*, a small churn, used for preparing tea, = *gurgur*, v. sub *ja*. Cf. **don-diis** *Ld.* a stove; *ldón-rus?*

ལྷོང་རོ་མ་ ldón-ros *Cs.*: n. of a yellow earth, bole, ochre, used for staining the walls of houses; *ldón-ros-sa Lt.*

ལྷོན་པ་ ldín-pa to give or pay back, to return, = *klón-pa, glón-pa*, esp. with *lan*, to answer *Dzl.*

ལྷོབ་པ་ ldób-pa to apprehend quickly; to be witty, to be quick in repartee *Cs.*; *ldobs-skyén Lex.*, explained by *sés-sla-ba* understanding readily?

ལྷོམ་པ་ ldóm-pa? *rag-ldóm-pa* is stated to be = *rag-lüs-pa Ld.*

ལྷོམ་བུ་ 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.*

ལྷོང་བ་ zdán-ba, pf. *sdañs*, I. to be angry, wrathful, *mi dgá-zin sdán-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 rnyen*; *sdán-bar séms-pai dgrá-bo* id. *Wdn.*; *kyim-mtses-kyi dgrá-sdán-ba*, or *dgrá-bdo-ba* the neighbour's grudge; *sdán(-bai) séms, sdán-blo*, most frq. *že-sdán*, hatred, enmity, hostility, ill-will; (cf. *dug*) *sdán-ba tams-čád jig-pa* to subdue all hostile powers; *sñar sdán-ba* the former, the old hatred *Mil.*; *sdán-mig Lex.* an angry look, a scowl.

II. for *ydán-ba*.

ལྷོང་བུ་ sdán-bu v. *ydán-bu*.

ལྷོང་པ་ sdád-pa v. *sdód-pa*.

ལྷོམ་པ་ sdám-pa v. *sdóm-pa*.

ལྷོམ་མ་ sdár-ma trembling, timorous, timid *Dzl.*, *Zam.*

ལྷོབ་པ་ sdi-ba, pf. *bsdís*, v. *sdig-pa*.

ལྷོག་པ་ sdig 1. thick (?) *ṣús-pa sdig Mng.* — 2. foundation *C.*, *rgyág-pa* to lay a foundation,

སྲིབ་པ་ *sdig-pa* I. also *sdig-pa rwá-ñan*, col. **rá-tse**, **scorpion**, also as sign of the zodiac; *sdig-pa dkór-po*, *nág-po*; *sdig-rwá*, the sting of a scorpion; *sdig-düg* the poison of a scorpion; *sdig-tsan* a scorpion's nest; *sdig-srin* **crab**, **crawfish**, used both as food and medicine *Med.*, but not as designation for the respective sign of the zodiac, v. sub *Kyim*; *sdig-srin-bu* *Lt.* id.?

II. (པཔ) **sin**, moral evil as a power, *sdig-pa-la yid-ces-pa* *Dzl.* 2/3, 11 to believe in sin as such; *jöms-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 sbyón-ba* to wash away, to expiate, the king's sin; also *dag-pa*, *sél-ba*, *W.* **édd-è**; *byán-ba* id., but more in an intransitive or passive sense; so also *šégs-pa* (*yšág-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) *Štg.*; *sdig-ñan* id. (*sdig-pa-ñan* seems not to be in use); *sdig-sgrib* the filth, the contamination of sin, *sdig-sgrib tams-čad sél-ba* to cleanse from every defilement of sin *Glr.* (which the Ommani-padmeñam is sufficient to do); *sdig-po* a sinner, a bad character, *sdig-po če* a vile sinner *Glr.*, *Mil.*; *rdig-to-ñan*, **पापीय**, = *sdig-ñan*, but only as epithet of *Dud*; *sdig-blón* a wicked officer *Glr.*

སྲིབ་པ་(སྲིབ་པ་) *sdig(s)-pa*, pf. *bsdigs*, fut. *bsdig*, imp. *sdigs*, and *sdi-ba*, pf. *bsdís*, ft. *bsdi*, 1. to show, to point out, *sdigs-mdzúb* a pointing finger, . . . *la sdigs-mdzúb ytád-pa* to point at . . . (with scorn or derision); *sdigs-mdzúb nám-mka-la ytad* 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.*; *bsdís-pai nyógs-su* in the direction of the aim *Thgy.* — 3. to menace, to threaten, *čad-pas* with punishment *Mil.* (ni f.); **dig-če pí-la** *Ld.* as an alarm-shot; *di-la bdág-gis jigs-pa zig-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.*

སྲིབ་སྲིབ་ *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.

སྲིབ་པ་ *sdib-pa* 1. *Sch.* = *ldib-pa*. — 2. *Tar.* 8, 18 = *rtib-pa*.

སྲིབ་པ་ *sdüg-pa* I. adj. pretty, nice, *ltá-na* to look at *Dzl.*; **tša-dhi-düg-pa** *C.* mint, *Mentha, ἡδύοσμον*; 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 gyur-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 tin-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-čad* 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: *kō 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 *ydün-ba*, *sems las-kyis sdüg-nas* by sorrow *Mil.*; **sem män-po män-po dug son** *C.* I was very, very sorry for it; . . . *pas sdüg-go* we are miserable, because . . . *Dzl.*; *sdüg-par gyür-ba* to become unhappy, to get into distress *Dzl.*

III. sbst., *Ssk.* །ལྷན་མཚན་, affliction, misery, distress, *bod sdüg-pai mgo dzugs* that is the beginning of the misfortunes of Tibet *Ma.*; *néd-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.*; *sdüg 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-düg män-po jhé'-pa** *C.* to work hard, to drudge; *skyid-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 män-po tán-wa** *C.* to plague or vex a good deal, to inflict injury, *c. la*; *žan-sdüg-gi sdüg-pa* the sin of having done evil to others *Mil.*; **dug zö'-la tán-wa** *C.* to torture, to put to the rack; *sdug bāb-pa* to be in mourning *Cs.*; *sdug srün-ba* to mourn *Cs.*; *sdüg-čan* 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 ydün-pa*

Dzl., *sdug-bsñál myön-ba* (*W. *tön-čé**) to be in calamity, to suffer pain; **dug-nál tön-wa, tér-wa** *C.* (**tän-čé** *W.*), to inflict pain, to grieve, to torment; *sdug-bsñál dan ldan-pa, sdug-bsñál-čan* unhappy, miserable; misery, distress, affliction; **dug-nál jhé'-pa** *C.* to lament, wail, moan; *sdüg-bsñál-du gyür-ba* to become sorrowful or melancholy; **ná-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-mtug* *C.* accumulating calamity. — *sdug-dré* a demon *Sch.* — **düg-po** *C.* wretched (road), savage (dog), ill-bred, naughty, unamiable; evil (sbst.), *düg-po byéd-pa* to do evil *Mil.*; **mi-la düg-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-srān* injured to hardships; the being hardened *Mil.*

སྤྲུག་ *schud* 1. *Sch.*: the folds of a garment; །ལྷན་མཚན་ *schüd-ka* string for drawing together the opening of a bag, drawing-hem. — 2. *Cs.* synthesis, *byed-schüd* analysis and synthesis.

སྤྲུག་པ་ *sdüg-pa*, pf. *bsdus*, fut. and likewise for the pres. tense) *bsdü*, imp. *sdus*, *bsdü*, 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 . . . *Gr.*; to brush or sweep together, *W.*: **kyim-sa ōl-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.*; *dmāg-rnams kōr-du* (joining) the troops with his retinue *Dzl.*; *kjo-süg-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*,

ཤུམ་པ་ *sdüm-pa*ཤེ *sde*

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 Müg.*; *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-tän* 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

ཤུམ་པ་ *sdüm-pa* 1. vb., pf. *bsdüms*, fut. *bsdum*, imp. *sdum(s)*, vb.a. to *sdüm-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.; *sdüm-byéd* (resp. *mdzad*), *sdüm(-pa)-po*, *sdüm-mkan*, conciliator, pacifier, peacemaker; *res krügs-pa res bsdüm-pa män-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-ra*.

ཤུར་པ་ *sdür-pa*, pf. and fut. *bsdür*, to compare, *go-sdür byéd-pa* id., v. *go* 2; *nyams sdür byéd-pa C.* to compare different texts; **tam-dür** *W.* judicial examination, trial.

ཤུར་ལོན་, ཤུར་བཟོ་ *sdür-lén*, *sdür-blai*, amber *Ts.*, for *sbur-lén*.

ཤེ *sde* (*Ssk.* in compound words ཤེན་) part, portion, of a whole, e.g. of a country, also *yül-sde*, province, district, territory, even village *C.*, *bön-sde* the places or villages of

the Bonpas *Glr.*; *sde-chen-la snyéq-pa* to aim at an extension of territory *Dom.*; part of the human race: nation, people, tribe, clan, community, *pá-rol-gyi sde joms-pa* to conquer hostile nations; class, e.g. of letters: phonetical class; *sde sder byó-ba* to divide into classes *Cs.*; classes of books: *mdó-sde* the Sūtras, v. sub *mdo*; *rgyüd-sde* the Tantras, v. sub *ryyud*; *sbyór-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.*; *chos-sde* id.; class of religious followers, philosophical school, *sde bži* the four (principal) schools *Tar.*; *lha srin-gyi sde brgyad*, *lha klü-la sögs-pai sde brgyad* 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-krügs* insurrection, general revolt of a people, *byéd-pa* to excite one *Ma.* — *sde-snod ysum*, चिपिटक. 'the three baskets', viz. the three classes of the sacred Buddhist writings, *dül-bai* (discipline), *md-sdci* (Sūtras), *snäys-kyi sde-snod* (Mantras, i.e. metaphysics and mysticism), hence *sde-snod-la shyän-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-dpon* = *sdé-pa* 1, signifies also a class of demons *Dom.* — *sde-tsán* class, e.g. phonetic class, = *sde*; a particular kind of writing, *nä-ga-ri sde-tsán Glr.*; — *sde-yzar* *Sch.* lawlessness, anarchy, *sde-yzar chen-po* general anarchy (?) — *sde-yañs* (spelling?) court, court-yard, = *kyams*. — *sde-rigs* dominion, territory,

Gl. — *sde-srid* 1. province, kingdom *Cs.* 2. regent, administrator, in more recent times title of the *sde-pa* of the Dalai Lama, and the rulers of Bhotan. *Köpp.* II., 154.

ཤེ་བ་ *sde-ba*(?) *W.* **l'-ru dé-če med** there is here no room any more.

ཤེ་བ་ *sdeb* (? *debs*) time, times, = *lan W.*, e.g. four times.

ཤེ་བ་པ་ *sdéb-pa*, pf. *bsdebs*, fut. *bsdeb*, imp. *sdebs*, 1. to mingle, mix, blend (*pyogs*)

γèig-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,

dañ with, also *la*, *sens mig dañ bsdébs-nas lta*, *rná-ba dañ 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-
pe dás-la** *W.* flour for rice; in this sense

prob. also used by *Mil.*; to change, money, **nul deb sal** please change me a rupee

(not so in *C.*). — 5. to make poetry, to compose verses, at the end of poems: *zés-*

pa . . . *kyis sdéb-pao* the above verses have been composed by . . . = *sbyór-ba*.

ཤེ་བ་ལྷོད་ *sdeb - sbyór* 1. composition, esp. poetical, poetry, — 2. *yi-gei sdeb-*

sbyór orthography *Schr.*, *Cs.*, *Sch.*

ཤེ་བ་མ་ *sdér-ma*, resp. *γsol-sdér*, dish, platter, plate, saucer; *sder-gán* a plateful, a

dish (of meat etc.), esp. *C.*

ཤེ་བ་(མོ) *sdér(-mo)* claw, talon, *sdér - kyu*

Sch. id.; *sdér - mo rno* a sharp claw; *sdér-čan* 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-čágs* animals provided with claws *Mil.*

ཤོ་བ་མ་ *sdo-kám Sch.* belonging together, a pair(?).

ཤོ་བ་ *sdó - ba*, pf. (*b*)*sdos*, fut. *bsdo*, imp. *sdos* (also *dó-ba q.v.*) 1. to risk, hazard, venture, gen. c. *dañ*, also c. dat. or accus.,

bdag-gi lus one's own body *Dom.*; *lus srog dañ* frq., *lus dañ sróg-la Dzl.* — 2. to bear up against, *sdug-bsnal*, *nyon-móis-pa dañ*,

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. ൬༩, 6*(?).

ཤོད་པ་ *sdón-po* (*C. vulg.* **düm-po** 1. trunk, stem, body of a tree *Gl.* — 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-γèig* a tree

of a single stem *Gl.*; *šin-sdón Kon-rúl* 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', = *sdón - rás*, which seems to be more to

the purpose, as a blossom is compared with it. — *sdón-rkán v. sdón-rás*. — *sdón-*

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. — *sdón-*

rás, *sdón-šin*, *sdón-rkán C.* a wick of cotton, of wood, of pith; cotton wicks are used

esp. for sacred lamps.

ཤོད་པ་, ཤོད་པ་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. *dañ* (also accus.?). *kyod dañ na sdón - ste gro* you and I, we will go

together; *sdóns-zla* prob. = *zla-grógs*.

ཤོད་པ་ *sdód-pa*, pf. and fut. *bsdád*, resp. *bžés-pa*, *W.* **dád-čè**, 1. to sit, frq.,

sil-la dód *W.* sit down in the shade! *dál-*

bar sdód-pa to sit still *Lt.* — 2. to stay, to tarry, to abide, *tóg - mar der bsdád* for the present I will stay here yet a little

longer *Mil.*; *nyál-nas bsdád-
dug-pa* to lie down and to continue lying *Mil.*; **dž-
du jüg-pa** to receive hospitably, **mi jüg-*

*pa** to deny reception, to send away *C.*; to stop, to halt, in running, walking *Dzl.*;

to wait, *re žig ma bsád-par sdód-čig* wait a little yet before beginning to kill *Dzl.*; *skád-čig kyañ sdód-pai loñ méd-par* without waiting even for a moment *Gl.*; *Ld.*: **ttós-te dád-čé** to wait and see whether etc.; **sám-te dád-čé** to wait for, hope for, to look forward to, **gúg-te dád-čé** id.; *mdósde di tsó-žin sbók-na* as long as the authority of this book is acknowledged *Dom.*; **zag dañ kyir-kyir dad dug** *W.* (this thing) always remains round (crooked), it will not get straight. — 3. to be at home, **dé' yé** he is at home, **dé' mé** he is not at home *C.*; to live, reside, settle at *B.* and col.; *bka-sdód Lex., C.*: 1. attendant, waiting servant, 2. aid-de camp.

ལྷོ་མ་ sdom 1. *Lex.* and *C.* spider. — 2. summary, contents, *spii sdom* 1. table of contents, index *S.g.* 2. general introductory remarks, introduction, also *sdom-tsig; sdóm-la* summarily, to be brief, in short.

ལྷོ་མ་པ་ sdóm-pa I. vb., pf. *bsdams, bsdoms*, fut. *bsdam, bsdom*, imp. *sdom(s)*, *W.* **dám-čé** 1. to bind, *lcaqs-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-čüs* 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.*; *rtsá-ka* to close an opened vein *Med.*; hence in general, 3. to stanch, stop, to cause to cease, *rtsa-krág šór-ba* the bloody flux *Med.*; to bind, constrain, render harmless, to neutralize, *nyés-pa* an evil *Lex., Sch.* — 4. *W.* **káb-ša 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 bži bsdoms-pas leu* ༡༥ all the four Gyud together have 154 chapters; *yóns-su bsdús-pa-la* taking all together *Tar.*

II. sbst. *མཚན་མཁུ་* obligation, engagement, duty, *sdóm-pa lén-pa Gl., dzin-pa Cs.*, to enter into an engagement, to bind one's self to perform a certain duty, *mi-la bógys-pa* to

bind a person by duty, by oath, to swear in *Gl.* (e.g. in convents, in the relations of priests and laymen); *srün-ba* to be true to one's duty, to keep one's engagements; *čör* a duty is violated *Gl.*; *ni-la sdóm-pa med* I have renounced my vow *Gl.* — *sdóm-pa ysum*, acc. to *Gl.* and other more recent authors, are: *so-tár* (v. *so-só*), *byañ-séms*, and *ysañ-snágs-kyi sdóm-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-yzér* rivet of a pair of scissors or tongs *Sch.*

ལྷོ་མ་བུ་ sdóm-bu *Sch.*: a ball; a round tassel.

ལྷོ་མ་, རྩོ་མ་ sdor, rdor 1. (like *ὄψιον*) that which gives relish to food, seasoning, condiment, esp. *tug-sdor* that which gives substance to soup, viz. meat; *tsa-sdór* salt and meat. — 2. spice, *sdór-gyi rkyál-pa* spice-bag *S.g.*; *sdor-tál* spice-powder *Sch.* —

བར་ brda (संकेत) sign, i.e. 1. gesture, *čags-pa dód-pai brda mñ-du bstán-nas* making many wanton gestures (or giving hints, intimations v. 2), *lág-brda* signs with the hand, *sañs-rgyás la ysól-čig čes lág-brda byas* they beckoned to him to ask Buddha *Dzl.*; **mig-da tán-čé** *W.* to give a hint with the eye, to wink. — 2. indication, intimation, symptom, token, *mi-rtág gyin-bai brdao* it is an indication of their frail condition *Thgy.*; symbol *Pth.*, *brdar* as a symbol, symbolically; *de gañ yin dri-bai brda stón-pa* to ask for a thing by symbolic signs, in symbolic language *Gl.*; *brda spród-pa, pród-pa, sbyór-ba, grol-ba* to explain, describe, represent, with accus., and prob. also with genit.: *yin-lugs-kyi brda grol-ba Mil.* to explain the essence or nature of things (ni f.); meton. *dei brda či lays* what may be the symbolical meaning of it *Mil.* — 3. word, *bód-pai brda* interjection *Lis.*; *dül-bai brda* word out of the *Dulwa Zam.*; *dris-pai brda-rnyin* 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 yan mi dra sna-tsoqs gyur* there came also into use various spellings *Zam.*; *brda - rnyin* old orthography, *brda-ysár* new orthography *Zam.*; *bíd-kyi brdai bstan-bèds* 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-čád* (prob. for *čád*, from *čád-pa* II.), *me-loi-gi brda-čád* the language or evidence of the mirror; so prob. also *Tar.* 210, 22. — *brda-spród*, *brda-sbyór* 1. explanation, *miñ - d'n 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.

བར་ལ་བ་ *brdül-ba* 1. *Lex.* w.e.; *Sch.* to swing, brandish, flourish, *gyáb-mo* a fly-flap.

བར་ལ་བ་ལོ་ཤོ་བ་ *brdog-čos-pa* to slip, to slide, to lose one's footing.

བར་ལ་བ་ *bsdár-ba*, *Sch.*: *mñin-du bsdár-ba* to hope, to expect or wait for a favour. In *Dzl.* 224, 18 the better reading (accordant with the manuscript of *Kyelang*) is *sdur* (= *sdü-bar*).

བར་ལ་བ་ *bsdóqs-pa*; the *Lex.* add: *grabs*, *Cs.* to compose, prepare, make ready, *nyer bsdóqs-pa* id.; *sna-tág bsdóqs-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, *Wdñ.* and elsewh. (cf. *neu*).

ན *na* I. sbst. 1. year (?) v. *ná-nñ*. — 2. stage of life, age, also *na-tsóđ*, and *ná-so*, resp. *sku-ná* (also *sku-nás?*); *na-tsóđ rgás - pas Wdñ.* old, of an advanced age; *ná-so yžón-te Glr.* young; *sku-nás prá-mo Mil.* of a tender age; *na-tsóđ-kyi dbyé - ba* the different ages or stages of life; (*sku-*) *nárson-pa* (*Sch.* grown old?) *Glr.*: of full age, adult, grown up; **ná-so-tsir-la** *W.* according to age; *na - čün girl*, maiden, virgin, *na - čün bzän - mo bču* ten beautiful girls *Dzl.*; *na-mnyám, -dra, -zla, neu-ldñ Lex.* of the same age, coetaneous; **ná-da-tóm-mo** *C.* a festivity given by wealthy parents

on their son's birthday to him and his playmates, also **lō-da-tóm-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-rgyñs-na* in a book of history *Glr.*; *dé - na* there, in that place; of time: *dus-yèig-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 dūs-la báb-na* (*W.* **dus lēb-na**) when the time comes,

frq.; *nam gró-na* when I (you etc.) go, was going, shall go. — b. **if, in case, supposing that** (*éár*), 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, éi-ste* etc. (cf. the remarks sub *gav* II.); ... *ma mtón 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! *či drág-na* (better *či 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) २, 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.; *kür-bas-na* because they carried *Glr.*; also added to the termination of the termin.: *ji-ltar-na* frq.; *γéig-tu-na, γnyis-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.* २, 17 *nai-na son* inst. of *nai-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*.

ནཀ na-ka, = *span*, greensward, turf.

ནག nā-ga, *Ssk.* for *khu*.

ནག་རི་ nā-ga-ri Sanskrit, Sanskrit-letters.

ནག་ཀི་ na-gi *Sch.* 1. being ill(?). 2. the claws of a sea-monster(?).

ནག་མར་ nā-ge-sar *Lt.* = Hindi, for *नागकेसर*, *Mesua ferrea*.

ནའཇའ་ na-ja *W.* mock-suns and similar phenomena, v. *na-bün*.

ནའོ་ nā-niū (*Cs.*: 'for *na-rnyiū*') the last year; gen. adv. last year; *nā-niū-gi* adj. of last year or last year's (crop).

ནའ་ ná-ba 1. to be ill, sick; inf. also the state of being ill, illness, sickness, *ná-ba γsó-ba* to cure it *Lt.*, though *nad* is more in use; partic.: a sick person, patient, *ná-ba dan* *či-ba* disease and death; *skye rga na* *či* v. *skyé-ba* I., *rgás-pa dan ná-ba* old and sick people; *mi-ná-ba yná-pa* to remain in health *S.g.*; *ná-ba-pa, ná-ba-ma* *Cs.* a sick person, an invalid (male and female); *ná-mo* a female patient *Mil.*; *ná-ba-mkan* a sickly person, an invalid *Cs.*; *ná-ba-čan* sickly, *na-ba-méd* healthy *Cs.*; *na-tóg* after falling ill *Sch.* — 2. of the separate parts of the body: to ache, *rná-ba* (not *-bai*) *ná-ba* pain in the ear, ear-ache; *lus tams-čád na* (my) whole body aches *Dom.*; *so ná-na* having the tooth-ache; *nán-na* na it aches, when pressed (with the fingers) *S.g.*; *klád-pa ná-ba-la* (good) for the headache, for diseases of the brain; *na-jrén* complication of diseases or fits *Sch.*; *na-(ba dan)zúg-(rñu)*, *na-tsá* disease and pain

ནུན na-bün fog, thick mist, *tibs*, *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་བཟའ་ ná-bza (*ná - za*, vulg. *náb - za, nám - za*) resp. for gos, garment, dress, frq.; ysól-ba to put it on.

ན་བུན་ na-in obs. or vulg. for na-bin, old edition of Mil.

ན་རྒྱལ་ na-rag, Ssk. नरक, hell.

ན་རྩམ་ na - rām medicinal herb, Med.; in Lh. Polygon. viviparum.

ན་རི་ཀོའ་ 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.: nágs-pa na-re the Reverend said; rarely in accessory sentences: gál-te yžán-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 - ças (*ná - çá*), pf. nas (*ná*), imp. nos (*nó*) which is used for zér-ba (not in use there), and is construed with the instr.: á-pa-su ná soñ the father has said.

ན་རོ་ ná-ro the sign for the vowel o, ~.

ན་རོ་ ná-ro n. of a holy Lama Mil.; ná-ro-pa Tar. 181, 10 id.? ná-roi sems-dzin-gyi læags-tág a sort of puzzle.

ན་ལྟུ་ na-landa Pth. ná-len-dra Wdk., n. of a monastery in Magadha.

ན་ལེ་ ná - lé bowl, basin, an iron or china dish W.

ན་ལེ་བྱ་ na-le-şag Lt., şal S.g., = ši-kru Wdn. (शिशु?) 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 nai dkár-ba a garment outside black, inside white

Gl.; *nág-po ma ku* do not blacken it, do not soil it! of the countenance dark, frowning, gloomy, mournful Gl.; 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 çén - po = महाकाल Siwa; nág - mo 1. a black woman, 2. Kali, Uma; nág - moi-bans or kol Kālidāsa. — 3. woman, in general Sch. — nag-gros, nág-po gro - šés 'easy to be understood' Sch.; acc. to our Lama from Tashilunpo nág-po gro - bšér implies: illustrating a sentence by comparing it with similar passages; nág-çan 1. a person guilty of a crime Sch.; mi nág-çan dön-nas tár - pa a criminal released from prison Mil. 2. a married man Sch. — nag-čags black-cattle, horned cattle Sch.; v. also ynág - pa. — nág - çu n. of a river north of Lhasa, Huc II, 238; nág-çu-ka-pa people living on its banks, notorious for their thievish propensities. — nag-çén, nag-nyés C. a heinous crime. — nag-tüm, nag-tóm, Sch., nag-sin-ba Thgy., nag-hur-ré Sch., coal-black, jet-black. — nag - nóg (-çan) dirty, dingy; not clear, as bad print; fig. stained, polluted, with sin, guilt, sems. — nag-pyóggs v. pyoggs. — nag(-ma)-tsür a black mineral colour, Sch : green vitriol(?). — nag-tsig a point, dot, W. — nag-züg(?) darkness, nag-züg-la snóm-bžin soñ he groped about in the dark.

ནག་ཤ་ nág-şa Sch.: linden-tree, lime-tree (hardly to be found in Tibet; the word perhaps introduced from Mongol dictionaries).

ནགས་(ས་) nágs (-ma Gl.) B., C., W., forest, rtsi-šin-nags-kysis mdzes beautified by forests, richly wooded Gl.; túg-po dense forest; nags-kród a thicket Gl.; nágs-çan woody, covered with forests; nags-lyóns woodland country, a well-wooded province; nags-sbál Lt. tree-frog(?); nags-tşál = nags, nyám-ña-ba a dreadful forest Dzl.; yid-du-on-ba a lovely wood Sambh.; nags-(y)seb an intersected forest, v. (y)seb.

ᠨᠠᠨ I. the space within a thing, 1. the interior, the inside, *púg-pai nan kun* the whole interior of the cavern *Mil.*; *yžón-pai, dön-gi nan* the interior of a basin, of a pit (e.g. being filled up) *Dzl.*; *kán-pai nan 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, **nan tsai** *W.* the whole family. — 5. the interior (spiritually), heart, mind, soul, *ye-sés nan-na šar* wisdom begins to shine in the mind; *žen-džin nan-nas* *grol* affection, interest, disappears from the heart *Glr.* — 6. sometimes adv. for *nan-na*.

II. *nan-gi*, genit., used 1. as an adj.: inner, inward, esoteric (opp. to *pýü*), *nan-gi křims, nan-křims*, a private law, an esoteric precept or doctrine not intended for the public; **ge-dýn-gyi nan-tim dhan gal tse** *C.* if priests violate their special moral duties, (very different from *nan-pai křims* the Buddhist law, merely opp. to Brahmanism); *nan-gi sbyin-pa* inward offerings, i.e. spiritual sacrifices, opp. to outward and material offerings; but *Dzl. 22*, 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*. — *nan-gi byá-ba* internal affairs *Glr.*; v. also the compounds. — 2. for *nan-na* among, amidst, frq. c. accus.: *bu nan-gi ta čui, púg-ron nan-gi čün-nu* *Dzl.* the smallest among etc.; for *dé-dag-gi nan-na* of it, of them, among them etc.: *nan-gi čün-nu* the least of them *Dzl.*; *nan-gi lha-mo sná-ma* the foremost among the goddesses; sometimes more pleon., without distinct reference to a preceding noun, *Dzl. WS, 18; 22*, 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 nan-du júg-pa* to go into the room of a sick person *Wdn.*; *dei nan-du ydan-drans-te* inviting into their house *Mil.* — 2. as adv. *nan-na* in it, therein, within,

among it or them; *nan-du* and *nan-la* there-into, into it; *nan-nas* out, thereout, from among; among it or them = *nan-na*. — 3. postp: in, into, among etc., e.g. *rdžin-gi nan-na křus byéd-pa* *Dzl.* to bathe in a pond, *čui nan-du žugs-pa* to go into the water; *gřon-kyér dei nan dan pýi-rol-na* in the town and out of it *Dzl.*; **sém-mi nan-na zér-pa** *W.* he said to himself; *snai nan-nas byui* it came out of his nose (again) *Dzl.*; *mii nan-na(s) bzai-pa žig* one very beautiful among men *Dzl.*; *gřii dé-rnams-kyi nan-na(s) mčög-tu gyur-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 *nan-la, nan-nas*; **wán-gi nan-na** by force; **só-me nan-na zer gos** *W.* that should have been mentioned, when it was fresh (in remembrance); **lo tón-ni nan-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: *nan = nan-mo*. — *nan-méd-la* col. frq. suddenly; in *B.* of rare occurrence; *nan-méd nor rnyéd-pa* to become rich unexpectedly *S.g.*

Comp. and deriv. *nan-kyóg* *Sch.*: having legs bending inward, bandy-legged. — *nan-skór* v. *skór-ba* extr. — *nan-křims* v. above. — *nan-křol*, vulgo *-rol*, bowels, entrails, intestines; also any separate part of them; *nan-křol drón-ba* spasmodic contractions of the bowels *Sch.*; *nan-křol-bžág* seems in *Lex.* to be taken synon. with *mnyam-bžag*. — *nan-góg* v. *ter*. — **nan-gyóg** *W.* a large bolt, door-bar. — *nan-ča* = *nan-křol*. — *nan-čags-su* in one's self, in one's own mind *Sch.* — *nan-rje* minister of the interior, home-minister *Sch.* — *nan-lta* *Glr. 89, 11?* — *nan-táb byéd-pa* to be involved in intestine war *Pth.*, = *nan-křugs*. — *nan-dág* 1. *Sch.* 'the interior being cleansed'. 2. col. (or *nan-brtags?*) v. *snai*. — *nan-don* the intrinsic meaning, the true sense, *nan-don rtóg-pa* to investigate, to study, the real meaning; **nan-don tóg-ken*,

or *ghö-ken** C., **nän-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; *nän-don-gyi rab-byäms-pa* a Doctor of Divinity Cs. — *nän-nän-gi, nän-nän-nas* = *nän-gi, nän-nas* among. — *nän-pa* **Buddhist**, opp. to *pyi-pa*, Non-Buddhist, Brahmanist; *nän-pai lta-ba, bstän-pa, čos, stön-pa, čä-lugs*, the theory etc. of the Buddhists. — *nän-po* an intimate, a bosom-friend Sch. — *nän-mi* members of a household, inmates (ni f) Dom. — *nän-mig* room, apartment, C., W. — **nän-yäns** W. wide, spacious, roomy. — *nän-röl* = *nän-krol* — *nän-ša* lining, **nän-ša tän-wa** to cover on the inside, to line, **nän-ša-čen** C. lined. — *nän-sél* **dissension, discrepancy**. — *nän-yés* **reciprocal, mutual** Wdñ. frq.

ནང་མཚོན་ *nän-mcöd* 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 *dkār-pó*' (?), all mixed together, transubstantiated by charms, and changed into *bdiid-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་རྩེར་ (*nän-ltar*) **nän-tar** W., C., **nän-zin** C. col. for *bzin-du, ltar*, **according to, in conformity with, like, as, c. genit. or accus.**, *bka nän-tar, bka nän-tar*.

ནང་མེ *nän-me*, resp. for *me fire* W. (*snän-me*?).

ནང་མོ *nän-mo* (*ma Pth.*?) **the morning**; in the morning; *nän-mo yčig bžin-du* every morning Pth.; *nän* *re* id.; *nän* *re* *dgons* *re* every morning and evening; *da-nän* this morning; *da-nän ni gän-nas* byon where do you come from to-day? Mil.; *da-nän-gi tsó-ba* this day's breakfast Mil.; *nän-nüb* in the morning and in the even-

ing; *nän-nüb nyi-pyéd ysim-la* in the morning, in the evening, and at noon. — *nän-par* 1. in the morning, *nän-par snar* early in the morning Dzl. 2. **the morning**, esp. **the following morning**, *nän-par-kyi skäl-ba* the allowance, the ration for the following morning Glr.

ནང་སྤྲུ *näns* W. (?) *nän-čün* *yod* that is a mere trifle, not worth while, cf. *mnog.*
 ནང་སྤྲུའམ་ *näns-par* Cs., **nän-la** W., **the day after to-morrow**. B. *ynän*.

ནད་ *nad* **disease, distemper, malady, sickness**, cf. *nä-ba*; (the Tibetan science of medicine distinguishes 404 kinds of diseases); *mi-nad pyiugs-nad* diseases among men and animals Glr.; *nad ysó-ba* to cure a disease, *nad tsó-ba, nad sós-par*, or *zi-bar*, or *dañ bräl-bar gyür-ba* to be cured of a disease, to get well, to recover; *näd-kyis dlebs-pa, tšeb-pa*, to be attacked by a disease, to be taken ill B.; C. more frq.: **ne**-*kyi gyäb-pa, zir-wa**, W.: **nä-la nad yon(s)**; *näd-kyi rgyu*, and *rkyen*, v. *rkyen* 1 and 2.

Comp. *nad-rkyäl* Wdk. emblem of a deity (meaning not clear). — *näd-kan* **hospital** Cs. — *näd-go* **seat of a disease** Sch. — *näd-čan* **ill, sick** (little used). — *näd-pa* 1. **a sick person**, male or female. 2. **adj. ill, sick**, *séms-čan näd-pa-dag* S. O. = *näd-po* and *näd-bu* = *nad* Cs., **näd-bu-čan** W., weak in health, **sickly, poorly**. — *nad-méd* **healthy, hale, in health**, (the usual word); *nad-méd-par gyür-čig* may you recover your health, may you remain in good health, all hail to you! Cs. — *näd-med-pa* **health**, *näd-med-pa töb-pa, rnyéd-pa* to get well, to recover one's health; *näd-med-pa gyür-ba* declining health Thgy. — *näd tsül* **the character of a disease** S.g. — *nad-yzi* **seat, primary cause of a disease**(?) Lt. — *nad-yyóg* one attending to sick persons, **a nurse**; *nad-yyóg byéd-pa* W. **čö-čé**, **to nurse**.

ནན་ *nan* **the act of pressing, urging; pressure, urgency, importunity**, *kön-rnams-kyi nan* *ma tšegs-par* not being able to resist their importunity Mil.; *nän-gyis* with urgency,

pressingly, e.g. *zu-ba* to request, to solicit *Gl.*; *nán-gyis zar jüg-pa* to urge, to compel (a person) to eat *Dzl.*; *nán-gyis skór-ba* to press, to crowd, round *Dzl.*; *nán-gyis grüg-pa* to make a person come near by calling to him *Mil.*; *nan-čags* 1. sbst. **certainly, surely**, **da nan-čag tob soñ** *W.* now I have certainty, now I know for sure; *nan-čags jems?* *Zam.* 2. adv. **certainly, surely** *W., C.*; adj. **lon nan-čag** *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 *čos-kyi nán-tan ysuis* *Pth.* 'kyi' is perh. to be cancelled. 2. adv. *C.*: **certainly, positively**, **ne nen-ten lab-pa, nen-čag zér-pa**, I have told him so definitively, as my unalterable decision; *W.*: **earnestly, ardently, accurately**, **nán-tan žib-ča ltos** look at it, examine it, accurately! **nán-tan čos** do it well, most carefully! **nán-tan śrąg-čè** 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, ṅnán-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, dren-te*, conduct the water this way!

ནན་ཞལ་ *nán-žag* *W.* **late, recent**, what has happened a few weeks or months ago.

ནན་ས་ *nabs* **put on** (your clothes)! *Sch.*, v. *mnáb-pa*.

ནན་ས་མོ་ *nabs-so* **one of the lunar mansions**, v. *rgyu-skár* ཅ.

ནམ་ *nam* 1. sbst. 1. **night**, *nam láis-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 moonshine at all; *nam-guñ* **midnight**, *nam-gyi guñ-tun-la* in the hour of midnight *Dom.*; *nam-stód* the first half of the night, *nam-smád* the second half of the night; *nám-gyi ča stod*, *smad*, id. — *nam-pyéł* **midnight** *Dzl., Gl.*; *nam-zón* (?) *Sch.* in the morning; *nam-riñ* *Sch.* a long day (??)

— *nam-láis* **day-break**, *nam-láis-kyi-bar-du* *Dzl.* — *nam-srół* **darkness of night**, *nam-srół byiñ soñ-bai tse* as it was almost quite dark *Mil.*, **nam-srół yol soñ-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 či ča med sjon* 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 sgyü-lus jóg-pai tse*, when he shall lay aside his phantom-body *Mil.*; **nam tsüg-pa ko ma léb-na, de tög** . . ., as long as he has not come, so long . . . *W.* — 2. *nám(-du) yai* (col. **nám-an, náms-an**) with a negative, **never**, in sentences relating to the past, or the future, or containing a prohibition, cf. *mi* and *ma*, *nam-yai mi žiñ-to* it will never be finished *Dzl.* ཅེ་ཅེ་, 9; *siñ nam yai ma tos* (that) has never been heard of formerly; without a negative in *B.* rarely, col. frq.: **always**; *nam žag brtan* *Mil.*; **nám-žag gyün-du** *C.* id.

ནམ་མཁའ་ *nám-mka* (cf. *mka* and *ṅnam*) 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** *Wñi.*; *nám-mka dai mnyám-pa* like unto the heavens, as to wide expanse, frq.; inaccurately also for an **innumerable multitude**, *nám-mka dai mnyám-pai séms-čan-rnams* *Mil.*; *nám-mkai dbyiñs*, *nám-mka-ldiñ(-mo)* v. sub *mka*; *nám-mkai mtoñs* **celestial vault, firmament** *Gl., 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.*; *kyim-gyi nám-mka-la* in the air above the house, like *bar-snái-la*, *Tar.* ཅེ་ཅེ་, 2; *nam-páñs yéčód-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་ཟེ་ (*nám-zla*) pronounced **nám-da*, and *nám-lu**, *Mil.*, *Pth.*, col., **season**, *nám-zla dus bži* the four seasons; *da nam-da st-n šar* 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* = *nábs-so*.

ནར་ *nar v. na* I. and II., 2; also *ná-ka*.

ནར་མ་ *nár-ma* adj., and *nár-mar* adv., continuous, without interruption *Sch.*; **či-ma nár-te tön* or *šor** *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་མོ་, *ནར་ནར་མོ་* *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*.

ནམ་ *nal* n. of a precious stone *Sch.*

ནམ་(མ་) *nál(-ma)* *Cs.* incest, fornication; *nal-grib* pollution by it. *nal-prüg* frq., **nal-le** *Ts.*, bastard-child; *nál-bu Sch.* a libidinous woman (??).

ནམ་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-čú-nas, Wdñ. kṛā-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-pyógs-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 *ju-*

ba to take a person by the hand, *miñ-nas rjód-pa, smó-ba* to call by name, *tiqs-pa re-ré-nas* (to count) by single drops, *so-só-nas* **one by one, each by himself**; **through**, *diñ-nas bsád-pas* speaking through a trumpet *Glr.*, *sgo-sáñ-nas ltá-ba* looking through the chink of a door *Tar.*; *sgó-nas ytón-ba* to admit through the door *Dzl.*; **bi-yañ-ne pñ** *W.* he flung it through the hole (cf. also *rgyúd-pa* I., 2); made, manufactured, built etc. **of**, *pá-gu-nas* of bricks; (made, worked, struck etc.) **with**, **lág-pa-ne dun** *W.* struck with the hand; denoting **distance**: *rgyañ-grágs yéig-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**, *šag 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 lēb dgos snyám-nas yod* I think I must seek death *Pth.*; *tsós-nas yod* it is boiled *Pth.*; *só-nam-gyi byá-ba-la žügs-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 óns-pa ni nai mtus óns-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 nús-na ni* if he

can (— well!); *da ni, snar ni, di-las ni, snon-dad ni* etc.; *sin-mkan ni* now, as to the carpenter, he... *Dzl.*; *där-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; **dä ni dä-te yod** it has been written, (to be sure); **jhe' ni jhe'* *C.*, **do ni do 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.

ཀིལ་ *ni-la* (*Hindi नील blue*) 1. *Cs.* indigo. — 2. *W.* the blue pheasant of the South Himalaya, *manäl*.

ཀིལས་, ལིལས་ *ni-lam, li-lam* (*Hindi*; *Shaksp.*: 'from the Portuguese *leilam*') auction, public sale.

ཀི་ *niñ* 1. col. for *ni*. 2. for *rnjin?* v. *nanin, ze-nin*.

ཀིས་པ་ *nim-ba*, ཀིས་པ་, n. of a plant, *Melia Azedarachta*.

ཀིའི་ལི་ *nü-li* *Sch.*: the great buzzard or mouse-hawk (?).

ཀུ་ *nu* num. fig.: 72.

ཀུ་བ་ *nü-ba* pf. and imp. *nus*, to suck *Cs.*, *nu(-ba)-po, mo*, a suckling *Cs.*, *nu-küg* sucking-bag.

ཀུ་བོ་ *nü-bo*, resp. *yèün-po*, *W.* **no**, a man's younger brother *B.* and *C.*

ཀུ་ས་ *nü-ma*, *Cs.* also *čáb-nu* (resp.?), breast, 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-kyim, -ydan, -bur, -bor*, *Cs.* id. — *nü-ša* the thoracic muscle. — *nu-rtsé, nu-sór* *Cs.* the tip of the breasts, nipple. — *nü-žo* mother's milk,

mai nü-žo Dzl.; *nü-žo snün-par byéd-pa* to suckle, to give suck, *Lt.*; *nü-žo skám-na* if she has no milk *Lt.*

ཀུ་མོ་ *nü-mo* 1. *W.* **nó-mo**, the younger sister of a female, *B.* and col. — 2. v. *nü-ba*.

ཀུ་ག་སྟེ་ *nüg-ste* (pronounced **nüg-te**) *Ts.*, so, thus.

ཀུ་ད་པ་ *nüd-pa* to suckle, *W.*: **pi-pi nud toi** give to suck! (= *snün-pa*).

ཀུ་བ་ *nub* 1. the west, *nub-(kyi) 'gyogs(-rol)* id.; *nub-'gyogs-su* towards the west; *nub-byän* north-west; *nub-kyi* of the west, western; v. also *bdé-ba-čan*. — 2. evening, *do-nüb* this evening, to-night.

ཀུ་བ་པ་ *nüb-pa* 1. vb., to fall gradually, to sink, *mtil-la* to the bottom; to sink in, *püs-mo nüb-pa tsam* knee-deep *Dzl.* frq.; to go down, to set, of the sun, moon, frq.; fig. to decay, decline, of religion; *nüb-par gyür-ba* id.; *nüb-par byéd-pa* *Sch.* = vb. a. *snüb-pa*. — 2. sbst. an inhabitant of the West.

ཀུ་བོ་ *nüb-mo* evening; in the evening, frq.; *nüb grän-gi* happening every evening *Sch.*

ཀུ་ས་ *num*, *W.* col. for *mun*.

ཀུ་རུ་མོ་ *nür-nür-po* denotes the form of the embryo in the second week: oval, oblong; *mér-mer-po* id.

ཀུ་ད་པ་ *nür-ba* (cf. *brnür-ba, snür-ba*), 1. to change place or posture, to move a little, **rig-te nür** (v. *sgrig-pa*) *W.* move a little nearer together, stand or sit a little closer! *nür-gyis tén-pa* to pull gradually, to give short pulls *Glr.*; *pa-bón dam rdzis-pa bzhi-du nür* 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 nür-la dül-cé, pi-log-la nür-cé** *W.* to move slowly back. — 2. to crumble to pieces, *Mil.* of mountains during an unearthly storm, according to some Lamas, cf. *snür-ba*. — 3. *Cs.*: to approach, to come near to (?), yet cf. *snür-ba*.

ཀུ་ས་པ་ *nüs pa* I. 1. vb. to be able, to have sufficient moral or physical power,

also = *jód-pa*; *ji* (or frq. *ci*) *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 ni nus* he cannot be a king; to venture, to dare, *gro nús-pa* one that dared to go. (In *W.* **ñub-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.: *ñai nús-pa-la brtén-nas* by my power, through my agency (you shall obtain it) *Mil.*; *rtsig-pai nús-pa yól-dam med* whether there will be a capability of building . . . *Gl.*; **de čós-la nús-pa med** *W.* this religion has no power; *nús-pa bsiḡ-pa tams-čad* all the destructive powers; *byéd-nus-pa, stón-nus-pa* the capability of doing, of showing *Thgy.*; *rcam-smín-nus-pa* the power of retributive justice (Nemesis, as it were) *Mil.*; efficiency, efficacy, virtue (of a remedy), *smán-nus joms* 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: *lci, smum, bsil, rtul, yañ, rtsub, tsa, rno S.g.*; *nús-pa jnyis dai llan* they have both qualities *S.g.*; *nus-stóbs* = *nús-pa Sch.*

II. pf. of *nü-ba*.

ཀོ ne num. figure: 102.

ཀོག་པ་, ཀོའུ་ག་པ་ *ne-tán, neu-tán, meadow, grass-plot, green-sward, B., C., W.*

ཀོཀོམོ *né-ne-mo* aunt, the father's sister, or wife of the mother's brother.

ཀོམ་ *né-ma* meadow, green-sward, *C., W.*

ཀོཚོ *né-tso* parrot.

ཀོར་, ཀོར་ཀོར་ *ne-ré, ner ner* (v. *ner-ba*), *W.* sediment, settlings, dregs.

ཀོལ་ *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.

ཀོའུ་ *ne-ue Sch.* mason's trowel, *ne-ue rgyag-pa* to plaster, to roughcast.

ཀོམ་སྲིང་, ཀོབ་སྲིང་ *ne-ysiñ, ne-bsiñ* = *neu-(y)siñ*.

ཀོན་པ་ *nén-pa W.* col. for *lén-pa*, to take, lay hold of, seize; to take out, off, away; to hold.

ཀོས་ཀོས་ *nem-ném* denotes a nodding, waving, or rocking motion, *Mil.*; cf. *nems* and *snem*.

ཀོས་བྱ་ *ném-bu* doubt, error *Sch.*

ཀོས་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.

ཀོའུ་ལྷ་ *neu-ldán Lex.* = *na-mnyám* one of the same age, coetaneous, contemporary; *Sch.*: *neu-ldán* friend, and *neu-ldáns* protector, defender.

ཀོའུ་ལི་ *neu-lé, Hindi नेवला. Ssk. नकुल, ich-neumon, Herpestes Pharaonis, Lis.*; represented in *B.* as a fabulous animal, cat-like and vomiting jewels.

ཀོའུ་(ག་)སྲིང་ *neu-(y)siñ* 1. *C.* = *ne-tai*. — 2. grass-plots on high mountains, alpine pastures (*C. span*).

ཀོར་བ་ *ner-ba* to sink, to fall gradually, *mtil-la* to the bottom, = *nüb-pa*.

ཀོར་ཀོར་ *ner-ner* = **ne-ré** *W.*

ཀོ་ no 1. *W.* for *nü-bo*. — 2. num. fig.: 132.

ཀོ་ཀོ་ *no-nó Ld.* title of young noblemen, *no-nó čén-mo* the eldest of a nobleman's sons, *hár-pa* the second, *čün-se* the youngest; *Sp.* title of the highest magistrate of the country.

ཀོ་མོ་ *nó-mo (Bal. nó-ño) W.* for *nu-mo*.

ཀོག་ *nog Sch.*: cervical vertebra; hump of a camel.

ཀོག་པ་, ཀོག་པོ་ *nóg-pa, nóg-po*, prob. prov. for *nág-po*; *nog-nóg* very dark, deep-black.

འོང་བ་ *nón-ba*, pf. *noñs*, to commit a fault, to make a mistake, to commit one's self, *èi noñs* what have I done amiss? *bdág ma nóñs-par di-ltar yñód-pa bgyis* 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 ysól-ba* to ask pardon for a fault committed (in *C.* even: **nón-pa sol-wa**); *nóñs-pa-èan* culpable, liable to punishment; **noñ-èan-ni (s)pe-ra** *W.* a reprehensible speech.

འོངས་པ་ *nóñs-pa* resp. no more alive, dead *Dzl.*, *rje-btsün sku ma nóñs-par pébs-pa* that your Reverence has arrived safe and sound *Mil.*

འོར་བ་, མཚོར་བ་ *nód-pa, mnód-pa*, pf. and imp. *mnos*, to receive instruction, directions, favours, from a superior, esp. priest, *Dzl.*, *Glr.*; but also to receive punishment.

འོར་བ་ *nón-pa* I. also *ynón-pa*, pf. *ynan, mnan*, 1. to press, **mán-po ma non** do not press too hard! **nán-te pé-è** *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, *mto-ba křims-kyis* the great people by laws *Glr.*; enemies frq.; evil spirits by magic, e.g. *sri ynán-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 ydoñ sri mnan* I have crushed, subdued, the face of the snow (i.e. its surface) that was adverse to me *Mil.*; *sa ynóndu* 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. *minyambžág*. — Frq. also: *mya-nán-gyis, snyün-*

rjes 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?

འོར་བ་ *nóm-pa*, pf. *noms*, 1. *Cs.* to be satisfied, contented (*ñom-pa?*) — 2. to seize, to lay hold of (*snóm-pa*); *Sch.*: *noms-nyüg byéd-pa*.

འོར་ *nor* I. (*Ssk. धन*, also *वसु*) 1. wealth, property, possessions, *nor(-la) gód-pa Mil.* to suffer a loss of property; **nor gódda** or **póg-ga** *W.* have you suffered damage or loss? **nor nyams òg-pa** *C.*, **lén-è** *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: **rân-nor-la man mí-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 Desg.* 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-èan* 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-ñus Pur.* the gathering of taxes. — *nór-brnab-èan* covetous, greedy of money. — *nor-pyügs* amount, or stock of cattle, *nór-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 śul 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.*; *mí-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*; *mí-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-krúl* id., frq.; *nór-ra-re Sch.:* he might possibly be mistaken.

ནོར་བུ *nór-bu* (मणि) 1. **jewel, gem, precious stone**, *nór-bu - dan* adorned with jewels, set with precious stones; *nór-bu-pa, nór-bu-mkán Cs. a jeweler, a connoisseur of gems; nór-bu - préñ - 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. *mí, Bal., Pur.*

ནོར་མོ *nór-so, nór-so-can, Wdā. 173, 11; 182, 4?*

ནོར་བ་ *nól-ba* to agree, to come to terms *Cs.*

ནོར་པ་ *nós-pa* v. *nód-pa.*

ནྲ་གྲོ་དྲ་ *nya-gro-dha Ssk., Ficus indica, = byañ-čub-ñin.*

གནག་པ་ *gnág-pa*, a secondary form of *nág-pa*, of rare occurrence, 1. **black**; *gnag-sbáqs sooty Sch.*; *gnag-pnyúqs 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 ynág-par byuñ* (notwithstanding their friendly appearance) they had a spite against each other in their hearts. — 4. sbst. **misfortune, grief, affliction, pain**, *ynág-pa dan ldán-pa* unfortunate, unhappy *Stg.*; **nag-dan** *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. *gnán(s)*, imp. *gnon*, *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. *đuñ-ba; *dág-la dá-wa žig-gi póg kyáb-rog nán-wa žu** *C.* please, have the kindness to give me my month's pay; sometimes it is preceded by a pleon. *rjes-su, Cs., to bestow, to confer, upon*, frq.; **to commit to**, to place under a person's care, e.g. a pupil (resp. for *ytód-pa*) *Mil.*; **to grant, to concede**, what has been asked, *gnán - du ysol* (ancient lit.), *gnán - ba žu* (later lit.) I request you to grant; *skur-ynán mzdád-pa mkýeñ-mkýeñ* I beg you for the favour of sending me... (in modern letters); **to allow, permit, approve of, assent to**, *ységs-par gnán-no* he accepted the invitation, he promised to come *Dzl.*; *bdag ráb-tu byün-ba(r) gnon žig* allow me to take (holy) orders, to become a priest *Dzl.*; *bdag ni sbyin-pa žig byéd-kyis gnon žig* allow of my making a donation *Dzl.*; *de bžin-du gnán-no* yes, I permit it *Dzl.*; *yid bžin-du gnán-no* we allow it; do according to your pleasure! — *či gnán* v. *či I., 4.* — In a looser sense: *blón-por gnán-no* he appointed him his minister; *mí gnán-ba* to forbid, prohibit, *čos byar mí gnán-bai křims 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 gnán-ba; gnán-tsig skül-ba* to order a person to do a thing *Pth.* — 3. in complimentary phrases used in *C.* the precise meaning of *gnán-ba* is not always quite obvious: *gnán-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 *snán* (q.v.) would make a better sense.

II. sbst. **concession, permission, grant**, *gró-bai gnán-ba zú-ba Mil.*; *mí-las gnán-ba tób-pa* to obtain permission from a person; *bka-gnán-ba* (magisterial) permission, order (of government); *gnán-sbyin* very frq., **gift, donation, present**, *stón-mo gnán-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**, *sañ gnans Glr.*; **tó-re nán-la** *W.* to-morrow and the day after to-morrow; *sañ gro gnans gro yód-pa yin* to-morrow or the day after to-morrow I must be off *Pth.*; *gnans-γzēs* on the third and fourth day *Lex.* — 2. *gnans-čé* rather (too) **large**, *gnans-čün* rather (too) **small** *Mil.nt.*

གནང *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' še'-pa, ne'-kyi zú-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); **řog da řog; nad-du* (or *nad-dan*) *ma tel** *W.* I have hit (him), but not mortally; so *B.*: *gnád-du snín-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 ču-*rgyus, 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 rdorje-skyil-krün sdód-pa, gal-tsig mda ltar srün-ba, dpün-pa rgód-řog-pa ltar srün-ba, mig sna-rtser běbs-pa, mčü ran-bab-tu bžág-pa, lčé-rtse ya-dkán-la sbyár-bu*; there are also *séms-kyi gnad Mil.* certain conditions of the mind required, such as abstaining from *rtóg-pa*, speculative thinking.

གནངབ *gnán-pa* v. *nón-pa*.

གནབབ *gnáb-pa* v. *mnáb-pa*.

གནབ *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-řor** ?); *gnám-sgo* 1. *Sch.* **the gate of heaven** (?). 2. *C.* **trapdoor**. — *gnam-lčags, gnám-lčé Cs.* **thunderbolt, lightning** that has struck; *gnam-stói* the thirtieth day of the lunar month, the day of new moon *Pth.*; **nam-tün** *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-zlüm* vault of heaven *Sch.* — *gnam-yás Glr.* 95 is said to be a n. p., the name of a building — *gnam-rú*, resp. for *řzu*, **bow** (for shooting), *Cs.* **rainbow**. — *gnám-sa* heaven and earth, *gnám-sa brléb-pa tsam* so that heaven and earth were mixed *Glr.* — 2. v. *nam*, **faulty, incorrect**.

གནའབ *gná-ba Glr., Lt., rñab Sg., Ld.* **ná-po*, fem. *ná-mó**, 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 *nyan* (q.v.) which latter, acc. to Cunningham's *Ladak* p. 198, and by the statements of the natives, is the argali.

གནང་བོ་ *gná-bo* ancient *Cs.*; *yna-sñón* formerly, in old times *Cs.*; *gná-dus* *Lex.*

former times, time of yore; *gná-nas ma mñón* never seen or heard of before *Dzl.*; *gná-rabs* *Cs.* men who lived in old times, the ancients.

གནང་མི་ *gná-mi* *Lex.* w.e.; *Sch.* witness.

གནས་ *gnas* 1. place, spot, *B., C.*, (in *W. sa(-kyád), sa-čá*) *dbén-pai gnás śig*

a lonely place; *mñó-bai gnás* a raised place, an elevation *Dzl.*; *gnás-na düg-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) *gnás bébspa Sch., čá-ba Ma., débš-pa*, to establish one's self at a place, to settle, *gnás ytón-ba, śóm-pa, to quarter, lodge, take in*, a person *Sty., gnás mēd-par gyúr - ba* to become homeless; a house, family, or race no longer existing, extinct, *Dzl.*; *gnás-su sōn-no* they returned to their place, their home *Dzl.*; *gnás dan skyabs mēd - 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-liñ-gi ne** the hermitage, or Buddhist parsonage in Darjeeling; acc. to *Sch.* also Lama, cf. *mčód-gnas*.

— 4. a clerical dignity or degree, *gnás sbyin-pa* to confer such *Sch.* — 5. (cf. the Latin locus) object, like *yul*, but not so frq., *gád-moi gnás* an object of laughter; *nió - tsai gnás* words, actions, which ought to be an object of shame *Schr.*; point, head, item *Was.* (225); sphere, province, fig. *S.g.*; *rig-pai gnás lia* the five classes of science. — *gnás 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, *mñól-na gnás-pai kyēu* 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 bčü-la gnás-pa* to persevere in the ten virtues; *byáms - pai sēms - 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.* ཨྲ, 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, *mñál-gyi gnás-skabs ltár-tar-po* *Lex.* 2. temporal life, *gnás-skabs-kyi bdé-ba* temporal happiness (opp. to *mñár-tug-gi snyin-po*, or *don, brás-bu, Schr.*, the essence or result of perfection, here, therefore, = eternal felicity); *gnás-skabs-tse-yi bar-yčód mi byün-zin* if my temporal life be not endangered. — *gnás-Kañ* dwelling, dwelling-house or room *Dzl.*; *gnás-Kañ-la sōgs - pa* a furnished house or room *Dzl.* — *gnas-čén* a great resort of pilgrimage, a great sanctuary *Tar.* — *gnas brtan* (loco firmus, stabilis, lit. translation of स्वविर 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: subalter, vicar). — *gnás - po* host, landlord, master of a house, head of a family *C.*, *gnás-mo* fem. *Glr.* — *gnas-mäl* *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-tśán* dwelling, quarters, lodgings, *mí-la gnas-tśán yyár-ba* to ask for a lodging; to be

lodged, to be received into another's house *Tar.*; **ne-fsaī jūi** *C.* you will be lodged here, you may stay here (over night), *W.* **dán-sa.** — *gnas-tsul* 1. the state in which one is, good or bad, **condition of life**, *sems-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). — *gnas-yzi* 1. = *gnas* 3, *Tar.* frq. 2. the **locative**, that case which relates to being in or at a place *Gram.* — *gnás-lugs* 1. **position, disposition, arrangement**, *lús-kyi* arrangement of the parts of the body, the science of anatomy *Med.* 2. in mystical works: *gnás-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. — *gnas-bśád* 1. **topography and geography** col. 2. narration of legendary tales connected with some holy place. — *gnás-sa* (v. *gnás-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 yáñ-pa dug** *W.* there is much room here. — *gnas-bsrúñ* 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་** *gnoi* 1. v. *gnai-ba*. — 2. **consciousness of guilt**, *gnoi luñ* (his) conscience smites (him) *Mil.*; *gyod-cñ* *gnoi bkür-bai* *sems* repentance and a sense of guilt *Dzl.* **གནོད་བ** *gnón-ba* 1. **to be conscious of one's guilt, to feel remorse, to be stung** in one's conscience, *gnón-ziñ gyód-pai sgónas* from a consciousness of guilt *Pth.*, *gnoi-gyód drág-pos* id. *Pth.*; **nón-ño lán-na tñm-cō de** *C.* where there is repentance, it is easy to pass judgment. — 2. **to be seized with anguish**, a the effect of poisoning. — **གནོད་བ** *gnód-pa* 1. vb. (cf. *snád-pa*) **to hurt, harm, injure, damage**, *rkán - pa - la gnód-par gyür-gyi dōgs-pas* in order not to hurt one's foot *Dzl.*; *gnód - par gyür-bai*

dgra a dangerous enemy *Dzl.*: **ñá-la nod yin** *W.* (he or it) will hurt me. — More frq.: 2. sbst. **damage, harm, injury**. *byéd-pa, skyél-ba, Glr., Mil.*, **kyál-cē** *W.* **to do harm, to inflict injury, to hurt**, with *la*; *gnód-pa med-par, ma gyur-nas* without any harm, without injury *Sch.*; *gnod-byed-nyés-pa v. nyés-pa I.* — *kluñ gnód-pa* damage done by Nagas. — *gnod-sbyin*, **ཡན**, a class of demons.

གནོད་བ *gnón-pa* v. *nón-pa*.

གནོབ *gnob* v. *miáb-pa*.

སེར་གཤམ་ *mnág-pa* *Sch.* = *gnág-pa* 5.

སེར་སེར་ *mnad-mnád* *Sch.*: **falsehood, calumny**; *W.* **nad-nád cō-fan** one doing damage maliciously.

སེར་བ *mnán-pa* v. *nón-pa*.

སེར་བ, (**ག**)**ེར་བ** *mnáb-pa, (y)náb - pa*, resp. for *gyón-pa*, **to put on, ná-bza** *Lev.* the garment; v. also *nabs*.

སེར་རུབ་ *mnab-rtsúl* *Cs.* **mean, worthless**; *Lex.* and *Sch.*: **nourishment, food**, *mnab-rtsúl-gyi bu(-fśa)* (*Cs.*: the child of an indigent person, *Sch.*: **foster-child**; the word is not much known.

སེར་མ་བ *mnám-pa* **to smell of**, *cca., dri-ma glá - bai ril - ma mnám* 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 *Glr.*; more frq. **to smell badly**, to spread an offensive smell, to stink, *rñul mañ dri mnám* 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.* འཕྲ, 14 should be translated: the medicine stank.

སེར་ *nna* **oath**. *nna bór-ba, dór-ba, byéd-pa, skyél-ba B.*, **kyál-cē** *W.* **to take an oath, to swear**; *lha dpán-du btsügs-nas nna byéd-pa* to swear by the Lha *Glr.*; *di-skad ces nna bór-ro* *Dzl.*; *bar dan mná-*

dpai byéd - pa to act as a mediator and witness of the confirmation of the peace by oath *Gl.*; **mná zá - ba** *C.* to swear falsely, to commit perjury.

མནང་མ་ *mná-ma* *Dzl.* and elsewhere, *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 *תורה* and *תורה*.

མནང་བ་ *mnár-ba* to suffer, to be tormented, *B., C., sdug-bsiál jñiñ-pos* under a mountain of misery *Gl.*; *nyes-méd ytsó-bo rgyál-poi jigs-pas mnar* the innocent lords had to suffer in consequence of the king's fears *Pth.*; *lás-kyis mnár - ba* to suffer in consequence of former actions, to be damned; *lás-kyis mnár-bai brág-srin-mo zig* a Srinmo in the state of damnation; *rai-nyid mnar-sdan* (?) *byed* you make yourselves suffer the torments of damnation *Mil.*

མནང་ *mnal*, resp. for *nyid*, sleep, *mnál-du jé-b-pa* or *gró-ba* to fall asleep, *mnál-ba* to sleep, *mnál-yzim-pa* id.; *mnal-sád-pa* to awake *Mil.*; *mnal-láb* the talking in one's sleep; *mnál-lam dream Gl.*

མནོའ་ *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 jyi mno méd-par* neither considering before hand, nor thinking of the consequences; *bsam-mnó ytón-ba* id., *Mil.* (cf. *bsam-bló*).

མནོའ་བ་ *mnóg-pa* contentment *Cs.*; *zas-mnóg* *Lea.* w.e.; *Sch.*: moderate fare, frugal diet; *mnog-čün* insignificant, trifling, v. *nañs*.

མནོང་བ་ *mnón-ba* v. *ynón-ba*.

མནོང་བ་ *mnód-pa* v. *nód-pa*.

མནོའ་གྲིབ་ *mnol-grib* *Cs.* = *mnal-grib*; *mnol-rig* weak intellect, want of quick perception *Sch.*

མནོའ་ *mnos* 1. v. *nód-pa*. — 2. v. *mnó-ba*.

རྒྱག་ *rná-ba* 1. resp. *snyan*, col. **nám-čog*, or *čm-čog**, (*Pur., Bal. *rna, sná**), the ear, *séms-can ón-pa-dag rná-bas sgrá-rnams* *tos* the deaf hear; *rná-bai mé-loi* the drum or tympanum of the ear *Cs.*; *rná-bai dgá-ston* a treat for the ears *Gl.*; *rná-bai dbán-po ytod* lend me your ear, listen to me *Mil.*; *ñed rná-ba mi sun* I am not tired of hearing *Mil.*; *rnar snyán-pa* pleasant to the ear, tickling the ear *Stg.*; *rná-ba dñud-pa* v. *dñud-pa*; *rná-ba byá-ba, byó-ba, blág-pa Sch., to listen, rná-ba ná - ba* disease of the ear, ear-ache; *rná-ba úr-ba Med.* a tingling, humming, or buzzing in the ears; *rná-ba sra* hard or dull of hearing *Sch.* — 2. v. *yná-ba*.

Comp. *rna-kór* ear-ring *Sch.* — **na-kyóg** *W.* ear-wax, cerumen. — *rna-kün* ear-hole, *či-bai rná-kün-du* (or *rná-bar, or rnar*) *bjód - 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., *ysér-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-can, bzód-pa sgóm-pai rná-teg-can* one that is able to listen to all that (stuff) with patience *Mil.* — *rna-ydub* ear-ring *Cs.* — *rna-mdá yzér-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-lün Cs.* the ear or handle of a vessel. — *rna-šál Med.* ear-lap, tip of the ear. — *rna(-pa)-yšóg* *Lex.* and *Lt.*, perh. = *sna-yšóg*. — *rna-slán* (**nas-lán**) a fur-cover for the ears, worn by Tibetan ladies.

རྒྱག་ *rnag* matter, pus, suppuration, *rnagsmin-pa* pus grown ripe *Cs.*; *dren-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-can* containing pus, purulent. — *rnag-brim* abscess *Sch.* — *rnag-šubs* prob. the core of an ulcer.

རྣམས་ *rnags W., C., ready money, cash, *nag kyan** id.; **nag-zog** money and goods; **gir-mo gyad nag** *Ld.* eight rupees in cash.

རྣེ་བ་ *rnái-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 *brnás-te ſi-ba*); *dbúgs-kyis rnán-šin* (his) breath stopping short (from fright) *Pth.*; *skád-kyis rnán-te* not being able to utter a word *Dzl.* 27, 1; *zás-kyis rnán-te* the food sticking fast in his throat, *mya-nán-gyis* from sorrow *Dzl.*

རྣམ་ *rnam*, in compounds for *rnám-par*, v. *rnám-par* extr.

རྣམ་པ་ *rnam-pa* 1. *piece, part*, e.g. the parts of a panel of a door, **rin-gi nám-pa** a longitudinal piece, **zén-gi nám-pa** a cross piece *W.*; *rnám-pa ynyis-su gyés* (a ray of light) is divided into two parts or rays; **section, distinct part of a treatise; part, ingredient**, *lus-kyi rnám-pa prá-rags-rnams* the subtle and the coarse ingredients of the body *Wdn.*; *rnám-pa kün-tu, tams-čád-du* in every respect, to all intents and purposes, through and through, entirely, perfectly; this phrase is used, whenever people of rank are addressed: *rnám-kün túgs-rje mgo-drén bka-drin mtsuñs-brál* most honoured patron, altogether incomparable as to grace and goodness! or, *rnám-kün túgs-rje dan bka-drin mtsuns-brál*; European gentlemen are thus addressed in letters: *rnám-kün túgs-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 rnám(-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; *čö-ſprül*

rnám-pa bčo-brgyád the eighteen wonderful feats; *byün-ba rnám-pa lia* *Wdn.* the five elements; *žal-zás rnám-pa Dzl. v. 5*, 17 the separate dishes of a meal (another reading: *žal-zás-rnams*); when used in quite a general sense, the exact meaning is to be understood only by the context: *lha-sa rnám-pa ynyis tsár-nas* after finishing of the two Lhasa affairs, viz. the erecting of two buildings previously mentioned; *rnám-pa tams-čád mkyén-pai ye-šés S. O.*, or *spyán 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 *Wdn.* — 3. **division, class, species**, *dpuñ rnám* bži the four species of troops (cavalry, elephants, chariots, infantry); *rnám-pa bži* of four different kinds. — 4. **manner, way**, *rnám-pa sna-tsógs-kyis, rnám-pa sna-tsógs-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, bslu-bai rnám-pas* by arts of seduction *Dzl.*; *dé-la mi dgá-bai rnám-pas* from vexation at it *Mil.*; *bsév-mai rnám-pas* in consequence of the cold wind *Mil.* — 5. **outward appearance, exterior**, **ब्रह्मकार**, as to form, figure, shape: *lčágs-kyi rnám-pa* in the shape of a hook, hooked *Wdn.*; *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 ói-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.*; **kō nám-pa-la** = *sám-pa-la C.* in his mind.

རྣམ་པར་ *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.* वि; 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-yžan-brjód-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-nág-gi Wdi.*; of a sick person *S.g.*; gesture, e.g. devout gestures *Mil.*; *rnám-gyür rdzés-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 bčád-pa dan-po-o* first paragraph; also mark of punctuation at the end of a pa-

ragraph, i.e. double-shad. — *rnám-bčud-ban-ldan* a certain way of writing the *Ommanipadmehüm*, 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 dbań-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 ńan 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 mdzód-par čan di ysol* please drink this beer without any scruple! *Pth.*; so also in col. language. 3. in philosophy: obscuratation, 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-rtóg 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 ysum 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 *mdzód-pa* I have attempted to express the Scriptural doctrine of *δικαιούω* or justification. — *rnám-đúd* n. of one of the seven golden hills round Mount Meru *Glr.* — *rnám-đrén* (cf. *đrén-pa* 2) the saviour, Buddha; *rnám-log-đrén* the reverse. — *rnám-par-snań-mdzád*, वैरोचन, n. of the first of the Dhyani Buddhas. — *rnám(-par) ńprul(-ba)* sorcery, magic tricks, *byéd-pa Dom.* — *rnám-ńyé, rnám-ńyéd*, prob. = *rnám(-par) dbye(-ba)* 1. distinction, division, section. 2. *rnám-dbyé* 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. — *rnam(-par) smín(-pa)* **retaliation, requital**, of good or evil deeds, committed in former lives, of good actions by prosperity (*las-ñró*), of bad ones by misery and sufferings (*lan-čágs*), very frq.; *sdig-pai rnam-par smín-pa myóñ-ba* Dzl. — *rnám(-par) bžág(-pa)* 1. **to distinguish, to put in order, arrange, classify** *Wdn., 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.*; *rnám-bžag* sbst., *Lex.* **व्यवस्था** 1. **placing apart, separating; distinction.** 2. **arrangement, position**, = *ynás-lugs* 1. — *rnám(-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. *rnám-šes*, **विज्ञान**: 1. etymologically: **perfect knowledge, consciousness**, *Köpp.* I, 604. 2. in philosophy: one of the five *pün-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 lincí rnam-šes* (cf. *sgo ysüm*). 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. *rnám-rig* *Was.* (307) **idea, notion**; *Tar.* often = **व्याय**, also **विज्ञ**, *rnám-rig-tu bkrál-pa* 'explained in the sense of the idealists', *Schf.*; *rnám-rig dan rtóg-gei bstan-bcos* logical and dialectical Shastras. — *rnám-bšád* **explanation** *Tar.*

རྣམས་ *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 tams-čád*), after general expressions, such as: *gañ yód(-pa)-rnams* whatever they were, after other plural-signs (. . . *dag-rnams* etc.). Cf. *rnám-pa* 2.

རྣམ་ *rnar*, for *rná-bar*, q. v.

རྣམ་(མ་) *rnál(-ma)* I. 1. **rest** *Cs., lús rnál-du ynás-par gyúr* - to his body obtained rest *Tar.*; esp. **tranquillity of mind, composure, absence of passion**, *sems rnál-du mi ynás-par* his soul having no rest *Tar.*; *rnál-du dug-pa*, or *ñód-pa*, *Mil.*: *rnál-mar sdód-pa* id.; *rig-pa rnál-du bebs-pa* to give one's mind up to perfect rest *Thgr.*; *rnál-byór* 1. **योग, meditation**, nearly the same as *tññe-dzin* and *bsam-γtññ Mil.*, but chiefly when it is considered as the business of life; *rnál-byor-rgyüd*, **योगतन्त्र**, *Tar.* frq. 2. often for *rnál-byór-pa*. — *rnál-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*.

རྣམ་ *rnúr-ba* v. *snúr-ba*.

རྣམ་ *rnó-ba* *B.*, **རྣམ་པོ་** *rnón-po* usual form, 1. **sharp, acute, edged, pointed**; *rno-méd* *C.* **dull, blunt**; *rno pýuñ-ba* to sharpen, grind, whet *Sch.* (like *ka dön-pa*); *rno lén-pa* to get sharp, to be sharpened; *rno-pýuñ* 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**, *dbañ-po rnó-ba* **acute, sagacious.**

ꞑꞑ rnoñ Mil.? rnoñ-la ꞑꞑog.

ꞑꞑ sna 1. (resp. *šans*) the nose, *B.*; in col. language *sna-mtsül*, v. below; *snaï rüs-pa* bridge of the nose, *snaï ñag-krüm* cartilage of the nose; *skad sná-nas ñón-pa* to utter (nasal) whining tones *Mil.*; *sná-nas krid-pa* to lead or turn by the nose; *sna ꞑꞑyí-ba* to blow one's nose. — 2. trunk, proboscis, *ꞑꞑag-pai Ghr.*; *glán-sna* v. *glan*. — 3. a mountain projecting from some other mountain in a lateral direction, a spur *Ghr.*; it might also be used for cape, promontory. — 4. end, *fig-sna* the end of a string *Ghr.*, *rál-pai sna* the end of a lock of hair *Ghr.*; hem, edge, border, *gós-kyi sna* the border of a garment *Cs.*; esp. the nearer end, fore-part, *ñod ñén-po zig-gi sná-la* foremost of a bright ray of light (that was approaching) *Mil.*; *sna ñrén-pa* to lead, to head (a body of men) cf. *mjug-ma*; *ñmág-sna ñrén-pa* to take the command of an army *Pth.*; more indefinitely, like *ñrén-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 ñrüg-gi lam-sna ñren* as a guide he leads all beings *Mil.*; **ñú-na ñem-pa** *C.* to conduct water (by a water-course); to bring upon, to cause, v. below, compounds; *rnág-sna ñrén-pa* to cause suppuration *Med.*; *lám-sna ñzin-pa* to have taken a certain road *Mil.* — In some cases it is difficult to account for the signification, so: *sna-ñén-po Cs.* a deputy; commissioner; *sna-lén byéd-pa* c. genit. to shelter, harbour, lodge, take in, *Pth., C.*; *sna (b)stád-pa Lex.*, *ñdág-gi sna-stád Kyód-la re Cs.* I place my full confidence in you; **ná-do tóg-ne** *C.*, (**ná-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 - sò**, diverse, various, all sorts of, *spos sna-tsógs-kyis ñébs-pa Dzl.* to strew all sorts of spices over . . . ; *rnám-pa*

sna-tsógs frq.; less frq. *sna-mañ Lex.*, *sna ñpag - tu - mэд - pa Ghr.*, *sna-tsád Ghr.* of every sort; *rin-po-ñe sna-bñon* seven kinds of jewels; *ñár-sna lña* five sorts of silk; also *sna* alone is added to substantives, inst. of *sna - tsógs*, or = *rnams*: *ñin - snaï ñud-pa* smoke from different sorts of wood *Ghr.*; *ñrú-sna smín-pa* the ripening of corn *Ghr.*; *sna-ñig* a single one *Mil.*; *ñós-sna Tar.* 166, 4 prob. is not so much a kind, as a part of doctrine, *Schf.* — 6. *mí-sna*, *bló-sna* v. *mi* and *blo*.

Comp. *sná-skad*, **ná - kad ton** *W.*, he speaks through his nose. — *sna-kñun* nostril. — *sna-krag*, *sna-krag ñzág-pa* a bleeding from the nose, *sna-krag ñéod-pa* to stop it, *ñad*, it ceases, it is stanchd. — *sna-krid* guide, leader; the leader of a choir. — *sná-ga* col. = *sna* 3. — *sna-gón* trunk, proboscis *Sch.* — *sna-sgán* bridge of the nose *Cs.* — *sna-sgrá* the noise made through the nostrils *Cs.*, snuffing. — *sna-ñú* a running nose, *sna-ñú ñzág* mucus is dropping from the nose *Lt.* — *sna - ñén Thgr.* a demon(?). — *sna-mñú* 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-mñú srin-ba* to stretch it forward *Pth.* — *sna-dri* prob. = *snabs Med.* — *sna-ñdón* bridge of the nose *Sch.* — *sna - ñág* (spelling?) *W.* snuff. — *sna-ñrén* leader, commander; *ñdug-bññál-gyi sna-ñrén* one that causes misfortune, author of it. — *sna-ñád* disease of the nose. — **na-ñ** *C.*, **na - ñi** *W.*, pocket-handkerchief. — *sna-bábs* the glanders *Sch.* — *sná - bo* 1. leader, commander, chief. 2. a guide, *gom ysum tsam-lañ sná - bo ñgos* about every third step one wants a guide *Mil.* — *sna-bug* *S.g.*, *sna - sbügs* *Cs.*, nostril. — *sna-sbyón*, *sna-smán* snuff *Med.* — *sná-ma* *Lex.* w.e., *Cs.* = *sna* 4. — *sna-rtá* root of the nose *Cs.* — *sna - rtsé* tip of the nose. — *sna-tsógs* v. *sná* 5. — **nam-tsül** *W.*, **nam-sül** *Bal.* = *sna* 1 and 2. — *sna-ñzur* an aquiline or crooked nose *Cs.* — *sna-léb* a flat nose *Cs.* — *sna - ñá* the flesh of the nose; the nose *Cs.*; *sna-ñá sbyin-pa* to suffer

one's self to be led by the nose *Cs.* — *sna-yšóg* 'the hair in the nostrils'; *sna-yšógs* 'the wings of the nose (alae nasi), together with the nostrils' *Sch.*; *sna-yšór* id. *Sch.* — *sna-bšál* *Lt.*, prob. an injection into the nose.

སྐྱ་ནམ་ sna-nám **Samarkand** *Glr.*

སྐྱ་ལྟོ་ལྟོ་ sna-sném, *sna-sném* ma *düg-çig* do not sit here so idly, without any particular object! *Sch.*

སྐྱ་ལྟོ་ sna-sbrán **arrow-head** *Sch.*

སྐྱ་ལྟོ་ sná-ma 1. *Cs.*: 'the blossom of the nutmeg-tree'(?). — 2. v. *sna*, compounds.

སྐྱ་རུ་, རྐྱ་རུ་ sná-ru, rná-ro, = ná-ro *Sch.*

སྐྱ་ལྟོ་ 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. — **nag-kon** *W.*, **nag-bhum** *C.*, inkstand. — *snag-tig* an ink-spot, a dash, a stroke, made with the pen. — *snag-pyé* ink-powder. — *snag-ris* *rgyág-pa* to paint over with ink. — 3. *mág-gi snág-lpags* *Pth.*?

སྐྱ་ལྟོ་(སྐྱ) snag(s) = *ma-rynyén*, **relationship by the mother's side**; *snág-gi rnyen-mtsáms* id. *Pth.*; *snag-abón* *Lea.* w. e.

སྐྱང་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 mún-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-dád* *Mil.*, *pyi snán-bi gan byuñ* *Mil.*, *pyi snán-bai yul* *Mil.*, *snán-tsád* *Glr.*, everything 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 *Wdn.*; *snim-bías* (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.; *btsün-mo-rnams mi snán-ba dan* as their wives were not to be seen, were not present *Dzl.* 10, 17; *mi-snán bar byéd-pa* to make invisible, to efface the traces of a thing. — 3. = *yód-pa* *Lea.*, 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 bzud 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. (दृश्य, चालोक etc.) 1. brightness, light, *snán-ba yód-pai dús-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* *Mig.* — 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, *sans-rgyás-kyi snán-ba-la . . . yzigs-so*, *mi-nág-gi snán-ba-la . . . mtón-ño* by the Buddhas he was looked upon as . . . , by laymen as . . . *Glr.*; thought,

idea, notion, conception, c. genit., འདི་པམ་ཚུ་ རྒྱུ་ལྡན་གྱི་སྒྲོན་བློ་ *snān-ba yin* all these things are only conceptions of your mind, your fancies *Thgr.*; *skyiḍ-sdūg-gi snān-ba śar* *Thgr.*; *kyāgs-pai snān-ba byuñ Mil.*; *bkres-snān ye-méd-par gyūr* -to he was even without a thought of hunger *Mil.*; absolutely: **kyōd-di nān-wa gá-ru tañ soñ** *W.* where are your thoughts wandering? *čós-la snān-ba sgyur* turn your mind to religion! *Mil.*; *snān - ba gyūr - ba* (འོ་འཕྲོ་བཅོམ་པོ་) change of heart, conversion (not to be confounded with *snān-bar gyūr-ba* v. above). *snān-ba bdé-ba* pleased, cheerful, happy *Pth.*; in some expressions it is equivalent to **soul**. Most of the significations mentioned sub 3 seem not to have been in use in the older language. — *krul-snān, jprul snān* illusion, deception of the senses, deceit, error *Mil., Glr.*, col. — *nyis-snān* the arising of two ideas in the mind, *nyis-snān-gi rtóg - pa* hesitation, irresolution, wavering *Mil.* — *mton-snān* 1. the act of seeing, the sight, *mton-snān-gi sprul-pa* phantom, apparition, **ton-nān dé-mo** *W.* a sight beautiful to look at, **ton-nān sōg-po** of ugly appearance. 2. *Cs.*: manner or mode of viewing, point of view; *yzigs-snān* id. resp.; *Pth.*: *yzigs-snān - la* according to his (supernatural) intuition (with reference to a holy person). — *tsor-snān* the hearing, **tsor-nān-la nyān-po** *W.* delightful to hear, pleasing to the ear. — *bar-snān* v. *bar*. — *rañ - snān* one's own thoughts, ideas *Mil.*; the own mind *Glr.*; *rañ-snān krul-pa* an illusion of fancy *Thgr.*; *snān-grāgs* things seen and heard *Mil.* — *snān-stoñ 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*). — *snān - dāg* (*nān - rtāgs, brtāg?? Ld. nān-stag*) col. the inward man, the heart, the soul, **nān-dāg-la sām-pa śar soñ** *W.* a thought has risen in my soul; **nān - dāg čad soñ** now he has felt it in his inmost soul, this will have struck home

to his heart *W.*; **nā-la nān-dhāg ma jhūñ** *C.* I have not heard it, perceived it, minded it; **nān-dhāg ma jhē** *C.*, **ma čō** *W.*, I was not heedful, I made a mistake! — *snān-ba-mta-yās = od-dpag-méd Amitabha*, the fourth Dhyāni Buddha. — *snān-me v. nān - me*. — *snān-tsād* v. above I, 2. — *snān-tsul* 1. the outward appearance, of a landscape = scenery *Mil.*; 2. appearance opp. to essence, *ynas-tsul Was.* (297). — *snān - mžād* v. *ruām - par*. — *snān - śās* thoughts, fancies(?) — *snān-srid* (*Ssk. संसार*) the visible, external world frq. — *snān-ysāl* shining brightly, brilliant; *čós-kyi snān-ysāl sgrōn-me* the bright light of doctrine *Pth.* — *snān-nor ral* drum *Tar.* 16(?).

སྒྲོན་པོ་ *snād-pa*, pf. *bsnad*, imp. *snod*, to hurt, to harm, to injure, c. accus., *lus snād-nas* being hurt in the body *Dzl.*; *nai rta snād gro* or *oi* my horse might be hurt *Mil.*; *snād-kyis dōgs - te* afraid of hurting him *Dzl.*; of horned cattle: to butt *Sch.*

སྒྲོན་པོ་ *snabs*, resp. *śāns*, mucus, snivel, snot, *snabs-pyi - ba* to blow one's nose, *snabs-pyis* pocket-handkerchief; *snabs-lūg* snotty nose, snotty fellow *Sch.*; *snabs-lūd*, prob. also *dar-snābs* *Dom.* = *snabs*; *bé-snabs* thick phlegm *Cs.*; *snām-pa* v. *snom*.

སྒྲོན་བློ་ *snām-bu* woolen cloth; the common sort is not dyed, very coarse, and loosely woven; *snām-buspu-čan* hairy cloth, napped cloth; *snām-jrūg, dbus-snām Mil.*, fine cloth; *go-snām C.* id.; *snām-sbyār* *Lea.* a sort of loose mantle for priests *Cs.* — **nām-ya** *W.* trowsers. — *snām-yūg, yūg-snam* a whole piece or roll of woolen cloth. *snām rās* woolen cloth and cotton cloth *Mil.* *snām-brāg* (Ü: **ām-bāg**) bosom, *snām-lōgs, snām-γzōgs* resp. side.

སྒྲོན་པོ་ *snar*, termin. of *sna*; *snar-bkáb* *Wdk.* fol. 464 nose-band(?) pocket-handkerchief(?); *snār - kyu* guide-rope for camels, passing through their nose.

སྒྲོན་པོ་ *nar-tān* n. of a monastery, *Köpp. II.* 256; n. of a philologist *Gram.*

སྒྲོན་པོ་, སྒྲོན་པོ་ *snār-po, snār-mo* *Cs.* 1. of a white or light red colour (cf. *skya-nār*). — 2. long, oblong; cf. *nār-mo*.

མྱེད་པ་ snár-ba prob. the original form of *bsnár-ba*.

མྱེད་པ་ snár-ma n. of one of the lunar mansions, v. *rgyu-skar* 3.

མྱེད་པ་ snál-ba v. *bsnál-ba*.

མྱེད་པ་ snál-ma thread, silk-thread, woolen thread etc.; knitting - yarn, or yarn used for other purposes; also for warp, **abb-yarn**.

མྱེད་པ་ snún - pa, pf. and fut. *bsnun*, 1. to **prick** *Lt.*; to **stick** or **prick into**, e.g. a stick into the ground *Mil.*, *mtson* 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'(?).

མྱེད་པ་ snúb-pa, pf. *bsnubs*, fut. *bsnub*, imp. *snub(s)* vb.a. to *núb-pa*, to **cause to perish**; gen. fig. to **suppress, abolish, abrogate, annul, destroy, annihilate**, a religion, a custom etc.

མྱེད་པ་ 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**), *snum-zád-kyi már-me* a lamp, the oil of which is consumed; also fig., *snum* being added pleon., e.g. *Míg.*: *lus-zúns snum-zád*, and parallel to it: *lus-zúns zád* *Lt.*; *rlan-snúm* raw fat, *žun-snúm* melted fat *Cs.*; *sol-snúm* cart-grease, composed of pulverized charcoal and fat *Glr.* — 2. fig. of luxuriant grass or pasture, *ri snúm-pa* a hill clothed with luxuriant pastures *C.* (cf. *rug-gé*); *snúm-la jám-pa* luxurious and soft *Mil.* — *snum-kón* a little bowl for oil etc. — *snum-kúr* a kind of pastry baked in suet. — *snum-glégs*, *W. *num-lág**, a wooden tablet, blackened, greased, and strewed with ashes, used for writing upon with a wood-pencil, thus serving for a slate. — *snúm-can*, *snúm-béas*, *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* I.

མྱེད་པ་ 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 *mdün-du snúr-ba* *Zam.* is explained by *tén-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**, *das* a term, a space of time. Cf. *brnú(r)-ba* *Lex.*

མྱེད་པ་ 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-ťsód*, *món-sne*, *sneu*, names of plants.

མྱེད་པ་ 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*.

མྱེད་པ་ snó - ba *Cs.* = *snír - ba*, to **reduce to small pieces, to crumble**.

སྐྱོད་ snod I. sbst. (भाजन) 1. **vessel, snod-spyád**, id., *Lex.* and col. frq.; *yser-snód* a gold vessel; *pye-snód* a vessel for meal or flour; *ču-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 spermatie 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 yóns-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 méd-pa* unfit, insusceptible, rude, vulgar.; *niés-par légs-pai snod mčog*, *niés-legs bsrub-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-rtén Glr.* and elsewh. frq., opp. to *nqñ-béud*, viz. the sentient beings composing it; so *Mil.*; *Sch.*: matter and spirit. — II. v. *snád-pa*.

སྒྲིབ་ *snon rest, remainder(?) Dzl. ३२३, 4, Sch.*

སྒྲིབ་བྱ་ *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-tsóys snón-ma* reinforcements, auxiliary troops. — 2. to add up, sum up *Wdk.*

སྒྲིབ་ཟློག་ཅན་ *snób-zog-čan* (spelling?) **curious, inquisitive**, **nob-zóg čó-čé** *W.* to pry into, to ferret.

སྒྲིབ་པ་ *snóm-pa* I. also *snim-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 nim-te dül-čé** *W.* to go about smelling and prying; **ña čian mi num** *W.* I do not smell any thing. — 2. **to grope**, **myñ-nag-la nom-ne čin* = *nag-zúg-la nóm-zin son** *C.*, v. *nag-zúg*.

II. pf. *bsnams*, fut. *bsnam*, *W.* **nám-čé**, resp. for *lén-pa*, *dzin-pa*, *tógs-pa*, *čán-ba*, to take, relics from a sepulchre *Glr.*; 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.)?

སྒྲིབ་བྱ་ *snór-ba*, pf. and fut. *bsnor*, to **confound, mingle, mix, disturb** *Cs.*

སྒྲིབ་བྱ་ *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.; **tam snól-ba* to put together, to embrace *Cs.*; *ltá-snol-ba* to look at each other, *ó-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.*

སྒྲིབ་སྐོམ་ *snurubs, snron*, the names of two of the lunar mansions, v. *rgyus-kár*.

སྒྲིབ་(ག)ཞི་ *snrel-(y)zi Lex.* = *pred*; *Cs.* **sloping, oblique**; *Sch.*: confusedly, pellmell; *Cs.* also mediocrity.

བརྒྱབ་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.

བརྒྱབ་པ་ *brnán-ba* v. *rnán-ba*.

བརྒྱབ་པ་ *brnán-pa* 1. *Cs.* to attend, to look on attentively, *brí-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*.

བརྒྱབ་སྐོམ་སྒྲིབ་ *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

བནུབ་ *brñu-ba*

belonging to others; *W.*: *zā - nab - çan* greedy, ravenous; *nór-nab-çan* greedy of gain or money, covetous.

བནུབ་, བནུར་བ་ *brñu-ba, brñur-ba* *Le.v.*; (*S.* to draw to, to attract, (*Sch.* also: 'to remove a thing from its place?'), prob. another form for *snur-ba*.)

བནོགས་པ་ *brñogs-pa* to hide, conceal, *Le.v.*

བསྐྱང་བ་ *bsnán-ba* v. *rnán-ba*.

བསྐྱད་པ་ *bsnád-pa* v. *snád-pa*.

བསྐྱན་པ་ *bsnán-pa* v. *snón-pa*.

པ

པ་(མུ)སངས་ *pa(-wa)-sáns*

བསྐྱམ་པ་ *bsnám-pa* v. *snóm-pa*.

བསྐྱར་བ་ *bsnár-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, *mjúg - ma* *Le.v.* the train of a robe, the tail etc.; fig. to have in its train, to be attended with, *nyon-mois-bsnár* the consequences of sin *Sch.*

བསྐྱུང་བ་ *bsnúl-ba* to spin out, to protract *Cs.*

བསྐྱུན་པ་ *bsnün-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 (*rtá-pa* horseman, *čú-pa* water-carrier); combined with names of places, it designates the inhabitant (*bód-pa* inhabitant of Tibet); with numerals, it either forms the ordinal number (*nyis-pa* the second), or it implies a counting, measuring, containing (*bú-mo lo-nyis-pa* a girl counting two years, i.e. a girl of two years; *kru-gán-pa* measuring one cubit; *sím-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 (*rkañ* marrow, *rkán-pa* foot) or dialects (*ká-ba* *B.*, *ka*

W. snow); *pa dan* with a verb, v. *dan* 4; in certain expressions it stands, it would seem, incorr. inst. of *pai*: *ysó-ba rig-pa* science of medicine, *grüb-pa lus* structure of the body, *dám-pa čos* holy doctrine (of Buddha).

པ་ཏ་ *pá-ta* *W.* cross, St. Andrew's cross (thus X).

པ་ཏིལ་ *pa-til* v. *pá-til*.

པ་ཏོ་ *pá-to* a medicinal herb *Wdn*.

པ་ཏོ་, more corr. པ་ཏོ་, *pá-tra* (also *pa-ta* *Pth.*) *Ssk.*, cup, basin, bowl (esp. for sacrifices); beggar's bowl = *lhuñ-bzed*.

པ་ཏོ་ *pa-ña* *Ssk.* = *tan-ka* *Tar.* 112, 6; in Bhotan 1 rupee *Schr.*; in *W.* (also *pé-ña*) a copper-coin = Paisa, esp. of foreign coinage.

པ་ཏོ་ *pa-ñi* *Hind.* पाणी, water *Lt.*

པ་བེན་ *pa-ben* a strip of wood, ledge, border (?) *W.*

པ་(མུ)སངས་ *pa(-wa)-sáns* 1. the planet Venus. — 2. Friday.

- པ་ཡག་པ་ *pa-yag-pa* a medicinal herb = *smug-cün Med.*
- པ་ཡུ་ *pa-yu* salt *Bal.*
- པ་ཡོ་ཏོ་ཡོ་ *pa-yo-tó-yo*, **srog dan pa-yo-tó-yo tai-te son** *Ld.* for *sroy dan bsdos*, v. *sdo-ba*.
- པ་རཱ་ *pá-ra-ka* *W.* **cross** (a straight one +).
- པ་རང་ *pa-rán* (spelling doubtful, at any rate not *pá-rán*) n. of a mountain pass, 19 000 feet high, between Ladak and Spiti.
- པ་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*.
- པ་སི་ *pa-si* *Sch.* 'a teacher'; *Lex.*: n. of a Tibetan priest that went to China.
- པ་སངས་ *pa-saïs* v. *pa-wa-saïs*.
- པ་ག, པ་ག་བྱ་ *pag, pág-bu* *Bal.*, *pág-gu* *Dzl.*, *pau* *W.*, *pág* *Gl.*, *pau* *Wdu.*: **brick**; *pág-gu byéd-pa* *Dzl.*: *píbs-pag* roof-tile *Cs.*; *wá-pag* gutter-tile *Cs.*; *rdzá-pag, só-pag* *Gl.* burnt-brick *Cs.*; *sá-pag* *Gl.* 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, **fa pag-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.
- པ་གས་པ་ *págs-pa*, *Mil.* also *-po* (cf. *lpags*)
1. **skin, hide**; *su-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-sün*, and *sün-pags*; **pag-tág* *C.* bark-cord, match-cord; *págs-ču* anasarca, skin-dropsy; *págs-ču-zugs* affected with this disease.
- པང་ *pañ*, པང་ *pañ*, resp. *sku-pañ*, 1. the bend 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. . . *Gl.*; *pañ-kebs* 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*; *šin-pañ-pa gan* an armful of wood; *pán-par kyer-ba* to carry (a child) on the arm *Dzl.* and elsewh.; *sdon-po pán-pas ma kyigs-pa tsam zig* a tree not to be encompassed by a man's arms *Pth.*; **pañ-gód, pañ-kód** *W.* an armful.
- པང་ཀ་ *pán-ka, pán-ka* 1. *W.* an implement for stirring the fire; for scraping = *rbad*. — 2. *Ts.* = *pañ*.
- པལ་ཅུ་, པལ་ཅུ་ *pañtsa, pañ-tsa*, seems to be the n. of a tree *B., C.*; *Ssk.* only: five.
- པད་པ་ *pád-pa* *C.* = *srin-bu pád-ma*, v. *pád-ma*.
- པདྨ་, པདྨ་ *padma, pád-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 *Gl.* fol. 62) seems to denote the white kind of this flower. — 2. (not in *Ssk.*, at least acc. to *Wis.* and *Williams*, though *Köpp.* II, 61 seems to dissent): **genitals**, of either sex, *Med.* — 3. *srin-bu pád-ma leech*. — *pád-kór, pád-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 *pád-ló* *C.*, *W.* — *pád(-ma) dkár(-do)* 1. white lotos. 2. **title** of a celebrated **Sutra**, translated by Burnouf, *Was.* (151). — *pád-dkár žal-lan* an astronomical work by Púgpapa, v. *Cs.* timetable. — *pád-ma-can* full of lotos; more particularly lotos-lake, with and without *mtso* *Gl.* — *pád(-ma dan nyi-ma dan) zlai ydan* *Gl.* and elsewh., carpet with

representations of lotos, sun and moon. — *pad-ma-pa-ni* lotos-bearer, name of Awalokiteswara, *Köpp.* II, 23. — *Pad-ma-byun ynás*, *Sskr.* P. Sambhava, also: *U-rgyan-pád-ma*, one of the most famous divines and holy magicians, in the 8th century, from Urygén (*Ssk.* Udayana) i.e. Kabul, who acc. to his own declaration (v. the fantastic legend concerning him, entitled: *pad-ma tai-yig*) was greater than Buddha himself, v. *Köpp.* II, 68. — *pad-ma-ra-ga Ssk.* ruby. — *pád-rtsa* a medicinal herb *Wlá* (= *pe-tse?*).

པ་དྲི་ཏི་ *pandī-ta Ssk.*, **Pandit**, Indian scholar or linguist; *paṅ-čén* great Pandit; *paṅ-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.

པ་ན་པོན་ *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-mkan*, cutter of types. — *pár-kān* 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 yañ yod** this is also to be had printed. — *par-yyóg* a printer's man, assistant. — *par-sóg* printing-paper. — *par-γzi* = *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་ཏན་ *par-tān Lex.*, a hairy carpet *Sch.*

པར་པ་དྲ་ *par-pa-ta* n. of an officinal plant *Med.*

པར་བུ་ *par-bu Lex., Sch.* = *pa-tra*.

པར་ཙ་སོ་དྲི་ *par-tsa-só-ti W.* a kind of cotton cloth.

པར་ལ་ཏུ་ལ་ *pal-la-ti-la Hind.* scales of a balance *Sik.*

པར་ཤ་ *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 čé*, bigger than you, than a tiger, than a rider, than formerly; it rarely stands for the partitive: *bu lāa-brgyá-bas γçig*, or for *las* with the signification: except, *Mil.*

པི་ *pi* num. fig.: 43.

པི་རྒྱལ་ *pi-čág (Turk. چاکو)* large butcher's knife.

པི་པི་ *pi-pi* 1. *Schr., Sch.* fife, flute. — 2. *W.* nipple, teat; **pi-pi nud tán-čé** to suckle. — 3. icicle *W.*

པི་(པི་)པིར་ *pi-(pi)-lín, Ssk. पिपली*, Piper longum, a spice, similar to black pepper, yet more oblong.

པི་པོ་ *pi-pó* v. *pi-ši*.

པི་ཚེ་ *pi-tse* skin, or leather bag for water etc. *Lh.*

པི་ཚོ་ *pi-tsi*, and *ma-tsi*, interjections of anger, *Foucaux Gyatch. 256, transl.* 292.

པི་འུར་ *pi-wán* or *pi-bán, Zam.* = **वीणा**, guitar, also *da-nyén-pi-wán C.*, *pi-wañ ról-mo Glr.* = *kó-poñ W.*; *pi-wañ rgyud ysum* a three-stringed guitar *Stg.*; *rgyud-mán* a guitar with many strings *Cs.*; *sgróg-pa* to play (the guitar); *pi-wañ-mkan*, or *pi-wañ-pa* a player on the guitar.

པི་ཤི་ *pi-ši* (perh. from the Persian) cat, *W.*; *pi-pó* male cat, *pi-mo* female cat.

པི་མཚོ་ *pi-mo* v. *pis-mo*.

པིར་ *pir* brush, pencil; *byüg-pir* large brush, for house-painting; *bèdd-pir* small

- brush or pencil for artistic painting, Chinese writing; *pir-fogs(-pa)* painter *Cs.* — *pir-don* receptacle or case for brushes. — *pir-spu* pencil-hair. — **pir-nyüg** *W.* = *bèad-pir*; also for lead-pencil. — *pir-šiü* pencil-stick.
- པིར་བ་ *pir-ba* (spelling?) to crush, to grind (to powder) = *mnyéd-pa Ld.*
- པིལ་ཚོ་ *pil-tse Ld.* sieve.
- པིས་མོ་ *pis-mo v. püs-mo.*
- པིསྒྲལ་ *pispal*, acc. to *Cs. Ssk.*; yet not to be found in *Lex.*, the wild fig-tree, *Hindi: pipal.*
- པུ་ *pu* num. figure for 73.
- པུ་རྩི་ *pü - ti milfoil, (millefolium), yarrow; Lh.*
- པུ་རྩི་ *pü-tri (Ssk. पुत्री, daughter), a common female name (perh. bu-krid.)*
- པུ་སྩི་ *pü-sti, Glr. = pó-ti, book (perh. formed out of pústak).*
- པུ་ནཱ་ *Pu-na-ka* town in Bhotan.
- པུ་བྱི་ *pü-byi v. spü-byi.*
- པུ་ཚོ་ *pü-tse, pü-se, a little rat-like animal, v. bra and zlum; pu-tse-šel prob. = pu-šel-tse.*
- པུ་ཚོ་ *pu-tsé husks of barley W.; Cs. bran.*
- པུ་རངས་ *Pu-ráns Mil., a district in Miaris.*
- པུ་རི་ *pu - ri tube, any thing tubular and hollow, box of tin or wood, pen-case etc.; also = don-po the Tibetan shuttle; *pu-ri méd-kan* W. full, solid, not hollow, cf. pá-ri.*
- པུ་རུ་ཤ་ *pu-ru-ša Ssk. man; sou; = skyés-bu.*
- པུ་ལིང་ག་ *pu - lin - ga Cs.: Ssk. masculine gender.*
- པུ་ལུ་ *pü-lu hut, built of stones, like those of the alpine herdsmen W., (Ts. rdzi-skyor); kyi-pul dog-kennel.*
- པུ་ཤུ་ *pü-šu fence, Lex. = mda-yáb and lín-kan.*
- པུ་ཤེལ་ཚོ་ *pu-šel-tse a medicinal herb Med.*
- པུག་ཏ་ *püg-ta (?) shelf, partition in a box.*
- པུག་མ་ *püg-ma Pur. collar-bone.*
- པུང་བ་ *püü-pa, püü-pa C., W. an urn-shaped vessel of clay or wood, for water, beer etc. (seems not to be the same with büm-pa).*
- པུན་པ་ *pün-pa W., *pün-çè* = lúd-çè to run over.*
- པུརྟེ་རི་ག་ *puñdarika Ssk., white lotos.*
- པུར་ *pur Cs. 1. steel-yard. — 2. pür-gyis v. pür-ba. — 3. v. spur.*
- པུལ་ *pul v. pü-lu.*
- པུཀ་ར་ *puškara Ssk. blue lotos.*
- པུསྟུ་ག་ *pustaka Ssk. book.*
- པུས་མོ་ *püs-mo, W. *pis-mo, pig-mo*, knee; pis-mo sa-la dzug-pa to kneel; *pig-mo tsüg-çè, pi-tsüg gyáb-çè* W. id.; *pig-mo tsüg-te dad-çè* to sit in kneeling (which is considered indecorous); cf. tsog.*
- པོ་ *pe* num. figure: 103.
- པོ་(དཀར་ *pe-(d)kár, also be-kár, pe-há-ra. bi-hár Lt., Glr., Mil., a much worshipped deity, v. kye-pái, and Schl. 157.*
- པོ་ཏེ་ཨོར་ *pe-te-hor n. of a people Sch.*
- པོ་ནེ་ *pe-ne, pé-na v. pa-na.*
- པོ་བན་ *pe - bán (Pers. پیوند), graft, scion; *pe-bán tsüg-çè* W. to graft.*
- པོ་ཅོམ་ *pe-tám little, small, a little Sch.*
- པོ་ཚོ་ *pe-tsé, pi-tsi, Chin. pai-tsai, Chinese white cabbage in C.; of late also known in Europe.*
- པོ་ར་ *pé-ra a flat basket.*
- པོ་ས་ *pé-sa, paisa, Hind., copper coin, not quite a half-penny.*
- པོ་ན་ཚོ་ *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: *liá-po* the five (just mentioned); *nyis-po* the two, both, = *nyis-ka*. — 2. num. figure: 133.

ཨོ་ཏ་ལ་ *pó-ta-la* (*Ssk.* ཕོའ་མཚོ་ ship, ལ་ 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.)

ཨོ་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).

ཨོ་ཏུ་མ་ *po-tum* *Sik.* large wasp.

ཨོ་ཏོ་ *po-tó* *C.* bullock.

ཨོ་ཏོག་ *po-tóg* v. *mto-po-tog*.

ཨོ་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.

ཨོ་ལེ་(ན་)ཤན་ *po-lo(n)-šan* 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).

ཨོ་ལོ་ཤོར་ *pog-pór* censer, perfuming-pan.

ཨོ་ལས་ཏ་ *pógs-ta* v. *púgs-ta*.

ཨོ་ལ་ *pod*, *pon*, *pón-to* v. *pód*, *pón*, *pón-to*.

ཨོ་བ་ *pob* *C.* castrated ram.

ཨོ་ལ་ *pol* *Ts.* = *tsá-bai nad*.

ཨོ་ལ་ *pra* small turkoises, 1 or 2^m in size, strung together for finger-rings, v. *tsom*.

ཨོ་ལ་(མོ་) *pra(-mo)* *Cs.* 1. lot; *pra dëbs-pa* to cast lot. — 2. sign, token, prognostic; *Sch.*: *pra dëbs-pa* 'ein Zeichen geben, ein Bild darstellen'.

ཨོ་ལ་མ་ *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.

ཨོ་ལི་ *pra-li* *Sch.*: hill-mouse (marmot?), hare (?); cf. *brá-ba*.

ཨོ་ལ་འཕོས་ *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.* = *č-króni*, but this is denied by the people of Lahoul.

ཨོ་ལ་ཡང་ག་ *pri-yañ-gu* *Ssk.*, n. of several kinds of Indian aromatic plants *Med.*

ཨོ་ལ་, ཟེ་ཨོ་ལ་ *prog*, *ze-próg* *Lex.*, the crest of a cock *Cs.*; *próg-zu*, *bróg-zu*, *spróg-zu* = *čod-pán*.

དབང་(བ་) *dpá(-ba)* (ཡུར་, འཁྱར་), 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* = *mgul-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*, འཁྱར་, 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-tsül* *Mil.* = *dpá-ba* 1. sbst., ni f.

དཔག་ཚད་ *dpag-tśád* 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. *dpóg-pa*.

དཔག་པ་ཡི་ངམ་ *dpag-yyéns* the bustle or tumult of a festival *Ld*.

དཔག་པ་བསམ་གྱིང་ *dpag-bsam-šín* n. of a fabulous tree, that grants every wish; acc. to *Pth.* = *tsán-dan-sbrül-gyi snyin-po*.

དཔང་(པོ) *dpán(-po)* witness, both the deponent, and the evidence deposed. Fully authenticated are as yet only: *lha dpán-du dzúg-pa* to call a deity for a witness in taking an oath, to appeal to *Gl.*; also: *dpán byéd-pa* to bear witness, to attest, v. *mna*. More conjectural are the meanings of: *blo-séms dpán-du jóg-pa Gl.*, or *rañ-séms dpán-du dzúg-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; **pán-po lóg-pa zér-čes** W. to give false evidence (*Schr. rdzun-dpán*). — *mí-dpán (Ld. *mir-pañ*)* W., C., is used as syn. to *dpán-po* (also *Schr.*), 1. witness. 2. defender, advocate; *mí-dpán* (or *dpán-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; *dpáns-su* in height *Samb.*; *dpáns-mtó Lex.* high, cf. *pañs*. — *dpáns-tśád* great heat *Schr.* (?).

དཔང་བ་ *dpár-ba* v. *dpór-ba*.

དཔང་ལ་ *dpal Ssk.* 1. glory, splendour, magnificence, abundance; *dpal reg-pa-méd-pa* unattainable glory *Gl.*; *yón-tan dú-mai dpal* splendour of numerous accomplishments; *skyéd-pai dpál-la loñs-spyód-pa* enjoying the utmost happiness

Gl.; 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; *dođ-dgüi dpal* the fulness of all that can be desired *Gl.*; *dpál-gyi düm-bu*, 1. sandal-wood. 2. Cs. a kind of syrup, prepared of *bsé-šín*, used as a purgative. — 2. wealth, abundance, *Gl.* 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 *Gl.* and elsewh.; *dpal skyéd-pa*, *γžán-gyi*, *rañ-gi dpal* to work for the elevation of others or for one's own. — 4. nobility, *dpál-gyi ynañ-ba* privilege of nobility; *dpál-gyi ynañ-šóg* diploma of nobility, *dpál-gyi ynañ-šóg-pa* one having a diploma of nobility Cs. — *dpal-kyád Dzl.* = *dpal* 1. — *dpal-rtüg* majesty, full glory *Sch.* — *dpal-lán* 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 ☸ *Gl.* — *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).

དཔུང་ *dpun* 1. host, great number, *bañš 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 *Gl.*; *dpun-pa dan dpyi nyis* both the shoulders and hips *S.g.*; upper arm, *dpun-pa-rkañ* 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, *jos dpun-pa-čan* a garment

with sleeves *Cs.*; *dpun-pa-bcäd* the part of a woman's dress covering the chest *Zam.*; *Sch.*: *dpun-bcäd-räs*.

དཔེ dpe, *Ld.* *spe*, 1. **pattern, model**, *dé-la dpe Glr.*, or *de dper byäs-nas Zam.*, taking this for a pattern; *rgyá-yul-nas rtsis-kyi dpe blais* 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, *mtün-pai dpe* an example that may be followed, a good example; *bzlog-pai dpe* an example to the contrary, a warning example *Thgy.*; *pe zän-po, and niem-pe pe*, as well as *yär-la and már-la žäg-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 bšad-pa, dpe bžag-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 frq.; 2. like our 'for instance', e.g., before enumerations, where in the older writings gen. *dá-lta-ste* is used; *dper ós-pa Cs.* what may be compared, *dper mi ós-pa* not to be compared; occasionally also: worthy or not worthy of imitation; *ká-dpe, ytám-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 *bü-dpe* below). — 2. **symmetry, harmony, beauty**, (in certain phrases). — 3. **book**, *krims brygad-kyi dpe* the book of the eight commandments *Dzl.*; *ká-dpe, ka-kái dpe* a b c-book, primer; *pyág-dpe* resp. for *dpe*, if used by a Lama (cf. *pyag-mkár*); *má-dpe, bü-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; *dógs-pa, tsém-pa* to bind, to stitch a book.

Comp. *dpé-ka* little book, vulgo. — *dpe-kái* library; bookseller's shop. — *dpe-kri* a table to put books on, book-stand. — *dpe-mkyüd, kyud Cs.* v. *mkjud-pa*. — *dpe-mgó, dpe-mjig* beginning, end, of a book. — *dpe-syám* chest for books, book-case. — *dpé-ča* not frq. in *B.*, but vulgo the common word for book. — **dpé-ča jé-če, tím-če** *W.* to open, to close a book; v. *btüm-pa*. — *dpe-rjód* v. *dper*. — *dpe-tó* list of books. — *dpe-byád* proportion, symmetry, beauty. *dpe-byád bzán-po brygád-ču* the eighty physical perfections of Buddha. — *dpe-byád-čan* well-proportioned. — *dpé-tsoñ-pa* bookseller. — *dpe-šubs* case or covering for a book. — *dpe-bšus* 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་གྲག་ dpé-sgra (?), *(s)pe-ra* *W.*, speech, for *ytam*; *(s)pe-ra zér-če(s), táin-če(s)*, to speak, to talk; *ž-zuy (s)pe-ra ma tai* do not say so! *(s)pe-ra zér-če(s) med-kan soñ* he became speechless (with terror etc.).

དཔེ་རྒྱ་ dpér-na v. sub *dpe*.

དཔེ་ཁྲ་ dpóg-pa, pf *dpags*, fut. *dpag*, 1. **to measure, to proportion, to fix**, *ytón-tsul če-čin-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 frq. *dpag-brál, dpag-yás*, immensely large, very much; *tugs dpag-méd* infinite grace, *mžád-pa* to show *Dzl.* — 2. **to outweigh, to counterbalance**, *lois-spyód tams-čád-kyis mi dpóg-pa* not to be counterbalanced by all the wealth . . . *Tar.* — 3. **to weigh, to judge, to prove**, *rjés-su dpóg-pa* to examine *Tar.*; *rjés-dpag Zam.* **अनुमान**, inference, conclusion.

དཔོན་པོ་ dpön-po **master, lord**, over men (generally); (cf. *bdüg-po* owner) master, over working-men, overseer, foreman, leader, *grá-pai dpön-po*, director, =

gö-dpon; *dpön-po-la čag jñl dug zu zer, fug-sró ma kyod, ña yón-loñ met* W. make your master my compliment, and he should not take it amiss that I had no time to come: *krimis-dpon* 1. prop.: superior judge, lord chief-justice. 2. now: high officer of state, prefect, = *mi-dpön*; *mkar-dpön* commander of a fortress; *kriag-dpon* general *Ma.*; *gö-dpon* v. *go*; *brygá-dpon* centurion, captain; *béü-dpon* corporal; *čibš-dpon* master of the horse, equery; *rje-dpon* = *rje*; *rtá-pa-dpon* (sic) (cf. *pa* extr.) general of cavalry *Gl.*; *stégs-dpon*(?) v. *stégs*; *stón-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 *dégs-dpon* the same as *stón-dpon*; however v. *stégs*; *ldiü-dpon* v. *ldiü*; *spyi-dpon* governor general *Cs.*; *mi-dpon* prefect; *rtsig-dpon* master-mason; *rdzön-dpon* = *mkar-dpon*; *yül-dpon* prefect of a district *Wts.*; *rü-dpon* something like colonel; *siü-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; *ysól-dpon* head-cook, butler. — *dpön-mo* fem., *ñai dpön-mo gin* she is my mistress *Gl.* — *dpön-yod* standing under a master or mistress. — *dpon-mül* free *Cs.* — *dpon-yyóg* master and servants, frq. — *kön-jo dpon-yyóg* (princess) *kön-jo* and her suite *Gl.* — *dpon-tšän* physician *Schr.* and *Sch.* — *dpon-yig* secretary *Schr.* — *dpon-slób* 1. inst. of *dpön-po dai 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 **pön-lob*, *pön-lo**.

དཔོན་བློ་ dpön-ba, pf. and fut. *dpar*, to dictate, *Cs.*: **por-tšóm* (*je*)-pa* *C.* id.

དཔུ་ dpya tax, duty, tribute, *bül-ba* to pay, *Dzl.*, *bébs-pa* to impose *Tar.* 21. 11; *dpya* - *Král* id., *ryyál-poi dpya-Král* *Lex.*; likewise *dpya-tän Cs.*

དཔུ་བློ་ dpyän-ba, *spyän-ba*, to suspend, to make hang down, prop. vb. a. to *pyän-ba*, with pf. *dpyäns* and *spyäns*, imp. *dpyäns*, *Sch.* *dpyöns*, but also vb. n., to rock, to

pitch (of a ship) *Pth.*; *dpyän-la ytön-ba* *trs. Thgy.*; **gyög-čän**, perh. more corr. **kijog-čän**, also **jeb-čän** *C.* sedan-chair, palanquin; *dpyän-fäg*, *gyän-fäg*, cord or rope, by which a thing is suspended, e.g. a plummet, a bucket, a miner; hence fig. *fugs-rjei dpyän-fäg yčöd-pa* *Thgr.*: *ču-snod dai dpyän-fäg sbá-ba* to hide the bucket together with the rope *Schr.*; a rope-swing, *dpyän-fäg rtséd-pa* to swing (one's self); *dpyäns*, *spyäns-pai jän*, hanging ornaments, *dar-dpyäns* silk ornaments *S.g.*

བྱི་ dpyad 1. v. *dpyöd-pa*. — 2. *Stg.*: an instrument to open the mouth by force; perh. also in a more general sense: crow-bar(?); *dpyäd-pa* v. *dpyöd-pa*.

བྱི་བྱི་ dpyäs-po offence, fault, blame *Cs.*; *dpyäs-čan* faulty, blamable; *dpyas-méd* faultless, blameless *Cs.*; *dpyas dógš-pa* to blame *Tar.*; cf. *pyá-ba*.

བྱི་ dpyi (*Cs.* also *spyi*) *W.* *(s)pi*, hip *Lt.*; *dpyi-mgö Cs.*, *dpyi-zür*, *dpyi-rüs*, hip-bone; *dpyi-mig* socket of the hip-bone, perh. also vulg. = hip.

བྱི་ dpyid (cf. Phonetic Table), spring, also adv. in spring *Dzl.*; cf. also *dus* 4: *dpyid-ka*, **pid-ka** *W.*, id., also *Gl.*; *dpyid-zla* month of spring.

བྱི་པ་ dpyis, *dpyis pyin-pa* *Sch.*: to come to the last, to arrive at the end; *dei rig-pa di dpyis pyin-pa sus kyañ mi šes dgöns-nas* *Schf.*: as he reflected, that no body would thoroughly understand his arguments.

བྱི་བློ་ dpyön-ba, perh. primitive form of *dpyän-ba*.

བྱི་བློ་ dpyö-ba to change *Sch.*

བྱི་པ་ dpyöd-pa, pf. and fut. *dpyad*, to try, to examine, *nyés-pa dai manjés-pa* innocence and guilt, right and wrong *Dzl.*; *dpyäd-na ... ma rtögs-so* after ever so much investigating... they found out nothing *Dzl.*; *bye-bräg-tu dpyäd-pa ste* having now been separately examined *Zam.*; *sa-dpyäd*, or *ri-dpyäd yzigs-pa* to examine the country, or the mountains, i.e. their general features, with regard to omens and

auspices *Glr.*; *sai dpyad bzán-bar sés-pa* to know that this examination will turn out favourably *Glr.*; **rín čád-čé** (gen. written **bčad-čé**, cf. *bčod-pa* extr.) *W.* to tax, to estimate; *gön-tán dpyád-kyis* (or *-pas*) *mi čod Glr.* v. *čod-pa* 2; esp. in medicine: *smán-pas... dpyad byás-te... žes dpyad byás-so* the physician having tried, tried thus, (pronounced the following as the result of his examination) *Dzl.* ༧༡, 12; *smán-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 smán-dpyád byed-pa* to cure (the illness of) the queen with rice *Dzl.*; *smán-dpyád-la mkás-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 foñ* examine! *Mil.*; *bzav-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).

དཔྲེལ་བ་ dprál-ba (resp. *γδανς Cs.*), **tál-wa**, *Ld.* **šrál-wa**, **forehead**, *dprál-bai mda* an arrow sticking in the forehead *Glr.*; *dprál-bai mig bzin-du* 'like the eye of the countenance', to designate something highly valued (as the scriptural 'apple of the eye'); *dprál-bai pyógs-kyi tad drán-na* just before one in front *Wdi.*; fig. **tál-wa nán-pa** *W.* unlucky; a luckless person.

དཔྲེལ་དཔྲེལ་ dprul-dprul (or *prul-prul?*), **tul-tul-la tón wa** *C.* to hang one's self.

ལྷག་པ་ lpags, as second part of compounds inst. of *págs-pa*, e.g. *wá-lpags* fox-skin, *stág-lpags* tiger-skin; *šin-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-lèg Mil.*, *spa-bér Pth.*, *spa-dbyug Lex.*, walking-cane; *spa-glin*

cane-flute *Sch.*; *spa-til* lunt, match, v. *pa-til*; *spa-dón* or *-ldon* little cask, made of bamboo, prob. = *gur-gur don-mo*; **pa-bár** *C.*, *W.* torch; *spa-dmyug* or *-smýug*, cane *Cs.*; *pa-šin Sik.* strong bamboo sticks.

སྐྱ་མ་ spá-ma 1. **juniper**, *Juniperus squamosa*, and some other small species; cf. *šug-pa*. — 2. **cypress** *Sik.*

སྐྱ་གཤམ་ spág-pa 1. v. *spóg-pa*. — 2. **kál-pag pág-čé** *W.* to smack (in eating). — 3. *C.*, *W.* to dip, e.g. meat into the gravy; cf. the following.

སྐྱ་གས་ spags, resp. *skyu-rum*, 1. *C.* = *zan* (= **kó-lag, pág-ku** *Ld.*), **pap**, esp. made of tea and 'tsampa'. — 2. *W.* = **ša-riug** *C.*, **sauce, gravy**, for dipping in (sops); **dam-pág** *W.* mire, sludge. — 3. **food, dish, mess**; *W.*, *C.* **pag na so-so**.

སྐྱ་པ་ spañ, I. also *spán-po*, 1. **turf, green-sward, meadow**, *mdün-na spañ-po mé-tog bkra* in front a flowery meadow-ground *Mil.* — 2. **moss**, also *ču-spañ Cs.* — 3. **bog**, *spañ-skón* 1. p.n. ('turf-ditch'), a large valley, with a lake in it, on the frontier of Ladak and Rudog. 2. *spañ-skón pyag-rgyá-pa* n. of an ancient work on religion *Glr.*; *spañ-rgyan* a medicinal herb *Med.*; *spán-čan* covered with turf; *spán-ču* green mud *Sch.*; *spañ-ljóns* grassy country; *spañ-tán* a plain covered with verdure; *spañ-spós* Waldheimia tridactylites, a pretty, very aromatic composite, growing on the higher alps; *spañ-bóg* piece of turf, sod; *spañ-ma Med.*, **blue vitriol**; *spañ-rtsi S.g. (?)*; *spañ-žim* verdigris *Sch.*; *spañ-ri* a grassy hill *Mil.*; *spañ-yšón* a mountain-meadow *Mil.*

II. **board, plank**, gen. *spañ-léb Glr.* and vulg.; also a **slab, slate, flag** *Lh.*; *spañ-sgó* board or panel of a door *Cs.*; *spañ-kri Schr.*; **ti-pán** *Ld.*, **pañ-dán** *Ld.*, book-stand.

སྐྱ་བ་ spañ-ba v. *spón-ba*.

སྐྱ་མ་ spañs, sometimes inst. of *dpañs*.

སྐྱ་མ་ spád, only in *pá-spád* father and children; cf. the more frq. *ma-smád*, *Lex.*

སྐྱ་མ་མ་ span-spün **brothers, relatives** *Cs.*

སྤྲུག་ *spabs*, *rna-spabs* (C. *ear-wax*; *Lexx.* also *riul-* (or *rdul-*?) *gyi spabs* w.e.

སྤྲ་ *spar* for *par* 1. *Sch.*

སྤྲ་ཀ་ *spar-ka*, *spar-ka brgyad* the **pah kwah**, or eight diagrams of Chinese science, ≡≡≡ etc.

སྤྲ་བ་ *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-dbyúg sprad* he puts the staff into the beggar's grasp (hand) *Lexx.*; **wár-mo gyáb-ce** 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; *γdon tams-dád spar-sád 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-gán* Mil. a handful of earth.

II. vb. v. *spór-ba*.

སྤྲ་མ་ *spár-ma* a low-growing shrub of very hard wood Mil. nt.

སྤྲི་ཏི་ (s)*pi-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་བ་ *spiu* col. for *spéu*.

སྤྲི་ལ་ *spu*, Ssk. रोमन्, 1. **hair** ('*pilus*', cf. *skra*), *liis-kyi* of the body in general, *Lex.*; *mgó-spu*, *ká-* or *γdón-spu*, *mčán-spu*, *doms-spu* (or *spu-nán* Cs.), *brán-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 p̄yi* or *γtog* the hair is plucked out *Lex.*, *byi* falls off Dzl., *γzob 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-dád spu-zin byéd-čín* Pth.; *byad spus Keis-pa* with a face all hairy *Gltr.*; *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*. — *spu-byi nág-po*, *spu-nág* also *pú-byi*, **sable** (furred animal) *Sch.* — *spú-ma* hairy, carded (cloth). — *spu-méd* hairless. — *spu-γtsan-ma* v. *spus*. — *spu-hrüg* short-haired *Sch.*

སྤྲི་རྩ་སྤྲི་ *spu-ráns* *Gltr.* v. *pu-ráns*.

སྤྲི་ལ་ *spug* *Lexx.* n. of a precious stone Cs.

སྤྲི་ལ་ *spun* **heap**, col. also for *pún-po*; *spún-ba* pf. and imp. -*spuns*, to heap, accumulate, pile up (coals etc.); *rín-čén spún-spa* a heap of precious stones *Gltr.*

སྤྲི་ལ་ *spúd-pa* to decorate; *rgyán-gyis* *Lex.* (cf. *spus*).

སྤྲི་ལ་ *spun* 1. children of the same parents, **brothers, sisters**, *kó-mo-čag spun rnyis* we (his) two sisters Dzl. 220, 17; *ned spun rsum* we three brothers *Gltr.*; *Kyed bú-mo spun lia-po* you five sisters Mil.; pleon. *bu spun rsum Tar.*; *spun γžán-rnams* his other (six elder) brothers *Tar.*; *spun-γčés* dear brother! *Chr. P.* — *pá-spun*, brothers and sisters of the same father; *má-spun* of the same mother; *spín-zla*, (s)*pun-da*, or *-la* 1. = *spun*; 2. in C. it is said to be used also for attorney, advocate; *spín-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,

སྤྲུབ་ *spün-pa*

བ

སྦྲོག་ *spóg-pa*

whenever a death takes place, of caring for the cremation of the dead body (cf. *čos-spün*) *Mil.* and elsewh.; *mdza-spün* friend *Cs.* — 3. **welt, woof** in weaving.

སྤྲུབ་ *spün-pa* 1. **subst.**, also *sbün-pa* *B.*, *C.*, *sbür(-ma)* *Dzl.*, *Ld.*, **chaff, husks** etc. — 2. **adj.** a botanical term, description of the stalk of a plant *Wdn.*

སྤྲུབ་ *spüb-pa*, **pf.** *spubs*, **vb. a.** to *büb-pa* to turn upside down.

སྤྲུབ་ *spur*, **pur**, also *sku-spür*, **resp.** for *ro*, **dead body, corpse**, *spur sbyäns-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-tal* ashes of a dead body; *spur-tsa* the salt for preparing a dead body; *spur-šin* wood for burning a corpse.

སྤྲུབ་ *spür-ba*, **vb. a.** to *pür-ba*, to make fly, to scare up, to let fly; *dus spür-ba* to pass time quickly *Cs.*; *ston-spür* exaggeration, bombast *Cs.*

སྤྲུབ་ *spus* 1. **goods, merchandize, ware**, *spus ltä-ba* to examine goods before purchase *Cs.*; **spus gyür-čé** *W.*, **py gyür-wa** *Cs.* = **dal tson tän - čé**. — 2. **goodness, beauty**, *spüs-čan*, *spus-ytsän*, *spus-bzän*, of fine appearance; *spus-méd* ill-looking, unsightly. — 3. *Sch.*: for *spos*.

སྤྲུབ་, སྤྲུབ་ *speu*, *spü*, **turret**, on a castle or gate *W.*, (*C. lcog*). High towers or steeples are seldom met with in Tibetan architecture; **peu gyä-čan rin-mo**, *mkar* or *kan-pa dgu-tög* are the terms denoting such.

སྤྲུབ་ཤིང་ *spéy-šin* *Cs.*: **n.** of part of a cart.

སྤྲུབ་རོག་ *spen-tog*, **ornament, finery**.

སྤྲུབ་ *spén-pa*, *ya-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**.

སྤྲུབ་ *spén-ma*, *spén-šin*, **n.** of a tree, prob. tamarisk; *spen-bäd* a parapet, formed of the stems of tamarisk and raised on the roofs of monasteries.

སྤྲུབ་ *spél - ba*, **vb. a.** to *jel - 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-čé** *W.* to keep cattle for breeding. — 2. to **multiply** (arithm.) *Wdk.* — 3. to **spread, to propagate** (news, secrets) *Dzl.* and elsewh.; more emphatically: *spel rgyäs-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, *yser yyu spél - mai kri* a chair of gold and turkoises *Pth.*; *spél-mai* nor mixed goods *Cs.*; *spél-gos* clothes of various colours *Cs.*; *spél-tsig* *Sch.*: a combination of verses, poetry (?); *spél-mar byéd-pa* to mix *Lex.*

སྤྲུབ་ *spes* **edge, brim, border**, *Sch.*

སྤྲུབ་ *spos* **summit of a mountain, brag - dmar** *spos-mtö-nas* from the height of *Bragmar* *Mil.*; *rdo-rje-ydän-gyi spó-la* on the top of *Gayā* *Pth.*; *spó-bo*, 1. (top, point =) bud *Ts.* 2. district to the east of *Lhasa* *Glr.*

སྤྲུབ་ *spos - to* 1. **bullock** *C.* — 2. **n.** of a village in *Panyul*.

སྤྲུབ་ *spos-re* **v.** *spos*.

སྤྲུབ་ *spos - 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-lüs* *v. mgo* extr.; to remove (an officer) to another station; to dismiss (a servant), *W.*, also *B.* frq.; *yan mkás-pa yöd - na spós - pa bzän* 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.*

སྤྲུབ་ *spóg-pa*, **pf.** *spags*, **fut.** *spag*, to remove and to bring near by turns *Cs.*; *Lexx.* **w. e.** —

སྲོགས་ *spogs* gain, profit, *ke-spógs* id.; *spogs* *byed* - *pa* to make profit, to gain money; *tsoi-spógs* *byéd-pa* to gain money by traffic *Dzl.*; *tsoi-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.

སྲོང་བ་ *spón-ba, spán-ba*, pf. *span̄s*, fut. *span̄*, imp. *spoī(s)*, (*Ssk. བུཅ*) 1. to give up, to declare off, *bdag dan* *bdag-gir* *Sambh.* to give one's self up and all that one has; *smán-dpyád mi byéd-par spón-na* if he gives (the patient) over without even attempting a cure *Dzl. ཨ, 1*; to renounce (all pleasures) frq.; **kód-gu-ru span̄ 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-sdúg-la span̄-blán med* between happiness and unhappiness there was no need to choose (sc. because only bliss prevailed) *Glr.*; *spón-blán dzín-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, *ñji-tséq* (to omit) the dot after a syllable *Gram.*

སྲོང་བྱེད་ *spoi - byéd* *Vaisali*, ancient town near Allahabad, *Tur. 7, 5* and elsewhere; also *Vriji*, acc. to *Schf.*

སྲོང་སྲོད་ *spod* spice *Med.*; *spod* *débs-pa* to season; *spód-čan* seasoned.

སྲོང་པ་ *spód-pa* 1. hermit, *spód-kan̄* hermitage *Sch.* — 2. vow, *spód-pa nyáms-pa* one that has broken his vow *Sch.*

སྲོང་སྲོད་པ་ *spóbs-pa* (*W.* also **spós-pa**), 1. vb. to dare, to venture, *ñi-bar mi spóbs-*

pas not daring to take hold of *Pth.*, also *Dzl. གལ, 4; རྩ, 16; spóbs-par byéd-pa*

1. id. 2. to enable, empower, authorize *Cs.* — 2. sbst. courage, confidence.

སྲོག་ལོང་ *spom-yór* diffuse (in words), prolix, long-winded, *byéd - pa, smrá - ba, čád-pa* *Cs.* 'to say circumstantially'.

སྲོང་ *spor, spo-ré, steel-yard*; *W.* particularly a little one.

སྲོང་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 čón** run and leap! cf. also *nens*; to raise, promote, advance, *go - pán* in rank *Lex.* — 2. v. *dpór-ba*.

སྲོལ་ *spol* *Ts.* for **me-mé** *W.* (v. *mes-po*).

སྲོལ་ *spos* 1. sbst. incense; *bdug - spós* id.; less frq. perfume in general; *byug-spós* sweet-scented water or ointment; *spos* *sbjór-ba, sgrúb-pa*, also *rgyáb-pa* and *rgyág-pa* *Cs.*, to prepare incense, perfumes, *bdúg-pa* to burn (incense); *byúg-pa* to cover (with perfume); *rgya-spós, brag-spós, span̄-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, = *gugúl dkár - po.* — *spós-mkan̄* perfumer. — *spos-čág* incense in pieces or cakes. — *spos-čú*, resp. *čab*, sweet-scented water, diluted ointment, *lús - la byúg - pa Pth.*; *spós - čus čag - čág* *débs - pa Pth.* to sprinkle with such water. — *spos-snod* *Cs.*, *spos-šór* (also *pog-šór*), censer, perfuming-pan. — *spós-tsoñ-pa* = *spós-mkan̄*. — *spos-yžón* basin for incense *Cs.* — *spos-šél* (col. **po-šél**) amber. — 2. vb. v. *spó - ba* and *spóbs-pa*.

སྲོལ་འདྲེས་ *spya-dnós* *Cs.* = *yo - byád*; *Lex.* *spya-dnós* and *dnós-spyád*, as explanations to *ka-ča*.

སྲོག་གི་ *spyán-ki* *Mil., Sg., -gi* *Dzl., -ku, -gu, ku* *Cs., Lh.* **šan-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; *spyañ-präg* young wolf; *spyañ - tsán* wolf's den; *spyañ - don* wolf's trap (used in *Sp.*); *spyán-ku nu-ba* the howling of a wolf *Cs.*; *čé-spyán* *Lex.*,

lce-spyán Stg., dur-spyán Cs., *kyi-cán* W., jackal. — *spyán-dug-pa* Cs., *spyán-fsér* Med., thistle, or kind of thistle, mentioned as an emetic.

ལྷོ་པ་ *spyán-ba* 1. sbst. and adj.; *spyán-po* adj., **skill; skilful, clever**, *Lex.v.*, *Gl.r.* and elsewh.; prob. = *ycán(-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; *spyái-ylén* Cs. the clever man and the dunce; *Gl.r.*: *spyán ylen ma nór-ba cig 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. = *dpýái-ba*.

ལྷོ་པ་ *spyad* v. *spyca*.

ལྷོ་པ་ *spyád-pa* v. *spyód-pa*.

ལྷོ་པ་ *spyán*, resp. for *mig*, **eye**; *spyán bgrád-pa*, *ycán-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 jñi-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.: *nai spyán-sñar on* 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-cán* having eyes. — *spyán-lèibs* 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-gláv-gi spyán-pa* cow-herd(?) Sch. — *spyán-brás* apple of the eye. — *spyán-mig-bzái* the western 'king of ghosts', v. *rgyal-čén* sub *rgyál-ba*. — *spyán-dmigs* 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-zür* Sch., corner of the eye. — *spyán-zyigs*, costly offerings dedicated to the gods, *Mil.*; also applied to presents of food, offered to men, *Mil.*; *bül-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-zyigs* W.; **cán-re-zig** Cs.: **čén-re-sig* or *-si**, *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 *Sroni-tsan-gám-po*, *Köpp.* II, 22. — *spyán-lam-du* seems to be = *drün-du*, *spyán-sñar*, *Mil.* and elsewh.

ལྷོ་པ་ *spyi*, I. adj. (synon. *tun*, also *dbyüis*, opp. to *sgos*) 1. **general, relating to all, standing higher than all**: **čim-pon čé**, 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 dai dir*, generally, and here, in this work, *Wdi.*; *spyii sdom*, v. *sdom*; — *spyii kog ji dai ji bžin-du* (?) Sch.: 'according to general custom'. — 2. **all, C.**; *Ud-Kaň spyii bstan-sriü Gl.r.* — 3. for *spyi-bo*, v. below. — *spyi-sgra* Cs., **general meaning**, more corr. *sgra-spyi*, *Was.* (294), **general expression**. — *spyi-ycér*, *spyi-fer* Cs., bald-headed. — *spyi-tör* = *gtsug-tör* *Lex.* *spyi-tóg*, property of the community, common property; W.: **pi-tóg-ne ton** bestow it out of the common funds! — *spyi-gdugs*, v. *sgos*. — *spyi-pa*, **head, chief, leader, superintendent**, Sch.;

ཡི་ཏི་ *spyi-ti*

པ

ཡི་པ་ *spyód-pa*

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 pyúg-tsal-ba* to bow down bending the head; *zabs spyi-bor lén-pa*, frq., to place the foot of a superior on one's own head; *dei spyi-bo-nas byúg-nas*, pouring over his head, anointing him, *Domañ*; more frq.: *spyi-bo-nas dbañ skúr-ba*, v. *skur-ba*; *spyi-bo-nas dbañ 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-yúg-gi, Glr.* — 3. name of a king of China *Glr.*; *spyi-miñ* common appellation: *dkor ni nórgyi spyi-miñ*, 'dkor' is a general word for property, *Lex.* — II. often incorr. for *ci*, also *dpyi*.

ཡི་ཏི་ *spyi-ti*, a fantastic, mystical doctrine of **Urgyen-Padma**, *tég-pa cén-po spyi-ti*, *spyi-ti yóg-brdai dkyil-kór Pth.*; *yán-ti*, another of his doctrines.

ཡི་བརྟོད་ *spyi-brtól*, *Cs.*: **impudence, impertinence**, *Sch.*: **lewd**; *spyi-brtól-can*, impudent; *spyi-brtól byéd-pa*, to be impudent *Cs.*

ཡི་བྱོན་ *spyin-ba*, pf. *spyiñs*, imp. *spyiñ(s)*, the vb. a. to *byiñ-ba*, to **sink**, to **lower, let down, dip under**; *čur, Lex.*

ཡི་ཤིན་ *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-čè** *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-pór* glue-pot.

ཡི་ཤིམ་ *spyims* (? *čims*), *Ld.* = *spyi*; **čimsi miñ** = *spyi-miñ*.

ཡི་ཤིར་ *spyir* v. *spyi*.

ཡི་ཤི་པོ་ *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*.

ཡི་ཡུག་པ་ *spyúg-pa*, pf. *spyugs*, imp. *spyug(s)*; to **expel, to turn out, to banish**; *yúl-nas* out of the country; *yul gzán-du Glr.*; *má-la, mtar* into the neighbouring country, over the frontier (v. *má*); when the place of banishment is named, the otherwise faulty spelling *béug-pa* is allowable; v. *júg-pa*.

ཡི་བྱོན་ *spyó-ba*, pf. and imp. *spyos*, to **blame, to scold** *Dzl.*; *čün-ma rtág-tu spyó-ziñ*, 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*.

ཡི་ཡོན་ *spyóñ-ba* = *dpyáñ-ba*.

ཡི་ཡོད་པ་ *spyód-pa*, I. vb., also *spyád-pa*, pf. *spyad*, *Ssk.* **འཇགས་པ་** 1. = *byéd-pa*, to **do, to act**, v. *tsáñs-par*, yet gen. with an object in the accus. **to accomplish, perform, commit**; *sdiḡ-pa*, *sdiḡ-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 ci spyód-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, *mia-og spyód-pai bāñs Glr.*, simply = subjects; rarely c. dat.: *sdiḡ-pa bá-ziḡ-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 lhi-ru spyad*, the fields were disposed of in lots, divided *Glr.*; hence gen. to **use**, to make use of, to employ, to enjoy: *bá-glai 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 *loñs*: *lóns-spyod-pa*; to have for a sphere of activity, v. *mká-spyod, sá-spyod, sa-og-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

སྤྱོད་པ་པ་ *spyód-pa-pa*

སྤྱི་སྤྱི་མཁའ་ལྷ་ *sprī-sti-ma-rdza-ya*

other synonymous phrases: *ḍod-lóg spyód-pa*, *mi ḍós-pai spyód-pa byéd-pa*, *Gl.*, *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 *Gl.*; *séms-kyi spyód-pa* seems to be: faculty of mind, *Wdñ.* — 3. **way of acting, conduct, course of life**, = *spyód-lam*; *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 rtsün-ba*, rude, rough, in manners *Gl.*; *spyód-pas skád-čig kyañ mi tsugs*, of an extremely variable conduct (lit. not for one moment the same) *Gl.*

Comp. *spyod-* *grós gait and deportment Mil.* — *spyod-nán* = *nán-spyod*, *spyod-nán byéd pa*. — *spyód-tsul*, *Sch.* = *spyód-pa* II. *spyód-yul*, **sphere of activity**; *kün-gyi spyód-yul ḍi ma lags*, that is not a thing to be attempted by every body *Mil.*; *mtón-bai spyód-pa* range of vision *Tar.*; cf. **ལོ་ལོ་ལོ་ལོ་** — *spyód-lam*, 1. **demeanour, deportment, mode of life** frq.; 2. **good behaviour, graceful demeanour, noble deportment**; otherwise *spyód-pa mdzés-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-ken**, *C.* **rude, unmannerly, ill-bred, disobedient**. 3. *Med.*: **diet**, and more particularly **bodily exercise**; *zas-spyód*, food and exercise. 4. **attitude**: *spyód-lam rnam-bži* the four attitudes of sitting, lying, standing and walking.

སྤྱོད་པ་པ་ *spyód-pa-pa* v. *dpyód-pa*, extr.

སྤྱོད་པ་པ་ *spyod-pad* or *dpyod-pád* (spelling not quite certain), pronunc.: **čó-pe**, **lemon, citron** *C.*

སྤྱོད་པ་ *spyóm-pa*, rarely for *byon-pa*.

སྤྱོད་པ་ *spyóm-pa*, pf. *spyoms*, **to boast, to exhibit with ostentation**, e.g. virtues,

(the Greek *καυχᾶσθαι*). Notwithstanding the detailed explanations of the *Lex.*, 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.*

སྤྱི་སྤྱི་ *spra*, monkey. *Mil.*, prob. the large dark gray, long-tailed **monkey** of the southern Himalaya; *sprá-mo*; *spra-prüg*.

སྤྱི་(འ)ཆེན་ *spra-čál* v. *pra-čál*; *spra-tél* v. *tél-pa*.

སྤྱི་པ་ *sprá-ba*, I. sbst. *W.* **šrá-wá**, **spunk, German tinder**, prepared of the fibres of a thistle (*Cousinia*); *spra-mé*, glowing tinder, *Pth.*; *pyi ni sprá-ba dkar-por pyogs*, white-nappy, as a botanical term, *Wdñ.*, the colour of the tinder, referred to, being a light gray; *sprá-bai tóg-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. *yes spras*, *Lex.?* *sprá-ba byéd-pa* **to love, to caress**. — 3. perh. identical with **šrá-čé(s)**, **to empty** (a dish). — 4. *spra krid-pa* **to lead, to direct right**. — Cf. also *tsaň sprá-wa*.

སྤྱི་ཚེས་ *spra-tsil*, *Med.*, *C.* **wax** (*W.* **mum**).

སྤྱི་པ་པ་ *sprág-pa* v. *sbrág-pa*.

སྤྱི་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.*, *Gl.*, frq. (*Wts.* 'filou', rather bold, though not far from the truth); **tañ-lón** *C.*, id.; *sprán-rgán Mil.*, an old beggar; *rdzús-mai sprán-po* a shain-beggar *Gl.*; *sprán-prüg* beggar boy; *sprán-bán* mendicant friar *Gl.*; *sprán-zás* beggar's livelihood *Mil*; *dkar-sprán* begging for lenten food, also such food obtained by begging, v. *dkar-zás*; *skyur-sprán* begging for beer *Mil.*

སྤྱི་པ་ *sprúd-pa* v. *spród-pa*.

སྤྱི་སྤྱི་མཁའ་ལྷ་, སྤྱི་ཆེན་ *sprī-sti-ma-rdza-ya*, *si-čén*, n. of the emperor of China, during whose reign Buddhism was introduced into that country,

མྱེ་ spré

slón žig-tu, transforming himself into a friar, *Dzl.* frq.; *dūd-gro tsim-par sprül-ba*, to satiate animals by fictitious food *Dzl.*; *tams-cád sprül-par dūg-pa*, these were all metamorphoses, mocking phantoms, *Glr.*; *skulüs-kyi sprül-pa brgya-rtsa-brgyád mdzäd-de* or *sprül-te*, to centuple one's self, *Glr.*; *sprül-pai rgyäl-po*, the phantom-king, viz. Buddha, Avalokitesvara, or some other divine person, incarnate as a king; *gan-la-gan-dül-gyi sprül-pa*, all-converting Avatara, frq.

མྱེ་ spré, gen. *spreu*, rarely *sprel* (*Ld.* **sreu*; *sprüu**) **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-prüg*, young monkey. — *spre-rtšéd*, apish tricks; foolery.

མྱེ་ spró-ba I. vb. pf. *spros*, prop. the transitive of *pró-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, *Wdi.* — 2. fig. to enlarge upon, by way of explaining, representing, *Zam.*, *Pth.*; *yeig-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 elsewhere; *spró-ba skyé-bai pyir-du*, for an encouragement, for a comfort, *Glr.*; *spro-sin-ba* *Sch.*, great joy (cf. *sin*); *spro-sin-gé-*

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མྱེ་ sprós-pa

ba, *Sch.*, to one's wish (?); *spro si-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**, *Wdi.*; *dga-spró*, **joy**, *dga-spró dpag-tu-méd-pa tob*, he got into a most cheerful humour, *Mil.* — **to-kün**, *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.

མྱེ་ spróg-ma; *Sch.* *spós-kyi spróg-ma*, little box for frankincense.

མྱེ་ spróg-žu v. *prüg*.

མྱེ་ spród-pa, secondary form *sprad*, the vb. a. of *prod-pa* (by the illiterate it is often used for *ytod-pa*, not very current in common life) 1. to bring together, to put together, to make to meet: *ñai tsu-mu 'a spród-do*, we will bring you together with our Lama, *Mil.*; so also resp. . . . *nyis žal spród mdzäd-pa*; in another passage *de dan žal-spród-du bžugs-sin* 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 *ytod-du*); *bdäg-čag spród-čig*, bring about a meeting between our two parties! *Dzl.*; *yyul* or *táb-mo*, to commit a battle; *rál-ka*, *Ma.*, to put the edges of the swords together, prob. meaning the same; *mteb spród-pa*, to put the finger to the bow-string, *Glr.*; **lág-tö téb-tö 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*, *Lec.*, to put into one's hand; to set, to put, to propose, **gyugs*, *Idem**, a task, a riddle, *W.*; to pay (cf. *pród-pa*), *pyir spród-pa*, to repay. — Moreover: *no-sprod-pa*, to explain, *don dan spród-pa* seems to signify the same in *Mil.*, *Pth.*; *brdá-sprod-pa*, to explain, to describe v. *brda*; *brda-spród*, *ibid.* seems to denote grammar.

མྱེ་ sprós-pa 1. pf. v. *spró-ba* I. — 2. business, employment, activity; *Cs.*

'spros - pa - òan, busy, employed, occupied; sprós-bças, id.; ços-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 çöd-pa, or spros-brál, denoting the state of an absolute inactivity, such as belongs to Buddha in the state of ços-sku, (v. sku 2) Pth., Mil.



ཨྲ་ཤྲ་ 1. the letter *ś*, aspirate, the English *p* in pass. — 2. num. figure: 14.

ཨྲ་ཤྲ་ I. vulgo ཨྲ་ཤྲ་, ཨྲ་ཤྲ་, *ā-śā*, *ā-pa*, (Cs. also ཨྲ་ཤྲ་ *ā-ta*) 1. father, resp. *yab* (yet also *śā* 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 *ā-śā*). Comp. *śā-glān* bull. — *śā-rjes-bū*, Sch., a child born after its father's death. — *śā-rtā*, stallion. — **śā-nór**, patrimony C., W. — *śā-spād* (Sch. also *śād*) v. *spad*; *śā-spūn* v. *spun*. — *śā-śāg*, boar. — *śā-mā*, parents, *śā-mā-la gūs-pa*, Stg.; **śā-ma-méd-kan**, W., orphan; also father or mother, parent; *śā-mā-yèig-pa*, brothers and sisters born of the same parents. — *śā-mīn*, relations on the father's side; *btsin-moi śā-mīn bós-so*, Glr., he invited the relations of his wife's father; *śā (dan) mēs (-po)*, ancestors; *śā-mēs ši-bai dón-thu*, for the (defunct) ancestors, Wdn.; — *śā-tśāb* 1. foster-father, guardian, Sch. 2. father to a country (?). — *śā-tśān*, Mil. 1. cousin by the father's side (patruelis) C. 2. also = *śā-spūn* (?). — *śā-yži* = **śā-nór**, C. — *śā-yān*, Sch., step-father; — *śā - yūl*, fatherland, native country, frq.; *śā-yūl-la çāgs-pa* or *srég-pa*, love of country. — *śā-yyāg*, yak-bull. — *śā-yyār*, step-father, foster-father, Cs. — *śā-rā*, he-goat, buck.

II. root for the terms: **beyond, onward, farther on**; *śā-ga*, the opposite side; *çu śā-gar tón-nas*, to get to the opposite bank or shore, Mil. (not frq.). — *śā-gi*, 1. that

which is on the other side, Sch. 2. C., also Pth., Mil.: **yonder**; *śā-gū ri de*, that mountain yonder, Pth. 3. col.: **he**. — *śā-gir*, **there, thither**. — *śā-nos* = *śā-rol*, *śā-rol-tu* Lh. — *śā-mta*, the other end, the other boundary, Cs.; *śā-mta-méd*, without boundary, endless, Cs. — *śā-śyogs* C. = *śā-ga*. — *śā-tśād*, *śā-zād*, **distance**; *śā-tśād çig-na*, at a small distance (from the town), Pth.; *dé-nas śā-zād çig-na*, a bit farther on, Dzl.; *śā-tśād çig-tu tón-nas*, stepping a little aside, Pth.; *śā-zād gró-ba*, to go on, Dzl. frq. — *śā-ri* the mountain on the other side. — *śā-rol*, in B. very frq. 1. **the other side; opposite side, counterparty**. 2. for *śā-rol-pa*, *-na*, *-tu* v. below; *śā-rol-tu*, over to the other side, *skyél-ba*, to carry, *śyīn-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 Nirvāna; gen. as sbst. = पारमिता, means of crossing (Was. **perfections, Kōpp. cardinal-virtues**); gen. six of them are reckoned: *śyīn-pa*, *tsūl-krim*s, *bzód-pa*, *brtson-grūs*, *bsam-ytān*, *śes-rāb*; sometimes only five, at other times even ten, by adding *tab*s, *smón-lam*, *stobs*, *ye-śés*; *śyīn-pa*, *śes-rāb-kyi śā-rol-tu śyīn-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.). — *śā-rol-na*, adv., **on the other side**; postp. e. gen. **beyond, behind**, with regard to space, Sambl.; **extending**

beyond, both as to the future and the past, e.g. *bskúl-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 yón-pa*, to vanquish the enemy; *pá-rol-gyis mi tsúgs-par gyúr-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, yob-yád, nor, Stg.*; *pá-rol yón-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 *Gl.* the latter meaning does not suit at all, and the former not well; rather: **tile**; v. *pag*.

པ་ཅིང་ *pá-tiñ, W.*, sweet dried apricots, in *C.* **na-ri-kám-bu**, in Hind. خربانجی, in Russia *bokhari, bokharki*, also called Persian fruit, much exported from Balti, Kabul, and other countries of western Asia.

པ་ཅིལ་ *pá-til, pa-til (Ar. قنبلة) W.*, lunt, match; **dug-čé**, to light (a match).

པ་བ་དགོ་དགོ་ *pá-ba-dgo-dgó, puff-ball, bullfist* (a kind of fungus) *Wdñ.*

པ་བོང་ *pá-bón, Gl.* and elsewhere., *C.*, *pá-ön Pth.*, *Bal.*, *pá-lón Ld.*, a large rock or block, above ground.

པ་བྱང་ *pá-wañ, 1. bat* (animal) *Lt., Thgr., C.*; **po-lón-hel-kyi, pá-wañ-än-kyé, -är-kyi**, *W.*, **pá-wañ-tár**, *Sik.*, id. (= *bya-wañ*). 2. *rdo pá-wañ, Ssk.* *sálagrāma, amonite.*

པ་བ་ *pá-ra, 1. breeding-buck.* — 2. v. *pár-ba.*

པ་རང་ *pá-rán, 1. also pé-rán, = *pí-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་ལམ་ *pá-lám, rdo-rje-pá-lám, diamond, Lt.*

པ་ལི་ *pá-lí, shield, buckler.*

པ་ཤོད་ཤོད་ལྷུ་གུ་ *pá-šodšed, dug, he changes colour, turns pale, with consternation, Ld.*

པ་ག *pág, 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-pág* and *lún-pág** being distinguished as the wild boar and the tame hog); *pág-pai sna, Glr.*; *rús-pa, Med.*; *bčud(?) Lt.*; *pág-gi ydon, a pig's face, Sambh.*; *pá-pág, not castrated, pò-pág, castrated boar; mó-pág, sow.* — *pág-kyu, herd of swine.* — *pág-ngo, 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-mčé, tusks of a boar.* — *pág-tün, Sch.:* a large boar(?). — *pág-pírüg, young pig.* — *pág-ma, Sch., gelded hog.* — *pág-mo, 1. sow. 2. a goddess v. rdo-rje.* — *pág-tšan, pig-sty.* — *pág-tsil, hog's lard; bacon.* — *pág-tsógs = pág-kyu.* — *pág-rdzi, swine-herd.* — *pág-zé, hog's bristle, Wdñ.* — *pág-yar-ma, Sch., the fattening of pigs(?).* — *pág-ril, pig's muck(?) Lt.* — *pág-ša, 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-lá yod**, it is somewhat hidden, cannot be seen well (from this place), *Ld.;* **pág-la zá-čé**, to eat (dainties) by stealth, *W.;* *nyi-ma riü 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-čé W., to listen.* — **pág-sté**, *W.* ('a hidden paring-axe' v. *sté-po*) plane; **pág-sté gyáb-čé, dūd-čé, šrúb-čé**, to plane. — *pág-tšón, smuggling, čó-čé, to smuggle, W. *tán-kan**, smuggler, *W.* — *pág-ra, parapet.* — *pág-rágs, rampart, intrenchment.* — *pág-lám, secret path* (of smugglers). — **pág-súg**, bribery, *C., W.;* **pág-súg tán-čé**, to bribe; *zá-čé, to accept a bribe, W.*

ཕག་ཕག་ *pág-pág*, the name given in *Pur.* to *Codonopsis ovata*, the thick roots of which plant are cooked like turnips or ground and baked; v. *klu-mdúd*.
 ཕག་ *pán* I. *pán* (*pán - ma*, *pán - bu* Cs) spindle; *pán - ló*, 1. the whirl of the spindle. 2. *šin-rtai pán-ló*, waggon wheel, *Dzl.*

II. v. *pán*.

ཕག་འཁོ་ *pán-gró*, *Sch.*, the belly or body of a stringed instrument.
 ཕག་པ་ *pán-ba*, *páns-pa* (*Glr.* also *póns-pa*, prov.) to save, to spare, to use economy: *srog* to spare one's life; *mí-páns-te* or *-par* e.g. *bul-ba*, to give largely, not sparingly; *pán-sems*, thriftness; *pán-sems-can*, thrifty, frugal; **pán-sem do-čé**, *W.*, to be thrifty, frugal.

ཕག་མ་ *pán-ma*, a medicinal plant, *Med.*

ཕག་མེད་ *pán-méd*, stated to be = *rin-méd*, *Ts.*

ཕག་ལོ་ *pán-lo* v. *pán* I.

ཕག་ལོང་ *pán-lón*, vertebra(?) *S.g.*

ཕག་ *pať* *Ssk.*, an unmeaning sound, frequently used in magic spells, on which subject *Milaraspa* speaks rather obstrusely.

ཕག་ *pád*, a large bag or sack, *rás-pád*, *rál-pád*, *rtsid-pád*, sack of cotton cloth, goat's hair, yak's hair; *pád - ká*, *-skéd*, *-mtil*, the mouth, middle, and bottom of a sack; *pád-gán*, a full sack, a sackful; *pád-stón*, an empty sack; *pád-snam*, sack-twine, sack-cloth; *pád-tsa*, very coarse sack-cloth.

ཕག་ *pán* I. sbst., hanging ornaments, lappets of silk, similar to the decorations of our tent-cloths, awnings etc., *ka-*, *sgo-*, *yduñ-pán*, on pillars, doors, beams; *pán-ydugs*, a parasol so decorated, *S.g.*

II. = *pa* II., gen. in the combination of *pán-čád* (*Glr.* also *pán-čód*), also *pán-la* or *pán*, towards, until: *dá-či-nas dá-lta pán-la dar čig soñ*, from 'but just' till 'just now' a moment has passed, *Thgy.*; *ná-nin-nas da pán-čád lo yčig son*, *Thgy.*; **da pán**, until now, *C.*; ... *nas dñi-san pán (-la)* *Glr.* from ... till now; *pyi-ma pán-*

čád-du gró-ba yin, I am proceeding towards the future, *Thgy.*; *pán-čád* also beyond: **de pén-čé ma do** *C.* do not go any farther than that place; combined with its contrary *tsun*: *pán-tsün(-du) gró-ba*, to walk to and fro, there and back; to walk past, *frq.*; *pán-tsün-du púl-ba*, to push hither and thither, *Glr.*; *pán-tsün mtün-pai ytam*, assurances of mutual friendship, *Glr.*; *pán-tsün yčig-gis yčig-la yi-ge yton-ba*, *pyag byéd-pa*, *ynód-pa byéd-pa*, mutual correspondence, m. greetings, m. encroachment; *pán-tsün sdür-ba sdébs-pa*, to compare with one another, to mix one with the other, *Zam.*; *nyis-nyis-dag pán-tsün-gyi dra-ba yi-ge*, two equal letters (ä, ā etc.) at a time *Gram.*: *ma-pán-gi gram pán-tsün-du* on each of the two shores of lake *Ma-pán*, *Mil.*; *don pán-tsün bsdü-rgyu yód-pa*, correlative terms, having reciprocal relation, *Gram.*: *pán-tsün tor-ba*, to scatter, to disperse; *pán-tsün-dag*, *Cs.*, both parties.

III. v. the following articles.

ཕན་དེའ་ *pán-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.* *دیکجی (dēgji)*; *pán - čün*, a small vessel of that kind.

ཕན་པ་ *pán - pa* I. vb. to be useful: *de ni bdag-la mi pán*, that is no more of use to me; *pán-par mi gyur*, it will be of no use; *bu dis ná-la pán-par dka*, this son will hardly be useful to me, *Glr.*; *pán-par dgá-ba-rnams*, such as wish to make themselves useful, they who are ready to serve, *Thgy.*; *bgród-la pán*, useful for learning to walk, *Lt.*; *nad kin-la pán-pa yin*, that is good for all diseases, *Lt.*; *nai nád-la pán-pa yin-pas*, because I have recovered, *Glr.*; **pán soñ**, it has helped, it has got better; ... *na pán*, if ... , then I shall get well, *Glr.*; *pán-pa žig srid*, recovery might be possible, *Pth.*; *mi pán*, it is useless, = hurtful; also: it is not enough, *Mil.*; *mi pán-par dód-pa tams-čád*, all the malevolent, *Domañ*: *ká-la pán*, 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, *Glr.*; *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 ðe*, *Thgy.*, **çén-mo**, *W.*, **very profitable**; ... *la pán gan tógs 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.**

ཕབ་པ་ *páb-pa*, I. v. *bébs-pa*. — II. *Sch.*: to fall down (?).

ཕབས་ *pábs*, 1. **dry barin** (prepared for inst. in Balti, is said to consist of flour, mixed with some ginger and aconite). — 2. **lees, yeast** (of beer).

ཕམ་པ་ *pám-pa* v. *pám-pa*.

ཕུ་ *pau* v. *pag*.

ཕར་ *par* I. sbst. **interest** (of money), *W.*: **núl-la par kál-ðe**, to impose, demand interest, **çál-ðe**, to pay interest; **exchange, agio.**

II. in later writings and col. for *pa* II.; also for *pán-çád*, *pá-zád*: **farther**; *par gró-ba*, to go on; *par kyám-pa*, to roam farther and farther, *Thgy.*; **par-tsam**, *C.*, = *par*; *par gro tsur gró-ba-rnams*, people going, travelling, hither and thither; **away, off**: *dí-nas par*, away from here; *par mi mçio*, I do not go away, *Dzl.* གྲོ, 6 (*Sch.* erron. 'to the father'); *par bzud*, go away!; ... *la par lta-ba*, to look (in a certain di-

rection) *Mil.*, **away from one's self**, as opp. to: *rañ-rig-séms-la tsur ltá-ba*, to look into one's own heart *Mil.*; *glu par-çig tsur-çig lén-pa*, **alternative song**, *Mil.*; *par-slob tsur-slob yin*, they are mutually scholars one of the other, *Tar.*; *par yçig lab-na tsur ynyis rgol*, if you say one word 'towards her', she gives you smartly a double charge back, *Mil.*; *par-tsúr-la*, *W.* also = **so-sór**, in **opposite directions**; **par-tsúr-la ðo-ðe** to separate vb. a.; **ðo-ðe**, to separate vb. n.

Comp. *par-ka*, *Thgy.* *par-ka* = *pá-rol*, **the opposite side** (of a valley &c.) vulgo frq. — *par-nos*, id., *çui par-tsúr-gyi-lam*. — *par-pyin* abbreviation for *pá-rol-tu pyin-pa* v. *pá-rol*, *pa* II. *Mil.* — **par-tsam**, *C.*, = *pá-zád*. — *par-dzüg* and *tsur-rgól* prob. = *sná-rgol* and *pyi-rgol*. — *par-zád* = *pá-zád*. — *par-la*, 1. = *par*, **away, onward**, *Schr.* 2. = *pá-rol-tu*, *na*, esp. with regard to time: vulgo *lo yçig par-la*, after one year; *W.* esp. after the gerund in *nas*: **zan zós-ne par-la**, after dinner. — *par-lam*, way or journey thither, *Sp.* ni f.

ཕར་པ་ *par-ba*, I. 1. **wild dog** (barks, and commits its ravages like the wolf, yet being afraid of man) in *Ld.* — 2. wolf *C.*, also *par-spyán*. II. v. *pár-ba*.

ཕར་རྫས་ *par-rdzás*, *Sch.*, an old heir-loom.

ཕལ་ *pál*, I.? *Ld.* 1. **pál çós-se* (or *te*) *dug**, **step aside! make way!** — 2. **pál-pál çá-ðe**, to feel flattered. II. v. the following.

ཕལ་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-zóg pálpá*, common people, *Mil.*; *tsón-pál-rnams bór-ro*, they left the common tradespeople behind, *Dzl.*; *pál-pai rdzas* v. *jál-ba*; *ñin pál-rnams*, common trees, *Mil.*; *snod pálpá*, common vessels, *Mil.*; *pál*, the common people; *pál-gyi nán-na rnás-pa*, to live among the people *Dzl.*; *pál-gyis rgyób-nas ded pálpá-gyis bskór-te*, the people running after and crowding round him, *Pth.*; **pál-(par) skad**, 1. *W.* the language of common life, opp. to **çós-skad**, book-lan-

guage (C. **f ál-ke**). 2. *Sch.*: rough-copy, waste-book; *pál-po-* (Cs. also *-mo*) *čé*, a host, a troop; *mi-rgód pál-po-čé 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 *Ma-ha-saṅghika*. — *pál-čer*, manifold, for the most part, ordinarily, also = universally; *pál-čer čo-nés deigs-so*, they raised a general lamentation *Dzl*.

པལ་ཅན་ *pál-čan* *W.*, broad, wide, e.g. a broad valley; *pál-méd*, narrow.

པས་ *pás*, instrum. of *pá*, I. by the father; v. also *pás-spün*, sub *spün*. II. of the opposite side, of the counter-party, e.g. *pás rgól-ba*.

པྱ་ *pú*, 1. num. figure 44. — 2. *W.* for *pýi*, *pí-pa* for *pýi-pa*.

པྱ་ཀེར་ *pú-ker* (Urdu *كفر*, *Ar.* reflexion) *W.* **čan pú-ker med** = *čan mi sto* it is no matter, it makes no difference.

པྱ་ལིང་ *pú-liñ* v. under *ryga*.

པྱ་ག་པྱ་ *püg-püg*, a kind of jelly *C*.

པྱིང་ *piñ*, *Sch.*: 1. earthen-ware pitcher. — 2. cup, cupping-glass. — 3. *W.*: **sgó-piñ**, door-hinge.

པྱིང་པ་ *pü-pa* v. *པྱིང་པ་*; *པྱིང་པ་*; *པྱིང་ཅེས་* v. *འབྱིན་པ་*

པྱིར་པ་ *pür-ba*, **pür-čé* *W.* to fall down.

པྱ་ *pú* numerical figure: 74.

པྱ་ *pú*, I. subst. 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-gür ma gro*, *Glr.*, do not go to the upper part of the valley; *pú-lhags*, higher situated and colder places or districts, opp. to *ryga-šól*, 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; *krül-bai pú-tág čöd*, *Mil.*, prob. shut out all error, prevent every mistake! *pú-tág-čöd-lugs-kyi čos žig*, *Mil.* seems to be an instruction for making a decision; *na rgás-pa dan sems kyi pú-tág čöd-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. *púgs*. — *pú-pa*, the inhabitant of an elevated valley. Fig.: *pú ryo 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 debs-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 debs-pa Sch.* to blow, howl, cry (?); *sna-rtsa-pú*, n. of a disease, *Lt*.

པྱ་དྲུང་ *pú-dün*, also *pú-tün Glr.*, *pú-rün* (s., sleeve; **pú-rdzus** *C.* (false sleeves), *pú-dün-* (or *-tün-*) *rtse* (sleeve-edges) hand-ruffles; mittens, cuffs (to keep the wrist warm).

པྱ་དྲུང་ *pú-dud*, honour, respect, esteem; *pú-dud-du byéd-pa*, *Glr.*, *púd-du kúr-ba*, *S.g.*, to show honour, respect.

པྱ་བ་ *pú-ba*, pf. of *bud-pa*, to blow, col. used for the latter.

པུ་བོ་ རྩོམ་ *pú-bo*, *pó-bo*, (*Sch.* also *pün*), a man's elder brother: *pú-nú*, the elder and the younger, i. e. the two brothers; also the elder and the younger sons (for examples refer to *tsan-dön*); in the passage of *Dzl* ཨ་ཨ་, 14, *nu* ought to be canceled, and *pú-nú-mo*, འཇམ་མགས་, 6. 9. should be translated by sister-in-law. *pú-grás*, *Sch.*, the elder brothers, dub.

ཕུ་རོན་ *pú-rón* *Pth.*, *púg-rón*, (**púr-gón** vulg.) **pigeon**; *pú-rón-gyi k'yu Pth.*; *púg-skyá Sch.* of a light blue colour, like pigeons.

ཕུ་ལ་, ཕུ་ལ་ *pú-la*, *pó-la* *Ld.* (from the Turkish), **pilaw**, a dish of boiled rice, with butter and dried apricots.

ཕུ་ཤུད་ *pú-šud* **hoopoe**.

ཕུ་སྐ་ *pú-se*, **mouse**, **souslik** and similar rodent quadrupeds (cf. *bra*).

ཕུ་ག་ *púg*, 1. = *púgs*. — 2. = *sbugs*, *púg-pa*; *lgán-púg-gań*, **the bladder**, in reference to its capaciousness, *S.g.*; *mje púg-tu nub*, the penis recedes into its cavity, *Wdn.*; **the eye of a needle**, *Lt.* — 3. pf. and imp. of *bug-pa*. — 4 = *púb* *Schr.* — 5. for *púg-rón*, q.v.

ཕུ་ག་པ་ *púg-pa*, **cavern**; *brag-púg*, rock-cavern, grotto; *gaul-púg*, cavern in a steep river-bank, or in conglomerate; *dbén-púg*, the solitary cavern of an anchorite, *Ma.*; *púg-pa-pa*, n. of an astronomer of the 15th. century, v. *pád-ma*; *púg-rtsis*, and likewise *púg-lúgs* *Wdn.*, his calculations.

ཕུ་ག་རོན་ *púg-rón* v. *pú-rón*.

ཕུ་ག་ཤུད་འཁོལ་ *púg-šub-še-le* (?) *W.*, **hoopoe**; perh. = *pú-šud*, which occasionally is also spelled *pú-γšud*

ཕུ་ག་(ས་) *púg(s)*, (cognate to *pú*; also *bug-pa* and *sbugs*), **end**, **termination**; *púg-mula-túg-pai lón-ka*, the entrails, the beginning and end of which lie close together, *Mil.* (*mda*, v. under *pú*); **innermost part**, an **innermost apartment**, = *sbugs*; *púgs-kyi nor* v. *sgo* init.; perh. also *púg-gi sparim ltá-bu* *Glr.* 45, 4 may be referable to this meaning. *séms-kyi púgs-tag čod-pas bde*, happy (am I), because the final aim of my mind is decided and settled, *Mil.*, evidently = *pú-tag čod-pa*, the former being perh. etymologically more correct. Similarly: *bu tse dli bló-púgs čós-la ytod-čig* *Mil.*, may the boy direct the aim of his mind for this life unto religion! — **Time to come**, **futurity**, (opp. to *γral*, the present moment); *púgs-su*, *púgs-na*, **hereafter**, at

last, **ultimately** (*Sch.* always?); *púgs-či dra čig on*, how will it end? what will be the final issue? *Glr.*

ཕུ་ག་ས་ཏ་ *púgs-ta*, *púgs-ta*, *pogs-ta*, *W.* (*Pers.* پوسته), **firm**, **strong**, **durable**; *púgs-ta btsems*, sew it well (so that it will hold)!

ཕུད་པ་ *púń-pa* v. *púń-pa*.

ཕུད་པོ་ *púń-po*, 1. **heap**; *púń-por sprín-ba*, *Lev.* also *bèer-ba*, to gather into a heap; *nás-púń*, *rtśá-púń*, *lid-púń*, *sá-púń*, a heap of barley, hay, dung, earth; **mass**, *me-múr-gyi púń-po*, a glowing mass. a mass of fire; *sprín-púń*, clouds, a gathering of clouds *Glr.*; *nyjer-mai púń-po* (the skin becomes) a heap of wrinkles, *Thgy.*; the body is called *ni-γtsán-ba rnam-pa sna-tśógs-kyi púń-po*, *dug γsím-gyi púń-po*, *γig-pai púń-po*, *zin-pai púń-po*, *Thgy.*; **accumulation**, **mass**, *bsod-nams-kyi*, *čós-kyi*, e.g. *čós-kyi púń-po* ༤༠༠༠, the whole mass of the 84 000 religious lectures of Buddha (!) *Mil.* — 2. In metaphysics: **skandha**, the **so-called five aggregates** (Čs.) or **elements of being**, viz. *γzugs*, *tsór-ba*, *du-šes*, *du-byéd*, *rnam-šés*, (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, (*púń-po lía-las grub-pai lus* *Wdn.*) which by some of the later and more popular writers is itself called *púń-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-šui púń-po dur-kun-ne žens*. — 3. *Symb.* num. for 5.

ཕུད་པ་ *púń-ba* v. *འཕུད་པ་* *púń-ba*.

ཕུད་ *púd*, *subst.* I. (v. *púd-pa*, pf. *púd*), **a thing set apart**, used particularly of the first-fruits of the field, as a meat- or drink-offering, in various applications: *zas-čái-gi púd* meat- and drink-offering *Glr.*; *tóg-pud*, *ló-pud*, an offering of the first-fruits of harvest; *srius-púd* id., consisting of ears of corn, wound round a pillar of

the house; *bün-ñud*, first-fruit offering of the barn; *rdö-ñud*, *sá-ñud*, an offering of stones or earth, when a house is built, these materials then being used for manufacturing images of gods, *Gl.*; **initiatory present**, e.g. the first produce of a work, that has been committed to one *Gl.* (so, according to circumstances, it may be as much as a specimen); in a general sense, **a thing done for the first time**; *bag-mai ñud*, prob the first cohabitation. — II. for *ñu - diñ* and *ñu - diñ*, q.v.

ལྷན་པ་ *ñud-pa*, I. pf. of *bud-pa*.

II. Cs. sbst. 1. **spindle covered with yarn**.

— 2. **hair-knot, tuft of hair**; *ñud-can*, being provided with such a one.

ལྷན་(ལྷན་)ཚོགས་(པ་) *ñun(-sum)-tsögs(-pa)*

1. **adj. perfect, complete**, possessing every requisite quality, e.g.

dgön-pa, a hermit's dwelling; **excellent, exquisite, distinguished**, e.g. *ro*, taste, *bsnyen-bkur*, distinctions, marks of honour *Mil.*,

nor dan loñs-spyod Doman; adv. *dgé-ba bcu ñun-sum-tsögs-par spyöd-pa*, *Dzl.*, to practise the ten virtues to perfection. — 2. **sbst. perfection, excellence, superior good, frq.**; *pa-röl-poi ñun-sum-tsögs-pa-la dāgs-pa* to covet the excellent things which another possesses, *Thgy.* — 3. *ñun-tsögs*, frequent name for males and females.

ལྷན་ *ñub* 1. **shield, buckler**, *Gl.*, of a convex shape, with the rim bent round; *ko-ñub*, a leather buckler; *ñub-ñubs*, the cover of a buckler, *Cs.*; *ñub-kyi mé-loñ*, the centre of the shield, *Cs.* — 2. v. the following.

ལྷན་པ་ *ñub-pa*, pf. of *bub-pa*.

ལྷན་མ་ *ñub-ma*, **short straw**; *ñub-ma zig*, a small stalk, a bit of chaff; **ñub-ma tab-ce* or *tab tán-ce**, to fan, to winnow; *ñub-ldir Cs.*, chaff; *gró-ñub*, wheat-straw.

ལྷན་ལྷན་ *ñum-ñum*, **posterior, anus** *Pth.*

ལྷན་ *ñur* 1. v. *ñu*. — 2. v. *ñur-ba*. — 3. v. *ñur-pa*.

ལྷན་པ་ *ñur-pa*, **peg, pin, nail**; *rtsig-pur Schr.*, **ñur-ca* or *ñu** (?) *Ld.*, a peg on a

wall, to hang up things; *lāgs-ñur*, **iron nail**; *ñin-ñur*, **wooden peg**; *ñur-rnyi* v. *rnyi*, *ñur-bzi brkyāñ-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 *rkyāñ-ñin*, v. *rkyōñ-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-ñur dēbs-pa*, to stick such a dagger into the ground, whereby the subterranean demons are kept off; fig. *mig ñur-tsugs-su ltā-ba Gl.*, to look at one with a piercing glance of the eye; **tha-la sol-wa ñur-tsug-tu dēb-pa* C.*, to implore a god very earnestly. *ñur-bu* 1. = *ñur-pa*; the usual form of incantation is: *ñur-bus ydāb-bo, tō-bas brdūñ-ño, pyāg-rygas mnān-no!* 2. (*ya*) *ñur-bu*, the planet Jupiter; its day: Thursday.

ལྷན་པ་ *ñur-ba*, *Sch.*: to emboss; *ñur-ma* or *ñur-ma*, **relief work, embossment**. — 2. to scratch, v. *ñur-ba*; *mgo-ñur*, n. of a disease *Lt.*

ལྷན་བྱ་ *ñur-bu*, v. under *ñur-pa*.

ལྷན་མ་ *ñur-ma*, v. *ñur-ba*. — 2. *pyé-mai ñur-ma*, a decoration resembling a flag.

ལྷན་མོ་ *ñur-mo*, a medicament *Wdn.*; *ñur-tāl?* *S.g.*

ལྷན་པ་ *ñul* 1. a handful, also *ñul-gāñ*, e.g. of corn, *Dzl.*, beer *Lt.* (in which case = *skyor*). — 2. **end?** only in the phrase: *ñul-tu pyin-pa*, to reach the highest degree, to be victorious, to have the better of an argument; *yi-gei sgrā-la ñul-tu pyin*, he has finished his studies in grammar, *Gl.*; *mkāspai ñul-tu pyin-par gyir-to*, he became a great scholar, *Pth.*; also *ñul-(tu) byün(-ba)*, accomplished, perfect, eminent *S.g.*; p. n. = *ā-ti-sa*. — 3. *ñul-can*, thick = **róm-po* Ld.*

ལྷན་པ་ *ñul-ba* v. *ñul-ba* and *bul-ba*.

པེ་པེ་ 1. *W.* for *pye*; *pé-ku-lig*, key. — 2. num. figure: 104.

པེ་རང་, པེ་རང་ *pé-rāñ*, *pā-rāñ*, Feringhi, Europeans, *C.*

པེག་རྩོམ་ *peg-rdöb* v. under *peb-pa*.

པོ་བ་, པོ་བ་ *péd, pén* W. for *pyed, pyen*; *péd-péd* v. *pyad-pyad*.

པོ་བ་པ་ *péb-pa*, 1. pf. *pébs*, resp. to go C.; to come C. and W.; also *čag* (or *pyág*)-*péb-pa*; scarcely in ancient lit., but *Glr.*, *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* l. 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-rdóg-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-b snyán*. — 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.

པོ་བ་པ་ *pér-ba* to be able *Mil. nt.*, cf. also *dod*; Cs.: 'to become, to be fit' etc.

པོ་བ་ *pó* I. num. figure: 134.

II. man, opp. to woman, male, *pó lo* *líná-bèu-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-ná**, I (masc.) = *kó-bo*; esp. in reference to animals: male, he (ass), cock (bird), *Dzl.* and elsewhere; 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* *Wis.*, *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-mtsan*, 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-ran* Cs., *pó-hran* C., an unmarried man. — **pó-ri** W., **pó-ré** C. a male kid. — *pó-lhá*, 1. tutelary deity of a man's right side (ni f.) *Glr.* 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་བ་པ་ *pó-gyóg* *Sch.* (perh. *pó-gyó* v. *gyamo*), hollow tile.

པོ་བ་ *pó-nya*, less frq. *pó-nya-ba* (*Ssk.* ལྷན), 1. messenger, e.g. sent for a physician; *pó-nya ytón-ba*, *pó-nya-mnág-pa*, to send, dispatch a messenger; *brtsi-ba*, Cs. to receive one (?) — 2. ambassador, envoy. — 3. Passages like *yšn-rjei pó-nya* messenger of death, angel of death, and *bde-ba-čanggyi 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་བ་ *pó-nó* *Bal.* for *pu-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; *sól-ba Cs.* to purge, to cleanse; *pó-bai ka Cs.*, the upper orifice of the stomach, joining the oesophagus; *pó-nian*, 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 *bó-ba* for *pós Gtr.*

ཐོབ་རི་ *pó-ba-ri*, also *-ris* or *pó-ris Lt.*, **black pepper**; the col. form: *pó-ba-ri-lu-bu* 'stomachic pills' prob. is merely a popular etymology (similar to the English 'sparrow grass', corrupted from asparagus).

ཐོབ་བྱང་ *pó-brán* resp. for *kán-pa*, **house, dwelling**; often also implying **hall, castle, palace**, *B.* and col.; *slei pó-brán*, the castle (palace) of Lé.

ཐོབ་རྩིས་ *pó-tsós Schr.* **red paint**; *din-la pó-tsós bskús-pa*, red paint put on a shell *Pth.*; *pó-tsós-tsal Pth.*

ཐོབ་རིས་ *pó-ris* v. *pó-ba-ri*.

ཐོབ་རྩལ་ *pó-róg*, **raven**, perh. also **crow**; cf. *kwa-ta*; *pó-róg-mig*, **medicinal herb**, *Wdn.*

ཐོབ་ལ་ ལྷལ་ *pó-la*, *pú-la W.*, v. *pó-la*.

ཐོབ་ལང་ *pó-lád W.* **steel**, *Pers.* فولاد، چوگان.

ཐོབ་ལོ་ལིང་ *pó-lo-lin W.* **peppermint**.

ཐོབ་ལོང་མཐུད་ *pó-loi-mdüd Mil.* a kind of knot, complicated, and of magic virtue.

ཐོབ་ལོང་ལྷལ་གྱི་ *pó-loi-hél-kyi* etc. v. *pá-wán*.

ཐོབ་སོ་ *pó-so*, *W.* **haughtiness, pride**; **pó-so* *çè**, to demean one's self haughtily, *W.*; **pó-so-čan**, 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 mión-šes ma čad čig*, do not boast of prophetic sight.

ཐོབ་ཤ་ *póg*, 1. *Wis.* **beam, rafter**; *Sch.*: 'the principal beam of the roof'. — 2. v. *póg-pa* and *bóg-pa*.

ཐོབ་ཤས་ *pógs*, **wages, pay, salary**; *lo-*, *zla-*, *nyin-* *pógs* annual, monthly salary, daily wages; *dinül-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).

ཐོབ་པ་ *pón*, v. *pán-ba*; *pón-ba Gtr.* for *pañ-ba*.

ཐོབ་སྤོས་པ་ *póns-pa* (cf. *póns-pa*) 1. **poor, needy**; *séms-can nyam-tág-póns-dgu*, the poor and miserable creatures, *Gtr.*; *sdiig-póns-pa*, id. *Stg.*, *C.* — 2. **poverty**.

ཐོབ་པོད་ *pód*, *skár-ma pód*, *Cs.*, *Sch.*, **comet**.

ཐོབ་པ་པོད་ཀ་ *pód-ka*, **masquerade garment with long sleeves**.

ཐོབ་པ་པོད་པ་ *pód-pa*, 1. **to be able**, esp. in a moral sense, **to prevail on one's self**, *bral-mi pód-pa ltar yód-na yan*, although he was scarcely able to part with . . . *Gtr.*; *di ni mi pód-do*, that I cannot do (moral impossibility) *Dzl.*; *lta mi pód*, I cannot bear to see that, *Dzl.*; to be able to resist: *zas žim gos bzan su-yis pód* who can resist good food and fine clothes? hence *pód-pa-čan*, *Cs.*, **bold, daring**; **pód-čan-se**, *W.* **timid, cowardly**. — 2. **to come up to, to be nearly equal in worth**, with *tsam(-la)*: *dei bsód-nams tsam-la pód* it is nearly of equal merit as . . . *Dzl.*

ཐོབ་པ་ (ཐོ?) *pón(-po) Gtr.* 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*, *sküd-pón*, *Cs.*

ཐོབ་པོབ་ *pób* v. *bébs-pa*.

ཐོབ་པ་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 *lčags-pór*, *dinül-pór*, *yšér-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. — *pör-pýis*, cloth for wiping the cup; *pór-küg*, id. (?); *pór-šüg* (*šubs?*), the pocket or fold in the coat for receiving the cup, *C.*

ཤོལ་ *pól*, *W.* 1. blister caused by burning, *pól-mig*, a bad sore, ulcer, abscess, *C.*, *W.* — 2. *Thgy.*, a kind of fungus (mould).

ཤོས་ *pós*, 1. v. *bo-ba*. — 2. v. *ša*.

ཕྱ་, ཕྱ་ *pya*, lot, *pya débs-pa* to cast lots *Cs.*; lot, fortune *Cs.*, *pya brtäg-pa* to judge of lots or fortune *Cs.*; prognostic *Sch.*, *pya-bzán*, -*nán* 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 *Gl.*, *rgya-näg-gi pya-ryan nyáms-pas* as China's fortune and welfare were prejudiced *Gl.*; *pya-mkan* fortune-teller *Cs.*, but v. also the next article.

ཕྱ་སྐབས་ *pya-mkan*, 1. = *rdzá-mkan*, potter. — 2. v. the foregoing.

ཕྱ་ཚོན་ *pya-čan* *Lt.*?

ཕྱ་ལེན་ *pya-la-lé-ba*, *Sch.*, coarse, rude, negligent, disorderly (?).

ཕྱ་ར་ *pya-ra*, curtain before a door, *Schr. Sch.*

ཕྱག་ *pyag*, 1. resp. for *lag*, hand; *bcom-lan-dás-kyis pyag sa-la brdebs*, Buddha struck with his hand on the earth, *Dzl.*; *pyag bryán-ba*, to stretch forth one's hand, *Sch.*; with *la* it denotes also the imposition of hands as a holy ceremony, *W.*: **čag ryan sál - čé**. — 2. bow, compliment, reverence: *pyag dín-po-la*, whilst making the first bow, *Gl.*; also **compliment** in letters: ... *la pyag grañs-med bčans*, 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. *mdzád-pa*, when e.g. a king is addressed by a Lama, *Pth.*), in Balti **pyag byá-ča**, *W.* gen. **čag pul-če* or *čò-če*, resp. *jal-čag čò-če**, to salute, to pay one's respects, with

la, e.g. ministers waiting on the king, *Gl.*; **čag-ga yon**, he comes to pay his respects, *W.*; *pyag dan skór-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), **lé-ne čag pul yin**, *W.*, so then I shall take my leave now. — *pyag tsál-ba*, pf. *btsal*, imp. *tsol*, to make a very low reverence, the head almost touching the ground; more at large: *yzán-gyi zabs-la mgó-bos pyag tsál-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 tsál-lo*. — 3. impurity, dirt (?); v. some of the following compounds and also *pyág-pa*. — 4. sometimes for *čag*.

Comp. *pyag-mkár* resp. for *mkar-ba staff*. — *pyag-kur* *W.* = *pyag-rtén*. — *pyag-gon* the back of the hand *Cs.* — *pyag-rgyá (मुद्रा)* 1. resp. for *rgya* (I.) seal; *pyag-rgyás débs-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-rgyás 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-nár* wrist *Cs.*, yet v. *nár* I. — *pyag-ča* *Sch.* 'wrought by the hand; an implement', resp. for *lag-ča*, v. *ča* III. extr.; *pyag-čas* attributes, carried in the hand, in performing religious dances, cf. *pyag-mtsán*. — *pyag-čáb* water for washing the hands and the face. — *pyag-mčöd* *Mil.* for *pyag dan mčöd-pa byéd-pa*. — *pyag-snyigs* *Lex.* = *pyag-dár*. — *pyag-rtágs* 1. resp. for *lag-rtágs* 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 *Gl.*; *pyag-rtén rgya-čen* immense presents *Gl.* — *pyag-mül* 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 čós-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. rdó-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 *Gl.* 3. letter *W.*, *brtsé-bai pyag-bris* your kind letter, your friendly correspondence. — *pyag-búl* resp. gift, present. — *pyag-sbál Cs.* resp. = *pyag-goñ*; *Sch.* *pyag-sbál-du bčug-pa* to hold one's hand ready for taking or receiving, *v. sbal.* — *pyag-smán* 1. resp. for *smán C.* 2. = *pyag-rtén W.* — *pyag-ma* broom, duster, mop *C.*, *Lexx.* — *pyag-tsañ Sch.*: 'the all-filling One, the all-universalizing One' (?) — *pyag-mtsán* 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 Gl.* and elsewh.). — *pyag-mdzúb* resp. for finger. — *pyag-mdzód* treasurer, of kings or in large monasteries. — *pyag-rdzás* resp. for *nor-rdzás Mil.* — *pyag-žábs* 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 debs-pa Pth?* . . . *la-pyag-lén-du gro-ba Mil. (?)* — *pyag-siñ* 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་ཇེ་བྱ་པྱི་ *pyán-ñe-ba, Cs.*: = *jól-le-ba*, hanging down (belly, *v. pyal*); *Lexx.* give *ལྱམ་མཚན་*, slender, slight-made; *Sch.*: straight, stretched (?); *pyañ-prül* or *-prül Lexx.* pendent ornaments.

ཕྱད་ཕྱད་པྱི་ *pyad-pyád*, vulg. *ped-péd*, awkward gambols, clumsy attempts at dancing.

ཕྱད་པྱི་ *pyád-pa*, also *pyád-pa*, constant, firm, persevering; *pyád-par*, always, continually, perpetually; *Lexx.* = *rgyün-du* (of rare occurrence); *pyad ma pyod Mil.?*

ཕྱམ་པྱི་ *pyam = lcam (Sbh. also kyam)*, *pyam-rnas, -rten, -stegs*, support (of rafters); *Sch.*: the resting-point of a beam.

ཕྱམ་ཕྱམ་པྱི་ *pyam-pyam-pa, Thgr.* glittering; cf. *lcám-me-ba*.

ཕྱམ་མེ་བྱ་པྱི་ *pyám-me-ba, Gl.* slow, not hasty, not greedy, indifferent to.

ཕྱད་པྱི་ *pyár-ka Sch.* blame, affront, insult (*v. pyá-ba?*) *pyar-ryán Sch.* id.; *Lexx.* *pyar-pyéñ?*

ཕྱལ་པྱི་ *pyal*, resp. belly, stomach, *Cs.*; *pyal-pyáni-ñe, Lexx.* = *gród-pa jól-le-ba*, paunch, swag-belly; *pyál-mo* id.?

ཕྱི་ཕྱི་པྱི་ (*W. *pi**) I. behind adv.: *pyi-bkan-du nyál-ba Sch.*, to lie on one's back; *pyi-gros-su gyé-ba, Gl.*; **či-də gyáb-pa** *C.*, to retreat, to recede, with the back in advance; *pyi lús-pa*, to lag behind; *pyi-rtiñ 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 yoñ*, pursuing he comes rapidly near, *Mil.*; *pyi mig ltá-ba*, to look round (back), *Gl.*, *pyi mig ma ltá-bar*, without looking round; *pyi mig čig yzigs-pas*, resp. just looking round (back), *Mil.*; **pi (mig) log-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-bžin* adv. and postp., after; *gró-ba, brán-ba*, frq.; *ri-dags-kyi pyi-bžin rgyug-pa*, to pursue game, deer; *pyir-bžin*, id.; *pyi-la*, later lit. and *C.*, id.; ... *kyi pyi-bžin pyin-pa, ón-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 žig-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-fog* *W.*, the later part of the afternoon. — *pyi-dro, pyi-ro* (also *Mil.*) *W.*, gen. **pi-fog, 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-pyág byéd-pa*, to greet for the last time, to bid farewell, to take leave. — *pyi-ma* adj.: later, subsequent, following, *sna-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, *da (nyi-ma) pyi-mór soñ dug-pas*, it having grown late (in the day) *Mil.*; **i go pi-mo pe dug**, this door is not opened until later (in the day), *W.* **pi-mo čó(s)-kan-ni tá-gi**, the last baked, newest bread, *W.* — *pyi-rabs*, the later generation, posterity. Cf. *pyin, pyis*.

III. outside, *pyi žin*, 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-mfo*, 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 óns-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-ról-na* etc.; **pi-sta-la čá-čé**, euphemist. for 'going to the water-closet'. — *pyi-nán*, the outside and inside, **pi nan lóg-čé**, *W.*, *bsgyur-ba*, *Schr.* to turn inside out, e.g. a bag; *lčags-kyi sgróm-la-sógs-pa sgróm pyi nan rim-pa bdun tšam*, an iron box (coffin) and moreover a series of 7 boxes one within the other *Tar.* 28; *pyi nan nyis-ka smín-pa*, ripe both as to the outside and inside, *Dzl.*; *pyi nan ytsañ*, 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 *yañ* is added as a third item, being explained by: *pyi lus nan nag yañ-ba yid*, which explanation however is insufficient, e.g. in the passage: *čos pyi nan yañ 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 ysúm-gyi byá-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 ltár-du* and *nan ltár-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 snán-bai yül*, the external world, opp. to: *nón-gi sems, Mil.* — *pyi-rol*, 1. the outside, *mál-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.; **dag-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་ལུག་ *pyi-lag*, Cs.; a blow with the side of the hand.

ཕྱི་བྱན་ *pyi-tan*, threat, menace, Mil. nt.

ཕྱི་བདར་ (or བདར་) བྱེད་པ་ *pyi - bdar* (or *brdar*) *byed-pa*, to clean, to cleanse Dzl. and elsewhere; *byad-kyi pyi-bdar bsol-nas kyan* though you do not wash your face Mil.

ཕྱི་ལྷུང་ *pyi-pur*, a kind of ornament, similar to *pan*.

ཕྱི་བ་ *pyi-ba* S.g., *pyi-ba* Lt., 1. the large marmot of the highlands of Asia, Arcotoms Boibak. — 2. v. *byi-ba*.

ཕྱི་མོ་ *pyi-mo*, I. col. **ā-pyi*, **ā-pi**, grandmother, Cs. II. v. *pyi* II.

ཕྱིར་པ་ *Pur*. **pyin-pa**; *Ld.*, *Lh.* **pin-pa**, elsewh. *čin-pa*, felt, *déd-pa*, to make felt, to mill, to full Sch.; *pyin-gur*, felt-tent, a Tartar hut; *pyin-stán*, felt-carpet, felt-covering; *pyin-déb* Sch.: a wrapper or cover made of felt.

ཕྱིད་ *pyid* = *pyi*, after, following; *pyid-nyin*, the day after to-morrow, Cs.

ཕྱིད་པ་ *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. **gar-ra do-te** or **čos-si nan-ne tse pid-čé**, to maintain one's self as a smith, or by religion, (being a Lama). — II. to freeze, **kán-pa pid-són**, the foot is frozen, suffering from chilblains; **mig pid son**, the eyes are inflamed, snow-blind, W. (C. **č'i**). — III. v. *pyid*; *byid*.

ཕྱིན་ *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; *da 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.

ཕྱིན་ཅི་འོག་ *pyin-či-lóg*, anything wrong, incorrect, deceptive, fallacious; perversity; *pyin-či-lóg-gis bsal-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.

ཕྱིན་པ་ *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? *shyin-pai pá-rol pyin*, that goes farther than alms-giving, surpasses it, *Glr.*: *dpag-tsád lñar pyin-pa*, to be five miles in length, Dzl. — 2. to go, to proceed, *snón-la pyin-pa*, *Pth.*; *ma pyin-par sleb*, without going, without moving from the place, he arrives at... Mil.; *bud-méd deī 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-yéig pyir ón-ba*, *pyir mi ón-ba* v. *brás-bu* (bzi); *pyir gró-ba*, *pyir dön-ba* etc., id.; *pyir dug-pa*, to remain behind, at home, Dzl.; *pyir jóg-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.*; *pyir zlog-pa*, to bring back, to draw off, to divert from; *pyir sós-par gyúr-ba*, to return to life; *pyir sáns-nas*, 'having come to himself again, having recovered, *Dzl.*; *pyir má-la smrás-pa*, he replied to his mother, *Dzl.*; *pyir-lóg skyón-pa*, to make one ride backward, with the face to the horse's tail. — 2. postp. e.g. **behind, after**, *nai pyir e' gro Pth.*, will you follow me? come with me? instead of this more carelessly: *na pyir Mil.*; *pyir-bžin* = *pyi-bžin* frq. —

II. **afterwards, hereafter**, at a later time *Thgy.*; *pyir ón-ba*, to come too late *Dzl.*

III. **out**, *pyir-la* out (motion from an interior to an exterior place), *pyir tón-pa*, *gró-ba*, *dén-ba*, *ršégs-pa* to go out, *skyúr-ba*, to cast out, *pyir bstán-nas*, turned inside out (the lining of a coat) *Gl.*; *pyir būd-pa Sch.*: 'to put out, to remove; to come to an end, to be completely exhausted'; *sgo pyir mi ytón-ba*, not to let out at the door, to keep locked in or shut up *Pth.* In *C.* also *pyi-la* is used in this sense. — *pyir-žin* acc. to *Lexx.* = **भूयंस** more (exceeding in number or degree).

IV. postp. c.g., also *pyir-du*, more rarely *pyir-na* (*W.* **pi-la**) **on account of**, 1. (propter) = **by or through**, *či piir kyod di-ltar gyur*, whereby or through what have you got into this plight? *Dzl.*; without *kyod*: where does that come from? *Dzl.*; **i nad či pi-la yois**, by what has this disease been caused? *W.*; *ynód-pai pyir-du*, because I have done you harm *Mil.* 2. **for, for the sake of** (*causa*), for the good or benefit of, from love to *Dzl.*; **for the purpose of**, *brtág-pai pyir-du*, in order to try or to prove *Gl.* Whether *pyir* 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.

ཡིས་ *pyis* I. adv. **behind**, *pyis ni sgra byun*, behind, i.e. behind your back, voices are heard; gen. with respect to time: **afterwards, later**, *pyis byün-ba*, to arise, to follow, to come later *Wdu.*; also in reference to

things past, of a later date than others that had happened before them *Gl.*; *pyis-nas kyan*, also in future, in after times *Mil.*; *pyis-nyin*, on the following day (= *saii*) *Dzl.*; at some future time, some (future) day, *Dzl.*; *da pyis = da pyin-čád Gl.*; *dus pyis = dus pyi žig-na*, subsequently, hereafter *Pth.*; *pyis skye-ba-méd-pa*, one that in future will not be re-born *Mil.*; on the other hand: *pyis skyes bu Sch.*, a son born after the death of his father; *sú-bas kyan pyis* last of all *Dzl.*; *pyis-pa* v. *pyi-ba* (I.); it is also construed like a sbst.: ... *tob-pai pyis žig-na*, at a time subsequent to his having obtained, = after he had obtained *Tar.* — II. sbst. in compounds: **clout, rag, duster, cloth**, *sná-pyis*, *lóg-pyis*, *pyüg-pyis*; *pyis-pa*, v. *pyi-ba* II.

ཡལ་པ་ *pyüg-pa* adj. **rich**, also fig.: *yón-tan du-mai dpál-gyis pyüg-par šog*, may I grow rich in the splendour of numerous accomplishments! *pyüg-po*, adj. **rich**, sbst. **a rich man**, *pyüg-po čén-po žig* a rich nobleman *Mil.*; *pyüg-mo* a rich lady; *pyüg-kyád* riches, wealth, opulence *Dzl.*; *pyüg-par gyúr-ba* to grow rich, *byéd-pa* to make rich; *pyüg-dbul* rich and poor; *pyüg dbul med* no difference between rich and poor *Dzl.*

ཡལ་སྐྱུ་ *pyugs*, **cattle**, *sgoi pyugs* v. *sgo*; *pyugs tsó-ba* to tend cattle *Gl.*; *pyugs-kyi sin-rta Cs.*, a bullock cart; *pyugs-nad* disease of cattle, murrain; *nor-pyugs*, chattels, all kinds of property *Dzl.*

ཡལ་བུ་ *pyür-bu* *Sch.* **hay-rick, shock of sheaves, heap of sticks** (*Schr.* *pyür-ba*, to heap up).

ཡི་ *pye* *W.* **pé**, resp. *ysán-pye*, *žib*, 1. **flour, meal**, esp. 2. **flour of parched barley**, = *rtsám-pa*. — 3. for *pyé-ma*, **dust, powder** etc.; *pye šág-pa*, *tság-pa*, to grind corn to flour; to sieve; *pyer šág-pa*, to reduce to flour. — 4. v. *byéd-pa*. — *rgyágs-pye* flour as provision for a journey *Gl.*; **nán-pé** *W.* = *rtsám-pa*; also parched meal. *lčágs-pye* iron filings; *rdó-pye*, stone reduced to powder, small particles of stone; *spós-pye*, *tsándangyi pyé-ma*, sandalwood powder, fumigating

powder; *büg* - *pyé* wheat flour; *brüg* - *pye* small fragments of stone, produced by stone-cutting *Gl.*; *šin-pye* saw-dust; *rsér-pye* gold-dust; *pye-kug* flour-bag; *pye-sgye* flour sack; *Cs.*: 'a double pouch for meal'; *pye-snod*, 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 घीसनु) flour roasted with melted butter, sweetened with sugar, considered a dainty.

ཕྱེ་མ་ལེབ་ *pye-ma-léb* *Lex.*, **pe-ma-leb-tsé** *W.*, butterfly.

ཕྱེད་ *pyed* I. half; *pyed-dai-nyis* ('which with an additional $\frac{1}{2}$ would be = 2') one and a half etc.; *brgya-prág pyed-dai-nyim*, two hundred and fifty; **yán-čé* *C.*, **yán-péd*, *péd-di(san)* *péd*, *péd-yani-péd** *W.* one fourth, a quarter; *yün-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 nán-na nai pyéd-ma* *zig kyañ yód-de*, as I have still a partner in this business; *pyed-krün*, half a *skyl-krün* (q. v.), drawing in one leg, and stretching out the other *Gl.*; *pyed-glin*, peninsula; *pyed-brgyád* = *pyed-dai-brgyád* hence sbst.: half a rupee, = $7\frac{1}{2}$ points on the gold-steel-yard *C.*

II. v. *byed-pa*.

ཕྱེན་ *pyen* (vulg. *pen*), wind, flatulence *Med.*; *ytón-ba*, to let go a wind; *pyen sor son*, a wind has escaped (me etc.); *pyen-dbugs* *Cs.*, id.; *pyén-dri*, a low, soft wind. ཕྱེ་ཕྱེ་ *pyo-pyo*, **čö-čö zér-wa**, to set on or at (to set a dog at a person) *C.*

ཕྱེ་མ་ལེབ་ *pyogs* I. side, direction; *pyogs gan-nas* from whence? *pyogs der*, there, thither, in that direction; *yul dei pyogs-su* or -*la* *son*, proceed in the direction of yonder village; *ltág-pa* (for -*pai*) *pyogs-su* *Wdn.* towards the nape of the neck; *pyogs yéig-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; *kjim-pai pyogs-su byin-pas*, bestowing on lay-men *Dzl.*; *čos pyogs-su ytón-ba* to spend for pious purposes *Mil.*; in the same manner: *dge-ba pyogs-su*, to devote to benevolent designs *Mil.*; for, in behalf of, for the benefit of: *ytán-grogs pyogs-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, *dí-pyogs-su*, here with us. — 2. quarter of the heavens, the cardinal points of the horizon; *pyogs bzi*, the four points of the compass; *pyogs bžir*, round about, in all directions; c.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-byán*, *byan*, *byan-šar*, *steñ* and *og-pyogs* (Zenith and Nadir); *pyogs-skyön*, *pyogs-skyon-rgyál-po*, *lha čén-po pyogs-skyön-ba* *bču* similar to *jig-rtén-skyön* (v. *skyön-bü*), 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-pyogs*, lonely region, solitary part; *jigs pai sa-pyogs*, an unsafe country; *yul-pyogs* id., *nai sa-pyogs-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) čö-čé**, *pyogs dzin-pa* *Tar.*, *pyogs tсам rig-pa* *Tar.* 119, 4 id.; *pyogs-méd* impartial, *sine ira et studio*, gen. in a Buddhist ascetic sense: indifferent to every thing; *pyogs-ča* *Mil.*, *pyogs-lhun* *Lex.*, prob. also *pyogs-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-mtsün-s-pa* similar *Wdn.*, *Tar.*; *pyogs-mtun-du* *Tar.* 190, 16 ought to be rendered: appropriate, suitable, adequate; *rán-pyogs* one's own party, *žán-pyogs* the other or opposite party; *nyén-pyogs* friends, *dgrá-pyogs* enemies; *dkár-pyogs* the good,

the well-disposed, esp. the good spirits, *näg-pyögs*, *sdig-can-gyi pyögs* the bad, malicious, esp. the evil spirits, devils. — 5. in popular language the word is used also with respect to time: **ka-sañ-stön-čogs** *Ld.*, last autumn.

ཐོགས་པ་ *pyögs-pa* I. vb. to turn vb. n., *čös-la* to turn to religion *Schr.*; *pyir-pyögs-pa* to turn one's self back, to turn aside (*Schr. pyir pyögs-par byéd-pa*, to divert from, to dissuade from) *Tar.* 12, 14 28, 9. *či-kar pyögs-pa* turned to dying = near dying? *kör-ba-la rgyáb-kyis pyögs-pa*, to turn one's back to the orb of transmigration; *miön-du pyögs-pa*, 1. to be visible, to be evident, to be exposed to view (?), *lho-nos-su miön-du pyögs-pai bräg-las byün-ba* growing on a surface rock on the south-side *Sambh.*; *don de miön-du pyögs-par byä-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 (?) *rgyüd-la* to a Tantra or treatise *Sambh.*

II. adj., sbst., attached to, following; a partizan, an adherent.

ཐོད་པ་ *pyod-pa* Cs. progress, *pyöd čé-ba*, great progress; *Lex.*: *sa-pyöd-če* v. *čod*.

ཐོད་པ་ *pyor* *Mil.*, prob. for *mčor*.

ཐོ་ *pra*, *pra*, ornament (?), jewel (?) *pra rgyäg-pa*, *rgyáb-pa*, *gód-pa*, *débs-pa*, *Sch.* also *pras sprá-ba*, to insert an ornament of jewels, to stud with jewels; *rmog-la pad-ma-rä-gai pra btáb-pa de*, this set of rubies on the helmet, this helmet studded with rubies *Glr.*; *rin-čén sna-tsögs-kyis pra bkód-pa* *Mil.*; *pra-tsóm* border, trimming, *Lex.*

ཐོ་རྒྱས་ *pra-rgyäs* *Was.* (241) = *bäg-la nyäl-ba*, vanities, i.e. passions, errors, erroneous notions.

ཐོ་རྒྱུ་ *pra-dög* v. *präg-dög*.

ཐོ་པ་ *prá-ba* 1. v. *pra-ba*. — 2. *Lt.* a disease of children. — 3. adj., gen. *prá-mo* (*Cs.* also *bo*) thin, fine, minute, opp. to *sbóm-po* q.v., *sbrul prá-mo žig* *Tar.*; in a general

sense, little, small, *séms-can prá-mo-rnám*; *ná-prá-mo*, little as to age, young, *Mil.*; trifling, little, slight, *rnám-rtog prá-mo* slight scruples, *Mil.*; *rdzun prá-mo*, a little lie, a fib, *Thgy.*; **fa-mo-ne tón-wa, lab-pa**, to see, to inspect most accurately, to learn the minutest details, *C.*; thin, high, rel. to voice *W.*; *pra-žib* *Lex.*, fine and exact; *šintu prá-ba*, in reference to the doctrine of Buddha, implying prob. its subtilities. Cf. *pran*.

ཐོ་སྐྱོན་ *prá-ma*, calumny, slander, esp. through tell-tales and intermeddling persons *B.* and col.; *prá-ma byéd-pa* *Dzl.*, *smrá-ba* *Cs.*, *žüg-pa* *B.* and *C.*, **čó-če** *W.*, resp. (when referring to a person of higher rank) *ysól-ba, žú-ba*, to calumniate, slander, vilify, blacken; *prá-ma-mkan* *Cs.* calumniator, slanderer.

ཐོ་སྐྱོན་ *pra-mén*, sorcery, witchcraft *Schr.*; so prob. *Pth.*: *mi-dyos-pai prá-mén-gyi nan-snágs*, an evil magic spell of pernicious necromancy; *pra-men-po* and *-pa* *masc.*, *-mo* and *-ma* *fem.*, necromancer, wizard, witch; *pra-mén rdzá-ki* (for *dzo-gi*, རོ་གྲོ་མོ་) id.

ཐོ་མོ་ *prá-mo*, v. *prá-ba*; ཐོ་ཤལ་སྐྱོན་ *pra-šags*, v. *prá-ba*.

ཐོ་གྲུ་ *präg* provinc. also *dbrag*, *srag*, 1. intermediate space, interstice, interval, hence *präg-tu* = *bár-du* *Thgy.*; a hollow, ravine, defile; *smin-präg* v. *smin-ma*. — 2. after cardinal numbers it seems to correspond about to the Greek subst. termination *as*: *bču-präg* a decade, *brgya-präg* a hundred (century), *ston-präg* a thousand (chiliad), *brgya-präg žèig*, *brgya-präg bču*; *ston-präg bži-bču-žig*, a number of forty thousand *Dzl.*; *bđun-präg*, *éβδομάς*, week (recognized as a measure of time, but in common life not much in use).

ཐོ་གྲུ་པ་ *präg-pa*, 1. sbst., resp. *sku-präg* shoulder, *präg-pa-la gél-ba* *Glr.*, *tógs-pa* *Sambh.* to load on one's shoulder; *grógs-poi präg-pa-la dzég-pa*, to mount the shoulder of one's companion *Dzl.*; upper arm, *präg-pa gnyis-kyi* *ša* *Dzl.*, *präg-gón*

Lt. id. — 2. vb., also *པྱ་རྒྱུན་པ་*, to envy, to grudge, Cs.; *པྱ་རྒྱུན་དོག་*, *པྱ་འདོག་*, the envy, *པྱ་རྒྱུན་དོག་སྐྱེ* envy is stirring within me, I envy, frq.; *པྱ་རྒྱུན་དོག་ཅན་*, envious, grudging, jealous Pth.

པྱ་ཀྱི་ རྒྱུན་, v. རྒྱུན་.

པྱ་ཀྱི་ རྒྱུན་, *པྱ་རྒྱུན་པྱ་ཀྱི་ ཡི་གེ*, particle, e.g. *རྣམ་དཔེ་པྱ་རྒྱུན་* the signs of the cases, *ཀྱི་*, *ལཱ་* etc.

པྱ་ཀྱི་ རྒྱུན་པ་ v. རྒྱུན་པ་; རྒྱུན་པོ་ for *Krād-po Wdñ*.

པྱ་ཀྱི་ རྒྱུན་, *པྱ་རྒྱུན་བུ་*, (Ts. also *པྱ་རྒྱུན་ཏེ་*) = *པྱ་འམོ་*, little, small, trifling, yet more in particular phrases, and less used in books, than in common life, esp. in C.: **འུ་རྒྱུན་པྱ་ཀྱི་ རྒྱུན་ཏེ་འམོ་** (lit.: *sprad-de*) having paid, spent a trifle; **འུ་མེ་རྒྱུན་པྱ་ཀྱི་ རྒྱུན་ཏེ་** a small request; **འུ་རྒྱུན་པྱ་ཀྱི་ རྒྱུན་ཏེ་** 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 *པྱ་རྒྱུན་བུ་* form a class of their own; *ལྷོ་ལྷོ་ཀྱི་ པྱ་རྒྱུན་པོ་པ་* Gtr., to maim, to mutilate parts of the body (not necessarily to castrate Sch.). — 2. **knives** and other small instruments used in surgery Med. — 3. *པྱ་རྒྱུན་རྒྱུན་* in the polite epistolary style the person of the writer, 'my own little self', 'your humble servant'; *པྱ་རྒྱུན་ལཱ་རྒྱུན་གྱི་* = to me my ..., inst. of: *འུ་ལཱ་འུ་རྒྱུན་གྱི་*. — *པྱ་རྒྱུན་ཏེ་གསུམ་*, trifles, minor matters; *འུ་ལཱ་པྱ་རྒྱུན་ཏེ་གསུམ་ཀྱི་ རྒྱུན་ཏེ་* the minutiae of religious discipline, Dulva.

པྱ་ཀྱི་ རྒྱུན་པ་, *པྱ་རྒྱུན་པ་*, *པྱ་རྒྱུན་པ་* stated to be = *པྱ་རྒྱུན་པ་ལོ་ལོ་* Ld.

པྱ་ཀྱི་ རྒྱུན་ཏེ་གསུམ་ པྱ་རྒྱུན་ཏེ་གསུམ་ v. པྱ་རྒྱུན་བུ་ extr.

པྱ་ཀྱི་ རྒྱུན་ v. རྒྱུན་པ་; པྱ་ཀྱི་ རྒྱུན་ v. པྱ་རྒྱུན་པ་;

པྱ་ཀྱི་ རྒྱུན་ v. རྒྱུན་པ་.

པྱ་ཀྱི་ རྒྱུན་, *པྱ་རྒྱུན་*, news, tidings, intelligence, message, *པྱ་རྒྱུན་ བུ་པོ་*, good tidings, favourable accounts; *པྱ་རྒྱུན་པ་ལོ་ལོ་*, messenger, vulgo; *པྱ་རྒྱུན་ སྐྱོ་ལཱ་པ་*, *པྱ་རྒྱུན་པ་* to send word, information, *པྱ་རྒྱུན་པ་*, to bring tidings, intelligence; *པྱ་རྒྱུན་པ་*, *པྱ་རྒྱུན་པ་* to deliver; *པྱ་རྒྱུན་པ་*, *པྱ་རྒྱུན་པ་*, *པྱ་རྒྱུན་པ་* to report, to de-

liver messages orally; to superiors: *པྱ་རྒྱུན་པ་*, *པྱ་རྒྱུན་པ་*; to inferiors: *པྱ་རྒྱུན་པ་*, *པྱ་རྒྱུན་པ་*; *པྱ་རྒྱུན་པ་ ལཱ་ དེ་ལཱ་ ལྷོ་ལྷོ་ ལྷོ་ལྷོ་* deliver a message to him also from me Dzl.; *པྱ་རྒྱུན་པ་* message, report Cs.; *པྱ་རྒྱུན་པ་* messenger; news-monger Cs.; *པྱ་རྒྱུན་པ་* gospel Chr. Prot.; *པྱ་རྒྱུན་པ་* letter, epistle; *པྱ་རྒྱུན་པ་* answer to a message. — *པྱ་རྒྱུན་པ་* (W. **ལྷོ་ལྷོ་པ་*) 1. resp. for *ལཱ་* labour, business; deed, work, frq.; *པྱ་རྒྱུན་པ་ལོ་ལོ་པ་* *པྱ་རྒྱུན་པ་* (the Buddhas) performed the work of consecrating Gtr.; *པྱ་རྒྱུན་པ་ ལཱ་ ལཱ་* the same as *ལཱ་ལྷོ་ལྷོ་པ་* *པྱ་རྒྱུན་པ་* Gtr., v. explanation under *ལཱ་ལྷོ་ལྷོ་པ་*; *པྱ་རྒྱུན་པ་ ལཱ་ ལཱ་* 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 Gtr. and elsewh. — 2. po. for *པྱ་རྒྱུན་པ་* commissary Gtr., where Avalokitesvara is called *པྱ་རྒྱུན་པ་* of all Buddhas. — 3. **efficiency, power** Mil.

པྱ་ཀྱི་ རྒྱུན་ v. རྒྱུན་.

པྱ་ཀྱི་ རྒྱུན་, *པྱ་རྒྱུན་པ་* = *ལྷོ་ལྷོ་པ་* earthen pot, pan, stew-pan.

པྱ་ཀྱི་ རྒྱུན་, *པྱ་རྒྱུན་པ་* 1. uterus, matrix of animals, or acc. to Cs. merely the integuments of the eggs; acc. to some, also the urinary bladder. — 2. encampment, = *ལྷོ་ལྷོ་པ་* Lex.

པྱ་ཀྱི་ རྒྱུན་ 1. in compounds for *པྱ་རྒྱུན་པ་*, *པྱ་རྒྱུན་པ་* child, a young one (of animals); *པྱ་རྒྱུན་པ་ལོ་ལོ་* a little girl Cs.; *པྱ་རྒྱུན་པ་ ལྷོ་ལྷོ་པ་* to beget children, *པྱ་རྒྱུན་པ་* to rear, to bring up (children); *པྱ་རྒྱུན་པ་* skye a child is born; *པྱ་རྒྱུན་པ་* dus childhood; *པྱ་རྒྱུན་པ་* orphan; *པྱ་རྒྱུན་པ་* bastard; *པྱ་རྒྱུན་པ་* the young one of an elephant; *པྱ་རྒྱུན་པ་* a lion's cub etc.; metaph. of disciples and subalterns: *པྱ་རྒྱུན་པ་* the merchants of a caravan in their relationship to their leader *པྱ་རྒྱུན་པ་*. — 2. **fine cloth or woollen stuffs** Wts., *པྱ་རྒྱུན་པ་* id., *པྱ་རྒྱུན་པ་* woollen goods from Ü Mil.

པྱ་ཀྱི་ རྒྱུན་ *པྱ་རྒྱུན་པ་* one day with the night, a period of 24 hours, — but this signification does not hold good in every case.

པུང་བཞིན་ *prud-yžon* v. *yžon-pa*.

པུམ་ *prum* Lt and S.g.? *prum-rūs* cartilage, gristle.

པུམ་པུམ་ *prum-prum* Sik. = *ṣum-ṣum*.

པུའུ་ *préu* Cs. = *prá-mo*.

པུའི་བ་ *préi-ba* v. *préi-ba*.

པུའི་ *préd*, *préd*, cross, transverse; across, athwart, obliquely; *préd-du*, col. **ṣéd-ṣéd-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-ytán* bolt or bar of a gate; **ṣéd-la dán-po**, horizontal W.

པུའོ་བ་ *pró-bo* something like: a child's frock or chemise Ld. (?)

པུའོ་ག་ *prog* etc. v. *próg*; པུའོ་བ་, པུའོ་པ་ *pró*b,

pról v. *prób*, *pról*.

པུའོ་ས་ *pros* v. *pró-ba*.

འཕགས་པ་ *ṣág-pa*, pf. *ṣágs*, 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, *dēi stén-du* (or *dé-las*) *dpag-tśád brgyad-kri* (or more accurately *Kris*) *ṣágs-so* Glr., Pth., (this region) lies by 80000 miles higher than that *Sty.*; 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 Srontsangampo in his farewell speech says: *Kiyed kun ṣágs-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. *ṣágs-pa* (Ssk. *आय*), sublime, exalted, raised above, *ṣál-las ṣágs-par bzán-ba* a more than ordinary beauty Dzl.; *ṣzan-pas ṣágs-par gyúr-to* he far excelled others Dzl.; *kyád-(par) ṣágs-(pa)*,

distinguished, excellent, glorious, *yúl-las kyád-ṣágs rgya-gar-yul* India, the most glorious country; *nór-sna kyád-par ṣágs-pa brgyai būl-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. *ṣágs-ma*; *ṣágs-pa* 'par excellence' is Avalokitesvara, in W. esp. the one, that has his throne at Triloknath in Chamba, v. *re-ṣágs*; 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. — *ṣágs-pai nor bdun* the seven treasures of the saints: *shyin-pa*, *tśul-krimś*, *dád-pa* and the like Mil. — *ṣágs-(pai) yul* 1. elevated country, highland. 2. the holy land of the Buddhists, the tracts of the middle Ganges; *ṣágs-pai skad*, the Sanskrit language Lex. — *ṣágs-ryyal 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.

འཕགས་ *paṅ* 1. v. *pañ* I. — 2. also *pañś*, *dpañś*, *spanś*, height, *pañ-du*, *pañś-su* in height; *kri-pañ* v. *kri*, *go-pañ* v. *go*; *ṣnam-pañ*, the height of the heavens Lex., Mil.; *dbu-pañ* fig. highness, sublimity, *dkon-mčög-gi dbu-pañ smád-pa* to lower, to detract from the sublimity of God (v. *dkon-mčög*), to blaspheme God *Domañ*; *pañś-mtó* high Dzl.; *pañś-mto-ba*, *pañś-mton-dmān* relative height Dzl.

འཕགས་བ་ *pañ-ba* fut. *pañś-pa* pf. of *pañ-pa*.

འཕགས་པ་བ་ *pañś-pa* 1. frq. for *pañś-pa* to spare, to save Dzl.; kindly and carefully to protect from harm, e.g. a drunken Lama *Thgy.*; hence prob. the version བྱིམ་; *pañś - méd ytón-sems-ldan* liberal, bounteous, without restriction S.g. — 2. Glr. also for *pañś-pa* provinc.

འཕགས་ *pañ* I. v. *pañ* (I). — II. *pañ-yul* Glr., *pañ-po* Huc II, 242; name of the nearest alpine valley north of Lhasa, the inhabitants of which are said to speak an indistinct dialect.

- འཇམ་པ་ *jam-pa*, pf. *jam*, opp. to *gyal-ba* to be beaten, conquered, to come off a loser, to get the worst of, *gyul(-las)* in battle *Dzl.*; *lha-ma-yin-las* by the Asuras *Dom.*; in law-suits, in traffic etc.; *jam-par gyin-ba B.*, **jam lo-wa* C. id.*; also with *jam*, as if it were a sbst.: **jam kur-wa* C. to put up with, to bear a loss, damage, defeat; *jam blai-ba Glr.*, *Pth.* prob. id.; *jam-par byed-pa* to beat, to defeat, to conquer, *gya-rnams jam-par byas* he conquered the Chinese *Glr.*; *ras-pas bon-po čos-kyis jam-byas-te* Raspa overcoming the Bonpo by the doctrine of Buddha (v. čos 3.) *Mil.*; **jam čug-čé* or *kál-čé**, *W.* id.; *jam pög soñ* I have met with a loss, I suffered damage, opp. to *gyal fob soñ*; *jam-rgyal ma bsré-na* if one is not inclined now for a serious struggle, will not stand the chance of... *Mil.*; *yid-jam-pa Mil.*, **sems jam-po** C. dejection; *yid-jam-ma* a low-spirited, dejected woman *Mil.*; *jam-pa Glr.*, *jam-po* the vanquished etc.; **jam-pe no-lén čó-čé** *W.* to give in, to ask pardon; *mi-jam* 1. invincible. 2. a man's name. 3. *mi-jam mgón-po Zum.*, also *mi-jam čos-kyi rje* is stated to be = *jam-dbyāns*.*
- འཇམ་པ་ *jam-pa* Cs. in compounds: board, *sgo-pav* board or leaf of a door.
- འཇམ་པ་ *jam-pa* I. sbst. v. *jam-ba*.

II. vb. (vb. n. to *spór-ba*) 1. to rebound, of stones, **bar-nai-la** *W.* to splash up, of water, to fly up, of sparks; to leap, to bound, to throb, of the veins, *rtsa jam*, the pulse is beating; **jam tá-čé** *W.*, to feel one's pulse; **nyin-ká jam dug** his heart is throbbing, palpitating; **jam-ra rag** I have heart-throbbing (v. *rag*); *jam-jro čad* v. *pró-ba 2*; *sá-la jam-ba*, to fidget, to be restless, to jump, from fear *Pth.*; *jam-gyis jam-ba Lex.* prob. the same as *jam-ba*. — 2. Cs. to be raised, elevated, promoted, advanced.

འཇམ་པ་ *jam-pa*, *Sch.* 'double, manifold'; *brgya-jam-pa*, *Sch.* 'more than hundred'.

འཇམ་པ་ *jam-pa* Cs., incision, indentation, notch.

འཇུལ་པ་ *juul-pa*, *juig-pa*, pf. *juigs Sch.* = *big(s)-pa*.

འཇུལ་པ་ *juir-ba Ts.* = *juir-ba*, to fly.

འཇུལ་པ་ *juig-pa Sch.* = *bug(s)-pa (?)*.

འཇུལ་པ་ *juin-ba*, pf. *juin*, 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 *tséin-ba*) *Glr.* and elsewh.; *bód-yul juin-bai las* a deed to the detriment of Tibet *Glr.*; in a similar manner *bód-yul juin-bai juin-gón*, mischievous conjurers in order to inflict an injury on Tibet *Ld.-Glr. Schl.* 21, b; *mgar-gyis rgya-yul juin-bar byas-pa-rnams dran-nas*, remembering the calamities brought on China by Mgar *Glr.*; *juin-bar gyin-ba B.*, **juin-du lo-wa* C.*, **juin čá-čé** *W.*, to be ruined, to perish, *juin-bar byed-pa B.*, *juin-la shyór-ba Mil.*, prob. also *ytón-ba, juig-pa* to ruin, to undo *Pth.*; *ran-juin* having been reduced by one's own fault; *juin-dkrol* or *krol* the decay of fortune, ruin, destruction *Mil.* and elsewh.; *juin-yzi* cause, occasion of decay *Mil.*

འཇུལ་པ་ *juud-pa* to lay aside, to put away, to separate, = *bud-pa* Cs. (?), *šug-pa juud-pa*, to clear, to part the flour from the bran, to sieve *Sch.* (?)

འཇུལ་པ་ *juub-pa* = *buub-pa* to cover with a roof *Sch.* (?)

འཇུལ་པ་ *juir-ba*, pf. *juir*, 1. to fly; *juir-gyis juir-ba Lex.*, prob. id.; cf. *jam-ba*. — 2. to wrap up, envelop, muffle up; *Dzl.* 275, 10: *rin-po-čé gós-kyi mtá-mar* the gem into the skirt of the coat, and likewise *Dzl.* 280, 13 read: *gós-mtar juir-te*, inst. of *byin-ste*; *mgo gós-kyis Mil.* (col. not used). — 3. = *mnyed-pa* to rub with the hand, e.g. linen in washing, leather in tanning *Glr.*; to scratch (softly) *C.*

འཇུལ་ (ཡིག) *juul(-yig)* prefix, *de* sogs *da-yig gās-juul-can*, these and others have *d* with the prefix *g*: *bás-juul-kao* words beginning with *k* with the prefix *b*; *bá-yis juul-bai sla*, viz. *bsla*...; *das-juul-méd* these receive no *d* as prefix; *sa-*

ra-lá-rnams རྒྱུ་ལ་འབྲུལ་བ་ ni the manner in which prefixes are joined with words beginning with s, r or l; rkyai-འབྲུལ་ words beginning with a simple consonant (to which also ya-, ra-, and la-tags are reckoned), preceded by a prefix; brtsegs-འབྲུལ་ words beginning with two consonants and a prefix e.g. ལྷ་སྐྱ་ལ་ Gram.

འབྲུལ་བ་ རྒྱུ་ལ་ I. v. the preceding article. — II. vb. 1. = ལྷ་སྐྱ་ལ་, to give. — 2. to push, to jostle; *ལྷ་སྐྱ་ལ་གྱུ་བ་ཅེ་*, to push with the fist, with the trunk, (of elephants) etc., W.; grú-moi རྒྱུ་ལ་རེག་ཅིག་བྱེད་པེ་, to jostle with the elbow Mil.; vulgo *ལྷ་སྐྱ་ལ་དག་ལ་*, *ལྷ་སྐྱ་ལ་ཅུ་ལ་* C.

འཕྲོལ་བ་ རྒྱུ་ལ་ v. རྒྱུ་ལ་.

འཕྲོལ་བ་ རྒྱུ་ལ་ pf. རྒྱུ་ལ་, fut. (and frq. for the pres.) རྒྱུ་ལ་, imp. རྒྱུ་ལ་, རྒྱུ་ལ་, 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 - ཅེ་*, to shovel snow (out of the road, from the roof); *pán-te bór-ra tsig-te bor* am I to throw down the wood, or pile it up? W.; *pu pán - ཅེ་* to cast the hair W.; hence རྒྱུ་ལ་, spindle, and རྒྱུ་ལ་-སྤྱི་, acc. to Sch., a weaver's shuttle (it being flung). — 2. to fire off, to discharge, to let fly, mda, an arrow, yžan-la, at another Dzl.; རྒྱུ་ལ་-དུའི་ dart, javelin Stg.; to shoot, རྒྱུ་ལ་-མི་ཅེས་པེ་, W. *pán-mi-ཅེས་ཀྱང་*, one that does not know how to shoot. — 3. Sch. རྒྱུ་ལ་-པེ་ བྱིན་པེ་ '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).

འཕྲོལ་བ་ རྒྱུ་ལ་ I. vb. pf. རྒྱུ་ལ་ (ལྷ་སྐྱ་) vb. n. to spél-ba, opp. to gríb-pa, 1. to increase, augment, multiply, enlarge, frq.; *sum lan nyi-la tsam pél* how many are two times three? W.; རྒྱུ་ལ་-གྲིབ་ཀྱི་ དབྱེ་གྱི་ in consequence of the increase and decrease Gram.; རྒྱུ་ལ་-གྲིབ་འདྲི་, prob. diseases arising from an excess or deficiency of humours Wdn. — 2. to improve, to grow better,

bsam-γtán or tugs-dám རྒྱུ་ལ་ཡིན་ meditation has improved, has proceeded better Mil. — II. sbst., Sch. also རྒྱུ་ལ་-ཀེ་, 1. increase. 2. development Sg.

འཕྲོལ་བ་ རྒྱུ་ལ་ pf. and imp. རྒྱུ་ལ་, prop. intrans. to spó-ba, = ynas-spó-ba; 1. to change place, shift, migrate frq.; myurdu རྒྱུ་ལ་-སྤིག་, go speedily elsewhere! Dzl.; in a more general sense to change, རྒྱུ་ལ་-མེད་ བདེ་ལ་ changeless happiness; in a similar sense རྒྱུ་ལ་-གྱུར་མེད་པེ་ རྒྱུ་ལ་-བྱོར་ Mil.; yet frq. also vb. a.: kú-ba yañ རྒྱུ་ལ་ yañ རྒྱུ་ལ་ byás šin pouring off the gravy again and again Pth.; very frq. tse རྒྱུ་ལ་-ལ་, ཅི་-ལ་ རྒྱུ་ལ་-ལ་, šì-ལ་ རྒྱུ་ལ་-ལ་, 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 čì-žin རྒྱུ་ལ་-ལ་; čì-ལ་ རྒྱུ་ལ་-ལ་ dēbs -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.

འཕྲོལ་བ་ རྒྱུ་ལ་ pf. and secondary form རྒྱུ་ལ་, to hit, strike, touch, befall, meet, mñár-bai dris རྒྱུ་ལ་-པེ་ tams-čád all whom the sweet odour met, to whom it became perceptible Dzl.; gen. with la: ལ་-འདྲི་-ཅེས་, gríb-ma mi-la རྒྱུ་ལ་, a ray of light, a shadow falls upon that man Glr. frq.; kó-la nad, tsád-pa, čád-pa རྒྱུ་ལ་, disease, heat, punishment etc. has befallen him; yza-ལ་-མཁན་ རྒྱུ་ལ་-མཁན་ an epileptic person W., C.; the signification: to hurt, seems to be less inherent to the word than dependent on contingent circumstances.

འཕྲོལ་བ་ རྒྱུ་ལ་ Cs. archery, རྒྱུ་ལ་-སྐྱ་ archery ground, རྒྱུ་ལ་-མཁན་ archer, རྒྱུ་ལ་-སྐྱ་ལ་ good, skilful archer Dzl.

འཕྲོལ་བ་ རྒྱུ་ལ་-ཅེས་ Cs. buttocks; རྒྱུ་ལ་-སྤིག་-པེ་, posteriors Lt., Wdn.; རྒྱུ་ལ་-ལ་ རྒྱུ་ལ་-པེ་ Sch. 'the riding of two persons on one horse'.

འཕྲོལ་བ་ རྒྱུ་ལ་-པེ་ I. vb., pf. རྒྱུ་ལ་ or རྒྱུ་ལ་, to be poor, indigent; རྒྱུ་ལ་-པེ་ རྒྱུ་ལ་-པེ་ bžug-pa to let (another) pine in poverty Thgy.; with instrum. to be deprived of, to lose, rgyúl-po srás-kyis རྒྱུ་ལ་-སྐྱ་ the king having lost his son Pth. — 2. also རྒྱུ་ལ་-པེ་, sbst. poverty,

and adj. **poor**, v. *ṗóns-pa*; perh. also **dejected, disheartened**.

འཕྲོང་བ་ *ṗód-pa* = *ṗód-pa*, *Cs.*; འཕྲོང་བ་

ṗón-po = *ṗón-po*; འཕྲོབ་བ་ *ṗób-pa* = *ṗébs-pa* *Sch.*

འཕྲུབ་ *ṗyá-ba*, pf. *ṗyas*, 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.* 222, 13. 224, 7. 220, 15; also *Pth. mis.* *ṗyá-ru on*, people will laugh at you.

འཕྲུག་པ་ *ṗyág-pa*, pf. *ṗyags* or *ṗyag?* to **sweep, to clean** *Lex.*, *Pth.*; cf. *ṗyag-dár*.

འཕྲུང་བ་ *ṗyán-ba*, pf. *ṗyáns*, vb. n. to *dpyán-ba*, to **hang down**, *dar snon-poi ge-sa ṗyán-ba* a handkerchief of blue silk hanging down from the head *Sambh.*; *má-mçu túr-du ṗyán-ba* the lower lip hanging down, as a sign of death *S.g.*; to **cling to a person**, from love etc.; *rje-btsün-gyi skú-la Mil.*, to the Reverend's person (or body?); *ju-zin ṗyán-ba* to cling to, to take a firm hold of *Thgy.* — *ṗyán-tág* **plumb-line, sounding-line** *C.* also *dpyán-tag*. — **čán-kem-pa** **rope-dancer**, esp. at the festivities of new-year *C.*

འཕྲུང་མོ་ལྷ་མ་ or ལྷ་མ་ *ṗyán-mo-nyug* or *-yug* *Sch.*, **singular, strange**.

འཕྲུང་ *ṗyad* *Sch.* = *ṗyad*.

འཕྲུང་བ་ *ṗyán-pa* *Lex.* = *yán-pa* to **ramble, to range, roam about, wander, stray from**; *ṗyán-te gró-ba Dzl.* 230, 4.

འཕྲུག་པ་ *ṗyár-ka* *Sch.*, **blame, affront, disgrace**.

འཕྲུར་བ་ *ṗyár-ba*, imp. *ṗyor* and *ṗyor* 1. to **raise, to lift up**; *ṗrú-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.; *ṗyar-dár* or *dar-ṗyár*, a flag; in a

general sense: to **hang up**, so esp. *W.* **čár-la** (*Lad.* **čás-la** for *čárs-la*), **bór-čé** id.; **čár-la tán-čé** to hang a man; *čár-šin* gallows; occasionally too: to cling or stick to an object. — 3. *Cs.* to **show, to represent, to excite, to waken**; *ṗyar-yyeñ*, engaging, winning behaviour (= *ṗog-sgégs*), *ṗyár-ba byéd-pa* to assume an alluring attitude; *ṗyár-ka-čan*, tempting, graceful, charming.

འཕྲིབ་ *ṗyi-ba* I. sbst. **marmot**, *ṗyi-ba*. —

II. vb. pf. *ṗyis*, *ṗyis* 1. to **be late, to be belated, to come too late**; *gál-te ṗyis-na*, if I come too late *Dzl.*; *da kyod čün ṗyis-pa yin* you come just a little too late *Pth.*; *ṗyi-mo* v. *ṗyi* II. — 2. also *ṗyid-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, rlag-pa** the testicles *Sch.*; *ṗyi-rás* *Cs.*, **wiper, wiping-clout, duster**; *lág-ṗyi* *Cs.*, **towel**, v. *ṗyis* II.

འཕྲིག་པ་ *ṗyig-pa*, *Sch.* to **bind, better** *kyig-pa*.

འཕྲིད་བ་ *ṗyid-pa* v. *ṗyi-ba*.

འཕྲིལ་བ་ *ṗyil-ba* for *kyil-ba* to **wind, to twist**, (the hair) *Wdn.*

འཕྲུག་(སུ)་བ་ *ṗyüg(s)-pa*, rarely *čüg-pa* to **be mistaken, also W.; to **miss**, *lam*, the road *Lex.*; *ču-tsód*, to mistake the hour *Pth.***

འཕྲུར་བ་ *ṗyür-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. *ṗyür-bu*.

འཕྲོབ་ *ṗyé-ba*, pf. *ṗyes*, to **crawl, to creep**, like snakes; esp. *lto-ṗye*, 'belly-creeper', snake, serpent; *ṗyé-ba čen-po*, **महोरग**, name of a demon; *ṗyé-bo*, fem. *mo* **cripple** *Lex.* = *rkañ-med*.

འཕྲོན་ *ṗyen* *Mil.* = *pyen*, **wind**, *ytón-ba*, to let go a wind.

འཕྲོབ་ *ṗyó-ba* pf. *ṗyos?* 1. to **swim**, of fishes, *Mil.* — 2. to **soar, to float**, in the air *Thgy.* — 3. to **flow, heave, swell**, of fluids *Mng.*; *ṗyo-dár-ba* *Sch.*, to undulate. — 4. to **range, roam about, gambol**, *rtse-zin ṗyó-ba*, of deer *Mil.*; *ri-la ṗyo*

dgu, po. the wild animals of the field *Sch.*
— 5. *snjin* རྟོན་པ་ *Sch.*, 'the heart is swelling, courage is rising'; however *šes-pa* རྟོན་པ་ *Med.*, seems rather to imply: consciousness gives way, is wavering, flitting; *sems* རྟོན་པ་ *Lt.*?

འཕྲོང་བ་ རྟོན་པ་ *Lt.* perh. = རྟོན་པ་; occasionally, like རྟོན་པ་ used incorr. for *mčöns-pä*.

འཕྲོང་བ་རྒྱལ་ རྟོན་པ་-རྒྱལ་ *Sch.*, pride, haughtiness, insolence.

འཕྲོང་བ་ རྟོན་པ་-མ་, harlot, prostitute, *byéd-pa*, to whore, to fornicate *Lex.*

འཕྲོང་བ་ རྟོན་པ་, v. རྟོན་པ་, also for *čör-ba*; རྟོན་པ་-པོ་ for *mčör-po*, hence *pyór-dga* *Sch.* dandy, fop.

འཕྲོང་བ་ རྟོན་པ་ *Sch.*, purchase-price of a bride.

འཕྲལ་བ་ རྟོན་པ་ I. vb., also *prá-ba*, pf. *śras*, to kick, to jerk, to strike with the foot, *śra-ságs* 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 gyáb-pa**, to give one a kick. — II. = *śrá-ba*, *prá-mo*.

འཕྲལ་བ་, འཕྲལ་བ་ རྟོན་པ་, to envy, grudge, v. *śrag*.

འཕྲལ་བ་, འཕྲལ་བ་ རྟོན་པ་, *śrañ*, *śrañ*, *lam-śrañ*, a footpath along a narrow ledge on the side of a precipitous wall of rock (not 'a defile or narrow pass' *Sch.*), frq.; *bar-doi* རྟོན་པ་ the road of the abyss of the *bar-do*, (as with us: the valley of death) frq. *Thgr.*; *bár-doi* རྟོན་པ་-སྒྲོལ་, prob. a prayer for deliverance from that abyss *Thgr.*

འཕྲལ་བ་འཕྲལ་བ་ རྟོན་པ་-འཕྲལ་བ་ *Sch.* something hanging down.

འཕྲལ་བ་ རྟོན་པ་-པ་ pf. and fut. *śrad* to meet together; *dan* to meet with, to fall in with, to find; *de dan śrad-do*, you shall see him *Dzl.*; *de ni na dan prad mi tub*, him I cannot admit *Dzl.*; *bdag dan śrad-par šog čig*, come to see me *Dzl.*; *śnar na dan śrad-pai óg-tu* not until they have met me (*sensu obsceno*) *Dzl.*; *byis-pai ro žig dan śrad-do* he found the dead body of an infant *Dzl.*; *śrad-tsams* *Sch.*, intersecting line of two plains, corner, angle.

འཕྲལ་བ་ རྟོན་པ་-པ་ = རྟོན་པ་-པ་ and *śráb-pa*; *śráb-byéd-pa* to flutter, of a bird wounded by a shot.

འཕྲལ་བ་, འཕྲལ་བ་ རྟོན་པ་, prob. to be regarded as a subst., like *drun*, *mdun*, *sia* etc., expressing immediate nearness; 1. in reference to space, but seldom, as for instance *śrál-du kyi krid-de*, having a dog near at hand *Glr.*; gen. 2. with respect to time: *śrál dan ŷugs*, what is going to happen immediately and at a later period, presence and futurity; *śrál-ŷugs-kyi gal-rkyén tams-čád sél-bar byed* *Glr.* to avert immediate and subsequent disasters; *śrál ŷugs gán-la bzan* that is good both for the nearest and the more distant future; *śrál dan yün-du* now and for a long time to come; *śrál-sog-joq-néd-par* without having gathered or laid up any thing for daily use *Mil.*; *śrál-gyi dug-tsugs nán-pa* a poor temporary dwelling, or also: a common, ordinary dwelling, v. no. 3; *śrál-du ša ŷzan ma rnyed-de* as at the moment he was not able to procure any other meat *Dzl.*; *śrál-du sleb yon* *Mil.* I shall come immediately; *śrál-du dgós-pai yo-byúd* the things necessary for daily use *Dzl.*; *śrál-du byór-ba ma yin* that is not to be had at a moment's bidding *Dzl.*; also postp. e.g.: *dei śrál-la pan* that will help the moment directly after it; more frq. after verbal roots = *ma-tág-tu*: *śebs-śrál* as soon as he had arrived *Mil.*; *smrus-śrál* as soon as it has been spoken *S.g.*; *skyes-śrál* immediately after birth *Lt.*; in compounds: *śrál-rkyén*, *śrál-dgós*, *śrál-ŷugs* cf. above; *śrál-grig* finished, ready, prepared, in proper case, (*volgo*, esp. in *W.*, a word much used) **ś al - diq čó - čè** to prepare, to get ready. — 3. fig., common, ordinary, of daily occurrence, common-place, *śrál-skad* *B., C.*, (*W.* **śál-kad**) common dialect; *žes śrál-skad - la snañ* so you may hear it in the language of the common people, *Gram., Wdi.*

འཕྲལ་བ་ རྟོན་པ་, pf. *śral*, fut. *dbral*, imp. *śrol*, vb.a. to *śrál-ba*, to separate, to part, **ka ś al - wa**, id., *C.*; *dan* from;

འཕྲལ་བ་, འཕྲལ་བ་ རྟོན་པ་, prob. to be regarded as a subst., like *drun*, *mdun*, *sia* etc., expressing immediate nearness; 1. in reference to space, but seldom, as for instance *śrál-du kyi krid-de*, having a dog near at hand *Glr.*; gen. 2. with respect to time: *śrál dan ŷugs*, what is going to happen immediately and at a later period, presence and futurity; *śrál-ŷugs-kyi gal-rkyén tams-čád sél-bar byed* *Glr.* to avert immediate and subsequent disasters; *śrál ŷugs gán-la bzan* that is good both for the nearest and the more distant future; *śrál dan yün-du* now and for a long time to come; *śrál-sog-joq-néd-par* without having gathered or laid up any thing for daily use *Mil.*; *śrál-gyi dug-tsugs nán-pa* a poor temporary dwelling, or also: a common, ordinary dwelling, v. no. 3; *śrál-du ša ŷzan ma rnyed-de* as at the moment he was not able to procure any other meat *Dzl.*; *śrál-du sleb yon* *Mil.* I shall come immediately; *śrál-du dgós-pai yo-byúd* the things necessary for daily use *Dzl.*; *śrál-du byór-ba ma yin* that is not to be had at a moment's bidding *Dzl.*; also postp. e.g.: *dei śrál-la pan* that will help the moment directly after it; more frq. after verbal roots = *ma-tág-tu*: *śebs-śrál* as soon as he had arrived *Mil.*; *smrus-śrál* as soon as it has been spoken *S.g.*; *skyes-śrál* immediately after birth *Lt.*; in compounds: *śrál-rkyén*, *śrál-dgós*, *śrál-ŷugs* cf. above; *śrál-grig* finished, ready, prepared, in proper case, (*volgo*, esp. in *W.*, a word much used) **ś al - diq čó - čè** to prepare, to get ready. — 3. fig., common, ordinary, of daily occurrence, common-place, *śrál-skad* *B., C.*, (*W.* **śál-kad**) common dialect; *žes śrál-skad - la snañ* so you may hear it in the language of the common people, *Gram., Wdi.*

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འཕྲལ་བ་ རྟོན་པ་, pf. *śral*, fut. *dbral*, imp. *śrol*, vb.a. to *śrál-ba*, to separate, to part, **ka ś al - wa**, id., *C.*; *dan* from;

rtags dan pral he deprived them of their insignia *Glr.*; *srog dan pral-ba* to put to death, to inflict capital punishment *Glr.*; *zûg-tu pral-ba* to cut into quarters (cattle) *Mil.*; *ltô-ba pral-ba* to cut open, to rip up the belly *Tar.*; *dbrâl-bar dka* difficult to part, hard to be kept asunder *Lex.*

འབྲས་པ་ འྲྀས་པ་ 1. pf. of *pral-ba*; as sbst. **stroke, blow, kick** with the foot, *Cs.*; *rkan-pras*, id.; *rtas-pras rgyag-pa*, the kicking of a horse; *lag-pras*, a blow with the hand, *Cs.*; རྩི་འྲྀས་ *Lex.*, *si-pras* vulg. (*W. *sin-fás* or *f**), the kicking, struggling, moving in convulsions, of a dying man or animal, **agony**. (*Sch. pras*, to lie on one's side?). — 2. instrum. of *pra*, *Sch.*: *pras spras-pa*.

འབྲིབ་ འྲྀབ་ pf. and imp. *pris(s)*, fut. *dbri*, vb. & to *bri-ba*, **to lessen, diminish; to take away from**, **ka fi-è** 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*) *tig-ro pri-ba-yis* 60 diminished by this, or: this being subtracted from 60; (*tig-rô* = cipher six) *Wdk.*

འབྲིག་པ་ འྲྀག་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-lân*, erroneous, mistaken, faulty, incorrect.

འབྲིན་ འྲྀན་ v. *prin*; *prin-pa* to inform *Cs.*

འབྲུབ་ འྲྀུབ་, འབྲུམ་ འྲྀུམ་ v. *pru-ba* etc.

འབྲུག་པ་ འྲྀུག་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.*

འབྲུགས་ འྲྀུགས་ *S.O.*, perh. = *prug* II.

འབྲུལ་ འྲྀུལ་, jugglery, magical deception, the abstract noun to *sprul-ba*, q.v.; *sprul-ê-ba* great in magic power *Glr.*; *sprul-gyi rgyal-po* the magic king, enchanted king, phantom-king *Glr.*; *sprul-ghi kon-jo* the enchantress *Kon-jo* *Glr.*; *sprul-gyi spyang-yis* with a magic eye, by means of ma-

gical vision *Dzl.*; *pa-rol ynon-pai prul dai ldân-pa* possessing magic power for subduing an enemy *Sambh.*; *rnâm-(par) prul (-ba)*, *ö-prul*, *rdzu-prul*, frq.; *sgyu-prul* less frq., id.; *mig-prul*, optical deception *Cs.* — *sprul-gyi kor-lo*, *sprul-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. *sprul-dgai lha*, *dga-bzi-prul-gyi lha*, *yan-dga-prul-dban-byed-kyi lha*, the names of various regions that are residences of gods. *sprul-snân* 1. **delusion, mockery**. 2. n. of a monastery in Lhasa founded by the Nepal wife of *Sron-btsan-sgam-po's*.

འབྲུལ་ཐུར་ འྲྀུལ་ཐུར་ *S.g.* seems to be catheter.

འབྲུལ་བ་ འྲྀུལ་བ་, 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 = *sprul* in *rnâm-par prul-ba* (v. under *sprul*), e.g. *rnâm-par prul-ba dü-ma*, many transformations, magic tricks, for which *rnâm-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.* (= *prul-ba?* like *drün-po* and *drän-po*).

འབྲེབ་ འྲྀེབ་ pf. *pres* *Cs.*, *pre byed-pa* *Sch.*, **to incline, to lean against; to put down, to lay down**; *Dzl.* འཕྲ་, 12, where however the context is not perfectly clear.

འབྲེང་(བ་), བྲེང་(བ་) འྲྀེང་(བ་), *prên(-ba)*, *prên(-ba)* sbst. col. *W. *tân-ña**, *Ü: *pan** *Ssk.* **माल, a string, a thread or cord**, on which things are filed, strung, or ranged, e.g. *mé-tog-gi prên-ba* *Glr.* a wreath, garland of flowers; *prên-ba dmar-po* a wreath of red flowers *Wdn.*; *gans-rii* a circle of snow-mountains *Schr.*; *nags-kyi*, of woods *Sambh.*; *siu-rtai prên-ba rim-pa bdun* 7 circles of chariots *Pth.*; *yig-prên* a line of letters; *prên-ba dögs-pa* to bind a wreath; *prên-skud*, *prên-täg* the string or cord of the wreath; *prên-rdög* bead,

hence རྒྱུ་འཕྲོད་-ba esp.: a string of beads, **rosary**; *bgrān*- རྒྱུ་འཕྲོད་, rosary for counting the repetitions of prayers and magic spells, being used also in arithmetic, as an aid to memory; *mū-tig*- རྒྱུ་འཕྲོད་ string of pearls, rosary composed of pearls; *nor-bu*- རྒྱུ་འཕྲོད་-ba of precious stones; also title of a book; fig. *don ma go tsig-gi* རྒྱུ་འཕྲོད་-ba *bzuñ*, they only keep to the string of words, without understanding their import *Mil.*

འཕྲོད་བ་ རྒྱུ་འཕྲོད་-ba 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* རྒྱུ་འཕྲོད་-ba *rtags*, *bú-mo séms-la* རྒྱུ་འཕྲོད་-bas *Glr.*; *yáb-kyi tugs-la* རྒྱུ་འཕྲོད་-bar *gyúr-te*, or རྒྱུ་འཕྲོད་-bzin-*du* as she was very dear to her father *Glr.*; *šin-tu* རྒྱུ་འཕྲོད་-ba *zig byuñ* an ardent longing for home came over me *Mil.nt.*

(འཕྲོད་ རྒྱུ་འཕྲོད་, sometimes incorr. for རྒྱུ་འཕྲོད་.)

འཕྲོད་ རྒྱུ་འཕྲོད་, v. *pred.* — འཕྲོད་ རྒྱུ་འཕྲོད་, v. རྒྱུ་འཕྲོད་-ba.

འཕྲོད་བ་ རྒྱུ་འཕྲོད་-ba, pf. རྒྱུ་འཕྲོད་, prop. vb. n. to proceed, issue, emanate from, to spread, in most cases rel. to rays of light; *sku od-zér* རྒྱུ་འཕྲོད་-ba 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 རྒྱུ་འཕྲོད་ continuation, opp. to being finished, at an end (*Sch.* incorr.: 'the end'); **lab-to žen-ghyi čé-pa** *C.*, *Schr.*: the interruption of a conversation by another person; *zig-pro* *bèad* the process of destruction came to an end *Glr.*; *shyin-pai* རྒྱུ་འཕྲོད་ *čad kyan slón-mo-pai* རྒྱུ་འཕྲོད་ *ma čad Pth.* the gifts had come to an end, but not the begging; *šar*- རྒྱུ་འཕྲོད་ *čad* the pulse no longer beats *Thgr.*; *čos-bsgyúr*- རྒྱུ་འཕྲོད་-*rnam* *bskyur* the continuations of translating were thrown aside *Glr.*; of the soul: *yód*- རྒྱུ་འཕྲོད་-*la mi yoñ* 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.*; རྒྱུ་འཕྲོད་-*pa* to annex the remainder, to append the continuation; **to žag-pa** *C.* to lay the continuation aside; **šol-wa** to put it off, both expressions implying an interruption of work; རྒྱུ་འཕྲོད་ *lus soñ* or *las soñ* a remainder is still left of what has not been used or consumed; **di ghañ 'tö-te** after this has been filled up (by pouring in the wanting quantity) *C.*

འཕྲོད་བ་ རྒྱུ་འཕྲོད་-pa, pf. and imp. རྒྱུ་འཕྲོད་, fut. *dbrog* 1. to rob, take away; to deprive

of, ccgpar. *nor, gos, rgyál-poi lág-nas rgyál-sa* to deprive the king of his throne *Glr.*; hence *rgyál-sa* རྒྱུ་འཕྲོད་-*pai mi* usurper *Glr.*; *tsád-pas miñ mñu-stöbs* རྒྱུ་འཕྲོད་ the heat deprives a man of his strength *Med.*; yet also: *séms-yid* རྒྱུ་འཕྲོད་-*pa* to take another man's heart, to run away with his affections, to captivate him *Glr.*; རྒྱུ་འཕྲོད་-*byéd*, and also རྒྱུ་འཕྲོད་-*ma* = *dbañ-pñyig* 1. རྒྱུ་འཕྲོད་ i.e. Shiwa, or also Indra. 2. symb. num.: 11. — *rku*- རྒྱུ་འཕྲོད་, robbery *Ma.*, **čom-* or *čom-tóg**, id., *W.*; **čom-tóg taiñ-kan** robber, **wañ dan čom-tóg čö-te** by violence, *W.* — 2. to make one lose a thing, *bdag-gi glañ* རྒྱུ་འཕྲོད་ (by his negligence) he has made me lose my ox *Dzl.*; *sđóm-pa* རྒྱུ་འཕྲོད་-*tu byuñ* 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 *gyo-ba, gul-ba, krugs-pa.* — 3. to remove, do away with, expel, demons *Glr.*

འཕྲོད་ རྒྱུ་འཕྲོད་ *Glr.*, province for རྒྱུ་འཕྲོད་ and རྒྱུ་འཕྲོད་, v. རྒྱུ་འཕྲོད་-ba.

འཕྲོད་བ་ རྒྱུ་འཕྲོད་-pa 1. vb.: pf. རྒྱུ་འཕྲོད་, vb. n. to *sprod-pa*, to have been delivered, transmitted, *lág-tu* into the hands of a person, hence རྒྱུ་འཕྲོད་-*dzin*, **čod-zin** *W.* receipt, quittance; *ño* or *nos*- རྒྱུ་འཕྲོད་-*pa* to know, perceive, understand; so prob. also *snyin-la* *ysál-bar ma* རྒྱུ་འཕྲོད་ *Schr.* — 2. adj. fit, proper, suitable, agreeing with, congenial to, རྒྱུ་འཕྲོད་-*bar* agreeing with the stomach *Med.*; *mi*- རྒྱུ་འཕྲོད་-*pa* *zas* unwholesome food *Med.*; *mi*- རྒྱུ་འཕྲོད་-*pa* also signifies adverse fortune, adversity *C.*;

Kan-pa e' prób ce-na if the question is, whether the house is likely to prosper.

འཕྲོབ་པ་ *prób-pa* Sch. = *práb-pa*, འཕྲོམ་པ་ *pról-pa* Sch. = *prát-pa*.

འཕྲོམ་པ་ *prós-pa* v. *pró-ba*; *prós 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 *i, 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'i ba* v. *-jo-ba*; *ba-kó* cow-leather; *ba-kyú* herd of cows; *ba-glän* v. below; *ba-yên* urine of a cow; *ba-l'ci* 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-rmig* a cow's hoofs; *ba-rmig-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 *i, 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 mdavis*, 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་གས་ *ba-gám*, *S.g.* and elsewhere; 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་ལྷན་ *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. *ylan*. — 2. for *bál-ylan* *Dzl.*

བ་ཇི་ *bá-ti*, *Hind.* बाटी, a large brass dish.

བ་དྲིཀ་ *bá-ti-ka* *Stg.*, a small long-measure, $\frac{1}{4}$ of a barley-corn.

བ་ཐམ་ *bá-tag* *W.*, also *Sambh.*, 1. root. — 2. stalk of fruit.

བ་དན་ *ba-dán* 1. བཏམ་ཀའ་, of which the word is a corruption acc. to *Lis.*, an ensign

with pendent silk strips *Dzl.*, *Gyatch.*, *Glr.* — 2. also *šes-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་སྤུ་ bá-spu a little hair, the little hairs of the body, bá-spu lan or ldan, the little hairs stand up, I shudder, *B.*, *C.*; similarly: bá-spu yyo *Glr.*, *Mil.*; ba-spu tsam yañ med (I feel no repentance) even as great as a hair *Dzl.*; bá-spu-čan hairy, covered with hair, ba-spu-méd bald; bá-spuí bú-ga or kuñ (-bu) pores.

བ་བྱ་ bá-bu (*Pers.* پاپوش, pāpōš) a soft shoe, skúd-pai knitted shoe, pñ-pai felt-shoe, but in general they are made of wool or goat's hair.

བ་བླ་ ba-bla (*Ts.* *bhā-bla*) *Med.* arsenic.

བ་འབྲོག་ ba-bog *W.* clod, lump of earth.

བ་མེན་ ba-mén *Mil.*, *Wñ.*, *Cs.* and *Sch.*: 'a species of wild cattle with large horns'; *Sch.* also: buffalo-calf; though in *Sambh.* gñs-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'), occasionally also for the want of something better put into the tea; bá-tsai skyür-rtsi *Cs.* muriatic (hydro-chloric) acid.

བ་ར་ས་ bá-ra-na-si, v. wā-ra-na-si.

བ་རུ་ར་ ba-ru-ra an astringent medicament *Med.*

བ་ལ་ཏ་ bá-la-ha, çan-šés bá-la-ha, n. of a demon, v. rta-mčóg.

བ་ལུ་ ba-lu = da-lí, 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 official plant, acc. to *Wñ.* 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-somkán 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 *Wñ.*; bag-tsam-pa slight, insignificant, trifling, sdug-bsñál, a slight misfortune *Thgy.*; ma-bdê-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: rá-ro dán-po bag-med-pa the beginning of intoxication is the disappearing of attention; in a special sense (*Ssk.* प्रमाद): careless, heedless, fearless; mi-bdê-bai fearless of misfortune *Dzl.*; dí-lta-bui bag-méd-par gyur I shall be freed from the fear of such things *Dzl.*; fearless, without fear or consideration, without regard to consequences or to the judgment of others etc., çán-la bag-méd dí-tsam tñn-ba *Pth.* 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-čags-la bag-med-pas to indulge in sensuality without restraint *Dzl.*; heedlessness with regard to good and evil *Tar.* 4, 22; moral carelessness, indifference, want of principle, bag-med-la nyál-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-yód-par mdzód-ñig* act conscientiously, take care not to commit sin (here = do not kill) *Tar.* 32, 7; *de bag-yód-pai ÿyir* as he was conscientious (here = chaste) *Tar.* 39, 2; *bag dai ldán-pa* id.; *bag dai ldán-par mdzod Gtr.*; *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 kúms-pa* *Sch.* to be afraid; *bag bébs-pa* to drop, abandon, cast away all fear, *ÿñan-la* the dread of a person *Mil.* frq.; *bag-pa* *Dzl.* 15, 15 *Ms.* as a vb. to be afraid, to be fearful, *dé-dag bag-tu dóg-s-nas* afraid lest they should take fright (another reading: *brós-su*) *bags-kyis* with fear, with awe *Mil.*; *bags-kyis byéd-pa* to act carefully, with caution *Dzl.* 22, 15; *ma bags-kyis* without fear, unrestrained *Dzl.* 27, 1 (*Ms.*; with *Sch.* *ma* is wanting, and both passages are rendered incorr.); *bag-po* adj. = *bag-yód-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-ñags* denotes passion, inclination, propensity, gen. in a bad sense, *las-nan bag-ñags*, *nán-pai bag-ñags*, also occasionally without any addition, id.; *bag-ñags yid-kyi lus* the 'intellectual' body of passions *Thgr.*, v. *lus*; less frq. in a good sense: *Tar.* 32, 7 = love, affection; *bag-ñags bzan*, *Mil.* —

III. in compounds also for *bag-ÿyé* and *bag-ma*.

བག་པ་ *bag-pa* 1. vb. to be afraid, v. *bag* I. — 2. purity? *Cs.*

བག་པོ་ *bag-po* 1. = *bag-yód* *Cs.* — 2. bridegroom.

བག་ཕྱེ་ *bag-pÿe* (*W.* **bag-ÿ'e**) wheat-flour; *bag-skyó* thin pap or porridge of meal; *bag-zán* thick pap, dough; *bag-drón*, warm porridge; *bag-sbyár* paste; *bags-sbyin* lute, putty, a compound of meal and glue; *bag-léb*, resp. *bzes-bág* *C.* a cake of bread (*Hind. chapāti*).

བག་མ་ *bag-ma* bride, *lén-pa* to choose, to take frq.; *bag-ma-la* (or *bag-mar*) *lén-pa* to choose for a bride, *ÿtón-ba* to give for a bride (wife), *gró-ba*, *čā-ba* *Ma.*, **čā-čē** *W.*, to become a bride, to get married; **bag-ma ti-te* (or *lán-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, *bag-ston*, and the consummation of marriage, *bza-mi byéd-pa*. — *bag-gós* wedding-garment; *bag-grógs-mo* bride's maid *Cs.*; *bag-zoñ* *Cs.* (prob. more correctly: *rdzoñis*) dowry.

བག་ཙམ་ *bag-tsam* v. *bag* I.

བག་ཙེ་ *bag-tse* a little basket for wool or clews of wool, *W.*

བག་ཤིས་ *bag-šis* (also *bā.šis*, *bā.šis* etc.) *Ar.*

བག་ཤིས་ 1. fee, drink-money. —

2. *Sp.* a present, alms.

བགས་ *bags* v. *bag* I.

བང་ *bañ* 1. foot-race, *bañ ni ÿñan-las mgyógs-pa* to be quicker in running than another; *de dai bañ mnyám-par rgyúg-pa* to run with equal swiftness as ... *Pth.*; *bañ rgyúg-pa* *Cs.*, **bhan tán-wa** *C.*; **bañ tán-*

ཅེ་* *W.*; *ban grán-pa* to run a race; *ban-rtsál sbyón-ba Mil.* to exercise one's self in racing; *ban dan gró-las-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-čen(-pa, also -po)* *Pth., Glr.* swift messenger, courier; **bhan-mi** *C.*, **ban-mi** *W.*, id. — 2. v. *bán-ba*.

བང་བ་ *bán-ba, bán-kañ, bán-mdzod* store-room, store-house, corn magazine, also treasury *Dzl.*; *šin-ban Kun.* a large box for grain, half underground; *bán-řud* first-fruit offering from the barn; **bhan-gha** *Ts.* repository; (*dbus-ban*, pronounced:) **u-bhan** *Ts.* cupboard, press, case.

བང་རིམ་ *ban-rim = kri-řán,* the part of the *mčöd-rten* which has the form of a staircase. — 2. *Sch.* 'a separate part of a house connected by a staircase' (?).

བང་ཚོ་ *bán-so* grave, tomb, *řón-por bán-sor dzug-pa* to bury alive *Glr.*; sepulchre, monument, *bán-so dębs-pa,* or *rtsig-pa* to build a sepulchre *Glr.*; *bán-so mčöd-pa* to perform funeral sacrifices, to honour a grave *Glr.*

བངས་པ་ *báns-pa Sch.* 1. = *sbánis-pa.* — 2. = *bán-ba.* — 3. = *bán-so.*

བང་ཏི་ *bát-ti (Hindi)* 1. a weight = 2 *ser,* about 4 pounds. — 2. balance, pair of scales; **bát-ti tág-čę** to weigh *W.*

བང་ *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.?*

བང་ཀ་ *bád-ka C.* a plant, similar to mustard, yielding oil.

བང་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, *řim-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-lęags-dręgs* intestinal catarrh; *bad-kan-mgul-gęgs* mucous consumption; *bád-kan grim-bu dkár-po* etc. *Med.*; *bad-kan-rlün* phlegm and air, *bad-kan-mkřis* phlegm and bile; *bad-kan-krag* phlegm and blood *Med.*

བན་ *ban* 1. *C.* beer-jug, pitcher. — 2. v. the following articles.

བན་རུང་, བན་བུན་ *ban-čün, ban-bün* a little, a bit; *kyod-rán nyams-ban-bün-gyi snán-ba-la* you, with your little bit of spiritual light *Mil.*; *rtsi-šin sna-třogs ban-ma-bün* forest-trees of every kind not a few (or also variously mixed?) *Mil.*; *ban-čę* in moderate quantity, 'tolerably many'.

བན་དྲ་ *bán-dha Sch.* skull, cranium; frq. ཏྲ་ 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 ཏྲ་ Hodgson's learned Nepalese authority (Illustr. 75) = वन्द्य, reverendus, salutandus, for which also in the Tibetan language *tsün-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' *Desg.* 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་ཚེན་ *ban-zón Sch.:* for *bag-zón* dread, fear.

བབ་ *bab* v. *báb-pa.*

བབ་ཚོལ་ *bab-cól* hastiness, rashness, want of consideration in speaking and acting = *řzu-lum;* *sđig-pa bab-cól-du byéd-pa* to sin recklessly, without heed or regard *Mil.*

བབ་མོ་, བབ་མོ་ *báb-mo, bás-mo (?)* *Ld.* soft, mild; also chaste, modest (corrupted from *bág-mo?*).

བབ་སྐ་ *babs* 1. sunk, settled, v. *ḡáb-pa; ni-ma-la ran-bábs-kyi rdzas byúg-ste* rubbing the breasts with a medicine, so that they sank down of themselves, as if they were full *Gl.*; *bábs-sa* settlement, colony *Sch.* — 2. shape, form, appearance *Sch.* — 3. *ra-babs* v. *ra*, comp.

བབ་(པ) *bám(-pa)* 1. rotten, decayed, putrid, *ro bám-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.*

བབ་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-šiñ* *Sch.* board, prob. = *gleys-šiñ*.

བབ་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 sbrél-ba* *Gl.* overbridging the space between the two castles; *sa-bár* straits, narrow sea; *ču-bár* isthmus, neck of land; **pán-gi bar, lán-ké bar, čé bar** 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 *Gl.*; *bár-gyi*, id., as adj. *Tar.* and elsewhere; *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 *Gl.*; *deñ bár-la, de-bár*

between *Gl.*; in the mean time, at the same time, *Gl.*; *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 Gl.*; *dá-ltai bár-du Gl.*, *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; *ḡrás-bui bár-du tób-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 tób-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 bšleb bár-du* as long as we have not reached, attained *Gl.*; seldom without a negation: *mya-nán-las dás-pai bár-du Dzl. W, 4* (s. l. c.); *bár-nas* from between, *rtsib-mai bár-nas* from between the ribs *Gl.* — 2. fig. *bar byéd-pa* to interpose, intercede, mediate *Gl.*; cf. *bár-mi.* — 3. Termin. of *ba*, and cf. *par* III.

Comp. and deriv. **bhár-kya** 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-čód, -čád*, perh. also *-yčód*, sbst. to *bar-du yčód-pa*, (v. *yčód-pa*) hinderance, impediment; danger; damage, failure, fatal accident; *tsé-la bar-čád on*, or *byun* (my) life is in danger; *lūs-kyi, sróg-gi bar-čád-du gyur* id.; also: to meet with an accident, to perish, to be lost *Dzl.* and elsewhere; **bar-čád-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 *Thyr.* 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 pá* (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-tsòd** *W.* middling, **lín-po bar-tsòd** a moderate wind. — *bar-mtsáms, bar-tsáms* **interval** (*Sch.*: room; leisure, convenience, comfort?). — *bar-lág-pa* = *bar-mi* *Sch.* — **bar-lhag** **gap, vacancy, deficiency** *W.*, **bar-lág kán-čé** 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.

བར་ *bal* **wool**, *bál-gyi* **woolen**, *bal dan ldán-pa* **woolly** *Wdn.*; *bal sèd-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-čé** to beat wool *W.*; *lug-, ra-, riá-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* *Wdi., Schr.*: raw silk, yet *perh.* also cotton; *čü-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 glañ-po-čé*, a kind of elephant, for which sometimes *incorr.* and ambiguously *bá-lañ* 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 (?)

བར་པོ་ *bál-po, bal(-po)-gyíl* **Nepal**, *frq.* designated as *rin-po-čei glín*, and as the favourite country of the *Klu*, or serpents-demons; *bál-po-pa*, *fem. bál-po-ma, bál-mo* *Glr.*, a Nepal man or woman; *bal-nyin C.*, (-*snyins*) a Nepal rupee; *bal-srán* *Tur.*, 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. *čron 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.* *بَس*) *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 yòd** it is finished, completed, ready, all right; *der bas* that is all of it, nothing more is left *Sch.*; in *bgyis-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 yčig-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*.

bi 1. num. figure: 45. — 2. in *W.* gen. for *byi*. — 3. *bi* and *biu* *Pur.* for *bya* **bird, fowl, hen.**

བི་གང་, བི་ཡང་ *bi-gân, bi-yân* in compounds *big, hole* *W.* for *bû-ga*, cf. *big-pa; bi-gân-can* having holes.

བི་ཏང་ *bi-taṅ, Lh. door*, prop. *Bunan*.

བི་ནལ་ཀ་ *bi-nā-ya-ka Ssk., v. begs.*

བི་ཤྱཱ་ཀ་ *bi-ṣwa-kar-ma Ssk., Thai bzo-bo* the smith of the gods, the Brahman-Buddhist Vulcan *Dzl., Glr.*

བི་ཤ་ *bi-ṣa (Ssk. word for poison) n.* of certain medicinal plants, e.g. *bi-ṣa-ikar* Polygonatum, in *Lh.*

བི་ཤ་པན་ *big pan Cs. vitriol; Sch. potash, garlic-ashes; mentioned in S.g. as a caustic.*

བི་ཤ་བི་འི་ཤ་ *big-bi-liṅ Kun. quail.*

བིད་བིད་ *bid-bid(?) Ld. mouth-piece of a hautboy, hautboy reed.*

བིམ་པ་ *bim-pa* **बिम्ब, बिम्ब**. Momordica monadelpha, 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.*: *mčü-sgrós bim-pa ltábur 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).

བིར་བིར་ *bir-bir W. crumbs, bits, scraps.*

བིལ་བ་ *bil-ba Ssk. बिल्ल, Hind. bilb, bēl, Aegle marmelos*, tree with a nourishing and wholesome fruit; the word seems to have been transferred also to the cocoa-nut.

བུ་ *bu* I. 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 mān-bar gyir-ba* to get many children; *bu mi ṣsós-pa* not being able to keep a child alive *Dom.*; esp. in reference to the mother: *ma-bu*, mother and children; also transferred on animals: *rta ma bryga bu*

bryga 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-ḥrid* (or *pu-tri*?) a fem. noun proper. — *bu-grógs Cs. step-brother, foster-brother.* — *bu-rgyid offspring, issue, progeny, generation Tar.* 168. 11. — *bu-dód* foster-child, adopted son, *niéd-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.* — *bú-ṣjo* male child, son *Dzl.* — *bu-ṣrug* children. — *bú-mo*, vulg. also *bó-mo* 1. **daughter**, frq. 2. **girl**, *na bú-moi dūs-na yin-te* when I was still a girl *Glr.* — *kye dan bú-mo* lads and lasses *Dzl.*; **maiden, virgin**; *bú-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**, **bú-tsa dan bó-mo**. — *bú-tsáb Cs. = bu-dod.* — *bu-tsás brél-ba Glr.* (acc. to the context) to cohabit. — *bu-sriñ* 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.

བུ་ག་ *bu-ga* 1. **छिद्र, in compounds bug, hole, opening, orifice, aperture, bá-spuí** *bú-ga* pore, passage of perspiration *Dzl.*; *sna-bug* nostril; *bú-ga dgu(-po)* the nine orifices of the body (eyes, ears, nostrils, mouth, urethra, anus); *tsáns-pai bú-ga* and perh. also *yid-ṣug bú-ga Med.*, appears to be = *mtsog-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.

བྱ་གུ *bú-gu* hole, *sgoi* key-hole *Dzl.*

བྱ་སྒྲོན་ *bu-stón* name of a learned Lama and author of *čos-byün*, about the year 1300 *Glr.*, an adherent of the Adibuddha doctrine, v. *Cs. Gram.*

བྱ་རྩོད་ *bú-rdo* *Sch.*, idle talk, tittle-tattle.

བྱ་ཡུག་ *bu-yüg* snow-storm *Mil.*

བྱ་རྩམ་ *bu-ram* *Hindi* गुर, *gur*, hence *W.* **gu-rám**, raw sugar, muscovado; treacle, *Mil.*, *Lt.*; *bu-rám* *sgór-ba* to boil down raw sugar *Lex.*; *bu-ram-šin*, *bur-šin*, vulg. **gur-šin** sugar-cane; *bu-ram-šin-pa*, རྩམ་རྩམ་ name of the first king of the solar dynasty in India, *Glr.*; *bu-ram-čan*, *bur-čan* sugar-beer *Lt.*; *bur-dkár?* *Lt.* *búr-stán* རྩམ་མེད་ (more correctly *ltañ*) *Sch.*, a bale of raw sugar packed up in leather.

བྱ་ལོན་ *bú-lon* (cf. *bun*) advanced money, debt, **nul gye bú-lon mi-la tán-čé** *W.* to lend a person a hundred florins; (*bú-lon byéd-pa* to contract debts *Schr.*, *Sch.*??) *bú-lon* རྩམ་ལོན་ (*W.* **čál-čé**), *spród-pa* *Sch.* to pay a debt, *sél-ba* to put out, to cancel a debt, *déd-pa*, *bdá-ba* to call in, to recover a debt, *čágs-pa* prob. the beginning and running up of debts *Dzl.*; *bú-lon-pa* debtor, *dñul brgyai* of a hundred rupees.

བྱ་ཁག་ *bu-hág* v. *sbugs-hág*.

བྱ་གུ་པ་ *bug-pa* 1. sbst. hole, *bug-pa* རྩམ་པ་ to bore holes *Glr.*, cog. to *bú-ga*. — 2. *Sch.*, to get holes (?).

བྱ་གཞིམ་ *bug-zól* v. *sbugs*.

བྱ་གུ་སྐྱུ་ *bug-süg* *Ld.* birdsfoot-trefoil, *Me-lilotus*.

བྱ་བ་ *bún-ba* 1. a humming and stinging insect, bee etc.; *bun-lčág* sting, and also the wound caused by it; **bun-ba čág tai son** *W.* the bee has stung. 2. *Cs.* a bright black stone.

བྱ་བས་ *bunis* mass, heap, bulk, *bunis-čén* a large heap *Lt.*; *dri-čui bunis-čé* a great quantity of urine *Mng.*; *bunis byéd-pa* to heap one upon another, pile up. — *bun* many (?).

བྱ་ད་ *bud*, every darkening of the air through dry matter, a cloud of dust, more exactly *tal-búd*; *bud-tsub* dust from threshing; *búd-kyis btab* wrapt in vapour *Mil.*; perh. also snow-storm (*Sch.*), yet not exclusively.

བྱ་ད་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-rygas*; *bud-dhai* རྩམ་པའི་མཚན་ **búd-dé tán-na** rosary *Ts.*

བྱ་ད་པ་ *búd-pa* 1. *Sch.* = *sbúd-pa*. — 2. pf. cf. *búd-pa*.

བྱ་ད་མེད་ *bud-méd* *B.* and *C.*, 1. woman, *bud-méd* མེད་མོ་ *sdüg-gu* a fair woman *Dzl.*; *bud-méd dan sbágs-pa* to defile, corrupt one's self with women *Dzl.* — 2. wife, spouse, not frq. *Dzl.* (*W.* *bú-mo* and *á-ne*).

བྱ་ད་མེད་ *búd-šin* fire-wood, fuel, also dung used as such; *búd-šin* མེད་པ་ *bšág-pa* to cleave or chop wood.

བྱ་ན་ *bun* 1. = *bú-lon* *Mil.*, *bun toñ* lend us! *Mil.*; *bun btán-du ma nyán-pas* not willing to lend anything *Mil.*; *kyéd-rnams-la bun dgós-na* if you want an advance (of money) *Mil.* — *bún-fo*, *bün-yig* 1. debtor's account-book. 2. bond or obligation, bill of debt. — *bun-bdág* 1. creditor. 2. money-changer, banker. — *bün-yig* v. *bún-fo*. — 2. interest, **bhün kyé'-pa** to bear interest *C.*; *bun* རྩམ་ལོན་ *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*.

བྱ་ན་ལོན་ *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 snai-sás* troubled, impure, sinful thoughts.

བྱ་བ་པ་ *bub-pa* v. *bub-pa*.

བྱ་བས་ *bubs* = *yug*, also *tan* (ཡན *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; *šél-bum* glass-bottle; *čän-bum* beer-bottle; *mčöd-bum* Cs. vessel used in sacrificing; *mé-bum* cupping-glass *Lt.* (cf. *pui-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 རུར་.
- བུར་རྗེན་ *bur-rtiñ* (or perh. *tiñ*) *Sch.*, a kind of bell or gong in temples.
- བུར་ཅེ་ *bur-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་ *bül-po* **slow, heavy, tardy**, *gro bül-te* slow in walking, making but tardy progress *Dzl.*; *W.*: **dül-čé bül-po**.
- བུལ་ཏ་རི་ *bul-ha-ri*, **bul-gar** *W.*, **Russia leather, jufts.**
- བུས་པ་ *büs-pa* 1. for *byis-pa* *Lt.* — 2. v. རུས་པ་.
- བེ་ *be*, 1. num. figure: 105. — 2. *W.* for *bye*. — 3. for words here not noted refer to *pe*.
- བེ་ཁུར་ *be-kur* *S.g.*?
- བེ་གེ་ *be-gé* v. *beg-gé*.
- བེ་ཚན་ *be-čon*, also *-tson*, *Ssk.* **गदा**, 1. **club**, with an ornamental knob, prob. merely an attribute of gods. — 2. n. of a goddess *Thgr.*
- བེ་ཏ་ *be-ta* a geographical prop. name, prob. = Himalaya, *Pth.*
- བེ་ཏོ་, བེ་ཏོ་ *bé-to*, *bé-do*, vulg. **calf**.
- བེ་ཏུ་ *bé-dha* v. *bé-dha*.
- བེ་སྦྱབས་ *be-snabs* *Cs.*, **thick slime or mucus**, e.g. the mucus flowing at childbirth from the vagina *Lt.*
- བེ་བུས་ *be-büm*, also *beu-büm*, **writing, scripture, book** *Gl.*, perh. the same word as the following.
- བེ་འབུས་ *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'.
- བེ་མོ་ *bé-mo* **cow-calf, female calf** *C.*
- བེ་རྗེ་ *be-rdzi* Nakshatra, v. *rgyu-skár* 3.
- བེ་ཟ་ *bé-za* *W.*, from the *Hind.* **आज**, **interest**, *tá-ka bé-za* a double paisa interest, of 1 rupee, = 4–6 pCt. pro month.
- བེ་རྒྱ་ *be-rag* (spelling?), **fillet of the women** in *Ld.*, ornamented with coloured stones.
- བེ་ལེ་ཀ་ *be-le-ka* *S.g.*, a kind of **surgical instrument**.
- བེ་ལོག་ *be-log* *Sch.* **great-grandfather**.
- བེ་ཤིང་ *be-šing* **oak-tree**, = *ča-ra*; *be-kród* oak-forest *Wdz.*
- བེག་གེ་ *beg-gé* *Lt.*, a disease; *Sch.*: measles.
- བེག་ཅེ་ *bég-tse* a hidden **shirt of mail**.
- བེང་ *beñ* *Sch.*, **stick, cudgel, club**.
- བེད་ *bed*, 1. = *ke*, *ke-béd*, **advantage, profit, gain, high price**, *tsá-la drüg-ču bed yód-pai skäbs-su* at a time when salt was a sixty times dearer (than barley) *Gl.*; **bed tób-čé** *W.* to gain, to make profit; *bed-čöd* *Mil.* is stated to be the same as *lois-spyód*; *bed-čöd tsod bécád-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, *Gl.*; **ču-bhén**, water-pot, *C.*
- བེམ་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 *Mng.* *bem tol rgyab-pa* seems to denote a surgical operation. — 3. some receptacle, **box, bag** etc., *bém-poi nán-nas yser bton* she took gold out of the . . . ?

བེའུ་ *beu* *Cs.* **caff.**

བེའུ་བུམ་ *beu-büm* v. *be-büm*, *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 *Wlk., 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-túl* fur-cloak. — 2. **strength, sharpness, keenness, pungency**, of spices, spirits, snuff etc.; *ber-čan* sharp, pungent, piquant; **á-rág-la 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. *dbyúg-pa*); *spai bér-ma* cane, bamboo *Mil.*; *ber-ma læag yčig* a simple staff *Mil.*; *læags-bér* iron-bar, crowbar; *smyug-bér* cane, walking-stick.

བེལ་ *bel* *Cs.* **leather bag.**

བེའུ་རུ་ *wai-dür-ya*, *Ssk.*, **azure stone, lapis lazuli** *Dzl.* *wai-dür-ya dkar-po* and *snion-po*, v. table of abbreviations.

བེའོ་ཙན་ *wai-ro-tsa-na* *Ssk., Tib.*: *rnampar-snañ-mdzad*, 1. n. of the first Dhyani-Buddha. — 2. a Lotsawa v. *Köpp.* II., 69.

བེ་ *bo*, 1. num. figure: 135. — 2. **affix**, to designate some words as nouns.

བེ་ཐོག་པ་, བེ་མཛེ་བ་ *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་དེ་ *bo-dhi* *Ssk.*, **wisdom**; also n. of the Indian fig-tree, *ficus religiosa*, *byañ-čub-šiñ*; n. of the **white narcissus** (*Lh.*).

བོ་བ་ *bó-ba*, prob. pf. of *bó-ba*.

བོ་མོ་ *bó-mo* *W.* for *bü-mo*.

བོ་ལོ་ *bó-lo*, **ball**, for playing *Ld.*

བོག་པ་ *bog-pa* v. *bógs-pa*.

བོག་ར་ *bóg-ra* *Sch.* **roof.**

བོག་ས་ *bogs, Cs.*, **gain, profit, advantage**; *bogs dön-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.*

བོན་ *boñ* 1. also *boñs*, **size, dimensions, volume, bulk**, *boñ-čé, -čen* large, *boñ če don čün*, 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*, *brün* big, little, middling, as to size of body, *S.g.*; *boñ-tün* little in stature; *boñ-tsád, boñ-tsód = rdzógs-pa* full size, a full-grown body *Thugy.* — 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 *bañ* *Glr.*

བོང་ཁ་ *boñ-krá* *Sch.* a species of falcon.

བོང་གུ་ *bón-gu* v. *bón-bu*.

བོང་ར་ *boñ-rá*, various species of wolf's bane, aconite, *boñ-dkár, -nág, -dmár, -sér*, used as medicines, or even as poisons.

བོང་ཀམ་ *boñ-nág* v. the preceding and the following article.

བོང་བུ་ *bón-bu, Sch.* also *bón-bo*, 1. **ass**, *bón-řo* or *řo-bón* he-ass, *bón-mo* or *mo-bón* she-ass, *boñ-řrüg* 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 bón-bu* sugar-mite, *lepisma*, *Ld.*; *bon-nág* (perh. *bun-nág*) dung-beetle *Lh.* — 3. Cs.: **blockhead, fool.**

བོད bod 1. *Ssk.* **བོད, 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-brgyid* 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-ços* and *bon-ços*, or shorter *ços* 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* = *bil-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 çò-çé** *W.*, to castrate, to geld.

བྱ་ཀ་ར་ཏོ་ *byā-ká-ra-na*, **व्याकरण**, prop.: explanation, 1. = *lwi-du-ston-pa* prophecy, cf. *Burn.* I, 54 sequ. — 2. in later times: **grammar.**

བྱ་རྒྱི་ *bya-kri* *Mig.*, *bya-tri* *Lt.*, n. of a medicine.

བྱ་རྩ་ *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-sgrúns*, *bya-çós* 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*, *-krá*, *-krún* = *Kyün*, *kra* and *Krún*-*Krún*.

བྱ་གཤ་ *bya-gág* *Dzl.* and elsewh., a species of ducks, *Sch.*: **the gray duck.**

བྱ་དགའ་ *bya-dgá* **gift, present**, esp. as a reward; *sbyin-pa* to bestow a gift, *frq.*; *bya-dgár* as a present, for a reward, *stér-ba* to give.

བྱ་རྩོད་ and རྩལ་ *bya-rgód* and *-rgyál* **bird of prey** *B.* and *col.*; *bya-rgód-spos* *Med.*, vulgo *la-da-ra* (v. *gla*) *bya-rgód-pán-poi ri*, **गुप्तकुट**, vulture-hill, in *Magadha*, a preaching-place of Buddha.

བྱ་རྩུ་ *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་རྒྱི་ *bya-tri* v. *bya-kri*.

བྱ་མཁན་ *bya-tál* *Glr.* **light-gray bird's dung.**

བྱ་དབང་ bya-dab 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་འཛི་ bya-dré *Sch.*, a winged diabolical creature, harpy.

བྱ་ན་ bya-na (acc. to *Lis.* corrupted from ལྷ་བྱ་ན་) seasoning, condiment, sauce, in a legend; prob. also in a gen. sense: meat, food, *byá-nai yo-byád Lex.*, *byá-na-ma*, prob. id.; *tsá-ba byá-na-ma zig k'yér-nas* bringing some warm food *Mil.*

བྱ་སྐ་ 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, ynyis-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་ byá-po, cock, the male of any bird.

བྱ་པུག་ bya-prug 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, *jig-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-ba zin-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 jig rgyán-du če* a resigning of worldly things is fraught with great blessing *Mil.*; *bya-byéd* the doing, doings: *bya-byéd nyün-ba jig rgyán-du če* the doing little brings great blessing, and so in a similar manner: *byá-rgyu byéd-rgyu ma mañ jig* 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; *btán-pa-la* (or *btán-pai*) *byá-ba byás-pai lo-rgyis* 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་བང་ bya-bán v. *bya-wán.*

བྱ་བའ་ bya-bál *Sch.* down (feathers); *Lt. 121?*

བྱ་བྱའ་པ་ 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་རྟ་ byá-ma-rta courier, estafet.

བྱ་མ་བུ་མ་ bya-ma-bim a tea-pot shaped vessel used in sacrificing.

བྱ་མ་བྱར་ལྷག་ bya-ma-byar-skyág(?) dandelion, *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*, c.f. *byá-po* (?).

བྱ་མྱེང་པ་ bya-rmyán-ba *Sch.*, *bya-rmyén* (another reading *snyen*) *byéd-pa*, to yawn *Mil.*

བྱ་དབང་ bya-dmúr flamingo *Sch.*

བྱ་ཚང་ bya-tsán bird's nest.

བྱ་ཚེ་རིང་ bya-tse-rin *Sch.* the white crane.

བྱ་ཚོགས་ bya-tsógs a flight of birds.

བྱ་རྩི་ bya-rdzi one attending to poultry.

- བྱ་ལྗང་ bya-wán *S.g.; Sch.*: night-hawk, goat-sucker, caprimulgus; bat.
- བྱ་བཞིན་ *bya-bzön* *Bal.* egg.
- བྱ་ཟེ་ bya-zé *crest, tuft* (of feathers) of birds *Sch.*
- བྱ་ལྷ་ bya-lúg *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 Ghr.*, *cö-čē* *W.*, *γtoñ-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*) *cö*, pay strict attention! *W.*
- བྱ་རྩོག་ bya-róg *crow, raven*, mentioned in *S. O.* as an inveterate enemy of the *zug-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-mkian* rope-dancer *Lex.* — 2. sometimes erron. for *jag* and *jág-pa*.
- བྱང་ byán 1. north; *byán-pýóg*s and *prob.* also *byán-ka Mil. id.*; *byán-gi*, *byán-pýóg*s-*kyi* northern; *byán-nés* north side, northern brow or slope of a hill; also n. pr., *Ghr.*; *byán-tán* n. pr. the heaths or steppes in northern Tibet, more esp. those bordering in the west on *Ld.* — 2. northern country, coinciding with *byán-tán*: *byán-la* *bčüg-go* he was banished to the north country *Ghr.*; *byán-pa* a man from *Jai-tán* — 3. the significations of *byán-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*.
- བྱང་རྩོ་ byán-rkyán *trowsers, small-clothes, breeches Mil.*
- བྱང་ཁོག་ byán-kóg 1. the inside of the body, *byán-kog-stód* the upper part of the body, cavity of the chest, *byán-kog-smád* lower part of the belly, abdomen, bowels *S.g.*; *jān-kóg-la zug rag* I feel a pain in my bowels *W.* — 2. rump; opp. to *yan-lág* limbs *Lt.*
- བྱང་ག་ byán-ga *Lt.?*
- བྱང་སྐྱེ་སྐྱོན་ byán-sgra-mi-snyán the northern continent of the ancient geography of India, v. *glän*.
- བྱང་ལྷ་བྱ་ byán-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*; *byán-čub-mčóg id.*, frq.; *byán-čub-mčóg-tu sems* (or resp. *tugs*) *skýéd-pa* to create the thought of such holiness, to direct the mind to it *Dzl., Ghr.*; *byán-čub dód-pa* to aim at it, to be anxious to obtain it *Dzl.*; *lén-pa* to attain it; *byán-čub-séms* the mind intent on and suited for it, universal charity; *snyin-rje-byán-čub-séms-kyis kun blañ-nas* submitting to every thing with a loving and charitable mind; *byán-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*; *byán-čub-séms-ma* fem. of it *Thgr.*; *byán-čub-šiñ*, पियल, the bodhi-tree, holy fig-tree, ficus religiosa (not indica), emblem of mercy; *byán-čub-snyin-po बोधिसत्त्व, n. pr. = rdo-rje-ydan.*
- བྱང་རྩོ་ byán-rdo *Cs.* monument, prop. inscription-stone.

བྱམ་པ་ *byān-pa* 1. v. *byān*. — 2. *S.g.?* *byān-pa-srin* *Sch.*: an insect.

བྱམ་པ་ *byān-pa*, pf. of *byān-pa* q. v.; *byān-séms* a pure, holy mind *Mil.*, prob. = *byān-čub-séms*.

བྱམ་བུ་ *byān-bu*, བྱམ་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.*; *yig-byān*, *ka-byān*, resp. *žal-byān*, = *byān-bu* 1; *sgo-byān* inscription over a door, *dur-byān* on a sepulchre; *rtaqs-byān* a mark on a thing *Cs.*; *brjed-byān* list of marked luggage; *mūn-byān*, resp. *mtsān-byān* list of names *Pth.*; *soq-byān* cards *Sch.*; *byān-rdó* a stone monument.

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 bkraqs* *Thgy.*, *mdaṅs Lt.*, brightness, radiancy, beautiful complexion; *byad-bžin* face *Dzl.*, མུལ་ *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* *Wdn.* — 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; *yžān-gyi byad*, *yā-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*.

བྱན་ *byan* 1. *Ld.* frq. for *byā-na*, **jan čo-Kan*, *žān-ma** **cook**. — 2. v. the following.

བྱན་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. **č-pe žān-mó**, as a vulgar abusive term; *byan-tsul-pa*

Sch. 'to allure, entice, seduce': these significations are, however, not sufficient to explain: *byān-moi byi-bor* (or *-por*) *rai byan tsul* *Lex.*, and: *séms-la rai byan tsul* *Mil.*

བྱམ་པ་ *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.*; *byab-zed* *Sch.* instrument for cleaning, brush; *byabs-krus* *Sch.* shower-bath.

བྱམ་མ་པ་ *byāms-pa* 1. **kindness, love, affection, byāms-séms 'd. — 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 tūñ-je-dzin* the meditation of love, compassion, frq.; *mī kün-la byāms-sūn* being kind towards every body; *byāms-pai ynyen* kind, affectionate relations, frq; *byāms-pa mán-na* when I have many well-wishers, patrons *Dom.*; *byāms-pa* as a n. pr., also *byāms-pa ngón-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.**

བྱར་ *byar*, supine of *byed-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 ynās-par gyis* *Thgr.*

བྱས་པ་ *byās-pa*, pf. of *byed-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': *byed-pa byās-pa* a doer of deeds, as the first grade of holiness; *byās-pa šés-pa, yčó-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-čj žān-po, nēm-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་དང་(ག) *byi-tái(-ga)* a medicine *Med.*
- བྱི་ཐུར་ *byi-túr* 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-dár* a kind of silk stuff? *Wdk.*
- བྱི་དུར་ *byi-dúr* v. *byi-túr*.
- བྱི་དོར་ *byi-dór* the wiping, cleaning; *pyag-bdár zés-pa byi-dór-gyi las dei mün* the word *pyag-bdár* denotes the act of cleaning *Lex.*; commonly *byi-dór byéd-pa* e.g. *ynás -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* 1. subst. *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-rkañ-rin* *Sch.* rabbit (?); *diñl-byi* *Sch.* white rabbit. — *byi-akár* *Sch.* white hare. — *byi-kün* mouse-hole. — *byi-rdo* *Sch.* rat's-bane, arsenic. — *byi-ldém* mouse-trap. — *byi-nág* *Sch.* fitchet, polecat. — *byi-ñrüg* young mouse. — *byi-brün* *Dzl.* mouse-dung. — *byi-blá* v. sub *byi-la*. — *byi-tsán* mouse-nest, mouse-hole. — *byi-tser* 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 *byú-ru*; *byi-ru* mdog light red *Gl.*
- བྱི་རུག་ *byi-rüg* medicinal plant *Med.*
- བྱི་ལ་ *byi-la*, *B.*, *W.* *bi-la, 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་ཤང་ *byi-šan* *Wdñ.*?
- བྱིང་བ་ *byin-ba* v. *byin-ba*.
- བྱིང་བྱིང་གུ་ལུ་ *byin-byin-tú-lu* *S.g.* n. of an animal (?).
- བྱིངས་པ་ *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.
- བྱིན་ *byin* 1. pomp, splendour, magnificence, e.g. of kings; *byin-čé-bar bzugs-pa* to be enthroned in great splendour *Dzl.*; *yzibrijd 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 (?), *bcom-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*, to bless, *mi* a person, *sa-zyi* a place *Mil.*, also followed by the termin.: *séms-čan-gyi sdug-bñiñl 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 hi m *Mil.*; *rgyud ynyén-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. *mdzá-d-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 žugs-pa* *Mil.*; *dre-đul byin-rlabs* blessing pronounced against demons, exorcism of devils *Mil.*; meton.: I am the *řágs-pai byin-rlabs* of all of you, he who will help you to go to heaven *Gl.*

བྱིན་རྟེན་ *byin-rtén* Cs., the **relics** of a saint, or the place where they are kept ('depository of blessings'); also in the shape of pills, which liberal donors receive from their Lamas, and which they swallow, particularly in the hour of death.

བྱིན་པ་ *byin-pa* I. subst. **cauf 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 řrá-ba* by degrees, more and more fine etc.?

བྱིན་རྟེན་པས་ *byin-rlabs v. byin 2.*

བྱིབ་པ་ *byib-pa*, pf. *byibs* 1. **to cover, to wrap up**, *gós-kyis* *Lt.* — 2. Cs. **to hide, conceal, keep secret, hush up.**

བྱིའུ་ *byiu* 1. *Pur.* **biu**, **little bird, bird** *S.g.* — 2. *Sch.* **alpine hare.**

བྱིལ་པ་ *byil-pa* **to stroke**, *mgó-bo-la byil-byil byéd-pa* to stroke a person's head *Pth.*

བྱིལ་མོ་ *byil-mo* **naked** *Sch.*

བྱིས་པ་ *byis-pa* 1. **child**, esp. **little child**; *byis-(pai) nad* disease of children *Med.*; *byis-pa btsá-řabs* 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-zin-žig* Cs., **twins**. — 2. **boy, lad**, till about the age of 16 years, frq. (*W.* not in use).

བྱིའུ་རུ་ *byi-ru* = *byi-ru*.

བྱུག་པ་ *byug-pa* 1. **unguent, ointment, salve**, whether as colouring-matter, medicine or sweet scent *Dzl., Med.*; *byug-pa ska* thick ointment, thick plaster; *byug-pa sla* thin unguent Cs. — 2. **foot-bath** *W.*, perh. better: *bčug-pa*.

བྱུག་རིས་ *byug-ris*, *Lex.* = *gral*, **place**, in a certain succession or row; *byug-ris žog* make room, leave a place empty *Sch.*

བྱུགས་འཇུག་པོ་ *byugs v. byug-pa*; *byugs-spos* **anointing-oil** *Sch.*

བྱུང་པོ་ *byun v. byun-ba*; *byun-řsul* **history, story, particulars** of any event, *nai byun-řsul dé-řar yda* that is my story *Mil.*; *byun-řabs* *Sch.* id.

བྱུར་ *byur* *B.*, esp. of later times and col., *Ld.* also *byus*, **misfortune, mishap, accident**, *byur řé-žin bu mi řsós-na* if one has the great misfortune not to be able to keep a child alive *Dom.*; *mi-la byur řel-ba* to draw down misfortune on a person *Dom.*; **ná-la řur čug son** *W.*, **řhur** *C.*, I have had misfortune, I have been unfortunate; *byur-gyi*, also *byur-can* unlucky, disastrous, perilous. — **řhur-nág** great calamity *C.* — *byur-sel* preservative against misfortune. — *rañ-byur-rdó* was explained: a sling-stone with which one hits one's self.

བྱུར་པོ་ *byur-po*, Cs. also *bu*, vulg. *byur-byur* **heaped, a heaped measure** of corn or meal; *byur-por bkañ* *Thgy.*

བྱེ་ *bye* 1. = *byeu* **little bird**, *bye-glin* bird's nest *Ma.*; *bye-řrüg* a young little bird *Dzl.*, also *bya-řrüg*; *bye-brün* bird-dung *Wdn.*; *byeu řur-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-řrag řsum dan řa-ya-řrag* drug thirty-six million; *byé-ba řa-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 řań-rgyás bye-brág či 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 bšád-pa* = *vibhāṣā Was.* (147), also *bye-brag-bšad-mtsó* or *-ču-ytér*, title of books; *byé-brag-čan 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.*; *yúl-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 yčig* 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.* **चोनी**, 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-lán* 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. *čó-čé*), resp. *mdzád-pa*, eleg. *bygid-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 čì žig bya* what are you going to do with it, to make of it? *Dzl.* **to cause, to effect**: *lün-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-kai-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 čì žig byed-pa* to perform an action, *las čì žig byed* what are you doing, what is your business? *fab yód-de byéd-mkan med* there is an expedient, but no one that carries it into effect *Ma*; *mí byar mí rün-bas* as it must be performed, lit. as it cannot remain undone *Dzl.*; *bsám-pa ltar myúr-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**: *čì ltar byás-na legs* how proceeding is good? i.e. which is the best way to proceed, how shall I manage best? *Glr.*; *bsám-yan -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 dán-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, *pa-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.: *dúg-par byao* I shall remain *Tar.*, *kó-mo grogs byá-*

*yi*s 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 *yton-byéd* and *yton-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*, *yid-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; *snar 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 dbyańs 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: ‘*čsol-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 dbyińs-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, *Wdn.* — 4. *byéd(-pa)-po*, doer, accomplisher etc., *mčód-sbyin byéd-pa-por bos* he invited him as sacri-

ficing priest *Tar.*; *dul-bar byéd-pa-po* converter *Tar.*; *bkra-šis spél-bai byéd-po* augmenter 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 *Wdk.*, without being able to offer an explanation: *bdag, séms-čan, srog, gró-ba, ysó-ba, skyés-bu, gan-zág, šéd-čan, šed-bdág, byéd-pa-po, čsór-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.

བྱེད་པ་ *byeu* (also *byü* q.v.) little bird; *byeu-zul byéd-pa* v. *zul*; *byeu-la-pug S.g.*, a medicinal herb *Cs.*

བྱེད་པ་ *byér-ba* v. *byér-ba*.

བྱེད་པ་ *byes*, *Lex.* and col.; foreign country; abroad, *byes tag-rin-ba* a far distant country *Cs.*; *byes-su gró-ba* to go abroad, to travel; *byes-su deg-pa* to remove, to emigrate *Lex.*; *byes-nas sléb-pa* to come from abroad *Lex.*; *byes-pa* traveller, foreigner, stranger; **lam-róg bés-pa yód-pa yin-té** *W.* proceeding together as fellow-travellers.

བྱེད་པ་ *byó-ba* *Cs.* *rná-ba byó-ba* to hear, hearken, listen.

བྱེད་པ་ *byón-pa* v. *byón-pa*.

བྱེད་པ་ *byól-ba* v. *byól-ba*.

བྱེད་པ་ *byol-són* animal, esp. quadruped; *byol-són-bas glén-pa* more stupid than a brute *Mil.*; *byol-són rgyál-po* the lion *Mil.*

བྱེད་པ་ *brá-ka* v. *tá-ka*.

བྱེད་པ་ *bra-nyé*, n. of a lunar mansion, v. *rgyu-skár* ?.

བྱེད་པ་ *brá-ba*, 1. sbst., n. of a small rodent, living under ground (not mole *Cs.*, but rather *suslik*, earless marmot *Sch.*); *brá-pu-se Ld.* a similar animal (= *pra-li?*); *bramkár, bra-tšan* *Cs.*, burrow of it; *bra-brin*

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*-, *tuñ*-, *čin*-, *lab*-, *zér-dha-te** eating, drinking plentifully, walking, speaking, talking a great deal *C.*; **tša*-, *dho*-, *dhán-dha-te** being very hot, warm, cold *C.*

བློ་བློ་ *brá-bo* (prov. **brau**, *Pur.* **bró**) **buckwheat**; *bra-pýé Lex.*, *rjen Sch.* buckwheat flour; *bra-sóg* buck-wheat straw, serving as a poor sort of fodder during winter.

བློ་བློ་ *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-skíbs* beetle rock. — *brag-rgyál* a prominent, high and precipitous rock, towering rock. — *brág-ča*, *-čá* 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.* — **dhag-bhón** = *pa-bón C.* — *brag-dmár* name of a rock in or near Lhasa, alledged not to be identic with *dmar-po-ri (Sch.)*. — **dag-tsel-wa*, *dag-sig-pa** mite, tick *W.* — *brag-rtán* rock-lizard. — *brag-rtse* top of a rock. — *brag-zün* 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-sig* v. *brag-rtsel-ba*.

བློ་བློ་ *bran* 1. resp. *sku-brán* chest, breast, (*cf. nú-ma*); *bran rdün-ba* to beat one's breast *Gl.*; **l'u-gu dán-la čir-te kyér-čé** *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. — **dán-kúd** string of the *bran-kün* (*-gün*, *-kōñ*, *-gon*), pellet-bow, a bow furnished with two strings, to shoot pellets or small stones, *bran-rdi* or *-rdeu*, with it *W.* — **ghan-kóg**

C. cardiac-region, pit of the stomach. — *bran-sgró* snake, serpent (like *lto-sgró*). — *bran-búr* the middle convex part of the *rdórje Ma.* — *bran-tsig Lh.*, prob. heart-burning. — *bran-(y) zól Cs.* dew-lap. — *brai-ze Mil.* prob. breast-bone, sternum. — *brai-ryün Sch.* tame, gentle. — *bran-rus Med.* breast-bone. — **dán-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*, *bzugs-brán* night-quarters, halting-place, whether under a roof or in the open air; also as much as stage (of a journey); *brán-sa dšébs-pa Tar.*, prob. also **bór-čé** *W.*, to take up night-quarters; dwelling, particularly a temporary one, lodgings; but also a permanent abode, esp. in *W.*; **dán-sa tün-čé*, *yár-čé** to take in, to lodge a person over night *W.* (*cf. ynas* 2). — *brán-kan*, dwelling-house, dwelling-room *Pth.* — *brán-grógs* house-mate, bed-fellow. — *bran-dpön* master of the house, landlord. — *pó-brán* v. *pó*; *bla-brán* v. *bla*.

བློ་བློ་ *bran-né Lex.* = *kran-né*.

བློ་བློ་ *brán-pa* v. *brán-pa*.

བློ་བློ་ *bran* 1. slave, servant, *mí-brán* 'vir servus' *S.g.*; *bran byéd-pa* to be a servant, to serve *Cs.*; *brán-du gyir-ba* to become a servant *Cs.*; *brán-du kōl-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 kas-bláns-so Pth.* they promised to serve him; *lus niag yid ysum brán-du pül-te* devoting heart, mouth, and body to his service *Pth.*; *nan nub lto-gós-kýis brán-du kōl* morning and night I am a slave to food and clothing *Mil.*; subject, one owing allegiance, **ladags-si gyál-po-la dán-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-kōl*, *branyóg* = *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 *mtso-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 dön-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 = *bráhmana*, 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.*

བྱིང་བ་ *bríd-pa* 1. *Sch.* 'to continue, to reiterate, to repeat continually; *bríd-la ytón-ba* to give again and again'. — 2. v. **bríd-pa.*

བྱིང་བྱིང་བ་ *bríd-bríd-pa Sch.* to float, to move confusedly, before one's eyes.

བྱིང་ཚ་ *bríd-rtsa Lt.?*

བྱིམ་(ས་) *brim(s)* v. *brim-pa.*

བྱིས་ *bris* v. *bri-ba*; *bris-sku*, *sku-bris* picture of a saint, drawn or painted *Cs.* — *bris-bur* the art of painting and carving images. — *bris-ma* written book. — *nag-bris* a drawing *Cs.*; *tson-bris* a coloured picture.

བྱུ་བ་ *brú-ba* v. *brú-ba.*

བྱུ་བ་ཚ་ *bru-ba-tsá Lex.* hunger.

བྱུ་ཞ་ or བྱུ་ག་ *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.

བྱེང་བ་ *brüg-pa* to flow, to stream, to gush *Cs.*; sbst. current, flow, flux *Cs.*; *ču brüg-pa* flowing-water *Lex.*

བྱེན་ *brun* dirt, dung, excrements, *mi-brün*, *bya-brün*, *sbrän-brün* etc. feces of men, birds, flies etc. *Med.* and elsewhere.

བྱེབ་བ་, བྱེབས་བ་ *brüb-pa, brübs-pa* v. *brüb-pa.*

བྱེབ་ *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* = *brül W.*

བྱེས་ *brus* v. *brü-ba.*

བྱེ་ *bre*, **de**, *Sskr.* द्रोण, 1. a measure for dry things as well fluids, about 4 pints; acc. to *Cs.* $\frac{1}{10}$ of a *bo*; *bré-bo če*, *breu čün* large and small *bre*, *Cs.*; *yser-pye bre gan Glr.* one (small) measure of gold-dust; *bre-do* two measures; *bré-la yšon* that will just fill a *bre Zam.*; *bres bšar-ba* to measure with a *bre Lex.*; *lha-kan bre-tsad tšam žig* a miniature temple, not larger than a *bre Glr.*; vulgo also that part of the *Chod-rten*, which has the shape of a corn-measure; in a general sense, measure, *bre-srán ytán-la bšes-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.*

བྱེ་ཀོ་ *bré-ko* basin for washing *C.*

བྱེ་ག་ *bré-ga* medicinal herb; *bré-gu*, id. (perh. the same plant) *Med.*

བྱེ་བ་ *bré-ba* v. *bré-ba*; *bla-bré*, *ka-bré Sch.* capital, chapter, upper part of a column or pillar.

བྱེ་མོ་ *bré-mo Sch.* unfit, useless, worthless; *bré-moi ytam Thgy.*

བྱེ་གས་བ་ *brégs-pa* v. *brég-pa.*

བྱེ་ང་བ་ *brén-ba* v. *brén-ba.*

བྱེ་ང་བ་ *bréd-pa* to be frightened, afraid, in fear = *rtüb-pa*, *B.* and *C.*; *sbrül-gyis dñans-šin bréd-pa* to be frightened by a snake *Wdn.*, or *bréd-čin dñans-pa Pth.*;

bdúd-kýis bréd-na if you are afraid of the devil *Glr.*; *bréd-foms Lex.*; **dhél-po** fearful, frightful, terrible *C.*

འབྲེལ་ *brél-ba* I. vb. (not the same as *brél-ba*) 1. to be employed, busy, engaged,

to have business or work on hand, *ñed mkar-las-kýis 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-riñ ná-la dhél-wa yo'*, *sai-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-kýis brél-ba Dzl. 122, 7*; more frq. with a negative: *çis kyañ mi brél-bar byás-so* they did not let him want anything *Dzl. 122, 17, Sch.*; **tsó-bai yo-byád-kýis mi brél-bar* abounding in every necessary of life *Dzl. 123, 3* (acc. to a better reading); combined with another word: *póns-brél-te*;

brél-pón-méd-çin Dzl., *mi brél-bar* not sparingly, scantily, niggardly, e.g. to bestow *Dzl.* frq. — II. *subst. 1. *C.* and *B.*, a being engaged in a multiplicity of business v. I, 1.

— 2. *W.*: business, affair, concern, **ná-la dël-wa zig yod** I have some particular business, concern, suit; **dél-wa çì yod** what do you want, what are you about, what are you doing there?

འབྲེལ་ *brés* 1., *W.* also *brés-kyu manger*; *rtabrés manger* for horses. — 2. v. *bre.*

— 3. v. *bré-ba.*

འབྲེལ་ *bro* 1. oath, *bro-fsál-ba* to take an oath (?) *Pth.*, *bro bór-ba* id., *dbu-bsnyun dan bro bór-ro Glr.* they swore by their heads, *nif.* — 2. dance, *bro skráb-pa Lex.*, *kráb-pa Mil.*, *brdün-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; *ria-bró* drums and dancing *Glr.*; *bró-mkian Cs.* dancer. — 3. *Pur. bro* v. *brá-bo.* — 4. v. *bró-ba.* — 5. *bro-nád Lex.*, *Mil.* and elsewh.; *Sch.* 'an epidemic disease'; *bro-fsál Sch.* 'cold (in the head), cough, catarrh';

Tar.: *págs-pa lo man-por sku-bro fsal-te*; *Mil.*: *šin-tu bro-fsál-bar gyúr-nas.*

འབྲེལ་ *bró-ba*, I. vb. 1. to taste, to smell, vb. a. & n.; *nyñid kyañ mi bró-bas*, not even enjoying (tasting) sleep *Dzl.*; *ká-ro skyá-ba bro* one has an astringent taste in the mouth *Med.*; *spos 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. subst. taste, savour, flavour, col. *bro-blág* (**dob-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. **dob-lag nyañ-çé** *W.* to taste, to savour; to try the taste; *bró-ba-çan Cs.*, **dob-lag-çan** *W.* savoury, pleasing to the organs of taste, exciting the appetite; *bro-(ba-)med* tasteless, insipid *Cs.*

འབྲེལ་ *bró-ma* v. *gró-ma.*

འབྲེལ་ལྷ་ *bróg-žu* v. *próg-žu.*

འབྲེལ་ *bród*, = *bró-ba*, taste (*žim-po*) **dhó-çen** *C.*, **dód-çan** *W.*, well-tasted, savoury; **dhó-çem-po** *C.* of a strong, powerful taste.

འབྲེལ་ *bród-pa joy, joyfulness, bród-pa skyéd-pa Mil.*; *dga-bród* id. *C.*; *çi-bród* readiness to die *Mil.* — Here may be quoted also *drod* 2 and 3.

འབྲེལ་ *brób*, *bról* v. *bráb-pa*, *brál-ba.*

འབྲེལ་ *bros* 1. v. *bro* 5; *bros-tebs Sch.* — 2. v. *brós-pa.*

ལྷ་ *bla* I. the space over, above a thing, chiefly occurring in compounds; *blá-na* above *Lex.*; *bla-na-méd-pa*, འཇུག་པོ་, having nothing higher over it, the upper-most, the very highest, e.g. *byañ-çub*, *šes-ráb* and the like frq; *bla-na-méd-pai lam*, *bla-med-rdo-rje itég-pa*, = *snágs-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-mzód ston yañ blao* then even an empty treasury is preferable *Dzl.*; commonly with the pf. root of a vb.:

tse 𑄣jos 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. 202, 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, ἰμάτιον; bla-gáb prág-pa yčig-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 ལྷ་མ་ 1. the higher, upper, superior; blá-ma byéd-pa to esteem highly, to honour, syn. to bkür-sti byéd-pa Domañ, Tar.; the exact grammatical explanation of mi blá-mai čos-kyi čo-prül Dzl. 54, or of the similar passage mi čos blá-mai rdzu-prül 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, ལྷ་མ་, 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-mčöd for blá-ma dan mčöd-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, jó-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. sman. —

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 yyañ, e.g. *fím-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, rał-čán), planted at a child's birth; rgyál-poi bla-gyú the king's turkois of life Glr.; blá-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. 20, 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.

ལྷག་པ་, ལྷ་ག་ bla-gáb, gos v. bla I.

ལྷ་ཚེན་, ལྷ་ཚེན་ bla-čén, -mčöd v. blá-ma sub bla I.

ལྷ་གམ་ bla-ymyán Med.?

ལྷ་མ་པ་ bla-tás Lex.

ལྷ་དྲགས་ bla-dágs Gram.; Sch.: 'a primitive word, an abstract noun'.(?)

ལྷ་ན་ blá-na v. bla I.

ལྷ་བར་ blá-bor Sch.: 'well! that may be! so much the better!'

ལྷ་བྲན་ bla-brán v. blá-ma sub bla I.

ལྷ་འཚོ་, ལྷ་འཚོ་ bla-tsó, gla-tso Sch.: hereditary portion, inheritance.

ལྷ་གཡུ་ bla-gyú, ལྷ་ཤིང་ bla-šin v. bla II.

ལྷ་རེ་ bla-ré v. bla-bré sub bla I.

ལྷ་ག་ blag 1. sub bde-blág q.v. — 2. sub btso-blag q.v.

ལྷ་ག་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 blág-pa* to shed tears. — 3. in *blág-pa méd-pa*, the free translation of **आश्रयकाशिक**. *Burn.* 1, 309 takes it in the signification given by *Sch.* to *bde-blág*, and explains it by 'bare of every convenience or comfort'.

འབྲས་ blán-ba v. *lén-pa*.

འབྲས་ blád-pa to chew, secondary form to *ldád-pa* *Lex.*

འབྲས་ blán-pa = *glán-pa* *Cs.*

འབྲས་ *blar*, frq. incorr. for *slar*.

འབྲས་ blú-ba, pf. *blus*, to buy off, to ransom, to redeem, *mi de blú-ru ytón-ba* to pay in order to redeem a man, to pay as a ransom for him *Gl.*; *pyug-ron-gyi srog blus* he redeemed the life of the dove *Dzl.*; *di-dag-gis rgyal-poi mgo blu-o* therewith I will redeem the king's head *Dzl.*; to recover, to redeem, *yté-ba*, a pawn, pledge, security *C.*; *blu-rin* the money or price paid for the redeeming of persons or goods, ransom.

འབྲས་ blug-pa v. *ldug-pa*.

འབྲས་ blugs-sku molten image; *blugs-pár* casting-mould; *blugs-ma* cast metal, statues, reliefs (cf. *bur-ba*); *blugs-ycar*, *dgán-blugs* v. *ycar*; *ja-blugs* urn-shaped vessel for pouring out tea etc.; *spyi-blugs* v. *spyi-bo* sub *spyi*; *már-blugs* oil-pitcher.

འབྲས་ blúd-pa 1. vb. *ldud-pa*. — 2. sbst. to blú-ba, release, ransom, redemption *Sch.* — *blúd-bu* v. *rlúd-bu*.

འབྲས་ blün-pa dull, stupid; stupidity, foolishness; *blün-po* stupid, foolish; fool, idiot; *blün-po la-lá . . . dzin* some fools consider it . . .; *blün-poi lugs* foolery, fool's opinion, fool's wisdom, expressions frq. used in scientific works to defeat antagonistic views; *dgé-ba mi byéd-pai mi ni blün-po yin* the man without virtue is a fool; *dod-yón-la čags šin-tu blün* to be given to lust is folly *Pth.*; *byol-son-pyugs-pas blün* more stupid than a beast *Mil.*; *blün-ytam*, *blün-šig* foolish talk, foolery; *blün-dad* superstition *Mil.* (cf. *dios-dad*).

འབྲས་ blus v. *blú-ba*; *blús-ma* ransom *Cs.*

འབྲས་ blo I. rarely *bló-ba* mind (*Was.* 314 **བོའི་མིག་**)

1. the intellectual power in man, understanding, *mčūs-pai blo dan ldán-pa Dzl.*, *blo rno-ba Gl.* talented, gifted; *blo čén-po* (*čün-nu*) of great (small) mental abilities *C.*; *blo ysál-te* of a clear understanding, sharp-witted *Dzl.*; *šes-pai blo* sagacity, intelligence, judgment *Dzl.*; *blo-rgyá Sch.* comprehensive intellectual power; *blomyur-žin* being of quick comprehension, sharp *Dzl.*; *blo-ráb*, *-brin*, *-dmán-pa* of sound, moderate, weak intellects or mental faculties *Ming.*, the last expression is frq. used in modestly speaking of one's self *Gl.* and elsewh.; *bló-yimün-pa* intellectual darkness, a darkened mind *Gl.*; *blo-bág* narrow-minded, weak in intellect *Sch.*; *Kyod ni blo nór-ro* you are mistaken; *blos-lčogs-pa* 'to be competent in mind or judgment' *Sch.*; *bló-na-bab* 'I understand' *Sch.* (?) — 2. mind, thought, memory, *čos dan yi-ge-la blo jüg-pa* to direct one's thoughts to religion and to learning to read *Gl.*; *bló-la sbyór-ba* to impress on the mind, to inculcate *Gl.*; *bló-la bzugs-pa* what is retained by, treasured up in the memory *Tar.*; *bló-la bzün-ba* to learn by heart *Gl.*, *W.*: **loa* or *ló-na züm-čé**; *blo-tag-čöd* v. sub *täg-pa* I. — 3. mind, sentiment, disposition (here in part = *yid*), *bló-la död-pa* to desire; *blo dün-pa* interest, concern, v. *dün-pa*; *mčöd-pa byéd-pai bló-čan de* he that has a mind, is disposed, to sacrifice *Dzl.*; *rañ bde-bar död-pai blo méd-par* without any regard to his own welfare *Thgy.*; *blo nyé-ba* friendly sentiment; also: kindly disposed *Gl.*; *sdán-bai blo* a hating mind, malevolent disposition *Lt.*; *blo gró-ba Sch.*: 'to get soft, moved, touched, sad', acc. to a native authority: to be agreeably affected by; *blo mtün-pa* to be of the same mind, like-minded, with supine also: to agree *Gl.*; perh. also: to be unanimous, peaceable, on friendly terms *Sch.*; *Kyé-d-kyi blo dan mtün-pa* agreeably to your wish *Mil.*; *blor ma šon Sch.* 'the mind could not take it in' *Tar.* 51, 7, *Schf.*: 'it did not please

ལྷོ་ blo

7

ལྷོ་པོ་ blón-po

me, I could not reconcile myself to it'; **blo skyél-ba** W., **Kel-ba** C., *čel-ba* Cs. (?), to rely, to depend upon, *blo gél-ba* to hope Sch. (the correct spelling as yet doubtful); *blos yton-ba* to give up, resign entirely, to risk, venture, e.g. *ran-gi srog Glr.*, Mil., *blo spán-ba*, id. Mil.; **tse-di lü-tán** monk C.; *ó-čay blos ma tons-par* as she was so much attached to us Mil.; *ran-blos ma tons-pa* a man attached to himself, in love with himself; *blo ytód-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 čen-po* C. of much sense, of an excellent understanding, *čün-mu* C., *žán-pa* Mil. of little understanding; *blo-gros-méd* unintelligent, injudicious; *blo-gros-rgyal-po* n. of a medicinal plant, = *smug-čün* Wdn. — *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-ydeñ* hope, confidence, assurance, *bdag-gi blo-ydeñ sú-la* ča in whom am I to place my confidence. — *blo-ydeñ čos-la byéd-pa* Glr.; W.: **lor-tád* or *lo-dán čó-če*, *kyél-če* (s)*, c. la. — *blo-rtóg* prob. = *blo-grós*, *blo-rtóg ta-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-tábs* counsel, expedient, *blo-tábs tsól-ba* Ma. — *blo-bde* cheerful, happy. — *blo-dód* covetous, greedy. — *bló-sna* 1. *bló-sna man-ba* Glr. was explained by our Lama: having manifold thoughts,

being restless, flighty, giddy. 2. W. disposition, turn of mind, **ló-na rin-mo** slowness, irresolution, also long-suffering, **lo-na tün-se** resoluteness, determination, promptness, both also adj.: slow, irresolute, and: resolute, determined etc. — *blo-méd* injudicious, foolish Cs. (Dzl. 22, 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-sems-bdé* = *blo-bdé* Mil. — *blo-bsám* intellect; W.: **lo-sám méd-kan** foolish, one not knowing what he is about.

II. frq. incorr. for *glo*.

ལྷོ་བྱ་ bló-ba I. vb. to be able = *pód-pa*; *Kyod mi ló-na* if you cannot; **di mi ló** that you cannot (dare not) do, prob. only W. vulg. — II. sbst. = *blo*, frq. used by Mil. for the sake of the rhythm.

ལྷོ་བུར་ bló-bur = *gló-bur* sudden, suddenly; *Kyéd dá-ttar-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་མོ་ blón-mo, for *lón-mo*, bones or knuckles used as dice Mil.

ལྷོ་མེ་ blón 1. Lex. = *gros*, *blón dēbs-pa* to give advice, to counsel; Cs.: to make arrangements. — 2. v. the following.

ལྷོ་པོ་ 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) čen(-po)* Glr., *blón-po bká-la ytogs-pa* Glr., more commonly *bka-blón(-po)*, high officer of state, minister, governor; *krims-blón* minister of justice, officer of justice; *rgyal-blón* king and minister, also = council, privy-council, Glr.; *čos-blón* 1. (opp. to *bdúd-blón*) an orthodox, faithful minister etc. 2. *čos-blón čen-po* minister of public worship Glr.; *rje-blón* the same as *rgyal-blón* Glr. — *spyi-blón* chief officer Cs. — *pyi nan bar ysim-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.

ལྷ་ bha, sometimes written for ལྷ, either from ལྷ་ ignorance, or in order to appear learned, as is also ལྷ for ལྷ, and so forth.

ལྷ་གམ་ bhá-ga Ssk. the female genitals, Pth.

ལྷ་ར་ཏ་ bhá-ra-ta, bhá-ra-tai düm-bu, bhár-ta, bār-dha, Ssk. भरतखण्ड country between Lanka and the Sumeru, viz. Hindustan; also North-India, Mil. and elsewh.

ལྷ་ལ་ལ་ bha-lad, Urd. دَلِيَّتْ, Beng. belati, 'a far distant country', = *pi-lín*, for Europe.

ལྷ་ལོ་ bhañ-ge W., Ssk. भङ्गा, hemp.

ལྷ་ད་ bhe-da v. be-dha.

ལྷ་འ་ dba 1. Lev. = *ze-sa* reverence, respect, obs. 2. (or rba) = the following.

ལྷ་འ་ལྷོ་ dba-klón Glr., rba-klón Mil., Dzl., dba-rlábs wave, billow; rba-skya whitish waves Mil.; dba-tsub surge, roar, turmoil of waves Cs.; dba-byi water-rat?

ལྷ་འ་པ་ dbág-pa, pf. dbags Sch., v. dbog-pa and bag-pa.

ལྷ་འ་ dbañ (*wan, vulg. 'an') 1. might, power, potency, blón-po dbañ čes-pas because the minister was very potent Glr.; dbañ dge-düm-la *ʔ*tad 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-dbañ-méd it is not in my power to stay Thgy.; büm-pa jó-moi yin-te dbañ 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-dbañ-méd-par having no strength, not being able to wait (from eagerness, avidity etc.) Glr.; dbañ-méd, prob. sdod to be supplied (if the text be correct), this won't do so any longer Glr.; (rañ-)dbañ-méd-du or par involuntarily, not being able to help it, e.g. to weep, rejoice, believe, Mil.: dbañ-méd-du mči-ma čör-du jug-pa to make one

weep; dbañ-méd-du čöl-ba to make a person powerless, to force by absolute power Glr.; dbañ-du gyir-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.; dbañ-du gyir-pa seems also sometimes to mean: he who has brought every thing into his power (?), along with nyon-mois-pa-méd-pa and sems-rnam-par-gról-ba; dbañ-du sdüd-pa to reduce under one's power Pth.; snyin-rje to make the principle of mercy one's own, to practise it freely Glr., (where du-ba stands); gró-ba to comprise all beings, Glr.; dbañ-du byéd-pa id.; dbañ byéd-pa c. la, 1. to rule over, to govern, frq. 2. to possess, bdág-gis dbañ byar méd-pa what one does not possess Thgy. — dbañ-sgyir-ba c. la, to govern, to rule, frq.; dbañ grüb-pa id. seldom. — dbañ skir-ba v. skur-ba and dbañ, 2. *wan tñ-čë* W. to make efforts, to exert one's self, also = the next. — dbañ zá-ba to offer violence Dzl. 22, 3. — dbañ-gis like a postposition, by, by means of, in virtue of, in consequence of, e.g. lás-kyí of former actions Glr.; na-rgyal-gyi dbañ-gis from or in consequence of pride Tar. — 2. more especially in mythology, dbañ bču Dzl. 20, 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 yžan rjés-su dzin-pai dbañ bču ten powers tending to the benefit of others are ascribed to the Bodhisattva, Thgy.: tsé-la dbañ-ba (respecting this form v. below) power over the length of one's own life; sems-la dbañ-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; lás-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; rázu-yrül-la to exhibit wonderful feats for bring-

ing about the conversion of others; *ye-sés-la* to understand all writings on religion (ni f.); *čós-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 ysán-gi dban skür-ba* Pth. is alleged to signify: to convey externally, i.e. into the mouth, the power of *snañ-ba-mfa-yás* (this and the two following are names of Buddhas and demons), internally, into the body, the power of *spyan-ras-γzigs* 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 *dbán-du byás-na* (*mđzád-na* etc.) c. genit. (instead of which in *C.* also *dbán-du šór-na*, *són-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: *legs-pai*, *jigs-pai*, *btsán-pai* when beauty, firmness, formidable appearance (of a royal castle) are concerned, are the points in question *Gl.*; *snágs-kyi dbán-du rtsis-pai šló-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 *dbán-po*).

Comp. and deriv. *dban-bskür* consecration, inauguration, initiation *Was.* (189), = *dban-bskyür* might, power, e.g. *sañs-rgyás-kyi Gl.* — *dban-grál* the row of those that are to be ordained or consecrated. — *dbán-čan* mighty, powerful *Cs.* — *dban-tán* 1. **might**, = *mña-tañ*, *dban-tañ-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-tañ*, frq.; *dban-tañ-méd-pa* may therefore imply: having no destiny, i.e. no particular destiny. — *dban-dus-po-brán* 'Angdophorung' of the Indian papers, n. of a fort in Tibet. — *dban-ldán* mighty, powerful; *dban-ldán-gyi pyogs* *Domai*, *dbán-poi pyogs* *Sbh.*,

is said to be north-east. — *dbán-po* v. the next article. — *dban-pyüg* 1. adj. mighty, also sbst.: *dban-pyüg γžán-las čé-ba Gl.* 2. symb. num.: 11. 3. **noun proper** a. Iswara, Siva *Gl.*, hence also the Lingam as his emblem *Gl.* b. Avalokitesvara *Gl.* — *dbán-ba* 1. vb. c. la = *dban byéd-pa*, e.g. *rgyal-srid-la mi dban* he does not succeed to the throne; gen. with accus. *γyög di dbán-ba yin* one... belongs to this one *Mil.*; *bdag dbán-bai rgyal-prán* the vassals under my sway *Dzl.* 2. sbst. = *dban*, e.g. *tšé-la dbán-ba* (v. above). — *dban-ris* prob. domain, dominion. — *dban(-po)-lág(-pa)* a medicine, said to be prepared from a viscid, aromatic root, shaped like a hand. — *dban-sés* perception, by means of the organs of sense *Was.* (278).

དབང་པོ་ dbán-po 1. **possessed of power, dominion**, *nór-gyi dbán-por gyur Dzl.* (*Ms.*); **lord, ruler, sovereign**, esp. divine rulers: Indra, also *thai dbán-po*; further *rgyál-bai dbán-po*, *tüb-pai dbán-po* the highest of the Buddhas *Gl.* — 2. **organ of sense**, *dbán-po lia(-po)* a. the five organs of sense, eyes etc., also *dbán-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 *dbán-po dgu* or *dbán-poi sgo dgu*, v. *bü-ga*. — 3. **sense, intellectual power**, *dbán-po rnón-po* of acute intellect, *dbán-po rdül-po* of obtuse intellect, also as common expressions for sagacious or dull *Dzl.*; *dbán-po nyams* the senses are weakened, become dull *Med.*; *lus sems dbán-po* body, soul, and senses (are glad, are pure etc.) *Dom.*; *dbán-po γsó-ba* to gladden, strengthen, revive, the senses *Mil.*; *rán-gi sém-s-las dbán-poi rnam-sés byun* out of the spirit (of the personality which during the time between two periods of existence is in a disembodied state) the sense-endowed soul (of the new individual) is generated (in the process of conception)

S.g. — 4. **genitals**, *Wdñ.* and elsewh.; *dbän-po lág-pa* v. *dbän-lág* sub *dbän*.

དབང་མི་ *dbar-mi* *Sch.* a faint-hearted, timorous man.

དབལ་ *dbal* *Lex.* = *tog* and *rtse-mo* top, summit, point e.g. of a *mčöd-rten* *Glr.*; the point, or acc. to some the grooves of the *pür-pa* or exorcising dagger; *rtai dbal bzän-nian* *Lex.*? — *dbäl-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 mdzäd-pa* to be the head, the principal person, e.g. in an assembly of believers *Mil.*; more definitely: *dbu mdzäd-do* he was my instructor *Mil.* — *dbu-skrá* the hair of the head. — *dbu-rgyän* ornament of the head, diadem *Mil.* — *dbu-rñás* *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-čen* **subaltern officer** *Cs.* — *dbu-rje* **Reverence, Reverend**, title of Lamas. — *dbu-snyün bzés-pa* *Sch.*, *dbu-snyün dan bro bór-ba* *Glr.* resp. to swear by one's head. — *dbu-tód* royal cap, crown. — *dbu-mtün drün-du* resp. the same as *žabs drün-du* in directing letters: To... — *dbu-pán* **elevation, high rank, dignity**, *stód-pa* to praise, *smád-pa* to despise, to revile (dignities). — *dbü-ma* 1. n. of the goddess **Durga**, the wife of **Siva**. 2. **principal vein**, v. *rtsá-ba*. 3. **the middle** (-doctrine), **middle-road**, **མཇམ་མཉམ་**, which endeavours to avoid the two extremes *Was.*, also *dbü-mai lam* or *ltá-ba*; *dbü-ma-pa* an adherent of this doctrine *Sch.*, cf. however *mdo* extr. — *dbu-méd* the Tibetan current hand-writing, cf. *dbü-čan*. — *dbu-rmóg* *Zam.* w.e.; in *W.* **gyál-po ú-móg čö žig** is said to signify: Long live the king! — *dbu-rtse* the top, pinnacle, of a temple, monastery *Glr.* — *dbu-mdzäd* (cf. *dbu mdzäd-pa* above) **chairman, principal, warden**, in convents an official that takes the lead in performing the

prayers. — *dbu-žwá* cap. — *dbu-šóg* title-page *Sch.*

དབུ་བ་ *dbü-ba* v. *lbü-ba*.

དབུས་ *dbus* 1. **breath, respiration**, *dbus* *rñub-pa dan byin-pa* or *byün-ba* to respire, to inhale and exhale air *Med.*, *W.* **tón-čé** for *byün-ba*; *dbus byin-pa* to stop for rest, to recover one's breath *Sch.* (and perh. *Pth.*); *dbus-dbyün tób-pa* to be eased in one's mind, after despondency *Tar.*; **ug gyañ 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 tams-čád-kyi dbus lén-pa* to take away the breath of beings (which is ascribed to the demon *pe-dkár*) *Glr.*; *pyi-dbus* seems to be the last breath of a dying man, but *nán-dbus* is some fantastic physiological notion *Thgr.*; *dbus mdé-ba* and *mi-bdé-ba* an easy and a hard breathing *Med.* frq.; *dbus-tün* short breath; *dbus ržán-ba* or *bržánis-pa* shortness of breath, asthma, as a complaint of old age *Thgy.*; *dbus lheb-lheb byéd-pa* to pant, to be palsy *Med.* — *dbus-rgód* *Lt.*? — *dbus-nán* *Sch.* flatulence. — *dbus tbs-wél* *Sch.* 'in one breath'? — 2. a **breath, one respiration**, as smallest measure of time = $\frac{1}{4}$ *kyim* = 4 seconds.

དབུས་ *dbuñ* *Lex.* = *dbus*.

དབུས་བ་ *dbü-ba* v. *bübs-pa*.

དབུས་ *dbur* termin. of *dbu*, *Sch.* first, at first.

དབུས་བ་ *dbür-ba*, also *žür-ba*, *ür-ba* to smooth, *šóg-bu* paper, *ras* woollen stuff, *žäd* a pavement *Cs.*; **ur gyág-pa** *C.*, **gyáb-čé** *W.* to iron, to smooth linen etc., **ur-čag** smoothing-iron.

དབུས་བ་ *dbül-ba* I. vb. v. *bül-ba*. — II. adj. **poor, indigent** *Dzl.*; sbst. **poverty, want, penury**, *dbül-ba sel-ba* to relieve want *Glr.*; *dbul-žin póns-pai rigs* a poor and indigent generation *Dzl.*; hence frq. *dbül-pois* poor, a poor man, pauper *Mil.*; poverty *Glr.*; usually *dbül-po*, fem. *dbül-mo*, poor.

དབུས་ *dbus* (*Ld.* **us**, *C.* **ü**) 1. **middle, midst, centre**, *tág-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: *bzúgs-pai dbús-su* whilst he was sitting *Glr.*; in metaphysics: *dbus dan mta* '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.*

དབོན་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 chen-po bryád-kyi sa* earth from the eight great hermitages, sacred places of pilgrimage in India *Glr.*; like *bstóns-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. *bó-ba*.

དབོན་པོ་ *dbón-po* (*W.* **ón-po**, *C.* **óm-po**)
1. *B.* resp. for *tsá-bo* **grandson; nephew**; *dbon-srás* id. *Glr.*; *dbán-mo* fem.; *mes-dbón* ancestor and grandchild *Glr.*; *dbon-zán* *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 Lamā skilled in astrology, who for instance, when a person has died, performs those ceremonies, that serve to avert harm from the survivors *W.*

དབོན་བ་ *dból-ba* *Cs.* = *rtól-ba*, *Lex. rdziñ dból-ba.*

དབྱངས་ *dbyanis*, **yan(s)** 1. **singing, song, tune, melody**, *glu-dbyáns* id.; *lun-bstán-gyi dbyanis* prophetic song, psalm *Mil.*; *dbyanis(-su) lén-pa*, *dbyáns byéd-pa* to sing *Dzl.*; *stód(-pai) dbyáns* song of praise, hymn of thanksgiving, **jhe-pa** *C.*, **púl-ðe** *W.*; *γδυν-dbyáns* a song of aspiration *Mil.* — *dbyáns-can* *Glr.* a deity, prob. = *jam-dbyáns-can-ma* Saraswati, goddess of euphony. — *dbyanis-snyán* sweet singing. — *dbyáns-pa* singer *Cs.* — **yan-zú** bow for a violin, fiddle-stick *W.* — 2. **vowel**, hence *dbyanis-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. *dus*); 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-rná* summer-drum, po. expression for thunder *Cs.* — *dbyar-čár* summer-rain *Cs.* — *dbyar-zwa* 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. (*Wdn.* 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 *pyi-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-moi* medicinal herb, used against delirium *Med.*; *Cs.*: 'a plant

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-can* 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་ཞ་ dbyin-ža *Sch.*: summer-hat (?).

དབྱིངས་ dbyins 1. syn. with *kloñ*, com. *nám-mkai dbyins* or *dbyins* alone: the heavens, celestial region, *rgyáb-la brag dmar nám-mkai dbyins* red rocks behind and the expanse of heaven *Mil.*; *Kyeu dbyin-su yal* the youth disappearing was carried up to heaven *Pth.*; *dbyins-na bzugs-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, མ་འདྲུ (cf. *kloñ*), *čos-kyi dbyins*, མཐོང་མཐོང་མཐོང་, 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-dbyins-su tim C.*; and also *dbyins* alone: *bló-yi byéd-pa dbyins-su sbos Glr.* hide your mental activity in the heavens, i.e. let it be reduced to nothing; so prob. also *Tar.* 38, 10, *ptün-po lhág-mo méd-pai dbyins-su*, where nothing of the skandha is left remaining. *Sch.*: *dbyins-su* in a body, in one mass, whole, entire (?).

དབྱིན་ dbyin or *ryin byéd-pa Sch.*, to incite, instigate, set on.

དབྱིབས་ dbyibs shape, figure, form, *byä-dbyibs-can* having the shape of a bird *Lt.*; *šin-rtai dbyibs dan dra* shaped like a waggon or carriage *Glr.*; *skyes-pai dbyibs-la nós-bzui-ba* to learn the nature (of plants) from the shape in which they grow; **ä-me yib dug** he quite resembles his mother in shape *W.*; *dbyibs légs-pa B.*

a fine figure, **sóg-po** an ugly figure *W.*, or also: of a handsome (or ugly) form; *dbyibs zhim-por yod* it has a round shape *Glr.*

དབྱིག་གུ་, དབྱིག་ཀུ་ dbyüg-gu, dbyü-gu 1. small staff, wand, rod, e.g. used as a magic wand, sun-dial etc. *Cs.* — 2. *Lex.*: = *ču-tsođ* q.v.; *Sch.*: *dbyüg-gu re-bzi*, '64 equal parts of weight' or measure; 64 quarters of an hour, or 16 hours'; but 64 *ču-tsođ* would make as much as 25 $\frac{3}{4}$ hours.

དབྱིག་རེ་ 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, *riá-ma* the tail *Cs.*; **yug yug jhé-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 zög** *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-can* wielding a stick; n.p.

དབྱེད་པ་ dbyé-*ba*, fut., and in *C.* secondary form to the pres. *byin-pa*.

དབྱེད་པ་ 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-su ysuis* twenty different species are named *Lt.*; *yi-ge di dbyé-ba nyis* these letters are divided into two classes; hence like *sna-tsoqs: sgyu-rtsal dbyé-ba* manifold arts, artifices *Smbh.* — *dbye-brál Lex.*: discord, dissension.

དབྱེད་པ་ dbyén-pa (**yén-pa*, com. *'én-pa**, = *dbén-pa*), difference, dissension, discord, schism, *dge-dün-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.*

དབྱེར་མེད་, དབྱེར་མེད་པ་, དབྱེར་ཕྱིད་པ་, *dbyer-méd*, *dbye-ru-méd-pa*, *dbyer-mi-pyé-d-pa in-*

separable, not to be distinguished, quite the same, identical *Glr.* and elsewhere.; *blá-mar dbyér-med* prob.: identical with a Lama; esp. in the higher philosophy in reference to the impossibility of distinguishing between good and evil (!).

དབྱེས་ *dbyes* *Schr.*: magnitude, size, dimensions, so perh. where *dprál-bai dbyes* *če* is mentioned as a characteristic of beauty.

དབྱུག་ *dbrag*, v. *prag*, intermediate space, interstice; ravine, glen, defile, *C.*; *Sch.* also: wise, handwise.

དབྱུང་པ་ *dbrád-pa* v. *brád-pa*.

དབྱུབ་པ་ *dbráb-pa* v. *bráb-pa*.

དབྱུལ་པ་ *dbrál-ba* v. *brál-ba*.

དབྱི་བ་ *dbri-ba* v. *bri-ba*.

དབྱི་བ་མོ་ *dbre - btsón (?) Sch.*; *Lex.* *dbre-btsog* dirt, filth.

དབྱོག་པ་ *dbróg-pa* v. *próg-pa*.

འབའ་ *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.*

འབའ་ཆ་ *ba-ča* *Wdn.*; *Sch.*: lees from distilling brandy.

འབའ་ཁྲོ་ *bá-po* magician, sorcerer, conjurer; *bá-mo* sorceress, witch *Cs.*, *W.*

འབའ་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.*

འབའ་བོ་ *bá-bo*, *Cs.* = *jug-pa*, hole, cave, cavern, *brág-gi* cleft in a rock, grotto; *bá-bo-čan* hollow, excavated.

འབའ་བྱི་ *bá-byi* a kind of cake, baked of parched rice or maize meal, frequently eaten with the tea *C.*

འབའ་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 daiñ diul* *ba-žig-gis* *gaiñ* *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 daiñ* with women *Dzl.*; *dod-žags-la* through lust *Dzl.*; to defile, to soil, to dirty, *snód-la* a vessel *Dzl.* 222, 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་རྩ་ *bag-rág* spider, *bag-rág-gi* *tsaiñ* 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. *sbái-ba*.

འབངས་ *bañs* subject, *rgyál-po* *báñs-su* on the king turns into a subject *Ma.*;

bañs byéd-pa to obey, *bkañ bañs bygyid-par* (or *bka-bañs-su*) *Kas-blañs-so* they promised to obey, to perform the commandment *Mil.* frq.; *báñs-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-báñs* *Tar.* 165, 22 *Schf.*: slaves belonging to a temple.

འབངས་པ་ *bád-pa* I. vb., imp. *bod*, to endeavour, to exert one's self, apply one's self, c. *la* or the termin.; *dus-rgyán-du* *čös-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 *sá-žyi* to cultivate the ground, *rgun-brim* to grow vines, *dúd-gro* to breed cattle; *slób-par* to apply one's self to learning, *gléñ-mo* *kó-nar* to devote one's self exclusively to public speaking, preaching *C.* — II. sbst.

application, study, exertion, *bád-pa drag-pos* with most persevering application; *bád-pa dai rtsöl-ba méd-par* without any exertion *Gl.*; hence *bad-rtsöl* id.; *skyé-s-bus srub-pai bad-rtsöl* an assiduous rubbing with a human hand *Wdn.*; *dei bad-rtsöl-gyis* through his endeavours *Thgy.*; prob. also: **volition, energy of will** *S.g.*; the passage in *Thgy.*: *byañ-čub čì tób-la bad tsäl-lo*, is perh. not quite correct.

འབབ་ *bab* 1. a fall of snow *Mil.* — 2. tax, duty *Sp.*

འབབ་པ་ *báb-pa*, pf. *bab(s)*, imp. *bob* *Cs.*, *bobs* *Gl.*, 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* *Gl.* to alight from a horse, mostly with *la*, although *ri-la báb-pa* may also mean: to alight (flying) on a mountain *Dzl.* རྩ་རྩ, 2. — 2. to fall down, *ymám-la ká-ba bab* snow falls from heaven *Dzl.* — to flow, the usual word; to flow off; *mi-ytsán báb-pai ytór-kun* sink-hole, for dirty water to run through *Ler.* — 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 dús-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.* **ghát.* — *báb-mo** *W.* condescending, affable.

འབས་ *bam* 1. *rkañ-bám* a disease of the foot *Sch.*: gout. — 2. *bám-yig* v. *yi-ge.*

འབས་པ་ *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 *-ngy.*; to catch fire, to be ignited; to blaze *Dzl.*; also in reference to the passions frq.; to beam, radiate, *ód-du* in light *Tar.*;

bár-du rin-ba *Cs.* combustible. — 2. to open, to begin to bloom, to blossom, frq. — 3. to talk, tattle, to be garrulous, babbling, **bar ó-pa mé** 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 byin-ba-las* as she was going to brawl still longer *Mil.*; **bar-kád tán-čé** 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 rgyas bal ryon bal byéd-pa* (of a nun) *Pth.*; **bál-og-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.* རྩ་བ, 17, acc. to correct reading; *bal-bál* shaggy *Sch.*

འབྲིབི་ *bi-bi* small lumps of clay *Cs.*

འབྲིབ(ས)་པ་ *big(s)-pa*, pf. *pig(s)*, fut. *dbig*, imp. *pig(s)* and *büg(s)-pa*, *pig*, *dbug*, *pig*, also *pig-pa*, *pig-pa*, 1. to sting, of insects *Stg.*; to pierce, *rdó-rje-yis ni rin-čen pig* the diamond pierces the precious stone *Pth.*; to bore, *šin-la büg-pa büg-pa* to bore holes into wood *Gl.*; in a gen. sense, to make a hole, *rkañ-pa kyis pig* 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-gágs big* it removes strangury *Med.* — 2. *C.* to deflower, to lie with, obscene. — **büg-čé** *W.* to make remarks on an absent person, to criticize. — *bigs-byéd*, n. p., n. of the Vindhya mountains (v. *विन्ध*).

འབྲིབ་ *bin*, **gham-bin** *C.*, resp. **sol-bin** tea-pot.

འབྲིབ(ས)་པ་ *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་སྲུ་བ་*bu-su-hán* medicinal herb *Med.*

འབྲུག་*bug* *Sch.* awl, puncher; chisel.

འབྲུགས་པ་*bügs-pa* v. *bigs-pa*.

འབྲུངས་པ་*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.*

འབྲུང་བ་*büd-pa* I. pf. *bus*, *pu(s)* (the latter form prob. transit., the former intransit.) fut. *dbu*, imp. *pu(s)* 1. vb.n. to blow, *lás-kyi rlun büd-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, *rlun-gis sbür-ma büs-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 büs-pa ltar skrañs* *Ming.*; *büd-duñ* *Wdk.* = *duñ* trumpet. Cf. *sbüd-pa* and *pu*. — *W.* **pu-čé**. — II. pf. imp. *puđ*, fut. *dbud* *W.* **puđ-čé**, trs.: 1. to put off, pull off, take off *C., W.*, the turban, hat, coat, ring etc. *Gir.* and elsewh.; to throw down, *puđ bžag-go* *Glr.*, = **pañ-ste** *bor* *W.*, v.

sub *puñ-pa*. — 2. to drive out, expel, cast out, chase away, with the accus. of the person and place, *puđ* out of the country *Tar.*; *puđ-puđ* 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 puđ 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 puđ-pa* (or *puđ-na*) *na 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, **lag-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, **nyima bud son** the sun is gone down; **büd-kan** a departed (deceased) person; the ancients, those of old, *pristini*; to pass away, **dus-tšod bud** time passes away (make haste!); **pid-ka šar-na gun bud son** when spring begins, winter has passed away; **bud čug-čé** to cause to be lost, or to suffer to be lost, to lose.

འབྲུན་བ་, བྲུན་བ་*bün-pa, būn-pa* to itch; **bun, zá-bun** the itch, itching *W.*; **bun rag** I feel an itching (*B. yyá-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-büb-tu bžag* or *bor* it is placed with its top lowermost, inverted, tilted, turned over; *lag-büb* (or *-bubs*) *byed-pa* *Sch.*: stumbling to fall on the hands. — 2. fig., to be overthrown, destroyed, spoiled, with regard to meditation *Mil.*

འབྲུབས་པ་*bübs-pa*, pf. imp. *puđ(s)*, fut. *dbub*, *W.* **puđ-čé**, 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 dmag büm-tso* *lia*

500 000 Chinese *Glr.*; *bun-prág yéig* a hundred thousand; *bim-tso drug* 600 000; *ngur-bim* the 100 000 songs, v. *ngür-ma*.

འབྲས་པ་ *bim-pa* **tomb, sepulchre** *Cs.*, *sku-büm*, *ydui-büm* *Cs.*, id.; *sku-büm* (**kum-büm**) n.p., a large monastery on the Chinese frontier, v. *Huc*, also *Köpp.*, who traces the name back to the preceding word.

འབྲས་པ་ *bür-ba*, I. vb. 1. **to rise, to be prominent**, *sbän-la bräg-ri бүр-ба чиг* a rocky hill rising from the green-sward *Mil.*; *bür-du död-pa* v. *död-pa*; *bür-du rkó-ba* to emboss, to work out relieves *Glr.*; **bur-kó gyáb-pa** *C.*, **bur-la tón-čé** *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 ō-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-bür*, *blo-bur* seems to be a technical term for some part of a building *Glr.* — *bris-bür* paintings and sculptures. — *bür-rko-mkan*, *bür-bzo-pa* engraver. — *bür-sku* relief-picture — *bur-rgód* (s.l.c.) *Ld.-Glr.*, *Schl.* 17, b., mentioned among various musical instruments(?). — *bur-joms* with *byéd-pa* to reduce elevations, to smooth uneven ground; fig. *Mil.*, to prostrate an opponent in disputation. — *bür-po* 1. *Sch.*: **projecting, prominent; a protuberance, tumor**, *rüs-pai бүр-пои* ldebs near the protuberance of the bone *Med.* 2. **having protuberances, uneven, rough**, opp. to *jam-po*, of the skin *Med.* — *bür-ma* embossment, relieve — II. sbst. **protuberance**, e.g. a boil, pustule etc.

འབྲས་པ་ *bül-ba* I. vb., pf. imp. *ful*, fut. *dbul* (**ul*, *u**), *W.* **ful-čé** 1. **to give**, when the person receiving is considered to be of higher rank (cf. *ynän-ba*), *či tsam žig dbül-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 rgyül-po-la bül-ba* to perform dances etc. before the king *Dzl.*; *ytsüglag-kañ rgyül-po-la yziḡs-par bül-ba* to show the king the convent-temple *Glr.*; **to**

lay before, represent, report, like *ysöl-ba*, *tsul rgyas ful-bas* as they had given him a minute report of the manner in which... *Mil.*; *ful žig* communicate it to me *Mil.*; *bül-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-mdäns-nas ful* given at Kardang. — 2. **to add** (arith.) *Wdk.* II. sbst. **offering, gift, present**, *bül-ba man-po ful* *Mil.*, also *byéd-pa* *Pth.*

འབྲས་པ་ *büs-pa* 1. v. *bü-ba*. — 2. = *bür-bar*, **prominent**.

འབྲས་ཤིང་ *bus-šin* *Sch.* a coppice of young trees.

འབྲེག་པ་ *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).

འབྲེག་པ་ *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*.

འབྲེག་ཏུག་ *ben-düg* *Cs.* rags, tatters.

འབྲེག་པ་ *bébs-pa*, pf. *páb*, fut. *dbab*, imp. *pob* *W.* **páb-čé**, causative to *báb-pa* 1. **to cast down, throw down**, *ltó-ba sa-la* to cast one's self on the ground *Dzl.*; *sardül bébs bčug* he made (the pigeon) throw down dust *Glr.*; **to cause to rain** (e.g. jewels) frq.; *kyeu čü 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.* 120, 12. — 3. **to put off, to lay aside**, e.g. *bag* 1. — 4. used in a variety of phrases: *ynäs bébs-pa* *W.* **ži páb-čé** to take up one's residence in a place; *dpya bébs-pa*, with *la*, to impose

taxes *Tar.*, cf. *bab*; *skyon* *bébs-pa* to impute a crime to a person, to calumniate *Glr.*; **(s)kad páb-čé** *W.* to translate; *blo*, resp. *tugs*, e.g. *yul-pyogs dā-ru* *bébs-pa* to direct one's thoughts to a certain place, to have a mind to settle there; *ytán-la* *bébs-pa* v. *ytan*; **nā nūl-la páb-čā** to turn the barley into money *Kun.*

འབོམ་ གཤམ་ v. *ben.*

འབོམ་ གཤམ་ Cs.: 'a sort of plastic mass used by smiths'.

འབོམ་ (མ་) གཤམ་ (*bel(-ma)*) the hair on the forehead of a horse Cs.

འབོམ་ གཤམ་ (*bél-po*) *Sch.*: 'temperate, saving, economical; *bél-po dug* a good deal has been saved (by economy), ample provision has been made; *bél-du jug-pa* to enjoin temperance, frugality (?)'.

འབོམ་ གཤམ་ *bo* a dry measure, which seems to be very variable as to quantity, and little used; *Kal-bó* Cs. bushel.

འབོམ་ གཤམ་ (*bó-ba*, pf. *bos*, *bo*, *po*, fut. *dbo* *W.* **bo-čé, pó-čé**, to pour out, *krag* *bó-ba* to shed blood *Ma.*; *ma bó-ba byün-nas* there being no spilling *Glr.*; *bád-rtsi pó-bas* pouring out nectar *Glr.*; **pós ton** *Ld.* pour out! — 2. to swell (up), to rise, **bós-te rag** I see it has swelled *W.*; *bós-pai nas* *Sch.* swelled barley; *srán-ma pós-pa tsam* as big as a swelled pea *Lt.*; *srád-ma pós-pós* grain swelled, and afterwards parched. — 3. to sprout, shoot forth, of wild-growing plants; *sa bo dug* the ground is verdant *C.*

འབོམ་ གཤམ་ *bog*, a kind of upper-garment, *pó-bóg*, for men, *mo-bóg* for females Cs. — 2. *W.*: a square cloth, for wrapping up and carrying provisions, also **bog-čā**, hence **bog-fes** 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.

འབོམ་ གཤམ་ (*bog-čol* v. *stug-čol*).

འབོམ་ གཤམ་ (*bog-tó*, *zwá-mo bóg-to* Cs., hat with a broad crown of yellow cloth, and trimmed with long-haired fur.

འབོམ་ (མ་) གཤམ་ (*bog(s)-pa*, pf. *bog*, *pog*, fut. *dbog?* *W.* **bog-čé**, 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*), *Kál-rnams pog* *Glr.* the loads were taken off; **zai mé-ne** 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 bryál-ba* *Thgy.*, *bryál(-čün)* *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-si* 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.

འབོམ་ གཤམ་ གཤམ་ (*bógs-pa*, pf. *póg*, fut. *dbog*, *dbag*, imp. *póg*, 1. to give, to impart, *ydams-nág*, *luñ* counsel, advice, directions *Tar.*; *krid*, *lsláb-pa* *Mil.* instruction; *sdóm-pa* to impose religious duties, i.e. to receive into holy orders *Glr.*; to bequeath, to give(?), *nor* *Lex.* — 2. *yi-ma* to fit up a dwelling, = *bébs-pa* *Glr.*; *gro bógs-pa* to take breakfast. — 3. to blot, stain, pollute, v. *bág-pa*.

འབོམ་ གཤམ་ (*bón-ba* Cs., roundness, rotundity, *bón-bón*, round; acc. to my informants **bon-bón** loose, slack, incoherent *W.* —

འབོམ་ གཤམ་ *bod* 1. v. *bód-pa*. — 2. v. *bád-pa*.

འབོམ་ གཤམ་ (*bód-pa*, *bód-pa*, pf. imp. *bos*, *W.* **bo-čé, bos* (*boi*, *bo*)*, 1. to call, to exclaim, *sdod čig čes* *bós-so* he exclaimed: wait! *Dzl.*; *mi žig* *B.*, *mi žig-la* col. to call a person; *rtsar* *Glr.*, *mdün-du* *Pth.* to call near; *náni-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.*; *kú-čos* *bód-pa* *Wdn.*, *bod-grógs-pa* *Dzl.* to cry repeatedly; **bós-ra** *Ld.*, **boi-ra, bó-ra** *Lh.*, **tán-čé* or *gyáb-čé** id. *W.*; *nú-bód* howling, v. *nú-ba*. — 2. to call, to name, to denominate, *yül-skad*... *bód-pa* commonly called, styled... *Wdi.*

འབོབས་ བོབས་, not exactly 'stocking' (*Sch.*), but a soft, warm stuffing of the stockings; **bob-zin** a shoe provided with such stuffing *C.*

འབོར་བ་ བོར་བ་, 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 lôg - 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 soi** I've lost it *C.* *bor-ýtór*, *bor-stór*, *bor-dór*, *dór-bor-ba* *Mil.* and elsewh. id.; to throw away, pour away, *ču* water *C.*; to waste, to squander *Dzl.* — 2. to leave, forsake, *Kyim-tab* 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-čé** to seat a person on the carpet, to invite to a seat on the carpet; **mi lág-tu řin bór-čé** to place a charge into somebody's hands; **nyér-pa só-ma bór-čé** to appoint a new manager; frq. with gerund: **Kyi tág-te bór-čé** to fasten a dog (to a chain). — 4. in particular combinations, e.g. *góm-pa*.

འབོབ་ བོབ་ (v. *bol*) cushion, bolster, mattress; *snye-ból* pillow, v. *snye-ba*.

འབོབ་པོ་ བོབ་པོ་ *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 řig-ge sdód-pa* to sit still, to remain quiet, tranquil *Mil.* — 2. *C.* = *mód-po*.

འབོབས་ བོབས་ 1. v. *bo*. — 2. v. *bo - ba*. — 3. sbst. boil, bump, tumour *C.*

འབྲུང་བ་ བྲུང་བ་ *byan-ba* to clean, cleanse, purify *Cs.*, *byan-kyád* custom *C., W.*

འབྲུག་པ་ བྲུག་པ་ *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.

འབྲུར་བ་ བྲུར་བ་ *byár-ba* v. *byór-ba*.

འབྲིབ་ བྲིབ་ *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.

འབྲིབ་ བྲིབ་ *byin-ba*, pf. *byin* 1. to sink in, to sink down, to be swallowed up, *řin-rtá byé-ma-la byin* *Glr.* the carriage sticks fast in the sand; *gru čú-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.* **jhün soi*, *jhün log son**, they have dispersed, separated, are all gone home. — 4. v. *jin*, 2.

འབྲིབ་ བྲིབ་ *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 řid-čé** vb. a., to earn a livelihood, **gár-ra čé-te** by smith's work (*C.* *to zá-ba*).

འབྲིན་པ་ བྲིན་པ་ *byin-pa*, pf. imp. *pyun*, fut. (in *C.* also pres.) *dbyun* *Ld.* **řin-čé**, trs. of *byun-ba*, to cause to come forth: 1. to take out, to remove, a pillar from its place *Dzl.*; **řins(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., *mič dbyin-ba dé-dag* the men whose eyes are to be put out *Dzl.* p. 40, 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 - bñál - gyi skad* to utter

complaints, lamentations *Dzl.*; *skad čen-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.*, **yüi-wa** *Ts.*, to banish. so also *Ld.* **pün-čé**; **to cast out, throw away** *Ts.*; **to save, rescue, liberate, release**, *nas* from, *Dom.*; absol. *Tar.* 121, 19. — 3. particular phrases, such as *köl-du pýün-ba*, *yid byin-pa* etc. v. in their own places.

འབྲུག་པ་ byüg-pa, pf. and imp. *byugs*. 1. **to wet, moisten, smear, spread over, anoint**, with *la*: *ša skám-la tsá-ču byügs-pa* salt-meat *Glr.*; *γdón-la sol-sñim byüg-pa* to daub one's face with coal-salve *Glr.*; also with accus. and instrum.: *lha-rtén spos dai byüg-pas* covering the little temple with spices and ointments *Dzl.*; *yser byüg-pa* prob. to gild *Pth.* — 2. **to stroke, to pat, mgó la** a person's head *Dzl.*

འབྲུག་པ་ byün-ba I. vb., pf. imp. *byüi* (intra of *byin-pa*) **to come out, to emerge**, often with a pleon. *pýir* etc., from the water, from an egg, a vessel etc. *Dzl.*; *kör-ba-las* = to be set free, to be liberated *Dom.*; to go out, *kým-nas Dzl.*; *pýi-rol-tu byün-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 byün-bai lha-yčig* the princess that appeared to the king in a dream *Glr.*; also: *ná-la rmi-lam bzán-po byüi* I have had an auspicious dream *Mil.*; *sgrén-mor byün-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 bzí-ba su byün-ba* he who is found not intoxicated *Glr.*; *nán-pa byüi* it proved to be ill founded *Mil.*; ... *pa su yañ ma byüi* none was to be found that ... *Pth.*; to step forward, from the crowd; to step forth, to appear *Glr.*; **to step up to**, with *rtсар* to *Glr.*; *brgyügs-nas byüi* 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; *dbugs pýir byün-nas* when breathing returned, when they recovered from faint-

ing *Dzl.*; *mun-pai bskal-pa lia-brgya byün-ño* 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 byüi* it derives its origin from that *Glr.*; *brás-bu byün-bai šin* trees on which fruit is growing *Stg.*; *mü byün-bar gyir ba* not to come to a fair beginning, to be suppressed in its first beginnings *Glr.*; *kýeu žig byüi dug* by that time a boy had become of it *Glr.*; *γnyis-su byüi* they became two, they split in two (systems of doctrine); *ráb-tu byün-ba* to become a priest, v. *rab*; to come in (money); **to happen, to take place**, very frq., *ltas či byüi* what signs have taken place? *Dzl.*; *mü žig-la nyés-pa čen-po byüi* = a man has committed etc. *Dzl.* frq.; *ro di-rnams-la či byün-ba yin* what has happened to these corpses, what is their history? *Glr.*; *siar byün-ba* and *ma byün-ba* things heard of and unheard of *Tar.*; *ká-pýe-nas yód-pa dé-an de dús-su byün-ño* 'at that time also the opened position (of the hands of the image) took place' *Glr.*; *blá-ma-la yañ byüi lágs-sam* did the same thing happen to your Reverence? *Mil.*; *néd-kýis di-bžin byüi* it is I that brought this thing about *Glr.*; *pýis-byüi* or *byüi* 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 byüi* they were able to proceed (the possibility of proceeding was brought about) *Glr.*; *da bla-ma der bzügs-pa byün-na* in case your Reverence should stay there *Mil.*; with the supine: *bul-du, žer-du, stón-du byün-ba-lu(s)* as they gave, said, showed *Mil.*; *tugs-dám pýel-bar byüi* meditation increased; lastly, with the root only: *bod dai brel byüi* came into communication with Tibet *Glr.*; *šleb byün-ba-la* when he appeared *Mil.*; *rdo dbyug byüi* 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 séms-la šin-tu řád-pa žig byüi* 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 bcud* a mineral elixir' (?) — *byün-ynás* (མཚན་བརྟེན་), **place of origin** (cf. *padma byün-ynás*); **primitive source**, *yón-tan tams-čád-kyi byün-ynás* source of all accomplishments; *byün-bai yži* id.; *řán-bdê tams-čád byün-bai yži* 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 bži nyód-pa* damage done by fire, water, wind and sand *Gl.*; *byün-ba bži lus* the physical body, very frq.; *byün ba yyo* 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.**

འབྲུང་པོ་ *byün-po* (ལྷུ་མཚན་) 1. **being, creature**, *byün-po kun* all beings *Cs.*; *byün-po čen-po* the great being, Buddha *Cs.* — 2. **demon, evil spirit, foul sprite**, frq., *byün-po-srün* a preservative, talisman, against such; *byün-mo* fem. *Cs.*

འབྲེང་བ་ *byé-ba*, pf. and imp. *bye*, *W.* **be-čé(s)**, intrs. of *byéd-pa* 1. **to open**, *padma ká-byé-ba* a lotos-flower that has opened *Gl.*; *mial ká-byé-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.*; *řim-bu stón-du dbyé-bar gyur* it separates into a thousand pieces *Gl.*; *bye-brág ma byé-bai bár-du* as long as the separation has not evidenced itself *Dzl.*

འབྲེང་བ་ *byéd-pa*, pf. and imp. *řye, řyed, řyes*, fut. *dbye*, *W.* **řé-čé(s)**, pf. and imp. **řé(s)**, vb. a., 1. **to open**, **ka řé(s)*

*ton** *W.* open your mouth; *sgo řyés-nas řóg-pa Pth.*, **řé-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 *džum-pa*; *lón-baimig 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-řyéd* the open b, b pronounced like w, *Gram.*; to get out, work out, fetch out, stone-shivers by means of a chisel *Gl.* — 2. **to separate, to keep asunder, to disentangle**, threads *W.*; to disunite, to set at variance, *dé-dag dbyé-bai řyér* in order to set them at variance, to create enmity between them *Stg.*; to part, separate, *byän-kóg-stod-snad mčín-dris dbyé-ba ste* the cavity of the chest and the abdomen being separated by the diaphragm *S.g.*; **to divide, classify**, *řyis-kyi sgo-nas dbyé-na* if they are classified according to the different species *Lt.*; **to pick, to sort**, pease; hence, **to pick out, choose, select**, **řé-te kyon** make your choice, and bring it here! *W.*; *séms-čan-rnams lās kyis rnám-par řye* the beings are severed by their deeds *Thgy.*; *ká-řye-ba* to open, to separate, e.g. when hands, that were laid in each other, are separated again *Gl.*; *ká-řye-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 *sdúd-pa* is the opposite of it: *byed-sdúd analysis and synthesis Cs.*; *byed-sdúd-kyi sgra* term for the affix *am*, the disjunctive particle (ni f.) *Gl.*; *mi-řyéd-pa* **inseparable, indivisible, imperishable**, *sku Sch.*; **unshaken, immovable**, *dád-pa Mil.* frq.

འབྲེང་རྒྱུད་ *byed-dpyád* *Sch.* tongs, pincers.

འབྲེང་མ་པ་ *byém-pa*, with *byéd-pa*, 'to act with promptness, determination and good success' *Sch.*

འབྲེང་བ་ *byér-ba* pf. and imp. *byer*, **to disperse in flight**, to flee in different directions *Dzl.* *řsón-dus byér-nas mi dğ-šte* the market-people having fled, and no body remaining *Pth.*; **to give way, to be**

removed, of diseases *Lt.*, opp. to *rygas* and *bsags*.

འབྲོབ་ byó-ba, pf. *pyo*, *pyos*, imp. *pyo*, *byo*, *byos*, to pour out, to pour into another vessel, to transfuse *Lex.* and *Cs.*

འབྲོབ་པ་ byóg-pa, pf. *byogs* to lick *Lex.* and *Cs.*

འབྲོབ་ 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 *snyin-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.)

འབྲོབ་ byón-pa, pf. and imp. *byon*, resp. to go, proceed, travel, *dé-nas byón-pa-na* then in proceeding on the way *Gbr.*; to arrive, appear, become visible; also for *byún-ba*, e.g. *rañ-byón*; with root of the verb: *púr-byon-pas* preparing to fly *Mil.*; *ma-byón-pa* = *ma-óis-pa* future (Buddhas) *S.O.*; to rise, to appear; with dat. inf. = *jüg-pa* to begin, to set about a certain work *Tar.* 125, 16.

འབྲོབ་ byór-pa wealth, riches, goods, treasures, *byor-pa zád-mi-ses-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 *yzangyi 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.

འབྲོབ་, འབྲབ་ byór-ba, byár-ba I. intrs. of *shyór-ba* 1. to stick to, adhere to *Med.*; **kyág-la jar 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 jar** 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.*; *jár-du byór-ba ma yin* that is not at once in readiness *Dzl.*; *ci byór-ba des m'ód-pa byéd-pa* to offer sacrifice of such things as are at hand *Dzl.*; *ci-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-èig* some disagreements, contradictions *Tar.* — II. resp. to come, arrive, *W.*, *C.*; **kyi-kyi ku dñin-du jár-gyu yin** I shall appear before your Honour *C.*; **nyir-du jar yon** I shall immediately attend *C.*

འབྲོབ་ 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, *ycig-gis ycig-la Dzl.*; *byól-te gro* in walking I make way (to people) *Dzl.*; *W.* with accus.: **rul, las, dig-pa jól-čé** to step out of the way of, to slun, a serpent, toil, sin. Sometimes *jól-ba*.

འབྲོག་ brá-go n. of a medicine *Med.*

འབྲབ་ brañ v. *brañ* II.

འབྲབ་རྒྱལ་ brañ-rygás *Mil.* sacrifice, offering of eatables.

འབྲབ་ brán-ba 1. pf. *brans*, imp. *bron*, to bear, bring forth, give birth; to litter, *brán-mo* an animal going with young, bearing *Cs.* — 2. also *brén-ba*, pf. *brans*, imp. *breñs Mil.* (*bron Sch?*) to follow, to walk at another's heels, with *pyir*, *pyi-bzin* (-du), *rjes-su*, *W.* **tiñ-la** with genit., to follow, pursue, hunt after, *dbyug-pas* with a stick *Pth.*; to pursue, in one's thoughts.

འབྲབ་, འབྲབ་ brád-pa, drád-pa, pf. *brad*, imp. *brod* to scratch, to scrape, with the nails, claws etc.; to lacerate by scratching, *ydon Dzl.*; also to gnaw, nibble at.

འབྲབ་ 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, *tser-lcág-gis* with thorns *Thgy.* — 3. to throw out, to scatter, magical objects, such as grains of barley etc.

འབྲེལ་བ་ *brál-ba*, pf. *bral*, imp. *bro!*, intrs. of *ýrál-ba*, to be separated, parted from, deprived of, c. *dañ*, e.g. from one's retinue, of the light of doctrine *Dzl.*; *brál-bar mi ýod bú-mo Kyod* thou, my daughter, from whom I am not able to part *Gl.*; *čün-inu-nas ýá-má ynyis dañ 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 dañ lay-pa mi brál-žin* as the sacred writings never came out of his hands; *skóm-pa dañ brál-bar gyúr-to* he got rid of his thirst; *nad dañ brál-bar gyúr-to* he recovered from his illness, frq. (in such cases often confounded by the illiterate with *nád-las bsgral* etc.); more particularly: *svog dañ* etc. to die, perish, frq.; *ýig-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. *bsaín-brás* (*Pur.* *bras*, *Ld.* *đas*, *Lh.* *đai*, C. *đe*) 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-ýsán*, *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-sél* 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-túg* 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.* *ýu-lá, ýo-lá*, 粥. — 2. tumour, esp. larger swellings in the groin etc.

འབྲས་ལྗོངས་ *bras-ljón* (*de-ýón*) n. p., **Sikim.**

འབྲས་སྤངས་ *bras-spúns* 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-bus bráa-ba Mil.*; *bras-ñan* a failure of fruit. — 2. testicle *Wdn.* 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 smín-pai brás-bu* full recompense, in the worst case by the punishments of hell; 2. *rgyu btún-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* अतोत्पत्ति or as partic. **पन्न**, he who enters the stream (that takes from the external world to Nirwana); b. *lan-ýčig-ýyir-on-ba* सकृदागामिन, he who returns once more (for the period of a human birth); c. *ýyir-mi-on-ba* अनगामिन he who returns no more, being a candidate of Nirwana; d. *dgra-bčom-pa* चर्हन्, the Arhat, the finished saint; v. *Köpp.* I, 398.

འབྲི་ཁང་ or འབྲི་ཁྱང་ *bri-kin* or *-gan* sect of Lamas and monastery in Tibet, *bri-kin-pa* member of that sect.

འབྲི་དྲ་ *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 *ýri-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* (*Gl.* also *bri*) 1. to draw, design, describe, *dkyil-kor žig* to describe a circle or other figure; also to paint *Gl.* 2. to write, *ýi-ge* letters, a letter (epistle); *ýi-ger* 'literis mandaré', to record, to write down, something from hearing *Dzl.*: *bri-smýüg* writing-reed, pen, pencil etc.

འབྲིམ་ *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-mdzo* (*W. *brim-dzo**) bastard of bull and yak.

འབྲིམ་མོག་ *bri-móg* medicinal herb *Med.*

འབྲིང་ *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 elsewhere; between *stobs-é* and *čün-nu Lt.*; *bzan nan brin ysum*; *rnal-byór brin-po* one that is moderately advanced in contemplation *Thgr.*; *zlá-ba brin-po v. zla-ba*; *brin-gis* middling, moderately, adv.

འབྲིང་བ་ *brin-ba*, in *zabs-brin byéd-pa* for *brán-ba Mil.*

འབྲིང་བ་ *brid-pa* 1. also *drid-pa*, pf. *brid*, to deceive, cheat, impose upon, *blo brid-pa* id. *Glr.*; *brid-de rnöd-pa-las Tar.*, as she wanted to seduce him deceitfully; *ka-mi-ar-brid* deceitfully, insidiously sweet, being followed by a nauseous, acrid or burning taste *Med.* — 2. *Cs.* = *pri-ba*.

འབྲིམ་པ་ *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.*

འབྲུ *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 krunis* 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-bán* granary. — *bru-bü* corn-worm, weevil *Cs.*

bru-mar oil extracted from seeds; lamp-oil *Dzl.* — *brü-tsoñ-pa* oil-merchant.

འབྲུ་མུང་ *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, doñ* (cf. *rkö-ba*). — 2. to chisel, carve, cut. — 3. *Sch.* to look through, *yig* a writing; to examine, *bru* grain; hence *mtsän bru-ba* to spy out, smell out, faults, stirring up brawls and quarrels by it, *Stg.* to irritate, vex, provoke, *mtsän brü-bai tsig* provoking words *Lex.*; *snyad, snyon brü-ba* to accuse *W.*

འབྲུ་མ་ *brü-ma* tumour, swelling, weal *Sch.*

འབྲུ་ཚུ་ *bru-tsa* an angular kind of Tibetan current handwriting, v. *Csoma Gram.*

འབྲུ་འཕམ་, འབྲུ་འཕ་ *bru-šál, bru-šá* 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 elsewhere., thundering. — 2. dragon (to which thunder is ascribed *Sch.*); *gyu-brüg snön-po* blue dragon *Glr*

འབྲུག་པ་ *brug-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.

འབྲུང་བ་ *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 elsewhere.; *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. *brim-bu*; *brum-nad* small-pox; *brum-nág* black or deadly small-pox; *brum-dkár* white small-pox; *brum-krá* coloured small-pox *Med.*, *brum-*

pa and *brum-pa nág-po* as name of a disease of the groin, prob. *bubo Med.* — *brum-rjes* pock-mark. — *brum-po* a large grain *Cs.*; *brum-bu* a small grain; pock, pustule, v. above.

འབྲུག་ལྷ་མོ་ *brum-lha-mo Sch.* a tutelary goddess of little children, worshipped by the Shamans.

འབྲེབ་ *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, *šin-ta-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.*, *po-mtsán* the membrum virile *Schr.*, *rtai süg-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-mkan* 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-tag 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*.

འབྲེབ་ *brél* sbst. v. *brél-ba* II.

འབྲེབ་པ་ *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 zig dgos I ask for a little bit to eat *Mil.* frq.; *čos(kyi) brél(-pa) tob-pa* to snatch up a little bit of religion *Mil.*

འབྲེབ་པ་ *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-rtam* 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 byun* the union with Tibet took place *Glr.*; *rgya bod ynyis brél čád* the union ceases *Glr.*; **nor-dél čó-čé, nor-dél-la čá-čé* W.*, to form a mercantile connection, to enter into commercial intercourse. — *las-brél = las-čpro* q.v. — *ynyis-brél, ysum-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-skyon-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-ston, bróg-sa = brog. bróg-ynas* 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-prug* child of such a nomad. — *brog-zád Sch.* rude, rough, boorish, *brog-zad stón-pa* to be rude etc.

འབྲོང་ *broñ* 1. (འབྲོང་) = *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* *Gl.* horns of the wild yak. — 2. v. *brán-ba*.

འབྲོས་ brom noun personal; *brom-stón* a celebrated Lama and scholar in the 11th. century.

འབྲོས་པ་ *brós-pa*, pf. and imp. *bros*, to flee, to run away (*W.* *šor-čé*), *brós-šín gáb-pa* to flee and hide one's self *Dzl.*; *pyir brós-so* (the army) took to flight *Gl.*; *brós-pai ynas* *Dzl.*, *brós-ša* *Gl.* place of refuge; fig. *mig kuñ-du bros* his eyes are sunk, hollow *S.g.* — *bros-ša* a large dorsal muscle *Med.* — *ynyid-brós-pa* = *ynyid-lóg-pa* (?) *Dzl.* 22, 9.

འབྲོས་ rba v. dba.

རྒད་ *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-yčod-pa*, *rbad-tsér yčod-pa* *Mil.* to cut off entirely, to extirpate; **tag-čü bę'-čü** resolute *C.*

རྒད་མཚོགས་ *rbad-skyógs* *Sch.* residue, residuum, dregs, husks etc.

རྒད་པ་ *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.*

རྒད་རྒོད་ *rbad-rbód*, thick, dense, close, strong, great *Cs.*, *skra rbad-rbód* *Lex.*

རྒད་ *rbab*, 1. *Med.*, *Sch.*: a kind of dropsy, *skya-rbáb* *Sch.*, also *ša-rbab* *Lt.* id. (?) — 2. the rolling down, also *rbad*, e.g. *rdor-rbáb* loose stones rolling down, a frequent annoyance in high mountains *Pth.*, *rbab ži-bas* after the rolling of detritus had ceased *Mil.*; **bad yóg soñ** 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.*

རྒེ་ *rbe* *Sch.* 'the fur of the stone-fox'.

རྒོ་ *rbo* *Sch.* milt of fish.

རྒོད་ *rbod* v. *rbád-pa*.

ལཱ་པ་ *láb-ba* 1. wen, goitre. — 2. knots, excrescences on trees, on account of their speckled appearance often worked into drinking-bowls; *láb-tsa* *Med.*, prob. a kind of salt, used as a curative of goitre.

ལྷག་ *lbag* bubbles (?), **ču bag gyáb-čé** to strike the water, so as to make it splash and foam *W.*

ལྷུ་པ་, ལྷུ་བ་ *lbu-ba*, *dbu-ba* bubble, foam, froth, slaver; *ču-lbu* *Lex.*; *lbu-bčas nyuñ* producing little froth *Lt.*; *lbu-ba bsd-ba* to scum or skim off *Cs.*; *grogs čü-yi lbu-ba dan dra* a friend is like water-bubbles.

ལྷ་ sba v. spa.

སྦག་ *sba-nág* *Sch.* a mean house, hovel, hut.

སྦད་ *sbá-ba* 1. vb. fut. of *sbed-pa* q. v. — 2. sbst. privy parts, pudenda *Stg.*

སྦག་པ་ *sbág-pa*, pf. *sbags*, imp. *sboys* (cf. *bag-pa*), to soil, stain, defile, pollute, *dri-mas* *Lex.* — 2. to mingle, intermix, *Lex.*

སྦན་པ་ *sbán-ba* v. *sbón-ba*.

སྦན་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.*

སྦས་ *sbañs* dung of larger animals, *rtai sbañs* *Gl.* (**stal-bán(s)** *Ld.*), *boñ-sbañs*, *glan-po-čei sbañs* *Cs.*; *sbañs-lúd* id., used for manure; *sbañs-skám* id. dried for fuel.

སྦུ་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.

སྦས་པ་ *sbám-pa*, pf. *sbañs*, imp. *sboñs*, to put or place together, to collect, to gather, *pyógs yčig-tu* *Lex.*; *smyúg-ma sbáms-pa dra* like reeds laid together *Wdn.*

སྦར་པ་ *sbár-ba*, v. *sbór-ba*.

སྦར་མོ་ *sbár-mo* v. *spár-mo*.

སྤྲུལ་ sbal (perh. the same as the following sbal-pa), *lág-pai* the soft muscles of the inner hand, cf. also *pyag-sbál*; the soft part of the paw of animals.

སྤྲུལ་པ་ and བ sbál-pa and -ba frog (rather scarce in Tibet), one *Lex.*

ཚལ་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*; *sbal-čün* or *-lčön Pth.* 1. a young frog, tadpole *Cs.* 2. vulg. (from ignorance) lizard; *sbal-rgyáb S.g.* tortoise-shell.

སྤྲུལ་མིག་ sbal-mig bud, eye, gem, sprout, shoot, ཅོན་ comes forth, ཇལ་ opens *Stg.*

སྤྲུང་པ་ sbid-pa *Ts.* for *sbúd-pa bellows*, instrument for blowing.

སྤྲུག་ sbü-gu hollow, cavity, in the stem of a plant or a grass-blade *Mil.*

སྤྲུབ་ sbü-ba v. *lbu-ba.*

སྤྲུལ་ཁ་ sbü-la-ka *Ts.* = *bka-blon-sram sable*, *mustela zibellina.*

སྤྲུལ་ལྗོན་ sbu-lhán *Ts.* (**bu-hlén**) plane, tool used in joinery.

སྤྲུལ་རྩེ་ལ་, སྤྲུབ་རྩེ་ལ་, sbug-čöl, sbub-čál *Cs.*, **bog-čöl* (?) *Ld.-Glr.*; **sbug-žál*, *sbum-žól** *W.* large brass cymbal; **dün-če*, *páb-če** *W.* to play the cymbals.

སྤྲུག་པ་ sbüg-pa = *bügs-pa*, to perforate, to pierce.

སྤྲུག་(སྤྲུག་)པོ་ sbug-(sbug-)po *Cs.* hollow.

སྤྲུག་(སྤྲུག་)པ་ sbug(s), more frq. *sbubs*, hollow, cavity, excavation, interior space, *Kün-bui Lex.* tubular cavity, in bones etc. *S.g.*; subterraneous passage, conduit, sewer *C.*; *sbubs-su жүг-па*, *sbubs-nas тón-па* to put into an underground hole or recess, to come forth from it *Glr.*, *Mil.*; *sbüg-tu 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.*; *šáns kyí sbubs ynyis* hollow, expanded nostrils *Cs.*; *sbubs-byár Med.* disease of the penis, prob. stoppage of its orifice by gonorrhoea, cf. *mje.*

སྤྲུག་སྤྲུག་པ་ sbugs-hág (**bu-hág**) 1. the panting of a dog *Sik.* — 2. *hassoon* with a large and nearly globular bell-mouth *W.* —

སྤྲུང་པ་ 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 бүд-па Cs.* or *rgyán-ba Sch.* to blow or work the bellows; *sbud-rgyál = sbúd-pa.*

སྤྲུན་པ་ sbün-pa v. *spün-pa,*

སྤྲུག་གཏེར་ sbun-γter *Pth.* a small building in the style of a monument, in which sacred writings are deposited.

སྤྲུར་ sbur ant *Cs.*, prob. identical with the following (cf. *gróg-sbur*).

སྤྲུར་པ་ sbúr-pa beetle, *čü-sbur S.g.*; *sbur-čén*, *-čün*, *-dmár*, *-mgyógs Cs.*, denoting various kinds of beetles.

སྤྲུར་མ་ sbúr-ma, = *sbün-pa*, chaff, husks etc.; *rlün-gis sbúr-ma büs-pa ltar Dzl.*, *sóg - sbur čus pyén-ba ltar Pth.* like chaff scattered by the wind, carried along by the water; *sbu-lén* or *-lón* amber *Wts.*

སྤྲུག་པ་ sbé-ga *Lex.* w. e.

སྤྲུབ་ sbé-ba *Sch.* to scuffle, wrestle.

སྤྲུག་པ་ sbég-pa lean, lank, thin *S.g.*

སྤྲུང་པ་ sbéd-pa, pf. *sbas*, fut. and common secondary form *sba*, imp. *sbo*s, *W.* **sbá-če**, pf. *sbas*, to hide, conceal, *γter* a treasure, *mázód-du* in a store-house; *má-mo sbéd-pai püg* cavern in which a *Mamo* is concealed *Mil.*; *dpün-gi tsogs tsál-du* to conceal troops in a wood *Dzl.*; *γter-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-čan-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, *srün-zin sbá-ba* id.; to keep, preserve, *sba-sri-med-par* (to bestow) freely, amply, without restriction.

སྒྲོང་མ་ sbéd-ma a veiled woman; name of a wife of Buddha Cs.

སྒྲོང་ sbo Sch. the upper part of the belly; *sbo-tsil* bacon C.; *sbo-rkün-pa* pickpocket C.

སྒྲོང་བ་ sbó-ba pf. sbos = *bó-ba* 2, to swell(up), to distend, *ltó-ba sbos* Lt. the belly is swollen, turgid; *sbó-krog-pa* Sch. 'to wheeze from inflation' (?).

སྒྲོང་མ་(ས་)བ་ sbóg(s)-pa v. *sbág-pa*; *rán-gi bú-tsai tsig-sbóg* Mil., seems to imply a man that is receiving abusive language from his own sons (?).

སྒྲོང་བ་ sbón-ba, pf. *sbanis*, fut. *sban* to steep in water, to soak, to drench; **bán-te bor** W. soak it in water!

སྒྲོང་བ་ sbód-pa tassel, tuft.

སྒྲོང་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.

སྒྲོང་བ་ sbór-ba, pf., fut. and secondary form *sbar*, trs. of *bár-ba*, to light, kindle, inflame.

སྒྲོང་ལོ་ sbór-lo Anemone polyantha Lh.

སྒྲོང་བ་ sbyán-ba v. *sbyón-ba*.

སྒྲོང་བ་ sbyár-ba v. *sbyór-ba*.

སྒྲོང་བ་ sbyár-pa Wdn., n. of a tree, prob. = *dbyár-pa*.

སྒྲོང་བ་ sbyig-pa, *sbyig-mo* Lex. w. e.

སྒྲོང་བ་ sbyin-pa, I. vb., pf. and imp. *byin*, 1. to give, to bestow (in B. a common word, in W. almost unknown; yet v. *smin-pa* II.), without any ceremonial difference between high and low; to hand, deliver; to give up, deliver over; to give back, give for a present; to offer, proffer, hold out, *rin-la byin-no* he offered as an equivalent Pth.;

ma byin-par mi lén-pa v. *dgé-ba*. — 2. to add, to sum up Wdk. —

II. sbst. gift, present, alms; the expression *sbyin-pa ysum* comprises: *zan-zin-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, *len-pa* the receiver of gifts, *Dulva* v. Feer Introd. p. 71. — *sbyin-sreg*, རློམ་, burnt-offering, v. Was. (194), Schl. 251 sqq.

སྒྲོང་བ་ sbyu, sometimes for *sgyu* Sch.

སྒྲོང་བ་ sbyón-ba, pf. *sbyans*, fut. *sbyan* རྒྱུད་ 1. to clean, remove by cleaning, clear away, as *dág-pa*, esp. *sdig-pa* Tar., *sgrib(-pa)* Thy.; 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 sbyón-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 sbyan-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-sbyán* 'eloquence Mil. (having reference also to *ka-ydán* q. v.); *šnon yón-tan sbyáns-pa sön-bai mtus* by dint of formerly cultivated abilities Ghr.; *tugs yóns-su sbyáns-pai skyés-bu* Mil. a saint of a thoroughly cultivated (or purified) mind; to exercise, to practise, *da-rin sbyan* *dgos* that must be practised still better; to study, *sde-snod-la* the holy scriptures Mil., and with accus. *žžün-lugs* Tar. 14, 9 (where *byan* stands); *rtsis-la sbyán-ba* to learn mathematics Pth.;

to practise, to perform; to recite, to repeat, formulas, *šsar-sbyán byéd-pa* Mil., **kor jañ čó-čé** 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་བ་ sbyór-ba I. vb., pf. and fut. sbyar,

W. *žár-čé*, trs. of *byór-ba*, 1. to affix, attach, fasten, stick, a writing, a plaster W.; *žar gyab-čé*; to apply *lè-rtse dkán-la Gram.*; fig. *bló-la*, *séms-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, = *táms-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-čüb-la Mil.*, like *gól-pa* 3; to join, connect, combine, words, letters; *tsig de don dan sbyár-tsa-na* if these sentences are joined with their significations, i.e. if their explanation is given *Mil.*; *rtsis-su* to count together, to sum up *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: *žor-la gró-ba* to go along with (another person) *Mil.*; *žor-la kur-kyer* take this also along with it! **ko čá-te žor dan kal son** W. as he was going, we sent it along with him; *žor-la gyel son* it fell at the same time (by coming in contact with some other falling body); **žor-la kyér-wa** to take hold of and take away at the same time; *kó-la žor póg-pa* he was also (simultaneously) affected by (the loss); **žor-la zér-kan žig** or even **tsig-gi žor** a mere expletive, without any appreciable meaning C.; *bdag sdiq-sgrib čés-pai žor-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.*, *šó-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.; *žán-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.*; *krimš dan sbyár-ro Dzl.* then we must conform to the law; most frq.: ... *dan sbyár-nas* or *-te* corresponding, agreeable to, according to, *krimš* 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.*; *žan-rgyüd-la sbyór-ba* seems to imply: to gain knowledge by observing others, opp. to *rañ-rgyüd-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' *Wdn.*; 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-tábs Med.*; *sbyor-sde-bži* the four departments of pharmacy *Gl.* (apparently the title of a book); preparation = *šion-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. *mšams sbyár-ba*. — 3. syllogism *Was.* (278). — 4. comparison, agreement, harmony, *ytám-gyi* the harmony of history *Schf.*

ᠨ sbra 1. W. *(s)bra*, C. *da* felt-tent, *sbra-gür* id.; *sbra-tág* ropes, *sbra-šin*

མྱལ་པ་ *sbrág-pa*

frame-work, *sbrá-pa* inmate, of such a tent.
2. v. sub *ytšan*.

མྱལ་པ་ *sbrág-pa*, pf. *sbrags*, C. **ḍág-pa**,
W. **rág-čé** to lay, to put, a thing
over or by the side of an other, *pyogs-yčig-*
tu Lex.; gen. used only in the gerund: **tša*
*dor rág-ne** 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. **rai-bár dug-rág** six-barreled
pistol, *revolver* W., *bse-sgo bdun-sbrag* Pth.,
sevenfold skin-door, used as a target for
shooting at.

མྱལ་མ་ *sbrág-ma* hay-fork, Cs.

མྱལ་བུ་ *sbrán-bu* C. **ḍán-bu**, W. **rán-ñu*,
*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-ñu** W. bee. —
sbrán-čan mead or something similar. —
sbrán-tšan and *sbrán-dón* Cs. cells in a
honey-comb, the honey-comb itself. —
sbrán-büg bee-hive Sch. — *sbrán-byi* marten
Sch. — *sbrán-yáb* flap, fly-brush Cs.

མྱལ་པ་ *sbrád-pa* = *brád-pa* to scratch Sch.

མྱལ་པ་ *sbrán-pa* = *sbrón-pa*.

མྱལ་བུ་ *sbrám-bu* unwrought gold Cs.

མྱལ་པ་ *sbrid-pa* 1. to sneeze Med.; *sbrid-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. མྱལ་པ་, 5 Sch. to flutter before one's
eyes (?).

མྱལ་པ་ *sbrüd-pa*, pf. and imp. *sbrus*, fut. and
sec. form *sbru*, W. **rü-čé** to stir with
one's hand, *zan Lex.*; to knead (Cs.) is *rdzi-*
ba which is not identical with *sbrüd-pa*,
at least not in W.

མྱལ་པ་ *sbrüm-pa* pregnant, big with young;
mi dan srog-čags sbrum-ma-rnams
Dzl. women with child and beasts with
young; *sbrüm-par gyür-ba* to conceive, to
become pregnant, frq.; *sbrüm-par tsör-nas*
feeling pregnant Pth.; *prü-gu sbrum byün-*

མྱལ་པ་ *sbrón-pa*

bas having conceived, being with child
Pth.

མྱལ་པ་ *sbrul*, Pur. *sbrul*, Lh. **rül**, C. **ḍul**
1. serpent, snake; *sbrul* and *sbrül-mo*
also mythical demoniac beings; *sbrul ydüg-*
pa or *dug-sbrul* venomous serpent; *sbrul*
kas sdigs-po Sch. serpent-tamer; *sbrül-gyi*
snyün-po v. *tsán-dan*. — *sbrül-mgo* 1. a
serpent's head. 2. v. *an-ke*. — *sbrul-sgón*
a serpent's egg. — **ḍul-nyá** eel or some
other esculent snake-like fish C. — *sbrul-*
düg 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*.

མྱལ་པ་ (ད) *sbré(d)* Lex. n. of an animal; Sch.:
stone-fox.

མྱལ་པ་, རེ་པ་, རེ་པ་ *sbré-bo*, *ré-bo*, *ré-ba* a
coarse material manu-

factured of yak's hair for tent-coverings.
མྱལ་པ་ *sbrén-ba*, pf. *sbréns*, Cs.: to play an
instrument; acc. to Dzl. མྱལ་པ་, 16, to
jerk, a chord, a bow-string.

མྱལ་པ་ *sbrébs-pa* Cs.: resp. for *ltógs-pa*
hungry.

མྱལ་པ་ *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; *lcags-*
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 duñ* fastened to (stone) lions;
in a gen. sense: to connect, to join, *nyyis-*
sbrél, *ysum-sbrél* two or three consonants
joined together, cf. *min-yži*.

མྱལ་པ་ *sbrés-pa* Cs. frozen, stiff, hard.

མྱལ་པ་ *sbrón-pa*, pf. and fut. *sbran* 1. to call to
the spot, *rá-mda*, *grog*s for assistance
Lex.; to send for, the minister Glr. — 2.
to call to Thgy.; to give information, notice,
intelligence, *rgyál-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, *fig-les* Sch.

མ

མ ma 1. the letter **m**. — 2. numerical figure: 16.

མ ma I. sbst. 1. **mother**, col. *ã-ma*, resp. *yum*; *mai rum* womb, matrix; *rân-gi ma y'çig-pai srin-mo* full sister by the same mother, whilst *mas dbén-pai srin-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 *brygüd*. — *má-çu* the first infusion of malt or stronger beer, v. *çai*. — *ma-çün* Cs.: 'a mother's younger sister', perh. more correctly: a father's second wife, as to rank; *ma-çen* 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 mtün-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-yzi* 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. *çu-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. *mta*); *má-mçu* lower lip. — *má-tem* sill, threshold. — *má-tog* v. *tog* I, 2. — *má-rdo* = *rmán-rdo*. — *ma-rábs* mean descent, people of low extraction Dzl. — *ma-ri* Sch. downward(?) — *ma-ré* = *ma-tén*, 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: *ryód-par mi byao* it shall not, should not be pronounced *Dom.*; *mi de dgrar mi bsan* they should not make the man their enemy *S.g.* — b. with the preterite: *ma son* he did not go, *ma byas* he did not do (it). — c. with the present tense also in conjunction with the words *yin*, *lags*, *m'çis*, *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-rin-ba* v. *ruñ-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 mìn çi zer** what is your name? **mìn 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: *zans ru - bzi - ma* a four-handled kettle (cf. *bu lo - ynyis - pa* a boy two years old, sub *pa*).

VI. *mai nyin* two days before yesterday C., = *siñon-ma žag W.*

མ་ mā W. always with a marked accent and a long vowel, prob. abbrev. of *manis very*, before adjectives and adverbs, **mā mán-po** very much, **mā gyál-la** very good.

མ་ཀར་ ma-kár (Hind. مَكْر impostor) W. **deceit, imposition, intrigue**, **ma-kár çò-te zer** he speaks hypocritically, with some secret design; *ma-kar-çan*, **hypocritical, fawning**.

མ་ཀ་ར་ ma-ka-ra Ssk. sea-monster.
 མ་ཤ་ ma-ká 1. Lt. = mtsan-dbye. — 2. Mecca Stg.
 མ་ཤ་ལ་ ma-kál v. ma I.
 མ་མཐན་ ma-mkán v. ma-rgán.
 མ་གཤ་ ma-gál Wdn., W. poplar-tree.
 མ་གྱི་ má-gi v. ma II.
 མ་གཤ་ ma-rgád, *mar-gád* Glr., from मरकत. emerald.
 མ་གཤ་ ma-rgán W. *mar-gán* 1. matron, grandam. 2. C. also *ma-kén* cook; quarter-master.
 མ་ཅེན་ ma-čen 1. v. ma I. — 2. head-cook.
 མ་ནི་མུ་ནི་སཱ་ལ་འདྲེ་ ma-tri-mu-tri-sa-la-dzu is said to be a form of prayer of the Bonpos, as the Ommanipadmehüm is of the Buddhists; Desq. p. 242 has: ma tchri mou me sa le gou.
 མ་དང་ (?) ma-dán Ld. a place on the roof of a house cleared for spreading grain there.
 མ་གཤ་ ma-ydán, W. *mag-dán*, C. *ma-dén* ground, basis, foundation; also for ma-ydán-gyi ri-mo ground-plan.
 མ་དུ་, མ་དུ་ (?) ma-rdú, *ma-dú W. thorn, prickle, má-rdu-čan thorny, prickly.
 མ་རོ་ má-rdo, *mar-do* W. prob. a careless pronunciation of rmán-rdo.
 མ་ལྷིང་ ma-niñ 1. without sexual distinction Med. and Gram. — 2. impotent, unable to beget S.g. — 3. barren, childless Wdn. (explained by bu-tsa-méd-pa). — 4. Cs.: also hermaphrodite, Wdn. however denotes this explicitly by mtsan-nyis-pa.
 མ་ལུ་ ma-nu Med.? Cs. : = मनु, मनस्, yid; as symb. num.: 14.
 མ་ལུ་པ་ཤ་ ma-nu-pa-tra a medicine Wdn.; in Lh. Bryonia dioeca.
 མ་ཤི་ má-ni (Ssk. precious stone) 1. abbrev. of Ommanipadmehüm; *má-ni tán-čé* W. 1. to mutter prayers. 2. to purr like a cat. Hence 2. praying-cylinder, prop. ma-ni-čos-

ཤོར་ Schl. 230. — 3. consecrated stone-heaps or stone-walls (Mongul Obo) Schl. 196; ma-ni bka-büm title of a book; as to its contents v. Schl. 84.
 མ་པང་ ma-pán Mil., ma-pám Cs. = madrós-pa, v. drós-pa.
 མ་མ་ má-ma children's nurse Dzl., Glr., Cs.: nú-ma snün-pai wet-nurse, dri-ma pyi-bai nurse for cleaning, pín-du kúr-bai for carrying, rtséd-grogs-kyi for playing.
 མ་མུན་ ma-mün Ld. col. for na-bün, 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-zi Lt. medicinal plant (?).
 མ་ཞུ་ má-zü v. zü-ba.
 མ་གཞི་ má-γzi, W. *máb-zi* 1. ground-work, basis, elementary principle, component part; prime colour; principal thing, main point. — 2. Sch. originally (?).
 མ་ཡ་ má-yā Ssk. = Tib. sgyu-prul-ma འཇེ་ 'delusion', n. of the mother of Buddha Sakyamuni.
 མ་གཡོག་ ma-γyóg = tab-γyóg kitchen-boy, scullion W.
 མ་རི་, མ་རེ་ ma-ri, ma-ré v. ma II.
 མ་རུ་ má-ru n. of a castle, perh. = rmé-ru.
 མ་རུ་ཅེ་ 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་མན་ 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, Malayalim, 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-srân* or *greu Wdi.* — 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 משיח, for **Christ**, the Greek word not being adapted to the Tib. language *Chr. Prot.*
- མ་ཤྲ་ *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-nāg*; *ma-hā-tsi-na* *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་ *mañ* 1. *C.* *col.* for *mi on*, *mi dug* (?); so also in some passages of the *Ma.* — 2. *v.* *mán-po*.
- མང་གལ་ *mañ-ga-lam* *Ssk.* = *bkra-šis*.
- མང་པོ་ *mán-po* 1. **much, many**, *mi mañ-po* (*rnams*) **many people**, also (like *oi πολλοι*) **most people, the gross or bulk of the people**, for which *W.* **mán-čé**, e.g. **mán-čé zer dug** most people say, or, mostly it is said etc.; *kor mán-po* (*rnams*) the numerous retinue *Dzl.*; *mán-por* adverb **mostly** (not *frq.*) *Zam.*; *ču mañ-nyün* *lto*s look after the height of the water, whether there is much or little of it; *ycig bsgyür-ba-la mañ-nyün med* if you multiply by 1, you will get neither more nor less *Wdk.* — 2. **very, very much**, with verbs, chiefly *col.*, *mañ-po jigs* I am very much afraid.
- Comp. and deriv.** *mañ-bkür* = *mán-pos bkür-ba* *v.* *bkür-ba* I. and II. — *mañ-gé-*
- mo* long ago, long since (?) *Cs.* — **mañ-ia** *W.* *col.* for *mán-por*, *mán-ba*(*r*); **zag dan žag mán-na mán-ia tán-čé** to give a little more every day. — *mán-čé* *v.* above. — *mán-ja* a liberal distribution of tea *Ld.-Glr. Schl.* fol. 27, a, and p. 72. *mán-du* is not only the termiu. case, but also a compound of *mañ* and the synon. *du*, being used exactly like *mán-po*, both in the nomin. and accus. case, *ydams-nāg mán-du bstān-pas bris-bu bži tob-pa mán-du byün* 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**, *du mán-nañ de mañ* 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.*; *smān-dpyād mañs-pas pān-rgyu med* by making much of medical treatment he will not grow well *Mil.*; *ma mañ 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 *Wdi.* — II. *adj.* 1. *mán-po*. — 2. **having much**, *bu mañ-bar ggyür-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-grōn* is situated, *v.* *skyid*.
- མན་ཇི་ར་ *man-dzi-ra* *S.g.* a mineral medicine; perh. *man-dza-ri* *Ssk.* **pearl.**
- མནལ་ *mañdal* *Ssk.*, *prop. Tib.* *dhyil-kor* jewels, viands etc. presented as offerings, and arranged in a circle *Glr.* and elsewhere, cf. *tsogs*.
- མན་མཎ་ *mad* 1. = *nad* (?) *lus mad-méd-čün* *Sambh.* — 2. sometimes for *smad*.
- མན་པ་ *mād-pa* **true**, *kyed mad yün-žin* as you speak what is true *Mil.*; *ma nyés-pai bden-tsig mād-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. min*) 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-dág-gi lug čün-se mán-na mi yon** there are only small sheep in Ladak; **dün-la mán-na mi tón-kan** he who sees only what is close before him, a short-sighted person; **de-bu lo gyad tin-la mán-na mi yon** fruit will appear only after a space of eight years; **dirin mán-na ma tón** 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, lé-ba man-čád ču náu-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 čád** from this evening *Mil.*; *de man-čád since, from that time forward* *Mil.*; *rmañ btün-ba man rab-ynás mdzad-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. min-pa)*. — 2. sbst. **lower part** of a country, **lowland**, thus in *Lh.* as a proper name.

མནང་གཤམ་ *man-nág*, *Ssk.* རམ་ཇམ་ཤམ་, **advice, direction, information, stón-pa** to give, *man-nág (-gi)-rgyud* v. *rgyud* 2; in later writings and in the mind of the common people, it coincides with *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*.

མནང་ཅད་, ཅད་, ཅོད་, བ་, ལྷམ་ *man-čad, čad, čod, pa, lhag*, v. *man* II. and III.

མནང་ར་བ་ *man-da-ra-ba*, མནང་ར་བ་, a tree in paradise *Stg.*

མན་(ན་)ལྷན་(ནེ) *man(-na)-mün(-ne)* *Ld.*, **turbid, muddy, dingy, dim, dull, dusky**, as to water, flames of light etc.

མན་ཅེ་ *mán-tsi* *Sch.* a kind of silk-cloth.

མན་ཇེ་ *man-dzi* 1. *Sch.* 'a small square table', acc. to others a tripod with long curved feet, for sacrificial purposes. — 2. *Wbed* *Hindi* मञ्ज.

མན་ཤམ་ *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; *brumár* 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; **žym-már-pa** *C.* **lamp**; *mar-dkár* *Med.* = *skya-már*. — *már-ku* melted, liquid butter. — *mar-rnyiñ* old, rancid butter, recommended by physicians for diseases of the mind, fainting-fits, wounds. — **mar-nág** *W.* oil, **nyuñ-dkar-mar-nág** rape-seed oil. — **mar-bliug** *W.* a small urn-shaped vessel for butter or oil. — *mar-mé* **lamp**, at present only for holy uses, thus: **mar-mé ghyen-tśén** holy, heavenward burning lamp *C.* (formerly any lamp *Dzl. १३, 11; Glr.*); *mar me mdzad Buddha Dīpañkara*, 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-gyar 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་ཀལ་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་རྒྱན་ *mar-rgán* v. *ma-rgán*.

མར་འོ་ *mar-nó* v. *nó* 5.

མར་དོན་ *mar-dón* perh. *dmar-dón*.

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* *γèig-tu mi žúg-pa* prob. to be unstable, changeable, fickle, restless; more esp. place of rest, **couch, bed**, *mál-gyi žog-tu* under the bed *Glr.*; *dgons-mal* resp. for night-quarters *Dzl.* ༡༩, 3 (so acc. to the xylographic copy; *Sch.* having the less appropriate *dgons-lam*); **mal žúg-čé** W. to live in a strange place, *ἐπιδημῆν*; *mal bdé-ba* Sch. a quiet sleep, *iai 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.* bedding, 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-le* 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 žsod-pa* to kill men, to murder, *mi-méd ri-krod* 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.*; *mü bú-mo* 1. daughters of men, opp. to *lhai bú-mo* e.g. witches appear in the shape of daughters of men *Mil.* 2. daughters of others, opp. to *rán-gi bú-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.: *žsób-bo mi drug* (we) six lords *Glr.*; plur. also *mi-tsó* Sch.

Comp. *mi-ka*, (idle) talk of the people, common talk, *žül-sdei nán-nas mi-ka šud* in the whole neighbourhood one is an object of gossip, nif.; defaming talk; imprecating speech, with or without *nán-pa*, *mi-ká zug* or *žog* (damnation) lights on (me, him) *Dom.* — *mi-kyim* 1. **human dwelling, house**, (the Chinese capital contained) *mi-kyim žúm-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-bryüd* v. *bryüd*. — *mi-rjé* sovereign, king, *mi-rjé mdžád-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 *mán-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**, *jó-nya* having been adopted for 'angel'. — *mi-dpón* prefect *Glr.*, *C.* — *mi(i)-bu* 1. a child of man, a mortal, *po.*, *Mil.*, cf. *mi bi-mo* above. 2. son of man, when Christ speaks of himself as such, otherwise *mi sras Chr. Prot.* — *mi-bo* *Cs.*, rarely for *mi*. — *mi-dban*, prince, potentate. — *mi-ma-yin(-pa)* འཇམ་ལུག་ one that is not a human being, *mi dan mi-ma-yin-pa tams-cád* 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); *mka-la rgyi-bai mi-ma-yin* the ghosts that walk in the air *Mil.*; *dkar-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 contra-position to *thá-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 jó-wa** to do servant's work, to perform drudgery *W.* — *mi-lus* 1. the human body. 2. v. *lus-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 yan mi brál-bar gyis sig*, and immediately after: *skad yèig kyan ma brál-bar gyis sig* do never part with it

མི་མག་, མི་མག་ *mi-nyág, me-nyág*, and བྱ་དྲུག་

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 مصر, *mi-sér yul* Egypt, *mi-sér-pa* Egyptian, *Chr. Prot.* — 2. v. *mi*.

མི་མཚན་ *miam-či, Ssk.* किवर, fabulous beings of Indian origin, nearly related to the *dri-za*, and belonging to the retinue of Kuvera; fem *miam-či-mo*.

མིུ་ *miu* 1. a little man, dwarf, also *miu-tün Wdn.*; *mig-gi miu* v. *mig*. — 2. perh. applicable also to puppet, doll.

མི་མག་ *mig*, resp. 1. eye. — 2. eye of a needle; hole in a hatchet or hammer, to insert the handle. — 3. symb. num.: 2. — *mig-gi gañs Sch.*, the white of the eye; *mig-gi rgyál-mo* or *miu*, 'the queen or the little man in the eye': 1. pupil. 2. iris *Stg.*; *mig-gi snág-tsa* or *-mtso Cs.*, vulgo *mig-gi ná-po* id.; *mig-gi mé-tog Sch.* the luminous point of the eye: *mig nyáms-pa Cs.* weak eyes; *mig ltá-ba* to see with the eyes, to look up, to look round *Glr.*; *mig dzim-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.*; *mig bcár-ba Lex.*, acc. to *Sch.* id.; *mdóns-pa, mdóns-par gyür-ba* to get blind or blinded, to be deprived of sight *Dzl.*; *mig kyid-pa Sch.*, to distort or roll the eyes; *mig skü-ba Dom.* (*bskü-ba?*) n. of a certain magic trick; *mig čid-pa* inflammation of the eyes through cold, snow-blindness *C.* (perh. *pyid-pa*); **mig zug soñ**

it has struck my eyes, I should like to have it *C.*, *W.*; **mig log ltá-ce** 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-kún* eye-hole, socket *Sch.* — *mig-krul Mil.* v. *mig-óprul*. — *mig-grogs* one's sweet-heart *Cs.* — *mig-gram* edge of the eye *Sch.* — *mig-rgyañ* 1. v. *rgyañ-ma*. 2. farsightedness, *mig-rgyañ-čan* one that is farsighted, *mig-rgyañ-tún* short-sighted *Bhar.* *mig-sgyu* mirage, looming, Fata Morgana, *sós-kai táñ-la mig-sgyu gyú-ba bzin 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-rtúl* 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 soñ** *W.* he has imitated what is not good. — **mig-tá-la pém-pa*, or *nó-pa** *C.* to derive profit or harm from observing and imitating others(?) **mig-tá-la pém-pe 'im** 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-tún* short-sightedness *Cs.*, *mig-tún-čan* short-sighted. — **mig-ča** snow-spectacles, shades formed of a texture of horse-hair. — **mig-dól** *C.* = *nyid-rdól*. — *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-kún*. — *mig-krul Mil.* optical deception, *mig-krul-mkan* a showman *Cs.* — *mig-bu* 'Augenklappe' *Sch.*(?) — *mig-búr* goggle-eyes. — *mig-bras* apple of the eye, eye-ball, **mig-dás lóg-če*, or *mig-kór lóg-če** *W.* to roll the eyes; *bdág-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 rtse-ba Dzl.* to play at chess, *mig-mañ-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-rtsé* 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-zúr* corner of the eye *Sch.* — *mig-yzúgs* *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-rtúl*. 2. = *mig-sgyú Thgr.* — *mig-rig-rig Mil.* timidly, anxiously looking to and fro, hither and thither. — *mig-rin-čan* = *mig-rgyañ-čan Cs.* — *mig-ris* artificial eye-brows *Cs.* — *mig-ris* eye-bone *Cs.* — *mig-slob*s the act of accustoming the eyes to . . ., *mig-slóbs nán-pa skye Mil.* you habituate yourself to a faulty look, i. e.

downward, to what is earthly. — *mig-*śóg** 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. *mtsán*, **name**, *kyód-kyi min* *ci yin* Mil. or **ci 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; *min-tsam-gyi dge-slón* Dzl. priest only by name; W.: **min-gi nán-na** id.; C. also: **tál-gyi min tsám-le mé** this tax exists only nominally; **appellation, designation, word**, *tén-pai min* a word for drawing (pulling) Gram.; *min-gi mdzod dictionary*; **kyod-sy min dan** or **sy min-ni nán-na** or **sy min nán-té** or **sy min-la té-te ča dug** W. in whose name or business, upon whose order are you going? **či 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 dóg-spa* to name v. *min* 2; *dnós-min* v. *dnós*; *btáqs-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-grógs* 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. *tón-pa*. — *min-má* 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.; *nyis-sbrél*, *ysum-sbrél* a double, triple, letter, like ཀྱ, ཀྲ, Cs.(?) — *min-bzán* good reputation Cs

མིང་པོ་ *min-po* brother in relation to his sister, *min-srin* brother and sister;

de na dan min-srin-du byao Dzl. her and myself I shall make to be sister and brother, i.e. I shall raise her to be my sister.

མིང་ *mid* a large fish Cs.; *mid-mid* id.

མིང་པ་ *mid-pa* 1. sbst. **gullet, oesophagus** Mil. and elsewh.; *mid-skrán* 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, *ša-min-tsil-min* Mil. they are neither 'flesh nor fat'. — 2. abbrev. for *min-pa* and *min-par* v. below; *btain-min* for **btain 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 šin* Stg. the other trees except this one; *klu ma yin-pa yžan mi tub* Dzl. except he that is a Lu cannot . . . ; *sañs-rgyas min-pa sus kyañ mi šes* Mil. besides Buddha no one knows of it, no one knows it except Buddha; *nas yug yci 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་ད་ *min-da* v. *mi-mda*, sub *mi* compounds.

མིན་མ་ *mim*, the Hind. *mēm*, **Madam**, *mim sāheb* 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**, *žin-mu-la yndás-pai lha* deity residing on the landmark; *mú-la skye* (the plant) grows on the edges of fields Wdn.; *mta méd-čin mu med* Stg. there is neither limit nor end; *mu bži* = *mta bži* Mil, S.g. seems to be used in a philosophical sense for 'perfect limitedness'; *mu-kyud* **circumference, compass**, the hoops of a cask Sch., the rim of a wheel Stg.; *mu-kyud-dzin* n.p., the least of the

seven mountains surrounding the Sumeru. *mü-stegs-pa*, also *mü-stegs-can* *Ssk.* ལྷོ་ལོ་ལོ་ (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 ལྷོ་ལོ་ 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* = *bzin-du C.*; in *W* they say: **mu* *çig-la bor** throw it together on a heap!

མུག་ *mü-ge* 1. *W.* desire, appetite, **zan za-çe** or **çan tün-çei 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 byuñ Dzl., Mil.* a famine is caused, breaks out.

མུ་ཚེ་ *mu-çór* nonsense, *smrá - ba Stg.* to talk nonsense.

མུ་རི་མ་ *mü-tig* pearl frq., *mü-tig-rgyan* a pearl ornament *Cs.*; *mu-tig-çan-po*, *mu-tig-drá-ba Gbr.* garland formed of pearls; *mu-tig-pren* string of pearls.

མུ་ཐི་ལ་ *mu-ti-la* mother of pearl *Sch.* (?).

མུ་ཉི་ *mu-ni* *Ssk.* saint, ascetic, anchorite, chiefly in names: *Sá-kya-mu-ni* the saint of the Sákayas, Buddha.

མུ་ཉི་ཏི་ *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 Wdi.*

མུ་རེ་ *mu - rtsód* (?) colt's foot, Tussilago farfara *Lh.*

མུ་མི་ *mü-zi* brimstone, sulphur *Med., mü-zi-çan* containing sulphur, sulphurous; *mü-zi skyúr-rtsi* (*smum 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.*

མུག་མོ་ *müg-ge* sometimes for *mü-ge*.

མུག་པ་ *müg-pa*, 1. sbst. moth, worm, *müg-ma* id. *Glr.,* also *mün-ma*; *gös-mug* clothes-moth, *bál-mug* id., *lçägs-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.;* *blömüg-po* a gloomy, doleful way of thinking *Sch.*

མུན་པ་ *mün-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., mün soñ* he has become insensible. — **Comp.** *mün-kañ* dark room, e.g. the sanctuary containing the images of the gods *Glr.;* prison *Cs.* — *mün-kuñ Dzl.* prison, dungeon. — **mün-fig* Lh., mün-kród Dzl., *mün-nág* W., C., mün-brág Sch. and Lh.* (?) close darkness. — **mün-çül,* or *mün-nyüg tán-çe* W.* to grope in the dark. — **mün-çu, nim-çu* W.* the dusk of evening, **mün(-çu) rub** sets in. — **mün(-s)pe-ra tán-çe* W.* to talk confusedly, wildly. — *mün-sprül Tar.* 56, 17, to judge by the context: ignorance, stupidity; so *Schf.* — *mün-srìbs* *Lex.* the darkness of night. — *mün-sró* furious passion, **mün-sró yoñ dug* W.* he rages in his passion. — **mün-srós = mün-çu* W.*

མུམ་ *mum* (*Hind.*) *W.* wax.

མུར་ *mür* 1. termin. of *mu,* hence *mür-tug* to the extremity, till the end of *Cs.*; perh. also *mür-düm* (or *-zlum*?) *Ld.* dull, of knives, hatchets; *mür-dug = mü-stegs-pa Sch.* — 2. gills of fish.

མུར་མོང་ *mür - goñ* the temples *Sch.;* *mür-grám* id. *Cs.*; jaw, jaw-bone *Sch.* — *mür-tór* ulcers in the mouth *Sch.*

མུར་བ་ *mür-ba* 1. to gnaw, to destroy by gnawing, to bite asunder, e.g. bones *Thgr.* — 2. to masticate, to chew (?).

མུལ་ཐུག་ *mul-tüg* *W.* fist, **mul-tüg 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, *mèd* spreads, *ši* 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 sòn** *W.* ignited, burnt (partially); *me sbór-ba, búd-pa, ytón-ba B.*, *(*s*)*bár-çe, jú-çe, dúg-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, *Kyim-la* a house *Gl.* 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-can* 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-rlün v. rlün.* — **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-šin** 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-nür* *Sch.* = *me-mdág*. — *me-snod*, 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-mür* = *me-mdág Dzl.*; *me-ma-mür Thgy.* id.? — *me-btsá v. btsa.* — **me-tság** spark *W.* — **me-dzé** gun-powder *C.* — *me-yzi* anvil *Sch.* — *me-yzób* mark of singeing, of having caught fire. — **me-zi** *W.* = *me-ltág.* — *me-šós* = *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 lañ Gl.* the extinct doctrine revives again. — **me-lin** *W.* flame. — *me-lén* fire-tongs. — *me-šél* burning-glass. — *me-lhá* the god of fire, *v. Schl.* 251 sqq. — III. *v.* also *mé-tog.*

མེ་ལྗང་ *me-nyág v. mi-nyág.*

མེ་ཐོག་ *mé-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་ *mé-loñ* 1. mirror, looking-glass, frq.; *lás-kyi mé-loñ* a magic mirror, revealing the future *Gl.*; also *ſg.*, esp. in titles of books, e.g. *rgyal-rábs-kyi ysál-bai mé-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-panels etc., hence *sgo mé-loñ-can Gl.* 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.

མེ་འཇོ་ *mea* the mewing of a cat.

མེད་པ་ *med-pa* for *mi yód-pa* to be not, to exist not (*v. yód-pa*), *med* he is not here, he is gone etc.; **ka-cül-du sòn-te med** *W.* he is off, having gone to Kashmere; **čag-mag ä-pe kyér-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 miñ tsañ yañ med Gl.* religious law does not, or did not, exist at all; *med kyañ* even if nothing is extant,

pa-més the grandfather by the father's, *ma-més* by the mother's side *Cs*; *yañ-més* great-grandfather *Glr.*; *ze-* or *yzi-més* *Sch.* great-grandfather; *mes-dbón* grandfather and grandchildren, resp., e.g. *ryal-po mes-dbón* the kings from one generation to another, the royal ancestors *Glr.*; *mes-rabs* id. *Sch.*; **me-mé**, reverential name given to men of a more advanced age *W.* also *C.*

མེ་ཏི་ me-tri, མེ་ཏི་ལ་ 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-brgyid* female line of descent. — *mo-bi* female calf. — *mo-byis* *Mil.*, *mo-dbyis* (**mo-yi**) *C.* girl, female child. — *mo-btsün* nun *Glr.* — *mo-mtsün*, *moi dbán-po* female genitals. — *mo-rán-(mo)* 1. **single, unmarried woman**, so perh. in the passage, *ydon 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-yám* a barren female, hence *mo-yám-gyi bu* a non-sense, an incongruity.

III. **lot**, *mo débs-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 mtón-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་གོ་ལ་ món-gol **a Mongul Tib.** *sóg-po*.

མོང་རྩུ་ལ་ moi-rtúl *Lex.* = *blün-po* **dull, stupid**.

མོང་ལོ་ món-lo, *W.* for *lón-mo* **knuckle, anklebone**.

མོད་ mod **moment**, occurring only in the following combinations: *lán-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 pyin-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**, *zes smras mód-kyi* *Dzl.* though indeed you may say so; *dpag-tu-méd mód-kyi* though indeed it is immeasurable *Dzl.*; *ysa 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 stü-tu mód-kyi* although they abounded in compliments; *mód-pa* having an abundance, *lóns-spyód mód-par gyur* he becomes the owner of great wealth *Dzl.*; *sti-fog mód-*

pa *Gl.* abounding in tree-fruit; *mód-po* adj. plentiful, abounding, *kúl-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; *Gl.*: *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*, **མམ**; *món-ča-ra* the ever-green oak and its fruit, of the southern Himalaya ridges *Wdn.*; in *Ld.* the musicians (*Ld.-Gl.* *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་ལྗོངས་ *mon-za* (or perh. *yá*) *W.*, popularity, respect, reputation, *món-za tob* he makes himself generally beloved, is highly respected; *món-za-can* beloved, popular.

མོན་མཁོན་ *mor termin.* of *mo*.

མོན་པ་ *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-lè tán-čè** to flatter, to caress; **mól-la tán-wa** *C.* to make known(?).

མོན་པ་ *mós-pa* vb. and sbst. to be pleased, *la* with, to wish, to have a mind, *gró-bar* *mós-so* *Gl.* I took a fancy to go there; *ču-la sogs-par* *mós-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* *Gl.* 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.; *kyod gán-la* *mos* to whom do you direct your devotions? *Mil.*; *mós-nas bül-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-pas* with fervent veneration; *dad-mós* devotion; *mos spyód-pa* as participle, a pious man, a devotee *Tar.* 109, 7.

བྱང་པ་ *mya-nán*, trouble, misery, affliction, *mya-nán-gyis ydún-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*, **མགོན་པོ་** n. of a famous king of ancient India *Gl.*, *Tar.* ch. VI; *mya-nán-las* *dás-pa*, abbr. *myañ-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.

བྱང་པ་ *mya-nam* a fearful desert *Lex.*, *Thgy.*

བྱང་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.*

བྱང་པ་ *myán-ba* v. *myón-ba*.

བྱང་པ་ *myád-pa* *Sch.* = *mid-pa* sbst.

མྱིང་ myin Sch. = min.

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་གུ་ 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.

མྱུ་ར་ myür-ba quick, swift, speedy, myür-po id. Mil.; mostly as adv., myür-du quickly, speedily; soon; ÷i-myür as speedily as possible; myür-du-btsá-rtags symptoms of immediate parturition Med.

མྱུ་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. — lce-myül Mng., 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. myañs, also myon, fut. myañ W. *nyán-çé*, 1. to taste Dzl.; to try by tasting, myañ-bas zim-po tsor-nas perceiving the relish by tasting; ro myón-ba *dob-lág nyán-çé* 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 ços-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. ཏ་༩, 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-sdüg-pai lus an ugly body; seldom with termin., ynás-skabs yžán-du myón-bar gyür-bai lás-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, mton 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 semskyéd-pa ma myon dealing with falsehood, producing virtuous thoughts, has never happened to me yet Dzl.

དམག་བ་ dmá-ba to be low, dbus dma mta rnyis mtó-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.; dmála 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-pa dma dma byun aspiring higher and higher, I fell deep Pth.; of religion: çün-zad dmá-bai dús-su as it had somewhat fallen into decay Pth.; dma bobs-pa (frq. written sma) W. *ma bab kál-çé*, and intrs. dma bab-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-çan* W. humiliated, brought low. — dmá-sa 1. Sch. low land(?) 2. = dmán-sa. — Cf. dmán-pa.

དམག་ dmag Lexx. ཅེ་ལཱ་ 1. army, host, dmag-tsógs, dmag-dpün, less frq. dmag-yséb id.; dmag dan bés-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.; mü-stegs-pai dmag-gis bzun he was made a prisoner by an army of Brahmanists Glr.; dmag ston 1000 men Pth.; dmag-gi tsogs ston-prág süm-çu an army of 30 000 men Dzl. — 2. in a gen. sense, multitude, number, host, *mag-lñ(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-kriims* 'martial law' *Cs.* — **mag-ŕüg** *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 subno. 2 *mag-nór.* — *dmag-sná* = *dmag-mgó* *Ma.* — *dmag-dpúñ* army. — *dmag-dpón* commander, general. — *dmag-bráñ* = *dmag-sgár.* — *dmag-mi* warrior, soldier. — *dmag-mo* = *dmag*, *dmag-mo* *čé* *bskir-ba* *Pth.* to send out a great army. — *dmag-tsógs* = *dmag-dpúñ.* — *dmag-lhñs* v. above.

དམག་པ་ *dmag-pa* v. མག་པ་ *mág-pa.*

དམངས་ *dmáñs* the common people, populace, multitude, vulgar; *dmáñs-kyi stón-mo* a banquet for all *Mil.*; *dmáñs púl-pa* the vulgar, the common people; one of the common people; *dmáñs-rigs* id.; used also as an abusive word: mean fellow; when referred to Indian matters = རྒྱ་ the caste of craftsmen, not so low as *yól-ba.*

དམངས་ *dmád-pa* *Sch.* invective, abuse, (does not suit to *S.g.* 21).

དམན་པ་ *dmán-pa* (cf. *dmá-ba*) 1. low, v. *mó-ba*; gen. fig., in reference to quantity, little, *dman lhag log* either too little, or too much, or badly constituted, e.g. gall, and other humours of the human body *Med.*; *bsód-nams dmán-pa* having little merit, *blo dmán-pa* having little sense *Gl.*; with *skye-ba* v. *skye-ba* II.; in reference to quality: indifferent, inferior *Ssk.* རྩོམ་ *rim-pas dán-po* *mčog yin nyi-ma dman* in the order (of enumeration) the first is always better, the next following inferior *S.g.*; **men-sá** maiden, girl, virgin *C.* (cf. *skye-dmán*); depressed in spirits *Wdn.*; poor, pitiable, *ri-dwágs dmán-ma* the poor deer *Mil.*; *dmán-sa* or *dman-ča*, *džín-pa* to choose the low, humble part, to be humble, to humble one's self, frq.; *dmán-sa zuñ dan mó-sar steb* *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 *má-mo*, *srin-mo.*

དམར་ *dmár* profit, gain, good success, *dmár-čün* a small profit *Mil.*; *dmár-po* adj., *tugs-dám dmár-po byün-nam* did it go on well with your meditation? *Mil.*, *dmár-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་ *dmár-po*, fem. *dmár-mo* (seldom), *dmár-ba*, adj. 1. red, frq., *mdog-dmár-po* one red-coloured (lit. red as to colour) *Dom.*; *dmár-bai spyán* red eyes *Gl.*; *sna dmár-ba* having a red trunk or proboscis *Gl.*; *dmár-ba*, also redness and to be red. — 2. v. *dmár.* — **Comp.** *dmár-skyá* pale red. — *dmár-krá* *Lt.*, red-spotted. — *dmár-krid* v. *dmár.* — **mar-zén** raw meat *W.* — *dmár-lján* greenish red *Mil.* — **már-fag čöd** *W.* the red of evening has vanished from the mountains. — *dmár-táb?* — *dmár-tór* v. *tór-pa.* — *dmár-mdáñs* *Sch.* 1. bright red(?) 2. ruddy complexion. — *dmár-don* *Lt.* medicinal herb; in *Lh.* = *bya-po-tsi-tsi.* — *dmár-nág*, *skud-pa dmár-nág rnyis* two threads, one black, the other red, used in magic. — *dmár-smýüg* blackish red. — *mar-zan-zán* scarlet-red. — *dmár-yól* red china-ware (? opp. to *dkar-yól*) *Med.* — *dmár-bśál* *Sch.* dysentery, bloody flux. — *dmár-ser* (-*po*) reddish yellow, honey-coloured *Gl.*

དམས་པ་ *dmás-pa* *Cs.* wounded.

དམིགས་པ་, དམིགས་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* *Gl.* 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 žig ston-pa*, *ḡógs-pa* to give (to another person) an idea of, to make a suggestion *Mil.*; **mig-la* *çò gó** *W.* means also: do it, execute it, according to your own mind, I cannot supply you an exact pattern of it; *dmigs-çan* **ingenious, skilful** in contriving *W.*; *dmigs-pa-las ḡás-pa* = *bsám-byai yül-las ḡás-pa?* — *yéns-med(-par)* *dmigs-pa (dai)* *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 *sems-çan-la dmigs-pai snyin-rje*, and *çós-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 žij-pa** (v. *bzò-ba*) *C.* done only in thought, supposed, fictitious; *dmigs fams-çád 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, *ḡtád-na* is to be read); *dmigs-ḡtád* **mental object**, *dmigs-ḡtád brál-bai raál-byor-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-ryód* **wild, angry, passionate**; a violent fellow, not safe to deal with *Mil.*; *dmu-bló* a wild, irascible mind *Sch.*; hence *dmus-byiñ* terrifying, frightful *Sch.*; perh. also *dmus-lón* blind, bodily blind, whilst *lón-ba* may be applied also to spiritual blindness *Dzl.*, *Gl.* and elsewh., and *dmu-çú* **dropsy**, esp. in the chest and in the belly *Med.*; *dmu-skrán* *Sch.* an oedema, tumour filled with water.

དམུན་པ་ *dmün-pa* **darkened, obscured, blo**; *mün-pa*.

དམུལ་བ་ *dmúl-ba* v. *ḡzüm-pa*.

དམུར་བ་ *dmür-ba* v. *mür-ba*.

དམུས་ལོན་ *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. *dmód-pa* *Dzl.*, *dmód*, *Gl.* and elsewh., **imprecation, execration, malediction**; *dmód-mo* id.: joined with *ḡór-ba*, *ḡór-ba*, *ḡzúg-pa*, *smó-ba*: 1. **to curse, to execrate**, *drañ-sroñ-gis dmód-pa bor-bai* *to bèu-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 *Gl.* 3. **to pronounce a prayer or conjuration**, *lha-la* to the deity *Gl.* 4. **to affirm**, e.g. to say' *kon-çög še** 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 synonym. with these verbs.

དམུལ་བ་ *dmýal-ba* I. vb. to **cut up**, to cut into little pieces, meat at dinner *Dzl.*, a punishment of hell *Dzl.* — II. sbst. **hell**, also *sems-çan-dmýal-ba*; *dmýal-bar ḡró-ba* to go to hell, *dmýal-ba bço-bryád*

the 18 regions of hell; *tsa-dmyäl* the hot hell, *grai-dmyäl* the cold hell. — *dmyäl-ba-pa*, *-po*, occupant of hell. — **nyät-wa-can** *W. poor, miserable, wretched*; also like *غريب Urd.*, = my own little self, for 'I', in humble speech.

དྲུག་པ་ dmyüq-pa *Cs. to show, dmyüq-dmyug-pa, dmyüq-pa byéd-pa* to show repeatedly, **to boast**. Yet cf. *myüq-pa*.

རྩ་ rma wound *B, C*; *ü-lu rma byün* I was wounded; *rma byün-pa* to wound, *rma ysó-ba* to heal a wound; *rmai thá-ba Sch.* 'a wound growing worse'; yet cf. *thá-ba*. — *rma-ká* 1. the orifice or edges of a wound. 2. *W. inst. of rma wound, *rül-li tám-te má-ká fon** he has been wounded by the bite of a serpent. — *rma-čás Sch.* plaster, cataplasm, dressing, bandage. — *rma-nyes Sch.* scar, cicatrix. — *rma-rnyün* an old wound. — *rma-smán, rma-rtsis* medicine or salve for a wound. — *rma-mtsan* scar *Bhar.* — *rma-ró Sch.* scurf, scab. — *rma-šü* a festering, suppurating wound. — *rma-šül* scar. — *rma-srol Sch.* the act of wounding, the wound received(?) — *rma-ysál* a fresh wound.

རྩ་ཅུ་ rma-ču n.p., the river Hoangho *Glr.*

རྩ་ཅེན་ rma-čen v. *rma-bya*.

རྩ་པ་ rma-ba, pf. *rmas* 1. to ask, obs., *Lex.* 2. to wound *Dzl.*

རྩ་པ་ rma-bya (vulgo often **máb-ja**), *མཐུར་* peacock, living wild in India, an object of superstition with Buddhists and Brahmanists. — *rma-bya-čen-po* n. of a deity *Dom.*; *rma-čen Walk.*, *महामायुरी Will.*: 'one of the 5 tutelary deities of the Buddhists'; *Sch.*: *rma-čen bon-ra* 'lord of the yellow stream' (?).

རྩ་པ་ rmañ, provinc. *rmiñ Glr.* ground, foundation, *rmañ diñ-ba* to lay a foundation *Glr.*; *rtsig-rmañ* id.; *rmañ-rdo* foundation-stone.

རྩ་པ་འཕྲེན་ rmañ-tser, *rmañ-tser* or *-tsar Sch.* 1. pincers to pluck out hairs; (*Cs.* instrument for cleaning the nostrils. — 2. *Sch.* rake (instrument).

རྩ་པ་ལམ་ rmañ-lam *Sch.* = *rmi-lam*, of rare occurrence.

རྩ་པ་ rmañ-pa or rather usually: *rmañ-du byün-ba, rmañ-byün wonderful, marvelous*; and *no-mtsar-rmañ-du gyüv-ba* to wonder, to be surprised at, *fq.*

རྩ་པ་ rmañ-pa *Sch.* wounded; *rmañ-pa v. rma-ba*.

རྩ་པ་ rmi-ba, pf. *rmiñ*, to dream; *rmi-lam* resp. *mnäl-lam* a dream, *rmi-lam za-zi* a troubled dream *Lt.*; *mi-bzañ-ba* a portentous, ill-boding dream *S.g.*; *rmi-lam mtöñ-ba, rmi-ba* to dream, *rmi-lam-du räl-bar rmiñ-so* he dreamt that he had been torn to pieces *Dzl.*; *rmi-lam-du byün-ba* to appear in a dream *Dzl.*; *rmi-lam brtag-pa Cs.* to judge of dreams, *bšad-pa Cs.* to interpret dreams.

རྩ་པ་མཐུར་ rmiñ-nga *Sch.* a saddle that may be folded together.

རྩ་པ་ rmiñ-pa 1. hoof, *rmiñ-pa ka-brág, rmiñ-brág Cs.* a cloven hoof, *rmiñ-pa-ka-brág-čan* cloven-footed; *rmiñ-zhün* an undivided hoof; *rta-rmiñ* a horse's hoof, also name of a plant *Wdñ.*; *yyág-rmiñ* a yak's hoof; *rmiñ-lcágs* horse-shoe *Cs.*; *rmiñ-(y)zer* horse-shoe nail, hob-nail *Cs.* — 2. *W. horse-shoe, gyab-če* to put on a horse-shoe, to shoe.

རྩ་པ་(ས་)པ་ rmiñ(s)-pa lizard, of a small kind *S.g.*

རྩ་པ་ rmiñ v. *rmañ*.

རྩ་པ་ rmu v. *dmu*.

རྩ་པ་ rmi-ba *Cs.* 1. dullness, heaviness. — 2. fog. — *rmiñ-pa* 1. *Cs.* dull, heavy; *Lex.* peevish, loath, listless. 2. foggy, gloomy, dark, *nam rmiñ-pa* a dark night *Dzl.*, cf. *rmiñs-pa*; covered with fog, *yul, Dzl.* — *rmiñ-tag* 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.

རྩ་པ་ rmiñ-pa, pf. *rmiñs*, 1. to bite, *B., C.*, — 2. to hurt, to sting, of bees etc. *W.*;

to gall, the feet by friction of the shoes *W.*
— 3. to bark *W.*

ལྷོ་གསེང་པ་ *rmügs-pa* 1. a dense fog, *Kyim* fog is coming on, *tib* *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.*

ལྷོ་བྱོ་ལྷོ་ *rmün-po* *Cs.* dull, heavy, stupid; *zo rmün-pò* *S.g.* sour milk (?).

ལྷོ་བ་ *rmür-ba* to gnarl and bite each other, of dogs *Lex.*

ལྷོ་སེང་པ་ *rmüs-pa* v. *rmü-ba*.

ལྷོ་བ་ *rmé-ba* I. to be economizing, parsimonious *Lex.*; *bris-* (*Sch.* *srid?*) and *ser-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-ytsañ-méd* or *ytsañ-rme-méd* making no difference as to clean or unclean food *Mil.*; *rme-grib* moral defilement; *rme-ša-ñan* *Wdn.*, **me-ša za-kan** *W.*, eating unclean flesh, as an animal that devours its own young. — 2. adj., also *rmé-ba-ñan*, *rmé-ñan* *Wdn.*, *rmé-po* *Lex.* unclean, defiled, contaminated.

ལྷོ་རུ་ *rmé-ru*, n.p. 1. mountain on the Chinese frontier *Glr.* — 2. a castle in Lhasa *Glr.*

ལྷོ་གཤམ་པ་ *rmeg-pa* = *ytan* order, series, row *Lex.*, *rmég-med-pa* disordered, not regulated.

ལྷོ་རྒྱ་ *rmed* crupper, attached to a saddle, *sgá-yi rméd* *Lex.*; *gón-rmed* *Pth.*

ལྷོ་དྲུག་པ་ *rméd-pa* I. also *sméd-pa*, pf. *rmes*, to ask, *dri-zin sméd-par mdzad-pa* id. resp. *Mil.*; *snýün-dri sméd-pa* *Mil.* = *snýün-dri zü-ba*. — II. to plough and sow; *rméd-du jüg-pa* to cause to be ploughed and sown, e.g. rice *Dzl.*

ལྷོ་བྱོ་ལྷོ་པ་ *rmen-pa* *Lex.* *rmén-bu* *Lt.*, *ša-rmén* *Mil.* and vulgo, gland, swelling of the glands, wen.

ལྷོ་བྱོ་ལྷོ་པ་, ལྷོ་བྱོ་ལྷོ་པ་ *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.

ལྷོ་སྤྲུག་སྤྲུག་ *rmo-sñags* *Sch.* = *smre-sñags*.

ལྷོ་མོ་ *rmó-mo* 1. *Cs.* = *ma-ñün.* — 2. *Sch.* grandmother.

ལྷོ་བ་ *rmó-ba*, pf. and imp. *rmos* 1. to plough (up), *zin* 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*.

ལྷོ་བྱོ་ *rmog* helmet *Glr.*; *rmog-tsañs* *Cs.* 'the padding in a helmet'; *Krab-rmog* coat of mail and helmet.

ལྷོ་བྱོ་ལྷོ་པ་ *rmón-ba* vb. and sbst., pf. *rmons* to be obscured; obscurity, chiefly in a spiritual sense; also adj. obscured, stultified *Stg.*; more frq. *rmons-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 rmóns-pa*, or *rmóns-méd* *Mil.* a mind lively, unimpaired, susceptible, *la* of; *kun-tu-rmón šas-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-ñug rmon-spus lhog-pa* *Jom* *S.g.* the belly-hair of a he-goat tends to heal cancer.

ལྷོ་དྲུག་པ་ *rmód-pa* *Cs.* to plough, *rmod-glán* a plough-ox; *rmod-lám* *Sch.* furrow.

ལྷོ་བྱོ་ལྷོ་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.

ལྷོ་བྱོ་ལྷོ་པ་ *rmyá-ba* *S.g.* sickness, nausea, *kams-rmyá* *Lex.* id.

རྒྱལ་བ་, རྒྱལ་བ་ rmyān-ba, rmyēn-ba = snyēn-ba to stretch one's self, to stretch forward the neck; *bya-rmyān byéd-pa* id. Cs. also: to yawn.

སྐྱོན་ sma v. dma.

སྐྱོན་ smā-ra beard Mil., smā-ra-čan bearded.

སྐྱོན་ smag 1. a sort of medicine of an astringent taste Med.; smág-rgyu black pepper. — 2. dark; darkness; *mān-pai smag-rim* id. Ghr.

སྐྱོན་ཚེར་ sman-tser v. rman-tser.

སྐྱོན་ smād, མཐའ་ 1. the lower part, opp. to *stod*; smād-la downward Sch.; *lus-kyi smād* the lower half of the human body, frq.; smād *pyés-pa* Sch.: 'to move the posterior to and fro' (?). — *lus-smād-lia sá-la ytüg-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 smād lia* Dzl. ༡༩, 16, the five lower pieces of the priestly apparel, perh. breeches, stockings and boots; the meaning, however, of *sems-smād bco-bryád Pth.* I am not prepared to settle. — 2. lowland = *man-čäd*. — 3. low rank, v. *smad-rigs* below. — 4. with regard to time, the latter part, the second half, རྩམས་, of the night, Dzl., of winter, of life etc. — 5. children, in relation to their mother, gen. preceded by *ma* or *bu*, thus: *nad ma-smād* I and my mother Mil.; *rgān-mo ma-smād ysum* the old woman with her (two) sons, those three Dzl.; also of animals: *rgód-ma ma-smād nyis* the mare and her foal, the two Dzl.; *bu-smād* (Cs. also *mad*) wife and children, family; *nád-pa dei bu-smād* Mil. the sick man's family; *bu-smād rnam* (my) wife and children Mil.

Comp. smād-čal lewdness, dissoluteness, prostitution, *byéd-pa* to indulge in, to practise Mil. — smād-dógs a subscribed letter Gram. — smād-tson-ma 'meretrix', prostitute, harlot, frq. — smad-ryógs nether integuments, breeches, trowsers Wdn. — smad-rigs common people, lower caste Dzl.

སྐྱོན་ smād-pa I. vb. 1. to bend down; to hand, to reach down, the alms bowl to a little boy Dzl.; (Sch. 'to stoop'?); *yoñ 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, *bú-mo* one's own daughter Dzl., *bdág-gi séms-la* to blame one's self Dzl.; to abuse, defame, degrade, traduce, *tsig nár-pas jággs-pa-la* (to abuse) the venerable man with base words Dzl., *dkon-mčög-gi dbu-pán* (to degrade) the highness of the excellent, = to blaspheme; to despise, the doctrine Ghr.; to dishonour, violate, ravish, *bu-moi lus* a girl Pth.; *má-ga-dha nyáms-smad-pai tse* Tar. 192 when (the country of) Magadha had been brought low, had decayed in its prosperity; smād-pai *tsig* or *riag* abusive word, invective, libel; smād-ra (prop. *sgra*) id., more in the language of the common people, but also Mil.; smād-ra *ytón-ba* Mil., **tañ-čē** W. to abuse, to revile; smad-rigs common people.

II. sbst. blame, reproof, reproach, disgrace, contempt.

སྐྱོན་ sman 1. medicine, physic, remedy, both artificially prepared and crude: medicinal herb, drug; *rii sman fú-ba* to gather official plants on the mountains Dzl.; *mén-la do** C., **man-la čā** W, (the plant) is used as a medicine; *sman sbyór-ba* to prepare a medicine, *ytón-ba* to administer, *zá-ba* or *fún-ba* to take (physic); different forms of medicine are: *tān-gi sman* liquid medicine, infusion, decocture; *pyé-mai sman* powder; *rū-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, *byüg-sman* used externally, unguent; *byār-sman* plaster; *bzi-sman* soporiferous potion; *skyüg-sman* emetic; *bšāl-sman* purgative. — smān-gyi bla, or smān-bla Ghr. 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,

revered by students of medicine, and frequently invoked in medicinal writings, as well as in medical practice, v. *Schl.* p. 266 sqq. (*smán-gyi lha Glr.*, is prob. but a misprint). — Other compounds: *smán-rkyál* medicine-bag, smaller or larger leather-bags being the usual receptacles for the commodities of grocers and the drugs of physicians. — *smán-kañ* apothecary's shop. — *smán-kúg* medicine-bag. — *smán-sgá* a kind of officinal ginger (?) *S.g.* — *smán-sgám* medicine-box. — *smán-mčód* the best, or a very superior medicine *Pth.* — *smán-lyóns* a country rich in medicinal plants. — *smán-rtá* the vehicle or substance in which medicine is taken *Med.* — *smán-snod* medicine glass or vessel. — *smán-pa* physician *Dzl., Glr., Med.* — *smán-dpe* medical book. — *smán-dpyád* v. *dpyád-pa*. — *smán-blá* *Á.* above.

II. the same as, or something like *klu Glr., Mil.*

III. *Lex.* = *pan*; *Sch.* also has: *smán-séns* 'a beneficent mind, a mind intent on working good'.

IV. incorr. for *dman*.

མཎ་བ་ smár-ba 1. sbst, ready money, gen. *smár-rkyán*; *zoi min smár* money, and not goods *Lex.* — 2. vb. careless and incorr. pronunciation of *smrá-ba*.

མཎ་པོ་ smál-po n. of a lunar mansion v. *rgyu-skár*.

མཎ་པ་ smás-pa *Sch.*, v. *rmás-pa*.

མཎ་པ་ smig-rgyú mirage *Lex.* = मरिचि; prob. also a reflection in water, *čur-krul-smig-rgyú*.

མཎ་བ་ smig-bu lizard *Sch.*, v. *rmig(s)-pa*.

མཎ་མ་ smig-ma, provinc. for *smyig-ma* cane, reed *Do.*

མཎ་འཕྲུག་ smín-drúg 1. also *skár-ma-smín-drúg* कात्तिज्ञ, the Pleiades; *smín-drúg-zlá-ba* the month in which the moon standing near the Pleiades is full, Oct. or Nov., *Glr.*; *smín-drúg-bú*, कात्तिज्ञेय, the son of Siva, god of war *Lex.* — 2. *Pur.* *Eremurus spectabilis*, v. *bre.*

མཎ་བ་འཕྲུག་, མཎ་བ་འཕྲུག་ smín-bdün, sme-bdün the Great Bear, *Ursa major*.

མཎ་བ་ smín-pa, I. (चिपाक) to ripen, ripeness, maturity; most frq. *ripe*, *brás-bu smín-no B.*, *smín soñ* vulgo, the fruit is ripe; *smín-par gyúr-ba Glr.* *smín-ón-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 smín-čün gról-bar byin-gyis rlob*s give them the benediction for being saved (absorbed into Nirvana) after having attained to maturity of mind *Mil.*; *smín-gról-la* or *smín-gról-gyi lám-la gód-pa* to lead to conversion and salvation *Glr.*; *rnám-par smín-pa* v. *rnám-pa*. — *smín-grol-glin* n. of a monastery *Cs.*

II. *Bal.* to give (*sbyin-pa*).

མཎ་བ་ smín-ma eye-brow, *smín(-ma)* dbrag *Med.*, *smín-prag Mil.*, *smín-mtsams Glr.* the space between the eye-brows.

མཎ་བ་འཕྲུག་ smug-čün *Med.* a plant = *smug-rtsi* (?).

མཎ་བ་ smüg-pa *Sch.* for *rmugs-pa fog*.

མཎ་བ་ smüg-po 1. sbst. a disease, acc. to *Cs.* = *duś-nád*, v. *đu-ba*, 1. — 2. adj. dark bay, cherry-brown, purple-brown; **gya-müg** *C.* violet coloured; *dmar-smug* brownish white *Wdn.*; *smug-smüg* *Sch.* dark red. — *smug-rtsi* 1. red colour, with which sacrificial utensils are painted *Lex.* — 2. Macrotomia, a plant with dark-red root, used for dyeing, *smug-tsós* paint or colour yielded by this plant *Cs.*

མཎ་བ་ sme-bdün v. *smín-bdün*.

མཎ་བ་ smé-ba 1. v. *rme-ba*. — 2. *rtsis-kyi smé-ba* *Lex.* a kind of arithmetical figure in geomancy, which is used together with the Chinese diagrams, *spar-ka Mil.*

མཎ་བ་ smó-ba, pf. and imp. *smos*, not frq., yet in some cases of constant use, for *smrá-ba* to say, *miñ-nas smó-ba* to call by name, to name *Do.*; . . . *žes smós-pa* the assertion that . . . *Wdn.*; *goñ-du smós-pa* above-mentioned *Do.*; *lta či smos* v. *lta*.

སྐྱོད་པ་ smód-pa, pf. smad, *Lex.* **निन्द** v. smád-
pa, to blame, *bdag stod yžan smod* to
praise one's self, disparaging others; *γžogs-*
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-dziug-pa it would prob. be better
to write dmod-dzug-pa.

སྐྱོན་པ་ smón-pa to wish, to desire, with *la*,
skyid-pa yžán-la na mi smon for an-
other 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 *bžin-du byéd-pa* to fulfil a prayer *Dzl.*;
smón-pai rnas the object of a wish or prayer
Cs.; *yid-smón wish, desire, de tsúr-žog-gi*
yid-smon ná-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-žug* a wish
and its accomplishment, *smon-žug rnyis*;
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**. —
smon-(lam) lóg(-par) dēbs-pa to curse, to
execrate.

སྐྱོན་མགྲིན་ or འདྲིན་ smon-mgrin or drin
comrade, companion, as-
sociate, = *grōgs-po Lex.*

སྐྱུན་ smyan? *Sch.*: smyan byéd-pa to travel
on business; smyan-byed blo-žan a
traveling clerk not very shrewd *Bhar.* 108;
this would seem preferable to the Ssk. equi-
valent, mentioned in *Schf.*'s edition.

སྐྱུར་བ་ smyár-ba *Sch.* to stretch one's self,
after sleep.

ལྷོ་(ག)གུ། ལྷོ་(ག)གུ། smyó(g)-gu, smyú(g)-
gu thin cane, writing-
cane, reed-pen; *doi nyi-gu* *C.* goose-quill,
čág-gi nyi-gu *C.* steel-pen.

ལྷོ་བ་མ། com. ལྷོ་བ་མ་ smyóg-ma, smyúg-
ma 1. cane, bamboo,
smyug-mai sbubs tube of bamboo *Cs.* —
2. a pen of reed, *žog-pa, W.* *žog-čē* to
make a reed-pen; *di-nyug* id, improp. also
lead-pencil.

Comp. *smyug-króg Cs.*, acc. to others,
smyug-sbróg tube of bamboo; pen-case;
small churn, = *gur-gúr Cs.* — *nyug-kyim*
C. house constructed of bamboo. — *smyug-*
mkan a worker in cane *Cs.* — *smyug-sgám*
a chest made of reed *Cs.* — *smyug-gri* pen-
knife. — *smyug-lčág* flag, flag-stick; long
bamboo *Cs.* — *nyug-tál* *C.* a flat basket.
— *smyug-tōgs* writer *Cs.* — *smyug-dón Cs.*
= *gur-gur*. — *smyug-ydán* mat of reed, cane-
mat. — *smyug-ydúgs* an umbrella made of
split reeds *Cs.* — *smyug-sdér* plate, dish or
flat basket, constructed of reed *C.* — *nyug-
tsá-me-tog* *C.*, Carthusian pink. — *smyug-*
tsigs knot, node, joint, of reeds. — *nyug-
lóm* *C.* flat basket. — *smyug-bšád* comb
made of bamboo.

ལྷོ་བ་བྱ་བ་ smyün-ba to fast, to observe a strict
diet *Med.*; often in a religious sense,
smyün-bar byás-pa and *ma byas-pa* he who
has strictly observed fasting, and he who
has not *Do.*; *smyün-ynás the fast, the act*
of fasting; *nyén-ne nyün-ne žim-čē* *W.* to
fast, to practise abstinence. *V. Schl.* 240.

ལྷོ་བ་བྱ་བ་ smyúr-ba to be quick, expeditious, in
a hurry, to hasten *Cs.* Cf. *myúr-ba*.

ལྷོ་བ་, ལྷོ་བ་ smyó-ba, myó-ba, pf. smyos,
myos to be insane, mad, *čì-ai*
mi drán-par myós-so they lost their senses
and ran mad (with grief) *Dzl.*; *smyos-sam*
is she mad? *Dzl.*; *snyin myós-pas Do.*, being
deranged; *nyo dug* *W.* he is crazy; to be
mad, as dogs *Schr.*; to be intoxicated, *smyó-*
baí kú-ba intoxicating liquor *Dzl.*; *rtág-tu*
myós-pai rnas pot-houses, fuddling-places
Stg.; fig. *žod-čágs-kyis myos Dzl.* he is mad
with lust; *smyó-bar byéd-pa* to make one
mad or drunk. — *smyo-byéd* 1. narcotic,
smyo-byéd-kyi rdzas narcotic medicinae, so-
poriferous potion, maddening drink. 2. *smyo-*
byed(-kyi) ydon a demon that causes a state

of stupefaction or insanity. 3. frenzy, madness. 4. symb. num.: 13.

ལྷོ་ལྷོ་པ་ *smýón-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; **ço-nyón zug** *W.* he has been seized with religious insanity, is deranged, which is stated to be occasionally the effect of severe and long continued meditation. Cf. *lhoñ.*

ལྷོ་ལྷོ་པ་ *smrá-ba*, sometimes ལྷོ་ལྷོ་པ་ *smó-ba*, also ལྷོ་ལྷོ་པ་ *smár-ba*, pf. *smras*, imp. *smros* 1. to speak, to talk, *smra ma nús-te Dzl.* growing dumb, speechless, not being able to speak (physically); *dañ 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.*; *bslü-bai rnám-pas kyeu dañ 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-bèdád* forbearing to speak; not being bound to speak *Mil.*; *smra-mčóg*, *smrá-bai dbañ-pyig*, *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-uo* there remained nothing more for him to say (v. above); rarely with termin. inf.: *ytüg-par ni na mi smrao* that they will reach it, I do not pretend to say *Thgy.*; *šés-par smrá-ba* to profess to know, to understand, like 'artem profiteri' *Dzl.*; *dñós-por smrá-ba* to acknowledge a thing in substance *Was.*, *méd-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.

ལྷོ་ལྷོ་པ་, ལྷོ་ལྷོ་པ་ *smrañ*, *smreñ* *Cs.* word, speech; *smrañ ysól-ba* to beg the word, to beg leave to speak

ལྷོ་ལྷོ་པ་, ལྷོ་ལྷོ་པ་ *smré-ba* 1. = *smrá-ba*(?) — 2. to wail, to lament *Pth.*; more com *smre-snágs dön-pa* to utter lamentations; *smre-snágs-kyi sgó-nas* whining (with joy) *Mil.* — *smre-ysán?*

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 (ཅ་ = ཅ་). — 2. num fig.: 17.

ཅ་ *tswa* *Ld.* spunk, German tinder.

ཅ་ཀོར་ *tsa-kór*, *Ssk.* चकोर partridge, = *sreg-pa*.

ཅ་ཀླ་བ་ཀླ་ཀླ་ *tsa-kra-bā-ka* red goose, *Anas casarca*.

ཅ་དར་, ཅ་སར་ *tsa-dar, tsa-sar, Pers., Hind.*

W. — *جتر shawl, plaid, cloak, toga*

ཅ་ན་, ཅ་ནས་, ཅ་ལ་ *tsá-na, tsá-nas, tsá-la*
v. *tsam.*

ཅ་ན་ཀ་ *tsa-na-ka, more corr. ཅ་ཚ་ཀ་ Ssk.,*
chick-pea, Cicer arietinum.

ཅ་བེལ་ *tsá-big, v. tsa-big.*

ཅ་རྟ་ *tsa-rág, *tsa-rág zér-è** *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.

ཅ་ག་གེ *tság-ge* W. *the black mark in a target,*
tság-ge-la gyob hit the mark!

ཅ་ན་དན་, ཅ་ནྲ་ *tsán - dan, tsándan, चन्दन,*
sandal-tree, Sirium myrtifol-
ium, 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 snyin-po, gór-ši-ša, glán-
mgo Glr., Dzl.; fig. something superior in its
kind, pa tsán-dan píu-nu mi-laj-tu son the
elder and younger sons of a distinguished
father perform menial services.

ཅ་ན་དོང་ *tsan-dón v. btson-dón.*

ཅ་བ་ཅུབ་, ཅ་བ་ཅོབ་, ཅུབ་རུབ་ *tsab-tsúb, tsab-*
tsób, rtsab-rtsub
hurry, haste Cs., tsab-tsúb-can 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(?).

ཅ་བ་ས་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-du*) I. in a relative sense, 1. *as*
much as *di-tsam* as much as this, = so

much, so many; *mi di tsam yśód-pa* to kill
so many men *Glr.*; *dé-tsam* id.; also *emphat.:*
čos de tsam žig bśád-nas after having given
you so much religious instruction *Mil.*; by
way of exclamation: *či-tsam how much! W.*
and *B., či-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*; *yúns-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.*; *mtai 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
Wdn. this may perhaps be used instead,
this may, if need be, supply its place; *btan-*
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.: *rtağ yód-pa tsám-la = rtağ*
dan yód-pa-la to every one that has the
mark *Glr.*; *rta dan rús-pa tsam Dzl.* nothing
but skin and bones; *gro mi nús-pa góg-*
pa tsam Dzl. one only creeping, not being
able to walk; *ča tsam des kyan* if one knows
but a particle, but a little bit; *sems tsám-*
mo they exist only in our fancy *Was.*; *tsiğ-*
ma tsam yód-dam Dzl. is not the sediment
at least still left? *lhág-ma tsam žig Dzl.*
but a remnant; *brgya tsam* may mean: about
one hundred, or: only one hundred; in some
cases *tsam* is untranslatable: *lia-brgyá tsam*
tams-čád tsei dus byas-so the 500 merchants
died all *Dzl.* (15, 9 s. 1 c.); *bdén-pa tsam yod*
Mil. some grain of truth is in the matter;
tsiğ dan rnám-par drá-ba tsam dug-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: *na min tsám-gyi dgé-sloñ 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-pyéð tsám-na* about midnight; *de tsám-na* then, at that time; esp. with verbs: *kyim-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.*; *nyid sad tsá-na* when he awoke *Glr.*; *zlá-ba bryag soñ tsá-na* when eight months had passed *Glr.*; esp. col.: **yoñ 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 Introd.* 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 lán-s-pa tsám-du skrag Dzl.* he was so frightened, that his hair stood on end; *dím-bur bcád-pa tsám-du sdug-bśál-gyis ydúns-te Dzl.* tormented by a pain, as if he were cut to pieces; *bús ma mtón-ba tsám-du dgá-ste Dzl.* 'being glad even to a mother's being seen by her child', i.e. so glad as a child is, when beholding its mother again; sometimes *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.: *nan-non tsám-gyis cóg-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.*: **zer-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-tsam-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 tsiq* 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. Lex.* = 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-tśom tripping to and fro, **fig-geting about** *W.* (cf. *tsab-tśob*).

ཙམ་མ་ tsár-ma n. of a place, freq. resorted to by *Mil.*

ཙམ་ tsi num. fig.: 47.

ཙམ་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.

ཙམ་ཤ་ tsi-stág n. of a purgative *Med.*

ཙམ་ན་ tsi-na **चीन**, *China* *Cs.*; now com. *ma-ha-tsin*.

ཙམ་ཙམ་ tsi-tsi mouse *C.*, *tsi-ghi* id. *Ts.*; *tsi-čun* shrew (mouse) *Sch.*; *tán-gi tsi-tsi* field-mouse *Schr.*; *sai tsi-tsi* mole *Schr.*; *tsi-tsis-dzin* n. of a plant *Wdi.*

ཅི་ཅི་ཇོ་ལ་ tsi-tsi-dzò-la Cs., tsi-tsi-dzò-ba
Sch. cancer (disease), said to be a
Nepalese word.

ཅི་ཅི་ tsi-tsé v. tse-tsé.

ཅིག་ཅིག་ tsig-tsig byéd-pa to quarrel, to be
at variance Sch.

ཅི་ཅི་ tsitta Ssk. the heart as seat of the in-
tellect, v. Burn. I, 637.

ཅི་ tsid anvil Sch.

ཅི་ tsu num. fig.: 77.

ཅི་ད་ tsü-da, tsü-dai šin n. of a tree Sch.

ཅི་ག་ tsug for *ci-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 *ci-tsug, ci-ltar*; **ü-zug* or *di-*
zug, and **ü-zug** or **dé-zug**; *so*; **dan de-*
*zug de-zug** and more of that kind; *de-tsug*
lags in *Lex.*

ཅི་ག་ཅི་ག་ tsug-tsug the noise of smacking in
eating, *tsug-tsug mi bya* do not
smack Zam.

ཅི་ tse num. fig.: 107.

ཅི་ག་ར་ tse-gür Sch.: 1. a small tube. — 2. a
little.

ཅི་པ་, ཅི་པ་པ་ tsé-po, tsél-po a basket carried
on the back, dossier, esp. W.;

cán-tse* or *dag-tse a wicker basket, **nyün-*
tse or *nyüg-tse** a cane basket Ts.; **tse-*
*čüg** the wands used for such a basket; **tse-*
*čäg** a broken dossier W.; **tse-rá** the
frame-work of a basket Cs.; **tse-lün** string
or strap for carrying it.

ཅི་ཅི་, ཅི་ཅི་ tse-tsé, tsi-tsé millet Cs.

ཅི་ར་ tse-ré 1. song, tune *Lex.* — 2. = *tse-ré*.

ཅི་ག་ཅི་ག་ tseg-tség, tseg-tség zér-ba to rustle,
'to make a noise like dry hay' Cs.

ཅི་པ་ཅི་པ་ tseb-tseb sharp-pointed, of needles,
thorns.

ཅི་པ་ཅི་པ་ tsem-tse = *dém-tse* small scissors.

ཅི་ལུ་རི་ tseu-ri a species of female demons
Thgr.

ཅི་ར་ཅི་ར་ tser-tser, tser-tser byéd-pa to tremble,
shake, quake Sch.

ཅི་པ་པོ་ tsél-po v. tsé-po.

ཅི་ tso num. fig.: 137.

ཅི་ར་ tsò-ra Wñ., Ssk. n. for the medicinal
herb *srub-ka*; in *Ssk. Lex.* no bo-
tanical explication is given, but only the
notice, that it is a perfume; in Kullu a
sweet-scented white lily is called so.

ཅི་ག་པུ་ tsóg-pu (acc. to one *Lex.* = ཅུ་ལ་ལུ་ལ་
which is not to be found; on the
other hand *Burn. I*, 310 gives *tsóg-pu-pa*
= རྒྱུ་ལུ་ལ་ one sitting down) the posture of
cowering, squatting, crouching, *tsog(-tsog)-pur*
sdöd-pa, dug-pa resp. *bzügs-pa* Pth., col.
tsón-tsóñ, tsóm-tsóñ, to cower, squat, crouch;
tsóg-pu mi nus he cannot even cower, of
one sick unto death *Thgy.*; *tsog mi yzüg-*
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').

ཅི་ལ་ tsón-ka n. of a place in Eastern
Tibet Ma.; *tsón-ka-pa* 1. inhabitant
of that place. 2. n. of a celebrated teacher
of religion and reformer, about the year
1400.

ཅི་ལ་ཅི་ལ་ tsón-tsóñ 1. = *tsog-tsóg* v. *tsóg-pu*. —
2. *tsón-tsóñ-la kur* carry it straight
W.

ཅི་ལ་དོན་ tson-dön v. *btson-dön*.

ཅི་པ་ཅི་པ་ tsob-tsob, **tsob-tsob-la dug-čé** *Ld.*
to stand or sit in different groups,
not in rows.

ཅི་ར་པོ་ tsór-mo a five-finger pinch Cs.

གཙང་པ་ ytság-pa v. *tság-pa*; *ytság-bu* also
btságs-bu lancet for bleeding.

གཙང་ ytsan 1. clean, pure v. *ytsán-ba*. —
2. n. of a province in C., where Tasi-
lhunpo is situated; *ytsán-pa* inhabitant of it.

གཅང་བ་ *ytsan-ba* 1. vb. to be clean, pure *Dom.* — 2. sbst. cleanness, purity. — 3. adj. clean, pure. Most frq. as sbst. with negation: *mi-ytsan-ba* impurity, foulness, filth *Dzl.* and elsewh.; excrement *S.g.*; *mi-ytsan-ba rnám-pa sna-tsoḡs-kyi pün-po* heap of all kinds of filth, mass of corruption, sometimes applied to the human body *Dzl.*; *ytsan-ma* adj., clean, as to the body, clothes etc.; *de ni rab-bkriis ytsan-ma yin* that man is well washed and clean *S O.*; *ytsan-btsog-méd(-pa)* one that knows no difference between clean and unclean (cf. *med*); dirty, slovenly; rude, uncouth *Gl.*; *ytsan-mar byéd-pa* 1. to clean. 2. to make one's self clean, smart, tidy; **ytsan-ma jhél-pa* C.*, **čó-čé* W.* is said to be a euphemism for circumcision. — **šul-tšan-po* C.* one that clears his plate, empties his cup; one that does a thing thoroughly. — *ytsan-kañ Cs.*, com. *dri-ytsan-kañ v. dri.* — *ytsan-sbrá* religious purity, *ལུ་ཅི་*; *ytsan-sbrá-čan* (or *dañ ldán-pa*) morally pure, *ytsan-sbra-méd-pa* impure *Do.* — *ytsan-ris Sch.*: the pure country and its inhabitants, the pure, the saints.

གཅང་པོ་ *ytsan-po*, *Ld.* **tsans-po** river, stream; esp. the large stream flowing through Tibet from west to east, gen. called **Yarutsanpo**; *ytsan-ču*, resp. *ytsan-čáb*, id.

གཅང་བུ་ *ytsan-bu* screen, parasol *Sch.*

གཅང་གཅོང་ *ytsan-ytson* (or **dzan-dzon*?*) *Ld.*, steep, rugged, mountainous.

གཅང་བ་ *ytsab-pa* to detach with a crow-bar.

གཅོ་བ་ *ytsi-ba*, pf. *ytsis*, to invite, summon, call, appoint *Sch.*

གཅོག་མ་ *ytsigs* 1. importance *Cs.*, *ytsigs(su)* -*če* very important *Lex.*; *ytsigs čé-bar byéd-pa* to make much of *Cs.*; *Sch.* also *mi-ytsigs* insignificant; unapt, and *ma-ytsigs* unimportant; without difficulty, whereas in one *Lex.* *mi-ytsigs 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) *btsün-mo-la yañ tugs ytsigs-čün-bar gyur-to* also the queen's mind

was much dejected(?). — 3. *Mil.*: *ytsigs-la bébs-pa* frq.; by the context: to subdue, to force, compel, also with supine, *banš bgyid-par* to compel to obey. — 4. *Sch.*: *ytsigs-pai blo* quick comprehension, retentive memory.

གཅོག་མ་པ་ *ytsigs-pa*, with or without *mčé-ba*, to show one's teeth, to grin *Gl.*; *rnám-par ytsigs-pa* id. *Gl.*

གཅོར་བ་ *ytsir-ba* v. *tsir-ba*.

གཅུག་ *ytsug* 1. crown of the head, vertex *Lt.*, *spyi-ytsug* id. *Gl.* frq.; *ytsug-tu čin-ba* to fasten on the head; fig. *sá-yig ytsug-tu béns-pai ga*, cf. *tod.* — 2. tuft, crest, of birds *Sch.* — 3. whirlpool, eddy, vortex, in the water *Sch.*; *ytsug-kyil Wñ.*, also *ytsub-kyil*, perh. id.(?) ; *ytsug-rgyán* head-ornament, *ytsug-(gi) nór(-bu)* jewel of the head; frq. fig.: most high, most glorious among . . . , c.genit.; also *ytsug-gi nór-bur gyur-pa Gl.*, = *mčöḡ-tu gyur-pa*. — *ytsug-tor* = *tor-čog*, *འཇག་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་ལལ་ *ytsug-lág* 1. sciences, 'literae'; *ytsug-lág rnám-pa bčo-brgyád* the eighteen sciences; *kyod ytsug-lag čč-zin dzünš-pa* thou, who art rich in knowledge and wisdom. — 2. scientific work or works, frq.; *ytsug-lag-kañ* विहार, academy, convent-temple and school, cf. also *gándhola*; *ytsug-lag-mkan* or *-pa Cs.* a learned man.

གཅུག་པ་ *ytsugs-pa* to bore out, scoop out, excavate *Sch.*(?).

གཅུབ་བ་ *ytsúb-pa*, pf. *ytsubs*, to rub, *ytsub-šin*, a piece of dry wood that is rubbed against another (*ytsub-stán* or *-ytán*) in order to make fire *Cs.*

གཅོ་བ་ *ytsé-ba*, pf. *ytses* v. *fsé-ba*.

གཅོག་མ་པ་ *ytségs-pa* = *dzigs-pa Sch.*

གཅོང་བ་ *ytsén-ba* = *ytsi-ba Sch.*

གཅོར་བ་ *ytsér-ba* = *fsé-ba Lex.*

གཅོ་ *ytso* 1. v. *ytsó-bo*. — 2. v. *ytsod*.

གཙོ་བོ་ *γtsó-bo* (*Ssk.* **प्रधान**, 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-byéd-pa* to be the first, belongs however rather under the head of no. 2); *sníags-kyi γtsó-bo*, *smón-lam-gyi γtsó-bo* (the same as *rgyál-po*) chief spell, principal prayer; *γi-ge γtsó-bo sim-ču* the 30 principal letters, (the letters of the alphabet) *Gl.*; *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-γnyis-kyi* (lord) of men, i.e. Buddha *Dzl.*; *rien-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 drüg-po*, *γtsó-bo mi drug* the six (gentlemen) ministers *Gl.*; *γtsó-mo* the most distinguished lady, the noblest, first in rank, *bü-mo γtsó-mo* the most excellent among the girls; *γtsó-mor ős-pa žig* 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.*

གཙོ་དྭ, **བཅོ་དྭ**, **གཙོ་ལྷོ** *γtsod*, *btsod*, *γtso* (*Ld.* vulgo **stod**), the so-called Tibetan antelope, with straight horns standing close together and in the direction of the longitudinal axis of the head *S.g.*, *γtsód-mo* fem., *γtsod-γrüg* the young one, *γtsod-rüs* the bones, *γtsod-kul* the wool of it (used for shawls).

བཅོ་འ་ *btsa* (*btsa-ba Sch.?*) 1. rust, *lcágs-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-btsá?*

བཅོ་འ་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.*

བཅོ་འ་མ་ *btsá-ma* fruit *Sch.* 2. = *btsa Sch.*

བཅོ་ག་ *btsag*, **མེར་རྒྱུ་** 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.*

བཅོ་ག་པ་ *btság-pa* v. *tság-pa*.

བཅོ་ག་མོ་ *btság-mo* a certain beverage, = *rtsáb-mo*.

བཅོ་ང་བ་ *btsán-ba* prob. = *tsán-ba*.

བཅོ་ང་པོ་ *btsán-po* title of sovereigns *Gl.*, alleged to be but Khams-dialect for *btsán-po*.

བཅོ་ན་ *btsan* 1. a species of demons, residing in the air, on high rocks etc., mischievous, *Gl.*, *Dom.* — 2. v. the following article.

བཅོ་ན་(པོ་) *btsán(-po)* strong, mighty, powerful, of kings, ministers etc., esp. as title of honour: high-potent, *Dzl.*, *Gl.*; hence of family, race, descent: illustrious, noble, *Uhá-mo btsán-rnams* the queens of high descent, in opp. to a third of low extraction *Gl.*; *btsan-(žin) pγug(-po)* noble and rich *Dzl.*, *Mil.*; strong, violent, *btsan-dug* a virulent poison *Dzl.*; forcible, violent, *btsan-γrógs byéd-pa* to commit a robbery connected with violence *Pth.*; *btsan-tabs-su* by violent means *Pth.*; coercive, strict, severe *bka*, *Krims Gl.*, *btsán-par mdzád-pa* rigorously to enforce (a law); firm, staunch, immovable, not wavering, *ñag-btsán* steadfastly abiding by one's word *Sch.*; firm, safe,

sure, *iben-nyás Mil.* a safe, inaccessible retreat; *rdzön 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 bstán-pa mi núb-ñin mta btsán-par byéd-pai p'iyir* in order that the doctrine of Buddha by being accurately defined may be secured against subversion *Pth.*

བཅོམ་པ་ *btsab-pa* imp. *btsob*, to cut small, to chop, wood; to hash, to mince, meat *C.*; *bstab-stán* chopping-block *C.*

བཅོམ་(སེ)པ་ *btsám(s)-pa* for *tsám-pa*, v. *fo*.

བཅོལ་བ་ *btsál-ba* v. *tsól-ba*.

བཅོས་པ་ *btsás-pa* v. *btsá-ba*.

བཅོས་མ་ *btsás-ma* 1. also *rtsás-ma* harvest, *btsás-má rña-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-can-gyi btsas?*

བཅོས་བ་ *btsir-ba* v. *tsir-ba*.

བཅུག་(སེ)པ་ *btsúg(s)-pa* v. *dzúgs-pa*.

བཅུད་པ་ *btsúd-pa* v. *dzúd-pa*, *tsúd-pa*.

བཅུན་པ་ *btsún-pa* 1. respectable, noble, of race, family, *rigs čé-zin btsún-pa* id. *Dzl.*; *btsún-pai bud-méd Dzl.* a lady of rank.— 2. reverend, as title of ecclesiastics, *btsún-pa-rnams* the title of ecclesiastics, priests *Glr.*, = *ban-dhe* and *Ssk. भद्रक* (*Tar. Transl.* p. 4, note 7); even *btsin-pa k'rim-s-méd* wicked Reverends *Ma.*— 3. creditable, honourable, faithful in observing religious duties, so frq.: *m'kas btsun bzan ysum* v. *m'kas-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 čor-ri's yé-nas btsún-pa de* this cane of quite an excellent quality.— *btsún-po* = *btsún-pa* 1.,

rgya-rjé btsün-po the noble emperor of China *Glr.*; as a title v. *snyuñ*; *btsün-por byéd-pa Cs.* to reverence.— *btsün-ma* priestess *Cs.*— *btsün-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.; *btsün-mo čé-ba* = *čen-ma* the principal wife; *btsun-mo-čan* having a wife, *btsun-mo-méd* not having a wife *Cs.*— 2. nun, *mo-btsün*, id. *Glr.*, *C.*

བཅུམ་པ་ *btsüm-pa* v. *dzüm-pa*.

བཅོེ་བ་ *btsé-ba* v. *tsé-ba*.

བཅོེམ་པ་ *btsém-pa* v. *tsem-pa*.

བཅོེ་ *btsó*, purification, refining (?) **ser-la tso tañ-wa** *C.* to refine gold (which term eventually is the same as 'to boil') v. *tsod-pa*; *btsó-ma*, *btsós-ma* a purified substance, *yser btsó-ma*, purified gold, very frq. with regard to a bright yellow colour *Glr.*

བཅོེ་བ་ *btsó-ba* v. *tsód-pa*; *btsó-blag-pa* to dye, to colour, *btsó-blag-mkan* a dyer, *Lex.*

བཅོེ་མ་ *btsó-ma* 1. = *ytso-ma*.— 2. v. *btsó*.

བཅོེམ་པ་ *btsóg-pa* I. vb. v. *tsog-pa*.

II. adj., also (*b*)*rtsóg(s)-pa*, *W. *sóg-po** 1. unclean, dirty, nasty, vile, *di-ni šin-tu rtsóg-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 btsog-čin* when I am getting unclean, i.e. when I am confined *Dzl.*; *lus btsog-pa mnyam-pa di* this vile stinking body *Dzl.*— 2. in *W.* the common word for bad in every respect, useless, spoiled, troublesome, perilous (e.g. of a road); injurious; also in a more relative sense, inferior, poor, of goods; *btsog-nág* tobacco-juice, oil from the tobacco-pipe.

བཅོེང་ *btsón* onion *Med.* and vulgo, eschewed by pious Buddhists and ascetics, but a favourite food of the bulk of the people; *btsón srég-pa* to roast onions.

བཅོད་བ་ *btsod-ba* v. *tsod-ba*.

བཅོད་ *btsod* n. of an animal, = *ytsod*, q v. —
2. n. of a plant, **madder** मज्जिष्ठा. (*Rubia Manjit*); *btsod-bru* seeds of this plant, *btsod-zin* field on which it is grown.

བཅོད་ *btsod*, also *btsod-pa*, a captive, prisoner, *nyes-pa byas-pai btsod zig* an imprisoned criminal *Dzl.*; *btsod-du dzin-pa* to take prisoner *Dzl.*; *jug-pa* to put to prison; *btsod-nas don-pa* to set free, *tar-ba* to be released; *bdzin-btsod* undeserved imprisonment or detention (n. f.), e.g. of hostages, fig. of people that are snowed up *Mil* — *btsod-kan*, *btsod-ra* prison. — *btsod-don* 1. **dungeon**, keep; *Mil.*: *ynas-skabs-kyi btsod-don* the dungeon of life. — 2. **W. deep abyss, gulf**, **btsod-don ton-na mi man-poi go kor** many are getting dizzy, when looking into a deep abyss. — *btsod-rdzi*, *btsod-sruñ* jailer, turnkey. — *btsod-rdzas* prison-fare.

བཅོད་བ་ *btsod-ba* v. *tsod-ba*.

རྩ་ *rtsa* I. sbst., more col. *rtsa-ba* (*W.* **sa-wa**) or *rtsa-bo* *Sg.* 5, 1. **vein**, *rtsa ydod-pa* to open a vein *Dzl.*, **sa-wa gyab-če** *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 *srog-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, *rkyan-ma* the left one, red, and *ro-ma* the right one, white, concerning which cf. the articles *γtüm-mo* and *tig-le*; *rtsa-dkar*, 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-nag* or *krag-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 Venafac. ext., *rtsa-čin* Vena jugul. ext., *rtsa-čen* or *rtsa-bo-čé* V. saphena magna, *po-mtsan-ghi dbus-rtsa* V. dorsalis penis. *rgyi-grog-rtsa*, on the other hand, are the ureters, n. f., which are represented as proceeding from the small intestine. — *rtsa-rgyus* *Med.* 1. *Sch.*: 'veins and sinews' (?); *rtsa-rgyus-gag* an obstruction of the veins *Sg.* 2. title of a book: Directions how to feel the pulse. — *rtsa-čüs*, *C.* *rtsa-dus* cramp. — *rtsa-mdüd* an inturgescence of the veins. — *rtsa-ynas* *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-brél* sub *rtén-pa* comp.) — *rtsa-spin* 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 *rtsa-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: *Sg.*, fol. 5, where the sum of 62, 33, 95 and 112 is stated to be = *sum-brgya-rtsa-ynyis*, and *Pth.* p. 34, twice *lia-brgya-rtsa yčig* = *ston-dan-rtsa-ynyis*, — exclude any doubt as to the proper use of the word. — 2. inst. of *nyi-šu-rtsa-yčig* to *nyi-šu-rtsa-dgu*, *rtsa-yčig* etc. is also used by itself, as an abbreviation, e.g. *Sg.* p. 3, in describing the growth of an embryo from week to week; this use of the word may account for the assumption, quite general in *W.* and *C.*, that *rtsa* in itself is equivalent to 20, for even Lamas of both districts could be convinced only by an arithmetical proof, that the numbers

འཇུ་ rtswa

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འཇུ་ rtsá-ba

mentioned in the above passages were 302 and 1002, and not 322 and 1022. — 3. In *bču-rtsa nyi-šu-rtsa*, *brgyá-rtsa*, without any units following, e.g. *Tar*. 120, 10, the word evidently stands but pleonastically, like *tam-pa*.

འཇུ་ rtswa (Bal., Pur. rtswa, stswa) C. *tsa*, Lh., Ld., *sa*, རྩལ་, 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-siön* green grass; *rtsa-skám*, and often *rtsa* alone, hay, *rtsa rná-ba* to mow grass, *fu-ba*, to gather (grass); *rtsá-ká* C., W. pasture, pasturage, *sá-ká gyál-la* W. good pasturage. — *rtsá-čan* covered with grass, grassy. — *rtsa-mčög* Kusha-grass *Lex.*, v. *ku-ša*; *rtsa-mčög* (-*gron*) town in West Assam, where Buddha died Glr.; Kamarūpa. — *rtsa-tág* grass-ropes *Dzl.* — *rtsa-tün* grass-gatherer *Sch.* — *rtsa-ydán* grass-mat *Sch.* — *rtsa-yyáb* manger *Sch.* — *rtsa-ras* *Sch.* 'linen', prop. the same as *la-ta* q. v. — 2. euphemism for *rkyag*; *tsa tán-wa* C. to go to stool; *rtsa ču bsdams Mil.* he suffers from obstruction and strangury.

འཇུ་ rtsá-ba, I. cf. *rtšan* and *rtsad*, *Ssk.* मूल. 1. root (W. com. *bá-tag* for it), stalk of fruits; *rtsá-ba lia* five (medicinal) roots, viz. *rá-mnye*, *lěá-ba*, *nyé-šin*, *á-šo* (better *á-ša*)-*gandha*, *yzé-ma*; *rtsá-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; *má-tog rtsá-ba* id. *Mil.*; the foot of a hill, mountain-pass, the latter also *lá-rtsa* W. *lár-sa*; *rtsá-bai žal*, *lag* the lower faces or hands of those images, that represent deities with many faces and hands Glr.; *rtsá-bai nos* base of a triangle *Tar*. 204, 1; **fundament, foundation-pillar**, and the like; in later literature and vulgo *rtsá-bar* and *rtsar*, rarely (Glr.) *rtsá-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 rtsar nyál-ba* or more euphem., *pyin-pa* to go to a woman Glr., *šin-gi rtsar*, even *ču rtsar* Glr.; **at, near, to**, a tree, river etc.; so also

rtsá-la to, at; *rtsá(-ba)-na* Glr. and vulgo (incorr.) *tsá-ne* C. **at, near**; without a case following: *rtsar byün-nas* coming near, stepping up to Glr. — 3. **root fig. — origin, primary cause**, also *yi-rtsa*, e.g. *kor-bai yi-rtsa yèod-pa Mil.* to cut off the root of transmigration, to deliver a soul from tr.; *rtsá-ba-nas byin-pa*, *dön-pa*, *góg-pa* etc., also *tsán-nas*, *tsád-nas yèod-pa* etc., to exterminate (root and branch), to annihilate; on the other hand: *rtsa-brdár-yèod-pa Mil.*, *rtsád-yèod-pa* to examine closely, to investigate thoroughly. — *nyon-móns-kyi rtsá-ba rsum* are the three primary moral evils, viz. *dod-čags*, *že-sdán*, *yti-mug*; *rtsa-brál* therefore might signify: he who has freed himself from them; but it seems to mean also: without beginning or end, **unlimited**, e.g. *snjin-rje Glr.*, *sems nyid Mil.*; *dgé-bai rtsá-ba*, *dgé-rtsa* a virtuous deed, as a cause of future reward, *skyéd-pa*, *spyód-pa*, *byéd-pa* to perform such a deed; *rtsá-bai . . . the original, primary, principal . . .*, e.g. *don*, primitive or first meaning Cs.; *rtsá-bai nyon-móns-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.* मूलतन्तु, v. *Cs. Gram.*, chronol. table; whether *Sch.*'s translation 'cause and effect' is altogether correct, may admit of some doubt, yet v. below; *rtsá-ba dan grél-ba* Cs. 'text and commentary'; in *rtsá-bai ma Thyg.* the genitive case stands prob. for the apposition: the mother that is the root of me, in a similar manner as *rtsá-bai ran-bžin* nature Cs.; *rtsá-bai blá-ma* seems to denote the teaching priest, the one by whom in any particular case the instruction is given, opp. to *brgyud-pa*, he to whom it is imparted. A good deal of confusion however prevails here, owing to the ambiguity of the verbal form in *brgyud-pa* and the variable spelling;

v. *rgyüd-pa* extr. — *rtsa-tór* Sch.: 'lower end and top' (?) (should perh. be *rtsa-fog*); *rtsa-mi* Tar. 191, 3 is rendered by Schf. with 'Haupt-Mann', principal man. — *rtsa-lág* (Schr.: root and branches) *Lea.* **འབྲུག་གི་རྩ་ལ་** relations, kindred; *rtsa-lag-ñan* having relations, *rtsa-lag-med* without relations *Cs.* — *rtsa-ñés* Sch.: primitive wisdom. — 4. symb. num.: 9. — II. v. *rtsa vein*.

Note. *rtsa*, vein, is traced by Tibetan scholars back to *rtsá-ba*, the veins being the 'roots of life'; in a dictionary the words are better treated separately.

རྩ་ལ་ *rtsá-la* v. *rtsá-ba* I, 2.

རྩ་ལ་ *rtsan* = *rtsá-ba* seldom, v. *rtsá-ba* I, 3.

རྩ་ལ་ལྷ་ *rtsáns-pa* lizard, *brag-gi* Lt. (*W.* **gag-çig**).

རྩ་ལ་ *rtsad* = *rtsá-ba* root, *rtsád-nas* *γcód-pa* *Mil.* to root out, to eradicate; *rtsád* *γcód-pa*, = *rtsa-brdár* *γcód-pa*, = *tsar* and *γsar* *γcód-pa*, to search, investigate *Mil.*; *gar* *bzugs* *rtsad* *bçád-nas* to inquire, search for a person's place of abode *Pth.*

རྩ་ལ་ལྷ་, ལྷ་ལྷ་ *rtsab, rtsab-rtsab* v. *tsab-tsub*.

རྩ་ལ་ལྷ་ *rtsabs ferment, barm, yeast*, prepared of barley-flour; *rtsabs-kur* a sweetish sort of bread, made up with it *Ld.*; *rtsábs-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*; *zó-rtsabs* Sch. milk-brandy, not known to us.

རྩ་ལ་ལྷ་ལྷ་ *rtsabs-ru-tsa* Lt. n. of a medicine.

རྩ་ལ་ལྷ་ *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. *rtsám-mdóg* colour of urine.

II. vb. v. *rtsám-pa*.

རྩ་ལ་ *rtsar* v. *rtsá-ba* I, 2.

རྩ་ལ་ *rtsal* 1. **skill, dexterity, adroitness, accomplishment**; in the first place **physical skill**, *lag-rtsal-ñan* of a skilful, practised hand *W.*; *sgyu-rtsál* id., *stobs dan* *sgyu-rtsál* strength and dexterity *Glr.*, 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 ñor* all skill is gone, *rgud* id. Sch.; *stobs(-kyi)* *rtsal*, *Lea.* **འཕུལ་ལྷ་**, strength, energy, *mtu-rtsál* and *rtsal-mtu* prob. id. *Dzl.*, *S.g.*; *rtsal-çé-ba* or *rtsal-po-çé* adroit as a gymnastic, wrestler etc.; also sbst. athlete, juggler etc. *Dzl.*; *rtsál-gyi* *mçóns* a gymnastic feat *Lea.*; *rtsal-sbyön* bodily exercise, nimbleness, agility, *bán-rtsal-sbyön* nimbleness in running, *γsóg-rtsal-sbyön* agility in flying *Mil.*; *çu-rtsál* feats performed in the water; the art of swimming *Pth.*; vulgo *W.* also for natural, innate abilities: *mig-rtsal-mkan* 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-çub-séms-kyi* *rtsal* *γsum*; *lam-gag-méd-kyi* *rtsál-ka* such accomplishments 'as will clear the road', — ascetical terms familiar only to the initiated.

རྩ་ལ་ལྷ་ *rtsás-ma* v. *btsás-ma*.

རྩ་ལ་ *rtsi* 1. all fluids of a somewhat greater consistency, such as the **juice** of some fruits, **paints, varnish** etc., *rtsi-ñan* **viscid, sticky, clammy**; **tsi gyág-pa** *C.*, **si gyáb-çé, kú-çé, tán-çé** *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.* ལྷ་, 7, (another reading: *smán*); *bçúd-rtsi* nectar; *tsón-rtsi* painter's colour, *dkár-rtsi* white-wash, *nág-rtsi* black paint, *dmár-rtsi* red paint; **sér-tsi** *C.* gilding, **nül-tsi** silvering *C.* — 2. applied to external appearance: **dón-si** *W.* **complexion**; even *spa* *rtsi* *jam ka-dóg* *lègs-pa* de this cane, as to its outside smooth, as to colour beautiful *Mil.* (unless *rtsi* be = shell, bark, rind?)

རྩེ་བ་ *rtsi-ba*

ཙ

རྩེ་ས་ *rtsis*

— *rtsi-tóg* juicy fruit; *rtsi-stñ* 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.

རྩེ་བ་ *rtsi-ba*, pf. (b)*rtsis*, fut. *brtsi*, imp. (b)*rtsi(s)* 1. **to count**, **si-te bór-čé** *W.* to pay down, money; cf. also *rtsis*. — 2. **to count, reckon, calculate**, *mi ré-la púl re-réi tád-du* reckoning a handful to each *Dzl.*; *zag sim-ču-la zlá-ba yčig, zlá-ba bču-yngis-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.*; *gan bzan rtsi-ba* to calculate which (day) be a propitious one *Glr.*; *dus rtsi-ba* to reckon up, to compute the time *Mil.*; **čé-min däl-la si-čé** *W.* to reckon among the adults; *yón-tan-la shyón-du rtsi-ba* to consider good qualities as faults, = *lú-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.**

རྩེ་འུ་ *rtsiu* n. of a plant, = *pri-yán-ku* *Wdn.*

རྩེ་བ་པ་ *rtsig-pa* I. vb., pf. (b)*rtsigs*, 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-zür* edge or ledge of a wall *Thgy.* — *rtsig-bzó-pa* brick-layer, mason. — *rtsig-ryóg* journeyman mason.

རྩེ་བ་ས་ *rtsigs*, *Sch.*: **rtsigs-čé* very gracious and well-affected' (?), prob. should be *rtsis-čé* q.v. no. 3.

རྩེ་བ་ས་ས་ *rtsigs-ma* turbid matter, sediment, impurity, = *tsigs-ma* *S.g.*

རྩེ་བ་ལ་ *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.; *pye* coarse meal, grits (opp. to *žib-po*, *žám-po*); *spyód-pa rtsin-ba* of rude manners *Glr.*

རྩེ་བ་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.

རྩེ་བ་(ས་)ས་ *rtsib(s)-ma* 1. **rib**, *rtsib-mai bárnas* from between the ribs *Glr.*; *rtsib-lógs pyas pyon* all the ribs of the right and left side *Dzl.*; *rtsib-logš ná-ba* pain about the ribs *Do.*; *rtsib-riñ* the upper ribs (?) — 2. **spoke** of a wheel, frq.; *rtsib-kyi mu-kyid* fellies composing the rim of a wheel *Cs.*; in ornamental designs the *rtsib-ma* are often fanciful figures, supplying the radii of the circle; further: **the sticks** or **ribs** of a parasol, canopy etc. *Glr.*; **the spars** of a felt-tent, **the ribs** or **futtocks** of a boat *Schr.* — *rtsib-ri* n. of a mountain, = *šri-ri.*

རྩེ་ས་ *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-čé** *W.* to hold a numbering of military forces. — 2. **account**, *rtsis byéd-pa* *Glr.*, *debs-pa* *Mil.*, *gyáb-pa* *C.*, *W.* **kor-čé, (l)ta-čé** **to calculate, to compute**, *rtsis-su shyár-ba* to count together, to sum up *Dzl.*; **calculation, computation** (beforehand), **scheme**; **zag nyi-šula gro-* (or *ča-rtsis yod*)* *W.* in about 20 days we calculate, i.e. we intend, to go; **šin-ta gyüg-si yód-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, *lúš-kyi rtsis-po-čé* 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-rug** vulgo *W.* for *rtsis* in most of its significations.

རྩེ་པ་ *rtsis-pa* 1. also *rtsis-mkan* mathematician, astronomer, soothsayer; accountant *Cs.* — 2. n. pr. *rtsis-pa a-mgron* secular, *rtsis-pa mgron-nyer* 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.*

རྩེ་པ་ *rtsub-pa* I. vb. to revile, abuse, v. *nor rtsub-pa* sub *no*.

II. adj., com. *rtsub-po*, *rtsub-mo* *Ssk.*

པར་ཅན་, 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-zas* 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, *Kan-*, *gri-*, *ri-*, *siin-rtse*, or *Kan-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.*; *la-rtse*, *W.* **lar-se** (cf. *rtsa-ba* I, 2.) **la-se** summit of a mountain-pass; *rtse dan logs-su* terminal and lateral *Wdn.*; *rtse-sgro* *Glr.* flag-feather, pinion; *za rtse-riin* hat with a high crown *Tar.*; *rtse ycil-ba* *Sch.*: to break off the point, to blunt; *rtse-reg-če* *Mil.* very sensitive, touchy, not to be touched with the tip of the finger. — 2. point, particular spot, *rtse yçig-tu ltá-ba* to look at one point; also adv., to look steadily, unremittingly, as: *ran-gi grib-ma-la rtse-yçig-tu ltá-ba* *Wdn.*, also *Tar.* frq.; *sems rtse yçig-tu byed-pa* to direct the mind to one point, frq.; *sems rtse-yçig-tu byás-pai tiin-ne-dzin-la zugs-te* *Dzl.*; aim, *tse dii rtse yçig* as this life's only aim *Mil.*

རྩེ་པ་ *rtse-ba*, pf. *rtses*, imp. *rtse(s)*, ལྷོ་ལྷོ་ (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-zin dgá-ba*, *rtse-dgá spyád-pa* id.; **yán(s)-pa sé-če** *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-mkan* player, gambler, gamester. — *rtse-grógs*, *rtse-d-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 Kyán* though you may still relish pleasures *Pth.*

2. to touch, *W.* **lag-pa ma se** do not touch it with your hand. — 3. to shudder (cf. *spu*).

རྩེ་རྩེ་ *rtse-čün* = *rtsa-čün*, Vena jugularis externa.

རྩེ་པ་ *rtseg-pa*, pf. (*b*)*rtsegs*, fut. *brtseg*, imp. *rtsog*, *W.* **sag-če(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.: *na-ro ynyis brtseg* two 'naro' one above the other, *≈*, *Gram.*; gen. double; *Kan-pa rtsegs-pa* 1. 'a house of two stories' = a stately building, palace; by this word *Wdn.* explains *Kan-bzán*, v. *bzán-po*. 2. acc. to other *Lexx.*, an apartment built on another, an upper chamber; balcony on the roof of a house, ལྷུ་མཚོ་རྩེ་པ་; *rgya-grám brtségs-pai mčöd-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)*; རྩེ་པ་ title of a book.

རྩེ་པ་ *rtseñ-ba*, pf. *brtseñs*, fut. *brtseñ*, imp. (*b*)*rtseñ(s)* to tuck up, truss up.

རྩེ་པ་ *rtse'd-pa* I. also *rtseñ-pa*, = *rtse-ba* to play; *rtse'd* *rtse-ba* id.; *rtse'd-mo*

play, game, *dgá-bai rtséd-mo byed-pa Dzl.*; *glu gar rtséd-mo byéd-pa* to sing, dance and play *Glr.*; *rtséd-mo toy, byis-pai* children's toy *Mil.*; *rtséd-mo-čan* playful, sportive, merry *Cs.*; *rkyál-, gár-, gri-, čól-, mčón-, rtá-rtséd* the sport of swimming, dancing, fencing, dicing, leaping, riding *Cs.*; *γyēn-rtséd* play, amusement, diversion; *rtséd-dgá* id. *Sch.*; *to-to-lin-lin rtséd* q. v.; *rtséd-jo, rtsén-jo, W. *sén-jo** sport, public amusement, popular pleasure; *γžón-nu rtséd-jo* *tsógs-kýis 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.*; *rsed-ám* a shivering, cold shudder *Sch.* v. *rtsé-ba* 3.

རྩེད་མོ་, རྩེད་པ་ rtséd-mo, rtsén-pa v. rtséd-pa.

རྩེད་གོག་ rtsen-góg *Mil.*, acc. to *Sch.*: calf of the leg.

རྩེས་ rtses v. rtsé-ba.

རྩེག་(ས་)པ་ rtsóg(s)-pa v. brtsóg-pa.

རྩེད་ལྡན་ rtsod-ldán n. of a certain era or period of the world v. *dus* 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-čín 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་) rtsón(-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. *bzún-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-γgrús rtsóm-pa* *Dzl.* frq., to work diligently, carefully; to take pains, to exert one's self, *rtsóm-par*, or *rtsóm-pa-la mčás-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 rtsód 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 (རྩེད་མ་), *rtsóm-pa dan-po* the first beginning *Ld.-Glr.*; a doing, proceeding, undertaking, deed *Tar.*

སྤྱོད་པ་ rtsól-ba 1. vb. to endeavour, to take pains, to give diligence; *rtsól-bar* adv. diligently, zealously; *kyód-kýis rtsól-bai dús-la bab* now you must use dispatch *Pth.*; *rtsól-méd* unsought, *rtsól-méd gró-bai don byéd-pa* to seek the welfare of beings without their caring for it *Glr.*; *srog rtsól-ba* *Lex.* and *Mil.*, acc. to *Sch.*: to draw breath, to take fresh courage, which seems to be implied by *dbugs rtsól-ba* *Ma.*; *nyal-po rtsól drag(-na)* if cohabitation is immoderately indulged in *Med.* — 2. sbst. zeal, endeavour, exertion, *rtsól-ba skyéd-pa* to use diligence *Zam.*

སྤྱོད་པ་ stsol-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.; *stsd-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 *ytón-ba* to send, to send out, so at least in *W.*; further: *W.* **ja sal, šu-gu 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; dnos-grüb stsol-ba* to bestow spiritual gifts (?). — 3. sometimes incorr. for *bsál-ba (sél-ba)* to clean, to clear, to remove *Dzl.*

བརྩེད་པ་, བརྩེད་པ་ *brtsád-pa, brtsám-pa*
v. *rtsód-pa, rtsóm-pa,*
sometimes incorr. for *btsád-pa, btsám-pa.*

བརྩེད་པ་ *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. *ynán-ba* to give something out of love; with love, lovingly, kindly, e. g. *skyóni-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-can, brtse-ldán* loving, affectionate, kind; *brtse(-ba)-méd(-pa)* unkind, unmerciful, ungracious; *brse-ydún*

love, affection, *pa-má brtse-ydún* *če yan* *čé žig bya* what could even parental love do? *Glr.*; *lha-prüg yžón-nui brtse-ydún de* this proof of love on the part of young goddesses towards me *Mil.*

བརྩེད་པ་ *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 *gyür-ba*, also with *mión-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 *Wán.*; more frq. *brtson-grús* v. below. — 3. adj. = *brtsón-pa-can, brtson-ldán Mil., diligent, assiduous, studious, sgrüb(-pa)-la* eager to obtain power over demons *Mil.*; *brtsón-par on purpose, with intention, wilfully*; as sbst. mostly *brtson-grús*, with *skyéd-pa, byéd-pa, rtsóm-pa* to use diligence, to show energy, zeal etc.; *brtson-grús drág-po* intense application; *brtson-grús-can assiduous, studious, brtson-grús nyáms-te Stg.* having lost one's energy.

མ

མ 1. the letter *tsa*, the aspirate of ཙ (cf. ཙ), sounded *ts*. — 2. num. fig.: 18.

མ མ, 1. hot, v. *tsa-ba*. — 2. grandchild, v. *tsá-bo*. — 3. v. *tsa-tsa*. — 4. resp. illness, complaint *C.*

མ མ *tswa salt, tswa dēbs-pa* to salt, with *la*; **tsa nyén-čé** *W.* to taste, to try, food prepared with salt; *ka-ru-tswa alum Med.*; *rgya-tswa sal-ammoniac Med.*; *lde-myan-tswa alum Lt.*; *rdo-tswa rock-salt Cs.*; *ba-tswa impure soda, v. bá-mo*. — *bód-tswa Lt.?* — *lán-tswa* = *tswa*. — *tswa-ka* salt mine *Cs.* — **tsa-(ku)-can** *W.* saline, salinous, —

tswa-ngo place where salt is found. — **tsa-tse sal-ammoniac C.* — **tsa-ču** salt-water, brine; acc. to some, vinegar (?).

མ་སྐོར་ *tsa-skór* v. *tsá-bo*.

མ་ཀའ་ *tsa-kán* v. *tsa-tsa*.

མ་ཀའ་ *tsa-krú* v. *tsa-ba*.

མ་གཤམ་ *tsá-ga-bu*, also *čá-ga-bu, tsag-tśag* grasshopper, locust *C.*

མ་གཤམ་མ་ *tsa-yčig-ma* thick blanket, quilt *C.*

མ་ཚུ་ *tsa-ču* v. *tsa-ba*.

ཚྲ་ཚྲ་ *tswa-ču* v. *tswa*.

ཚྲ་དྲག *tsa-drág* haste, hurry, **tsa-dág jhe sig** C., **tsa-róg ton** W. make haste! — adv. *tsa-drág-tu* Sch. but also **mā tsarág ñog** W. come quickly, without delay!

ཚྲ་སྐྱ *tsá-sna* anxiety about, tender care for a thing, ni. f.; **tsa-na-čan** W. solicitous, careful, attached, **tsa-na-méd-kán** W. indifferent, unfeeling, callous; *kán-pe* **tsá-na kúr-kán** W. one that has to care for the welfare of a household or community, superintendent etc.

ཚྲ་སྒྲུག *tsa-snág* Sch. = *snág-tsa* ink.

ཚྲ་པན་ཚེ *tsa-pan-tsé* C. dresser, kitchen-table.

ཚྲ་ལྡིག *tsá-big* Ld. a little.

ཚྲ་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 ydún-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 bstl-bar gyir*-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* *འབྲུག་ཚེ*, 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-gra* 1. hot and cold. 2. (relative) warmth. — **tsan-gyal** W. inflammatory fever. — *tsa-lcib* v. *lcib*. — **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.?

ཚྲ་བོ *tsá-bo*, resp. *dbón-po* B., *sku-tsa* C.

1. grandchild, grandson, Ld. **mē-mé-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-zán* nephew and uncle Mil. — *tsa-yzúg* nephews and nieces Sch. — *tsa-yúg* grandchildren, *tsa-yúg mán-poi có-lo* the many grandchildren's tattling Mil.; offspring, in gen., *bu-tsa-yúg* id. W., C.; **tsá-wo tsa-yúg yán-tsa yün-tsa** W. children and children's children.

ཚྲ་མིག *tsa-mig* v. *tsá-ba* comp.

ཚྲ་མོ *tsá-mo* 1. v. *tsá-ba*. — 2. v. *tsá-bo*.

ཚྲ་ཚྲ་ *tsá-tsa* 1. little images of Buddha, and conical figures, moulded of clay and used at sacrifices Sch. 194, 206; *tsá-kari* place for keeping them Cs.; fig. *ká-nas mé-yi tsá-tsa* རྩུ་པོ་ from his mouth proceeded cones of fire Pth. — 2. Bal. for *tsa-drág* hastily, quickly; *tsa-tsa-méd* slow, slowly.

ཚྲ་གྲུག *tsa-yzúg* v. *tsá-bo*.

ཚྲ་ཟེ *tsá-zar* v. *tsá-dar*.

ཚྲ་སྒྲུག *tsa-rág* v. *tsa-drág*.

ཚྲ་རུ *tsa-rú* lamb-skin, **tsar-lág** W. coat made of lamb-skins.

ཚྲ་ལ *tsá-la* a kind of medicine Med., acc. to Wñ. = *dar-tsur*.

ཚྲ་ལུ *tsa-lú* 1. also *mtsa-lú*(?) cock, *bya* (-po)-*tsá-lu* Wñ., C.; in W. applied only to red-breasted cocks, from *mtsál* vermilion (Sch. hen?). — 2. v. *tsál-ba*.

ཚྲ་ལྷུང་པ་ *tsa-lim-pa* C. sweet orange, frq. in Sik.

ཚྲ་ལེ *tsá-le* 1. Ssk. सुभग, Hd. सुहागा, Pers.

تَنْكَار, Ar. بوجوف, 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-ñ'ug, tsag-ya** *W.* twins; **tsag-lug** 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་ཚོག་ *tsag-tsig dark spots or speckles*, on wood etc. *Mil.*; *freckles C.*

ཚག་ཚོ་ *tsag-tse bruised barley or wheat Sch.*

ཚག་ག་ *tság - sha 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-can, tsag-tug-mo** *W.* standing close together, e. g. trees, books; *tsags-dám* dense and strong, as stuffs *Sch.*; *so tsags-dam-zin* the teeth standing close and firm *Glr.*; **tsag ò - te dug** sit close together! *Ld.*; *tsags-lhód* not dense or compact *Sch.*; relative density. — 6. *tsags byéd-pa* (*W.* **cò-èè**), *tságs-su j'ug-pa* and *čud-pa Mil.* to save, spare, lay up as provision for the future, *tse p'yi-mai* grabs *èi yan 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-can* 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, p'yi-tsan* (cf. *p'yi-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 *pá-má Mil.* — 3. v. *tsán-ba*.

ཚང་འ་ *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; *rgyal-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, yon-tan dé-tso tsán-bai bú-mo* a girl in full possession of all these qualities *Pth.*; *ka-dog 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-prug tsán-ma žig* a perfect young bird, i. e. perfectly developed *Dzl.* — 2. esp. *W.* all, for *tams-cád.* — **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 jhél-pa* or *cò-èè** *W.*

ཚང་ཚོང་ *tsán-tsin, Cs.*: wood, grove, copse, thicket; *Sch.*: a wild, dismal place; *tsan-tsin krigs-pa Sch.*: 'dense thicket; horrible and awful'; **tsán-tsin srid-pai ynas* the horrible existence in the external world *Mil.*

ཚང་ལ་ *tsán-yá double-barreled gun C.* and *W.*

ཚང་ར་ *tsan-ra* v. *tsán-ra*.

ཚམས་ tsans, W. **kü-lig-gi tsans**, key-hole, col. for *mfsams* (?).

ཚམས་པ་ tsans-pa (evid. preterite of *tsán-ba*) 1. **purified, clean, pure, holy, tsáns-par gyur** ñig prob. be clean! be forgiven! *Dzl.* ༡༢, 13; *gyod-tsáns, mtoł-tsáns*, v. the two; *tsáns-par spyód-pa, tsáns-pai spyód-pa spyód-pa, tsáns-par mtsúns-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-tsáns-par spyód-pa*, not to be clean, chaste etc., esp. with *bud-méd-la* to commit one's self with a woman *Mil.* — *tsáns-skúd, Sch.*: 'holy cord, the bond of spirits' (?) — *tsáns-tig equator*, prob. of Cs.'s construction, cf. *dguñ* extr. — 2. **ब्रह्मा, 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. — *tsáns-pai bú-ga = mtsóg-ma Med., Pth.*

ཚད་ 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-kör-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 süm-čui tsad čo gos** W. make it thirty cubits in size; *kam-tsád-du yčód-pa* to cut into bits piecemeal *Dzl.*; *ču-rgyin kyab-tsád-du* as far as the waters covered it *Tar.*; *nóm-tsad(-du) čün-ba* to drink one's fill; *ynás-tsad* seems to express chronology *Wdk.*; *mnan-tsad* direction how the pulse is to be felt (or pressed) *Med.*; *kyéd-rnams-kyi čós-bslab-tsad* according to your view of religious studies *Mil.*; *dró-tsád* thermometer, *gran-droi tsad* id.; *yan-lčü 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); *tsád-méd(-pa)* **unmeasured, immeasurable, innumerable**, e.g. *yón-tan Dzl.*; *tsád-*

méd(-pa) *bzi* the four immeasurables (viz. merits): *byáms-pa, snyin-rje, dká-ba* and *btañ-snyóm Dom., spyód-pa* to practise them, *tob-pa* to attain to them *Dzl.*; *nia-bas mi tsad yžan yan* 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 *kýól-ba*) to grow, so as to reach the proper measure; *tsád-du skyés-pa* grown up, full-sized, adj. *Dzl.*; **tsé' 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, **tsé' dzim-pa*, or *žág-pa** *C.* id.; *tsád-las dá-ba, tál-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 *ydens-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.*; **ze tse' čü-du soñ C.* all his eating agreed with him extremely well; *čár ldóm-bu-ba byuñ tsad* all the beggars that show themselves here *Mil.*; *mi yons tsad* all the people that come; *snañ tsad čós-skur šar* all that happens appears as *čós-sku Glr.*; *ysuñ 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-tsád* 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-tsad* Madhyamika logic *Tar.* 179, 17, *Schf.*

ཚད་པ་ *tsád-pa* I. sbst. 1. heat, in gen.; *tsád-pa* *byui-tse* when it grows hot *Glr.*; *tsád-pas ydün-ba* to be tormented by the heat *Glr.*; *tsád-pas*, or vulg. *tsád-pa-nas*, *jög-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*; *tsád-lán* 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 zag-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 jál-ba*.

ཚད་པུ་ *tsád-bu* grasshopper, locust *Sch.*

ཚད་མ་ *tsád-ma*, प्रमाण *Cs.*: 'measure, rule, model, proof, argument; logic'; *tsád-ma-pa*, or *-mkan*, *Cs.* logician, dialectician; *tsád-mai bstan-bdós* a dialectical work *Pth.*; *tsád-ma yžun* an original work on dialectics *Cs.*; *tsád-ma grél-ba* commentary to it *Cs.*; *san-s-rgyás-kyi bka tsád-mar bžag-pa* the words of Buddha reduced to a dogmatical system (?) *Pth.* — *tsád-ma kun-düs*, *tsád-ma sde bdun* titles of books mentioned by *Was.*

ཚན་ *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 tsj-pa tsém-mo** boiled meat, in Lhasa brought warm to the market; **tsen-di tán-wa** *C.* to proceed capitally against, ni. f.; *tsán-te* sharp, biting, pungent, *W.* also sbst.: spice, esp. red pepper. — *tsan-zug* *W.* fever. — *tsan-ró* *Sch.*: 'hot, the sensation of heat'. — 2. = *tsá-bo*: **pá-tsen** cousin by the father's, **ma-*

*tsén** by the mother's side *C.*; *pá-tsan* also = *pá-spün*; *Ku-tsan* v. *Ku-bo*. — 3. series, order, class, *sde-tsan* id.; *bzi-tsan* a class or collection of four things, tetrad *Gram.*; *drug-tsan-du sdébs-pa* to put together in classes of six *Mil.*; *don-tsan* *Tar.* 96, 14, a certain class of ideas, range of thoughts *Schf.* — 4. as termination of some collective nouns: *nyen-tsan*, *nye-tsan* kindred, relations, *nye-tsan bdúd-kyi bsol-débs yin Mil.*; *blón-po-tsan lñd-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, **ka 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-tsan*, 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-čé** *W.* to use as a mop; *nas tsab byao* I shall supply his place *Tar.*; *tsáb-tu* instead of, in the place of, *mar-mei* instead of a lamp, for a lamp *Glr.*; in *W.* **tsáb-la** very common. Chiefly in compounds: *sku-tsab* resp. = *tsáb-po* representative of a superior, hence, as may be the case, vice-roy, delegate, commissioner, agent. — *rgyal-tsab* v. *rgyál-ba*. — *do-tsab* *Schr.* prob. = *tsáb-po* = *sku-tsab*. — *rta-tsab* a thing given as an equivalent for a horse *Cs.* — *nor-tsab* goods serving as a compensation for something else. — *pá-tsab* guardian, trustee. — *bla-tsab* representative of a Lama, Vice-Lama. — *bu-tsab* adopted child, foster-child. — *mi-tsab* *Schr.* negotiator, mediator; hostage(?).

ཚབ་ཚབ་ *tsab-tsab*, *mig tsab-tsab byéd-pa* to blink or twinkle with the eyes *C.*, also *W.*

ཚབས་ *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.*; **†im-dhan-gal tsab čém-po** *C.*, great, serious transgression; *gál-tsabs-can* 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); *búd-med ó-tsabs-la pan Wdn.* it is of use in milk-diseases of the women.

ཚབ་དམ་ *tsam-dám* noisy, blustering, alarming *Sch.*

ཚབ་ཚུས་, ཚས་ཚུས་ *tsam-tsum, tsam-tsom* (cf. *tsóm-pa, té-tsom*) **doubt, hesitation, wavering**, *tsam-tsum byéd-pa* to doubt, hesitate, waver; *tsam-tsum-can, tsam-me-tsom-mé* doubtful, wavering, undecided, *pan-tsun pyág-la tsam-me-tsom-mér lus-pai tse* whilst both of them were uncertain as to saluting (who should salute first) •*Pth.*

ཚའི་དུ་ *tsai-tau* (Chinese) chopping-knife *C.*

ཚའི་སྐྱེལ་ས་ *tsai-skyógs* scoop, basting-ladle *C.*

ཚར་ *tsar* 1. also *tser* time *Pth.* vulgo; *tsar yèig* one time, once; *tsar yèig-la* also = *srib-yèig-la* in one moment; *tsar ysum* threefold, in three specimens, copies *Tar.*; *tsar bzi Dzl. ཇུ, 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, *pon-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.*

ཚར་བོ་ *tsar-boñ* officinal plant in *Lh.*, *Carduus nutans*, but not agreeing with the description in *Wdn.*

ཚར་མ་ *tsár-ma*, fem. *tsár-mo* *Bal.* old.

ཚར་ཚར་ *tsar-tsar* v *tsar* 2.

ཚལ་ *tsal* 1. province. also *tsol*, wood, grove, as a place for hunting and recreation, *tsal stug-po Dzl.*; *nags-tsal* id.; garden, *métog-gi* flower-garden *Ph.*; *tsal yan-tse (Chin.) C.* kitchen-garden. — 2. *smyu-gui-tsal* one kind of the fabulous food of man in the primitive world *Glr.*; also the 'unploughed rice' is called *bras sa-lu-tsal.* — 3. v. *mtsal.*

ཚལ་པ་ *tsál-pa* (*Sch. tsal-ba?*) 1. also *šin-tsal* chip (of wood), splinter, *nón-po* a sharp, piercing splinter *Dzl.*; *billet Glr.*; thin board, veneer etc.; shiver, fragment, *tsál-pa bñun-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.*

ཚལ་མ་ *tsál-ma* vulgo for *dro*, breakfast, *tsál-ma za-ba* to breakfast, *tsál-ma za-ba r-nams* '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.

ཚས་ *tsas* (*tsás-po Cs.*) 1. *W.* for *tsal* garden, *tsas-skór, tsás-kan* garden-bed, *tsás-mkan* gardener. — 2. of a woman in childbirth: *tsas-kyis yso* (?) *Med.*

ཚོ་ *tsi* num. fig.: 48.

ཚོ་ཀ་ *tsi-ka* (or *tsi-rka?*) *C.* furrow in a ploughed field.

ཚོ་གུ་, ཚོ་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-lim*; musket-ball, bullet.

ཚོ་བ་ *tsi-ba C., W.* **tsi** tough, viscous, sticky matter, esp. clammy dirt, e.g. in the wool of sheep; *tsi dám-po* solid dirt, *bád-kan-gyi tsi-ba Med.* tenacious slime; *tsi(-ba)-can* sticky, clammy, dirty; **tsi-du** *W.* dirty, unclean, filthy, esp. in a religious sense, = **kyug-dho** *C.*; **ne züg-po tsi-du son** says a girl euphemistically for: I have the menses.

ཚོག་ *tsig* 1. word, in its strict sense, 'bde-bar yégs-pa ni' *bde-ba dan yégs-pai tsig ymyis-las med, bde-bar yégs-pa* are only

two words, viz. *bde-ba* and *ཤེས་པ་* *Lex.*; *འདི་པོ་ཚིག་* *tsig* interrogative (word), such as *ཅི་*; *ཚིག་སྒྲིག་པ་* to connect or arrange words; as a sbst.: **construction**, the order in which words are to be placed; **grammatical form**, *དཔེ་འདི་ཚིག་* *tsig* form of the present tense; *ཚིག་གྲོགས་*, *ཚིག་གྲོགས་ཀྱི་དབང་གིས་* *Tar.*; *Schf.*: 'by the force of construction' (?) *ཚིག་གྲེལ་* *Tar.* **explanation of words**; *ཚིག་གྲོས་* *Sch.*: '**course of speech**, connexion of words'; *ཚིག་པྱང་*, *ཚིག་རྒྱུ་* *Schr.*: a **separate word or syllable**, *ཚིག་པྱང་ལྟར་ལྟར་པ་* *Sch.* 'linguist, philologist, purist'; *ཚིག་པྱང་ལྟར་ལྟར་* *Lex.*? — 2. **word, saying, speech**, subject of a discourse, *ཚིག་སྒྲིག་པ་* (*-pa*) kind word, friendly speech, *ཚིག་ཤེས་པོ་* id., *འཇམ་པོ་ཚིག་* an affectionate word *Gl.*; **ཚིག་སྒྲིག་པ་* *W.* hard, angry, bad words; **ཚིག་སྒྲིག་པ་*, *ཚིག་ཚུར་* *W.* id.; *རྟུག་པར་མ་མཁོན་པོ་ཚིག་ཅོས་* always receiving the answer, that (she who was sought) had not been seen; *ཚིག་མེད་པར་གྱུར་པ་* not being able to utter a word (from pain) *Dzl.*; *བུ་ཀ་ཚིག་མེད་པར་ཤོད་པ་* *débs-pa* *Mil.* prob. to pray without hypocrisy; *ཚིག་ལྡན་ལ་* *don* *ཅེ་པ་* *Mil.* saying much in few words; *ཚིག་ཀྱི་ལ་* *pa* = *kyal-ka* *Dzl.*; *ཤེས་པོ་ཚིག་ཤོད་པ་* to interrupt one in his speech; *ཚིག་ཤེས་པོ་* a clear word, perspicuous style *Cs.*; *ཚིག་ཤོད་པོ་* easy or fluent style *Cs.*; *ཚིག་ལ་མཁས་པ་* skilful in selecting words *Cs.*; *འདོད་ཚིག་* v. *bdén-pa* extr.; *འདོད་ཚིག་* falsehood, lie *Cs.*

ཚིག་གུ་ *tsig-gu* v. *tsi-gu*.

ཚིག་པ་ *tsig-pa* 1. v. *tsig-pa*. — 2. sbst., *W.* also *tsig-po* anger, indignation, vexation, provocation, *ཚིག་པ་ཚེ་པ་* to be angry *Pth.*, frq.; **ཚིག་(-po)* *kol** *W.* his anger kindles.

ཚིག་པོ་ *tsig-po* 1. = *tsig* *Cs.* — 2. v. *tsig-pa* 2.

ཚིག་སྒྲིག་ *tsigs*, less frq. *tsigs-pa*, *tsigs-ma* 1. member between two joints, hence *tsigs-mtsams* joint *S.g.*; **joint**, *སྒྲིག་ཚིག་* the joints of the fingers, **knuckles** *Cs.*; *ཚིག་པྱང་པ་* *Cs.*, **ཕུ་ཅེ་*, *འོག་ཅེ་** *W.* to put out of joint, **to dislocate, to sprain**; *ཚིག་ཤེས་པོ་* *pa* to reduce a dislocated joint *Cs.*; *ཚིག་སྒྲིག་*,

tsigs-züg articular disease, pain in the joints, gout; joint of the back-bone, **vertebra**; **spine**, also *sgal-tsig*, vulgo *tsigs-rüs*, hence **tsig-gür** *W.* hump, hunch; **joint, knee, knot**, *སྒྲིག་ཚིག་* knot of a stalk of corn or straw, *སྒྲིག་ཚིག་* knot of cane *Cs.*; member of a generation *Gl.*; **metrical division, verse**, *tsigs-su* *bèad-de smrá-ba* to speak in verse, *tsigs* (*-su*) *bèad(-pa)* **strophe, stanza**, *tsigs-bèad* *byéd-pa* to compose verses, to speak in verse *Dzl.*; *dus-tsig* **division of time**, e.g. season *Pth.* — 2. *tsigs-ma* **sediment, residuum, residue**, *སྒྲིག་པོ་* of a medicine *Dzl.*; *མེད་པོ་* *Dzl.* olive-husks, oil-cake; *tsigs-ró* = *tsigs-má*.

ཚིག་(སྒྲིག་) *tsib(s)*, *tsib-nad* measles *Sch.*

ཚིག་པ་ *tsim-pa* vb. **to be content**; gen. adj. **content, satisfied, satiated, consoled**, frq.: *ཡིད་ཚིག་པར་གྱུར་* he was satisfied, appeased, consoled; *ཡི་འོད་པོ་ཡིད་ཚིག་པར་* all her (their) wishes being satisfied *Gl.*; *དམ་པོ་ཚིག་པར་གྱུར་པོ་* being indeed over-happy *Pth.*; *tsim-pa* *byéd-pa* to satisfy, with the dat. or accus. of the person.

ཚིག་ཚིག་ *tsim-tsim*, *mig* *tsim-tsim* *dug* *C.* the eye is dazzled.

ཚིག་ *tsir* **order, course, succession, turn**, prob. only col., **ná-la tsir yon* or *bab** it is my turn; **ná - so tsir - la** succession by seniority; **gán-tsir zón-tsir** id.; **tsir-la, tsir-du, tsir dan** by turns, every one in his turn or course, one thing after the other.

ཚིག་པ་ *tsir-ba* v. *tsir-ba*.

ཚིག་ *tsil* fat, not melted, *tsil - bu* id. *S.g.*; *ལུག་ཚིག་* mutton fat, *ཤེས་ཚིག་* pork-fat, **bacon**; *ཀལ་ཚིག་*, *ཀོག་ཚིག་*, *གྲོད་ཚིག་* suet, **lard**; *སྒོ་ཚིག་* **bacon**; *ལོན་ཚིག་* **intestinal fat**. — *spra-tsil* wax *B., C.* (*W.* **mum**); *tsil-ku* liquid fat, in the living body, or melted fat *Pth.* — *tsil-dan*, *tsil-ldan* fat, *tsil-méd* lean. — *tsil - ró* remains of lard after melting. — *tsil-zübs* 1. straight-gut, rectum *Med.* 2. sausage *Cs.* —

ཚིག་ཅིང་ *tsil-tin* *Ld.* mortar and pestle.

ཚིག་ *tsis* *Mil., Thgy.* prob. secondary form of *rtsis*.

ཚུ་ tsu 1. num. fig.: 78. — 2. the contrary of *pa* II., root of the words signifying **hitherward, on this side**; *tsu-ka* Cs. (*tsur-ka* q v.), more frq. *tsu-rol* **this side** (opp. to *pa-rol*), *tsu-rol-na* adv. **on this side**, postp. with genit. adj. **on this side**; *tsu-rol-tu*, this way, to this place; *tsu-rol-nas* from this side; *tsu-rol-pa* one on this side, one belonging to this (our) party *Stg.*; *tsu-bi* one of this side, *pa-bi* one of the other side Cs., provinc. (?). Cf. *tsun*, *tsur*.

ཚུ་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'.

ཚུག་ tsug 1. Sch.: 'group, object' (?); *tsug-so* W. all the households or villages placed under one Gopa. — 2. rarely for *tsug*; thus *ji-tzug* *Glr.* 49, inst. of *ci-tzug*.

ཚུག་པ་(ལ་) tsug-pa(-la) W. **to, up to, till, gañ tsug-pa how far, how long?** **na Nyün-ti-ru čä-čä tsug-pa-la** until I go to Sultappur; *gañ tsug-pa... de tsug-pa so far as.*

ཚུག་ས་པ་ tsugs-pa 1. v. *tsugs-pa*. — 2. to do one harm, to hurt, to inflict, mostly with a negative, *bar-čad ma tsugs-par* without having hurt me *Mil.*; *nä-la mes, nad-kyis* etc. *mi tsugs* fire, disease etc. can do me no harm, *Glr.*, *Mil.*, frq. — 3. sbst., also *tsugs-kañ*, W. **tsug-sa**, **caravansary**, or merely a level, open place near a village, where traveller's may encamp, or where public business is transacted; also for **མཚན་གྲུབ་ཁང་**, hall of judgment; hospital.

ཚུན་པ་ tsud-pa v. *tsud-pa*.

ཚུན་ tsun = *tsu* 2., gen. with *čad* or *čad* or *la*, signifying **within, by, not later than**, as postp. c. accus., *rabs bđun tsun-čad* within seven generations, (they will be happy) even to the seventh generation, *Dzl.*; *sän-gi nyi-ma -pyéd tsün - la* by to-morrow noon (it must be finished) *Glr.*; **dä-wa čé tsun 'é le** C. shall he come in less than half a

month? *bu dañ bü-mo tsun-čad* even to the children, not even the children being excluded *Tar.* 119, 3. —

Note. In the terms *pan* and *tsun*, like *yan* and *man(-čad)*, 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.

ཚུབ་མ་ tsüb-ma, *tsüb-ma* **storm**, *tsub-čeb, rluñ-tsub* **gale, hurricane**, *ka-tsub* snow-storm; *bu-tsub (pu-tsub?)* gust of wind, (*lha*) *dreñ bu-tsub* whirlwind; fig. *präg-dög-gi tsüb-ma* *Mil.* a violent fit of envy; *sems-tsub* **trouble of mind** Cs.

ཚུར་ tsur **hither, to this place, hitherward** (cf. *par*), *tsur šog* (resp. *yšegs*, in later lit. *byon*) come hither, come here! also in an objective sense: *tsur ön-ba* **to return home** *Pth.*, *Tar.*; *di-nas tsur bšad-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*.

ཚུར་(མོ་), མཚུར་(མོ་) tsür(-mo), *mtsür(-mo)* **colouring matter, pigment**, prob. = *sa-tsür* *Stg.*, acc. to Cs. **mineral paint**, *nag-* black, *ser-* yellow, *dmay - tsür* red-paint; for *nag tsür* *Sch.* has: green vitriol; in *Zam.* also *rüs-kyi tsur* is named.

ཚུལ་ tsul རྒྱུ་ལ 1. **manner, way, form, character, nature**, *tsul ji-ltar... de bžñ-du* as — so *Wän.*, *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); *jtön-tsul* the way of giving, i.e. a certain quantity given, dose *Stg.*; *mi šdug-pai sna-tšogs-kyis* (to damage) in various vicious ways *Mil.*; *tsul de kö - nas* by that same way of proceeding *Tar.*; hence *tsül-gyis* in consequence of, by means of *Pth.* and elsewhere; *snán smrás-pai tsul* the character of his last speech *Dzl.*; *rgya-böd-kyi brül-tsul* the mode or kind of intercourse, the

relations between Tibet and China *Glr.*; *pyág-gi tsül-du* in a way as if he were saluting *Mil.*; *gus-güs-kyi tsül(-du)* byéd-pa to make a semblance of veneration, to make gestures of reverence *Mil.*; *mi mkýén-pai tsül-du byás-te* pretending not to know *Mil.*; (cf. *tsül-čos-pa* v. *čos-pa*); *dge-slón-gi tsül-du* in the guise of a monk *Tar.*; *mai tsul dzin-pa* to assume the mother's form, figure *Tar.*; *glan-čén-gyi tsül-du*, (Buddha came down) in the shape of, or as, an elephant *Glr.*; *dád-pai tsül-gyis* in the way of faith, with a believing mind *Pth.*; *mi-rtág tsül-du yda* it exists in the way of transientness, it is of a transitory nature *Mil.*; *mdzád-pa bču-nyis-kyi tsül-gyis* in the manner, in the order, of the twelve deeds *Glr.*; *šas čé-bai tsül-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) mtún(-pa) orderly, regular, sensible, reasonable, brgyála tsul-mtún re tsam Jyün-na Mil.** if but once in a hundred cases something sensible is uttered; *tsul-ldán, tsul-can* regular, methodical *Cs.*; also **just**, conformable to duty, *tsul-bžin-pa* adv. *tsul-bžin-du* id.; *tsul-méd, tsul-bžin-mín* irregular, unjust *Cs.*; *srid-zui tsul spyód-čün* fulfilling a child's duty; *tsül-las nyams* growing remiss in one's duty, neglecting, breaking one's duty; esp. *tsül-krim*s **religious or moral duty, moral law; monastic vows, tsül - krims - *čan* 1. being bound by such *Sch.*; 2. observing such *Cs.*; *tsül-krim*s *srün-ba* to keep them, *žig-pa, nyáms-pa* to break them; *tsül - krim*s, 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.***

ཚྭ་ 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-tsin-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; *rgyál-ba dan tse-rin-bar šóg-čig* happiness and long life (to the king)! *Dzl.*; *tse(-dan) -ldán(-pa)*, **आयुष्मान्**, title or epithet of Bodhisatwas; *tse-dpag-méd* name of Buddha; **tse pid-čé** *W.* to earn a livelihood; *tse kyér-zün 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-mdáns Lt.* = *byad-mdáns* 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-rábs* 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-rábs-kyi blá-ma Mil.* a man that is always re-born as a Lama.

ཚྭ་མྱོ་ tse-pód *Ephedra saxatilis*, a little alpine shrub with red berries, which are said to be roasted and pulverized, to give greater pungency to snuff.

ཚྭ་མྱོ་ tse-ré 1. v. *tse*. — 2. v. *tser-ka*.

ཚྭ་མྱོ་ 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**.

ཚོགས་ *tsegs* **troublesome, difficult, hard**, *tsegs-čé* very troublesome, *rkañ tsegs-čé Mil.* much (fruitless) running to and fro; *tsegs-méd* it is not difficult; *tsegs-méd(-par)* easily adv.; *tségs-pa* trouble, toil, difficulty *Sch.*; *pran-tsegs* little troubles or difficulties *Cs.*

ཚོས་ (པོ) *tsém(-po)*, **seam**, cf. *tsém-pa*; *tsém-bzo-pa*, *tsém-pa* **tailor** *W.*; *tsém-po* *grol* the seam opens, comes loose; *tsém-méd* without a seam; *tsém-bu Lex., Sch.*: what has been stitched, darned, quilted.

ཚོས་ *tséms*, resp. **tooth**, *tséms-šin* tooth-pick *Dzl.*

ཚོས་པ་ *tséms-pa* to have the disadvantage, to come off a loser, not receiving a full share *Sch.*

ཚོར་ *tser* 1. = *tsar* **time** vulgo; *tser-tser*, *Mil.*, prob. **many times, repeatedly**. — 2. v. the following.

ཚོར་ཀ་ *tser-ka* *W.* also *tse-ré*, *tse-ri* **sorrow, grief, pain, affliction**, **tse-ré čo mi gō** do not grieve! **tser čüg-čé** to afflict, to grieve (not in *B.*).

ཚོར་མ་ *tser-ma*, *W.* **tser-mán** 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.*; *tser-ma don-pa* to pull out a thorn; *nya-tser* fish-bone *Sch.*; *tser-ma-čan* 1. thorny, prickly, briery. 2. like thorns, *Thgy.* — 2. **thorn-bush, bramble, brake** *tser-dkár*, *tser-stár*, buck-thorn, *Hippophaë rhamnoides*, **tser-tar-lu-lu** *Ld.*, the berries of it (extremely sour). — *tser-tágs* thorn-hedge (in Tibet gen. dead hedges). — *tser-lám* yellow raspberry *Sik.* *tser-lhág* n. of a disease *Lt.*

ཚོས་ *tses* མཉམས་ 1. **day of the month**, *tses-gráns* **date**, always expressed by the cardinal number, *tses-yéig* etc., *tses-bču* the tenth, in certain months a festival day, *tses-bču-mčód-pa* sacrifice and beer-drinking on that day; *tses-bču* *čám-yig* programme of the religious dances performed on that occasion; *zlá-ba tsés-pa* and *tses-yum-zlá-ba*. — 2. symb. num.: 15.

ཚོ *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), *kýéd rnal-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.*

ཚོ་བ་ *tso-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.*?)

ཚོ་ལོ་ *tso-lo* *W.* vulg. = *poñs*, cf. *poñ-tsos*.

ཚོགས་ *tsogs* *Ssk.* གཞུ་ (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 sdú-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; *dpuñ(-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 nán-nas byün-ba Stg.*, **tsög 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-tsoq** *W.* wood, thicket, copse, bush, shrub; *mé-tsogs* mass of fire, *Thgy.*; in a more special sense = *dgé-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)*, *གཞུ་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 *šóm-pa* to prepare such an offering; *tsogs ynyis Glr.* was explained by *tsod-nams-kyi tsogs dan ye-šes-kyi tsogs*; *šna-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, n. f. — *tsógs-čan-ma Sch.* 'songstress, prostitute'. — *tsógs-mčog* a most splendid assemblage, *tsógs-mčog-dge-dün Thy.* — *tsógs-ytám* speech addressed to a meeting *Cs.* — *tsógs-stón* a high sacrificial festival *Pth.* — *tsógs(-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. — *tsógs-dpón* president or chairman of a meeting *Cs.* — *tsógs-zánis Sch.*: 'the meeting-kettle, the point of union or its symbol'. — *tsógs-sa* place of meeting *Cs.* — *tsógs-ysóč* accumulated merit; tantamount to offerings and gifts bestowed on priests, also any service or work done to or for a priest *Mil.* 𑖀 tson (*Cs.* = *zón* 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 bryúd-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-dus* market people *Pth.* — *tsón-dus-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.

𑖀 𑖀 *tsón-tson* 1. a kind of ornament *Cs.*
2. = *tsón-tson*.

𑖀 *tsod* (prop. the same as *tsad*) 1. **measure, proportion**, in a general sense = **the right and just measure**; *tsod dzin-pa, (bzün-ba) W.* **zum-čé** 1. to take measure, to measure, to measure out, to survey, *yul* land, **yul-tšód-zum-kán** land-surveyor *W.* 2. to estimate, to rate, to appraise, to tax, *rán-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.*; *zäs-tšod ma zin čüis 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-ltä-ba, len-pa B.* and vulg., *Cs.* also *tsod bgám-pa* to try, prove, **tsod ma ltos** I have not tried it yet *W.*, **čig-tšód ma ltos** id., *tsod ltä-ba, len-pa* also to sound, to sift, examine, spy out, *tsód-len-pa* sbst., spy; *séns-kyi* or *nyáms(-kyi)* *tsod len-pa* to examine, find out or sift another's thoughts or sentiments, also **kog-tšij lém-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-

puident. — 2. measure, instrument for measuring, *ču-tšod* water-clock. — 3. division, portion, quantity, *tsod-cig* part, **nor tsod cig** part of the money, of the estate *W.*; esp. of time, point of time, certain hour, cf. *ču-tšod* and *dus-tšod*; **duñ pü-če tsöd-la** *W.* at the time when the signal with the trumpet is given; **tsam tsöd** *W.*, at which hour? — 4. estimation, supposition, conjecture, guess; *nai tsöd-la* according to my estimation, *tsöd dzin-pa* v. above; **dha lèb-pe tso' yo'** by this time he will have arrived, I guess *C.*; hence **tsod-če** *W.* to guess; *tsöd-šes*, *tsöd-bya* riddle *Cs.*, *tsöd-šes smrá-ba* to propose a riddle, *mi-tšod* about men, *bem-tšod* about inanimate objects *Cs.*(?); **tsod-tšöd** *W.* at random *Sch.* — 5. *tsod* affixed to an adj. serves to form abstract nouns, thus: *rnyéd-par dká-tšöd* the difficulty of obtaining, *ñig-par slá-tšöd* the facility of destroying, *pan-dógs čé-tšöd* the greatness of the advantage *Thgy.*

ཚོང་མ་ *tsöd-ma* 1. vegetables, greens, *tsöd-ma rgod-skyés* *Cs.*: wild-growing greens, frequently gathered by the Tibetans in spring-time, such as dandelion, nettles, Eremurus etc.; *tsöd-ma gyuñ-skyés* *Cs.* cultivated vegetables. — 2. boiled greens, vegetable-soup *Mil.* and vulgo. — *sno-tšöd* = *tsöd-ma*; *nyuñ-tšöd* a dish of roots, turnips etc. *Cs.*; *lám-tšöd* a variety of roots *Cs.*(?) — *lo-tšöd* all sorts of cabbage; *ša-tšöd* *Cs.*, 'meat',(?) or more probably: prepared mushrooms. — *tsod-sdér* plate, dish *Sch.*

ཚོན་ *tson*, I. (cf. *tso-ba* and *tsos*) colour, 1. colouring matter, paint, = *tšón-rtsi*, or *rtši-tšón*; *tšón-rtsi dkár-pos bri-ba* to mark with white paint; *byúg-pa* to paint; *tson lén-pa* to take, imbibe colour *Cs.*; *tson shyór-ba* to mix, to prepare colours *Cs.*; *tšón-gyis btso-ba* to colour, to dye; *tson-skúd* dyed thread *Do.*; *tson-spél* a coloured strip *W.* — 2. colour = *mdog* *W.* — II. v. *mtson*.

ཚོན་པོ་ *tson-po* 1. fat, plump, well-fed *W.* 2. resinous.

ཚོན་མེ་སྤྱང་ *tson-mo-stein* a metal (not known) *Stg.*

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.*; *rñá-ma nág-poi tsóm-pa btágs-pa* *Mil.*, a kind of collar, made of black yak's tail; *pra-tšóm* 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 nán-du tsóm mán-po** there is much colouring in this, it is manycoloured, **tsóm-tšóm** id. — II. vb. to doubt, hesitate; to be timid, bashful, shy; to be ashamed *C.*; sbst. doubt, timidity etc.; *tšom-tšóm*, *tsam-tšóm*, *te-tšóm* id.

ཚོས་ས་ *tsoms* *C.*, *W.* 1. = *k'yams*, also *tsoms-skór* court-yard, *Kan-pai tsoms* *Lea.* — 2. set, division, part, chapter *Sch.*, so perh. in the title of a book, *čéd-du brjód-pai tsoms Thgy.*; **k'ye-ča yu dan zii tsóm-čan** *W.* a neck-lace or string of pearls in sets, divided by turkois-drops and *γzi*.

ཚོས་ས་རྒྱས་ *tsoms-rñams* noise, din, clatter *Sch.*

ཚོར་བ་ *tsór-ba* 1. to perceive, sbst. perception; as one of the five skandhas = *वेदना*, a sensation, a feeling; to perceive, *γžán gyis ma tsór-bar* without any one perceiving it *Dzl.*; also without *γžán-gyis*: *ma tsór-bar rku-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 soñ** *W.* it felt light to the touch. — 2. to hear, for *tós-pa*, common in *W.* —

ཚོར་ལོ་ *tsór-lo* a (flying) report, rumour.

ཚོས་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*) *soñ* it has lost colour, it is faded; *tsós(-kyi) ku(-ba)* liquid paint, = *tšón-rtsi* *Gr.*; *tsós-mkán* dyer, *tsos-lu* *Sch.*: a cosmetic, wash(?); *rgyá-tsos* a red pigment from India, perh. kermes *Med.* — 2. a medicament *Med.* — 3. v. *Kur-tsos*, *ṣoñ-tsos*.

མཚན་ལུ *mtsán-lu* 1. also *rtá-mtsa-lu Lex.*,
Sch.: a horse with white feet. —
2. v. *tsa-lu*.

མཚན་ལས *mtsags Sch.* = *tsags* 4, *tsags-bzáñ*
byéd-pa.

མཚན་ *mtsán* v. *tsán-ba*.

མཚན་ *mtsán* 1. resp. for *min*, name, esp. the
new name which every one receives
that takes orders; *mtsán ysól-ba* 1. to give
a name *Gl.* 2. to take, to assume, a name
Gl., 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 dēbs-pa to make a mark, to mark
(e.g. with paint) *Gl.*; *btsün-mo-la ma jigs-*
šig 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. ཉལ, 5, esp. as marks
of beauty, *skyes-bu čen-poi mtsán sum-čur-*
tsa-jnyis cf. *skyes-bu*; *mtsán dan dbyibs*
as to limbs and stature *Dzl.*; *mtsán(-ma)*
bzáñ(-po) and *nán(-pa)* good and evil signs,
tokens, symptoms, prognostics, frq.; *bkra-*
šis-pai dge-mtsán propitious signs *Gl.*,
emphat., good, favourable sign, some special
(good) quality, *mtsán dan ldan-pa* possess-
ing 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 re-
gard it as an (evil) omen, be not surprised
or alarmed *Sch.* — *mtsán(dan) bēds(-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* sooth-
sayer, 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 at-
tributes *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; *čos-kyi mtsán-nyid*
stón-pa, *Kön-du čud-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 disputa-
tions on these subjects, and may be con-
sidered 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 *Gl.*; property, quality
Domai; 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*,
yzán-dbán, *yoñs-grúb Was.* 291; *mtsán-nyid*
bšád-pa Schr.: definition; so it seems to be
used in *Thgy.* — *mtsán-rtógs* = *mtsán-ma*
Wdk. — *mtsán-pa marked*, *Kör-los* being
marked with the figure of a wheel *Gl.* —
mtsán-dpe for *mtsán dan dpe-byad Gl.* —
mtsán-yzi Lex., *Sch.*: 'the cause of a sign
or symptom, an object' (?).

མཚན་མོ *mtsán-mo W.*, **tsán**, night **tsán*
*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-rí**, the whole night; also adv., all night; *mtsán-dkyil, mtsán-gñi, 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-dús* **night time.** — *mtsán-byi (W. *tsán-bi*) bat.* — *tsán-ñi W.* 1. chip of pine-wood, 2. pine-wood. 3. pine-tree. — *mtsán-só byéd-pa* to keep watch during the night *Sch.*

མཚན་མོ་ *mtsams* 1. **intermediate space, interstice, border, boundary-line, rgya-gár dañ 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 *santám*) 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 tañ mtsáms-su* where the mountains are contiguous to the plain; *byañ ñar 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 *Wñ.*; *dei mtsáms-su* (with regard to a royal dynasty) **intervening, a usurper**, interrupting the regular succession *Gl.*; *çés-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 òg-çé** *W.* to preserve, to put (plants) between (paper), to pack up (glass in straw). — *mtsáms 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.* — *mtsáms byé-ba* to split(?), *skra smin ysár-du mtsáms-byé rtsub kyiil 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 mtsáms byéd-pa* to part the hair on the top of the head. — *mtsáms-med-pa* 1. adj., *Ssk. ānantarya*, without interstices, continuous, = *gomtsáms-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-bcom-pa*), or of a Tathāgata, likewise causing divisions among the priesthood. — *dus-mtsáms* **intermediate time** *Cs.* — *mtsáms-sbyór* the Sanskrit diphthongs ē, ō, ai, au; *mtsáms-sbyór-pa* and *-ma*, a bawd, *Cs.* — *mtsáms(-kyi)-žu(-ba)*, also *tsáms-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, mtsáms bñi** the four cardinal points of the horizon; *mtsáms brgyad* includes the intermediate points, south-east etc., *mtsáms drug* denotes the four cardinal points together with the zenith and nadir. — 3. **demarcation, partition, break, pause, stop, mtsáms yòd-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-çé** *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, = *mdzës - 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-can žig* a wonderful, distinguished, eminent man *Mil.*; *rten nó-mtsar-can* a wonderful image (of some deity) *Glr.*, in both instances equivalent to wonder-working, miraculous; *nó-mtsar-mčöd-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, *ytam šin-tu nó-mtsar-čé Glr.* — 3. *nó-mtsár wonder, surprise, astonishment, nó-mtsárskyé-ba, nó-mtsár-du gyjur-ba* or *dzin-pa, nó-mtsar-rmád-du gyjur-ba* to wonder, to be surprised. — 4. *nó-mtsar-čé* an expression of thanks, = *bka-drin-čé, dé-ltar yin-na k'eyed ynyis-ka nó-mtsar-čé* if that is so, then both of you receive my best thanks! *Mil.*; *yóus-pa nó-mtsar-čé* thanks to you for your coming! *Mil.*

མཚན་བ་ mtsal Cs. also *tsal vermilion*, used (among the rest) inst. of red ink for writing; *mtsál-pár* a printing with red ink Cs.; *mtsál-lógs-pa(?) Sch.*: 'clear vermilion' (?); *sku-mtsál* resp. for *krag* blood Cs.

མཚན་བ་པ་ mtsáns-pa (W. **tsogs**) similar, like, equal, *ka-doy* as to colour S.O., *šna-ma dan* like the former, *bdud-rtsir* like nectar *S.g.*; *bdud dan mtsáns* you are to me like a satan, you are a satan to me *Pth.*; *thai sdug-bśiál dan ča-mtsáns-pai stén-du* besides their sharing all the imperfections of the gods *Thgy.*; *dús-mtsáns-*

pa a contemporary *Mil.*; *mtsáns-méd, mtsáns-brál, without an equal, matchless, incomparable*; *sems dan mtsáns ldán-pa* explained by *Was.* (241) as: manifestations of mind, those outward signs by which the mind manifests itself as existing.

མཚན་བ་ mtsun (Zam. = *Ssk. कञ्च, raw flesh*) 1. Cs.: meat for the manes of the dead, *ytón-ba* to bring an offering to the dead, *skyel-ba* to send one; *mtsun-ytór* explained in *Wdi.* by *ši-bai dón-du ytór-ma ytón-ba*; *mtsun-ytór stér - ba Wdi.* — 2. *Sch.*: tutelary deities, household-gods, or rather the souls of ancestors; so *Dzl. २, 16* (another reading is *btsun*); also in *mtsun-ytór*, if *mtsun* be taken as a dat., it may have this signification; *mes-mtsin* household-gods of the Shamans *Sch.*

མཚན་བ་ mtsur v. tsúr-mo.

མཚན་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(?) *Mng.*; *ka-mtsúl* (*W. *kam-tsul**) face, seldom in *B.*

མཚོ་སྐོང་ mtse-skyón *Wdi.*?

མཚོ་ལྗེ་ mtse-ldim n. of a medicinal herb *S.g.*

མཚོ་བ་ mtsé-ma (*W. *tsag-túg**) twins, *bu mtse-ma ynyis dus žig-na k'rušso Pth.* two twin-sons were born simultaneously; *mtsé-ma ysüm-po* three-twin-child, trigemini *Wdi.*

མཚོ་ད་ mtséd, *Sch.*: *dur-mtséd, place for burning the dead.*

མཚོ་འུ་ mtseu a small lake, *mtso dan mtseu* lakes and lakelets *Pth.*

མཚོ་ར་བ་ mtser-ba = *tser-ba.*

མཚོ་ mtso 1. lake, frq. — 2. for *rgya-mtso* sea, rarely. — 3. symb. num.: 4. — **Comp.** *mtso-dkyil, mtso-dbús* the middle of a lake. — *mtso-kór* an assemblage of many lakes Cs. — *mtso-k'yóms* v. *k'yoms*. — *mtso-grám, mtso-mtá* border of a lake. — *mtso-šhón Glr.*, **sóg-po tso-nón** C. the blue lake, *Kokonor*, in Mongolia. — *mtso-čú* water,

mtso-rláns vapours, *mtso-rlábs* waves of a lake. — **tso-lág** C. inlet, creek, cove. — **to-lag-ñél** C. strait, channel.

མཚོག་པ་ *mtsóg-pa* v. *fsóg-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 *mtsuns* or *dra*, similar, like, equal; **ai-ré-zi tsogs rgyál-la mi dug** they are not so good as the English; **ko 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 fogs-pa* to seize a sword, to take up arms Dzl.; *mtsón-gyis jig-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-krág* 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 Wñi.; *mtson-skiúd sgril-ma* Thgr. id. (?). — 2. also *tsón* **fore-finger**, *mtsón-rtsa* the pulse to be felt with the fore-finger; *mtson gañ* a finger's breadth; *mtson gañ mar* a finger's breadth lower Med.; *mtsón-pa* a four-fingers' pinch (?); *ñin mtsón-pa žig* 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 kyañ sgyú-mai dpe žig mtsón* also in this may be seen an instance of deception Mil.; *dpes mtsón-pa* to illustrate by parables Mil.; *mtsón-mas* by a sign Gram.; so prob. also: *ñm-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-ka mtsón-pai rnál-byor-pa* prob.: the

saint that represents the heavens, that resembles the heavenly space Mil.

འཚང་ལུ་ *tsu-lu* v. *mtsá-lu*.

འཚོག་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-mdr tság-pa* (partic.) oil-miller Dzl.; **to draw off**, *dmü-ču* to tap (a dropsical person) Sg. Cf. *tság-ma*, *tsags*. — 2. adj. **thick, fat, obese** Lex.

འཚང་, མཚང་ *tsän*, *mtsän* **fault, error, offence, sin**, *de tsän-du čé* that is very wicked, a great offence; *mii* or *mi-la tsän brü-ba* or *drü-ba* 1. **to spy out another's faults**, to upbraid him with them, to accuse him Do., C., W.; **tsän žog dhü-wa** C. id. — 2. **to irritate, provoke, make angry** C.

འཚང་བ་ *tsän-ba*, vb. I. pf. *tsäns*, fut. *btsän* (?)

1. **to press into, to stuff** Sch., *tsän-ka byéd-pa* id. Sch.; *nän-du tsäns-pa* Lexx. prob. pressed into, stuffed inside, so Sch.: *kri nan tsäns-can* a stuffed seat; *dbugs kar tsäns-pa* out of breath, panting (in the heat of pursuit) Mil.; *dbugs stod-du tsäns-nas skad mi ton* Mil. I am pressed for breath, my breath stops, I cannot utter a word (for ardent longing); *stod-č tsäns*, *rluñ-č tsäns*, *tsäns-la pan*, all these expressions imply a want of breath, not sufficiently to be reconciled to the original meaning of the word. — 2. **sü-la tsäns-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 *tsän-rgyá-bar gyür-ba* to become Buddha Dzl. frq., *tsän rgyá-bar dód-pa* to aim at Buddhism, and *sañs-rgyás* (having become) Buddha. Besides this form, there exists also a verb *sän-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 *tsän-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 *däg-pa* — **to make clean**,

poison *Dzl.*; *byi-bas tsál-te* eaten by mice *Dzl.*; *ydon mi tsál-bar eleg.* for *ydon mi zá-bar* without doubt *Dzl.* — 3. to know *Cs.*; so *no-tsál-ba* appears to be used for *no-šes-pa*, and in a passage of *S.O.* it seems to imply to understand. — 4. in certain phrases: *bad tsál-ba* to use diligence *Thgy.*; *bro tsál-ba* 1. to swear *Pth.*(?), 2. to have a cold *Mil.*; *pyag tsál-ba* to greet, salute, v. *pyag.*

འཛམ་བཤ་ tsál-ma *Cs.* = *tsál-ma.*

འཛོམ་པ་ tsig-pa, pf. *tsig*, to burn, to destroy by fire, *gron-kyer mi dan bças-pa* (he burned) the town with its inhabitants *Pth.*; *mes, mer*, vulgo **mé-la** with fire; *rnám-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-tsig*; of any violent pain *Dom.*; to be glowing, of the evening-sky *W.*; **tsig jug dug** *C.* to be in the rut, the copulating of larger animals.

འཛོང་ and འཛོངས་པ་ tsin and tsins-pa *Ming.?*

འཛོར་བ་ tsir-ba, pf. *tsir*, *btsir*, fut. *ytsir*, *btsir*, imp. *tsir W.* **btsir-čé** to press, *mig* with the finger on the eye *Med.*; *nangyis* to press hard *Stg.*; to press out, an ulcer; to wring, a wet cloth; to crush out, *til-már* sesame-oil *Lex.*; *o-ma tsir-ba* to milk; **tsir tag jhé-pa*, or *tán-wa** *C.* to press hard, to examine closely, to hold a rigorous inquest; *btsin-mo-la yan tugs ytsir čin-bar gyir-to Pth.* also the queen's mind was much depressed.

འཛོམས་པ་ tsugs-pa, pf. *tsugs* (intrs. of *dzug-pa*), 1. to go into (more frq. *tsúd-pa*), to enter upon, begin, commence, *stód-pa búl-ba-la tsugs* he began to praise, to flatter. — 2. to penetrate by boring, v. *pur-pa*; to take root, to establish one's self, to settle, *rtsá-ba ma tsugs* it has not struck root; *brog tsugs-su ye ma-dod Mil.*, prob.: they had no longer any mind to establish themselves in this alpine solitude; *brtán-*

gyi skyid-mgo dé-nas tsugs this was the beginning of my lasting happiness *Mil.*; most frq. *tsugs-pa* as partic. or adj.: firm, steady, *rkan-lág ma tsugs-te sá-la gyél-to* his limbs not remaining firm (in consequence of a paralytic stroke), he fell to the ground *Dzl.*; **kán-pa tsug-kyin dug** sit quiet with your feet! *Ld.*; *dug mi tsugs-pa Med.*, sa *yeigtu mi tsugs-pa Pth.*, **dú-tzug mé-pa** *C.*, **dád-du mi tsug-kán** *W.* not being able to sit still; not stationary, unsettled, roving, restless, volatile, flighty, inattentive, *spyód-pas skád-čig kyan mi tsugs-pa Glr.* id.; **tsug-la dod** *W.*, be attentive! to be able *C.*

འཛོད་པ་ tsúd-pa, pf. *tsud* (intrs. to *dzúd-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); *kön-du* v. *kön tsud-pa.*

འཛོབ་བ་ tsub-pa, pf. *tsubs*, 1. to whirl, of whirlwinds, snow-storms, smoke etc. *Mil.* and elsewhere. — 2. to be choked, esp. to be drowned, *nya čab-la jyo-ba tsub mi srid* the fish swimming in the water cannot be drowned *Mil.*; *čus tsúb-pa Mil.*; **tsub-te ši** *W.* he has been drowned. — 3. *spyód-pa tsúb-pa* pugnacity, of fowl *Glr.*

འཛོབ་པ་ tse-ba 1. vb. pf. *btses*, fut. *btse*, *ytse* (*Dzl.*) to hurt, damage, injure, persecute, torment, *mi-la tsé-žin ynod-pa byéd-pa*, or *ynód-čin tsé-bar byéd-pa* id.; also sbst., enemy, persecutor *Mil.*; *ydan-zán-la sogs-pai tsé-ba dan bças-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.*

འཛོམ་པ་ tség-pa, pf. *tsegs*, imp. *tseg(s)*, to repay *Cs.*

འཛོང་བ་ tsén-ba, pf. prob. *tseñs*, 1. to increase, improve, thrive, opp. to *puñ ba W.* — 2. to be content, happy *Mil.*

འཛོད་པ་ tséd-pa 1. v. *tsód-pa.* — 2. v. *bséd-pa.*

འཛོམ་པ་ tsém-pa pf. *tsems*, *btsems*, fut. *btsem*, imp. *tsems*, *W.* **tsém-čé** to sew, **gos tsém-čé ras** materials for a gar-

འཕྲོབ་(ས་)་བ་ *tsób(s)-pa* to be a deputy, representative, substitute *Cs.*; *rigs tsób-pa* to be the first-born male in a family, the support of a family *Dzl.*; *tsób-par byéd-pa* to substitute, to put in the place of another *Dzl.*; *yduñ* ལ་ *tsób-po* resp. for first-born *Dzl.*

འཕྲོབ་བ་ *tsól-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.*

ཎ

ཎ *dza* 1. the letter sounding *dz*; cf. the observations to ཅ *tša*. — 2. numerical figure: 19.

ཎ་ ཇཱ་ 1. v. *dza-ti*. — 2. *dzá-brduñ-ba* to break through *Sch.*

ཎ་ཉི་ *dzá-ti*, prop. ཎ་ཉི་, *Ssk. जाती*, nutmeg *Lt.* and vulgo; sometimes *dza* for it, *po. Lt.*

ཎ་ལོ་ཤིང་ *dza-bo-šin Lex.* a hollow tree *Sch.*

ཎ་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. *lbá-ba*. — 3. n. of an ancient king of China *Gl.*

ཎ་ལྷན་ *dza-lantra*, more accur. ཎ་ལྷན་ར་ *dza-lán-dha-ra*, n. of a province in the Punjab, now 'Jellundur'.

ཎ་ལུ་ཀ་ *dzá-lu-ka*, čui *dza-lu-ka Sch.* 'water-spider'; in *Ssk.* however: leech.

ཎ་བ་ར་ *dzáb-ra*, prob. to be spelt *rdza-bra* q.v.

ཎ་བ་བྱ་ *dzám-bu*, gen. *dzám-bu*, འཇུ་བྱ་ the rose apple-tree, *Eugenia*, which figures also in mythology; *dzám-bui gliñ*, *dzam-bu-gliñ*, *dzam-gliñ*, འཇུ་བྱ་ལྗོངས་, 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, *dzam-bu-gliñ* is simply used for earth, world, and *dzam-bu-gliñ-pa*, for inhabitant of the world, man.

ཎ་བ་བྱ་ལ་ *dzám-bha-la*, also *dzám-bha*, *Gl.* the Tibetan Plutos, god of riches, = *rnam-tos-srás*, also *rmugs-dzin Lex.*, *ynod-dzin*, and acc. to *Schf.*'s conjecture (*Tar.* 6, 1) also *ynód-pa-can*; *dzam-sér* this god painted yellow, *dzam-nág* painted black *Cs.*

ཎ་ཇི་ *dzi*, num. figure: 49.

ཎ་ཇི་མི་བྱ་ *dzi-na-mi-tra Ssk.* n. of a Buddhist scholar.

ཎ་ཇུ་ *dzu*, num. figure: 79.

ཎ་ཇུ་ཏ་ *dzu-ta Hindi:* shoe *C., W.*

ཎ་བ་ཇུ་བ་ *dzub-dzúb C.*dhsu-b-dhsúb jh'é-pa** to wag, to whisk the tail, of horses and cattle.

ཎ་ཇེ་ *dze*, num. figure: 109.

ཎ་ཇེ་ཅེ་ *dze-tse C.*dhse-tse**, vent-hole for the smoke, chimney.

ཎ་ཇོ་ *dzo* num. figure: 139.

ཎ་ཇོ་ཀི་, ཎ་ཇོ་ཀི་ *dzó-ki, dzwo-ki Mil., Wdn., vulg.* for *yó-gi*, v. *rnál-byor-pa*.

མཛེའ་བ་ *mdzá-ba (Lex. = mtún-pa)* to love, as friends or kinsmen do, *Kyo-süg*

mdzá-ba-rnams a loving married couple *Dzl.*; *mdza-zhün sdüg-par gyür-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-zhün šés-pa žig yód-de* he had a Brahmin for his intimate friend *Dzl.*; *mdza-bšés* friend, frq. in conjunction with *nyé-du* or *Kijim-mšes Glr.*; *mdzá-bo* id. *Dzl.* etc. and vulgo, rarely *mdzao Thgy.*; still more vulg. *Ts.*: **džán-te, džá-mó** fem.; **džá-wo jhě-pa**, *C.*, = *mdzá-ba*; *mdza-grógs* intimate friend *Sch.*; *C.*: husband, wife.

མཛེས་པ་ *mdzans-pa* (*Ssk.* **पण्डित**) 1. wise, learned, frq.; *mkás-žhün mdzans-pa*, *ytsug-lag-čé-žhün mdzans-pa*; *mdzans-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; *mdzans-ma* a wise woman *Glr.* — 2. gentle, noble, distinguished as to rank, *ya-rábs mdzans-kyi bu Glr.* po. — (The spelling *dzans-pa* is not of unfrequent occurrence, but seems to be objectionable.)

མཛེས་པ་ *mdzúd-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 *byéd-pa*, *grogs byéd-par mdzód čig* pray, help me! further as a *sbst.*: the act of doing, the thing done, the deed, *mdzúd-pa bču-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. *mdzód(-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.*

མཛེས་པ་མཛེས་པའི་མོ་ *mdzár-ra-mdzer-ré Id.* pitted with the small-pox, pock-marked; warty, blotchy, v. *mdzér-pa.*

མཛེས་མོ་, vulgo མཛེས་མོ་ *mdzúb-mo, mdzúg-gu*, 1. finger, esp. fore-finger; *tams-čád Kar mdzúb-mo čüg-lasod 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 tš'ü'-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*)*tšé-bo*, (*m*)*tšé-mo* thumb; *mdzúb-mo B.*, **dzúg-gu** vulgo, *ston-byéd Cs.*, *mšod 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*)*tšé(-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-brkýans Cs.* an extended finger. — *mdzúb-skyis* finger-ring (= *ser-ydub*) *Lew.* — *mdzúb-kříd* a pointing with the finger, hint, intimation, direction, *blo-tšom sél-bai mdzúb-kříd 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-gaň*. — *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* - *zá* thimble *Cs.* — **dzug-ri** *W.* = *mdzub-brdá*, **dzug-ri-tán-čé** to beckon. — *mdzub-šubs* a fingered glove *Sch.*

སེ་ mdze, *Ssk.* ལུཅ, **leprosy** (not cancer, yet infectious, the skin growing white and chapped) *Glr., Med.*; *mdzé-can* **leprous**.

སེར་པ་, འཇོངས་པ་ *mdzer-pa*, *dzér-pa* **knot, excrescence** of the skin, **wart** etc. *Med.*; *rus-mdzér* *S.g.* bony excrescence, exostosis (?); **knag, knot**, in wood *Dzl.*; *mdzer-mál* knot-hole, in boards.

སེར་པ་ འཇོངས་པ་ *mdzès-pa* fair, handsome, beautiful, *mdzès-pai* or *-mai bú-mo* *Glr.*; *bú-mo mdzès-pa* as a tender address to a daughter *Glr.*; *ri-bo nags-fsál dú-mas mdzès-pa* a mountain beautified by numerous woods; *mdzès-par byá-bai pyir* for show, serving as finery, ornament *Stg.*; *fig.*: *spyód-lam mdzès-pa* a deportment outwardly unblamable *Dzl.*; *lus-mdzès* a well-made body, *ydon-mdzès* a handsome face, *mig-mdzes* a beautiful eye *Cs.*; *mdzes-mdzès* **pomp, extravagance, profusion, debauchery** *Sch.* — *ynod-mdzès* name of the *rig-snágs-kyi rgyúl-po* (?) *Dom., Lex.*

སེ་ *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, *mdzó-pó* a male, *mdzó-mo* a female animal of the kind, both valued as domestic cattle; *mdzó-mo-kyu* a herd of such animals; *mdzo-rgód* wild cattle; *mdzo-pírúg* calf of such cattle; *mdzo-kó* leather, *mdzo-már* butter from a bastard cow, *mdzo-sgál* load for the same *Cs.*; *mdzo-tsá* *Wdn.* n. of a medicine (cf. *ba-tsá*?).

སེ་མོ་ *mdzó-mo*, 1. v. *mdzo*. — 2. **oats** *Sch.*

སེ་མོ་ *mdzod*, *Ssk.* ལོམ, 1. sbst. **store-house, magazine, depository, strong-box**, *mdzód-du júg-pa*, *šbed-pa* to secure, to hide a thing in a depository, *mdzód-nas dön-pa* to fetch forth from it; *dkor-mdzód*, *yter-mdzód* *Glr.* treasury; *ban-mdzód* corn-magazine, granary; *abyig-mdzód* a safe for valuables, *yser-mdzód* for gold; *pyag-mdzód* (*Cs.* also *mdzód-pa*) **treasurer**, with kings,

in large monasteries; *miñ-gi mdzod* a treasury of words, **dictionary**. — *mdzod - kañ* store-room, larder. — *mdzod-srúñ* treasurer *Dzl.* — 2. vb. v. *mdzód-pa*.

སེ་མོ་མུ་ འཇོངས་པ་ *mdzód-spu*, *Ssk.* ལོམ་མུ་, *smiñ-mtsams-kyi mdzód-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.

སེ་མོ་མུ་ འཇོངས་པ་ *mdzól-bu* *Lex.*; *Sch.*: 'grief, dejection; a snare, a trap' (?).

འཇོངས་པ་ འཇོངས་པ་ *dza* 1. exchange, *agio C.* — 2. interest or **premium** paid for the use of money borrowed *Lh.*

འཇོངས་པ་ འཇོངས་པ་ *dzá - ba*, prob. only in the word *čúd-dza-ba* to be expended in vain *Cs.* (?).

འཇོངས་པ་ འཇོངས་པ་ *dzág - pa*, pf. (*y*) *zags*, fut. *yzag*, (*intrs.* to *fsag-pa*), to **drop, drip, trickle**, *sna-kvág*, *sna-ču dzag* blood, water, dripping from the nose *Med.*; **nial-řag zág-čé** 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 yzags-pa* the blood that has been shed *Dzl.*; *mtso zábs-nas zags-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); **śu-gu zags soñ** *W.* the paper runs, blots; sometimes used transitively: *kun-la snyiñ-btse mči-ma yzag* he is shedding tears of universal pity *Dzl.* ॡ, 16; *sor bar-nas dzág-nas* letting (the ashes) fall through between his fingers *Mil.*

འཇོངས་པ་འཇོངས་པ་ འཇོངས་པ་ *dzag-dzóg* mixed, mingled, promiscuously, pell-mell *Lex.* = *řrugs-pa*.

འཇོངས་པ་འཇོངས་པ་ འཇོངས་པ་ *dzañ-dzón* = *ytsañ-ytsón*.

འཇོངས་པ་ འཇོངས་པ་ *dzañs-pa*, *Lex.* = *zád-pa* spent, consumed, exhausted, construed with *nor*, of rare occurrence.

འཇོན་པ་ dzad-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.*; *snum-zad-kyi már-me* a lamp the oil of which is exhausted *Gl.*; *Kyód-kyi bsód-nams zád-pai tsón-jrug-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) *Gl.*; *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.*; *fabz-zád* helpless *Gl.*; *tse-yóns-su zád-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: *đod-čágs-kyi sems, dri-ma kun, nyés-pai skyon tams-čád, dód-pa kun yóns-su zád-de* sensuality and all sin, desire and defilement being done away with, having ceased *Dzl.*; *dug lñai lás-la zád-pa med* the effects of the five poisons (q.v.) never cease; *đré-la zad-pa med* of devils there is an infinite number *Mil.*; *zad (-pa) méd(-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 šsó-bar zád-na* as this is our only means of making a living *Dzl.*; *bu ni kyod yčig-pur zád-de* as thou art our only son *Dzl.*; *mtón-ba Kó-mo Kó-nar zád-de* as I am the only person that has seen . . . *Tar.*; *mtsón-bar zád-de* this is limited to seeing, this refers only to sight *Dzl. LV, 12*; *nyis ni min yčig-pa tsám-du zád-pas* as the two have only one name *Tar.*; hence the frequent *ma zád-de* with the termin. case, not only, *srog dór-ba di bá-žig-tu ma zád-de* having lost his life not only this time (but often so before) *Dzl. V, 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 zád-na* as the fortune unquestionably falls to the king.

འཇོན་པ་ dzab magic sentence, *bzlá-ba* to pronounce one *Lex.*

འཇོན་པ་(སྤྲོད་པ་) dzab(s)-pa to strive, endeavour; to be studious, to give diligence *Sch.*

འཇོན་པ་ dzám-bu v. dzám-bu.

འཇོན་པ་ dzam-bur, gun, cannon, *gyáb-pa* C. to discharge.

འཇོན་པ་ dzar bob, tassel, tuft *Lex.*

འཇོན་པ་ dzár-ba Cs.: 'to hang down'; yet it is evidently the prop. present-form to the pf. *žzar* and the fut. *žzar*, 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 elsewh.

འཇོན་པ་ dzi-ba to abstain from, to be abstinent, temperate *Sch.*

འཇོན་པ་ dzin-ba to quarrel, contend, fight, *mčē-, sder-, rwa-dzin byéd-pa* to fight with tusks, claws, horns Cs.; *žzin-mo* quarrel, contention, dispute.

འཇོན་པ་, ཇམ་ཇམ་པ་ dzins-pa, žzin-ba, gen. with *skra*, rarely with *mgo Gl.*, bristly, rugged, shaggy, of beggars *Dzl.*, infernal monsters *Dzl.* — *sprin-sna dzins-mñin-nág Mil.?*

འཇོན་པ་ dzin 1. the act of seizing, seizure, grasp, gripe, v. *žzin-pa*, e.g. *nyi-žzin* eclipse of the sun, *zla-žzin* lunar eclipse, (the heavenly bodies being seized by the dragon *Rähula*, v. *sgra-žčan*), *ril-žzin* total, *ča-žzin* partial eclipse *Wik.* — 2. he that seizes, holds fast, a holder, keeper; receptacle; *rdor-je-žzin* v. *rdó-rje*; *ču-žzin* po. cloud, *ro-žzin* po. tongue *Lex.*; adherent, e.g. in *srol-žzin*. — 3. bond, obligation, certificate, e.g. *žrod-žzin* receipt, acquittance. — 4. contract, agreement, treaty, *žág-pa* C., *žán-čē* W., to conclude, make, a bargain, a treaty; *žig-žzin* a written agreement.

འཇོན་པ་ dzin-čan W. sticky, glutinous (?).

འཇོན་པ་ dzin-pa I. vb. pf. (*b)žun*, fut. *žzün*, imp. *žun(s)*, also *žžün-ba, bzžün-ba* and *žin-pa* in all tenses, W. *žüm-čē*, Bal. *žžün-čās*, 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.* 22, 6; *yós-kyi mtá-ma* to seize the coat-tail *Dzl.*; *mi* 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 jhê** *C.*, hold the dog fast! to catch, a ball, rain-water etc.; *bzui-bas mi zin capiendo non capitur*, it (the soul) cannot be taken hold of *Mil.*; *bdág-gi ydun-brgyud 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 mi dzin-pa-amýžán-dü 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, *sdüg-pas zin-pa* to be affected, taken, by sin *Mil.*; *tugs-rjes zin-pa* to be kindly, graciously, affected towards a person; *tugs-ma zin-pa* to be not graciously inclined *Mil. nt.*; *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 elsewhere; to embrace, another religion, v. above; to take for, to consider, esteem, *na-la dgrar* taking me for an enemy *Dzl.*; *mi* or *mi-la yès-par* or *sdüg-par* to value, esteem, love, a person, v. *yès-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. *rjés-su dzin-pa* v. *rjes*.

II. sbst. 1. he that seizes, holds, occupies, *rigs-snags 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 *spón-ba*; also cf. *yzun-dzin*. — *dzin-skyón, pö-bráin dü dzin-skyón gyis* occupy this palace and take care of it *Glr.* — *dzin-pa* the earth, as a receptacle of beings *Sch.*

འཛོལ་པ་ *dzin-pa* *Lt.*? acc. to one *Lex.* = *dzin-pa*.

འཛོལ་བ་ *dzin-ba*, = *འཛོགས་པ་ dzág-pa* to drop, to drip *Lex.*

འཛོལ་བ་ *dzu-ba*, pf. *dzus*, to enter *Sch.*

འཛོགས་པ་ and རྩུག་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, *mi-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. *püs-mo(-i lha-ná) sá-la* to place the knee on the ground, to kneel down, v. *püs-mo*; *žábs-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 tsugs-ma tsugs** *W.* has the ceremony already begun? is it a going? *rgól-ba dzúgs-pa* to offer resistance *Pth.* — 4. to prick, sting, pierce, *mdas* with arrows *Dzl.*, fig. *mi-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. *smän 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.*; *w-ma züg-par byed* the leaves sting *Wdn.*; *zug-rgyu-méd-pa* not smarting *Wdn.*

འཇུང་པ་ འཇུང་པ་, 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, *sdig-pa-la* to seduce to sin *Pth.*; **to prompt** one to do a thing *Gyatch.*; *dzúd-dzud-pa* to put into *Sch.*

འཇུང་མོ་ འཇུང་མོ་ *dzub-mo*, sometimes erron. for *mdzúb-mo*.

འཇུང་ འཇུང་ *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 bstús-par* not to be deceived by an enticing appearance of colour *Mil.*; *no-dzúm*, smile, in a relative sense, *á-nei no-dzúm dkar nag bltas* I watched whether the smile, the mien, of my aunt was friendly or unfriendly *Mil.*; *no-dzúm nág-ste* looking sad *Dzl.*

འཇུང་པ་ འཇུང་པ་ *dzum-pa*, pf. *btsum*, *zum*, fut. *yzum*, imp. *tsum* 1. **to close, to shut**, yet only in certain applications, more esp. **to close one's eyes, to shut one's mouth**, *mi-dzúm-par ltá-zin* to have one's eyes immovably fixed upon *Dzl.*; also *pád-mai ka zum bzin* *S.g.* just as the lotus-flower closes; *má-ka mi zum-zin* *Wdn.* if the wound will not close; *ka zum* the orifice (of the urethra) is closed *Mng.* — 2. **to wink**, prob.

only **dzum-dzúm jhé-pa* and *òó-çé**. — 3. **to smile**, *ráb-tu* to look very friendly *Glr.*; sbst. the smile, *bcom-ldan-dás-kyi zal dzúm-pa dan bcás-pai sgó-nas* from the portals of Buddha's countenance graced with a smile *Glr.*; *zal-dzúm mázád-pa* resp. to smile *Glr.*; *bzin-gyi dzum* the smile of the countenance; adj. **smiling; sweet, beautiful** *Mil.*

Comp. *dzúm-ka* a smiling mouth; *lhamo dzúm-ka-mo* a smiling goddess *Mil.* — *dzúm-bag-dan* (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-dzúm* 1. the winking. 2. the smiling; *dzum-wán-wán* Cs.: smiling look.

འཇུང་ འཇུང་ *dzur*, 1. sup. of *dzu-ba*. 2. v. the following.

འཇུང་པ་ འཇུང་པ་ *dzur-ba*, pf. *bzur*, fut. *yzur*, imp. *zur*, Cs. **zur-wa** **to give or make way, lam(-nas)** to step aside; **to keep aloof** *Mil.*; *lás-la dzúr-ba* to shun work, to evade labour *Lex.*

འཇུང་པ་ འཇུང་པ་ *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'.

འཇུང་ འཇུང་ *dzus* v. *dzú-ba*.

འཇུང་པ་ འཇུང་པ་ *dzég-pa*, pf. *dzegs*, imp. *dzog*, to ascend, *ri-la* frq.; *šin-sdon-po-la* *Glr.*

འཇུང་ འཇུང་ *dzeñ*, *dzeñ-rdo* whsettone, hone *Lex.*

འཇུང་པ་ འཇུང་པ་ *dzén-ba* to stick or jut out, to project, to be prominent *Sch.*

འཇུང་པ་ འཇུང་པ་ *dzéd-pa*, pf. *bzed*; fut. *yzed*, vulgo *bzéd-pa*, **zél-pa** C., **zéd-çé** W., **to hold out or forth**, *kuđ* 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.)

འཇུང་པ་ འཇུང་པ་ *dzém-pa* to shrink, *la*, from, to shun, avoid, *mi-dgé-ba-la* *Glr.*, *sdig-*

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, **né'-nam-la mi dzem-mam** C. do you not feel abashed in our presence? *dzém-pa-can dzém-bag-can* bashful, modest, temperate Cs.; *dzém(-pa)-med(-pa)* the contrary; *krel-dzém* modesty Cs.

འཇོན་པ་ dzér-pa v. mdzér-pa.

འཇོན་པ་ dzér-ba 1. **to say, to speak**, *Stg.* ། 57, 6, obs., v. *zér-ba*. — 2. **to be hoarse**, *dzér-po* hoarse, *skad Dzl., Med.*; *skad dzér-du nú-ba* to weep with a very hoarse voice *Pth.* — 3. **to solder** *Sch.*

འཇོན་པ་ dzo-sgrél *Mil.*?

འཇོན་པ་ dzóg-pa, pf. *btsogs*, fut. *btsog* to heap together, to jumble, to throw disorderly together Cs.

འཇོན་འཇོན་ dzon-dzón *Ts.* **dzog-dzóg** 1. jagged, pointed, conical. — 2. oblong, cylindrical C.

འཇོན་པ་ dzóm(s)-pa to come together, to meet, **dzom tsár-ra ma tsar** are they already assembled? *dág-pa miñón-dgai žin-kams der ó-skol dzóm-par ydon mi za* that we shall meet again in the realms of pure bliss, that is certain *Mil.*; *tses bë-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 čig 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 *gañ-dzóm* and *byor-dzóm* ('conflux of goods'). — *dzóm-po* rich in C., *rtsa-ču 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.

འཇོན་པ་ dzól-pa fault, error, mistake, *dé-la dzól-pa ysum byun* he fell into three mistakes, committed three errors *Glr.*

འཇོན་པ་ 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 čo-čé**. — **dzól-tso** C., **zol-zól** *W.* difference.

འཇོན་པ་ rdza, *W.* **za**, 1. clay, gen. *rdzá-sa*. — 2. in comp. for *rdzá-ma*, e.g. *čán-rdza beer-jug*, *ču-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-ču*, 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-snól*, *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., *lcágs-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.

འཇོན་པ་ rdzá-ki *Mil.*, for *dzó-gi*, *yó-gi*.

འཇོན་པ་ rdzan chest, box, for various store = *bán-ba* *Thgy.*

འཇོན་པ་ rdzán-ba v. rdzón-ba.

འཇོན་པ་ rdzab, *dam-rdzáb*, mud, mire (Cs. clay); *rdzab-dón* sink, slough.

འཇོན་པ་ rdzab-rdzúb *šham*, emptiness, falsehood, *rmi-lam rdzab-rdzúb-can* an empty dream Cs.

འདྲེས་ rdzas 1. **thing, matter, object** (= *dñós-po Lex.*), *rdzas dkar sér-por mton* white objects appear yellow *Lt.*; *rdzas ka - sán yód-pa dé-rin med* the thing of yesterday is to-day no more *Mil.*; *mi-ytsán-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** *Wdn.*; **remedy**, *smyo-byéd-kyi* narcotic, soporific *Glr.*; **ointment**, v. *rkán-pa* and *bábs*; *rdzäs-las byün-bai bsöd-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-rdzäs provisions, actuals 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-rdzäs*, also *rdzas* alone, **gun-powder**, **dze-küg** C. cartridge-box, **dze-mé** (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-gár-gyi Glr.* — 2. in philosophy: **matter Was.; **real substance, realities Was.****

འདྲེས་ rdzi, W. **zi**, 1. wind, *rdzi-rlün* id., also *bsér-bui*, *rlün-gi rdzi Do.*; *ju-rdzi*, or *stod-rdzi* a wind blowing down the valley, *lün-* or *mdo-rdzi* blowing up the valley; *dri-rdzi ldan* a fragrant breeze, a wind fraught with the odours of flowers is blowing *Stg.*; **šár-zi yón-na rag** W. I perceive an east-wind is setting in; *rdzi-čár* heavy rain with wind, *rdzi-čár drág-po* rain-storm *Tar.* and elsewh.; **zi nüm-čé* or *tsór-čé** W. to smell, sniff, snuffle, of dogs. — 2. in comp. for *rdzi-bo*, *rdzi-ma*. — 3. v. *zi*.

འདྲེས་ rdzi-ba, pf. (*b*)*rdzis*, fut. *brdzi*, imp. (*b*)*rdzi(s)*, W., **zi-čé**, Pur. **dzi-čas** to press, to knead, dough; to tread, to beat

(clay, *gyaṅ 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 *stobs-rnams-la rdzi-ba-med-pa Stg.* evidently signifies: of invincible strength.

འདྲེས་ rdzi-bo herdsman, shepherd, keeper, frq.; also *rdziu Dzl.*; *rdzi-po* a male, *rdzi-mo* a female keeper; *ju-yügs-rdzi* herdsman, *ynäg-rdzi* neat-herd, *glän-rdzi* cow-keeper; *rä-rdzi (*rär-zi* W.)* goat-herd; *Kyi-rdzi* dog-feeder, *byä-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.

འདྲེས་ rdzi-ma (vulgo **zi-ma**) eye-lashes (the eye-lashes of Buddha are sometimes compared to those of a cow).

འདྲེས་ rdzig-rdzig, with **tan-wa* C.*, to address harshly, to fly at.

འདྲེས་ rdziñ pond, gen. *rdziñ-bu* e.g. for bathing *Dzl.*; v. also *skyl-ba*; *rdziñ-po* or *-čén* a large pond *Cs.*

འདྲེས་ rdziñs, *gru-rdziñs Lt.*, gen. *yzinš* ship, ferry.

འདྲེས་ rdziu 1. for *rdzi-bo*. — 2. fin of a fish *Sch.*

འདྲེས་ 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. *sprül-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, *rnäl-byor-par* as a mendicant friar; *rdziuste skyé-ba* v. *skyé-ba*; *yig-rdzu* a letter filled with falsehoods, a lying epistle *Mil. nt.*; *šäru rdzu-bai rgyü-ma* entrails feigning to be flesh, looking like flesh *Mil.*; *rdzu-prül* (*Ssk. चञ्चि*) delusion, miraculous appearances, transformations, *stön-pa* to produce such, *jig-pa* to destroy the illusion, e.g. by seeing through it *Mil.*; *rdzu-prül-gyi mtu*, or *stobs* witchcraft, magic; *rdzu-prül-dang* gifted with magic power *Thgy.* *rdzu-prül* 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 *čö-prul*, in as much as the latter requires the help of natural magic (jugglery), or of demoniacal influences, and never can be produced, like *rdzu-prul*, at the pleasure of the saint by his own immanent power. Yet there is no doubt that the term *čö-prul* is also often used in connection with *rdzu-prul*, and as identical with it; v. *Dzl.* 35 and 42.

*འདྲུང་ rdzun, C.*dzun*, W.*zun*, Pur.*rdzun**, also *brdzun* untruthful speech, falsehood, lie, fiction, fable; *rdzun-tsig*, id.; *mi-bden rdzün* that is falsehood and not truth *Glr.*; *rdzun-smrá-ba*, resp. *ysün-ba B.*, *byéd-pa B., C.*, **zér-čé** *W.* to lie, *rgyál-ba-rnams-kyis 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-čé** *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-kráb* *Sch.*: 'an adroit liar and deceiver'. — *rdzün-ma* 1. = *rdzun Dzl.* 2. liar *Mil.* — **zün-yag-čan** *W.* clown, buffoon, merry Andrew.

འདྲུང་ rdzub deceit, imposture *Lex.*, *byéd-pa* to make a false assertion *Tar.*; cf. *rdzab-rdzub*.

འདྲུང་མ་ rdzús-ma something counterfeit, feigned, dissembled, *rdzús-maisprán-po* a disguised beggar *Glr.*

འདྲུང་ rdzé-ba pf. (*b*)*rdzes*, fut. *brdze*, imp. (*b*)*rdze(s)* *W.* **zé-čé**, 1. to tuck up, truss up, clothes; to cock, a hat; to turn up, the upper-lip *Wdn.*; *skra gyén-du brdzes-pa* the hair bristling *Do.*; **so* or *čé-wa zé-čé** *W.* to show one's teeth, to grin. — 2. to threaten *Cs.*

འདྲུང་ rdzú dimin. of *rdzá-ma*, a small pot, pipkin.

རྫོག་(སྐ) rdzog(s)? fist, also **dzog-ril** *C.*

རྫོགས་པ་ rdzogs-pa 1. vb. to be finished, to be at an end, to terminate (*Lex.* = *zín-pa*), *lam rdzogs-pai mtsáms-su* just where the road terminates *Mil.*; **dá-wa zóg-ne** *W.* as the month has expired; *ŷ-ru pi-ti yül-tso zog son** *W.* here the villages of Spiti have an end; *mdzád-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 dág-par rdzogs-pai sañs-rgyás* the most perfect teacher, Buddha *Glr.*; so in a similar manner *rdzogs(-pa)-čén(-po)*; also *yé-šes yóns-su rdzogs-pa* is an appellation of Buddha. — *rdzogs-par* adv. perfectly, completely, fully (cf. *lhüg-par*), *bsnyád-pa* to report circumstantially *Dzl.*, *gdams-nág ynán-ba* to counsel well *Mil.*; *rdzogs-par šes-pa žig* one thoroughly conversant *Mil.*; *rdzogs-par bsláb-pa* to learn thoroughly *Mil.* — *bsnyén-par rdzogs-pa* or *bsnyen-rdzogs mdzád-pa* to ordain, v. *bsnyén-pa.* —

Comp. *rdzogs-ldán* v. *dus* 6. — *rdzogs-tsig* v. *slár-sdu-ba.* — **dzog-yél** *C.* obeisance to Chinese officers, in a kneeling posture. — *rdzogsrim* v. sub *skyéd-pa.*

རྫོག་(སྐ) rdzön(s), 1. (*C.* vulgo **dzun**) castle, fortress; *rdzön-dpon* lord or governor of a castle, commander of a fortress; **dzön-kyél** *C.*, **zoñ-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.

རྫོག་པ་ rdzön-ba pf. (*b*)*rdzan(s)*, fut. (*b*)*rdzai* to send, to dispatch, presents, ambassadors; to expedite, send off, dismiss; to give to take along with. — *dbugs rdzön-ba* shortness of breath, asthma *Thgy.* and elsewhere.

རྫོག་པོ་ rdzöb-po, -mo, 1. vain, empty, spurious, void; *kun-rdzöb* v. *kun.* — 2. vain, fond of dress *W.*

མ

མ wa 1. the letter **w**, which occurs but rarely, and only as an initial, yet it is a true Tibetan letter, the *Ssk* མ being gen. represented by མ, and as second constituent of a double consonant denoted by མ (called *wa-zür* angular or small *wa*); the pronunciation in general is the same as that of the English *w*. — 2. num. fig.: 20.

མ wa 1. **water-channel, gutter**, gen. of wood (Cs. also: trough); *wa-ka* *Lex. id.*, Cs.; *wa-mcu* **spout, lip, or beak** of vessels. — 2. **fox** (the name corresponding to the sound of barking) *Dzl.*, vulgo *wa-tsé*; *wa brygal* 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.* — *wánág* a blackish fox *Sch.* — *wa-lpágs* fox's skin. — *wa-spyañ* *Mil*, *wá-ma-spyañ* Cs. **jackall**. — *wa-prüg* young fox, cub. — *wá-mo* she-fox. — *wa-tsañ* 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.

མ་ར་ཤ་སྲི་, or སྲི་, མ་ར་ན་སྲི་ *wa-ra-na-si* or *se, 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.

མ་ལེ་, མ་ལེ་ལེ་, མ་ལེ་ལེ་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* = རྒྱལ་བུ་ (?).

མ་སྲི་ *wa-si* a kind of apples *Sch.*

མི་ *wi* num fig.: 50.

མུ་ *wu* num fig.: 80.

མུ་ར་ཏོ་ *wu-rdo* **pumice stone** *Sch.*

མེ་ *we* num. fig.: 110.

མོ་ *wo* num. fig.: 140.

མ

མ ཟ་, 1. a letter of the alphabet, represented by *z*, 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 མ

only by the following vowel being deep-toned. — 2. numerical figure: 21.

མ་, མ་མོ་ *zwa, zwa-mo*, resp. *dbu-zwa*, a covering of the head, **hat, cap**; fig. *na yig sa-yi zwa-can* the letter མ having མ for a cap: མ་མོ་ *Zam.*; *zwa gón-pa, gyón-pa* to put the cap on, *búd-pa* to take it off

(in *Ts.* by way of salutation); *rgya-*, *bod-*, *sog-za* Chinese, Tibetan, Mongolian cap; *dgun-za* winter-cap, *dbyar-za* summer-hat (light felt-hats adapted to the warmer season); *pyin-za* hat or cap made of felt; *wa-za* cap made of the fur of a fox. — *zwa-dkar*, *-nag*, *-dmär*, *-ser* white, black, red, yellow cap, denoting occasionally also the wearers of such caps, esp. **red-caps** and **yellow-caps**, as belonging to different Lama-sects. — *zwa-khës* the covering of a hat *Cs.* — *zwa-tog* top ornament of a hat *Cs.*, prob. a button, v. *tog*. — *zwa-γzöl* brim, *zwa-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 *nä-ton-za*.

འདྲི་ལྟོ་ or འདྲི་ཚེ་ལྟོ་ *zá-nye* or *zá-ne*, also *rä-nye Cs.*, **lead**, *zá-nyei ytin-rdo* **sounding-lead**, *plummet Pth.*; *zá-nye-rdó* **lead-ore Cs.; *zá-nyei čus shyär-ba* to fill up (a groove or juncture) with molten lead *Gl.*; *zá-nye dkär-po C.*, **tin**, also *za-dkar*, *γša-* or *bša-dkar*; *zá-nye nag-po* **lead**, (*Cs.*'s 'white lead and black lead' seem to be a mere conjecture); *zá-šog (tin-foil Sch. (?))*, thin plates of lead.**

འདྲི་ཚེ་ལྟོ་ *zá-ba* **lame**; **lameness**; gen. *zá-bo* **lame**, **halting**; a lame person, **cripple**, *B.* and *col.*; *zá-mo* **fem.**; **zá-wo čò dug** *W.* he is lame, he limps; *rkän-* or *lag-za-čan* having a lame foot or hand.

འདྲི་ཚེ་ལྟོ་ *zá-brin* v. *zabs* extr.

འདྲི་ཚེ་ལྟོ་ *zá-la* *Gl.* and vulgo, v. *zäl-ba*.

འདྲི་ཚེ་ལྟོ་ *zá-lu* **cup**, **bowl**, = *por-pa*, *ko-re Cs.*

འདྲི་ཚེ་ལྟོ་ *zá-lu-pa*, *zá-lu lóts-tsa-ba* or *lo-čén* n. of the author of a little glossary, called **Zamatog**.

འདྲི་ཚེ་ལྟོ་ *zag* 1. *zág-pa* (only *Schr.*, *Cs.*), **zág-po** *W.*, **zág-ma** *Lt.*, *W.*, resp. *dguñ-zag* a **day**, the time from one sun-rise to another (cf. on the other hand *nyi-ma* 2); *zag čig* a **day**, and adv: **once day**, **once**; **zag čig-gi zág-la** *W.* is also used of a future day: **zag čig de dus leb yin** *W.* once the time will come; *zag ga-nas* after a few

days *Mil.*; *zag dá-ma lón-par* after many days *Dzl.*; *nä di-rin ná-nin leb-zag** *W.* this is the day of our arrival a year ago; **dé-zag** *W.* **lately**, the other day, a short time ago; **dän-zag** *W.* **yesterday**; **recently**, **dän-zag za-nyi-ma** *W.* last sunday; **nän-zag** *W.* some time ago, **nän-zag stön-ka** *W.* last autumn; **kär-sän-zag** *W.* **the day before yesterday**; *zág-nas zág-tu* **from day to day**; **zág-dän(-zag)** *W.* **every day**, **always**; *zag bdun* seven days, *zag-bdun-prág* a **week**, *zag-bdun-prág že-brgyäd* forty-eight weeks *Thgy.* — *zag-gräns* **the date**, **zag-dän gyáb-čé** *W.* **to date**. — *zag-mäl* a **station**, **day's journey**, **quarters Cs.**, *zág-sa* id. *Cs.* — **zag-zän** *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**, *yül-la zag med* the country is barren *Ma.*; *zäg-čan* greasy, oily, *zag-méd* lean; *zag-pör* a cup, vessel, for grease *Cs.* — 3. **fog**, **smoke**, **dry vapour**, filling the atmosphere in autumn.

འདྲི་ཚེ་ལྟོ་ *zägs-pa* **leash**, rope with a noose, e.g. for catching wild horses, *zägs-täg Cs.*, *zägs-dbyug Sch.* id., *rgyáb-pa Cs.*, *pén pa Sch.* to throw the noose; *zägs-pas*, *zägs-tag-gis dzin-pa* frq. fig., as *Schl.* 213; *sbrul-zägs* noose consisting of a serpent, for catching any hurtful creature *Gl.*; frq. as an attribute of the gods.

འདྲི་ཚེ་ལྟོ་ *zän(-po)*, vulgo *č-zän*, **uncle** by the mother's side, **mother's brother**; *zän-brgyüd* his offspring *Cs.*; *zän-nyén* in a gen. sense, relations by the mother's side *Dom.*; *zän-tsä* sister's son. — *tsa-zän*, resp. *dbon-zän* 1. nephew and uncle, by the mother's side, also applied to spiritual brotherhood *Mil.* — 2. **son-in-law** and **brother-in-law Gl.**

འདྲི་ཚེ་ལྟོ་ *zän-blön* *Gl.* seems to be a kind of **title** given to a minister (or magistrate).

འདྲི་ཚེ་ལྟོ་ *zän-zün* ancient n. of the province of **Guge Gl.**

འདྲི་ཚེ་ལྟོ་ *zän-pa* **weak**, **feeble**, frq., the opp. to *dräg-po*; *nä ji-ltar zän yan* as weak, as miserable as I am (says a cripple) *1th.*;

kams *žán-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*.

ཇམས་ *žabs* 1. **bottom** of a lake, of a vessel *Dzl.*, *Mil.*; lower end of a staff *Mil.*; for **under** in compounds, as *mia-žabs* q.v. — 2. resp. for *rkán-pa* **foot**, *mi žig-gi žabs-la* *ñud-pa* *Cs.*, *mgó-bos btüg-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; *žabs druñ-du* c. genit. **to the feet of . . .**, for **to . . .**, in directions of letters; *žabs rjén-par* **barefooted**, e.g. *γsègs-pa* *Mil.*; *žabs degs-pa* *Sch.* to help, prob. = *žabs-tóg byéd-pa* v. below; *žabs čäg-pa* = *čäg-pa* II. —

Comp. For the most part they are the same as those of *rkán-pa*; there are to be mentioned more especially: *žabs-kyu* 1. **spur** (s. (?). 2. n. of the vowel-sign √ for u *Gram.* — *žabs-mgo* *Tar.* point of the foot *Schf.* — *žabs-sgróg* garter *Cs.* — *žabs-bčágs* *Sch.*, 1. partic. of *žabs-čäg-pa*. 2. = *žabs-čágs*. 3. **grounds, territory.** — *žabs-čäg(s)*, *-řyágs*, resp. shoe, boot. — *žabs-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; *řsó-bai žabs-tóg* or *žabs-tóg* alone: distribution of victuals, *žabs-tóg bzán-po řul* he placed dainty food before him *Mil.*; *žabs-tóg o mi brgyál-ba bul* we shall provide you with every thing, so that you shall not suffer want *Mil.*; *žabs-tóg byéd-pa* a. **to render such services** b. **to feed, treat, provide**, offer, *Glr.* and elsewh. 2. = *žabs-tóg-pa* 1. **servant**, regularly employed in monasteries, by Lamas etc., **an official**, *rgyál-poi sku-řsuñ-tugs-kyi žabs-tóg* royal page, *Glr.* 2. **dispenser, benefactor** *žabs-tóg-ma* fem. — *žabs-rtñ* **heel.** — *žabs-rtén* 1. **footstool** *Cs.* 2. **boot** *Sch.* — *žabs-drén* **shame, disgrace**, from *mü žabs 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.* *žabs-rdul* dust on one's feet *Cs.* — *žabs-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 žabs-pád bur* his leg displays a calf like that of *Enaya Pth.*; *žabs-pád-la*, *Zam. init.*, seems to stand like *žabs druñ-du*, so also *žabs-pád řri druñ-du*, in letters; *mü žabs-pád stén-pa Tar.*, fig. for *žabs-tóg byéd-pa to serve*; to be a scholar, pupil *Schf.* — *žabs-řyí* **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: *řjé-yi žabs-řyí gran*, we will vie with one another in our attending the lord *Glr.*; *žabs-řyir brán-ba*, *žabs-brán-ba* or *řriñ-ba* to follow as a servant, *žam-řriñ(-pa) Do.*, *žam-riñ* *Cs.*, *ža-řriñ* *Sch.* servant. — *žabs-bró*, *žabs-bró mdžád-pa to dance* *Sch.* — *žabs-ma* drawers, under-petticoat. — *žabs-sén* nail of the toe *Sch.* — *žabs-bsil* water for washing an honoured person's feet. — *žabs-lhám* = *žabs-čäg*.

ཇམས་ཇམས་ *žám-čü* *Sch.*: 'the scum left by the evaporation of water' (?); **žám-čé** *W.* to take off, *lbu-ba* the froth, scum; yet cf. *řžám-pa*.

ཇམས་མེ་བ་ *žám-me-ba* **being plentiful, abounding** in *Mil.*

ཇམས་ *žár-ba*, fem. *ma*, 1. = *yan lag ma řsan* being not in full possession of one's members, *mig-žár* **one-eyed, half or totally blind**; *lag-žár* having only one hand, being lame in one or both hands; so in a similar manner *rkai-žár*. — 2. (= *mig-žár*) *C.*, *W.* **blind**, rarely in *B.* — **žar-té** (*žar-ltas*) the winking with one eye *C.*

ཇམས་ *žar-la*, *Schr.* 'following, succeeding', prob. = *žór-la*, q.v.

ཇམས་ *žal* resp. for *ka* 1. **mouth** 2. **face, countenance** *žál-du řsól-ba*, *W.* **žál-la rág-čé**, to eat, to drink; **řsá-big žál-la rag** or **žal-rag dzod** please to take some . . .!

rgyal-poi *žal-nas* *γsuñs* the king spoke *Gl.* frq.; *žal-gyi sgo* the door of the face, the mouth (cf. also *žum-pa*); *žal-la mi nyán-pa* *Gl.* to be disobedient; *žal-gyis bzés-pa* *Gl.* or *žé-ba* *Sch.* to promise, and other significations of *kas lén-pa*, e.g. to accept *Tar.* 126, 10; *žal bgrád-pa* and *γdán-ba* to gape *Sch.*, *byéd-pa* to open the mouth, *žal žum-pa* to smile; with *ltá-ba* 1. *žál-la ltá-ba*, e.g. *žos smrá-bai* to watch the mouth of the preacher, to hang on his lips *Pth.*; in a similar manner: *gús-pai séms-kyis ná-yi žál-la lta* *Pth.* 2. *žal ltá-ba*, *žál-lta byéd-pa* to serve (v. *žál-tá*), *žal yañ kyéd-la lta mžód-pa yañ kyéd-la* *bul* they serve you and honour you *Gl.*; *žál-lta-ru byui* he came to serve him *Mil.*; *žal ydám-pa* to bid, order, exhort *Gl.*; *žal dón-pa* to pronounce, to deliver, state, report; *žal njál-ba* *Mil.* to visit, to come to see; *žal mtón-ba* to see a person's face *Tar.*; 'in order to attain the highest *dños-grúb*, one must *séms-kyi rañ-žál mtón-ba*, and in order to be able to do this, one must penetrate into the Buddhist doctrine' — thus *Mil.* teaches a Bonpa; *pyis žal.mtón-bao* afterwards his face was seen, he made his appearance *Tar.*; *žal-yzigs-pa* v. sbst. *žal-yziğ*.

Comp. For the most part expressions of civility: *žal-kár*, resp. for *kar-yól* plates and drinking-vessels. — *žal-dkyil* face *Cs.* — *žal-bkód* order, ordinance *Sch.* (?). — *žal-skóm*, *žal-skyéms* drink. — *žal-skyin* *Gl.* countenance. — *žal-skyógs* cup, goblet *Mil.* — *žal-kébs* cover of an image of Buddha *Sch.* — *žal-krid* oral or personal instruction *Mil.* — *žal-kañ* biting words of a superior (*Sch.* prob. not quite correct). — **žal-gyá** (*rgya?* *brgya*) **jhé-pa* or *žé-pa** to promise *C.* — *žal-rgyán* mustaches *C.* — *žal-nó* 1. = *no*, *žal-nó nág-par* *bžugs* he was sitting there with a mournful face *Gl.* 2. *tsogs-čen-žal-nó* title of the chief-justices of the great monasteries of Sera, Gadan and Depung. 3. *Sch.*: '*žal-no* or *nor* (?), noble sons, princes' (?) — *žal-dnós* **bodily**, in one's own body or person, *sañs-rgyás žal-diós-kyi* *krúñs-yul* *Pth.*, the place where Bud-

dha was born bodily; *žal-diós-su njál-bar yod* *Gl.* he is bodily to be seen. — *žal-sna* *Cs.* = *spyan-sna*. — *žal-čol* resp. for '*ar-čol* handkerchief, napkin *C.* — *žal-čád* v. *ka-čád*. — *žal-ču*, *žal-čáb* *Schr.*, *Cs.* spittle, saliva. — *žal-mčü* lip, v. *ka-mčü*. — *žal-čé* **judgment, decision**; *des ú-bu-čag-yi žal-čé yád-d* do he shall pass sentence on us *Dzl.* 252, 15, and elsewhere. (the text of *Sch.* is not quite correct); *žal-čé bču-drüg-pa* and *bču-γsüm-pa* '(the code) with the 16 and that with the 13 judgments'; these are two distinct bodies of law, both of them in *C.* of standard authority; *žal-čé-pa* judge *Dzl.* — *žal-čéms* v. *čems* 2. — *žal-nyód* favourite dish *Sch.* — *žál-tu* 1. also *žál-lta* a. **service, turn.** b. **inspection visitation, revision**; *žál-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 *ká-ta*, *ka-ydám* **direction, instruction, counsel, advice**, *žál-ta žib-rgyás žú-ba* to ask for accurate and detailed instructions *Mil.*; *žál-ta-pa* = *sku-mdám-pa*, *žábs-pyi* waiting-man, valet-de-chambre *C.*, *Tar.* 56, 2: servant in a convent; more frq. fem., *žál-ta-ma* waiting-woman, lady's maid, chamber-maid. — *žal-ydám* **instruction, advice**, *jiğ-rén-la dgós-pai žal-ydám* *γsuñs-so* he imparted to her useful maxims *Gl.*; **order, command** *Gl.* (v. above); also, *žal-ydám bris-mk'an* **author**, in as much as all printed books are considered to be sacred, and the authors generally are Lamas, whose words are looked upon as divine. — *žal-ydón* **countenance**. — *žal-bdág* in large religious meetings a Lama, who walks about with a wand in order to preserve good order, a verger. — *žal-débs* a **free-will offering** or **present** *Cs.* — *žal-lpágs* lip. — *žal-jiyis* resp. *napkin*. — *žal-bád* (or *pad*?) *C.* **chief overseer, superintendent**. — *žal-byán* **title, superscription, inscription**. — *žal-tsóm* (for *óg-tsóm*) *Pth.* **beard**. — *žal-tsós* *Sch.* (*Cs.* *žal-tsus*) = *žal-zás* *Dzl.* **food**. — *žal-zág* **tobacco-pipe**, v. *gai-zag*. — *žal-yzigs* 1. **looking with the face**, *thor*, southward *Gl.* 2. **apparition**, *žal-yzigs tób-pa* to see an ap-

partition, *bžugs-par zál-yzijs-sin* appearing in a sitting posture *Mil. nt.* (cf. *spyán-rás*). — *zál-bsró Tar.* 76, 12, *Schf.*: the act of consecrating, e.g. a temple.

འབྲུག་ *zál-ba* I. sbst., also *zál*, *zá-la*, *zál-rtsa* or *-rdza Sch.* **clay, lime-floor**, *Lex.*: *zál-ba = skyán-nül*; *mñil-gyi zá-la Gbr.* **clay, cement of a floor**, cf. *är-ga*; **plastering, rough-cast**, *sgó-la zál byis-te* plastering the door with clay *Gbr.*, also applied to the anointing of sacrificial objects with butter *Mil.* — II. vb. **to serve up food, to spread a repast Sch.**

ཞི་ *zi* num. fig.: 51.

ཞི་གི་ལ་ *zi-gil* **chaff** and other impurities removed from the grain by washing.

ཞི་བ་ *zi-ba*, *Ssk.* **शम, to become quiet, calm, to abate, to subside; to settle**, of a swelling *W.*; **to be allayed**, of passion, malice etc. *Gbr.*; **to be appeased, relieved, to cease**, of pain, quarrels, intoxication, maladies etc. *Gbr.* and elsewh.; **to be atoned, blotted out**, of sins *Tar.*; *zi-bar gyür-ba B.*, **zi čá-čé** *W.*, id.; **ra, šro zi son** *W.* the drunken fit, the paroxysm of passion has passed over; *zi-la soni* (the hobgoblins) became quiet, held their peace *Mil.*; *zi-bar byéd-pa* **to still, sooth, appease, mitigate**, **zi čüg-čé** *W.*; *zi-byed* a composing draught, **संशमन** *Wise* 130; more particularly with reference to the affections: **to be dispassionate**, not subject to any mental emotion, *zi-ba čén-por gyür* he is getting very free from passion *Do.*, v. below *zi-ynás*; also sbst. **tranquillity, calmness**, and adj. **tranquil, calm**, *zi-ba dan bde-légs-su gyür-bar mzdád-du ysol* permit us to attain to peace and happiness *Dom.*; *zi-bai tábs-kypis* **amicably, in a fair way Gbr.**; so also *zi-bai ytam smrá-ba Gbr.*; *zi-bas mi tul drág-pos dul dgos dug Pth.* if he will not submit by fair means, he must be converted or subdued by force; *zi-bai zál Pth.* the expression of calmness about his mouth, his peaceful countenance; *zi-bar yšégs-pa* to go to rest, to die *Čs.*; *zi-bai* or *lóns-skui lha-tšogs že-nyyis Thgr.* the good, the peaceable deities, opp. to those called

kró-bo; differently again the word is used in: *zi-ba dan kró-ba dan zi-ma-kro Pth.*, which has been explained by *Sch.* as: the medium between calmness and passion, 'calm indignation'. *Čs.* moreover mentions *zi-ba* or *rtag-zi-ba*, as 'a name or epithet of Iswara and certain Buddhas', so that *zi-ba* would be equal in sound as well as in meaning to **शिव, zi-ba-pa** and **-ma** being his male and female disciples. A good deal of obscurity attaches, further, to the frequent mention of the *zi-rygas-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 fourfold sense, v. *Schl.* 250. Finally, in mysticism the term *zi-ba* acts a prominent part: *zi(-bar) ynás(-pa)* and *lhag(-par) mton(-ba)*, **शमथ** and **विपश्यन**, shortened *zi-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 *dios-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*.

ཞི་མ་ *zi-ma* **sieve**, of cane or wood *Ts.*

ཇི་མི་ *zi-mi* Schr. and Wts. (where *zi-mi* stands), gen. *zin-bu* *Glr.*, or *zim-bu* *cat, C.*

ཇི་ཤ་ *zig* 1. = *zig*. — 2. v. *Jig-pa* I., 2, *zig-rál-ba* demolished, ruined *Mil.*

ཇི་ཤ་མེར་ *zig-mér* (subst. or adj.?) dense throng, or crowded together in a mass *W.*

ཇི་ *zin*, I. subst. ཇི་བ་ (*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.* (ni f.) cultivated land; *zin-ka* = *zin*, *zin-kai bú-mo* the girls in the field *Mil.*; *zín rmó-ba* frq., to plough a field; to carry on agriculture; *debs-pa* to till, to sow a field, *mi yčig-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 prád-pa* to enter the field of merit, to turn into the path of virtue *Dzl.*; *ydúl-byai zin-du yzigs-te* *Pth.* seeing him in the land of conversion (yet v. also 3, a.); region, *zin bèu* (*Sch.*: 'the ten regions') is said to signify something like: the reign of Evil. — 3. equivalent to *sañs-rygás-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 *dúl-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 péb-pa* = *bdé-bar yšégs-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-kañ* 1. summer-house, pleasure-house, pavilion *W.* 2. field and house, the whole estate or property *W.* (= *yul-yžis*) — *zin-káms* = *zin* 2 and 3, frq. — *zin-kránš*, *zin-gi kránš-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-mčög* 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-bzán* 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.

ཇི་བ་ *zib*, resp. fine flour, also flour in general, *zib-küg* bag, *zib-pór* box, for flour *Cs.*

ཇི་མ་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 yšól-ba*, *ytam zib-tu byéd-pa* to report accurately *Dzl.* (the former resp.); *zib-par bšád-pa* *Glr.* id.; *zib-par (ses-)* *šód-na* if you wish to know it accurately *Glr.*; *bka zib-tu bgros-pa* resp., to consult carefully *Pth.*; *bka-mčid ysuñ-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 *tó**) *W.* look at it well, carefully; **zib-ča ze** *W.* pronounce it accurately; **zib-ča čó** *pa** *C.* to examine closely; **zib-sál** *W.* accurately and distinctly.

ཇི་མ་ཤ་མེར་ *zim-tog-le* n. of a medicinal herb *Med.*

ཇི་མ་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 lhág-par zim-na* this meat being of a better taste *Dzl.*; *zim-rygui zas* food prepared of savoury things *Zam.*; *dri-zim, dri-ysün zim-po* pleasant odour *Dzl.*; *dri mi zim-pa* disagreeable smell *Gl.*; **zim-zé** 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-dág*, ཞུ་དག་ *zus-dág* **amendment, improvement, correction**; the word is also added at the end of written books, e.g. of Taranátha, as an attestation of a careful revision; *zu-dág byéd-pa* to mend, improve, correct; *ran-rygúd zu-dág byéd-pa* to examine and reform one's self *Cs.* *zu-dag-mkan* reviser, corrector, censor *Cs.*, *zu - cén - 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-lu 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 *Gl.*; *ynán-bar zu byás-pas* saying, 'I beg you will permit', *Gl.*; *snar mtón-bai dnós-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 drün-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 byön-pa zu* 'thither to come I request' *Mil.*; *dé-la mkán-po zus* they besought him to be their abbot *Gl.*; *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 čì méd-na ná do yin zu** if you have nothing further (to say), I shall go, with your permission; **ko leb soñ zu** he is arrived, if you please; but it also supplies every kind of salutation in coming or going, hence **zu zér-čé**, resp. **zu zu-čé**, to make or give one's compliments, **ǎ-pa-ne zu mán-po zu dug** my father's best respects (cf. *yiyag*). 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! **čila 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 bül-ba** *C.*, **pül-čé** *W.*, *ytón-ba Gl.* to make a request, to put a question; *ždan-žrén-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*)*žu*, (imp.?) 1. to melt, trs. and intrs., *bzu-btül* v. sub *lugs*; *bzu-byai yser* gold to be melted *Cs.*; *žu - bai kams* whatever is melting or fusible, metals *Sch.*; *žuo* it melted (from the heat) *Dzl.*; *ód-du žu-nas* dissolving in light *Gl.* frq. — 2. to digest, *žu-byéd-kyi sman* digestive medicine *Cs.* (cf. *ju-byéd*); *ma-žu(-ba)* undigested, *zas ma zu-ba* undigested food, also indigestion, sufferings arising from it; *ma-žui nad id.*; *ma-žu ju-ba* to decompose what is undigested *Med.*; opp. to *žu-rjés* 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 *žu dan ma-žui bár-na* is stated to be the place, where the bile is principally operating *S.g.* Cf. *ju-ba*.

Comp. *žu-skyogs W.* crucible, melting-spoon. — *žu-mkan* 1. petitioner. 2. digester; n. of an officinal plant, = *span-žün Wdn.*

— *zu-glén*, *zu-glén byéd-pa* to address, accost, resp. *C.* — *zu-rgyá* (v. *rgya-ma*) 1. petitionary letter, petition, suit. 2. any writing addressed to superiors. — *zu-rgyú* the subject of a petition or suit. — **zu-nó-pa**, *C.*, intercessor, advocate, mediator, **zu-nó jhé-pa** to intercede, to advocate. — *zu-rjés* 1. the chyme mixed with bile (cf. *ma-zu* above). 2. the place of it, *zu-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 miár-mo Med.* a sweetish taste and rising (from the stomach). — *zu-rtén* the present which, according to oriental notions, has necessarily to attend or introduce a petition. — *zu-dón* prop. drift, subject of a petition; in a general sense = *zu-ba* request, suit, address, communication etc. — *zu-sná* (pronounced **zu-ná**) *W.* = *zu-nó*. — *zu-po*, *zu-ba-po* = *zu-mkán* 1. — *zu-byéd* v. above — *zu-bül*, pronounced **zum-bül**, petitioning, making a suit in an humble posture with folded hands *Cs.* — *zu-yig*, *zu-šog*, *zu-bai prin-yig* a petition, *zu-yig-gi rten* = *zu-rtén*. — *zu-lán* answer to a petition. — *zu-lóg* a feigned, false, designing suit, **gyáb-pa** to address such a one *C.*

ལྷགས་ *zugs*, resp. fire, e.g. the fire lighted for cremation *Tar.* 7, 4.

ལྷགས་པ་ *zugs-pa* v. *jüg-pa*.

ལྷ་ལྷ་ *zun-zün* with *byéd-pa* to nod or bow repeatedly, of a pigeon *Mil.*

ལྷ་པ་ *zúd-pa* 1. to twine, to twist *W.* **zúd-čé*, *zú-čé**. — 2. to spin *Cs.*, *zu-kór* spindle, distaff. — 3. to rub *Cs.* — 4. to hang up, to suspend *Ts.* — *zud-tág* = *dpyan-tág*.

ལྷ་པ་ *zún-pa* melted *Cs.*; **zun tán-čé** *W.* to melt, trs; *zun-tár byéd-pa* to melt and beat to pieces *Mil.*; *zun-tágs* spark flying from red-hot iron *W.*; *zún-ma* that which is melted, *γse* *sogs zún-mai pún-po* heaps of melted gold and other metals *Glr.* — *zun-mar* v. *mar*. — *zún-mo* melted, whatever melts easily *Cs.* (who spells it *bzun-mo*).

ལྷ་པ་ *zúm-pa* 1. sbst. fear, dismay, despondency, faint-heartedness, *sems zúm-na*

if I continue undismayed *Dzl.*; *dkon-mčóg γsúm-la zúm-pa-med-par bkür-bsti byéd-pa* to honour the three most Precious undauntedly, with a cheerful heart; *sems ráb-tu zúm-par gyúr-to* they became greatly dejected in mind, their spirits were much cast down *Pth.* — 2. vb. **Ubú-wa zúm-čé** *W.* to scum, to skim (off).

ལྷ་བུ་ *zúm-bu* = *zi-mi*.

ལྷ་ཚུ་ *zur*, 1. snout, muzzle, trunk. — 2. sup. of *zu-ba*.

ལྷ་ལྷ་ལྷ་ *zul-zúl*, *Ts.*: **zú-zū jhé-pa** to stroke, to caress.

ལྷ་དག་ *zus-dág* v. *zu-dág*, ལྷ་པ་ *zús-pa* v. *zu-ba*.

ཞེ་ *ze* (cf. *žen*) 1. inclination, affection, heart, mind; volition; there is a proverb in *C.*: **mi ká-pó-čé-la ze me'*, *ču nyóg-po-čé-la tiñ me'* a braggart has no mind, as muddy water has no bottom, i.e. as in muddy water you cannot see the bottom, so you cannot rely on the solid principles of a braggart; *ka-zé* v. *ka*, comp.; *ze bkon-pa* or *kon-pa* a hating mind, *rkám-pa Sch.* a covetous, *tág-pa Mil.* a sincere, *nág-po C.* a wicked, *γsán-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); *ze-γčód-pa Sch.*: 'to lose courage, to have no longer any inclination for', perh. better, to resign, and *ze-bčád* resignation, as a Buddhist virtue *Mil.*; on the other hand, *ze γčod-pai tsig Sch.*: 'slandorous words' which, e.g. *Dzl.* 20, 11, well agrees with the context, but is not clear in point of etymology. — *ze-düg* damage, destruction *Sch.*, *byéd-pa* to cause, to inflict. — *ze-lóg* v. *žen-lóg* sub *žen-pa*. — *ze-sún* angry, cross, ill-humoured, vexed. — 2. numerical word for *bzi-bču* in the abridged numbers *ze-γčig* etc., 41 to 49. — 3. numerical figure: 111.

ཞེ་ན་ *zé-na*, rarely *zés-na*, v. *čé-na*.

ཞེ་ས་ *zé-sa* reverence, respect, civility, politeness, *zé-sa dan bčús-pa* reverential, respectful *Pth.*; *dei dús-su miš pyag 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 mdzës-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*.

ཇོ་མོ་གློ་མོ་ *žen*, *yžen Cs.* (*W. *žan**) 1. **breadth, width, žén-čan broad** (road, valley), **wide, spacious**, *žéi *Ka-žém-pa** *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-žé-ba** *nyis* the two broad sides (of a pillar) *Glr.*

ཇོ་མོ་གློ་མོ་ *žéd-pa* to fear, to be afraid, *synon.* to *žigs-pa Thgr.* frq.; *žéd-nas* full of apprehensions *Pth.*

ཇོ་མོ་གློ་མོ་ *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-čin čags* I love you ardently (*ཇོ་མོ་གློ་མོ་*) *Glr.*; *bod-báns ná-la žen-žé-žin 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.*; *žyógs-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 dí-la žen lóg-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-čágs* frq., also *ulgo*, *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.*; *žig-rtén žen-lóg-gi gan-zág* a man tired of this world *Mil.*; *žen-lóg-pa*, or *mkan* fastidious, squeam-

ish, easily disgusted; *žé-mi-lóg-žen* *C.* one that is not easily disgusted, not squeamish. — 2. = *žén-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.**

ཇོ་མོ་གློ་མོ་ *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*.

ཇོ་མོ་གློ་མོ་ *žer, žer débs-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.

ཇོ་མོ་གློ་མོ་ *žer-po* 'mean, pitiful, coarse' *Cs.*

ཇོ་མོ་གློ་མོ་ *žes v. čes.*

ཇོ་མོ་ *žo*, 1. **dram**, a small weight = $\frac{1}{10}$ ounce, of *skar-liu*, *v. skár-ma*; *yser-žo-gan 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 nú-žo Dzl.*, *má-žo* col., mother's milk; *žo-túvi dús-na* during the time of suckling, *žo-spáns zas zai dús-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-čágs Med.?* — *žo-prúm Sch.*: 'a vessel for thick milk' (?), perh. *pru*. — *žor-rás 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 Wdn.* **cream**.

ཇོ་མོ་གློ་མོ་ *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 *mčn-pa-*

and *mčér-pa-žo-ša* are mentioned. — 3. **toll (?)**, **pay (?)**, *žo-sás tsó-ba Tar., Stg.* a publican *Cs.*, a soldier *Schr.*, prob. any officer that receives salary or *páy*.

ཞོག་ གོག, imp. of *jo-g-pa*.

ཞོག་པ་ གོག་པ་ *žogs v. mar-žogs*.

ཞོག་པ་འདྲ་ གོག་པ་འདྲ་ *žogs-pa Med., žog-ka Sch., = snádro morning, fore-noon; žogs-ja tea at breakfast Cs.*

ཞོག་ གོག་ *žon lower, nether, žón-kān-pa the lower part of the house, žon-rtsé the lower and the upper part; žon-žón deepened, excavated, hollow, uneven C.*

ཞོག་ གོག་ *žod 1. the original meaning of the word is yet uncertain; at present used in C.: *žo' dé-wa, žo-jág*, peace, quietness, tranquillity, *ko žo'-dé-la mi žag* he gives him no rest, causes him much trouble; *sém-kyi zo' dé-mo* peace of mind, evenness of temper; *žo' or zo' dé-mo or jam-pa gentleness, meekness. — 2. Sch.: high-water, floods, inundations Wts., C.; *śā tan jyi žod* first drought, then inundation *Wdk.* — 3. **udder W., C.***

ཞོག་པ་ གོག་པ་ *žón-pa, resp. šib-pa to mount, c. la; rta-la žón-pa to ride, on horseback, šin-rta-la to ride, in a carriage, frq.; rta-la žón-nas lhó-pyogs-su gró-ba to ride southward, to travel on horseback towards the south Sg.; also c. accus.: bžón-pa žón-pa to mount a horse or a carriage Lex.; žón-du jüg-pa (= skyón-pa) to let mount.*

ཞོག་པ་ གོག་པ་ *žóm-pa, = joms-pa? rgas žóm-ste weighed down by old age Sch.; cf. yžóm-pa.*

ཞོག་ གོག་ *žór, žór-la etc. v. sbyór-la.*

ཞོག་ གོག་ *žol 1. žol-gyág, yak-bull, Bos grunniens Sch.; ra-ma žol-mo a long-haired goat Mil. nt. — 2. village belonging to a convent Mil., so Shikatse is the sde-žol of Tashilhunpo. — 3. postp., under, Sch. (cf. yžol-ba II).*

གཞུང་པ་ གོག་པ་ *žə-ba Sch.: 1. to sport, joke, play, sing, (cf. ga-žə). — 2. to believe, trust, confide.*

གཞུང་པ་ལྷོ་མོ་ གོག་པ་ *žə-tson earlier form for ja-tson rain-bow.*

གཞུང་པ་ལྷོ་མོ་ གོག་པ་ *žə-jašan = gyun-drun Lex.*

གཞུང་པ་ གོག་པ་ *žəg-pa v. jo-g-pa.*

གཞུང་ གོག་ *žani 1. anus Med., žán-kā id.; žani-nád, žan-brim piles, hemorrhoids Med.; žan-srin a kind of intestinal worms Lt. — 2. privy parts, *žan-ś' ág* W. catamenial blood; *žán-tson-ma* W. = smád-tson-ma; *žan-ston* W., without breeches, with a bare posterior.*

གཞུང་པ་ལྷོ་མོ་ གོག་པ་ *žad-gád, žád-mo v. bžád-pa.*

གཞུང་ གོག་ *žan, žán-pa, žán-ma (the last esp. in W.), 1. adj. and subst., other, the other, another, žan mi the other men Dzl., žán-pas lhág-par more than others Dzl.; slób-ma žán-dag the other scholars Dzl.; mtsan žán-pa the other signs Dzl.; blón-po žán-ma-rnams the other ministers Glr.; bu-mo žán-pas žé-rgyu med she is not taller than the other girls (pas = las, not from pa) Glr.; žan rjol ma nus others were not able to resist them (= nobody could do them any harm) Glr.; žán-du to some other place, gró-ba to go (to some other place) = to go away, to start; elsewhere; in another way, v. example dzin-pa I, 4; also: žán-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'; žán-na elsewhere; žán-nas from some other place; žán-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.; žán-yañ further, furthermore, or else, (just) to mention some other circumstance, frq. — žán-bšgrúb Lex. seems to be some logical term Gram. — žan-ś'prúl n. of a heaven inhabited by certain gods Glr., Mil. — žan-dbān dependent on others Was, cf. ran-dbān.*

གཞུང་པ་ གོག་པ་ *žəb-pa to lick Sch.*

གཞུང་པ་ལྷོ་མོ་ གོག་པ་ *žəms-pa v. bžəms-pa.*

གཞན་ཡང་ *γ̄z̄ár-yan* *Lex.* = *nám-yan*; *Pth.*: *γ̄z̄ar-yan mi never* (*Sch.* and *Schr.* prob. incorr.).

གཞན་བ་ *γ̄z̄ál-ba*, fut. of གཤེན་བ་, to weigh, *sroñ-la γ̄z̄ál-bar nūs-kyi* if one could weigh with a pair of scales *Glr.*; *γ̄z̄ál-dgos-kyi rdzas Sch.*; 'goods for which duties are to be paid', liable to duty, to custom; *γ̄z̄al-du-méd-pa* **imponderable** *Stg.*; **immensely much** *Pth.*; **immeasurable, incomparable, infinite, vast**; *γ̄z̄al méd, γ̄z̄al-yás* id.; *γ̄z̄al-med-kán*, more frq. *γ̄z̄al-yas-kán*, also *γ̄z̄al-med-kán-bzai* palace, rarely used of human palaces (so *Glr.* in one passage, when speaking of the house of a Brahmin), mostly of the abode of gods *Pth.* and elsewh.; also Tibet, in po. language, is called a *lha-γ̄nūs γ̄z̄al-yas-kán*, the heavens with the sun a *no-mtsár lhai γ̄z̄al-yas-kán*. — *γ̄z̄al-tsal* **measure, scale, standard** *Sch.*

གཞན་ *γ̄zas* **play, sport, jest, joke** *Sch.*, *Lex.*: *glu-gzas*.

གཞི་(ས་) *γ̄z̄i(-ma)* 1. that from which and on which a thing arises, exists, depends; **ground, foundation, original cause, exciting cause** (མཚན *Was.* 234); *dge-légs tams-čad byün-bai γ̄z̄i(-ma)* the primitive source of all happiness (is the doctrine of Buddha) *Glr.*; *γ̄zi-skye-méd* without origin and birth *Mil.*; *γ̄zir bzág-pa* prob.: to use as a foundation *Mil.*, *Tar.*; **gór-zi** *W.* cause of delay; *má-γ̄zi* v. as an article of its own sub *ma*; *rtsig-γ̄zi* foundation of a wall *Cs.*; *nyün-γ̄zi, lá-γ̄zi* turnips, radishes, left for seed (being the foundations, as it were, of new plants); in *γ̄zi-sems-nyid, γ̄zi-čos-nyid* it prob. stands as an apposition, in the sense of *kun-γ̄zi*: the spirit, the primeval cause; in a special sense: the innermost essence, inherent nature; *γ̄zi-nas* **actually**, opp. to 'apparently' *Mil.*; **fundamental law, statute, γ̄zi-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, γ̄zi-ma gru-bzi** a square floor *Glr.*; *stén-gi γ̄zi* the upper base, top-surface *Stg.* — 3. **residence, abode, home, γ̄zi dzin-pa** to take up one's residence in a place *Mil.* and elsewh.; *γ̄zi bebs-*

pu W. **γ̄ab-čé** id.; *γ̄zi-ma rab čig jóg-nas bzág-go* he assigned to him a nice dwelling-place and established him there *Glr.*; **seat, place, čos-γ̄zi** seat of religion, monastery *Tar.* and elsewh.; school of religion *Tar.* 44, 17; *γ̄zi γ̄čig-tu skád-čig kyañ mi sdód-de* in no place resting for a moment (the arrow flies towards its goal) *Thyy.*; **zi čig-tu** *C.* the same as *rtse γ̄čig-tu*. — 4. in philosophy: **axiom, proposition** *Was.* (58); **contents, tenor** (299); **basis, support** (273). — 5. *Sch.*: **enmity??** — 6. also *že* (cf. *γ̄zes*) a definition of time or of relationship: *γ̄zi-niñ, že-niñ* two years ago, *γ̄zi-més* great-great-grandfather, *γ̄zi-més-mo* great-great-grandmother, *γ̄zi-tsad* great-great-grandchild *Sch.* —

Comp. *γ̄zi-dyón* monastery of the place, in or near a village, usually very small and harbouring but a few monks. — *γ̄zi-ji-bzin-pa* a recluse, 'who stays where he is' *Burn.* 1, 310. — *γ̄zi-bdág* lord of the manor, lord of the soil, may denote a king or nobleman, 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་བ་ *γ̄zig-pa* 1. to examine, search, try, *rtog-* (or *brtag-*) *γ̄zig légs-par γ̄tón-ba* to select and arrange carefully, e.g. books *Pth.*; *lo dan zlá-bar rtog-γ̄zig žib-tu γ̄tón-ba* to search minutely as to the day and year *Pth.*; *bsam-γ̄zig γ̄tón-ba* = *bsam-bló γ̄tón-ba* to weigh, consider *Pth.* — 2. fut. of *γ̄ig-pa*.

གཞིབ་བ་ *γ̄zib-pa* fut. of *γ̄ib-pa*.

གཞིབས་བ་ *γ̄zibs-pa* to put or lay in order *Lac.*, **zib-žib čó-čé(s)** *W.*, **ton-wa** *C.* id.

གཞིབ་བ་ *γ̄zil-ba* fut. of *γ̄il-ba*, = *γ̄óms-pa*.

གཞིས་ཀྱི་ *γ̄zis-ka* **native place, native country** *Lex.*; *γ̄ul-γ̄zis* house, estate, property *Mil.* = *zin-kán* paternal estate; *γ̄ia-γ̄zis* the father's domicile as inheritance; *γ̄zis sgril-ba* to change one's abode, to remove to another place *Sch.*; *γ̄zis-pa* a native *Sch.*; *γ̄zis-mad* family, household, wife, children and

domestics; *γzi-byés Sch.*: native and foreign, at home and abroad.

འགྲུ་ *γzu*, also *γzu-mo Mil.*, resp. *γnam-rú B.* and col., 1. **bow**, for shooting, *γzu bdos* he constructed a bow *Glr.*; *γzu gén-ba, W. *kán-cé**, to bend the bow and have it ready, frq.; *tén-pa Pth.*, and *gúgs-pa Cs.*, id.; *búd-pa* to unbend (the bow) *Cs.*; *rdún-ba (Dzl. 27, 15, 122, 11. Gyatch. 727, 10)*, acc. to explanations given by Lamas: to make the bow-string sound by a sudden pull or jerk, = *γzú-rgyúd sbrén-ba Dzl.*, which both as to matter and language seems preferable to other explanations that have been given. — 2. **arch**, in architecture *Cs.*, *γzú-lugs-su búb-pa* 'to arch in the form of a bow' *Cs.*; **capital, chapter**, v. *ka-ba*. — 3. resp. for **γum-már-pa** **lamp**, **zim-zu** id., **gón-zu** lantern *C.* (spelling uncertain).

Comp. *γzú-mkan* bow-maker. — *γzu-rgyúd* bow-string *Dzl.* — *γzú-can, γzu-ldán* furnished with a bow. — *γzu-mčog Lex., Sch.*: 'the two ends of a bow'; *γzu-mčog dzugs-pa* to rest one end of the bow on some object(?) *Mil.* — *γzu-tóg* an arched roof *Cs.* — *γzu-tógs* holding a bow, archer *Ld.-Glr.* — *γzu-brtán* n. of an ancient Indian king *Gl.* — *γzu-dóms* a cord, fathom, as a standard measure, opp. to any arbitrary measure (so explained by a Lama). — *γzú-pa* bow-man, archer. — *γzur-šubs*, bow-case *Wdn.*

འགྲུ་བ་ *γzú-ba* to strike, to lash, *lédag-gis* with a whip.

འགྲུ་གུ་ *γzug* 1. = *mjug*, q. v., end, extremity; *γzug-gu, γzug-čün Med.* **coccyx**; **rump** or **ventlet** of birds *Sch.*; *γzug-rmén* the glands of it *Sch.*; *grab-γzug* the end of a row *Glr.*; *mgo-γzug* upper and lower end, e.g. of a stick *Glr.*; *lo-γzug-la* at the end of the year *Mil.*; *mnag-γzug* household-servants, suite *Sch.* — 2. v. *jug-pa*.

འགྲུ་བ་ *γzún* 1. the middle, midst. — 2. **spinal marrow** *S.g.*, also *klad-γzún Sch.*, *γzún-ríns Mil.* — **gyab-zún-la zug rag** *W.* I feel a pain in the middle of my back; *lce-γzún* the middle of the tongue; *γzún-nas* in a direct way, opp. to *zúr-nas*.

Comp. **zún-go** *C.* middle door, principal door or gate. **zún-čag** *W.* partition-wall, **čád-čé** to construct one. — *γzún-pa* a man from the middle part of the country, neither *stód-pa* nor *šám-pa W.* — *γzún-ma* 1. **the middle of a thing** *Cs.*; as a proper name: the middle part of Lhasa, containing the royal palace, also *γzún-sa-dga-ldán*. 2. the back-part of fur *Sch.* 3. **kernel, pith, main substance** *Sch.* 4. **the original, the source, text**; *γzún-lugs* id. *Tar.*

འགྲུ་བ་ *γzún-ba* pf. *γzúns Cs.*: 'to attend, to be heedful; attention, *γzúns-pa* heedful'; *Sch.* has: 'sincere, orderly', and for the current phrase *yid γzúns-pa* he gives: 'a quiet and prudent mind or behaviour'. But the way in which the word is used in books, where it frequently occurs in conjunction with *mkás-pa*, as well as in the popular expressions *zún-kan* and *zún-méd-kan = blo-rnó* and *blo-dmán*, would rather suggest the version: **acuteness of perception**, a good and quick comprehension.

འགྲུ་བ་ *γzud-pa Sch.*: 'to go, to walk, to put into'.

འགྲུ་པོ་ *γzún-po* excellent in its kind, *γser γzún-po* the purest gold, *ston-tóg γzún-po* a capital crop *C.*

འགྲུ་བ་ *γzúr-ba* to shear, shave, cut off, **ta** the hair *C.*, leaves, branches *Cs.* (cf. *bžár-ba?*).

འཁྲིམ་ *γzè-ra* **parsley** *C.*

འཁྲིམ་ *γzèñ* v. *zèñ*.

འཁྲིམ་ *γzèn* the act of remembering or reminding, **nyin-la zèn yón-čé jì-la li** *W.* in order not to forget it, I have written it down; *γzèn skül-ba Lex.* to remind a person; *γzèn btád-pa* or acc. to another reading *btáb-pa*, i.e. *debs-pa* to admonish, exhort *Dzl. 77, 9*.

འཁྲིམ་ *γzén-pa* to light, kindle, inflame *Sch.*; *rán-byuñ-gi mes zúgs-la*, prob. to be set in flames by spontaneous fire(?) *Tar. 7, 4*.

འཁྲིམ་ *γzes* the second day after to-morrow *Lex.*; **to-re nan-la zè-la** *W.* to-

morrow, the day after to-morrow, on the fourth day; *γžes-rnyin Cs.* = *γžt-niñ*.

གཞིས་པ་ *γžes-pa* (= *bžugs-pa* yet less used), resp. for to sit, stay, wait, *čuñ tsam γžes sig* wait a little! *Dzl. 222, 12* (another reading: *bžugs sig*).

གཞི་བ་ *γžó-ba* for *bžó-ba*, v. *γžó-ba*.

གཞི་བ་པ་ *γžóg-pa* v. *γžój-pa*.

གཞི་བ་ས་ *γžogs* the side of the body, = *glo*; *γžogs γyas 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: *γžogs-te rtsáb-pa* to be insolent with a fair appearance, opp. to *ñor* downright *Thgy.* — *γžogs-řyéd ná-ba Do.* prob. an inaccurate expression for pain in one side.

གཞི་ཇ་པ་ *γžón-pa* wooden basin, trough, tub, washing-tub; *kyi-γžón* (col. **kyib-žón**) trough for feeding dogs and other animals, also manger *W.*; **řud-žón** *W.* prob. id.; **řag-žón** *W.* trough for dry horse-meat; **řab-žón** winnowing-tray, inst. of a shovel; in books the word is used in a wider sense, in such expressions as *γser-, dnul-, řkar-, řdo-γžon*.

གཞི་ཇ་ས་ *γžóns Lex.* = *γžóns*.

གཞི་ཇ་པ་ *γžón-pa* 1. sbst. v. *bžón-pa*. — 2. adj. young, *γžón-pa de na-ré* the younger one said *Mil.*; *rgyál-po sku-ná γžón-pa* the young king; *bžag γžón - pas* as I am still young, I as the younger one, the youngest *Dzl.*; *γžón-pa gá-řig* 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 *Wñ.*; *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 gyir-ba Glr.* to grow young again.

གཞི་བ་ *γžob* 1. *me-γžob* 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 gyir-ba* to be singed, seared *Pth.*; **žob gyáb-pa** *C.* to singe off; fig. *nai 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.

གཞི་ས་པ་ *žóm-pa* 1. v. *žoms-pa*. — 2. to break in two, to tear *Sch.*; in *W.* used of metal vessels bent or bruised.

གཞི་ཇ་པ་ *γžor* v. *žor*.

གཞི་ཇ་པ་ *γžól-ba* 1. to apply one's self diligently *Cs.*, *čos-la tugs γžól-ba Pth.* id. resp. — 2. to comprehend, to fathom(?) *Sch.* — 3. resp. for *žáb-pa* to alight, light from, dismount, v. *čibs*; cf. also *žol*.

གཞི་ས་ *γžos* for *bžos*, v. *žó-ba*.

བཞུང་ *bža*, in *Lex.* mentioned as the same with *brlán-pa*.

བཞུང་པ་ *bžag* 1. large intestine, = *řnyé-ma*; *bžag - sgór-mo* the windings of the intestines *Glr., Mil.* — 2. certain muscles under the arms *Mng.* — 3. *Sch.*: 'flesh of animals that died of disease'.

བཞུང་པ་ *bžag-pa* 1. v. *žóg-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་པ་, བཞུང་པ་ *bžád-pa, řžád-pa* to laugh, smile *Glr.*; *bžád-ka-ma* a girl with a smiling face *Mil.*; *bžad - gád laughter, řég-pa* to raise (a laughter) *Mil.*, *bžad-gád-mkan 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་པ་ *bžáb-pa* v. *žáb-pa*.

བཞུང་ས་པ་ *bžáms-pa* 1. also *řžáms-pa Schr.?* to stroke, *řyág-gis* resp. with the hand, to coax, caress; hence *bžáms-te Dzl.*

བཀྲ་བ་ *bžar-ba*

ཞ

བཀྲ་མ་བ་ *bžugs-pa*

23, 5, might perh. be rendered: **to appease, to pacify.** — 2. *bžams-bsgó byéd-pa Lex. to remind of, to call to mind.*

བཀྲ་བ་ *bžar-ba* **to scrape, with a knife, to shave or shear, with a razor** *Med.*; *skra bžar-ba* the hair.

བཞི *bži* 1. **four**; *bži-pa, bži-po* cf. *dgu*; *bži-bču* (col. **žib-ču**) 40, *bži-bču-rtsa-γčig* (*W.*žib-ču-že-čig*), *že-γčig* etc. the numbers 41—49; *bži-brgyá* 400, *bži-ston* 4000 etc.; *bži-ča* one fourth, a quarter; *bži-ksan-gyí-sdē-pa pyed-dai-brgyád* the 7½ tetrads (of letters) *Gram.* — 2. often incorr. for *ži* or *γži*.

བཞིན *bžin* 1. **subst. face, countenance, ráb-tu mi-sdug-pa** (of) a very ugly face *Dzl.*, *légs-pa, mdžés-pa* *Gl.* (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 dzim-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-bžan*, fem. *bžin-bžan-ma*, a polite address: my dear Sir; *kye bžin-bžan-dag* much respected gentlemen! also in other instances as a word of politeness: *bžin-bžan-ma dédag lañs-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, *tugs-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' ὑπνον*); *mdañs gyur bžin-du* whilst his colour changes *Dzl.*; *mi šes bžin-du šes-so žes zer* not knowing it he pretends to know it *Sty.*; *dád-bžin-du logsoñ* '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. *κατά νόμον*), *rgyal-pos bsgó-ba bžin-*

du sgrub-pa to execute a thing according to the king's command, to perform his order frq.; *Kyod jt-skad smrás-pa bžin-du γžán-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*: *mkán-po ji-ltar γsin-ba bžin* *Gl.*, or, which would be the same, *ji-bžin γsin-ba ltar*, as the very learned gentleman has said, foretold; *de bžin-du so = de-ltar; de-de-bžin-no* yes, that is so; *de-bžin-nyid* (नन्वन्त), **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. *κατόπισθε*). — d. distrib. *nyin-ré-bžin(-du)*, **daily, per day** (*καθ' ἡμέραν*), *nyin-γčig-bžin-du* id.; *re-re-bžin-gyi mdzad-pa* *Gl.* his daily doings.

བཞུབ *bžu-ba*, v. *žu-ba* II. and *ju-ba*, **to melt.**

བཞུགས་པ་ *bžugs-pa*, resp. for *sdód-pa* and *dug-pa*, 1. **to sit, bžugs-su ysol *B*, *bžugs(-žu)* col., please sit down! — *bžugs-kri* chair; throne. — 2. **to dwell, reside, bžugs-pai řo-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, jig-rtén-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 nañ yó-dham** C. are you coming? = welcome! well-met!; transferred to writings, texts etc., **to be contained**, so in titles of books: *mdzans-blün žes-byá-ba bžugs-so* the so-styled 'Sage and Fool' is contained (in the present volume); *bló-la bžugs-pa dan glebs-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.; *řar bžud* pray, go away! (opp. to *tsur-byon*).

བུཊོན་ *bžun* v. *žun*.

བུཊོར་པ་ *bžür-ba* 1. = *řzur-ba*, *bžár-ba* Cs. — 2. to strain, filter, *Sch*.

བུཊོས་པ་ *bžüs-pa* v. *žü-ba*.

བུཊོང་པ་ *bžén-ba*, pf. and imp. *bžéns* *Glr.*, resp. for *slón-ba*, to raise, erect, set up, an image, temple; to manufacture, compose, sacred things, e.g. pictures, books; to draw up, frame, write, print, or cause it to be done; to found, endow, give, books to monasteries etc.

བུཊོངས་པ་ *bžéns-pa* 1. pf. of *bžén-ba*. — 2. resp. for *lán-ba* to rise, get up, intrs. to *bžén-ba*; also with *yáv(-la)* *Glr.*; **nyi-rán žáns(-sa)* *W*. are you risen? **žan(s)** please to get up!

བུཊོད་པ་ *bžéd-pa* I. vb., resp. for *dód-pa*, to wish, desire, *řgyál-po řzigs bžéd-dam* does your Reverence wish to see the king? *Dzl.*; *řgyál-po nán-du byón-par-bžéd-pa-la* as the king wished to enter *Glr.*; *řta mi bžéd-na* if your Reverence does not wish to have the horse *Mil.*; in science: to accept, *mkan-pa řyi-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* although many different propositions are to be met with *Wdk.*; *sná-mas bžéd* earlier writers are of opinion, insist on *Gram.*; of letters: *ga-řul bžéd* certain letters require

བུཊོད་པ་ for a prefix *Zam*. — II. supposition, view, opinion *Tar*. 113, 21. — *bžéd-don* resp. wish, desire *Cs.*, *bžéd-don řrub* it happens according to one's wish, as one could wish *Cs.*

བུཊོས་པ་ *bžés-pa* I. vb., resp. for *lén-pa* to take, receive, accept; to seize, confiscate, *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, *ři bžéd-pa bžés řig* *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: *dřün-lo bču-řnyis bžés-pa* he got twelve years old. — II. sbst. food, meat, *bžés-pa řrén-pa* to offer, to serve up meat *Mil., Pth.* — *Comp.* **žé-řho** *C.* food, sweet-meats (cf. *gro*) *bžés-tán* food (?) *Sch.* — **žé-řhün** (?) *Ts.* beer. — **žé-bhág** *C.* bread — **žé-rág** *W.* brandy. — **žé-hór** *C.*, hookah, oriental tobacco-pipe, the smoke of which passes through water.

བུཊོམ་, བུཊོས་པ་ *bžó-ba, bžós-pa* to milk.

བུཊོག་པ་ *bžog-pa* v. *řog-pa*.

བུཊོགས་ *bžogs* = *řzogs*.

བུཊོང་ *bžön* = *řžön*.

བུཊོར་པ་ *bžón-pa* (sometimes incorr. *řžón-pa*) vehiculum, riding-beast, carriage, vehicle; *bžón-pa sóm-pa* to order the horses to be put to *Dzl.*; *bžón-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.* བུཊོར་མ་ *bžón-ma* milking cow *Cs.*, *bžón-řyugs* milking cattle *Glr.*

ཟ་

ཟ་ *za* 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 being deep-toned. — 2. numer. figure: 22.

ཟ་, ཟས་ *za, zas, Ld.* any thing small, neat, elegant, of a miniature size, **pé-ža* *za řig** a little book, pocket-edition, **nod-čád za řig** a little pot or can, **čan za řig** a drop of beer.

zwa, **nettle**, stinging nettle, gen. *zwa-tsód*, being, when young, eaten as greens (v. *tsód-ma*); *zwa(i)-p̄yí(mo)*, 'a-ya-zwa-tsód, *Wdn.*, blind or dead nettle; *zwa-lèág* scourge made of stinging nettles, *zwa-lèág brgyáb-pa* to flog with it *Cs.*; *zwa-ber*, the smart produced by the stinging of nettles *Cs.*; *zwa-brim Wdn.* (?)

za-ku *Med.*, e.g. *bad-kan za-kur gyur Mng.* prob. the same word which *Sch.* spells *za-gu*, explaining it by gonorrhoea, morbid discharge of seminal fluid, semen priuriens.

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-čig-pa Dzl.* (perh. better *bza-yčig-pa*) one that takes only one meal a day, or perh.: one that takes a solitary meal; *zós-pas* having eaten *Dzl.*; *zós-pai čóg-tu* after he had eaten *Dzl.*; *zós-grogs* 'immediately after dinner' (?) *Sch.*; *ma-lús-par zá-ba Dzl.*, **dág-mo za-čē** *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. ၇၉, 16* has also a supine *zós-su*: *bu zós-su on* she will even be constrained to eat her own young (s.l.c.); *žim-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 p̄rug-pa* v. *p̄rug-pa*. —

4. fig. for to steal, **kún-ma, gón-mo zós soñ** *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 ču žim* good eating and drinking *Mil.*; **zá-čē zá-čē, čó-čē** *W.* to eat food, to prepare food. — *za-rkón* v. *rkoñ*. — *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-čóg** *W.* what may be eaten, **za-mi-čóg** what may not be eaten. — **za-tur** *C.* chop-sticks. —

zá-ma food, victuals, zá-ma mi ster rui though you do not give me any food *Mil.* — *za-yón* meat-offering to saints etc. *Mil.* — For more refer to *bza*.

zá-ma 1. v. above. — 2. also *zá-ma-tog Ssk. बरख, basket*, in Tibetan only fig., mostly as a title of books, but also used in connection with mysticism.

za-zi trouble, noise *Cs.*, troublesome chatting *Sch.*; troubled, bewildered, perplexed *Schr.*; in the passage *rmi-lam za-zi mañ Med.* it seems to signify troubled dreams.

za-zóm a fine cotton fabric *Sch.*

zá-ra? **zá-ra p̄i-mo** *W.* the later part of the afternoon, v. *rdzá-ra*.

zá-ru v. *yzár-bu*.

za-čog heavy silk cloth, *za-čog-gi gos* a garment made of it *Glr.*; *za-čog dgu brtsegs k̄ri* a seat formed of nine silk quilts. — *za-báb* id.

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 *Pun-jáb*, 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.

zág-pa 1. sometimes for *yzág-pa*, from *čzags-pa*. — 2. sbst., *Ssk.*

अस्रव 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 *Thgy.*; *zág-méd-kyi bde-ba* untroubled happiness *Glr.*; *zág-bčás* burdened with misery and sin, *zág-bčás-kyi las ysum* the three sinful works *Thgy.*; *zág-bčás-kyi mñon (-par)-šes(-pa)* *Glr.* and *Thgr.?*

zan? *Sch.*: *zan-tál-du* penetrating.

zan-zán 1. v. *dmár-po* extr. — 2. also *zan-zín, zín-zín, yzín-ba, v. čdzins-pa*; *W.* also: muddled, rather tipsy.

zan-zín 1. sbst. matter, object, goods, = *rdzas, zan-zín čün-zad tsám-gyi*

pyir even for the most trifling matter *Sty.*; *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.

མཚོ་མོ་ *zańs* 1. **copper**, *ysér-zañs* gilt copper, *zańs-kyi btsa* prob. verdigris. — 2. **kettle** *B., C.*, v. *pan-dil*; *zańs-su skól-ba* to boil in a kettle *Dzl.*; *zańs kól-pa* a boiling kettle *Dzl.*; *kár-zañs* bronze or brass kettle, *lðags-zañs* iron kettle. — *zańs-rkyán* copper can or jug. — *zańs-skyógs* copper ladle. — *zańs-čén* a large, *zańs-čün* a small kettle. — *zańs-tig* a small species of gentian. — *zańs-tib* copper tea-pot. — **zán-ton-sa** *W.* copper-mine. — *zańs-tál* copper slacks *Glr.* — *zańs-mðg* copper colour. — *zańs-sdér* copper plate or dish *Sch.* — *zańs-snðd* copper vessel. — **zán-bu** *C., W.*, = *zańs* 2; **zán-bu če čün nyi** two copper kettles, a large one and a little one. — *zańs-ma* = *zańs-bu*? *Mng.* — *zańs-gya* *Cs.*: 'copper-green', prob. verdigris. — *zańs-sa* copper-ore *Cs.*

མཚོ་མོ་ལྷ་ཁ་ *zańs-dkar* south-western province of Ladak, *zańs-dkar-pa*, *-ma* man or woman of that province.

མཚོ་མོ་ *zád-pa* v. *dzád-pa*.

མཚོ་ *zan*, *C.* **žen**, 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 *rtsám-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. *bzán*. —

II. inst. of *za* **eater**, as second part of a compound: *ša-zán* meat-eater; carnivorous animal *Glr.*; *nya-zán* fish-eater, ichthyophagist; *pyág-zén* pork-eater.

མཚོ་མོ་ *zán-po* v. *yzán-po*.

མཚོ་མོ་ *zab* silk, fine or heavy silk, v. *dar-záb*; *zab-čén* costly silk cloth *Sch.*; *zab-skúd* *Lt., Mil.* silk-cord; *zab-ból* silk covering for a seat, bolster *Pth.*

མཚོ་མོ་ *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, = *dbü-mai lam*, or *pyág-rgya čén-po*. — *zab-kyád* depth, = *zabs*, *Dzl., Mil.*

མཚོ་མོ་ *zabs* **depth**, *zabs-su dom* *bèui don* a pit ten fathoms in depth.

མཚོ་མོ་ *zám-pa* **bridge**, *grü-zam* bridge of boats *Cs.*; *lcágs-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; *rtswá-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 dzügs-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.*; *zam-čén* a large bridge, *zam-čün* a little one *Cs.*, *zám-bu* id.

མཚོ་མོ་ *zar* 1. supine of *zá-ba*; *zar jüg-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.

མཚོ་མོ་མོ་ *zar-bábs* *Sch.*: tassel; acc. to our authorities: **gold-brocade**.

མཚོ་མོ་ *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-tśód*, muslin?

མཚ་ *zal* Ld. a small and uninhabited river-island.

མཚ་མོ་ *zál-mo* 1. young cow, heifer, *bri-zál yak-heifer*. — 2. a fabulous bird *Sch.*

མཚ་ *zas* food, nourishment, for men and animals, also in a wider fig. sense; *zas-béad smyün-ynas* fasting, abstaining from or withholding food *Lex.*; *zas-bzán(-po)* 1. dainty food Dzl. 2. nourishing fare, *Wdh.*, *zas-nán(-pa)* the contrary; *zas-ní* as to diet . . . *Med.*; *zas-su či za* what does it feed on? Dzl.; *zas-sukrag čün-ba* to drink blood for nourishment *Do.*; *zas-śól-ba* to seek to obtain a livelihood *Ma.*; *śól-ba zas*, *Mil.* a pleon. expression = *zas*; *kā-zás* (resp. *žal-zas B.*, *śól-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'; *ján-zas*, wholesome nutritive food *Med.* —

Comp. **ze-kím** *C.* dearth, scarcity. — *zas-skom* meat and drink, solid and liquid food *Med.*; *zas-čán*, id., as travelling-provisions *Glr.* — *zas-spyod* food and exercise, diet, in a wider sense *Med.* — *zas-tśód* the due measure of food, *zas-tśód ma zin* the portion or share was not full, it was not the full allowance, *S.g.* — *zas-ytsán-ma* (clean food), n.p. ལྷོ་བུ་འདྲེན་, the father of Buddha; *bdúd-rtsi-zas*, *bré-bo-zas*, *zas-dkár* the names of his three brothers, *zas-ytsán-srás* appellation of Buddha himself.

མི་ *zi*, I. num. figure: 52. — II. *W.* 1. something of a very small size or quantity, **zi yan mi dug** not an atom is left, **zi-med-kan čó** 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. *žá*).

མི་ལྷོ་ *zi-níl* v. *zi-lhí*.

མི་བ་ *zi-ba* v. *yzí-ba*.

མི་བུ་ *zi-ma*, *Sch.*: green slime on standing water, *zi-ma-čan* what is covered with such a slime.

མི་ལྷོ་ *zi-ra*, *Ssk.* and *Hindi* 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་ལྷོ་ལྷོ་ *zi-ri-ri* the humming of bees, the singing of a kettle *W.*

མི་ལྷོ་ *zi-ru* col. for *yzér-bu*.

མི་ལྷོ་ལྷོ་ *zi-lin* I. also **zi-níl*, *zi-lón** *W.* noise, bustle, tumult. —

II. from the Chinese 1. also *zi-lim*, *zi-lán* a composition metal, similar to German silver, *zi-lin-pan-tse* or *ban-tse* *C.* a basin of that metal. — 2. n. p., province, adjoining the Kokonor, *zi-lin-ja* tea from thence.

མི་ལྷོ་ལྷོ་ *zin-zin* v. *zan-zin*.

མི་ལྷོ་ལྷོ་ *zin-rél* *W.*, prob. for *dzin-sbrél*, with **čó-čé**, to prepare for battle, or to begin fighting.

མི་བུ་ *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 pün-po* the perishable, mortal body *Thgy.*; to be finished, terminated, *nam yan mi zin-to* Dzl. it will never be finished; to finish, to get done with, building a wall *Glr.*, **zin čüg-čé** *W.* id.; *fuñ ma zin dóg-s-pas* fearing not to be able to drink it all *Glr.*; *rtśé-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.*, *pri-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 däl-gyis báb-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-če** *W.*, to aim, *zir-po*, *zir-dan* a good aimer, marksman *W.*; *zir-sa* aim, dispart, **ne-zir** sight (of a gun) *W.*

མིར་མེ་ *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 túgs-rjei zil ma bzdó-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 nón-pa* to overcome, vanquish, *koi zil-gyis nón-te* overpowered by him *Pth.*; *zil-bar gró-ba* to increase, multiply, spread *Sch.* — 2. in botany: *ston-zil*, *Corydalis meifolia*; *γser-zil*, *dmul-zil?* *S.g.*

མིལ་དང་ར་ *zil-dñar* v. *dñar*.

མིལ་པ་ *zil pa* dew, *zil-pa krom-mé* a sparkling dew-drop *Pth.*; *zil-dkár* hoarfrost *Sch.*; *zil-mñar Cs.* = *mdúd-rtsi* nectar.

མིལ་བྱུང་པ་ *zil-bün-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, **gó-la zug rág-ga** have you the head-ache? **zug čö dug** he is ill, he is suffering from pain; **só-zug** toothache; *zug-rñu*, *zug-γzer*, resp. *snyñin* or *snyñ-zug*, *B.* and col. = *zug*, *mya-nán-gyi zug-rñus sdüg-bsñal-zin* weighed down by the grief of misery, *nyon-móns-kyi zug-rñu Mil.*, of the like import. — 2. also *yzug*, the principal or main pieces in cutting up an animal, quarters, *zug-tu prál-ba* to cut into such pieces *Mil.*; 1 *zug* = 3 *lhu* = 6 *dum* = 12 *gya-ri*. — 3. v. *tsug*.

མུག་རྩ་ *zug-rñu* v. *zug* 1.

མུག་པ་ *zug-pa* I. vb. 1. v. *dzügs-pa*. — 2. to bark *Dzl.*

II. sbst. building, erection, **zug-pa gyáb-pa** *Ts.* to build (cf. *dzügs-pa* 3).

མུའ་ *zun* 1. earlier literat. and *W.* a pair, couple, *zin-du ma mčis* not occurring in pairs *Wdn.*; **čá-bu zun čig**, *Ld.* a pair of pendants (for the ears); *nyi-zlá zun γčig btsón-du bzun* sun and moon are both shut up (covered by clouds) *Mil.*; *zun-mčög* the model-pair, the two principal disciples of Buddha, Sáriibu and Maudgalgyibu, *Köpp.* I, 101; *zun-ldán* agreeing in sound, rhyming *Cs.*; *zun-brél* connection, junction, union, *zun-brél dód-na* if one wishes both things to be united *Glr.*; *zun-brél-du* one after the other, or one with the other *Pth.*; *zun sdébs-pa* to join, connect, unite *Mil.*; *zun-yá* one half of a pair, a single one, e.g. shoe etc. *Cs.* — 2. a single, separate piece *C.* and sometimes in later literat.; *ká-dród zun čig* a bit or mouthful of food *Thgy.*; *tsar re zun re blás-pas* when he had seen a single piece but once, (he knew it immediately) *Tar.* — 3. symb. num.: 2; *zun-pyógs* id. — *zun-jug* a technical term of practical mysticism, the forcing the mind (*sems*) into the principal artery, in order to prevent distraction (of mind) (!) *Mil.* (v. *ytüm-mo*).

མུང་མཁའ་མར་ *zun-mkár* n. of a royal castle *Glr.*

མུང་བ་ *zün-ba* v. *dzin-pa*.

མུངས་ *zuns* y. *yzuns*.

མུབ་པ་ *zúb-pa* inst. of *bsúbs-pa*, pf. of *sub-pa* *Glr.*

མུམ་པ་ *züm-pa* 1. v. *dzüm-pa*. — 2. *W.* for *bzün-ba*, v. *dzin-pa*; hence *zum-káb* pin, brooch.

མུར་ *zur* 1. edge, *gad-zür* edge of a steep river-bank or precipice consisting of conglomerate *Cs.*; *ču-zür* edge of the water, border, brink, bank, *ču-zür-pa* one that lives on the bank of a river; *zur-na* at the border (of the place where one happens to be) *Mil.* **zin-zür-ne lam yod** *W.* the road leads along the field; board, of a ship. — 2. edge, corner, *ká-ba zur-brgyád-pa*

octangular pillar *Stg.*, (v. *zür-čan* and *zül-ma* below); *zur bži* the four corners *Sch.* — 3. **side**, **zür-du* (or *lóg-su*) *žag-pa** *C.* to lay aside; *zür(-du) bköl-ba* *Lex.*, *Sch.*: to lay up, put by, spare, save; *zür-du žerid-pa* to take aside, apart, for a private conversation; so also *zur pyin-pa* *Stg.*; *zür-du, zür-gyis* *B.*, **zür-na** *W.*, **indirectly, by the way, by the by, incidentally**, *zür-du smrá-ba* to speak indirectly, by hints *Cs.*; *zür-gyis mtsón-pa* *Tar.* to note, point out only by hints or insinuations *Schf.*; hence perh. *tsig zür* **invective speech**, **tsig-zür ma zer** *W.* no invectives! don't be personal! *zur zá-ba* is prob. the same, where *Sch.* has: to address harshly; **zür-ne lób-čé** *W.* to learn or study privately (out of school-time, or, not with the appointed master); *zur bžugs-pa* *Cs.* (prob. for *zür-du*) to lead a private life (cf. *zür-pa*); *zur mig ltá-ba* to look sideways, askance, to leer, squint *Sch.* — 4. **outline**, *kyod dan zur dra tsam yañ 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 bsdü-ba yin-gyis* this is merely a brief outline, extract, sketch *Glr.* and elsewh., frq., also *zur tsam yin-gyis* *Glr.* —

Comp. *zur-bkód, zür-débs*, *Sch.*: 'founded for a special purpose'. — *zür-čan* cornered, angular, *yi-ge* *Glr.* p. 31, a sort of type or printing-letter, = *klui yi-ge*, v. also no. 2 above. — *zur-žág* *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.* *ལྷོ་མོ་ལྷོ་བ་* the most vitiated *Prakrit-dialect* *Was.* (267). — *zur-débs* = *zur-bkód-zur-nór* private goods *Cs.* — *zur-pa* one out of office, a private individual *Cs.* *zür-ma* = *zur* prov. — *zur-ysós* educated by strangers *Sch.*

ལྷོ་མོ་ zür-mo pain, = *zug*, vulg.

ལྷོ་ལྷོ་ zur-púd *Glr.* hair-knot, dressed hair *Sch.*

ལྷོ་མོ་ zül-ma *W.* cornered, angular, = *zür-čan*; **phé-zül** lotus-edged, of bowls,

dishes, plates, that are of a polygonal or radiated shape.

ལྷོ་ 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-rñóg* *Cs.* = *zé-ba*. — *ze-brú*, *zeu-brú* *Glr.*, *Mñg.* the anthers of a flower.

ལྷོ་ལྷོ་ ze-büg *W.* the maw or fourth stomach of ruminating animals.

ལྷོ་མོ་ zé-ma *W.* elastic spring.

ལྷོ་མོ་ zé-tswa **saltpetre** *S.g.*; *zé-tswa-čan* containing saltpetre, nitrous; *zé-tsai skyür-rtsi* nitric acid *Cs.*

ལྷོ་མོ་ zégs-ma **impurity, smut, dirt** *Sch.*

ལྷོ་མོ་ zéñ, *tü-ba gyás-zéñ gyón-zéñ byás-pa* the skirts of the coat on the right and left side folded back, tucked up *Mil.*

ལྷོ་མོ་ 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-lan's* chink, crack, rent; *zéd-dug-pa* to crumble at the top' (?).

ལྷོ་མོ་ zem 1. **cask, barrel, tun**, often consisting merely of an excavated piece of a willow-tree, the Tibetans knowing but little of coopers *C.*, *W.* — 2. **box, chest** *W.* — *zem-sin* the body or wood of a vessel, *zem-mfil* the bottom of a vessel *Cs.*

ལྷོ་མོ་ zer 1. v. *yzer*. — 2. **talk**, cf. *brjod*. — 3. n of a small animal *Med.*

ལྷོ་མོ་ zér-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-tsañ-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 *že-*

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-póg-čan* W. speaking in an uncivil or offensive manner. — zér-ri C. rumour. — 2 to drive in, nails, v. yzér-ba.

མེལ་མ་ zél-ma small chip, šin-zél wood-shavings W.

མེལ་ zo I. num. figure: 142.

II. imp. of zá-ba.

III. sbst. resp. sku-zó, = *lus-kyi kams* 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

མེལ་ zo - ba 1. sbst., pail, bucket, šin - zo wooden pail, ču-zo water-pail. — 2. vb. v. bzó-ba.

མེལ་ 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.

མེལ་ zon (vulgo zag) 1. ware, merchandise, goods, zón - min - smár not goods but ready money *Lex.*; rgyágs-zon goods taken by travellers along with them to be bartered for provisions; smán-zon drugs; tsón-zon merchandise *Cs.*; zón-rnams rnám-pa sna-tsógs goods of all kinds; *zóg-gi dáq-po* *Ts.* owner of the goods, master of the estate, heir, = nór-bdag. — 2. *Sch.* worth, price(?). — 3. *Sch.* doubt(?). — 4. *Sch.* lie(?).

མེལ་ zon attention, heed, care, gen. zon byéd-pa, to pay attention, to take heed, to beware, dgrá-la of an enemy *Pth.*; also c.

accus. *Mil.*; zon sdig-pa spoñ mi šes seems to mean: not knowing the attention heedful for renouncing sin *Thgy.*; zon-méd heedless; zon - grábs provision, precaution, preventive measure *Sch.*

མེལ་ zón-pa *Ts.*, stuff- or woolen shoes; *bob-zim* id., covered with leather.

མེལ་ zób *Ts.*, *zob-zób jhè-pa* to shake thoroughly, = dzól-ba.

མེལ་ zom 1. point, top, rdo-rjei of the dor-je Dom; summit, of the Rirab and some other mountains *S.O.* and elsewh.; zom-kóq dull, simple, stupid, *Sch.* — 2. cave *Sch.*, brag-zóm rock-cavern.

མེལ་ zor, 1. sup. of zó-ba, bzó-ba *Sch.* — 2. sbst. the weapons employed in combating the evil spirits in the ytor-ma, such as knife, sword, sling, bow and arrows etc.; zor-ku the fore- or front-part, the edge, of the weapons directed against the demons, zór-ku jén-pa *Cs.*: to fling those weapons against the spirits.

མེལ་ zór-ba sickle, zór-bas riá-ba *Mil.*, yčód-pa *Cs.* to cut with a sickle, zórl-čé sickle-blade; zor-čün small, zor-čen large sickle, scythe, though in Tibet as yet hardly known; zor-rtül blunt, dull, zor-rnón sharp sickle; zór-bu = zor-čün.

མེལ་ zor-yán *Sch.*: small, short (?).

མེལ་ zól-tso v. dzól-ba.

མེལ་ zol-zóg deceit, fraud, imposture, falsehood, zol-zóg byéd-pa, W. *šo-čé*, to deceive, impose on, e.g. in traffic *Thgy.*, zól-zog-čan deceitful, fraudulent, zól(-zog)-méd without deceit, free from guile, artless *Mil.*

མེལ་ zos v. zá-ba.

མེལ་ zla 1. for zlá-ba. — 2. for zlá-bo.

མེལ་ zlá-ba I. sbst. 1. prov. zla, moon, frq.; mkai zlá - ba celestial moon *Lex.*, to distinguish it from 2. dús-kyi zlá-ba temporal moon or month, zlá-ba yčig, *B.*, *W.*, *da čig* C., one month; *zla-ba ma for 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-dús tém-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 kiyir-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 bžág-go* they are placed round in a semicircle *Do.*; *abyibs zla-gám ltá-bur yod* it is semicircular in shape *Glr.*; *zlá-bai no* v. *no*; *zla-téb* = *zla-šól*; *zla-nág* new moon *Sch.* (?); *zla-pógs* monthly wages; *zla-tsés* 1. = *zlá-ba tsés-pa*, *tses-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-čan Stg.*, *zla-mtsán dan ldán-pa S.g.* having the monthly courses; *zla(-ba)-šól*, *-šól*, *-téb*, *zla-lhág*, *W.* **da-žul** **intercalary month**; the separate months of the year are usually counted from *zlá-ba dan-po* to *bču-nyis-pa*, yet there are also particular names for them, viz. acc. to *Cs.*:

1. *brüg-zla*, *ču zlá-ba*, *rtá-pa zlá-ba*, **माघ**
2. *sbrül-zla*, *krá-zla*, *dbó-zla*, **उत्तरफल्गुनी**
3. *rtá(i) zla(-ba)*, *nág-zla*, **चैत्र**
4. *lúg-zla*, *sá-ga-zla-ba*, **वैशाख**
5. *spré-zla*, *snrón-zla*, **ज्येष्ठा**
6. *byá-zla*, *ču-snod-zla-ba*, **पर्वषाढा**
7. *Kyi-zla*, *gró-bžin-zla-ba*, **उत्तरषाढा**
8. *pág-zla*, *Krüm-zla*, **भद्रपदा**
9. *byi-zla*, *ta-skár-zlá-ba*, **अश्विनी**
10. *glán-zla*, *smin-drüg-zla-ba*, **कान्तिका**
11. *stág-zla*, *mgó-zla*, **मृगशिर**
12. *yós-zla*, *rgyál-zla*, **पौषा**

II. vb., also *zló-ba*, *zlós-pa*, pf. *bzlas*, *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-rans-pa-nyid pýir 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 bzls-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.* ni f. — 4. undoubtedly a less correct spelling for *da-ba* (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.

མཉའ་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 **ཉལ་པ་**, 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.*

མཉའ་པ་ zlíug(s)-pa, pf. *bzluks*, 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 žúg-pa.* —

མཉའ་པ་ zlí-m-pa 1. adj., more frq. *zlí-m-po*, (= **kor-kór** *C.*, **kyir-kyir** *W.*) **round, circular**, *abyibs* in shape *Glr.*; **roundish, rounded, obtuse**, *zlí-m-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 zlí-m-pa* club-footed *Stg.*; **globular, spherical**, e.g. cavities in the human body *S.g.*; *dku-zlí-m 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 *dim-pa*. — *zlum-ril globular Cs.* — **zlum-bu* *W.* host, swarm, troop, crowd.

ལྷོ་ཕུ་སེ་ *zlum-pu-se* (or *rtse?*) a mole-like animal *Ld.* (whether the same as *rdza-bra?*).

ལྷོ་བ་ *zló-ba* v. *zlá-ba*, II.

ལྷོ་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, *nač-sél* the healing of a disease *S.g.* — *zlog-tábs* antidote *Ma.* — 4 to subvert, overthrow (?). 5. *mü* no to resist, to be unyielding, uncompliant *Dzl.*

ལྷོ་བ་ར་, ལྷོ་བ་ར་ *zlós-gar, zlod-gar* *Stg.*
a dance, *zlós-gar byéd-pa* to dance, *slób-pa* to teach or learn dancing; *zlós-gar-mkan* a dancer.

ལྷོ་བ་པ་ *zlós-pa* v. *zlá-ba*.

གཟའ་ *ya* I. ཡམ 1. planet, *ya 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 (རཱ་) is added to the number, sometimes also the descending knot (ལྷོ་), and then there are *ya bryad* or *ya dgu*, eight or nine planets. The former seven denote also the days of the week: *ya-nyl-ma* Sunday, *ya-zlá-ba*

Monday, *ya-mig-dmár* Tuesday, *ya-lhág-ma* Wednesday, *ya-pjér-bu* Thursday, *ya-pa* (or *wa*)-*sáns* Friday, *ya-spén-pa* Saturday, and the signs for them in the calendar are ༡, ༢, ༣, ༤, ༥, ༦, ༧; *yzai ynod-pa* hurtful influence of the planets. — 2. *ya-čén-po*, and often *ya* alone, = *rá-hu*, hence *nyi-zla-yzas-dzin* or *yzas-bzuñ* eclipse of the sun or moon, v. *sgra-yčän*; acc. to *Pth.* every uncommon or alarming sidereal phenomenon seems to be personified as *ya*. — 3. symb. num.: 9. — 4. vulgo: rainbow. — *ya-skár*, 1. planets and fixed stars, *nyi-zla-ya-skár* the sun, moon, planets, and stars. — 2. constellation, *ya-skar-nán* an adverse configuration *S.g.* — *ya-kyim* *Cs.* 'the place', more corr. 'the house' of a planet, the constellation in which the planet stands. — *yanád* *Cs.* and *Schr.*: apoplexy; in *W.* it seems to be used only for epilepsy; *ya póg-pa* id.; *yzá-póg-mkan*, *yzá-brgyab-pa* epileptic. — *blá-ya*, *sróg-ya*, *yéd-ya*, *má-ya grógs-ya*, *bú-ya*, *dgrá-ya*, *klün-si-dar-ya* *Wdk.* and several more, are astrological terms, not to be clearly defined. — II. sometimes for *bza*, q. v. — III. *W.* rubble-stones, bowlders, detritus, *ya-rón* ravine filled with detritus; a better spelling seems to be *rdza*.

གཟའ་པ་ *yzág pa* v. *tság-pa*, *dzág-pa*.

གཟའ་པ་པ་ *yzágs-pa* 1. v. *yzábs-pa*. — 2. to magnify, multiply *Sch.*

གཟའ་ *yzan* 1. v. *bzan* and *yzan-pa*; *yčän-yan*, q. v. — 2. esp. *W.*, commonly *yzan-gós* plaid, = *bla-gós* v. *bla*. *yzan-stán* *Zam.* id.? *riul-yzán* napkin, nif. *Lex.*

གཟའ་པ་ *yzán-pa* 1. to eat, devour *Cs.* — 2. to gnaw, mostly fig.: *tsér-ma zabs-la yzan* the thorn hurts, annoys, the foot *Mil.*; of clothes: to wear out *C.*; adj. *yzán-pa* and *yzán-po* worn-out, threadbare; *séms-la yzan* it gnaws at the heart *Mil.*, *sróg-la* it preys upon life *Mil.*, **ná-wa-la* *C.* it deafens the ears, = *sün-byin-pa*; *yzán-du skyúr-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*)-*yzón-pa*, ; *són-pa*, v. *čud*.

གཟུང་པ་ *gzab-pa* I. Cs. 'clean', *Sch.* also 'clear, careful'; *bzab-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-če** *W.* to dress one's self up. — **záb-gos** *W.* festival raiment, holiday-clothes (opp. to *rgyün-gos*). — **zab-tód** *W.*, **zab-tú** *C.* (lit.: *sprod*) **tan soñ** he is dressed up, very smart. — *Sch.*: *gzab-yig*, 'elegant writing', the Tibetan printed letters, *dbü-can*. —

II. v. *gzábs-pa*.

གཟུང་མ་ *gzab-ma* bundle, bunch, of grapes *C.*

གཟུངས་པ་ *gzábs-pa*, also *gzáb-pa*, *gzágs-pa* *Lex.*; imp. *gzabs*, to use care, diligence, to *gčig zas-spyód gzábs-pas* by a careful diet continued for a year *Mñg.*; to take care, to beware, *dé-las gzabs* beware of it, be on your guard against it *Sch.*

གཟར་ *gzar* *Lex.*, peg, hook, wooden nail, for hanging up things; *gzar-slán* a pan that may be hung up.

གཟར་བུ་ *gzár-bu* (col. *zá-ru*) ladle, gen. of wood, *gzár-bu gnyar* she wields the ladle, she swings it for a blow *Mil.*; *dgán-gzar* and *blügs-gzar* two spoons or ladles, with long handles, used at burnt-offerings *Schl.* 249.

གཟར་བ་ *gzár-ba* 1. adj. *gzár-po*, steep, rugged, precipitous, *brag mtó-la gzár-ba-la* near a high, precipitous rock *Mil.*; *ri gzár-po*, *brag gzár-po* slope, declivity, of a hill or rock; *brag-gyan-gzár* *Mñg.* id.; *ri gzár-gyi nos* steep declivity, cliff *Thgy.*; *ri-gzar-čú* waterfall, cataract *Glr.*; *gzar-kyóm-pa* to get dizzy on a steep height *Sch.* — 2. vb. v. *dzár-ba*.

གཟས་པ་ *gzás-pa* to be about, to be on the point, to prepare, *mčóns-par*, *bsád-par gzás-pa-las* when he was on the point of leaping, of killing *Dzl.*; *rkó-bar gzás-so* he prepared, began, to dig out.

གཟི་ *gzi* 1. shine, brightness, clearness, splendour; **tán-zí** *W.* looming, mirage. — 2. n. of a half-precious stone, variously co-

loured, brown, gray, streaked *Glr.*, *Pth.* — 3. v. sub *gzír-ba*. — 4. v. *bzi*. —

Comp. *gzi-can* shining, bright, e.g. a star *W.* — *gzi-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; *gzi-brjid-can* 1. bright, beautiful, majestic. 2. celebrated, famous, distinguished. — *gzi-mdáns* 1. healthy appearance *S.g.* 2. vulgo also evening-red, evening-sky, *nif.* — *gzi-byin* = *gzi-brjid* 1; *gzi-byin nyáms-pa* looking poor, emaciated, worn out, from hunger, sufferings *Stg.*; *gzi-byin-can* bright, shining; *gzi-ód* bright gloss or lustre *Lex.*

གཟི་རུ་ *gzi-ru* col. for *gzér-bu* a little nail *W.*

གཟིག་ *gzig* leopard; *gzig-ris* its colour.

གཟིག་མོ་ *gzig-mo* porcupine *Ssk.*, *gzig-món* id.?

གཟིགས་པ་ *gzigs-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), *gzigs-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 gzigs-pa* not regarding your Honour's life *Dzl.* — 2. equivalent to: to give, grant, *sá-bon zig tugs-rje gzigs dgos* have the goodness to give me some seed, prob. only breviloquence for *sá-bon zig ydán-bar tugs-brtsé-bar gzigs zig.* — *gzigs-rtén* resp. present, gift, *gzigs-rtén-du skür-ba* to charge a person with the delivery of a present *Pth.* — **zig-dod-can** *W.* vain. — **zig-po** *W.* neat, well dressed, resp. for *mčór-po.* — — *gzigs-mo* resp. for *ltád-mo*, *mé-tog dé-la gzigs-mor byón-pa-las* as he came in order to look at the flower *Pth.*

གཟིང་བ་ *gzin-ba* for *dzins-pa* *Glr.*

གཟིངས་ *gzins* vessel, ship, float, ferry, also fig.; *gru-gzins* id., frq.; *gzins čén-po zig 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 *rynid-log-pa*, 1. to fall asleep *Dzl.* — 2. to sleep, *rgyäl-po yzim-pa-las* whilst the king was sleeping *Gl.* — 3. to expire, to die *Tar.* 4, 20. —

Comp. **zim-kyön** *W.*, resp. for *rkyön-rtse*, candle, lamp. — *yzim-kan* 1. sleeping-room. 2. dwelling, habitation. — *yzim-kebs* quilt. — *yzim-kom* cloak-bag, portmanteau. — *yzim-kiri* bedstead. — *yzim-gur* sleeping-tent. — **zim-gäg** *C.* porter, door-keeper. — *yzim-ča* bedding, bed-clothes *Gyatch.* — **zim-tin*, *zim-ter** *W.* lamp. — **zim-tin** (lit. *-btin*) *Sik.* bedstead? — *yzim-tül* sheepskins for night-quarters. — *yzim-dpon* body-servant, valet-de-chambre, = *sku-mdün-pa*; *yzim-prüg* 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 *tsir-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 *zyi yzir-ba* a stinging pain in the chest.

གཟིལ་ *yzil*, *yzil-bun-pa C.* = *spu-zin byed-pa.*

གཟུབ་ *yzü-ba* a lever, bar; = *yšó-mo Cs.*; *yzu-rnás* a prop *Cs.*

གཟུང་ལོ་ *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'.

གཟུང་ལུང་(ས) *yzu-lüm(s) Lexx.* = *bab-čol* 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་གལ་བ་ *yzug-ge-ba* hurting, giving pain, *žes yzüg-ge-ba žüs-nas* as she spoke words that gave so much pain *Mil. nt.*

གཟུག་པ་ *yzug-pa* to be able to bear, to sustain, v. sub *tsog.*

གཟུག་མ་ *yzugs, Ssk.* रूप. 1. figure, form, shape, *gyi-rol-gyi yzüks-rnams* the forms of the sensible world, the impressions that are made on the eye *Wdn.*; *mig-gis yzüks-rnams mton* the forms (of things) are seen with the eyes; *ráb-tu-byun-bai yzüks* the (painted) figure of a priest *Gl.*; sim. *kluvi yzüks ysér-las byás-pa Tar.*; *lus-yzüks* shape of body, stature, frq.; *srin-moi yzüks-su byéd-pa* to transform one's self into a *Rákshasi Gl.*; *rnäl-byor-pai yzüks 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-yzüks, 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 kün-pa* to bend, twist one's body, and *yzüks-kyis tsó-ba, quaestum corpore facere*, are given by *Sch.*; *yzugs rin-mo* long-stalked *Gl.* — 3. in physics: body, matter, substance, *yzüks-čan, yzüks-su snán-ba* composed of matter, material, substantial; *yzüks-čan ma yin-pa, yzüks-su mi snán-ba, yzugs-méd* immaterial, unsubstantial; *yzüks-med-pai* (or *-kyi*) *skad* a ghostlike voice *Mil.*; *yzugs-káms* the range of the material world. — *yzugs-brnyán* v. *brnyan.*

གཟུག་མ་པ་ *yzüks-pa* v. *dzüg-pa.*

གཟུང་བ་ *yzün-ba* v. *dzün-pa; yzün-dzin Mil.* frq., interest, inclination, bias, *yzün-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-ýzér* peg on a wall, = *rtsig-púr*; a hold, support, rail, balustrade (?) *Stg.*

གཞུངས་ *yzuñs*, frq. spelt *zúñs*, 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-zúñs* the seven constituents necessary for healthy life, **གཏཱ**, chyle, blood, fat, muscle, bone, marrow, semen *Med.* — 3. **མཎ་ལྷན་**, also *yzuñs-sñágs*, 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.

གཞུང་པ་ *yzúd-pa*, fut. of *dzúd-pa*.

གཞུས་པ་, གཞུང་པ་, གཞུལ་པ་ *yzim-pa, yzúr-ba, yzúl-ba* v. *dzim-pa* etc.

གཞེབ་ *yzé-ba Sch.* 1. pannier, dossier *Dzl.* ཏལ་, 14. — 2. home, habitation, nest. — 3. swift, in running *Thgy.*, quick, in comprehending *Sch.*

གཞེས་ *yzé-ma Med.*; *Cs.*: 'a horned aquatic plant'; *yzé-mai čan Med.* beer made of it.

གཞེར་ལྷ་ *yzé-ru*, for *ýzér-bu* a little nail.

གཞེར་ལྷ་ *ýze-ré* looking poorly *Sch.*; *ýze-ré byéd-pa* to be poorly, ailing, ill *Sch.*

གཞེག་ས་) *ýzeg(s)*, ཀྲམ་ a little grain, atom; *ýzeg ča čuñ* a small particle *Lex.*; *ýzeg-ma* prob. id. (*Cs.* also: filth?) *ýzeg-zán* ཀྲམ་འདུ་, 'atom-eater', n. of the founder of the Vaiseshika-philosophy, also called *Kā-syapa*; *ýzeg-zán-pa* its professors *Wdn.*

གཞེག་མོ་བྱི་ *ýzeg-mo-byi* hedgehog *Sch.*

གཞེངས་ *ýzens* height, loftiness, sublimity, gloriousness, esp. in *ýzens stód-pa*, also *ýar ýzens stód-pa Pth.*; to praise, extol, glorify *Mil.* (cf. *sen*).

གཞེད་པ་ *ýzéd-pa* I. vb. 1. v. *dzéd-pa*. — 2. to hit *Sch.* — II. sbst. *Sch.*: 'a long spike'.

གཞེད་མ་ *ýzéd-ma Cs.*, gen. *ýzéb-ma*, also *ýzebs Sch.* 1. pannier, with lid *Kun.*; a box-shaped basket with lid *C.* — 2. cage, aviary *Lex.*; prison *Sch.* — 3. net, snare *Sch.*

གཞེས་པ་ *ýzém-pa*, 1. *Cs.* = *dzém-pa*. — 2. to do a thing gently, **zém-te dul-wa** *C.* to walk softly, **zág-pa** *C.* to put down softly.

གཞེར་ལྷ་ also *zer*, 1. nail, tack, *šin-yzer* wooden nail, *lčágs-yzer* iron nail; *ýnám-yzer* 'plug or bolt for fastening a door (at the top)' *Cs.*; **gyáb-čé** *W.*, **gyág-pa** *C.*, *ýzér-ba Glr.*, *dzúg-pa Lex.*, *débs-pa* and more frq. *ýzér-gyis débs-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.*; *ýzér-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-yzér* sun-beam, *od-yzér* ray of light; *tsa-yzér* 'a hot beam', *bsil-yzér* 'a cool beam' (?) *Cs.* — 4. pain, ache, illness, (*y*)*zug-yzér* id., *mgo-yzér* headache, *rgyu-yzér* gripes, colic, *pó-yzér* stomach-ache, *rtsib-yzér* pleurisy, *so-yzér* tooth-ache *Cs.*; **zer-kyán ná-la gyáb-ba rag*, or *tán-ña rag** *W.* I feel the pains of labour; **zer-lán** *W.* spasms in the stomach or something similar; *ýzer-p'rig-pa* to writhe with pain; *ýzer pó* the pain passes from one part of the body to another *Sg.*

གཞེར་ལྷ་ *ýzer-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 (= *ýzir-ba?*); *čan-fún ýzer* beer-tipping produces pain *Med.*

གཞེར་ལྷ་ *ýzér-bu*, v. *ýzer* 1, extr.

གཞོན་པ་ *ýzó-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 ýzó-bai p'ýir* from gratefulness for their kindness *Dzl.*; *byas mi ýzo* they are ungrateful; *drin ýzó-*

ba, *drin yzò-bai* seems gratitude, *drin mi yzò-ba* ingratitude; *drin-yzò-can* grateful.

གཞོན་, གཞོན་སུ ཇzon, *yzón-bu* chisel, *grav-ing-tool*, *punchion*.

གཞོན་ ཇsod 1. now, this moment, (opp. to *dá cì*, before, a little time ago) *Mil.*; at least just now, *Mil.*; *da-yzod(-cig)*, id.; *da-yzód 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.* — *yzód-tsor-ba*, *tos-pa*, *-rdog-pa* *Dzl.* to hear, to receive information, to be informed, to be told, *yzégs-pa* that he was gone *Dzl.* — 3. *yzód-ma* beginning, commencement v. *yzód-ma*.

གཞོན་པ་ ཇzon-pa, *yzón-pa* with *čud*, v. *čud* and *yzán-pa* extr.; *bsgò-ba rnar yzón-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་ ཇzób-pa 1. *Sch.* quick, sharp, clever; caution, circumspection. — 2. v.

yzáb-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 subst., *bzán-po* adj.

1. good, (མཉམ་) in every respect, answering its purpose, excellent, suited, morally good; *bsam-pa bzan-po* a good resolution *Mil.*; *bdag bzan-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.*; *yzugs-bzán* of a fine, tall stature. — subst.: *bzan* the good, that which is good in the abstract; *bzán-nas byun* 'it came from good' i.e. from a good heart; *dei yzán-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.*, **cò-cè** *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 ysum* 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-tál* a good exit out of the *čkor-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 tob-cè** to experience such from a person, **mi-la cò-cè** to show it to a person.

བཟའ་སྐྱོ ཇbzans, 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.

བཟའ་པ་ *bzád-pa* rarely for *bzod-pa*; *mi-bzád-pa* 1. intolerable *Dzl.*, *Do.* — 2. irresistible *Do.*

བཟའ་ ཇbzán, 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.

བཟའ་པ་ *bzáb-pa* v. *yzáb-pa*.

བཟའ་ ཇbza, I. vb., fut. of *zá-ba*, to eat, *bza* this is to be eaten, in dietetic prescriptions; v. also *zá-ba*. — II. subst. 1. (rarely *yzá*) seems to denote the members of a family, they being conceived as eaters or fellow-boarders; *bzá-tso mán-poi pa-má* parents that have a large family *Mil.*; *bza mañs 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 bčud 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 dañ na ynyis bza-mi byao* we will marry each other *Gl.*; *bza-mir byin-gyis rlób-pa* to give the nuptial benediction, to unite in wedlock, to marry *Gl.*; *dbül-po bza-mi ynyis* a poor married couple *Gl.* 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. **šub**) = *bza-mi C.*

བཟར་ bzar sometimes for zar; *bzár-ba* v. *dzár-ba.*

བཟུས་པ་ bzas-pa v. *zá-ba* and *yzás-pa.*

བཟི་ bzi (sometimes *zyi*, *zi*), **drunken fit, intoxication, stupefaction**; *bzi sáns-te* having become sober again after intoxication *Gl.*; **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.*

བཟུང་བ་ *bzün-ba* v. *dzin-pa*; it is used as an adv. in the form of *bzüns-te*, e.g. *dei nüb-mo-nas bzüns-te* from that evening (prop. beginning with that evening), ever since that evening *Mil.*; *tsebrgyad-nas bzüns-te nyai bar-du* during the time from the 8th. to the 15th. (day of the month).

བཟུར་ bzur v. *dzür-ba.*

བཟུའེ་ 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.')

བཟུའེ་ bzed 1. in comp.: *pyag-bzéd* (hand-) basin *Cs.*; *lhuñ-bzéd* beggar's bowl, alms-pot, frq.; *bzed-snód* salver *Sch.*; *bzed-zál* *Lea.*, also *žal-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.*

བོ་ bzo 1. **work, labour**, *bzoi rnam-gyur* the beauty of a work or workmanship *Gl.*; *bzo rgya-nág-gi lugs* as to the workmanship it is in Chinese style *Gl.* (by some the word is taken in these passages in the signification 3). — *bzó-lasréd-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 byed-gin dug-pas* being just occupied with working out the noses *Gl.* — 2. **manufacture, art, trade, handicraft**, *rin-po-čei* art of a jeweler, *gos-* trade of a tailor, *diñul-* art of a silversmith, *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, *yser-* art of a goldsmith, *lha-* of an image-maker, *lham-bzo* trade of a shoemaker. — 3. also *zo*, **figure, image, picture, resemblance**, = *abyibs*, **á-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-kan* workshop. — *bzo-kyád*, *bzoi kyad* *Gl.* 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-rgyü* working-materials *Gl.* — **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, *diñul-bzo-pa*, silversmith, 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 **zo-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.* — *bzó-bo* = *bzó-pa*, *bzó-bo mkás-pa* a skilful artist *Mil.*; *bzo-byéd* 1. id. 2. **imaginative faculty, imagination**, n. f. — *bzo-lás* work *Sch.*

བཟོད་པ་ *bzód-pa* (rarely *bzád-pa*) I. vb., རྒྱུ, 1. **to suffer, bear, endure**, c. acc., *miq 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 tūgs-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 bāg-tam-la bzód-pa mi byéd-de* getting so fretful through a slight indisposition *Mil.*; *ltā-basmi bzód-de* finding it unbearable for his eyes *Pth.*; *drān-pas mi bzód-de* as much as: so that he almost lost his senses over it *Pth.*; *bzód-tabs* (or *bzod-glags*)-*méd-par byūn-ba* or *gyūr-ba* not to be able to bear . . . any longer, frq.; *mī-bzód-pa* or *-bzád-pa* adj., **unbearable, intolerable**, also **irresistible**; *ma bzód-nas* not being able to resist any longer *Dzl.* — 2. **to forgive, pardon**, *siān-čad to-čsám-pa bzód-par ysol* to pardon our former tricks is what we beg *Mil.*; *rtā-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 kyan* although she begged pardon *Pth.*; *skyón-rnams yé-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. subst. 1. **patience** (*Ssk.* རྒྱུ་ལྡན་), *bzód-pa sgóm-pa* to exercise one's self in patience

Dzl. v, 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-srān* 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 *bū-lon sél-ba*, must be resorted to with reference to the latter.

བཟོད་པ་ *bzób-pa* *Sch.* = *ysób-pa*.

བཟོད་པ་ *bzom tub*, carried on the back, to convey water, v. *ču-bzóm* sub *ču*.

བཟོད་པ་ *bzlā-ba* v. *zlā-ba*.

བཟོད་པ་བཟོད་པ་ *bzlas-brjód* (cf. *zlā-ba* II, 2); *zlā-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 *Gr.*; *mū-stegs-pai bzlas-brjód* Brahmanical spell-murmuring *Thgy.*

བཟོད་པ་ *bzlīm-pa* v. *zlīm-pa*.

བཟོད་པ་ *bzló-ba* v. *zló-ba*.

བཟོད་པ་ *bzlog the contrary, the reverse, prá-ba-las bzlog sbóm-po* the contrary of thin is thick *Lex.*

བཟོད་པ་ *bzlos*, v. *zló-ba*.

Q a, 1. a letter peculiar to the Tibetan language, which, contrary to ལ (q.v.) denotes the pure vowel, without 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་ *a-či* n. of a country *Glr.*

འ་ཏི་བྱ་ *a-ti-wa*, with *lóg-pa*, *Sch.*: to perform somersets, to tumble over, to roll.

འ་ན་ཡང་ *a-na-yañ* although, *Sch.*; *a-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་ *a-úr* *Sch.*: 'shaking or rattling sounds' cf. *ur-úr*.

འ་ *añ* 1. like *yañ*, attached to conjunctions, and corresponding to the English *ever*, *soever*, after vowels, col. also after consonants, e.g. *nam-añ*. — 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 *sbrül-mgo*, occasionally also in written words.

འ་བ་ *áb-pa* *Ts.* to bark.

འ་ཤོ་, འ་ཅན་ *ár-po*, *ár-čan* *Ts.* angry = *ytüm-po*.

འ་ར་ *ár-ba* *C.* lot, *rgyáb-pa* to cast, = *rgyan rgyáb-pa*.

འ་རུར་ *ar-úr* v. *ur-úr*.

འ་ར་ཡང་ *ár-yañ* 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.* **wi-ohi** *this*.

འུ་སྐྱ་ *ú-sgra* *Glr.* noise of many foot-steps, prob. = *úr-sgra*.

འུ་ཅག་ *ú-čag* 1. also *ó-čag* *Glr.*, *ó-čog* *Thgy.*, *ú-bu-čag* *Dzl.* pers. pron. *we*. — 2. *chimney* *W.* (?).

འུ་ཐུག་ *u-tug* *Sch.*: 'Lüderlichkeit, auch

འུ་ཐུག་མ་ *'u-tsugs'*; but in *W.* **un-tug čó-čé** means to break out into a violent passion, and **ün-tug-kan* or *-čan** angry; in *C.* **mi-tug-pa** and **diug-tug-pa** to be at a loss; so also in *Mil.*

འུ་བུ་ *ú-bu* v. *ú-čag*.

འུ་རུ་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.; *skýél-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་སིང་ *ug-siis* v. *siis-po*.

འུར་ *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་མ་བུ་གླེན་མཁར་ *um-bu-glan-mkar* n. of the palace of the ancient Tibetan king *Thothori*, *Glr.*

འུར་ *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 ur-úr zés-pai sgra* the humming in the ears produced by stopping them *Wdn.*, *ur-úr-po-yi sgra* id. *Wdn.*; *rná-ba úr-la krog* there is a buzzing in my ear *S.g.*; *ur ldan* or *bywi* a noise is heard; *Cs.* more particularly: talk, babbling, chit-chat, *ur-γton-ba* to talk, to chat; **ton-ur** *C.* (lit. *ston*) bragging, humbug; *ur-sgra* = *ur* noise caused by many voices, many footsteps, cf. *u-sgra*; of the howling of a tempest, *úr-sgra če* although it (the thunder) makes a great noise *Mil.*; *ur-tñi* a brass basin, used to make a noise by striking it *Sch.*; *úr-ba* sbst. a humming insect, beetle *Sch.*; vb., to be noisy, chattering, *Cs.*; *dga-gráys úr-te* shouting, rejoicing *Mil.*; **ur cò-cè** to set a dog on a person *W.*; **ur bšád-pa, ur-brdáb btán-ba** *C., W.* to exaggerate, brag, boast. — 2. *bag-drò ur-úr Pth.* seems to describe the feeling of a genial warmth pervading the body. — 3. **wur gyág-pa** *C.*, **ur gyáb-cè, tán-cè** *W.* to smooth, v. *dbur-ba*. — 4. *úr-rdo* a sling *Sch.*, *úr-rdo pén-pa* to throw with a sling. *འེ* num. figure: 113.

འེ I. num. figure: 143. —

II. sbst. 1. provinc. *u* kiss (ལུམ), *o byéd-pa* to kiss *Lt.*, *ká-la* on the mouth *Pth.*; *pyag, zabs* resp. on the hand, the foot *Cs.*; *o γtón-ba Cs.*, **u lán-cè** *W.*, = *o byéd-pa*. — 2. v. *o-ma*. —

III. pron. 1. pers. pron. **we**, v. *u-cag*. — 2. dem. pron. **this** *Cs.* v. *u* III. — IV. interj. (*o-ò*) 1. like **oh, yes!** as a reply: *o 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! — *o-o, ò-ò*, 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. *o-ná*.

འེ་སྐལ་ *ó-skol*, also with *rnam* and *cag*, (*Cs.* also *ú-skol*), *Ld.'á-γo, we, Mil., Tar., Thgy.*, e.g. (if all men must die), *o-skol lta či smos* of course also we *Thgy.*; it

is very often used as a reciprocal pronoun: *ó-skol ma ši jrad-pa* the fact, that we have seen each other once more before we die *Mil.*

འེ་བྱུང་ལ་ *o-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? *o-brgyál yón-lugs* the getting into difficulties *Mil.*; more frq. as vb.: *o-brgyál-ba, kyéd-cag-rnam* *o ma bryál-lam* are you perhaps fatigued? *Glr.*; *zabs-tóg o mi bryál-ba bul* a short expression for: everything shall be at your service, so that you shall not want anything *Mil.*; *o-re-brgyál* = *o-brgyál* 1. **trouble, drudgery, annoyance** *Mil.* 2. **decay, decline, ruin**, of religion, usages etc.

འེ་སྐྱལ་ *o-snyig* sour cream *Sch.*

འེ་སྐྱལ་ས་ *o-snyigs* birch-tree *Sch.*

འེ་དོད་ *o-dod* lamentation, wailing, cry for help, gen. as vb. *o-dód bód-pa* to lament, to call for help *Glr., Pth., Wdn.*; *o-dód-pa* one that seeks help, support, redress, a client, a plaintiff, more in pop. language.

འེ་ན་ *o-ná* (cf. *o, on, ón-kyan*), comes nearest to the Greek *ἀλλά*, 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.* —**

འེ་མ་ *ó-ma* milk, *ó-ma jó-ba* to milk *Glr.*; *snyól-ba* to let it curdle *Cs.*, *srib-pa* to churn it *Cs.*; *ó-ma cags* the milk thickens, coagulates *Cs.* —

Comp. *o-tán* 'milk-meadow', the plain in which Lhasa now stands; of the former lake, *o-tán-gi mtso* *Glr.*, a sedgy moor is said to be still remaining. — *o-tüg* milk-soup *Tar.* — *o-tüd* cheese, v. *tud*. — *o-tün* suckling-child, baby, = *zò-tün*. — *o-*

འོ་མ་ཟི་ཟི་ འོ་མ་ཟི་ཟི་

2

འོ་བ་ འོ་བ་

snód milk-vessel. — འོ་སྤྱི་, འོ་སྤྱི་, cream. — འོ་མ་རྩ་ 1. milk and butter Sch. 2. termin. of འོ་མ་ into the milk. — འོ་ཟོ་ milk-pail.

འོ་མ་ཟི་ཟི་ འོ་མ་ཟི་ཟི་ W. pater-noster pea, the seed of Abrus precatorius, used as beads for rosaries.

འོ་ཡ་, འོ་ཡ་ འོ་ཡ་ འོ་ཡ་ འོ་ཡ་ terrier Sch.

འོ་རེ་བརྒྱལ་ འོ་རེ་བརྒྱལ་ v. འོ་བརྒྱལ་.

འོ་ཤ་ འོ་ཤ་ W., only in *འོ་ཤ་ འོ་ཤ་ འོ་ཤ་ འོ་ཤ་ འོ་ཤ་ to laugh at, deride, to feel a pleasure at the misfortune of others.

འོ་སེ་ འོ་སེ་ mulberry, འོ་སེ་ འོ་སེ་ mulberry-tree; འོ་སེ་ འོ་སེ་ Med., perh. strawberry spinach, Blitum, which in W. is called འོ་སེ་, cow-mulberry.

འོ་ག་ འོ་ག་ W. *yog*, Ts. *wag*, 1. root signifying below, or with reference to time, after, opp. to འོ་ག་; འོ་ག་-འོ་ག་, W. *yóg-la* 1. adv. down, below, underneath; afterwards, later; in paging books it denotes the second page of a leaf, v. འོ་ག་; it is used as an expedient to correct errors in numbering, or to make additions, as with us e.g. 'page 24, b'. 2. postp. under, with accus., less frq. with dat., down from; after (as to time, rank, succession). — འོ་ག་-འོ་ག་, W. *yóg-na*, 1. adv. underneath, below. 2. postp. c. gen. under, after. — འོ་ག་-འོ་ག་, W. *yóg-nas* 1. adv. from under, from below. 2. postp. c. genit. forth from below འོ་ག་-འོ་ག་ འོ་ག་-འོ་ག་ to put underneath, to subject, subdue Glr.; འོ་ག་-འོ་ག་ Ts. = འོ་ག་-འོ་ག་, e.g. *འོ་ག་-འོ་ག་ འོ་ག་-འོ་ག་* under the tree; sometimes (less corr.) with accus. inst. of genit., also འོ་ག་ alone, inst. of འོ་ག་-འོ་ག་, འོ་ག་-འོ་ག་: *Rutog Gu-lab-sin 'og mi dug* W. Rutog does not stand under, is not subordinate to, Gulab Singh; འོ་ག་-འོ་ག་ the division of soldiers under the Dingpon, or a century (division of hundred); འོ་ག་-འོ་ག་ a body of ten men under a འོ་ག་-འོ་ག་ or corporal. — 2. testicles, of animals, འོ་ག་-འོ་ག་ not castrated; *wog འོ་ག་-འོ་ག་* (spyad-pa) to cover, copulate C.

Comp. and deriv. འོ་ག་-འོ་ག་ the lower orifices of the body for the discharge of the excretions, འོ་ག་-འོ་ག་ འོ་ག་-འོ་ག་ S.g.; more partic. the anus Pth. — འོ་ག་-འོ་ག་ anvil Sch. — འོ་ག་-

འོ་ག་ v. འོ་ག་. — འོ་ག་-འོ་ག་ adj. the lower, later, following one, འོ་ག་-འོ་ག་ the one following after that, the second in turn; *lá-me sañ ge-nyén yóg-ma zig dug* W. a Genyen is inferior to a Lama. འོ་ག་-འོ་ག་, འོ་ག་-འོ་ག་, 'the not inferiors' i.e. the highest, the inmates of a certain heaven inhabited by gods, or also that heaven itself. — འོ་ག་-འོ་ག་ = འོ་ག་-འོ་ག་ Tar. — འོ་ག་-འོ་ག་ Lt. vapour, flatulence. — འོ་ག་-འོ་ག་ crop, craw of birds.

འོ་བ་ འོ་བ་, pf. འོ་བ་, imp. འོ་བ་, B. and Bal. (*འོ་བ་-འོ་བ་*), for which in common life almost always, and in more recent literature not seldom, འོ་བ་-འོ་བ་, W. *yón-འོ་བ་*, is used, 1. to come, ma འོ་བ་-འོ་བ་ འོ་བ་-འོ་བ་ Dzl. when he saw his mother coming; འོ་བ་-འོ་བ་ འོ་བ་, Dzl. he came in; འོ་བ་-འོ་བ་ འོ་བ་ Glr. to come back; mi nyis nai drin-du འོ་བ་-འོ་བ་ yin-pa Glr. two men that were about to come to me; འོ་བ་-འོ་བ་ འོ་བ་-འོ་བ་ Pth. when being on their way; ti-se-la sgóm-du yóns-pa yin Mil. we come to the Tise in order to meditate; འོ་བ་-འོ་བ་ འོ་བ་-འོ་བ་ you are welcome Cs.; nas འོ་བ་-འོ་བ་ byas kyan འོ་བ་-འོ་བ་ med Pth. although I was crying for help, nobody came; kyer འོ་བ་-འོ་བ་-འོ་བ་ Glr. they came to bring, they brought with them; krid-sog bring hither! krid འོ་བ་-འོ་བ་-འོ་བ་ Glr. they brought thither; with reference to time: ma-འོ་བ་-འོ་བ་ not yet come, i.e. future, dus etc. very frq.; also poet.: ma-འོ་བ་-འོ་བ་ don-du for the benefit of those that are to come, i.e. of posterity; འོ་བ་-འོ་བ་ འོ་བ་-འོ་བ་ rigs, Wdr., the kinds (of cerealia) from which beer comes (is made). — 2. to happen, yód-pa yón-gin འོ་བ་-འོ་བ་-འོ་བ་ Mil. as it sometimes happens that there are . . . ; more frq. to occur, to be met with, grén-bu འོ་བ་-འོ་བ་-འོ་བ་ whenever an e occurs, wherever an e stands Gram.; mi yul-na mi འོ་བ་-འོ་བ་ such a thing does not occur on earth Glr.; *di-ru mi yón(-འོ་བ་)* 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 འོ་བ་-འོ་བ་-འོ་བ་ tsól-ba tsáb-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-

tai sub *tai* 2. — 4. **to be suitable, practicable, to do**, *bstán-pa yèig-la stón-pa nyiis mi óis-pas Glr.* as two preceptors for one doctrine will not do; *yül-du lóg-pa mi ói-bas Glr.* as a journey home is not practicable; *o-yón-nog v. o;* *lús-la ói-bai bár-du* as long as he was fit for work; **to go on well, to do well C.**, **da yón-na** W. will it do now? — 5. when connected with verbs, it serves to indicate futurity, like the English auxiliaries **shall** and **will**, as becomes evident from such expressions as the following: *či-ba nam yon ča med Mil.* when dying comes, i.e. when we shall die, is uncertain; *mđog gyür-ba ói 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; **fel-če mi yon** W. he will not be put to shame, not be disappointed; also with the supine: *srog dan brál-bar gyür-du ói Dzl.* it will even come to his dying, it will be his death; *zós-su ói Dzl.* he will even get so far as to eat...; *ši-bar ói* he will die; still more free and popular are those turns, in which the gerund or the mere root is used: *ynai-ste ói Pth.* he will assent to it, allow it; *yèig min kyai yèig yin-te ói Glr.* if it is not the one, it will be the other; *sleb yon* he will come *Mil.* and in *C.* very common; *yid-čes mi ói* they will not believe it; it is also used to express the passive voice, and the English **to become, to grow, to get**: *šes-na na ysod ói-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 ói Glr.* it is growing ripe; *rgyal-po bañs-su ói Ma.* the king becomes a subject.

འོང་སྐལ་ འོང་མོལ་ *Ld.* for *ól-mo*.

འོང་ *od*, light, shine, brightness, śar flames up, shines, *pro* spreads, proceeds from; *od spró-ba* to emit light, *bkyé-ba* to spread *Sch.*; *od lham-mér mdzad-pa* resp., to shine with a bright light *Sch.*; *od kéns-pa* filled with light *Sch.*; *lús-la od yód-pa* self-lumi-

nous, a property of primeval man *Glr.*; *nyi-od* sun-light, *zla-od* moon-light, *skar-od* star-light *Cs.*; *ynam-od* brightness of the night-heavens, zodiacal-light *Cs.*; *me-od* fire-shine *Cs.*; lustre, brightness, of polished metal, *od byin-pa* to elicit a gloss or lustre, to give a bright polish *Sch.*; metaphor. fair complexion, external beauty, **Kan-pe 'od pélte yon** the splendour of the house increases, **bud ča dug** declines, decays *W.*; *od dan ldán-pa B.*, *od-can* 1. **luminous, emitting light**; 2. **bright, polished**. 3. **light**, **da 'od-can ča yin** W. now it will grow light. 4. **of a fine colour, of a blooming appearance Glr.** 5. **beautiful, splendid, stately**; *od-med*, vulgo *od-med-Kan*, the contrary.

Comp. *od-kór* or *skor* a luminous circle *Lex.* — *od-dkar* 1. white light. 2. symb. num.: 1. — *od-can*, v. above. — *od-dpag-méd*, *अमिताभ*, also *snai-ba-mta-yás* the fourth Dhyani-Buddha, v. *sañs-rgyás*. — *od-spro* (or *pro*?) light? — **od-to** W., **od-to tog** hold up the light! **od-to bu** glow-worm, fire-fly; *od-pro* sometimes occurring in the names of gods. — *od-yzer* ray of light *Dzl.* and elsewh. frq.; *od-yzer-can* n. of a god, *od-yzer-can-ma* of a goddess *Do*. — *od-sruñ* n. p. 1. the human Buddha of the preceding period of the world. 2. a king of Tibet, son of Langdarma. — *od-ysál* 1. a bright light or gloss, *od-ysál mlaiñs dan ldán-pa* very glossy, of leaves. 2. com. of the supernatural enlightening of the saints, *od-ysál-gyi nán-nas yzigs-te Mil.* knowing, beholding, by means of prophetic light.

འོང་མ་ འོང་མ་ *od-ma* cane, bamboo, *od-ma tsal*, *वेणुवन*, cane-grove; such a grove near Rajagriha was a favourite retreat of Buddha.

འོང་ *on* W. but (*sed, autem*); (not so often used as in English).

འོང་ཀྱང་ *on-kyai* but, yet, notwithstanding *Dzl.* and elsewh, frq. in *B.*; rarely *on-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 *उताहो* as the

འཛོན་ངང་ *ón-tan*

2

འཛོན་པ་ *ós-pa*

Ssk. word for it, which however seems not to agree with its use.

འཛོན་ངང་ *ón-tan* = *ón-kyan* *Lex.*

འཛོན་ཏེ *ón-te* *B.* and *C.* or if not, or else, or also, in double-questions after the termination *am* of the first question.

འཛོན་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-čig* *Dzl.*

འཛོན་སེང་ *ón-señ*, with *byéd-pa*, to pay attention, to watch, to spy *Sch.*

འཛོན་འོབ་ *ób* 1. also *obs* ditch, trench, pit *Dzl.*; *me-ób* fiery pit; also fig.: the fire-pool of passions. — 2. v. *yob.*

འཛོན་བྱ་ *óm-bu* 1. tamarisk, *Myricaria* *Med.* not unfrequent near the rivers of Tibet. — 2. *Sch.*: 'a town, settlement'(?).

འཛོན་འོ་ *or* 1. dropsy, viz the species *anasarca*, *nif.*, = *págs-ču*; *dbu-or* prob. id. *Med.* — 2. eddy, whirlpool *Sch.*

འཛོན་བ་ *ór-ba* 1. to put or lay down *Cs.* — 2. to feed, e. g. a little child *W.*

འཛོན་ལོ་ *ol* clover, trefoil, viz. snail-clover, medic, (*Medicago*); *ol-tán* a plain covered with such clover; **ol-kyoj** *W.* snail.

འཛོན་མཚན་ *ol-mdud* v. *'ol-mdúd.*

འཛོན་པ་ *ól-pa* vulture *Sch.*(?)

འཛོན་སྐྱི་ *ól-spyi* in a general way, generally speaking, about, *ól-spyir* id. *Sch.*; *ól-spyi tsám-du dus nnyám-mo* they are about contemporaries *Tar.*

འཛོན་བ་ *ól-ba* black horse *Mil.*, *Ld.-Glr.* (*Ts. *wál-ba**).

འཛོན་མོ་ *ól-mo* *Ld.* **oi-mol** besom, broom, brush, *stg-ól* birch-broom, *zed-ól* hair-broom *Cs.*

འཛོན་མོ་སྐྱི་ *ól-mo-sé* *Wdi.* an officinal plant; *Cs.*: *'ól-ma-sa* 1. a certain small berry. — 2. a small weight.

འཛོན་པ་ *ós* 1. v. the following. — 2. v. *o-se.*

འཛོན་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; *di yzigs-par mi os* it is not decent to see this; **ka-lón čá-če 'os** *W.* he is worthy to be a vizier; **i'-sam la tai mi 'os** *W.* he is not worth such high wages; **la nán-te tai 'os** *W.* he deserves extra-

pay; *yid-smón os* to be wished, desirable; *pyag bya - bar os - par gyur* he becomes adorable; *stód- os* to be praised, laudable;

bkür- os deserving honour *Cs.*; *tams-čád-la póg- os-pai čád-pa* the punishment condign to all; rarely with genit.: *kün-gyis bkür-žü*

mčód-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: *yt-ó-mor os-pa žig 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 os-pa* he is worthy to be his colleague, *nif. Mil.* — 2.

more particularly in colloquial language: right, *W.* **ós-čan, ó-šan**; with a negative

mi-ós-pa, os-méd, os-min *W.*, **mi-í-pa** etc. *C.* wrong (for the *rígs-pa* and *mi-rígs-pa*

of earlier lit.); *mi os-pai spyod-pa byed-pa Glr.* to entertain illicit intercourse; *rdzas*

ós-pa a lawful, *mi os-pa* an unlawful matter *Schr.*; **ñ-min-gli í im-gál** *C.* a wrong,

immoral act, sinful transgression; **os mi-ós pí-če** *W.* to discern between right and

wrong; with regard to a man's words, credible, trustworthy, or the contrary. — *Sch.*

has besides: *os či 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 *ཤིག*, one of two things that belong together as being of one kind, or forming a pair, also one of two opponents; *mig ya-ཤིག lón-ba* *Pth.* blind of one eye; *tham ya-ཤིག* *Glr.* one of a pair of boots, an odd boot; *lag-pa ya-ཤིག-tu yser fogs, lág-pa ya-ཤིག-tu bú-mo* *krid-de Dzl.* in one hand holding the gold, with the other leading his daughter; *stón-pa dan ysal-ba ynyis 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 *Lev.*; **yá-dó** in *W.* the common word for *grog*s or *zlá-bó* **associate, companion, assistant**, **yá-dó cò-čé** to assist; **nyí-ka ya yó** *C.* they are equal to each other, a match, one as good as the other, **kó-la ya mé*, or *kó ya jhè-ken 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. *ká-ya*; *ya-méd* = *do-méd*; *tab-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. *gón*; adj. *yá-gi* (also *yá-ki* *Mil.*), *pu 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-mčú, ya-tém, ya-tóg, ya-rábs, ya-ré, ya-só* v. *mgál* etc.; *ya-mtá* 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 spē-ra** expressions of respect; **yá-še pí-la zér-na** if one speaks respectfully; *ya-ša-méd-kan* uncivil, regardless, reckless, unfeeling; **yá-ša cò-čé** to show love, regard, to treat with tenderness, to fondle, a child, animal etc., opp. to *má-ša*, which however is less in use.

ཡམ་ *yá-ka* **mutual revilings** *Ma.*: *ma smád-la yan yá-ka* *sgrags* mother and children abuse one another. *Cs.*: *yá-ga* bad reputation (?).

ཡག་ལཱ་ *ya-gyál* v. *ya* I.

ཡང་(བྱོལ་) *yá-ña(-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-tso*s *Mil.* a formidable host; *yá-ñai* *gegs* terrible danger *Pth.*

ཡཉ་ *yá-ta* v. letter *ya*.

ཡོ་ཤོ་ *próp.* ཡོ་ཤོ་ *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.

ཡོ་ཤོ་ *yá-do* v. *ya* I.

ཡོ་ཤོ་ *yá-po* **butcher; executioner** *Schr.*

ཡོ་ཤོ་ *yá-ba* prob. = *yya-ba*. — *Mil.*?

ཡོ་ཤོ་ལྷ་མོ་ *ya-ba-kšá-ra* *Ssk.* **saltpetre** *Med.*

ཡོ་ཤོ་ *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*.

ཡོ་ཤོ་རྩུང་ *ya-ma-zün* **unsymmetrical, incongruous, not fitting together**, e.g. two unequal shoes; of religions, languages,

ཡ་མ་བླ་ *ya-ma-brla*

ཡ

ཡང་གི་ *yán-ge*

customs, that have sprung from heterogeneous elements; of behaviour: **inconsistent; unheard of, prodigious**, ཅོ་ཤྲོད་ magic feats *Tar.*

ཡ་མ་བླ་ *ya-ma-brla*, **ya-má-la**, Ü: *ya-ma-la-po*, Ts.: **ya-ma-len-te**, Lis.: = *snyin-po-med-pa*, *mi-bden-pa* **vain, unstable, fickle, not to be trusted or depended upon.**

ཡ་མཚན་ *ya-mtsan* 1. **wonder, miracle, supernatural occurrence**, adopted also as the term for the miracles of Scripture *Chr. Prot.*; *ltás-sam yá-mtsan ñi byuñ Dzl.* what signs and wonders have happened? *yá-mtsan-du gyür-ba Dzl.* to happen, to come to pass in a marvelous manner; *yá-mtsan-ste Pth.* being a wonderful man; *Kyód-la ðá-tsam rig-pa-méd-pa ni yá-mtsan-ñeo* that you are so ignorant is very strange (wonderful); **yá-tsem-po** C. marvelous, miraculous; *yá-tsam-ñan id. Schr.* — 2. **wonder; astonishment, amazement**, *rgyál-po yá-mtsan ñen-po skyés-te Tar* the king greatly wondering; **yám-tsan tsór-ñe, cò-ñe** W. to wonder; *yá-mtsan-gyi yñás-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 gyür-ba Sch.*: a subject of dispute, contrariety of opinion. — 2. *yyá-ya.*

ཡ་ཡོ་ *ya-yó* **crooked, wry**, col. Cs.

ཡ་ལད་ *ya-lád* **corselet and helmet, mail, armour**, *γέρ-γυι* 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་ཏྲཱ་ *ya-ho-wá* **Jehovah** *Chr. Prot.*

ཡ་ཁ་པ་ *yág-pa* a **small mattock, hoe**, *ñág-yag* iron hoe, *ñin-yag* wooden hoe Ts.

ཡ་ཁ་པོ་ *yág-po*, prov. also *ñág-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 ñi yág-po** W. for that purpose this is good, fit, serviceable; **yág-po ñhé-pa** C.,

cò-ñe W., c. ç. *la*, to caress, to flirt, also in an obscene sense; *yág-po yág-po* well, well!

ཡང་ *yañ* 1. (accented), **again, once more; likewise, also, further**, frq.; *yañ yañ Mil.*, *yañ ñan yán-du Tar.*, *yán-nas yán-du Dzl.* **again and again**; joined to adj. and adv. denoting a higher degree, **still**: *yañ ñuñ Mil.* still smaller, *ñi ñi-gañ-las yañ ñgá-ba ñig byuñ Mil.* that was still more pleasing than any thing before; *yán sgos Mil.* still more in detail; **yán-ñion-ñag** 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*, *na yañ*, *bdag kyañ* I too; *bu ñé-ba yañ Dzl.* my eldest boy too; *bsód-nams ñan yañ ldán-pa Dzl.* having also merit; *yañ — yañ —*, both — and —; *ñi yañ — ñe yañ* both this and that, *pyi-rol yañ ñan yañ* both outside and inside; followed by a negative, **neither — nor**; *yañ* singly, with a negative: **not even**, *kar-ñá-pa-ñi yèig kyañ mi sbyin-no Dzl.* I shall not even give a cowry for it; *yañ* with a comparative (as above) **still**, *ñár-bas kyañ ñhág-par* still more than formerly; as effect of a preceding cause, **so then**, *kyeu ñe yañ tse ñas-so Dzl.* so then the boy died, *bsád-pa yañ gráns-méd-do Dzl.* so then there were people killed without number; **emphat., even**, *rin-por ma lón-par smra yañ ñés-so Dzl.* within a short time he was even able to speak; *ñá-ñád kyañ Dzl.* even before this; *kar-ñá-pa-ñi ñum yañ* even so much as a hundred thousand cowries (I would give); also joined to a verbal root: *tams-ñád ñus kyañ* even if all without exception be gathered; **although**, *btal kyañ 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་སྐྱར་ *yañ-skyár* 1. sbst. **postscript**. Cs. — 2. adv. **again, afresh, anew** C.

ཡང་གི་ *yán-ge* v. *yán-po*.

ཡང་སྐྱོས་ *yán-sgos* v. *yan* 1.

ཡང་ཅར་ *yán-čar* Bhot. and Schr.

ཡང་ལྷི་ *yan-lèi* v. *yán-po*.

ཡང་རྒྱུག་ *yán-jug* the second of two final letters, viz. *s* after *g, ñ, b, m*.

ཡང་རྩི་, ཡང་གྱི་ཁ་ *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. *däg-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** —, *yán-na* (*ni*) — *yán-na* (*ni*) —.

ཡང་སྐྱེལ་ *yán-sprul* v. *sprul-pa*.

ཡང་པོ་ *yán-po* *Cs.*, **yán-mo** *C.* and *W.* **yán-ghe** *Ts.* adj., *yán-ba* adj. and sbst., **light, lightness**, opp. to *lèi-ba*, q. cf.; — fig. *jam-zin yán-ba* what is soft and light, commodious and easy *Dzl.*; of food cf. *lèi-ba* II; **weak**, **de sai yán - mo yin** *W.* this is a weaker, less emphatic, word than that; **no yán-mo** *C.*, *W.* cheerful, happy.

ཡང་མ་ *yán-ma* early barley, v. *nas* I.

ཡང་སྐུ་མེ་མོ་ *yán-mes-po* great-grandfather,
yán-mes-mo great-grandmother
Sch.

ཡང་རྩལ་ *yán-rtsal* very high skill, consummate 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, = *pa-ra*.

ཡང་ལ་ *yán-la* prob. = *yán-na* *S.g.*

ཡང་སྐྱོས་ *yán-sos* n. of a hell *Thgy.*

ཡང་སྐྱོས་ *yán-sa* 1. also *-po*, **wide, broad, large**, *tan, sa-γèi* a large or wide field, plain *Glr.*; *yán-sin rgya-čè-ba* large and spacious, of a house *S.O.*; **gü-sa* (or

né-sa) *yán-pa dug** *W.* here is much room; fig. **miy-yán** *C.*, *W.* liberal, generous, bounteous; **yán-méd-la, yán-yán-pa-la** *W.* sudden, unexpected, unawares; **yán - lüg čö-čè** *W.* to hang or throw a coat over, without getting into the sleeves; *yán-sam byéd-pa* id., *Sch.*; **yán-llüb** *C.*, *W.* wide, of clothes. — 2. v. *γyén-ba*.

ཡང་སྐྱོས་པ་ཅན་ *yán-s-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 beginning, in the first part**; gen. *yan* stands as adv. or postp. with accus., = *yán-la, yan-čád(-la), yan-čöd(-la), above, in the upper part, lé-bu yan stén-la yöd-de* *Glr.* lit. above the navel standing out of (the water), i.e. standing in (the water) up to the navel; *sta-zür yan-čád* *Dzl.* above the hips; *lobrgyid 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 instrument 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 *Liš.*, *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 šör-bar byos* take care that the mind be not distracted by outward things; **yan ča-čè** *W.* to disperse, **lug, nor tsai-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 žug-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 yziñ-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.

ཡབ་ *yab*, resp. for *pa*, 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 ysd-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་, བཤམ་བྱ་ *yáb-pa, yáb-pa* 1. to lock, lock up, secure, cover over Sch., *yab-ča* things well secured, under safe keeping; *yáb-yob-pa* to hide, conceal Sch.; *gyab* or *gyab-sa* covered place, covert, shelter Sch.; *yab riñ-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་, བཤམ་མོ་ *yáb-mo, yáb-mo* 1. the act of fanning, waving, *lág-pa yáb-mo byéd-cin* *čit-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.*, *pxuñ-yzi* a calamity *Mil.*; *yáb-mo jhē-pa* or *gyág-pa* to beckon to come, to bring (something adverse) upon

one's self. — 3. fan, *ria-yáb* a. a yak-tail fan *Cs.* b. kettle-drum stick *Sch.*; *sbrañ-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་བྱ་ *yám-bu* = *rdo-tsád* v. *rdo* comp.

ཡམ་མེ་བ་ *yám-me-ba* 1. Sch.: coarsely, roughly, of a coarse make, rough-hewn. — 2. *Mil.*: *čui ká-na pár-la yám-me yšegs* he walked softly gliding across the water to the other bank.

ཡམ་ཡོམ་ *yam-yóm* *Cs.* also *yam-yóm* *Thgr.* tottering, not steady *Cs.* *yam-yóm byéd-pa* to totter.

ཡམས་ *yams, yams-nád* *Cs.*, *nád-yáms* *Glr.* epidemic or contagious disease, plague, *má-yams* a plague caused by evil spirits, v. *má-mo*.

ཡར་ *yar*, 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; *yar mar* *čág-pa* B., **kyód-čé** W. resp., to walk up and down; *yár-la kyer šog* bring or fetch up *Pth.*; *yar ma sgyugs mar ma tón-par* *Pth.* as it would go off neither upward by vomiting, nor downward; *yár-nas már-la* from top to bottom; *yar tón-pa* *Thgy.* to come up again, from a depth; **yar mar tsai-ma-ru** W. in every direction, all over; in such expressions as *yar lai-ba* to rise, get up, *yar pél-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: *yar yčód-pa* to cut off the way to the three upper classes of beings, the so-called 'good natures', *yar skyé-ba* to be reborn in the upper classes, the reverse of which is *mar grīb-pa* to sink down to the lower; *yar drén-pa* to draw or lift up to heaven.

ཡར་ལྷོ་མ་ *yár-ltos* imitation Sch.

ཡར་བ་ *yár-ba* to disperse, ramble, stray *C.* (= **yan dá-čé** *W.*); to spring or leap off *Cs.*; to be scattered *Sch.*

ཡར་ལྷོ་ *yar-lhün* *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 Yarlasampo. *V. Köpp.* II, 50.

ཡར་ལྷོ་པ་མཚོ་ *Yarlhasampo*, a snowy mountain, between Lhasa and the frontier of Bhotan, near which according to tradition the first king of Tibet, *nyakri-ytsán-po*, *Nyaŕtsánpo*, coming from India, first entered the country.

ཡར་བ་ *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.*

ཡར་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-čé**); *(*s*)*ku(g)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; *yál-sül 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, bór-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 čen-po* a nonillion; yet cf. *dkriqs-pa.*

ཡལ་ཡལ་, ཡལ་ཡལ་ *yal-yól, -yúl* inconstancy, inattention, carelessness *Cs.*, *Sch.*

ཡས་ *yas*, from *ya*, 1. from above, *báb-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, žan-yás ytón-ba, ytor-yas byéd-pa Glr.* and elsewh., to throw away. — 3. in comp. without, *má-yás* without an end, endless, frq.; *bgrán-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)-müg-pa, yi-müg-par gyír-ba* to despair, frq.; *yi-rán-ba* to be glad, to rejoice, *v. rán-ba*; *yi-žsád-pa Cs.* = *yi-müg-pa.*

ཡི་གེ *yi-ga* appetite, *yi-ga gag*, *ldog* the appetite is lost, aversion, disgust is felt, *yi-ga sdan* 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 dbü-čan (W.*róm-yig*)* the Tibetan printed letters, *dbu-méd (W.*f a-yig*)* current handwriting, of which there are again different kinds: *dpé-yig* the more distinct and careful, used in copying books, *kyüg-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-drüg-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 bžag-pa* a deposited document, bond *C.*; *dge-sdüg-gi yi-ge* register of virtues and iniquities; *yi-ge lan* a written answer *Glr.*; *yi-gei žubs a. envelope*, b. letter-case, pocket-book; *yi-ge bri-ba* to write a letter, *sprin-ba W.*kál-čé** to send off, *tob-*

pa to receive a letter; *yi-ge sleb* a letter arrives; *yi-ger bri-ba Dzl.*, *god-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; *ka-yig* v. above; *cad-yig* contract, bargain; *edams-yig* dancing-book, rules relating to religious dances; *col-yig* letter of recommendation *Cs.*; *rtags-yig* 1. stamp, signature *Cs.* 2. certificate, credentials *W.*; *ynas-yig* description of a place; *sprins-* or *prin-yig* = *skur-yig*; *bu-yig* 1. copy. 2. commentary, opp. to *ma-yig* 1. original, first copy; 2. text *Cs.*; *dzin-yig* = *rtags-yig* 2 *W.*; *zu-yig* memorial, petition; *lan-yig* letter in answer, reply; *lam-yig* 1. hand-book, road-book, guide, *sam-bha-lai lam-yig* description of the road to Sambhala (a fantastical book). 2. itinerary, travelling-journal(?). 3. pass-port *Cs.*

ཡི་དྲུགས་ *yi-dwags* (from etymol. subtilty written also *yid-tags* or *yid-btags*), རྗེས་, 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་དྲུགས་ *yi-dam*, less frq. *yid-dam* (= *dam-ba*) resp. *tugs-dam* 1. oath, vow, asseveration, promise, *yi-dam-la brten-pas* because he firmly adhered to his word *Dzl.* — 2. a 'wishing prayer' (v. *smon-lam*), *yi-dam bea-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-lha* tutelary 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-čan*); 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-ba*.

ཡིག་ *yig* = *yi-ge* as an affix, v. *yi-ge*.

ཡིག་བསྐྱར་ *yig-bskur*, also *yig-mgö*, epistolary guide, containing the different addresses and customary phrases used in writing letters *W.* — *yig-kän* library *C.*, chancery *Schr.* — *yig-mkhan* secretary, book-keeper, clerk *Glr.* and elsewhere. — *yig-cha 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-tsan* 1. archives, records, documents *Glr.* 2. book-case *Glr.* — *yig-dzin* written contract, *bzag-pa* to indent (articles of agreement).

ཡིད་ *yid*, resp. *tugs*, I. 1. soul, mind, esp. the powers of perception, volition and imagination, cf. *blo*; *yid bzin-du* as one would wish, to heart's content, frq.; *yid-bzin-gyi nor-bu* a jewel or talisman that grants every wish; *yid-du on-ba* adj., rarely *yid-on-po Mil.* engaging, winning, pleasing, *skye-bo man-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 smra-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 sar kyan ro mi myon Mil.* though you may fancy it in your mind, yet you do not perceive the taste; *yid-la byed-pa, dzin-pa W.*: **do-ce, bor-ce**, to comprehend, perceive, remember, mind, take to heart, frq.; *yid-kyis byed-pa* to do a thing in one's mind, fancy, e.g. sacrificing, like *dmigs-la Thgr.*; *yid-kyis byas-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 k'ul-ba* Sch. 'mental suffering', perh. better: to be uneasy, troubled, harassed; *yid k'riul-ba* to be mistaken; *yid-čad-pa* v. *yi-y'òd-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 čün žig yid ma čes-pas* Mil. having become a little distrustful towards you; **yid* (or *dén*)-*čé-čéi spē-na** W. credible words; *yid-brtan-dká-ba* Tar. not to be depended upon, hardly to be believed; *yid-nyis* doubt; *té-tsom dai yid-nyis* ma byed čig Mil.; *yid pám-pa* Mil. to be cast down, dejected, depressed; *yid p'róg-pa* Mil. to prepossess, to infatuate; *yid blon-ba* to be afraid, full of anxiety (?) Sch.; *yid byun-ba*, resp. *tugs-byun-ba* Mil. to be sad, unhappy, discontented, la. on account of; *na kor-bai čos-la yid-byun-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 gyir-ba* Dzl. to become satisfied, contented; **yid tsim čò-čé** W. to satisfy; *yid-log-pa* to be tired or weary of Sch.; *yid-tün* Dzl. forward, rash, overhasty; *yid-diñs* v. *duñs*; *yid-myós* fuddled, tipsy; *yid-smón* v. *smón-pa*; *yid-yžün* v. *yžün*; *yid-srubs* Lexx., Sch.: 'a refractory, stubborn mind', which however does not suit the connection. — 2. symb. num.: 14. — II. = *yud*, *yid-tsam* for *yud-tsam*, *Wdñ* 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; **dí-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 bi-moi dús-na yin-te* Glr. when I was still a girl; **yin kyan** C., **yin-*

*na yan** W., C. for *on kyan* yet, nevertheless, notwithstanding; *yin-grai(-na)* v. *grán-ba* extr.; *yin* for optat or imp.: *de yin* 1. so it is, yes. 2. that may be, *mi dod run de yin* Mil. if you feel no inclination, never mind, let it be so! *dgrá-bo yin-na-čan 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, = *mí 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 čó-pa jhě-ken-la ten-šig zer** C. whoever commits an improper action is called **ten-šig**; 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 čì yin* Glr. what does this drumming mean? *rgyal-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 . . . ; *ci byün-ba yin, Glr.* what has become of him? *dedus ci byas-pa yin Mil.* what were you doing just then? so esp. *W.*: **zén-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 sés-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: **leb yin, leb-bin** he will come, **tán yin** he will give.

Comp. **yin-tog-can** *W.* thinking one's self to be something (great), proud, conceited. — *yin-tsul Mil.* property, attribute, n 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་ *yis*, termination of the instrum. case after vowels, po.

ཡུ *yu* 1. subst.? *yu byéd-pa* to calumniate *Sch.* (?); *yu-na* if it is true *Sch.* (??) — 2. num. figure: 84.

ཡུག་, **ཁྲ་** *yu-gu, -ku* oats, or a similar kind of grain, which, in case of need, may serve for food *C.*

ཡུག་གིང་ *yü-gu-šin* officinal tree, yielding a remedy for wounds and sores *S.g.*; also fig. *Wdn.*

ཡུག་ར་, **ཡུག་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 Mi-nyag (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; *stár-yu* helve of an axe; *débs-yu* handle of anawl; *lhám-yu* leg of a boot *Cs.*; *yü(-ba)-can* provided with a handle, *yu-méd* without a handle *Cs.*; *yu-bèád* '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 yčig-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 *dar-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་(ས་)་ས་, **ཡུག་(ས་)་ཟེ** *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-pó** *W.*, turmeric.

ཡུང་མ་ *yün-ma*, for *nyün-ma*, turnip *Glr.*

ཡུངས་(ད)ཀར་ *yuñs-(d)kár* white mustard, *yuñs-nág* black mustard; *yuñs-brü* grain of mustard-seed, *yuñs-bru tsam* as small as a grain of mustard-seed *S.g.*; *yuñs-már* oil of mustard.

ཡུད་ *yud* 1. rarely *yug*, a very small portion of time, **moment**, acc. to *S.g.* = कला, stated to be a space of time varying from 8 seconds to 2½ minutes; *yüd tsam* (zig), *yüd ré* but one moment, *yüd-tsam-pa Do.* of a moment's duration; *tse di yud tsam yin p̄yi-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 p̄yin-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.* = *ču-tsód* 24 minutes. — 3. a black or coloured stripe on woven fabrics, *yüd-can* striped, black or white *W.*

ཡུད་བུ་ *yüd-bu* = *yü-bü*, *ü-bu* *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 p̄yin-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 máñ-po bud ča dug** *W.* a long time passes; **yun rin-ni ká-na** *W.* by degrees, gradually; *yün-du Glr.* for a long time to come; *yun či srid-du* how long? *yun tün-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་བ་ *yür-ba* I. vb. 1. to slumber, *W.* also **tom yur-čé**. — 2. v. *yür-ma*.

II. sbst. **aqueduct, conduit, water-course, ditch** *Glr.*; *yür-po* *čé* a large trench, channel, canal, *yür-prán* a small one; *stubs-yür* a covered, subterranean canal *Cs.*; *yür(-ba)* *ču* water conveyed by a canal.

ཡུར་མ་ *yür-ma* the act of weeding *C.*; *W.*; **yür-ma yur-wa**, *C.*, *W.* also **čo-čé** to pull out weeds; metaph. to purify the mind, cleanse the heart, e.g. by disburdening one's conscience.

ཡུལ་ *yuł* 1. **place**, a. an inhabited place, as opp. to desolation, *tañ ston-pa mi dan*

yuł 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 *yuł-dgón* village and monastery, *yuł-dgón-rnams Mil.* for *yuł-mi dan dgón - pa - pa - rnams* laymen and clerics.

c. **place, province, country**, in a gen. sense, *yuł-(gyi)* *skad* provincial dialect, provincialism; *yuł-(gyi)*, *mtil*, *mčog* chief place, capital; *yuł čen-po brgyad* chief places; as such are enumerated in *Pth.*, without any regard to geography, Singhala, Thoğar, Li, Balpo, Kashmir, Zahor, Urgan, Magata; *rgya-gar-(gyi)* *yuł* India; *rgyá-yuł*, *bód-yuł*, *sóg-yuł* India (or China), Tibet, Mongolia; whenever *yuł* precedes a word, as in **yuł wa-ra-na-sér**, it is to be understood in this way: as to the place (situation), in Banāras; *skyd-yuł* a lucky place, *sdug-yuł* an unlucky one; *pá - yuł* fatherland, native country, home; *rañ-yuł* one's own country, *řán-yuł* a foreign country; *bróg-yuł* country consisting of steppes, *rón-yuł* country full of ravines; *lha(i)-yuł* land of gods, abode of the *lha*, also fig., a particularly pleasant country or scenery; *m(i)(i)-yuł* abode of men, (*ῥ οἰκουμένη*) the inhabited world, earth, yet in the Tibetan sense always as opp. to the abodes of good or evil deities; *mii yuł-na mi oñ Glr.* in the world such a thing is not to be found; *rnám-šes dbán-poi yuł-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; *pyii yul drug* the provinces of the six senses, viz. forms (the external appearances of bodies), sounds etc. *Mil.*; so prob. also: *yül-rnams-la löns-spyod-par rmóns-te Wdñ.* dead to sensual pleasures; *yul mi dzin-pa*, or *γžán-du dzin-pa Thgy.* to perceive things either not at all, or not correctly; *brjöd-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 *yül-nán*, *yül-bzán*.

Comp. and deriv. *yül-káms* kingdom, e.g. of Nepal, China, *Glr.* — *yül-kór* country, province *Glr.* — *yül-gru* id. *Glr.* — *yüldgón* v. above. — *yül-nán* C. tempest, *yül-nán-gyi tsúb-ma* the turmoil of the tempest *Glr.*; also public calamities, such as famine, murrain etc., *Glr.* — *yül-can* 1. **suitcd, 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. — *yül-ljóns* district, tract of country. — **yul tum-tüm** *Ld.* the separate villages of a whole cluster bearing one common name. — *yül-sdé* 1. **district** C., W. 2. **village magistrate**. — *yül-pa* **inhabitant, native**, *gan 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. — *yül-pyógs* region, neighbourhood *Mil.* — *yül-ma* a native woman. — *yül-mi* 1. = *yül-pa*. 2. **countryman, compatriot** *Do.* — *yül-méd* 1. **improper, not in its place** Cs. 2. *rán-snan yül-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**, = *grön-tso*. — **yül-tsöd-zum-kan** *W.* land-surveyor, engineer. — *yul-γžis* v. *γžis*. — *yül-bzán* fair weather Cs., yet cf. *yül-nán*. — *yül-yöd-pa* = *yül-can* Cs. — *yül-len* the mode of forwarding letters from village to village, instead of expediting them in longer and regular stages. — *yül-bsád* geography or topography. — *yul-sá* dwelling-place, habitation *W.* — *yul-sríd* government of a country *Schr.* — *yul-sréd* = *yül-la död-pa* attachment to one's native place, the love of country and of home, *Mil.*

ཡུལ་བ་ yül-ba, less corr. spelling for *nyül-ba Tar.*

ཡུམ་ 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 brjöd-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 nö-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 yüs-kyis* in the fervour of devotion, e.g. to shed tears, to fall down on the ground *Pth.* — 5. *yus fúd-pa* to fasten one cord to another, to knit or join things together *Sch.*

ཡེ་ ye, 1. Cs.: '*yé-ma* beginning and eternity, *ye-ldán* 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 död* 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-šes* (vulgo *Ld.* **i-šes**) རྒྱལ་, the perfect, absolute, heavenly, divine **wisdom**; less frq. resp. *ye-mkyén*; *ye-šes lia* the five kinds of divine wisdom, of which, acc. to some, every Buddha is possessed, acc. to others, only Adibuddha; *ye-šes*, 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*, *kyed blā-ma-can grō-ye Mil.* are you going to the Lama? — 4. in comp. for *ye-sés*, v. *ye-tig*. — 5. num. figure: 114.

ཡེ་ཏིག་ *ye-tig Sch.*: 'the trace, line, or manifestation of divine wisdom'.

ཡེ་དངས་ *ye-dāns Bal.* for *nyid-rān*, you, the pronoun of polite address.

ཡེ་འབྲོག་ *ye-brōg* 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-rān* 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.*

ཡེན་བ་ *yén-ba* v. *yyén-ba*.

ཡེད་པོ་ *yéd-po* provinc. for *yāg-po*.

ཡེན་ *yen*, prob. only in *yén-la* joined to *ytōn-ba* and synonyms, to bestow liberally, amply, plentifully; *zas dan spyōd-lam yen-la r̄tad-par bya* food and exercise should be amply provided for *Lt.*

ཡེར་ *yer* *Lt.* = *ryid-yer* q.v.

ཡེར་པ་ *yér-pa?* *ryāg-tu yér-pa žig mdzād-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 Mo-saic law.)

ཡེར་བ་ *yér-ba* sprinkled, sputtered, spouted(?) *Sch.*

ཡེར་རེ་བ་ *yér-re-ba* pure, clear, genuine, unadulterated *Mil.*; *sio ye-ré* a pure blue, *dkar ye-ré* a pure white *C.*

ཡེལ་ཡེལ་ *yel-yél*, *Pth.* frq., e.g. *mdāns 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་ *yō-ga* *Ssk.* = *rnal-byōr*, *yō-gi* = *yō-ga-pa*, *yō-gi-ni* = *yō-ga-ma*; more about this word v. *Williams Ssk. Dict.*

ཡོ་བ་ *yō-ba* 1. adj. and sbst., oblique, sloping, slanting, awry, crooked; obliquity, slope, slant; *čui-yō-ba* a little slanting, crooked *Glr.*; *ka yo* the mouth awry *S.g.*; *yōn-po*, col. **yōn-te**, adj., id.; *yo srōn-ba*, *yōn-po bsrān-ba*, *Le.x.*, to make the crooked straight; **zām-pa yon-yōn čo 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. *yyo*. — 2. everything, altogether, whole (?) *Sch.*

ཡོ་བྱད་ *yo-byād*, tools, implements, chattels, household furniture, necessities, *tsó-bai* necessities of life; *mčod-pai* requisites for sacrificing; *yo-byād sbyōr-ba* to procure the needful, to make preparations *Dzl.*; *yo-byād kams-čād-kyis* (or *bzān-pos*) *stōb-pa* *Tar.* to provide a person with everything necessary, to fit out well; *yo-byād srél-ba* id. (?) *Sch.*; *yo-byād-kyis brāl-ba* to be in want of the needful; *nor řnyugs yo-byād* money, cattle, and furniture, as a specification of property.

ཡོ་འབྲོག་ *yo-bōg* *Wdn.* n. of a tree, which by the Lamas of Sikim is stated to grow in Tibet; *Sch.*: elm, and in another place: *rīi yo-bōg* linden-tree, less prob.

ཡོག་ *yog* 1. col. but also sometimes in *B.*, for *og* below, down stairs, *yog-kān* ground-floor; cellar. — 2. v. *yyōg-pa*.

ཡོག་པོ་ *yóg-po* 1. *Sch.* *yóg-mo*, *W.* *yóg-siü*,
pole or stick for stirring the fire, poker
Mil. nt. — 2. *v.* *yyóg-po*.

ཡོག་གཅིན་ *yóg-gc'in* one that is wetting his
bed *Sch.*

ཡོང་བ་ *yón-ba*, pf. *yóns*, used throughout
Tibet (except in Balti, where they
say *'ón-čas*); not unfrq. also in later liter-
ature, for *ón-ba* to come; *Sch.* has also
yón-čad (-*čsad*?) time and place of coming,
and *yón-yé* ever before, at all times (?).

ཡོངས་ *yóns*, all, whole, *mgo-nág yóns-kyi*
rje *Glr.* lord of all the black-haired
(i.e. of all men); *yóns-du-čsal-gyi* *po-brái*
Mil. the palace in which all wish to meet,
ni f.; *yóns-su* adv. wholly, completely, alto-
gether, *yóns-su dag-pa* quite clean, *yóns-su*
spán-ba to give up entirely; *yóns-su bslád-*
de quite lost in perverseness; generally, uni-
versally, *žes yóns-su grágs-so* *Glr.* so he was
universally called; *yóns-grágs-kyi bu čen*
bži *Mil. nt.*, four disciples, followers, of uni-
versal fame; *sdug-bšnál-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 de-
ceit, humbug; often with the termin., like
đug-pa, *dúd-pa* *ltá-bur yod* *Glr.* it is smoke-
coloured; *šin-tu mtün-par yod* *đug-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-řyogs-*
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 build-
ing; **léb(s)-te yod** *W.* he is (has) come;
with a root often pleon.: *nas bšags yod* *kyod-*
kyis kol čig *Mil.* I have been splitting (the
tree), *do you carry it away now; *nán čen-*
po byas yod *Glr.* he has been committing
a great evil; *soñ yód-pas* *Pth.* as he was
gone. — 2. to be in a certain place, *der rdzin-*
bu žig yód-pai nán-na *Dzl.* in a pond which

is in that place; *nai yül-mi-las bú-mo yód-*
pa-rnam *Dzl.* the girls that are among my
subjects; **de nán-na yód-kan tsái-ma** *W.*
all that is in it; *yód-sa*, pop. for *gán-na-ba*,
place of abode. — 3. to exist, to be on hand,
bde-ba yod ma yin *Pth.* no happiness exists;
čün-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): *sü-la-čü yod*
ma yin *Pth.* nobody has . . . ; *rgyál-po-la*
đód-pa čen-po yód-par *đug* the king seems
to have yet a great wish; *rgyál-moi* *yyóg-*
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, *čá vřápřovřa*; *črón-*
pa *đom 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 origi-
nate, appear, *bsáns-pai šül-du da-rün yañ*
yód-par gyur-nas *Dzl.* as in the place of
(the gold-pieces) that were taken away, al-
ways new ones appeared. c. to get, receive,
čri 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 žig *Dzl.* get her a child!

Comp. *Cs.*: *yod-pa-nyid* existence, *yod-*
min-nyid non-existence; *Sch.*: *yod-tán*
'thoroughly clear'; *yod-čsód yin* 'it has the
semblance of being' (?); *yod-med* a. being
and not being, *yod-méd go-bzłóg snañ* op-
tical 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 . . .

ཡོན་ *yon* 1. gift, offering, of free will, to
priests and mendicant friars, frq., *zäs-*
yon a gift consisting in food, *yon būl-ba*
to bestow a gift, to bring an offering; *yón-*
du būl-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-mcöd* 1. = *yón-bdag* *Glr.* 2. for *yón-bdag dan mcöd-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; ལྷི་བུའི་ཡོན་ཏན་ཡིན་ *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 kyañ yón-tan med* *Glr.*, even if one would ransom me, it would be to no purpose, not worth while; ལྷོད་པའི་ཡོན་ཏན་ *v.* ལྷོད་པ་; བྲམ་ཡོན་ *v.* བྲམ་པ་. — 2. num.: 3.

ཡོན་པོ་ *yón-po v. yó-ba.*

ཡོན་, རྩལ་ *yob, ʼob, stirrup* *Cs.*; *yob-gón* in-step of the foot *Cs.*; *yob-léags* 'the iron of the stirrup' *Cs.*; *yob-čén* = *yob* *Cs.*; *yob-tág* stirrup-leather *Cs.*, *yob-mtül* the footing, *yob-luñ* (*Sch. yob-lón*) the hoop of the stirrup.

ཡོན་པ་ *yób-pa v. yyób-pa.*

ཡོན་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.*

ཡོན་པོ་ *yór-po* 1. **dull, heavy, blunt *Cs.*; *Tar.:* *yór-yór-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.****

ཡོན་པོ་, ཡོན་པ་ *yól-go, yól-ma earthenware, crockery* *Schr., Cs.*,

dkur-yól china-ware, porcelain, frq.; yól-gór cup, bowl, Sch.

ཡོན་པ་ *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 ʼcöd-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-piyed *yól* mid-day is past, it is afternoon (about 2 o'clock.) *Wdk. (v. nyin-zäg); srod yól son* the evening-twilight is gone, it is complete night (about 11 o'clock.) *C.*; *nyi-ma yól-la kad* day is almost over, evening is drawing on, *Dzl. ʼol, 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 *yyól-ba C., dbyól-ba, byól-ba to evade, shun, to go not to a place, mig yól-po* to look away; **lé-yól čem-po yin** he is very shy of work, averse to labour *C.*****

ཡོན་པ་ *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་ *gyag, चमर, the yak, Bos grunniens* (reckoned by the Hindu among the antilopes), fem. *v. bri-mo; ʼpo-yyág* male yak; *ʼpa-yyág* uncastrated yak-bull; *yyag-rí* horn of a yak, also n. of a plant, *Morina Ld.*; *yyag-rog-zol-čén* a very long-haired, shaggy yak *Sch.*

གཡང་ *gyan* 1. *Ssk. श्री, synon. dpal, happiness, blessing, prosperity, gyani čägs* blessing comes (from), grows (out of), *nif. Mil.*; *šor* it departs, it is gone; *gyani-skyób, gyani-gügs* *Schl. 263, *yan-küg** *W.* a calling forth of blessing, sacrifices and other ceremonies performed, in order to secure happiness and prosperity. — *gyani-skär* **propitious stars or aspects**; the lunar mansions no. ②

to *W* v. *rgyu-skár*. — *gyan-küg* beggar's bag of the Lamas. — *gyán-can* happy, blessed, prosperous, *gyán-méd* the contrary. — *gyan-yig* a written benediction *Gl*. — *gyan-thá* a deity of the Shamans, dispensing happiness *Sch*. — 2. gulf, abyss, gen. *gyán-sa* also *gyan-yzán*; *ji-tsam into bzin gyán-sa* *če* so high as you stand, so deep is the gulf; *lus gyán-du yton-ba* to plunge, to precipitate one's self *Dzl*.; *gyán-du* or *gyán-la ltün-ba* to fall down *Dzl*.; *mčön-ba* to leap *Gl*.; *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 *Ming*.

གཡང་ཏི་ *gyan-ti* *Sch*.: 'the precious stone chas'.

གཡང་ཚེ་ *gyan-tse* *Mil*. nt., *C*. a bowl or cup of clay or wood.

གཡང་ལུགས་ *gyan-lugs* *C*. also *yan-lus*, = *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* *Lex*. 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.

གཡན་པ་ *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*.

གཡའ་ *gya* 1. rust, incorr. verdigris; *lęags-gyá* id.; *lęags gya* *ęags* *Lt*. iron rusts; **ya kor*, or *juñ*, or *yon** *W*. id.; **ya dád-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; *lęé-lu 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-smýug*. 3. bolt, bar, *gya rgáb-pa* to bolt, to bar, *gya pyé-ba* to unbolt, to unbar; *gyá-šir* = *gya*; **dzin-ya** *C*. pin. — 4. v. *gyá-ba*.

གཡའ་ཀྱི་མ་ *gyá-kyi-ma* *Lt*. n. of a plant, in *Lh*. a small high-alpine *Saus-surea*.

གཡའ་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.

གཡའ་ཡ་ *gyá-ya* *C*. **yá-ya** yes! in speaking to inferiors.

གཡའ་ལི་ *gyá-li* maple *Sik*.; the dried leaves of it are said to be boiled by the poor instead of tea.

གཡའ་དམ་ *yar-dám* *Lex*., oath(?) *Sch*.

གཡའ་བ་ *gyár-ba* to borrow, to lend; to hire; with reference to money, only provinc. (*Lh*., *Ts*.); *po-bran-nas már-me gyár-te* *Gl*. having borrowed a lamp in the castle; *ynas-tšan gyár-ba* *Tar*., *C*., **dán-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.

གཡའ་རྩས་ *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;

miŋ-ŷyás the right eye, *lag-ŷyás* the right hand, *rkañ-ŷyás* the right foot; *ŷyas-ños*, *-ŷyógs*, *-lógs* the right (hand) side; *ŷyas-ŷyón* right and left; *ŷyas-ŷyón-la kta-ba* to look all round; *ŷyas-rú* 1. the right wing. 2. p.n., district in Ts.; **Yz-ru tsán-po** n. of the principal river in Tibet v. *tsán-po*.

གཡི་, རྟའི་ *ŷyi*, *dbyi* lynx (Cs. *erron. ermine*).

གཡིག(ས)་བ་ *ŷyig(s)-pa* to be hindered Cs.; *Lex.*: *ŷyér-mas ŷyíg-s-pa?*

གཡུ་ *ŷyu turkois*, *mdán-ŷyu* the front-turkois in the head-dress of females; *ŷrá-ŷyu* little turkois-stones; *ŷyui* frq. for turkois-blue; **yu-dán** W. the ribbon on which the turkois-stones of the head-dress are fastened; *ŷyu-mtsó* a blue-glittering lake, po. *Mil.*; **yu-zán-mén-toŷ** forget-me-not *Sp*; *ŷyurál* a mane of turkois-colour *Gl.* — *ŷyuráñ* for *ŷyuiñ-druñ* *Gl.*

གཡུག་བ་ *ŷyüg-pa*, incorr. spelling for *dbyüg-pa*. —

གཡུང་བྱུང་ *ŷyuiñ-druñ*, खल्लिका (also *ŷza-ŷsañ*), the cross crampon , the principal symbol of the Bonpos, but also much in favour in Buddhist mysticism and popular superstition; *ŷyuiñ-druñ-pa* = *bón-po*; *ŷyuiñ-druñ dgón-pa* the Buddhist monastery Lama Yurru in Ladak, v. Cunningham.

གཡུང་བ་ *ŷyuiñ-ba* tame, opp. to *rgod*.

གཡུང་མོ་ *ŷyuiñ-mo* (*Lex.* 𑖀𑖄𑖀𑖄𑖀𑖄, a libidinous woman), (Cs.: 'a woman having always the menses').

གཡུར་ *ŷyur* 1. sleep *Sch.* — 2. v. *ŷyul-ká*.

གཡུར་བ་ *ŷyúr-ba* *Lex.*, C. also **yór-ba** to droop, to hang or sink down, of fading flowers etc.; *ŷyur zá-ba* *Lex.* w.e.; *Sch.*: what has become ripe and eatable.

གཡུར་ *ŷyul* *Schr.*: army; Cs.: battle; neither of the two meanings appears to be quite exact (cf. *dmag*); prob. both *ŷyul* and *ŷyul - nó* denote an army facing the enemy and ready for battle; *ŷyul-las rgyál-ba* and *ŷám-pa* to conquer and to be conquered frq.; *ŷyul ŷyéd-pa* *Do.*, *spród-pa* *Do.*, *Pth.*, *ŷáb pa* to fight, strive, struggle, *dañ* with;

ŷyul-du or *ŷyul-nór zúgs-pa* to go to battle *Do.*; *ŷyul sóm-pa* to prepare for battle *Lex.*; *dug líai ŷyul-ño zlog-pa* to repulse the warlike host of the five poisons *Mil.*

གཡུལ་ཁ་, གཡུལ་འགྲུག་ *ŷyul-ká*, *ŷyul-fag* thrashing-floor; both

these words appear to be not everywhere current, but provinc., cf. *ko-ŷyu*; *ŷyul-ká ŷróg-pa* *Sch.*, **ŷyur jhé-pa** C. to thrash.

གཡིང་བ་ *ŷyéñ - ba*, less frq. *yéñ - ba*, pf. (*ŷ*)*yeñs*, 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: *čus ŷyéñs-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, *ŷul-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, *ŷyál-po spyan ŷyéñs-pa dañ* *Gl.* the king looking away, directing his attention to something else; *sems bdud-kyis ŷyéñs* *Mil.* the soul is disturbed by the devil; *čos dód-pa-rnams ŷyéñs-par byéd-pa* *Thgy.* to put out or confound those that are seeking religion; *ma-ŷyéñs-par nyón čig* now be all attention! *ŷyéñ-ba*, *ŷyéñs-pa* sbst., inattention, wandering, absence of mind, *ŷyéñs su žüg-pa* *Thgr.* to give one's self to inattention; adj. *rnám-par ŷyéñs-pa* very absent, wandering; *rnám-par mi-ŷyéñ-ba* or *-ŷyéñs-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. *ŷyéñs-pa* diversion, pleasure, recreation, **yán(s)-pa-lu čá-čé**, resp. **tug-yán(s)-la (s)kyód-čé** W. to take a walk, **yán(s)-pa sé-čé** 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. — *ŷyéñs-ma*, a wanton female, prostitute *Sch.*

གཡིན་ *ŷyen?* *ŷyen-sbyór-ba* *S.g.* to calumniate n.f.

གཡེམ་པ་ *gyém-pa*གཡོག་པ་ *gyogs*

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.; *lóg-gyém* sbst. —

གཡེར་ཀླ་ *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-sün-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. *tuqs gyél-ba* resp. to forget *W.*

གཡོ་ *gyo* (rarely *yo*) craft, cunning, deceit, more frq. *gyo-sgyi*, *gyo-zól*; *gyó-čan* 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, *ynam sa gyós-so* heaven and earth were shaken *Dzl.*; *des ni sa ddi 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 gyúr-to* the image began to move *Gl.*; *sa-gyós* earthquake; to begin to move or to march *Ma.*; *tuqs-rye ytin-nas gyós-pai rtags* it is a sign that his heart is moved by grace *Mil. nt.*; *dgé-bai pyógs-la du-sés čuñ-zad kyañ ma gyós* 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, *yán-zin gyó-ba-nyid* an easy mobility *Wdñ.*

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 nyis* two waiting-maids and besides 500 *kól-mo* maid-servants *Pth.*; *gyóg-po dan yán-gyog dan nyin-gyog* servant, servant's servant, and the servant again of these *Pth.*; *mü 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་ན་ཟ་ *gyog-nai-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 ka-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 fág** *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. CC*, 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་པ་ *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.*; *stein-yyógs*, *stod-yyógs* upper-garment, mantle, toga, *smad-yyógs* trousers, breeches *Tar.*
— 2. **cover, envelope**, *yyógs-čan* having a cover.

གཡོང་ རྟོག་ *C.* the large intestine, colon.

གཡོན་ཅན་ རྟོག་-ཅན་ *Pth.*; *Cs.* = *yyó-čan* crafty; perh. also **fornicator**, as *yyón-ma*, acc. to *Lev.* and *Sch.*: harlot.

གཡོན་པ་ རྟོག་-པ་ *left*, *yyón-ma* the left hand, *yyón-na* on the left, to the left, *yyón-du* towards the left, *yyón-nas* from the left; *yyón-lógs* the left side or hand, *yyon-lág-byed-pa* *Pth.* left-handed, *yyon-rú* *Sch.* the left wing, of an army.

གཡོན་པ་ རྟོག་-པ་, pf. *yyóbs* to move about, to swing, **brandish**, *ʔsóg-pa* the wings; *rkañ-lág yyób-pa* to kick, to strike, with the arms and legs.

གཡོང་རྩེ་ རྟོག་-མོ་ 1. **sail**, *yyor-yól* id *Cs.*, *yyor-sü* 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**, *ryjá-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.

གཡོང་བ་ རྟོག་-བ་ 1. v. *yyúr-ba*. — 2. v. *yyár-ba*. — 3. v. *yor*.

གཡོལ་བ་ རྟོག་-བ་ v. *yól-ba*.

གཡོས་ རྟོག་ 1. prov. for *yyas*, in *yyos-skór* circumambulation from left to right (so that the right side is towards the person or object that is reverentially to be saluted) *Wdñ.* — 2. v. *yyo-ba*.

ར

ར་ 1. the consonant **r**, always pronounced with the tongue. — 2. num. fig.: 25.

ར་ རྟོག་ stands for: 1 *rá-ba*, 2. *rá-ma*, 3. *rám-da*, 4. *rá-ro*.

ར་ རྟོག་ (cf. *ru*) 1. **horn** *W.* **rá-çó** id. — 2. **sting** e.g. of the scorpion. — 3. *Sch.*: 'the inward side, the horn-side, of a bow'. — *rca-čan* horned. — *rca-snyin* 'the pith of a horn (*çs.* — *rca-myúg* 'the first germ of seed that appears after sowing' *Cs.*; *rca-rtsa* 'the root or bottom of a horn' *Cs.*; *rca-rtse* 'the top or point of a horn' *Cs.*; *rca-tsa* *S.g.* (?).

ར་གན་ *rá-gan*, in comp. *rag*, **brass**, *rá-gan-gyi búm-pa*, *rag-búm* brass cup, can, vessel, *rag-dün* a brass trumpet; *rag-skyá* *Sch.*: white-copper, packfong, German silver.

ར་གློ་ *rá-sgo* hoof, claw *C.*, *W.*

ར་ཉེ་ *rá-nye*, province for *çá-nye* **lead**.

ར་སྒྲི་ *rá-mnye* an officinal root *Med.*, *Sch.*: **carrot**.

ར་ཏི་ *rá-ti* *Cs.*: 'a small weight, a drachm (60 grains)'; but **ར་ཏི་** (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་མཐའ་ *rá-mda* **help, assistance** (*Cs.* also: companion, **assistant**), *rá-mda bód-pa* to cry out for help *Glr.*, *rá-mdar sbrón-pa* *Cs.* to call (upon a person) for assistance, *ra dégs-pa* *W.* **ram tág-çé** (cf. *çabs dégs-pa*) **to help, to assist** *Sch.*, *ra drén-pa* id. *Mil. nt.*; *rá-mda-pa* **helper, assistant** *Glr.*; *rám-dai dpun-tsóg* **auxiliary forces** or army *Cs.*

ར་སྒོང་ *ra-sdön* *Sch.* weeping willow.

ར་སྒྲུ་ ra-sná n. of a medicinal herb *Wdn.* 166, = *sgrón-siñ* fir-tree.

ར་པ་ 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.; *rá-bas skór-ba* to inclose with a fence *Stg.*, *rá-čan*(?), *ra-lđán* having an enclosure, fence, wall etc. *Cs.*; *smýúg-mai rá-ba* bamboo-hedge, bamboo-fence, *tsér-mai rá-ba* thorn-hedge, thorn-fence, *siñ-gi rá-ba* wooden fence, fence of boards, pickets or rails *C.*; *rá-mo* id., *ra-mo-čé* a large pen or fold *Mil.* and *C.*; *kun-dga-rá-ba*, *kín-ra*, v. *kun*; *krim-s-ra* place of execution; *lěán-ra* garden with willow-trees; *nyáy-ra*(?) wall of stones put loosely together *Ld.*; *rtá-ra* stable or pen for horses; *rdó-ra* 1. stone-wall. 2. circle of dancers; *rág-ra* v. *rags*. — *bá-ra* cow-house, pen for cows; *rtsiy-ra* *Sch.*: wall round a court-yard; *brtsón-ru* v. *brtson*; *lúg-ra* sheepcot, sheepfold; *siñ-ra* v. above. — *ra-siñ* 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་ rá-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. — *rá-qu*, col. *ri-gu*, young goat, kid. — *ra-rgod* wild goat, = *ra-po-čé* *Cunningh.* *Ld.* p. 199. — *ra-túg* *S.g.* and *pá-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་ཅེ་ ra-mo-čé 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 *rá-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*, **skiyid dug ra-rés yon dug** *Ld.* good fortune and misfortune come by turns.

ར་རོ་ rá-ro 1. intoxication, drunkenness. — 2. intoxicated *B.* and col.; *Sch.*: *rá-ro dđán-po bag-méd-pa*, v. sub *bag* I. *rá-ro ynyis-pa glañ-po-čé smyon-pa dañ dra* drunkenness while continued resembles a furious elephant, *rá-ro ysúm-pa ši-ro dra* the end (of it) resembles a corpse; *ra ži* or *sais*, also *yđans*(?) *W.* the drunken fit is over; *rá-ro-ba* *B.*, *C.*, *rá-ro(-čan)* *W.* intoxicated, drunk, *rá-ro-bar byéd-pa* to make drunk *Dzl.*, *rá-ro-ba-las sáns-te* having come to one's self again after a drunken fit, being sober again *Dzl.*

ར་སྒྲུ་ལྷ་རྒྱུ་ལྷ་མོ་ ra-sa-*śrut-snáñ* n. of a Buddhist temple erected in Lhasa by the Nepalese wife of *Sronbtsansgampo*. *Glr.*

ར་སྐ་ rá-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་སྐོད་ ra-sid (Pers. *سید*), receipt, **ra-sid ti-ked** money-stamp.

ར་ཧུ་ and ར་ཧུ་ལ་ rá-hu and rá-hu-la v. *sgra-yčán*.

རྒྱ་པ་ rakta *Ssk.* blood, saffron, minium, cinabar *Mil.*

རྒྱ་པ་ rag 1. sbst. v. *ra-gán*. — 2. adj. (*Ssk.*: *adhina*) subject, subservient, dependent, *rag lás-pa* or *lús-pa* *B.*, *C.*, *W.*, **rag-lđom-pa** *W.*, with *la*, to depend on, *de kyód-kyi nis-pa-la rag-lús* that depends on your strength *Mil.*; *dbugs riúb-pa sems-la rag-lás-pa yin* breathing depends on the soul *Stg.*; *tsó-ba yžán-la rag-lás-siñ* 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-čan* *W.* for *drégs-pa-čan* proud, haughty; for *grágs-čan* famous; glorious, splendid; angry(?).

རྒྱ་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 miñ zód-du rag** I hear my name called; **go kád-da rag** I perceive the door sticks; **i lün-po kyér-ra rag** I see, the wind will carry that away; **go pé-te mi rag** the door seems to be locked. — 2. adj. **dark-russet, brownish**, of rocks, horses *W*.

རྟ་རྟ་ *rág-ma* 1. *W*. adj. to the gerund **rág-te** (*sbrág-ste*): **be-rág yu-dán** (lit. *γdan*) **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 *Lis*. from *बद्धाच* *Elaeocarpus Janitrus*, the berries of which are used for such beads.

རྟ་ཤི *rag-ši* n. of a country.

རྟ་ས་ *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་ས་པ་ *rágs-pa* coarse, thick, gross, *lús-kyi rmám-pa prá-rágs-rñams* *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 dai 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 tsúl-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) *na-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-tag*, *rañ-rñams* plur.; *rañ-gi* my, thy etc.; *čün-ma de ráñ-gi lús-la čágs-pas* this wife fond of herself, in love with herself *Dzl*. (yet cf. *de-rán*, below); *des ráñ-gi ma yin-par rig-nas* he perceiving that it was his own mother *Pth*.; *rañ-la ráñ-gis skra bcád-de* shaving one's own head *Dzl*.; also in a gen. sense: *rañ-bas nán-pa* an inferior person than one's self *Thgy*., in like manner: *rañ-las čé-ba* *Thgr*.; *rañ-la bu méd-na* if a man has no son of his own *Mil*.; *rañ-gi srün-ba* to keep, to guard one's own property *Thgy*.; **rañ mi-dód-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 *γžun-lús*) *Mil*.; v. also *dré-ba* extr.; *rañ-rig rañ-γsal rañ-bde ysum* self-created knowledge, clearness, and happiness (the three fruits of the spirit) *Mil*.; *rañ-sróg ráñ-gis γèd* you will take your own life *Glb*. — 2. **spontaneously, of one's own accord**, *žal-zás rañ-ón-ño* *Dzl*.; *rañ-byon-pa*, *rañ-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; *rañ-sar-ba* = *rañ-gról-ba* 2. — 3. **just, exactly, precisely, the very**, *de ráñ* the very same; *de rañ yin* so it is! exactly so! just so! **dhá-ta rañ** *C*.; **dá-čì rañ*, *dág-sa rañ** *W*. just-now, **dì-rin rañ* just to-day *W*.; **already**, *sná-mo rañ* already early in the morning *Mil*.; **barely, merely, the mere, the very**, *na dai prád-pa ráñ-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?* **yoñ rañ yoñ-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* (?) *túb-pa* *Sch*.: to act after one's own mind. — *rañ-skyur* vinegar *Cs*.(?)

— *rai-ka* Sch. = *rai-bu*? — *rai-kóns* = *rai-kül* territory, district C. (?) — *rai-ksós* one's own worth, affairs, necessities Sch. — *rai-grub* not made or produced by men, **self-produced**. — *rai-dga-bu* free, independent, *rai-dga-pa* an unmarried man Sch. — *rai-rgyal* 1. *Stg.*: = *rai-saís-rgyas*. 2. *rai-rgyal-gyis* *gró-ba* Sch.: to live after one's own option or pleasure (?) — *rai-rgyü* Sch.: 'die eigene Ursache, Selbstfolge' (?) — *rai-nó* one's own nature, *sa-spa* to know Mil. — *rai-nyid* himself, herself etc., one's self Mil., *rai-nyid* *gról-ba* to deliver one's self *Thgy.*, *bdud* *rai-nyid* the devil himself in his own person *Tar.* — *rai-tág* mill, water-mill. — *rai-mtón* pride, self-complacency, self-sufficiency Mil., *Gr.* — *rai-dón* one's own affairs, one's own profit, *rai-dón* *byéd-pa* to look to one's own advantage *Do.*, *rai-dód* selfishness, v. *rai-rtsis*. — *rai-snán* v. sub *snán-ba*; Sch. also: self-born. — *rai-po* Cs. = *po-rai* an unmarried man. — *rai-bábs* v. *babs*. — *rai-bu* 1. Cs. single, alone, *rai-bur* adv. singly, alone, without a consort. 2. Cs.: a single life (?). 3. *Sch.*: one's own child. — *rai-byün*, *rai-byön* self-born, having originated of itself, = *rai-grub* frq. *rai-dban* independence, liberty, *rai-dbán* *tób-pa* to become free *Gr.*; *ynás-la* *rai-dban-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* *rai-dban-med* Mil.; **rai-wán* *júg-pa** to set free C.; *rai-dbán-can* free W. — *rai-bar* Cs.: 'musket', in W. it is only used for **pistol**; **rai-bár* *qug-rág** W. a revolver. — *rai-mo* Cs. = *mo-rai* an unmarried woman. — *rai-rtsis* the opinion which one has of one's self, *rai-rtsis* *dan* *rai-dód* *ma* *če* *zig* think little of your own self! Mil. — *rai-bzin*, **स्वभाव**, natural disposition, state or constitution, nature, temper, *rai-bzin-las* *yzán-du* *gyür-ba* to change one's natural constitution *Wdi*, *bab* *dé-ltar* *če-bai* *rai-bzin-gyis* as a natural consequence of so heavy a snow-fall Mil.; *rai-bzin-gyis* of itself, by itself, from its very nature, naturally, spontaneously *Dzl.*, in col. language, *rai-bzin-nas* id., also for **self** in

the sense: I, he etc. without the aid and independently of others; *byün-ba* *l'ai* *rai-bzin-can-gyi* *lus* *di* this body participating of the nature of the five elements *Wdi*; *drai-poi* *rai-bzin-can-gyi* *yüir* for *rai-bzin-can* *yün-pai* *yüir* *Sbh.* — **rai-zin* *jü-pa** C. needless words, where it is a matter of course; also: talk without any serious intent; **de* *da* *rai-zin-la* *zér-če* *zig* *yod** W. that is nothing but talk. — *rai-bzó*. i. *Lev.*: the right, proper form (of a word)? 2. self-determination, opp. to a punctilious adhering to tradition Mil. — *rai-rai* each... himself, each... his, her, its etc. (not reciprocally, as Sch. has it), *rai-rán-gi* *krii* *óg-tu* *sbas* he buried each (idol) under its own seat *Gr.*, *rai-rán-gi* *leu* *ysal* each (subject) will be explained in its own chapter *Lt.* — *rai-rai-lao* each (final consonant) has itself (joined), i.e. is doubled *Gram.* — *rai-ré* 1. = *rai-rán*: *rai-réi* *sna-tág* *rai-rés* *zuñ* each may lead himself, may be his own guide. 2. we, *rai-réi* *sjo* *drün-na* at our own door Mil., *rai-ré-rnams* we (the Lamas, opp. to the laymen) Mil. 3. polite way of addressing, for our you or the German 'Sie' *Thgr.*? — *rai-sigs-la* of itself, spontaneously W. — *rai-sa*, *rai-so* one's own place, *rai-sa* *dzin-pa* to maintain one's place, one's station Mil., prob. like *rai-mgo* *tón-pa*; *rai-sar*, *rai-sor* 1. *bzág-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. *rai-sor* *zi* (a storm) abates of itself. — *rai-saís-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.

རྩྭ་ *rai-ga-ba* Cs. coarseness, meanness.

རྩྭ་ *rai-ba*, pf. *raís*, to rejoice, *sems* *mi-ráns-par* discontented, *yid-rán-ba* or *yi-rán-ba* id., frq.; **dhé-la* *ga-rán-ihág-te** highly pleased with it C.; *yid* *ma* *raís-sün* *mi* *ngü-bargyür-te* being very much dissatisfied *Stg.*; *ma-rán-bzin-du* unwillingly, reluctantly.

རང་རྩོང་ཅན་ *ran-roñ-čan* *Cs.* rough, craggy, uneven.

རངས་པ་ *rañs-pa* 1. v. *rañ-ba*. — 2. *nyin-rañs-par* for *fo-rañs-kyi dūs-su* early in the morning *Tar.* 111, 17. — 3. in *W.* for *rēis-pa*.

རངས་པོ་ *rañs-po* *Sch.* rough, rude, unpolished.

རད་པ་ *rād-pa* *W.* for *bgrād-pa*.

རད་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.*; *dī-tsam ni rán-no* this is about the proper measure *Dzl.*; with the root of the vb.: *ziñ rñá-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 ytañ-rán-pa dañ* 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*.

རབ་ *rab* I. superior, excellent; the eldest, of three sons, opp. to *brin-po* and *ta-čün*, frq.; *gañ-zág dbañ-po-ráb-rnams* very able or clever persons (opp. to *brin-po* or *tá-ma* having moderate or very little capacity) *Mil.*, *Thgr.*, inst. of which *rab brin ysum* is often used *Thgy.*; *tébs-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*; *mdzúd-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 *Glr.*; *ráb-tu byéd-pa* (also *erron. byéd-pa*) *Cs.* to analyze, but *Tar.* 96 it is equivalent to प्रकरण treatise, dissertation. *rab-byüms-pa* v. *byüms-pa*; *rab-óg* the second in rank, next in value, excellence etc., thus *Dzl.* 72, 5 (as a better reading for *brin-mo*); *rab-yáns* very wide, very extensive *Sch.*; *rab-ysál* 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་རྩེ་ *rab-riñ*, col. also *hrab-hriñ*, mist, dimness, e. g. before the eyes, in consequence of impaired vision; **kó šrab-šrib mán-na mi ton** he sees only a mist before his eyes, *W.*; *skár-ma rab-riñ* 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; *siñón-rabs* the ancients (*veteres*), *pyi-rabs* men of modern times, descendants, posterity *Glr.*, *siñón-rabs-sgrñn*

an old legend, ancient history *Zam.*, *snón-nyi rabs bco-brgyad* the 18 Puranas *Tar.* 4, 11. — 2. **generation** *Dzl.*, resp. *γduñ-rábs Glr.*, *ñá-nas γduñ-rábs liú-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-rygás 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.* 20, 13 (not! to set up a dismal cry *Sch.*), v. also *öol-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'.

རམ་ *ral* 1. **goat's hair**. — 2. **rent, cleft**, *γu ral nyis* 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*.

རམ་ཀ་ *rál-ka* v. *rál-gu*.

རམ་ཀ་ *rál-ka* v. *rál-gri*.

རམ་ག་ *rál-ga* *Sch.* = *yál-ga*.

རམ་ག་ *rál-gu* 1. *Sch.*: **cleft, chink, fissure**. — 2. *dar-dkár-gyi rál-gu* and *rál-ka Pth.*?

རམ་གྱི་ *ral-gri*, col. **ral-gyi, ra-gyi** **sword**, also for rapier and other thrust-blades *Dzl.*; *ral-grii dáb-ma* or *lêe blade*, so edge, *ñubs* 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, (*rál-ka sbrad-pa* *Sch.* is prob. a misprint).

རམ་པ་ *rál-pa* **long hair, lock, curl; mane** (of the lion, not of the horse etc.); *rál-pa-can* having or wearing long hair, n. of a Tibetan king that distinguished himself by his bigotry and by his servility to the priests; *ral-lcāñ* 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.*

རམ་བ་ *rál-ba* = *drál-ba* and *hrál-ba*, pf. of *drál-ba*, **torn**, of clothes etc., *mitsón-gyis* lacerated, slashed, cut to pieces by the sword *Dzl.*; *zig-rál-ba* id.; *zig-rál* **breach, destruction**, *kāñ-pa-la zig-rál byūñ-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. **stb.** **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-rkyāñ* cotton cloth. — *ras-skúñ* *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 béd-s-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-yúg* = *ras-búbs*. — *ras-rí* v. *re-rí*. — *ras-slág* a furred garment covered with cotton cloth *W.* — 2. **adj.** *ka-rás* (**re**, for *rens*?) hard snow that will bear a man.

རས་པ་ *rás-pa* 1. **vb.**, *Ld.* **ras-čé** **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. **stb.** v. sub *ras*.

རྩ་ *ri*, also *ri-bo* *B.*, **ri-ga** *W.* 1. **mountain, hill**, *ri pó-ta-la* the mountain (called) *Potala Liš.*; *ri-bo dpal-bár* *Mil.*, *rgyal-gyi-sri ri* *Mil.* the mountain *Pal-bár*, *Gyal-gyisri*; *riñ* on the mountain *Mil.*, *ri-la* id.

frq.; *ri-tan-mtsams-su* at the foot of the mountains or hills *Med.*; *ri-r-gan-pa* one living in close vicinity to a mountain, *W.*; *gáns-ri* an ice-mountain, snowy mountain, glacier, *nágs-ri* or *šan-ri* a hill covered with wood, *brág-ri* a rocky mountain, *gyá-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. *skyégs*. — *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-ngó* 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-čen*, *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-sbág* mountain cavern. — *ri-rtśá* foot, *ri-rtśé* top of a mountain, *nyi-ma ri-rtśé-la póg-na* when the rising sun illumines the mountain tops. — *ri-rtśé-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.

ལྷ་གྱ་ *ri-gu* young goat, kid *W.*

ལྷ་གྱ་ *ri-rgyá* *Sch.*: foxes or fox-skins(?).

ལྷ་རྩལ་ལྷ་ *ri-dwags* animals of chase, game.

ལྷ་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-tán* the full price *Sch.*

ལྷ་བོ་མེ *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-šám-gyi bu*.

ལྷ་མོ་ *ri-mo* 1. **figure, picture, painting, drawing**, *lha-kán-gi* *Glr.*; *ri-mo-mkan* painter; *ri-mo-čan*, *ri-mo-lan* 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. = *rin-gro* reverence, **veneration**, *ri-mor byéd-pa* to honour, to venerate *Stg.*

ལྷ་ལུ་ *ri-lu* col., but also *Tar.* 63, for *ri-lu*.

ལྷ་ཤི་ *ri-ši*, རྩལ་ལྷ་ཤི་ = *drañ-srón* q.v.

ལྷ་ཤོ་ *ri-šo* n. of a medicinal herb *Med.*

རིག་པ་ *rig* in *Ld.* col. and provinc. for *čig*: **mañ-ña rig** or **nyuñ-ñu rig ton** give much! give little!

རིག་པ་ *rig-pa* I. vb., 1. to know, to understand, = *šés-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.*; *zlog-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** *Gl.*; *rig-pa dan* *lān-pa* **talented, rich in knowledge, learned** *Dzl.*; *rig-pa ysar-ba* new informations, disclosures, knowledge; **news**, *lōg-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**, *dūd-gro ma-rig-pa* *Mil.* — 2. **science, learning, literature**, *nān-gi rig-pa* the orthodox or sacred literature, *pyi rig-pa* the heterodox or profane literature *Cs.*, *tun-moi-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-ynās*; *rig-pai rōl-tso* or *rig-pai ynas tams-cād* *Cs.* circle of science, **encyclopedia**. — 3. **soul** (prob. only in later literature), *rig-pa lus dan brāl-ba* the soul separated from the body, *rten dan brāl-ba* the soul separated from her hold or from her abode *Thgr.*; often opp. to *bem* *Mil.*

Comp. *rig-mkan*, *rig(-pa)-po* *Cs.*, *Sch.* a knowing person, a learned man. — *rig-rgyud* character *Mil.* — *rig-siāgs* a **spell, charm, magic formula**, *rig-snags-mkan* a person skilled in charms. — *rig-ynās* a science, one of the sciences; *rig-ynās čē-ba* *līa* the five great sciences or classes of science, frq.; these are: *sgrā-rig-pa* science of language, *ytan-tsiqs-rig-pa* dialectics, *ysō-ba-rig-pa* medicine, *bzō-rig-pa* science of mechanical arts, *nān-dōn-rig-pa* religious philosophy; of less consequence are: *rig-ynās čün-ba* *līa* the five minor sciences; and the *rig-ynās* or *rig-pa bčō-brgyad* (also; *tsug-lag* ༧), 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, *nā rig-byéd glū-mkan ma jin-te* I am no schooled, accomplished, singer *Mil.* 2. **instruction**, a book conveying knowledge, a scientific work, *bzoi rig-byéd* a technological work *Gl.* 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-čān*, of rarer occurrence), *Ssk. विद्याधर*, denotes a kind of spirits to whom a high degree of wisdom is attributed, like the *Dākinis*. — *rig-šes* the faculty of **reason** *Tar.* 90, 2, *Schf.*

རིག་རིག་ *rig-rig*, *mig rig-rig byéd-pa* or *dūg-pa* to look about, esp. in an anxious manner, shyly *Tar.*, *Mil.*

རིག་པ་ *rigs* 1. **family, lineage, extraction, birth, descent**, *rigs-rūs* lineage and family *Gl.*, *mai rigs-su nyé-ba* or *ytōgs-pa* a relation by the mother's side *Dzl.*; emph.: **noble birth** or extraction: *rigs-kyi bu* or *bū-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; *mi-rigs* 1. the human race, mankind *Cs.* 2. **nation, tribe** *Gl.*; *sdé-rigs* **tribe** *Cs.* 3. rarely = sex, *mō-rigs* female sex *Wdn.* — 2. in a special sense: **caste, class** in society, **rank**. In Tibet five ranks are usually distinguished. viz.: *rgyāl-rigs* royal state, royalty, *brām-ze-rigs* caste of priests (Brahman caste), *rjé-rigs* nobility, aristocracy, *dmāns-rigs* the citizens, *ydōl-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, *skād-*

rigs gós-rigs mi-drá-ba different languages and costumes; *ci-rigs* of every sort, *ci-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** *Gl.*; *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 bzi* the four limbs, viz. hands and feet *Gl.*; *rgyal-čen rigs bzi* the four great spiritings *Thgy.*, *rigs ysum mgón-po* the three tutelary saints (*spyan-ras-zyigs, riyag-rdór, jam-dbyáns*) *Gl.*; *sais-rgyás rigs liná zin-kams* *Thgr.* — *rigs-pa* vb. **to have the way, manner, custom, quality of**, *ngo pyir byúu-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 zig snán-bai rigs* now a mountain must appear *Dzl.*; *bžag-pai rigs-sam* would it not be expedient to appoint...? *Dzl.*; *rigs-kyi dús-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 *Gl.*; *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.*; *ydúl-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 *lun.*

Comp. *rigs-brgyud* race, lineage, extrac-

tion, **family** *Cs.*, *rigs-brgyud-dzin* male issue, *rigs-brgyud pél-bar gyúr-ba* the rising of a numerous progeny *Dom.* — *rigs-ñán* 1. low birth or extraction, **kyod mi rig-ñán-pa dan nyám-po dé-če man** you must not mingle with people of low extraction, with common people *W.*; *rigs-ñán dpón-du skó-ba* to raise a child of low extraction to the royal dignity *Gl.* 2. **hangman** *Dzl.* (cf. *ydól-pa*). — *rigs-čan, rigs-ldán* of noble birth. — *rigs-mnyám-pa, mtún-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-ñán* no. 1.

རིགས་པ་ rigs-pa 1. v. *rigs*. — 2. often erron. for *rig-pa*. — 3. adj. of *rigs*: *rgyál-rigs-pa* belonging to the reigning family or caste; *ci-rigs-pai sgó-nas* in every possible manner *Mil.*; *ci-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 **ब्याच logic, dialectics** *Trigl.* 15; an infallible, not deceptive idea *Was.* (297).

རིང་ཇ་ rin-ñe-ba continual(?), daily(?) *ka-tsa 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 *ku** *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 grón-kyér 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 *Dzl.*; *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 ois-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* (provinc. for *rin*?) *tso-čas* or *gyyags* 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-kyad* length. — **rin-táb** *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.

རིན་ལུགས་ *rin-lugs* *Cs.*: 'the sect or followers of a person', *Sch.*: 'old customs'; *Glr.* 92, 2 (?).

རིན་བསྐལ་ *rin-bsrel* ('things which are to be preserved for a long time'), མའུ་, relics of a Buddha or a saint, viz. small, hard particles, acc. to Burnouf the remnants of burnt bones.

རིན་ *rins* sometimes for *rin*.

རིན་པ་ *rins-pa* swift, speedy, *rins-par rgyug-pa* to run fast, to hasten, hurry; *rins-par yod* I am in a hurry *Mil.*; **rin-pa ton** *W.* be quick! make haste! *rins run* though you be in a hurry *Mil.*; *rins-pai bsod-snyoms* alms, gifts of charity (requiring haste), urgently requested, and out of the common course, *Burn.* I, 269. 628 **za-rins, tün-rins**, waiting impatiently for one's meal, **grul-rins** for setting out *W.*; *rins-stabs-su* most speedily *Mil.*

རིན་པ་ *rid-pa* 1. meager, emaciated *Dzl.* and elsewh. — 2. *Sch.* also: rare.

རིན་པོ་ *rid-pán* the Neosa pine-tree *Kun.*

རིན་ *rin* 1. price, value, *rin yčód-pa* to fix, to determine the price (*Cs.* (cf. *tan*)), *rin rtóg-pa* to ascertain the price, to estimate the value *Cs.*; *rin bəbs-pa* to abate, to lessen the price *Cs.*; *rin báb-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.* 202, 17 = *rin*; *rin-čen-po, rin-po-čé* v. the next article. — 2. for *rin*, v. *rin-ba* I, 2.

རིན་ཆེན་ (ལོ་) *rin-čen (-po)*, also *rin-po-čé*, 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-čé 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-čei* may be understood literally: consisting of jewels, of precious stones, at other times it is merely equivalent to: valuable, precious; *rin-po-čei gliñ Glr.* seems frq. to signify a holy, happy land inhabited by gods. — 3. a title, used not only in *rgya-mtso rin-po-čé* and *pan-čen rin-po-čé* (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.

རིན་ *rib* = *ri-ba Sch.* (*Dzl. W.* 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་ས་ **rib-ma** W., **ḍib-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་(འདྲ)གྱོ *rim-gro* or *rim-gro*, resp. *skurim* **honour, homage**, shown more esp. to gods, saints, and priests, **offerings** and other ceremonies (v. sub *sku*), *rim-gros tar-bar gyur* he will yet be cured by religious ceremonies (if medical advice should prove insufficient) *S.g.*; *dei rim-gro-la* as a ceremony for him (the sick person) *Mil.*; *zai-zin-gi rim-gros* by offerings in goods, cattle etc.) *Mil.*; *rim-gro cén-po byas* he arranged a great sacrificial festival *Ptl.*; *rim-gro-pa* servant, waiting-man, valet de chambre.

རིས་པ་ *rim-pa*, *Ssk.* क्रम, 1. **series, succession**, *rim-(pa) bzin-(du)* *Dzl.*, *rim-par* *Glr.*, in a row or line, in rows, by turns, successively, one after another, also = by degrees, gradually; *rim-gyis*, *rim-pas* *Dzl.* id.; *rim-pas dán-po mčog yin pyi-ma dman* v. sub *dmán-pa*; *byá-ba tob-rim bzin 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-brgyúd rim-pa lias rgyál-sa bzun* 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-ldabs* *Sch.* and *nyis-rim* *S.g.* double; *rim-yčig* = *lan-yčig* one time, once. — 3. **order, method**, *cád-par gyúr-bai rim-pa dis* by this method which will be explained immediately, *Sbh.*; *rim-bral* disorderly, irregular *Cs.* — *rim nyis* v. *skyed-rim*.

རིས་ས་(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 byun* plagues, epidemics, are caused by nothing but the season or by

demons; **fu-rim** W. **dysentery, diarrhoea**, bloody flux; *rims-só* the 'tooth' of an epidemy, i.e. its contagium, virulency.

རིས་ཁྲིང་ *ril-tin* *Ld.* = *ša-rág*.

རིའ་བ་ *ril-ba* I. more freq. *ril-po*, *ril-mo* *B.*, *C.*; **ril-ril** W. 1. **round, globular**, in *C.* also **cylindrical**; *srán-ma ril-mo* peas are round *Wdi.*; **ril-ril** W. also sbst.: a round, globular object, such as a cabbage-head, a round lump of butter etc.; *ril-bai spyi-blugs* *Glr.*, *Sch.*: 'a bottle, narrow in the middle, a gourd-bottle'. — 2. **whole, entire; wholly, quite** **koi-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 dbái-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 ryoğs-pa* entirely, completely, enveloped, or wrapped up *Sch.*; *ril-mid-pa* *Sch.*: 'to swallow a thing entire'; *dé-dag dan ril-gyis mčit-am pyed dan mčit-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 *Müg.* (where *Piper longum* is compared with it), *glá-bai ril* dung of the musk-deer; *lig-ril* tirdles, sheep-pellets, *ša-ril* 1. dung of the argali *Ld.* 2. small meat-balls *C.* — II. 1. *W.*: **ril-čé** (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 *brí-ba*: **figure, form, design**, *pádma-ris* the figure of a lotus-flower *Glr.*, *mig-mai-ris-su bris-pa* *Glr.* painted like a chess-board; *skya-ris* the blank parts of a picture, *tsón-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; *mia-ris* id and n. of a part of

Tibet; *pyogs-ris party*; *Cs.* has also: *rán-ris* one's own party, *yzán-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-za* 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, *lúg-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-bzi Mil.*; *yyás-ru* the right side or wing, *yyón-ru* the left side or wing, *yzuñ-ru* the middle part or centre *Cs.* — 4. as num. figure: 85.

Comp. *ru-dár* *Wdk*, *Mil.*, *ru-mtsón* *Sch.* military ensign, banner, colours, *pyár-ba* to display, to hoist (a flag). — *ru-sná* division of an army *Sch.* — *rú-pa* 'troops, advanced posts of the enemy' *Sch.* — *ru-dpón* commander of a regiment, colonel.

ུ ru-*ná* hatred, grudge, malice, (of rare occurrence); *ru-ná-can* spiteful, malicious.

ུ ru-*rtá* *Cs.*: 'a kind of spicy root'; in *Lh. Imula Helenium*.

ུ or ུ ru-*tóg* or ru-*rdóg* *Cs.* n. of a district in Tibet contiguous to Ladak; an extensive plain, east of lake *Pankön*.

ུ rú-*pa* v. *ru*.

ུ rú-*po* ram *W*.

ུ or ུ rú-*ba* or re-*gur* a tent-covering made of yak's hair; *rú-ba-pa* a person living in such a tent; *rú-bai* *tsogs* a number of such tents, a tent-village.

ུ rú-*ma* curdled milk, used as a ferment *C.*, *ó-mar* rú-*ma* *blug-dra* as when sweet and curdled milk are put together *S.g.*; as to its effect, it may also stand for leaven.

ུ ru-*tsár* fringes *Ld.* = *ka-tsár*.

ུ ru-*raksa* *Med.*; *Cs.*: a sort of berry.

ུ ru-*ru* *Stg.*; *Sch.*: a kind of deer; a species of fruit-trees.

ུ 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*.

ུ rug-*gé* appearing (?), *ziñ snum rug-gé* the field had a luxuriant appearance *Mil. nt.*

ུ rúg-*pa* 1. *Cs.* a kind of potato. — 2. *W.* to collect, gather, pluck, v. *sgrug-pa*.

ུ rú-ni-*Kan* *Cs.*: bake-house, kitchen.

ུ rú-ni-*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 jigs-su rú-ni* this word is calculated to terrify, is terrible *Dzl.*; *btson-du rú-ni* it is salable, vendible *Dzl.*; *slob-dpón-du mi rú-ni* he is not fit to be a teacher *Dzl.*; *yzán-du mi rú-ni* 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 rú-ni-du yód-pa* one that is able to perform it *Tar.*; *mi rnyed mi rú-ni* it must be procured by all means *Dzl.*, *mi byar mi rú-ni* it must be done *Dzl.*; *nyál-du mi rú-ni* it would not do to sleep *Dzl.*; *med kyañ rú-ni* I (you etc.) can also do without (him) *Glr.*; *dei tse ytán-du rú-ni-nam mi rú-ni* would it not be as well to let him go once more? *Dzl.*; *či-ltar yid-čes-su rú-ni* how can one believe you? *Dzl.*; **kon-čög zun zer mi rú-ni** *W.* God cannot tell a lie; *di yañ rú-ni* this, too, is correct, will do *Gram.*; *tsab rú-ni tsam* it may perhaps be used instead *Wdi.*; *ná-la mós-pa ma byas kyañ rú-ni-ste* that they do not show me any honour is not so great a loss; but... *Mil.*; *dis rú-ni-nam* is that the right thing? will that do? *de-ltar rú-ni* (*W.* **čög**) well, let it be so! for aught I care! — 2. several other phrases with *rú-ni*: a. *lus di či rú-ni* why should we care so much for this our body? *Dzl.*; esp. *či ma rú-ni*, preceded by *na* or (rarely) by *yañ*: why should

not...? i.e. o that! would that! *di bdäg-gi yin-na ci ma run* would that this were mine! *Thgy.*; *ñai bü-mo min-na ci ma run* I only wish, she were not my daughter! would it were not my daughter! *Pth.* b. *run* = *yañ* after a verbal root: *de tsam ñig bsad run* though I have been sitting so long *Mil.*; *mi dgos run* though it is not necessary *Mil.*; *šes run mi šes-pa ltar byéd-pa* to plead ignorance although one knows the thing *Mil.*; *ci-la tög run* whatever may happen to me, = at all events, at any rate; *ci yin run* whatever it may be *Mil.*; *log yin run min run* whether it be an erroneous (opinion) or not *Mil.*; *ši run yson run* whether I live or die, living or dead *Pth.*; *gañ yañ run, ci yañ run* whosoever he may be, whatsoever it may be, *frq.*; *sa ču gañ yañ rün-ba-la* on earth, water or whatever it be *Do.* c. *mirün-ba* illicit, improper, unfit, v. above; *mirün-bai yzi čeu* ten illicit actions, differently specified *Tar.* 33, 9, *Köpp.* I, 147, partly moral offences, partly only infractions of discipline; but *ma-rün-ba, ma-rüns-pa* 1. **pernicious, dangerous, atrocious**, as enemies, beasts of prey, malignant gods and spirits, reckless destroyers etc. 2. **spoiled, destroyed, ruined**, *ma-rün-bar byéd-pa* to destroy etc., *ma-rün-bar gyir-ba* to be destroyed etc. *Dzl.*

རྩ་ལྷོ་ལྷོ་ *rud* a falling or fallen mass, as: *ka-rüd* snow-slip, avalanche, *ču-rüd* deluge, inundation, flood (by the rupture of an embankment and the like), *sa-rüd* land-slide, descent of a great mass of earth; *rüd-zam* a snow-bridge, formed by avalanches.

རྩ་ལྷོ་ལྷོ་ *rub-ču* prop. n., a district in the south of *Ld.*

རྩ་ལྷོ་ལྷོ་ *rüb-pa* to rush in upon, to attack, assault, *pyag žabs kün-nas rub-rüb jüs-te* rushing in upon him from every side in order to touch his hands and feet *Mil.*; *bzän-la rüb-pa* to pounce on the prey, to fall upon the food *Glr.*; **do-rub tän-te säd-čé** *W.* to kill with stones, to stone; **čög-čig-la rüb-pa** *W.* to press or crowd together towards one side; *ka-rüb byéd-pa* to outcry, to bear down by a louder crying *Mil.*;

go-rub-rüb dug *C.*, **go-rüb tan dug** *W.* they put their heads together; **šrod rub soñ,* or *min-ču rub soñ** *W.* darkness draws on, night is setting in, for which in *C.* **sa rub soñ** is said to be used, so that it might also be translated by to darken, to obscure.

རྩ་ལྷོ་ལྷོ་ *rub-só* currant *W.*

རྩ་ལྷོ་ལྷོ་ *rum* 1. **womb, uterus**, = *mñal*, but less *frq.*: *rum mi bde-ba* sensations of pain during pregnancy *Dzl.*, *rim-du jug-pa* to enter into the womb. — 2. **darkness, obscurity**, *mün-pai rum Glr.*, gen. *smag-rim*. — 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; *rim-pa* a man from Turkey, a Turk; *rum-sam* (شام) Syria *Cs.*

རྩ་ལྷོ་ལྷོ་ *rül-ba* to rot, to get rotten, to become putrid, to turn rancid etc., *rül-bar gyir-ba B.*, **rül čá-čé** *W.* id.; *o-ma rül soñ* the milk is spoiled, *ka rül* the snow does no longer bear, **be rül** *W.* drift-sand, quicksand; *rul-skyir* 'sour by putrefaction' *Sch*; *rül-dri* a putrid smell; *rül-po* for *hrül-po Cs.* — Cf. *drul-ba.*

རྩ་ལྷོ་ལྷོ་ *rus* 1., *W.* *rus-pa*, lineage, family, *miñ dai rus ni di-ltar-ro* their name and lineage are such and such *Glr.*; **na-rañ-ghä* (or *na-rañ dhan*) *ry-čig-pa* or *-dä-wa** *C. B.*, **rüs-pa čig-čig** *W.* we are of the same family; *rus-yčig-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 dmá-ba* low extraction *Cs.* — 2. v. the next article.

རྩ་ལྷོ་ལྷོ་ *rüs-pa* (resp. *yduñ*) 1. **bone**, *rus-čäg* fracture of a bone *Med.*; *rüs-pai däm-bu* prob. small bones of which the Tibetan 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 suspended 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 *Wdn.* — 3. energy, *snyin-gi Mil.*, gen. *snyin-rus* q.v. — 4. v. *rus*.

Comp. *rus-krân* skeleton, **rus-tân tsôg-se** *W.* he is nothing but skin and bones. — *rus-ku Lt.* bone-broth(?). — *rus-gróg Sch.*: a dry bone (?). — *rus-bèùd Lt.*? — *rus-nád W.* caries. — *rus-bu 1.* small bone. 2. bones in general *Dzl.* — *rus-tsád, rus-tsód Med.*? — *rus-šin 1. Sch.* firmness, perseverance, repentance. 2. n. of a part of the body (?). *Lt.*

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, *rân-la bu re méd-na yid-pâm-pa re yôn-gi dug, dés-na kyéd-la-an 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 nyis* once or twice *Mil.*; *mi brgya re tsam zôn cög-pa* (a horse) sufficiently (large) for being mounted by about a hundred men *Glr.*; *lo re tsam ma-ytôgs* with the exception of one year about *Glr.*; *ras-gos-rkyân re* a single cotton garment *Mil.*; *čos-brél re* a small amount of spiritual instruction *Mil.*; *W.*: **bal re** some wool, **šü-gu re** some paper (= *zig*), **kü-šu re** some apples; *bü-la pur-pa re ytád-nas* handing to each of the ten a *pur-pa Pth.*; *lág-na dön-tse re-ré yod* in each of his hands there was a gold-coin *Dzl.*; *nyin ré-la sém-s-can Kri re bsad Glr.* he slaughtered every day 10 000 living beings, *ra lña lña 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-sé yod** *W.* they grow smaller from year to year; *nyuñ re* little at a time *Glr.*; *re-re nyis-nyis* one and all, one with another, indiscriminately *Mil.*, *re-re-bzin-gyi ngo* every single person's head *Tar.*; *re zig somebody, something; some* (persons), a little; (with or without *dus*) a little while, *re zig*

sdod wait a little! *Dzl.*; *re zig čig-na* after a little while, *Bhar. 37*; once, one day, one time, at a future time, also *dus re zig-gi tse Pth* — 2. mutual, reciprocal (in this sense it is perh. to be spelled *res*, though it is certainly cognate to *re*), *dpon slob re kân byün 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 bzi* 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, gyir-ta-re (Dzl. UL, 1. 100, 9. 102, 2)* it may be rendered by an adverb, as: certainly, undoubtedly. — 5. vb., v. *réd-pa* and *ré-ba*. — 6. particle, mostly put between two closely connected words: *nyams-re-dgá, blo-re-bé Glr., o-re brgyál, skyug-re-lóg, že-re-žigs, yi-re-müg, don-re-čün, snyin-re-rjé* (this last very frq.), 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.

re-skán (etymology?), acc. to the passages which came to my knowledge a strong negative (like *οὐ μή*), by no means, never, *yoñ re-skan Mil.* frq., that can never happen, that is absolutely impossible (parallel to *yoñ mi srid*); *tsim-par gyur re-skán* they never can be satisfied with it *Tar.*

re-skón n. of a bitter medicinal herb.

re-ká *Sch.* a picture, painting.

re-kán v. *re-ba*.

re-kân *Sch.*: *re-kân byün-ba* to be not too much (?).

re-gur v. *ré-ba* sbst.

re-grón addition, increase.

རི་ལྷགས་པ་ or རི་ལྷགས་པ་ *re-lcags-pa* or *reu-lcags-pa*, *Med.*, a mezereon with white blossoms in the South-Himalaya, of which paper is made.

རི་ཏོ་ *ré-to* pumpkin *Kun.*

རི་དོགས་ *re-dögs* v. *ré-ba*. vb.

རི་ལྷོ་ *re-lde* v. *ré-ba* sbst

རི་སྐྱམ་ *ré-snam* v. *ré-ba* sbst.

རི་འཕགས་ *re-piags* prop. n., **Triloknath**, a much frequented place of pilgrimage in Chamba, with a famous image and sanctuary of *Avalokitesvara*.

རི་བ་ *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-yöl* Cs.); *re-gür* a tent of such cloth.

རི་བ་ *ré-ba* I. vb., 1. **to hope**, *tams-cäd mtön-du reo* all hoped to see *Dzl.*; *dé-la pän-du ré-nas* hoping it might be good for it *Mil.*; *sü-la re* in whom should they place their hope, in whom should they trust? *lon yöd-du ré-la* whilst you are hoping still to have time (enough) *Mil.*; *ré-zin ltös-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. རྒྱལ་ sbst. **hope; wish**, frq., *ré-ba skön-ba*, *ré-ba sgrüb-pa* to fulfil a hope; *rnyéd-pa*, *töb-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 lán-pa* hoping, full of hope, *ré-ba méd-pa* hopeless, despairing.

Comp. *re-täg* v. *täg-pa*. — *re-dögs* hope and fear, *re-dögs med* being without hope and without fear (the principal aim and prerogative of ascetics) *Mil.* — *ré-(bai)* *nyas* Cs.: room for hope; prob. also = *ré-sa* the person or thing whereon one's hopes are placed *C.*, *W.*

རི་མོས་, རི་སྐྱོས་ *ré-mos*, *rés-mos* turn, series, or more accurately: the order or change of the series, *néd-la*

sdüg-pai ré-mos bab then misfortune came to be our turn *Mil.*; *re-mos-su Pth.*, **ré-mos cös-la** *Ld.* by turns, alternately, e.g. to strike one's breast with the hands; **ré-mos ré-mos** *W.* by degrees, gradually; *re-möns* id. *Ma.*

རི་ཞིག་ *ré-zig* v. *re* I.

རི་རལ་ *re-räl* n. of a medicine *Med.*

རི་རུ་ (རས་རུ?) *re-rü* (*ras - ru?*) *W.* the spread- or warp-beam of a loom.

རི་ས་ *ré-sa* v. *ré-ba*.

རིག་ *reg* 1. *Sch.*: *reg-zyig-pa* 'notes taken down, and extracts made, during a course of study'. — 2. v. the following article.

རིག་པ་ *rig-pa* I. vb., 1. (*W.* **rág-ce* = *nyüg-čé**, 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.*; *rluñ yál-ga-la rég-na* when the wind touches the branches *Dzl.*; *ká-reg-pa* c.dat.: to eat, to taste, to take, *düg-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 byön-pa* to walk not touching the ground by an ell, i.e. to move in the air, about a cubit distant from the ground *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-düg* ('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 *Wdñ.*

2. **feeling, sense of feeling**, *págs-pa-reg-bya* the feeling of the skin, *lüs-po pyü rég-bya grän-la* whilst the outside of the body appears cold to the touch, *reg-bya-rtsub* rough to the touch *Med.* — *rég-ma* Cs. n. of a goddess.

རེ་བུ་ reñ-bu, pf. reñs to be stiff, hard, rigid, rmai reñ sbyañs to remove the hard parts, of a wound (to clear, to cleanse) *Wdñ.*; *rañs son* *W.* (the blood) has coagulated, congealed, also of a dead body: it has grown stiff; *rañs-te dad dug* *W.* he makes himself stiff, he struggles against; reñs-pa solid (opp. to liquid), coagulated, stiff, hard; reñs-par byed-pa to make hard or stiff; fig.: stiffnecked, obstinate, unwilling, *Do.*

རེ་བུ་ reñ-bu 1. pastil for fumigating *Lt.*, v. spos. — 2. *Sch.*: separate, not belonging to anything else.

རེ་བུ་ reñs sometimes for rañs, v. nyin-reñs, to-reñs.

རེ་བུ་ལོ་ reñs-po *Sch.* alone, single.

རེ་བུ་ red-pa 1. to be, = yin-pa, in *Sp.* and *C.*, rarely in *B.*; also ré-pa (ré-ba) is met with; *kyed pñugs-rdzi ma red rdo-rje-sems-dpar snañ* you are not a herdsman, no, you are *Vajrasattva* (viz. a deity)! *Pth.*; *čan yñ-pa re' me'-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.*

རེ་བུ་ལོ་ 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.

རེ་བུ་ rém-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 dñl-čè-la rém-pa cò!* *W.* exert yourself to walk fast! čos spyod rem show your ability, in performing ceremonies or incantations *Mil.*; rém-čig rém-čig dré-tsogs-rnams be strong, ye hobgoblins, show your power; do your best! (ironically) *Mil.*

རེ་བུ་ reu *Mil.* prob. panel or square, of a wainscoted wall, of a chessboard etc.; re(u)-mig id.

རེ་བུ་ rer termin. of re, to each individually; ... a piece.

རེ་བུ་ 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.*; *di-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, čán-la fuñ-rés byéd-pa, resp.: skéms-la ysol-rés mdzad-pa to vie with one another in drinking beer *Gl.*; skyes bul-rés byéd-pa to send mutual presents to one another *Gl.*; res jóg-pa to change *Sch.*; rés-kyis relieving one another (in service), doing (a thing) alternately or by turns, e.g. nyál-la mél-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 pñye fur-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; résmos v. re-mos; res-yzú a changing (wandering) star, a planet *Cs.*; res-grogs-zla-skár the stars with which the moon is successively in conjunction *Sch.*

རེ་བུ་ rés-po old, v. bgre-ba.

རྩ་ 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 brgya 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, mi-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 teapot, tsil-rés 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-kán*, col. **rom-kán** place for burning or burying the dead, a favourite spot for conjurations and sorceries. — *ro-grib* defilement by contact with dead bodies. — *ro-rygáb* **back**, **back part** *Lt.* — *ro-sgám* **coffin**. — *ro-tó* *Ld.* (= *ro* II, 3) **residue**; **rai-sü ro-tó** **wax**; **sig-pe ro-tó** ruins of walls. — *ro-stól* 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-büg* *Sch.* grave, tomb. — *ro-myágs* v. *nyágs* — *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 *Wlk.* — *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-lans* = **वेताल** (evil) spirit, or goblin that occupies a dead body (*Will.*) *Tar.* 158. — *ro-sün* wood for burning a dead body.

རོ་ནེ་ ro-nyé *Stg.* = *ra-nyé*, *za-nyé* **lead**.

རོ་མ་ rô-ma 1. sometimes for *ro Cs.*, *Schr.*
— 2. v. *rtsa I.*

རོ་ཙ་, རོ་མཉམ་ rô-tsa, rô-ytsa **sexual instinct, carnal desire, lust** *Med.*, *rô-tsa skyéd-pa* to excite, to increase the carnal appetite by medicine *Cs.*; also: to feel it; *rô-tsa-ba* 1. voluptuous, sensual, lustful *Mil.* 2. exciting or animating the sexual instinct *Wdñ.*

རོ་ག་པོ་ rôg-po 1. *C.* **black**, cf. *bya-* and *rô-rôg*. — 2. *W.* = *rôg-pa* **reddish, yellowish-brown**, of rocks. — *rôg-ge-ba* shining dimly; *zal dzum-nág rôg-ge-ba* with a face glowing gloomily as it were *Mil.nt.* — *rôg-rôg* 1. *C.* jet-black. 2. 'dark-grey' *Sch.*, prob. = *rôg-po* 2. — 3. **rogue, villain** *Cs.* (a man of dark deeds?).

རོ་གསལ་ rôgs, vulgar pronunciation of *grogs*, **friend, companion, associate, assistant** v. *grogs*; *rôgs-méd yéig-pa* quite alone *Pth.*; **rôg-rám-cò-cé** *W.* = *ra-mda byéd-pa*; **rôgs-*

*po** *Ld.* adulterer, **rôg-po cò-cé** (of a husband) and **rôg-mo cò-cé** (of a wife) to commit adultery.

རོ་རྩ་ rôñ **narrow passage, defile, cleft** in a hill, also **valley**; *brag-rôn* dell or chasm between rocks; *ravine*, *rôn-rtsúb* a rough country full of ravines, so Tibet is called *Glr.*; *rôn-nyul* id.; *rôn-mi*, *rôn-rta*, *rôn-lcän* a man coming from, a horse bred in, a willow growing in such a country.

རོ་དྲོ་ rôd **pride, haughtiness** *Ts.*

རོ་དྲོ་བ་, རོ་དྲོ་པོ་ rôd-pa, rôd-po **stiff, unable** to help one's self, *rôd-lcì-ba* *Sch.* id.; *Ld.*: **rôd-da-rôd-dé** of decrepit or sick people.

རོ་མ་ཁང་ rôm-kän *W.* for *ro-kän*.

རོ་མ་པོ་ rôm-po *W.* (for *sóm-po C.*, *B.*) **thick, big, stout**, of men, trees, sticks; **massive, massy, plump**; **deep**, of sounds, opp. to *pra-mo*. — *rôm-yig* type, types, letters used in printing, opp. to *pra-yig*, v. *yi-ge*.

རོ་ལ་ rôl 1. **side**, only in the comp.: *nân-rol* inside, *pyi-rol* outside, *pá-rol*, *tsü-rol* etc.; *mál-gyi pyi-rol* the outside of the bed (e.g. has been soiled) *Glr.*; mostly as post-position: *yáns-pa-cän-gyi nân-rol-na* within the town of *Yañ-pa-cän*; *nân-rol-nas bū-ba* to reach, to hand from within *Dzl.*; *čui pá-rol-na*, *tsü-rol-na* (or *tsü-rol-tu*) on the other side or on this side of the water; *yyás-rol*, *yyón-rol* the right side, the left side; also in a looser sense: *pyi-rol-tu būn-ba* to look upon a thing as externally or really existing *Mil.*; often pleon.: *snón-rol-nas be-fore*, previously *Thgy.*; *óg-rol-tu* for *óg-tu* after *Pth.*, *Tar.*: *di-nas nyi-ma-nüb-kyi pyógs-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་དྲོ་ rôl-rta *Sch.*: **the near horse** in a team, the right-hand horse.

རོ་ལ་པོ་ rôl-pa = *sprül-pa*, v. *ról-ba* 3.

རོ་ལ་བ་ rôl-ba 1. **to amuse or divert one's self** (synon. with *rtsé-ba*), thus one of the twelve actions of a Buddha is *btsun-moi* *kor-*

du ról-ba diverting himself with his wives; *bdag-yöd dau ról-ba* to divert one's self with a married woman (sensu obsc.) *Schr.*; in *rgya-čer-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 k'rag-la ról-ba* witches or ogresses reveling in blood *Mil.*; *ról-pai stábs-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 k'yeu lia* *Pth.* for: *yé-šes-kyi sprül-pa* incarnations of the divine Wisdom; *rol-pai m̄so* 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.* *čó-čé*, 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་པ་ rlag-pa v. *rlóg-pa*.

ལྷོ་ལྷོ་པ་ rláns-pa **vapour, steam**, *ka-rláns* **breath, exhalation**, **ka-lán tán-čé** to breathe, to exhale *W.*; **gan-lán** cloud-like snow-drifts on high hills, *ču-rláns* steam, watery vapour; *rláns-ču dón-pa* *Schr.* to distil.

ལྷོ་ལྷོ་པ་ rlan 1. **moisture, humidity**, *rlan spán-ba* to avoid the wet *Med.*, *rlan stei nyál-ba* to sleep in the wet *Lt.* — 2. **a liquid**, *rlan-rlómid.*, *rlan-rlón čani* the liquid (called) beer *Lex.*; *rlán-čan* moist, wet, humid, e.g. a country, *rlan-méd* dry. Cf. *rlón-pa*, *brlan*.

ལྷོ་ལྷོ་པ་(སྐ)་པ་ rlab(s)-pa *Sch.*: 'to remove, to clear away'.

ལྷོ་ལྷོ་པ་ rlabs **wave, billow, flood**, *rgyá-mtsoi* *rlabs* *Med.*: *ču-rlábs* and *dba-rlábs* or *rba-rlábs* = *rlabs*; *dus-rlabs* ebb and flood, tides *Stg.*; *rlabs yyó-ba* or *k'rug-pa* the tumult of the waves (*Cs.*); *rlabs-po-čé* or *rlabs-čen*.

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་པ་ rlam-pa v. *rlóm-pa*; *rlam-kyér* *Sch.* pride(?).

ལྷོ་ལྷོ་པ་ rlig-pa, resp. *rsau-rlig*, **testicle, stone**, *byin-pa*, *nyid-pa*, *W.* **tón-čé** **to castrate, emasculate** (a man), to cut or geld (an animal), *rlig-pyün*, *rlig-méd* castrated, emasculated, *rlig-čan* having testicles, *rlig-ycig-pa* having only one testicle; *rlig-bu*, *rlig-šübs* scrotum; *rlig-skráns* swollen testicles; *rlig-rlügs* *Lt.*, *rlig-blügs* *Sg.*, id. (acc. to *Cs.*).

ལྷོ་ལྷོ་པ་ rliis *Sch.* **good, quick**, cf. *brliin-ba*.

ལྷོ་ལྷོ་པ་ rliid *Sch.* a closed leather-bag.

ལྷོ་ལྷོ་པ་ rliid-bu *Sch.*: 'a whole, a lump or mass'; but this seems not applicable in the phrase *dud-groi rliid-bu* *Lex.*, and otherwise it is not known to me.

ལྷོ་ལྷོ་པ་(སྐ)་པ་ rliig(s)-pa 1. *Cs.*: 'to purge, mial' *rlügs-par byéd-pa* to cause an abortion, *rlügs-byéd* purging, procuring abortion; *rlügs-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་པ་ rluu **वायु** 1. *W.* *rluü-po* **breeze, wind**, *rluü lö-ma-la* *reg* the wind touches the leaves *Dzl.*, *rluü-gis* *skyod* (a thing) is moved by the wind *Dzl.*, blown away by the wind *Gl.*; **luü lan** *C.*, **lün-po yü dug** *W.*, the wind blows, also for: there is a draught (here); **lün-rag mái-po yon dug** *W.* one feels the wind (here) very much; *rluü čén-po* *Mil.* *dräg-po* a high wind, a gale; *šár-rluü* east-wind etc., *čar-rluü* rain and wind; *škám-rluü* a dry wind *Cs.*; **lün-po yob-čé** *W.* to fan; *og-luü* wind (from the stomach), **flatulence** *Lt.*; fig.: *lás-kyi rluü-gis déd-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, *rluü-gyi dkyil-kor* **atmosphere**; *rluü-gi y'ül-kor* air-pump *Cs.*, *rluü-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 *rluu* or humour is divided into five species, viz.: *srog-dzin* cause of breathing, *gyén-rgyu* faculty of speaking, *Kjab-byéd* cause of muscular motion, *memnyám* of digestion and assimilation, *tur-sel* of excretion; *rlüu-las gyür-pa yin* (the disease) arises from *rluu* Glr.; *rlüu-gis bzüi-ste* = *rlüu-nád-kyis btüb-ste*. — These notions concerning *rluu* are one of the weakest points of Tibetan physiology and pathology. — 4. in mysticism *rlüu dzin-pa* seems to be = *dbugs bsgyäu-ba*, and to denote the drawing in and holding one's breath during the procedure called *ytum-mo* (q. v.), which is as much as to prepare one's self for contemplation, or enter into a state of ecstasy Mil.; *rlüu sems-la dbai töb-pa* Mil., frq., is said to imply that high degree of mystical ecstasy, when *rlüu* and *sems* have been joined into one; he who has attained to the *myyogs-rlüu* 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. *rlüu-rtu* 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 *rtu-mčog*. Huc also mentions superstitious practices that may be called *rlüu-rtu*. — *rlüu-mdá* Sch. air-gun. — *rlüu-nád* disease caused by *rlüu*, v. above. — *rlüu-dmár*, *rlüu 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. — *rlüu-tsüb* whirlwind, **snow-storm** Mil. — *rlüu-sems* v. above, *rlüu* 4. —

rlüu-sér, *rlüu-bsér-bu*, *rlüu bsir-ba*, a violent wind Cs.

ལྷོ་ལྷོ་ *rlubs* 1. in C.: **corner, hole, place for hiding** a thing; *Lec.*: *küu-bui rlubs*. — 2. *Sch.*: **ditch, pit, pool, abyss, mei rlubs** fire-pool.

ལྷོ་ལྷོ་ *rlóg-pa*, pf. *brlags*, fut. *brlag*, imp. *rlóg(s)*, *brlag*, vb. a. to *klóg-pa*, 1. **to overthrow, to destroy**; *fäl-bar* or *rdäl-du* *rlóg-pa* to reduce to powder, to destroy entirely *T gy.* and elsewh.; *rtsa-ba-nas*, or *ruám-par*, to annihilate, e.g. all the infidels *Pth.*, to **b-ak, to smash** e.g. a vessel C.; **to lose** C., **á-ma lag-son** I have lost my mother C., **lug cig lag son** one sheep has perished C. — 2. fig. **to pervert, to infatuate**, *nyés-pai dri-mas yóns-su brlág-s-te* quite corrupted by the filth of sin *Dzl.*; *čün-mar dzin-pai bsám-rlags-tso* those infatuated by thoughts of marriage Glr.; *brlag-po* **foolish, stupid**, of a little child *Thgy.*

ལྷོ་ *rlon* sometimes erron. for *klon* or *lon*.

ལྷོ་ལྷོ་ *rlón-pa* I. 1. adj. (Cs. 'moist') **Wet, wet**, *tsau-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, *ycig-par* or *ycig-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**, *yzán-gyi nór-la*. — 3. **to be possessed**, of demons, *ydón-gyis brláms-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**.

བལ་ (ལྷོ?) (Cs.) *brla* (-bo?) **the thigh**, *brla ná-ba* a pain in the thigh *Do.*, *brla yjas*

the right thigh *Gl.*, *brla-rkän* femoral bone (*Sch.*: hip-bone?). **brla-kün** groin *W.*; *brla-bar* *Sch.*: junction of the legs, genitals; *brla-rüs* femoral bone; *brla-šü* muscular part of the thigh; *brla-sül* *Cs.*: 'side of the thigh'.

བརྒྱལ་པ་ *brlāy-pa* v. *rlōg-pa*.

བརྒྱལ་པ་ལྟོ་བོ་ *brlän-po* *L.e.c.* and *Sch.* abusive word, invective, abusive language (*Sch.* also: 'rude fellow, brute?'), *rtsub-brlän-ba ma yin-pa* refraining from abusive language *Thgy.*; *brlän-po-rnams byéd-pa* to make use of such language *Stg.*; *brlän-spyöd byéd-pa* to be coarse, churlish *Sch.*

བརྒྱལ་པ་ *brlän-pa* v. *rlön-pa*.

བརྒྱལ་པ་ *brlāb-pa* v. *rlōb-pa*.

བརྒྱལ་པ་ *brlām-pa* v. *rlōm-pa*.

བརྒྱལ་པ་ *brlän-ba* *C.* firm, secure, safe (*Sch.*: quick?), *brlän-po* id., both of men and things, **lin-ghyi jhe-la kur** *C.* carry it safely, carefully! *brlän-lōg* *Sch.*: confused, disorderly, not to be trusted.

བརྒྱལ་པ་ *brlāy-pa* *Sch.*: = *ndzā-bo* friend, assistant, helper; one *L.e.c.* explains *blō-brlāy* by *grogs*.

བརྒྱལ་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 fur* the down-hill road or descent (*S.*: *la rgäl-ba* *B.*, *C.* (*W.*: **gyāb-čē**) to cross a mountain pass; *lā-la grō-ba* *Cs.* id.

Comp. *la-rkéd* or *skéd* the declivity or slope of a mountain pass. — *la-lā* the highest point of the pass, *la-mgō* the head, or top, of a mountain pass. — *la-sgō*, *Sch.*: 'turnpike of a pass'. — *la-yčän-pa* a collector of duties on a ghat or pass (*S.* — *la-čün* a small pass *Gl.* — *la-mjüg* = *la-rtsa*. *la-stön* v. *stön-pa*. — *la-tōg* = *la-rtsé*. — *la-rtzá* (*W.* **lar-sa**) foot of a mountain pass *la-rtsé* (*W.* **lar-sē**) top of it. — *la-šan* *Sch.*: = *la-rkéd*.

II. sbst., also *lā-ba*, wax-light, wax-candle, taper, from the Chinese *lāh wax*, *C.*

III. In compounds for *la-pūg* and *la-ča*.

IV. postpos. c. acc. 1. denoting local relations in quite a general sense, in answer

to the questions **where** and **whither**: *sā-la grī-ba* to roll (one's body) on the ground, *sā-la grīl-ba* to fall down on the ground, *nām-mka-la pāy-pa* to rise to heaven, *nām-mka-la pūr-ba* to fly in the air, *mē-la* at, on, in, to, the fire, *rī-la* on, to, the mountain, *čū-la* in, into, to, on, the water, *sār-la* to, towards the east, eastward (e.g. to look), *bōd-la* in, to, Tibet; also where we should say: from, as: *ynām-la kā-ba bab* snow falls from heaven, *rtā-la bab* he alights from his horse, *brāg-la mčōns* he leaps down from the rock *Dzl.*, *lūs-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: *žay ysām-pa-la* on the third day, *lo nyi-sū-pa-la* in the twentieth or during the twentieth year, *zlā-ba ysām-la* (finish it) within three months *Gl.*, *pūyag dān-po-la* at, during, the first obeisance *Gl.* — 3. in other bearings: *dē-la rtén-nas* (prop. relying

on, keeping to) relative to, with respect to, in consequence of; also *dé-la*, without *rténas* id.; with verbs expressing feelings of the mind: *at, off, concerning* etc., *dé-la dgá-steglad* of, rejoicing at it; *sdúg-pa-la dzém-pa* to be afraid of sin; *ma byün-ba di-laydams-niág ysól* to be asked advice with respect to this not having been done *Mil.*; in introducing a new subject: *rgyál-sa me-nyág-la sór-bai lo-rgyús-la* now, as to the fact of the supremacy having been transferred to *Tün-gud*, it . . . *Gl.*; in headings of chapters etc., e.g. *glün bñi min-la* names of the four parts of the globe *Trig.*; *če-čün-gi tsad-la* with respect to size *Gl.*; *bre-srún-la gyo mi byéd-pa* not to cheat by measure and weight *Gl.*; for the Latin *erga* and *contra*, as: *dgra-la rgol-ba* to struggle against or with an enemy; *bu-la snyün-brtse-nas* from love to her son; *nad-stöbs-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 lügs-la* by my way of proceeding, according to my system *Mil.*; *žabs-ñyi-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 žig 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.): *mñón-la ma btags* (though) having seen it, yet he did not fasten it *Dzl.*; col. esp. when the root is doubled, for **while**, **whilst**: **ñe 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-sdüg-čün tün-la dbyanis 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: *šög-la ltos šig come and look!*

ལ་ཁྱིམ་ *la-kyi-mo* *W.* the mountain-weasel; = *sre-moi?*

ལ་རྒྱུ་ *la-rgyá* *Sch.*: government, administration (?).

ལ་མ་ *la-čá* sealing-wax, *Wdn.*; **la-kyir** *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་རྩུ་ *la-nyün* *Gl.*, either a sort of turnip, or (more prob.) for *lá-ñug dai nyün-na* radish and turnip.

ལ་ཉེ་ *la-nyé* *Sch.*: 'a mark' (?).

ལ་ཏ་ *la-tá* *Hind.* نخبه? an imported material like flax or a sort of linen-cloth, not in general use; hence in many parts of the country unknown.

ལ་དུ་, ལ་བུ་, ལ་དུ་ *la-tu, la-tu, la-du*, prop. ལ་བུ་ ལ་བུ་ 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-čá*.

ལ་ཐོང་ *la-töd* turban *Gl.*

ལ་དྭགས་ *la-dwags*, also *már-yul, Ladág, Ladák*, province in the valley of the Indus between *mñaris* 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་ཕྱུག་ *lá-ñug* radish, *bod lá-ñug* the common black radish, ni f.; *rgya lá-ñug* a red species, of an acidulous taste. The carrot (*Daucus carota*) is in *C.* also called *lá-ñug sér-po*. — *la-bdar*, 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.

ལུ་བ་, ལུ་བྱ་ *lwá-ba, lwá-wa, Ssk. कम्बल.*
Will.: 'a woolen blanket or cloth; a sort of deer'; *skrai lwá-ba Stg.* frq. a kind of woolen cloth. The seat of Buddha is often a slab resembling a *lwá-ba Do.*

ལ་མ་ *la-ma Sch.*: a certain herb.

ལ་མ་རྩོ་ *la-ma-sró raspberry Kun.*

ལ་འུར་ *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-yógs-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 zig* also as a singular: some body, some one *Dzl. W., 1.*

ལ་ལ་ཕྱུད་ *lá-la-púd* a medicinal herb; in *Lh.* a Bupleurum.

ལ་སོ་ *la-so Sch.* list (of cloth), **selvage.**

ལ་སོགས་ *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-če** *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 len-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**; *glün-lag, yul-lag* tongue of land, *glün-lag-brél* isthmus, neck of land *C.*; fig. for **power, authority, mii 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 *Gl.* — 2. **fore-paw**; also **paw** or **foot** in gen., e.g. foot of a cock *Gl.* — 3. **syb.** num.: 2.**

Comp. lag - kod bundle, bunch, armful, sheaf of corn *Ld.* (?). — *lag-skór Ld.*: **hand-mill.** — *lag-küg* pouch, **hand-bag** *Schr.* — *lag-mgó* 1. *lag-mgo tsam* like a fist *Gl.*, 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.* — *lag-ča* **utensils, tools, implements**; object carried in the hands, e.g. royal insignia at a festival procession *Gl.*; also in a more gen. sense, like *ča-lag, kor-ryóg lag-ča dan bcás-pa ton zig* supply servants and things (wanted for the journey) *Gl.* — *lag-čag* 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 *Gl.* — *lag-nyá*, one *Lex.* has: *lag-nyás = stér-mk'an-med-par len-pa* to take what is not given, hence *lag-nya* prob. a **subst.**: a grasp, a snatch. — **lag-nyá** *W.* for *lag-nár.* — *lag-tig* (or *díg?*) 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-stábs* *Sch.* = *lag-*

len. — *lag-mfil* the palm of the hand. — *lag-dām* *Mil.*, *lag-dām-po* *C.* close-fisted, stingy, niggardly. — *lag-dar* *Lex.*, prob. the same as *lāb-dār* (*W. col.*) grater. — *lag-ydub* bracelet. — *lag-bdē* *Mil.*, *C.*, the person that pours out the tea at a tea-carousal. — *lag-dōn* *Cs.* a vassal or subject paying his landlord in money or kind, opp. to *rkawī-grō* who performs his services as an errand-goer or a porter. — *lag-rdūm* *Mil.* having a mutilated or crippled hand. — *lag-lān* having a hand or a trunk, hence = elephant, *Cs.* — *lag-brdā* sign or signal made by the hand, beckoning. — *lag-na-rdō-rje*, *lag-rdōr* v. *rdō-rje*. — *lag-na-yžon-fogs* (*Cs.* 'holding a basin in his hand', n. of a deity. — *lag-snod* = *lag-tig*. — *lag-dpōn* workmaster, overseer, esp. builder *Dzl.*, *Glr.* — *lag-ḡyis* a piece of cloth for wiping the hands, towel, napkin. — *lag-būbs* v. *būb-pa*. *lag-bēr* walking-staff. — *lag-mi* bail, surety. — *lag-dmār* *C.* hangman. — *lag-btsūg* shoot, scion. — *lag-tsiqs* joint of the hand, wrist; elbow-joint. — *lag-yzūnis*, *W.* **lag-zūm**, balustrade, banister, railing. — *lāg-yyog-pa* companion, assistant, associate. — *lag-ris* the lines in the palm of the hand *Sch.* — *lag-lén*, resp. *ḡyag-lén*, *Sch.* also *lag-stabs*, practice, practical knowledge, dexterity, *Cs.*: *čōs-kyi lag-lén* the practice of religion, *Krims-kyi* of the law, *rtsis-kyi* of mathematics. — *lag-šūbs* glove.

ལགས་པ་ *lāgs-pa*, resp. and eleg. for *yin-pa* and *ḡyūr-ba*, to be; *lāgs-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. byā-ba lags* my name, if you please, is *N. N.*, and asks on his part: *blā-ma kyéd či skad byā-ba lags* what may be the name of your Reverence? *Mil.* — *de kyéd lāgs-sam* is it you, Sir? *Pth.*; *dge-sloñ de su lags* who is this reverend gentleman? *Dzl.*; *či ltar lags-pa* (for *ḡyūr-pa*) *ḡsol-pa* he reported (to Buddha) what had happened, *Dzl.*; *blā-ma-la bžugs-grogs med-pa lags-sam* *Mil.* has your Reverence no attendant?

ltā-ba ma lāgs-kyi that does not mean: to behold, but... *Dzl.*; *on-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-zās ḡsol lāgs-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: *blā-ma lags* (prop: you that are a Lama) for the mere vocative case, *ō iεpεē*, *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 ḡč*, *lā yin** for: yes, Sir! very well, Sir! **lā?* *lā-am?* *lā-sam?** please? what did you say?

ལགས་མོ་ *lāgs-mo* *W.* clean, for *lēgs-pa*.

ལང་ཀ་ *lān-ka* *Ceylon*, *lān-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; *lān-kar ḡsegs-pai mdo* the *Sutra Lankāvatāra* in the *Kanggyur*.

ལང་(ང་)ལོང་(ེ) *lān(-nā)-lon(-ne)* weak, e.g. from hunger, disease

Ld.

ལང་ལྷང་ *lān-tāv* *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་ *lān-ba* (provinc. *lōn-ba*), pf. *lāis*, imp. *lon(s)*, = *ldān-ba*, I. to rise, to get up, *da lon*s get up now! also with *yar* (pleon.); *lāis-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 lāis-te* at daybreak; to come forward, to step forth, from among the crowd *Do.*: *ḡyūr lān-ba* to recover, to be restored, to grow well, to come to one's self, after a faint-

ing fit *DzL.*: *bstán-pai mé-ro láis-pa yin* the dying embers of religion were blown into a flame again *Glr.*: **to appear, to break out**, of a disease, *nad-láis-dus* when a disease is in its first beginnings *Lt.* — II. *lán-ba* and *lon-ba*, pf. *lonis* to come up to, to arrive at, **to be equal, to reach**, *di lon son* with this it is made up, that will do *C.*; *dréngyis ma lán* lit.: the serving up (of many dishes) would not do, i.e. there would be no end of serving up *Mil.*; *gráns-kyis lán-ba* to be numerable *Mil.*, cf. also *ča* (init.) and *ryód-pa* (extr.).

ལང་ཚོ་ *lán-tso* **youth**, youthful age, *dei lán-tso-la ma čágs-pas* not falling in love with, not being enticed or led away by their youthful appearance *Glr.*, *lán-tso rgyás-pas* grown up to adolescence; *lán-tsoi dpal* the charms of youth *Pth.*; *lán-tso srin-moi ydon* the face of the youthful Srinmo *Glr.*; *lán-tso-čan* *Cs.* adolescent, young; *lái-tso-ma girl*, maiden *Sb.*

ལང་ལྷིང་བ་ *lái-lín-ba* *Sch.* to be in a confused whirling motion (v. *lon-lón*); *lán-na-lín* *Mil.* seems to be a word descriptive of the rising of a cloud, of the soaring of a bird of prey, *sprin-dkár lán-na-lín*.

ལང་ལྷིང་ལྷིང་ *lán-lón* v. *lán-na-lón-ñe*.

ལང་ཤོར་ *lán-šor* *Cs.* **stubbornness, obstinacy**, adj. *lán-šor-čan*; sometimes *lán-šor* (without *čan*) seems to be also used adjectively, e.g.: *dre kyéd-pas lán-šor bág-čágs yin* *Mil.* evil passion is more obstinate (i.e. more difficult to be got rid of) than ye hobgoblins.

ལང་པ་ *lád-pa* *Cs.* **weak, faint, exhausted**, of men and animals; **blunt, dull**, of knives; *Sch.* also **rotten, decayed**.

ལང་ཚོ་ *lád-mo* **imitation**, *lád-mo byéd-pa B*, *C.*, *čó-čé*, *gyab-čé* **W.*, **to imitate, to mimic, to say after**, *smón-lam di-skad bdäg-gi lád-mo gyis* say after me the following prayer *Thgr.*; *néd-kyi lád-mo kyéd-kyis mi on* *Mil.* you cannot imitate me.

ལན་ *lan* (orig. perh.: 'turn', hence): 1. **time, times**, *lan-yčig* 1. once, one time. 2. also *dus-lan-yčig* *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 čö** this work must be done first of all; *da-lán* 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 mái-du byás-te* circumambulating round it many times *Mil.*; *lan gráns dpag-tu-méd-pa* innumerable times *Thgy.*; *W.*: **zi lan nyi la tsam jét** how many are 2 times 4? *bzi lan ynyis-la brgyad son* 2 times 4 are 8.

— 2. **return, retribution, retaliation**, *lan byéd-pa* (*W.* *čó-čé*), *lan jal-ba* **to return, retaliate, repay**; *ján-lan ynod-pas* or *légs-pai lan nyés-pas jal-ba B.*, **pém-pe lén-la nó-pa jhé-pa** *C.*, **ján-pe lán-la nó-pa čó-čé** *W.* to return evil for good; **lan-zó čó-čé 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-čé, tán-čé, dug-lan ldón-čé**, 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 lán-lá* in return for that; *lan-gróns* a number of retritions *Thgy.*; *drin-lan* recompense for benefits received, requital of a good action, *bzan-lán* id., *dei bzan-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: *bzan-lan* gratefulness, *nan-lan* ungratefulness (?) — 3. **answer, reply**, *kyéd-kyi ystün-ba dei lán-du* as answer to your majesty's question *Glr.*; *lan šébs-pa* frq., also *šébs-pa, klón-pa, ldón-pa DzL.*, *W.* **zér-čé** **to answer**; *lan ysol-ba, zu-ba* id. in answering to the questions of a person superior by rank, age or office, — *lan mázád-pa* if he, the superior, answers; *ytám-lan glü-jis jal* I answer to the speech by a song *Mil.*; *dris-lan* an answer to a question, *prin-lan* a reply to a dispatch received, *rtšod-lan* *Cs.* a defendant's reply (in law), *yig-lan* answer to a letter.

ལན་ཀན་, ལན་གན་ *lán-kan, lán-gan* **railing, fence, enclosure** *Stq.*; *Lex.*: = *pu-šu*.

ལན་སྐྱར་ *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 རྒྱའི) *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་ཚུ་ *lán-tswa* **salt**, prob. = *tswa*, *lán-tswa* *čú-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 čú* salt-water *Lex.*; *lán-tswa-ba* saline, briny *Med.*

ལན་བདར་ *lab-bdár* *v.* *la-bdár* in *la-püg*.

ལན་བ་ *láb-pa* **to speak, talk, tell**, *mi-la ma lab* do not tell anybody *Mil.*; *rdzún-ytam lab-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 rattling', **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, *tír-lam* a down-hill road, *préd-lam*, *rtsibs-lam* a horizontal or a sloping road, that leads alongside a hill, *lam-jrán* 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 cò-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**; **ine díd-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 jüg-pa* to set out, to travel, also: to continue one's journey, *lam-pýéd tsám-du jyin-pa dai* as we had done about half the way *Dzl.*, *lám-nas ldóg-pa* to return home from a journey, *krús-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 bču* (*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, *fábs-lam* method of the (proper) means (nif.) *Mil.*; *bla-med-rdó-rjei lam*, col. *siúgs-kyi lam* denotes the Uma-doctrine or mysticism, v. *dbú-ma*; *skyes-bu čün-bat*, *Jriin-poi*, and *čén-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 *drañ-sroñ-gi lam* the saint's or hermit's course of life; *dgé-ba bèvi lās-kyi lam spyóđ-pa* to walk the way of practising the ten virtues *Dzl.*

Comp. and deriv. *lám-ka* prob. = *lam*, *lám-ka-na* (another reading *lám-kār*), by the road-side *Dzl.* — *lam-mk'an* 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-rgyüd* = *lam* 3? *lam-rgyüd lia* *Dzl.* ལས་, 18, the five classes of beings, cf. *gró-ba* II. — *lam-rgyüs-pa* = *lám-mk'an*. — *lam-čén* *Schr.* = *rgya-lám*. — *lam-rtúgs* 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. *Gl.* — *lam-mdó* v. *mdo*. — *lam-drén-pa*, *lam-sná-pa* **guide**. — *lám-pa* 1. **police-officer** stationed on highroads for seizing thieves and fugitives; **toll-gatherer**. 2. **traveller**, wayfarer *Cs.* 3. **bell-wether** *W.* — *lám-po* = *lám*, *lam-po-čé*. 1. **highway** *Sb.*; also as a place for practising magic, nif. 2. **way to heaven**, = **tar-lam** *W.*(?) — *lám-nyig* v. *ye-ge* extr. — *lam-lóg* erroneous *Mil.* — *lam-srañ* **lane**, **street**.

ལས་ *lar* 1. **but, yet, still, however** *Mil.*, *Thgy.*, *Gl.*; *lár-ni* and *lár-na* id.; occurs scarcely any more in col. language. — 2. **lar** (or **la-re**) *mé* *C.* none at all(?).

ལས་ *las* I. sbst., col. *lās-ka*, resp. *nyag-lās* *W.* **fi in-lé**. 1. **action, act, deed, work**, *byi-dór-gyi las* the act of sweeping *Lev.*; *las-bzāñ*, *las-dkār* a good work, virtuous action, *las-nān*, *las-nág* a bad, a wicked action, frq.; *lus dan nāg dan yid-kyi las* actions,

words, thoughts *Dzl.*; *lās-kyi nam-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 *Gl.*; *lās-kyi bñm-pa* a certain vessel used in religious ceremonies *Schl.* 248; *las mazād-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 lhäg-ma lās-pa des* in consequence of the yet remaining rest of (unrequited) works *Stg.*; *siññ-las* former action; *las dbañ-bčós-su-méd-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-čé, tñn-čé** *W.* to do or perform a work, **to work**, also of things: **to operate, to produce effects** *Wñi*; *mkār-las-byed-mi* workmen employed in building *Mil.*; *dúr-las byéd-pa* to attend to the graves, i.e. to perform the sepulchral rites and ceremonies; *zāñ-zñn-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 byá-ba* v. below (extr.). — 2. sometimes: **secular business**, **lé-ke nān-na** in business-affairs, in practical life. — 3. **effect** of actions, and in a special sense: **merit**, *las zād-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-mk'an* **workman** *Cs.* — *las-rgyü-brás* either for: *las dan rgyü-bras* works and their fruits (which in *Thgy.* are divided into *bsód-nams-ma-yñn-pai las-rgyü-brás* sinful deeds, *bsód-nams-kyi las-rgyü-bras*

virtuous actions, *mi-rgyo-bai las-rgyu-brás* ascetic or mystical works *W.*), or for *lák-kyi rggyu-brás*: **fruits** of works, retribution and the doctrine of it. — *lák-sgo trading-place, emporium* *Gl.* — *lák-can* 1. laborious, industrious *Cs.* 2. (v. above *las* 3) having acquired merit, **worthy** *Mil.* — *lák-čé* in *C.* used for expressing probability, as in *W. gro* with the gerund is used, v. *gro-ba* I, 5; *mtoi 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.* — *lák fog-pa* *Sch.*: **a person employed, an official, a functionary.** — *lák-rtágs* *Sch.* **dignity, rank, title** incident to the office held. — *lák-dánpa* v. *dan-pa*. — *lák-dár* *Sch.*: 'parade, ceremonial' (?) — *lák-pa* 1. **workman, labourer** *Cs.* 2. *Sp.*: vice-magistrate of a village. — *lák-dpon* overseer of workmen. — *lák-spyód* works, actions, way of life, *byañ-čub-kyi lák-spyód skyéd-pa* to lead a holy life *Pth.* — *lák-šró* 'continuation, prosecution of works', blessings following meritorious deeds, *kyed dan na yañ snón-gyi lák-šró-yól-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*. — *lák-brél* *Gl.* prob. id. — *lák-mi* **workman.** — *lák-méd* **idle, lazy, inactive.** — *lák-tsán* 1. **office, post, service**, *lák-tsán-du jüg-pa* to put into office, to appoint, *lák-tsán-nas don-pa* to put out of office, to dismiss *Cs.* 2. **official, functionary** **yül-gyi lák-tsán** elders of a village-community *C.*, *lák-tsán-pa* id. — **lák-lam-kán** **diligent, industrious**, **lák-mi-lám-kán** **idle, lazy** *W.* — *lák-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*): I. **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.*; *nai yül-mi-las bú-moyód-pa-rnams* the girls that are found **among** my subjects *Dzl.*, *kán-las jággs-pa* distinguished **amongst** all, more excellent than all the others *Dzl.*; hence 2. **than** after the comparative degree: *ná-niñ-las bzan* 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.*; *ná-las med* there is none besides myself *Gl.*; *brnyas kyér-ba-las mi yon* in the end you will probably do **nothing** else but despise me *Mil.*; in a brief mode of speaking: *rsa-rčig-las rje-btsun ma mtoi* we saw **nothing but** the leopard, your Reverence we did not see *Mil.*; *mi pán-zin ynód-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 gro-bar bsám-pa-las* when (I) intended to walk in, when (I) was on the point of walking in *Dzl.*

ལས་པ་ *lák-pa* *Cs.* for *lák-pa*; in *rag-las-pa* and a few other expressions occurring also in *B.*

ལི་ *li* I. **bell-metal**, *li-sku*, *li-tál*, *li-túr*, *li-snod* an idol, a plate, spoon, vessel made of that metal; *li-ma* in gen.: utensil, instrument that is cast of *li* *Gl.*

II. **apple**, = *sli* *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་ཁྲི་ *li-kri* *Gl.* and elsewhere, an orange-coloured powder, acc. to *Lis*. འི་རྩ་ *red lead, minium.*

འི་མང་ *li-tün* *Cs.*: 'n. of a province of Tibet near the Chinese frontier', *li-tün-pa* inhabitant of that province.

འི་བ་ *li-ba* **squinting, squint-eyed** *Sch.*, *li-ba miy* **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 Shakspeare from the Portuguese *leilam*, **auction, public sale.**

འི་ཤི་ *li-shi* 1. *Ssk.* **लवङ्ग** **cloves** *Med.*, *C.* — 2. *Hind.* **इलायची** **cardamom** *W.*

འི་བཟུ་མི་བཟུ་ *lig-bu-mig* *S g.*, *Sch.*: 'malachite'.

འི་ངག་ *lin-ga* *Ssk.* 1. **sign, mark.** — 2. the image of an enemy which is burnt in the *shyin-srög* in order thus to kill him by witchcraft *Lt.* — 3. **membrum virile** *Pth.*

འི་ངོ་མོ་མ་ *lin-gol-ma* **a large hornet** *Sik.*

འི་ངེ་ *lin-né* **dangling, waving, floating**, in the wind *Mil.*; *sprin zig lin byun-bas* a floating cloud? *Mil.*; **lin-lin cò-çé** *W.* to **dangle**, to hang dangling, e.g. on the gullows, **lin-lin sé-çé** *W.* to **swing, to see-saw**; *rkan-lüg pra lin-né dug-pa* an infant struggling with hands and feet *Pth.*

འི་ངོ་མོ་ *lin-tóg* or *lin-tóg* **a film or pellicle** on the eye *Med.*

འི་ངབ་ *lin-ba* *C.*, also *lin-po* or *lin* alone, **a whole piece, lin yéig** of one piece, *lin bëi* 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.*

འི་ཚེ་ *lin-tse* **gratings, lattice** *Cs.*

འི་ངེ་འི་ངེ་ *lin-lin* v. *lin-né*.

འི་ངས་ *lins* **a hunting or chase** in which a number of people are engaged; *dmag-lins* id. (cf. *Kyi-ra*); *byá-lins* *Cs.* **falconry, hawking**; *lins-la gró-ba* to go a shooting, a hunting; *lins debs-pa* *Sch.* to hunt, to arrange a hunting party; *lins yton-ba* to get by hunting, to hunt down, *lins btán-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.

འི་ངས་སྐོར་ *lins-skór* **hand-mill** *W.* (?)

འི་ངས་བ་ *lins-pa* *Sch.*: quite round or globular; *dkár-por lins-te* *Pth.*: prob.: being quite white, cf. **ldins-sé** *Ld.* quite.

འི་བ་ *lib*, **all**, *Ld.*: **lib du-çé** to sweep all together with the hands; *C.*: **ká-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་ཀ་ང་ *lu-kan* (perh. a misspelling for *lugs-kon*?) **crucible** for gold and silver *Sch.*

ལུ་གུ་, ལུ་གུ་ *lu-gu, lüg-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, *shib-si-lu-lu* hip, fruit of the wild rose-tree, *tser-stór-lu-lu* berry of *Hippophaë*.

ལུ་ག་ *lug* **sheep**, **dó-lug, sh-lug, bsád-lug** *W.* sheep for slaughter. — *lüg-kyu* flock of sheep. — *lüg-gu* v. *lu-gu*. — *lüg-sgál* sheep's load — *lug-nál-ba* and *lug-çün-ba* names of medicinal herbs *Cs.*, *Wdi.* — *lug-snyid* *Sch.* **wether**. — *lug-tüg* **ram** *B, C.*; *lug-tüg-gi rwa dbyibs* like a ram's horn *Wdi.*; *rgya-ru-lug-tüg* a Saiga ram *S g.* —

lūg-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.* — *lūg-mig* n. of a flower *Med.* — *lūg-mūr* and *lūg-rtsi* medicinal herbs. — *lūg-tsāgs* a sheep-skin with little wool on it *Ld.* — *lūg-rā* sheep-fold, pen, sheep-cot. — *lūg-rā* ram's horn; n. of several species of *Pedicularis.* — **lūg-lōg** sheep-skin *Ld.*

ལུག་པ་ *lūg-pa* I. sbst. and vb., v. sub *lūg.*
— II. vb., to give way, to fall down,
cf. *rlūg-pa* Ts.

ལུག་སྤྱོད་ *lūgs* 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, *bōd-kyi lūgs su gyis śig* *Glr.* make it according to the fashion of Tibet; *ñai lūgs-kyis bon byed dgos* you must live according to our, i.e. the Bon-fashion *Mil.*; *bsam-ṅtān-la yōd-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; *ñā-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.*; *čōs-lūgs* religion, i.e. a certain system of faith and worship, *ṅyi nañ ynyis čōs-lūgs gan bzan* which of the two religions, the Brahman or the Buddhist be the better one *Glr.*; established manner, custom, usage, rite, *čā-lūgs* mode of dress, fashion, *čōs-lūgs* religious rites, *rgyā-lūgs* Chinese (or Indian) manners, *bōd-lūgs* Tibetan manners etc.; *rān-lūgs* one's own way, *ṅzān-lūgs* other people's way or manners; *rān-lūgs-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; *lūgs* is also used concretely, meaning the adherents of a custom or religion, hence = sect, school, religious party, denomination, *mdo-lūgs* follower of the Sutras, the Sutra sect, *snags-lūgs* a follower

of the Tantras, the Tantra sect; in a special sense: *lūgs ynyis* the two principal classes with regard to religious life, *ṅig-rtēngyi lūgs* the laical or profane class, laymen, *čōs-kyi lūgs* 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-lūgs* the rising, getting up, *grō-lūgs* the going, *sdōd-lūgs* the sitting *Mil.*, *o-rgyāl yōn-lūgs sogz dōl-dēbs-kyi zū-ba* the (possibility of) getting into difficulties and other reasons for inducing him to postpone (his setting out) *Mil.*; *bsam-yās bžōns-lūgs bris* he described the building of *Sam-yé* *Glr.*; *mēd-lūgs* the (circumstance of) not having *Mil.*; *yin-lūgs* the condition, state *Mil.*; *dā-lta nā-lūgs čī-ltar na* as to your present illness, in what does it consist? *Mil.*; *tsōgs-nas skyōn-bai lūgs-su yōd-pa* they joined in educating them, they educated them together *Mil.*; it is also added to adjectives: *čē-lūgs* greatness *Mil.*

ལུག་སྤྱོད་མ་ *lūgs-ma* v. *lūgs* 1.

ལུང་ *lun* 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.; *lun-tay* Cs.: a rosary, string of beads, suspended by the girdle.

II. Ssk. *आगम*, = *bka*, used of words spoken by secular persons commanding respect: *ṅas ynān-bai lun tōb-nas* obtaining (his) father's word of permission *Dzl*, *lun byun* an order is issued (by the king) *Glr.*, *tū-ru-ška-la lun len dgos-pa* being obliged to accept orders from the Turuskas *Tar.*; more frq.: spiritual exhortation, admonition, instruction, *lun ynān-ba* to give it (sometimes only: to pronounce forms of prayer etc. before devotees); *lun ṅtōn-ba* id., **lun tañ-ken** instructor, teacher, admonisher C.; *lun stōn-pa*, also *lun-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-ši-la yin-par lui bstan* it is prophesied that it is Dānastla, the prediction relates to D., *sañs-rygās-su luii-bstan-to* he has received a prediction concerning (his obtaining) the Buddhaship *Dzl.*; *mdañ mká-jros luii-bstan-pai skyés-bu* de the man foreshown yesterday by the Dākini *Mil.*, hence *luii-ma-bstan-pa* unheard of, unprecedented *Mil. nt.* (Cs. also: to demonstrate, *luii-du brtān-du yöd-pa* demonstrable?); *luii göd-pa* Cs. to make, to establish, precepts; *luii drēn-pa* Cs. to cite, to quote, an authority *Tar.* 210, 2; *luii-gi rjes-brāñ Was.* (274) those who stick to the letter (opp. to *rigs-kyi rjes-brāñ* to the real quality, viz. the spirit); *luii-bstān* exhortation, precept, commandment, *lhai luii-bstān bšād-pa* to communicate the precept of the god *Tar.*, . . . *žes byā-bai luii-bstān byuñ* there came a divine order or prophecy of this purport, to this effect; hence *luii-ston-pa* **prophet** *Chr. Prot.*

ལུང་གསལ་ *lui-täg* v. above *lui* I.

ལུང་པ་ *lun-pa* 1. **valley**, *ri-lün* mountain and valley; *luii-čen* a large valley, *luii-čün* or *luii-prān* a little valley; *luii-kōy* *Sch.*: 'the cavity of the valley'; *luii-stōñ* 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་ལུང་ *lud* **manure**, **dung**, *lug-lüd* sheep's dung; *lud grēm-pa* to spread manure (on fields) Cs., *lud drēn-pa* to carry manure (to the fields) Cs., **gyāb-čē, tāb-čē, tāñ-čē** *W.* to manure the ground; *lud-ku* dung-water; *lud-dōñ* dung-hole; *lud-pūñ* dung-hill; *lūd-bu* grubs etc. in a dung-hill.

ལུང་པ་ *lud-pa* 1. **subst. phlegm**, **mucus**, *rnag-krāg-gi lūd-pas kkañ-ste* full of phlegm, matter and blood *Gl.*; esp. in the organs of respiration: *lūd-pa cig bskyiñ-bas* throwing up some phlegm *Gl.*; *lūd-pa li-ba* to throw up by coughing *Dzl.*, *sbrid-pa* by sneezing *S.g.*; *lūd-por* spitoon, spitting-box *C.* — 2. **vb., to boil over** *ču lūd-pas*

the water boiling over *Dzl.*; *mso lūd-pa* the running over of lakes, **inundation** *Ma.*; *ču lūd-nas lūd-nas bkāñ-ba yin* it filled, by the water rising higher and higher.

ལུས་ལུས་ *lums* a **bath** used as a medical cure; **fomentation**.

ལུས་ལྷི་, ལུས་ལྷི་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 stōñ-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 dbāñ-po* the sense of feeling, in as far as it resides in the skin and the whole body of man *Med.*; *rygāl-poi ydūñ-brgyūd* (or *rygāl-bi*) *lūs-la yod* I bear a prince under my bosom *Gl.*; *lus smād-pa* to violate, to **ravish** *Pth.*; *lus grüb-pai tög-ma* the beginning of the development of a body as embryo *Wdñ.*; *grüb-pa lus* v. *grüb-pa*; *lūs-la čāgs-šin* from love of life *Dzl.*; *lus dai srōg-la sdō-ba* to risk or stake one's life *Dzl.*; *mi-lus tōb-pa* or *blāñ-ba* to be born as a human being, *lus-nāñ* (to be born) as an animal, or also as a woman *Mil.*; — often for the whole person of a man: *brāñ-gyi lus kyañ dpōñ-du gyur* even a servant may become a master *S.g.*; *lūs-kyis mi bzōd-par nya-nāñ-gyis ydūñs-te* is used (*Dzl.* ཉེན་པོ་) 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*, *žā-lus*, *bde-gro mto-ris-kyi lus*; *rig-pa dzin-pai lus* (*Tar.* 56, 20), *yid-kyi lus* (frq.), **འཇིགས་ཀྱི་ལུས་**, the immaterial body which is enclosed in the grosser material frame, accompanying the soul in all its transmigrations and not destroyed by death (*Kōpp.* 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 *gyu-lūs*.

Comp. *lūs-rgyāgs* a fat body *Cs.*, *lūs-riid* a mean, thin, lean body, *lūs-sbóm* a thick stout figure, *lūs-riñ* a long tall body, *lūs-tūñ* a short body *Cs.* — *lūs-čan* having a body, hence as *sbst.* = *sčms-čan* creature, being, *lūs-čan kün-gyi yid-du ʼoñ* 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-byáid* 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-zúñs* v. *sub yzuñs*.

ལུས་པ་ *lūs-pa*, *C.* also *lūs-pa*, to remain behind or at home, *bód-du zlá-ba ynyis* to remain in Tibet for two months *Gl.*; to be remaining or left *Dzl.*; to be forgotten, omitted, left behind; *yyén-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 jūg-pa*, **lūs čüg-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 Mūg.*, all creatures without exception; *má-lūs-par* prob. also: surely, undoubtedly, at any rate, in any case, *ni f.* — *lūs-ma*, *ryés-lūs*, *yyir-lūs*, *thóg-lūs Cs.* remainder, balance, residue.

ལེ *le* 1. a small not cultivated river-island *C.*, = *glün-ka* and *zal.* — 2. v. *leu.* — 3. *W.* a word expressive of civility and respect, and added to other words or sentences, like *Sir!* and *Madam!* in English, **zu-le** good day, *Sir!* it is also added to the word *sa-heb* gentleman, and then *sa-heb-le* is about equivalent to: honoured *Sir*, dear *Sir.* — 4. num.: 16.

ལེ་བནན་, ལེ་བནན་ *le-brgan*, *leb-rgán* 1. *Med.* frq., *Lex.* = *བརྩན* saffron, whereas *Cs.* has: 'poppy, *le-brgan-rtsi* the juice of poppies, opium, *le-brgán-ghì mé-tog* the poppy flower, *le-brgán-ghì brás-bu* poppy-seed', and *Sch.* adds: *le-brgan-mdóg*

poppy-coloured, light-red, and he translates also *le-brgán Dzl. Sv.* 1, by 'poppy-coloured', although it is mentioned there amongst various species of Lotus. But in *W.* poppy and opium are usually called by the Hindi name *شبه*, *pīm*; neither in *W.* nor in *Sik.* did I meet with any body, who knew the significations given by *Cs.* and *Sch.*, but only: 2. **diapered design** of woven fabrics; thus also *Mil.*: *le-brgán dmár-poi ydan* a flowered carpet, *le-brgán jol-bér Pth.* a flowered dress with a train.

ལེ་ན་ *le-na* the soft downy wool of goats (esp. those of *Jangtháng*) below the long hair, **the shawl wool**; fine woolen-cloth. *ལེ་མ་ le-ma* v. *leu.*

ལེ་ལག་ *le-lég* 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་མཁམན་ *le-lám-mkán* v. *las-lám-mkán*.

ལེ་ལོ་ *lé-lo*, *lé-lo-nyid* indolence, laziness, tardiness, *lé-lo ma byed čig* don't be lazy! *Gl.*; *yčig lé-lo byás-nas* as one (of them) had been lazy *Dzl.*; *lé-tos klyer* he is overcome by laziness *Mil.*; *lé-loi ryés-su gró-ba* to be given to laziness *Ld.-Gl.*; *lé-lo-čan* lazy, indolent, slothful. — **le-sól** *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 tsól-ba* to search, to investigate accurately *Gl.*; *bsú-ba lēgs-po gyis* do care for a proper reception! *Gl.*; *lēgs-par gyur čig* (*Schr.* adds *kýéd-la*) may you prosper! *Sch.*, *lēgs-par čóis-so* you are welcome *Sch.*; **happy, comfortable**, *bdag lēgs-na* when I am well off (opp. to *nyés-na*) *Do.*; *lēgs nyés stón-pai mé-loñ* mirror of fate, of the future *Gl.*; *lo(-tog) lēgs(-pa) B.*, **lo lag-mo** *W.*, a rich, healthy, happy year; *či ltar byás-na lēgs* which is the best way of doing it? *Gl.*,

ལེན་པ་ *lén-pa*

ལ

ལོ *lo*

Tar.; *sems-can mis byás-na légs-pa garí yin* which of the actions of human beings are good (in this connection it is nearly the same as *bzán-po*, moral, good); *legs* is also used in politely hinting or requesting, like the English 'you had better': *kyod pyín - pa légs(-so) Glr.*, and still more polite: *ységs-par legs* your Highness had perhaps better go etc. *Pth*; *nis-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, **lǎ-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 čó-čé** to clean, clear, wash, wipe, sweep etc.; to reduce to fine powder, to pulverize.

Comp. *légs-can Sch., legs-ldán Cs.* virtuous (?). — *legs-byás, resp. legs-mázád* good deed, good work *Cs.* — *legs-sbyár, संकृत*, well constructed, skilfully arranged, high-wrought, hence: the Sanskrit language. — *legs-smón patron, protector, well-wisher, congratulator C.* — *legs - bšad* a remarkable saying, a sententious remark *Mil.*, two works, called after their authors *gon-dkár* and *saskya-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-čé, nén-čé, blañ-čé** to take, i. e. 1. **to receive, get, obtain, ynas-nánt** 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 byín-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.*; *čün-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 Ming.**; **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, mountain** *léb-mo* Indian pease are flat, lenticular; *léb-can, léb-léb* id. col., **léb-léb-la bor** lay it down flat! *léb-ma, léb-tágs lace, bandage, ribbon Cs., dar-skiul-kyi léb-tágs* lace of silk thread; *blag-léb* a flat loaf of bread *C.*; *šü-léb, léb-šün* 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; *leu-can Cs., leu byás-pa Zam.* having sections or chapters, being divided into chapters; abbreviated *le, bšags-le dan ser-le čal-pa yin* the chapters (treating) of the confession of sins and of wisdom are wanting *Tar.*; *lě-ma Cs., le-tšán Sch.* id.

ལོ *lo* 1. **year** (resp. *dguñ-lo, v. dguñ*), *lo bia-bču-pa Ma.* usually *lo bia-bču lon-pa* (*W. *lon-Kan**) fifty years old, of fifty years; *bü-mo lo-ynyis-ma* a girl two years old *Ma.*; *lo dais lo, lo-ré (-re)-bžin, ló-ltar* (*Sch.* also *bstár!*) **annually, yearly;** *lő-nas lő-ru* from year to year; *šü-čá-lo, dás-lo* last year; *čü-čá-lo*, usually **čü-čá-lo**, this year; *pyi-lo, C. sün-ló* next year; *lo kór-te* after one year had passed, *sras-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, *yoš* hare, *brug* dragon, *šbrul* serpent, *rta* 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 *lő-ma* leaf, for *lő-tsa-ba*. — 3. prob.: **talk, report, rumour, saying**, added (like *skad*) to the word or sentence to which it belongs, *čé-gé-mo ši lo zér-ba fos tsá-na* when a rumour is heard, that N.N. has died

Thgy; *W.*: **da lam far lo** they say the road is open now; also with a definitive subject: **a-čé'ku-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 hearsay may be meant: somebody tells me that Mrs. N.N. asks for etc.); **tsór-lo** report, rumour *W.*, also **ton-lo** and **lob* (?) **lo** are said to have a similar signification; **śé-lo** and **rig-lo** *W.* are expressions of which I cannot give a satisfactory explanation; *bśád-lo byas kyañ 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.* ३४७, 17 *lo* is a corrupt reading for *γsol*. — 4. num.: 146.

Comp. *lo-skor* (*Cs.* also *lo-kör*) cycle of years, a period of twelve years; it is the usual manner of determining the exact time of an event, which also tolerably well suffices for the short space of a man's life. If for instance a person in a dog-year (e. g. 1874) says that he is a *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-skör bryad* 96 years *Glr.* 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, *śiñ* wood, *me* fire, *sa* earth, *lčags* 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 *śiñ(-po)-kya-lo*, *śiñ(-mo)-j'ag-lo*, *me(-po)-byi-lo*, *me(-mo)-glañ-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-gráñs* prop. date (of the year), *Sch.* also: *lo-gráñs tsán-ma* being of (full) age. — *lo-mgó* *Cs.* the beginning of a year,

new-year's day. — *lo-rgyús* v. *rgyus*. — *lo-nán* a bad year, a poor harvest. — *lo-čág* *Cs.* 'every second year'. — *lo-čün* or *nyün* *C.* young, *lo-nyui-nyün* very young. — *lo-nyés* = *lo-nán*. — *lo-snyün* *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-pi'** = *srus-j'ud*, *C.* — *lo-pyág* (*Ld.* **lob-čag**) embassy sent every year to the king to renew the oath of allegiance. — *lo-j'yéd* half a year. — *lo-tśán* annual produce, harvest, *lo-tśan čé-ba* a rich, abundant harvest *Glr.* — *lo-légs* v. *légs-pa*. — *lo-bśád* = *lo-tó* *Cs.* — *lo-ysčb* *Sch.* a stack, a heap of corn (?).

ལོ་ཀ་ ló-ka *Ssk.* world, *lo-ke-śwa-ra* = अव-लोकितेश्वर.

ལོ་ཐོག་ ló-tóg, or *lo-tóg*, v. *lo*, compounds.

ལོ་དང་པ་ ló-dáb v. *lo-ma*.

ལོ་མ་ ló-ma, *W.* **lob-ma**, leaf, *ló-ma thuñ*, *brul B., C.*, **lob-ma dñil* or *dñul son'** *W.* the leaves have fallen; **lob-ma f'á-mo** an acerose or pine-leaf; *lo-dáb* = *lo-ma*.

ལོ་ཙ་, ལོ་ཙུ་ ló-tsa, lo-tśa (v. *Ssk.* ལོ་བ་ to speak?) the (art of) translating, *sgra dan ló-tsa ślob-pa* to learn the language and the (art of) translating *Glr.*; 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 pánñi-ta*.

ལོ་ལི་མ་ ló-li-ma *Ld.* (*Urd.* لولى) prostitute, harlot.

ལོག་གེ་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; *bañ-rim lóg-ge-ba* an inverted *bañ-rim* q. v.; *lóg-ge-ba-la Kyer* he took it back again *Mil.*

ལོག་པ་ lóg-pa I. vb., pf. and secondary form of *ldóg-pa*, q. v., 1. to return, to go back, *yül-du* *Glr.*; **nam lóg-te ča dug** *W.*, **nam lóg-ne d'ó-gyu yin** *C.* when will you

return? *lóg-pa tad Glr.*, *lóg-la dód-do Glr.* let us turn back, *pyir 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 *kór-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 zúgs-pa* ('to rush into error, to turn to what is wrong?'), also euphemism for to fornicate *Stg.*; *lta-(ba)-log(-pa)* v. *lta-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, **si-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 tai** *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 tai-čé** v. *γčud*.

Comp. *log-čos Ma.* = *čos-lóg*. — *log-rtógs* wrong judgment, false knowledge. — *lóg-lta* = *lta-lóg*, v. *lta-ba* — *log-spyod*, *Lt.*: *lóg-spyod nán-pa* perverse conduct, a sinful life. — *lóg-tso* with *sgrüb-pa* to live in a sinful manner, as much as: to live by crime, by vice *Mil.*

འོག་པ་ *logs* 1. side, *rtstg-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.; *tsü(r)-logs* this side, on this side, *já(r)-logs* the other side, on the other side; *lóg-su*, *lóg-la* aside, apart, **žag-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, splitorily *Schf.*, *Tar.* 45, 18; *lóg-pa* other, additional, by-, co-, spare-, *rgyags logs-pa* spare-provision, so also *logs γčig*: *tág-pai sné-mo logs γčig* the other end of a rope. — 2. wall, **log-žal** *W.* id.; *lojs-bris* mural or fresco painting *Tar.*

འོང་བ་ *loñ* 1. leisure, spare-time, vacant time, time, *loñ yód-du ré-la nám-zla das* whilst you are always hoping to have (still) time(enough), you allow the favourable moment to pass away *Mil.*; similarly: *loñ yod snyam-la mi-tse zad Mil.*; *sdód-pai loñ méd-par* without delay, 'immediately, directly *Glr.*; **ña yón-loñ med** *C.*, *W.* I have not time to come; **jéb-loñ yód-na** if your honour have time to come *C.*, *W.*; *rdég-loñ yón-bas* as there will be yet plenty of time to beat (me, you had better hear me now) *Mil.*; *loñ-ytam Sch.*: 'cheerful talk, animated conversation'. — 2. imp. of *lai-ba* and *len-pa*.

འོང་ཀ་, འོང་ཁ་, འོང་ག་ *loi-ka, loñ-ka, loñ-ga Med.* intestines,

entrails, guts; strictly taken it is said to denote only the blind gut(?); *yár-loñ, már-loñ Cs.*: the upper gut, the lower gut or thin guts, thick guts; *loñ-nád* a disease of the guts.

འོང་བ་ *lón-ba* 1. pf. and secondary form of *ldoi-ba*, as vb.: to be blind, and fig.: to be infatuated; as adj.: blind, blinded etc., as sbst.: blind man *Dzl.* — *loñ-krid* (or *krid-pa*) the guide of a blind man *Lex.*; *lón-po, lón-ba-po* a blind man *Cs.*; **nye-lón** *W.* an empty ear of corn, a tare. — 2. also *loñs-pa*, = *lén-pa Glr.* or *lai-ba* 1, 2 *Glr.*

འོང་བ་ *lón-bu Stg.*, *lón-mo Mil.* ankle-bone, astragal.

ལོ་ལོ་ *loi-loi* being in pieces, in fragments *C.*, cf. *bun-loi*.

ལོ་སྤྲོད་ *lois*, 1. pf. and imp. of *lói-ba*. —

2. in conjunction with *spyód-pa*: **to use**, to make use of, to have the use or benefit of, **to enjoy**, e.g. *blé-ba dai skyid-pa-la* happiness and prosperity; *lói-spyod-par byá-bai rgyu* the object of enjoyment, the thing enjoyed *Stg.*; *lois-spyód* (*Ssk.* भोग)

1. **enjoyment, fruition**, use, esp. with regard to eating and drinking, *lois-spyód sa-la byed* they fed on meat, *lois-spyód sin dé-lus byed* they lived on (the fruits of) this tree *Pth.*

2. **plenty, abundance**, *bza-btái-gi lois-spyod dpag-tu-méd-pa bsag Glr.* they produced or procured an enormous quantity of food and drink; esp.: **riches**, *lois-spyod čé-ba* great riches; **wealth, property**, *lois-spyod-kyi bdá-gpor gyur* he became owner of the property *Dzl.*; *mčód-pa byá-bai lois-spyod med* he was not rich enough to bring an offering (to Buddha) *Dzl.*

ལོ་དྲེ་, ལོ་པོ་ *lód-pa, lód-po*, v. *lhód-pa*.

ལོ་དྲེ་ *lód-po Sch.*: 'half through, through the middle, one half(?)'.

ལོ་མ་ *lon* **notice, tidings, message**, *lon-bzái*

good news, *sprün-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 sog* let me know, send me word *Pth.*

ལོ་ན་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 frq. the word is used with reference to time: **to elapse, to pass**, a. in a general sense, *lo mán-po zig lón-pa dai* after many years had elapsed *Dzl.*, *rin-zig lón-te* after a long time, *rin-por ma lón-par* after a short time. b. with regard to the age of a person: *lo čì tсам lon* how old are you? *bču-drüg-lon* I am sixteen *Mil.*

ལོ་བ་ *lob* *W.* sometimes for *lo* year, and *lob-ma* for *ló-ma* leaf.

ལོ་བ་པ་ *lób-pa*, pf., imp. *lobs*, **to learn**, rarely for *slób-pa*; *lóbs-pa* the act of learning *Dzl.*

ལོ་སྤྲོད་ *los*, **in truth, indeed**, *ngón-skyabs rau 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 (*śa*) only by the following vowel being sounded in the high tone. — 2. num.: 27.

ཤ སཱ I. 1. **flesh, meat**, *yyág-ša yak's* flesh, *lúg-ša* mutton; *ša tsód-pa* (*W.* *tsó-čé*) to boil meat; *ša rñod-pa* (*W.* *rñó-čé, śrág-čé* or *lám-čé*) to roast meat; *gyi-ša* outward flesh, *nán-ša* or *nán-ča* inward flesh, or the entrails' *Cs.*(?); *śá-nas čád-pai bu Glr.* the child of my own flesh and blood; *ša*

kri-gpa sexual instinct; ***á-pe ša*, *á-me ša** in *W.* a vulgar form of attestation; **surface of the body**, *šai ri-mo* spots, stripes etc. on the skin (of an animal) *Tar.* — 2. **muscle**, *nú-ša* thoracic muscle *Ming.* — 2. for *ša-kóg* v. compounds.

II. v. *śá-ba* and *śa-mo*.

Comp. *śa-bkra* n. of a cutaneous disease *Med.* — *śa-skám* meat dried in the sun. — *śa-kán* **larder**; butcher's stall. — *śa-kú* broth. — *śa-kóg* the body of a slaughtered animal,

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without the skin, head, and entrails, *che-sa* of a large — *chui-sa* of a small animal. — *sa-krag* flesh and blood, meton. 1. for body, *sa-krag ysal-ba* a sound body *Mil.* 2. for: children born of the same parents *Cs.* — *sa-rgyags* fat meat. — **sa-cug** (*sa b'ug*) meat cut into strips and hung up to dry in the sun *W., C.* (*Hook.* II, 183). — *sa-rjen* raw meat. — *sa-nyog* *Sch.*: 'soup with greens in it'. — *sa-rnyin* old meat. — *sa-mdog* colour of the skin, complexion *Dzl.* and elsewh. — *sa-mdog-log-pa* *Cs.*: *erysipelas*, St. Anthony's fire? — *sa-nag* the lean of meat *Cs.* — *sa-nad* a certain disease *Lt.* — **sa-na** (*lit.-sna*) *W.* ardour, zeal? — *sa-spu* feathers, downs. — **sa-spin** meat boiled down to jelly *W.* — *sa-j'rog* *Mil.*? — **sa-bhag-leb** a sort of pie baked in oil *C.* — *sa-bo* sheep, cattle or other animals destined for slaughter *Mil. nt.* — *sa-bu* a maggot. — **sa-bu** *W.* boil, abscess, ulcer; *Sch.*: mark left by a lash, weal. — **sa-d'e** rice boiled with small pieces of meat *C.* — *sa-sbrän* flesh-fly, blue-bottle-fly. — *sa-rmen* fleshy excrescence, a little lump in the muscular flesh. — *sa-btsos* boiled meat. — *sa-tsu* 1. hot meat. 2. friend *Pth., Sg., sa-tsa-can* amicable, attached *W.* — *sa-tsan dmär-po* *Sch.*: 'a tumour resembling a weal or a wart'. — *sa-tsil* the fat of flesh. — *sa-tson-pa* butcher, dealer in meat. — *sa-dzin* 1. a hook for taking meat out of a kettle *C., W.* 2. the fork of Europeans. — *sa-dzèr* wart. — *sa-zä, sa-zän* 1. prop.: flesh-eater, carnivorous animal. 2. gen.: a class of demons, described as fierce and malignant, *Ssk.* **ཤིག་ལྷ་མ་ཤེངས་**. — *sa-zug, sa-yzug* = *zug* 2. — *sa-räg* dried apricots, with little pulp, and almost as hard as stone. — *sa-rid* lean flesh. — *sa-ril* 1. little meat-pies. 2. v. *sa-ba.* — *sa-rüg* sauce, gravy *C.* — *sa-rül* putrid meat. — *sa-rö* a disease *Wü.*, is said to be an induration of the skin, callus, or perh. scirrhus. — *sa-rlön* fresh meat, raw meat, *sa-ysär* flesh of an animal that has just been killed.

ལྷ་ཤེངས་ 1. *Dzl.* ལྷ་ཤེངས་, 1. *Sch.*: high water, flood, inundation. — 2. *Lt.*: a certain hereditary disease or infirmity?

ལྷ་མ་ཤེངས་ *sa-ka* some kind of game (?) *Wü.*

ལྷ་མ་ཤེངས་མ་ཤེངས་ *sa-ka-ma, ka-che sa-ka-ma* saffron *C.*

ལྷ་མ་ཤེངས་ *sa-kar* *Cs.* a kind of sugar.

ལྷ་མ་ཤེངས་ *sa-kön, or sa-kön, Wü.; Sch.*: grudge, resentment, hatred.

ལྷ་མ་ཤེངས་ *sa-kya Ssk., jöd-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 sa-kya-tüb-pa (Mil. rather boldly abbreviates it into säk-tub), sä-kya-mü-ni, sä-kya-seü-ge.*

ལྷ་མ་ཤེངས་ *sa-dkar v. ysa-dkar.*

ལྷ་མ་ཤེངས་ *sa-skäd* the cawing or croaking of ravens *W.*

ལྷ་མ་ཤེངས་ *sa-skyö Mng.?* perh. dough mixed with meat.

ལྷ་མ་ཤེངས་, ལྷ་མ་ཤེངས་ *sä-ka-ma, sä-ka-ra = sa-ka-ma and sa-ka-ra.*

ལྷ་མ་ཤེངས་ *sa-küg* *Sch.* a small bag or purse.

ལྷ་མ་ཤེངས་ *sa-kyi* *Sch.* a shaggy dog, a poodle.

ལྷ་མ་ཤེངས་ *sa-kön v. sa-kön.*

ལྷ་མ་ཤེངས་ *sa-gös, col. for sam-gös.*

ལྷ་མ་ཤེངས་ *sa-cën* *Lt.?*

ལྷ་མ་ཤེངས་ (སྐྱོད་ལྷ་མ་ཤེངས་) *sa-nyám(s) Lcx., as explanation of dbal?*

ལྷ་མ་ཤེངས་ *sa-sta, = klu Wü.*

ལྷ་མ་ཤེངས་ *sa-stag* 1. also *sa-dag mere, merely, only, l'yeu sä-dag btsäs-te* only sons being born *Dzl.*; *mi dbül-pöns-pa sä-stag-te* as they are all of them poor people *Dzl.*; *bdën-pa-mfoñ-ba sä-stag-tu gyir-to* they all come to the knowledge of the truth *Tar.* — 2. *Ld.* for (*rtai*) *säm(-la)-btags(-pa)* a pack, a bundle, fastened to the saddle behind the rider, **sä-stag-la köol or rel ton** tie it up, fasten it behind!

ལྷ་མ་ཤེངས་ *sä-di* *Ld., Pur.* ape, monkey.

ལྷ་མ་ཤེངས་ *sa-na* 1. *Ssk.* ལྷ་མ་ཤེངས་ hemp, *Cs.*: flax, *sä-nai ras* *Stg., Sch.*: 'fine liuen', *sä-nai*

gos a garment made of fine linen. — 2. v. *śá-sna*, sub *śa*.

འཕེས་ *śá-pos* a thick blanket *Ld*.

འཕ་, འུ་ *śá-ba*, *śwa-ba* *Cs. W., C., B. a hart, a stag*, col. usually **śa-wa ra-ñi* or *ru-ñi**; *śá-pó* the male animal, *śá-mo* the hind, roe, *śa-prüg* a young deer, fawn; cf. *ka-swa*.

འུ་མ་ *śa-ma* 1. *after-birth*, placenta. — 2. an ordinary coat made of cloth which has not been napped *W*.

འུ་མི་ལིག་ *śa-mi-lig* parsley *Ld*.

འུ་མོ་ *śá-mo* *C., B. (W. *móg-śa*) mushroom*; the various species of fungus receive their appellations from their colour (*lkav-śá*, *nag-śa*, *smug-śa*, *ser-śa*) or from the place where they grow (*kluñs-śa*, *ču-śa*, *lud-śa*, *ñiu-śa*); the damp climate of Sikkim produces moreover **śú-ke*, *ká-wa* and *dé-mo* (*sgre-mo*) -*śa-mo**, etc. *Cs.* has also *śa-mañ*, a thick kind of mushroom.

འུ་ཤོ་རི་ *śa-ra šo-ré* (cf. *ṣér-pa*) *W. moist*.

འུ་རི་ཀ་ *śá-ri-ka* *Ssk. n. of a bird, Gracula religiosa*; a species of jay.

འུ་རི་བུ་ *śá-ri-bu*, རྟའི་བུ་ *n. of one of the two principal disciples of Buddha*.

འུ་རུ་ *śá-ru* 1. *hartshorn Med.* — 2. *n. of a vein Med.*

འུ་ལོག་ *śa-lóg* warped, oblique, aslant *W*.

འུ་ཀྲི་ *śák-ti* *Ssk.:* spear, lance, pike, sword, *Cs.* also trident; *Dz*.

འུ་ག་ *śag*, in *śag-ter-gás* it broke, it burst asunder *Sch*.

འུ་ག་མ་ *śág-ma* 1. *C. small stones or pebbles, gravel, śág-ma-čan gravelly, śag-tái* 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.

འུ་ག་མ་ *śags* 1. *joke, jest, fun, śags čé-ba byéd-pa* to rally maliciously, to turn into ridicule with sarcasms *Gl.*; *ñan-śags* *Mil.* a bad joke; *ka-śags* 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.

འུ་ཤ་ *śan* v. *ṣan*.

འུ་ཤོ་, འུ་སྐྱལ་ཅེས་, འུ་རིག་ *śán-po*, **śan kúl-čé**, *śai-rig* v. *ṣéan-po*; **śai-lóg** a kind of fur, perh. for *sbyañ-slág* fur-coat of wolf's skin *Lh*.

འུ་ལང་ *śan-lán* *sabre, sword Pth*.

འུ་འུ་ *śan-śán* a fabulous creature with wings and bird's feet, but otherwise like a human being; *śan-śan-téu* *Cs.:* pheasant or partridge (འུ་བཞེ་བཞེ).

འུ་ངས་ *śans*, resp. for *sna*, the nose, *śais-rgyüd* *Pth.*, *śans-sna* id.; *śans-kúñ* nostril, *śais-rtsé* tip of the nose.

འུ་ *śad* 1. the mark of punctuation: |, also *rkyañ-śád* or *čig-śád*; it is a diacritical sign of about the value of our comma or semicolon; *nyis-śád* the double shad, ||, dividing sentences, or, in metrical compositions, verses; *bži-śád* the fourfold shad, ||||, at the end of sections and chapters; *řeg-śád* the dotted shad (i), an ornamental form of the ordinary shad, always made use of, when a shad is to be put after the first syllable of a line; *śad byéd-pa* *Lex.*, *řén-pa* *Sch.*, to make a shad. — 2. v. the following article.

འུ་པ་, འུ་འུ་པ་, འུ་འུ་པ་ *śád-pa*, *ṣád-pa*, *ṣód-pa* *Cs.*

1. to comb, to curry, (a horse), also *śad rgyág-pa*. — 2. to brush, to stroke, to rub gently with the hand *W.*; *śád-ma* *Sch.* *curry-comb*, horse-comb; **šin-šé** a wooden rake, **čág-šé** an iron rake *C*.

འུ་ *śan* 1. *iron hoop* of a barrel *Cs.* — 2. *small boat*, **śém-pa** ferry-man *C.* — 3. *snow-leopard* *W.* (cf. *ṣa*). — 4. *difference, distinction, śan byéd-pa* to distinguish, decide, determine *Mil.* and elsewh, *ṣéan-gyis śan mi byéd-pas* as nobody else is able to decide it *Gl.*; *skad-nyis-śan-sbyór* is said to be the title of a certain dictionary.

འུ་ཀ་ *śán-ka* 1. *oblique* *W.*, **śán-ka-la dčé** to cut off obliquely; *śan-tér* id,

འགམ་ *sán-pa*

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འི་བ་ *ši-ba*

*lam *sán-tér-la ča dug** the road has an oblique direction. — 2. *C.*: place of passing over a river.

འགམ་ *sán-pa* 1. also *bšan-pa*, slaughterer, butcher *Gl.*, sometimes also *hang-man*; *sán - kan* slaughter-house, butcher's shop, *sán-gri* butcher's knife, *sán-grib* pollution by the sin of slaughtering an animal. — 2. master or rower of a boat, *boatman*.

འབ་འབ་ *šab-šub* 1. *W.* *whispering*, **šab-šub tán-čé, zér-čé** to whisper. — 2. also *šab-šób lie, falsehood, šab-šób byéd-pa* to lie, to cheat; *šab-šób-can* deceitful, fraudulent, crafty.

འགམ་, བཏམ་ *šam, yšam* the lower part of a thing, e.g. of a country, *šám-pa* a lowlander (opp. to *yžún-pa* and *stód-pa*); *yšám-du* adv. and postp. *below*, at foot, *rán-leui šám-du čad* they will be treated of in their respective chapters *Lt.*; *dei šám-du* under it, underneath (e.g. to write); *šam-gós, šam-tábs*, resp. *sku-šám* a garment like a *petticoat*, worn by Tibetan priests and monks.

འགམ་བྱ་ *šám-bu* flounces, fringes, trimmings.

འགམ་བྱ་ལ་ *šám-bha-la* *Ssk.* in pure Tibetan *bde-byún*, n. of a fabulous country in the north west of Tibet, fancied to be a kind of paradise; *šám-bha-lai lám-yig* (not passport, but:) 'guide for the journey to Shambhala'.

འག་ *šar* (from *šár-ba*) 1. *east, šar-ryógs* id.; *šár-pa* inhabitant of an eastern country; *šar-lhó* south-east. — 2. termin. of *ša*, into the flesh.

འག་པ་ *šár-pa* 1. young men, grown-up youth (collective noun) *W.*; perh. also: a young man. — 2. v. the preceding article.

འག་པོ་ *šár-po* 1. *W.* *adulterer*, **šár-po có-čé* or *kúr-čé** to commit adultery, (on the part of the husband.) — 2. = *šár-pa* 1.

འག་པོ་ *šár-po* a young man, *šár-po yžón-nu ysum* three young men *Mil.*

འག་བ་ *šár-ba* pf. and secondary form of *čár-ba*.

འག་མ་ *šár-ma* 1. *Sch.*: a strip *Schr. šar rgyáb-pa* to sew in long stitches, to baste (*Sch.*: *zuñs ydáb-pa*). — 2. *W., C.* grown-up girls (collective noun); a female(?)

འག་མོ་ *šár-mo* adulteress, cf. *šár-po*.

འག་འག་ *šar-šar* straightway, directly, *šar-šár gró-ba Cs.*

འག་འུར་ *šar-šur* *Ld.* furrowed, having small elevations and hollows.

འག་ཤ་ *šal*, in *rna-šál* ear-lap, tip of the ear.

འག་པ་ *šál-ba* 1. *Sch.* stone-pavement. — 2. a harrow, *šál-šál-ba Sch.*, **šál-la díd-čé** *Ld.* to harrow.

འག་མ་ *šál-ma* *Cs.*: a flint, sharp-edged stone; *W.*: stony ground; mountain side consisting of detritus; *šál-ma-can* full of sharp stones *Cs.*

འག་མ་མི་ *šál-ma-li* *Ssk.* the seven-leaved silk-cotton tree, *Bombax heptaphyllum* *Stg.*

འག་ *šas* 1. part, *ča-šas* id.; *bras de-las šas yig* part of this rice *Dzl.*; *šas-šás-su bgó-ba* to distribute, . . . *la* among *Dzl.*; *šas-čé-ba* a good deal, much, the greater part of, *zla-mtsán šas-čé-bai ku-krág* generative fluid in which uterine blood predominates (cf. *ku-krág* in *kú-ba*) *Wdu.*; *yti-mug šas-čé-bar gyúr-ba* excess of dullness or stupidity *Thgr.*; *šas-čér, šas-čés, šas-čén* in an eminent degree, in an exceeding measure. — 2. some, a few, *žag-šás* some days *Mil.*; *ga-šas* some, a few *Mil.* — 3. instr. of *ša*.

འི་ *ši* num.: 57.

འི་བ་ *ši-ba* pf. and secondary form of *či-ba*.
1. vb. to die, to expire, to go out (as light, fire); *ši-bar gyur-pa-las* when she was in a dying state *Pth.*, *ši-zin-pai óg-tu* after her death; **ši-te lóg(-yon)-čé** *W.* to rise again from the dead, **lán-čé** (lit. *slan-čés*) to raise from the dead. — 2. sbst. the state of dying, expiring, *ši-ba-las sos* awakened from a dying state freq.; cf. also comp. — 3. partic. and adj. *ši-ba sós-par byéd-par gyur* one already dying still recovers *Do.*; *ši-bai lus* the body of the deceased *Do.*

Comp. *ši-ki-ma*, ཅི་ཀ་མ་ 1. sbst. **dying, death**, *ši-ki-ma-ru* in dying. — 2. adj. **dying**, *ši-ki-ma yod* (or ཅི་ཀ་མ་ ཡོད) he is at the point of death, he is at death's door. — **ši-kan** col. the deceased, the dead. — *ši-sio* Sch.: 'blessing for one deceased'. — *ši-čos* religious ceremonies for the dead Sch. — *ši-ša* 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 *krims*, *tsul-krims* 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*, *rúg-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་གོ་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་(ལོ་)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་ *ši* I. gerundial particle for *čü* after a final s.

II. sbst. 1. **tree**, *bzá-ši* fruit-tree, *rtši-ši* v. *rtši*; *ljon-ši* a beautiful green leafy tree, *skám-ši* a dry withered tree. — 2. **wood**, *ši* *zig* some wood; *kán-ši* timber, timber-wood, *búd-ši* firewood, fuel, *skám-ši* dry wood; *yám-ši* Cs.: 'a small quantity of wood thrown into the fire for sacrifice'. — 3. **a piece of wood, log, billet**, **ši*

*nyi sum tob** W. put two or three pieces (to the fire); **stump, stub** of a tree Glr.; **tú-pag-gi ši** W. gun-stock; *srog-ši* axle, axle-tree.

Comp. *ši-kir-ti* **a carrying-frame** Lh. — *ši-kýu* a wooden hook. — *ši-rkan* Sch. **a wooden leg, a crutch**. — *ši-rkéd* the upper part of the trunk of a tree. — *ši-kan* 1. a wooden house, log-house. 2. shed or out-house for wood. — *ši-ku* sap, juice of trees. — *ši-kur* a load of wood. — *ši-kri* wooden chair. — *ši-mkan* worker in wood, **carpenter, joiner**. — *ši-rgón* Sch. **wood pecker**, *ši-rgon krá-bo* the spotted woodpecker, *ši-rgon ngo-nág* black woodpecker. — *ši-rgyál* a tree of extraordinary height or circumference, **a giant-tree**. — *ši-miár* **licorice** Sch., Wts.; a sort of cinnamon W. — *ši-čás* 1. wooden utensils, implements. 2. tools for working wood Sch. — *ši-tog*, *ši-tog* fruits of trees, **fruit**. — *ši-rtá* v. that article. — *ši-stan* **chopping-block** Ld. — *ši-tugs* wooden enclosure. — *ši-tún* wood-picker, gatherer of wind-fallen wood. — *ši-düm* log, billet, block. — *ši-dra* wooden lattice-work; wooden paling C., W. — *ši-druñ-pa* one sitting under a tree, i.e. an ascetic, Burn. I, 309. — *ši-yługs* the leafy crown of a tree Sch. — *ši-sdón* trunk, **stem of a tree; a tree; block**. — *ši-prán* a small tree, a shrub, bush Sch. — *ši-bál* cotton from the cotton-tree Cs., cf. *šál-ma-li-ši*. — *ši-bu* a small piece of wood, *ši-bu sor-bzi-pa* a piece of wood four inches broad or long Tar. — *ši-brás* fruit. — *ši-smán* medicine prepared from wood Sch. — *ši-rtá* root of a tree. — *ši-rté* resin Cs. — *ši-rté* **top of a tree**. — *ši-tsa* **cinnamon** (having a 'saltish' taste, as is expressly stated S.g.); **ši-tse lób-ma** W. bay-leaf, laurel-leaf. — *ši-tsal* **chip, shaving, splinter**. **ši-tsoqs** W. forest. — *ši-yžon* a wooden basin, trough, tub. — **ši-zóg** (lit. *bžogs*) **chip, splint** W.; shavings brought off by the plane C. — *ši-zán* **wood-rasp** Sch. — **ši-zél** **a small chip**, a very small and thin piece of wood, a splinter, **ši-zél zug son** W. I have run a splinter into (my hand or foot).

ཤིང་ཀུན་ *šin-kun*

ཉ

ཤུག་ *šug*

— *šin-zóg* *W.* a rasp. — *šin-yzer* a peg. — *šin-léb* board, plank. — *šin-sún* 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-rtā* ('wooden horse') waggon, cart, carriage, also fig. = *tég-pa*, e.g. *šin-rtā čén-po* frq. in the writings of *Tsonkapa*; *šin-rtā-kör-lo* id.; *šin-rtāi kañ-bzān* the body of a carriage, *šin-rtāi mda* the pole, beam, shaft of a cart, *šan-lo* the wheel, *řjes, lam, šul, srol* the track, rut (of a cart) *Cs.*; *šin-rtā rkañ-yčig* *Sch.* wheelbarrow; *šin-rtā-mkan* *Cs.* maker of carts, cartwright; *šin-rtā-pa* 1. carter, driver, coachman. 2. charioteer.

ཤིང་ *šid* 1. *Sch.* hazel-nut. — 2. also *řšid-řšid-ma, řšid-šton, řšid-zān* funeral **re-past**, of which every body may partake; *šid-čós* religious funeral ceremony; *šid-sa* *Sch.* 1. burying ground, cemetery. 2. a fruitful field = *řšin-sa*. Cf. *řšin*.

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-lu-lu* or *řu-řu* *Ld.* hip, the fruit of the dog-rose.

ཤིམ་ཤ་བ་ *šim-ša-pa* *Cs.* a kind of tree or wood.

ཤིར་, ཤིར་ཤིར་ *šir, šir-šir*, with *tón-pa* *Cs.* to gush out, to stream forth with a noise.

ཤིལ་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'.

ཤིམ་ *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.*; *bstān-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་ *šu* 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.

ཤུང་མ་ *šu-dg* n. of a plant *Med.*; *Sch.*: the rush.

ཤུབ་ *šu-ba* I. sbst. 1. an abscess, ulcer, sore *Cs.*: *šu-ba fon* an abscess rises, *na* gives pain, *šan* 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*)*šus(s)*, 1. to take off, pull off, draw off, *řžán-gyi gos* to take off a person's clothes, *gó-ča* armour, *mtsón-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.*

ཤུའྲི་ *šu-bham* *Ssk.*, sometimes at the end of books, hail! all hail!

ཤུར་སྐོ་(ན) *šu-ra-se(-na)* n. of a tract of land in the neighbourhood of Mathura, not far from Agra *Wdk.*

ཤུལི་ཀ་ *šu-'i-ka* *Tar.* 63, 8, prob. also *šu-li* *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 *řpül-ba* to shove (by a more gentle motion) *C.* — 2. in comp.: *kjo-šug*, v. *kjo*; *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-dúd 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་སྲ་ śugs 1. inherent strength, power, energy, c. genit.: dád-pai, byáms-pai, dgá-bai śugs-kyis by the power or ardour of faith, love, joy, e.g. to shed tears, = to weep with joy etc. *Glr.* and elsewhere; yén-gyi śugs dgag mi bya the impulse to make water must not be suppressed *Med.*; dí-dag snón-gyi sbyin-śugs yin this is the power of former alms or presents *Glr.*; tús-rjei śugs-kyis by the power of grace *Do.*; der sléb-pai śugs the power or ability of attaining to that place *Thgr.*; without a genit.: śugs-kyis = rán-śugs-kyis spontaneously, of one's own accord, śugs-kyis yon they will, no doubt, come of their own accord *Mil.*; śugs byéd-pa to exert one's self(?); śugs-stóbs = śugs; sná-śugs drén-pa *Cs.*: 'the accenting the first syllable'. — 2. col. also śubs and śud, mostly in compounds: śugs-skad *Mil.*, śugs-sgra, col. *śug-ra* a whistling, a whistle or whiff; śugs-glu 1. a whistling. 2. a whistled tune, *śug-da jhé-pa* to whistle a tune *C.*; śugs-pa a small whistle which, in sounding it, is put quite into the mouth.

འགྲུ་སྲ་སྲ་ śugs-nár (*W.* *Kóg-śug*), śugs-rin sigh, groan, śugs nar byéd-pa

or byin-pa to sigh, to groan, śugs-rin nar nar dug he heaves a deep sigh *Mil. nt.*

འགྲུ་བ་ śün-ba, pf. śuñs, 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, exasperated, galled (cf. śün-pa). — 3. śud byéd-pa (*W.* *čó-čé*) to steal silently away, to sneak off unperceived.

འགྲུ་པ་ śün-pa bark, rind, peel, skin, śun-kóg, śun-págs id., the last expression is also used of the skin of animals *Lex.* — jyi-śun the outer rind or skin, nán-śun the inner rind; bār-śun the middle rind, the bast, esp. of willows *Sch.*: śun-kóg lán-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.; *kóg-śub-la sil-čé* *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-čé* *W.* to speak softly; śub-bus smód-pa to reprehend in a whisper *B.*

འགྲུ་སྲ་ śubs case, covering, sheath, paper bag etc. frq.; rkañ-śubs, resp. zabs-śubs stocking, sock, gri-śubs knife-case or sheath, mje-śubs v. mje; lag-śubs, resp. jnyag-śubs glove.

འགྲུ་བ་ śüm-pa, pf. (b)šums, ft. bšum, imp. (b)šum(s), 1. to weep, ma śum mdzod do not weep! nu-śum *Mil.* weeping, lamentation. — 2. to tremble(?) grañ-śum *Lt.*, *Schr.* grañ-śum byéd-pa to tremble or shiver with cold, to shudder.

འགྲུ་བ་ śur-ba, pf. fut. bšur, imp. (b)šur, 1. to burn slightly, to singe. — 2. to cut off.

འགྲུ་བ་ śur-bu 1. girdle, belt *Lex.*; śur-bu jpréu *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 stóns-nas your own place becoming

ལུ་པ་ *sul-pa*

ལ

ཤེར་ཕྱིན་ *sher-pyin*

empty, by your quitting it *Mil.* *sul-du lus-pai nor* all the things left behind in the camp *Gl.*; *dóu-tse láis-pai sul-du* instead of the coin which had been taken away (there appeared . . .) *Dzl.*; *k'yód-kyi sul-du* in the place which you occupied during your life *Thgr.*; hence in a looser sense: *btsün-mo méd-pai sul-du* on the occasion of the queen's absence *Gl.*; in the same manner *Tar.* 103, 16, 19, and also thus: *dei sul-du Gl.* 51 during her absence. — 2 **track, rut**, of a carriage, **furrow**, of a plough *Dzl.*, **way, road**; also in a gen. sense: *sul tag-rin* a long way *Gl.*; *sul-lám = sul*; acc. to *Cs.* also **manner, method**. — 3. any thing left behind by a person departed, or by a thing removed, as *ču-sul, mar-sul, pye-sul* that little water, butter or flour which adheres to the vessel emptied, but not washed; *me-sul* the extinguished cinders left by a fire; **property left** by a deceased person *sul tsán-ma yóg-po-la tob* his servant gets all the property left (by his master) *W., C., pá-sul* paternal inheritance, patrimony; *pá-sul-dzin-pa* the heir *C.*; *sul yan mi dug* nothing at all is left; **sul-med-kan čó** *W.* finish it at once! eat it all up! *šū-tsan-po* one that eats all up, clears his trencher (a good trencherman) *Ts.*

ལུ་པ་ *sul-pa, bsul-pa Cs.*: **backbone, back, posteriors**; *sul-sá* the flesh, the muscles of the back, *sul-rgyús* the fibres, the nerves of the back; *Sch.*: *bsul-dri* smell of excrements, *sul-byi* **polecats, fitchet**.

ལུ་པ་ *sus* 1. v. *šú-ba*. — 2. *sus* *debs-pa* to whistle *Sg.*

ལུ་པ་མ་ *sus-ma* any thing copied, **a copy** *Cs.*

ལེ་ *še* 1. *Cs.* *še-stag, še-dag = ša-stág mere*, only, nothing but. — 2. num.: 117.

ལེ་ན་ *še-na* v. *čé-na*.

ལེ་པ་ *še-pa* v. *šes-pa*.

ལེ་བམ་ *še-bám Cs.*: = *to-yig* a kind of contract or bargain.

ལེ་མ་ *še-ma* (for *rjé-ma* or *rys-ma?*) *W.* **noblewoman, lady** of rank or quality,

lady, **še-ma čui-nu, šem-čün** nobleman's daughter, **young lady, Miss**.

ལེ་མོན་ *še-món Sch.*: 'divine predestination, divine protection; nature, fate, destiny; power; origin of power or authority; strength', force, the latter signification also in *Wts.* (?).

ལེ་རུལ་ *še-rul Sch.*: **fetid, putrid**.

ལེ་ག་ *šeg* 1. imp. of *ységs-pa*, resp. for *šog*. — 2. the Arabian شيخ, chieftain, elder, senior. — 3. *C.* col. for *šed* I.

ལེ་ད་ *šed* I. **strength, force**, = *stóbs, mtu, C.* also *šeg*; *dpá-zin šed-čé* a mighty hero *Thgy.*; *šed-čan* **strong, vigorous, powerful**; *šed-mo* 1. sbst. = *šed?* 2. adj. = *šed-čan Ts.*, **šé-mo gyág-pa yin** he is strong and stout, *šed-méd* **powerless, weak**, *šed-méd-kyi rtá-bas rkan-tán mgyogs* one travels quicker on foot than on a weak horse; *šed-čün* **weak, feeble, frail**, e.g. *lus Lt.*; *šed bri* strength decreases, begins to fail, *ysos* is restored, *nyams* is impaired; *šed skyéd-pa* to grow fat *Sch.*: 'to protect; to make haste'; **mi žig-la šed čüg-čé** *W.* to strengthen a person; **šed dan nyé-čé** *W.* to rub well, forcibly; **šed zár-te (sbyar-te) čon** run and jump! **šed zár-te gyob** swing your arm and throw! *W.*; **šed-kyer-nág-po** by force, with violence, e.g. **tan** he forced it on (me) *W.* (cf. *nan*); *šed-po-čé* a strong, powerful man *Thgy.*; *šed-bu Lex. id.*; *šed-bdág Sch.* one having power or authority, a lord, ruler. — **šed-wán** *W.* **force, violence**, **šed-wán dan** by force, e.g. to take, **šed-wán tán-čé** *W.* to violate, to force (a girl).

II. the approximate **direction, region, quarter**, *nyi-mai og šed-na* below the sun, i.e. between the sun and the horizon *Mil.*; *W.*: **gan šed-la** in what direction? where-to? **de šed-la** about in that direction; **gan šed ne* (lit. *nyas*) *šig-tu** to some place or other.

ལེ་ན་ *šen(?)* floor of a house or room *W.*

ལེ་དེན་ *šer-pyin* abbreviation for *šes-ráb-kyi pá-rol-tu pyin-pa*, the title of a division of the *Kan-gyur*.

ཤེར་བ་ śér-ba, pf. *bšer*, to compare, to confront *Cs*.

ཤེར་ śel crystal, glass *Dzl.* and elsewhere; 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*; *spos-šel* amber; *me-šel* burning-glass, *ču-šel* चन्द्रकान्त 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་ śes v. *čes*.

ཤེས་པ་ śés-pa (synon. *rig-pa*, resp. *mkyén-pa*) I. vb., 1. to know, perceive, apprehend, *bžán-bar* śés-pa to find, to know a thing to be good *Glr.*; *brtágs-na mi* śes when (the soul) is searched for, it is not to be perceived or apprehended *Mil.*; *śés-pai blo ingenium sapiens Dzl.*; *mi-śes-pa-dag* those who do not care for knowing (a thing) *Dzl.*; *su* śés *B., C., *ci śé* W.* (like the Hindi क्वा जाने) who can tell? may be; *čian mi śé-Kan* a know-nothing, ignoramus, dunce; **kór-rán mā śé-Kan čén-mo žig tsor dug* W.* he is said to be an extremely clever (learned etc.) man; *mi-śés dgu* śés-pa knowing (even) the unknown things, knowing every thing *Thgy.*; *čan-śés* id.; **na-rán ton śé* W.* I know it from having seen it; *śés-par gyur* 1. he will know. 2. he comes to know, he learns; *śés-par gyis žig* 1. know! 2. let it be known! *śés-bžin-du* knowing, knowingly, with (my) knowledge; *nó-śes-pa* = *śés-pa*, yet cf. sub *nó*. — 2. to understand, = *gó-ba*, *don* the sense *Glr.*; *nias rtsis* śes I understand mathematics; to be able, in a general sense, also physically: **ghan śé-pa* C.* to one's best ability, to the utmost of one's power (= *ži nus-kysis B., *ci túb-Kan* W.*); *krag-gi gon gul* śés-pa a clot of blood that

could only quiver (though, in fact, a human being) *Glr.*; esp. with a negative: *smra mi śés-pa* not being able to speak, *dgye dgu mi śes* they cannot be bent or curved *Med.* — 3. to be convinced, to be of opinion, to think, *sú-la yañ mdzá-bor ma śes* do not think anybody to be your friend!

II. subst. (= *rig-pa*) 1. the knowing (about a thing), knowledge. — 2. science, learning, *śés-pa-la zóg-tu ltá-ba* to look upon science as a (sort of) cheating. — 3. intellectual power, intelligence, *śés-pa tibs* the intellect (of infants) is still very weak *Lt.*, *ysal* is clear *Pth.* — 4. the soul or spirit, separate from the body *Thgy., Mil.*

Comp. **śé-gyá** talent(?) *C., W.* — **śé-gyú** character *C., W.*, **śé-gyú** *ném-pa** a bad character. — *śés-dód* desire of knowledge, curiosity of mind *Mil.* *śés-ldan*, *śes-blo-ldán-pa* 1. knowing, rich in wisdom. 2. very learned Sir! — *śés-po*, *śés-pa-po* one that knows or understands, a knower *Cs.* — *śés-bya* 1. what may be known or ought to be known, *śés-bya kun* every thing worth knowing, all the sciences. 2. knowing, conscientious, wilful? *śés-byai sgríb-pa* contamination by wilful sins *Do.?* — *śés-byed* that which knows, the understanding. — *śés-bžin* consciousness (v. above *śés-bžin-du*), *dran-pa dan śés-bžin-čan yin-te Gyatch. 22, 14* (cf. *Burn.* II, 806, 5); *śés-bžin* may, accordingly, be used for 'conscience' in a christian sense. — *śés-yon* *Ts.* = *śes-rgya*. — *śés-ráb* (प्रज्ञा) 1. 'great knowledge', wisdom, intelligence, understanding, talent, *śes-rab če-ba* very talented, gifted (e.g. a boy) *Mil.*; *śes-ráb dan ldán-pa* id.; *śes-rab-spyan* the (mystic) eye of wisdom *Schl.* p. 210. — *śes-rab-rtswa Taraxacum*, dandelion, also used as food. — *śes-ráb-kyi pá-rol-tu pýin-pa*, प्रज्ञापारमिता, the having arrived at the other side of wisdom, n. of that section of the *Kangyur* which treats of philosophical matters.

ཤོ ཞོ *śo* (*Cs.*: *śó-mo*) I. die, dice, *śo rgyáb-pa* to dice, *śo rtsé-ba* to play at dice, *śo-ggyéd-pa* (*Sch. kyé-žig* as imp.) id.? — *śo rgyál-ba* or *pám-pa* to win or lose at playing;

ṣo-rgyán *Cs.* the money or stake deposited at dice-playing; *rtsis-ṣoi rdeu Mil.*, ṣo-rdél *Wlk.*, an attribute of certain deities; ṣo-mig the points of dice, ṣo-mig ṣsum-par (or -pa-la) ṣáb-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-ṣo, lug-ṣo?* *Wdn.*

III. = *btsa-ma* blast, blight, smut, mildew *Cs.*

IV. for ṣo-gam, q. v.

V. num.: 147.

ཤོག་མ་ ṣo-gám custom, duty, tax, ṣo-gám l̄c̄-ba *W.* *l̄c̄in-te* high duty; ṣo-gam len-pa to take toll, to levy a duty; ṣo-gám bz̄l̄a-ba *Sch.*: 'to smuggle, to circumvent or defraud the customs' (?); ṣo-gám-gyi ṣnas custom-house; ṣo-gám-pa receiver of the customs, toll-gatherer; *ṣo-ṣ̄ ál, ṣo-d̄ȳ* *Ts.* tax, duty.

ཤོཅ་ ṣó-ṣa a kind of steel-yard *C.*

ཤོམ་ ṣó-ma, v. ṣá-mo, mushroom *Mil.*

ཤོམང་ ṣo-mán a medicinal herb *Med.*

ཤོར་ ṣó-ra saltpetre, nitre, ṣó-ra-dan nitrous.

ཤོརེ་ ṣo-ré, adj., damaged, spoiled, by being partially broken, torn etc., sbst.: a defect, flaw, notch, gap, also hare-lip; *ṣo-ré soñ* it is damaged, *ṣo-ré ton soñ* a notch, chink, crack has been caused; *ka-ṣór, na-ṣór*, with a slit lip, a slit nose.

ཤོལ་ཀ་ ṣó-lo-ka v. ṣlo-ka.

ཤོག་ ṣog I. ṣog-ṣig, prop. from ṣégs-pa, imp. of ṣón-ba, 1. come! let him come! *brás-bu tsúr-ṣog-gi yid-smón ná-la med* I do not wish that fruit should come to me from without *Mil.*; *Kur ṣog, Kyer ṣog bskyal ṣog* bring hither, (with soñ inst. of ṣog: take away!) *ṣog zér-ba* to invite, *ned-la ṣog kyan mi zer Ghr.* we are not so much as invited, you know. — 2. with the imp. = *gyur-ṣig, bsad-par-ṣog* may (he, I etc.) be killed! *Dzl.* — II. v. ṣos.

ཤོག་པ་ ṣóg-pa I. sbst., also frq. ṣóg-pa, 1. wing, ṣog-rkyan-ba to spread the wings, also to spread like wings; *ṣog-pa d̄é-ṣe, d̄ád-ṣe, d̄úm-ṣe* *W.* to clip the wings; ṣóg-pa-dan, ṣog-ldán provided with wings, winged, a bird. — 2. wing-feather, pinion, ṣab-ṣóg, ṣóg-sgro id.; *mjug-ṣog* tail-feather. — 3. fin, of fishes. — 4. other things resembling a wing or a feather, *mig-ṣog*, resp. *spyán-ṣog* eye-lash; *ran-tág-gi ṣóg-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 ṣog-pa.

ཤོག་བ་ ṣóg-bu, *W.* *ṣug-gu*, 1. sheet of paper, and paper collectively, *rgya-ṣog* China paper, *bod-ṣog* Tibet paper, *dar-ṣog* silk-paper, *ras-ṣog* cotton-paper (also paper of linen-rags), *šin-ṣog* bast-paper, *pags-ṣog* leather-paper, skin-paper, parchment; *mtün-ṣog, nag-ṣog* dark-blue or black paper, for writing on in gold or silver; *mgo-ṣog*, resp. *dbu-ṣog*, upper leaf, i. e. cover, covering, wrapper. — 2. *Bal.*: book.

Comp. ṣog-kán paper-maker's form. — ṣog-gán a sheet of paper. — ṣog-gráns number of leaves in a book. — ṣog-sgril, ṣog-dril, *W.* *ṣog-ril* paper-roll, codex. — ṣog-ldéb *Sch.*: 'leaf, sheet'? — ṣog-tsár scrap of paper. — ṣog-šin *Sch.* palm-tree? — ṣog-hril ṣig = ṣog-gán, *Sch.*

ཤོང་(ས)་, བཞིང་(ས)་ ṣón(s), ṣón(s) (*Lex.*: 'elevated plain, ridge of a mountain') 1. mountain-ridge *Wts.* Usual meaning: 2. pit, hole, cavity, excavation, valley, *ču-ṣóns* cavity filled with water *Dzl.*; *span-ṣóns* valley with meadows, low ground overgrown with grass; *snai bya-ṣog-gi ṣóns* the cavities near the wings of the nose *Mil. nt.*; *ṣón-du* valley-ward, down hill *Dzl.*; *ṣóns-dan, (y)ṣón-(y)ṣón* full of cavities, uneven, *Sch.* also: rough, rugged, steep; *ṣóns-bu* furrow, *ṣóns-bu l̄én-pa* to make furrows, to furrow.

ཤོང་བ་ ṣón-ba I. to go in, to have room in or on, with term, *mi ṣón, W.* also: *ṣón-ṣe mi dug* that is not to be got in,

there is no room for it; *bre lia sòu-bai bùm-pa* a can holding five quarts *Dzl.*

II. pf. *bšams*, fut. *bšai*, imp. *sòu(s)*, to empty, remove, carry or take away, *W.* stones, earth etc., but gen. (with or without *rkyág-pa*) to go to stool, to ease nature, *B.* and col.

ལོད་ sòd 1. the lower, the inferior part of a thing, *rtse-sòd* upper and lower part, top and bottom *C.*; *rgya-sòd* *Wdñ.* a low tract of land, with a milder climate, where e.g. apricots are thriving, opp. to *řu-lhúgs* elevated cold region, scarcely fit for the cultivation of corn and barley; *sòd-du* to or towards the bottom, down, downwards, *C.*, **sò'-du báb-pa** to descend, come down, **sò'-ne dzég-pa** to ascend *C.* — 2. imp. of *šád-pa*, *bšád-pa*; yet cf. also:

ལོད་པ་ sòd-pa, pf. *bšád-pa*, 1. to say, to declare *C.* — 2. to comb *Cs.*

ལོབ་, ལོབ་པ་ šob, yšob a fib, falsehood, lie, *smrá-ba*, *W.* **gyáb-čè**, to tell a lie.

ལོབ་ལོབ་ šob-šob loose, soft, as leaves etc. *W.*

ལོམ་པ་ šom-pa, pf. (b)šoms, bšams, fut. *bšam*, imp. (b)šom(s), to prepare, make ready, arrange. put in order, fit out, *ynas* lodgings, *ydan* a seat, *stón-mo* a festive entertainment, *bžón-pa* a carriage, i.e. to have the horses put to *Dzl.*; *dpñi-gi tsogs* an army *Dzl.* — *šóm-ra* 1. preparation, arrangement, fitting out, *šóm-ra byéd-pa* = *šóm-pa C.*, so also *Cs.*; but *Sch.*: 2. *šóm-ra* state, pomp, splendour, with *byéd-pa* to show off, to dress smartly, *šóm-čan* stately, grand(?).

ལོར་ šor v. šo-ré.

ལོར་བ་ šór-ba 1. v. *šór-ba*. — 2. to measure *Mil.*, v. *yšór-ba*.

ལོབ་བ་ šól-ba 1. intercalation, insertion *Cs.*, *zla-šól* intercalary month. — 2. *Cs.*: pres. tense of *bšól-ba* q.v.

ལོམ་པོ་ šól-po *Sch.*: 'a species of willow', v. *yšól-po*.

ལོས་ šos 1. almost always in conjunction with *yčig*, the other, of two, e.g. *bud-méd yčig-šos* the other woman *Dzl.* — 2. *Zam.* འར, col. šog, a termination indicating

the comparative or superlative degree: *čun-šós*, *yžon-šós* the younger, the youngest, of two or of several, *bšim-mo lia-brgyái čun-šós Pth.*; **řin-šóy** *W.* the tallest; *yun-řin-šós Thgy.* the most long-lived; *drin-čè-šós* the principal benefactress, cf. *drin*; *nad čè-šós rgás-nad řébs-pas* because one is suffering under the chief disease, viz. old age, *Thgy.*

ལོའི་ ři *Ssk.*, = *dpal* glory, magnificence; magnificent, splendid, grand; *řri-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*. *řri-Kaňša* v. *dpál-gyi dum-bu*.

ལོག་པ་ štó-ka *Ssk.*, also šo-lo-ka, strophe, stanza, esp. one consisting of four catalectic trochaical dimeters.

ལོག་པ་ yša I. 1. also *yša-ma*, *bšá-ma*, worthy, becoming, fitting, suitable, *čsé-ba mi yšai* as it is unworthy, unbecoming, improper, to persecute (others) *Dzl.*; **de kyó-la ša yod** or **šá-čè yod** *Ld.* that serves you right. — 2. righteous, upright, honest, good, = *skyón-med-pa*, *C.*; *blo yša-ma* an upright, true heart, *Thgy.*; **le šá-ma řh'-pa** *C.* to perform a work faithfully, in good earnest.

II. only, merely; mere, nothing but, (= *šá-stag*) *C.*

ལོག་པ་དཀར་, ལོག་པ་དཀར་ yša-dkár, bša-dkár *S.g.*, *Wdñ.*, *C.* tin, *W.* *kar-ya*; yet cf. *ža-nye*.

ལོག་པ་རིང་ yša-řin a long skirt or coat-tail *Sch.*

ལོག་པ་པ་ yšág-pa v. *yšóg-pa*.

ལོག་པ་མ་ yšags right, justice, *Lev.* and esp. *W.*; *yšags byed-pa Lev.* to investigate the rightfulness (of an action), = **ye dig řé-čè** *W.*; **řim-šág tán-čè** to administer justice, to sit in judgment **řim-šág-tañ-Kan** judge, **šág (go) lóg tán-čè** to warp justice, to judge contrary to justice and right; **řim-šág žu-čè** to go to law, to bring an action, **šág-pon** superior judge, chief-justice, *W.* — *bka-yšags* v. *bka* extr.

གཞུང་ གྲམ་ a musical instrument, esp. used by the Bonpo, *Gl.*, གྲམ་ རྩོལ་པ་ to play on that instrument *Mil.*

གཞུང་བ་ གྲམ་-པ་ *Sch.* = བསྐྱེད་པ་.

གཞུང་གཞུང་ གྲམ་-གྲམ་ rough, rugged places or tracts *Cs.*

གཞུང་བ་ གྲམ་-པ་ 1. = བསྐྱེད་པ་ to comb. — 2. = རྩོལ་པ་ II., to explain, to relate.

གཞུང་ གྲམ་ 1. the lower part of a thing, གྲམ་-ལུ་ 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* གྲམ་-ལུ་ under it. — 2. barren, *B.* and col., *mo-gâm*, *rgod-gâm*, *ba-gâm* a barren woman, mare, cow.

གཞུང་ གྲམ་ *Sch.*: a certain style of writing.

གཞུང་མ་ གྲམ་-མ་ *Sch.* = གྲམ་-མ་.

གཞུང་གཞུང་ གྲམ་-པ་ v. གྲམ་-པ་.

གཞུང་བ་ གྲམ་-པ་ 1. also གྲམ་-པོ་ good, fine, རྩོལ་པ་ *B., C.* a fertile field, *sa-ryôg* གྲམ་-པ་ a rich country *Stg.*; གྲམ་-པར་ རྩོལ་པ་ to plough well; གྲམ་-ས་ 1. fertile field or land. 2. v. གྲམ་-པོ་. — 2. = གྲམ་-པ་.

གཞུང་བོ་ གྲམ་-པོ་ one deceased, a dead man, གྲམ་-མོ་ a dead woman, e.g. **sin-mô* གཞུང་བོ་ the deceased, the late *Jorzôm*; it may have reference to the body, as well as to the soul, or to both together. — གྲམ་-ལྷེ་ the god of the dead, of the lower regions, of hades, also regarded as the judge of the dead, *Ssk.* གཞུང་ལྷེ་ གྲམ་ལེ་ a. id., Yama the destroyer. b. the destroyer of Yama, Siwa; *Ssk.* གཞུང་ལྷེ་ cf. also *Schl.* 93. **cin-dud'* knot, opp. to **tol-dud'* a bow, a slip-knot *W.* — གྲམ་-ལྷེ་ the soul as a ghost or spectre *Sch.* — གྲམ་-པར་ the convulsive motions, the writhings of a dying creature. — གྲམ་-མ་ food presented to the Lamas when a person has died (*Cs.*: food prepared, or exposed for the dead?). *sin-sa* 1. burying ground, cemetery, 2. fertile field.

གཞུང་(ས་)བ་, གཞུང་(ས་)བ་ གྲམ་(ས་)-པ་, གྲམ་(ས་)-པ་, also གྲམ་-པ་, 1. *Sch.*: to range, to compare; *Ld.* to be ranged, to draw up in files; **gral*

*ryig rgyab-pa** *C.* to induce assembled people by means of a stick to stand or sit closer; cf. *zal-bdäg*. — 2. *rat-gri* གྲམ་-པ་ *Wdn.?*

གཞུང་བ་, གཞུང་བ་ གྲམ་-པ་, གྲམ་-པ་ *Sch.*: ground, crushed.

གཞུང་མ་བཟང་བ་ གྲམ་-བཟང་པ་ *Sch.* to be irresolute, unsettled in opinion; to be distrustful, suspicious.

གཞུང་ གྲམ་, often also *b'sis*, 1. nature, temper, natural disposition, གྲམ་-ལ་ col. id., *rai-gyis yin* it is their nature, their natural disposition *Mil.* — གྲམ་-ལྷེ་ by the very nature of the case, without secondary causes, naturally, quite of itself *Mil.*; གྲམ་-ལྷེ་ *Mil.*, *Do.* was also explained by *rgyü-med-par*, prob. implying merely: not having been one's self the efficient cause. — 2. person, body, གྲམ་-ལྷེ་-ལྷེ་-ལྷེ་-ལྷེ་-ལྷེ་ they anointed the whole body *Do.*

གཞུང་བ་ གྲམ་-པ་ *Cs.* to rebuke, reproach; the *Lex.* explain it by: *sub-bur smäd-pa* to blame in a whisper, i.e. behind a person's back.

གཞུང་བ་ གྲམ་-པ་ v. གྲམ་-པ་.

གཞུང་བ་ གྲམ་-པ་, pl. གྲམ་, to abuse, revile, with *la*, *Dzl.* and elsewhere; གྲམ་ གྲམ་ གྲམ་ *mi* གྲམ་-པ་ even when reviled, (one should) not revile again (rule for monks) *Cs.*

གཞུང་གཞུང་ གྲམ་-པ་ v. གྲམ་-པ་.

གཞུང་གཞུང་ གྲམ་-པ་ (imp. གྲམ་, *Dulva* in *Fear* *Introd.* etc. p. 68; but *soḡ* is prob. the original and older form), *Bal.* **sags-cas'*, resp. to go, to go away, opp. to *byön-pa* to come *Gl.*; in other passages to come *Dzl.*; གྲམ་-པ་ *mzad* he made preparations for setting out *Mil.*; *nám-mka-la* གྲམ་-པ་-ལྷེ་-ལྷེ་-ལྷེ་ he ascended to heaven *Tar.*; *slar* གྲམ་-པ་ to return, to come back. གྲམ་-པ་ is col. seldom used, but often in books, and mostly of Buddha and great saints; *bdé-bar* གྲམ་-པ་ to die, of saints and kings; *sku* གྲམ་-པ་ *Gl.*; *dgün-du* or *dgün-la* གྲམ་-པ་ *Mil.*, *mkar* གྲམ་-པ་ *Gl.*, id.; *bdé(-bar)-gyégs(-pa)* as partic. = ལུགས་པ་ Buddha; *de-bzin-gyégs-pa* ལུགས་པ་ 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་ *γséd - ma*, rarely *γséd*, 1. **executioner, hangman** *Stg.*; *γséd-ma skó-ba* to engage a hangman, i.e. to pay a murderer *Glr*; fig.: *γán tsun γcig-gi γséd γcig-gis byá-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-γséd Schl.*

གཤེད་རབ(ས) *γsen-ráb(s) Glr.*, the founder of the Bon-religion, his full name being *bon γsen-rabs-γyün - drün C.* prob. identic with the Chinese philosopher *Lao-tse* — *ye-γsen Mil.* id. — *sgrub-γsen* the Bon-doctrine (opp. to *dam-čös Mil.*)

གཤེད་(བ) *γsér(-ba) B., C.*: **wet, wetness**; *γsér-ba, γsér-pa, γsér-po* adj., *γsér-bar γyür-ba* to get thoroughly wet, to be drenched *Dzl.*, to get moist, to be moistened; *γsér-bar byéd-pa C., B.*, **γsér-pa có-čè** *W.* to wet, to moisten. In *C.* and in *B.* *γsér-ba* seems to be mainly used for **wet**, in *W.* for **moist**.

གཤེད་བ *γsér-ba* I. sbst. and adj. v. the preceding article.

II. vb.. 1. **to ask for, beg for**, *šér-te tób son* I got it by asking for it (I did not buy it) *W.* — 2. **to ask** **šér-len-pa** (lit. *γsér-len-pa*) **to interrogate, to question, to try** (judicially); as partic. and sbst.; the examining or criminal judge *C.* — 3. = *γsór-ba* to **measure** *C.*

གཤེད་བ *γsò-ba*, pf. *γsòs*, 1. **to pour out, to pour away** *C.*, prob. the same as *bso-ba*. — 2 (?) **Fa šós-te kye** he has alienated him, enticed him to join his own party *Ld.*

གཤེད་མོ *γsò-mo lever* **šó-mo gyáb-pa** *C., W.*, **tan-čè** *W.*, **šó-mo kán-pa** *W.*, **kémpa** *C.* to put a lever to (a thing).

གཤེད་པའི *γsóg-pa* I. sbst. v. *sóg-pa*.

II. vb., also *bšóg-pa, γsóg-pa, γség-pa, čégs-pa*, pf. *γsags, bšags*, fut. *γsag, bšag,*

imp. γsog, Pth., 1. **to cleave, to split**, *šin* wood, *rnám - par* entirely, *tsál-pa bžir* into four pieces *Glr*, *dim-bur* into pieces; *sgo γsóg-pa* **to break open** a door (with a hatchet) *Pth.*; **to break or pierce through**, *dkyil* through the middle *Mil.*, *gais bšóg-pa Mil.* to break through the snow, by means of yaks sent in advance to beat a path (v. *Huc.*), *lam bšóg-pa* in a gen. sense: to beat a path; *lam mi šog* or *ma šog-par dug Glr.* the road is not practicable; *sóg-les γség-pa Thg.* to saw lengthwise; — *γség-pa* is also used for: **to rend, to tear**, to make a rent or slit into a dress etc. *C., W.* — 2. **to confess**, *sdiq-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 *sdiq-pa bšags* frq. means: the sin is atoned for, is blotted out, and *γség-pa* is the usual word for **'to forgive'**. *sdiq-bšags atonement, expiation, sbrul bsád-pai-sdiq-bšags-su* as an atonement for having killed a serpent *Glr*; *mtol - bšags = sdiq - bšags, mtol-bšags-la ša-kóg bul-ba* to offer a killed animal (a sheep) as an atonement *Mil.*; *sdiq-bšags-smón-lam Glr.* **penitential prayer.**

གཤེད་(ས) *γsön(s)* v. *šön*.

གཤེད་བ *γsód-pa* to comb *Cs.*

གཤེད་བ *γsón-pa Cs.*: = *škyón-pa* to put on (?).

གཤེད་བ *γsób = šób*.

གཤེད་མའི *γsóm-pa Thgy.* = *sóm-pa*.

གཤེད་ *γsór Sch.* a basin or **reservoir** of water, seems to be not much known; but in *Zam.* *yür-bui γsór* is to be found.

གཤེད་བ *γsór-ba* I. vb., *C.* also *γsér-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-sbyan man-po byed* to read prayers etc. (cf. *sbyan-ba*, 3). — 2. **to measure**, *bres* by the peck *Lex.*; **to weigh**; *γsér-la rá - gan γsár-ba* to weigh out (to exchange) brass

གཤོས་ *γšol*

ག

བཤུ་ *bšeu*

for gold. — 3. to hunt, to chase, = རྩོད་པ།, *ri-dwags* game *Lex.*; *nya-γšór-ba* to fish *Dzl.* — 4. *Sch.* to cut through (?).

II. adj., also *γšér-ba*, rough, bristly, shaggy, *skra*, *spu Stg.*, opp. to རྩམ་པོ། (*Sch.* rough, gruff, rude?)

གཤོས་ *γšol* plough *Glr.*, *toñ*, *tón* - *γšol* id.

The plough in India and Tibet consists only of a crooked beam, *γšol* - *mda*, (without wheels) with the share (*γšol-léags*, *toñ-léags*) at the lower end; *γšol* - *mdá* ཇམ་པོ། *to pa* to plough, lit. to take hold of the plough-beam.

གཤོས་པོ། *γšól-po* poplar-tree *C.*

གཤོས་པ། *γšos-pa* 1. *γšo-ba* and *bšo-ba*.

བཤུ་ *bša* 1. in *bgo-bša* portion, share, allowance, ration *Lex.*, evidently a secondary form of *šas*. — 2. *Dzl.* ལ་ཁ།, 1 inundation, flood; *šwa*, the reading of the manuscript of Kye-lang, seems to be preferable.

བཤུ་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 *bšús-pa* to skin.

བཤུ་མ། *bšá-ma* v. *γšá-ma*.

བཤུ་པ། *bšág-pa* v. *γšóg-pa*.

བཤུ་བ། *bšón-ba*, *Sch.* also *γšan-ba*, alvine discharges, *bšan-ba* ཇམ་པོ། *byin-pa* to make open bowels, of food, medicines *Med.*; *bšan-dgág* constipation *Med.*; *bšan-γčì* excrements and urine, *bšan* - *γčìs skú-ba* to dirty therewith *Dzl.*; *bšan* - *γčì bsri-ba* to retain stool and urine *Sch.*; *bšan-lám* the anus *Med.*

བཤུ་མ་བ། *bšáns* - *pa* leaky, leaking, full of crevices, **čú-zóm nyi-wa-la bór-na šan dug** the water-pail will become leaky, if it is left standing in the sun.

བཤུ་བ། *bšád-pa* (prob. pf. of རྩོད་པ། q.v.) 1. to explain, expound; to declare, pronounce, *čos-bšád-pa* to explain religion, to lecture on religious subjects, to preach; རྩོད་པ། *dañ drar bšad* he must be set down

for dead *Wdú.*; *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 *Wdú.*, *tá-mar bšad* he is said to be on the lowest stage *Thgy.*, *ñán-par bšad* it is said or declared to be bad, *smán-du bšad* it is mentioned as a medicine *Wdú.*; 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.*

བཤུ་ན་པ། *bšan-pa* v. *šan-pa*.

བཤུ་ར། *bšar*, supine of *bšá-ba*.

བཤུ་ར་བ། *bšár-ba* v. *γšór-ba*.

བཤུ་ལ་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 yoi** d. begins; *bšal* - ཇམ་པོ། a mild d., *bšal* - ཇམ་པོ། (?) a violent flux *Sch.*; *bšal* - *nád* indisposition from d.; *bšal-byéd B.*, *bšal-smán B.* and col. laxative, aperient medicine.

བཤུ་ས་པ། *bšás-pa* v. *bšá-ba*.

བཤུ་ཤིག་པ། *bšig-pa* v. *dzig-pa* 1.

བཤུ་ཤིབ་པ། *bšib-pa* v. *γšib-pa*.

བཤུ་བ། *bšü-ba* v. *šü-ba*.

བཤུ་ག་པ། *bšüg-pa* to sell *Cs.*

བཤུ་དྲུང་པ། *bšüd-pa* 1. v. *šud-pa*. — 2. *Sch.*: to purify by fire, *bšüd-me* purifying fire (?).

བཤུ་བ། *bšúb-pa* to put into the scabbard, to sheathe *Sch.*

བཤུ་ས་པ། *bšüm-pa* — བཤུ་ར་བ། *bšér* - *ba* v.

ཤུ་ས་པ། *šüm-pa* etc.

བཤུ་འུ་བ། *bšeu* (cf. *bša*, *šwa*) inundation, flood *Mil.*

བཤེས་པ་ *bšes-pa*, prop. pf. of *sés-pa*, to know (a person or thing), to be acquainted, *dan* with *Dzl.*; *nyen-bšes* a relation, relative, *nyen-bšes-la pán-ytoqs-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 kyañ med, Mil.*; *bšes-nyén* on the other hand means: friend, *dgé-bai bšes-nyén* (*Ssk.* कल्याणमित्र) friend to virtue, spiritual adviser, opp. to *mi-dgéi bšes-nyén* seducer, *Gl.* (cf. *sdig-pai grógs-po*); *dge-bšes* 1. = *dgé-bai bšes-nyén*. 2. = *dge-bsnyén* lay-brother. — *no-bšes* v. *no-sés*. — *mdza-bšes* friend.

བཤེས་པ་ *bšó-ba*, pf. *bšos*, 1. also *yšó-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.), *pág-rdzis bšós-pai bu* the son begotten by the swine-herd *Pth.*, (*bšo-ba* seems not to be considered obscene).

བཤེས་པ་ *bšóg-pa* v. *yšóg-pa*.

བཤེས་པ་ *bšód-pa* = *bšád-pa*, *šg'-ri* *C.* rumour, report, *šg'-ri-la dhé-ḍa zer dūg-te yī mi čé* though it is rumoured I cannot believe it *C.*

བཤེས་པ་ *bšór-ba* v. *yšór-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 *Gl.*; absolutely: *bšól-ba bzan* it is good to wait; — to prolong, e.g. *mi žig-gi šó-ba* the life of a person (by a reprieve) *Dzl.*, also to grant, to allow viz. a respite, a reprieve, *bđag-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.); *pyi bšól-ba* to put off, postpone, *pyi-bšól byéd-pai gán-žag* a person that is always postponing his religious duties *Mil.*; *čós-la pyi-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 *bđud-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 yšegs-pa* to go to dine, to go to dinner *Dzl.*; *dge-dün-la bšos yšol-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. *bšo-ba*.

སྐྱོ

སྐྱོ *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.

སྐྱོ *sa* 1. earth, as elementary substance, *sa ču me rluñ* earth, water, fire, air, the

four elements, *sa nyün-zad čig* a small quantity of earth, opp. to: *sa čen-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*), *yšér-sa* gold-ore, *dñul-sa* silver-ore *Cs.*; *kyim-sa* sweepings, offscourings;

the ground, *sá-la* (*W.* also **sc ká-ná**) *dúg-pa* to sit on the ground, *sá-la ltúu-ba, gyl-ba* to fall to the ground; *sa-óg, sa-stéi, sá-blá*, under, on, above the ground; *sa-og-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 búr-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 dug** *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-sá** vulg. 1. orifice of the urethra. 2. privy, water-closet; *niú-la grós-dri-sa čig yod* I have a place where to ask advice, I have an oracle *Gl.*; in a wider sense: **occasion, opportunity, possibility**, *lús-la rég-sa med* one cannot get near him *Gl.*, *rje kyód-kyi ységs-sa dé-na med* you cannot go to that place, Sir! *Mil.*; *nor-gyis blá-sa med* you cannot ransom yourself by money *Mil.*; also with respect to men: *nia 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**, *čum-ma čé-sar bzui* 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 *jsa 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-kú* made dirty by earth, dust etc., **soiled, turbid**. — **sa-kyád** *W.* (for *ynas B.*, *sá-ča C.*) **place**, **sa-kyád kám-po** a dry place, also: the dry land; **a piece of ground**, **sa-kyád čig tai** he gave him landed property, **sa-kyád-di dag-po** landlord; **dwelling-place, place of residence**, **kyód-di*

*sa-kyád gá-ru yod** where is your home? — *sa-kyáb Cs.* = *sa-bdag*. — *sa-kyon Cs.*: 'the earth's extension or compass'. — **sa-tá** (*sa-kra*) **map C.** — *sá-mkan* one who is well acquainted with a particular place or country, a guide *Dzl.* — *sa-mkar Gl.* 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 Gl.* the enemy of a country, i.e. in many cases nothing but a demon. — **sañ-gúl** *W.* earthquake. — *sa-nós* surface of the earth. — *sa-siún 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 Gl., Mil., C.* **place, country** (*W.* **sa-kyád**). — *sa-čen* 1. v. above *sa* 1.; 2. v. *sa-bču*; 3. v. *sa-skya*. — *sa-stéi* v. above *sa* 1. — *sa-dug* 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 tsí-wa** to slight, to disregard, to neglect *C.* — *sa-ynás* (= *ynás-sa*) **place, region, country, landscape**, *nyams-dgá-bai sa-ynás* a lovely landscape *Gl.* — *sa-sna-lhá* soil of five different places. — *sá-*

pa inhabitant of the earth, of our globe *Sch.* — *sa-spyóð* possessing the earth, man *Cs.* — *sa-pág Gbr.*, prob. = *so-pág* brick, dried in the sun. — *sa-púg* cavern, cave. — *sa-pýyógs* place, region, tract, *Jigs-pai sa-pýyógs* an unsafe place or region *Thgy.* — **sá-bi-liq** *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-mín-rdó-mín* *Sch.*: 'neither earth nor stone', i.e. a kind of conglomerate. — *sa-mín* *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-rtsig* stage; post-station. — *sa-mtsams*, *W.* **san-tsam**, border, frontier, boundary *Gbr.*; *sa-mtsáms* *gégpa* to fix the borders or limits, to mark out the boundaries. — *sa-zag* dust floating on water *Pth.* — *sa-yzi* ground, soil, footing, floor; estate *Tar.* 99. — *sa-og* v. above *sa* 1, *sa-og-spyóð* the Nagas (*klu*). — *sa-yáns* a wide place or space, an extensive tract of land. — *sa-yül* = *sa-čá* *Gbr.* — *sa-yyos*, *sa-yjó-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-bcui lam.* — *sa-šin* *Sch.* crust of the earth (?) — *sa-bšin* fertile land, rich soil. — *sa-srán* hard ground. — *sa-srín* *Cs.* = *sa-bdag* v. above *sa* no. 1. — *sa-srós* evening twilight, dusk *Cs.*

ས་སྐྱ sa-skyá a large monastery, S.W. of Lhasa, also the Lamas belonging to it, clothed in red, *Wts.* 132. *Schl.* 73. *sa* (-*skya*)-*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་གཤམ་ *sá-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་གཤམ་ *sā-ga-ra* *Skr.* the sea.

ས་གུ་ཚེ་ *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་ཀམ་པོ་ *sa-tel-nág-po* deity of the *Hór-pa*.

ས་བོན་ *sá-bon* 1. seed, *sá-bon* *debs-pa* to sow, *sá-bon* *btáb-mkan* sower, *sá-bon-ču* *byéd-pa* to use as seed-corn *Dzl.*; seed-corn, corn, grain, also green corn, *sá-bon tsám-la riá-ba* to mow off as if it were green corn *Ma.* — 2. = *kú-krag*, v. *kú-ba* *Med.*; also = *kú-ba*, e.g. *sá-bon dzin-pa* conception *S.g.*, *sa-bon zág-pa emissio seminis* *Gbr.*; fig.: propagation, progeny, issue, *sá-bon byed mi nus* then no propagation can take place; *sa-bon čig zog* 'propagate thyself!' — 3. fig.: *dgé-bai sá-bon* the seeds or germs of virtue, *sđig-pai sá-bon* the germs of vice, *da sá-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 sá-bon* *Tar.* — 4. *W.* soap, acc. to the Hind.

صَابُون, more accurately صَابُون

ས་འཚོ་མ་ *sa-tsó-ma* Gopa, the wife of Buddha.

ས་ཡ་ *sá-ya* a million; this number, however, is not much in use with Indians and Tibetans, whereas the *lák*, *bum*, 100,000, frq. serves to represent a very large sum.

ས་ཡབ་ *sa-yáb* (sovereign, 'father to a country') a not unfrequent perversion of the title *sa-heb* *W.*

ས་ར་སོ་རི་ *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་ *sá-la* *Ssk.* n. of an Indian tree, *Shorea robusta*, with which also some superstitious fables are connected.

ས་ལེང་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་སྐྱམ་ sa-le-sbrám (cf. sbram-bu) *Wdi.*
fine gold.

ས་ཤེབ་ sa-heb, col. sãb, sab, Arab. صَاحِب, formerly in India title of Moslems of high rank, now title of every European, = gentleman, sir.

སྐག་ sag, also nya-sag *Cs.*, 1. brawn, callosity; *Sch.* also: hair-side (of a skin); sag-çan brawny; sag-*tuig* a thick brawn. — 2. *W.* scale, (of a fish) nya-sag-çan scaly.

སྐག་གཏར་ sag-*rdár* *C.*, *sab-dár* *W.*, ysag-brdár *Sch.* a rasp, sag-*rdár* rgyag-pa to rasp.

སྐག་པ་ sãg-pa *C.* a little bubble, *sag sag zér-ua* to sparkle, to effervesce.

སྐག་རས་མྱི་ sag-ram-rtsi sulphuric acid *Cs.*

སྐག་(སཱ)་རི་ sag(s)-ri shagreen.

སྐག་ལང་ sag-lãd, Pers. سَمَكَات, 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-giydugs-la for to-morrow noon *Dzl.*; sañ nãn-par *Cs.*, sañ snã-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 tsãm-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' gyãl-la* this is better than that. — 3. *Ld.*, *Balt.* sometimes for yan.

སྐྱིད་འཛིན་ sañ-kritai skad the Sanskrit language *Gl.*

སང་གི་ཀ་ sãn-gi-ka(?) a greenish stone of which knife-handles and similar articles are said to be made *W.*

སང་ང་ sañ-nã, sañ-né, sañ-sün *Ld.* secretly, privately, whisperingly, by report, = sãm-sùm.

སང་སང་ sañ-sên hiding-place, chink, crevice, *Kyím* - gyi of the house *Stg.*, for hiding money and treasures, = sbug; gós-

kyi folds of the dress, that are a haunt of vermin.

སང་བ་ sañ-ba, pf. (b)sañs, fut. (b)sañ, 1. to do away with, to remove (dirt etc.), to cleanse, cf. tsãn-ba, where also examples are given. — 2. in a more gen. sense: to take away or off, kebs sañ-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 soi* *C.* the milk is spoiled, *zem sañ soi* the cask or tub leaks *C.* Cf. sen.

སངས་ལྷན་ sañs - rgyás the Tibetan equivalent for འུ་ཐུ་; as to the etymology of the word v. sub. tsãn-ba. The first historical Buddha is Sañs-rgyas sã-kyã túb-pa, whose family name is Gau-ta-ma and his personal name Don-grüb, सिद्धार्त्त, which, however, is not much used. In course of time several imaginary predecessors were given to him: Od-srün, Gser-tüb and Kor-ba-*jig*, as having existed and reigned in former periods of the world. A successor also, Byãms-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, Sãkyatubpa was already the seventh Buddha that appeared on earth, the four above-named having been preceded by Tams-dãd-skyób, Gtsug-tor-çan and Rnam-par-*yzigs*, this last one being the first of them all. These seven Buddhas then are comprised under the name of Sañs-rgyas-rabs-bdün. — 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-rgyás*, which doctrine, however, seems not to have been generally accepted. — Cf. *Köpp.* II, 15—29.

སད་ *sád* frost, cold air, cold, coldness, *sád-kyis* *kyér-ba* to be destroyed by frost *Gl.*; 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.*; *yser ltar sád-nas miñon-par gyur* like gold, it is approved by testing *Dzl.*; *nyams-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-ldé-btsan* to 'Kanpo Bodhisattwa, for being thoroughly instructed in religion and sciences *Gl.* 86, also *Tar.* 162, 22; *las sád-pai gán-zag Mil.* a tried, a tested man?

II. frq. in conjunction with *nyid*, resp. *mal* 1. to cease to sleep, to awake, *rmis ma-tóg-tu* directly from that dream *Dzl.*, *yzim-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. سَنَجِين, bayonet *W.*

སབ་ *sab*, col. for *sa-heb*.

སམ་ཏ་ *sam-ta* *Schr.*, *brtsam-grwa* *Cs.*, others: *bsám-kra*, *sáb-dra*, pocket-book, notebook, memorandum-book, tablets *C.*, *W.* (*Cs.* a small writing-desk?).

སམ་དལ་ *sam-dál* *Ld.*, *yar-sam* *Lh.* mustaches.

སམ་(མ་)སུམ་(སེ) *sam(-ma)-sum(-me)* with a low voice, lowly, softly, e.g. **zér-čé**, from politeness etc.; **sam-sum 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 bñu-la ynás-pai dpá-bo* i.e. Buddha. — 2. *sár-ycod-pa* v. *ysar*. — 3. sbst. wick *W.*

སར་རྩི་ཀ་ *sa-rdzi-ka* *Ssk.* soda, in *Wdn.* 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-sil Mil.*, gold ornament, gold lace, and the like, ni. f.

སལ་ལེབ་ *sál-le-ba* clear, bright, brilliant *Mil.*, *sal-lér snáñ-ba* lighted up brilliantly, well lighted *Pth.*, *mdañs sal-sál* id. *Pth.*

སས་ *sas* instr. of *sa*.

སྱི་ *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.

སྱི་ཏ་ *si-tā* n. of one of the four fabulous streams of the world.

སྱི་རི་ *si-ri* 1. pack-thread, twine *C.*, *W.* — 2. bar, bolt, door-bar, **si-ri čag-čé* or *gyáb-čé** to bolt, to bolt up, **si-ri tón-čé** to unbolt, unbar *W.*

སྱི་རི་བུ་ *si-ri-bu* centiped *W.*

སྱི་རིལ་ *si-ril* a kind of inkhorn, case for carrying an inkstand in one's pocket *Ld.*

སྱིལ་ *si-la* *Ssk.* सिद्धकी a sort of incense.

སྱིལ་མ་ *si-li-ma* the breaking up of the ice *Sch.*

སྱིག་པ་ *sig-pa* to hitch up, to give a hitch, as porters do with a load on their back *Cs.*

སྱིག་བུ་ *sig-bu* *Sch.*, *sig-ra* *Schr.*, a sort of basket.

སྱིང་ *sin* v. *sin-sin*.

སྱིང་སྦྱར་ *sin-skyir* *Sch.* curdled milk, sour milk.

སྱིང་ག་གླིང་ *sin-ga-gliñ* *Cs.*, *sin-ga-lai gliñ* *Gl.*, सिंहल, Ceylon.

སྱིང་གི་ *sin-ge* 1. frq. for *sen-ge*. — 2. v. *rtsin-ge*.

སྱིང་བ་ *sin-ba* 1. vb., **bal sin-čé** to pick out, sort out, wool for the third time, by

སྲིང་བུ *sin-bu*

ས

སྲུ་མི་ *su-mi*

which the finest is obtained. — 2. adj. in compounds: *näg-sin-ba* jet-black, very black *Thyy.*; *spró-sin-ba* v. *spro*.

སྲིང་བུ *sin-bu* liquor made of mare's milk, Tartar arrack *Sch*.

སྲིང་ཚབ་ *sin-tsal* *Ts.* tea-pot, tea-kettle.

སྲིང་ཡོལ་ *sin-yól* v. *sen-rás* in *sen-po*.

སྲིང་རི་ *sin-ri* 1. n. of a mountain *Glr.* — 2. = *sin-s-po*.

སྲིང་སྲིང་ *sin-sin* thin, limpid, of fluids *W.* (yet cf. *sen-po*), **sin čug-čé** to clarify, to purify.

སྲིང་ཤེ་ *sin-s-po* 1. adj. thin, clear *W.* — 2. sbst. *Cs.*, also *čan(-ba)-sin-s 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.

སྲིང་པ་ *sid-pa* to whistle *Sch.*, *sid-sgra* = *si-sgra*.

སྲིང་ལྷ་ར་ *sindhu-ra*, for *सिन्दूर* minium, red lead, = *li-kri* *Glr.*

སྲིང་པ་ *sid-pa* to evaporate, to soak in, to be imbibed, of fluids, *sid-sib* or *sid-kyis*, also *sid-kyis tim-pa* to evaporate quickly.

སྲིང་བུ *sin-bu* *Lt.*; *Cs.*: a sort of small-pox; *Schr.*: the measles.

སྲིང་པ་ *sim-pa* *Lex.* = *bdé-ba*, ལུ་ལུ་, sbst. good health, prosperity, vb. to be well, to be well off.

སྲིང་བེད་(ལ་) *sim-bid(-la)* adv. sliding, gliding, slipping, with **čá-čé** to move along in this way *Ld.*

སྲིང་བུ་, བཞེས་བུ་ *sil-bu*, *ysil-bu* a little piece, a fragment, *ro sil-bur* for the corpse falls to pieces *Mil.*; *sil-sil* col. id.; **sil čó-čé** to reduce to small pieces, by breaking, crumbling, plucking etc. *W.*

སྲིང་སྲུ་ *sil-snyán* (also *sil* and *sil-sil* *Lex.*) cymbal, *lcágs-kyi sil krol-ba* *Lex.*, *sil snyán ról-mo krol-ba* *Glr.*, *Dzl.* to strike the cymbals; *sil-snyán-ma* a female cymbal-player *Tar.*

སྲིང་མ་ *sil-ma* 1. the tinkling sound of a cymbal, *rdza-čáb sil-mas snyán-pa*

brjod tunefully flows the brook over its clay-slate bed *Mil.*; *sil-čáb* gurgling water, rippling brook *Mil.* — 2. also *sil-čhiál* the rupee of Ladak, = 4 *cat*, = $\frac{1}{4}$ of an Indian rupee, **sil-inál gyad-di nas** a patch of barley worth 8 Silma *Ld.*

སྲུ་ *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-bu 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-day*, 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 äi žsód-pa dé-la . . . sbyin-no* to him that kills this man, I shall give . . . *Stg.*; *Kyod snar sú-la yan žsól-ba ma btáb-bam* have not you already asked somebody before? *Dzl.* *LÖ*, 14 (acc. to a better reading); *su de čän-bai gán-du měio* I shall go to him who has it *Do.*; *su tod-tól* whom it concerns *Sch.*(?); *su yan(ruñ)* whosoever, whoever, any body who, also absolutely: every, every one, all, *si-bas kyan žnyis* later than all (the others) *Dzl.*, when followed by a negative: nobody, frq.; *su byuñ* *Mil.* = *su yan*; *su med kyan* 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-nyí-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.*: **á-pa-su** from or by the father, inst. of the *pas* of *B.* (cf. *su* in the Bräjdialekt of the Hindi). — 3. expletive after *nas* *Mil.* and elsewh. — III. num.: 88.

སྲུ་གི་ *sü-gi* vulgar corruption of *dzo-ki* q.v.

སྲུ་མི་ *su-mi* a medicinal root serving as an antidote *Cs.*

སྲུ་ཐུ་ཕན་ཚོ་, སྲུ་ཐུ་ཕན་ *su-ru-ñan-tśá*, *sur-ñán* Guinea pepper, *Capsicum annuum* C., W.

སྲུ་ལྷ་ *sú-lu? sú-lui tsúl-du bžugs-pa* denotes perh. the usual sitting posture of Milaraspá 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.

སྲུ་སྲུ་ *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.

སྲུ་གྲ་ *sug* reward, recompense, *sug-rñán* id., *sug-rjed* mark of honour as a reward Cs.; *pag-sug* a bribe, frq.

སྲུ་གྲ་ལ་ *süg-pa* I. sbst. 1. the hand *Med.*; *sug-bris* handwriting *Sch.* — 2. the lower part of the leg of animals, *rtai süg - bži*; **süg-gu** W. id. — 3. a medicinal herb *Wdn.*

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.*; *süg-pa žig byéd-pa* *Mil.*, **sug gyáb-pa** C. to push, to shove, to displace, **sug ča yin** it will get out of its place W.

སྲུ་གྲ་མེའ་ *sug-rmel* Cs.: 'a kind of spice, betel, betel-nut' (?); *sug-smél* *Lt.* and C. cardamom.

སྲུ་དཔ་ *súd-pa*, to cough, to breathe with difficulty Cs., *súd-de ši-ba* to be choked or suffocated *Sch.*

སྲུ་པ་ *sun-pa* vb. and adj. 1. to be tired of, weary of, sick of; tired, weary, out of humour *rná-ba mi sún-te* not tired of hearing *Mil.*; *yid sún-par gyúr-ba* to become tired, to get weary of; the more precise form of the adj. is *sún-po*: **žág-dañ de zá-na sún-po rag* or *sún-na rag** W. if one eats rice every day, one gets tired of it; **sems sún-po** id.; **ám-čog syn soi** C. one gets tired of hearing C.; **sá-heb nyen syn run** though it may be disagreeable to you, Sir, to hear it C.; *tugs-sún dgóns-pa yin-pa dug* I suppose your Reverence will be tired of it *Mil.*; **sun** (C. **sun**) **čug-čè** to make (a person)

tired of (a thing), to vex, annoy, to stun or drown with noise, to deafen. — 2. *sún-par byéd-pa* *Dzl.*, and more frq. *sún-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.* ॡॡ, 1, 3, ३२ॡ, 2; *Bhar.* 67, *Schf.*; so perh. also *sun-pa* in the following passage of *Mil.*: *tugs-rje drag-po sun ma byin* we will not put to shame the great favour (of the Lama). 4. to renounce, to resign, *sun byin-pai stobs* strength to renounce (the world).

སྲུ་པ་ *súb-pa*, pf. (*b*)subs, fut. *bsub*, 1. to stop up, plug up, close, cork; to keep shut, closed, locked up, to stop, *ka sna lág-pas* to stop one's mouth and nose with one's hand *Lt.*; *dbugs súb-pa* to strangle, suffocate, choke (a person); to fill up, choke up (with earth, rubbish etc.) a lake *Glr.*; *sna-sub* a disease of the nose? *Lt.* — 2. to cover, close, shut up *Sch.*, more frq., fig. *rkañ-r)és súb-pa* to cover the trace or track, to efface every vestige; **ti-pi tür-la súb-čè** to turn down the brim of the hat; to blot out, erase, *ri-mo* a drawing, *bú-lon-pai min* 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 **súb-te bór-čè** is used.

སྲུ་མ་ *sum*, for *ysum*, three, in compounds before consonants: *súm-ču* 30, *sum-brgya* 300, *sum-stón* 3000; *súm-ča*, *Sch.* also *sum-yar*, a third, the third part, *dzam-bu-gliñ súm-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-skyá* *Sch.* a cord of three twisted threads; *sum-ču-rtsa-ysum* the 33 ancient gods (of the Vedás); *súm-ču-pa* the thirty, i.e. 30 letters, the Tibetan alphabet, *súm-ču-pa dañ rtags-žug* *Zam.* the alphabet and the punctuation, abbreviated: *sum-rtágs* *Lexr.*

སྲུ་མ་(ཐུ)རྒྱུ་ *sum(-ču)-tig* a medicinal herb *Med.*

སྤྲུལ་པ་, སྤྲུལ་སྤྲུལ་པ་ *süm-pa, süms-pa* I. adj. putrid, rancid, rotten.

II. vb., pf. *bsüms?* fut. *bsum*, Sch. to bind or tie together, to draw together; to condense.

སྤྲུར་ན་ *sür-na*, Pers. ^{سُرْنَا}, hautboy, larger than the *glin-bu* and sounding sharper; for profane use.

སྤྲུར་པ་ན་ *sür-pán* v. *su-ru-ñan-tsa*.

སྤྲུར་ཡ་ or སྤྲུར་ *sur-ya* or *surya* Med., ལྷུ་ལྷུ་ *colocynth*.

སྤྲུར་སྤྲུར་ *sur-sur* coarse-grained, e.g. grits W.

སྤྲུལ་ *sul* an artificial plait or gather made in a dress W.; furrow, channel, groove, trench, ditch (Cs.); *ri-sül* lateral valley, ravine, hollow, *ri-sül-gyi groñ-kyér* ravine as a haunt of evil spirits; *brag-sul* narrow ravine between rocks; *ka-sül* the fluting in a column; *sül-can* furrowed, having plaits or folds; *sül-ma* an angular, not round, vessel; *sul-mäl* the third stomach of ruminating animals, the psalterium or book-tripe Sch., *sul-mäis* Lt.

སྤྲུལ་ *sus* 1. instr. of *su*. — 2. *kyeu-sus Gyatch*. ཏ་, 13, also *Stg.*?

སྤྲེ་ *se* 1. *Ld.* inst. of *te* after *s*, e.g. **zós-se** — 2. num.: 118.

སྤྲོ་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 ytóg-pa* Mil., *byéd-pa* Mil., *brdáb-pa* Glr. to snap one's fingers as a sign of contempt or indignation.

སྤྲོ་རྩ་ *se-trán* yellow beads of a rosary, coming from the central part of Tibet, accounted more valuable than **rág-ša** W.

སྤྲོ་ལྷ་ *se-düg* v. *se-ñin*.

སྤྲོ་འྲི་, བསྤོ་འྲི་ *se-dri, bse-dri* the disagreeable smell of the sweat of the arm-pits Lt., *se-dri bsnám-pa* having that smell Pth.

སྤོ་ནས་ *se-nam* vulgar for *bsól-snyoms*, alms.

སྤོ་སྤྲུར་ *se-spur* Sch. dung-beetle.

སྤོ་བ་, བསྤོ་བ་, བསྤོ་བ་ *se-ba, se-ba, bse-ba*

1. rose-bush, rose-tree; rose; *γser-mdog-se-ba-me* (for *mé-toγ*) 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-düm** C. hip, haw. — *ñin-se-ba* is mentioned as the food of the silk-worm Glr., hence = *ó-se-ñin*. — 3. thorn?

སྤོ་འོ་ *se-bo* gray, *skrä* *se-bo* gray hair; *mgo se-bo* (resp. *dbu se-bo*) a gray-headed person. — In col. language many things which we call gray, are styled white.

སྤོ་འབྲུ་, འབྲུ་ *se-bru, seu* (C. **sen-dü**, W. **sem-rü**) pomegranate.

འབྲུ་མོ་འོ་ *se-mo-do* or *se-mo-to* Mil. a kind of ornament, e.g. made of pearls.

སྤོ་མོ་སྤོ་ *se-móg* C. the venereal disease; *se-rmä* syphilitic ulcers Sch.

སྤོ་ཡབ་, བསྤོ་ཡབ་ *se-yáb, bse-yáb* fig Med.

སྤོ་ར་ *se-ra*, n. of a large monastery near Lhasa.

སྤོ་རྒྱ་དུར་སྤྲུལ་ *se-ray-dur-smán* carrot W.

སྤོ་རེལ་ *se-rél* half open, **se-rél düg-če** to open half (doors, lids, covers etc.) W.

སྤོ་ཤིང་, བསྤོ་ཤིང་ *se-ñin, bse-ñin* Cs.: a tree or shrub, good for hedges,

se-düg 1. poison contained in that shrub. 2. = *se-móg* Cs.

སྤོ་བཟུ་, སྤོ་བཟུ་སྤོ་བཟུ་ *seg, seg-ség* obliquely, awry, sideways, *ség-γcöd-pa* Cs., **ség-dhe-la dhá-wa** C., **ség-de-la dé-če** W. to cut off obliquely (opp. to **te'-kan-la** straight C.).

སྤོ་བཟུ་མ་ *seg-ma* small stones, gravel W.

སྤོ་ར་ *sen* v. *γsen*.

སྤོ་ར་གེ་ *sên-ge*, W. **ñin-ge**, lion, *sên-ge-mo* lioness, *sên-gei räl-pa* the mane of

a lion; *sen-gei kri* **सिंहासन** a throne ('said to be so called from its being supported by golden lions' *Will.*); *sen-mgó* lion's head *Gl.*; *sen-ydon-ma* *Sch.*, = *sī-ha-mu-ka* lion's face, a goddess, *Gl.*; *sen-prüg* a lion's whelp, *sen-tsán* a lion's den.

སོང་ལྗང་ *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 (*sloñ-ja*); its sap serves as an official drug, *Lt.*; acc. to *Schf.* **खदिर** *Acacia Catechu*.

སོང་པོ་, **བསོང་པོ་** *sen-po*, *bsen-po* 1. clean, white, cf. *skya-sen*. — 2.

Sch.: thin, airy, transparent, not dense or tight, *sen-sen* id. (*Sch.*: open, free, roomy, spacious); *skyé-bo sen-sen-por gyur* they became very thin, lean, pale people, **sin-sin-po*, *sings-po** *W.* id.; *sen-rás* *Sch.*, **sin-yol** *W.* a thin curtain, thin cotton cloth.

སོང་བ་ *sen-ba*, pf. *bsans*, fut. *bsan*, *bsen*, to lift up, to raise what was hanging down or drooping *W.* **sau* *ò-è* or *tan-è** to lift up (the eyes, the hands, the dress etc.); *sku-káms bsen-ba-la byon* (his Reverence) goes to take some recreation *Mil.*; *kams dúb-pa sen-ba* to refresh the wearied body *Mil.*; *kams rmügs-pa bsen-bai rluñ-ñid* bracing air; *skyo-bsan-ba* to unbend the mind, to divert one's self; *skyo-sen-la gró-ba* (resp. *byon-pa*) to take a walk, *sen-la mdzad-pa* to drive out, to take the air in a carriage *Pth.*; *mya-nán bsans-te* consolatory, giving comfort *Pth.*

སོང་ཤིང་, **སོང་ཤང་** *sen-šin*, *sen-dán* v. *γseg-dán*.

སོང་ *sed* a file, **çag-se** id., **sin-se** a rasp.

སོང་གྲངས་ *sen-tábs* *Mil.*?

སོང་མོ་ *sen-mo*, resp. *nyag-sen* or *zabs-sen*, nail of a finger or toe; *sen-tóg* a gripe, pinch, nip, twitch; a pinch (of snuff) *sen-mo dabs-pa*, *W.* **táb-è* or *gyáb-è** to pinch, squeeze, **sen-çus gyáb-è** to bore with the knuckles *W.*; *sen-tsám* *Sch.* as much as may be put on a finger-nail, a small quantity;

sen-ò a white spot, such as will sometimes appear on the nails of the fingers.

སེས་ *seb* v. *γseb*.

སེས་, **སེས་ས་** *sen*, usually *sems*, *Ssk.* **सत्त्व**, resp. **सुप्रस**, soul; esp. as power of perception and volition, mind, cf. *yii* and *blo*; *sems na* the mind is disturbed, disordered *Mig.*; *sem k'rágs-pa* a mind agitated and troubled by sorrow, affliction, vexation etc., *sem kón-du* (or *kónsu*) *çúd-pa* one very much grieved, deeply concerned; *sem çüi-ba* a timid mind, **sem tsér-çan** *W.* a compassionate disposition, **sem nyé-mo** *W.* a friendly disposition; *sem γsò-ba* *B.*, **sem so tán-è* or *çüg-è** *W.* to console, comfort, appease; the mind as imaginative faculty, intellectual power, *sem stór-ba* to lose one's senses *Do.*; ***spirit**, *kun-γtzi sem* the (eternal) spirit (opp. to *byüñ-ba bzi lus* the material, perishable body) *Mil.*; *sem-kyi spyód-pa* intellectual power, mental faculties *Wdn.*; *dnös-po tams-çád ráin-gi sems yin-te* 'as things with me are only mind', i.e. as they exist only in my mind, in my imagination *Thgr.*, cf. *Was.* (136); *sem-la ma son* '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*; *ses-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. *lod-çágs-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 zig-la* before a person); also: *bdag-gi sems-la smad* he blamed, scolded, himself *Dzl.* 75, 3, cf. *lus*.

Comp. *sems - mkan* intelligent, sensible, *sems-mkan mi γèig kyañ ma byüñ* not one sensible person was present *Gl.* — *sems-k'ral* a mind afflicted, painfully agitated *Sch.* — *sems-çan* animated being, man, animal, very frq.; *sems-çan dan ldán-pa* being with child, pregnant; *sems-çan-dmyál-ba* = *dmyál-ba*.

— *sems-nyid* *Glr.*, *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. — *sems-rtén* keepsake, token *Pth.* and col. — *sems-dón* an intellectual or spiritual good, gift, or possession *Mil.* — *sems-bdé* cheerful, merry *Mil.* — *sems-nád* heart-grief, affliction, *séms-kyi nád-du* *čé* he has much heart-grief *Glr.* — *sems-dpá* a brave mind; *byañ-čub-séms-dpá* v. *byañ-čub*; *séms-dpa-čen-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-ťsér* fatigue, weariness, disgust *Sch.*

སྐྱེས་པ་ *sém(s)-pa*, pf. *séms*, *bsams*, fut. *bsam*, imp. *som*, *W.* **sám-čé**, 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-šii* immersed in melancholy thoughts *Dzl.*; in *C.* **sém-žin-du** signifies at the present time: knowingly, wilfully, purposely, = *šes bžin-du*; *šin-tu somš* *šig* think over it seriously! *Dzl.*; to think of, c. accus., *grán-bai ynas* (to think) of a cool place, i.e. to long for coolness *Dzl.*, and c. dat.: *rán-gi yúl-la ma bsám-par* forgetful of home, forgetting one's native soil *Glr.*, *yi-ge di-la ma bsám-par* disregarding this contract *Glr.*; also with termin.: *yžán-du ma séms šig* do not think of anybody else; to intend, purpose, have in view, e.g. *ynód-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-dmíys 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-čos tobsam-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*.

སྐྱེ་ *seu* 1. a little tooth *Lt.* — 2. pomegranate.

སྐྱེ་རྩ་ *ser*, *ser-ru* corruption, putrefaction? **már-la ser-ru gyab** *C.* the butter turns yellow and rancid, *ser-čan* rancid *S.g.*

སྐྱེ་ཀླ་ *ser-ka*, *ser-ka*, *ser-ga* 1. a cleft, slit, fissure, crevice, gap, *brag-ser* chasm or cleft in a rock; *rgya-ser* a large gap, cleft, chasm; *ser-ka súb-pa* to close, stop up a hole *Pth.* — 2. v. *ser-po*.

སྐྱེ་སྐྱེ་ *ser-skyá* Lamas and laymen, **ser-kyá kun dñim-ma jhě-pa** a promiscuous convention, parish council *C.* — 2. v. *skyá-bo*.

སྐྱེ་ཁྱིམ་པ་ *ser-kyim-pa* a sect of Lamas = *dbón-po*.

སྐྱེ་མཁའ་མ་ *ser-ga-ma* *Sch.* turmeric, *Curcuma*.

སྐྱེ་རྩེ་ *ser-čé* *Lt.* a yellow aquatic flower; **ser-čen** *W.* *Sarifruga flagellaris*.

སྐྱེ་སྡུ་ *ser-sna* avarice, frq.; *ser-sna byéd-pa* to be avaricious *Dzl.*

སྐྱེ་པོ་ *ser-po* yellow; *ser-pjéñ* clerical procession, parade *Mil.nt.*

སྐྱེ་པ་ *ser-ba* hail; *ser-krúl* a kind of insurance against damage done by hail, i.e. money paid to the Lama for his preventive ceremonies.

སྐྱེ་བུ་ *ser-bu* v. *bsér-bu*.

སྐྱེ་མོ་ *ser-mo* 1. *C.* col. finger. — 2. *W.* six-rowed barley, late barley. — *ser-mo-ba* the Lamas *Sch.*

སྐྱེ་ལ་ *sel* 1. discord, dissension, *nañ-sél* domestic dispute. — 2. a kind of incantation, like *brad*, *sel jüg-pa* to exorcise, to make use of conjurations or incantations *Mil.*

སྐྱེ་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-čé** *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. *fsems*, **tooth**, *stén-so*, *yá-so* upper tooth; *óg-so*, *má-so* lower tooth; *mdín-so* Sch. *yèd-so*, *Stg. so-drün* fore-tooth, front-tooth; *sbübs-so*, *grám-so*, *rán-täg-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. *nán-sor skye-ba* to be born in an inferior place *Mil.*; v. also *rán-so*, *sór-bžag-pa*, *Kírül-so*.

III. sbst. **joy** (?), *so bsod-pa* id. Cs. and *Lær.*; cf. *ñó-so*.

IV. sbst., also *bo*, **look-out, guard, spying**, *so byéd-pa* to spy, to look out; *só-kun* peep-hole; *só-pa* keeper, guard, watchman, spy, emissary, *zas nor bdúd-kyi só-pa yin* money and dainties are the devil's emissaries *Mil.*; *mé-bo* a guard or watch kept by several persons round a fire; *só-sgra* 1. watchword, = *sgar-mün*. 2. v. comp.

V. grammatical termination: **tén - so** provinc. for *rtén-no* C., also *Glr.*

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 dëbs-pa* *Glr.* — *so-čäg* a broken tooth. — *so-drég* tartar? *Med.* — *so-büd* 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.*

སྐསྐ *só-ga* = *sós-ka*.

སྐཅ *só-ča* n. of an emetic *Med.*

སྐཅསྐ(སྐ) *so-nám(s)* **agriculture, husbandry**, *so-námbs byéd-pa* to till the ground, to practise agriculture, farming, *sgrüb-pa*, *bád-pa* id., *so-nám-pa* Cs. husbandman, farmer.

སྐཅྐ *só-pa* v. so IV.

སྐཅྐྐ *só-pa-ri* Cs. a kind of berry, beneficial to the teeth.

སྐཅྐྐྐ *so - pág* **brick, tile**; also collective noun, brickwork, tiling.

སྐཅྐྐྐྐ *só-ba* coarse, thick-shelled **barley**, used for fodder.

སྐཅྐྐྐྐྐ *só-bya* an aquatic bird *S.g.*

སྐཅྐྐྐྐྐྐ *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-me nán-na zer gos** this ought to have been mentioned directly (when it was still fresh in every body's memory).

སྐཅྐྐྐྐྐྐྐ, སྐཅྐྐྐྐྐྐྐྐྐ *so - tsis*, *so - tsigs* **house-keeping, management** of domestic concerns, **husbandry**, cf. *so - nam* agriculture.

སྐཅྐྐྐྐྐྐྐྐྐ *so-lug* **lees of liquors, yeast of beer** *Sch.*

སྐཅྐྐྐྐྐྐྐྐྐྐ *so-log* **high-road, causeway** *W.*

སྐཅྐྐྐྐྐྐྐྐྐྐ *so-só* distinct, separate, singly, individually, *zas so-só 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-tšogs* 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.

མོ་མོ་མོ་ *so-so-čá* a medicinal herb, an emetic *Wdñ.*

མོ་མོ་ *sog* 1. v. *sob.* — 2. for **srog** Ü.

མོ་མོ་མོ་ *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 débs-pa* (v. *mo* III.) to divine from the shoulder-blade; *sog-lhú* shoulder as a piece of meat for boiling (I Sam. 9, 24). — 2. vb. (also: *ysóg-pa*, *bsóg-pa*, *sógs-pa*) pf. (*b*)ags, fut. *bsag*, imp. *sogs*, *bsag*, *W.* **ság-čé**, to gather, heap up, hoard up, *pral sog-ḡog-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-nán sóg-pa* to heap up sins; *ysog-ldán* morbid matter consisting in too great an accumulation of humours, *nif.*, *Med.*; *dmág-gi dpun sóg-pa* to collect an army *Dzl.*; to assemble, children *Gl.*; hence **sag(s)* W.* all (of them), **lug sag tsam** how many sheep are there in all?

མོ་མོ་མོ་ *sóg-po* a Mongol *Gl.*, *sóg-mo* a Mongol woman, *sog-prüg* Mongol child, Mongol boy, *sog-čás* Mongol dress or fashion of dress, *sog-rita* Mongol horse.

མོ་མོ་མོ་ *sóg-ma* blade, stalk; straw; *sog-bru* *Sch.* green corn that begins to sprout; *sog-tsig* a knot on a stalk *Cs.*; *sog-sbúr* a small blade of straw, chaff *Pth.*; *sóg-mai bú-la* a shoe of straw; *sog-rú*, *sog-rüm*, *sog-ldum* stubbles.

མོ་མོ་མོ་ *sóg-le* *B., C.*, **čad-sóg*, *gya-sóg** *W.* a saw, *sóg-les yčód-pa* *B.* to saw to pieces, **gya-sóg šrül-ce** *W.* to saw; *sog-le-ka* the toothed edge of a saw, also botanical term.: serrate, serrated (of leaves) *Wdñ.*

མོ་མོ་མོ་ *sogs* and so forth, and the like, mostly preceded by *la*: *mí-la sógs-pai srog-čágs* *homo et cetera animantia*, prop. the be-

ings in addition to man; *ba-dán-la sógs-pas brgyán-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 ynas lia* writing, arithmetic and so on, the five sciences; hence often applicable, when a comprehensive noun appellative does not exist: *yser sogs* gold and the other, viz. metals, *Gl.*; *tsa sogs ysum* the three *tsa*-sounds, *tsa*, *tsa* and *dza* *Gram.*

Note. In course of time the original grammatical sense seems to have been forgotten, in as much as *la* is now read together with *sógs-pa*, and often also the dot separating the syllables is omitted.

མོ་མོ་ *son* perf. and imp. of *gro-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.*; *dbán-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-rin ná ma son** it is not yet past five o'clock; **i-ne són-pa 'a tsug-pa** from here (adverbially, like *bzúns-te*) to that place *Ld.*; imp.: **dí-ru ma dug!* *son!** do not stand here! walk on! — 2. **became, turned** etc. *Kyi-mo zig-tu son* she became a bitch, was changed into a bitch *Mil.*, *dkár-por son* it turned white *Gl.*, **doñ nág-po son** *W.* his face grew dark; **bi-gán son** *W.* a hole has been made, it got a hole; **gyál-se ka-čud són-ne** as she got a taste for the town *W.*; **nod ču gai son** the vessel was already full of water (when I came) *W.* — **son-ló** *W.* account of expenses.

མོ་མོ་མོ་ *sód-pa* 1. *C.* to wake, rouse. — 2. sometimes for *ysód-pa*.

མོ་མོ་ *son* rarely for *son*; frq. only in *nár-son-pa*, v. *na*.

མོ་མོ་མོ་ *són-pa* 1. v. *son*. — 2. v. *ýsón-pa*, *ýsón-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*, *Kóni-sob*, *Kóg-sob* *Wdñ.* prob. id.; *sob-stán* cushion, bolster, mattress, *pag-sób* the stuffed skin of an animal, *seü(-gei)* *sób* the stuffed skin of a lion *Pth.*

སོབ་ *som* 1. also *γsom*, *sóm-siñ* fir-tree, pine-tree. — 2. also *soms*, imp. of *sém-pa*.

སོབ་ *sor* 1. also *γsor*, gimlet, *rús-pa* *ḍugs-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'?); *rán-sor* v. *ran* 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*.

སོབ་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.

སོབ་བ་ *sól-ba* coal, esp. charcoal, = *sol-nág*; *sól-bai* *me* coal-fire *Lt.*; **sol-mé** *W.* live coal, burning coal.

སོབ་ཤོ་ *sól-po* resp. friendly, kind, affable *C.*, *W.*

སོབ་ས་ *sos* 1. inst. of *so*, *sos* *btáb-pa* to bite, *Sch.* also to backbite, to calumniate. — 2. v. *γsó-ba* and *tsó-ba*.

སོབ་ཀྱ་, སོབ་གྱ་ *sós-ka*, *só-ga*, 1. in Tibet: spring, = *dpýid*, *Mil.* — 2. in India: the hot season, from about the middle of April till the middle of June.

སོབ་དཔ་ *sos-dál* or *sos-bsdál* *Sch.*: slow.

སོབ་ཟླ་ *sos-zin* disease of the membrum virile, in five forms (prob. different stages of gonorrhoea) *Miq.*

སྲ་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.*; *mson* *Kar* *sra* proof against old and thrust, also: proof against malicious words *Mil.* — *sra-brkyañ*, कठिनाक्षर, the

coarse blanket of a monk. — *sa-rtsi* *varnish*. — 2. vb. *W.*, to empty.

སྲ་བ་ *srán* I. (cf. *srón-ba*) 1. pair of scales, balance *B.*, *srán-la* *ḍégs-pa* *Cs.*, *γžál-ba*, *tsád-pa* *Sch.*, *srán-ba* *Sp.* to weigh, to balance. — 2. steel-yard, **srán tág-čé** to hold the steel-yard, in weighing. — 3. weight, in a general sense, *bre-srán* weight and measure, *rgya-srán* Chinese weights *Cs.* — 4. an ounce, *srán gán* one ounce, *srán do* two ounces, *smán srán* 23, two pounds of medicine, the daily quantity taken by Buddha when he had caught cold *Dzl.* 23, 3. — *srán-ča* *Sch.* balance and what belongs to it. — *srán-mdá* scale-beam or lever of a pair of scales *Sch.* — *srán-pór* scale. — *srán-tšád* *Cs.* weight. — *srán-ba* vb. v. above.

II. street, *lam-srán* id.; *sráni-yár* *Sch.*: tortuous path, labyrinth (?). — *rgya-srán* street, lane *Gl.*; *rgyu-srán* the road which a person habitually walks.

སྲན་བུ་ *srán-bu* thread, yarn, *kál-ba*, *sgril-ba*.

སྲན་མ་ *srád-ma* v. *srán-ma*.

སྲན་པ་ *srán-pa* (cf. *srá-ba*) *Cs.*: pf. fut. *bsran*, imp. *sron*, *W.* **srán-čé** to suffer, bear (with patience), endure, to be hardened *W.* frq., **srán-tub-kan* or *srán-teg-kan** one that can endure much; **Kyod* *šran gos** *Ld.* you must hold out, you must stand it; in *B.* *srán* *ḍzugs-pa* is used in the same sense; **Kyag-šran-čan** hardened, accustomed to frost, **dug-šran-čan** inured to hardships *W.* — **srán-te** col. frq. adj.: 1. = *srá-ba* (opp. to *lhód-po* and *ḍól-mo*) hard, firm, durable, rigid, strict. 2. fig. hard, severe, bitter. — *sdug-srán* hardness *Mil.*; *srán-čé-ba* = *srán-tub-mkan*. *Cs.*: *srán-pa* subst. hardship, severe distress or toil, *srán-par* toilsomely, rigorously, *srán-pa-po* one that hardens himself (?).

སྲན་མ་, སྲན་མ་ *srán-ma*, *srád-ma* 1. pease, beans, lentils, *Cs.* mentions also *srad-dkár*, *srad-nág* and *srad-siñ*, also *mkal-srán*, in *W.*, however, we only met with the common field pea and some dry imported Indian sorts of it (*mon-srán*); *rgya-srán* (*Cs.* *mon-srán*) was the name the

natives were inclined to give to our European bean. — *sran-pūn* a heap of pease, *sran-pūb* pease-straw, *sran-pūy* flour of pease, *sran-mé* blossom of pease. — 2. **grain**, like *rdōg-po*, e.g. of Indian corn; even *lāgs-kyi sran-čün Wdn.* grains of shot(?).

སྲབ་ *srab* **bridle**, *rtai*; *srab sga stan tsān-po* a complete riding-gear; **srab čug-čē** *W.* to **bridle**, to **bit** (a horse), **srab gyūr-čē** *W.* to **govern**, to **rein** (a horse) *srab-skyōgs Cs.* the reins, — *srab-lāgs Cs.* the **bit**. — *srab-mtūr Sch.* the **halter**. — *srab-mdū Stg., Ld.:* **sram-dā** reins.

སྲབ་པ་ *srab-pa B., *srab-mo** *W.* **thin**, **tender**, **fine**, e.g. skin *Dzl.*, cloth, leather, paper, clouds; **shallow**, **loose**, not close; *srab-mtūl Sch.* inner sole, welt; *srab-mtūg* thickness, dimension.

སྲབ་སྲིབ་ *srab-srīb Cs.* **dark**, **obscure**.

སྲབ་ *sram*, འཇམ་ 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-sram* 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**.

སྲབ་ *srar* adv. *Sch.:* **severely**, **rigorously**.

སྲབ་(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: *sans-rgyās-kyi sras dag-pao* she has become a spotless child of Buddha *Dzl.* — *srás-bu = sras.* — *srás-mo* daughter, **young lady**, **princess**. — *sras-tsāb Cs.* adopted child.

སྲི་ *sri* 1. a species of **devil** or **demon**, devouring esp. children, a **vampire**, also

sri-nān Schl., čün-sri Glr., pūn-sri Mil. a devil bringing misfortune; they are supposed to live in underground places, and are therefore also called *mās-kyi sri*; *sri lan* a devil rises from below; *sri nōn-pa B., *nān-čē** *W.* to lay, suppress a devil.

སྲིང་ *sri-ba* I. pf. *bsris*, fut. *bsri*, 1. to **retain**, e.g. *bśān-ba, yēin* constipation, strangury. — 2. to be **parsimonious**, **niggardly**, esp. with *nor*; *sba-sri-méd-par rnan-ba Mil.* to give unsparingly, to bestow very liberally; **sri-šes-kān** *W.* parsimonious.

II. *W.* to **wind**, to **wrap round**, for *dkri-ba*.

སྲིང་ལྟོ་ *sri-žu*, less frq. *srid-žu*, **respect**, **reverence**, **deference**, *sri-žu-pa, sri-žu-mkan* one paying his regards, his respects, showing deference.

སྲིང་པ་ *sriṅ-pa* pf. *bsriṅs*, fus. *bsriṅ* 1. (cognate to *riṅ-ba*) to **extend**, **stretch**, **stretch out**, the arm, to **hand**, **reach**, **de dul soṅ, nā-la sriṅ ton** it has fallen down, hand it to me *W.*; to **fling far away** *C.* — 2. to **postpone**, **put off**, **či-bai tse Glr.* the term of death; to **prolong**, *tse* life *Sg.*; to **wait**, to **tarry**, **á-tsig sriṅ** *Lh.* wait a little, **dag-sa yōn-nā tsa-big sriṅ-te yōn?** shall (I, you, he etc.) come directly or after a while? *Ld.*; **nam dir sriṅ-čē ča dug?** how long shall you stay here? *W.* — 3. to **send** (*skir-ba Lex.*) *prin, yo-byād Sch.* — 4. *skyed-sriṅ-ba* to **bring up**, **train up**, to **rear** *Glr.*

སྲིང་མོ་ *sriṅ-mo* **sister** (of a male person, cf. *min-po*) *bu-sriṅ, min-sriṅ*, resp. *lcam-sriṅ* brother and sister, cousins.

སྲིང་ *srid* 1. **length**, **extension**, *ṅug 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 *Glr.*, esp. *rgyal-srid, dbaṅ-srid* id.; *srid byéd-pa* to reign, to govern, *srid fso-ba* id. *Dzl.*; *di nyis-kyi srid gaṅ yōd-rnams prog* he

seized upon their territorial shares *Gl.*; *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.*; *ñán-pa žig srid* healing is possible *Pth.*; *di-las sta yañ srid* it might be easier (for me) than than now *Dzl.*; *debžin-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.*; *där ōñ-ba mi srid-do, bód-du brós-pa srid* he will scarcely come back, he will have escaped to Tibet *Gl.*; 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 čig* about the same as: God forbid! by no means! In *W.* nearly = **to be obliged**: **kyer-wa-la šrid** now it will be my lot, now I shall be obliged, to carry (twice as much), **sád-če-la šrid** (*B.*: *bab* or *füg*) he deserves death, he must die.

II. sbst. མུབ་ན་ 1. **existence**, state of being, **life**, *srid-pa* *žan nyáms-su myón-ba* to experience, to pass through, other periods of existence *Wñ.*, *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 čen-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* *bár-do*, and in some other expressions, have yet to be determined. — 3. symb. num.: 14.

མྱེད་པ་ *srin-klád* *Sch.*: a sort of flint-stone.

མྱེད་པ་ *srin-glán* *Lt.?* *W.* **srin-glán-čan** 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, Avalokiteshvara) 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, koñ-srin* **intestinal worm**; *pyi-srin* vermin living on the skin *Lt.*; *där-srin* **silk-worm**; *srin-bál* acc. to *Wñ.* = *rás-bál* **cotton**, *Sch.*, *Schr.*: **flock-silk**; raw silk; *srin-byá* nocturnal bird, owl etc. *Lt.*; *srin-tór* **small ulcer** or tumour; *srin-šit* *Med.*, *Sch.*: **mulberry-tree**; *ču-srin* a monster living in the water.

མྱེད་ལག་ *srin-lág* the ring-finger.

མྱེད་(ས)་ *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 soñ** night has begun.

མྱེད་ལྗག་ *sriu-nág* **mulberry-tree**.

མྱེད་ *sri* *Sch.* **silk-worm**.

མྱེད་ *sru* *Gl.*, *sri-mo* *Lex.* and *C.* **mother's sister, aunt**.

མྱེད་པ་ *sriug-pa*, *W.* for *sprüg-pa, srib-pa* and *dkriug-pa*: 1. **to shake, to shake out**. — 2. **to stir, stir up, twirl**. — 3. **to shake, to make to totter**.

མྱེད་པ་ *sriin-ba* I. vb., pf. (*b*) *sruis*, fut. *bsruñ*, imp. (*b*) *sruin(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 ynód-pa tams-édd-lus srüis sig* may I be preserved from every harm! *Do.*; with *la*: *bdag-la srün-du ysol* I pray to preserve, to protect me *Do.* — 2. to beware of, to guard against, *lus 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-srui-mkan* obedient, faithful, trustworthy. — 4. to hinder, forbid, prohibit, *rigs-kyis, bdág-pos, čós-kyis srui* 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. **zag 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. *srün-sküd*, *-kór* or *-mdüd* an amulet consisting of threads. — *srün-mkan* keeper, guardian, watchman, **tsán-la srün-kán** *W.* (night-) watchman; *srün-pa B.* = *srün-mkan*, *bzá-sin-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-skyon-bai srün-ma tams-cád* 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 *Nága*; *rgyál-poi srün-mai mi* the men of the king's body-guard *Stg.* — *srün-sems* the taking heed, being cautious.

སྤྲུབ་, བསྤྲུབ་ *srün-pa, bsrün-pa*, calm, soft, mild, and: mildness, gentleness, meekness; *srün-po* adj. = *srün-pa*, esp. of horses: quiet, tame; *sin-tu mi-bsrün-žün* very malicious, malignant, of demons *Mil.*

སྤྲུབ་ *srub* v. *srus*.

སྤྲུབ་ *srub-pa*, pf. imp. (*b*)*srubs*, fut. *bsrub*, 1. to stir, stir up, stir about, *zo srub-pa* to churn, to make butter. — 2. to rummage, to rake up, to stir, to turn over. — 3. to rub, two pieces of wood against each other *Wdn.* — **srub-sin** *C.* 1. twirling-stick. 2. mischiefmaker, disturber of the peace.

སྤྲུབ་ *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 ytór-ba* to rend asunder, to tear *Sch.* **tsem-srüb dól-čé** *W.* to rip, to cut open a seam. — 2. seam? — 3. *W.* col. for *srus*.

སྤྲུབ་ *srum* resp. for meat, flesh of animals used as food, *srum-kóg* an animal slaughtered and cut up, for a person of quality.

སྤྲུབ་པོ་ *srül-po* 1. evil demon, malignant spirit *Mil.*; *lús-srül-po Lex.* sorcerer. — 2. putrid, rotten *Cs.*

སྤྲུབ་ *srül-ba*, pf. and fut. *bsrül*, I. to be corrupted, decomposed, of the humours of the body *Wdn.*

II. *W.* **srül-čé*, = *šrüg-čé** 1. to stir, **tüg-pa** the soup, to mix and stir, **ču-la pe** flour with water. — 2. to shove, to move, to and fro, **pág-te šrül-čé** to plane, **čad-sóg šrül-čé** to saw. — 3. **ta šrül-čé** to put a horse to a gallop?

སྤྲུབ་ *srus*, *W.* also **srub**, unripe ears of wheat etc. **srub 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.

སྤྲུབ་ *srús-pa Sch.* to thicken, to become more consistent, by evaporation, by boiling.

སྤྲུབ་ *sré-da Wdn.*, *sred S.g.*, a species of corn (?).

སྤྲུབ་ *sre-nág Lex.* soot; *W.* **sre-móg**.

སྤྲུབ་ *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.*, *čai 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 **čé-čé**, to exchange for: **zan dan šroŋ** to risk one's life for a subsistence. — 2. to add; to add up, cast up, sum up *Wlk.*, **nyi dan nyi šre ži** 2 and 2 make 4 *W.*

སྲོལ་མོག་ *sre-mog* v. *sre-nág*.

སྲོལ་མོ་ *sre-món* weasel, prob. = **la-kyi-mo** *W.*; *sré-mo* *Lex.*

སྲོལ་མོ་ *sre-lón* 1. *Sch.*: the sinew above the heel. — 2 n. of a medicine?

སྲོག་པ་ *srég-pa* I. sbst. (*W.* **šrag-pa**) partridge.

II. vb., pf. (*b*)*sregs*, fut. *bsreg*, imp. (*b*)*sreg(s)*, *W.* **šrág-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); *sbyin-sreg* burnt-offering; to make red-hot, *lcags-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 šrág-čé** to bake bread *W.*; to tan, to make swarthy, *nyi-mas* (to be tanned) by the sun *Dzl.*; *bsrég-kañ* *Sch.* shed for storing up fire-wood.

སྲོང་ *sreñ*, *mi-sreñ* *C.* = *mi-rkyaiñ*, v. *rkyaiñ-pa*.

སྲོང་ *sred* v. *sré-da*.

སྲོང་རྒྱལ་མ་ *sréd-rgyal-ma* a deity of the Bonpo *Mil.*

སྲོང་པ་ *sréd-pa* I. vb., sbst., adj. to desire, the desire, desirous, *zás-lu* of food *Lt.*, *ka-tsai ró-la* of acid or hot substances *Med.*, *ról-mo-la* (liking) music *Stg.*; *yił-sred-pa čün-ba* not much attached to his native country; *jiŋ-rtén(-la) sréd-pa* avarice, covetousness *Mil.*, *dođ-sred-čan* covetous, greedy *Pth.*, *čágs-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་བ་ *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.

སྲོམ་ *sres* *Ts.* = *ži-gil* q.v.

སྲོ་ *sro*, resp. *tuŋs-sro*. *W.*, heat, ardour, passion, wrath, anger, **šro yoi** 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.

སྲོབ་ *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-kyis bu bsro* (a mother) foment her child with a gentle warmth *Thgy.*

སྲོམ་ *sró-ma* 1. egg of a louse, a nit *C.*, *W.*, *šig-sro* du nits are increasing fast *S.g.* — 2. small bubble *W.*, **čán-la šró-ma kol** the beer foams, froths in fermentation. — 3. *sró-ma nág-po*, *sró-ma sên-ge* n. of a medicinal herb *Med.*

སྲོལ་ལོ་ *sró-lo* *Med.*, Sedum and similar plants.

སྲོག་ *srog* life, *srog yéod-pa* to kill, frq.; *srog len-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.* 372, 12 *Sch.*: to sacrifice, to yield up one's life, but the manuscript of Kyelang has: *srog dan šrál-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.*, *S.g.* (*Sch.* also: to recover, to grow

well again); *sróg-gi ká-ba* n. of a vein; *sróg-gi snyin-po Mil.*?

Comp. **sróg-skyób** *W. deliverer, redeemer, saviour.* — *sróg-kun Mil.* the deep cut or stab, by which Tibetan butchers kill animals (*Huc I, 443*), *sróg-kun byéd-pa* to stab in this manner. — *sróg-can, srog-ldán* having life, living, alive. — *srog-čágs* animated being, *mi-la sógs-pai srog-čágs tams-čád* all men and other living beings *Dzl.*, *srog-tág = dpyan-tág.* — *srog-bdág čén-po = pe-dkár Glr.* — *srog-méd* lifeless, inanimate. — *srog-rtzá* 'root of life, vein of life', aorta *S.g.*, chiefly used rhetor. and fig. — *srog-lén* deadly, fatal *Lt.* — *srog-šin* axle, axletree; *mčöd-rtén-gyi srog-šin* the pole in a Chodten; fig. **prop.** *séms-kyi srog-šin Mil.*

སྲོང་བ་ *srón-ba*, pf. *bsrañs*, fut. *bsrañ*, imp. *srón(s)*, *bsrañ*, *W. *srán-če**, to make straight, to straighten, *yón-po* what is awry, crooked *Lex.*, *yer srón-ba* to beat out nails; to equal *Sch.*; *sku drán-por bsrañs-te* (he sat) straight and erect, cf. also *srañ* and *bsrañ-po.* — *W.:* **srán-te ča dug-ga 'i-ru dad** will he pass straight through or does he stay here?

སྲོང་བཙན་མགས་པོ་ *srón-btsan-sgám-po* *Srongtsangampo*, n. of the most famous king of Tibet, a contemporary of Mohammed; he introduced the Tibetan letters, and was the chief promoter of Buddhism and its literature.

སྲོད་, སྲོད་འཇིག་ *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-kor-pag Cs.(?)* the *kyim* of evening-twilight, v. *nyin-žag.* — *srod-loñ* dayblind, nyctalops, seeing better in a mild than in a bright light.

སྲོལ་ *srol* usage, custom, common use, habitual practice, habit, *der yi-gei srol méd-pas* as the art of writing is not yet in use there *Glr.*; *siár-srol bzán-po-la dgoñs šig* keep in mind the good old customs *Glr.*; *srol čágs-*

pa, srol-du gyir-ba Cs., srol-du tsúd-pa to grow into a habit, to become the custom (of a person, a country); *srol dzugs-pa* to introduce a practice *Glr.*; *srol ytód-pa Lex.* prob. the same; *bka-sról = srol*, but at the same time expressive of reverence for the originator of the custom *Zam.*; *pyag-sról Mil.* is said to be a respectful expression for *lag-lén-gyi srol(?)*; *legs-pai dpe-srol btsug-ste Glr.* having introduced good customs for imitation; *tob-sról* claim, title, right, founded on old custom.

སྲོམ་ *sros* 1. v. *sro-ba.* — 2. *Cs.* sbst. = *srol* twilight, dusk of evening, *mün-sros-pa* dusky, dark; *Glr.:* *sa srós-nas* when it grew dark.

སྲོཏ་ *sla(ni)-ná* a large iron pan for parching grain, *slañ-dregs* soot adhering to a pan.

སྲོཔ་ *slá-ba* I. adj., also *slá-mo* 1. thin, of fluids (opp. to *ská-ba, tüg-po, rñs-pa*) *W. *lan-te**. — 2. easy, opp. to *dká-bo* difficult, *šes-pa slá-ba na 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.*

སྲོག་པ་, སྲོག་པ་ *slág-pa, slóg-pa* fur-coat, *sgo-slóg Mil.*, more corr. *dgo-slog*, hunting-coat, made of the skin of an antelope; *spyan-slág, W. *šan-lag** fur-coat of a wolf's skin; *tsar-slág* coat of lamb's skins; *ras-slág* prob.: a fur-coat covered with calico *Glr.*

སྲོག་ *slañ* 1. v. sub *sla-ña.* — 2. v. *slón-ba.*

སྲོག་པ་ *slán-ka* shelf, shelves, stand.

སྲོག་པ་ *slán-ba* v. *slón-ba.*

སྲོག་ *slad*, eleg. = *pyi* I, II, IV, 1. *slad-ról* hind part, back part *Lex.*, *slád-bzin-du* or *slád-bzin-par* behind, e.g. *brán-ba* to walk behind one, *slád-sa = pyi-sa* (ལུག) *dung Bhar.* — 2. after, *slád-na* c. genit. = *og-tu Dzl.*; *slád-nas* adv. afterwards, hereafter, subsequently *Lex.* and *C.*; *slád-kyi* subsequent, later, posterior; *slád-ma Cs.:*

the hind part, that which comes after, the later or latter part; *slád-mar*, *slád-kyis* afterwards, hereafter, *slád-mar yan* also for the future. — 3. *slád-du* on account of, for the sake of.

སྒྲུབ་ *slád-pa*, pf. *bsläd*, (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-çi-lóg-gis yóns-su slád-de* quite unfitted by perversity *Dzl.*; *gán-gis kyan ma slád-pa* without any thing detrimental operating, not subject to any noxious influence *Wdñ.*; *de myós-sin slád-par byás-te* making him drunk and thus disabling him *Dzl.*

སྒྲུབ་ *slan* 1. (?) **na-slán** *W.* the furred ear-coverings of Tibetan ladies. — 2. = *släd*; *slan-čäd* = *pyin-čäd*.

སྒྲུབ་ *slán-te* v. *slá-ba*.

སྒྲུབ་ *slán-pa* 1. to mend, patch *Sch.* — 2. v. *bslan*.

སྒྲུབ་ *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.*

སྒྲུབ་ *slar*, eleg. = *pyir*, 1. again, over again, once more. — 2. afterwards, hereafter, *slár-nas* id. *C.* — *slar yan jug-pa* to be affixed or added again (of letters, to the end of a word) *Gram.*; *slar ón-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.*

སྒྲུབ་ *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.*

སྒྲུབ་ *sli* *C.* acc. to some authorities: a yellowish red apple, or Indian apple (opp. to *kú-šu* Tibetan apple); acc. to *Cs.* cherry; cherries, however, are scarcely known in Tibet. — *sli-tsi* small, wild-growing, cherry-like dwarf-apples, *Pyrus baccata*; **bi-li-tsi** *W.* gooseberry; **wám-jú-li-tsi** the white berries of a species of mountain-ash, *Pyrus ursina* (**wampu** in the Bunan language: 'bear').

སྒྲུབ་ *slú-ba*, pf. *bslus*, fut. *bslu*, imp. (b) *slu(s)*, to entice, allure, ensnare, beguile, seduce, e.g. to be ensnared by wordly sorrows; less frq. in a direct sense: to impose on, to deceive, *rdzun byás-te* by a falsehood *Dzl.*; *slu-krid* enticement, seduction, means of seduction, bait; *bzán-poi slu-krid* enticement to a good purpose; *bslú-ba-mk'an* deceiver, deluder, impostor *Gl.*; *mi-slú(-ba)* infallible, sure *Mil.*

སྒྲུབ་ *sle* 1. a coarse blanket *Ts.*, = *čá-ra*, *čá-ri*. — 2. n. of the capital of Ladak.

སྒྲུབ་ *sle-trés* *Med.* n. of a creeper or climbing plant.

སྒྲུབ་ *slé-po* *Ü*, *slé-ba*, *slé-bo* *Cs.* a flat basket.

སྒྲུབ་ *slé-ba* I. vb., *bsle-ba*, *llé-ba*. pf. *lhas B.*, **lá-čé** *W.* to twist, plait, braid, the hair, (to make) a basket etc.; to knit.

II. sbst. I. 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.*

སྒྲུབ་ *sle-yón* craft, deceit, trickery, *sle-yón byéd-pa* to cheat, deceive, impose upon *Cs.*

སྒྲུབ་ *sled* knitting-needle(?) *Ld.*

སྒྲུབ་ *sléb-pa*, pf. (b) *slebs*, fut. *bsleb*, resp. *byón-pa*, *péb-pa* (cf. *ón-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.; *sleb-to* account of receipts.

སྒྲུབ་ *slo-drón* warm fresh dung *Sch.*

སྒྲུབ་ *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; **bon-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.

སྒྲིབ་, སྒྲིབ་ *slón-ba, slán-ba*, pf. (b) *sláns*, fut. (b) *slán*, imp. *slón(s)*, W.

lái-è, I. causat. and transit. form to *ldán-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 ldán-ba*), i.e. to make a person one's enemy S.g.; *bsád-pai mí-ró slón-ba* to resuscitate the slain; to excite, cause, inspire, compassion, fear, terror etc.; *prag-dog-gis, skyo-sas-kyis kun-nas bsáns-te Glr.*, Mil. quite excited by envy and hatred, ni f.; esp. in pathology of the procatartic or exciting causes of diseases: to kindle (a disease) into action, hence *slón-rkyén* the exciting cause (of a disease); — to raise, to erect, a pile, post, wall Mil.; *slán-šiñ* a pile, stay, prop, erected or set up. — *kun-slón Lex.*, Mil.: *nyon-móns-kyi slón-kun-slón* excitement(??).

II. (perh. originally quite a different word), 1. to ask, require, ccdp. *klu žig ná-la dpe slón* a Lu asks me for the book Dzl.; *bú-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 bsán-ño* we beg for a little of it! Dzl., *pá-la sláns-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, *slón-mkán, 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 Thy.; also: to search a man's house. — 4. to give, *ka-lhág čig sdús-la slón čig* gather some of the remnants of the meal, and give them to me! Mil., so in Sp. and C. frq.

སྒྲིབ་སྒྲིབ་ *slón-mo alms, slón-mo slón-ba Lex.*, *byéd-pa* Cs. to ask alms, to beg; *slón-mos fso-ba* to live on alms; *slón-mo-pa* beggar Pth.

སྒྲིབ་ *slón-pa* 1. Sch. to patch, to mend. — 2. Sch.: *dpán-po pjiñr slón-par byéd-pa* to dissemble, to feign(?) — 3. Cs.: to thrust out.

སྒྲིབ་ *slob* the act of learning, study, *slob ma myóñ-ba* to have had no instruction or education; *slob frid-pa* to teach.

སྒྲིབ་པ་ *slob-pa*, I. vb., pf. *bslabs*, fut. *bslab*, imp. *slob(s)*, W. **lab-è**, to learn, to teach, *ña* or *ná-la slob* I learn, *ñas slob* I teach, *dé-la mkán slob ynyis-kyis lo-tsfa bslabs* both the abbot and the instructor taught him the art of translating Pth.; *ña rtsis žig slob dód-pas slobs* as I should like to learn something of mathematics, teach me! Pth.; *bsláb-pas žés-te* when he had learned it Pth.; *bsláb-čün lóbs-pa yañ dka* as learning is difficult, even if one is taught Dzl.; *slob-tu žüg-pa* to let one take lessons, to have or get one instructed Dzl.; **ñ-gu-la gom-tin lab-è** to teach a little child to walk W.; *mí-la yi-ge bslabs* schools were established Glr.; *yón-tan slob-pa* to teach (to learn) good, useful, things Pth. and frq.

II. sbst. 1. the act of learning Dzl. — 2. teacher, instructor, *brám-ze slob-pa* a Brahman as instructor Dzl.; *págs-pa slob-pa-rnams* the venerable preceptors (more than *dge-slón*, less than *dgrá-bcom-pa*) Tar. 5, 1. 31, 9.

Comp. **lob-kyád** W. use, practice, exercise. — *slob-grwá* school, school-room, school-house; **lob-da-kán** W. id. — *slob-grógs* school-fellow, co-disciple. — *slob-ynyér* student, scholar, *slob-ynyér gán-du bgyis* where have you studied? at what college have you been a student? Mil. — *slob-dpon* teacher, instructor, master, frq.; also a collegiate like our bachelor etc.; 'the teacher' by way of eminence, is either Buddha or *Padma-byuñ-ynás*. — *slob-báns* scholar, pupil, disciple, = *bu-slob* Mil. — *slob-ma* id., frq. **lob-ló** report, rumour, fame W. — Cf. *bslabs*.

སྒྲིབ་སྒྲིབ་ *slobs* exercise, practice, experience; *mig-slobs nan-pa skye* Mil. a bad custom of seeing begins to prevail (viz. that of looking downward, and minding only earthly things).

གསའ་, བསའ་ *gsa, bsa* Mil., C. (W. **šan**) the snow-leopard, nearly white, with small clusters of black spots; living on the higher mountains.

གསལ་བ་ *gsal-pa* Sch. to sew together.

གསལ་ what is secret, hidden, *gsal* *sor* the secret comes out, is made known *Dzl.*

གསལ་བ་ *gsal-ba* I. vb. to do a thing secretly, to conceal, *na-la gsal-du mi ruñ* it is not right of you to be so close to me *Mil.*; *gsal-ste brküs-nas* stealing secretly, *gsal-ste bskyäl-nas* sending underhand, furtively *Dzl.*; to hide one's self, to be concealed *dbén-pai rnas sig-tu gsal-ste* be-taking one's self secretly to a solitary place *Dzl.*, *yid-mñin-par gsal-ste* keeping it secret with one consent *Dzl.*; **sal-ne dad-če** *W.* to sit concealed.

II. subst. 1. secret things, a secret; *gsal-bai bdag-po = gsan-dban* v. below. — 2. secret parts *Med.*, also *gsal-ynás Med.*, *gsal-bai pád-ma Med.*, sometimes the anus included; *gsal-bai nad* diseases of the sexual organs *Med.*

III. adj. 1. secret, hidden, concealed, *gsal-bai čos* esoteric doctrine *Dzl.*; *pyi-nan-gsal* v. *pyi* III. — 2. *Kyi-mo nyan-gyi rna gsál-ba* a female dog of very sharp hearing (v. *gsal-ba*).

Comp. *gsal-kan* a secret room *Cs.* — *gsal-sgo* a secret door *Pth.* — *gsal-sgro S.g.?* — *gsal-siágs* secret charms, mysterious incantations, frq.; even in medical works they are praised as the 'best medicine'. — *gsal-mje* v. *mje*. — *gsal-ynás* 1. a secret place. 2. mystery, nif.: *gsal-bai rnas dú-ma gsals* he taught many mysteries, many secret doctrines. 3. privities, pudenda. — *gsal-spyóol* privy, necessary, water-closet. — *gsal-dban*, *gsal-rdór Mil.*, *gsal-bai-bdag-po Do.* = *rdo-rje-čan*, v. *rdo-rje*, comp.

གསལ་བ་ *gsal-pa* resp. to hear, to listen *Dzl.*; *Kyod gsan dan* listen (to me)! *Mñl.*; *bdag-gi tsig-la yson* id. *Glr.*; with *las* or *la*: to hear a person teaching, expounding etc. *Tar.* Cf. *gsal-pa*.

གསལ་བ་ *gsal-ba* v. *gsal-pa*.

གསལ་བ་ *gsal-ba*, *gsal-pa*, usually *gsal-pa* new, fresh, *lúg-sa gsál-ba* fresh *muton Lt.*; *rma gsál-pa* a raw wound

Thgy.; *bag-ma gsál-pa* the young, (recently married) wife *Dzl.*; **bhú-mo sár-pa** a girl that is still a virgin *C.*; *gsál-du adv.*, *gsál-du bsád-pai ša* flesh of animals that have just been slaughtered, lit.: fresh-slaughtered flesh *Dzl.*; *ka-gsál* a new edge; *kan-gsál* new house, also a name of villages, castles etc.; *gos-gsál*, *mar-gsál Lt.*; *rta-gsál Schr.* a horse not yet broken in. — *gsal grógs-pa Sch.*: 'to tell each other news; to make a new acquaintance'. **sar-züg čó-če** *W.* to plant (a piece of land) for the first time, to cultivate, to people, to stock with inhabitants. — *gsal-rin* old and new, stale and fresh; age, duration, existence. — *gsal yčód - pa* frq., also *ksar 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་ *gsal-ba* vb., to be clear, distinct, bright, *slar šár-zin gsál-na* when (the sun) shines bright again; *már-me čikar gsál-ba bzin* flaming up once more, like an extinguishing lamp *Glr.*; *than-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, *dül-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; *gsal - dag - snyan-gsám B.* = the popular *sgra-dag-gsál-gsám*, 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-če** *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-ka Tar.* prob. = *gsál-ča*, *Mil.*: *gsál-ča zig ynán-ba žu* I request (you) to give me a detailed account, inst. of which also only *sál čig* may be said.

གསལ་གྲིང་ *gsal-sin* (like *στανρός* in its original meaning) a pointed stake, for empaling malefactors, *gsal-sin-du* or *gsal-sin-gi tsé-la skyón-pa* to empale. — Cf. *rkyan-sin*.

གསལ་མོ་ *gsas-mo* *Lex.*; in *Lt.* prob.: mother's milk.

གསེག་པ་ *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.*

གསེང་མ་ *gsin-ma* 1. pasture-ground, meadow *Dzl.* — 2. moor, fen *Sch.*?

གསེར་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.

གསེལ་བ་ *gsil-ba* 1. to cut to pieces, to divide, split, *Uñ-ru* *Mil.*, *düm-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 *ytam*, 1. voice, *gsun byun* a voice sounded, was heard *Gl.*, *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 mdzad-pa* id.; that which is spoken, the words uttered, the speech, *kyéd-kyé gsun dei lán-du* in answer to your words *Gl.*; *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 bzés-par zu* *Mil.* please accept it without ceremonies (without a refusal); *žal-γdams gsun-ba* to give advice etc. *Gl.*; *čos gsun-ba* to preach *Gl.*; *ngúr-ma gsun-ba* to recite or to sing a song (but also: *ngúr-ma smrá-ba*, *zér-ba* is said).

Comp. *gsun-bgrós* report, statement, opinion. — *gsun-mčog* principal word, main dogma e.g. the *Ommanipadmehum* *Gl.* — *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-_opró* 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*.

གསུང་པ་, གསུང་པ་ *gsud-pa*, *bsud-pa* 1. *Sch.* to be lost, to be dispersed. — 2. *W.* to fill with food beyond satiety, to stuff, to cram. *Bhar.* 124 *smán-pa gsud* stands for *Ssk.* विमृचिका (*Will.*: spasmodic cholera), which elsewh. is rendered *zas ma žu-ba*; the meaning is prob. to overeat one's self.

གསུམ་ *gsun* three (cf. *sum*), *gsun-ka*, *gsun-ga* the three, all the three; *gsun-pa* the third; containing three; *gsun-po* the three; *gsun* also elliptically for *dkon-mčog-_ogsun*: *gsun-la skyäbs-su dön-ba* to seek the protection of the Three Precious *Do.*; *bskäl-pa gräns-med(-pa) gsun* three times innumerable Kalpas (appeared) *Dzl.*, *Gl.*; *ngän-mo ma smad gsun-po di* the old (woman) with her (two) sons, the three *Dzl.*; *rgyal-po yab yum gsun* the king and his (two) queens, the three *Gl.*; *rab briñ gsun* the big, the middle (and the little one), the three. — *gsun-sprul* emanation of the third degree, = *nyin-sprul*.

གསུང་མ་ *gsur-ma* a thing slightly burnt, singed *Cs.*, *gsur-dri* the smell of it.

གསུམ་པ་ *gsus-pa* belly, stomach, *gsus-pa sbos* the belly is swollen or distended *Lex.*; *gsus-näd* dropsy of the belly; *gsur-_rked* the middle part of the body, the waist *Sch.*; *gsus-pyañ-po* a deity.

གསེབ་ *gsé-ba* 1. v. *sé-ba*. — 2. v. *gséd-pa*.

གསེབ་བརྒྱུད་ *gséy-brdár* *Sch.* a file (instrument), v. *sag-ydar*.

གསེབ་མ་ *gség-ma* small stones; *gséy-seb-can* full of small stones.

གསེབ་གཤམ་ *gséy-gsán* = *mKār-gsil* *Lex.*

གསོང་, སོང་ *gsen, sen* 1. cleft, chink, crevice, fissure, leak, v. *Kon-sen* sub *Kon* extr.; *sgo-gsen* chink of a door *Tar.*; *gsen bsrub-pa* *Sch.* to stop up, plug up, crevices etc.; *gsenis-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.

གསོང་ *gsed* several larger species of *Lonicera*.

གསོང་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 mü* *gséb-la* *mčön* the dog leaps into the midst of the people, *lô-mai* *gséb-tu* *jóg-pa* to put between leaves, *sprin-gyi* *gséb-nas* *lus* *nyed* *fon* half of his body protrudes from between the clouds, = rises above etc.; *gron-gséb-tu* *bzúgs-pa* to sit among the villagers; *kyéd-čag-gi* *gséb-na* *Meu-dgál* *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, *dmág-gseb* army, *nágs-gseb* forest.

གསོང་ *gsér* (*Pers.* ;,) gold; *gsér-gyi* of gold, golden, *gsér-gyi* *mé-tog* n. of a medicinal herb.

Comp. *gsér-sküd* *S.g.* n. of an officinal herb. — *gsér-skyéms* v. *skyéms*. — *gsér-ka* a gold mine. — *gsér-mKār* an imperial castle *Wts.* — *gsér-gliñ* *Malacca* *Cs.* — *gsér-gyur-rtsi* prob. much the same as: 'philosopher's stone' *Pth.* — *gsér-tub* 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-ñud* n. of a medicinal herb, an emetic *Med.* — *gsér-ñrén* a gold chain. — *gsér-byé* gold-sand. — *gsér-mé* = *gsér-gyi-mé-tog* *Med.* — *gsér-ytsó-ma*, *gsér-btsó-ma* refined gold *Gr.*, *Pth.* — **ser-zán** *W.* gilt copper. — *gsér-bzó-pa*, *gsér-mgár* *Cs.* goldsmith. — *gsér-yig-pa* 'bearer of a gold-letter', ambassador, envoy *Gr.* — *gsér-šóg* leaf-gold, gold-foil, foliated gold *Sch.* — *gsér-srañ* one ounce of gold; a coin = 16 rupees, gold-mohur.

གསོས་ *gses?* *ran-gses* reciprocal, mutual *Wdi.*

གསོབ་ *gsó-ba* pf. *gsos*, (*b*)*sos* (= *tsó-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-skyón* *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; *zig-* or *šig-gso-ba* id.; to refresh, recreate, *sems*, resp. *tugs*, the soul, i.e. to comfort, console.

Comp. *gsó-mKān* restorer *Gr.* *gsó-tábs* 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-sbyón-ba* v. the following article. — *gsó-tsúl* = *gsó-tábs*. — *gsó-rig* pharmacology.

གསོལ་བ་ *gsó-sbyón-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* *gnas-pa*; such confession does not entail any penalties, but only a renewal of obligations, cf. *Fouc. Gyatch.* II, 16.

གསོལ་མ་ *gsó-rás* *Lex.*; *Sch.*: rag, tatter.

གསོག་པ་ *gsóg-pa* I. v. *sóg-pa* II. — 2. v. *sob*.

གསོང་བོ་ *gsón-po* sincere, *gsón-por* *smrá-ba* to speak the truth.

གསོང་བ་ *gsón-ba* *Cs.* and *Lex.*; usually *gsán-ba*.

གསོད་པ་ *gsód-pa*, pf. *bsad*, fut. (*Lex.* *ysad*, usually:) *bsad*, imp. *sod*, *W.* **sád-čé**, 1. **to kill, slay, murder, slaughter.** *gsód-pa-la dgá-ba* to delight in killing *Dzl.*; *bsad ma-tág-pai ša, ysár-du bsád-pai ša* v. *ysár-ba*; *rgyál-pos gsód-pa* to be executed by the authority *Dzl.*; (*tse*) *bsád-pa-la tūg-nas* when he was just on the point of being executed *Dzl.*; **pág jáb-te sád-tai-čé** *W.* to assassinate; *bsád-do! bčóm-mo!* I am lost! it is all over with me! *Wdn.* — 2. **to put out, extinguish** frq. — 3. *kyád-ysod-pa* to despise, v. *kyad* extr.

Comp. *ysod-ýòd* the act of murdering, murder, slaughter, *ysod-ýòd-kyi jigs-pa* fear of murder *Mil.*; *ysod-ýòd mán-po* byed he is murdering, slaughtering, a great deal. — *ysod-byéd* killer, murderer, *ysod-byéd rián-pa* the murderous huntsman *Lex.*; *ysod-byéd-kyi rnas* slaughter-house *Stg.* — *gsód-sa* place of execution *Thgy.* — *ýsód-lugs* way of killing, *šnar 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 ful** without that a man cannot live *W.*; **to remain alive, to save or preserve one's own life**, *rdzún-du smrás-na yson kyañ* 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 *skül-ba* is only done by words. — B. sbst. **life**, *gsón-pai tsé-na* or *gsón-pai dūs-su* during (my, your etc.) life, in lifetime, frq.; hence: *ysón-pa-nyid* for *čonj* John 1, 4 etc. *Chr. P.* — C. adj. **living, alive**, frq. *gsón-po*, col. **gsón-te**, *kyé-ma bu gsón-po mtón-ño* ah, there I see my son again alive! *Stg.*; *gsón-por byéd-pa* to call into life, to animate, *gsón-por dūr-du jūg-pa* to bury alive *Dzl.*, *gsón-pai rgyū-ma drén-pa* to tear out the bowels of a living man; **son-te** *W.* also: **healthy, whole, restored to health again**, **kañ-pa, miḡ, me són-te čó-čé** to cure a foot,

an eye, to blow a fire into flame again; **entire, whole, undivided**, **són-te kyón-ña** am I to bring it entire (or cut into pieces etc.)? of the moon: **full**. — *ýsón-ma* rarely for *ýsón-po*, *pūg-ron ýsón-ma* a live pigeon *Pth.*; *ýson-ýsín* both the living and the dead *Cs.*; *ýson bsrégs* a creature burnt alive, *mi žig(-la) ýson-bsrégs byéd-pa* to burn a person alive *Pth.*

II. vb., pf. *bsan*, fut. *ýsan*, imp. *ýson* *Cs.*, prob. the original form of *ýsán-pa* to hear.

III. *čúd-ýson-pa* v. *čúd*.

གསོབ་ *gsob* v. *sob*.

གསོབ་པ་ *gsób-pa*, pf. *bsab*, fut. *ýsab*, 1. **to fill out or up, to supply, complete, make up**, *hór-Kóns* a gap (?) *Sch.*, **to cure, wounds** *W.*, **sob-mán** balm, ointment for wounds. — 2. **to pay, repay, return**, *ským-pa* a loan *Sch.*, *drin gsób-pa* to return a kindness *Gl.*

གསོར་ *gsor* I. v. *sór* I. — 2. supine of *ýsób-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 ýsól-to* he besought the king to save his life *Dzl.*; *stón-pa-la smón-lam btáb-par ýsol čig* ask the teacher to say the prayers *Dzl.*; *bstáñ-du ýsol* I beg to explain, frq.; *lha ýsól-ba* to worship a god, by offerings, libations etc. *Gl.* and elsewh. Tibetans when arriving on the top of a mountain-pass generally mutter the words: *ýsól-lo ýsól-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 tod, žábs-la čag* (to put on) a garment, clerical robes, cap, shoes *Dzl.*, *Gl.*; *slób-dpon-la ber-čén skú-la ýsól-te* putting the cloak on the teacher *Ma.*; for *zá-ba, fūñ-ba*, also for *drén-pa*, **to eat, to drink, to offer a meal** *Dzl.*; *rgyál-po bras-čái ýsól-nas* as the king had drunk rice-wine *Gl.*; **to take, to give, administer** (medicine) *Dzl.*; **to place** (food etc.) **before, to**

serve up for (clerical persons) *Dzl.*, *γsól-lo mčód-cig* I place it before you, help yourself! moreover: *rgyál-pos čáb-la sku-křús γsol* the king took a bath *Gl.*; *srás-la sku-křús γsol-lo* they administered a bath to the prince *Gl.*; *mřsan γsól-ba* to assume, to receive, a name *Gl.*, to give a name *Gl.*; even thus: *dei tugs-la γdon γsol* a demon enters his (the king's) body (clothes himself with it) *Gl.*

Comp. **sol-kár** *W.*, resp. for *kar-yol* earthen ware, crockery. — *γsol-skrúm* meat prepared for the table of a man of rank. *γsol-ká* 1. request, prayer *Sch.* 2. meat and drink *Sch.* — **sol-kán** resp. for **γó-kán** *C.*, **fab-tśán** *W.* kitchen. — *γsol-nán* poisoned food *Gl.* — *γsol-lčóg* 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-stęgs* table. — *γsol-tib* tea-pot. — *γsol-táb* fire-place, kitchen. — *γsol-lčón* = *gur-gur*. — *γsol-dpon* prop. head-cook, master-cook, gen. cup-bearer, butler, waiter. — *γsol-póg*s salary *Sch.* — **γsol-bin** *C.* = *γsol-tib*. — *γsol-már* butter. — *γsol-tśigs* dinner. — *γsol-žib* 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* *debs-pa* to make a request, to entreat frq. — 2. food **sol-wa žé-pa** to eat, dine, sup *C.*

གསོ་པ་ *γsós-pa* v. *γsól-ba*, *γsós byéd-pa* to cure *Sch.*; *bu mi γsós-pa* not keeping, retaining a child alive *Do.*; *γsós - bu* foster-son, adoptive son; *γsós-ma* cure? medicine? *γsós-ma* *debs-pa* *Thgy.*

བསམ་པ་ *bsa* v. *γsa*.

བསམ་པ་ *bság-pa* v. *γsóg-pa*.

བསམ་པ་ *bsán-bu* resp. for *zan* food, fare *Gl.*; **bsán-má** id. *W.*; *bsán-brás* resp. a dish of rice.

བསམ་པ་ *bsád-pa* v. *γsód-pa*.

བསམ་པ་ *bsáb-pa* v. *γsób-pa*.

བསམ་ *bsam*, thought, thinking, *bsám-gyis mi křyáb-pa* beyond the reach of human intellect, incomprehensible etc. frq.; *čos bzán-las bsam bzan lhág-pa yin* a good way of thinking is worth more than good (external) religion *Mil.*; *W.*: **sam-nán-dán** malicious, wicked.

བསམ་པ་ *bsám-pa* I. fut. tense and secondary form of *sém-pa*.

II. sbst. *सङ्कल्प*, 1. thought, imagination, fancy, *bsám-pa nán-pa sém-pa* to foster bad thoughts *Do.*; *bsám-pa tsám-gyis* quick as thought; *rtág-tu di snyám-du bsám-pa skyes* he was constantly haunted by these thoughts *Dzl.* — 2. will, *mi žig-gi bsám-pa ltar* (or *bžin-du*) *sgráb-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; *bsám-pa di-las ma zlog cig* 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 *γdüg-pai* thirst for blood, murderous disposition *Gl.* — 3. soul, heart (of rare occurrence), *bsám-pai don mi grub* then (by doing so) you injure your own soul *Mil.*

Comp. *bsam-γtán*, *च्यान*, 1. state of complete abstraction, acc. to *Burn.* 'contemplation' (cf. *tün-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. *tugs-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 *Gl.* — *bsam-sbyór* design, device, project *Mil.*, *bzán-po*, *nán-pa*; *bsam-byór byéd-pa* to plan, to scheme, to project a plan *C.* — *bsam-sés* consciousness, **sam-sé ném-pa** *C.* bad conscience (?).

བསམ་བསྐྱེད་ *bsam-bséu* 1. seminal vesicle. — 2. ovary?

བསམ་བ་ *bsál-ba* v. *sél-ba*.

བསྐྱེད་བ་ *bsig-pa* v. *γsig-pa*.

བསྐྱེད་བ་ *bsid-pa* to mend, repair, put in order *Sch.*

བསྐྱེད་བ་ *bsir-ba* 1. = *γsir-ba*. — 2. *W.* to sip, **sir-te tui** he drinks sipping.

བསྐྱེད་བ་ *bsil-ba* I. adj. and sbst. cool, the cool (of the day), coolness, *kán-pa bsil-ba zig* a cool house *Dzl.*, *bsil-ba pán coolness* is wholesome *Lt.*, *tsá-ba bsil-bar gyír* the heat changes to coolness *Dzl.*; *bsil* id., **sil-la dod** sit down in the shade *W.*, *lèan-bsil* 'willow-shade', shady place under willow-trees; *bsil - zin grán-ba* cold *Dzl.*, *Gl.*; *bsil-mo* id., **sil-mo pí-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: *ču drón-mos sku bsil-bar mdzád-pa* to wash the body with warm water *Cs.*; to shed, *spyán-čáb mán-po* many tears *Mil.*

Comp. *bsil-kán* a cool room, a summer-house, summer-residence *Stg.* — *bsil-grib* cool shade *Cs.* — *bsil-fúu* a cooling drink or beverage *Sch.* — *bsil-ydúgs* parasol *Do.* — *bsil-bu* coolness (?); *bsil-buirluu* a cool breeze *Cs.* — *bsil-smán* a cooling medicine. — *bsil-zás* cooling food. — *bsil-yáb* a fan.

བསྐྱེད་བ་ *bsü-ba*, pf. and imp. *bsus*, to go to meet, *ma bu bsur 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, *pó-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 *Gl.*; *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 sü-čé** *W.* for *dan-* or *spyán-dren-pa* of *B.* — **su-kyel* or *kyal** *W.* reception and conduct of honour.

བསྐྱེད་བ་ *bsu-smán* *Sch.* clyster, *W.* **sur-nyig**.

བསྐྱེད་བ་ *bsuü* smell, esp. sweet scent *Dzl.*; *dri-bsuü* id.; *dri-bsuü zin-pa broo* it is sweet, scented, fragrant *Dzl.*; *bsuü-nád* *Sch.* fragrance; *ro bsuü-ba* filled with a cadaverous smell *Dzl.*; **mar suü soü dog** *W.* the butter smells (rancid).

བསྐྱེད་བ་ *bsun-bskyür* *Sch.*: irregularity of life, dissoluteness; *bsün-par byed-pa* *Sch.*: to be dissolute; to be dirty; *bsün-tsam* disgusting, obscene *Sch.*

བསྐྱེད་བ་ *bsum-pa* 1. = *dzüm-pa*. — 2. = *süm-pa* *Cs.*

བསྐྱེད་བ་ *bsur-smyig* *W.* clyster, cf. *bsu-smán*.

བསྐྱེད་བ་ *bse* 1. v. *se, se-ba, se-dri, se-sin*. — 2. also: *bse-kó*, tanned leather, *bse-kráb* *Lex.* a coat of mail made of leather; *bse-sjám*, *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.* བརྒྱ་ 'a certain animal') unicorn, *Hook. II.*, 157 'tchiru', an antelope, prob. = *γtsod*; rhinoceros *Tar.* 185, 20.

བསྐྱེད་བ་ *bségs-pa* *Sch.* to come from one side, to come across one's way.

བསྐྱེད་བ་ *bséd-pa* v. *γséd-pa*.

བསྐྱེད་བ་ *bsed-dpyád* *Sch.* the bow for setting a drill in motion.

བསྐྱེད་བ་ *bsen-mo* *Sch.*: a female devil.

བསྐྱེད་བ་, *bsér*, *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 mair-po ma kyód-da W. did you not feel very cold on your way? *bsér-mai nad* resp. a catarrh, a cold Dzl.

བསོལ་(བ) *bsél(-ba)*, gen. *lam-bsél* **convoy, safe-conduct, escort**; *Lex.*: འག་སྐྱོབ་ཀྱི་ཀྱེལ་མ། (escort) against robbers; *bsél-pa* safeguard, guide, (*lam-*) *bsél byéd-pa* to accompany and protect on the way, to escort.

བསོལ་པ་ *bsóg-pa* v. *ság-pa*.

བསོལ་རྫོགས་པ་ *bsod-snyóms*, བྱུང་པ་, alms, gifts presented to clerical persons, *bsod-snyóms-gyis fso-ba* to live on alms, on charity, *bsod-snyóms byéd-pa, sóg-pa, འཇུག་པ།* Cs., *bsod-snyóms-la rgyü-ba*, resp. ; *šégs-pa* to beg. ask, collect alms; *bsod-snyóms sbyór-ba* to prepare an entertainment for the priesthood.

བསོལ་དྲ་ *bsód-pa* 1. vb., to be pleased with, to take a delight in, to like, W.: **de-la kon-čog sod-čé 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: = རྒྱུ་མཉམ་པ་ 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**, = *dbañ-tán*, **lam-čád sód-de-ne juñ** every thing happens according to a decree of fate W.; prob. also *sku-bsód šin-tu čé 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.*

བསོལ་མ་ *bsos* **indemnification, damages** paid for bodily injury.

བསོལ་པ་ *bsós-pa* v. *γsós-pa*.

བསྐྱེའ་བ་ *bsrán - ba* v. *srón - ba*; *bsrán - po* **straight, upright**, **yór-po dug srán-po-la žog** C. it stands aslant, put it straight!

བསྐྱེའ་བ་ *bsräd-pa* v. *bsröd-pa*.

བསྐྱེའ་བ་ *bsrán-pa* v. *srán-pa*.

བསྐྱེའ་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).

བསྐྱེའ་བ་ *bsräl-ba* v. *srél-ba*.

བསྐྱེའ་བ་ *bsri-ba* etc. v. *sri-ba* etc.

བསྐྱེའ་བ་ *bsrun* Cs. a **tutelar genius**.

བསྐྱེའ་བ་, བསྐྱེའ་བ་, བསྐྱེའ་བ་, བསྐྱེའ་བ་,

བསྐྱེའ་བ་, བསྐྱེའ་བ་, བསྐྱེའ་བ་ *bsrün-pa, bsrüb-pa, bsrül - ba, bsré-ba, bsrég-pa, bsrél-ba, bsrö-ba* v. *srün-pa, srüb-pa* etc.

བསྐྱེའ་བ་, བསྐྱེའ་བ་ *bsröd-pa, bsräd-pa, = sró-ba*, to **dry**, by exposing to the rays of the sun *Sch.*

བསྐྱེའ་བ་, བསྐྱེའ་བ་, བསྐྱེའ་བ་ etc. *bslá - ba, bslán-ba, bslád-pa* etc. v. *slá-ba, slán-ba* etc.

བསྐྱེའ་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-snágs-kyi sdóm-pa*; *bsláb-pai γnas dogma, tenet Tar.* — **lab-kan** W. **teacher**. — **lab-(s)tán tán-čé** W. to teach, to keep school. — *bslab-bya* what is to be learned, **doctrine, precept, admonition**, *jig-rten mi-čos-la dgos - pai bsláb - bya mdzad-do* he imparted to her some practical doctrines or rules of life and social intercourse *Glr.*, *bsláb-bya stón-pa B*, **tán-čé** W. to give admonitions, to exhort, reprimand

བསྐྱེའ་བ་, བསྐྱེའ་བ་, བསྐྱེའ་བ་, བསྐྱེའ་བ་ *bslü-ba, bsle-ba, bsleb-pa, bslog-pa* v. *slu-ba, sle-ba* etc.

ན

ན ha 1. the letter *h*. — 2. numeral: 29.

ན ha 1. *W.* a yawn, **ha yon dug** I cannot help yawning. 2. *breath*, *ha debs-pa* to breathe. — 3. *the sound of laughter*, **hab-gód cò - cè** *W.* to laugh out or aloud, cf. *ha-há*.

ན hwa 1. *gós-kyi hwa collar* of a coat. — 2. *shin, shin-bone* *Sch.* — 3. **há, hō** *W.* very well! — 4. *col. nearly = pa II., yonder*, farther off, **há-la gyug** *C.* get you gone! be off! begone!; **há-cog = 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.*

ནགོ་བ há-go-ba *W.* to understand, **ha mi go-a** don't you understand it?

ནཅང há-cān *very*, sometimes *too much, too*, *mya-nān-las da - ba há - cān yañ myur-čes-so* his removal (prop. disappearing) from misery happens really too soon! *Dzl.*; *há-cān-nas id.*, **há-cān-ne k'é-pa** *C.* very learned, possessed of extensive information.

ནནནན, ནནནན *ha-na-ho-né, han-hón* very angry, much enraged *Ld.*

ནན *há-ni* all of them, all together, in a body *Sch.*

ནབནབ há-ba-há-ba to breathe out steam or vapour.

ནབོ há-bo *n.* of a medicinal herb *Lt.*

ནཡེགས *ha-yéys* woe (to you etc.)! *W.*

ནར *há-ra*, with **gyáb-cè**, *W.* to play at dice.

ནར་རྩེ *há-ra-hu-ré* *W.* impetuous, violent, rude, impudent.

ནརས *há-rám* with **cò-cè** *W.* to deny, disown, disavow.

ནརི *há-ri* *Ssk.* parrot.

ནརི་རྟ་ཀ *ha-ri-ta-ka* *Ssk.* vegetables, greens, pot-herbs *Wdñ.*

ནརི་དྲ *ha-ri-dra* *Ssk.* the turmeric plant, Curcuma *S.g.*

ནརི་ཅུནྱ *ha-ri-tsan-dan* *Ssk.* sandal-wood.

ནརི་ཅམ་ *ha-ri-tsam* *Pur.* centipede.

ནརིབ་ *ha-rib* *Ld.* music (?).

ནརི་རྩཀྱ *ha-re-ru-ka* *Ssk.* a medicine *Med.*

ནལ་, ནལ་ནལ་ *ha-la, ha-la-ha-la* *Wdñ.*, a certain poison, also *poison* in general, *Ssk.*

ནལ་ནལ་ *ha-la-há-la* *Cs.*: a name of *spyang-ras-gzigs*, v. *spyang*.

ནལམ་ *há-lam* about, near, nearly, pretty, tolerably, rather, *de dan há-lam drá-ba* about or nearly like that *Wdñ.*

ནལལ་ *ha-lál* *Ar.*, **ha - lál cò - cè**, *Urd.* حلال كرتا, to kill (an animal) in the manner prescribed by the Mahometan law *W.*

ནལས་ *ha-lás* *col.*, astonished, frightened, **ha-la-si** or **ha-la-še** *id.*, **ha-lé cá-cè** *W.*, *ha-lás-pa* *B.* to be astonished, frightened *Mil., Pth.*

ནལོ་ *ha-ló* flower, esp. a large beautiful garden-flower *Gl.*, *ha-ló rkyán-pa* a simple flower, *ha-ló stōn-dáb* a double flower; **ha-ló-ka** mallow *W. (?)*

ནལཏ་ *ha-sán* 1. *Cs.*: (Chinese word) a Buddhist priest, doctor, scholar *Gl.* — 2. *id.*, represented by a mask in religious plays, *ha-prüg* an old doctor with boys, his pupils.

ནལཤྱ *ha-sig* a mineral medicine, used as a remedy for the stone; acc. to *Wdñ.* = *tód-le-kór*, alabaster.

ན་ན, ནྲླ *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 (?).

ཧའི hai a Chinese word, shoe *C.*

ཧའུ་སྤྲུའ་བ་ hau-spa-ba n. of a medicinal herb *Med.*

ཧམ་མ་ hags *Lex.* sugar, treacle *Cs.*, hags-kyi lá-tu.

ཧང han? han-dzom-pa to squander, to dissipate *Sch.*, han-ča-byed a squanderer *Sch.*

ཧང་བ་ hán-ba, *W.* *hán-čé* to pant, to gasp.

ཧང་ཁྱིས་ hād-kyis suddenly *Sch.* — had-po? *Mil.*

ཧང་ཧང had-hād or hur-hūr, with *cō-čé* to exert one's self, to strive *W.*

ཧན་ལྷང་ han-lđán *W.* 1. dumb, mute, *ha-dán-ni (s)ép ra* a stammering, also: a confused, unmeaning speech. — 2. imbecile, weak of mind.

ཧན་ཁོན་ han-hón v. ha-na-ho-né.

ཧབ་ hab 1. a mouthful, háb-za byéd-pa, háb-háb zá-ba to devour greedily, e.g. of dogs, pigs etc., hab-bčád a needy wretch, a starveling, famishing person. — 2. a stitch, in sewing, also *háb-ka* *C.* *háb-so* *W.*, hab-tsem-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.

ཧབ་ཤ་ háb-ša a dispute, a quarrel, háb-ša byéd-pa *Mil.*, *Thgr.* to dispute, to quarrel; hab-tób byéd pa to scramble for, to strive or contend for *Pth.*

ཧམ་པ་ hám-pa 1. avarice, covetousness, greediness; *W.* also vb.: to covet, *zán-ni nór-la* after a person's wealth; to long for, to yearn after, *koi 'á-ne hám-te dad dug* his wife sits yearning (after him); hám-pa byéd-pa *Sch.*: to be covetous. — 2. strength *Cs.*; courage, bravery *W.*, of men and animals. — 3. white film on liquids etc., mould *C.*, *hám-di or -ri* a musty, fusty smell *C.*, *W.*; *hám-por čág-kan* *W.* mouldy, musty, *ham-čé* *W.* to get mouldy. — 4. lie, falsehood, *C.* — hám-pa-čan 1. covetous, avaricious; greedy, voracious. 2. courageous;

one *Lex.* explains *rlam-kyér* by *hám-pas kyér-ba*(?); *hám-pa čün-se* *W.* cowardly.

ཧམ་བུར་ hám-bur *W.* rime, hoar-frost?

ཧར་ har suddenly, har lán-ba to rise suddenly *Mil.*; *har sé' jhé-pa* to rouse suddenly from sleep *C.*; har-gyis (*Sch.* had-kyis) more precise form of the adv. *Tar.*

ཧར་ཤི་ hár-re empty, open, *Tar.* 115, 16 *Schf.*

ཧལ་པ་ hál-pa a porridge, made of milk, butter and honey.

ཧལ་བ་ hál-ba to pant, to wheeze. to snort, hál-kyi a panting dog *Sch.*; *hál-méd* *W.* weak.

ཧས་ has exaggeration, hyperbole, has-čer smrá-ba *Cs.*, *he gyáb-čé* *W.* to exaggerate, to talk big, to brag.

ཧས་པོ་རི་ hás-po-ri n. of a mountain in *C.*, *Glr.*

ཧི་ hi numeral: 59.

ཧི་དིག་ hi-dig, or hig-dig, *W.* *zér-čé* to blow one's nose.

ཧི་མ་ལ་ལ་ hi-má-la-ya *Ssk.*, = gans-čan the snowy mountains, *Himálaya.*

ཧི་ར་ hi-ra *Ssk.* diamond.

ཧི་རི་ hi-ri corn-stack, *hi-ri gyáb-čé* *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-há.

ཧི་དེ་ཀ་ hi ka *Sch.* breast-bone.

ཧིག་, ཧིག་ཀ་ hig, hig-ka the act of sobbing, *hig tán-te dug or gyáb-te dug* he is sobbing *W.*; *hig jáni (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་, = sin-kun, *Asa foetida.*

ཧིན་དུ་སྤྱི་ཧི་ hin-du-stá-ni, *C.*: *hin-du-tá-ni ké*^{*}, Hindoostanee, the language of the Hindoos.

ཧིས་ his *Pur.*: *hiz yon* he is panting.

ཧུ hu 1. *W.* breath, *hu gyáb-čé* to breathe. 2. num.: 89.

हुका hú-ka, *Ar.* هوكه the hookah, with an inflexible tube.

हुका हु-का हु-का hú-ka W., حکم Urdu, order, command.

हुका हु-का hú-ka the sound of sighing *Pth.*

हुका हु-ना hú-na *Cs.*: *Ssk.* (hú-na) n. of an ancient people, the Huns (?).

हुका हु-अन-धी hú-an-dhī (?) *Sch.*: title of the Chinese emperor.

हुका हु-रे hú-ré, *mig* hú-ré *dug* he stares, he goggles, with wonder, horror, confusion *Mil., Glr.*; *mig-húr* *Ming.*

हुका हु-सार hú-sār (from the *Hind.* *hōṣyār*?) (grown) well again, being again lively, active; diligent, sedulous *W.*

हुका हु-हु hú-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.

हुका हु-म हु-म हु-म hú-m, हु-म, हु-म, mystical interjection, e.g. in the prayer of six syllables, v. हु-म

हुका हुन *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 tsón-čé** to get intelligence, to receive news; **hun ma yon* or *mi dug** we have no news yet; disclosure, explanation, opinion, idea, **či yód-pe hun kyód-la jun yin** you shall get an idea of what kind of ... are to be found, **sém-čan tún-čan zig yin-pe hun ná-la jun** I have got the notion that this is a very quiet animal; **re-rēi hun čil-tar šé** whence have you such accurate information of every one of them? **ser-dub dū-te hun ma jun** he did not perceive it when the ring fell off; **hun-méd-la** unexpectedly, unawares.

हुका हुब húb as much as is swallowed at once, a gulp, a draught, *tóg-mar* húb *re* *tun* *zig* at first take only one mouthful, one draught at a time *Glr.*; *hub yčig* one mouthful, *hub* do two mouthfuls *Cs.*; *hub-kyis* by draughts *Sch.*; *hub-húb* *byéd-pa* to drink in large draughts, to gulp.

हुका हु 1. v. *hu-ré.* — 2. *hur-húr* v. *had-had.*

हुका हु-बा húr-ba dexterity, cleverness, skillfulness *C.*, *hur-tág* id., also zeal, diligence *Sch.*; *húr-po* 1. quick, alert, dexterous, clever. 2. hot, hasty, passionate *Ld.*; *rta* *húr-po* a fleet, spirited, fine horse *Cs.*

हुका हुस húś *Cs.* moisture, humidity, *hús-čan* wet.

हुका हे 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.*

हुका हे-तु hé-tu *Ssk.* cause, reason, argument, logic.

हुका हे-बाг hé-bag provocation, taunts, sarcasms.

हुका हे-वाजरा hé-wajra, ཀྱེ་རྗེ་ Tibet. *kye-rdo-rje* *Cs.*: n. of a god; n. of a series of treatises.

हुका हे-रु-का hé-ru-ka terrifying deities, also *krag-tün, Thgr.* frq., *hé-ru-kai* *rgyud* legends of wrathful deities.

हुका हेग-पो hég-po having become putrid, rancid.

हुका हे-गे hé-ge *Sch.*: soft leather, wash-leather.

हुका हे-पो hé-*po, hé-čan, *hel-hél** *W.* wide, extended; of garments: wide, easy; *hél-ba* id. and *sbst.*: width *Sch.*

हुका हो num.: 149.

हुका हो-मा hó-ma *Ssk.* prop.: burnt-offering of butter; = *sbyin-srэг* 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.

हुका हो-हो ho-hó interj. of admiration *Cs.*

हुका हो-लेन hó-lén a medicinal herb, *Picrorrhiza*, frequently to be found on the mountains, *Hook.* I., 272.

हुका हो-होन hón-hón stupid, foolish *Cs.*

हुका हो-पा hó-pa, *W.*: **hób-te dug** it has got bent in or battered, of tin ware.

हुका होम (Mongol word?) a pad, placed under a camel's load.

हुका होम-पा hóm-pa *W.* to fall away, to lose flesh, e.g. of hollow cheeks, to shrink, to shrivel, of withered fruit.

ཨོ་ hor 1. formerly: a **Mongol**, hor jin-gin-kan the Mongol Djingiskhan; hor-sér Shara Sharaighol n. of a Mongol tribe *Gl.*; hór-yul Mongolia. — 2. at present: in *C.* the people living near the *Tengri-nor* (= *namtso*); 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.

ཨོ་ཁོངས་ hor-kōis *Sch.*: deficiencies, gaps; separation' (?).

ཨོ་འདྲ་ hór-dra *Sch.*: 'confiscation, hór-dra bābs-pa to confiscate' (?).

ཨོ་པ་ hór-pa **wood-grouse** or cock of the wood *Sch.*, hór-pa dkár-po a species of hawk *Sch.* (?).

ཨོ་འོ་འོ་ 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).

ཨོ་ཤ་ hrág-pa 1. vb., **to require more and more**, to covet incessantly *Ma.*, *W.* — 2. sbst., adj. **hardness, hard** *Cs.*

ཨོ་བ་ hrán-ba 1. **alone**, cf. *rai*, *srán-srán-lu yōn sou* I came alone *C.*, pō-hrán, mo-hrán single man and woman, = pō-rán etc. *C.* — 2. with *dmar* preceding, **naked** *C.*

ཨོ་པ་ hrád-pa 1. **to thrust, to push violently, to stem firmly**, *kán-pa sig-pa-la* *W.* to stem the foot against the wall. — 2. to **scratch**, sgó-la pyag-hrúl-pa ga mdzād-pa (his Reverence) made several scratchings with his hand, scratched several times, at the door *Mil.* — 3. **to exert one's self, to make every effort** *W.*, *srád-can züm-če or tán-če* id. *W.*

ཨོ་རིབ་ hrab-hrib *C.* *srab-ba-srib-be* *Ld.*, v. *rab-rib*.

ཨོ་བ་ hrál-ba **to rend, tear up, tear to pieces** e.g. of a beast of prey: to tear up a person's body; *srál sou* he has torn it to pieces *C.*, *W.*, hrál-hrál *Lee*.

ཨོ་ hri *Cs.*: 'Ssk. essence, substance; a mystical word'.

ཨོ་ཤ་ hrig *W.* *srig-la tán-če, srig-ga tán-če* to hang (a thief), *srig-la ši-če* to hang one's self.

ཨོ་པ་ hrig-pa *Cs.*, mig (or resp. *spyan*) hrig-hrig byéd-pa or dúg-pa, (= rig-rig), to look this way and that, hither and thither *Mil. nt.*; hrig-ge-ba looking in that manner *Thgr.*

ཨོ་འཇུག་ 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.

ཨོ་བ་ལོ་ 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 *Gl.*, mgo hril-gyis yám-nas wrapping up his whole head *Gl.* — 3. **close, dense**, hril dús-te dúg-pa to sit or stand close together in rows *Mil.*, *C.*, *W.* Cf. *ril-ba*.

ཨོ་པ་ hrúd-pa adj. and abstract noun, rough, rugged; severe, austere; roughness etc.; hrúd-po adj. id. *Cs.*

ཨོ་མཚུངས་ hrüm-pa to break, to smash *Sch.*

ཨོ་བ་ hrúl-ba adj. and abstr. sbst. ragged, tattered; raggedness, hrul-bai dug-pa 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-kan a ruin, ruins *Sch.*

ཨོ་མ་ hrém-pa swollen *Sch.*, hrem-mé id. *Mng.*

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 sar* 'this day was a day of happiness to me' *Gl.*, and similar expressions are of frq. occurrence; v. also *tha-yul*) and to be possessed of qualities and capacities superior to those of ordinary human beings. Nevertheless, when compared with any Buddhist saint, they are considered to be of inferior rank and power; and a local 'tha' can never attain to Buddhahood, without having previously assumed the nature of man; v. *Köpp.* I, 122. 248. II, 296. *thai bu* or *sras*, *bü-mo* or *sras-mo* descendant from the gods, son or daughter of the gods *Dzl.* and elsewh.; *tha mi töb-pa* to obtain the birth as a god or as man *Thgy.*; *thai yi-ge* the Lantsa-letters, v. *lan-tsa*; *tha bäb-pa* the (mystical) entering of a deity into a human being, **inspiration**, so that the person inspired pronounces the oracles of the god, *tha zügs-pa* id. pop.; also: the person thus inspired; *tha ni kyab-ju-g-la mos* as for gods, they worshipped Vishnu *Pth.*, *tha má-mo-la byed* they worshipped the Mamo as a 'tha' *Pth.*; *thai dbái-po*, *tha-bdäg*, = *brgya-byin* Indra; in another sense: *thai rgyäl-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 tha* the deity of heaven *Tar.*; that of the sea *Dzl.*; the gods of trees, of houses etc.; *dgrá-lha* and *jó-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 *Gl.*, *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 (*röb-tu yná-spa*) *Gl.*; the local 'tha' 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 'tha' and are acknowledged as such. — 3. fig.: *mü tha* a king *Mil.*, and hence 'tha' is often used in addressing a king, like the French *Sire!* *tha-rygal-yab-yin* the royal father and mother *Pth.*; *thá-*

yi tha the lord of lords, the supreme being, **Buddha** (*s.*

Comp. *tha-kán* an idol-shrine. — *tha-yéi* 1. dear Sir! dear Lord and King! *Pth.* 2. **princess** *Gl.* — *tha-lám* a princess *Pth.* — *tha-čen* a great and mighty deity. — *thá-čos* v. *čos* no. 2. — *thá-rje* **physician** *Wdñ.* — *tha-rtén* **image** or temple of a god or of the gods. — *tha-tó* (prob. for *thai to-yór*) **heaps of stones**, erected on mountain passes or on the tops of mountains. — *tha-dre* gods and goblins, *tha klu dre srin jdüg-pa mai* *Gl.* 2. **goblin, hobgoblin**; *thá-dre-ber-ka** mullein (*Verbascum*) *Lh.*; *tan-de non soñ** *W.* I have had the night-mare. — *thá-sde*, *mi-sde* the class of the gods, the class of men. — *tha-näd* *Sch.*: **hysterics; madness.** — *tha-jyóg* honours shown to the 'tha', worship paid to them, *jyogs bžir tha-jyóg máñ-po btsäl-te* bowing towards the four points of the compass in token of reverence to the 'tha' *Pth.*, often only: **compliments, kind regards**, offered to respected persons, in letters. — *tha-ji* n. of a mountain in the south of Tibet *Mil.* — *tha-jriy* a descendant from the gods, child of the gods: as a mask *Schl.* 235. — *tha-prän* inferior deities. — *tha-bris-mkän* or *-pa* a painter of gods. — *tha-báns* *Tar.*; *Schj.*: **slaves** (doing service) **in temples.** — *tha-mayin*, *tha-min*, **མཚུར**, one of the six classes of beings, living on the slopes of the Sumeru below the 'tha' against whom, like Titans, they are continually fighting; also *tha-mayin-mo* are mentioned. — *tha-ma-srin* gods, Asuras and Rakshasas, or perh. also: *tha-ma-srin sde brgyad* the eight classes of the gods, Asuras, Rakshasas etc., i.e. the whole world of spirits. — *thá-mo* **goddess.** — *tha-ma-rtá* *Sch.*: a certain insect. — *thá-bzo* 1. the art of making images of gods *Pth.* 2. also *tha-bzö-bo* a framer of gods *Gl.* — *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 *tha-ltán*) *Sch.*, *Köpp.* II, 332. n. of the capital of Tibet. — *tha-srin* gods and Rakshasas; *steñ tha-*

srin, *og klu-nyán*, *bar ʔzi-bdág*, are often mentioned in connexion. — *lha-srún tutelargod*, *bód-kyi Glr.*

ལྷ་ལྷ་ *lha-ná knee-pan*, *pis-mo ʔyás-pai lha-ná sá-la dzúg-pa* to kneel down on the right knee frq.; *lha-kúu* the bend of the knee *W.*

ལྷ་ལྷ་ *lhá-ba Med. and Pth.*, acc. to *Wdi.* also *klad-rgyás*, *Sch.*: 'the bloody marrow in the bones; whilst he translates *rmai lhá-ba* by: 'the growing worse of a wound'.

ལྷ་ལྷ་ *lha-rú Med.; Sch. cartilage* (cf. *lha-gór* sub *lkóg-ma*).

ལྷ་ལྷ་ *thag* 1. **more, beyond**, **dá-wa cig lay son** more than a month has passed *W.*, **nyi-ma-pyéð lay son** *W.* it is already past noon, *rgyá-mtso-bas kyañ thág-ste* as this alone would be more than the whole sea *Dzl.*; *nyi-sus thag* more by twenty *S.g.* — 2. = *thág-ma*. — *thág-pa* 1. **adj. surpassing, excelling, superior**, *dí-las thág-pai ʔzan čos med Dzl.*; *nyam-tág-pa ná-las thág-pa yóð-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 ʔnyis-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 mǝzúd-nas* making it project. — *thág-ma* 1. **remains, scrapings**, *snar bǝd-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 *óg-ma Dzl.*

Comp. *thag-béas* 1. having more than so and so much, *bhá-ra-tu šlo-ka bum thag-*

béas the Bharata of more than 100,000 verses *Tar.* 2. the gerund in *te* (*ste* etc.) *Gram.* — *thag-mtón* 'seeing more' (than other mortals), in certain states of contemplation *v. ʔi-ʔnas* sub *ʔi.*

ལྷ་ལྷ་ལྷ་ *thag-gis* = *lhan-ner*, *thag-gis čar Thgr.*, *byuñ Mil.* he shines bright,

thag-ge-ba = *lhan-ñe-ba Mil.*

ལྷ་ལྷ་ལྷ་ *thag-pa* I. **sbst.**, also *ʔza thág-pa* 1. **Mercury.** 2. **Wednesday**. — II. **adj. more excellent, v. thag.**

ལྷ་ལྷ་(སྤྲ)ལྷ་ *thag(s)-pa* I. **sbst. cold wind**, *lág-pa ʔog* the cold wind has withered them (the flowers) *W.*; *lo-ʔsár 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་* *lhan-ñe, lhan-ñe, tham-me*, also *thag-ge, lam-me, tham-pa* **clear, distinct**, to the sight as well as to the ear; *lhan-ñe lham-mer ʔsal-te* (Buddha) appearing clearly and distinctly *Dzl.*, in a similar sense: *lham-me lhan-ñe lhan-ner bǝzúgs-so Pth.*; **clear, sonorous**; *kyi-skad lhan-lhan-pa Mil.* the clear (loud) barking of dogs; *kyod lhan-lhan glú-ten-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 ʔúg-pa* or *sré-ba* with *la*, *lhad-kyis slád-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 **ʔug son** *W.* spurious words are admixed, falsehoods have been artfully introduced; *ʔyis lhad-du bǝg-pai tsig Tar.* a later interpolation. — 2. *Bal.*, **ʔlad**, **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-ʔcig (-tu)*, and often *lhan-čig(-tu)* *id.*: *bdag dan lhan-ʔcig zan mi zá-na* if you will not eat together with me *Dzl.*, *rta bǝus lhan-du rǝyúgs-pa ltá-bui sgra* a noise as if ten

horses were trotting together *Gl.*; *rtá-pa bryga dai lhan-du* accompanied by a hundred men on horseback *Gl.*; *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-rgyás* 1. 'partner of the seal', i.e. a colleague using the same seal in official business (*lhan-rgyás-kyi té-tse*, or *spyi-dám*). 2. = *lhan-rgyig*, **hlen-gyé-la tsog* or *zug** they have come together.

ལྷན་པ་ *lhan-pa* I. vb., **to join, to unite**, **ka lán-čé** *W.* **to kiss**, **u lán-čé** id. resp.

II. sbst. 1. **a patch**, *lhan-pas klán-pa B.*, **hlém-pa gyág-pa** *C.*, **gyáb-čé** *W.*, *debs-pa, rdáb-pa Mil.* **to patch, mend**. — 2. **spot, speck, blot**, place differently coloured, *od-zér sár-čüü lhan-pa bžin-du* a sunbeam forming by reflection a bright spot *Dzl.*; *lhan-tábs* **appendix, supplement**, title of a medical book.

ལྷབ་ལྷབ་པ་ *lhab-lháb-pa, lhabs-se lhabs Sch.:* 'to flutter to and fro, to glimmer, glisten' (?).

ལྷབ་ལྷུབ་ *lhab-lhúb wide, flowing, dar-bér lhab-lhúb* a wide silk cloak; prob. also sbst.: the moving to and fro, waving, *métog-gi* of flowers *Do.*, **lhab-lhúb-tu sol** *C.* loosen your dress! make yourself comfortable!

ལྷམ་ *lham boot, also shoe; mčil-lham* id.; *rgyá-lham* a Chinese boot, *sóg-lham* a Mongol boot.

Comp. *lham-sküd* twine, used by shoemakers *Schr.* — *lham-kan-čén* (prob. a Chinese word) strong Chinese boots *C.* — *lham-mkan* shoemaker *Schr.* — *lham-sgróg* shoestrap, latchet; string for lacing felt-leggings. — *lham-mčil* boot-sole. — *lham-yü* leg of a boot *Cs.*, *lham yu-rin* boots with long legs *Sch.* — *Sch.:* *lham-krád* or *-skrád* pieces of leather, used for the patching of soles; *lham-góg* worn-out boots; *lham-grám* the upper-leather, the vamp; *lham sgró-gu-čan* buskins; *lham yu-čád* a sort of slippers to which cotton leggings are sewed (?); *rtin-lham* quarter-piece (of a shoe).

ལྷམས་ཀྱིས་ *lhams-kyis* at once, all, every thing *Sch.* Cf. *lhem*.

ལྷས་(མ་) *lhas(-ma)* 1. **pen, fold, inclosure** for sheep *C., W.*; also **hlé-ra**. 2. also *lhés(-ma)* **braid; wicker-work; texture**; also of pastry, **twisted cake or bun, cracknel** (*W.* **žim-zag**), also *lhas-dóg*.

ལྷས་བརྟན་ *lhas-bstán* n. of the birth-place of the mother of Buddha, *Ssk.*
འཛོལ་མེད་ *devdzhiñ.*

ལྷས་པ་ *lhas-pa* v. under *slé-ba*.

ལྷས་བྱེན་ *lhas-byin, देवदत्त*, n. of a cousin of Buddha who, **देवदत्त**, 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.*

ལྷིང་ *lhiñ*, cf. *lins-pa*; *lhiñ-skrán Sch.:* a tumor filled with matter, **an abscess**, *lhiñ-rtsa* a full vein; *lhiñ čád-pa Lt.*, acc. to *Sch.:* completely separated.

ལྷུ་ *lhu part, portion* of the body of an animal, *ལྷུ་ = 1/3 zug, lhu-tsigs bču-nyis Sch.:* the 12 chief parts (of an animal) resulting from this way of dividing it, — but elsewhere 18 such parts are mentioned; *lhiñ-ru ysil-ba* to divide, to parcel out *Mil.*; **share** in ploughland, v. sub *spyod-pa* I, 2.

ལྷུག་ *lhuḡ* v. *lduḡ-pa* to pour *Cs.*

ལྷུག་པ་ *lhuḡ-pa, Cs.:* 'lhuḡ-pa and lhuḡ-ma **prose; lhuḡ-po wide, diffuse, luxurious, gos lhuḡ-lhuḡ-po** a very ample robe; *lhuḡ-par* **amply, copiously, plentifully; lhuḡ-par smra-ba** to speak diffusely, copiously, to speak in prose'. *Sch.* adds: 'lhuḡs successive, continuous; *lhuḡs-tsig* and *lhuḡ-pa* continuous prose'. The principal meaning, however, seems to be: **uninterrupted, having no gaps; unreserved; lhuḡ-par bšád-pa** = *spas-žsán-med-par bšád-pa* to explain completely, without omitting any thing, **lug tán-čé** *Ld.* to give unreservedly, without limitation; hence also: liberally, plentifully; *mčé-ma*

lhuñ-par ñor or *bywi 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-ñiñ* *ñáb-bo* sweetly murmuring (the gentle stream) descends *Mil.*

ལྷུང་བ་ཟླ་ལྷོ་ལྷོ་ *lhuñ-bzéd*, *Ssk.* **ཕྱི་ལྷོ་ཕྱི་ལྷོ་**, the alms-bowl of Buddha and of the mendicant friars.

ལྷུན་ *lhuñ* mass, bulk, *lhuñ-ñan* massy, bulky; well-fed, **lun-tüg-po** *W.*, *lhuñ-ñé-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 ñan 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-stüg Sch.*, *lhuñ-tüg 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-ñan Cs.*, *yan(s)-hlüb*, *hlüb-hlüb W.*, *C.* wide, of clothes. — 2. vb.: to bind, tie, fasten, e.g. ornaments to the ear *Ts.*, = *klüb-pa*.

ལྷུམ་མ་ *lhuñ-ma*, resp. for *mñal* the womb frq., *lhuñ-ma-su ñigs-pai dus-mñól* 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.

ལྷུ་བ་ *lhu-ba* v. *slé-ba*.

ལྷུ་ན་ *lhuñ Cs.* 'filth or dross in the bowels, causing obstruction'; acc. to others: internal excrescences, v. *skran*; *Sch.*: *lhuñ* or *lhuñ-ñá* pit of the heart.

ལྷུ་བ་ *lheb*, *ñbugs lheb-lheb-tu ñug-pa Pth.* **ñug leb leb jhed-de** *C.* gasping for breath.

ལྷུ་ན་ *lhuñ* now, at present, directly, instantly *C.*; all (of them) cf. *lhuñ-ma*.

ལྷུ་མ་ *lhuñ-ma* = *lhuñ-ma* 2; also: the act of twisting, plaiting, **lhuñ-ma gyáb-pa** *C.* to twist, to plait.

ལྷོ་ *lho* south, *lho-ñüb* south-west, *ñar-lhó* south-east; *lhor*, *lho-ñyógs-su* to the south, towards the south; *lho-ka* prob. = *lho*; *lho-ka mñon-nas* *ñois Mil.* they came from the Mon in the south; *lho-pa*, *lho-brüg-pa* an inhabitant of Bhotan; *lho-ñul* acc. to *Cunn.* the original form of the name of that province which is now called *Lähul* or *Lähöl* by the Hindoos, and *Lahoul* by the English; *lho-bür Sch.* (also *lho-ñu-ma*), = *kyu-rna*.

ལྷོ་ག་པ་ *lhog-pa*, *glóg-pa Cs.* a large ulcer or sore, *Sch.*: carbuncle, anthrax, *sbyón-ba* to cure it; in *Med.* also *ñya-lhog* and *gag-lhóg* are mentioned. According to the description, however, which Tibetan physicians gave us of the *lhog-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.

ལྷོ་ན་ *lhoñ Sch.* vexation, anger, wrath(?); but: *lhoñ ñor* 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 *smyón-pa*.

ལྷོ་ད་པ་ *lhód-pa*, *glód-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.*, **ñug-po lod-po ñá-na** *W.* when one gets tired (one cannot help yawning). *Lhód-pa sgrim-pa* to tighten what is loose, *lhod lhod ñtón-ba* to slacken; fig. **ñó-ma lod-po** *W.* the milk begins to fail, milk is scarce. — 2. of the mind: easy, careless, unconcerned, *lhód-de nyol ñiy* sleep well! sleep soundly! *Gl.*; *blo lhod gyis-lu ñod* relate the matter calmly, coolly *Mil.*; *ñes-pa lhod-ñiñ* in good spirits, of a cheerful temper *Pth.*; *ñabs ñiy yod-kyi rgyal-po ñugs lhod mñzol* there is yet a help; therefore, o king, be of good cheer! *Pth.*

ལྷོ་ན་པ་ *lhoñ-pa*, *glón-pa* to return, to give or pay back *Cs.*

अ

अ 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, अ, ऐ, औ, इ, ई, उ, it is pronounced 'a, 'i, 'u, 'e, 'o (cf. २). 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 *čos-sku* that was before every thing else. *Spyan-ras-ziq*, therefore, addresses a celestial Buddha with 'a: 'a *skye-méd rnam-dág čos-kyi dbyñis*. — 2. num.: 30.

अ(अ?) '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!**

अ: 'a Cs.: 'Ssk.: अ, a mystical exclamation'.

अगा(अगा?) 'á-ka (á-ka?) acc. to *Huc II*, 160 = 'á-jo *Kh.*

अगाकु 'á-ka-ru Cs., v. 'á-ga-ru.

अगाद 'a-kā-la *Lt.*, *Ssk.*: untimely.

अक्रोन् 'a-kroñ an alpine plant, in *Lh.* *Arvenaria Roylea*.

अलल, अलल 'á-ka-ka, '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*.

अल 'a-kū, *W.* also 'a-kū, col. for *kū-bo* 1. father's brother, uncle *Mil*, C., *W.* — 2. husband, consort *W.*

अगारु 'á-ga-ru, अगारु, aloo-wood, agalochum, calambac.

अग्रीसा 'a-gyis caressing word used by mothers soothing their babies, prob. without any particular signification *Thgy.*

अङ्गुणा 'a-čüg ankle-bone *Lt.*

अङ्कु, अङ्कु 'a-čú, 'á-čú-čú interj. expressive of pain from cold, hence 'a-čú-zer-ba n. of one of the cold hells.

अङ्गे 'a-čé, 'a-čé, *Bal.* 'a-sé, col. for *čé-že* 1. an elder sister of a female person. — 2. *W.* wife, mistress, madam, used as address and otherwise.

अङ्गे '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 *lág C.* the old Squire, = *ga-gá Ld.*

अङ्गि 'a-ti-ša *Ssk.*, *jül-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.

अङ्गि 'a-tó-ba beautiful, good *Sch* (?).

अङ्गि 'a-čas *Pth.*?

अङ्गि 'a-dogs *Sch.* table(?)

अङ्गि 'a-dón *Sch.*: 'without sexual distinction; sense of the letter 'a'.

अङ्गि 'a-drün C. horse-boy, one tending horses.

अङ्गि 'á-na(-na) an interjection expressive of grief *Sch.*

अङ्गि 'a-na-ma-na *Sch.*: having a striking likeness(?).

अङ्गि 'á-nu *Hindi* man's name, also used in *Tibet Glr.*

अङ्गि 'á-ne 1. = *né-ne-mo* father's sister, aunt; grand-aunt *Glr.* — 2. Cs.: nun.

3. *W.* wife, partner, spouse, *'á-ne kúr-čè* to take a wife, to marry, *(s)kyá-wo 'á-ne kúr čog* a layman is at liberty to marry; *'á-ne-la čó-čè* 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 gyáb-pa* to construct a house, to build.

ཨ་པ་ 'á-pa *Sch.* zizel, earless marmot, souslik (*Spermophilus citillus*).

ཨ་པ་ 'á-pá, 'á-pa col. for pá, in *B.* of rare occurrence; *'á-pa čén-po* the elder, *čúu-nú* 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་ 'a-po-nú *C.* col.: I, cf. ko-bo-nú.

ཨ་པོ་ 'a-pó *Mil.*, *'a-pí, 'a-pí*, for píyi-mo grandmother.

ཨ་པོ་ 'a-pó *Sch.* old woman, goody, dame *Sch.*

ཨ་པོ་ 'a-pó *Sch.:* the bosom of a garment, 'a-pó-tu sdu-ba to put into the bosom, = 'am-bág.

ཨ་པོ་ 'a-wa-dhu-ti v. dhu-ti.

ཨ་པོ་ 'a-bai, for bai-po, the husband of the father's or the mother's sister *Cs.*

ཨ་པོ་ 'a-bi-ša *Ssk.:* 'antivenomous', n. of a medicinal herb *Wdi.*

ཨ་པོ་ 'a-bo 1. *Sch.* = 'a-jo. — 2. a medicine *S.g.*

ཨ་པོ་ 'a-bo-tse *Sch.:* 'good, tolerable, middling', cf. *Bun.:* eb-bo good.

ཨ་པོ་ 'a-byag and 'a-bras names of medicines *Med.*

ཨ་པོ་ '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་པོ་ 'a-ma-gyis *Cs.* interj., prob. similar to a-gyis.

ཨ་པོ་ 'a-mi-de-ba the usual Tibetan corruption of མམིཏམ, v. od-pag-méd.

ཨ་པོ་ 'á-mra *Ssk.* the mango tree and -fruit *Dzl.*

ཨ་པོ་ 'a-mri-ta (*Ssk.* འམྱུ་མཚོ་ ambrosia; also various fruits etc.), in the *Lt.* perh. the guava fruit, which in Hindoostani is now called amrāt.

ཨ་པོ་ 'á-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 'á-tsa-ma alas! I am not yet released! *Thgr.;* 'á-tsa-ma yi-dwags snyin re-rjé alas! ye poor Yidags folk! *Mil.*

ཨ་པོ་ '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་པོ་ 'a-tsarya, *Ssk.* རྒྱལ་པོ་ spiritual guide or father, instructor, professor, doctor.

ཨ་པོ་ 'á-tsa(-tsa) an interj. expressing discomfort occasioned by heat.

ཨ་པོ་ 'a-mtsar *Sch.:* oh dear, what a wonder!

ཨ་པོ་ 'á-dza-na *Wdi.*, 'á-dzi-na *Stg.*, རྩམ་པོ་ *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 págs-pa *Stg.*

ཨ་པོ་ 'a-žán 1. col. for žán-po mother's brother, *'a-žán-tsa-wo* nephew. — 2. *Cs.:* 'an address'(?).

ཨ་པོ་ 'á-wa a medicinal herb *S.g.?*

ཨ་པོ་ 'á-warta, 'á-barta(-na) *Ssk.* ('whirl, whirlpool, eddy') a disease of the *rluñ*, q.v.; perh. dizziness? *Med.*

ཨ་པོ་ 'au-tsi 1. *Sch.:* it is of no consequence, it does not matter. — 2. n. of a plant = bya-po-tsi-tsi.

ཨ་པོ་ 'a-ya-zwa-tšód dead-nettle *Med.*

ཨ་པོ་ 'a-yu *C.* (= ku-yu) hornless, of cattle.

ཨ་པོ་ 'á-ra beard *Ts.*

ཨ་ར་ 'ā-rā *Hind.* a saw.
 ཨ་ར་པ་ཙ་ན་ 'a-ra-pa-tsa-na a mystical and
 symbolical word, *Was.* (183)
 ཨ་རྟ་ 'ā-róg, resp. *bšes-róg C.*, *don-róg*
W., **arrack, brandy**, the usual bar-
 ley-brandy, which is distilled in the con-
 vents 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 pañs
 well then! throw it away!
 ཨ་རོག་ 'a-róg *Sch.*: = *rogs-po, grogs, com-*
panion, mate, fellow, comrade, friend;
'a-rog-kyā or *gyā Sch.*: 'a complimentary
 phrase or form of salutation'.
 ཨ་ལ་(ལ་) 'ā-la(-la) *Mil.*, also 'ā-l-la id.
 interj. expressive of joyful sur-
 prise: aye, ah, that is capital! *dés-na 'ā-*
la-la well, that is excellent or splendid in-
 deed! *Mil.*; also adjectively: **de sañ dī '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-*preñ* id.
 ཨ་ལི་ 'a-li a little *C.*
 ཨ་ལི་ཁུག་ཏ་ 'a-li-kug-ta a swallow *Cs.*
 ཨ་ལུང་ 'a-lün *Sch.* buckle, clasp (?).
 ཨ་ལོང་ 'a-lön a ring.
 ཨ་ཤང་ '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་ཤམ་ 'a-šām *Sch.*: a thick sauce or broth,
 soup; 'a-*šbyār* a thin broth.
 ཨ་སྲུ་ 'a-srū for *srū-mo* aunt *Sch.*
 ཨ་གསལ་ལ་ 'a-γsāl-la adv. openly, manifest-
 ly, publicly, = *mñon-süm-du*.

ཨ་ད་ན་ 'a-ha-há interj. expressing joy,
 pleasure, satisfaction.
 ཨ་ཨོ་ཡི་ 'a-ho-yé yea, nay even (?).
 ཨ་གཤོ་ 'óg-po bad *C.*
 ཨ་གཙུ་ 'ag-tsé *Melia Azedarachta*, the 'neem'
 of Anglo-Indians, an important re-
 medy for cutaneous diseases.
 ཨ་གཙུ་མ་ 'ag-tšóm *Gl.*, 'og-tšóm *Sch.*, resp
žal-tšóm Pth., beard of the chin,
chin-tuft.
 ཨ་ང་ 'añ 1. sbst. = *doms?* 'ān-rta, 'ān-ras
 loin-cloth *C.*, *W.*; 'ān-tün under-gar-
 ment, *χιτώρ*, (hence also to be used for shirt
 and shift); 'ān-rág trousers, 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.*, with-
 out any regard to rank.
 ཨ་ང་གི་ 'ān-gi or 'ān-ki, *Ssk.* *अङ्क*, figure,
 number, cipher, also 'ān-gravis, 'ān-
γig Cs.; the last word, acc. to others, means
 secret characters, cryptography.
 ཨ་ང་གུ་ལི་ 'ān-gu-li *Ssk.* finger *Do*.
 ཨ་ང་གྲང་འཇིག་ 'ān-rgar-γig acc. to *Lew.*
English, Hd. angrezi.
 ཨ་ང་མ་ཙུ་ 'ān-ma-tsi *Sch.* flies, winged in-
 sects.
 ཨ་ན་ 'an *W.* white chalk.
 ཨ་ན་སྲུང་ 'an-stön *Med.*, *Sch.*: cervical ver-
 tebra.
 ཨ་ན་གཤོ་ས་ 'an-γdos *C.*: stocks, *'an-dj-la
*γüg-pa** to put (a person) into
 the stocks.
 ཨ་ན་འདྲ་ 'an-dār *C.* 1. board, plank, deal.
 — 2. *læags-kyi 'an-dār Cs.* an
 iron instrument of torture; acc. to *Thy.*
 a kind of press.
 ཨ་ན་རྒྱུ་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, Chi-
 nese superior civil officer, in the
 chief cities and provincial towns of the tri-
 butary countries of China.

- ཡར་ཀ་ 'ár-ka, 'ár-ga, 'ár-ka, 'ér-ka 1. *Cs.* marble. — 2. plaster-floor, made of pulverized marble and oil, also *'a-žál.*
- ཡར་གོན་ 'ar-gon an offspring of parents not having the same rank, nor the same religion, and not belonging to the same nation *Ld.*
- ཡར་གྱི་ 'a-ryam *Sch.*: 'the offering of sacrifices'; *Will.*: རྒྱེས་ respectful offering to a god or Bráhman.
- ཡར་ཇུ་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.)
- ཡར་ལ་གདང་བ་ 'ár-la yád-pa *Sch.*: 'to be reduced to extremities, to extreme misery' (?).
- ཡལ་གཅིག་ 'al-yèig *Sch.*: 'the one half of a pair, e.g. one eye', = ya-yèig.
- ཡལ་ད་ *'ál-ta* (for da-lta) *Bal.* 1. now, at present. — 2. to-day.
- ཡལ་དྲིང་ 'al-tiin, *al-tiin-la kur-čé* *W.* to carry something bulky tied up in the girdle.
- ཡལ་དོ་, ཡལ་ཅེ་ 'al-tó, 'al-tsé earthen kitchen-pot *Ld.*
- ཡལ་ལ་ 'al-la v. 'a-la-la.
- ཡལ་གསལ་ལྗང་ 'asma-gar-bha, *Tar.*: nór-bu asma-gar-bha *Schf.*: emerald.
- ཨི 'i 1. beer, = čaň, *C.* — 2. vulgar pronunciation of dbyi, *yi*, the lynx. — 3. num.: 60.
- ཨི་ཤལ་ 'i-kug; 'ig, *W.* hiccough, sob, *'i-kug yón-ñarag* I have got the hiccough, *'i-kug gyab dug* he hiccoughs.
- ཨིན་གོ་བ་ 'indra-go-pa, རྩལ་གོ་བ་, cochineal; yet among the substances devoted to a costly Chodten it is mentioned as one of the five divine jewels *Glr.* 7.
- ཨིན་མི་ལ་ 'indra-ni-la sapphire (*Sch.*: emerald?).
- ཨུ 'u num.: 90.
- ཨུ་རྒྱལ་ 'u-čüg, with *čó-čé* *W.* to persuade, e.g. to buy something.
- ཨུ་དུམ་བ་ར་ 'u-dum-ba-ra (*Ssk.* *Ficus glomerata*) in Tibetan literature a fabulous lotos of immense size.
- ཨུ་མ་ 'u-ma *Ssk.*, prob. also spelled dbi-ma, n. of the wife of Siwa (*Durga*, *Káli* etc.).
- ཨུ་ལྷུག་མ་ 'u-čugs *Sch.* = 'u-tüg.
- ཨུ་རྒྱལ་ 'u-rgyán 1. also 'odiyana *Cs.*, (not mentioned in *Ssk.* dictionaries), often written in the abbreviated form ཨུ་རྒྱ, 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.
- ཨུ་གཞི་མ་ 'ug-čós n. of a remedy *Med.*
- ཨུང་གུ་ 'ün-gu oil-lamp *C.*
- ཨུང་བ་ལ་, ཨུང་བ་ལ་ 'ut-pa-la, 'ud-pa-la a blue lotos which is also used for medicinal purposes. In *Lh.* this name seems to be transferred to *Polemonium caeruleum*.
- ཨུན་ཐུག་ 'un-tüg v. u-tüg.
- 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་དོ་ 'ur-rdó v. ur-rdó.
- ཨུར་བ་ 'ur-ba v. dbür-ba.
- ཨུལ་འཕྲལ་ 'ul-čüg col. for yñul-čüg.
- ཨོ '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.: *dè-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 kyañ mi túb-na though nobody is really able to do it. — 2. num.: 120.

nothing but a smart thought of that learned author.

ཨོ་ཨུ་ལྷོ་ལྷོ་ 'ò-'a-hūm, another mystical formula, used e. g. for transforming the *mi-; tsun-ba bèu* into *bdud-rtsi*, v. the explanation given under *navi-mčöd*.

ཨོ་ལྷོ་ལྷོ་ 'ò-tsugs Sch.: propping one's chin on both fists, 'ò-tsügs *mdzad Mil.*

ཨོ་ལྷོ་ལྷོ་ 'og-rgyá beard; 'og-tsum = 'ag-tšóm.

ཨོ་ལྷོ་ལྷོ་ 'óg-ma throat, neck, = *lkóg-ma*; 'og-žó a beautiful white neck, a 'milk-neck' *Glr.*; 'og-skó prob. = 'os-sko *Med.*

ཨོ་ལྷོ་ལྷོ་ 'oi-gu a lamp, 'oi-rás the wick of a lamp *C.*

ཨོ་ལྷོ་ལྷོ་ 'oi-lé *W.* resp. for 'a, at your service! at your commands!

ཨོ་ལྷོ་ལྷོ་ 'oi-log ptarmigan *Sch.*

ཨོ་ལྷོ་ལྷོ་ 'om-móg throat and chest *Sch.*

ཨོ་ལྷོ་ལྷོ་ 'ol-ma *C.* throat, windpipe, = 'ol-ldoñ; *'ól-ma *dám-te sge-pa** to strangle, throttle; 'ol-rko, 'ol-goñ, 'ol-kroñ id., or acc. to others = 'ol-mdud the forepart of the larynx.

ཨོ་ལྷོ་ལྷོ་ 'os-sko, also *'ò-ku* *C.* the chin, resp. *žal-ko.*

ཨོ་ལྷོ་ལྷོ་ 'os-čos *Ts.* *'ò-čp* *Pedicularis Hookeriana.*

English-Tibetan Vocabulary

ENGLISH-TIBETAN VOCABULARY.

English-Tibetan Vocabulary.

The figures, here and there attached to Tibetan words, refer to the page where the respective article is to be found. — The accent is marked only when, exceptionally, it rests on the last syllable of a word.

A

- A, An, article *čig* 140.
 Abandon *skyur-ba*; *spon-ba*; *bor-ba*.
 Abate *ži-ba*.
 Abbot *mkan-po*.
 Abdomen *čal*, esp. *sku-čal*.
 Ability *nus-pa*; *rtsal*.
 Ablative case *byuñ-kuiś*.
 Able *mkaś-pa*; to be — *kyud-pa*; *lrogs-pa*; *nyan-pa*; *tub-pa*; *nus-pa*; *pod-pa*; *tsugs-pa*; *śes-pa*.
 Ablution *Krus*.
 Abode *mčis-brāñ*; *dug-ynas*; *dug-sa*; *ynas* (-*tsañ*); *yi-ma*.
 Abolish *jiġ-pa*; *smub-pa*.
 Abortion *skyur-ma*; *mñal rluġs-pa*.
 Abounding *rgyas-pa* 109, *mod-po*, *dzom-po*.
 About *tsam-na*, *tsa-na*; round — v. *jiyogs* 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; *gon-du*; *ltag-nas*, *liag*; *fog-tu*.
 Abridge *sdud-pa*.
 Abridgment *zin-bris*.
 Abroad v. *byes*; to go — *byes-su gro-ba*.
 Abscess *ču-bür*; *joł*.
 Absolutely *čis-kyañ*; *ga-na-méd*.
 Abstinence *dge-ba*; *tsod-śes-pa* 452.
 Abundant *Kriġs*.
 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-don*; *yyañ-sa*.
 Academy *ytug-lag-kāñ*.
 Accept *bzed-pa*, *bzes-pa*; *len-pa*.
 Acceptable, to be — *čad-pa*.
 Access *gro-sa*; v. also *yiñ-ba* 208 and *mjal-ba* 173.
 Accident *rkyen*; unfortunate — *gal-rkyen*; fatal — *bar-čād*; *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 **ñañ-tar*? W. C.; *dan sbyar-nas*; *bzin-du*.
 Account s. *rtsis*, *lo-rgyūs* 113; *ynas-tsul*; on — of v. *rkyen*; *čed-du*; *jiyir*; *stul-du*.
 Account vb. a. *rtsis byed-pa* (*debs-pa*, *gyab-pa*).
 Accountant *rtsis-pa*.
 Accumulate *spuñ-ba*.
 Accurate *ži-ba*.
 Accusation, false — *snyad*.
 Accuse *gel-ba*; *rgol-ba*.
 Accustomed *goms-pa*; *dris-pa*; to be — *dris-pa*.
 Ache vb. n. *na-ba*.
 Acid, Acidity *skyur-ba*.
 Acknowledge *kas len-pa*; frq. only *smra-ba*, *zer-ba* etc.
 Aconite *boñ-ña*.
 Acquaintance (friend) *no-śes*.
 Acquainted, to be — *bśes-pa*.
 Acquiesce *ko-tag yod-pa*; *mi rgol-ba*; *dan-du len-pa*.
 Acquitted, to be — *rgyal-ba*.
 Across *jiřed*, *jiřed*.
 Act vb. *byed-pa*; *spyod-pa*; *bgjid-pa*; to — the part of *byed-pa*.
 Action *spyod-pa*; *bya-ba*; *las*; former actions *siñ-lās*.
 Action (law-suit) *Kriśis*, *śaġs* W. 51.
 Activity *spyod-pa*.

- Actual *ñes-pa-čan*; *no-rtóg*; *yañ-dag-pa*.
 Actually *yi-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*; *sgrig-pa*; *gnas-pa*.
 Adherent *pyogs-pa*; *dzin-pa*.
 Adieu v. *pyi-pyag* 347.
 Adibuddha *kun-yi* 4.
 Adjust *sbyor-ba*; *sgrig-pa*; *god-pa*.
 Admit *ytön-ba*; *kus len-pa*.
 Admonish *skul-ba*.
 Admonition *bskul-ba*, *bskul-ma*; *bslab-bya*.
 Adolescent s. *Kyeu*.
 Adore *mos-pa*.
 Adorn v. *god-pa*; *sgron-pa*; *brgyun-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*; *Kyer-so*; *rgyal-ka*, *ka-rgyal*.
 Adversary *pa-rol-po*.
 Advice *bka-ydams*; *ka-bsgos*; *ka-ta*, *ka-ydams*; *gros*; *ydams-pa*; *dun-ma*; *man-näg*; to ask — *bgro-ba*.
 Advise *ydam-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-nän*; *tser-ka* W.
 Afore-said *šna-ma*.
 Afraid, to be — *skrąg-pa*, *dñan-ba*; *žigs-pa*; *bag tsa-ba*; *bred-pa*.
 After adv. *rgyab-tu*; *pyi* 349; *og*; *slad-na*.
 After prep. *rjes*, *og*; *slad*; *rtün*; *mfar*; *nas*.
 After-birth *ša-ma*.
 Afterwards *rjes-la*, *rjes-su*; *rtün-du*; *denas*; *pyin-čäd*; *ynis*; *pyi-bžim*; *slad-nas*; *šlar*.
 Again *čed-du*; *nyir*; *šlar*; *yañ*; — and — *yañ-nas yañ-du*.
 Age *na-tšöd*, *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*.
 Aagio *non-ka*; *par*; *d-a*.
 Agitate *dkrug-pa*; *skvod-pa*; *skjom-pa*; *sgul-ba*; to be agitated *gul-ba*; *Krug-pa*.
 Agitation *Krag-Kriigs*.
 Ago *šün-la*; long — *šna-mo-nas*.
 Agony *yšin-šras*; *koñ-Kriigs*; *sems koñ-du* *tsud-pa*.
 Agree *grig-pa*; *čam-pa*; *stun-pa*; *mtun-pa*.
 Agreeable *dga-ba*; *yiñ-du* *ön-ba*.
 Agreement *ka-čäd*, resp. *zal-čäd*; *gan-rgyá*; *čal*, *čäd-so*; *čam-pa*; *bzan*.
 Agriculture *so-nám(s)*.
 Ague *tsad-pai nád*; *tsan-zug* W.
 Aim s. *gro-sa* 102; *ben*.
 Aim vb. *zir-ba*; v. *ytod-pa* no. 3.
 Air (atmospheric air) *nä-ra*; *näd*; *rluñ*; cold — *näd*.
 Air (tune) *ngur*, *glu*, *dbyañs*.
 Air (mien) *ño*, *yoñ*.
 Alabaster *ka-ma-ru*; *tod-le-kór*.
 Alas *kye-ma*.
 Alienism *gron*.
 Alight *bab-pa*, resp. *yšol-ba*.
 Alive *yson-pa*.
 All *kun*; v. *gai*; *fams-čäd*; *mü-dag*, *tsad*; *yoñs*; — right! *tsañ-grig*; — seeing *kun-žyigs*; — uniting *kun-dus*; not at — *tsam yañ mi (ma)*; *ye mi (ma)*.
 Allegory *dra-dpe*.
 Allow *yañ-ba*; to be — ed *čog-pa*, *ruñ-ba*.
 Almanac *lo-fó*.
 Almighty *kun-dban*.
 Almond *ba-dám*.
 Alms *ldom-bu*; *šlon-mo*; *bsod-snyóms*.
 Alone *ycig*, *ycig-ycig*, *ycig-pu*, *ycig-po*.
 Along with *žor-la*.
 Alphabet *ka-šreñ*, *ka-ká*; *ká-li* 2.
 Alpine pastures *neu-yšin*; *ne-tai* C.
 Also *yañ* 505.
 Altar *mčöd-stęgs*, *mčöd-kri*.
 Alter *sgyur-ba*; *spo-ba*.
 Alteration *gyur-ba*.
 Although *yañ* 505.
 Altogether *kun*, *yoñs-su*.
 Alum *ka-ru-tsa*; *lče-myañ-tšü*.
 Always *rgyun-du*; *rtug-tu*; *nam-yañ*.
 Amalgam *gyim-büg*.
 Ambassador *pó-nyá*.
 Amber *špos-šél*.
 Ambitious *grags-pa-la* *čags-pa*; *mton-dod-čan*.
 Ambush v. (*lkog*) *jab*.
 Amendment *žu-däg*, *žu-s-däg*.
 Among *nañ*, *nañ-na* 301; *las* 546.
 Amusement *yyei-rtšöd*.
 Analogy v. *dpe*.
 Anasarca *pags-ču*.
 Anatomy *lus-kyi* *ynas-lugs*.
 Ancestor *pa-mes*, *mes-po*; *brgyud*.

- Ancient *sna-ba*; — ly *sna-sor*; *sion-düs*.
 And *dai* 248; v. also *čün* 140.
 Angel *po-nya* 345.
 Anger *kro-ba*; *koñ-kro*; *kon-pa*; *sro*, resp. *tugs-sro* W.; *že-sdaiñ*.
 Angle *grwa* 75; *gru*.
 Angry *kro-ba*, *kro-bo*, *kro-mo*; to be — *kro-ba*; *sdai-ba*.
 Angular *zul-ma*.
 Animal s. *dud-gro*; *srog-čägs*.
 Animated being *srog-čägs*; *sems-čan*.
 Animosity *kaii*.
 Annals *lo-rgyüs*; — of the kings *rgyal-räbs*.
 Annihilate *med-par byed-pa*; to be annihilated *med-par gpur-ba*.
 Annotation *mčan-bu*.
 Announce *lon sgyur-ba*; *sbrön-pa*; *prin smra-ba*; *šes-par byed-pa*.
 Annoy *kaii-ba*; *siog-pa*; *sun jug-pa*.
 Annually *lo-ltar*, *lo dai lo*.
 Anoint *skud-pa*; *bsgo-ba*; *byug-pa*.
 Another *bdag-méd*; *yžan-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 — *ytsod*, *bitsod*, *ytso*.
 Antidote *nyen-po*.
 Antipathy *žen-lóg*.
 Antiquity *sna-düs*, *sna-ba*; *sion-tsé*, *siön-dus*, *sion-rabs*.
 Anus *rklub*; *yžan*, *yžani-ka*; *bšan-lám*.
 Anxiety **kog-füg**; col. *nyams-ña*.
 Anxious (*sems*) *koñ-du čud-pa*; v. also *bag-fsa*.
 Any v. *gañ* 65; — one *gañ žig*; — thing *či žig*, *či-yañ*; — whatever *čan*.
 Apathy *btaiñ-snyoms*; *byar-méd*.
 Aperture *sgo*; *bu-ga*.
 Apostle *mi-snä*.
 Apothecary's shop *smän-kaii*.
 Apparition *snañ-ba*; *žal-yžigs*.
 Appear *čar-ba*; *ston-pa*; *snañ-ba*; *byui-ba*; *yod-par gpur-ba*.
 Appearance *kyer-so*; *ča-byäd*, *ča-lugs*; *čas*; *snañ-tsül*.
 Appease *ži-bar byed-pa*.
 Appendix *ka-skoñ*.
 Appertain *ytogs-pa*.
 Appetite *kam*; *daiñ-ga*.
 Apple *ku-su*; *slü*; — of the eye *spyjan-bras*.
 Application *bad-pa*; *brtson-grus*.
 Apply *bkam-pa*; to — one's self *brtson-pa*.
 Appoint *skul-ba*; *sko-ba*; *gel-ba*; *čol-ba*; *jug-pa*.
 Apprehend *yčags-pa*; *dogs-pa*.
 Apprentice *mčan-bu*.
 Approach vb. *kad-pa*; *nye-ba*; *bsnyen-pa*.
 Approach s. *gro-sa*.
 Approve *bžed-pa*.
 Appurtenance *rgyu-čä*; — s. *skor*.
 Apricot *kiam-bu*; *ču-li*, *čo-li*; dried — *ču-li C.*, *pa-tiñ W.*; *mnia-ris kam-bu C.*
 Apron *dun-köbs*, *pañ-k'rb*s.
 Aqueduct *gur-bu*.
 Arch *yžu*, *yžu-mo*.
 Archer *poñ-mkan*; — y. *poñ*.
 Architect *rtsig-dpön*.
 Archives *yig-tsaii*.
 A rea v. *dkyil-kor*; *kyon*, *rgya-kyön*; *ču-žän*.
 Argali *nyyan*.
 Argue *byro-ba*, *rtsod-pa*.
 Argument *mion-rtägs*; *rtägs*.
 Arise *skye-ba*; *kro-ba*; *kruñ-ba*; *čägs-pa*; *ldai-ba*.
 Arm *lag(-pa)*, resp. *y žug*.
 Armful *lag-köd*; v. also *pañ*.
 Armour *go-k'rab*; *go-ča*.
 Armpit *mčan-kuii*.
 Arms *mton*, *mton-ča*, *fab-grabs*.
 Army *dpui*; *dmag*; *dmag-dpuii*.
 Aroma *ñad*.
 Aromatic *ñad-čan*.
 Arrange *sgrig-pa*; *žog-pa*; *ytan-lu bebs-pa* 205.
 Arrangement *grabs*; *rgyu*; *ynas-lugs*.
 Arrive *sleb-pa*; *byon-pa*; *byor-ba*.
 Arrogance *ña-rgyal*; *po-so*.
 Arrow *mda*.
 Arsenal *go-kaii*.
 Arsenic *ba-bla*.
 Art *sgyu-rtšäl*; *bzo*.
 Artery *rtša-dkär*; *rlui-rtša*.
 Artifice *sgyu*.
 Artificial *bčos-pa*.
 Artist *bzo-pa*.
 As (like) *ltar*; *bžin-du*; (when) v. *čün* 140; *na* 299; *pas* 323; as — as *tsam* 430; — far — *tsam-du*, *bar-du*, *tug*, *tsug-pa*; — much — *ga-tsäm*; — soon — *ma-käd*, *ma-fag-tu*.
 Ascend *dzeg-pa*.
 Ascending node *sgra-yčän*.
 Ascetic s. *sgom-po*, *sgom-mkan*; *sdom-sruui*.
 Ashamed, to feel — *skyeñ-ba*; *krel-ba*; *žzem-pa*.
 Ash-coloured *gro-mo*.
 Ashes *gog-tül*; *tal-ba*.
 Aside *zur-du*; *logs-su*, *logs-la*.
 Ask *dri-ba*, *ysol-ba*, *žu-ba*; *yšer-ba*; *sloiñ-ba*; 'if one asks so' v. *če-na* 142.
 Asleep, to fall — *ynyid-du gro-ba*.
 Aspirer *snyeg-pa*.
 Ass *boñ-bu*, *boñ-bo*; wild — *rkyaii*.
 Assailant *sna-rgol*.
 Assassinate v. *žab-pa* 174.
 Assemblage *krod-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 *grogs byed-pa*.
 Assistance *skyabs*; *skyobs*; *ra-mda*.
 Assistant *grogs*; *ya-do W.*; *ra-mda-pa*.
 Associate s. *grogs*; *zla-bo*; *ya-do W.*; *rogs*.
 Associate vb. *tsogs-pa*; to be — *d* *grogs-pa*.
 Assume *čan-ba*.
 Assurance *γdei*; *blo-γtád*, *blo-γdái*.
 Asterism *skar-na*.
 Asthma *dbugs rdzai-ba*.
 Astonished, to be — *ha-las-pa*.
 Astonishment *ño-mtsár*; *ya-mtsan*.
 Astray, to go — *kyar-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 *rluñ-gyi dkpil-kor* 11.
 Atom *rdul*.
 Atonement *sdiḡ-bšágs*.
 Attach *dogs-pa*; *sdom-pa*, *rtod-pa*.
 Attached *zug-pa* C. 466; to be — *čags-pa*; *žen-pa*.
 Attachment *šri-ba*; *čags-pa*; *žen-dzin*.
 Attack *rub-pa*.
 Attain *sgrub-pa*; *tob-pa*; *rnyed-pa*; v. also *nyin-pa*.
 Attend vb. n. *skyon-ba*; vb. a. *zla-bo byed-pa*; *nya-ru byed-pa*.
 Attendant *kor*, *kor-mkan*; *kor-yyog*, *yyog-kor*.
- Attention *nyer-ka*; *zon*.
 Attentive *čan-po*.
 Attitude *stans*; *spyod-lam*; *rnam-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. *rygas-pa*; *šel-ba*; vb. a. *spel-ba*.
 Aunt *ne-ne-mo*; *'a-ne*; *sru*.
 Auspice *ča*; *rten-brél*.
 Authentic *nes-pa*.
 Author *byed-mkan*; *žal-ydams bris-mkan* 473.
 Authority *čab*; *mñu*.
 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*; *γčod-pa*.
 Avoid *γčod-pa*; *spoñ-ba*; *dzem-pa*.
 Await *sgug-pa*.
 Away *par* 341; *yas* 508.
 Awkward *rtal-méd*; *mi šes-pa*.
 Awn *gra-ma*.
 Awry *kyom-kyóm*; *ča-čüs*; *yo-ba*.
 Axe *sta-ré*; *ste-po*.
 Axiom *γži-ma*.
 Axle-tree *srog-šün*.
 Ay *o-ná*.
- ## B
- Babbling s. *čol-čün*.
 Baby *ñru-gu čün-ñu*.
 Back s. *rygab*; *ltag-pa*; the small of the — *sgal-pa*.
 Back adv. *rygab-tu*; *pyir*.
 Background *mñil*.
 Bacon *sbo-tsil*.
 Bad *nan-pa*; *tu-ba*; *gyi-na*; *btsog-po W.*
 Badger *grum-pa*.
 Bag *sgyü*, *sgyü-gu*; *sgye-mo*; *pad*; leather — *rkyal-pa*; small — *rkyal-bu*.
 Bail (person) *dge-rgün*; *lag-mi*.
 Bakehouse *bkad-sa*.
 Baker *yyos-mkan*.
 Balance (pair of scales) *tu-lü*; *bat-ti*; *srañ*.
 Balcony *rab-γsál*.
 Bald *fer*.
 Ball *go-la*; *bo-lo*; musket *rdeu C.*, *rin-di W.*; cannon — *tu-lim*.
 Ballista *sgyogs*.
- Balustrade *lag-γžünis*.
 Banana *skyes-sdön*.
 Band (gang) *kyu*, *kyu-bo*.
 Bandage *ras-tág*; *leb-ma*, *leb-tágs*.
 Bandeleer *ga-ša*.
 Bandy-legged *rkañ-kyóg*.
 Banish *spyug-pa*.
 Bank (shore) *kris*; *gram*; *ñogs*; *dño*; — of a river *ču-ka*, *ču-gram*, *ču-mta*.
 Banker *bun-bdág*.
 Banquet s. *mgron*.
 Baptism *krus* 51.
 Baptize *krus γsol-ba*.
 Barbarian *kla-klo*.
 Barbarous *kob*.
 Barber *breg-mkan*.
 Barberrry *skyer-pa W.*
 Bare *rjen-pa*; — footed *rkañ-rjén*.
 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-čü*.
 Barter vb. *řje-ba*; *sdeb-pa*.
 Base s. *ři*; *rman*.
 Bashful *ño-bab-pa*; *dzem-bag-čan*.
 Bashfulness *krel*.
 Basin *ka-to-ra*; *zi-lün-pan-tse*.
 Basis *gram-ři*; *ma-ři*.
 Basket *pe-ra*; *tso-po*; *řzed-ma*; a small — of reed *bag-tse*.
 Bat (animal) *řa-rán*.
 Bath *křus*.
 Bathe *křu-ba*; *křud-pa*.
 Battle *řyul*; *řab-mo*.
 Bawling adj. *ča-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*; *mña-ba*; *řnas-pa*; there is, there are *řug*; *mčis*.
 Beadle (in a monastery) *dge-bskós*; *dge-řyóg*.
 Beam (timber) *řdun-ma*; — of light *řzer*; *od-řzer*.
 Bear vb. a. (to bring forth) *btša-ba*; *skyeł-pa*; (to carry) *křur-ba*; *křyer-ba*; *řeg-pa*; *řogs-pa*; (to suffer) *řzod-pa*; *řub-pa*.
 Bear s, brown — *dom*; yellow — *dred* 264; the Great Bear *smñ-bdün*.
 Beard *řgya-bo*; *sma-ra*; *řag-řsóm*; — of corn *gra-ma*.
 Beast *dud-gro*; — of burden *křal-ma*; — of prey *řčan-zán*.
 Beat *řgyab-pa*; *řdwi-ba*; *řlegs-pa*; *řřan-par byed-pa*; to — the drum *skrog-pa*; to — the gong, the cymbal v. *křrol-ba*; to be beaten *řřam-pa*.
 Beautiful *mđzes-pa*; *bzan-ba*; *řlegs-pa*; *řdug-pa*; *dga-ba*; *bde-ba*; — appearance or colour *křrag*; *mđañs*; — form *řnam-gyur*.
 Because v. *kři* 6; *pas* 323.
 Beckon *řag-brdá byed-pa*.
 Become *skye-ba*; *řgyur-ba*; *ča-ba W*.
 Becoming (comely), to be — *řos-pa*.
 Bed *mčis-mál*; *řyal-kři*.
 Bed (garden) *řsas-kai*.
 Bedding *mal-gós*; *mal-ča*; *řzim-ča*.
 Bedfellow *mal-grogs*, resp. *řzim-grogs*.
 Bedstead *mal-kři*; *mčis-mál*.
 Bee *buñ-ba*; *sbrañ-ma*.
 Beer *čan*; — carousal *čan-sa*; — house *čan-kai*.
 Beetle *sbur-pa*.
 Befool *mgo skor-ba*.
 Before adv. *řna-ma*, *řna-gón* 135; *řñan*, *řñar*, *řñan* 136; *řñon*, *řñon-du* 137; prep. *řruñ-du* 263; *mđun-du* 273.
 Beforehand v. *řñar*; *řñan*, *řñar*; to be — *řña-ba*.
 Beg *řu-ba*; *řsol-ba*.
 Beget *bšo-ba*; *skyeł-pa*.
 Beggar *řsprai-po*; *ld-m-bu-ba*; — boy *řsprai-řřug*.
 Begin vb. n. *čas-pa*; *řug-pa*; *mgo řdzug-pa*; to — to exist *skye-ba*; vb. a. *řtsom-pa*; *řdzugs-pa*.
 Beginner *las-dai-po-pa*.
 Beginning s. *mgo*, *mgo-ma*; *řgo-ma*; *řgo-mo*; *řñon-ma*; *řog-ma*; — and end (head and tail) *mgo-mjug*.
 Begotten *čad-pa*; to be — *čags-pa*.
 Behalf v. *don* no. 3, 259.
 Behave *řul-ba*.
 Behaviour *řmam-gyur*; *řřyod-pa*.
 Behead *řke řčod-pa*.
 Behind adv. *řtñi*; *řa-rol-na* 338; *řři*, *řřiis*; prep. *řab*; v. *řgyab* 107.
 Behold interj. *kři-hó* 7.
 Being s. *gro-ba*; *řus-čan*, *řems-čan*.
 Belch s. *řřeg-pa*; vb. n. *řřeg-pa řdon-pa*.
 Believe vb. n. *dud-pa* 219; vb. a. *řjid* (*řugs* or *řden*) *čes-pa*.
 Bell *řrit*; — metal *mkar-ba*, *křar-ba*; wether *kři-mčóg*.
 Bellows *řbud-pa*.
 Belly *řrod-pa*; *řto-ba*, *řřus-pa*.
 Belong *řtogs-pa*; *mña-ba*; belonging together *ře-mkan W*.
 Beloved *řces-pa*; *mon-ža-čan*.
 Below adv. *ma* 408; *man-čád*, *man-čöd*; prep. *řog* 501.
 Bench *řral*.
 Bend vb. a. *kři-křug byed-pa*; *skyił-ba*; *dgu-ba*; *řugs-pa*; *řun-pa*; *řdud-pa*; vb. n. *mgo dgu-ba*; *dgye-ba*.
 Benefit v. *skyeł* 29; *don* no. 3, 259; *řñan-pa*, *řñan-yón*; for the — of *řyogs-su*; *řdon-du*.
 Benevolence *řan-řai řems*.
 Bent (crooked) *křois*; *křyog-po*; *řny-ge-ba*; *dgu-ba*.
 Benumbed v. *řřit-pa*.
 Bereave *řral-ba*; to be bereft *řral-ba*.
 Besides *kři-ru*, *křar*; *řten-du*; *řmin*, *řmin-pa*.
 Besiege *řkor-ba*.
 Besprinkle *čag-čág byed-pa* or *řdebs-pa*.
 Best s. *mčog* 166; *řdon* no. 3, 259.
 Bestow *řbyin-pa*; *řter-ba*.
 Better, to get the — of *řub-pa*; *řgyal-ba*.
 Between *řar-la*, *řde-bár*; *řseb-na*, *řseb-la*; from — *řar-nas*.
 Beverage *řkyems*; *řtun-ba* 244.
 Beyond *řa-rol-na*; *řñan-čád*.
 Bhotan *řbrug-pa*.
 Bice, blue — *řño-skyá*.

- Bid *sgo-ba*; *jug-pa*; *dom-pa*.
 Bier *kjogs*; *dpu-kri*.
 Big *čen-po*; — with child *sems-čan dai*
hlan-pa; — with young *sbrum-pa*.
 Bigness *ko-läg*.
 Bile *mkris-pa*.
 Billet of wood *myal-pa*; *šiu-dum*.
 Billow *ču-ri*, *ču-rlabs*; *dba-klón*.
 Bind *čün-ba*; *šogs-pa*; *selom-pa*; *kyj-pa*.
 Biped *rkañ-ynyis-pa*.
 Birch-tree *stag-pa*.
 Bird *hya*; *dab-čägs*; little — *mčil-pa*.
 Birdcage *hya-kän*.
 Birdsnest *hya-tsän*.
 Birth v. *skye-ba* 28; high — *skye-ba mfo-ba*;
 low — *skye-ba dma-ba*.
 Birthplace *skye-yüis*.
 Bishop *do-dam-pa* 257.
 Bison (Indian) *glau-to*.
 Bit (small piece) *kam*, *kam-tsüd*; *čag-čüm*;
brul.
 Bit (of a bridle) *srab-lčägs*.
 Bitch *kji-mo*.
 Bite vb. *rmug-pa*; *ču-ba*.
 Bitter *ka*, *kä-po*, *kä-ba* 36.
 Bittern *ču-skyar*.
 Bitumen *brag-žün*.
 Black adj. *nag-po*.
 Black s. (centre of a target) *rtags*.
 Blacksmith *lčägs-mgär*.
 Bladder (urinary) *tyan-pa*.
 Blade (of grass) *jug-ma*; *soj-ma*.
 Blade (of a sword) *lčä*.
 Blame vb. a. *spjō-ba*; *smad-pa*, *smod-pa*.
 Blame s. *klan-ka*.
 Blank adj. *stoñ-pa*.
 Blanket *grum-tse*; *tso-dar*; *ča-ra* 152; *ša-*
pos *Ld*.
 Blasphemy *skur-pa*.
 Blast vb. *yčog-pa*.
 Blaze s. *mlöis*.
 Bleat *ba-ba*.
 Bleed *ytar-ba*, *rtsa yčod-pa*.
 Bless *sio-ba*.
 Blessed *skal-ldän*; *bde-gro*; *yjan-čan*.
 Blessing s. *byin*, *byin-rlabs*; *bkra-šis*; *bsio-*
ba; *jan-gön*; *yjan*; *ryjan* 107.
 Blind *mlöis-pa*; *čar-ba*, *miy-žär*; *loi-ba*.
 Blister s. (pustule) *ču-sgañ*; *ču-bur*;
 (plaster) *jibs-sman*.
 Blister vb. *jibs-pa*; *jibs-sman jug-pa*.
 Blood *Krag*; - y *Krag-čan*.
 Blooming *bkra-ba*.
 Blossom vb. *bar-ba*.
 Blot out *jyid-pa*; *set-ba*.
 Blow vb. *bul-pa*.
 Blow s. *lčag*.
 Blue *šion-po*, *sio-bo*; deep — *sio-nag*; pale
 — *sio-skyä*; *sio-señs*; sky — *mčün*.
 Bluff s. *gad-pa*.
 Blunt *rtul-po*; vb. also *ka* IV. no. 5.
 Blushing (the act of) *šo-tsa*.
 Board s. *span-léb*; *šin-léb*; *gčegs*; *sgo-rnäm*;
 — of a door *sgo-głegs*; — of a ship *zur*.
 Boast vb. *rlom-pa*.
 Boasting s. *kä-tso*, *kä-žo*; *yus*.
 Boat *gru*.
 Boatman *gru-pa*; *ko-mkän*; *nanyan-pa*.
 Bodily *dños-su*; *niñon-sum-ču*; *žal-dños*.
 Body *lus*; *yžus*; *sku*; — linen *gos-läg*.
 Boil s. (ulcer) *ču-bür*; *ša-bür* *W*.
 Boil vb. a. *skol-ba*; to — down *sgor-ba*; vb.
 n. *kol-ba*; to — over *lud-pa*.
 Boiling adj. *kol-pa*, *kol-ma*.
 Boldness *šo-mig*; *rtul-šod-pa*.
 Bolster *šias*; *ydam*.
 Bolt s. *bur*; v. also *yja* and *si-ri*.
 Bolt vb. a. *yja rygab-pa*; *si-ri čag-če* *W*.
 Bond *džin*; *žin-bris*.
 Bonds *bčün-ba*, *bčünis-pa*; *čün-ba*.
 Bone *yduñ*; *rus-pa*; —s of fish *gra-ma*.
 Book *dpe*; *głegs-bäm*; *po-ti*.
 Books (literature) *čos*; book-language *čos-*
skad.
 Bookstand *dpe-kri*.
 Boot *tham*; leather half-boot *krud-pa* s.
 Border s. *gru*; *mfa-ma*; *sna*; *mu*; *mtsams*.
 Bore vb. *rtol-ba*; *big-pa*.
 Born *čad-pa*; to be — *skye-ba*; *btsa-ba*;
krai-ba, *krañis-pa*; *ltams-pa*.
 Borough *gron-tso*.
 Borrow *skyi-ba*; *brnyan-pa*; *yjar-ba*.
 Bosom *snam-bräg*; *pañ-kčeb*.
 Botch vb. *glan-pa*.
 Both *ynyis*.
 Bottle *bum-pa*.
 Bottom *ytiñ*; *mčil*; *žabs*.
 Bough *yal-ga*.
 Bound vb. n. *ñar-ba*.
 Boundary *mtsams*, *sa-mtsams*.
 Bow vb. *dud-pa*; **skyed kug tai-čč** 16 *W*.
 Bow s. (compliment) *yjag*.
 Bow s. (for shooting) *yžu*.
 Bowels *gyju-ma*; *nai-kröl*.
 Bowl s. *ko-re* *W*.; *koñ-po*; *pa-tra*; *por-pa*;
yžoi-pa; beggars — *thui-bžed*; — of a
 tobacco-pipe *gai-mgo*.
 Box s. (chest) *sgam*; *sgrom*; *gau*; *pa-ri*;
 — on the ear *gram-lčag*.
 Boy *byis-pa*; infant — *kjyeu*.
 Bracelet *ydu-bu*; *lag-ydüb*.
 Brag *sgeg-pa*.
 Brahma *tsañs-pa*.
 Brahmin *bram-ze*.
 Braid vb. *yčud-pa*.
 Brain *klad-pa*; *glad*; *mgo-klad*.
 Bramble *šer-ma*.
 Bran *tsag-ro*.
 Branch (bough) *yal-ga*; *gel-pa*; v. also
lčug-pa 149.

- Brandish *dbjug-pa*.
 Brandy 'a-rág.
 Brass *ra-gan*; — can *čab-rkyan*.
 Brave adj. *des-pa*; *dpa(-ba)*; *spa-ba*.
 Brawls v. *klañ-ka* 8.
 Bread *bag-leb C.*; *ta-gir W.*
 Breadth *ka-žen*; *žen*, *γ'en*.
 Break vb. a. *γ'oc-pa*; to — one's promise *gal-ba*; v. *čal-ba*; v. *γ'ig-pa*; vb.n. *gas-pa*; *čag-pa*; to — forth *rdol-ba*; to — out *čor-ba*; *lañ-ba*.
 Breakfast s. *gro*; *dro C.*; *tsal-ma W.*
 Breakfast vb. *tsal-ma za-ba*.
 Breast *nu-ma*; *brañ*, resp. *sku-brañ*.
 Breath *rñam-pa*; *dbugs*; *rñais-pa*; to be out of — *dñañ-ba*.
 Breathe *rñam-pa*.
 Breeze *rhuñ*.
 Bribe s. *γ'ag-süg*.
 Brick *pag*, *pag-bu*; *so-pag*.
 Bricklayer *rtsig-bzo-pa*
 Bride *bag-ma*; —'s maid *bag-grogs-mo*.
 Bridegroom *bag-po*, *mag-pa* col.
 Bridge *zam-pa*.
 Bridle s. *srañ*.
 Brier *tser-ma*.
 Bright *bkrag-čan*; *krol-krol*; *γ'zi-brjid-čan*; *od-čan*; *γ'sal-ba*.
 Brightness *bkrag*; *diom-pa*; *mdañs*; *tser-ba*; *zil*; *γ'zi*; *γ'zi-brjid*; *od*.
 Brilliant *zil-čan*.
 Brim *gru*.
 Bring *skyel-ba*; *kjer-ba*; *kjog-pa*; *kjoñ-ba*; *kjol-ba*; to — along with *krid-pa*; to — on *skyed-pa*; to — round *skul-ba*; to — together *sprod-pa*; to — up *γ'sos skyed-pa*.
 Brisk *kram-pa*.
 Bristle s. *kab-spü*.
 Bristly *rsub-po*.
 Brittle *krol-mo*.
 Broad *ñal-čan*; *žen-čan*.
 Broken *dkrum-pa*; *čag-pa*, *čag-po*; country *lañ-lèñ*.
 Bronze v. *kro* 52; *mkar-ba*, *kär-ba*.
 Brook s. *grog-ču*; *ču*; *bab-ču*; *ču-pran*.
 Broom *γ'pag-ma*; *ol-mo*.
 Broth *ša-kü*.
 Brother *spun*, resp. *mced*; father's — *ku-bo*; mother's — *žañ-po*, 'a-žañ W.; a sister's — *min-po*; elder — *jo-bo*, col. 'a-jó; resp. *γ'cen*; younger — *nu-bo*; *γ'cun-po*; no W.; religious — *čos-spun*; brother — in law *skud-po*.
 Bruise vb. *gruy-pa*.
 Brush s. *pir*; *zed*.
 Brute *byol-sóñ*.
 Bubble s. *ču-bür*; *lbu-ba*, *dbu-ba*.
 Bubbling *kol-pa*.
 Bucket *ču-bzóm*.
 Buckle s. *čab-ma*.
 Buckler *pa-li*; *pub*.
 Buckwheat *bra-bo*.
 Bud s. *sbal-mig*; leaf — *kji-gu*.
 Bud vb. *skye-ba*.
 Buddha *sañs-rgyas*; *rgyal-ba*; *rgyal-ba goñ-ma*.
 Buddhist *nai-pa*.
 Buffalo *ma-he*.
 Bug *ča-ré*; (*lha*) *dre-šig*.
 Build *rtsig-pa*; *čos-pa*; *god-pa*.
 Building s. *bkod-pa*.
 Bulk *boñ*; *lhan*.
 Bull *glañ-tüg*; *ba-glañ*.
 Bullet *go-la*; *tsi-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*; *čun-po*; *tšom-pa*; *γ'zab-ma*.
 Bundle *čun-po*; *pon-po*; *lag-kód*.
 Bung *ka-dig*.
 Burden s. *kal*; *kur*, *kur-po*; *kres-po*; *gai(-po)*.
 Burn vb. a. *tsig-pa*; *sreg-pa*; vb. n. *bar-ba*.
 Burning-glass *me-šél*.
 Burst vb. a. *γ'oc-pa*; vb. n. *gas-pa*; *for-ba*; *rdol-ba*.
 Bury *skun-ba*.
 Bushel *kal-bó*.
 Business *las*; *don*; *lag*; *gai-po*; *spros-pa*; **del-wa** 382 W.
 Busy, to be — *brel-ba*.
 But adv. (only) *tsam*; v. *man* 411; conj. v. *kji*; *on-kyan*; *o-ná*.
 Butcher *šan-pa*; *ša-tšon-pa*.
 Butler *γ'sol-dpon*.
 Butter *mar*; fresh — *skya-mär*.
 Butterfly *ñye-ma-léb*.
 Buttermilk *da-ya*; *dar-ba*.
 Button *rkub*; *pon-tšos*.
 Button s. *sgrog-gu*, *sgrog-riñ*; *tob-či*, *lob-ču*.
 Buy *nyo-ba*.
 Buzz vb. *krog-pa*.
 Buzzing s. *ur*.
 By *kji*; v. sub *rkyen*; *sgo-nas*; *pas*; *ñyiñ*; close — *druñ-du*.

C

- Cabbage *kram*; Chinese white — *pě-tsé, pi-tsi*.
- Cairn *fo-yór; dur-ñui*.
- Calamity *bkra-mi-sis; rkyen; gal-rkyen*.
- Calamus *ču-tig*.
- Calculate *rtsi-ba; rtsis byed-pa; bgrañ-ba*.
- Calculation *rtsis*.
- Calendar *lo-to*.
- Calf *be-to, be-do; beu; -- of the leg sgyid-pa; byin-pa*.
- Call vb. a. *skad-pa; skul-ba; kug-pa; gugs-pa; syrog-pa; bod-pa; v. also byed-pa I, 2 and min dogs-pa 280; so-called 'zes byas-pa; vb. n. to — to a person ke' tan-wa C.; skad gyab-čé W.; syrog-pa; bryyañ-ba*.
- Calm adj. *gya-ma-gyü; v. dal-ba*.
- Calm vb. a. *ži-bar byed-pa*.
- Calumny *pra-ma*.
- Camel *ria-bón; male — ría-yséb, female — ría-mo*.
- Camp *sgar*.
- Camphor *gu-pur*.
- Can s. *rkyan, čab-rkyán 155*.
- Cancer (disease) *lhog-pa; (constellation) kar-ka-ta*.
- Candle *rkyon-tse*.
- Candy *kan-da*.
- Cane *spa, sba; smyi-gu, smyug-ma; od-ma*.
- Canine tooth *mčé-ba, mčé-só*.
- Cannon *gyogs, sgyogs; dzam-bür; — ball tu-lim*.
- Canopy *ydugs*.
- Caoutchouc *gyig*.
- Cap *tod-kébs*.
- Caper vb. n. *dkyu-ba*.
- Capital adj. *kyad-par-čan*.
- Capital s. (stock in trade) v. *ma I, 2; fog III; (chief city) mtíl; rgyal-sa W*.
- Captain *go-pa; bryya-dpon*.
- Captivate *dzin-pa*.
- Captive s. *tson*.
- Caravansary *tsugs-kan*.
- Caraway 1. *Carumgo-snyod*. 2. *Cuminzi-ra*.
- Carcass *ro, teñ-ro; yzugs*.
- Card *yi-ge*.
- Cardamom *sug-rmel; li-si W*.
- Cardinal points *pyogs 352*.
- Care s. *nya-ra; nyer-ka; to take — *ka-dar čo-čé*; to take — of *skyon-ba; *čag-pa jhé-pa* C.; nyer-ba; to use — yzabs-pa**.
- Careless *bag-méd*.
- Caress vb. a. *mtun-par byed-pa; yag-po; jag-po byed-pa*.
- Carpenter *šin-mkan*.
- Carpet *stan*.
- Carriage (conveyance) *bčibs-pa; bžon-pa; teg-pa*.
- Carrión *krums*.
- Carrot *gui-dmar-la-pug; lča-ba; se-rag-dur-smán W*.
- Carry *kur-ba; kyer-ba, kyog-pa; kyol-ba; skya-ba; skyed-pa; to — away skyel-ba; bda-ba; to be able to — teg-pa 235*.
- Cart *šin-rtá*.
- Carter *šin-rtá-pa*.
- Cartilage *čag-krim*.
- Carve *jog-pa; bru-ba, bru-ba*.
- Case (incident) *rkyen; skabs; in — gal-te 68; na 299; (sheath) šubs; (grammar) rnam-dbyé 314*.
- Cash *rnags 313*.
- Cashmere *ka-čül, ka-čé*.
- Cask *zem*.
- Cast vb. a. *skypur-ba; rgyag-pa; debs-pa; pien-pa; to — away dor-ba; to — down debs-pa; bor-ba; to — (metals) ldugs-pa*.
- Casting-mould *lug-kon*.
- Castle *mkar; po-brañ; rdzois*.
- Castrate *rlig-pa byin-pa*.
- Cat *byi-la; bi-la, bi-ti, pi-si W. žim-bu, žum-bu C*.
- Catapult *sgyogs 119*.
- Cataract *ri-yzar-ču*.
- Catarrh *čam-pa; bro-čsál*.
- Catch *dzin-pa*.
- Catgut *rgyus-skúd*.
- Cattle *pyugs; breeding — rkañ-grós; hornless — mgo-ril W*.
- Caul (anatomy) *rgyu-sgróg*.
- Cause s. *rkyen; rgyu; rgyu-mtsan; original = yži-ma*.
- Cause vb. a. v. *gugs-pa; jug-pa; yton-ba; byed-pa*.
- Causeway *so-log*.
- Caution s. *nyer-ka*.
- Cautious v. *ka-dár; gya-ma-gyü; to be — *ka-dar čo-čé*; gab-pa*.
- Cave, Cavern *pug-pa*.
- Cavity *kui; sbugs*.
- Cease *gag-pa; čad-pa; ži-ba*.
- Ceiling *fog, ya-fog*.
- Celebrated *gzi-brjid-čan*.
- Cell *grwa; *da-šág* 75*.
- Cellar *ša-kán*.
- Cemetery *dur-krod*.
- Censer *pog-pór, spos-pór*.
- Censor (of a monastery) *dge-bškos 85*.
- Censure s. *klañ-ka*.
- Centiped *la-ré W.; si-ri-bu W*.
- Centre *lte-ba; mtíl; dbus*.
- Cerebellum *klad-čui*.
- Ceremony *čoga; sku-rim*.

- Certain *nes-pa*; *gor-ma-čág*; *no-rtóg*; a — one *γčig-čig*.
- Certainly *γdon-mi-za-bar*.
- Certainty *nes-pa*; *tag-čöd*.
- Ceylon *lai-ka*.
- Chaff *spun-pa*, *sbun-pa*; *sbur-ma*.
- Chain s. *čags-tág*; *nyay-tág*.
- Chair *kri*; *rgya-kri C*.
- Chairman *kri-pa*.
- Chalk *to-lé dkar-po*.
- Chamber *nan*; *kan-mig*.
- Champion *gyad*.
- Chance s. *rgyu 110*.
- Change s. *gyur-ba*; *res*.
- Change vb. a *sgyur-ba*; *rje-ba*; *spo-ba*; *rdzu-ba*; to — place *po-ba*; vb. n. *gyur-ba*; *po-ba*.
- Chant vb. *dgyer-ba*.
- Chap vb. *gas-pa*.
- Chapter *leu*.
- Character (disposition) *rgyud*; *nan*; *no-bo-nyid*; *tsul*; *rig-rgyud*; **šē-gyü** C. 562.
- Characteristic s. *rgyu-mtsán 111*.
- Charge vb. *sko-ba*; *rgol-ba*; *mniag-pa*; to — with (to commission) *gel-ba*.
- Charge s. (commission) *kag*.
- Charity *snyin-rje*.
- Charming *dga-ba*; *γid-du on-ba*.
- Chase vb. *čor-ba*.
- Chase s. *kýi-ra*.
- Chasm s. *rgya-sér*.
- Chastisement *čad-pa*; *tul*.
- Chastity *krel-yod*; *tsańs-par spyod-pa*.
- Chat vb. *ur γton-ba*; *lab γton-ba*.
- Chattering s. *čo-lo*.
- Cheap *kýe-mo W*; *rin čun-ba*.
- Cheat vb. *blo brid-pa*; *slu-ba*; *γyo-zól byed-pa*; *mgo skor-ba*.
- Cheek *gram-pa*; — bone *gram-rús*; tooth *gram-so*.
- Cheer vb. *glod-pa*; *spro-ba skyed-pa*; *dga-bar byed-pa*.
- Cheerful *krul-po*; *dga-mo*; *sems-bdé*, *blo-bdé*.
- Cheese *tud*; *o-tud*.
- Chess-board *mig-mán*; to play at chess *mig-mán rtse-ba*.
- Chest (box) *gau*; *sgam*; *sgrom*; (thorax) *bran*, resp. *sku-brán*.
- Chew *ldad-pa*.
- Chicken *bya-prug*.
- Chief adj. *dpon*; *γtso*; — justice *krims-dpon*.
- Chief s. *go-pa*; *dpon-po*; *γtso-bo*; *kýu-mčög*.
- Chiefly *γtso-bor*, *γtso-čer*.
- 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-γül*; modern name: *ma-há-čí-na*, *ma-há-čín*; — clay *kam-pa*; — ware *kar-γól*; *dkar-γól*; resp. *žal-kar C*; *sol-kar W*.
- Chinese s. *rgya-nag-pa*, *rgya-bo*; fem. *rgya-nag-ma*, *rgya-mo*; *rgya-mi*; plur. *rgya-rnams*.
- Chinese adj. *rgyai*, *rgya-nag-gi*, — language *rgya-skád*; — paper *rgya-sóg*.
- Chink *sgo-bár*.
- Chip *tsal-pa*; *šin-tsal*.
- Chirping s. *ča-čö*.
- Chisel vb. *bru-ba*.
- Chit-chat s. *ur*.
- Choice adj. *mčog-tu bkrab*; *kyad-par jags-pa*; *kyad-par-can*.
- Choke *dbugs sub-pa*; **skye tsir tai-čē** W.; *ske bsdam-ste γsod-pa*; to be choked *rmań-ba*; *ske bsdam-ste čí-ba*; *tsub-pa*.
- Cholera *kon-lóg W*; *nyá-lóg Sik*.
- Choose vb. a. *bkrab-pa*; *byed-pa*; *dzin-pa*; vb. n. (to like) *dgyes-pa*.
- Chop vb. *btsab-pa*; to — off *γčod-pa*.
- Chopping-block *šin-stan*.
- Chopsticks *tur-ma*.
- Chord *rgyud 111*.
- Christ *skýabs-mgón 26*; *ma-ši-ka 410*.
- Chronic adj. *γun rin-bai*; — disease *γčoiń-nád*.
- Chronicle *lo-rgyis*.
- Churn vb. *dkrog-pa*; *žo dkrog-pa*.
- Churn s. v. *gur-gúr 70*.
- Chutney (Indian condiment) *tsu-u 449*.
- Chyle *dwans-ma 249*.
- Cimeter *gri-gúg*.
- Cinamon *šin-tsa*.
- Cipher s. *mku*; *tig-le*.
- Circle s. *skor*, *kor*, *kor-lo*; *dkýil-kor*; *sgor-mo*, *sgor-tig*.
- Circular adj. *kýir-kýir*; *gor-mo*.
- Circumference *dkýil-kor*; *kor*; *ko-ra*; *kýon*; *mu-kýud*.
- Circumstance *rkyen*; *skabs*.
- Citadel *mkar*; *rdzon*.
- Citizen *kým-bdág*; *γul-pa*; *yon-bdag*.
- Citron *gam-bu-ra W*; *spyod-pad C*.
- City *gron-kýér*.
- Civilize *dul-ba*.
- Claim s. *tob-tsir*, *tob-sról*.
- Clairvoyance *mńon-sés 133*.
- Clammy *rtsi-dan*.
- Clamour s. *ku*, *ku-sgra*, *ku-čö*; *skad-lóg*; *ča-čö*.
- Clandestinely *sbas-te W*; v. also *lkog-tu*, *γsán-ba*.
- Clap vb., to — the hands *čag-čág byed-pa*.
- Clap s. (crash) *sguń W*; *ldám W*; *ldir-sgra*.
- Clasp vb. a. *kyud-pa*; *kril-ba*.
- Clasp s. *čab-ma*; — knife *ltab-gri*.

- Class s. *gral*; *ča-tśán*; *bye-brág*; *dbye-ba*; *tśan*, *sde-tśán*.
- Classify *rnam-par bžag-pa*; *byed-pa*.
- Claw *kron*; *sder(-mo)*; *spar-ba*.
- Clay *jm-pa*; *rdza*; *žal-ba*; — floor *skyañ-nul*.
- Clean adj. *dag-pa*, *ytsañ-ba*; *lag-mo W.*; — food *dkar-zás*.
- Clean, Cleanse vb. a. *pyi-bdar byed-pa*; *sañ-ba*; *sel-ba*; to be cleansed *byoñ-bu*.
- Clear adj. *mñion-pa*; *tur-re*; *wa-lé*; *wa-le-ba*; *lag-mo W.*; *siñs-po W.*; *lhan-ñe*.
- Clear vb. a. *dag-pa*; *sel-ba*.
- Cleave *ges-pa*; *čeg-pa*; to be cleft *gas-pa*.
- Cleft s. *rgya-sér*; *ral*; *srubs*.
- Clerk *yig-mkan*.
- Clever *ycañ-po*; *sgrin-po*; *tabs-čan*; *spyañ-po*; a — writer *rtsom-par mkas-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*.
- Clove adj. *gya-ma-gyu* 73; — fisted *kron-po*; *lag-dam-po*; adv. *žam-pa* 174; — over *glad-la*.
- Clot s. *goñ-po*; — of blood *krag-goñ*.
- Cloth *sag-lád*; *prug*; *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-tśan W.*
- Clothes-brush *byab-zéd*.
- Clothes-stand *yañ*, *rdañ*.
- Clothing s. *bgo-ba*; *ča-byád*, *ča-lúgs*.
- Cloud s. *sprin*; — of dust *bud*.
- Clouded, to be — *kri-g-pa*.
- Cloudy, it has become — *kor-soñ*.
- Cloudey *li-ši C.*; *bzañ-drug W.*; *zer-bu W.*
- Club (mace) *ga-da*.
- Clumsy *sbom-pa*; *zlum-pa*.
- Cluster s. *čag-mo*.
- Clyster s. *kos*; *bsur-smýig*; — pipe *ču*.
- Coachman *šin-rtá-pa*.
- Coagulate *kyags-pa*.
- Coal *sol-ba*.
- Coarse *rtsiñ-ba*; *rags-pa*; — grained *rtsub-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*; *kyim-bya*; of a gun *to-čin*; *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*; *kri-g-pa spyod-pa*.
- Cohabitation *shyor-ba*.
- Cohere *brel-ba*.
- Coil vb. (of snakes) *kri-ba*.
- Coin s. *don-tse*.
- Coition, Coitus *kri-g-pa*; *čags-spyód*; *nyal-po*.
- Colander *tsag-ma*.
- Cold adj. *grañ-ba*; — air *ña-ra*; *ñad*; — wind *ñar-ba*; *lhags-pa*; to feel — *kyags-pa*; v. *kyi-bün*; to get, to grow — *grañ-ba*, *grañs-pa*.
- Cold s. *kyags-pa*; *grañ-ba*; *ñad*; *ñar-ba*; to have a — *bro-tśal-ba*; a — in the head *čam-pa*; *bro-tśál*; *ya-ma*.
- Colic *glan*, *glan-tábs*; *rgyu-yžér*; *tśa-kru*.
- Collar s. *goñ-ba*, *gos-kyi goñ-ba*; to seize by the — *goñ-ba-nas dzin-pa*.
- Collect vb. a. *sgrug-pa*, *slon-pa*; *šdud-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. *šad-pa*, *yšad-pa*, *yšod-pa*.
- Combat s. *tab-mo*; *kri-g-pa*.
- Combat vb. *tab-mo gyed-pa*, *tab-pa*; *kriab-pa*; *rgol-ba*.
- Come *on-ba*, resp. *byor-ba*, *byon-pa*; *rieb-pa*; eleg. *mči-ba*; come! *šog*; to — again *ldog-pa*, *log-pa*; to — back *pyir-gro-ba*; to — forth *čags-pa*; to — out *byuñ-ba*, *ton-pa*; to — to *kyol-ba*; *ymas-su gyur-ba*; to — together *dzom-pa*; to — up (of seeds) *krun-ba*, *raol-ba*.
- Comfort vb. a. *glod-pa*; *mya-ñan sañ-ba*; *spro-ba skyed-pa*.
- Comforter *skyo-grógs*.
- Command vb. a. *bka ynañ-ba*, *ynañ-ba*; (an army) *kri-d-pa*.
- Command s. *žal-ydám*.
- Commander *dmag-go*; *dmag-dpón*.
- Commandment *bka*, *bka-krim*s, *bka-bsgos*; *krim*s.
- Commence *rtsom-pa*; *dzugs-pa*.
- Commend *siag-pa*; *čol-ba*.
- Comment vb. a. *grel-ba*, *grol-ba*.
- Commerce *tsoñ*.
- Commissary *sku-tśab*.
- Commission vb. a. *sko-ba*; *gel-ba*; *mñag-pa*.
- Commit *skur-ba*; *čol-ba*; (sin etc.) *byed-pa*.
- Common *dkyus-ma*; *tun*; *pal-pa*; *pral*; the — people *pal* 341.
- Communication *bka-rgya*; *brel*, *brel-ba*.

- Communion *brel-ba*; *grog-s-lugs*; holy — *ʔsol-rás* 592.
- Compact adj *mkrán*; *čag-čan*.
- Companion *grog-s*; *rog-s*; *skyo-grógs*; *zlabo*; *ya-do W*.
- Company *kyu*; in — *tun-mon-du*; *grog-s-te*.
- Comparative degree v. *je* 172; *las* II, *pas, sai*.
- Compare *sdur-ba*; *sgrun-pa*; *sgr-ba*.
- Comparison *dpe* 327.
- Compass (circumference) *mu-kyid*; points of the — *mśams* 455.
- Compasses, pair of, *skor-tig*.
- Compassion *snyin-rje*; *snyin-brtse-ba*.
- Compel v. *nan-gyis* 302; *šed-kyer-nag-pos W*; to be compelled *dgos-pa*.
- Competitor *gran-zla*.
- Compile *sgrig-pa*.
- Complaint *zug, ʔzug* 488, *nad*.
- Complete adj. *grub-pa*; *rgyas-pa*; *fam-pa*; *ʔun-tśógs*; *rdzogs-pa*; *tsań-ba*; to be — *tsań-ba*.
- Complete vb. a. *sgrub-pa*; *tog-gel-ba*; to be completed *kor-ba*; *tsar-ba*.
- Completely *ʔtan-du*; *ye-nas*.
- Complex of fields *kluńs*.
- Complicate adj. *krag-kriug*.
- Compliment s. *ʔyag*; compliments v. *stod-pa* 223.
- Compose *god-pa*; *rtsom-pa*; to — verses *sdeb-pa*; *sbyor-ba*.
- Comprehend *go-ba*; *dzin-pa*; *ʔid-la byed-pa*.
- Comprehension *go-ba*.
- Comprehensive *kyab-če-ba*.
- Comprise *kyab-pa*; *sdud-pa*.
- Compulsion *gal* 68; *nan* 302.
- Computation *rtsis*.
- Compute *rtsi-ba*.
- Comrade *grog-s*.
- Concave *kon*.
- Conceal *šbed-pa*; *ʔsań-ba*; *sgoń-ba*; *čab-pa*.
- Concealment *ʔag*.
- Conceited *mčor-po*.
- Conception *dmigs-pa*.
- Concerning (as regards) *rten-nas*; *dban-du byas-na* 387.
- Concession *ʔnań-ba*.
- Concord *mfun-pa*.
- Condemn *zal-če ʔod-pa*; *krim-s ʔod-pa* or *ʔtoń-ba*.
- Condescending *če-fabs-med-pa*; to be — *mtun-pa byed-pa*.
- Condiment *skyu-rim*; *sdor*.
- Condition (state) *ʔnas-skabs*; *ʔnas-tśul* 311; *ʔin-lugs* 548.
- Conduct vb. a. *skyel-ba*; *kriid-pa*; *dren-pa*.
- Conduct s. *spyod-pa*.
- Cone *tsa-tsa*.
- Confess *čeg-pa*; *mtol-ba*; *ʔšog-pa*; *ʔso-sbyoń-ba* 590.
- Confession (creed) *čos-rgyud* 164.
- Confide (*ʔid*) *rton-pa* 215; v. *blo-ʔdén* 385.
- Confidence *blo-ʔtád*, *blo-ʔdén*.
- Confidential speaking *snyin-ʔtam*.
- Confine vb. *dgar-ba*.
- Conform vb. *sbyor-ba*.
- Confound *dkrug-pa*; *dzol-ba*.
- Confused, to be — *rtab-pa*.
- Confusion *kral-kriil*.
- Congeeal *kyags-pa*.
- Conglomerate s. *gad-pa*.
- Congratulate *bkra-šis mńa ʔsol-ba*.
- Conjuncture *bsgań*; *dus*.
- Conjure (implore) *nan-gyis zu-ba*.
- Conjurer *ba-po*.
- Connect *sbyor-ba*; *šbrel-ba*; *zuń sdebs-pa*.
- Connected with *bčas-pa*; to be — *brel-ba*.
- Connection *brel-pa*, *zuń-brel*; v. also *rgyu-rkyén* 110.
- Conquer *bcom-pa*; *šoms-pa*; *rgyal-ba*; *ʔam-par byed-pa* 356; to be conquered *ʔam-pa*.
- Conqueror *rgyal-ba*.
- Conscience *gal-mtun šes-pa*; *šes-bzin*; v. also *byas-čos* and *ʔnoń-ba*.
- Conscientious *krel-čan*.
- Consciousness *šes-pa*; *dran-pa*; — of guilt *ʔnoń-ba*.
- Consecrate *skur-ba*; *rab(-tu) ʔnas(-par) byed-pa* 524.
- Consequence *mjug*; *bras-bu*; in — of *dbań-gis*.
- Consider vb. a. *grań-ba*; *dzin-pa*; *bsam-mńo 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-tug*.
- Console *sems ʔso-ba*; *mya-ńan-bsań-ba*.
- Consort s. *čuń-ma*; royal — *lcam-mo*; *btsun-mo*.
- Conspicuous *mńon-pa*; *ʔsal-po*.
- Constable *dge-ʔyóg* 86.
- Constellation *skur-ma*; *ʔza-skár*.
- Constipation *bśań-dgág*.
- Constitute *gel-ba*; *ska-ba*; *jug-pa* II, 2.
- Constraint *gal*.
- Construct *bco-ba*; v. *ča-ba*; *čos-pa*; *ʔtoń-ba*; *god-pa*; *rtsig-pa*.
- Construction (grammatical) *tsig sgrig-pa*.
- Consult *bka-bgro-ba*.
- Consultation *gros-glén*; *dun-ma*.
- Consume *čud ʔzon-pa*; *zin jug-pa*; to be

- consumed *ča-ba; čad-pa; tsar-ba; dzad-pa; zin-pa.*
Consumption *γcōi.*
Contain v. *šōi-ba*; to be contained *gro-ba*; v. *dug-pa* no. 2.
Contamination *grib.*
Contemplate *sgom-pa.*
Contemplation *sgom; tñ-nie-dzin.*
Contempt *riian-čen; brnyas-pa; smad-pa.*
Contend (fight) *kerug-pa; rtsod-pa*; (to strive) *gran-pa.*
Content adj. *čog šes-pa; tsim-pa*; to be — *mgū-ba*; to heart's — *yid bzin-du.*
Contention *gran-sems; dzin-mo.*
Contentment *snyin-tsim.*
Contest s. *toš-šā.*
Continent *glin.*
Continually *rgyun-du; čar, ča-ré; ytan-du.*
Continuation *γpro.*
Continue *γpro-ba.*
Contract vb. a. *skum-pa*; vb. n. *kor-ba.*
Contract s. *gan-rgyā; čad-yig; dzin, yig-dzin.*
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-čād.*
Conversation *glen-brjód.*
Converse vb. *glen-ba; Glen-mo byed-pa; gros-byéd 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 *grāi-ba; bsil-ba.*
Cooly (carrier) *kur-pa*; (workman) *gla-pa.*
Coot *skyeys.*
Copious *rgyas-pa.*
Copper *zanš.*
Copulation *krig-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; jreni-ba.*
Cordial s. *bčud.*
Core *kog-štin.*
Coriander seed *u-su.*
Cork *ka-γčod, ka-dig.*
Corn (grain) *bru*; boiled — *čan*; slightly roasted *yos*; stack of — *rags, jrub-rags; hi-ri*; corn on a toe *rkañ-mđzub-dzer-pa.*
Corner *kug; gru; grwa; zur.*
Corporal *bču-dpon.*
Corpse *ro, resp. spur.*
- Correct adj. *skyon-méd; nor-méd*; to be — *grig-pa.*
Correct vb. *sgyur-ba; zu-dag byed-pa.*
Correction *žu-dág, žus-dáy.*
Correspond (to be adequate) *grig-pa.*
Correspondent (in business) *tsōi-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; kōgs; bro-ťsāl*; vb. *kōgs-pa.*
Council *gros, gros-gleñ; dun-ma.*
Counsel s. *gros; bka-γdāms; dun-ma.*
Counselor *bka-γšags.*
Count vb. *bgrañ-ba; dren-pa; rtsi-ba; jšor-ba; si kor-če W.*
Countenance *γdōñ; bzin; io; skye-sgo; sgo-lo.*
Counteract *gal-ba.*
Counterfeit adj. *rdzus-ma.*
Counterparty *ja-rol.*
Counting s. *rtsis.*
Country *yul, yul-kōr, yul-grú; sa-čā; rgyal-kāg*; love of — *yul-sréd; yul-la dod-pa.*
Couple s. *zun*; married — *bza-mi.*
Courage *snyin-stobs, snyin-rūs; spobs-pa.*
Courageous *ham-pa-čan; dpa-ba, dpa-čan.*
Courier *rta-zam-pa.*
Course s. *ťsir.*
Court s. (residence of a prince) *kab*; — of justice *bka-γšags; křims-kañ.*
Courtyard *křams; tsoms, tsoms-skōr.*
Cove *kug.*
Covenant s. *ka-čād.*
Cover vb. *kēb-pa; gebs-pa; klub-pa; fum-pa.*
Cover, Covering s. *ka-kēbs, ka-gab, ka-γčod, ka-leb; kēbs, kēyēbs, kēbs-ma; go-šog; tums; γyogs; šubs*; covering for the head *mgo-γyōgs.*
Cowry *gron-bu.*
Crab *šdīg-srin.*
Crack vb. a. *γčog-pa*; vb. n. *gas-pa.*
Crack s. *sguñ.*
Craft (cunning) *dku-lto.*
Crafty *γó-ba.*
Cram *sgrim-pa.*
Crane (bird) *křwi-křwi.*
Crash s. *sguñ.*
Crave *rñab-pa.*
Craw *lkog-sóg.*
Crawfish *šdīg-srin.*
Crawl *gog-pa; jnye-ba.*
Cream *spri-ma, spris-ma, sris-ma; o-sri; žo-sri.*

- Create *got-pa*.
 Creator *god-pa-po*; *mdzad-po*.
 Creature *bkod-pa*; *gro-ba*, *lus-can*.
 Credible *os-pa*.
 Creditor *bun-bdäg*.
 Creed *čos-rgyud*, *čos-lugs*.
 Creek *kug*, *kugs*.
 Creep *pye-ba*, *gog-pa*.
 Crescent s. *zla-tses lta-bui ri-mo* or *dbjyib*.
 Crest (of fowl) *čod-pän*.
 Crevice *ysei*, *sei*.
 Cricket (insect) *čog-čog-pa W*.
 Crime *nyes-pa*; *nois-pa*.
 Cripple *ža-bo*.
 Crippled *Kois-Kan W*; *Koi-ril C*; *grum-pa*.
 Criticise *big-pa*.
 Crocodile *kum-bi-ra*.
 Crooked *kug*; *kum-pa*, *koñ*; *kyog-po*; *Kois*; *kyog-po*; *dgur*; to be — *dgye-ba*.
 Crop vb. *ytog-pa*.
 Crop s. *lo-tög*.
 Cross s. *brkyan-šin*; *sku-ru-ka*.
 Cross vb. *yčod-pa*; *rgal-ba*.
 Crouch *čum-pa*.
 Croup, he has the — *Koi lkog-ma skrañs soñ* (his throat is swollen).
 Crow s. *ka-ta*; *šo-rög*.
 Crow-bar *gal-ta*; *lčags-bér*.
 Crowd s. *krod-pa*; *krom*; *yseb*.
 Crowd vb. a. *čar-ba C*, *čer-ba W*.
 Crown s. *čod-pän*; — of the head *spyi-bo*; *ytsug*.
 Crown vb. a. *čod-pun-gyis brygan-pa*; v. also *tog gel-ba*.
 Crucible *koñ-po W*; *žu-skyógs C*.
 Cruel *nyyan-pa*; *drag-sul-can*.
 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. *na-ro*; *skad*, *skad-nian*; *ča-čó*; — for help *o-dód*.
 Crystal *man-šel*, *šel*.
 Cubit *Kru 51*.
 Cuckoo *Ku-byüg*; *kug-se W*.
 Cucumber *ka-ka-rän Kun*.
 Cultivate *bad-pa*; cultivated land *klwis*.
 Cunning s. *dku-lto*.
 Cup *ko-ré*, *kor*; *koñ-po*; *tiñ*; *por-pa*; — bearer *yšol-dpon*.
 Cupboard *ča*.
 Cupping-glass *me-büm*, *me-püñ*.
 Curd *žo*, resp. *yšol-žó*.
 Cure vb. *yčod-pa*; *bčos-pa*; *tso-ba*; *yso-ba*.
 Curious (inquisitive) *snob-zog-can*.
 Curl s. (of hair) *ral-pa*.
 Curled *tsa-ru W*.
 Currant *nyan-ka Sp*; *rub-šo W*; (raisins) *ba-šo Ld*, *ba-šo-ka C*.
 Current s. *rgyun*; *ču-rgyün*.
 Current adj., to be — (of coins) *grul-ba*, *rgyug-pa*.
 Curse s. *nian*; *dmod-pa*.
 Curse vb. a. *nian* *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 *sias*; *stan*; *bol*, *snye-ból*; *sob-stán*.
 Custom (use) *krims*; *čos*; *srol*; (toll) *šogám*.
 Cut vb. a. *yčod-pa*; *joj-pa*; *dra-ba*; (to mow) *ria-ba*; to — into pieces *sgral-ba*; *tub-pa*; v. *čad-pa*; to — off *grum-pa*; *breg-pa*, *dreg-pa*; v. *čod-pa*; v. *čad-pa*; to — open *ges-pa*; to — out v. *yčar-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 *rič-ba*; to be — *gril-ba*.
 Cymbal *sbug-ž il*; *šum-žól W*; *sil-snyán*.
 Cypress *spa-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. *skyl-ba*.
 Damage s. *skyon*; *gud*, *gun*; *god*; *nyes-pa*; *ynod-pa*; vb. a. *ynod-pa*.
 Damp adj. *rtan-can*.
 Dance vb. *čan-pa*; *bro-brdwin-ba* or *krab-pa*; s. *gar*; *bro*.
 Dancer *gar-mkan*.
 Dandelion *kur-ma*, *kur-tsod*.
 Dandy *pyor-dga*.
 Danger *nyen*.
 Dangerous *ma-run-ba*, *ma-ruis-pa*; *ydug-pa-can*; *btsog-pa W*.
 Daring adj. *rtul-pod-pa*; *spobs-pa-can*; *dpa-can*, *dpa-bo*.
 Dark adj. *sgrib-pa*; *mun-pa*; *smag*; to grow — *tibs-pa*; *srib-pa*.
 Darken vb. a. *sgrib-pa*; vb. n. *grib-pa*.

- Darkness *mun-pa*; *smag-rum*.
 Darling, my —! *nai yid on*; cf. also *sdug-pa*.
 Darn *tur-ba*; *snol-ba*.
 Dart s. *mda*; vb. n. *kyug-pa* 60.
 Date s. (time) *zag-grans*; (fruit) *ka-zir*.
 Daub vb. *skud-pa*.
 Daughter *bu-mo*, *bo-mo*; *sras-mo*; — in-law *mna-ma*.
 Dawn s. *skya-od*, *skya-reis*; *to-rans*; vb. it dawns *skya-reis sar*.
 Day *nyi-ma*; *nyin-mo*; *zag*; — and night *nyin-mtsan*; — by — *zag dan zag*; all the — long *nyin-tse-re*; every — *zag-dan W*; from — to — *zag-nas zag-tu*; one —, some — *deu-re*; the other — *de-zag* 471 *W*.; this — five days *dqus*.
 Day-break *nam-lais*; at — *nam-lais-te or nas*.
 Dazzle vb. n. *tom-par gyur-ba*.
 Dazzling *krol-po*; *lcam-me-ba*.
 Dead adj. v. *si-ba*; a — man *ysin-po*; *ro*.
 Deaf *on-pa*.
 Deal with vb. *spyod-pa*.
 Deal s., a good — *ga-cen*.
 Dear *ycig*; *yces-pa*; *dkon-pa*; *gus-po*; *rin-tan-can*, *rin-can*; to hold — *yce-ba*.
 Dearth *zas-dkon C*.
 Death *ci-ba*; forebodings of — *ci-ltas*; hour of — *da-ga*; to seek — *lceb-pa*.
 Debate s. *rtsod-pa*; vb. *bgro-glen byed-pa*.
 Debt *bu-lon*; the — is cleared *bu-lon kor*.
 Debtor *bu-lon-pa*.
 Decapitate *ske ycod-pa*.
 Decay s. *jig-pa*.
 Decay vb. *nyil-ba*; *for-ba*; *nub-pa*.
 Decayed *kogs-pa*.
 Deceased *ysin-po*.
 Deceit *mgo-skor*; *no-lkog*; *rdzub*; *zog*, *zol-zog*.
 Deceitful *lce-ynyis-pa*.
 Deceive *mgo skor-ba*; *riod-pa*; *blo brid-pa*, *brid-pa*; *shu-ba*.
 Deceived *krul-pa*.
 Decency *krel-yod*.
 Decent *gab-pa*.
 Deception *sgyu-zog*.
 Decide *yod-pa*; *tag-yod-pa*.
 Decided *zad*; v. *dzad-pa*; to be — *cad-pa*.
 Declare *bsad-pa*.
 Declination (of the sun) v. *bgrod-pa*; north — *byan-bgod*, south — *lho-bgod*.
 Decline (decay) vb. n. *rgud-pa*.
 Declivity *gud*; *ri yzar-po*, *brag yzar-po*.
 Deception *tan-gi sman*.
 Decorate *sgron-pa*; *bgyan-pa*; *spra-ba*.
 Decoration *rgyan*.
 Decrease vb. *gyur-ba*; *grib-pa*; *bri-ba*.
 Decree s. *bka-rog*, *bka-krim*s; *Kra-ma*.
 Decrepit *kogs-pa*.
 Dedicate *sno-ba*.
 Deed *las*; *bya-ba*.
 Deep adj. *ytiin-rin-ba*; *zab-pa*; — (of sounds) *rom-po W*.
 Deer *ka-sa Sik*.
 Deface *dma babs-pa*.
 Defeat vb. *pam-par byed-pa*.
 Defect s. *skyon*.
 Defective *skyon-can*.
 Defence *skyabs*.
 Defend *skyon-ba*; *skiyob-pa*.
 Defender (of religion) *cos-skyon*.
 Defer v. *gyan-ba*.
 Deficient *sgob-sgob*.
 Defile s. *ron*.
 Defile vb. *bsgo-ba*; *bag-pa*.
 Defilement *grib*.
 Deform vb. *mi sdug-par byed-pa*.
 Degenerate adj. *brgyud-med*; *rigns-nyams*.
 Degree (rank) *tem-pa*, *tem-rim*; *sa* no. 2; *go*, *go-pai*; a high — v. *rlabs*; by degrees *kad-kyis*; *mlar-gyis*; *rim-gyis*, *rim-pa bzin du*.
 Dejected *zum-pa*; *mi dga-ba*, v. *dga-ba III*; *dman-pa*.
 Delay s. *bsol-ba*.
 Delay vb., to be delayed *gyan-ba*.
 Delegate vb. a. *mnag-pa*.
 Delegate s. *tsab-po*, resp. *sku-tsab*.
 Deliberate vb. *bka-bgro-ba*, *bgro-ba*.
 Deliberation *grabs*, *dun-ma*, *dun-gros*.
 Delight s. *dga-ba*; *dga-sprö*, *dga-tsör*, *dga-rans*, *dga-myu*; to take — in *dga-ba*, resp. *dgyes-pa* or *mnyes-pa*; *spro-ba*.
 Delighted *dga-mo*, *dga-ba*, *dga-rans*; to be *dga-ba*.
 Delightful *dga-mo*, *dga-tsor ce-ba*.
 Delineation *bkod-pa*; *ris*, *ri-mo*.
 Deliver (rescue) *sgrol-ba*; (transfer) *sprod-pa*; *ytod-pa*; *skur-ba*.
 Deliverance (liberation) *grol-ba*.
 Deliverer *skyabs-mgon*; *srog-skyob W*.
 Dell *grog-po*.
 Delude *mgo skor-ba*.
 Deluge s. *cu-riud*.
 Delusion *snañ-kriid*.
 Delusive *kun-rdzob*; *krul-snañ-can*.
 Demand vb. *dod-pa*.
 Demeanour *spyod-lam*.
 Demon *bgegs*; *gon-po*.
 Den *tsan*.
 Denomination *cos-lugs*.
 Dense *stugs-po*; *fuq-po*.
 Density *ska-släd*.
 Depart *cas-pa*; *bzud-pa*; (deviate) *gyur-ba*.
 Depend upon *rten-pa*; *blo skyel-ba W*., *Kel-ba C*.
 Deportment *spyod-pa*.
 Depository *mdzol*.

- Depression (incision) *ltoñ-ga*.
 Deprive *ḡrog-pa*; *ḡrul-ba*; to be deprived *ḡral-ba*.
 Depth *zab-kyäd*; *ytiñ*; *zab-pa*; *zabs*.
 Deranged *ḡrul-ba* no. 3.
 Derangement *skyon*.
 Descend *hab-pa*.
 Descendants *brgygul*.
 Describe *ston-pa*; *ḡri-ba*.
 Description *ḡsal-pa*; *bstan-pa*; *ḡnas-tsul*, *ḡnas-lugs*; *ḡnam-tar*; *byed-tsul*, *yod-tsul*.
 Desert s. *dgon-pa*; *ḡrog(ston)*.
 Deserted *ston-pa*.
 Deserve v. *os-pa*.
 Design vb. a. (delineate) *ḡri-ba*; *ḡod-pa*; (intend for) *sño-ba*.
 Design s. *ri-mo*.
 Desirable *mño-ba*.
 Desire s. *tob-bló*; *dod-pa*.
 Desire vb. *dod-pa*; *smon-pa*; *žen-pa*; *sred-pa*; *ḡriam-pa*; *ḡriab-pa*; *ḡkam-pa*.
 Desolate adj. *ño bab-pa*; *ḡum-pa*.
 Despair s. *yi(d) ḡcöd-pa*; *yi(d) mug-pa*.
 Despair vb. *ko-tag ḡcöd-pa*; *yi(d)-mug-pa*.
 Despise *brnyas-pa*; *ḡriän-čen* *byed-pa*; *kyad-du ḡsod-pa*; *ḡyñi-ba*; *smud-pa*.
 Despond *spa-sḡon-ba*.
 Despondency *ḡum-pa*; *yi(d) mug*.
 Destine *sko-ba*; *sño-ba*.
 Destiny *skal-ba*; *sko-ba*; *ḡsod-bdē*; *ḡbän-tän*.
 Destitute *kun-gyis ḡtäñ-ba*; *mḡon-méd*; *ḡten-méd*.
 Destroy *ḡem-pa*; *ḡriam-pa*; *ḡjig-pa*; *ḡoms-pa*; *ḡsar-ḡcöd-pa* 458; *ma-run-bar* *byed-pa*; *med-par* *byed-pa*.
 Destruction *ḡig-ral*, v. *ral-ba*.
 Detail s., in — *ḡgyas-par* 109.
 Detain *skyiñ-ba*; *ḡsol-ba*.
 Detect *ḡnyed-pa*; *tob-pa*.
 Determine vb. a. (induce) *skul-ba*; vb. n. (resolve) *tag ḡcöd-pa*.
 Detest *spon-ba*.
 Develop vb. n. *ḡgyas-pa* 109.
 Deviate *ḡkyar-ba*; *ḡol-ba*.
 Devil *bdud*; *ḡbges*.
 Devise *dmḡgs-pa-nas* (or *sems-kyis*) *ḡzo-ba*; *ḡḡoñs-pa*.
 Devote vb. *sño-ba*.
 Devotion *ḡus-pa*, *ḡdän-ba*.
 Devour *ḡur mid-pa*; *hab-háb za-ba*.
 Devout *skal-dän*; *ḡus-pa*; *ḡos-čan*; *ḡdän-ba*.
 Dew s. *zül-pa*.
 Dexterity *ḡgyu-ḡrtsäl*.
 Dexterous *skyen-pa*; *ḡrtsäl-čan*.
 Diadem *ḡod-pän*.
 Diagram *ḡkyil-ḡkor*.
 Dialect *skad-lugs*.
 Diamond *rdo-rje*, *dor-je-pa-lám*.
 Diaphragm *mčän-ri*.
 Diarrhoea *ḡru-ba*; *ḡäl W.* 567.
 Dictionary *mii-gi mlzod*.
 Die, dice s. *ḡo-lo*, *ḡol*; *ḡo*; to play at — *ḡrtse-ba*; *ḡo ḡyed-pa*.
 Die vb. n. *ḡči-ba*, *ḡši-ba*; resp. *ḡḡoñs-pa*, and *ḡḡoñ-ba*; eleg. *ḡḡum-pa*; v. *ḡda-ba*; to — out *ḡčad-pa*.
 Diet *ḡpyod-lam*; *lenten* — *ḡkar-zäs*.
 Difference *kyäd*, *kyad-par*; *ḡye-brag*; to find a — *ḡnyis-su ḡzin-pa*.
 Different *mi-ḡyig*; *ḡa-dud-pa*; *so-só*: *mi-ḡru-ba*; not — *ḡčij-pa*.
 Difficult *dka-ba*, *dka-bo*; *ḡag-po*, *ḡab-le*.
 Diffuse vb. *ḡyed-pa*.
 Dig *rko-ba*; *ḡru-ba*.
 Digest *ḡju-ba*; *ḡu-ba*.
 Digestion *ḡju-ba*.
 Dignitary *ḡsan-po*.
 Dignity *ḡo-ḡral*, *ḡo-pän*; *ḡo-sá*; *ḡras*; *ḡdhu-pän*.
 Dike *ču-rags*, *ču-lon*; *rags*.
 Dilapidated *ḡog-po*.
 Diligence *ḡrtson-ḡrus*; *snyñi-rüs*; to use — *ḡrtsol-ba skyed-pa*.
 Diligent *ḡrtson-pa-čan*.
 Diligently *ḡrtsol-bar*.
 Dim adj. *ḡkrigs-pa*; *ḡkrag-čör*; *man-mün* *Ld.*; to grow — *ḡrib-pa*.
 Diminish vb. a. *ḡri-ba*; vb. n. *ḡrib-pa*.
 Dimness *rab-rib*, *ḡrab-hrib*.
 Din *ḡdu-dzi*.
 Dip vb. *spaḡ-pa*.
 Diploma *bka-ḡgya*, *bka-ḡḡog*; — of nobility *ḡpal-gyi ḡñän-ḡḡog*.
 Direct vb. a. *ḡyod-pa*; to be — ed *ston-pa*, *ḡta-ba*.
 Direction *ño*, *ḡnos*; *ḡpyogs*; *man-ḡnág*; *ḡäl-ta*; *ḡsed*.
 Directly *de-ma-tag-tu*.
 Director **ḡo-pän** *C*.
 Dirt *dri-ma*; *ḡdreg-pa*; *ḡkyag-pa*; *ḡčags-dregs*.
 Dirty adj. *dri-ma-čan*; *ḡtsog-pa*; *ḡos-pa*; *mi-ḡtsän-ba*; *ḡtsi-du W*.
 Dirty vb. a. *ḡgo-ba*.
 Disadvantage *skyon*.
 Disagreeable *mi-sdug-pa*; *ḡid-du-mi ḡon-ba*.
 Disappear *mi-sñän-bar* *ḡgyur-ba*; *ḡyal-ba*; *med-par* *ḡgyur-ba*; *ḡjig-pa*; *ḡbud-pa*.
 Disapprove *ḡdor-ba*; *ḡmi ḡñän-ba*.
 Disciple *ḡwca-pa*; *ḡnye-ḡnas*; *slob-ḡbäñs*.
 Discontented *skyo-mo*; *ñi ḡdga-ba*.
 Discontinue *ḡcöd-pa*.
 Discord *ḡbyen-pa*; *ḡsel*.
 Discouraged *ño ḡbab-pa*.
 Discourse s. *ḡglän-brjöd*, *ḡglän-mo*; *ḡlda-gu*.
 Discuss *ḡḡro-ba*.
 Disdain s. *ḡriän-čen*.
 Disease s. *ḡnad*; *na-ba*; *snyñi*; chronic — *ḡyöñ*; fatal — *ḡči-nád*.
 Disfigured *ḡya-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-šás*; *křet*; *řnam-řtóg*.
 Dish *ka-to-ra*; *sder-ma*; *spags*; *skyu-rüm*
W.
 Disheartened *skyo-mo*.
 Dishonour vb. *smad-pa*; *dma-bebs-pa*.
 Disk *kjir-kjir*; *dkyil-kór*; *kör-lo*; *sgor-mo*.
 Dislocated, to be — *křul-ba*.
 Dismay s. *žum-pa*.
 Dismiss *bka-grol-ba*; *gyed-pa*; *ytoñ-ba*;
don-pa.
 Disorder s. *křug-pa*; *skyon*; *křal-křul*.
 Dispatch vb. *rdzoñ-ba*; *zlog-pa*; *ytoñ-ba*,
mñag-pa.
 Dispel *zlog-pa*.
 Dispense vb. (deal out) *brim-pa*.
 Disperse vb. a. *gye-ba*, *gyed-pa*; *řcor-ba*;
 vb. n. *byer-ba*; *řan-ča-če W*.
 Display vb. *řems-pa*; *řal-ba*.
 Disposition s. (character) *řgyud*; *ñai*;
ñai-řgyud; *řai-bžin*; *řsis*.
 Disputation *řtsod-pa*.
 Dispute vb. n. *řgol-ba*; *řtsod-pa*.
 Dispute s. *ka-mču*, *řtsod-pa*, *žžin-mo*.
 Dissatisfaction *mi-dga-bai sems*.
 Dissatisfied *mi-dga-ba*; also *křon-pa*.
 Dissect *byed-pa*.
 Dissension *křon-po*; *ñai-sel*, *sel*; *dbyen-pa*.
 Dissertation *řgyud*, *mđo*.
 Dissimilarity *křad-par*; *mi-dra-ba*.
 Dissolute *čol-pa*; to be — *mi-tsañs-par*
řpyod-pa.
 Dissolve vb. a. *žig-pa*; to be dissolved
řim-pa.
 Dissuade *sgyur-ba*; *zlog-pa*.
 Distance *řgyañ-ma*; *nye-řin*; *tag*; *pa-
 tsad*, *pa-zud*.
 Distant *tag-řin(-mo)*.
 Distend *řkjon-ba*.
 Distinct *křol-po*; *čod-po*; *wa-lé*, *wal-le-ba*.
 Distinction *křad*; *dbye-ba*.
 Distinguish *řnam(-par)* *bžag(-pa)*.
 Distinguished *řpags-pa*; *křad-par-čan*.
 Distorted *ča-čis*; to be — *křul-ba*.
 Distress s. *sđug-bšnal*, *mya-ñan*, *dka-las*.
 Distribute *bgod-pa*; *brim-pa*; v. *gyed-
 pa*.
 District *řul-kág*; *řul-lžóns*; *řul-sde*; *kul*;
sde.
 Disturb *dkřug-pa*; *řyens-par byed-pa*;
bar-du řčod-pa; to be disturbed *křug-pa*.
 Disturber *bstan-řig*.
 Ditch *ču-žobs*; *žobs*.
 Diverse *sna-tšogs*; *sna-so-só*.
 Diversity *dbye-ba*; *mi-dra-ba*.
 Divert *sgyur-ba*; *řtse-ba*; *zlog-pa*.
 Divide *bgod-pa*; *gyed-pa*; *byed-pa*; *ges-
 pa*; to be divided *gye-ba*.
 Dividend *bgó-byá*.
 Divine s. *čos-pa*.
 Division *dbye-ba*; *dbye-brág*; *křad*, *křad-
 par*; *ču-tšán*; *řnam-pa*; *kág*.
 Divisor *bgod-byéd*.
 Dizzy, I am — *mgo křor*.
 Do *hyed-pa*; *řpyod-pa*; eleg. *bgřid-pa*; resp.
mžad-pa; that will — *žig-pa řun C*;
des čog.
 Doctrine *čos*; *bstan-pa*.
 Dog *křyi*, male — *křyi-řó*, fem. *křyi-mo*; mad
 — *křyi smjon-pa*; — kennel *křyi-kán*, *křyi-
 pul*.
 Doll *mñu*.
 Domain *kams*; *kul*; *dšan-řis*.
 Domicile *mčis-brán*.
 Dominion *kams 39*; v. *řgyal-kams 108*;
ñai; *mñu*; *čab-žog*; *dšan-řis*; *řřid*.
 Door *sgo*; *čab-sgo*; large — *sgo-mo*; little —
řgeu; principal — *řgyal-sgo*; — bar *řtan-
 pa*; — frame *sgo-dřig*; — hinge *sgo-kor*,
go-řin W; — keeper *sgo-pa*, resp. *čabs-
 sgo-pa*, *sgo-řřuñ*.
 Dose s. *řun*.
 Dossier *tse-po*, *tšel-po*.
 Dot s. *tšeg*.
 Double adj. *řnyis-lđáb*; — tongued *lče-
 řnyis-pa*; — barreled gun *nyř-řag W*; (v.
šrag-pa); *tsañ-řá*.
 Double vb. a. *skum-pa*.
 Doubt s. *te-tšóm*; *tšom-pa*; *tšom-tšóm*; *řid-
 řnyis*.
 Doubtful *řtol-méd*.
 Dough *skyo-ma*; *bag-zan*.
 Down adv. *řur*; *teñ-la C*; *řšam-du*; to go
 — *mub-pa*, *řab-pa*.
 Downward *mar*, *mas*; *og-tu*, *žod-du*.
 Dowry *rdzoñs*.
 Doze vb. *nyđ tom-pa*.
 Drag vb. *drud-pa*.
 Dragon *brug*.
 Dram s. (weight) žo 478.
 Draught s. (drawing) *bkod-pa*; *ři-mo*;
 (drink) *hub*.
 Draw (pull) *řen-pa*; *dřen-pa*; to — in
řinb-pa; *skum-pa*; to — out *řen-pa*;
byin-pa; to — up (to compose) *god-pa*.
 Dreadful *žigs-pa*.
 Dream s. *řmi-lam*, resp. *mñal-lam*; vb.
řmi-ba.
 Dress s. *gos*, *čas*; resp. *na-bza*.
 Dress vb. a. (to clothe) *skon-pa*; (to cook)
tšod-pa, *tšed-pa*; to — wounds *sđom-pa*.
 Dressed up *žab-mo*.
 Dried *skam-po*; — up *kum-pa*.
 Drink vb. *řun-ba*.
 Drink s. *skřyems*; *žal-skóm*; meat and
bza-btin.

- Drinkable water *skems-ču*.
 Drinking-cup *skyogs*; *čan-čan*, *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 ytoñ-ba*; vb. n. *dzag-pa*; *čor-ba*.
 Dropsy *pags-ču*; *snyin-ču*; *dmu-ču*.
 Dross *lčags-drégs*.
 Drowned, to be — *tsub-pa*; *čus kyer-ba*.
 Drum s. *rña*; — skin *rña-lpágs*; — stick *rña-lčág*.
 Drummer *rña-pa*.
 Drunk *ra-ro-ba*; *bzi-čan W*; to get — *bzi-ba*.
 Drunkard *čan-dad-čan W*.
 Drunkenness *ra-ro*.
 Dry adj. *skam-pa*, *skam-po*; *skem-pa*: — weather, drought *tan-pa*.
 Dry vb. a. *skem-pa*.
 Dryness *skam-pa*.
 Duck s. (water-fowl) *nu-ba*.
 Due adj. *dgos-pa*.
 Duel s. *krug-pa*.
 Dulcimer *yan-ljin Ts*.
 Dull adj. *thugs-pa*; *glen-pa*; *rtul-po*; *blun-pa*.
 Dullness *rnu-ba*.
 Dumb *lkugs-pa*; *smra-mi-nus-pa*.
 Dumpling *ču-ta-gir W*.
 Dung s. *lea Ld*; *lei-ba W*; *brun*.
 Dungeon *kri-mün*; *btson-doi*.
 Dupe vb. a. *mgo skor byed-pa 25*.
 During prep. *kons-su*; *na 298*; *riñ-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-gám*.
 Dwarf *mü*.
 Dwell *ynas-pa*, *dug-pa*; *sdod-pa*; resp. *bžugs-pa*; *kod-pa*.
 Dwelling s. *ynas-kan*, *ynas-tsan*; eleg. *mčis-brai*; temporary — *brañ-sa*.
 Dwindle *yab-ba*.
 Dye s. *tsos*; vb. a. *tsos rgyag-pa*.
 Dynasty *rgyal-brgyüd*; *rgyal-rábs*.

E

- Each *kun*; *re*, *re-ré*.
 Eager *dod-čan*, *dod-ldan*; to be — *dod-pa*; *sred-pa*.
 Eagle *go-bo*; *glag*.
 Ear *rma-ba*; resp. *snyan*; — ache *rma-ba na-ba*; — hole *rna-kün*; — shot *rgyan-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-rtin-du*.
 Earn *kug-pa*.
 Earnest s., in good — *don-dám*.
 Earnestly *snyin-nas*; v. also *yan-dag-pa*, sub. *dag-pa 248*.
 Earth *sa*; *sa čen-po*; — quake *sa-ryós*; *sañ-gül W*.
 East *šar*.
 Easy *sla-ba*; *lhod-pa*.
 Eat *za-ba*, *bza-ba*; resp. *yšol-ba*; *mčod-pa*; v. also *čun-ba*; to — up *ma-lus-par za-ba*.
 Echo s. *brag-ča*; *sgra-brnyán*.
 Eclipse of the moon *zla-dzin*, of the sun *nyi-dzin*.
 Edge *ka*; *ča-ga*; *mta*; *zur*; — of a knife *dno*.
 Edict *bka-šog*, *yšun-šog*; *bkar-btags-pa*.
 Edifice *bkod-pa 96*.
 Educate *šo-ba*; *yšo-ba*, *yšo-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-ñá*, *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 *yan-na* — *yai-na*.
 Eject *skrod-pa*; *šor-ba*.
 Elapse *du-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 *glañ*, *glañ-po-čé*, *glañ-čen*.
 Elevate *sgro-dogs-pa*; *degs-pa*; *spar-ba*; *sen-ba*.
 Eleven *bču-yčig*; eleventh *bču-yčig-pa*.
 Elk *ka-šá ša-ba*.
 Eloquence *ka-sbyañ*.
 Eloquent *nağ-abái*; *ka-sbyañ-po*; *ka-šugs-čan W*.
 Elsewhere *yžan-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 *byin-ba*.
 Emetic *skjug-smán*.
 Eminent *kyad-par-dan*; *pin-sum-tsoqs-pa*; *rgyal-ba*; *pul-tu byin-ba*.
 Emit *byin-pa*.
 Emmet *gre-mog-bu W.*; *grog-ma*.
 Empale *ysal-sin-la skyon-pa*.
 Emperor *rgyal-po čen-po*.
 Empire *kams*; *gul-káms*; *rgyal-kág*.
 Employ *skyel-ba*; *spyod-pa*; to be — ed or busy *brel-ba*.
 Empty *ston-pa*; to make — *stóns-pa*.
 Emulate *gran-pa*.
 Emulation *gran-sems*.
 Enabled, to be — *kom-pa* 44.
 Encampment *sgar*; *dmag-sgár*.
 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*; *mta*, *mta-ma*; *jug*; *zug*; towards or at the — *mta-ru*, *mtar*; to be at an — *rdzogs-pa*, *zin-pa*.
 Endeavour vb. *rtsol-ba*; *thar len-pa*; *don-du nyer-ba*; s. *grus-pa*.
 Endless *mta-yás*; *mta-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 *mgron*; v. also *mčod-stón*.
 Entire *tsaň-ma*; *ril-ba*; *son-te W.*
 Entity *no-bo-nyid* 129; *čos-nyid* 164.
 Entrails *rgyu-ma*, *naň-krol*.
 Entrance (vestibule) *sgo-kán*.
 Entrust *čol-ba*; *ytod-pa*, *nyer-ka ytd-pa*.
 Enumerate *sgraň-ba*, *bsgraň-ba*; *dren-pa*.
 Enumeration *rnám-gráns*.
 Envelope *yi-gei šubs*.
 Envious *prag-dog-dan*; v. also *če-ré*.
 Envoy *po-nya*.
 Envy s. *prag-dóg*; *mig-sér*.
 Envy vb. *prag-pa*.
 Epidemy *rims(-nad)*; *nan-rims*.
 Epilepsy *Kyab-ju*; *ya-nád*; *ya-pog-pa*.
 Epistle *yi-ge*.
 Epitaph *dur-byan*.
 Equal *mnyam-pa*; *snyoms-po* 201; *dra-ba*; *mtsuis-pa*.
 Equality *mnyam-pa-nyid*; *dra-mi-dra*.
 Equanimity *snyoms-pa*; *btan-snyoms*.
 Equivalent s. *dod*; *tsab*.
 Eradicate *rtsad-nas yčod-pa*.
 Erect adj. *kye-ré*; *kron-ňe*.
 Erect vb. a. *sgrěň-ba*; *dzugs-pa*; *bzeň-ba*.
 Err *Kyar-ba*; *Kril-ba*; *gol-ba*; *nor-ba*.
 Error *gal-sa*; *Krul-so*, *Krul-yži*.
 Eructation *skjug-ldád*; *sgreg-pa*.
 Escape vb. *čor-ba*; *bud-pa*.
 Escort s. *skyel-ma*; *bsel(-ba)*, *lam-bsel*.
 Escort vb. *rdzoň 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-dbyaňs*.
 Europe *rgya-pi-liň*; *pyi-gliň*, vulgo *pi-liň*.
 European s. *pa-rán*, *pe-rán*; *pi-liň-pa*.
 Evade *jur-ba*, *dzur-ba*; *jol-ba*; *čor-ba*.
 Evangelist *prin-bzaň srog-pa(-po)*.
 Evaporate *tim-pa*.
 Even adj. *mnyam-pa*.
 Even vb. a. (to level) *snyom-pa*.
 Even adv. *ta-na*; *yaň*; not — v. *yaň* 505.
 Evening *nub*; *nub-mo*; *dgoňs*.
 Evenness *nyam-pa-nyid*.
 Event *rkyen*; *dňos-po*; at all events *čis kyan*, *gaň yin kyan* 65; *ga-na-méd W.*, *gar-méd W.*
 Ever *rtag-tu*; *ytan-du*; *dus-rgyun-du*.
 Every *kun*; *re*, *re-ré*; v. *gaň* 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. *ňes-pa* 128.
 Evil s. *ňan*; *nyes-pa*.
 Evil adj. *ňan-pa*; *tu-ba*; — spirit *gon-po*.
 Exact adj. *žib-pa*.

- Exactly *ko-na*; *rañ*; — 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*; *soñ*.
 Excellence *dños-grub*; *čë-ba*.
 Excellent *rgyal ba*; *kyad-par-čan*; *ḡčes-pa*; *ḡun-tsögs*; *ḡags-pa*.
 Except prep. *ma ḡtogs-par*; *min*, *min-par*.
 Exchange s. (agio) *par*.
 Excite *sloñ-ba*, *dkrog-pa*.
 Exclaim *bod-pa*.
 Exclusively *ko-na*.
 Excrement *rkyag-pa*; *rtug-pa*; *dri-ma*.
 Excrescence *lba-ba*; *mdzer-pa*; *dzer-pa*.
 Excrete *nian debs-pa*; *müan-pa*; *dmod-pa bor-ba*.
 Exercise s. (bodily) *spyod-lam* 335; — of religion *čos-spyod*.
 Exercise vb. a. *šyon-ba*; *lag-tu len-pa*.
 Exert one's self *bad-pa*.
 Exertion *bad-pa*; *brtson-pa*; *don-nyer*; *dka-ba*.
 Exhausted *nyams-čag-pa*; to be — (consumed) *džad-pa*; *zin-pa*; (tired) *čad-pa*; *nal-čad-pa*, *tui-čad-pa*.
 Exhort *skul-ba*; *skul-čag byed-pa*; *bslab-ya byed-pa*, or *ston-pa*, or *btañ-ba*.
 Exhortation *bskul-ba*, *bskul-ma*; *snyin-ḡtam*; *luñ*, *luñ-bstän*; *bslab-ya*; farewell — *ka-čems*.
 Exile vb. a. *ḡnas-nas dgar-ba*.
 Exist cf. *dug-pa*; *yod-pa*; *skye-ba*.
 Existence *skye-ba*; *srid-pa*.
 Exorcise *dam-la dogs-pa*.
 Expanse *kloñ*; *ka-ženi*.
 Expect *sgug-pa*.
 Expedient adj. *ḡan-dogs-pa*, *ḡan-togs-čan*; *riḡs-pa* 528; *don-byed-nus-pa*.
 Expel *skrod-pa*; *ḡil-ba*; *don-pa*; *spyug-pa*; *bud-pa*; *zlog-pa*.
 Expend *skyaḡ-pa*.
 Expenditure. Expense *gro-sgo*; *skyaḡ-pa*, *skyaḡ-sgo*.
 Expensive *gus-po*.
 Experience vb. a. *myoñ-ba*, *nyams-su myoñ-ba*; v. also *sbyoñ-ba*.
 Experience s. *slobs*.
 Experienced (skilled) *mkaš-pa*.
 Expiation *sdiḡ-bšäḡs*.
 Expire *da-ba*.
 Explain *ḡrel-ba*, *ḡrol-ba*; *no sprod-pa*; *čad-pa*; *bšad-pa*.
 Explanation *brda-sprod*.
 Exploit *kyo ga*.
 Expressly *čed-du*.
 Exquisite *mčog-tu bkraq*; *kyad-par ḡags-pa*.
 Extend *rkyoñ-ba*; *bsnar-ba*.
 Extension *kyon*; *gu*.
 Extensive *rgyas-pa*; *yañs-pa*.
 Extent *kyon*; *rgya*, *rgya-kyon*, *rgya-ba*; *ču-ženi* 158.
 Exterior s. *rmam-pa*; *ča-byad* 152.
 External *ḡyü*, v. *ḡyü* III 349; — appearance *ča-byad*, *ḡyü-rol*.
 Extinct, to become — *čad-pa*; *ši-ba*.
 Extinguish *ḡsod-pa*.
 Extra *čeb*.
 Extract vb. a. *bku-ba*; *byin-pa*; *don-pa*.
 Extraction (descent) *riḡs*.
 Extremity (end) *mfa-ma*, *zur*.
 Eye s. *mig*, resp. *spyan*; — brow *smin-ma*; — lash *rdzi-ma*; *mig-ḡšog*, resp. *spyan-ḡšog*; — lid *mig-päg* C. W.

F

- Fable s. *sgruis*.
 Fabricate vb. a. *šos-pa*; *bčö-ba*; *byed-pa*; *bzo-ba*; to be fabricated *grub-pa*.
 Face s. *ydoñ*; *no*; *ka*; *skye-sḡó*; *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-febs-pa* W.; (to err) *gol-ba*; (to dwindle) *yal-ba*.
 Faint adj. *nyams-čün*; to get — *ḡcön-ba*.
 Faint vb. n. *brgyal-ba*; *kam-pa*.
 Fair adj. *mdzes-pa*; *mšar-ba*; *bžaiñ-ba*.
 Faith *dad-pa*.
 Faithful *dad-pa*; *ḡdeñs-pa*; *slu-méd*; *gyo-sḡyu-méd*.
 Falchion *gri-gug*.
 Falcon *kra*.
 Fall vb. *ḡril-ba*; *gyel-ba*; *ltui-ba*; *bab-pa*; to — in drops *ḡig-pa*; to — off *byi-ba*; to — to pieces *ḡig-pa*; *ḡril-ba* W.; to — upon *buiš-pa*.
 Fall s. *ltui-ba*.
 Fallow *yan-pa*.
 False *mi bden-pa*; *rdzus-ma*; *ḡyo-čan*; — charge *ka-yog*; *snyad*; — conception *bčos-pa*; — sentiment *lta-lög*, *log-lta*.
 Falsehood *dkyus*; *ka-sšób*; *rdzun*.
 Fame *grags-pa*.
 Family *brgyud*; *ḡduñ*; *bu-smäl*; *ḡžis-mad*; *rabs*; *riḡs-brgyud*; *rus*.

- Famine *mu-ge*.
 Famous *grags-dan*.
 Fan s. *ria-yáb*.
 Fan vb. a. *krab-pa*; v. *yab-mo*.
 Fancy vb. a. *sgom-pa*; *dmüys-pa*; *sems-pa*; vb. n. *mno-ba*.
 Fancy s. *dmüys-pa*; *sems-kyi snai-ba*.
 Fang *kron*; *mče-ba*, *mče-so*.
 Far *rgyan-rin-po*, *rgyans* 107; (*tag-*)*rin-ba*; *mi nye-ba*; as — as *bar-du*, *kad-du*; — famed *sgra-té*; — from *lta éi smos* 215.
 Farewell v. *ga-le* 64; to say — v. *pyi-pyag*, sub *pyag*.
 Farm s. *groñ-bzis*; — steward *nyer-pa* 194.
 Farmer *kyim-pa-pa*; *zin-pa* 475.
 Farsightedness *mi-g-rgyán* 414.
 Farther *par*.
 Fashion s. *čos*; *lugs*.
 Fast adj. *mg-yogs-pa*; *myur-ba*.
 Fast vb. n. *smyun-ba*; *dge-ba sruñ-ba*.
 Fasten *sdom-pa*; *grog-pa*; *dogs-pa*; *sgril-ba*; *sbyor-ba*; *srel-ba*.
 Fasting s. *bsnyen-ynas*, *smyun-ynas*.
 Fat adj. *rgyas-pa*; *tso-ba*; *tson-po*.
 Fat s. *tsul*; melted — *tsil-ku*; *žag*.
 Fatal *byur-gyi*; *nyen-dan*; *ma-rui-ba*; *šrog-len*, *šrog-prog*.
 Fate *skal-ba*, *las-bskos* v. *sko-ba* 24; *bsod-pa*; *dšan-tán*; cf. also *lan-čags* and *las-pro*.
 Father *pa*, resp. *yab*; — in law *gyos-po*; *skud-po*.
 Fathom s. *doms-pa*.
 Fatigue s. *ñal*, resp. *o-brgyöl*.
 Fatigue vb. a. *ñal žug-pa*; to be fatigued *ñal-ba*, resp. *sku-ñal-ba*, *tugs ñal-ba*.
 Fault *skyon*; *noñs-pa*; *tsañ*.
 Faulty *skyon-dan*.
 Favour s. *bka-drin*; v. *ynai-ba* II 309.
 Favourable *mtun-pa*; — circumstance *mtun-rkyén*.
 Favourite s. *snyn-sdug*; *sdug-pa*.
 Fear s. *žigs-pa*, *žigs-skrag*, *žigs-ri*; *bag-tsa* (-*ba*).
 Fear vb. *žigs-pa*; *dñai-ba*; *dogs pa*.
 Fearless *žigs-méd*; *bag-méd*.
 Feast s. *dya-ston*; *ngron*; *ston-mo*.
 Feather *spu*; quill — *sgro*.
 Fee s. *gla*; *ñan-pa*; *bag-šis*.
 Feeble *kyar-kyór*; *kyór*; *nya-ra-nyo-ré*.
 Feed *stob-pa*; *snyod-pa*; *or-ba W.*; *tso-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 *grog*; *ya-do W.*; — labourer *las-grog*; — lodger *dug-grog*, *bran-grog*, resp. *bžugs-grog*; traveller *lam-grog*.
 Felt s. *pyin-pa*.
 Female *mo*.
 Fen *dam*; *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*; *rdzins*, *žziñs*.
 Ferry-man *gru-pa*; *ču-pyag-pa*; *mnyan-pa*.
 Festival *dus-čén*.
 Fetter vb. a. *srel-ba*; *kyig-pa*; *čin-ba*.
 Fitters s. *sgrog*; *lčags*, *lčags-sgrog*; *bčisñ-pa*.
 Fever *tsad-pai nád C.*; *tsan-zug W.*
 Few *nyun-ñu*; a few *ga*, *ga tsam*; *nyun-ñu žig*; *čig* 140; *la-lá C.*
 Fib s. *šob*, *žšob*.
 Fibre *rgyus-pa*.
 Fickle *gyi-na*; *ya-ma-brla*; *gyur-ldog*; *skad žyig kyan mi tsugs-pa*.
 Fickleness *gyur-ldog*, *ldog-gyur*.
 Fictitious *bčos-pa*; *dmigs-pa-nas bzos-pa*.
 Fidget vb. *par-ba*.
 Field *žin*; *kluñs*; — terrace *daiñ-tse W.*
 Fife *glin-bu*.
 Fifth *lña-pa*; fifteen *bčo-lña*; fifteenth *bčo-lña-pa*; fifty *lña-bču*; fiftieth *lña-bču-pa*.
 Fight s. *tab-mo*.
 Fight vb. a. *gyed-pa*; *rgol-ba*; *tab-pa*; *tab-mo byed-pa*; vb. n. *krug-pa*; *gran-pa*; *rgol-ba*; *rtsod-pa*; *dziñ-ba*.
 Figure s. *dkyil-kor*; *skye-žzugs*; *blod-pa*; *ñam-gyúr*; *dbyibs*; *žzugs*; *bzo*, *zo*; *ri-mo*; *riš*.
 Figured (variegated) *či-tra 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-ytsañ-ba* 433; *grib*.
 Find *tob-pa*; *rnyed-pa*; *kug-pa*.
 Fine adj. (beautiful) *mčes-pa*; *sdug-pa*; *mčsar-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-ydub*, *sor-ydub*.
 Finish vb. *sgrub-pa*; to be finished *grub-pa*; *tsar-ba*; *rdzogs-pa*; *džad-pa*; *zin-pa*.
 Fir *tañ-šin*; *som*, *jšom*, *som-šin*.
 Fire s. *me*; — brand *gal-mé*; — fly *od-probu W.*; — place *tab*, *me-tab*; — tongs *me-lén*.
 Firm (solid) *mkrain*; *mkrags-pa*; *sra-ba*; (trodden) *čag-dan* 167; (tight) *tañ-po*, *dam-po*; (sure) *btsan*; *ñes-pa*; (steady) v. *tsugs-pa*.

- Firmness (of mind) *snyü-ris*.
 First *dan-po*; *sña-ma*; *ngo-ma*: — born
ngo-bu; *ñion-skyes*: — part *stod* 223; adv.
 (at first) *ngo-ma W.*; *sña-sór*, *sña-göi*;
sñar; *γyü-tu*; *tog-mar*.
 Firstfruits *puđ*.
 Firstly *dan-por*.
 Fish s. *nya*; — bone *nya-grá*.
 Fish vb. *nya ñion-pa*; *nya řsor ba*.
 Fishing-hook *mčil-pa*.
 Fishing-net *nja-rgya*, *nja-dól*.
 Fissure *rgya-sér*; *ser-ka*.
 Fist *ku-tsür*.
 Fit vb. a. v. *spring-pa* 120; to — out *šom-pa*;
 to be — *lad-pa*; *ruñ-ba*.
 Five *lña*.
 Fix vb. a. *god-pa*; *sbyor-ba*; — a time *das*
byed-pa.
 Flabby *kyom*.
 Flag s. *dar*; — staff *dar-po-čé*.
 Flageolet *gliñ-bu*.
 Flame s. *lce*, *me-lce*.
 Flannel *ter-ma*.
 Flap s. *gos sgáb*.
 Flash vb. *kyug-pa*.
 Flat adj. *leb-mo*; *mnyum-pa*.
 Flatten vb. a. *gleb-pa*.
 Flatter *stod-pa*; *mol-lce btai-ba W.*
 Flatterer *ño stod-kan*.
 Flattery *γcam-bu*.
 Flatulence *pyen*; *og-rhuñ*.
 Flavour s. *bro-ba*; *ro*.
 Flaw s. *šo-ré W.*
 Flea *kyi-šig*; *ji-ba*.
 Flee *broš-pa*.
 Fleece s. *bal-rgyáb*.
 Flesh *ša*: — fly *ša-sbráñ*.
 Flexible *kyom*; *mnyen-pa*.
 Fling vb. *rgyab-pa*; *rgyag-pa C.*; *dbyug-*
pa C.; *ñen-pa*; *skyr-ba*; *bor-ba*.
 Flint *lcag-rdo*; *lcags-mag*.
 Float vb. n. *ldin-ba*.
 Flock s. *kyu*, *kyu-bo*.
 Flog *lcag-gis yču-ba*, v. also *skar-ba*.
 Flood s. *ču-log*.
 Floor s. *γži-ma*; (bottom) *mčil* 240; *šen W.*;
an-dar C.; ground — *og-kañ*.
 Flour s. *ñye*; *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
šdum-ra.
 Fluid s. *ku-ba*.
 Flute *pred-gliñ*.
 Flutter s. *krag-krug* 49.
 Fly vb. *pur-ba*; to — up *řar-ba* 356.
 Fly s. *sbráñ-ma*.
 Foal *reñu*: — of an ass *gu-rug*.
 Foam s. *lbu-ba*, *dbu-ba*.
 Fodder s. *čag*.
 Foe *dgra*, *dgra-bo*; *řa-rol-pa* and *po*.
 Fog *kug-rna*; *na-lün*; *rnugs-pa*.
 Fold s. (plait) *ltab-ma*; (pen) *lhas-ma*.
 Fold vb. a. (to plait) *ltab-pa*; (to pen)
dgar-ba.
 Follow *brañ-ba*, *řjes-su gro-ba*; *řčod-pa*.
 Follower *bstan-dzin*.
 Following *pyi(s)*, *pyir* 1, 2; *di*.
 Fond, to be — of . . . *la čags-pa*, *žen-pa*.
 Fondness *řri-ba*; *žen-řris*, *žen-čags-pa*.
 Fontanel *klad-sgo*; *mšogs-ma*; *tsañš-pai*
bu-ga.
 Food *zas*, resp. *žal-zás*, *bžes-pa*; *bšos*; *ka-*
žás; *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*; *řrañ*, *lam-*
řrañ; — race *bañ*; — ring *rkañ-yđub*;
 — soldier *rkañ-tañ-pa*; — stool *rkañ-*
tañ-du or *la*.
 Footprint, Footstep *rkañ-řjes*.
 For *don-du*; v. *řyogs* 352; — forty days
žag žži-bčuñ bar-du, *žag žži-bčuñ tug W.*
 Forbear vb. a. *gyod-mi rmo-ba* 98.
 Forbid *gegs-pa*; *mi ynañ-ba*.
 Force s. *mřu*; *dbañ*; *nar-ba*; *šed-dbañ W.*
 Force vb. *dbañ-méd-du čol-ba*; v. also
nan-gyis; *šed-kyer-nag-pos W.*
 Ford vb. *rgal-ba*.
 Fore, — arm *lag-nár*; — finger *mžub-mo*;
 — part, — side *ñar*, *ka*, *mdun ios*.
 Foregoing *ñion-gro*; *sña-ma*.
 Forehead *tod-pa*; *dpral-ba*.
 Foreign *yan-pa*; *řžan-ma*; *pyü*; — country
byes.
 Forenoon *sña-tóg*; *sña-dro*.
 Foreskin *sgo-pur*; *mdun-lpags*, *dom-*
lpags.
 Forest *nags(-ma)*, *nags-yšeb*; *nags-tsal*,
nags-řrod; *tsal*.
 Forget *řjed-pa*; *yi-řčod-pa*, resp. *tups* *pyel-*
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) *dbyibs*; *řyzugs*;
čas; grammatical — *řig*.
 Form vb. a. *skyed-pa*.
 Former adj. *goñ*, *goñ-ma*; *ñion-gro*; *dan-*
po; — part *stod*; — time *ñion-rol*.
 Formerly *sña-čád*, *sña-goñ*, *sña-bar*; *sñan*,
sñar; *sñon*.
 Fornicate *čal-ba*; v. *řyem-pa*.
 Fornicator *čal-pa*.
 Forsake *skyr-ba*; *bor-ba*; *yton-ba*.
 Fort *mkar*.

- Forte (in music) *rtsub-po*.
 Forth *sogs*; *par*; *yas*.
 Fortress *rdzoi(s)*.
 Fortune (lot) *yja*; (wealth) *ka-rje C.*;
 good - *blra-sis*; -teller *yja-mkan*; *nan-*
siags-mkan.
 Forward vb. *kal-ba*.
 Found vb. *god-pa*; *rgyag-pa*; *debs-pa*;
dzugs-pa.
 Foundation *rman*; - of a house *mfil*; *kam-*
rtsa.
 Fountain *ču-mig*.
 Four *bzi*; fourth *bzi-pa*; fourteen *ču-bzi*;
 fourteenth *ču-bzi-pa*; forty *bzi-bču*; for-
 tieth *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 kram*, *čag-dam*; (y) *sil-bu*.
 Fragrance *iad*.
 Frail, to get - *rpul-pa*.
 Frame s. *kri*; vb. a. *god-pa 95*.
 Frankincense *bihug-pa*, *gu-gul*.
 Fraud *no-klog*; *zoy*, *zol-zōg*.
 Free adj. *yan-pa*; *far-pa*; to become -
grol-ba; *far-ba*; to set - *far-du juy-pa*;
but-pa.
 Freeze *kyags-pa*; *pyid-pa*.
 Freight s. *kal*.
 Frenzy *frul-pa*.
 Fresh *ysar-ba*, *ysar-po*; *so-ma W.*; - but-
 ter *skya-mar W*.
 Friday *y-a-pa(-wa)-sañs*.
 Friend *grogs*, *rog*; *no-sēs*, *mdza-bēs*, *bēs-*
nyen; *mdza-bo*; *zla-bo*.
 Friendly *siyiñ-nyé*; resp. *sol-po*.
 Fright s. *jigs-pa*.
 Frighten *skrag-pa*.
 Frightened *skrag-pa*; to be - *rtab-pa*.
 Fringes *ka-fsar*.
 Frog *šbal-pa*.
 From nas 304; *man-čad 411*; *las 546*; -
 within *koiñ-nas 43*.
 Frontier *sa-mtsams*.
 Front-side *ka*; *nar*.
 Frost *kyags-pa*; *sad*.
 Froth *bu-ba*, *du-ba*.
 Frozen *kyags-pa*.
 Fruit *šin-tōg*; *bras-bu*; - tree *bza-šin*;
rtsi-šin.
 Fry vb. *sreg-pa*, *slam-pa*, *rñod-pa*.
 Fuel *bud-šin*.
 Fulfil *skoñ-ba*; *sgrub-pa*; *geñs-pa*.
 Full *gaiñ-ba*; *ltem-pa*; *mfon-po*; to be -
ltans-pa; *kens-pa*; to make - *kyab-pa*.
 Fully *rgyas-par*.
 Fumigate *bidug-pa*.
 Fun *pa-čäl*; *šags*.
 Functionary *blon-po*.
 Fundament *rtsa-ba*; *rkub*.
 Fur-coat *slag-pa*, *slog-pa*; *tul-pa*.
 Furious *ytum-pa*.
 Furnish (supply) *sgrub-pa*.
 Furniture *yo-byád*.
 Furrow s. *rka*.
 Further *yžan-yañ*, *yañ*.
 Furtherance *mtun-rkyen*.
 Futurity *ma ons-pai dus*; *jugs*.

G

- Gain vb. a. *rgyal-ba*, *rnyed-pa*, *sgrub-pa*.
 Gain s. *skyed*; *ke*, *kye*; *ka-rgyal*, *rgyal-ka*;
rnyed-pa; *spogs*, *bogs*.
 Gait *bgrod*.
 Galaxy *dgu-tšigs*.
 Gale *rtui-dmar*, *rtui nag-po*.
 Gall s. *mkris-pa*.
 Gallop vb. n. *rtā rgyug-pa*.
 Gallows *čar-šin*.
 Game s. (animals of chase) *ri-dwags*.
 Gander *ñaiñ-pa*.
 Ganges *gaiñ-gā*.
 Gap *ryga-sir*; *ser-ka*, *ser-ga*.
 Gape vb. *siyiñ-ba*; *ydan-ba*.
 Garden *tsal*; *šas W.*; *ldum-ra*; *sdum-ra*;
 - flower *ha-lō*.
 Garlic *sqog-pa*.
 Garment *gos*; *čas*, resp. *na-bza*; under -
aiñ-tüñ; upper - *bla-gáb*, *bla-gós*, *yžan-*
gos.
 Garret *steñ-kai*.
 Gate *rgyal-sgo*; *sgo-mo*.
 Gather vb. a. *sgrug-pa*; *tu-ba*; *sog-pa*;
 vb. n. *Kor-ba*; *gnys-pa*; *tibs-pa*.
 Gatherer *fun*, *fun*.
 Gear s. *go-ča*.
 Gelding s. *po-rtā*.
 General adj. *spyi 333*; *fun-moñ*.
 General s. *dmag-dpōñ*.
 Generate *skyed-pa*.
 Generation *rgyal-brgyid*; *yduñ-rabs*,
rabs.
 Genesis *čags-rabs*.
 Genitals *mtsā(-ma)*.
 Genitive case *brul-pa*.
 Gentian *tig-ta*; *kyi-lčē*.

- 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 *ñaiñ-gis; ga-le C., gu-le W.*
- Gentry *drag-rigs.*
- Genuine *dios; ño-rtóg; lhad-méd.*
- Geography *ynas-bśád, yul-bśád.*
- Germinate vb. n. *skye-ba; to cause to — skyecl-pa.*
- Gesture s. *brda; rnam-gyir; v. also tsul.*
- Get vb. a. *kug-pa; rnyed-pa; tob-pa; dzin-pa; yod-par ggyur-ba; vb. n. gro-ba; ča-ba W.; to — into čud-pa; bab-pa; to — through far-ba, bgröd-pa; to — up ldan-ba, lan-ba, resp. bžens-pa.*
- Ghost *mi-ma-yin(-pa); sems-nyid.*
- Ghostlike *yzugs-méd 494; lus-méd.*
- Gift s. *kijos-pa; yñaiñ-ba; bya-dgá; bul-ba; sbyin-pa; yon.*
- Gild čus *ytoiñ-ba, yser-čus byug-pa.*
- Gills *nja-skyogs.*
- Gimlet sor.
- Ginger *sga, sgeu; lca-sga.*
- Girdle s. *ska-rágs.*
- Girl *bu-mo; yžon-na-ma; na-čui.*
- Give *skur-ba; ster-ba; yñaiñ-ba; bul-ba 394; bogs-pa; sbyin-pa; stsol-ba; to — an entertainment gyjed-pa; to — up sgyur-ba; yčod-pa; spou-ba; blos ytoiñ-ba; to be given to skyoñ-ba; rten-pa.*
- Glacier *gañs, gañs-čan.*
- Glad adj. *dya-ba; — tidings ytam-snyđn; to be — dga-ba; mgu-ba; to make — *sem tad čug-čé* W.*
- Glass šel, *man-šel; — beads ga-šel; bottle šel-bum.*
- Gleaner *snye-tun.*
- Glide *dred-pa; byid-pa.*
- Glistening *krom-méd, krol-po; čam.*
- Glitter vb. *tser-ba.*
- Globe *ril W.*
- Globular *zhum-pa, ril-ba; a — stone rdo-ril.*
- Glorious *grags-čan; pags-pa.*
- Glory s. *grags-pa; dpal, dpal-byir.*
- Glory vb. *rlom-pa, po-tšod čad-pa; v. po-so.*
- Gloss *bkrag; od-ysál.*
- Glossy *bkra-ba.*
- Glove *lag-šubs.*
- Glue s. *spyin.*
- Gnash so *kriř-kriř 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; bğrod-pa; pyin-pa, eleg. mči-ba, resp. pēb-pa; to — about grim-pa; to — abroad gron-du gro-ba, byes-su gro-ba; to — astray kjar-ba; to away gye-ba, resp. bžud-pa, yšegs-pa; to — in or into čud-pa, jug-pa; to — out fon-pa; spvo-ba; to — round kor-ba, skor-ba.*
- Goal *tsad.*
- Goat *ra-ma; wild — ra-rgód, ra-po-čé; skyin.*
- Goat's hair *ral.*
- Goblet *skyogs.*
- Goblin *dre, lha-dre.*
- God *dkon-mčog; a god lha, a goddess lha-mo; a tutelar god yi-dam-lhá, lha-sriñ; mgon-po.*
- Going s. (the act of) *gros.*
- Goitre *lba-ba.*
- Gold *ysre-ba.*
- Gong *kār-rñá.*
- Good adj. *bzan-ba; legs-pa; dga-bdé 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-sig* W.; v. ga-le C. 64.*
- Goods *dios-po; ka-ča; ka-rjé C.; spus; zoiñ.*
- Goose *ñaiñ-pa, ñaiñ-ma.*
- Gorge s. (ravine) *roiñ.*
- Gossip s. (idle talk) *ka-bśád; rgya-láb.*
- Gourd *ka-béd, ku-ba, gon W., čuiñ C.*
- Gout *drañ-nád W.; grum-bu, grum-nád, drag-grum; dreg-nad, tsiys-nad, tsiys-züg.*
- Govern *sgyur-ba; rgyal-srid skyoñ-ba; dbañ sgyur-ba.*
- Government *rgyal-po, rgyal-srid.*
- Governor *sde-pa; bka-blón.*
- Grace s. *bka-drin, tugs-rje.*
- Gracious *tugs-rje-čan.*
- Gradually *ñaiñ-gis; gu-le gu-le W.*
- Graft s. *pe-bán.*
- Grain s. *čag-tse, rdog-po, bru.*
- Grammar *byā-ka-ra-ña 372.*
- Grandchild *tsa-bo; — daughter tsa-mo; — father mes-po; — mother ma-mo, pyi-mo; — son tsa-bo, resp. dbon-po.*
- Grant vb. (*bka*) *yñaiñ-ba; grub-pa; stsol-ba; yziys-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-kuñ.*
- Gravel s. *gyo-mo; šag-ma.*
- Gravy *spags; ša-rüg, resp. skyu-rim.*
- Gray *se-bo; light — skya-bo.*
- Grease s. *snum-pa; vb. snum-gyis skud-pa.*
- Greasy *snum-čan; tso-ba.*
- Great *čē-ba, čen-po, rgyas-pa.*

- Greatness *čē-ba, čē-kyád.*
 Greedy *dod-sred-čan; blo-dód; ham-pa-čan.*
 Green *sno-ba, sion-po; ljan-ku.*
 Greens s. *sno-tsól, lum, tsoul-ma.*
 Greensward *na-ka; ne-lái.*
 Grieve vb. n. *skyo-ba, gyoj-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. *šog-šugs W., šugs-nár, šugs-rin.*
 Groan vb. *kun-pa.*
 Groom *ra-rdzi.*
 Grope *snom-pa.*
 Grotto *gyam, ŋug-pa.*
 Ground s. *žin; yži(-ma) 480; sa-yži 570.*
 Grouse *ri-skyégs; goi-mo.*
 Grove *skyed-mos-fsal.*
 Grow vb. n. *čer skye-ba; kruñ-ba; gjur-ba; rgyas-pa; ča-ba; to — dark šibs-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. **to-lá* W.*
 Grunt vb. *ŋug-pa, ŋur-ba, kun-pa.*
 Guard vb. *skyoñ-ba, skyob-pa, sruñ-ba.*
 Guardian *pa-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 *kuq, ču-kuq; (abyss) btson-doi.*
 Gullet *lkog-ma.*
 Gulp s. *hub; skyu-gáni, čor-gáni.*
 Gum s. *tan-ču.*
 Gun *sgyogs; tu-pag W.; me-mula C.*
 Gunpowder *tu-pag-man W.; me-rdzás C.*
 Gunstock *gu-mulá; sgum-da.*
 Gut, great — or colon *ynye-ma.*
 Gutter *wa.*
 Guttural s. *lče-rtsa-čan 150.*

H

- Habitation *gron; ynas-tsan, ynas-kan, yži-ma.*
 Haft *yu-ba.*
 Hail s. (frozen rain) *ser-ba; (salutation) v. rgyal-ba I 108.*
 Hair *skra; spu, a little — ba-spu.*
 Hairy *ba-spu-čan; skra-čan.*
 Half (one half) s. *ču 151.*
 Half adj. *ŋyed; — boot krad-pa.*
 Hall *bkad-sa; — of judgment tsugs-kan.*
 Halo *kyim.*
 Halter *tur-mgo; srab-mtir.*
 Halting-place *sti-bai ynas; (night quarters) brañ-sa, resp. yzim-brañ.*
 Hammer s. *to-čin; large — to-ba.*
 Hand s. *lag(-pa), resp. pyag.*
 Hand vb. a. *sruñ-ba; to — over skur-ba.*
 Handicraft *bzo.*
 Handful *kyá-le; kyor; čanis-pa; spar-ba; pul.*
 Handkerchief *sna-pyis; — of salutation ka-btágs 37.*
 Handle s. *kab-za, lčibs, yu-ba.*
 Handsome *mčor-po, mdzes-pa.*
 Handspike *gal-ta.*
 Hang vb. a. (a man) **čar-la tan-če* W.; to — up skar-ba, dgar-ba, gel-ba; pyar-ba; vb. n. to — down jol-ba, pyañ-ba.*
 Hangman *yšed-ma.*
 Hank *gru-gu.*
 Happen *gyur-ba, byuñ-ba, oi-ba.*
 Happiness *dge-ba, skyid-pa, yyan; bkra-šis.*
 Happy *bkra-šis-pa; skal-ldán, skyid-po; legs-pa; to be — bde-ba, skyid-pa; may you be — bkra-šis-šig W.*
 Hard *kyoñ, mkráñ, mkrégs-pa; sra-ba; — to bear kag-po; — water ču kyoñ-po.*
 Hardened *sran-čan.*
 Hardness *nár-ba.*
 Hardship *dka-ba, nyon-moñs-pa 191.*
 Hardware *leags-čas.*
 Hare *ri-bón.*
 Harm s. *skyon; to do — tsugs-pa, ynod-pa byed-pa or skyel-ba; vb. to — snad-pa.*
 Harmony (musical concord) *sgra-dbyañs; (agreement) mtun-pa; concord amongst kinsmen ynjen-din.*
 Harness s. *čibs-čas.*
 Harrow s. *šal-ba; vb. to — šal-ba drud-pa.*
 Harsh *gyoñ-po; rtsub-po.*
 Hartshorn *ša-ru.*
 Harvest s. *bitsas-ma; lo-tóg 552.*
 Haste s. *tsa-drag; to make — rgyug-pa; make haste! *tsa-rag ton* W.; *rin-pa ton* W.*
 Hasten vb. n. *snyégs-pa; riñs-pa.*
 Hasty *spro tui-ba; yid tui-ba.*
 Hate vb. *kon-pa, gras-pa, sdai-ba.*
 Hatred *sdai-sems, že-sdái.*
 Haughtiness *čē-fábs, pō-so.*
 Haughty *ka-drog, keñs-pa; čē-fabs-čan, pō-so-čan*
 Hautboy *dge-glin; sur-na.*
 Have (possess) *bdog-pa; having v. čan 138,*

- v. *bèas-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 *kò*, *Kòñ*, de 255; — who *gai* no. 2 65.
- Head s. *mgo*, resp. *dbu*; (chief) *Kyu-mčog* 47; *ytso-bo* 434; (of an argument) *yan-lag*; — master *go-dpón*.
- Head vb. a. *kříd-pa*, *sna dren-pa*.
- Headache *mgo-nád*; *klad-yrér*.
- Headman *go-pa*, *rgad-po*.
- Heal vb. a. *tso-ba* 460, *ysto-ba*; *bèos-pa*.
- Health *kams*; *nad-med-pa*.
- Healthy *nad-méd*.
- Heap s. *puñ-po*.
- Heap vb. a. *sgril-ba*, *bčer-ba*, *spun-ba*; to — up *sog-pa*.
- Heaped *byur-po*, *byur-byur* 377; *gai-ba W.* 66.
- Hear vb. a. *tos-pa*, *tsor-ba W.*, *nyan-pa*; hear! *ka-yé*.
- Hearer *nyan-pa* or *-po*.
- Heart *snyin*, resp. *tugs*; *nai*; *rgyud* 112; *že* 477; to know by — *Ka-ton-du šes-pa* 85.
- Heart-grief *sems-nád*.
- Hearth *me-táb*; *sgyid-bu* 118; — stone *sgyed-po*.
- Heartily *snyin tag-pa-nas*.
- Hearty *že-tag-pa*; a — request *že-tag-pai žu-ba*.
- Heat *tša-ba*, *tsad-pa*; *tan-pa*.
- Heated *dros-pa* 264.
- Heaven *mka*, *nam-mka*; *ynam*, *mto-ris* 242.
- Heavens *mka*, *dbyins* 390.
- Heavy *či-ba*.
- Hedgehog *rgan*, *gai-yrer-ma*.
- Heed s., to give — *bya-ra byed-pa*.
- Heedless *zon-méd*.
- Heel s. *rtin-pa*.
- Heifer *zal-mo*.
- Height *mto-Kyad*; *Kyon*; *riams*; *dpañs*; *pañ* 355.
- Heir s. *nor-bdag*; joint — *go-kan W.*
- Hellebore *spru-ma*.
- Helm s. *ka-lo*.
- Helmet *rmog*.
- Help s. *skyabs*, *skyobs*, *ra-mda*.
- Help vb. a. *skyabs byed-pa*, *grogš byed-pa*.
- Helper *skyabs-mgon*, *skyabs-ynas*; *nyen-po*, *dpuñ-nyén*, *dpuñ-grogš*.
- Hem s. *sne-mo*, *ča-ga*.
- Hemorrhoids *žžan-nád*, *žžan-brim*.
- Hemp *so-ma*, *ytso-ma*, *btso-ma*; *bhani-ge W.*
- Hen *bya-mo*; *kyim-bya*.
- Henceforth *da-ste*, *da pyis* 247, *da pyin-čád* 350.
- Herb *šno*, *šno-tsód*, *rtswa*.
- Herd *Kyu*, *Kyu-bo*.
- Herdsmán *rdzi-bo*, *pyugs-rdzi*.
- Here *di-ru* 275.
- Hereafter *pyugs-na*, *da-ste*, *da-pyis*, *da pyin-čád*.
- Heresy *čos-lóg*.
- Heritage *nor-skál*.
- Hermit *dgon-pa-pa*; *bdag-bšriñ*.
- Hermitage *dgon-pa*, *ynas*.
- Hero *Kyo-ga*.
- Heron *kan-ka*; *skyar-mo*.
- Hesitation *tsam-tsum*.
- Hew *žog-pa*, *tsog-pa*; v. also cleave.
- Hiccough s. *skynig-bu*; *i-kug*, *'ig W.*; vb. to — *skynig-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*, *yšañ-ba*.
- Hiding-place *bskuñs-sa*.
- High *mto-ba*, *mton-po*; — and low *dragžan* 261; — road, — way *ryga-lám*; *mulam W.*
- Hill *ri*; v. *sgai*.
- Hilt *kab-za*, *čibš*, *yu-ba*.
- Hinder vb. a. *gegs-pa*, *kęgs-pa*; to be — ed *togs-pa*.
- Hind-foot *rkan-pa*.
- Hind-part *mjug*.
- Hindrance *gegs*, *bgegs*, *bar-čód*.
- Hinge s. *sgo-kčor*.
- Hip s. (joint) *sta-zur*, *dpyi*; (fruit) *šib-šibu-lu Ld.*
- Hire s. *riam-pa*, vb. to — *ryar-ba*.
- History *lo-rgyis*, *byun-tsul*.
- Hit vb. a. *kes-pa*, *rgyab-pa*, *tug-pa*, *poğ-pa*, *šębs-pa W.*
- Hit s. *lęag* 148.
- Hither *tsur*; — to *sna-čád*.
- Hive s. *tsai*.
- Hoangho *rma-ču*.
- Hoarfrost *ba-mo*.
- Hoarse *nar-nar-po*, *đer-po*; to be — *đer-ba*; *ras-pa Ld.*
- Hoarseness *skad-gdš*.
- Hoe vb. a. *rko-ba*.
- Hog s. *pag*.
- Hoist vb. a. *pyar-ba*.
- Hold vb. a. *čan-ba*, *snom-pa*, *džin-pa*; to — forth *džed-pa*; to — out (suffice) *kęed-pa*; vb. n. *rten-pa* 213.
- Hold s. *rten*; to take — of *žu-ba*. [413.]
- Hole s. *kui*, *bi-gán*, *bi-yán W.*, *bu-ga*; *miğ*
- Hollo interj. *ka-yé*; *kye*, *kye-hó*; *W. wa!*
- Hollow adj. *Koi-stón*.
- Hollow s. *kui*, *šbug(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-řim*.
- Home s. *Kyim*; to be at — *Kyim-du šdod-pa*.

- Homeless *nes-méd*.
 Hone s. *dzeñ*.
 Honest *drañ-po*, *čos drañ-po*.
 Honey *sbrañ-rtsi*, *rañ-si W*.
 Honour s. *bkur-ba*, *bkur-sti*; *sti-stai*; *ya-ša*; *rím-gro*, resp. *sku-rím*; *grags pa*, *pú-dúd*.
 Honour vb. a. *bkur-ba*, *mčod-pa*, *rje-ba*.
 Honourable *btsun-pa*.
 Hood s. *tod-kebs*.
 Hoof *rmig-pa*.
 Hook s. *kug*.
 Hookah (Turkish pipe) *či-lim*; resp. *žē*-*Hoop s. šan*. [*hór C*.]
 Hoopoe *pú-súd*.
 Hopes s. *re-ba*; *blo-ýdén*, *blo-ýtád*; vb. to — *re-ba*.
 Horizon *mton-škor*.
 Horn *rwa*, *ru*.
 Hornet *lín-gol-ma*.
 Hornless *ku-yú*.
 Horse s. *rta*, resp. *čibs*; black — *ol-ba*; — dung *rta-sbañs*; — tail *rta-ríia*; — whip *rta-lčag*.
 Horseman *rta-pa*.
 Horseshoe *rmig-lčags*.
 Hospital *nad-kañ*, *tsugs-kañ*.
 Host (number of men) *dpun*, *pál-po-čé*; (army) *dmag*.
 Hot *tsa-ba*, *tsan*; to be — *tsa-ba*; the — time of the day *dvo 264*.
 Hour *ču-tsod 158*; double — *kyim 47*.
 House s. *kañ-pa*; *kyim*; *groñ*; *mkar*; *sdum-pa C*; *nañ*; — owner *kyim-bdag*, *kyim-pa-pa*; — rent *kañ-glá*.
 Household *yžis-mad*; *bza-mi 497*.
 Housekeeping *so-tsis*, *so-tšigs*.
 Housewife *kyim-tab-mo*, *kyim-bdag-mo*.
 How *či 139*, *či-ltar*, *či-tsug*, *ga-zug*, *či-ne Bal.*; — much *ga-tsód*; (*či*)-*tsam*.
 However *on-kyañ*.
 Howl vb. *ñu-ba*; (of animals) *ñur-ba*.
 Howling s. (of a tempest) *ur-sgra 500*.
 Hug vb. a. *kyud-pa*.
 Hum s. *di-rí-rí 252*; *ur-sgra 500*.
 Hum vb. *šrog-pa*.
 Human *mii*; — being *skye-bo*.
 Humble adj. *gus-pa*.
 Humbleness *čam-bu*.
 Humidity *bad*.
 Humours (of the body) v. *nyes-pa 191*.
 Humming (noise) *ur-ur*; — of bees *di-rí-rí*, *zi-rí-rí*.
 Hump, Hunch s. *riog*; *gye-gu*.
 Hundred *brgya*.
 Hunger s. *ltogs-pa*; *bkres-pa*.
 Hungry *ltogs-pa*, *bkren-pa*, *bkres-pa*.
 Hunt, Hunting s. *kyi-ra*.
 Hunt vb. a. *rñon-pa*, *čor-ba*, *jšor-ba*.
 Hunter *rñon-pa*, *kyi-ra-ba*, *lins-pa*.
 Hurricane *rluñ-tsúb*.
 Hurry vb. *grim-pa*; *rgyug-pa*.
 Hurry s. *tsab-tsúb*.
 Hurt vb. a. *ynod-pa skyel-ba*, *ynod-pa, kañ-ba*, *tsugs-pa*, *šse-ba*.
 Husband s. *kyo*, *kyim-tabs*, *kyim-bdag*; *skyes-pa*; *dga-grogs*; *bdag-po*; — and wife (couple) *kyo-šug*.
 Husbandry *so-tsis*, *so-tšigs*.
 Husk s. *lgañ-bu*, *spun-pa*, *šbur-ma*.
 Hut s. *ku-tu*, *pu-lu*, *špyil-po*.
 Hydrophobia *kyi-smyón*.
 Hypocrisy *ku-čos*; *sgyu-zóg*; *tsul-čos*.
 Hypocrite *ka-že mi mtsuñs-pa*.

I

- I pron. *ña*, *ñed*, *ñed-rañ 128*, *ños 130*, *bdag-nyid 268*; I myself *ña-rañ*, *ñed-rañ*.
 Ice *dar*, *čab-brom*, *gais*, *kyags-pa*.
 Icicle *kyags-sdón*.
 Idea *du-šes*; *dmigs-pa*.
 Identical *mi-nyñis-pa 192*.
 Idiocracy *ñuñ 125*.
 Idle adj. *le-lo-can*; *kyañ-kyón W*.
 If *na 299*, *gal-te 68*; but if *či-ste 140*.
 Ignoble *skye-ba dma-ba*.
 Ignorance *yti-mug*, *ma-rig-pa*.
 Ill adj. and adv. (sick) *nad-pa*; — fed *dios-ñán*; *bza-méd*; — humoured *skyo-ba*; — looking *spus-méd*; — luck *rkyen*; to be — *na-ba*.
 Illness *nad*, *na-ba*, *zug W*.
 Illusion *škul-snañ*, *sgyu-ma*.
 Illustrate *grel-ba*; to — by parables *dpes mtson-pa*.
 Image *sku*; molten — *blugs-sku*.
 Imagine vb. a. *go-ba*, *sgom-pa*, *dmigs-pa*, *sens-pa*; vb. n. *snjam-pa*.
 Imbecile *glen-pa*, *han-ldañ W*.
 Imbibe *šibs-pa*; to be imbibed *šim-pa*.
 Imitate *lad-mo byed-pa*.
 Imitation *lad-mo*; *bag*.
 Immaterial (not existing) *dios-med*, *yzugs-méd*.
 Immeasurable *tsad-méd*, *yžal-du-med-pa*.
 Immediate *špral*, *špral*.
 Immediately *mod-la*, *de ma-tag-tu 227*.
 Immoderate *tsod-méd*.
 Immoral *čol-pa*, *mi tsaiñs-pa 445*.
 Impaired *nyams-pa*.

- Impart *bogs-pa*.
 Impartial *pyjogs-méd*.
 Impartiality *mnyam-pa-nyid*.
 Impeded, to be — *kad-pa*.
 Impediment *gegs, gal-rkyén, bar-čód*.
 Imperative mood *ydams-niag doms-pai*
tsig 265.
 Imperishable *mi-jig-pa, rtag-pa*.
 Impetuous *nar-ma*.
 Impious *skal-méd; stig-byéd*.
 Implements *ča-byad, ča-lag, go-ča, yo-byád*.
 Impolite *gyoi-po*; very — *ka-gyoi-čé*.
 Imponderable *yal-du-med-pa*.
 Importance *kag, kos, gal, do-gal, ytsigs*.
 Important *lei-ba, kag-čan, kos-čan*.
 Impose vb. a. (lay on) *gel-ba, skol-ba*; (to deceive) *brid-pa, mgo skor-ba*.
 Imposture *mgo-skór; sgyu, no-iklog; rdzub*.
 Imprecation *nan; byad, byad-stems*.
 Impress vb. (on the mind) *koi-du čud-pa; yčags-pa*.
 Improper *mi-ruñ-ba*.
 Improve vb. n. *šel-ba, tseñ-ba*.
 Improvement *skyed*.
 Impure *skjug-bro, ma-dag-pa*.
 In prep. *na, nan-na*.
 Inattention *nyeñ-ba, yyeñs-pa*.
 Inattentive *mi tsugs-pa*.
 Incantation *sñags, ysaiñ-sñags, yzuñs*.
 Incense s. *kun-du-ru, gu-gul, bđug-pa*.
 Incessantly *Kor-yug-tu. rgyun-čad-med-par, rgyun-du*.
 Inch *sor-mo*.
 Inclination *yzui-ba, bag-čags*.
 Incline vb. n. (to lean) *Kra-ba*.
 Inclined, to be — (disposed) *dod-pa*.
 Income *sleb*.
 Incongruous *ya-ma-zuñ*.
 Inconsiderate *yzu-lum-čan, blo-gros-med*.
 Inconstant *čol, mi tsugs-pa, gyur-ldóg*.
 Incorporeal *lus-méd*.
 Incorrect *skyon-čan*.
 Increase vb. a. *sgro-dogs-pa, snon-pa, spel-ba*; vb. n. *rgyas-pa, šel-ba*.
 Increase s. *skyed, non-ka*.
 Incredible *mi srid-pa, os-méd W.; yid*.
 Indecorous *no-tsa*. [*čes-su mi ruñ-ba*.
 Indeed *de-ka yod* 255, *mod-pa*.
 Indefatigably *skyo-mi-šes-par*.
 Indented *čon-čon*.
 Independence *raiñ-dbañ*.
 Index *dkar-čag, glen-yži; to*.
 India *rgya-gár, British — rgya-pi-liñ*.
 Indian s. *rgya-gar-pa*.
 India rubber *gyig*.
 Indicate *ston-pa*.
 Indication *mśan-nyid*.
 Indifferent *ston-pa*; to be — to ... *la mi*
la-ba.
 Indigence *gyoi, dbul-bá, šion-s-pa*.
 Indigent *dbul-po, dbul-šion-s*.
 Indigestion *zas ma zu-ba*.
 Indigo rams; — colour *mtññ*.
 Indirectly *zur-du, zur-na W*.
 Indivisible *mi-pyed-pa*.
 Indolent *kyaiñ-kyoiñ W., rğod-bag-čan*.
 Indubitable *gor-ma-čag-pa, ydon-mi-za*.
 Induce *skul-ba*. [ba.
 Indulge in vb. n. *čags-pa*; v. also *bag-med-pa* 363.
 Industrious *le-lam-kan W.; brtson-pa-čan*.
 Inexplicable *gya-nyés*; it is — to me *rgyumsan mi šes or bšad mi nus*.
 Infallible *mi-nor-ba*.
 Infant *ču-ma-lón Ld.; pr-gu čui-ba; — boy Kyeu*.
 Infect *go-ba, bsgo-ba*.
 Inflammation *tsig-pa*; — of the eyes *mig-tsig (čé) W*.
 Inflate *bud-pa; ju debs-pa*.
 Inflection *dgu-ba*.
 Inflict *skyel-ba*.
 Influence s. *dbañ*; vb. a. *skul-ba*.
 Inform vb. a. *spruiñ-ba, lon zer-ba C, hun tai-čé W*.
 Information *man-niag; hun W*.
 Infringe *gal-ba*.
 Infuse *jug-pa*.
 Infusion *tan-gi sman*.
 Ingenious *dmigs-čan*.
 Inheritance *skal-nór, nor-skal*.
 Inject *jug-pa*.
 Injure *tse-ba, ynod-pa*.
 Injured *nyams-pa*.
 Injury *ynod-pa*.
 Ink *snag-tsa; — powder snag-pyé*.
 Inkstand *snag-koiñ; *nag-blum* C*.
 Inlet *tso-lág C*.
 Inmate *nan-gi mi*.
 Inn *gron-kán*.
 Inner *nan-gi* 301.
 Innumerable *grais-méd-pa; tsad-méd*.
 Inquire *dri-ba*; to — closely *žib-tu dri-ba*; to — rigorously **skar-tag tai-čé* W*.
 Inquiry *brtags-pa*.
 Inquisitive *rtogs-dod-čan*.
 Insane *smyon-pa*; to be — *krul-ba, smyo-ba*. [ba.
 Insanity *smyo-bóg*.
 Inscription *byañ-bu, byañ-ma; žal-byañ*.
 Insect *rkañ-drug-ldan-pa; bu*.
 Insensible *Kal-kól*; to get — *kol-ba*.
 Inseparable *mi-pyed-pa, bral-méd*.
 Insert *dzud-pa*.
 Inside s. *koiñ-pa, nan-rol*.
 Inspect *lta-ba, mgo byed-pa* 91, *žal-ta byed-pa* 473.
 Inspection *žal-ta*.
 Instance *dpe*; for — *di-lta-ste, dper-na*.
 Instant s. *dar, skad, yud*.

- Instantly *mod-la*.
 Instantaneous *dar y'ëig-gi; p'ral-gyi; yud-tsam-pa*.
 Instantaneously *glo-bar*.
 Instead *dod-du; tsab-tu, šul-du*.
 Instigate *nar don-pa*.
 Instinct v. *rañ-bžin*, v. *šugs*; sexual — *ro-tsa*.
 Institute vb. a. *dzugs-pa*.
 Instruction *bka-ydams, bka-nañ; k'rid; žal-ta*; instructions *spyad-mtsams* 456.
 Instructive *k'rid-debs-su ruñ-ba*.
 Instructor *mkan-po*; instructress *mkan-mo*.
 Instrument *ča-byád, ča-lag*.
 Insult vb. *ku-ba; kañ-ba; tsig rtsob* (or *ñan*) *zer-ba*.
 Insurrection *sde-k'ruks, k'rug-pa*.
 Intellect *blo-grós*.
 Intelligence (knowledge) *rgyus*; (news) *ča*.
 Intelligent *sems-mkan, blo-rno-ba*.
 Intelligible *k'rol-po; go-sla-ba*.
 Intemperate *tsod-méd*.
 Intend *dgoñs-pa, dga-ba, ča-ba W., dod-pa; sems-pa; sño-ba* 137.
 Intent s. *don, bsam-pa*.
 Inter vb. a. *skuñ-ba*.
 Intercalary month *zla(-ba)-šol, *da-ful** W. 491.
 Intercessor *no-čen* 129.
 Intercourse *brel-ba* 402; to have — *dre-ba, ka-bsre-ba, sdeb-pa*.
 Interest s. (money) *skyed, par, bed*; (concern) *yzuñ-ba*.
 Interfere *ka žug-pa*.
 Interior s. *kog, koñ-pa, nañ* I 301.
 Intermediate *bar* 366.
 Interpret *grol-ba*.
 Interpreter *skad-pa*.
 Interstice *bar, dbrag*.
 Interval *bar-skabs, bar-tšams*.
 Intestines *rgyu-ma, loñ-ka, loñ-ga*.
 Into *nañ-du*.
 Intolerable *mi-bzad-pa*.
 Intoxicated *čan-čem-čan* 154, *ra-ro-ba* 521, *zi-čan W*.
 Intoxication *bzi, ra-ro*.
 Intrenchment *rags, pag-rags*.
 Intrigue s. *gya-gyi*.
 Introduce *dzugs-pa*.
 Introduction (preface) *šion-gro*.
 Inundate *yyeñ-ba, lud-pa*.
 Inundation *ču k'yam-pa, ču-nag, ču-rúd*.
 Inured v. *sran-pa* 580.
 Invasive *smad-pai tsig*.
 Inveigh *yše-ba, ka kye-če W*.
 Invent *dmigs-pa-nas bzo-ba; bsam-blo* or *-mno byas-te sgrub-pa; blo-tabs tsol-ba*.
 Investigate *lta-ba, lta-rtog byed-pa*.
 Invincible *yžan-gyis mi tub-pa* 234.
 Invisible *mi-snañ-ba*.
 Invite *dren-pa, ydan-dren-pa, spyan-dren-pa; šog zer-ba*.
 Involuntarily *ga-čád, (rañ) dbañ-med-du*.
 Inward *nañ-gi* II 301.
 Iron s. *lčags*; — ore *lčags-sa*; — slag *lčags-dreğs*.
 Iron adj. *lčags-kyi*.
 Irreligious *skal-méd, čos-méd*.
 Irresistible *rgol mi nus-pa*.
 Irritable *rtse-reg-če* 440.
 Irritate **gob-non-čo-če** W., *tsañ bru-ba*.
 Isabel (horse) *nañ-pa*.
 Ischury *ču-gags* 157.
 Isinglass *nya-spyin*.
 Island *gliñ-prán*.
 Issue vb. n. *gye-ba, p'ro-ba*.
 Issue s. *bu-rgyüd*.
 Isthmus *ču-bar, gliñ-lag-brél* 541.
 It pron. *ko* 42, *de* 255.
 Itch s. (disease) *rkoñ-pa*.
 Itching s. *bun-pa*.
 Itself pron. v. *ño* 129; *dños-yži* 131.
 Ivory *ba-so*.

J

- Jackal *če-spyañ, dur-spyañ, wa-spyañ*.
 Jackdaw *skyuñ-ka, lčuñ-ka*.
 Jacket *keu-rtse, ke-rtse*.
 Jagged *don-dón*.
 Jar s. *rdza-büm*.
 Jaundice *mig-sér*; black — *kša-ya nag-po*.
 Jawbone *mgal, gram-rús*.
 Jealous *če-ré, mig-ser-čan*.
 Jealousy *gran-sems, čags-sdañ, mig-sér*.
 Jehovah *ya-ho-ud*.
 Jejuné *lto-stoñ*.
 Jelly (gelatine) *grig-grig C*.
 Jessamine *kun-da*.
 Jesus *ye-šu*.
 Jest s. *ku-ré, kyal-ka, ka-šags, ga-ža*.
 Jest vb. *ku-re byed-pa; rtse-ba*.
 Jet of water *ču-mda*.
 Jewel *rdo-rje, nor-bu, pra, p'ra; rin-po-če*.
 Join vb. a. *sgrig-pa, dags-pa, sdud-pa, sbyor-ba, sbrel-ba, zuñ sdebs-pa*; vb. n. *sdeb-pa*; to — (in singing) *ram-bu degs*.
 Joined *sbyor-la, žor-la*. [pa.
 Joint s. *brel-mtsams* 402; *tsigs* 448.
 Jointly *skyus* 28.

Joke s. *ku-ré, kyal-ka, ka-šágs, ga-ža*.
 Joke vb. *rtse-ba*.
 Journey s. *lam* 544; a day's — *dgoñs, dgoñs-žag*.
 Journeyman *las-grogs*.
 Joy s. *dga-ba* II 83; *dga-bdé, dga-tšór; ño-só, spro-ba* II 337; *brod-pa*.
 Joyful, to be — *ngju-ba*.
 Joyous *dga-mo*.
 Judah *yu-hu-dá*.
 Judge s. *Krims-dpon*; district — *gul-dpon*.
 Judgment-hall *bka-yšágs*.
 Jug *ču-snod, ben*.
 Juggler *sgju-ma-mkan*.

Jugglery *žrul, čo-žrul*.
 Juice *bčud, rtsi*.
 Jump vb. *Krab-pa*.
 Juniper *spa-ma*.
 Jupiter (*žza*) *žur-bu*.
 Just adj. *drañ-po, tsul-čan* 450.
 Just adv. v. *rañ* no. 3 522; — before *ka-drañ* 35; — by *gram-du* 98; — lie, the very, *ko-na* 43; — now *ma-tág* 227; — so *de-ka-ltar* 255.
 Justice v. *Krims* 50; *žšágs* 564; chief — *šag-dpon W*.
 Justification *nam-dag rtsi-ba* 314.

K

Kalpa s. v. *bskat-pa* 33.
 Keep vb. a. *čan-ba, sruñ-ba, skyoñ-ba* 31; to — back *gegs-pa, skyil-ba*; to — in mind *čan-ba*; vb. n. *rtēn-pa* 213.
 Keeper *rdzi-bo* 468; *sruñ-mkan* 583.
 Kernel *rkañ; rtsi-gu, tsi-gu*.
 Kettle *zans, zans-bu*; — drum *ria*.
 Key *lde-mig; (pie-) ku-lig W*.
 Khams v. *kams* 39.
 Khatmandu v. *ko-bóm* 43.
 Kick s. *rdog-pa, pra-šágs*.
 Kick vb. a. *pra-ba*, v. also *rdog-pa*.
 Kid *ra-gu, ri-gu W*.
 Kidney *mkał-ma*.
 Kill *yšod-pa, srog yčod-pa*, resp. *gum-pa, gem-pa*.
 Kind s. *Kyał-par, rigs, sna* 316; *nam-pa* 313; *bye-brag*; of every — *sna-tšad*.
 Kind adj. *drin-čan, byans-pa*; to be — *mtun-po byed-pa*.
 Kindle *dugs-pa, sbor-ba*.
 Kindness *drin, bka-drin, bdag-rkyen, brise-ba*.
 King *rgyal-po, rje-bo*.
 Kingdom *rgyal-kams, rgyal-kág*.

Kiss s. *o, u*.
 Kiss vb. *o byed-pa, ka ytugs-pa, *ka lan-čé* W*.
 Kitchen *bkad-sa, žyos-kañ; tab-tsañ W, sol-kañ C*; — garden *ldum-ra W*.
 Knag *mžer-pa*.
 Knapsack *kał-ta-ka, kom; či-ka W*.
 Knead *rdzi-ba*.
 Knee *pus-mo*; — joint *sgjid-pa*; — pan *lha-ñá*.
 Knife *gri*.
 Knit *slé-ba*.
 Knock s. (the sound of knocking) *tag-tág*; there is a — *tag-tág zer W*.
 Knocker *ytun*.
 Knot s. *mduł-pa* 273; *mžer-pa* 463.
 Know *šes-pa, ño-šes-pa, rig-pa*, resp. *mkyen-pa, nes-pa C*; to — by heart *ka-ton-du šes-pa*.
 Knowledge *rgyus, rig-pa, šes-pa*.
 Known adj. *rgyus-yod-pa, ča-yod-pa*; not *ytol-méd, rgyus-med-pa, ča-med-pa*.
 Knuckle s. *sor-tšigs*; knuckles used as dice *bloñ-mo*.
 Kunawar v. *Ku-nu* 40.

L

Label s. *byañ-bu, byañ-ma*.
 Labour s. *las*, resp. *prin-las, bzo*.
 Labour vb. a. *laš byed-pa*.
 Labourer *las-pa*.
 Laconic *ka-ñjñ, tšig-nyññ*.
 Lad *byis-pa*.
 Ladder *skad, skas-ka*.
 Lade (water) *ču-ba*.
 Ladle s. *tum-bu, žzar-bu, ču-žzar, skyogs*.
 Lady *jo-mo, btsun-mo*; — of rank *rje-ma*, col. *še-ma*; young — *šem-čuñ W*.
 Lahul *gar-ža* 67.

Lair *tsai*.
 Lake *mfo*.
 Lama *bla-ma*; Grand — *bla(-ma) čen-po*.
 Lamb *lu-gu, lug-gu*.
 Lame adj. *ža-ba, ža-bo, rkañ-rdim*.
 Lamed *grum-pa*.
 Lament vb. n. *smre-ba, mya-ñan byed-pa, čo-ñe debs-pa*.
 Lamentation *čo-ñe, o-dód*.
 Lamp *mar-mé, sgron-ma, 'oñ-gu, *žym-mar-pa* C, rkyoñ-tse W*.
 Lampblack *sgron-dregs*.

- Lampoon s. *sgo-yig*.
 Land s. (cultivated) *klwis*; (dry land) *skam-sa*; — owner *žin-bdäg*.
 Landlord (of a house) *bran-dpon*; — (of the ground) *sa-bdäg*.
 Landscape *sa-ynäs*.
 Landslip *sa-rüd*.
 Lane *lam-sraü*.
 Language *skad, sgra*; — master *skau-pa*.
 Languid *nyams-čün, nyams-täg-pa, yčön-ba C., šed-méd W.*; to get — *rgod-pa*.
 Lantern *sgron-ma, paper — goü-žu*.
 Lap s. (coat-tail) *gruca*; (bosom) *paü, resp. sku-päü*.
 Lard s. *grod-tsil*.
 Large *rgjas-pa, čen-po, rggya-čen-po, yaüs-pa*.
 Lark *čö-ga, ləo-ga; ča-čir Ld*.
 Larynx *kol-mäd, ol-mäd*.
 Last adj. *rjes 181, ta-ma 226, yji-ma, rtin-ma W.*; — night *mdai*; — will *ka-čems, bka-čems*; — year *ka-niü, sia-lo, na-niü*.
 Last vb. n. *tso-ba*.
 Lasting adj. *rtag-po*.
 Lastly *mfar 240*.
 Latch s. *kor-gyäg, kor-yya*.
 Late *yji-mo*; later (subsequent) *yji-ma*; to be late *yji-ba*.
 Lately *da-či, *de-zag-la** 275.
 Lath *čam, pyam*.
 Lathe *skor-spyäd*.
 Latter *yji-ma*.
 Lattice *dra-ba*.
 Laudable *stod-os*.
 Laugh vb. n. *dgod-pa, rgod-pa, bžad-pa*.
 Laughter *gad-mo, rgod*.
 Laurel, — leaf **šin-tse lo-ma** W.
 Law *krim, bka-krim*; to go to — **fim žu-čē** W.
 Lawsuit *krim, krim-šägs*.
 Lawyer *krim-pa*.
 Lax adj. *kyom*.
 Laxative s. *šal-smän*.
 Lay vb. a. *šnyol-ba, sgyel-ba, bsnyal-te bžag-pa; gremš-pa*; to — aside *škyün-ba, ynd-pa*; to — on *gel-ba, stad-pa*; to — out (to expend) *škyag-pa, džugs-pa*; (to plan) *god-pa*; (to display) *yčal-ba*; to — over (to spread over) *sgron-pa*; to — up *bkri-ba, bdoğ-pa*.
 Layman *kyim-pa, gaü-zäg; mi-nag škye-bo 29*.
 Laziness *le-lo, le-lo-nyid*.
 Lazy *le-lo-čan, kyan-kyön W*.
 Lead s. *ža-nye, ža-ne, ra-nye; rin-di W.*; — pencil *yya-tig, bri-smýg*.
 Lead vb. a. *Krid-pa, tog-dren-pa, sna-dren-pa*.
 Leaf *lo-ma*.
 Leak vb. n. *rdol-ba*.
 Lean adj. *skam-ši, skem-po, žag-méd*.
 Lean vb. (against) *šnye-ba*.
 Leap vb. *mčön-ba, par-ba*.
 Learn *slob-pa*.
 Learned adj. *mkas-pa*.
 Learning s. *rig-pa, šes-pa*.
 Lease s., to take a — *nyo-ba*.
 Leather s. *ko-ba, ko-lpays, bse*; — shoe *ko-kräd*; — sieve *ko-tšag*.
 Leave s. *ynaiü-ba*; — of absence *bka-bkrol, dgois-pa*; to take — v. *yjag 347*.
 Leave vb. *og-pa, yton-ba, bor-ba*.
 Leaven s. *žö-ri W.*; v. *ru-ma 531*.
 Lecture s. *gleü-brjod, gleü-mo*.
 Lecturer *sgrog-pa-po*; —'s chair *čos-kiri*.
 Leech s. *krag-tüü-bu W.*; *srin-bu pad-ma*.
 Leek *sgog-pa*.
 Left adj. *yyon-pa*; — hand *yyon-ma*; — handed *yyon-lug-byed-pa; gyog-po*.
 Leg *rkan-pa*.
 Legalize *bkar-dogs-pa*.
 Legend *sgruis*.
 Legendary tales *nam-tär*.
 Leisure *loü, čög-ka*; to have — *čög-pa*.
 Lemon *gam-bu-ra, spyod-päd*.
 Lend *yyar-ba*.
 Length *dkyus, rin-kyäd, süd*.
 Leopard *yzig*; snow — *ysa*.
 Leprosy *rno, mdze*.
 Lessen vb. n. *grib-pa; je-nyüü je-nyün-bar gjur-ba*.
 Lesson s. *ka-ta, resp. žal-ta; rgyugs W*.
 Lest conj. v. *dogs-pa 258*.
 Let vb. (to — in, to — loose etc.) *yton-ba; jug-pa II, no. 2 178*.
 Letter (of the alphabet) *yi-ge*; (epistle) *yi-ge, resp. bka-šög*; — case *yi-gei šubs*.
 Lettuce *ldum*.
 Level vb. a. *šnyoms-pa*.
 Lever *yšo-mo*.
 Liar *kram-pa, zog-čan*.
 Libation *mčöd-pa, mčöd-ston 166*.
 Libel s. *sgo-yig*.
 Liberal *mig-yáis*.
 Liberate *grol-ba*.
 Liberty *tar-pa, ran-dban*; to be at — *čög-pa*.
 Libidinous *čags-sred-čan, čol-pa*.
 Librarian *deb-fer-pa*.
 Library *kun-dga-ra-ba; yig-kan*.
 Lick vb. *ldag-pa*.
 Lid *ka-kébs, ka-gáb, ka-yčöd, ka-leb; čab-ma*.
 Lie s. *rdzun, šob, šab-šob W*.
 Lie vb. (to tell a lie) *rdzun smra-ba or byed-pa*.
 Lie vb. (down) *nyal-ba*; to — with **fig-pa čö-čē** W., *bšo-ba*.
 Life *srog, tso-ba, yson-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*, *snañ-ba*.
- Light adj. (not heavy) *yai-po*; (not dark) *skya-bo*; — blue *sno-skya*; — gray *dkar-skya*; — green *ljan-skya*; — red *dkar-dmar*; — yellow *ser-skya*.
- Light vb. a. *spon-pa*, *sbor-ba*.
- Lightning s. *glog*, *glog-ka*, *tog*.
- Like adj. (similar) *nnyam-pa*, *mtsuñs-pa*, *tsogs-se W.*; adv. (in the same manner) *lta*, *ltar*, *nañ-tar W. C.*
- Like vb. a. ... *la dga-ba*.
- Likelihood *no*.
- Likeness *bzo*, *zo*.
- Likewise *yan*.
- Limb *yan-lag*.
- Lime *rdo-zó*.
- Limit s. *mta*, *mu*.
- Line s. *tig*; *yig-prén*.
- Lineage *brgyud*, *rigs*, *rigs-brgyud*, *rus*, *rus-pa*.
- Linger *gor-ba*.
- Lining s. *nañ-ša*.
- 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-byañ*.
- Listen *nyan-pa*.
- Literature *čos*, *rig-pa*.
- Litter s. (palanquin) *kad*, *kyogs*, *kyogs*; (bier) *dgu-eri C.*
- Little adj. *čün-ba*, *nyui-ba*, *pra-ba*, *pran*, *pran-bu*, *dman-pa*.
- Little s. (a little) *čig*, *čün*, *čün-čig*, *tig-tsim*, *tsa-big*, *a-tsig W.*, *a-li C.*; adj. *čün-ba*.
- Live vb. n. (to be alive) *yson-pa* 591; (to dwell) *ynas-pa* 310, *duḡ-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-tsé 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.
- Loan s. *skyin-pa*, resp. *kar-skyin*.
- Locality *ynas*, *skye-ynas* 28.
- Lock s. (of hair) *rat-pa*.
- Lock s. (of a door) *lčags*, **go-čag* C.*, *ku-lig W.*
- Lock vb. a. *ycod-pa*; to — up *gegs-pa*; *gar-te* *orgyan-du bor-če W.*, v. *sgyon-ba* 119.
- Locust *tsa-ga-bu*, *ča-ga-bu*.
- Lodgings *ynas-tsañ*, *brañ-sa*.
- Log dog *W.*
- Logic *tsad-ma*, *rigs-pa*.
- Loins *rked-pa*.
- Loiter *gor-ba*.
- Lonely *dben-pa*.
- Long adj. *riñ-ba*, *dkyus-riñ*; 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) *snañ-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. *grun-pa*.
- Lord s. *mgon-po*, *jo-bo*, *rje-bo*, *dpon-po*, *dbañ-po*, *ytso-bo*; — of the manor *yi-bdáy*.
- Lose *rlog-pa*, *bud-pa W.*; to — colour *dkyug-pa*; to be lost *stor-ba*.
- Loss *gad*, *gun*, *god*, *god-pa*, *god-ma*.
- Lot s. (fortune) *skal-ba*, resp. *sku-skál*; *las-bskos* (v. *sko-ba*); *piya*; to cast lots *mo-debs-pa*, *rgyan rgyab-pa* 107, *rtags-ril btaiñ-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 čo-če* W.*, *yduñ-ba*, *prén-ba*, *brtse-ba*, *mža-ba* 461, **žen-dzin čo-če* W.*, *yčes-par byed-pa* or *dzin-pa*.
- Love s. *čags-pa*, *snyin-brtse-ba*, resp. *tugs-brtse-ba*, *duñs-pa*, *dran-séms*, *byams-pa*, *byams-sems*.
- Lover *dod-grogs*, *mža-grogs*, *bzañ-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-čád*.
- Luck s., good — *šis*, bad — *rkyen*.
- Lucky *bkra-šis-pa*.
- Luggage *ča-lág*.
- Lukewarm *mal-la-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*, *šser-ba*.
- Lynx *dbyi*, *yyi*.

M

- Mace (club) *ga-da*.
 Machine *prul-kor*.
 Mad *smyon-pa*; to be — *smyo-ba*.
 Madam, dear — *bzin-bzan-ma*.
 Madder *btsod*.
 Madness *kirul-pa*, *smyo-bog*.
 Magazine *tsou-kai*, *mdzod*.
 Maggot *sa-bu*.
 Magic s. *prul*; adj. *prul-gyi*; — sentence *yzuis*; — tricks *co-prul*; — wheel *prul-kor*.
 Magician *ja-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*, *ryog-mo*.
 Mail (armour) *krab*, *ya-lad*.
 Maim vb.a. *pran yod-pa*, *sug-pa dreg-pa*.
 Main adj. *mčog*, v. also *yzui*; — dogma *yzui-mčog*; — point *don 259*, *ynad*; — substance *no-bo-nyid*.
 Maintain *smra-ba*, *dod-pa*, resp. *bžed-pa*; *smras-pa-la brtan-par ynas-pa*. [*šab 375*].
 Maitreya *byams-pa mgon-po 109*; *rgyal-Majestic riom-bag-can*, *yi-brjid-can*.
 Majesty *riam-pa*, *riom-brjid*.
 Make vb. a. *byed-pa*, eleg. *byid-pa*, resp. *mdzad-pa*, *sgrub-pa*, *ča-ba*, *bzo-ba*, *jug-pa*, *bco-ba*; to be made *grub-pa*.
 Maker *mdzad-po*.
 Malabar *ma-la-ya*.
 Male adj. *po*; — child *kyeu*; *bu*; — person *skyes-pa*.
 Malediction *byad*, *byad-stem(s)*.
 Malice *ynod-sens*.
 Malicious *blo-nyés*.
 Mallow *čam-pa ta-lo*.
 Man s. (human being) *mi*, *rkan-ynyis-pa*; *lais-gro*, *skye-bo*, *skyes-bu*, *gan-zag*; (male) *po*, *skyes-pa*; — servant *kol-po*, *bran-kol*; waiting — *zal-ta-pa*.
 Mane *riog*, *ltag-spu*.
 Manger *kyi-yžon*; *bres*.
 Manifest adj. *mion-pa*.
 Manifestly *nos-su*.
 Manifold *sna-tsogs*, *sna-man-ba*; *pal čer*.
 Mankind *skye-bo*, *skye-dgu*, *skye-rgu*; *mirabs*, *mi-rigs*.
 Manly *kyo-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*, *bco-ba*, *bzo-ba*.
 Manure s. *lud*; vb. a. *lud yton-ba*.
 Many *mai-po*, *du-ma*, *dgu*, a good — *ga-čen*; how —? *du*; so — *de-snyed*.
 Map s. *bkod-pa*, *žin-bkod W.*; *sa-ta C*.
 Maple *yya-li Sik*.
 March vb.n. *god-pa*, *grul-ba*; to — about *grim-pa*.
 March s. *rkan-grós*.
 Mare *rgod-ma*, *mo-rta*.
 Margin *nos*, *zur*, *mta*.
 Marigold *gur-kum*. [*bkur-sti*].
 Mark s. *rtags*, *mtsan(-ma)*; — of honour
 Market *tsou-dus*; — place *Krom*.
 Marmot *pyi-ba*, *pyi-ba*.
 Married adj., a — man or woman *kyim-tab*; a — woman *bdag-tu byas-pai bud-med*; to get — (both of man and woman) *kyo-šug-tu du-ba 276*; (of a woman) *mi žig-gi čui-mar byed-pa 159*.
 Marrow *rkan*; *no-bo-nyid*; spinal — *klad-žzui*.
 Marry vb. a. (to take a wife) *čui-ma len-pa*; (to unite in matrimony) *kyo-šug-tu sdud-pa*.
 Mars *mig-dmar*.
 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) *puin-po*, (bulk) *lun*, (multitude) *krod-pa*.
 Mast (flag-staff) *dar-po-čé*.
 Master *mgon-po*, *mina-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. *dnos-can*, *yzugs-can*.
 Mathematician *rtsis-pa*.
 Matter s. (substance) *rgyu*, *dnos-po*, *rdzas*, *zan-zin*; (in physics) *bem-po*, *yzugs*; (pus) *ču-ser*, *ču-rnag*, *rnag*.
 Matter vb. n.; it does not — *čan mi sto*; what does it —? *či sto*.
 Mattock *dor*, *tog-tse*.
 Mattress *sob-stán*.
 Maw *lkoq-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-šes-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-skán; by what —? cis; by — of sgo-nas* 115.
 Measure s. *skar-tsád, bre, tsád, tsod; to take — skad-če, tsod dzin-pa; measures (arrangements) grabs; to take — grabs byed-pa*.
 Measure vb.a. *jal-ba, dpog-pa, tsod dzin-pa, nyams-len-pa, yšor-ba*.
 Meat s. *ša, resp. skrum; za-ba, resp. bžes-pa; dried — skam-saň; — and drink bza-btán; — jelly ša-spyin; — pie mog-móg W*.
 Mecca *ma-ká*.
 Mechanic s. *bzo-pa; mechanics' institution bzo-grá*.
 Meddle *ka jug-pa, te-ba*.
 Mediator *bar-mi*.
 Medicine *sman*.
 Meditate *sems-pa, resp. dgois-pa, lta-ba, sgom-pa, bsam-mno byed-pa, resp. fugs-bsam yton-ba*.
 Meditation *sgom, sgom-pa, rnal-byór*.
 Medley *čag-ga-čog-gé*.
 Meet vb. a. *tug-pa, prad-pa, mjal-ba; vb. n. dzom-pa; to go to — ydan-dren-pa*.
 Meetings s. *du-ba, dus-pa; — house dun-kaň, tšogs-kaň; — place dus-sa*.
 Melody *mgur, dbyaňs*.
 Melon *ga-gón*.
 Melt vb. a. *ju-ba, zu-ba; melted, molten zun-pa, zun-mo; melting-spoon zu-kyóg*.
 Member *yaň-lag, tšigs* 448.
 Memorandum-book *rjed-to*.
 Memorial stone *rjed-ró*.
 Memory *dran-pa*.
 Menace vb. *gam-pa*.
 Mend vb. a. *glan-pa*.
 Mendacious *kram-sems-čan*.
 Mendicant adj. *spraň-po; — friar sprañ-bán*.
 Menses, Menstruation *krag dzag-pá, zla-mtsán*.
 Mention vb. a. *god-pa; to be mentioned (in a book etc.) byui-ba*.
 Merciful *snyin-rje-čan, resp. fugs-rje-čan*.
 Mercury (planet) *lhag-pa; (metal) dnul-ču*.
 Mercy *snyin-rje, fugs-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 *gug(s) W*.
 Mess (dish) *skyu-rám, spags*.
 Message *prin, yirin, lon, resp. bka-pirin*.
 Messenger *po-nya, mi-sná*.
 Metal *žu-bai kams; cast — blugs-ma*.
 Metaphor *ňag-snyin, dra-dpe*.
 Meteor *ke-tu*.
 Method *čo-ga, tabs, tsul, lugs*.
 Metropolis *rgyal-sa, mtil*.
 Mewing s. (of a cat) *mea_o*.
 Mid-day *nyin-guň, dguň, ydugs*.
 Middle s. *dkyil, rked-pa, koňs, guň, dguň, dbus, yžui*.
 Middle adj. *bar-pa, bar-ma, brii; — finger kan-ma, guň-mo, bar-mdzub*.
 Midnight *nam-pjyed, mtsan-dkyil, mtsan-guň, mtsan-pjyed, dguň, v. guň* 69.
 Midriff *mčín-dri*.
 Midst s. *koňs, dbus*.
 Might *mňa, mňa-tán, dbaň, dbaň-tán*.
 Mighty *ka-drag, rgyas-pa, dbaň-čan, btsan-po*.
 Migrate *po-ba*.
 Milch cow *bžon-ma*.
 Mild *dul-ba, srun-pa, bsrún-pa*.
 Mile *dpag-tsád*.
 Milk s. *žo, o-ma; sour — žo-ri W, ru-ma Č.; — pair o-zó*.
 Milk vb. a. *jo-ba, o-ma jo-ba, o-mu tsir-ba*.
 Milky-way *dgu-tšigs*.
 Mill s. *raň-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. fugs; to have a — dga-ba, dod-pa; to keep in — dran-pa, yzo-ba*.
 Mind vb. a. *lta-ba, ynyer-ka byed-pa* 194; never —! v. *čis kyan* 141.
 Mine s. *kuis, yter-ka*.
 Mine pron. *ňai* 124.
 Minister s. *blon-po; prime — bka-blón*.
 Mint (plant) *dag-či Lh*.
 Minute s. *ču-sraň*.
 Minute adj. *pra-ba, žib-pa*.
 Miracle *ltas, ya-mtsan*.
 Mirage *dri-zai groň, mig-sgyu*.
 Mischief *skag, nan; — maker bstan-šig*.
 Miserable *gyi-na, nan-pa, tu-ba, sdug-bsial-čan*.
 Miserly *bkren-pa*.
 Misery *nyon-moňs-pa, zag-pa*.
 Misfortune *bkra-mi-šis, rkyen, skyon, nan, byur, byus*.
 Mishap *gal-rkyen*.
 Miss s. (young lady) *šem-čui W*.
 Miss vb. *tal-ba, mi kes-pa*.
 Missive s. *bka-rgya, če-dón* 160.

- Mist *na-bin*, *rmugs-pa*.
 Mistake s. *krul-pa*, *krul-yzi*, *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 mtun-pa*; *mtsul-krim-s-kyi*; *dge-bai*; *čos-kyi*; also *sems-kyi*, *yid-kyi*; — doctrine *čos* no. 2, 163.
 More *lhag* 600.
 Moreover *dei steñ-du* 222.
 Morning *sna-dro*, *sna-mo* W., *nan-mo*; the next — *to-ranis*, *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 lhag* or *mañ-po*; v. also *pál-čér* 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*, *gyo-ba*.
 Motionless adv. *ma gyo-bar*, *ma gul-bar*, *ma pyens-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-pun* 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-ig*.
 Move vb. a. *skycl-pa*, *sgul-ba*, *gyo-ba*; to — to and fro *gyen-ba* 518; **šrul-čé** W. (v. *šrul-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-tsam* W., *tsam* 430; so — *di-snyed*, *de-snyed*; very — *mañ-drags*, *šin-tu mañ-po*.
 Mucus snabs, *lud-pa*.
 Mud *ka-lag*, *jim-pa*, *dam*, *mer-ba*, *rdzab*, *dam-rdzab*; — floor *skyañ-nül*.
 Muddy *man-mün*.
 Mulberry *o-se*.
 Mule *dre*, *dre-po*, *dre-mo*.
 Multiply vb. a. *sgjur-ba*, *sgri-ba*, *sgre-ba*, *spel-ba*, *pel-ba*.
 Multitude *krod-pa*, *krom*, *dmag*, *yšeb*.
 Murder vb. a. *yšod-pa*; s. *yšod-yčod*.
 Murderer *yšod-byed*.
 Muscle (anatomy) *ša*, *nya*.
 Muse vb. n. *rtoq-pa*.
 Mushroom *ša-mo*, *mog-ša* W.
 Music *rol-mo*.
 Musk *gla-rtsi*; — 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-ldan* W.
 Mutter vb. a. *sam(-ma)* *sum(-me)* *zer-ba* W.; to — prayers *ma-ñi tañ-čé* W., *zla-ba*, *zlo-ba* 491.
 Muzzle s. *ka-mtsül*, *mtsül-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. *γiyag-sén*, *žabs-sén*.
- Naked *sgren-mo*, *γder-bu*, *rjen-pa*.
- Name s. *miñ*, resp. *mtsán*.
- Name vb. *miñ* *ytogs-pa*, *skad-pa*, *grag-pa*, *zer-ba*.
- Namely *de-yañ*, *de añ*; *di-lta-ste*.
- Nape *ltag-pa*.
- Napkin *ka-pyis*, *lag-pyis*, *pañ-kēb*.
- Narcotic adj. *smyo-byéd*.
- Narrative s. *lo-ryyis*.
- Narrow adj. *pal-méd*, *žen-méd*, *dog-pa*.
- Nasty *btsog-pa*, (*b*)*rtsog(s)-pa*.
- Nation *mi-brgyid* 124, *sde* 295, *rigs* 527.
- Native s. *yul-pa*.
- Native-place *γžis-ka*.
- Natural *dños-ma*, *ma bčos-pa*.
- Naturally *rañ-bžin-gyis*, *γžis-kyis* 565.
- Nature *ñañ*, *čos-nyid*, *no-bo-nyid* 129.
- Naught (cipher) *mka*.
- Naughty *ña-ryyal-čan*.
- Nausea *skyyug-bro-ba*, *kam-lóg*, *kams-rmyá*.
- Navel *lte-ba*.
- Near adj. *nye-ba*; adv *nye-bar*, *rtsar* 437, *gram-du*; *rgyañ tuñ-ba*; *ldan-la*, *ldan-du* 289; to be — *nye-ba*, *rten-pa* 214.
- Neat adj. *sdug-pa*, *sdug-gu*.
- Necessaries s. *yo-byád*.
- Necessary adj. *dgos-pa*, *rigs-pa* 528; to be — *dgos-pa*.
- Necessity *dgos-pa*.
- Neck *ske*, *mgur*, *mgul*, *mgrin-pa*, *γjiñ-pa*; *γnya-ba*; — cloth *ka-dkri*, *ka-ras*.
- Neckerchief *dkri-ma*, *mgul-čins*.
- Necklace *ske-čá*.
- Need s. *gyoñ*.
- Needful *dgos-pa*.
- Needle *kab*, *tsem-káb*.
- Negative s. *dgag-pa* 94, *gag-pai sgra*.
- Neglect vb. *gyiñ-ba*, ... *la mi lta-ba*.
- Neigh *tser-ba*.
- Neighbour *kyim-mtsés*, *pa-rol-po*.
- Neighbourhood *sa-pyögs*, *yul-pyögs*.
- Nepal *bal-po*, *bal-yül*.
- Nephew *tsa-bo*, resp. *dbon-po*, *dbon-srás*.
- Nerve *ču-rtsa*.
- Nest *tsañ*.
- Net *rgya*, *rgya-mo*, *dol*; — work *dra-ba*.
- Nettle *zwa*.
- Neutralize *čün-bá*.
- Never v. *nam-yañ* 303.
- Nevertheless *yin-kyañ*, *yin-na yañ* W.
- New *so-ma*, *γsar-ba*, *γsar-po*.
- News *ča*, *skad*, *γrin*, *γrin*, *lon*, *hun* W.; good — *lon-bžán*.
- Nice *sdug-pa*.
- Night *nam*, *mtsán-mo*; — quarters *brañsa*, eleg. *mčis-bráñ*, resp. *γzim-bráñ*; — watch *tun*.
- Nimble *skyen-pa*; — footed *rkañ-mgyogs-pa*.
- Nine num. *dgu*; ninth *dgu-pa*; nineteen *bču-dgu*; nineteenth *bču-dgu-pa*; ninety *dgu-bču*; ninetieth *dgu-bču-pa*.
- Nip vb. a. *grum-pa*.
- Nipple *nu-ma* 305, *pi-pi*.
- Nitre *šo-ra*.
- No, none v. *gavi* 65.
- Nobility *dpal* no. 4, 326.
- Noble adj. *drag-pa*, *btsun-pa*, *skye-mtó*.
- Nobleman *rje-bo*, *mi-drag-pa*, *no-nó* 306.
- Noblewoman *btsun-mo*, *še-ma* W.
- Nod vb. a. (beckon) *lag-brda byed-pa*; **go kug tañ-čé** W.
- Node, ascending — *sgra-γčan*; descending — *ke-tu*.
- Noise *klag-čör*, *grag-pa*, *sgra*, *zur*, *ku*, *ku-sgra*; — made by thunder etc. *čems-čéms* 161; to make a — *krol-ba*.
- Noisome *ñam-pa*.
- Nominate *sko-ba*, *čol-ba*.
- Nonsense *čab-čob*, *čal-čöl*; to talk — *čal-čöl smra-ba*.
- Nook *kug*, *kugs*.
- Noon *dguñ*.
- North *byañ*.
- Nose *sna*, **nam-tsul** W.
- Nostril *sna-kün*.
- Not *ma* 408, *mi* 413, *med* v. *med-pa* 417.
- Notch s. *kram-ka*, *nya-ga*, *ltoñ-ga*.
- Note s. *mčän-bu*, *yi-ge* no. 2, 508.
- Nothing *čan mi* 138, *či mi* 140; — but *ša-stag*, col. *ka-rkyañ* (v. *rkyañ-pa*); *ba-žig* 391.
- Notice s. *rgyus*, *ča*, *lon*; to give — *lon sprin-ba*.
- Notion *du-šes*.
- Notwithstanding *on-kyañ* 502.
- Noun substantive *dños-miñ* 131.
- Nourish *tso-ba*, *γso-ba*.
- Nourishing adj. *nyams-brtas byed-pa*.
- Nourishment *zas*.
- Novice *dge-b snyén* 85.
- Now *da*, *da-lta*, *γzod*, *o-ná* 500; — and then *bar-bar-du* or *la*; just — *ma-lág* 227; not until — *da-γzód* 247.
- Nowhere v. *čir* 141.
- Noxious *mi-dgos-pa*, *nyes-pa*, *γdug-pa*.
- Null adj. *sob*, *sog*, *γsob*, *γsog*.
- Number s. *grañs*.
- Number vb. a. *bgrañ-ba*, *rtsi-ba*.

- Numberless *bgrañ-yás*.
 Numerous *rgyas-pa*.
 Nun *čos-ma*, *btsun-mo*, *mo-btsün* 435; *jo-mo* 173.
 Nurse s. (children's) *má-ma*.
- Oak *ča-ra*, *be-šii*; — forest *be-kród*.
 Oar *skya*, *gru-kyém*.
 Oath *yi-dám*, resp. *tugs-dám*, *mna*, *bro*.
 Oats *ka-rtsam*, *yug-po*.
 Obedient *bka nyan-pa*.
 Obey *ka-la* (or resp. *žal-la*) *nyan-pa*.
 Object s. *ynas*, *rdzas*, *zani-zin*, *dños-po* 131; — of perception *yul* 513; mental — *dmigs-ýtád*.
 Oblation *mčod-pa*, *sbyin-pa* 405.
 Oblige (compel) v. *nan-gyis* 303.
 Obligated, to feel — *drin-dran-pa*.
 Oblique *kyom-kyóm*, *yo-ba*, *šan-ka*.
 Oblong *nar-mo*, *kyón*.
 Obscuration *sgrub-pa* 120.
 Obscure adj. *mun-pa*, *go-dka-ba* 71.
 Obscure vb. a. *sgrub-pa*; obscured *dkrigs-pa*, *rmoñ-ba*, *rmoñs-pa*.
 Obscurity *mun-pa*.
 Observe *sruñ-ba*, . . . *la lta-ba* I no. 3' 216.
 Obstinate *kyón-po*, *go-řag-čan* W. (lit. *mgo-mkřegs-čan*).
 Obstruct *gegs-pa*, *bčur-ba*.
 Obstruction *bgegs*, *gag*.
 Obtain *sgrub-pa*, *rnyed-pa*, *tob-pa*, *len-pa*.
 Obviate *yčod-pa*, *řlog-pa*.
 Occasion s. *rkyen*, *glags*, *skabs*; on — of *skabs-su*.
 Occupy *dzin-pa* no. 3, 465.
 Occur *gyur-ba*, *řon-pa*, *on-ba*.
 Occurrence *rkyen*, *dños-po*.
 Ocean *rgya-mtso*.
 Odour *dri*, *dri-ma*.
 Oesophagus *lkog-ma*.
 Of prep. *kyi* 6, *nas* 304, *las* 546.
 Off adv. *řar* 341, *yas* 508.
 Offence *řdig-pa*; to commit an — *nyes-pa*, *řdig-pa byed-pa*.
 Offend *kañ-ba*, *ku-ba*.
 Offensive *šin-tu tu-ba*, *mi žim-pa*; *yid-du mi on-ba*.
 Offer *sbyin-pa*.
 Offering s. *mčod-pa*, *bul-ba*, *yon*; — lamp *mčod-sdoñ*; — table *mčod-krí*, *mčod-řtęgs*; house or place of — *mčod-kañ*.
 Office *gan-po*.
 Officer *go-pa*, *blon-po*.
 Official s. *bka-blon*, *bka-řšags*.
 Official adj. *blon-poi*, *bka-blon-gyi*; — paper *bka-řog*.
- Nurse up vb. a. *řsos skyed-pa*, *skyed sřin-ba* 30.
 Nutriment *bčud*.
 Nutritious *bčud-čan*, *lei-ba*.
- O
- Offspring *břgyud*, *ba-rgyud*.
 Oh interj. *ka*, *ka-ye*, *kye*, *kye-ma* 7; oh very well! *o lags-so*.
 Oil *mar*, *mar-nág* W.; — cake *mar-gyi řšigs-ma*; — lamp *uñ-gu*.
 Ointment *skud*; *byug-pa*.
 Old *řgad-pa*, *čen-mó* W., *rnyin-pa*, *bčad-po*; — age *rgas-ka*; — man *řgad-po*, — woman *řgad-mo*; — squire *ga-ga* 63; to be — *rga-ba*; to grow — *bgre-ba*.
 Oleander *ka-va-bi-ra*.
 Olive *skyu-ru*, *ka-skyur-po* Sik.; — tree *skyu-ru šin*, *ka-skyur-poi šin* Sik.
 Omen *řna-ltás*, *ltas*, *řtags*.
 Omit *bšol-ba*.
 Omniscient *kun-mkyén*.
 On prep. *ka-ru*, *kar* 34, *ka-fog-la*, *ka-tođ-la* 35, *dgañ-la*, *dgeñ-la*, *sgeñ-la* 114, *fog-tu* 237, *na* 298.
 Once (one time) *lan-yčig*; — more *čed-du*, *da-ruñ*, *řyñ*, *yañ*, *řlar*; at — v. *čar* 139; (at the same time) *řyogs yčig-la* 352.
 One num. *yčig*, — at a time *yčig-čig* 144; — eyed *mig-žár*; — footed *rkañ-yčig-pa*; the one — the other *yčig* . . . *yčig*, *yčig-po*.
 One pron. (French 'on') *skyes-bu* 31; — another *yčig-gis yčig* 143; by one's self *yčig*.
 Onion *břsoñ*. [*yčig* 144.
 Only adj. *yčig-ka*, *yčig-pu* 144; *řad* (v. *řřad-pa* 464).
 Only adv. *ka-rkyañ* (v. *rkyañ-pa* 17), *řa-řtag* 555; *ko-na* 43, *yčig-tu* 144; *ba-žig* 391, *man-na mi* 411, *řsam* 430; not — *ma řad-de* 445.
 Open adj. *řyes-pa*, *řyes-te*, vulgo *ře-te*; *břag-pa ma yin-pa*.
 Open vb. a. *ka byed-pa*, *břgrad-pa*; vb. n. *bye-ba*, *ka bye-ba*.
 Opening s. *ka*, *bu-ga*.
 Openly *řios-su* 130, *mñon-sum-du* 133; *řa-řřal-la* W. 605.
 Opinion *grub-mtá*, *lta-ba*, *řnañ-ba*; in my — *řas břtas-pas* 216.
 Opportunity *skabs*, *glags*, *rgyu*, *řtabs*, *řabs*, *řa*.
 Opposite *ka-drañ*, *go-lđog*; — side *řar-ka*, *řa-řol*, *řar-řos*.
 Opposition, to be or act in — *gal-ba* c. *las* or *dañ*.
 Oppress *nón-pa*.

- Optical deception *mig-k'rii*.
 Or *yan-na* 506.
 Oracle *gros-dri-sa*.
 Orally *ka-nas*, col. *ka-na*.
 Orange *tsu-lum-pa*.
 Orb *kor-lo*; — of transmigration *kor-ba* 58.
 Orchard *ba-sin-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-tan*, *bka-ynai-ba*; *žal-ydams*; *hu-kim W.*; (purpose) in — to *don-du* 259, *pyir-du* 351
 Order vb. a. (command) *bka ynai-ba* 13, *sgo-ba* 116.
 Orderly adj. *tsul-mtün*.
 Ordinarily *rgyun*, *pal-čér*.
 Organ (of sense) *dšan-po*.
 Orifice *ka*, *bu-ga*.
 Origin *kuñs*, *byun-kuñs*, *go-ma*, *tog-ma*, *čags-tsul*, *rtsa-ba*.
 Originate vb. n. *kruñ-ba*, *čags-pa*
 Ornament s. *rgyan*, *čun-po*.
 Orphan *da-p'üg*.
 Orthography *dag-yig*, *yi-gei sdeb-sbyór*, *brda-spród*.
 Other *žan*, *žan-pa*, *žan-ma*, *šos*, *yčig-šós*.
 Otter *sram*.
 Ought v. *rgyu* 110.
- Ounce *srai*.
 Our, ours *nai* 124, *ned-kyi* 127.
 Out adv. *pyir* 351, *pyi-rol-tu* 349; to be — (mistaken) *k'rii-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-bjad*.
 Over prep. *goñ-du*, *bar-snai* or *la*; *bla*; — against *ka-drai*, *tud(-ka)*; adv. to be — (past) *tal-ba* II no. 5, 231.
 Overcome vb. a. *tub-pa*, *non-pa*; vb. n. *sram-pa*.
 Overflow vb. a. *pyen-ba*; vb. n. *tud-pa*.
 Overhasty *ha-čan riñs-pa*, *ha-čan myur-čes-pa*.
 Overseer *skul-kan*, *do-dam-pa*, *mgo byed-pai mi*.
 Overshadow *k'eb-pa*.
 Overtake *snjegs-pa*, *ytug-pa*.
 Overthrow vb. *sgyel-ba*, *rlog-pa*.
 Overturn vb. *sgyel-ba*, *rtib-pa*.
 Owl *ug-pa*.
 Own adj. *rai-gi*, *nyid-kyi*.
 Own vb. (possess) *bdog-pa*, *dbai-ba*; own-ing *mna-ba*.
 Owner *mia-bdag*.
 Ox *glaiñ*, *ba-glaiñ*.

P

- Pace s. *gom-pa*; *čag-pa*, *gom-čag-pa*.
 Pace vb. *gom-pa bor-ba*.
 Pack vb. a., to — on *k'el-ba*; to — up *teg-pa*.
 Paddle-wheel *sku-ru*.
 Padlock *don-pa*.
 Page s. (waiting-boy) *go-re-lón*; *sku-drui-pa*, *sku-mdun-pa*; — of a book *šog-logs*.
 Pail *zo-ba*.
 Pain s. (bodily) *zug*, *yzug*, *yzér*; (mental) *mya-nain* 420, *sdug-bšal* 294; to take pains *gru-ba*, *bad-pa*; *brtson-grus byed-pa*.
 Pain vb. a. *tsé-ba*; to be pained *yduñ-ba*.
 Paint s. *tsón*; vb. a. *skud-pa*.
 Painter *ri-mo-mkan*.
 Painting s. *ri-mo*, *tai-ka*.
 Pair s. *zui*, *dor*.
 Pairing s. (copulation) *k'rig-pa*.
 Palace *po-braiñ*.
 Palanquin *kyogs*; **kyog-čan** W., **peb-čan** Č. (v. *dpyaiñ-ba* 328).
 Palate *dkan*, *rkan*.
 Pale adj. **kya-ko-ré*, *kya-te-ré** 25.
 Palm s. (of the hand) *lag-mtil*, *tal-mo*.
- Pan (large) *sla(i)-nia*; (small) *dra-zu*; (flat) *ta-ba*.
 Pancake **tul-ta-gi** W. 234.
 Pankah (fan) *bsil-yáb*.
 Pannier *yzed-ma*.
 Pant vb. n. *rñam-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 *mfo-ris*.
 Paragraph *rnam-bčad-pa*.
 Paralyze *čün-ba*, *nyams-par byed-pa*.
 Parasol *ydugs*.
 Parcel s. (package) *tums* 234.
 Parch *rñod-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 mčün-bu*.
 Parents *pa-mu*.
 Park *skyed-mos-tsal*.

- Parrot *ne-tso*.
 Parsimonious *šri-šes-kan W*.
 Parsley *ȳč-ra C., ša-mi-liḡ W*.
 Part s. *ča, ča-šas, šas, rnam-pa, ka, Kag, ga-šas, lhu*; in - (partly) *ča dra tsam*; at equal parts *ča-snyoms*.
 Part vb. a. *ḡral-ba*; vb. n. *ḡḡye-ba, ḡbral-ba*.
 Partake *ča tob-pa, tob-ča dzin-pa, bgo-skal tob-pa*.
 Partaker **go-kan* W*.
 Partial (biased) *nye-riü*.
 Particle (grammatical) *tsiḡ-ḡrad*.
 Particularly *kyad-par-du, mčog-tu*.
 Partition *dhje-ba*; - wall *čod, bar-skya*.
 Partizan *ḡyogs-pa*.
 Partly *ča tsam, ga-šas*; v. also *la-lá 541: ka-čig 34*.
 Partner *ka-ya, ya, ya-do W., grogs, zla-bo*.
 Partridge *sreg-pa*.
 Party (part) *ḡyogs 352*.
 Pas (in dancing) *gom-pa*.
 Pass vb. n. *skyod-pa, ḡrul-ba, rgyug-pa, rḡḡul-pa, čor-ba, fal-ba*; to - away *kor-ba, da-ba, bud-pa W.*; vb. a. (to cross) *ḡyal-ba, zla-ba*; to - over a certain space *da-ba*.
 Passage (entrance or exit) *sgo, lam*.
 Passion *čags-pa, dod-čágs, bag-čágs*.
 Passport *bka-šog, lam-ḡḡḡ*.
 Past adj. *das-pa*; - ages *ša-rol*; to be - *yoł-ba*.
 Paste s. *skyo-ma*; vb. a. *šbyor-ba*.
 Pastry *ku-ba*.
 Pasturage *žan*.
 Pasture s. *neu-ȳsiü*; - land *ol-tái, broḡ-ȳnas*.
 Pat vb. a. *hyug-pa*.
 Patch s. *lhan-pa*; vb. a. *lhan-pas debs-pa, glan-pa*.
 Patience *bzod-pa*.
 Patient adj. *bzod-pa-čan*.
 Patron *mgo-skyón, mgo-drén, mgon-po*.
 Pattern *dpe, ma, ri-mo*.
 Pauper *dbul-ponis; med-po, med-mo*.
 Pavement *skyañ-nül*.
 Paw s. *spar-ba*.
 Pay vb. a. *sprod-pa, žal-ba*.
 Pay s. *gla, pogs*.
 Pea, pease *sran-ma, srad-ma*.
 Peace *žod, dus-bde, ži-bde*.
 Peach *ka-ta ra, kam-bu, bun-ču li*.
 Peacock *rma-bya*.
 Peak *rtse(-mo)*.
 Pear *nyu-ti, nyo-ti*.
 Pearl *mu-tiḡ*.
 Peasant *groñ-pa, groñ-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, ydaiñ-bu, pür-pa*.
 Pen s. *smyug-gu*; - knife *smyug-gri*.
 Pen vb. a. (sheep etc.) *skyil-ba, gegs-pa*.
 Penalty *ryyal, stoñ*.
 Penance *dka-füb, dka-spyöd; brtul-žügs*.
 Pencil *ȳya-tiḡ, bri-smyüḡ; pir*.
 Pencil-cedar *šug-pa*.
 Penetrate *kyab-pa, dzugs-pa*.
 Penis *mje, sgrö-ba C*.
 Penitent adj. *dka-füb, brtul-žügs*.
 Pent-roof *čar-skyibs*.
 People s. *skyes -bu*; common - *dmais, smad-rigs*.
 Pepper s. *po-ba-ri*; Guinea - *ȳyer-ma C., *nyer-ma* or *tsan-te* or su-ru-pan-tsa W*.
 Peppermint *po-lo-liñ W*.
 Perambulate *grim-pa*.
 Perceive *rtogs-pa, tsor-ba, yid-la byed-pa, rag-pa W., riḡ-pa*.
 Perception *go-ba, rtogs-pa*; object of - *yul 513*.
 Perfect adj. *grub-pa, pün-tsögs, pul-byün, tsaiñ-ma, rdzogs-pa*.
 Perfection *dios-grüb*; state of - *grub-pa*.
 Perfectly *tsaiñ, rdzogs-par*.
 Perform *byed-pa, sgrub-pa, bčö-ba W., spyod-pa*.
 Perfume s. *spos*.
 Perhaps *gal-te-na, grañ; su šes, či šes W*.
 Peril s. *nyen, bar-čöd, krul-so*.
 Perimeter *mta-skör*.
 Period *dus-tšigs, dus-mtsams; ȳnas-skabs*; former - *šion-rol*.
 Perish *ḡiḡ-pa, med-par ḡḡur-ba*.
 Permission *dȳonis-pa, bka ȳnañ-ba*; with your - *žu W. 476*.
 Permit *bka ȳnañ-ba*; to be permitted *čog-pa, rui-ba*.
 Pernicious *ñan-pa; ma-rui-ba*.
 Perpendicular *ȳyen-la drañ-po W*.
 Perpetual *rtag-pa*.
 Perpetually *rgḡun-du*.
 Persecute *smyeg-pa, ded-pa, tse-ba*.
 Perseverance *yid yonis-su mi skyo-ba or mi ḡḡur-ba*.
 Persia *ta-zig*.
 Person *gaiž-žag*.
 Personal *dios*.
 Personally *mion-sum-du, dios-su*.
 Perspiration *riñul*.
 Pertinacious *mgo-mkregs-čan*.
 Puke *skra-tsab*.
 Perverse *go-ldog*.
 Perversity *ḡyin-či-ldog*.
 Pervert *rlog-pa*.
 Pestle *ytun, dȳog-tiñ C*.
 Petting adj. *mnyo-mnyo-čan W*.

- Petroleum 'rdo-snim.
 Petticoat mo-gós, šam-gós.
 Pewter dkar-ryü.
 Philology sgra-rig-pa.
 Philosophy nan-don-rig-pa 527.
 Phlegm bad-kan, lud-pa.
 Phlegmatic nan-brgyud rin-ba; — dis-
 position *še-gyü'-dhal-wa* C. (lit. šes-
 rgyud dal-ba).
 Physician sman-pa; 'em-či, 'am-či; yso-
 ba-po 590.
 Piccolo-flute 'pred-gliü.
 Pick vb. a. byed-pa; to — up sgrug-pa.
 Pickle s. skyu-rüm.
 Picture s. bzo, zo, ri-mo; tai-ka, resp. žal-
 tai; — of a saint bris-sku, sku-bris.
 Piebald kra-bo.
 Piece s. čag-krum, čag-dum, dum, rnam-
 pa; a single — zuü 488; a small — kol-bu;
 to fall to pieces rdib-pa.
 Pierce big(s)-pa.
 Piety krel; čos-la dga-bai sems.
 Pig 'pag.
 Pigeon pu-rön, 'jug-rön.
 Pigtail ču-ti W., lčan-lo C.
 Pilaw pu-la, 'po-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 snas, snye-stän, snye-böl.
 Pin s. 'pur-pa, 'dzin-rya C., zum-káb W.
 Pincers skam-čüü.
 Pinch vb., the shoe pinches *kab-ša dam
 dug* W. 297.
 Pious skal-lđan; krel-čan, čos-čan, čos-
 sem-čan W.; čos-la dga-ba.
 Pisé gyañ, gyeñ 74.
 Pistol *me-dá* C., *rañ-bár* W.
 Pit s. kuñ, kuñs, doñ.
 Pitcher ču-snöd, ču-rdzá, ben, rdza-büm.
 Pitchfork zar.
 Pith ynad.
 Pitiabie dman-pa.
 Pity s. snyin-brtse-ba.
 Place s. kag, sa, sa-kyad, go, yul-gru, yul,
 ynas, sa-ča, gron; to take — gyur-ba,
 byuñ-ba.
 Place vb. a. jog-pa, 'bor-ba, 'dzugs-pa;
 to be placed kod-pa.
 Plague s. nyñan, 'go-bai nad, 'go-bai rims;
 nan-rims, rims-nád.
 Plaid yzan-gós.
 Plain s. tai; nos.
 Plain adj. (without ornament) 'jam-sañ,
 rgyan-méd.
 Plaintiff *'im zu-kan* W.
 Plait s. lan-bu; vb. a. lan-bu sle-ba; yčud-
 pa.
 Plan s. bkob-lta, bkod-pa; vb. a. 'god-pa.
 Plane s. 'pag-ste W.; vb. a. *'pag-sté šrul-
 čé* W.
 Planet yza 492.
 Plank span, span-léb.
 Plant s. šno, rtswa; vb. a. 'dzugs-pa.
 Plantain skyes-sdön; ta-la
 Plaster s. (in surgery) byor-sman.
 Plaster vb. a. (to pave) skyai-nul byed-pa.
 Plastering s. žal-ba 474.
 Plate s. glegs, gra-ti Lđ., ta-bag W.; tin —
 ta-li W.; iron — lčags-tál.
 Plate vb. a. čus ytoñ-ba 160.
 Play vb. (to sport) rtse-ba, rtsed-pa; to —
 on an instrument krol-ba, skrog-pa; to —
 a trick ynod-pa skyel-ba.
 Play-fellow rtse-grógs, grogs-kyeü.
 Play-ground rtse-sa
 Pleasant sdug-pa, yid-du 'oi-ba; to be —
 'fad-pa.
 Pleasantness kyer-so.
 Please vb. a. dga-bar byed-pa; vb. n. v.
 mkyen-pa 55; if you please žu 476; to be
 pleased dgyes-pa, bsod-pa.
 Pleasing adj. dga-mo, bsod-pa.
 Pleasure dga-ba, rtsed-mo, yyeñ-rtsed,
 rtsed-jo; snyin dga-ba or bde-ba; at —
 rañ-dgár, yid bzin-du.
 Plebeian ma-rabs, 'jal-pa.
 Pledge s. rgyan, yta-ma, yte-pa.
 Pleiades smin-drüg.
 Plentiful krigs, rgyas-pa, mod-po; to be
 — dzom-pa.
 Plenty s. lois-spyöd.
 Pliable, Pliant mnyen-pa, mnyen-lčug,
 lčug-pa.
 Plough s. yšol; vb. a. yšol-mda 'dzin-pa;
 rmo-ba.
 Pluck s. (of an animal) snyin-luñ.
 Pluck vb. sgrug-pa.
 Plummert ža-nyei ytiñ-rdo.
 Plump lkob; rom-po W.
 Plunder vb. 'gog-pa, *kog-te kyer-čé W. 95.
 Pock s. 'brum-pa; — marked mdzar-ra-
 mdzer-ré Lđ.
 Pocket s. čan-da, dku-mda, kud-pa; —
 book yi-gei šubs; sam-ta, sab-dra; — fire
 me-lčags; — hapdkerchief na-či C., na-
 pi W.
 Pocket vb. a. kur-ba.
 Pod gaiñ-bu, lgañ-bu.
 Poem nag-snyañ; snyan-diags.
 Poetry sdeb-sbyór.
 Point s. tseg, nag-tseg; main — don, ma-
 yži; to be on the — ča-ba; v. also las II
 extr. 546.
 Poison dug.
 Poker yog-po.
 Polecat šul-byi.
 Polish vb. bđar-ba.

- Polished adj. *ol-can*.
 Politeness *že-sa*.
 Pollute *bag-pa*.
 Pollution *grib*.
 Pomatum *šra-sküd*.
 Pomegranate *se-bru, seu*.
 Pond *rdziñ*.
 Ponder *sems-pa, resp. dgoñs-pa; bsam-blo yton-ba*.
 Pool *ču-kyil, lteñ-ka*.
 Poor *dbul-ba, poñs-pa, nan-pa, gji-na, kas-dmān, kas-žān*; the poor people! *snjñ-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*.
 Porch *sgo-kāñ*.
 Porcupine *rgavi, byi-tur, yzig-mo*.
 Pore *spui kññ-bu, ba-spui bu-ga*.
 Porridge *zan 486*.
 Portal *sgo-kāñ*.
 Portion s. *skal-ba, ča 150, ča-šās; tsod, lhu 601*; — of meat *rgya-ri, sder-gāñ*.
 Position *go 70*.
 Positive adj. *dios*.
 Possess, to be possessed of *bdog-pa*.
 Possessing adj. *bčas-pa 146*.
 Possession, to hold in — *dzin-pa 465*.
 Possibility *glags, go-skābs, rgyu, sa*.
 Possible, to be — *srid-pa*.
 Post s. (pillar) *ka-ba*.
 Posteriors *rkub, mjug, jñm-jñm, šul-pa*.
 Postillion *rta-zam-pa*.
 Postpone *bšol-ba, sriñ-ba*.
 Postscript *yañ-skyār*.
 Post-service *u-lāg 499*.
 Post-station *rta-zām*.
 Pot s. *kog-ma, rdza-ma, jñan-dil W.*; — cloth *tsa-lčib*s; — house *čai-kāñ*.
 Potato *skyi-ba, *kji-u* C., *lho-ma, gya-dho* C. 78; 'a-lu W.*
 Potency *dbañ*.
 Potsherd *gyo-mo, čag-po*.
 Pouch s. *rkyal-bu, kug-ma, kab-ta-ka Ld.*
 Poultry *kyim-bya*.
 Pound vb. a. *rdññ-ba, krum-krum byed-pa*.
 Pour *ldugs-pa, byo-ba, bo-ba*.
 Poverty *poñs-pa, dbul-ba*.
 Powder s. *pye-ma*.
 Power *mña, mña-tāñ, mtu, nus-pa*.
 Powerful *rgyags-pa, nar-ma, btsan-po*.
 Powerless *dbañ-méd*; to render — *dbañ-med-du čol-ba*.
 Practice s. *lag-lén, resp. jñyag-lén; lob-kyád W.*
 Practise vb. a. *sbyoiñ-ba*.
 Praise s. *šñag-yšól*; vb. a. *šñag-pa, stod-pa*.
 Prattle s. *čol-čūñ*.
 Pray vb. n. *yšol-ba, žu-ba*.
 Prayer *yšol-ba*; — mill *čos-kor, ma-ni-čos-kor*.
 Preach *čos sgrog-pa, resp. čos-kyi sgrog-glei mdzad-pa*.
 Precede *šion-du gro-ba*.
 Preceding *šña-ma, šion-gro*.
 Precept *bka-bsojs, bka-rtags, křims, čos, ydams-pa, bslab-bya*.
 Precious *dkon-pa, yčes-pa, rin-čen, rin-po-če*; the most — thing *dkon-mčog 10*.
 Precipitous *yzar-ba*.
 Precisely *rañ, ko-na*.
 Preface s. *šion-gro*.
 Prefect *yul-dpon, mi-dpón*.
 Preferable *bla*.
 Prefix s. *šion-jug, jñul(-yig)*.
 Pregnant *sbrum-pa; sems-čan dañ ldan-pa 290*.
 Preparation *grabs, rgyu, sta-gón*.
 Prepare *šom-pa, sbyor-ba I, no. 2, 406; bčoba W., dger-ba C., ča-ba 168*; to — victuals for the table *yyo-ba, yyos-su byed-pa*.
 Prepuce *mdun-pags, dom-pags*.
 Prerogative *don*.
 Presage s. *šña-ltās*.
 Presence, in — of *mdun-du, resp. spyan-siar*.
 Present s. (gift) *skyes, rten, žu-rtén, resp. yzigs-rtén, křyos-pa, bya-dgá, sbyin-pa*.
 Preserve vb. *skyoñ-ba, skyob-pa, sruñ-ba*.
 Press vb. *bkan-pa, bčar-ba, glem-pa C., non-pa, tsir-ba, to — hard (in an inquest) tsir tag jhe-pa C.*
 Pressingly *nan-gyis 303*.
 Presume (arrogate) *kas-len-pa 34*.
 Pretty adj. *mčor-po, sdug-pa, dga-mo*.
 Prevail on *jug-pa*.
 Prevent *gogs-pa, yčod-pa, zlog-pa*.
 Preventive s. *sruñ-ba*.
 Previous adj. *šion-gro*.
 Previously *šña-na, šña-goñ, šñan, šñar, šñon*.
 Price *goñ, tañ, rin*.
 Prick vb. a. *šmñn-pa, džuzgs-pa 465*.
 Pricking (pungent) *rtsub-po*.
 Pricks fastened to the feet for climbing mountains *rkañ-mdzer*.
 Pride s. *ña-rgyal, dregs-pa, pō-so, rlom-pa, rlom-sems*.
 Priest *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, ytso-bo*; — part *mgo*.
 Principal s. *mgon-po, go-dpon*.
 Principally *ytso-bor*.
 Print vb. *par-du debs-pa, par rgyab-pa W.*

- Printer *par-pa*.
 Printing-office *par-kan*.
 Prison *btson-kan, kiri-mun*.
 Prisoner *btson*.
 Private, Privately *sgos*.
 Privilege s. *ynan-ba*.
 Privities *doms, sba-ba*.
 Privy s. *čab-kui, ysan-spyöd*.
 Prize s. (reward) *ägu-mtsin*.
 Probationer *dge-bšnjen*.
 Proboscis *glan-sni*.
 Proceed *gye-ba, spro-ba*; to let — *gyed-pa* 97.
 Proclaim *bkabkod-pa, bka dogs-pa, sgrog-pa, sgyur-ba W*.
 Proclamation *bka bkod-pa, bka btags-pa, bka-dogs-pa*.
 Procreate *skyed-pa, bso-ba*.
 Procure *sgrub-pa, nyner-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, kye, don, spogs; pian-pa, pian-togs, bed*.
 Profitable drug, *pian-dogs-pa*.
 Profound *zab-pa*.
 Prognostic s. *sna-ltas*.
 Progress s. *skyed*.
 Prohibit *kęgs-pa, gęgs-pa*.
 Project vb. a. *god-pa*; vb. n. *tal-ba*.
 Prolong *bšol-ba, srin-ba*.
 Prolongation *stud-ma*.
 Prominent, to be — *tal-ba*.
 Promise s. *čad*; vb. *čad-pa, če-ba, Kas-len-pa, dam ča-ba*.
 Promulgate *sgrog-pa, rjod-pa*.
 Pronounce *don-pa, rjod-pa*.
 Pronunciation *lčogs, zer-lčogs, zer-tsul W, klog-tsul, rjod-dbyańs C*.
 Proof s. *mion-rtągs, rtągs, rgyu-mtsan*.
 Prop s. *rgyab-rtęn*; vb. a. *skyor-ba*.
 Propagation *sa-bon; dar-ba*.
 Propensity *bag-čągs*.
 Proper *dńos* 131; — place *go*; — time *bsgai*.
 Property *yon-tan, lońs-spyöd*; — left *šul* 561.
 Prophecy vb. *luń ston-pa*.
 Prophet *luń-ston-pa*.
 Prophetic sight *mion-šes, od-ysal, resp. tugs-mkyęn*.
 Propitious *bkra-šis-pa, dge-ba*.
 Proportion *fig-tsąd, byad*.
 Propound *rjod-pa, ston-pa, čad-pa*.
 Proprietor *bdag-po*.
 Prospect (likelihood) *ńo* 129, *ču* 151.
 Prosperity *bkra-šis*.
 Prosperous *yyan-čan*.
 Prostitute s. *pyon-ma, smad-tson-ma*.
 Protect *skyob-pa, gebs-pa, srui-ba, skyabs byed-pa*.
 Protection *skyabs*.
 Protector *skyabs-męńon; mgo-skyon, mgo-dren, ngon-po*; — of religion *čos-skyon* 31.
 Proud *kęis-pa, grągs-čan, rgyągs-pa, dregs-pa*; to be — *snyęms-pa*.
 Proverb *ka-dpe*.
 Provide *sbyor-ba, yod-par byed-pa*.
 Provided with (having, possessing) *čan* 138, *ldan-pa* 290.
 Province *kag, kul, sde, sde-srid; yul-gyi kyud-par*.
 Provincialism *gron-tšig*.
 Provisions *rgyągs; srog-rdząs, resp. bšos; store of — ytal-so*.
 Provoke *nyams bru-ba, fsan bru-ba*.
 Provost *dge-bškos*.
 Prudent *mkas-pa, grui-ba, rgod-pa, sgrin-po*.
 Prune vb. *grum-pa*.
 Ptarmigan *goi-mo*.
 Public s. *yul-pa-rnams* 513.
 Publication *bkar-btags-pa, bka bkod-pa, gram-yig*.
 Publicly *mion-sum-du*.
 Publish *bkar-dogs-pa, sgyur-ba, sgrog-pa*.
 Puddle s. *ču-kjil*.
 Puff s. (ostentation) *yus* 513.
 Puff-ball *lgo, pa-ba-dgo-dgó*.
 Pall vb. a. *dren-pa, fen-pa*; to — along *drud-pa*; to — down *snjil-ba, rtib-pa, dral-ba*; to — off *šu-ba*; to — out *byin-pa, gog-pa*.
 Pulpit *čos-kri*.
 Pumpkin *gon, čwi*.
 Pungency *ber*.
 Pungent *ber-čan, rtsub-po, tsa-ba, tsan-te*.
 Punish *jun-pa, čad-pas rjod-pa* 155.
 Punishment *čad-pa, kral, ga-sir* *Id.*, *god, dgra, lan* 543.
 Pupil (scholar) *mkan-bu; slob-ma, slob-prug, slob-bańs, bu-slob*.
 Puppy *kyi-gu*.
 Purchase vb. *nyo-ba*.
 Pure *dan-ba, ysan-ba, tsais-pa; lag-mo W; ysal-ba, dga-mo, lhad-męd*.
 Purgative s. *bšal-sman*.
 Purge vb. *bšal-ba*.
 Purity *ysan-ba*.
 Purpose s. *dęos-pa, don*; on — *brtson-par*.
 Purpose vb. *dęońs-pa, sęms-pa*.
 Purposely *čed-du*.
 Purr vb. n. *ńug-pa, v. ma-ńi*.
 Purse s. *sgyńu, sgyig-gu, sgye-mo*.
 Pursue *rion-pa, snyęgs-pa, ded-pa*.
 Pus (matter) *ču-rnag, rnag, ču-ser*.
 Push vb. a. *rdeęs-pa, pul-ba, sug-pa*.
 Pastule *brum-pa*.

Put vb. a. *bkan-pa*, *god-pa*, *jug-pa*, *jog-pa*, *bor-ba W.*; to — astride (e.g. in em-paling) *skyon-pa*; to — down *grem-spa*, *grol-ba*, *sgyel-ba*, *jog-pa*; to — in or into *sgyon-ba*, *čud-pa*, *jug-pa*, *teg-pa*, *dzud-*

pa; to — in order *sgrig-pa*; to — off *bud-pa*, *bsol-ba*; to — on *gebs-pa*, *gon-pa*, resp. *ysol-ba*; to — together *snol-ba*.

Putrid *rul-ba*.

Putty s. *bag-sbyin* 364.

Q

Quadrangle *dkyil-kor gru-bzi-pa*.

Quadrate s. *ka-gaŋ*; adj. *ka-gaŋ-ba*.

Quadruped *rkaŋ-bzi-pa*.

Quail s. *big-bi-liq W.*

Quality *čos-nyid*; good — *yon-tan* 516.

Quarrel s. *ka-mču*, *dziŋ-mo*, *hab-ša*, *rtsod-pa*.

Quarrel vb. *kruq-pa*, *rgol-ba*, *gran-pa*; quarreling words *gran-tsig*.

Quarrelsome, — temper *gran-sems*.

Quarter of the heavens *pyogs* 352.

Quarters *ynas*, *ynas-tsaŋ C.*, *braŋ-sa W.*

Quartz *čag-dkar*.

Queen *rgyal-mo*; — consort *btsun-mo* (*rgyal-poi*).

Question s. *dri-ba*, *žu-ba*.

Queue (pigtail) *lkaŋ-lo C.*, *ču-ti Ld.*

Quick adj. *mgyogs-pa*, *myur-ba*, *skyen-pa*, *kram-pa*; be —! **riŋ-pa toŋ* W.*

Quickly *mgyogs-par*; *myur-du*.

Quicksand **be-rul* W.*

Quicksilver *dnul-ču*.

Quiet adj. *dal-ba*, *gya-ma-gyi*, *srun-po*; to become — *zi-ba*.

Quill *rkaŋ*.

Quilt s. *tsa-ycig-ma C.*

Quintessence *no-bo-nyid*, *bčud*, *snjin-po*.

Quit vb. a. *bor-ba* 396, *jog-pa* 179, *skjur-ba* 28; *gye-ba*, *ytoŋ-ba*.

Quite *ye*, *ye-nas*, *yons-su*; *ldiŋ-se Ld.*

Quittance *irod-dzin*.

Quiver s. *mda-dön*.

Quiver vb. n. *dar-ba*.

Quotient *tob-nór*.

R

Race s. (generation) *mi-sná*, *rabs*.

Race s. (contest in running) *baŋ* 364; to run a — *dkyu-ba*.

Radish *la-pug*, *gwi-la-pug*.

Rafter *lčam*, *gral-ma*.

Rag *hrul-ba*.

Rage vb. n. *riam-pa*.

Ragged adj. *čad-po*, *hrul-po*.

Rail s. *lag-rgyugs* 541.

Rain s. *čar*, *čar-pa*; — cloak *čar-kebs*; — water *čar-ču*.

Rain vb. n. *čar bab-pa*, it rains *čar bab W.*

Rainbow *ja*, *ja-tson*.

Rainy *čar-čan*; — season *čar-dus*.

Raise *sgrei-ba*, *don-pa*, *ker-ba*, *pyar-ba*, *dzugs-pa*, *bžen-ba*, *sen-ba*, *slon-ba*.

Raisin *rgun-rgód*, *rgun-brim*.

Rake s. (gardening) *ka-yzé W.*, *rgya-yzéb C.*

Ram s. *tug-tug*.

Ramble vb. *kjam-pa*, *kör-ba W.*

Rampart *kör-yüg*.

Range s. (row) *gral*, *rim-pa*; — of vision *mtoŋ-kör*, *mtoŋ-mta*.

Range vb. n. *rgyu-ba*, *grim-pa*.

Rank s. *go*, *go-paŋ*, *go-sá*, *go-grál*, *go-grás*, *rigs*.

Ransom s. *glud*, *blud*, *glud-tsab*; *blud-pa*; vb. a. *blu-ba*.

Rare *dkon-pa*.

Rash adj. *yid-tuŋ* 570.

Rashness *bab-čol*, *yzu-lim*.

Rasp s. *sa-bdar*, *sag-ydar C.*; *šin-zóg W.*, *šin-séd W.*

Rasp vb. a. *bdar-ba*, *sag-ydar rgyag-pa C.*

Raspberry *tser-lum Sik*, *la-ma-sró Kun*.

Rat s. *byi-ba*, *sa-bi-liq W.*

Rather *ča-lam*; v. *bla* 382.

Ration *zas-skál*.

Raven *ka-ta*, *bya-róg*, *po-róg*, *bya-nág*.

Ravine *grog-po*, *roŋ*, *sul*.

Raw *rjen-pa*.

Ray s. *yzet*, *od-yzér*.

Razor *spu-gri*.

Reach vb. a. *ytug-pa*, *tug-pa*, *sriŋ-ba*; to — down *smad-pa*.

Reach of hearing *rgyaŋ-grágs*.

Read vb. *klog-pa*, *sgrog-pa*, **sil-čé* W.*

Reading-desk *čos-kri*.

Ready *pral-grig* 359; to be made — *grub-pa*, *grub-pa*; — money *rnags*, *smar-ba*, *smar-rkyáŋ*.

Real *nes-pa-čan*, *dnos*, *dnos-čan*; *no-rtóg W.*

Reality *dnos*; *yaŋ-dag-pa-nyid* 248; *ynas-tsul* 449.

Really *nes-pa-čan-du*; (bodily) *dnos-su* 131.

Realm *kams*; *rgyal-kams* 108.

- Reap *ria-ba*.
 Reaper *žin-mkan*.
 Reaping-hook *zor-ba*, *rgya-zór*.
 Rear vb. (bring up) *srel-ba*, *řso-ba*.
 Reason s. (intellect) *blo*, *blo-grós*; (cause) *rgyu*.
 Reasonable *tsul-mfun* 450.
 Rebel vb. *no-log byed-pa* 563, **gyab-log jhe'-pa** C.
 Rebel s. *no-log-mkan*.
 Re-born, to be — *skye-ba* 28.
 Rebound vb. n. *řar-ba*.
 Rebuke s. *bka-bkyóm*, *bryad-kág*; vb. a. *bryad-kag byed-pa*.
 Receipt *řrod-dzin*, *řin-bris*.
 Receive *len-pa*, resp. *bžes-pa*; *tob-pa*; *řjes-su dzin-pa*.
 Receptacle *rtén* no. 2, 213.
 Recite *skyor-ba*, *sgrog-pa*.
 Reckon (count) *rtsi-ba*.
 Recline *bkyed-pa*, *snye-ba*.
 Recommend *řniag-pa*; *řtod-pa*.
 Recommendation, letter of — *mfun-gyur-gyi yi-ge*.
 Recompense s. *řnian-pa*, *řnani-sbyin*, *bya-dga*.
 Recompense vb. a. *řnian-pa*.
 Reconcile vb. a. *řdum-pa*; to — one's self *ko-tág řdod-pa*.
 Record vb. *řod-pa* no. 5, 95.
 Records s. *deb-tér*, *řig-ča*.
 Recover vb. n. *řso-ba*, *řyir lai-ba*.
 Recreation *řkyo-sańs*; *řyeni-pa* W; to take — *řte-ba*; *řkyo-sańs-la řro-ba*, resp. *řyon-pa*.
 Rector *řo-dpón* C.
 Red *řmar-po*, *řmar-ba*; light — *řkar-řmar*.
 Redeem *řrol-ba*, *řlu-ba*.
 Redeemer *řkyabs-mgón*.
 Redemption *řlud-pa*.
 Reduce (the wages) *řdod-pa*.
 Reed *řam-bu*; — pen *řnyug-gu*, *řmyi-gu*, **ři-nyúg** W.
 Reel vb. n. *řyom-pa*, *řyor-ba*.
 Reflection (consideration) *řgom*, *řtog-pa*.
 Refuge *řkyabs-řnas*.
 Refuse s. *řal-ró*.
 Refuse vb. *řor-ba*, *ři řnani-ba*.
 Regard vb. a. *řzigs-pa*; to — as *řgońs-pa*; as regards *řbani-du byas-na*, -*la* 540.
 Regard s., to have — to *řta-ba* I, no. 3, 216.
 Regardful *řčani-po*.
 Regent *řgyal řsáb* 109; *řde-srid*, *řrid*.
 Region *řams*, *řlin*, *řjońs*, *řa-řyóg*s, *řul-řyóg*s.
 Register s. *řkar-čág*; to.
 Regular *řsul-čan*.
 Reign s. *řgyal-srid*.
 Reinforcements *řmag-řsóg*s *řnon-ma*.
 Reins (of a bridle) *řrab-skyóg*s, *řrab-mdá*.
 Reins (kidneys) *řkal-ma*.
 Reject *řpon-ba*.
 Rejoice vb. n. *dga-ba*, resp. *dgyes-pa*; *řngu-ba*, *řjes-su ři-řani-ba* 182.
 Relate vb. a. *řkad-pa*, *řčad-pa*, *řnyad-pa*.
 Relation (kindred) *řbryud*; *řye-du*, *řye-brél*; (reference) *řgyud*.
 Relative s (kinsman) *řnyen*, *řnyen*, *řnyen-bžes*.
 Relax vb. a. *řlod-pa*.
 Release vb. a. *řrol-ba*; to be released *řrol-ba*.
 Release s. *řlud-pa*, *řar-du řug-pa*.
 Relic *řin-bšrel* 529.
 Religion *čos*, *čos-lugs*.
 Religious *čos-kyi*; *čos-la dga-ba*; *řrel-čan* W.
 Religiously, to live — *čos byed-pa*.
 Reluctantly *řnam-řugs* Sch.
 Rely *řten-pa*.
 Remain *řug-pa*, *řžugs-pa*, *řus-pa*.
 Remainder *řus-ma*, *řhag-ma*.
 Remains (dead body) *řo*.
 Remedy s. *řnyen*, *řdzas*, *řso-byéd*.
 Remember *řgońs-pa*, *řran-pa*, *řjes-su řran-pa*; *řid-la byed-pa*; *řes-pa* 128.
 Remind *řid řkul-ba*.
 Remove vb. *řrol-ba*, *řgrol-ba*; *řyin-pa*, *řbyon-ba*.
 Rend *řdod-pa*, *řdral-ba*, *řřeg-pa*, *řhral-ba*.
 Renounce *řpon-ba*.
 Renown *řrags-pa*, *řnyan-pa*.
 Renowned *řrags-pa-čan*, *řrags-čan*, *řgra-čé*.
 Rent adj. *čad-po*; to be — *řgas-pa*.
 Rent s. (fissure) *řal*; (house-rent) *řkani-gla*.
 Repair vb. a. *řso-ba*.
 Repay *řal-ba*, *řsob-pa*.
 Repeat *řkyor-ba*, *řgre-ba*, *řtud-pa*, *řdab-pa*.
 Repent *řyod-pa*.
 Repentance *řyod-pa*.
 Repertory *řob-yig*.
 Reply s. *řka-lán*, *řlan*; vb. *řlan řdebs-pa*, *řlon-pa*.
 Report s. (of a gun) *řguń*; (rumour) *(s) *řlob-ło** W.
 Representative s *řřab-po*.
 Reprimand s. *bka-bkyón*.
 Reproach vb. a. *řo řri-ba*, *řmad-pa*, *řmad-ra řton-ba*.
 Reproach s. *bryad-kág*; *řmad-pa*.
 Reproduce *řkyed-pa*.
 Reproof *řmad-pa*.
 Repulse vb. *řlog-pa*.
 Reputation *řrags-pa*.
 Request s. *řžu-ba*, *řřol-ba*; vb. *řžu-ba*.
 Require *řžed-pa* 484.
 Requisite s. *čas* 156; requisites *řdzas* 468.

- Requital *ka-lán*; *bras-bu*.
 Rescue vb. a. *sgrol-ba*, *skyob-pa*, *skyabs byed-pa*, *tar-bar byed-pa*.
 Resentment *kon-pa*.
 Reserved adj. *gya-ma-gyu* 73.
 Reside *bzugs-pa*.
 Residence *kab*, *rgyal-sa*; *γzi-ma*.
 Residue *ro*.
 Residuum *tsigs-ma*.
 Resign *ko-tág γcöd-pa*.
 Resin *tan-ču*.
 Resist *rgol-ba*.
 Resolute *lo-na tui-se W*.
 Resolve vb. n. (decide) *bgro-ba*, *tag-γcöd-pa*.
 Resound *krol-ba*.
 Respect s. *bkur-ba*, *bkur-sti*; *sku-rim*, *gus-pa*; *pu-dúd*, *sri-zu*; to pay one's respects *rje-sa* or *že-sa byed-pa*; best respects! *zu W*. 476; in every — *rnam-pa kun-tu*; with — to *la* 540.
 Respect vb. a. *rtsis byed-pa*.
 Respectable *btsun-pa*.
 Respectful *gus-pa*.
 Respiration *dbugs*.
 Respire *dbugs riub-pa dan byin-pa*.
 Responsibility *kag*.
 Rest s. (remainder) *mta*, *lus-ma*, *lhag-ma*.
 Rest s. (repose) *sti-ba*; vb. *sti-ba*; *nal yso-ba* 127.
 Resting-place *lam-stégs*.
 Restless *dug mi tsugs-pa* 459.
 Restore *γso-ba*.
 Restrain *dul-ba*; *jun-pa*; to be restrained *dog-par gyur-ba*.
 Restrict vb. **skar-tág tan-če* W*.
 Retain *skyi-ba*, *γegs-pa* 94, *sgyon-ba* 119.
 Retaliation *rnam(-par) smin(-pa)*; *lan* 543.
 Retinue *Kor*, *Kor-γyog*, *Kor-dab*; *zabs-pyi*, *slas*.
 Retribution *bras-bu* 400, *la-yógs* 541; *lan*; doctrine of — *bgo-skál* 89.
 Return vb. a. *lan byed-pa*, *lan jal-ba*; to — an answer *glon-pa*; vb. n. *Kor-ba*, *log-pa*, *γyir gro-ba*.
 Revenge s. *dugs*, *lan*; to take — **dug** or **lan kor-če* W*.
 Revere *mos-pa*.
 Reverence *sku-rim*, *gus-pa*, *bsnyen-bkur*, *bag-yod(-pa)*, *že-sa*.
 Reverend (title) *rje-btsün*, *btsun-pa*, *dbur-jé*.
 Reverse s. (side opposite) *rgyab-lógs*; (contrary) *zlas-pyé-ba*; *bzlog*, *go-ldóg*, *go-lóg*.
 Revile vb. a. *smad-pa*, *γše-ba*.
 Revise vb. a. *sgyur-ba*, *lta-ba*.
 Revision *žal-ta* 473.
 Revolt vb. *gyab-lóg byed-pa*, *no-lóg byed-pa*.
 Revolver **rañ-bar dug-rág* W*. 523.
 Reward s. *riñan-pa*, *sug*; vb. *riñan-pa*.
 Rheumatism *grum-bu*, *grum-nád*; *grum-pa W*, **zer-né* C*.
 Rhododendron *ba-lu*, *da-li*.
 Rhubarb *ču-ču*, *la-ču*.
 Rhyming adj. *zui-ldán*.
 Rib *rtsib(s)-ma*.
 Ribbon *čin-ba*, *leb-ma*.
 Rice *bras*; boiled — *bras-čan*; 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! *tsañ-grig*; — measure *čag-tsad*; to be — *grig-pa*, *ran-pa*.
 Right s. *krim* 50.
 Righteous *čos-drañ-po*.
 Rim *Kyud-mo*.
 Rind *kog-pa*.
 Ring s. *a-lón*; — dove *ku-lu*; — worm *ke*.
 Ring vb. a. (a bell etc.) *Krol-ba*.
 Rinse *bšal-ba*.
 Ripe adj. *smin-pa*.
 Rise vb. n. (to get up) *ldañ-ba*, *lan-ba*, *kar* or *ker-lan-ba*, resp. *bženis-pa*; (as the sun) *čar-ba*; (in the air) *pag-pa*; (to come forth) *bur-ba*, *byuni-ba*.
 Risk s. *nyen*, *bar-čöd*.
 Risk vb. a. *skyel-ba*, *sdo-ba*, *blos-yton-ba* 385.
 Rival s. *gran-zla*.
 River *ču*, *bab-ču*, *ču-klui*, *ču-bo*, *ytsañ-po* 433.
 Rivet s. *brel-mtsams*.
 Rivulet *ču-fran*.
 Road *lam*, *šul*, *šul-lám*, *gro-sa*; — book *lam-yig*.
 Roam *Kor-ba*, *pyo-ba*, *grim-pa*, *yar-ba*.
 Roar vb. n. *Krog-pa*, *ñu-ba*, *ldür-ba*, *ña-ro srgrog-pa*.
 Roar, Roaring s. *ña-ro*, *ñar-skad*, *ur* 499.
 Roast vb. a. *riñod-pa*, *sreg-pa*.
 Roast-flour *rtsam-pa*.
 Rob *rku-ba*, *prog-pa*, **kog-te kyer-če* W*.
 Robber *mü-sér*.
 Robbery *čoms*, *bčom-pa*.
 Rock s. *brag*; — salt *rdo-tswa*.
 Rock vb. n. *Kyom-pa*, *dpyañ-ba*; vb. a. *dpyañ-la yton-ba* 328.
 Rod *lčag*, *lčug-ma*, *dbyug-gu*.
 Roll s. *gril*, *Kor-lo*; paper — *šog-sgril*, *šog-ril W*.

- Roll vb. a. *sgril-ba*, *sgre-ba*; to — one's self
kri-ba, *gre-ba*; vb. n. *ldir-ba*; the rolling of thunder *ldi-ri-ri*.
- Roof s. *tog*.
- Room s. (apartment) *kan-pa*, *kan-bu*, *kan-mig*, *nan-mig* C. W.; (space) *gu*, *go*; to find — v. *gro-ba*, *son-ba*.
- Root s. *ba-fag* W.; *rtsa-ba*, *rtsad*.
- Root up vb. a. *rtsad-nas* *ȳod-pa*.
- Rope *sgrogs*, *fag pa*.
- Rosary *preñ-ba*.
- Rose *se-ba*, *yse-ba*, *bse-ba*.
- Rose-coloured *dkar-rgya*.
- Rot vb. n. *drul-ba*, *rul-ba*.
- Rouge *skeg-fsós*.
- Rough *gyon-po*, *rtsub-po*, *rags-pa*, *rtsin-ba*.
- Roughness *nad* 126.
- Round adj. *kor-kór*; *kyir-kyir* W.; *gor-mo*, *sgor-mo*; *zhum-pa*; *ril-ba*; to make — *sgon-ba*; to be made — *gril-ba*.
- Round about adv. *kun-nas*, *ȳyogs* *bzir*.
- Round s., the — of transmigration *kor-ba* 58.
- Rouse *dkrog-pa*; **šan* *skul-če** W. 23.
- Rove *grim-pa*, *rgyu-ba*.
- Row vb. *skya* *rgyab-pa*.
- Row s. (series) *gral*, *rim-pa*.
- Row s. (fray) *tab-mo*, *dzin-mo*.
- Royal *rgyal-poi*; — family *rgyal-rigs*; — residence *rgyal-sa*.
- Rub vb. *bdar-ba*, *drud-pa*.
- Rubbish *gal-ró*, *rdó-ro*, *sa-ró* W.
- Ruby *pad-ma-ra-ga*.
- Rudder *skya-mjug*.
- Rude *řob*; *rtsin-ba*; *gyon-po*, very — *ka-gyon-če*.
- Rugged *ȳsan-ȳtson*, *rtsub-po*.
- Ruin vb. a. *gud-pa*; to be ruined *ȳig-pa*.
- Ruinous *gog-po*.
- Ruins s., a house in — *kan-rul*, *kan-gog*.
- Rule s. (regulation) *krims* 51; (special direction) *spyad-mtsáms* 456.
- Rule vb. a. *god-pa*, *dbañ* *sgyur-ba* or *byed-pa*.
- Ruler (governor) *mnia-bdag*; *dbañ-po*; *srid*; (instrument) *řig-řin*.
- Rumination (chewing the cud) *skȳug-ldád*.
- Rumour s. *grag-pa*, *ȳtam*, *bšod-pa*; **zer-ke** C.; *tsor-lo* W.
- Rump *byañ-řóg*.
- Run vb. *rgyug-pa*, *řor-ba*; to — about *kyam-pa*; to — (flow) off *rdol-ba*; to — a race *dkyu-ba*.
- Rupee *dñul*; *kyir-mo* *l.d.*, *gir-mo* 68, *gor-mo* W.; Tibetan — **čö*-*tán** C. 145.
- Rupture *čag-čád*.
- Rush s. (reed) *snyug-ma*.
- Rush vb. *řrog-pa*, *rgyug-pa*.
- Russia *rgya-sér*.
- Russian s. *rgya-ser-pa*.
- Rust s. *btsa*, *ȳya*, *řags-ȳya*.
- Rut (track) *mal*, *řul*.

S

- Sable s. *bka-blon* *sram* W., *brag-sram* W.
- Sack s. *pad*.
- Sacrament *dam-bca* 250.
- Sacred *dag-pa*.
- Sacrifice vb. a. *mčod-pa* 166.
- Sacrificial, — ceremony *sku-rim* 22; — feast *mčod-ston*.
- Saddle s. *sga*, *rta-sga*; — cloth *ka-lé*, *sga-kébs*; — girth *glo* W.
- Saddle vb. a. *sga* *bstad-pa*, resp. *čibs-sga* *bstad-pa*.
- Safe adj. *brtan-pa*, *btsan-po*.
- Saffron *gur-kim*; *ka-če-skyes* 36.
- Saiga-antelope *rgya-ra*.
- Sail s. *dar*, *ȳyor-mo*.
- Sail vb. *gru-la* *žon-te* *lam-du* *gro-ba*; v. also *rgal-ba* 103.
- Saint *grub-tób* 78; *skyes-bu* *dam-pa* 31; *rnal-byor-pa* 315.
- Sake, for the — of *ȳȳir* 351.
- Sal ammoniac *rgya-tšá*; *tša-tšé* C.
- Salary *řogs*.
- Salt s. *tšwa*, *lan-tšwa*; vb. a. *tšwa* *debs-pa*.
- Saltpetre *ze-tšwa*, *šo-ra*.
- Salutation *řiyag*.
- Salute vb. a. *řiyag* *řsal-ba*, *bul-ba* or *byed-pa*.
- Same adj. *nyid*; at the — time *ȳčig-čar*; of the — kind *ȳčig-pa*, *ȳčig-ȳčig* W.; one and the — *ȳčig*; the very — *de-ko-na*, *de-ka*; *de rañ*, *de-ka rañ*.
- Sample *bkod-pa*.
- Sanctuary *mčod-ȳnas*.
- Sand *bye-ma*.
- Sandal-tree *tsan-dan*.
- Sanskrit *nā-ga-ri*.
- Sap s. *bčud*, *ku-ba*.
- Satiate *grañ-ba*.
- Satisfaction *skañ-ȳso*.
- Satisfied *řsim-pa*.
- Satisfy vb. a. v. *grañ-ba* 98; v. *řom-pa* 130.
- Saturday. Saturn *ȳza-spen-pa*.
- Sauce *skȳu-rum*, *spags*.
- Sausage *sgyur-ma*.
- Save vb. a. (deliver) *skȳabs* *byed-pa*, *skȳon-ba*, *sgrol-ba*, *skȳob-pa*, *řañs-pa*, *sruñ-ba*; (lay up) *sri-ba* 581, *řañ-ba* 340; to be — *čar-ba* 230.

- Saviour *skyabs-mgon* 26; *srog-skyöb* W.
 Savour s. *bro-ba*.
 Saw s. *sog-le* C., *čad-* or *rgya-sög* W.; vb. a. **čad-sog* *šrul-čé** W.
 Say *sgo-ba*, resp. *mol-ba* W.; *smra-ba*, *zer-ba*, *bsad-pa*, resp. *ysun-ba*; *bka-rtšol-ba*; he says, he said *na-re* 300; to — nothing of (let alone) *lta či smos*.
 Scale s. (of a fish) *Krab*; (of a balance) *Ku-le*; (for measuring) *skar-tsád*; pair of scales *srañ*.
 Scale off vb. n. *gog-pa*.
 Scar s. *rmai rjes*, or *šul*, or *mal*.
 Scarce adj. *dkon-pa*.
 Scarf *ska-rags*; — of salutation *ka-btágs* 37.
 Scatter vb. a. *gremš-pa*, *ytör-ba*; to be scattered *for-ba*.
 Scene *gron-kyér*, *ltad-mo*; v. *glén-yži*.
 Scenery *snañ-fšul*.
 Scent s. (odour) *ñad*, *dri-bšun*.
 Scholar (pupil) *grwa-pa*, *slob-ma*, *slob-baňš*, *slob-šrug*, *křid-šrug*, *mkan-bu*, *rgyud-pa*; (man of letters) *mkaš-po*.
 School s. *grwa*, *slob-grwád*, *čos-gra*; — boy *grwa-šrug*; — house *grwa-kan*; — master *grwa-dpón*; — room *bsad-grwád*; — table *čos-kři*.
 Science *rig-pa*; sciences *yšug-lág*.
 Scientific, — work *bstan-bčos*.
 Scissors *čan-pa* 155, *čem-tse* C., *grim-tse* *Sik*.
 Sclerotic of the eye *gans*.
 Scold vb. *bka-bkyon-pa*, *špyo-ba*.
 Scoop s. *skyogs*; vb. a. *ču-ba*.
 Scope *gro-sa*, *špyod-yul*.
 Scorn vb. *to-tšam-pa*.
 Scrap *čag-dám*.
 Scrape vb. *brad-pa*, *drad-pa*.
 Scratch vb. *spar-moš* *brad-pa*.
 Scream vb. *sgrog-pa*.
 Screaming s. *skad-ňán*, *skad-lóg*.
 Screw s. *yču-ba*.
 Scripture, Holy scripture, *ysun-ráb*, *ysun-mčög*.
 Scrotum *řlig-bu*, *řlig-šubs*.
 Scruple s. *řtög-pa*, *řnam-řtóg*.
 Scullion *ma-řyóg*, *řab-řyóg*.
 Sculpture *brkos-ma*.
 Sea *rgya-mšso*; — captain *ded-dpon*; — monster *ču-sřin*.
 Seal s. (stamp) *rgya*, resp. *řyag-řgyád*; *te-mo*, col. *te-tse*; *dam-ka*, resp. *řyag-dám*; vb. a. *dam-ka* *bryab-pa*.
 Sealing-wax *la-ča*.
 Seam s. *mša-ma*, *sne-mo*, *tšem(-po)*.
 Search vb. *šsol-ba*, *řžig-pa*; to — into *sar-* or *tšar-yčod-pa*.
 Season *dus* 255, **nam-da*, *nam-la** 304.
 Seat s. *kři*, *řten*, *řži-ma* 480.
 Seclusion *dben-pa*, *dben-řnas* 389.
 Secrecy *lkog*.
 Secret s. and adj. *řsañ-ba*.
 Secretary *yig-mkan*; *bka-dřui* C.
 Sect *čos-lugs*, *lugs*.
 Section *kag*, *skabs*, *škor*, *řnam-pa*, *bam-po*, *dbye-ba*; *yan-lag*.
 Sedan-chair *kyogs*, *kyogs-dpyaň*, *řeb-dpyaň* C.
 Sediment *snyigs-pa*, *tšigs-ma*, *ro*.
 Seduce *řriod-pa*, *šlu-ba*.
 Seducer *mi-dgei* *bšes-nyén*.
 See vb. *mšoi-ba*, resp. *řžigs-pa*; to be seen *snañ-ba*.
 Seed s. *sa-bon*.
 Seek *šsol-ba*.
 Seize *řug-pa*, *řam-pa*, *řogs-pa*, *džin-pa*, *len-pa*, resp. *bžes-pa*.
 Seizure *džin*.
 Select vb. *dam-pa*, *byed-pa*.
 Self *ňo* 129, *ňos*, *nyid*, *bdag*, *raň*, I myself *ňed-raň* 128, *ňa-raň* 522; — dependant *raň-dbaň*.
 Selfish *dňos-džin-čan*; to be — *ňos-džin-pa*.
 Selfishness *dňos-džin*, *raň-dód*.
 Sell *tšoi-ba*; to be sold *gyag-pa*, *grim-pa* W.
 Send *škur-ba*, *kal-ba*, *mňag-pa*, *ytoi-ba*, *rdžoi-ba*, *žlog-pa*; to — for *gugs-pa*; to — forth *byň-pa*; to — word *šřin-ba*.
 Senior (elder) *rgad-po*.
 Sense s. (intellectual power) *blo-grós* 385, *dbaň-po* 387; (meaning) *dgoňš-pa* 87, *don* 258.
 Sensible *tšul-mšun*.
 Sentence *žal-čé*; to pass — *žal-čé* *yčod-pa*; *tag-čod-pa* *byed-pa*.
 Sentiment *blo* 384; false — *lta-lóg* 217.
 Sentinel *mel-tse*, *bya-ra*.
 Separate vb. a. *dgar-ba*; vb. n. *gol-ba*, *gye-ba*, *řral-ba*; so-so *byed-pa*; to be separated *bral-ba*.
 Separate adj. *šgos*; so-so.
 Separation *gud* 69.
 Sepulchre *baň-so*.
 Series *řral*, *řras*, *řim-pa*.
 Serpent *šbrul*; — demon *klu* 8.
 Serrated *čoi-čoi*.
 Serum *ču-sér*.
 Servant *řyog-po*, *řyog-mo*; *kol-po*, *kol-mo*; *bran-po*, *bran-mo*; *bran-kól*; *mi-lág*; *žabs-řyi*, *mňag-řžug*; your servant! *da čen žu* W. 152.
 Serve vb. *žal-ta* *byed-pa*; to — up *dřen-pa*.
 Service *žabs-tóg* 472; at your — 'oi-le, 'a W.
 Sesame *til*; — oil *til-már*.
 Set vb. a. to — about *řšom-pa*, *čas-pa*; to — at *řyo-řyó*; to — forth *řjod-pa*; to — in order *god-pa*, *řtan-la* *bšes-pa*; vb. n.

- to — (of the sun) *nub-pa*, *skyod-pa* W.;
to — out (depart) *čas-pa*. -
Settle vb. a., to — a business *go čod-pa*;
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 *bču-bdun*; seventeenth *bču-bdun-pa*;
seventy *bdun-ču*; seventieth *bdun-ču-pa*.
Several *ka-čig*, *ga*, *mi-dra-ba*.
Severe *nyun-pa*, *drag-pa*.
Severity *nad* W.
Sew *sem-pa*.
Sex *ren* no. 4, 213.
Sexual *ren-gyi*.
Shackle s. *lčags*, *lčags-sgrog*.
Shade s. *grib*.
Shadow s. *grib-ma*.
Shake vb. a. *skyod-pa*, *skyom-pa*, *sgul-ba*,
sprug-pa; vb. n. *gul-ba*, *lčogs-pa*.
Sham, to perform a — work *bčos-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. *dbyibs*, *yzugs*, *čas*, *bkod-pa*.
Share vb. *bgod-pa*; s. *bgoskal*, *skal-ba*; *ča*,
ča-sás.
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.
Sharp-sightedness *mig-sál* W.
Shave *breg-pa*, *bzar-ba*.
Shawl *do-ša-lā*.
She pron. *kō*, *koñ* 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-k'yu*; — fold *lug-*
rá.
Sheet of paper *gre-ga* C., *šog-bu*; *šog-gái* W.
Shelf *slai-ka*.
Shell s. (husk) *kog-pa*, *gai-bu*, *lgai-bu*;
(mollusk) *dui* 253, *gron-bu* 102; vb. a.
bgrud-pa.
Shell-lac *rgya-skyégs*.
Shelter s. *skyibs*; *skyabs-ynás*; *yyam*; *čar-*
skyibs.
Shepherd *lug-pa*.
Shield s. *pa-lí*, *pub*.
Shift vb. n. *pu-ba*.
Shine vb. n. *čar-ba*, *čser-ba*, *snai-ba*; s.
od.
Shining (bright) *čem-me-ba*, *lčam-me-ba*;
krol-krol W.
Ship s. *gru*, *gru-bo*, *yzšns*; — master *gru-*
Shirt s. mgo-kár *Id.* [*dpon*.
Shiver vb. *gul-ba*.
Shoe s. *lham*; soft — *ba-bu*; — of plaited
straw *bu-lá*; — strap *lham-sgróg*.
Shoot s. *čaug-ma*; vb. n. *kruu-ba*; vb. a.
šen-pa.
Shooting-star *ke-tu*, *skar-mdá*.
Shore *gram*, *skam-sa*.
Short *fui-ba*; in — *sgril-bas* 120, *ndor-na*
273; cf. also *zur-tsam* 489.
Shortsighted *mig-rgyai-fui*.
Shoulder s. *dpuu-pa*, *prag-pa*; — blade
sog-pa.
Shout vb. *grags-pa*, *sgrog-pa*.
Shovel s. *kyem*; coal — *me-skyogs*.
Show vb. a. *ston-pa*, *niom-pa*, *sdigs-pa*.
Showman *ltad-mo-mkan*.
Shrewd *mkas-pa*.
Shrine *ren*.
Shrink vb. n. (to be contracted) *kum-pa*,
(to recoil) *dzem-pa*, *čem-pa*.
Shriveled, Shrunk, *kums-pa*.
Shudder vb. *yya-ba*.
Shun *spoi-ba*, *dzem-pa*.
Shut vb. a. (a door) *geg-pa*; (the eyes)
dzum-pa; to — off or out *kegs-pa*; to
— up *skyl-ba*, *sgyon-ba*.
Shuttle *don-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*, *nogs*, *dabs*, *rol* 536,
kud-ma; (of the body) *dku*, *yzšogs*, *glo*,
gram, (direction) *pyogs* 352.
Sieve *lčags-tsags*.
Sigh s. *kog-šugs* W., *šugs-nár*, *sugs-rii*.
Sight *ltad-mo*, *snai-ba*, *mtoñ-snai*.
Sign s. *rgya*, resp. *pyag-rgya*; *mtsai-ma*,
mtsai-nyid, *rgyu-nisan*; *rtags*; *brda* 297.
Signature *rgya-rtags*.
Signification *don*.
Signify v. *yin-pa* 510.
Sikim *bras-l'óns*.
Silence *čem-me-ba*.
Silent, to be — *ka-rog-pa*; *čan mi smra-*
ba.
Silk *dar*, *gos*; — cloth *za-óg*; — thread
gos-skúd; silks *gos-čen*, col. *go-šen*.
Silk-worm *dar-srin*.
Silver s. *diul*; — in bars *gag*.
Similar *dra-ba*; **tsogs-se** W.
Similitude *dpe*.
Simple *rkjai-pa*.
Simultaneously *yičig-čar*.

- Sin s. *sdig-pa*, *nyes-pa*, *nyon-mois-pa*
skyon, *sgrib-pa*; heinous - *rme-ba* 425;
 deadly - *mtsams-med-pa* 455.
 Since adv. (ever since) *bzuñs-te*; conj. *pas*.
 Sincere *drañ-po*.
 Sinew *ču-ba*.
 Sinful *sdig-čan*, *skyon-čan*.
 Sing *glu len-pa*.
 Singed, Singeing *me-γòb*.
 Single adj. (separate) *γcig-ka*, *γcig-pu* 144;
nyag-ma, *rkyañ-pa*; (unmarried) *kjo-méd*;
čuñ-ma-méd; - combat *kruγ-pa*, *dziñ-mo*.
 Sink vb. n. *rgud-pa*, *nub-pa* *byññ-ba*.
 Sinner *sdig-po*, *sgrib-pa*.
 Sir *γtso-bo* 434; *sa-heb*, col. *sáb* 571; 'a-γó
 603; dear Sir *bzin-bzání* 483.
 Sister *srññ-mo*, *mèced*, resp. *lcam-mo*; elder
 - 'a-čè 603; younger - *nu-mo* 305.
 Sit *sdod-pa*, resp. *bzugs-pa*; *dug-pa*, *kod-*
pa; sitting cross-legged *skyl-krññ* 27.
 Site *mal*.
 Situated, to be - towards *lta-ba*.
 Situation *γnas-skabs*.
 Six num. *drug*, sixth *drug-pa*; sixteen *bču-*
drug, sixteenth *bču-drug-pa*; sixty *drug-*
ču, sixtieth *drug-ču-pa*.
 Size *čè-kyad*, *čè-čuñ*, *tsad*, *boñ*, *kjon*, *rgya*.
 Skeleton *keñ-rus*.
 Sketch s. *bkod-pa*; zur *tsam bsdu-ba* 489.
 Skilful *mkaš-pa*, *sgrin-po*, *tabs-šes-pa*;
tabs-čan W.; *skyen-pa*, *spyañ-po*.
 Skill *sgyu-rtšal*.
 Skin s. *pags-pa*, *ko-ba*.
 Skirt s. *gos-sgab*, *gos-mta*, *tu-ba*.
 Skull *tod-pa*.
 Sky *nam-mka*, *γnam*.
 Slab *spañ*, *γya-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 *γug-pa*, resp. *γsol-ba*, *žu-ba*.
 Slanderer *pra-ma-mkan*.
 Slanting *yo-ba*, *yon-po*.
 Slate *γya-ma*.
 Slaughter s. *γsod-γcòd*; vb. a. *γsod-pa*, *ske*
γcòd-pa, resp. *gom-pa*.
 Slave s. *bran*, *mñag-γžüg*.
 Sleep s. *γnyid*, resp. *mñal*.
 Sleep vb. *nyal-ba*, *γnyid-log-pa*, resp.
γzim-pa.
 Sleeping-room *γzim-kañ*.
 Sleet s. *ka-ma-čär*.
 Sleeve *pu-dün*.
 Slender *kyañ-po*; *kyañ-kyañ riñ-mo W.*
 Slide vb. n. *dred-pa*.
 Slight adj. *pra-ba*.
 Slight vb. a. *γyin-ba*, *γyin-bag byed-pa*;
čò-dri-ba.
 Sling s. *sgu-rdo*; - stone *rdo-γyüg*.
 Slip in vb. n. *krił-ba*, *kγud-pa*, *dzul-ba*.
 Slope s. *gud*, *noγs*.
 Sloping *γyin-mo W.*
 Slow *bul-po*, *dal-ba*; (irresolute) **lo-sna*
mañ-ba; *lo-sna riñ-mo** *W.*
 Slowly *nañ-gis*, *gul-gül*; *gu-le W.*, *ga-le C.*
 Slowness *dal-ba*, *dal-bu*.
 Smack vb. *ka brdab-pa*; *dkañ-sgra* *debs-*
pa W.
 Small *čuñ-ba*, *čuñ-tse W.*; *pra-ba*.
 Small-pox *brum-nad*.
 Smart adj. (gaily dressed) *rnam-γyur-*
čan; *γzab-mo*, *γzab-sprod*; *mčor-po*.
 Smash *γcòg-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 *myar-ba*.
 Smoke s. *dud-pa*; vb. a. (tobacco) *fuñ-ba*.
 Smooth adj. *jam-pa*.
 Smooth vb. a. *dbur-ba*, *ur-ba*, 'ur-ba.
 Smoothing-iron *lèags-bsró*.
 Smuggle *γag-tsoñ byed-pa*.
 Smut s. *sre-nag*; *sre-mog W.*
 Snail *skyoγs-lto-bu*; - clover *ol*.
 Snake *sbrul*, *bu-rin*, *lto-gro*.
 Snap s. (with the fingers) *skad-čig* 19.
 Snare s. *rnyi*, *snji*.
 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. *niug-pa*, *siur-ba*.
 Snow s. *ka-ba*, *gans*; - ball *ka-goñ*; -
 bridge *rud-zam*; - fall *bab*; - leopard
γsa. bsa; - shoe *dkyar*; - slip *ka-riid*;
 - storm *ka-tšub*, *rluñ-tšub*, *bu-yug*.
 Snuff s. *sna-däg W.*
 So *čes* 142, *de-ltar* 256, *di-ltar* 275, *de-bzin-*
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. *glaiñ-gläd C.*, *sa-bon W.*
 Soar *ldiñ-ba*, *pyo-ba*.
 Sob s. *ñud-mo*.
 Socage *u-lag* 499.
 Society, human - *tsogs* 451.
 Socket of the eye *miγ-kün*.
 Sod *skañ-ba*.
 Soda *bul*.
 Soft *jam-pa*, *mnyen-pa*, *snji-ba*, *bol-po*.
 Softly *ga-le C.*, *gu-le W.*
 Soil s. *sa-γži*.
 Soil vb. *bsgo-ba*.
 Solder *kro-čus sdom-pa*; **kar-ya dan žar-*
*čè** *W.*
 Soldier *dmaγ-mi*.

- Sole of the foot *rkan-mtil*.
 Sole adj. *yeig*, *yeig-pu* 144.
 Solely *ko-na*, *ba-zig*.
 Solid adj. (not hollow) *kon-gan*, *gar-bu*,
pu-ri med-kan *W.*; (not liquid) *rens-pa*;
 (firm) *mkran*, *čag-čan* *W.*, *sra-ba*.
 Solitary adj. *dben-pa*; — place *dgon-pa*.
 Solitude *dben-pa*, *brog*, *gud*.
 Some *ka-čig*, *ga-čen*, *ga-šas*, *gari-zig*, *ga*,
res-ga; *či yton* *W.*, *čig*, *čun-zig*; *ča-lam*;
re-zig; *la-lá*.
 Somebody, some one, *yeig*, *yeig-čig*.
 Somerset *ma-lág*.
 Something *či zig*; *či-yton* *W.*
 Somnambulism *nyid-rdól*.
 Son *bu*, *bu-po*, *bu-tsa* *W.*; resp. *sras*; — in-
 law *mag-pa*; — of man *mü bu*, *mü-sras*.
 Song *glu*, *ngur*, *dbyašs*.
 Sonorous *sgra-čan*, *sgra-ldan*.
 Soon *šna*, *mgjyogs-pa*; *myur-du*; as — as
ma-kad, *ma tag-tu* 227, *tsam-gyis* 431;
 sooner or later *šna-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 *rnam-prul*, *pra-mén*; to practise
 — *sprul-ba*, *rol-ba*.
 Sorrel adj. *kam-pa*.
 Sorrow s. *kon-škrugs*, col. **kog-füg**.
 Sorrowful *mi dga-ba*.
 Sorry *kon-du čud-pa*, *mi dga-ba*, *blo mi*
bde-ba, *sems skyo-mo*.
 Sort s. *Kyad-par*, *sna*, *rigs*; of what — *či*
la-bu.
 Soul *nyams*, resp. *fugs-nyáms*, *dgošs-pá*;
rgyud; *rnam-šes*, *sems*.
 Sound s. *skad*, *krol*; *sgra*, *sgra-skád*.
 Sound vb.n. *krol-ba*, *sgrags-pa*; vb.a. *sgra*
 Sound adj. *rem-pa*, *bde-ba*. [*srog-pa*.
 Soup *fug-pa*.
 Sour adj. *skyur-ba*, *skyur-po* *C.*, *skyur-mo*
W.
 Source *ču-mig*, *ču-mgo*; *kuis*, *go-ma*.
 South *tho*.
 Sovereign s. *dbañ-po*.
 Sow s. *pag-mo*; — thistle *kal-pa*.
 Sow vb. a. *sa-bon* *debs-pa*.
 Space *gu*, *go*.
 Spade *wags-kyém*.
 Span s. *mto*.
 Spare vb. *pañ-ba*.
 Spark *me-ltág*, *me-tšág*.
 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. *yšun-ba*, *zer-ba*.
 Spear s. *mdwi*.
 Specimen v. *puđ* 344.
 Speck *rme-ba*, *sme-ba*.
 Spectacles *šel-mig*; snow — **mig-la**.
 Spectator *ltad-mo-pa*.
 Speech *skad*, *ňag*, *ytam*, *tsig*, *brjod*, resp.
bka, resp. *yšun*; *dpe-sgra* *W.*
 Speed, good —! **šam-pa čo** *W.*
 Speedily *myur-du*, *nye-bar*.
 Speedy *mgjyogs-pa*, *mgjyogs-rins* *W.*; *myur-*
ba, *rins-pa*.
 Spell s. *yšušs*, *yšušs-šúags*.
 Spend *skyag-pa*, *čud y-ton-pa*; to be spent
ča-ba, *gro-ba*, *gyag-pa*, *tsar-ba*, *džad-*
pa.
 Sphere *dkyil-kor* 11; *groñ* 79, *ňan* 126; —
 of activity *spyod-yul*.
 Spice *sdor*, *spod*; *šan-te* *W.*
 Spider *fags-gra-bu*, *bag-rág*.
 Spin *kal-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-če* *W.*, *to-le* *debs-pa* *W.*
 Spittle *mčil-ma*, resp. *žal-čab*.
 Spleen (milt) *mčer-pa*.
 Splendid *od-čan*, *grags-čan*.
 Splendour *rnám-pa*, *dñom-pa*, *riñom-*
brjíd, *brjíd*, *dpal*, *byin*, *žil*, *yzi*, *yzi-brjíd*.
 Splint (for a broken limb) *čag-šin*.
 Splinter s. *tsal-pa*, *šin-tsal*; *šin-zél* *W.*
 Split vb. a. *ges-pa*, *ycog-pa*, *yšog-pa*, *čeg-*
pa; vb. n. *gas-pa*.
 Spoil vb. a. (plunder) *joms-pa*; *yeil-ba*.
 Spoiled (corrupted) *kaq-po*; to be — *šan-*
ba.
 Spoke *rtsib-ma*.
 Sponge s. *ču-kür*.
 Spontaneously *rañ*, *rañ-bzin-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 *kyi-ra-ba*.
 Spot s. (locality) *go*; (stain) *grib*; (mark)
fig-le.
 Spouse (wife) *čün-ma*, *btsun-mo*, *Kab*.
 Spout s. *wa-mčú*.
 Sprain vb. a. *tsigs bud-pa* or *bog-pa*; to
 be sprained *krol-ba*.
 Spread vb. a. *rkyon-ba*, *gebs-pa*, *kel-pa*,
yal-ba, *rdal-ba*, *spel-ba*, *dñin-ba*, *bre-ba*,
grem-spa; vb. n. *mčed-pa*, *gye-ba*, *rgyas-*
pa, *dar-ba*, *ldai-ba*.
 Sprightly *yeañ-po*.
 Spring up vb. n. *čags-pa* 153.

- Spring s. (fountain) *ču-mig, kron-pa*; (season) *dpjid*.
 Sprinkle *grem-pa, čag-čag byed-pa*.
 Sprout s. *sbál-mig, myu-gu, nyug*.
 Sprout vb. n. *skye-ba, krun-ba, rdol-ba*.
 Spunk *spra-ba; tsa Ld*.
 Spur s. (of horsemen) *rtiñ-lčags*; mountain — *sgañ*.
 Spy s. *lta-nyul-pa, mel-tse*; — glass *dur-bin, šel-mig*.
 Spy vb. *so-byed-pa*; to — out (another's faults) *tsan bru-ba*.
 Squander *zan-pa*.
 Square s. *ka-gañ*; adj. *ka-gañ-ba, ka-gañ-ma*.
 Squash vb. *glem-pa*.
 Squat vb. *tsog-pur sdod-pa* 432.
 Squeeze vb. *glem-pa, bčer-ba*.
 Squire v. *ga-gá*.
 Stack s. *pub-rags*.
 Staff *mkar-ba, kkar-ba, ber-ka*.
 Stag *ša-ba* 556.
 Stage (of a journey) *brañ-sa*.
 Stain vb. (sully) *bsgo-ba*; stained *nyams-pa*.
 Staircase *tem-pa, rgya-skás; gya-šrás W*.
 Stairs *tem-pa*; up — *ya-tog*, down — *ma-tog*.
 Stake s. (in the ground) *rtod-pa*; (in a wager) *rgyal-rgyan*.
 Stalk s. *rkañ, sdon-po, ba-tag, rtsa-ba, sog-ma*.
 Stallion *yšeb*.
 Stammerer *ka-ldig-mkan W*.
 Stamps s. *rgya*, resp. *pyag-rgyá*.
 Stamp vb. *křab-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. *greñ-ba, lañs-te sdod-pa*.
 Stand s. *stegs* 221.
 Star *skar-ma*; shooting — *skar-mdá*.
 Start vb. (set out) *rgyug-pa*; (from alarm) *drog-pa*.
 State s. (condition) *ynas-skabs, ynas-tšul*.
 Stately *od-čan*.
 Statue *sku, rdo-sku*.
 Stature *sgo-po, sgo-bo*.
 Stay vb. n. *dug-pa, sdod-pa, ynas-pa, bzugs-pa*.
 Steadfast *brtan-po*.
 Steady *tsugs-pa*.
 Steal vb. a. *rku-ba, ma-sbyin-par len-pa*; vb. n. (slip) *jab-pa, nyul-ba, čzul-ba*.
 Stealth, by — *sbas-te W*.
 Steam *rlañs-pa*.
 Steel **čag-zán**, *šo-lád*.
 Steelyard *rgya-ma, nya-ga*; pur, *spor, spo-ré, srañ*.
 Steep adj. *ytsañ-ytsoñ, yzar-ba*.
 Steer vb. a. *ka-lo sgyur-ba*.
 Stench *dri ñan-pa, dri ña-ba, dri-mnam*.
 Step s. *gom-pa, rdog-pa*; — of a ladder *šral-dañ* 21; vb. n. *bgom-pa, gom-pa bor-ba, grul-ba, čag-pa*.
 Stepfather *pa-yyár*; stepmother *ma-gyár*.
 Stick s. *ber-ka, dbyug-pa*.
 Stick vb. n. *Kad-pa, byor-ba*; vb. a. *sbyor-ba, dzugs-pa*.
 Sticky *rtsi-čan*.
 Stiff *reñs-pa*; to be — *reñ-ba*.
 Still adj. (quiet) *dal-ba, mi yyo-bar*; (silent) v. *ka rog-pa*.
 Still adv. *da-rñ, yañ*.
 Sting s. *mduñ*; vb. a. *big(s)-pa, dzug-pa* 466.
 Stingy *lag-dam-po, tsags-dod-čan*.
 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 *rkañ-šubs*, resp. *žabs-šubs*.
 Stomach *grod-pa, šo-ba*.
 Stone s. *rdo*; — of fruits *rus-pa*; vb. a. *rdo-rub-la btañ-čé 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 *ka-dig*.
 Store s. *mdzod*; — room *mdzod-kañ, bañ-ba, bañ-kañ, tsoñ-kañ*.
 Storm s. *tsub-ma, rluñ čen-po, drag-po*.
 Story s. (floor) *tog*; (tale) *ynas-tšul, lor-gyus*.
 Stout adj. *sbom-pa, rom-po*; (of cloth) *tsags-dam*; to grow — *brta-ba*.
 Stove *tab, me-fáb*.
 Straight adj. *drañ-po, groñs-po, bsrañs-pa*.
 Straighten *sroñ-ba*.
 Strain vb. a. (filter) *tsag-pa*.
 Strainer *ču-tsags*.
 Straits *sa-bár, mtso-lag-brél*.
 Stranger *pyi-mi, byes-pa*.
 Strangle *ske bsdam-ste yšod-pa*.
 Strangury *yèin-gág*.
 Strap s. *ko-tág, sgrog-gu, rog-bu W, luñ*.
 Stratagem *aku-lto*.
 Straw *sog-ma, řub-ma*.
 Strawberry *dpal-byór W*.
 Stray v. *yan-pa* 506.
 Street *rgya-srañ, lam-srañ*.
 Strength *nyams-stóbs, stobs-po; šed*; — of spirits etc. *ber*.
 Strengthen *šed čug-čé W*.
 Stretch vb. *rkyoñ-ba, řriñ-ba*.
 Strew *ytor-ba, diñ-ba*.
 Strewing-oblation *ytor-ma* 210.

- Strict *dam-po*.
 Stride vb. *bgom-pa*.
 Strike vb. *pög-pa*, *rgyab-pa*, *rduñ-ba*,
rdeg-pa.
 String s. *rgyud*, *sgrog*, *čün-ba*, *präñ-ba*,
ta-gu.
 Strip vb. *šu-ba*, *gos bud-pa*.
 Strive for vb. *snyegs-pa*, *grañ-pa*, *brtson-*
pa.
 Stroke s. *lčag*, *fras-pa*.
 Stroke vb. *byil-ba*, *byug-pa*.
 Strong *gar-ba*, *drags-po*, *bitsan-po*, *rem-pa*
 535, *sed-čan*.
 Structure *bköd-pa*.
 Stubborn *ngo-kregs-pa*.
 Student *slob-nyér*.
 Studious *brtson-grus-čan*.
 Study s. *bad-pa*.
 Stuff s. (cloth) *ras*.
 Stuff vb. a. *tsañ-ba*.
 Stunned *kal-köl*.
 Stupid *glen-pa*, *blun-pa*, *blo-gros-méd*.
 Style s. *bzo*, *zo-sta W.* 497.
 Subdue *jom-pa*.
 Subject s. *skor*, *gleñ-yži*, *mia-žabs*, *bran*,
bañs.
 Subject vb. a. *jom-pa*, *og-tu jug-pa* 501.
 Subsequent *pyi-ma*.
 Subside *ži-ba*.
 Subsidy *tud-ma*.
 Subsistence *tso-fabs*.
 Substance *dños-po*, *rdzas* 468.
 Substative *dños-miñ*.
 Substitute s. *tsab*.
 Subtract *dor-ba*, *sbyoñ-ba*, *bud-pa*.
 Succession *tsir*, *rabs* 525, *rim-pa* 530.
 Such *di-dra-ba* 282, *de-lta-bu* 256.
 Suck *žibs-pa*, *tuñ-ba*.
 Suckling baby *žo-fuñs*.
 Suddenly *glo-bur*, *glo-bur-du*, *har(-gyis)*;
yañ-med-la W.
 Suet *grod-tsil*, *koñ-tsil*.
 Suffer vb. a. *myoñ-ba*, *bzod-pa*; vb. n.
mñar-ba, *yzir-ba*.
 Suffice *kyed-pa*, *ldañ-ba*; *čög-pa*.
 Sugar *ka-ra*, *ka-ra*; raw — *bu-rám*; —
cane dam-bur W.
 Suit s., a complete — of clothes *ngo-lus*
ča tsañ.
 Suitable, to be — *oi-ba* 502, *os-pa*, *ruñ-*
ba.
 Suitor *dod-mkan*.
 Sully *bsgo-ba*.
 Sulphur *mu-zi*.
 Sum s. *brtsis-zin*; vb. to — up *sgril-ba*,
sdom-pa, *sre-ba*.
 Summary s. *sdom*.
 Summer *dbyar*.
 Summit *mgo*, *spo*, *rtse(-mo)*.
 Summon vb. a. *gugs-pa*.
 Sun *nyi-ma*; — beam *nyi-yžér*; — dial *nyi-*
tsód.
 Sunday *ya-nyi-ma*.
 Superficies *nos*, *ka*, *ydoñ*.
 Superintendent *žal-ta byed-pa*.
 Superintendence *do-dám*.
 Superior adj. *kyad*, *goñ-ma*, *rgyal-ba*, *bla*,
rab; s. *goñ-ma*, *bla-ma*.
 Supernumerary adj. *teb*.
 Supine adj. *gan-kyál*.
 Supper *dgoñs-zas*; Lord's — *ysol-ras* 592.
 Supple *mnyen-pa*.
 Supplement *ka-skön*, *yan-lag*, *lhan-fábs*.
 Supply vb. *sgrub-pa*.
 Support vb. *skyoñ-ba*, *degs-pa*, *dzin-pa*;
 s. *rten-pa*, *rgyab-rtén*.
 Supposition resp. *bsam-pa*, *snañ-ba*, *bžed-*
pa, *bžed-tsul*.
 Suppress *non-pa*, *jom-pa*, *snuñ-pa*, *sub-*
pa, *gegs-pa*.
 Sure *gor-ma-čäg*, eleg. *gor-ma-bküm* 73;
btsan-po 484; to be sure! **tig*, *dig*, *de-ka*
*yod** 255.
 Surely *ñes-par*, *nan-čägs* 308.
 Surety *brtan-pa*, *ydeñ-tsad*.
 Surface *ka*, *nos*, *logs*, *škod*, *ydoñ-pa*.
 Surpass *da-ba*.
 Surround *skor-ba*.
 Suspend *dpyañ-ba*, *spyañ-ba* 328.
 Swaddling-cloth *ču-stán W.*
 Swallow s. *kug-ta*.
 Swallow vb. *mid-pa*, *kyur-mid-pa*.
 Swamp s. *gram-pa*.
 Swan *bžad*, *bžad-pa*; *nan-pai rgyal-po*.
 Swear *bro tsal-ba*, *dmod-mo bor-ba* 423.
 Sweat s. *riul*.
 Sweep vb. *pyag bdar-ba*; to — together
sdud-pa.
 Sweepings *pyag-dár*.
 Sweet *dñar-ba*; — scented *žim-po*.
 Sweet-heart *dod-grogs*, *mig-grogs*, *mžza-*
grogs, *bžañ-grogs*.
 Sweet-meats *žim-zé*, *žim-žim C.*, *žim-zäg*
W.
 Swell vb. n. *skrañ-ba*, *bo-ba*.
 Swift adj. *skyen-pa*, *myur-ba*, *riñs-pa*.
 Swim *rkyal-ba*, *pyo-ba*.
 Swine *pağ*.
 Swing vb. a. *dbyug-pa*, *pyob-pa*.
 Switch s. *lčag*.
 Swoon vb. n. *brgyal-ba*.
 Sword *ral-gri*.
 Syllable *sgra* 119, *tseg-bar* 450.
 Symbol *rten* 213.
 Symmetry *dpe-byad*, *byad*.
 Symptom *mñsan(-ma)*, *rtags*.
 Synonym *skad-dód* 258.
 Syphilis *pa-rán*, *reg-dug*.
 Syria *rum-šam*.
 Syringe *yčün*.

T

- Tabernacle *gur-mčög* 69.
 Table *lčog-tse* 150, resp. *ysol-lčög* 592; *ysol-stegs*; European — *rgya-lčög*.
 Tablet, bearing an inscription *byañ - bu*, *byañ-ma*.
 Taciturn *smra-nyün*.
 Tail *rña-ma*, *mjug-ma*.
 Tailor *tsem-pa*.
 Take vb. a. *len-pa*, *foqs-pa*, *dzin-pa*, resp. *bzes-pa*; **nam-čē** W; to — for *dzin-pa* 465, *sems-pa*; to — off *bud-pa*, *šu-ba*; to — out *gog-pa*, *don-pa*, *byin-pa*; take away! *kur soñ C.*, *kur kyer W*.
 Tale *lo-rgyis*, *sgruñ(s)*.
 Talent *blo*, *rig-pa*, *yon-tan*, *šes-rab*.
 Talk s. *ytam*, *ur*; vb. *smra-ba*, *lab-pa*, *glei-ba*, *bar-ba*, *ur yton-ba*.
 Talkative *smra-död*, *rgya-lab-čan*.
 Tall col. *sgo-po rin-mo*, *kyañ-kyañ rin-mo*, *joñ-joñ*.
 Tallow-candle *tsil-sdön*.
 Tamarisk *om-bu*.
 Tame adj. *dul-ba*, *dris-pa*, *yyuñ-ba*; vb. a. *dul-ba*, *tul-ba*.
 Tan vb. a. *mnyed-pa*.
 Tanner *ko-ba mnyed-mkan C*.
 Tardy *bul-po*.
 Target *ben*.
 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*.
 Tattered *čad-po*.
 Tavern *čan-kāñ*.
 Tax s. *kral*, *dpya*; *bab Sp*; vb. a. (appraise) *jal-ba*.
 Tea *ja*, resp. *ysol-ja*; — pot *tib-ril*, resp. *ysol-tib*; — party *ja-mgrön*.
 Teach vb. *ston-pa*, *slob-pa*.
 Teacher *ston-pa*, *slob-pa*, *slob-dpon*; *rgyud-pa*.
 Team of bullocks *glan-dór*.
 Tear s. *mči-ma*; to shed tears *mči-ma blag-pa*.
 Tear vb. a. *yšeg-pa*; to — out *nyid-pa*, *byin-pa*; to — to pieces *dral-ba*, *hral-ba*.
 Tease *gob-nön čo-če W*.
 Tedder vb. *btod-pa*; s. *btod-täg*.
 Tell *čad-pa*, *snjod-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-nān*.
 Temple *mčod-kāñ*.
 Temporal *tse dñi*; — life *ynas-skabs*.
 Tempt *nyams sad-pa*, *tsod dzin-pa*.
 Ten num. *bču*, *čig bču*; — thousand *kri*; tenth *bču-pa*.
 Tenant *kāñ-pa ryar-mkan*.
 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*.
 Terminate vb. n. *zin-pa*; vb. a. *tsar-bar*.
 Termination *mfa* 239. [*byed-pa*.
 Terrace *steñ-ka*, *steñ-tse*.
 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.
 Testament *bka-čems*, *kā-čems*.
 Testicle *rlig-pa*, resp. *ysañ-rlig*, euphem. *bras-bu*.
 Testimony *če-bži*; v. *dpañ-(po)* 326.
 Texture *tags*.
 Than *las* 546, *pas*, *sañ W*. 571.
 Thank vb. *ytāñ-räg byed-pa* or *bul-ba*.
 Thanks s. *ytāñ-räg*, *legs-ysöl*; many —! *bka-drin-čē*, *no-mtsar-čē* 456; *žu W*.
 That pron. *de* 255; so-*či-ltar* 218.
 The def. art. v. *de* 255.
 Theatre *ltad-mo lta-bai sa*, *ltad-mo-kāñ*.
 Theft *rkun-ma*.
 Theme *skor*.
 Then *de-tsa-na*, *der* 256.
 Theory *lta-ba* II, no. 3, 217.
 There *de-na*, *de-ru* 256, *pa-gir* 333.
 Therefore *de-bas-na*, *des-na*, *des* 256.
 Therein *nañ-na*.
 They *ko-pa*; *ko-wa W.*; *ko-tso*, *ko-čag C.*; *de-dag*, *de-rnams*.
 Thick *fug-pa*, *stugs-po*, *šbom-pa*, *rom-po*; (of fluids) *ska-ba*, *rnyog-pa*.
 Thicket *tsañ-tšin* 444.
 Thickness *srab-tüg* 244.
 Thief *rkun-ma*.
 Thimble *lčun-mo*, *mžub-rtēn*.
 Thin adj. *pra-ba*, *zim-bu*, *sins-po W.*; *srab-pa*, *sla-ba*, *sla-mo*.
 Thing *dños-po*, *ča*, *ča-byád*, *čas*, *rdzas*; things (goods) *ča*, *ča-lag*.
 Think (suppose) *snyam-pa*; (meditate) *sem(s)-pa*; *bsam-mno byed-pa* or *yton-ba*, resp. *dgoñs-pa*; to — of *dran-pa* 261, *dgoñs-pa*.
 Third num. *sum-pa*; thirteen *bču-sum*; thirteenth *bču-sum-pa*; thirty *sum-ču*; thirtieth *sum-ču-pa*; a third, third part *sum-ča*, *sum-yar*.
 Thirst s. *skom*, *skom-pa*, *skom-dād*; vb. *skom-pa*.

- This *di* 275.
 Thither *de-ru*, *der* 256; *pyogs der* 352.
 Thong *ko-tág*.
 Thorn *tser-ma*.
 Thoroughly *kyon-nas*.
 Thou *kyed*, *kyod*, resp. *nyid*.
 Though v. *kyi* 6.
 Thought *bsam-pa*, resp. *dgoñs-pa*, *snyam-pa*, *snañ-ba*, *dmigs-pa*, *čar-sgo*, *nyams*.
 Thousand num. *ston*; ten — *kri*, *kri-krag*, *kri-tso*; hundred — *bum*, *bum-tso*.
 Thrash vb. *gyul-ka* *tyog-pa*, *gyur byed-pa C.*, **ko-yu skor-čë** W.
 Thread s. *skud-pa*, *tsem-sküd*; *snal-ma* 319, *nyag-tág* 185.
 Threaten *gam-pa W.*
 Three num. *ysum*, *sum*.
 Threshold *tem-pa*, *sgo-tém*.
 Thrifty *pañ-sems-can*.
 Throat *mgul*, resp. *mgur*, *lkog-ma*, *ske*, *gre-ba*, *mgrin-pa*, 'o-lé W.; sore — *mgulnad*.
 Throb vb. *par-ba*.
 Throne s. *rgyal-sa*, *kri*, *sen-ge-kri*.
 Through *ltan*, *ltan* 217; *pyir* 351.
 Throughout *tog-tág* 237.
 Throw vb. a. *rgyab-pa*, *rgyag-pa*, *skypur-ba*, *yor-ba*, *yen-pa*, *dbyug-pa*; *bor-ba C.*; to — down *bud-pa*, *bebs-pa*; to — off *spon-ba*.
 Thumb s. *te-bo*, *mte-bo*.
 Thunder s. *brug*, *brug-skád*, *brug-sgrá*.
 Thunderbolt *tog*, *lce*, *rdo-rje*, *ynam-lčays*.
 Thursday *ya-pur-bu*.
 Thus *de-ltar*, *di-ltar*, *de-bzin-du*, *de-dras C.*, *de-tsong W.*
 Thwart (frustrate) *sgyel-ba*.
 Tiara *čod-pán*.
 Tibet *bod*.
 Tibetan m. *bod-pa*, f. *bod-mo*; — language *bod-skad*; — printing-characters *dbu-can* 388; — current handwriting *dbu-méd*.
 Tick s. *tug-šig*.
 Tickle vb. **ki-tsi kug-čë** W.; *gug-pa W.*
 Tide s. *dus-rlábs*.
 Tidings *prin*; glad — *ytam-snyán*; (gospel) *prin bzai-po*.
 Tie s. *čin-ba*, vb. a. *čin-ba*, *kyig-pa*.
 Tiger *stag*.
 Tight *dam-po*, *fan-po*.
 Till, until *bar-du* 366, *tug C.*; *tsug-pa W.*
 Till vb. a. *dul-ba*.
 Time s. *dus*, *tse*, *skabs*; (while) *yun*; time, times *lan*; one —, once *lan-ycig*; ten — *lan-bču*; point of —, proper — for *bsgañ* 124.
 Timid *jigs-pa*, *jigs-mkan*, *jigs-pa-can*; *sems-čün-ba*.
 Tin s. *ža-nye dkar-po*, *ža-dkár*, *dkar-ya*; — plate *ta-li W.*
 Tinder-box *lčags-mag*.
 Tire vb. a. *nial jug-pa*.
 Tired *dub-pa*; to be — *dub-pa*, *skyo-ba*.
 Tithe s. *ču-kág W.*
 Title s. *mšan*; (claim) *tob-srol*.
 To prep. *mdun* 273, *druñ-du*, resp. *žabs-druñ-du* 263, *rtsar* 437, *gan-du* 66.
 Tobacco *fa-ma-ka*; — pipe *gan-zág*, *žal-zág*.
 To-day *de-rin C.*, *di-rin W.*
 Toe *rkai-sór*, *sor-mo*; the big — *rkai-pai mte-bo*.
 Together *ycig-tu*, *lhan-čig-tu*; — with *čas-pa*, *mnyam-du*.
 Token *mšan-ma*.
 Tola (Indian half ounce) *diñl*, col. *mul*.
 Toll s. *šo-gam*.
 Tomb *dur*, *ban-so*.
 Tongs *rkam-pa*.
 Tongue *lce*, resp. *ljags*.
 Too adv. (too much) *ha-čan*; conj. (also) *yai*.
 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 *ymas-bšád*, *yul-bšád*.
 Torch *gal-mé*, *sgron-ma*.
 Torment vb. a. *tse-ba*; *sduy-bšal* or *ynag ston-pa W.*
 Torn adj. *ral-ba*, *čad-po*.
 Tortoise *rub-sbal*.
 Torture vb. a. *mi-la ynag ston-pa W.*
 Totter *yam-yóm byed-pa*.
 Touch vb. *nyug-pa*, *ytug-pa*, *tug-pa*, *reg-pa*.
 Toupet *tor-čog*, *tor-tšugs*.
 Towards *tog-tu* 237, *čad-du*, *pyogs-su*.
 Towel *lag-pyis*.
 Tower *mkar dgu-tog*.
 Town *gron*, *gron-kyer*; *yul-gru*; *rgyal-sa W.*
 Toy s. *rtse(-mo)*.
 Trace s. *rkai-rjés*, *mal*.
 Track s. *rjes*, *šul*.
 Trackless *rjes-méd*.
 Tractable *srab-ka dul-mo*.
 Trade s. *tsoñ*, *bzo*.
 Tradesman *ke-pa*.
 Trading-place *las-sgo*.
 Traffic s. *tsoñ*.
 Train vb. a. *šbyon-ba*; to — up *skyed-srin-ba*.
 Trample vb. a. *rdzi-ba*, *rdog-pas rdun-ba*.
 Tranquil *ži-ba*.
 Tranquillity *žod*.
 Transaction *las*.
 Transfer vb. *spo-ba*, *god-pa*.
 Transform *sgyur-ba*; to — one's self *sprul-ba* 336; to be transformed into *gyur-ba* 96, *gro-ba* 101.

- Transformation *rdzu-sñul*.
 Transgress *gal-ba; da-ba*.
 Transgression *gal-krül*.
 Translate *sgyu-ba*.
 Transmigration, the round of — *kor-ba* 58.
 Transplant *spo-ba*.
 Transport vb. *skyel-ba; kyer-ba*.
 Trap s. *nyji; suji; ldem-pa* W.; — door *nyam-sgo*; mouse — *bi-ldém* W., fox *wa-ldém* W.
 Travel vb. *gro-ba; grod-pa; bgrod-pa; ča-ba* W.
 Tread vb. a. *rdzi-ba*; *čag-čag čò-čè* W.; vb. n. *čag-pa; čags-pa*.
 Treadle *rkañ-siñ*.
 Treasure s. *pter*.
 Treasurer *dkor-pa; řijag-mdzöd*.
 Treasury *dkor-mdzöd*.
 Treat s. (feast) *mgron*.
 Treat vb. n. (to use) *spyod-pa* 334; (to regale) *mgron-du nyer-ba*; to — medically *bčos-pa*; *sman-dpyad byed-pa* 329; vb. n. to — of *řjod-pa* 182.
 Treatise *řgyud; řgyud-sdè*.
 Treatment, good — *bzan-lügs* W.
 Treaty *bzan-sgrig*.
 Tree *šiñ; sdoñ-po; šiñ-sdön*.
 Tremble *gul-ba; dur-ba*.
 Trespass vb. n. *bar-du řčod-pa* 367.
 Trevet *lčags-sgyid*.
 Trial (before a tribunal) *řtam-sdúr* W.
 Tribe *sde*.
 Tribunal *krims-kañ*.
 Tribute *dpja*.
 Trick s. *bar-čad*; to play tricks *to-řsam-pa*.
 Trickle vb. n. *dzag-pa*.
 Trifling adj. *pra-ba*.
 Tripod *sgyid-bu; lčags-sgyid*.
 Troop s. *kju. pul-po-čè; tso*; troops *dpui*.
 Trophy *řgyal-mtsán*.
 Trot vb. *dur-ba*; s. *dur-gro*.
 Trouble s. *nyon-moñs-pa; dka-sdüg; mya-nán*; vb. a. *dkrug-pa*.
 Troublesome *tsegs*.
 Trousers *rkañ-snam; gos-tún; dor-ma; byañ-rkjañ; smad-řyóggs*.
 True *lden-pa; ño-rtóg*.
 Trumpet *duñ*.
 Trunk (of a tree) *sdoñ-po*; (of an elephant) *glai-sna*; (box) *sgam; sgrom*.
 Truss s. *řion-po*; vb. to — up *rdze-ba*.
 Trustee *pa-tšib*.
 Trustworthy *os-pa*.
 Truth *ñes-pa; lden-pa; řjin-mín* 510.
 Try *nyams sad-pa* 186, *dpyod-pa*, col. *řsod-lta-ba*.
 Tub *řžoi-pa; bzom*.
 Tube *doñ-po. pu-ri*.
 Tuck up *rdze-ba*.
 Tuesday *řza-müg-dmár*.
 Tuft *řion*; — of wool *bal-dab* W.
 Tumble vb. *gyel-ba*.
 Tumbler (drinking-glass) *šel-kór; šel-řjór*.
 Tumult *krug-pa*.
 Tun *zem*.
 Tune s. *glu*.
 Turban *řod; la-töd*.
 Turbid *ska-ba; nyog-pa*.
 Turf *span; span-po*.
 Turkey *rum*.
 Turkois *řyu*.
 Turmeric *řui-ba*.
 Turn vb. a. *sgyur-ba*; to — off *řlog-pa*; to — out *byin-pa*; to — round *kor-ba*; to — up *rdze-ba*; to — upside down *řpub-pa; řlog-pa*; vb. n. *řijogs-pa; gro-ba; ča-ba* W.; to — away *ldog-pa*.
 Turn s. *řsir* 448, *res* 535; by turns *řsir-la; řsir-du; řsir dañ; res-la*.
 Turnip *nyui-ma*.
 Turret *speu; řpiu*.
 Tusk *mčè-ba; mčè-so*.
 Tutelar god *yi-dam-lha; řugs-dám*.
 Twelve *bču-řnyis*; twelfth *bču-řnyis-pa*.
 Twenty *nyj-šu*; twentieth *nyj-šu-pa*.
 Twice *lan-řnyis*.
 Twilight *řrod; řrod-řju*.
 Twine s. *řkud-pa; ři-ri* W.
 Twins **řřag-řug**, *mtse-ma*.
 Twirling-stick *ja-bkrüg*.
 Twist vb. a. *řgrim-pa; řčud-pa; sle-ba*.
 Two *řnyis*; v. also do 256.
 Two-legged *rkañ-řnyis-pa*.
 Tyrant *dpon-po drag-po* or *drag-řul-čan*.

U

- Ugly *mi-sdug-pa*.
 Ulcer *šu-ba; ba-šu* W.; *řol; lhog-pa*.
 Ultimately *řugs-na*.
 Umbrella *nyj-řib; řdugs*.
 Unable *mi řes-pa; čai mi řes-pa*.
 Unaccustomed *mi gom-pa*.
 Unadulterated *ma-dres-pa; lhad-méd*.
 Unaware *yai-med-la* W.
 Unbearable *mi-bzod-pa*.
 Unbecoming *mi-řigs-pa*.
 Unbelieving *ma-dad-pa; dad-méd*.
 Unbutton vb. a. *grol-ba*.
 Unchangeable *řgyur-méd*.
 Unchastity *dod-lóg*.

- Uncle *ku-bo*; *žai(-po)*, 'a-žai, 'a-kü W.
 Unclean *mi-ytsai-ba*, *dri-ma-čan*; *tsi-du* W., *skyug-bro* C.
 Uncommon *tun-min*, *tun-mois* ma *yin-pa* 234; *srol-méd*, *la-mal-pa* ma *yin-pa* 227.
 Undefined *ñes-méd*.
 Under *og*, *og-na* 501; v. also *šam* 557.
 Under-garment 'ai-küi.
 Undergo *mtoi-ba*, *bzod-pa*, *snyoi-ba*.
 Understand *mkyen-pa*, *go-ba*, *nos-jirod-pa*, *rig-pa*, *šes-pa*; *ha-go-ba* W.
 Understanding s. *blo*, *blo-grós*; good — (agreement) *mtun* 241.
 Undertaking s. *rtsom-pa* 441.
 Undoubtedly *ydon-mi-za-bar*.
 Uneasy *koñ-du čud-pa*, *mi tsim-pa*, *mi dga-ba*, *mi dga-šed*.
 Unequal *mi-dra-ba*.
 Unequaled *gran-ya-med*.
 Uneven *rtsub-po*.
 Unexpectedly *han-méd-la* W., *yan-méd-la* W.; *glo-bur-du*, *har(-gyis)* C.
 Unfasten *grol-ba*.
 Unfinished *te-rél* W.
 Unfit adj. *mi-run-ba*.
 Unfold *bu-ba*, *ka bu-ba*.
 Ungracious *brtse-méd*.
 Unguent *byug-sman*.
 Unhappy *bkra-mi-šis-pa*, *sdug-bsial-čan*, *gyan-méd-pa*.
 Unimpaired *ma-nyams-pa*.
 Universally *pal-čér*.
 Universe *jič-rtén*.
 Unjust *tsul-méd*; *čos* ma *yin-pa*.
 Unkind *brtse-méd*.
 Unmarried (male or female) *kyim-tabs-méd*; (female) *kyo-méd*.
 Unobserved adv. *ma-tšor-bar*.
 Unoccupied *yan-pa*.
 Unquestionable *tag-bčad-pa* 227.
- Unquestionably *ydon mi za-bar*.
 Unreasonable *mi-rig-pa* 528.
 Unripe *ñjen-pa*.
 Unsought *rtsol-méd*.
 Unsteady *duč mi tsugs-pa* 459.
 Unsubstantial *yzugs-méd* 494.
 Unsymmetrical *ya-ma-züi*.
 Untie *grol-ba*.
 Until *bar-du*, *tug* C., *tsug-pa* W.; *šan-la* 340, *yan-la* 506.
 Untoward *mi-dod-pa*.
 Untruth *šab-šob*.
 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 *ka-ru*, *kar* 35, *tog-tu* 237, *steñ-du* 222.
 Upper adj. *ya-gi*; — end *tog-ma*; — part *stod*.
 Upright (erect) *kye-ré*; *kron-kron* W.; (honest) *čos-dran-po*.
 Up-stairs *ya-tog*.
 Urge vb. a. v. *nan* 302.
 Urgently *nye-bar*.
 Urinary organs *ču-só*.
 Urine *jin*, *ču*, *dri-ču*.
 Usage (custom) *srol*.
 Use vb. a. *spyod-pa*.
 Use s. *krim*s; *šan-pa*; *lob-kyád* W.
 Useful *dgos-pa*, *šan-togs-pa*; to be — *šan-pa*.
 Useless *mi-dgos-pa*, *šan-méd*, *don-méd*; *čon* W. 162.
 Usual *tun*, *tun-món*, *pal-pa*.
 Usurp *prog-pa*.
 Utensils *lag-ča*.
 Uterus *bu-snód*, *prü-ma*.
 Utmost v. *bla-ma* 382, *ji* 172.
 Utter *rjod-pa*, *don-pa*.
 Uvula *le-čüi*.

V

- Vacuity *ston-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 *pu*.
 Valuable *dkon-pa*, *rin-po-če*.
 Value s. (price) *goñ*, *tan*, *rin*; (importance) *kos*.
 Vanish *yal-ba*, *mi-snañ-bar* *gyur-ba* 317.
 Vapour s. *ñad*, *rlañs-pa*.
 Variegated *bkra-ba*.
- Various *sna-tšogs*, *sna-so-só*, *so-só*, *rigs mi-Varnish* s. *rtši*. [*yčig-pa*.]
 Vegetables *sno-tšód*, *tsod-ma*, *ldum*.
 Vehicle *teg-pa*, *bžon-pa*.
 Veil s. *ydon-kebs*.
 Vein (of the body) *rtša*; (of minerals) *yter-ka* 208, *rdo-ka* 287.
 Venerable *btsun-pa*.
 Vengeance *dugs* W.; to take — **duč kor-če*, *lan kor-če** W.
 Venture vb. *spos-pa*.
 Venus *pa(-wa)-sañs*.
 Verdant, the ground becomes — *sa bo* C. 395; or *sno skyé* 136.

- Vermicelli *ȳur-pe, čur-ba*.
 Vermilion s. *m̄sal, tsal*.
 Vermin *srin-bu, bu*.
 Verse s. *rkañ-pa 15, tsigs 448*.
 Vertex *ngo-dkyil, ytsug*.
 Vertical *gyen-la drañ-po W*.
 Very *rab-tu, šin-tu; ha-čañ 595; mā W. 408; the very ko-na 43*.
 Vessel (receptacle) *snod; (anatom.) bu-ga; (ship) yzins, 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-zds, za-ba, za-ma*.
 Vie with *gran-pa*.
 View s. *snai-ba 317; point of — (mode of viewing things) m̄toñ-sn̄in 318, yzigs-sn̄in; 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, groñ, groñ-tso, groñ-yul, yul-tso*.
 Villager *groñ-pa*.
 Vine *rgun, rgun-šin*.
- Vinegar *skyur-ku, skyur-ru Sik., skyur-mo Lh*.
 Vineyard *rgun-tśás*.
 Violate (infringe) *ȳog-pa, čal-ba; (de-flower) lus smad-pa*.
 Violent *drags-po, btsan*.
 Virgin *bu-mo, bu-mo ysar-ma*.
 Virtue *dge-ba, bsod-pa; by — of stobs-kyis 224*.
 Virtuous *dge-ba, dge-ldán*.
 Viscid *rtsi-čan*.
 Vishnu *kyab-jüg 46*.
 Visible *m̄toñ-pa, ysal-po, m̄toñ-du ruñ-ba*.
 Vision (act of seeing) *snai-ba, m̄toñ-snai; range of — m̄toñ-kor; (phantom) žal-yzigs*.
 Visit vb. a. *žal-lta byed-pa; ... dañ tug-pa-la gro-ba, ... dañ m̄jal-ba or p̄rad-pa*.
 Visitation (inspection) *žal-ta, žal-lta*.
 Voice *skad, sgra, sgra-skad, resp. ysui; loud — skad-čē*.
 Volcano *me-ri*.
 Voluptuousness *dod-pa, dod-čags*.
 Vomit vb. *skyug-pa; s. skyugs-pa*.
 Vortex *ytsug*.
 Vow s. *tugs-dám, dam, dam-tsig, yi-dam; to make a — tugs-dam b̄a-ba*.
 Vowel *dbyanis*.
 Vulgar s. *dmanis 422; adj. ta-mal-pa 227*.
 Vulture *go-bo, glag, bya-glág*.

W

- Wag vb. a. *sgril-ba*.
 Wages *gla, p̄ogs*.
 Waggon *šin-rtai; — wheel šin-rtai p̄añ-ló*.
 Wailings s. *smre-šn̄ags*.
 Waist *rked-pa*.
 Wait vb. n. *sgug-pa, sdod-pa, srin-ba; to — on m̄jal-ba; to lie in — sgug-pa; to keep one waiting sgug-tu jug-pa*.
 Waiting-man *sku-mdun-pa, žabs-p̄yi; druñ-kór*.
 Wake vb. a. *sod-pa, ynyid sad-pa*.
 Walk vb. n. *bgrod-pa, grul-ba, gro-ba, čag-pa; resp. skyod-pa, yšegs-pa, byon-pa; to take a — skyo-sañs-la gro-ba 458; v. also yyeñs-pa 518; the act of walking gros; manner of — spyod-gros*.
 Wall s. *rtsig-pa, lčags-ri, skya*.
 Walnut *star-ka, dar-sga*.
 Wand s. *dbyug-gu, dbyu-gu*.
 Wander *kyam-pa, rgyu-ba*.
 Want vb. a. *dgos-pa, tsal-ba, ko-ba; I — na-la dgos 87; I do not want it ko-čē med W. 56*.
 War s. *krug-pa; mag-táb C., mag-řug W*.
 Wardrobe *gos-sgám*.
 Warm adj. *dro-ba, dron-mo, tsa-ba*.
 Warm vb. a. *sro-ba; dug-pa W.; to — one's self lde-ba*.
 Warmth *tsa-grai, drod*.
 Warp s. *rgyu*.
 Warrior *dmag-mi*.
 Wart *mdzer-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 p̄yag-ra; ysaiñ-spyod; — jar ču-rdzá; — snake ču-sbrul; — spout dre-řu-tsub W.; — tub ču-zém*.
 Wave s. *rlabs, dba-klón*.
 Wavering s. *tsam-tsum*.
 Wax s. *spra-tsil C., mum W*.
 Way (road) *gro-sa, lam, (manner) rnamp-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. *na 124, na-čag, ned, ned-rañ, nos,*

- Weak adj. *žan-pa*, *šed-med*, *šed-čün*, *hal-med W.*; *nyams-čün*, *žam-po W.*
- Weal (mark) col. *nya*.
- Wealth nor, *dkor*, *řyug-kyád*, *dbyig(s)*, *byor-pa*, *loňš-spyöd* 554.
- Weapon *mšon*.
- Wear vb. a. *gyon-pa*, *bgo-ba*.
- Weariness *ňal-ba*, *o-brgyál*.
- Weary adj., to be — *skyo-ba*, *sun-pa*.
- Weary vb. a. *ňal žug-pa*; to be wearied *ňal-ba*.
- Weather, clear — *ynam dan - ba*, *ynam dwaňš*, *ynam tan*; dry — *tan-pa* 229.
- Weave vb. a. *řag-pa*.
- Weaver *řa-ga-pa*.
- Wedge s. *ka-ru*.
- Wednesday *řa-lhag-ma*.
- Weed s. *rša-ňan*.
- Weeding (the act of) *yur-ma*.
- Week *bdun-řrág*.
- Weep *ňu-ba*, *šum-pa*.
- Weft *spun*.
- Weigh vb. a. *žal-ba*, *degs-pa*, *řžal-ba*, *řšor-ba*.
- Weight *rdo* 286, *sraň* 580.
- Welcome, you are — *oňš-pa legs-so* 501.
- Welfare *bde-ba*, *bde-žágs*.
- Well s. *kron-pa*, *ču-doň*, *byuň-kuiš*, *ču-mig*.
- Well adj., are you —? *de-mo 'e yo C.*; adv. *o-ná* 500; very — *de-ltar řsal-lo*; well, well! *yag-po yag-po*; — sounding *snyan-pa*; — tasted *žim-po*.
- Wen *lba-ba*.
- Went, I went *soň* 579.
- West *nub*.
- Wet adj. *rłon-pa*, *řšer-ba*; s. *rlan*.
- Wether *toň-pa*.
- What interr. *či* 139, *gaň* 65, *či-ltar* 140, *ži* 172.
- Whatever *či-yaň*; — it may be *či yaň ruň* 532.
- Wheat *gro*; — flour *bag-řyé*.
- 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 *žeri*.
- Which interr. *gaň* 65.
- While s. *yun*; a little — *ten*, *dar-řčig*, *re žig (dus)*; a long — *riň žig-tu*.
- Whilst *la* 540, *las* 546.
- Whip s. *lčag*, *řta-lčag*.
- Whirl vb. n. *řšub-pa*.
- Whirlpool *řtsug*, *řtsug-kyil*.
- Whirlwind *dre-pu-řšub W.*
- Whisper s. *šab-šub*; vb. *šub-pa*, *šib-pa*.
- Whistle vb. *žugs-sgra řtoň-ba*; v. also *hu-hú* 597.
- White adj. *dkar-ba*; — wash *dkar-řtsi*.
- Whither *ga-ru*, *ga-la* 64, *gar* 67.
- Who interr. *gaň* 65, *su* 573.
- Whole adj. *tams-čád* 230; *řšan-ma*, *řil-ba*, *řřil-po*; s. *řil-po*.
- Wholly *yoňš-su*.
- Why interr. *či*, *či-la* 140, *či řyir* 351; *ga-la řten-nas* 214; interj. *o-ná* 500.
- Wick s. *snyň-po*, *sdoň-ras C.*, *sar W.*
- Wicked adj. *oš-med*, *šdig-pa-la dga-ba*.
- Wide *ženi-čan*, *yaňš-pa*, *hel-po*, *hel-čan*.
- Widow *yugs(s)-sa-mo*.
- Widower *yug(s)-sa-pa*, *yug-sa*; *skyes-nág*
- Width *kyon*, *řženi*. [C.]
- Wife *čün-ma*, *čün-grogš*; 'a-ne W.; *kab* 38, *kyo-mo* 48; (housewife) *kyim-tab - mo*, *kyim-pa-ma* 47.
- Wild adj. *rgod-pa*, *řnyan-pa*.
- Wilderness *dgon pa*, *brog*.
- Will s. *šam-pa*, *tugs*, resp. *tugs-dgoňš*.
- Willing, to be — *šod-pa*.
- Willow *lčan-ma*.
- Wind s. *rdži*, *rluň*; cold — *lhag(s)-pa*.
- Wind vb. a. *dkri-ba*, *řřri-ba*, *řkyil-ba*, *sgril-ba*; vb. n. *řřri-ba*.
- Window *rgyal-dkar C.*; — hole *dkar-kuiň*.
- Windpipe *kru-krú W.*, *llog-ma*.
- Wine *rgun-čan*, resp. *rgun-skyéms*; *čan*.
- Wing s. *šog-pa*, *dab-ma*.
- Wink vb. n. *mič řrab-řrab* or *řšab-řšab* or *žum-žum byed-pa*.
- Winter s. *dgun*, *dgun-ka*.
- Wipe vb. a. *řyri-ba*; to be wiped off *byi-ba*.
- Wire *lčags-škid*.
- Wisdom *ye-šes*, *šes-ráb*.
- Wise adj. *mkaš-pa*, *grui-ba*, *mdzaňš-pa*.
- Wish s. *šod-pa*, *yid-smon*; resp. *dgoňš-pa*, *bžed-don*; vb. a. *šod-pa*, *smon-pa*, *řsal-ba*, *bžed-pa*.
- Witchcraft *mšu*, *řra-mén*.
- With *dan* 248, *mnyam-du* 195, *bčas-su*.
- Withdraw vb. a. *řšod-pa*, *mi šter-ba*; vb. n. *gye-ba*.
- Wither vb. n. *řnyid-pa*.
- Within *řsun-čád*.
- Without prep. *med-pa(r)* 418.
- Witness s. *dpaň(-po)*.
- Wolf *řpyaň-ki*.
- Woman *bud-med*, *mo*, 'a-ne W.
- Womb *mňal* 132, *bu-snod* 319, *rum*.
- Wonder s. *ya-mštan*.
- Wonderful *nyams-mšsar-ba*, *no-mšsar-ba*; *ya-mštan-po C.*, *ya-mštan-čan W.*
- Wont, Wónted adj. *goms-pa*.
- Wood (forest) *nags(-ma)*, *řsal*; (timber) *šii*; — shavings *šin-zel*.
- Woodpecker *šin-rgón*.
- Woof *spun*.
- Wool *bal*.
- Word *řsig*, *müň*, *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-kañ*.
World *jig-rten*, *srid-pa* 582.
Worldliness *jig-rten di-la čags-pai*
sem; v. *bya-ba*.
Worm *bu*, *srin-bu*, *nyal-gro*.
Worn out *čad-po*.
Worst, to get the — of *řam-pa*.
Worth s. *kos*, *goñ*, *rin*, *tai*.
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-sdai*.
Wrest vb. a. *snol-ba*.
Wrestle vb. n. *snol-ba*.
Wretched *sdug-po*; *nyal-ba-čan* W.
Wring *fsir-ba*.
Wrinkle s. *nyer-ma*.
Wrist *lag-tšigs*.
Write *bri-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 — *řo-řyag*; female — *bri-*
mo; wild — *bron*.
Yard (court-yard) *kyams*.
Yarn *snal-ma*, *svan-bu*.
Yawn vb. *glal-ba*, *sgyün-ba* 118.
Yea *o-ná* 500.
Year *lo*; this — *da-lo*.
Yeast *řabš*, *řtsabs*.
Yellow *ser-po*.
Yes *o*, *de yin*; 'a W.; yes, yes! *de-ka yod*
256; —, so it is *de-de-bžin-no*.
Yesterday *ka-řtsaiñ*, *mdaiñ*.
Yet *on kyañ*, *yin kyañ*, *yin na yañ* W.;
gal-te.
Yield vb. a. *řton-ba*; vb. n. *dan-du len-pa*.
Yoke of oxen *glaiñ-dör*.
Yonder *řa-gi*.
You pron. *kyed*, *Kyod* 48, *nyid* 188.
Young adj. *řžon-pa*, *čuiñ-ba*; the youngest
(son) *ta-čuiñ*; s. *řrug*.
Youth s. (youthful age) *lan-tso*; (boy or
young man) *kyeu*, *řžon-nu*.

Z

- Zeal *řtsol-ba*, *brtson-grus*, *bad-pa*, *bag-*
čags.
Zealous *brtson-grus dan ldan-pa*; to be—
brtson-grus skyed-pa, *brtson-par byed-pa*.
Zealously *řtsol-bar*.
Zero *řig-le*.
Zinc *ti-tsa*.
Zodiac *Kyim-gyi Kor-lo*.

Final remark. The Tibetan words, given in the Vocabulary, are not in every instance to be regarded as exact equivalents for whatever word happens to be sought, but rather as hints, how to attain to the wished for expression. It will, therefore, be frequently indispensable to refer to the Tib. Engl. Dictionary for further explanation, and to examine the different bearings and relations of the word in question, so far as they may have been traced there. — Although this Vocabulary is by no means complete in itself, yet it is to be hoped that it will not prove quite 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>tō-pa*</i>
3 b 3*	"	to beckon	54 b 13	"	requisites
8 a 18	"	<i>ṭad-kyi</i>	56 b 5	"	འབེལ་བ་
9 b 21	"	<i>dka-tub-la</i>	56 b 15	"	<i>ko-byéd</i>
15 a 9	"	<i>ṭa-ši-hlum-po</i>	59 a 20*	"	འབྲུག་(ས)་བ་
16 a 19*	"	<i>rkañ-bām</i>	59 a 10*	"	<i>kyam-pa</i>
16 b 7*	"	dig out	59 b 20*	"	<i>öd-kyims</i>
17 a 9*	"	affix denoting	63 a 6*	"	= <i>gañ.</i> — 3. bald, <i>W. ga-</i>
17 a 19*	"	<i>rkyañ-pa</i>			<i>pi</i> (v. <i>spyi</i> 333).
20 b 10*	"	frequently	65 a 24*	"	<i>ñn-ba de-ni</i>
21 a 6	"	<i>skal-nór</i>	66 a 16*	"	<i>gañ-zäg-</i>
21 b 2	"	<i>té</i>	66 a 14*	"	<i>lóg-lta-can-gyi</i>
26 a 5	"	<i>skyañ</i>	66 b 15	"	<i>māzod-lüü</i>
27 a 11*	"	<i>skyiñ-ldir</i>	67 a 20	"	གནོད་པ་
27 b 13*	"	<i>skyur-mo</i>	69 b 17*	"	<i>gun-dim</i>
28 a 6	"	<i>yyañ-skyir</i>	74 a 18	"	<i>gyäd-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>gyön-rgyu</i>
31 b 16*	"	<i>lag-lén</i>	76 b 6	"	<i>táb-grabs</i>
32 b 16	dele	2. to paste. —	77 b 18	"	གུག་
32 b 5*	read	<i>skra-sén</i>	78 b 22*	"	<i>gróg-ču</i>
33 a 5*	"	<i>k</i>	79 a 18	"	<i>mčöd-rten</i>
33 b 7	"	<i>dā-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-slön-ma</i> a nun;
35 b 2*	"	<i>ka-ydāms</i>			<i>dge-slob-ma</i> etc.
38 a 1	"	<i>lās-ka</i>	87 a 19	"	<i>bstān-pa-la</i>
38 a 10	"	<i>Ld.</i>			
39 a 6	"	<i>zas kam yèig id.</i> — 2.			
41 a 20	"	<i>küg-tu</i>			
41 a 4*	"	<i>rna-kūn</i>			
44 a 18	"	<i>kóg-pa ñan-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>ñan-</i>
95	b	3	" <i>འབྲོག་སྐད་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>šél-gyi</i>
98	a	14	" <i>gyód-par</i>
111	b	22	" <i>རྒྱལ་པ་</i>
112	a	20*	" <i>tin-ñe-dzin</i>
113	b	7	" <i>na-tsa</i>
121	a	20	" <i>bsgrub-</i>
122	a	4	vide emendation p. XXII.
122	a	8*	read <i>རྒྱལ་(ས)</i>
122	b	24*	" <i>sgrón-pa</i>
128	a	4	" <i>ñéd-cag</i>
128	b	4	" <i>dé-dra-ba</i>
128	b	6	" <i>či-ba</i>
128	b	2*	" <i>no dkár-po</i>
131	a	16*seqq.	" <i>dzin</i>
132	b	5*	" <i>čis</i>
132	b	3*	" <i>münón-no</i>
135	a	4	" <i>Lex.</i>
139	b	6	" <i>ču</i> of what?
140	b	1	" <i>ཅི་ཚོ</i>
141	b	17	" <i>čun</i>
143	a	20*	" gallinaceous
146	b	10*, 8*	" <i>*vču*</i>
147	b	23	" <i>*včom-ldan-dé*</i>
158	a	17	" <i>ču-búr</i>
158	b	14*	" the water; also =
161	b	10*	" <i>dris-pas</i> (instead of
163	b	10*	" <i>čos-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>jün-pa</i>
170	b	2*	" <i>kro-bo-čöl-pa</i>
171	a	12	" <i>Lex.</i>
176	b	24	" <i>jüg-tág</i>
177	a	5	" <i>jün-kün</i>
184	b	10*	" <i>nyá-ra byéd-pa</i>
185	a	13*	" <i>čpon-gyi</i>
186	b	4*	" <i>nyal-kri</i>
195	a	21	" <i>*mnyé-čé*</i>
195	b	6	" <i>རྩེ་བ་</i>
195	b	7*	" <i>nyid</i>

p.	col.	l.	
200	a	13*	read <i>སྤྲོད་པ་</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>tig-sküd</i>
232	a	3*	" <i>žib-ču</i>
233	b	8	" <i>Ld.-Glr.</i> ,
233	b	23*	" translates it
233	b	19*	" <i>*tun čad* W.</i>
235	b	24	" <i>mí-teg Kir-ba</i>
237	a	9*	" <i>ná-log</i>
237	b	15	" <i>spyi-tóg</i>
238	a	14*	" <i>čod</i>
256	a	9	" from thence
256	b	12	" <i>དེས་(ས)</i>
259	b	14	" <i>don 1. — don-dám</i>
264	b	7*	" <i>འོ་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>ཇོ་ལོ</i>
274	a	4*	dele the words: marked or
275	a	9seqq.	read <i>das-pa</i>
275	b	6*	" <i>pyi</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>སྤྲོད་པ་པ་</i> <i>sdí(g)s-pa</i>
301	b	22	" <i>lo tón-na</i>
303	b	23	" <i>zin-ta</i>
304	b	22	" prep.
305	b	21*	" <i>འུ་འུ་པ་</i>
312	a	3*	" <i>མཉམ་གྱི་བ་</i>
316	b	8	" <i>smín-pa</i>
317	b	12*	" apparition
318	b	14	" brightly
322	b	8*	" <i>dkár(-pa)</i>
325	a	10	" <i>gru-dzin</i>
326	b	4	" Durga, Uma
327	a	17	" <i>žág-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>prát-ba</i>

p. col. 1.	p. col. 1.
357 b 12* read <i>ñón-mkan</i>	466 b 11* read whetstone
374 a 12* " <i>བྱལ་(ལ་)</i>	474 a 20* " soothe
383 b 10* " <i>གླེའཚོ་ gla-_o-tsó</i>	480 a 13 " <i>γ̀zal-med-kañ-bzan</i>
389 a 12* " <i>འབོན་mo</i>	493 b 18 " <i>Sik.</i>
407 a 17* " <i>སྤྱིད་པ་</i>	496 a 5 " <i>γzod</i>
410 b 13* " circle	496 a 18 " wasted
412 b 21*, 19* " <i>mi-kyim</i>	508 b 12 " so <i>yi γ̀cód-pa, yi čád-pa</i>
415 a 24* " to name v. <i>dogs-pa 2;</i>	522 a 2, 3 " <i>dán-mo</i>
427 a 12 " <i>sman-mčóg</i>	530 b 5 " <i>ཇིལ་པ་</i>
431 a 1* " <i>tsám-gyis</i>	540 a 4 " of
433 a 2* " <i>yañ</i>	567 a 5* " prop.
439 a 19 " <i>mii</i>	576 a 14* <i>skyo-sén mlzád-pa</i>
439 b 14* " <i>gro-</i> (or <i>ča-</i>) <i>rtsis yod</i>	578 b 3 " <i>སོཔལ་ so-pág</i>
442 a 7* " <i>nyán-čé</i>	587 a 20, 21 " <i>nyon-móns-kyi kun-slón</i>
442 b 17 " assiduous	589 a 1 " <i>གསལ་པེད་</i>
446 a 3* " <i>fsan-zug</i>	591 b 23* " vb. 1. to beg, to pray =
449 a 12* " travellers	<i>žú-ba</i>
460 b 10 " <i>čsó-ba</i>	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.

